



Overview

Siman 483 Seif 1:

If one does not have wine for the *sefer* he should recite *kiddush* on bread that will be used for *hamotzi*, break it and place his hands on it until *kiddush* is completed at which point he will recite *המוציא מצה* and eat. Following this he eats other vegetables, removes the table and reads *מה נשתנה* and the *הגדה* until *גאל ישראל*. He then recites the *beracha* on *marror* and eats that and then wraps the *matzah* and *marror* and eats that without a *beracha*. In places where they are accustomed to drink a beverage made from honey called *מעיד* one who does not have wine may use that beverage for the four cups. Some maintain that one may not use other beverages for *kiddush* as explained above in *siman 272:9*. It seems to me that for the 4 cups one may rely on the opinion that permits the use of other beverages provided that they are *chamar medinah* as explained above in *siman 272*.

- ❖ If one has one cup of wine [or *chamar medinah* according to Rema], *kiddush* should be recited on it rather than on bread. If one has two cups he should recite *kiddush* on one, read *magid* without wine and use the second *kos* for *birkas hamazon*. If he has a third cup it should be used for *maggid* and the portion of *hallel* recited after the meal will be recited without a *kos*. (M.B. 1)
- ❖ Whether one recites a *beracha* on *karpas* in this circumstance depends on whether they will increase his appetite, in which case another *beracha* is not recited, or not. (M.B. 4)
- ❖ There is a disagreement whether the paragraph of *יהללך* is recited without a cup of wine but the majority opinion seems to maintain that it should be recited. (M.B. 5)
- ❖ It would seem that one should wash again before eating the meal due to the delay from reciting *magid* but if one had intent when he washed and guarded his hands, he is not required to wash. (M.B. 6)
- ❖ He explained there that at night one should not use other beverages for *kiddush*. (M.B. 9)
- ❖ Even if the beverage is consumed only on Pesach it is a *chamar medinah*. (M.B. 11)

Halacha Highlight

One who has two cups of wine

Shulchan Aruch Siman 483 Seif 1

מי שאין לו יין בליל פסח

One who does not have wine for the night of Pesach

Shulchan Aruch writes that one who does not have any wine for the *sefer* has no choice but to recite *kiddush* with the *matzos* rather than the wine. The procedure is to hold the *matzos*, recite the *beracha* of *המוציא מצה* in place of *בורא פרי הגפן*, recite the text of *kiddush*, recite the *beracha* of *על אכילת מצה* and then eat the *matzah*. One then recites the *beracha* upon and eats the vegetable used for *karpas*, removes the table to read the *hagadah*. Mishnah Berurah (סק"י) records a disagreement whether one should recite the paragraph of *יהללך*. According to some it was added to introduce the cup of wine so in the absence of wine there is no reason to recite the paragraph. Others reject the connection between the paragraph and the cup of wine and contend that it is recited even if one does not have wine. Mishnah Berurah concludes by relating that the latter opinion is the primary opinion. At this point one recites the *beracha* on *marror*, eats it and then makes the sandwich and eats that.

Mishnah Berurah (סק"א) points out that Shulchan Aruch's description of the procedure that one should follow is limited to one who does not have any wine. He then explains how the wine should be used if one has a limited supply of wine. For example, one who has two cups of wine should use the first cup for *kiddush* and the second cup for *birkas hamazon*. Sha'ar HaTziyun (סק"ד) acknowledges that Chok Yaakov disagrees and rules that the second cup should be saved for use at the second *sefer* similar to the *halacha* of one who has a limited supply of *matzah* who saves some from the first night to use on the second night. The reason he did not mention Chok Yaakov's position is that it is rejected by Elya Rabba and Shulchan Aruch HaRav also does not mention his dissenting opinion. Elya Rabba distinguishes between *matzah* and wine because technically all that is needed is one *matzah*. We use three to commemorate things but one *matzah* satisfies the obligation and as such one could refrain from using all three to have what is needed on the second night. All four cups of wine are part of a single Rabbinic enactment and as such one should fulfill as much of it as he can without regard for the next night.