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

Overview

Siman 271 Seif 11:

If one has only a single cup of wine, he should recite kiddush at night without tasting the wine from the cup so as not to render it pagum. Instead, one should pour some wine into another cup and drink that wine from the second cup. The next morning one should recite kiddush on the wine that remains in the first cup. If one only had exactly a revi'is of wine and diminished that quantity at night one should dilute it so that he has a revi'is for kiddush during the day. This assumes that one has another cup of wine for havdalah because if not, it is preferable to keep the wine for havdalah which cannot be recited on bread than to recite kiddush on wine and not have wine for havdalah. If one has exactly two cups of wine after diluting it he should recite kiddush at night with one cup and havdalah with the second cup and will not recite kiddush during the day since kiddush at night takes precedence.

- One must pour out a m'lo lugmav. (M.B. 50)
- Magen Avrohom follows Tosafos who maintains that one must drink from a kos that holds at least a revi'is. Accordingly one should pour wine into a second cup but make sure to leave behind a revi'is. He should drink a m'lo lugmav from the first cup and pour the wine from the second cup into the first cup which repairs it from being pagum and one may then recite kiddush on it, as long as there remains a revi'is. (M.B. 51)
- Shulchan Aruch refers to wine that is strong enough that even after dilution it is fit for kiddush. (M.B. 53)
- Some maintain that kiddush at night takes precedence over havdalah and even according to Shulchan Aruch if one has beer for havdalah it is preferable to recite kiddush on wine. Therefore, Shabbos morning it is also better to recite kiddush on wine if one has beer for havdalah. In shul it is preferable to use wine for havdalah than kiddush since havdalah is recited to discharge people's obligation as opposed to kiddush which is recited only as a custom. (M.B. 56)
- Magen Avrohom cites another method of handling this circumstance but others prefer the approach presented by Shulchan Aruch. (M.B. 57)

Siman 271 Seif 12:

After the recitation of kiddush one should wash and recite על נטילת ידים. If one washed before kiddush he reveals that he prefers bread and he should not recite kiddush on wine, instead it should be recited on bread. Some maintain that it is preferable to wash one's hands before kiddush and to recite kiddush on wine and this is the custom in these countries and one should not deviate other than on the night of Pesach as explained in siman 473.

- One does not wash before kiddush so that kiddush does not interrupt between washing and hamotzi. The other members of the household who are not reciting kiddush for themselves may wash their hands before kiddush. (M.B. 58)
- This opinion maintains that kiddush is not considered an interruption since it is part of the meal. Therefore, one may recite kiddush, drink the wine, recite hamotzi and then eat some bread. Since it is not an interruption Rema maintains that this is the preferable approach since one who does not have wine and will recite kiddush on bread must wash before kiddush, therefore it is preferable to always follow this procedure. (M.B. 61)
- Many authorities write that it is preferable to recite kiddush on wine before washing one's hands. However, if one washed before kiddush he should follow Rema's procedure. (M.B. 62)
- The reading of maggid is certainly an interruption. (M.B. 63)

Halacha Highlight

Reciting kiddush with a limited supply of wine

Shulchan Aruch Siman 271 Seif 11

אם אין לו אלא כוס אחד

If one has no more than a single cup of wine

Shulchan Aruch (סע' י"א) addresses the circumstance of one who has only one cup of wine. In such a case he should save the wine for havdalah. The reason is that kiddush on Shabbos night could be recited with bread whereas havdalah may not be recited with bread. Mishnah Berurah (ס"ק נ"ו) adds that if the person has only one cup of wine but has other beverages that could be used for havdalah (e.g. beer or other chamar medinah) it is preferable to use the wine for kiddush. His reasoning is that according to all opinions one may use other beverages for kiddush whereas there is a disagreement whether one may use other beverages for Shabbos night's kiddush. This is preferable even if one has bread which may be used in place of wine for kiddush since Rabbeinu Tam prohibits the use of bread for kiddush. Accordingly, it is preferable to use a cup of wine for kiddush Shabbos day rather than save it for havdalah since other beverages may certainly be used for havdalah.

In the event that one has wine for havdalah plus an additional cup of wine, one should recite kiddush on that cup of wine. He should not drink from that cup since doing so would render the remaining wine pagum. Instead, he should pour some of the wine into a second cup and drink from that second cup. On Shabbos day he can then recite kiddush on the wine that remains in the first cup. Mishnah Berurah (ס"ק נ"א) cites Magen Avrohom who follows Tosafos' position that one should drink specifically from the kos upon which one recited kiddush. Therefore, he should pour some wine from the kos into a second cup making sure to leave at least a revi'is of wine in the first cup. He should drink at least a m'lo lugmav from that first cup and then pour the wine from the second cup back into the first cup to repair the leftover wine from being pagum.