

ONEG SHABBAS

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Setting Shabbat Aside for Enjoyment

Rabbi Drew Kaplan

At the outset of our Torah portion, God commands “שֶׁת יָמִים׃ תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי ה' לָכֶם קֹדֶשׁ שַׁבָּת שַׁבְתוֹן לַה' כָּל־הַעֲשֶׂה בּוֹ׃ On six days, work may be done, but, on the seventh day, you shall have a sabbath of complete rest, holy to The LORD; whomever does any work on it shall be put to death. You shall kindle no fire throughout your settlements on the sabbath day” (Ex. 35:2-3).

While there is ostensibly nothing included in this command with regards to drinking, Dr. Sarit Kattan Gribetz points out in a fascinating essay (“Shabbat with Food: From Biblical Prohibitions to Rabbinic Feasts”), “Though fire is useful for a number of tasks, such as heating or metal work, its most mundane and widespread use would have been for cooking. This ban on kindling a fire on Shabbat, therefore, would have affected the ability to prepare food on the day of rest and necessitated advance planning in order to avoid cooking on Shabbat.” Elsewhere in that essay, she writes that, “the basic assumption of the Pentateuchal texts is that, whereas people should be eating on Shabbat, they should neither be gathering food nor cooking it on Shabbat.”

Dr. Kattan Gribetz notes that in the book of Nehemiah, “we learn of a number of Shabbat infractions that the people in Judah were accused of committing: pressing wine, carrying
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Which Types of Wine for the Four Cups?

Rabbi Drew Kaplan

When it comes to drinking four cups at the Passover Seder, wine is the expected beverage to be drunk for these four cups. In many times and places throughout the Jewish experience, wine has been unobtainable; in those circumstances, one can use raisin wine (ט"ז או"ח תע"ב:י), which is done by soaking raisins in water, since raisins are simply dried-out grapes. If one does not even have raisins available, there are some who say one can use mead for the four cups at the Seder (רמ"א לשו"ע או"ח תע"ג:א).

There is a second century text that is pretty accepting of all wines: "אַרְבַּעָה כּוֹסוֹת הַלְלוּ צִרִיךְ שִׁיהָא בְּהוֹן כְּדִי רַבִּיעִית, אֶחָד הִי וְאֶחָד מְזוּג,׃ These four cups must contain one quarter-log, whether the wine is undiluted or diluted, whether it is new or aged" (*Pesaḥim* 108b). Thereupon, Rabbi Yehudah (2nd century) argues against this very open and welcoming position to the wine at the Seder, restricting what one can use: "צִרִיךְ שִׁיהָא בּוֹ טַעַם וּמְרָאה׃ [The wine for the four cups of wine at the Seder] must have the taste and appearance of wine" (*Pesaḥim* 108b). While it is unclear which types of wine don't look like wine (perhaps it could be cloudy or some other non-wine appearance), the Talmud's greatest wine-lover, Rava (280 – 352) offered, "מֵאי טַעַמָא דְרַבִּי׃ וְהוּדָה, דְּכַתְיִב: ״אַל תִּרְא יַיִן כִּי יִתְאַדָּם׃ What is Rabbi Yehudah's reason for making this statement? As it is written: 'Only look upon wine when it reddens'" (Prov. 23:31), understanding Rabbi Yehudah to be speaking about the color of the wine for the cups. In this way, Rava explicitly favors the redness of wine for the four cups of wine at the Passover Seder, which makes sense, since he used this Scriptural verse for arguing that one should only ever use red wine for Shabbat kiddush (*Bava Batra* 97b). Clearly, the Talmud's greatest wine-lover not only preferred red wines versus white wines in general, but also for ritual use.

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Oneg Shabbas is a project of Jewish Drinking, Inc., a 501(c)3 initiative to educate about drinking in Jewish wisdom, tradition, history, practice, and more in order to enrich people's lives. This publication is composed by, edited by, and published by Rabbi Drew Kaplan. If you have any comments, compliments, or suggestions, he can be reached at Drew@JewishDrinking.com

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 grains and other fruits into Jerusalem, and selling food":
 בַּיָּמִים הַהֵמָּה רָאִיתִי בִּיהוּדָה דְרֻכִּים גִּתוֹת בְּשֶׁבֶת וּמִבֵּיָאִים הַעֲרָמוֹת וְעַמָּסִים:
 עַל הַחֲמָרִים וְאֶף יַיִן עֲנָבִים וְתַאֲנִים וְכָל מִשָּׂא וּמִבֵּיָאִים יְרוּשָׁלַם בְּיוֹם הַשְּׁבִת
 אֶת זֶה. At that time, I saw men in Judah treading
 winepresses on Shabbat, and others bringing heaps of grain
 and loading them onto donkeys, also wine, grapes, figs, and
 all sorts of goods, and bringing them into Jerusalem on
 Shabbat. I admonished them there and then for selling
 provisions" (Neh 13:15), which is definitely a Jewish drinking
 text.

She also points out in other second Temple texts that they
 also push against any food or beverage preparation on
 Shabbat, enabling one to enjoy one's consumption on
 Shabbat (CD-A X.22-XI.2 and Jubilees 2:17-18, 2:21, 2:29, and
 50:9).

There is certainly something about pulling back from
 preparations for food and beverage on Shabbat in order to
 better enjoy them, perhaps something along the lines of
 Isaiah 58:13-14, where we get to enjoy Shabbat, *oneg
 Shabbat*. Wishing you an enjoyable and delightful Shabbat.
 L'chaim

New Episode

The newest episode of *The Jewish Drinking Show*
 features Ari Klafter, the head distiller at Thornton
 Distilling in the Chicago area, as he talks about the
 products their company produces, including the only
 kosher-certified barrel-aged rum on the market.



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 Drinking Show is
 available on
 YouTube, as well
 as wherever you
 listen to podcasts



For Passover episodes and other
 resources, you can visit
JewishDrinking.com/Passover

KFP TEQUILAS, MEZCAL, & SOTOLS



KFP List

As with the past couple of years, The Greater Phoenix Va'ad HaKashruth has released its
 annual list of kosher for Passover tequilas, noting that these are silver/blanco-only
 tequilas, silver/blanco mezcal, and sotols, "even when KFP status is not indicated on the
 bottle". This list is organized by manufacturer and comes to them courtesy of
 Supervisores en Calidad Kosher. This list is available at
JewishDrinking.com/KFPTequila2023 to help you in your Passover preparations

{ "Which Wine?" continued from previous page }

Rava was not the only fourth century rabbi to privilege red
 wine for the four cups of wine at the Passover Seder, as Rabbi
 Yirmiyah in Israel (4th century) said, "מצוה לצאת בין אדום שנאמר",
 אֶל־תֵּרָא יַיִן כִּי יִתְאַדָּם It is a commandment to fulfill one's
 requirement of four cups of wine at the Passover Seder with
 red wine, as it is said, 'Only look wine when it reddens...' (Prov.
 23:31)" (*yShekalim* 3:2). So, rabbis in both Israel and Persia in
 the fourth century were not only explicitly advocating the use
 of red wine for the four cups of wine at the Passover Seder,
 but also using the same scriptural verse to do so.

Ultimately, Rabbi Yosef Karo made sure to write that we
 should use red wine for our four cups of wine at the Passover
 Seder (שו"ע תע"ב:א). An interesting perspective to provide
 some further meaning-making on red wine at the Passover
 Seder is that, as Rabbi David HaLevi Segal (1586-1667) wrote,
 יש עוד רמז לאדום זכר לדם שהי' פרעה שוחט בני ישראל,
 "There is a further hint to red wine in that it commemorates the blood
 that Pharaoh spilt of the Israelites" (ט"ז או"ח תע"ב:ט).

However, Rabbi Yaakov, son of Asher (1270-1340) wrote, if
 white wine was preferable, one should use white wine (טור
 או"ח תע"ב:א), which Rabbi Moses Isserles (1530-1572) agreed
 with (רמ"א לשו"ע או"ח תע"ב:א). While it seems to be that he is
 discussing one's own personal palate preference, it could also
 be better for safety reasons, as Rabbi David HaLevi Segal
 wrote, when there are blood libels swirling around, then it is
 definitely preferable to use white wine, such as in his time,
 when Jews in Poland were avoiding using red wine (ט"ז או"ח
 תע"ב:ט).

While it is not preferable, one can also fulfill one's wine
 obligation of the four cups at the Passover Seder with a few
 different types of changed wines. The Yerushalmi infers from
 Bar Kappara's statement that spiced wine, such as with honey
 and peppers (which is called *conditum* (whether *conditum
 viatorium* (traveler's spiced wine) or *conditum paradoxum*
 (surprise spiced wine)), is like wine, so one can fulfill one's
 wine-drinking with that, as well as Rabbi Yonah saying one
 may fulfill one's obligation using cooked wine, and Rabbi
 Hiyya's statement that one may use mixed wine, as long as it
 still looks like wine (*yShekalim* 3:2), all of which gets codified
 (שו"ע תע"ב:ב).

Fortunately, it all goes back to that second century text that
 is very accepting of various wines for the four cups of wine at
 the Passover Seder. So no matter which type of wine you
 choose to drink at your Passover Seder, know that you are
 welcome to use whichever wine you prefer.

L'chaim!