The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תע״ג סעיף ז׳-סימן תע״ד סעיף א׳

Overview

Siman 473 Seif 7:

We immediately pour the 2nd *kos* so that the children should ask why we are drinking a second *kos* before the meal. If the child does not have the necessary wisdom, his father should teach him. If one does not have a child, his wife should ask and one who does not have a wife should ask himself. Even Torah scholars must ask one another מה נשתנה. (When one's child or wife inquires it is not necessary to say מה נשתנה and they could start with עבדים היינו.) **When they begin עבדים היינו the plate with the *matzos* is returned and they read the entire *hagadah*. When they reach מצה זו it should be lifted to show the assembled in order to endear the *mitzvah* to them** (The broken piece should be lifted which is the *lechem oni*). **The same is done when one reaches מרור זה. Upon reaching לפיכך each person lifts his *kos* until he finishes the *beracha* of גאל ישראל**. The custom is to spill some wine with one's finger when one reads דם ואש ותימרות עשן as well as when one reads דצ״ך עד״ש באח״ב, in general and specifically so that one pours out a total of 16 times. The bread should be uncovered when one reads the *hagadah* until he reaches לפיכך when he lifts his *kos* and then covers the *matzah*.

- One does not wait until לפיכך rather it is filled immediately after the plate with the *matzos* are removed. (M.B. 67)
- This should awaken them to inquire about other unusual things that we do at the *seder*. (M.B. 69)
- When one Torah scholar inquires of another the one to whom the questions are posed does not have to read מה נשתנה. (M.B. 70)
- *Magid* is read with fear and awe. In the phrase ונאמר לפניו שירה the word ונאמר should be read with a *segol* which is past tense referring to the redemption from Egypt. (M.B. 71)
- When reading פסח שהיו אבותינו we do not hold the meat since it would appear as though the meat was sanctified as a *korban*. (M.B. 72)
- Shelah writes that when reciting the paragraph of והיא שעמדה we lift the *kos* and cover the *matzah*. (M.B. 73)
- The custom is to use the pointer finger rather than the pinky. (M.B. 74)
- *Matzah* is called עני לחם since we answer many questions about it. (M.B. 76)
- We wish to recite *shirah* on the *kos*. (M.B. 77)

Siman 474 Seif 1:

We drink the second *kos* and do not recite the *beracha*, before or afterwards since בורא פרי הגפן is only recited on *kiddush* and *birkas hamazon* and על הגפן is only recited after the 4th *kos*. The custom amongst Ashkenazim is to recite בורא פרי הגפן before each *kos* but the *beracha acharonah* is only recited after the last *kos* and this in the custom.

- Since one does not interrupt his intent between *kosos* another *beracha* is not recited, even though each *kos* represents a separate *mitzvah*. (M.B. 1)
- Once they begin the *hagadah* it is prohibited to drink and thus constitutes an interruption to require a new *beracha* on the second *kos*. Additionally, each *kos* is a separate *beracha*. (M.B. 4)
- Interruption of intent does not require one to recite a *beracha acharona* and thus one could wait until after the fourth *kos*. (M.B. 5)

Halacha Highlight

Pouring out some of the wine

Rema Siman 473 Seif 7

נוהגין לזרק מעט מן הכוס באצבעו

The custom is to pour out some of the wine with one's finger

Rema writes reports that there is a custom to throw out (לזרק) some of the wine with one's finger when reciting the words, "דם ואש ותמרות עשן". Similarly, when reading the ten plagues we also throw out some wine. This is done when we read each individual plague as well as when we read the three acronyms (דצ״ך עד״ש באח״ב). Added together it is a total of sixteen times that wine is spilled out. The significance of spilling out wine sixteen times, explains Mishnah Berurah (ס״ק ע״ה) is that it corresponds to the letters י״ו which are the letters of Hashem's Name that He used to smite the Egyptians.

There are different customs concerning the manner in which the wine is "thrown out." Mishnah Berurah (ס״ק ע״ד) writes that one should use his אצבע (The pointer finger, i.e., the one next to his thumb) based on the *pasuk* which states: אצבע אלקים היא and one should not use the זרת קטן (The pinky). Sha'ar HaTziyun (ס״ק פ״א) cites other authorities who write that one should use the קמיצה (The ring finger). The reasoning is that the Pirkei D'Rebbi Eliezer maintains that Hashem used the קמיצה finger to smite the Egyptians and when the *pasuk* uses the phrase אצבע אלקים היא it refers to the קמיצה rather than the 2nd finger. Sha'ar HaTziyun writes further that when a person is an אסטניס - delicate and would be repulsed to drink wine into which he inserted his finger, it is better for him to pour wine from the *kos* rather than use his finger to remove the droplets of wine. He then reports that he found sources which write that *l'chatchila* the wine should be poured directly from the *kos* without the use of a finger. After the wine is removed from the *kos* it should be discarded and one should intend that we should be saved from the plagues that Hashem brought upon the Egyptians and they should instead be directed towards those that despise Hashem. It is also important to refill the *kos* after removing the droplets of wine at this time but certainly before reciting the *beracha* that follows *magid* one should make sure to refill the *kos* (פסקי תשובות אות ל״א).