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

Overview

Siman 473 Seif 1:

We dilute the first cup of wine and recite *kiddush* and *shehechiyanu*. If Pesach falls on Shabbos one recites ויכלו and if it falls after Shabbos one recites יקנה"ז. If one forgot to recite *Havdalah* and did not realize until he began the *hagadah* he should finish the *hagadah* through גאל ישראל and then recite *Havdalah*. We do not wash our hands at all before *kiddush*. If his hands are dirty he should wash them a bit but should not recite the *beracha* on that washing. The *ba'al habayis* should not dilute his cup, someone else should dilute it for him as an expression of freedom.

- Before *kiddush* he should intend to fulfill the *mitzvah* of *kiddush* as well as the *mitzvah* of the four cups. Before the reading of the *hagadah* one should intend or verbally express his intent to fulfill the *mitzvah* of retelling the story of the Exodus.
- If one did not recite the *beracha* before drinking he may recite the *beracha* whenever he realizes since *she'hechiyanu* refers to the Yom Tov and can be recited, if otherwise forgotten, until the end of Yom Tov. (M.B. 1)
- One may not recite *Havdalah* as soon as he realizes since it must be recited on a cup of wine and it is necessary to drink some of the wine and one may not interrupt the middle of the *hagadah* to drink wine. According to Rema one may not recite *Havdalah* even if one did not yet begin *magid* since he would be required to recite another *beracha* on that wine and would give the appearance that he is adding to the number of cups of wine that must be consumed. If one did not recite the *hagadah* it cannot be made up another time. (M.B. 4)
- One recites הגפן and then the *beracha* on the light as well as *havdala* and then drinks the wine. If in the middle of the meal one realizes that he did not recite *havdala* he must interrupt immediately to recite it. If one realized in the middle of *birkas hamazon* he recites *birkas hamazon* and *havdala* on a single cup. If he does not realize until after *birkas hamazon* it should be recited on the 4th cup after *hallel*. If he realized after drinking the 4th cup of wine it should be recited on a 5th cup of wine. (M.B. 5)

Halacha Highlight

Holding the cup of wine during *kiddush*

Shulchan Aruch Siman 473 Seif 1

ומקדש עליו

And we recite *kiddush* upon it

Shulchan Aruch begins his discussion of the *seder* with *kiddush*. There are different customs regarding the recitation of *kiddush* at the *seder*. Shulchan Aruch HaRav (סיק תע"ב סע' כ"ב) writes that the host should recite *kiddush* and discharge the obligation of all those who are present. Others (ויגד משה סי' ט"ו אות ז), maintain that each person should recite *kiddush* for himself. The reason why during the rest of the year the host recites *kiddush* and everyone discharges their obligation by listening to his recitation is due to the principle that two voices cannot be properly heard and thus everyone must listen to the host who has a cup of wine. At the *seder* everyone has their own cup of wine so each person could recite *kiddush* for himself.

Rav Shlomo Zalman Auerbach (הליכות שלמה פסח פ"ט סע' כ"א) notes that *kiddush* is one of the four cups of wine. Therefore, even among those who have the custom that only the host recites *kiddush* at the *seder*, it is nevertheless appropriate for each person to hold his cup of wine during the recitation of *kiddush*. This emphasizes that fact that the cup of wine is the cup for *kiddush* and through the principle of "listening is like reciting – שומע כעונה" it is as if he recited *kiddush*. He then adds (שם דבר הלכה אות מ"ה) that even if the people assembled do not hold their cup of wine during *kiddush,* the host should remind them that his recitation discharges their obligation to recite *kiddush*. Rav Nissim Karelitz (חוט שני פסח פי"ז סי"ק י"ד), on the other hand, writes that if the host recites *kiddush* for those assembled at his table, the others are not required to hold their cup of wine. Since it is only the host who recites *kiddush* and the others discharge their obligation through his recitation it is sufficient for him to hold his cup of wine.

- Even those who have the custom throughout the year to wash before *kiddush*, on the night of the *seder* where there is a long interruption between *kiddush* and eating *matzah*, all opinions agree that one should not wash before *kiddush*. (M.B. 6)