

— BICENTENNIAL EDITION —

SHULCHAN ARUCH

OF RABBI SHNEUR ZALMAN OF LIADI

שלחן ערוך

מכבוד קדושת אדונינו מורינו ורבינו הגדול הגאון האלקי
החסיד המפורסם אור עולם מופת הדור
גור ישראל ותפארתו קדוש ה'

מרגא ורבנא

מורה' שניאור זלמן נבג"מ



Vocalized and Punctuated Hebrew Text

Translated and Annotated by
Rabbi Eliyahu Touger and Rabbi Sholom Ber Wineberg

HILCHOS PESACH • SECTION 472

אורח חיים, סימן תעב



Kehot Publication Society

770 Eastern Parkway • Brooklyn, New York 11213

5780 • 2020

הַלְכוֹת פֶּסַח

THE LAWS OF PESACH

SECTION 472 The Laws Pertaining to Reclining and [Drinking] the Four Cups [of Wine at the Seder] (1-31)

1 A person's [*Seder*] table should be arranged while it is still day¹ [on the day before Pesach] so that he can begin the *Seder* immediately at nightfall.² Even if [one] is in a House of Study, he should arise [and depart] immediately at nightfall,³ for it is a *mitzvah* to hurry to begin the *Seder* [as early as possible] so that the children not fall asleep.⁴ [Their participation is a priority, as reflected by] the Torah's statement:⁵ "You shall tell your children on that day..."

סימן תעב דיני הספח וְר' בוסות ובו ל"א סעיפים:

א יהיה שלחנו ערוך מבעוד יום, כְּדִי לְהַתְחִיל הַסֵּדֶר מִיַּד בְּשֶׁתַּחֲשֵׁךְ.^{2,א} וְאִם הוּא בְּבֵית הַמְדַרְשׁ – יָקוּם מִיַּד בְּשֶׁתַּחֲשֵׁךְ,^{3,ג} שְׂמִצְוָה לְמַהֵר לְהַתְחִיל הַסֵּדֶר בְּשָׂבִיל הַתִּינוּקוֹת שְׁלֹא יִשְׁנּוּ,^{4,ד} וְהַתּוֹרָה אֹמְרָה:^{5,ה} "וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא":

1. However, the *Seder* plate itself should be arranged after nightfall. See sec. 473:25.

Sec. 262:1 states a similar law with regard to *Shabbos*. One of the expressions of honor for the *Shabbos* and festivals is that the table be prepared for the head of the household as soon as he returns from the Evening Prayers.

2. *Sefer HaMinhagim Chabad*, p. 38, states that the custom of the Rebbeim would be to begin the *Seder* immediately after the Evening Service on the first night of Pesach. On the second night, however, they would begin the *Seder* later at night. Even on the

first night, the Rebbe would visit the dining halls of the *yeshivah*, Machon Chana, and other institutions before going home to hold his own *Seder*.

3. *Pesachim* 109a. With regard to the Evening Service, in sec. 267:2 and sec. 494:2, the Alter Rebbe writes that it is customary to begin the communal prayers while it is still day on the day prior to the festival. Nevertheless, the prevailing custom in most Lubavitch communities is to wait until after nightfall.

4. See sec. 458:4, which also mentions the obligation to begin

the *Seder* at the beginning of the night for this reason. See also subsection 23 below.

See also sec. 473:38 and notes, which speak about actions performed during the *Seder* to maintain the children's interest so that they will not fall asleep.

5. *Shmos* 13:8. As mentioned in sec. 473:20, this verse serves as the proof-text for the commandment to relate the story of the Exodus from Egypt on Pesach night. As stated in sec. 473:14, the story of the Exodus should be related in response to the children's questions.

א טור ושו"ע ס"א (כדי לאכול) וראה לקמן ס' תעג סכ"ה (שסידור הקערה הוא רק בלילה). לעיל ס' תנח ס"ד (למחר האכילה בתחילת הלילה). אהלי שם ח"ו ע' קעו. שערי שלום ס' לב. ומנהג בית הרב להתחיל סדר הראשון תיכף אחר תפלת ערבית, משא"כ סדר השני (ספר המנהגים - חב"ד ע' 38).
ב ברייתא קט, א. טור ושו"ע שם. **ג** ראה תוס' שם ד"ה חוץ, רא"ש פ"י ס' כב, רשב"ם שם ד"ה חוץ, ח"י ס"ק א. לעיל ס' תנח ס"ד. **ד** נגמרא שם ותוס' שם. פ"ב ברשב"ם שם. רא"ש שם. טור ושו"ע שם. וראה לקמן סכ"ג. **ה** שמות יג, ה. וראה רמב"ם פ"ז ה"א-ב. **ו** תרומות הדשן ס' קלו. שו"ע סוף ס"א.

2 Nevertheless, one should not hasten to recite *Kiddush* before it is definitely nightfall. Even though on other festivals⁶ a person may add [time] from the mundane to the holy and recite *Kiddush* and eat while it is still day [on the day preceding the festival],⁷ nevertheless, one may not do so on Pesach. [The rationale is that Scripture] links eating *matzah* to partaking of the Pesach sacrifice,⁸ as it is written:⁹ “You shall eat [the Pesach sacrifice] together with *matzah* and bitter herbs,” and with regard to the Pesach sacrifice, it is written:¹⁰ “They shall eat the meat on this night,” [implying that the Pesach sacrifice must be eaten] specifically at night.

Since the Scriptural requirement to eat *matzah* [applies] only after nightfall, therefore, all the four cups [of wine] that our Sages ordained may similarly [be drunk] only at night, during the time when it is fit to partake of *matzah*, for all [the practices] established by our Sages were ordained in a manner resembling Scriptural practices.¹¹ [Since] the cup [of wine over which] *Kiddush* [is recited] is one of the four cups [of wine to be drunk at the *Seder*], therefore, it must [be drunk] when it is actually night and not during [the time] added from the mundane to the holy.

ב ומִכָּל מָקוֹם, לֹא יִמְהַר לְהִתְחִיל הַקְדִּישׁ קִדְּם שְׂיִהְיֶה וְדַאי חֲשִׁכָה: אַף עַל פִּי שְׁבִשְׂאָר יָמִים מוֹכִימִים.⁶ יְכוּל הָאָדָם לְהוֹסִיף מֵחֵל עַל הַקְדִּישׁ לְקַדֵּשׁ וְלֵאכֹל מִבְּעוֹד יוֹם,⁷ מִכָּל מָקוֹם בְּפֶסַח אֵינוֹ יְכוּל לַעֲשׂוֹת כֵּן, לְפִי שְׂאֲכִילַת מִצֵּה הַקֶּשֶׁת לֵאכִילַת פֶּסַח,⁸ שֶׁנֶּאֱמַר:⁹ “עַל מִצּוֹת וּמִרְיִים יֹאכְלֶהוּ,” וּבְפֶסַח נֶאֱמַר:¹⁰ “וְיֹאכְלוּ אֶת הַבֶּשֶׂר בַּלַּיְלָה הַזֶּה,” בַּלַּיְלָה מִמּוֹשׁ, וְכִיוֹן שְׂאֲכִילַת מִצֵּה שֶׁהִיא מִן הַתּוֹרָה אֵינוֹ אֵלָּא בַּלַּיְלָה, לְכֵן גַּם כָּל הָאֲרָבַע כּוֹסוֹת שֶׁתִּקְנּוּ חֲכָמִים אֵינוֹ אֵלָּא בַּלַּיְלָה, בְּזִמַּן הָרְאוּי לֵאכִילַת מִצֵּה,¹¹ שֶׁכָּל מֵה שֶׁתִּקְנּוּ חֲכָמִים בְּעֵין שֶׁל תּוֹרָה תִּקְנּוּ,¹¹ וְכוּס שֶׁל קְדִישׁ הוּא אֶחָד מִן הָאֲרָבַע כּוֹסוֹת, לְפִיכֵךְ צְרִיךְ בַּלַּיְלָה מִמּוֹשׁ,¹¹ וְלֹא בְּמֵה שֶׁהוֹסִיף מֵחֵל עַל הַקְדִּישׁ:

6. Other exceptions to this rule are the first night of Shavuot (see sec. 494:2) and the first night of Sukkos (see sec. 639:20), when *Kiddush* may not be recited until after nightfall.

7. See sec. 261:4, which states that it is a positive commandment of Scriptural origin to add time from the mundane to the holy with regard to the prohibition against performing forbidden labor at the advent and departure of *Shabbos*

and festivals. As stated in sec. 267:2, it is therefore customary in many communities to recite the *Shabbos* Evening Service, recite *Kiddush*, and begin the *Shabbos* meal while it is still day on Friday, but after *p'lag haminchah*.

8. See *Pesachim* 120a. See sec. 458:1-2 above, which also mentions this concept.

9. *Bamidbar* 9:11.

10. *Shmos* 12:8.

11. This is a general principle applying in many contexts of Jewish Law, as mentioned in sec. 161:1, sec. 185:2, sec. 296:19, sec. 454:15, et al.

See sec. 477:6, which explains that since all four cups of wine are linked to the Pesach sacrifice, just as the Pesach sacrifice must be eaten before midnight, so too, there is reason to require the four cups to be drunk before that hour.

ז מלכד ליל א' דסוכות, כדלקמן סי' תרל"ט ס' ב. וליל שבועות, כדלקמן סי' תצד ס' ב. וראה לעיל סי' רסו ס' ג לענין שבת. ח תוס' צמ"ג, ב ד"ה עה. רא"ש פ"י סי' ב. מור. לבוש ס"א. וראה לקמן סי' תצא סוף ס' ג. שערי שלום סי' לג. ט תוס' שם בשם הר"י מקורביל. רא"ש שם. לבוש שם. י במדבר ט, יא. רא"ש שם. לבוש שם. וראה גם לעיל סי' תנח ס"א וש"ג. יא שמות יב, ח. תוס' שם. לבוש שם. יב תרומת הדשן שם. לבוש שם. וראה מ"ז סוף סק"א. יג ראה תוס' קת, ב ד"ה שאף. יד תרומת הדשן שם. לבוש שם.

3 A person who is in mourning – even for his father and/or mother – is obligated to recline. He may not refrain from reclining because of his state of mourning. [The rationale is that] once the *shivah*¹² [period of mourning] passes, [one] is permitted to recline on his bed, even on weekdays, for one is only obligated to overturn one's bed¹³ during the *shivah* [period. Thus, by and large, this practice is not relevant in this instance, for] even if one's deceased [relative] was buried on the day preceding Pesach, the mourning [obligations] of *shivah* are nullified immediately at the onset of the Pesach [holiday] if [the person] observed the mourning practices for any amount of time¹⁴ before nightfall, as will be explained in *Yoreh Deah*, sec. 399.¹⁵

4 If, however, a person did not observe the mourning [practices] at all before Pesach and thus, the mourning [obligations of] *shivah* were not nullified for him,¹⁶ it is customary not to recline on Pesach night. [The rationale is that] reclining is considered a private practice and one must observe [the mourning restrictions against such private practices] during the festival, as explained in *Yoreh Deah*, loc. cit.¹⁷

ג מי שהוא אכל אפלו על אביו ואמו – חיב להסב, ואינו רשאי למנוע מלהסב מחמת האבלות, שהרי משעברו שבועה¹² רשאי להסב על מטתו אפלו בחל, שאינו חיב בכפיית המטה¹³ אלא תוך שבועה.¹⁵

ואפלו נקבר מתו בערב פסח, מכל מקום מיד שהגיע הפסח – בטלה ממנו האבלות שבועה¹⁵ אם נהג אבלות שעה אחת¹⁴ קדם הלילה, כמו שנתבאר ביורה דעה סימן שצ"ט:^{15,17}

ד אבל אם לא נהג אבלות כלל קדם הפסח בענין שעדין לא בטלה ממשי¹⁶ אבלות שבועה^{16,17} – נוהגין שלא להסב בליל פסח, לפי שחושבין הסבה זו כדברים שבצנעה שהוא נוהג אותם פרנל, כמו שנתבאר ביורה דעה שם.^{17,כא}

12. The Hebrew word *shivah* means "seven." The term *shivah* is thus used to refer to the seven-day period of severe mourning observed for the passing of a close relative [*Shulchan Aruch* of Rav Yosef Caro (*Yoreh Deah* 380:1)]. Nevertheless, as the Alter Rebbe proceeds to mention, there are times when the *halachic* requirements of *shivah* are terminated before the end of these seven days.

13. In the Talmudic era, it was customary for a mourner to overturn his bed during the week of *shivah*. See *Moed Kattan* 15a. The *Shulchan*

Aruch of Rav Yosef Caro (*Yoreh Deah* 387:1-2) mentions this practice, but states that it is no longer observed. Instead, as *Sifsei Kohen* (*Yoreh Deah* 387:1) and contemporary commentaries to that text explain, it is customary to sit on low stools during the *shivah* period.

14. *Mo'ed Kattan* 20a. Although the word *shaah* which the Alter Rebbe uses is often translated as "hour," in this context, the translation used in the main text is appropriate. See the *Shulchan Aruch* of Rav Yosef Caro, *Yoreh Deah* 399:1, and the

commentaries of *Turei Zahav* and *Sifsei Kohen* there.

15. This section is not extant in the Alter Rebbe's *Shulchan Aruch*. See the *Shulchan Aruch* of Rav Yosef Caro (*Yoreh Deah* 399:1) and commentaries.

16. Our translation follows a textual emendation suggested in the latest printing of the Alter Rebbe's *Shulchan Aruch*.

17. Although a person who lost a close relative before Pesach, and did not observe the *shivah* at all before the onset of Pesach,

מו"ד ח"י סק"ה. מו פסח מעובין ס"י קעו. באר היטב סק"ד. ו' סימן זה בשו"ע"ר לא הגיע לדינו, וראה שו"ע שם ס"א. מ"ז וש"ך שם סק"א. ובאו"ח ס"י תקמד ס"ו. י"ח אוצ"ל: ממנו. ראה אנציקלופדיה התלמודית ערך הסבה הערה 111. י"ט כמבואר בשו"ע שם. כ ראה שו"ע כנסת הגדולה. פסח מעובין שם. כא סעיף

Nevertheless, such a person may wear the *kittel*, as is [customarily] worn while conducting the *Seder*,¹⁸ because this garment is [comparable to a shroud] in which the dead are garbed. It is worn to humble the heart,¹⁹ so that one's spirits [will] not rise [to the point of haughtiness] because of the joy and freedom experienced on this night.

5 A mourner is obligated to recite *Hallel* on this night.²⁰ Although it is customary not to recite *Hallel* in the house of a mourner,²¹ nevertheless, [the recitation of] *Hallel* on this [occasion] is an obligation [even for a mourner].²²

6 Even though during the entire year, it is desirable to minimize the use of attractive [articles and] utensils in remembrance of the destruction [of the *Beis HaMikdash*],²³ on Pesach night, it is desirable to use attractive articles and utensils according to one's capacity.²⁴ Even

וּמְכַל מְקוֹם, יְכוּל לְלַבֵּשׁ הַקִּיטָל
שְׁלוֹבְשֵׁין בְּשַׁעַת עֵשִׂית הַפֶּדֶר, כב,¹⁸
שְׁבָגָד זֶה הוּא בְּגָד מֵתִים, כג וְלוֹבְשֵׁין
אוֹתוֹ לְהַכְנִיעַ הַלֵּב, יט שְׁלֵא תִזְוַח
דַּעַתוֹ מִחֲמַת הַשְּׂמִחָה וְהַחֲרוּת
שְׁעוֹשֵׁין בְּלֵיל זֶה: כד

ה וְחַיֵּב הָאֵבֶל בְּהֵלֵל שְׁבִלְיָהּ זֶה.²⁰
אִם שְׂאִין נוֹחֲגִין לְקָרוֹת הַלֵּל
בְּבֵית הָאֵבֶל,²¹ מְכַל מְקוֹם הַלֵּל זֶה
חֻבָּה הוּא: כד,²²

ו אִם עַל פִּי שְׁבָבָל הַשְּׁנָה טוֹב
לְמַעַט בְּכֵלִים נְאִים יִזְכֵּר לְחֻרְבָּן,²³
מְכַל מְקוֹם בְּלֵיל פֶּסַח טוֹב לְהַרְבוֹת^{כד}
בְּכֵלִים נְאִים כְּפִי כָחוֹ, כו,²⁴ אֲפֵלוּ

should not observe mourning rites publicly, he should carry out those expressions of mourning that are private in nature, as stated in the *Shulchan Aruch* of Rav Yosef Caro (*Yoreh Deah* 399:1). The definition of "private expressions of mourning" is found in the *Shulchan Aruch* of Rav Yosef Caro (*Yoreh Deah* 400:1).

18. It is the Lubavitch custom not to wear a *kittel* at the *Seder* (see *Sefer HaMinhagim Chabad*, p. 39).

19. See sec. 610:9, where the Alter Rebbe makes similar statements with regard to wearing a *kittel* on Yom Kippur. In that source, however, he adds another rationale – to resemble the angels.

20. The Alter Rebbe mentions the practice of reciting *Hallel* during the *Seder* in sec. 479:3, 6–8, and

sec. 480:1. With regard to the recitation of *Hallel* in the Evening Service, in sec. 487:8, the Alter Rebbe writes that it is not customary to recite *Hallel* on Pesach night in the Ashkenazic community. (Nevertheless, in his *Siddur*, the Alter Rebbe rules that *Hallel* should be recited.) Thus, the statement here regarding a mourner is obviously referring to the recitation of *Hallel* during the *Seder*.

The question has been raised regarding whether a mourner should recite *Hallel* during the Evening Service. *Nitei Gavriel* (*Hilchos Pesach*, Vol. 2, ch. 68:12) rules that in those communities where *Hallel* is recited in the Evening Service, a mourner should also recite it.

21. See sec. 131:5, which makes such a statement regarding the re-

citation of *Hallel* on Rosh Chodesh.

22. For this same reason, a mourner is obligated to recite *Hallel* on Chanukah. See sec. 131:5.

23. See the *Shulchan Aruch* of Rav Yosef Caro (*Orach Chayim*, sec. 560), which mentions many practices that are observed expressly to maintain an awareness of the destruction of the *Beis HaMikdash*.

24. It was customary in the household of the Rebbeim to display golden and silver utensils on the *Seder* table (see *Sefer HaSichos* 5696, p. 130, (p. 141, in new edition,) et al.) The Rebbe Rayatz explained that this practice recalls "the great wealth" (*Bereishis* 15:14) with which the Jews left Egypt (*Likkutei Dibburim*, Vol. 1, p. 135a).

א. כב מנהג חב"ד שלא לובשים קיטל לסדר (ספר המנהגים – חב"ד ע' 39). כג ראה גם לקמן סי' תרי"ט. כד כ"ט ס"ק. ח"י ס"ק. כה ח"י סי' תפ ס"ק. ב. וראה גם לעיל סי' קלא סוף סי' י"ה. כו מנהג"ל סדר ההגדה אות ד (ע' פח). מ"א ס"ק. כז טור וש"ע ס"ב. וראה גם לעיל סי' הנא ס"ד.

[articles and] utensils that are not necessary for the meal should be arranged on the table²⁵ for aesthetic reasons, to recall [our people's] freedom.

Even articles and utensils belonging to a non-Jew which are held as collateral [for a loan] should be arranged on the table for aesthetic reasons. Even if one would desire to use [these utensils], that would not constitute stealing from the non-Jew or deceiving him, as explained in *Yoreh Deah*, sec. 120.²⁶

7 One should prepare a place to sit so that he will be able to recline²⁷ in a manner [that reflects] freedom,²⁸ as kings and men of great stature do while eating.²⁹ [The underlying rationale for this practice is that] in every generation, a person is obligated to present himself³⁰ as if he is now leaving the subjugation

הַפְּלִים שְׂאִין צְרוּךְ לְפְעוּדָה^{כב} יְסַדְרִם
יָפֵה עַל הַשְּׁלָחַן^{כט}, לְנוּי, וְזָכַר לְחֵרוֹתָי.^ל
וְאִפְלוּ בָּלִים הַמְּמַשְׁפְּנִים בְּיָדוֹ מִן
הַנְּכָרֵי יְסַדְרִם עַל הַשְּׁלָחַן^{לב} לְנוּי. וְאִפְּ
אִם יִרְצֶה לְהַשְׁתַּמֵּשׁ בָּהֶם – אֵין בְּזוּה
מִשׁוּם גְּזוּל הַנְּכָרֵי וְלֹא מִשׁוּם גְּנִבַת
דְּעֵת,^{לג} כְּמוֹ שֶׁנִּתְבָּאֵר בְּיוֹרְדָה דְּעָה סִימָן
ק"כ: ל"ד,²⁶

ז וְיִכֵּן מְקוֹם מוֹשְׁבוֹ, לֵה שְׂיֵשֵׁב
בְּהֶסְפָּה^{לו}, דְּרַךְ חֵרוֹת,²⁸ כְּדְרַךְ
שֶׁהַמְּלָכִים וְהַגְּדוֹלִים אוֹכְלִים,²⁹ לְפִי
שֶׁכָּבֵל דוֹר וְדוֹר^ל חֵיב הָאָדָם לְהֵאָוֵת^{מא}
אֶת עַצְמוֹ³⁰ כְּבָאֵלוֹ הוּא עֵתָה יוֹצֵא מִשְׁעַבְדּוֹ

25. See sec. 451:4, which mentions related matters. As indicated in that source, precautions must be taken with regard to utensils that absorbed *chametz*.

26. This section is not extant in the Alter Rebbe's *Shulchan Aruch*. See *Turei Zahav* (*Yoreh Deah* 120:11) and *Sifsei Kohen* (*Yoreh Deah* 120:19), which elaborate on the permissibility of a Jew making use of articles a non-Jew gave him as collateral for a loan.

See also the Alter Rebbe's *Shulchan Aruch* (*Choshen Mishpat*, *Hilchos Gezeilah VeGeneivah*, subsection 4), where the Alter Rebbe reiterates the license to use articles given as collateral, and offers the following explanation for this leniency: "For using an entrusted article is not outright theft; one is merely making

use of the entrusted article for his own purposes, and he is willing to make restitution if by using it he reduces its value in any way."

27. *Pesachim* 99b.

28. The act of reclining reflects the leisure and tranquility that characterizes the conduct of a noble personage (*Bamidbar Rabbah* 1:2; see sec. 473:1; *Likkutei Sichos*, Vol. 31, p. 56ff.). In the Talmudic era, it was common for men of distinction to eat while reclining on couches with a small table placed in front of each person.

29. In *Likkutei Sichos*, Vol. 11, p. 15ff., and Vol. 31, p. 56ff., the Rebbe explains that there are two ways to conceive of the obligation to recline on Pesach: a) as an independent obligation encompassing the way one conducts

the *Seder* as a whole, as reflected in the wording of this subsection, and b) a particular obligation that applies with regard to the *mitzvos* of eating *matzah* and drinking the four cups of wine, as could be understood from subsection 14. The Rebbe concludes that the two approaches are not mutually exclusive, and the Alter Rebbe's understanding of the obligation to recline includes aspects that reflects both approaches.

30. The Alter Rebbe's wording *leharos es atzmo*, "to present himself", is taken from *Rambam, Hilchos Chametz U'Matzah* 7:6. Significantly, in their texts of the *Haggadah*, both *Rambam* and the Alter Rebbe use the phrase *liros es atzmo*, "to see himself," found in the *Mishnah* (*Pesachim* 116b), rather than the similar phrase used

כח משמעות ח"י סק"ד בדעת מהר"ל שם. כט טור וש"ע שם (יסדר שלחנו יפה). ל ח"י שם. לא מהר"ל שם. מא שם. לב ח"י שם בדעת מהר"ל שם. לג ח"י שם. וראה מ"א שם. לד סימן זה בשו"ע לא הגיע לדינו, וראה מ"ז שם סק"א וש"ך סק"מ. לקמן ח"י"מ הל' גזילה ונגיבה סוף ס"ד וק"א סק"ז (השמטת הצנזור). לעיל ס' תמוק"א סק"א. לה מור וש"ע ס"ב. לו משנה צ"ט, ב. מור וש"ע שם. לז דמב"ם בפי' המשניות ר"פ ערבי פסחים. מור וש"ע שם. וראה רש"י ורשב"ם שם ד"ה ואפילו (כדרך בני חרוין). לח דמב"ם שם. לט בתנאי פמ"ז הוסיף: ובכל יום ויום. מ במשנה וברמב"ם: אדם. מא במשנה

of Egypt,³¹ as [implied by] the verse,³² “It is for the sake of this that G-d acted on my behalf when I went out³³ of Egypt.”

It is with regard to this matter that the Holy One, blessed be He, commanded,³⁴ “And you shall remember that you were a slave in Egypt,” i.e., it is as if you yourself were a slave in Egypt and were redeemed and granted freedom. Therefore, one must carry out all the practices of this night in a manner that reflects freedom, as will be explained.³⁵

8 A poor person who does not possess cushions and bedding on which to recline should nevertheless sit on a bench [at the *Seder*] and not on the ground as he does during the other days of the year. If possible, [the poor person] should lean on the thigh of another person, [for] this is [also] deemed reclining.³⁶

[The poor person] should not, however, lean on his own thigh, for then he appears to

מְצָרִים, מִבְּ, 31 שְׁנֵי אֲמָרִים, 32 “בְּעָבוֹר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם”, וְעַל דָּבָר זֶה צִוָּה הַקְדוֹשׁ בְּרוּךְ הוּא: 34, מִדְּ, 34 “וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּמִצְרַיִם”, כְּאֵלוֹ אֲתָה בְּעֵצְמְךָ הָיִיתָ בְּמִצְרַיִם עֶבֶד וְנִפְדִּיתָ וַיִּצְאֲתָ לְחֵירוֹת, 35 לְפִיכָךְ צָרִיךְ לַעֲשׂוֹת כָּל מַעֲשֵׂה לַיְלָה זֶה דְרָךְ חֵירוֹת, 35 כְּמוֹ שְׁנֵי תַפְאֵר: 35, מִזְ, 35

ח וְעַנִּי שְׂאִין לוֹ כְּרִים וּבְכֹסוֹת לְהִסָּב עֲלֵיהֶן, 36 מִכָּל מְקוֹם יֵשֵׁב עַל הַסִּפְסָל, 37 וְלֹא עַל הַקְרָקְעִי כְּבִשְׂאֵר יְמוֹת הַשָּׁנָה. וְאִם אִפְשָׁר לוֹ לְסַמְךָ עַל יָרֵךְ שֶׁל חֵבְרוֹ – תִּרְיֵז וְזֶה נִקְרָאת הַסִּבָּה. 38, נִא, 36 אֲבָל לֹא יִסְמְךָ עַל יָרֵךְ עֲצָמוֹ, מִפְּנֵי

here. This leads one to wonder why when discussing *halachah*, the Alter Rebbe and *Rambam* instruct us to “present ourselves” as if we left Egypt, while in their *Haggados*, both cite the *mishnah*, which states that each person should “see himself” as having left Egypt.

In *Likkutei Sichos*, Vol. 12, p. 39ff., the Rebbe explains that the obligation of recalling the Exodus applies not only to the recitation of the *Haggadah*, but to all the practices performed on Pesach. Since the *mitzvah* of relating the story of the Exodus involves sharing with others, the manner in which a person performs all the other Passover practices must demonstrate to others his personal experience of the Exodus. Thus, each person must not only see himself as having left

Egypt during the Exodus, but must also convey this feeling to others, i.e., present himself as having left Egypt during the Exodus.

31. Although the *Mishnah* (*Pesachim, loc. cit.*) instructs each person to view himself as if he left “Egypt,” the Alter Rebbe (and *Rambam*, his source) speak of “the subjugation of Egypt,” to emphasize that the Sages’ intent is not that we should remember leaving Egypt as a geographic location, but rather we should view ourselves as having been freed from the state of servitude the Jews experienced in Egypt.

32. *Shmos* 13:8.

33. The words “G-d acted on my behalf when I went out” in the

prooftext imply that a person must regard the Exodus as a present day event, not merely as past history. See *Pesachim, loc. cit.* See also *Tanya*, ch. 47.

34. *Devarim* 16:12, 24:18. The Alter Rebbe (and *Rambam*) employ two prooftexts thus emphasizing that a) the Exodus is not just an event of the past, but of contemporary relevance, and b) a person’s observance of the Pesach holiday must reflect his awareness of this fact (*Likkutei Sichos, loc. cit.*).

35. Our translation follows a textual emendation suggested in the latest printing of the Alter Rebbe’s *Shulchan Aruch*. See subsection 14 below and sec. 473:48.

36. *Pesachim* 108a.

ובנוסף ההגדה של הרמב"ם ואדרי"ו (ובתנאי שם): לראות. וראה לקו"ש ח"ב ע' 39. שלחן המלך ח"ב ע' סג. מב משנה דף קרו, ע"ב. רמב"ם פ"ו ה"ו. מנ שמונת יג, ח. משנה שם. מד דברים מז, יב. שם כד, יח. מה רמב"ם שם. מו ראה רמב"ם שם ה"ו. לקו"ש ח"א ע' 56. מו אוצ"ל: שיתבאר, לקמן סי"ד. וראה גם סי' תעג סמ"ח. מה מודכי לר, ג. רמ"א ס"ב. מנ רמ"א שם. לבוש ס"ב. נ מ"א סק"ג. נא גמרא קח, א. מור"ר"ל סדר ההגדה אות כ. מ"א שם.

be worrying, and that is not conduct that reflects freedom.

9 When a person reclines, he should not lean on his back or on his face,³⁷ for this is not [conduct] that reflects freedom. Instead, [one] should lean on his left side. [One should] not [lean] on his right [side] because this is not the manner in which [one] reclines. [The rationale is that one] must eat with his right [hand].³⁸ Furthermore, if [one] leans to his right, a dangerous situation might result, for the esophagus is to the right and the trachea is to the left. Should [one] lean on his right [side], the esophagus will be below the trachea. [Consequently,] the flap over the trachea will open as a matter of course and food will enter the trachea, resulting in a dangerous situation.³⁶ Therefore, even one who is left-handed, [and] who usually eats with his left hand, should, nevertheless, recline on his left side, i.e., that [side] which is deemed by people as a whole as “left.”

10 A woman – whether married, widowed, or divorced³⁹ – is not required to recline⁴⁰ because it is not common for women to recline and for them, this is not conduct that reflects freedom.

A prominent woman, whose ordinary practice is to recline, is obligated to recline.³⁶

שְׁנֵי צִדֵּי הַיָּמִין, וְאִין זֶה דְּרֵךְ חֲרוּת: ^{נג}

ט וּבְשֵׂהוּא מִסָּב – לֹא יִטֶּה עַל גְּבוּ
וְלֹא עַל פְּנָיו, ^{נד, נה} שְׂאִין זֶה דְּרֵךְ
חֲרוּת, ^{נה} אֶלָּא יִטֶּה עַל צִדּוֹ הַשְּׂמָאלִית, ^{נד}
וְלֹא עַל הַיְמָנִית ^{נד} שְׂאִין דְּרֵךְ הַסָּבָה
בְּכַף, שֶׁהִרִי צְרִיךְ לֵאכֹל בְּיָמִינוּ, ^{נז, נח} וְעוֹד
שָׂאֵם יִסֵּב בְּיָמִין וְיִכָּל לְבוֹא לְיָדֵי סָבָה,
לְפִי שֶׁהַיִּשָּׁט הוּא בְּיָמִין וְהַקֶּנֶה בְּשְׂמָאל,
וְאִם יִטֶּה עַל יְמִינוֹ – יִהְיֶה הַיִּשָּׁט
מְלֻמָּטָה וְקִנְיָה ^{נט} מְלֻמָּעָה, וְיִהְיֶה נִפְתָּח
הַכּוֹבֵעַ שְׁעַל פִּי הַקֶּנֶה מֵאֵלָיו וְיִכְנֵס
הַמֵּאֲכָל דְּרֵךְ הַקֶּנֶה וְיִבֹּא לְיָדֵי סָבָה, ^{ס, סא}
וְלְפִיכָךְ, אִף מִי שֶׁהוּא אִטֵּר שֶׁדִּרְכּוֹ
לֵאכֹל בְּשְׂמָאל, אִף עַל פִּי בֶן יִסֵּב עַל
שְׂמָאלוֹ שֶׁהוּא שְׂמָאל כָּל אָדָם: ^{סא}

י אִשָּׁה, ^{סב} בֵּין גִּשְׁוּאָה בֵּין אֶלְמָנָה
וְגִרְוּשָׁה, ^{סג, סד} – אֵינָה צְרִיכָה הַסָּבָה, ^{סד}
לְפִי שְׂאִין דְּרֵךְ הַנָּשִׁים לְהַסָּב ^{סד} וְאִין זֶה
דְּרֵךְ חֲרוּת לְהֵן, ^{סה} וְאִם הִיא חֲשׂוּבָה ^{סו}
וְדִרְכָּה לְהַסָּב ^{סו} – צְרִיכָה הַסָּבָה. ^{סו}

37. *Pesachim* 108a uses the term *perakdan* when discussing positions that should not be assumed when reclining at the *Seder*. Rabbeinu Chananel offers two interpretations of this term: either leaning on one’s back or leaning on one’s face. The Alter Rebbe does not see these two interpretations as mutually exclusive, and

maintains that neither position is acceptable since neither posture reflects an approach of freedom.

38. I.e., most people are right-handed, and it is difficult for a right-handed person to eat while leaning on his right side.

39. This rule also applies to a woman who has yet to marry.

40. *Pesachim, loc. cit.*, makes such a statement about a married woman in the presence of her husband. The *halachic* authorities in the era immediately after the redaction of the Talmud (see the *Sheiltos* of Rav Achai Gaon, *Parshas Tzav*) expanded the scope of the exclusion to all women.

נג מהר"ל"ל שם, מ"א שם. **נד** מהר"ל שם. **נז** גמרא דף קח, ע"א: פירקין. ובשני הפירושים שהובאו בר"ח שם. רמב"ם פ"ז ה"ח. מור ושוע"ע ס"ג. **נה** לבוש ס"ג. **נו** רש"י ורשב"ם שם ד"ה עד שישב. מור ושוע"ע שם. **נז** גמרא שם. מור ושוע"ע שם. **נח** רשב"ם שם ד"ה הסובת ימין. **נח** בקונטרס השלחן הגהה: והקנה. **ס** גמרא שם, לפירוש רשב"ם שם ד"ה שמא. לבוש שם. מ"ז סק"ב. מ"א סק"ד. **סא** דא"ש פ"י ס"ב. מור. לבוש שם. **סב** גמרא שם (אצל בעלה, וראה ב"ח ד"ה אשה, שהוא מעות סופר). מור ושוע"ע ס"ד. **סג** דא"ש שם, לדעת רב אחאי בשאלתות פ' צו ס"י עו. מור לדעת בה"ג. פ"ח סוף ס"ד. **סד** שאילתות

[Presently,] all our women are considered as prominent. Nevertheless, it is not customary for them to recline. [The rationale is that] there are authorities who maintain that there is no obligation to recline at all in the present era,⁴¹ since it is not customary to recline in these countries at all on the other days of the year. Indeed, even kings and prominent people sit in an ordinary manner. In the present era, women rely on the words [of these authorities] and do not recline.

11 A son who eats in his father's presence must recline.³⁶ [This applies] even if his father is his foremost teacher.⁴² [The rationale is that] it can be assumed that a father will waive the honor due him from his son. By contrast, when a student eats in his teacher's presence, even when he is not [the student's] foremost teacher, [the student] is not permitted to recline,³⁶ as an expression of the awe and honor due his teacher, unless [the] teacher gave [the student] permission to recline in his presence. In that instance, [the student] is required to recline. A teacher is not, [however,] obligated to give his students permission to recline in his presence. It is only that if [the teacher] desires to forego his honor and grant [a student] permission to recline, he has license to do so.⁴³

Similarly, one who eats in the presence of a Torah sage who is one of the most distinguished [scholars] in his generation should consider [the sage] as his teacher [and must respect the

וְכָל הַנְּשִׂימִים שֶׁלָּנוּ נִקְרְאוֹת הַשׁוֹבוֹת, וְאֵף עַל פִּי בֵּן לֹא נִהְגוּ לְהִסְבֵּי לְפִי שֵׁישׁ אֹמְרִים שְׁבוּמֵן הִזָּה אֵין צְרִיךְ לְהִסְבֵּי כָּלֵל, כִּיּוֹן שֶׁאֵף בְּשֹׁאֵר יָמוֹת הַשָּׁנָה אֵין רְגִילוֹת לְהִסְבֵּי כָּלֵל בְּאַרְצוֹת הַלָּלוּ, אֶלֶּא אֵף הַמְּלָכִים וְהַגְּדוֹלִים יוֹשְׁבֵין בְּדַרְכָּן, וְעַל דְּבַרֵיהֶן סוּמְכוֹת הַנְּשִׂימִים עֲכָשׁוּ שְׁלֹא לְהִסְבֵּי:

יא בֶּן הָאוֹכֵל אֵצֶל אָבִיו – צְרִיךְ הִסְבָּה, ע"ב, 36 אֶפְלוּ אִם אָבִיו הוּא רַבּוֹ מִבְּהֶקֶת, ע"ד, 42 לְפִי שְׁמֵן הַסֵּתֶם הָאֵב מוּחַל עַל כְּבוֹדוֹ לְבָנוּ. ע"ה אֶכָּל תְּלָמִיד הָאוֹכֵל לְפָנָי רַבּוֹ, ע"ו אֶפְלוּ אִינוּ רַבּוֹ מִבְּהֶקֶת – אִינוּ רִשְׁאִיעִיחַ לְהִסְבֵּי בְּפָנָיו, 36 מְשׁוּם מוֹרָא ע"ט וְכְבוֹדֵי הָרַב, אֶלֶּא אִם בֶּן נִתֵּן לוֹ הָרַב רִשׁוּתֵיכֶם לְהִסְבֵּי בְּפָנָיו, שְׁאֵז חַיֵּב הוּא לְהִסְבֵּי. ע"ב וְאֵין חַיֵּב עַל הָרַב לִתֵּן רִשׁוּת לְתִלְמִידוֹ לְהִסְבֵּי בְּפָנָיו, אֶלֶּא אִם רוֹצֵה לְמַחֵל עַל כְּבוֹדוֹ וְלִתֵּן לוֹ רִשׁוּת לְהִסְבֵּי – הָרִשׁוּת בְּיָדוֹ, ע"ג, 43 וְכֵן הָאוֹכֵל אֵצֶל תְּלָמִיד חָכָם מְפָלֵג בְּדוֹרוֹ אֵף עַל פִּי שְׁלֹא לְמַד

41. See subsection 15, where this concept is also mentioned.

42. The Alter Rebbe uses the term, *rabo muvhak*, translated as

"his foremost teacher." This term has a specific halachic meaning: the mentor from whom one derived most of his Torah knowledge (*Shulchan Aruch, Yoreh Deah*

242:30).

43. I.e., he is not considered to have demeaned the honor of the Torah by doing so.

שם. מור בשם בה"ג, סה כלבוש ס"ד: שאינו לה דרך כבוד. סו גמרא שם. מור ושו"ע שם. סו כלבו ס"ג נ וראה לשון הלבוש שם וב"ח שם. סה רבנו ירוחם נ"ה ח"ה מב, ד ו מורדכי (לו, ד) בשם התוס', רמ"א ס"ד. סט דרכי משה ס"ק ב. דמ"א שם. ע מורדכי בשם ראב"ן (קסד, ד). מור והגהות מיימוניות פ"ו אות ב בשם ראב"ה ס"ה תקכת. וראה גם לקמן סמ"ו. עא דרכי משה שם. רמ"א שם. וראה רשימות שיעורים, פסחים ח"ב, סי' נמז. העו"ב תשעמ ע' 50. עב גמרא שם. מור ושו"ע ס"ה. עג תוס' שם ד"ה בפני. רא"ש שם. מור ושו"ע שם. עד מור ושו"ע שם. וראה פר"ח ס"ה. עה כלבו ס' נ. אבודרהם סדר ההגדה ופירושה. לבוש ס"ה. מ"א סק"ו. ח"י סק"ט. עו גמרא שם. מור ושו"ע שם. עז דא"ש שם. מורדכי לו, ד. מור ושו"ע שם. עח דרכי משה ס"ק ג. ג"ח סוד"ה ומ"ש רבנו בתלמוד. ח"י סק"ו. ופר"ח שם ד"ה ומ"ש תלמוד, שכן משמע מלשון הרמב"ם פ"ו ח"ת. עמ גמרא שם. לבוש שם. ח"י שם. פ ח"י שם. פא רמב"ם שם. מור ושו"ע שם. פב פר"ח שם סוד"ה ומ"ש תלמוד, וכ"ה משמעות המ"ו סק"ד. פג ט"ז שם.

sage accordingly]⁴⁴ even if he did not learn anything from that scholar. He should not recline in [the scholar's] presence unless he gives him permission.

All the above applies when one eats at the same table as his teacher. If, however, [a person] eats at another table [which is located in the same room as his teacher's table], he is obligated to recline even [if the teacher] is his foremost teacher and the leading sage of the generation.

12 All the above applies with regard to a student [who studies] Torah [under a teacher]. A student who learns a profession, by contrast, even though he is in awe of his teacher, honors him, and serves him, must nevertheless recline, even in his [teacher's] presence.⁴⁵

Similarly, one's Jewish servants⁴⁶ and maid-servants⁴⁷ must recline. Although they must walk to and fro to serve during the meal, nevertheless, it is possible⁴⁸ for them to recline while they eat the [required] olive-sized portion of *matzah*⁴⁹ and the *afikoman*⁵⁰ and drink the four cups of wine.⁴⁵ [Reclining at these times suffices, for] these constitute the fundamental *mitzvah* of reclining, as will be explained.⁵¹

מִמְנוּ כְּלוּם — חָשׁוּב כְּרַבּוֹ, בְּדַ וְאִין לוֹ
לְהִסָּב בְּפָנָיו עַד שְׂיִתֵּן לוֹ רְשׁוּת.⁴⁴
וְכָל זֶה בְּשֵׂאוּכֵל עַל שְׁלֶחֶן אֶחָד
עִם הָרַב, אֲבָל אִם אוֹכֵל עַל שְׁלֶחֶן
אַחֵר — חַיֵּב לְהִסָּב, פֶּה אֶפְלוּ הוּא רַבּוֹ
מִבְּחֵק וְגִדּוּל בְּדוּרוֹ:

יב וְכָל זֶה בְּתַלְמִיד שֶׁל תּוֹרָה,
אֲבָל תַּלְמִיד הַלּוֹמֵד אֲמָנוּת,¹³
אֵף עַל פִּי שֶׁהוּא מְתִירָא מִרַבּוֹ
וּמְכַבְּדוֹ וּמְשָׂרְתוֹ, אֵף עַל פִּי כֵן צְרִיךְ
לְהִסָּב אֶפְלוּ בְּפָנָיו.⁴⁵ וְכֵן עֲבָדִים⁴⁶
וְשִׁפְחוֹת,⁴⁷ הָעֹבְרִים צְרִיכִין הִסָּבָה.⁴⁸
אֵף עַל פִּי שֶׁהֵן צְרִיכִין לִילֵךְ אָנָּה
וְאָנָּה לְשִׁמֵשׁ בְּפִעוּדָה,⁴⁹ מִכָּל מְקוֹם
בְּשַׁעַת אֲכִילַת כְּבוֹת מַצָּה⁴⁹ וְאַפִּיקוֹמָן⁵⁰
וְשִׁתִּית אַרְבַּע כּוֹסוֹת⁴⁵ שֶׁבֵּהֶן עֶקֶר
מִצְוַת הִסָּבָה כְּמוֹ שְׂיִתְבְּאֵר.⁵¹ —
אֶפְשָׁר⁴⁸ לָהֶם לְהִסָּב:⁵²

44. Thus, it was not customary for the participants at the Rebbe's Seder to recline.

45. *Pesachim* 108a.

46. The term "a Jewish servant" refers to one who willingly sold himself into servitude because of financial need, or who was sold by the Rabbinic Court because he did not have the means to pay for an object that he stole. See *Rambam, Hilchos Avadim* chs. 1-3. These laws are not practiced in the present age. It is likely that

the Alter Rebbe is not referring only to the strict *halachic* meaning of the term, but also to Jewish household help.

47. The term "a Jewish maidservant" refers to a girl whose father sold her as a maidservant due to the family's destitution. See *Rambam, Hilchos Avadim* ch. 4. This law is also not practiced during the present age. Here, too, it is likely that the Alter Rebbe is not only referring to the strict *halachic* meaning of the term.

48. And hence, obligatory.

49. See sec. 475:5ff.

50. See sec. 477:3.

51. See subsection 14 below. Seemingly, their obligation would also include reclining when eating the *korech*, as mentioned in that subsection. *Divrei Shalom* maintains that since there is a difference of opinion (see sec. 475:2) whether it is necessary to recline while eating the *korech*, servants are not obligated.

פד תרומת הדשן סי' קלח. שו"ע סי' פה דרכי משה שם בשם מהרי"ב. דמ"א סי' פו גמרא שם. ב"י סוד"ה ומ"ש א"כ. ח"י סוף סקי"א. פו ראה העו"ב רד"ע' בה. רל"ט ע' טו. רמ"ע' טו. תשע"ב ע' 67. שערי שלום סי' לד. זכור לאברהם (אלקלעי) מהר"ב ח"ג או"ח פסי' קט. פח ח"י סקי"ב. פט גמרא קח, סוע"א. טור ושו"ע סי' צ. סי"ד (גם בורך). וראה יגדיל תורה (ג.י.) בא ע' תקנ"ג. צא ט"ז סקי"ג. צב מ"ז סוף הסי', בשם מהרש"ל בהגותו לטור. מ"א

13 Anyone who is exempt from reclining and yet reclines is considered a commoner.⁵²

14 When is it necessary to recline? When eating the olive-sized portion [of *matzah*]⁴⁵ on which one recites the blessing, *Al achilas matzah*,⁵³ when eating the *korech* [that combines] *matzah* and *maror*,⁵⁴ when eating the *afikoman*,⁵⁵ and when drinking [each of] the four cups of wine.⁴⁵ [The rationale is that] all of these acts are commemorations of the redemption and the freedom [granted to the Jews].⁵⁶ For the Sages ordained [the drinking of] the four cups [of wine] to correspond to the four promises of redemption⁵⁷ related in *Parshas Va'eira*:⁵⁸ "I will take out," "I will redeem," "I will take," and "I will save."⁵⁹ And the *afikoman* and the *korech*

יג כָּל מִי שֶׁפָּטוּר מִהֶסְבֵּה וּמִמֵּב
— הָרִי זֶה נִקְרָא הֶרְיוּט:^{52, צב}

יד אֵימְתִי צָרִיךְ לְהֵסֵב? בְּשַׁעַת
אֲכִילַת כְּזוּיֵת צ"ד,⁴⁵ שְׁמִכְרִיךְ עָלָיו
עַל אֲכִילַת מַצָּה, צ"ה,⁵³ וּבְשַׁעַת אֲכִילַת
הַכְּרִיכָה מַצָּה וּמָרוֹר, צ"ו,⁵⁴ וּבְשַׁעַת
אֲכִילַת אֶפִיקוֹמֵן, צ"ז,⁵⁵ וּבְשַׁעַת שְׁתִּית
ד' כּוֹסוֹת, צ"ח,⁴⁵ לְפִי שֶׁכָּל דְּבָרִים אֵלֹו
הֵם זְכָר לְגְאֻלָּה וּלְחֵרוּת,⁵⁶ שֶׁהָרִי
כּוֹסוֹת תִּקְנֵנו חֻכָּמִים בְּנֶגֶד ד' לְשׁוֹנוֹת
שֶׁל גְּאֻלָּה צ"ט,⁵⁷ הָאֲמוּרִים בְּפִרְשָׁה
וְאָרָא ק,"⁵⁸ "וְהוֹצֵאתִי וְנִגְאֻלְתִּי וְלִקְחָתִי
וְהִצַּלְתִּי," קא,⁵⁹ וְהָאֶפִיקוֹמֵן וְהַכְּרִיכָה

52. *Talmud Yerushalmi, Shabbos* 1:2. The intent is that the person is not considered as praiseworthy for following this stringency. Instead, the contrary is true. See similar rulings in sec. 32:8 and sec. 639:23.

53. See sec. 475:9.

54. See sec. 475:20. When eating the *maror*, however, it is not customary to recline (sec. 475:13).

55. See sec. 477:4.

56. I.e., in addition to the general obligation highlighted in subsection 7, there is a specific obligation to recline when observing these practices. See *Likkutei Sichos* (Vol. 11, p. 14ff.; Vol. 31, p. 56ff.).

57. *Talmud Yerushalmi, Pesachim* 10:1; *Bereishis Rabbah* 88:5.

58. *Shmos* 6:6-7. By mentioning the source, *Parshas Va'eira*, the Alter Rebbe emphasizes that although there are other reasons given for drinking the four cups of wine in the above sources – the four kingdoms that will rule over the Jews, the four cups of Pharaoh, etc. – the obligation to recline while drinking these four cups of wine stems from their correspondence to the four promises of redemption. Accordingly, it is fitting to drink them in a manner that reflects freedom (see *Likkutei Sichos*, Vol. 11, p. 20).

59. The Alter Rebbe (quoting *Rashbam, Pesachim* 99b)

changes the order in which these promises are mentioned in the proof-text. In *Likkutei Sichos*, Vol. 11, pp. 20-21, the Rebbe explains that the change may reflect the correspondence between the particular promise of redemption and the stage of the *Haggadah* with which this particular cup of wine is associated:

a) The first cup of wine is associated with *Kiddush*. Since *Kiddush* was ordained (as stated in the blessing), "as a remembrance of the Exodus from Egypt," it corresponds to the promise, "I will take [you] out."

b) The second cup of wine is associated with the reading of the story of the Exodus and the concluding blessing, praising G-d

סק"ו. והוא ע"פ ירושלמי שבת פ"א ה"ב. וראה גם לקמן סי' תרל"ט סכ"ג. לעיל סי' לב ס"ח (במוסגר). גידול תורה (ג"י). כב ע' תר. שערי שלום סוף ס"י לד. צ"ג רמב"ם פ"ו ה"ח. צ"ד גמרא קח, א. רמב"ם שם. צ"ה תוס' שם סוד"ה מאי. הנהות מיימוניות שם אות ו. וראה לקמן סי' תעה ס"ט. צו מור סי' תעה, בשם בעל המנהגו ה"ל פסח סי' פג. שו"ע שם ס"א. וראה לקמן סי' תעה ס"ב. אבל בשעת אכילת מרור אין צריך להסב כדלקמן שם ס"ג. ומנהג חב"ד שלא להסב גם בעת אכילת כרפס (ספר המנהגים - חב"ד ע' 39). צ"ז תוס' שם. רא"ש פ"י סי' כ. הנהות מיימוניות שם. מור וש"ע סי' תעז ס"א. וראה לקמן שם ס"ד. צ"ח גמרא שם. רמב"ם שם. צ"ט ירושלמי פ"י ה"א. מדרש ב"ר פפ"ח, ה. רש"י צ"ט, כ ד"ה ארבע. רשב"ם שם סוד"ה ולא. לבוש ס"ח. ק שמו"ת ו. ו-י. קא בפרשת וארא הסדר הוא: והוצאתי, והצלתי, וגאלתי, ולקחתי. וכן העתיק ברש"י שם ובלבוש שם, וכסדר שהביא רבנו הוא ברשב"ם שם (וראה רשב"ם ב"ב נ"ח, ב ד"ה רביעית). וראה לקו"ש ח"א ע' 14. שלחן המלך ח"ב ע' פ.

are commemorations of the Pesach [sacrifice]⁶⁰ that was eaten in a manner [reflecting] freedom. Therefore, [the *afikoman* and *korech* also] must be [eaten while] reclining in a manner [reflecting] freedom.

However, during the rest of the meal, if one desires to eat and/or drink without reclining, he may do so, for we do not have [the authority] to require him to recline. Nevertheless, one who reclines during the entire meal is praiseworthy and performs the *mitzvah* in the optimum manner.⁶¹

15 According to the strict [requirements of the law, everyone who is required to recline and ate or drank without reclining, must eat and/or drink a second time while reclining.⁶² Nevertheless, since there are authorities who rule that in the present era, there is no obligation to recline at all in these countries,⁶³ one may rely on their words [to the extent that], after the fact, one [is considered

הם וזכר לפסח, קב. 60. שהיה נאכל דרוך חרות, קג. לפיכך הם צריכין הסבה דרוך חרות.

אבל שאר כל הסעודה, אם רצה לאכל ולשתות בלא הסבה – הרשות בידו, ואין בידינו להצריכו להסב. קד. אבל מכל מקום, המסב בכל הסעודה – הרי זה משבח. קה. ועושה מצוה מן המבחר. קי. 61.

טו כל מי שצריך להסב ואכל או שתה בלא הסבה – צריך לחזור לאכל ולשתות בהסבה. קי. מעקר הדין. 62. אבל לפי שיש אומרים קכ. שבזמן הזה אין צריך להסב כלל במדינות אלו. 63. – יש לסמוך על דבריהם לענין שבדיעבד

“Who redeemed us and Who redeemed our fathers.” Thus, it corresponds to the promise, “I will redeem.”

c) The third cup of wine is associated with the recitation of the Grace after Meals. Grace is intrinsically related to the Torah as reflected in the ruling (*Berachos* 48b; sec. 187:4) that one who does not mention the Torah in Grace does not fulfill his obligation. Thus, the third cup of wine corresponds to the promise, “I will take [you],” for it was at the Giving of the Torah that the Jews were taken as G-d’s nation.

d) The fourth cup of wine is associated with *Hallel*, the praise

of G-d, and in particular refers to the Future Redemption. Thus, it is associated with the promise, “I will save,” for just as the manner in which G-d will save the Jews in the Future Redemption is unknown (see *Rambam, Hilchos Melachim*, 12:2), “I will save” is an undefined promise.

60. See sec. 477:3 with regard to the *afikoman*. See sec. 475:20, which gives another reason why one must recline while eating the *korech*.

61. It is, however, Lubavitch custom not to recline during the remainder of the meal (*Haggadah im Likkutei Taamim UMinhagim*),

nor when eating the *karpas* (*Sefer HaMinhagim Chabad*, p. 39).

The Alter Rebbe’s praise of one who reclines during the entire meal appears to support the argument that reclining is a general obligation that is not specifically tied to the *mitzvos* of eating *matzah* or drinking the four cups of wine (see *Likkutei Sichos*, Vol. 11, pp. 17-18).

62. See *Likkutei Sichos*, loc. cit., which discusses at length whether one fulfills the *mitzvos* of eating *matzah* and drinking the four cups of wine if one failed to recline while doing so.

63. As mentioned in subsection 10 above.

קב כדלקמן סי' תעו ס"ג (אפיקומן). ולענין בורך, ראה ב"ח סי' תעה ד"ה כתב אחי. לקמן סי' תעה ס"ב (מעט נוסף). רשמות שיעורים פסחים ח"ב סי' מח אות ה. קג ב"ח שם. קד רמב"ם שם. פ"ח סק"ו. פ"ח סק"ו. קה דמב"ם שם. ומנהג חב"ד שלא להסב בשעת הסעודה (לקומי מעמים ומנהגים להגש"פ ד"ה שלחן עורך). קו עולות שבת סק"ה. דרכי משה ס"ק א בשם מהר"י"ב. פ"ח שם. קי דא"ש פ"י סי' כ. מור וש"ע ס"ו. וראה לקו"ש ח"א ע' 15-18 (אם הסיבה היא תנאי לעיכובא). שלחן המלך ח"ב ע' פא-פה. קכ כדלעיל סי', וש"נ. קכא אגודה פרק ע"פ סי' צב. רמ"א ס"ו. קי דרכי משה סוף ס"ק

to have] fulfilled his obligation although he did not recline. Nevertheless, with regard to partaking of *matzah*, it is desirable to be stringent and eat [a second time] while reclining. Similarly, with regard to the second cup [of wine], if one drank it without reclining, he should drink [another cup of wine] while reclining. [The person] need not recite the blessing *borei pri hagafen* again, because the blessing *borei pri hagafen* that he recited on the second cup [of wine], which is in close proximity to the meal, covers even the wine [he will] drink during the meal,⁶⁴ as explained in sec. 174[:5].⁶⁵

If, however, [the person] drank the first, third, or fourth cups [of wine] without reclining, he should not drink them a second time while reclining. [The rationale is that the person] would have to recite another blessing over [the additional cup of wine], for [in the present era], it is uncommon to drink between the first cup [of wine] and the second.⁶⁶ And it is forbidden to drink between the third and fourth cups [of wine] according to law, for the reason to be explained in sec. 479[:3]. Similarly, it is forbidden to drink more after the fourth cup [of wine], as will be explained in sec. 481[:1]. If so, when [one] drinks one of these cups without reclining and, afterwards, remembers that he drank without reclining and, hence, desires to drink again while reclining, he is considered to have changed his mind [and decided to drink after intending to cease drinking. Hence,] he must recite another blessing.⁶⁷ Thus, [making an additional blessing] would cause it to appear [as if the person] is adding

יֵצֵא בְּלֹא הַסְּבָה.^{קט} וּמִכָּל מְקוֹם, לְעֵנַן אֲכִילַת מַצָּה – טוֹב לְהַחְמִיר לַחֲזוֹר וְלֵאכֹל בְּהַסְּבָה.^{קי} וְכֵן לְעֵנַן כּוֹס שְׁנִי, אִם שָׁתָה בְּלֹא הַסְּבָה – יַחֲזוֹר וַיִּשְׁתֶּה בְּהַסְּבָה.^{קיב} וְאִין צָרִיךְ לַחֲזוֹר וּלְבָרֵךְ "בּוֹרֵא פְּרֵי הַגֶּפֶן", כִּי בְּרִפְתָּ "בּוֹרֵא פְּרֵי הַגֶּפֶן" שֶׁבָּרַךְ עַל כּוֹס שְׁנִי שֶׁהוּא סְמוּךְ לַסְּעוּדָה הִיא פּוֹטֶרֶת אֶפְלוּ הֵינָן שֶׁבְּתוֹךְ הַסְּעוּדָה,^{קיג, קיד} כְּמוֹ שֶׁנִּתְבָּאֵר בְּסִימָן קע"ד.^{קיד}

אֶבֶל אִם שָׁתָה כּוֹס רִאשׁוֹן^{קיד} אוֹ שְׁלִישִׁי אוֹ רְבִיעִי^{קיט} בְּלֹא הַסְּבָה – אִין לֹא לַחֲזוֹר וְלִשְׁתּוֹתוֹ בְּהַסְּבָה, לְפִי שֶׁיִּצְטָרֵךְ לַחֲזוֹר וּלְבָרֵךְ עָלָיו, שֶׁהֲרִי עֵבְשׁוּ אִין דְּרָךְ לְשִׁתּוֹת בֵּין כּוֹס רִאשׁוֹן לְשְׁנִי,^{קטו, קסו} וּבֵין כּוֹס שְׁלִישִׁי לְרְבִיעִי מִן הַדִּין אִסוּר לֹא לְשִׁתּוֹת מִטַּעַם שֶׁיִּתְבָּאֵר בְּסִימָן תע"ט,^{קי} וְכֵן לְאַחַר כּוֹס רְבִיעִי אִסוּר לְשִׁתּוֹת עוֹד כְּמוֹ שֶׁיִּתְבָּאֵר בְּסִימָן תפ"א,^{קיא} וְאִם בֵּין בְּשָׁעָה שֶׁבָּרַךְ עַל כָּל כּוֹס מְשֻׁלָּשָׁה כּוֹסוֹת אֵלּוּ בְּלֹא הַסְּבָה וְאַחַר כֵּן בְּשִׁנּוּכָר שֶׁשָׁתָה בְּלֹא הַסְּבָה וְרוּצָה לַחֲזוֹר וְלִשְׁתּוֹת – הֲרִי זֶה נִמְלָךְ, וְצָרִיךְ לַחֲזוֹר וּלְבָרֵךְ,^{קע} וַיְהִי נִרְאָה כְּמוֹסִיף

64. See sec. 473:7, 11.

meal.

65. In that source, the Alter Rebbe explains that a blessing recited over wine before a meal covers the wine one will drink during the

66. See sec. 473:11.

67. For he had diverted his intention from drinking further after

drinking the cup of wine. Therefore, if he would drink again to rectify his error of drinking without reclining, he would have to recite another blessing.

ה. רמ"א שם. קיא דרכי משה ורמ"א שם. מ"א סק"ו. קיב מ"א שם. וראה גם לקמן סי' תענ ס"ו (במוסגרי: אלא א"כ שבשעה שבוךך על הכוס השני היה דעתו שלא לשתות עוד יין בו). קיג סעיף ה. קיד מ"א שם. קמו דרכי משה ורמ"א שם. קמז מ"א שם. וכדלקמן סי' תענ ס"א. קיז סעיף ג. קיח סעיף א.

to the number of cups [of wine] the Sages ordained [that one drink at the *Seder*]. Therefore, it is preferable not to drink [another cup of wine in these instances], relying on the authorities who maintain that in the present era, it is not necessary to recline at all.

Nevertheless, as an initial and preferred option, it is desirable that when one first reclines [at the beginning of the *Seder*], before he recites the blessing over the first cup of wine, he have in mind that he will drink [again] between the first and second cups [of wine] on the basis of this blessing.⁶⁸ In such an instance, even if [the person] will err and drink the first cup [of wine] without reclining, he will be able to drink again without [reciting] a [new] blessing, since [this second cup of wine] is covered by the blessing recited over the first cup [of wine]. If so, [drinking this additional cup of wine] is considered [as part of] a single continuum of drinking that was interrupted [and divided into] two [parts]. Thus, it does not seem as if [the person] added to the number of cups [of wine ordained by the Sages].

16 One must drink the four cups [of wine] in the order to be explained,⁶⁹ i.e., between the first cup and the second cup, and between the third and the fourth [cups], he should intervene with the recitation of the *Haggadah* and the recitation of the *Hallel* [respectively]. Between the second [cup] and the third [cup, one] should intervene with eating *matzah* and [reciting] Grace. If one did not intervene with these practices, but instead drank the four cups [of wine] one after the other [in direct succession], he does not fulfill [his obligation to drink] four cups [of wine].⁷⁰

על מִנְיַן הַפּוֹסוֹת שֶׁתִּקְנֶה חֲכָמִים, קי"ט
לְכֵן טוֹב יוֹתֵר שְׁלֹא לַחְזוֹר וְלִשְׁתּוֹת,
וְלִסְמוֹךְ עַל הָאוֹמְרִים שֶׁבְּזִמְנֵי הַזֶּה
אֵין צְרִיךְ לְהִסְבּ בְּלָל. קכ
וּמִכָּפֶל מְקוֹם, לְכַתְחֵלָה טוֹב
שִׁיְהִיָּה בְּרַעְתּוֹ בְּתַחֲלַת הַסֵּבָה
קֹדֶם שֶׁמְבָרֵךְ עַל כּוֹס רִאשׁוֹן
שֶׁיִּחְזוֹר וְיִשְׁתֶּה בֵּין כּוֹס רִאשׁוֹן
לְשֵׁנִי עַל סְמוֹךְ בְּרַכָּה זוֹ, 68 וְאֵז אֶפְלוּ
אִם יִטְעֶה וְיִשְׁתֶּה כּוֹס רִאשׁוֹן בְּלֹא
הַסֵּבָה – וַיִּכַּל לַחְזוֹר וְלִשְׁתּוֹת בְּלֹא
בְּרַכָּה, קכא וְלֹא יִהְיֶה נִרְאָה כְּמוֹסִיף
עַל הַפּוֹסוֹת, בֵּינָן שֶׁהוּא גִפְטָר
בְּבִרְכַת כּוֹס רִאשׁוֹן, אִם בֶּן הַכֵּל
שֶׁתִּיָּה אַחַת הִיא מִפְּסֻקַת לְשָׁנִים:

טז צְרִיךְ לִשְׁתּוֹת הַד' כּוֹסוֹת
עַל הַסְּדֵר, קכב שִׁיתְבָּאָר, קכג, 69
דְּהִינּוּ שְׁבִין כּוֹס רִאשׁוֹן לְשֵׁנִי וּבֵין
שְׁלִישִׁי לְרִבִיעִי יִפְסִיק בְּאַמִּירַת
הַהַגְדָּה, קכד וְתַהֲלֵל, וּבֵין שְׁנֵי לְשְׁלִישִׁי
יִפְסִיק בְּאַכִּילַת מַצָּה וּבִרְכַת הַמְּזוֹן.
וְאִם לֹא הִפְסִיק בִּיְנֵיהֶם בְּדְבָרִים
הַלְלוּ, אֶלָּא שְׁתֵּה ד' כּוֹסוֹת זֶה אַחֵר
זֶה – לֹא יֵצֵא יָדֵי ד' כּוֹסוֹת, קכד, 70

68. Such an intent will not be effective for the third and fourth cups for the reasons explained in the sources cited previously.

69. Sec. 473:1 describes the

drinking of the first cup after *Kid-dush*; sec. 473:29, drinking the second cup after the recitation of the *Maggid* portion of the *Haggadah*; sec. 479:1, drinking the third

cup after Grace; and sec. 480:1, drinking the fourth cup after the conclusion of *Hallel*.

70. *Pesachim* 108b.

קי"ט מ"א שם, בבואור דברי הרמ"א שם. קכ מ"א שם. קכא מ"א שם. קכב טור ושו"ע ס"ח. קכג ס' תעג ס"א (כוס ראשונה), שם סל"ט (כוס שניה), ס' תעט ס"א (כוס שלישית), ס' תפ ס"א (כוס רביעית). קכד מ"א סק"ח. קכה גמרא קח, ב לפירוש רשב"ם ו תוס' שם ד"ה בבת אחת. רא"ש פ"י ס' כא. טור ושו"ע שם. וראה לקמן סכ"ה (במוסגר). ס' תעט סוף ס"א (במוסגר). רשימות שיעורים פסחים ח"ב ס' נג אות ג. קכו רשב"ם שם ד"ה אבל. פר"ח

Instead, they are all considered as one cup [of wine], and [the person] is required to drink another three cups [of wine] according to the order to be explained.

17 Each one of these four cups may not have less than a *reviis*⁷¹ of wine after it has been blended⁷⁰ [with water] if it is strong wine that requires diluting.⁷² The extent to which the wine must be diluted is dependent on the feelings of the person drinking,⁷³ so that he will experience the drinking as pleasant and as an expression of freedom. If [the person] drank [the wine] undiluted, without blending it [with water], were there to have been a *reviis* of wine in each cup, he would have fulfilled [the *mitzvah* of drinking] four cups [of wine]⁷⁰ and he would not be required to drink the four cups again. However, [the person] would not have fulfilled [his obligation to drink the wine] in a manner that reflects freedom, i.e., he did not fulfill the *mitzvah* in an optimum manner.

It can be assumed that the wines of the present era are not strong and do not require any blending.⁷⁴

18 The measurements of a cup that holds a *reviis* [are as follows]: Its length is two thumbbreadths;⁷⁵ its width, two thumbbreadths; and its height, 2.7 thumbbreadths.

אָלָא בְּלֹן נְחָשְׁבִין לוֹ לְכוּס אֶחָד, וְחַיֵּב לְשִׁתּוֹת עוֹד [ג'] בּוֹסוֹת עַל הַסְּדֵר קָבוּ שְׂיִתְבָּאֵר: קָבוּ

יז כָּל אֶחָד מִד' בּוֹסוֹת הִלְלוּ צְרִיךְ שְׂיִתְהִי בּוֹ לֹא פְּחוֹת מִרְבִּיעִית⁷¹ יוֹן לְאַחַר שְׂיִמְזַגְנוּ קָבֹח,⁷⁰ אִם הוּא יוֹן חֶזֶק שְׂצָרִיךְ מְזִיגָה, קָבֹח,⁷² וְשַׁעוֹר מְזִיגָה הוּא לְפִי דַעַת הַשׁוֹתֶה, קָל,⁷³ כְּדֵי שְׂתִתְהִי שְׂתִיָּה עֲרֻבָה קָלָא דְרִךְ חֲרוּת. קָלֵב וְאִם שְׂתָאוּ חֵי בְּלֹא מְזִיגָה, קָלֵב אִם יֵשׁ רְבִיעִית יוֹן בְּכָל בּוֹס קָלֵד — יֵצֵא יְדֵי ד' בּוֹסוֹת,⁷⁰ וְאִין צְרִיךְ לְחֹזֵר וְלִשְׁתּוֹת, קָלֵה אֶבֶל יְדֵי חֲרוּת לֹא יֵצֵא, קָלוּ כְּלוֹמַר שְׂלֹא קָיִם מְצִוָּה מִן הַמְּבַחֵר. קָלוּ וְסִתָּם יִינּוֹת שְׂלָנוּ אִינּוֹן חֶזְקִים, וְאִין צְרִיךְ מְזִיגָה בְּלָל: קָלֵה,⁷⁴

יח שַׁעוֹר הַפּוֹס שְׂמַחֲזִיק רְבִיעִית, אֶרְבּוֹ בְּרַחֵב ב' גּוּדְלִין,⁷⁵ וְרַחֲבּוֹ בְּרַחֵב ב' גּוּדְלִין, וְנִגְהוּ בְּרַחֵב ב' גּוּדְלִין וְחֲצִי גּוּדְלִין וְחֲמִשׁ גּוּדְלִין. קָלֵט

71. A *reviis* is a liquid measure equivalent to 86 cc (2.9 fl. ounces) according to *Shiurei Torah*. See the Alter Rebbe's *Seder Birkas HaNehenin* (ch. 8:1), which states: "[Imbibing] less than a *reviis halog* (i.e., a fourth of a *log*)... is never considered 'drinking.'"

72. In the Talmudic era, wines were very strong and it was

necessary to blend them with water to dilute them and make them pleasant tasting.

73. See sec. 204:9.

74. This is certainly true of many of the commercially produced wines of the present era. Accordingly, though there are still several individuals who dilute their wines,

the custom of diluting wine has fallen out of practice in the Jewish community as a whole.

75. See sec. 11:6, where a thumbbreadth is defined as, "the width of seven barley grains placed next to each other tightly." *Shiurei Torah* states that this equals 2 cm. (i.e., just over ¾ inch) in contemporary measures.

ס"ה. קָבוּ רֹאה גַם לְקַבּוֹן סִכ"ה. קָבֹח בְּרִייתָא וְגַמְרָא שֶׁם. מוֹר וְשׁוּ"ע ס"ט. קָבֹח מוֹר. לְבוּשׁ ס"ט. קָל רַמְב"ם פ"ו ה"ט. וְרֹאה לְעִיל ס' ר"ד ס"ט. קָלָא רַמְב"ם שֶׁם. קָלֵב רֹאה גַמְרָא שֶׁם. קָלֵב שְׁמוֹנָאֵל שֶׁם. רַמְב"ם שֶׁם. מוֹר. קָלֵד ר"ן (בג, א) ר"ה שְׂתָאוּ. מ"ט שֶׁם. וְרֹאה גַם רַשְׁב"ם שֶׁם ד"ה שְׂתָאוּ חֵי. קָלֵה ר"ן שֶׁם. כ"ד ר"ה וְאִם שְׂתָאוּ. קָלוּ דַבָּא שֶׁם. רַמְב"ם שֶׁם. מוֹר. קָלוּ ר"ן שֶׁם. וְרֹאה לְשׁוֹן רַש"י וְרַשְׁב"ם שֶׁם ד"ה יְדֵי חֲרוּת. לְקוּשׁ ח"א ע' 19 הַעֲרָה 32. קָלָה רַשְׁב"ם שֶׁם ד"ה יְדֵי חֲרוּת. מוֹר. וְהֵם יוֹתֵר מְטוֹבִים בְּלֹא מְזִיגָה — מוֹר וְרַמְב"ם ס' עַרְבּ ס"ה. לְעִיל שֶׁם ס"ו. קָלֵט דָּב חֲסֵדָא דף קט, ע"א. מוֹר. לְבוּשׁ ס"ט. שַׁעוֹר הַגּוּדְלִין רֹאה לְעִיל ס' י"א וְש"נ. וְשַׁעוֹרֵי בְּמִדַּת יַמִּינוּ (סִיכּוּם הַשִּׁמּוֹת) רֹאה תִּקּוּנֵי מְקוּוֹאוֹת לְפִי תִּקְנַת רַבּוֹתֵינוּ ע' צג. קִצּוֹר הַלְבוּת, מִלִּיאוּס ע' מו, וְש"נ.

These measurements apply when the cup is cube-shaped over its entire height. A similar reckoning should be made when the cup is cylindrical, [the area of] a circle being [approximately] a fourth less than a square [whose side-length is the same as the diameter of the circle] (i.e., .9 less).⁷⁶ If so, a [circular] cup with a length and width of two thumbbreadths must be 3.6 thumbbreadths high.⁷⁷

19 There are authorities who maintain that as an initial preferred option, [on *Pesach* night,] it is a *mitzvah* to drink the entire cup [of wine over which a blessing was recited],⁷⁸ even if it holds several *reviis*. Although it is sufficient to drink a cheekful, i.e., the majority of a *reviis*, even as an initial preferred option, for *Kiddush* on other festivals and *Shabbasos*,⁷⁹ nevertheless, for the four cups [of wine] on *Pesach*, the Sages ruled stringently [and required] that the entire cup be drunk as an initial preferred option. And after the fact, one who drank the majority of the cup fulfills his obligation. If, however, [a person] drank only half the cup, even if [the cup] contains several *reviis*, he does not fulfill his obligation.

There are other authorities who differ with this ruling and maintain that, even as an initial preferred option, it is sufficient to drink the majority of a *reviis* even if the cup contains several *reviis*.

וְשֵׁעוֹר זֶה הוּא כְּשֶׁהַכּוֹס מְרַבֵּעַ עַל פְּנֵי כָּל גְּבָהוֹ, וְעַל דְּרָךְ זֶה תִּשְׁעֵר כְּכוּס עָגֹל, שְׁהָעָגוֹל פְּחוֹת מִמְרַבֵּעַ – רְבִיעִי קמ"ב (שֶׁהוּא ד' חֲמִשִּׁין וְחִצִּי קמ"א)⁷⁶ וְאִם בֵּין אִם הַכּוֹס הוּא ב' גּוּדְלִין אַרְבֵּי וּב' גּוּדְלִין לַחֵב – צָרִיךְ שִׁיְהִי גְּבָהוֹ ג' גּוּדְלִין וּג' חֲמִשִּׁי גּוּדְלִין⁷⁷:

יט יֵשׁ אוֹמְרִים קמ"ב שְׁלִכְתְּחֵלָה מִצְוָה לְשִׁתּוֹת כָּל הַכּוֹס,⁷⁸ אֲפֹלוּ מִחֻזֵּק בְּמָה רְבִיעִיּוֹת. אִף עַל פִּי שְׁבִקְדוּשׁ שֶׁל שְׂאֵר יָמִים טוֹבִים וְשִׁפְתוֹת אֲפֹלוּ לְכַתְּחֵלָה דֵּי בְּשִׁתִּית מְלֵא לְגִמְיוֹ, דִּהְיִנוּ רַב רְבִיעִית, קמ"ג.⁷⁹ מִפֶּל מְקוֹם בְּד' בּוֹסוֹת שֶׁל פֶּסַח הַחֲמִירוּ חֲכָמִים לְשִׁתּוֹת כָּל הַכּוֹס לְכַתְּחֵלָה. וּבְדִיעֵבַד שִׁשְׁתָּה רַב הַכּוֹס – יֵצֵא. קמ"ד אֲבָל אִם לֹא שָׁתָה אֶלָּא חֲצֵי הַכּוֹס, אֲפֹלוּ שִׁחְצִיו מִחֻזֵּק בְּמָה רְבִיעִיּוֹת – לֹא יֵצֵא.

וְיֵשׁ חוֹלְקִין עַל זֶה וְאוֹמְרִים קמ"ה שְׂאֵף לְכַתְּחֵלָה דֵּי בְּשִׁתִּית רַב רְבִיעִית אִף אִם הַכּוֹס מִחֻזֵּק בְּמָה רְבִיעִיּוֹת.

76. The Alter Rebbe is speaking in approximations. The area of a square measuring two thumbbreadths by two thumbbreadths is four sq. thumbbreadths. The area of a circle with a diameter measuring two thumbbreadths is π , or 3.14 sq. thumbbreadths. Thus, the difference between the area of our square and the area of our circle is .86 sq. thumbbreadths,

which the Alter Rebbe rounded up to .9 sq. thumbbreadths.

77. Here, also, the Alter Rebbe is speaking in approximations. The exact figure is 3.43 thumbbreadths.

78. This is the Lubavitch custom. See *Sefer HaMinhagim Chabad*, p. 39.

79. See sec. 271:24, which states:

"One who recites *Kiddush* must drink a cheekful of [the wine] from the cup. [The intent is] not an actual cheekful, but an amount sufficient that were one to shift it to one side of his mouth, his cheek would appear full. For an average person, this is the greater portion of a *reviis*." Similar laws apply regarding all *mitzvos* associated with drinking.

קמ"ה תוס' שם ד"ה רביעית. קמ"א שרביע (מלבר) של ב' וחצי וחומש (2.7) גודליו הם ד' וחצי וחומשי (0.9) גודל, ולכן יהיה גבהו ג' וג' חומשי (3.6) גודליו. קמ"ב רמב"ן, הובא בארחות חיים סדר ליל פסח סי' ו' (רוב הכוס). שו"ע סי' ט"ט בשם ויש אומרים (כנ"ל). ב"ח ד"ה ומ"ש ושעור ברעת הרמב"ן (לכתחילה כל הכוס). פ"ח ס"ט (כנ"ל). וראה לקמן סי' כ. סי' תעט ס"ד. קמ"ג כדלעיל סי' רע"א סכ"ד. קמ"ד ב"ח שם. פ"ח שם. קמ"ה טור וש"ע ס"ט. נ"א סק"ט

Fundamentally, [this view deserves] primacy and this is the commonly accepted practice.

Nevertheless, it is preferable to give weight to the first opinion and [if it is difficult for one to drink an entire large cup of wine, he should] take a small cup and drink it in its entirety. In places where wine is expensive, it is sufficient to drink [the] majority [of the cup of wine].

All the above applies to the first three cups. It is, however, necessary to drink an entire *reviis* for the fourth cup [of wine], so that one will be able to recite the blessing afterwards⁸⁰ without any hesitation [as to whether a blessing is required], as explained in sec. 190[:6] with regard to the cup [of wine over which] Grace [is recited];⁸¹ consult that source.

20 As an initial and preferred option, it is desirable to drink the majority of a *reviis* at once, i.e., this [measure] should be drunk with one swallow,⁷⁸ without pausing [so that] two swallows [are necessary]. Therefore, one should not take a cup with a narrow opening (like those that are called *klug* glasses), for it is impossible to drink a *reviis* at once [from such a glass]. After the fact, even if one paused several times [while drinking], he fulfilled [his obligation].

[The latter ruling] applies provided the person does not take more time than *k'dei achilas p'ras* (i.e., the time it takes to eat a half a loaf of bread) from the time he begins drinking to when

וְכַל זֶה בְּגו' בּוֹסוֹת הָרְאוּשׁוֹנִים,
 אֲבָל בְּבוֹס הָאֲחֵרוֹן – צָרִיךְ
 לְשִׁתּוֹת רְבִיעִית שְׁלֵם, כְּדִי שְׂיֻכַּל
 לְבָרֵךְ בְּרֻכָּה הָאֲחֵרוֹנָה קמ"ב.⁸⁰ בְּלִי
 שׁוֹם פְּקָפוּק, כְּמוֹ שֶׁנִּתְבָּאָר בְּסִימָן
 ק"צ קמ"א לְעֵנִין בּוֹס בְּרֻכַת הַמְּזוּז, ⁸¹
 עֵינֵי שֵׁם:

כ צָרִיךְ לְיֹהֵר לְכַתְחֻלָּה לְשִׁתּוֹת
 לִב הַרְבִּיעִית בְּבֵת אַחַת, קמ"ב
 דִּהְיִנוּ שְׂיִשְׁתָּהּ אוֹתוֹ בְּשִׁתְּיָה אַחַת ⁷⁸
 וְלֹא יִפְסִיקוּנוּ לְשִׁתֵּי שְׁתִּיּוֹת. קמ"ג וְלִבֵּן
 אִין לְקַח בּוֹס שְׂפִיו צָר כְּעֵין שְׁקוּרִין
 (קל"ג גּ'לֹא"ז), מִפְּנֵי שֶׁלֹּא יֻכַּל
 לְשִׁתּוֹת רְבִיעִית בְּבֵת אַחַת. קמ"ד
 וּבְדִיעֵבֶד אֶפְלוּ הַפְּסִיק כְּמָה
 פְּעֻמִּים בְּאֲמֻצָּע – יֵצֵא. וְהוּא
 שֶׁלֹּא יִשְׁתָּה מִתְחִלַּת הַשְּׁתִּיָּה עַד

80. I.e., the blessing *Al hagefen*.

81 In that source, the Alter Rebbe writes:

Although it is sufficient to drink a cheekful from the cup of blessing for Grace, it is preferable [for one]

to drink a *reviis* so as to extricate himself from uncertainty with regard to the obligation to recite a blessing after [partaking of the wine. The difficulty:] An ordinary person's cheekful is the majority of a *reviis* which is larger than

an olive-sized portion. [Now,] there is uncertainty whether one is required to recite a blessing after [partaking of an amount] between an olive-sized portion and a *reviis*, as stated in sec. 210.

וסק"י. פ"ח שם בדעת השו"ע. קמ"ו ח"י סק"ב. קמ"ז ב"ח שם. מ"א סק"י. קמ"ח ב"ח שם. וראה ספר המנהגים - חב"ד ע' 39 (שכ"ה מנהג בית הרב). קמ"ט ט"ז סק"ח. קנ"ג ח"י שם. קנ"א ס"ו (מוב לשתות). וראה גם סדר ברה"נ פ"ח ה"א (מוב ליוהר). קנ"ב מ"א סוף סק"א. וראה ספר המנהגים - חב"ד ע' 39 (שכ"ה מנהג בית הרב). קנ"ג רוקח ס' רפ"ג. דמ"א ס"ט. קנ"ד דרכי משה ס' תע"ג ס"א, א, בשם מהר"י"ב. רמ"א סמ"ו. וראה גם לעיל ס' קנ"ג ס"ט (לענין כוס ברכת המזון: אבל אם אין שם כוס אחר בקלות יברך על זה ואין חשש פסול כלל).

he finishes.⁸² There are authorities who maintain that the person must not take more than the time it takes to drink a *reviis* from the time he begins drinking to when he finishes (see sec. 612[:15]).⁸³ Weight should be given to their words with regard to the first two cups [of wine drunk at the *Seder*]. If [one] tarries in his drinking to the extent that more than the time it takes to drink a *reviis* [has elapsed from the beginning of the time he began drinking until he finished], he should drink that cup again without reciting [another] blessing. With regard to the two last cups, by contrast, if one is required to drink again, it could be considered as if he added to the number of cups [ordained by the Sages], as explained above.⁸⁴ [Hence,] one should rely on the first opinion and not drink again, unless he waited more than *k'dei achilas p'ras* from [the beginning of] the time he began drinking until he finished.

21 Even [a person] who does not drink wine throughout the year because he dislikes it or because it is harmful to him is nevertheless obligated to force himself to drink

סופה יותר מִכִּדֵּי אֲכִילַת פָּרָס.⁸² וַיֵּשׁ
אוֹמְרִים קִנְיָ שְׁצָרִיד שְׁלֹא יִשְׁהָה מִתְחִלַּת
שְׁתֵּיהּ רֵאשׁוֹנָה עַד סוֹף שְׁתֵּיהּ אַחֲרוֹנָה
יִתֵּר מִכִּדֵּי שְׁתֵּית רְבִיעִית (עֵינִן סִימָן
תרי"ב קנ"ו).⁸³ וַיֵּשׁ לְחַשׁ לְדַבְּרֵיהֶם לְעֵנְיָן
שְׁנֵי פּוֹסוֹת הָרֵאשׁוֹנִים, שְׁאֵם הַפְּסִיק כָּל
כֶּד בְּאֲמֻצֵּעַ הַשְּׁתֵּיהּ עַד שְׁיֵשׁ מִתְחִלַּת
הַשְּׁתֵּיהּ עַד סוֹפָה יִתֵּר מִכִּדֵּי שְׁתֵּית
רְבִיעִית – צָרִיד לְחֹזֵר וּלְשֹׁתוֹת אוֹתוֹ
הַפּוֹסִים קִנְיָ בְּלֹא בְּרָכָה. אֲבָל בְּשְׁנֵי פּוֹסוֹת
הָאַחֲרוֹנִים, שְׁאֵם יִצְטָרֵד לְחֹזֵר וּלְשֹׁתוֹת
יְהִי נִרְאֶה כְּמוֹסִיף עַל מִנְיַן הַפּוֹסוֹת כְּמוֹ
שְׁנֵת־בָּאֵר לְמַעְלָה קִנְיָ.⁸⁴ – יֵשׁ לְסַמֵּךְ עַל
סְבָרָא הָרֵאשׁוֹנָה, וְלֹא יִחֹזֵר וַיִּשְׁתֶּה אֲלֵא
אִם בֵּן שְׁהָה מִתְחִלַּת הַשְּׁתֵּיהּ עַד סוֹפָה
יִתֵּר מִכִּדֵּי אֲכִילַת פָּרָס: ק"ק

כא מִי שְׁאִינוֹ שׁוֹתֶה יַיִן כָּל הַשָּׁנָה
מִפְּנֵי שְׁשׁוֹנָאוֹ אוֹ שְׁמִזְיוֹקוֹ – אִף
עַל פִּי בֵּן חֵיב לְדַחַק אֶת עֵצְמוֹ לְשֹׁתוֹת

82. The *halachic* definitions of this measure vary from three to nine minutes. See the notes in *Sefer HaMinhagim Chabad*, p. 45. Based on *Shiurei Torah* (ch. 3:15), the accepted Lubavitch practice is to consider *k'dei achilas p'ras* as four minutes when defining the timeframe within which one must eat the statutory *kezayis* of *matzah* and the four cups of wine at the *Seder* of Pesach, but as nine minutes with regard to eating on Yom Kippur.

83. That section, which deals with the prohibition against drinking on Yom Kippur, states that it is proper to follow the stringencies implied by the former view, i.e., that the interval between drinking should be longer than *k'dei achilas p'ras*.

This issue is also discussed by the Alter Rebbe in *Seder Birkas HaNehenin* (ch. 8:6) with regard to the measure of time in which liquids must be drunk for separate swallows to be combined to

require a blessing to be recited afterwards, e.g., when one drinks hot tea or coffee slowly. There, the Alter Rebbe rules than fundamentally, the *halachah* follows the opinion that as long as the entire interval is less than *k'dei achilas p'ras*, a blessing is required. See also the lengthy treatment of this subject by *Sh'eiris Yehudah* (*Orach Chayim*, responsum 15).

84. See subsection 15.

קנ"ה ר"ב ד' בהשגות הל' תרומות פ"י ה"ג, עפ"י כריתות יג, א. דעה הב' בשו"ע סי' תריב ס"י. מ"א סק"א. קנ"ו רמב"ם שם, והל' שביטות עשור פ"ב ה"ד, על פי גרסתו בתוספתא יומא פ"ד ה"ד. דעה הא' במור ושו"ע שם. קנ"ו סעיף מו. ובסדר ברה"נ פ"ח ה"ו (שהעיקר כדעה הא'). וראה שארית יהודה או"ח סי' מו, בשם רבנו, מעם לחלק, קנ"ח מ"א שם. קנ"ט סעיף מו. ק"ס מ"א שם. קס"א שו"ת ה' רשב"א ח"א סי' רלח. שו"ע ס"י. וראה גם לקמן סי' תעג סוף

the four cups [of wine at the *Seder*]. Thus, our Sages relate⁸⁵ that Rabbi Yehudah the son of Rabbi Ila'i would drink the four cups of wine on Pesach and would have to bind his temples until Shavuos.⁸⁶

22 By contrast, it is not necessary to compel oneself to drink the cup [of wine] for *Kiddush* on other festivals and on *Shabbasos*. Instead, one may listen to *Kiddush* recited by someone else, as explained in sec. 272[:12]. This is not true with regards to the four cups [of wine drunk on] Pesach. [On that night,] even the other members of the household who listen to *Kiddush* and the *Haggadah* as recited by the master of the household are, nevertheless, obligated to each drink four cups [of wine]⁸⁷ in a manner that reflects freedom.⁸⁸

23 If it is impossible for a person to hold the *Seder* immediately at the beginning of the night⁸⁹ and the young children wish to eat, even though it is permitted to feed them before they hear *Kiddush* and the *Haggadah*, as stated in sec. 269[:3] and sec. 471[:10],⁹⁰

ד' בוסות, ^{קסב} כְּמוֹ שְׁאַמְרוּ חַכְמֵי קסב, ⁸⁵ עַל רַבִּי יְהוּדָה בְּרַבִּי אֵילָעִי שֶׁהָיָה שׁוֹתֶה אַרְבַּע בּוֹסוֹת שֶׁל פֶּסַח וְאַחַר כֵּן הָיָה צָרִיד לְחַגֵּר צְדָעָיו עַד עֶצְרַת ⁸⁶

כב אֲבָל קְדוּשׁ שֶׁל שְׁאָר יָמִים טוֹבִים וְשִׁבְתוֹת – אִין צְרִיד לְדַחַק אֶת עֲצֻמוֹ לְשִׁתּוֹת הַבּוֹס, אֶלָּא יְכוּל לְשִׁמְעַת הַקְּדוּשׁ מֵאַחַר, כְּמוֹ שֶׁנִּתְפָּאֵר בְּסִימָן ער"ב, ^{קסג} מֵה שְׁאִין בֶּן בְּאַרְבַּע בּוֹסוֹת שֶׁל פֶּסַח, שְׁאֵף בְּנֵי הַבֵּית שֶׁהֵן שׁוֹמְעִין הַקְּדוּשׁ וְהַהֲגָדָה מִבְּעַל הַבֵּית, אֵף עַל פִּי בֶן חַיִּב כָּל אֶחָד וְאֶחָד לְשִׁתּוֹת ד' בּוֹסוֹת ^{קסד}, ⁸⁷ דְּרַךְ הַרוֹת: ^{קסה}, ⁸⁸

כג אִם אֵי אֶפְשָׁר לוֹ לַעֲשׂוֹת הַפֶּדֶר בְּתַחֲלַת הַלַּיְלָה מִיִּד ^{קסו}, ⁸⁹ וְהַתִּינוּקוֹת רוֹצִים לֶאֱכַל, אֵף עַל פִּי שְׁמַתָּר לִתֵּן לָהֶם לֶאֱכַל קֹדֶם שִׁישְׁמְעוּ הַקְּדוּשׁ וְהַהֲגָדָה כְּמוֹ שֶׁנִּתְפָּאֵר בְּסִימָן רס"ט ^{קסז} וְתע"א, ⁹⁰

85. *Nedarim* 49b; *Talmud Yerushalmi, Pesachim* 10:1.

86. One may, however, dilute the wine slightly, following the directives mentioned in sec. 208:9.

87. *Pesachim* 108b.

88. *Pesachim* 109b. See *Marei Mekomos VeTziyunim* which explains that the words “in a manner that reflects freedom” highlight the difference between the four cups of wine drunk on Pesach and the wine of *Kiddush*. It is sufficient to hear another person

recite *Kiddush*; there is no fundamental obligation for every listener to partake of the wine. On Pesach, by contrast, in addition to reciting or listening to the blessings, every person has an obligation to partake of the wine as an expression of freedom. See subsection 14, above, and sec. 474:2, below.

In sec. 473:24, the Alter Rebbe writes that the members of the person's household should listen to the head of the household recite the *Haggadah*. *Divrei Shalom* maintains that this directive

also applies to the *Kiddush*. Even in such an instance, however, it is preferable that they drink from their own cups. See subsection 24. In many households, however, it is customary that every person recite *Kiddush* himself.

89. As advised in subsection 1.

90. These sources explain that there is no prohibition against feeding children food that is kosher, even though adults are forbidden to eat at that time for certain reasons. See also sec. 343:6.

סל"א לענין מרור. **קסב** נדדים דף מט, ע"ב. ירושלמי פ"י ה"א. הובא ברשב"א שם. **קסג** סעף יב. **קסד** ראה ברייתא קח, ב. תוס' צט, ב ד"ה לא יפחתו (הב). רא"ש פ"י ס"י בא. **קסה** רבינא קט, סוע"ב. וראה גם לקמן ס' תעד ס"ב. וראה לעיל ס' ערב קו"א סק"ב (בקדושה: כשהבירור מועם נעשה כאלו הוא מועם). דברי נחמיה, השלמות לשוע"ר ס' תרנא קו"א סק"א. מ"מ וציונים. **קסו** כדלעיל ס"א (ולכאורה גם סעף זה שייך לשם). **קסז** סעף ג. **קסח** סעף י.

nevertheless, [one] should hurry to remove the food from them so that they do not eat much, lest they sleep at the time of the recitation of the *Haggadah*.⁹¹ (It is possible that it is forbidden to give [the young children] even a small amount of *matzah* that is “poor man’s bread”⁹² before the recitation of the *Haggadah* for the reason explained in sec. 471[:10]. Consult that source.)⁹³

24 If the cup from which the master of the house drinks is large and contains several *reviis*, his children and the other members of his household may fulfill their obligation by drinking what remains in the cup after the master of the house drinks, provided everyone receives the majority of a *reviis* [to drink].⁹⁴

Nevertheless, the optimum manner of fulfilling the *mitzvah* is to give every participant [in the *Seder*] an individual cup so that they can all drink from a full cup. That is an embellishment of the *mitzvah*, as stated in sec. 183[:4].⁹⁵

25 A father is obligated to train even [his] young children in the observance of the *mitzvos* and have them drink cups [of wine]⁹⁶ in the order to be explained,⁹⁷ if they

מִכָּל מְקוֹם יִמְהַר לְסַלֵּק הַמַּאֲכָל
מִלְפָּנֵיהֶם וְלֹא יִנְיָחֵם לְאָכַל הַרְבֵּה, שְׁלֹא
יִשְׁנוּ בְּשַׁעַת אֲמִירת הַהַגְדָּה.⁹¹
(וְאִפְשָׁר שְׁמִצַּת "לֶחֶם עֲנִי"⁹² אֲסוּר
לְהַאֲכִילֵם אִפְלוּ מְעַט קִדְּם אֲמִירת
הַהַגְדָּה, מִטַּעַם שְׁנֵתְבָאָר בְּסִימָן תע"א,⁹³
עֵינֵי שָׁם)⁹⁴

כד וְאִם הַכּוֹס שֶׁשָּׁתָה בְּעַל הַבַּיִת
מִמֵּנּוּ הוּא גָדוֹל וּמְחִזִּיק בְּמָה
רְבִיעִיּוֹת – יְכוּלִין בָּנָיו וּבָנֵי בֵּיתוֹ לְצִאת
בְּמָה שֶׁנִּשְׁתַּיֵּר בְּכּוֹס מִשְׁתֵּית בְּעַל
הַבַּיִת,⁹⁴ וּבְלִבְדּוֹ שִׁיגִיעַ רֹב רְבִיעִית⁹⁵
לְכָל אֶחָד וְאֶחָד.⁹⁴ וּמִכָּל מְקוֹם מִצְוָה מִן
הַמִּבְחָר⁹⁵ לִתֵּן כּוֹס לְכָל אֶחָד וְאֶחָד
בְּפָנָיו עֲצֻמוֹ, כְּדֵי שֶׁכָּל אֶחָד יִשְׁתֶּה מְכּוֹס
מֵלֵא,⁹⁶ שֶׁזֶה הַדּוֹר מִצְוָה, כְּמוֹ שְׁנֵתְבָאָר
בְּסִימָן קפ"ג.⁹⁵

כה וְאִף הַקְטַנִּים⁹⁷ חַיִּב אֲבֵיהֶם
לְחַנְכֵם בְּמִצְוֹת לְהִשְׁקוֹתָם
כּוֹסוֹת⁹⁶, עַל הַסֵּדֵר שֶׁיִּתְבָּאָר⁹⁷ אִם

91. *Pesachim*, loc. cit. As stated in subsection 1, the children’s “[participation is a priority, as reflected by] the Torah’s statement: ‘You shall tell your children on that day...’”
92. I.e., *matzah* baked from merely flour and water. See sec. 471:4-6 with regard to eating *matzah ashirah*, “enriched *matzah*.” This type of *matzah* is described in sec. 462:6.
93. The rationale is that these

children are obligated to participate in the *Seder*. One of the obligations of the *Seder* is to recite the *Haggadah* when “*matzah* and *marror* are placed before you.”
94. *Pesachim* 108b. Even the more lenient authorities cited in subsection 19 require that one drink this amount.
95. I.e., as stated in that source, the intent is that the cup be filled to capacity. See also sec. 190:5,

which states that, “the cup [held by] the one who recites Grace will be impaired once he has drunk from it” and drinking wine that is impaired – i.e., that another person drank from – detracts from the fulfillment of the *mitzvah*.
96. See *Pesachim* 108b.
97. See footnote 69 to subsection 16. See sec. 474:2, which explains these details regarding drinking these four cups of wine.

קט"ו רשב"ם קט, א ד"ה חומפין. קע שם. קע"א כלבו ס"ג. ארחות חיים סדר ליל הפסח ס"ו. שו"ע ס"ט. קע"ב פ"ח ס"ט. וברלעיל ס"ט. קע"ג פ"ח שם.

have reached an educable age, (i.e., [the children have] reached an age when they are fit to be trained to hear [and understand] the concepts that are recited over these cups [of wine], for example, [when] they comprehend the holiness of a festival, it is therefore appropriate to train them to listen to the *Kiddush* that is recited over the first cup [of wine]⁹⁸ (see sec. 269[:3]).⁹⁹ Similarly, [when children] are capable of understanding [the portions of the story] of the Exodus from Egypt that are being related to them during the recitation of the *Haggadah*,¹⁰⁰ it is therefore appropriate to train them to listen to the *Haggadah* that is recited over the second cup [of wine]. Similarly, one is obligated to train [his children] to listen to Grace that is recited over the third cup [of wine]¹⁰¹ and the conclusion of the *Hallel*, the *Great Hallel*,¹⁰² and [the blessing] *Nishmas* that is recited over the fourth cup [of wine].)

Young girls as well are governed by the same laws as boys when they reach an educable age.¹⁰³ Similarly, there is no difference between men and women with regard to the other *mitzvos* observed on this night. Although women are exempt from all the time-oriented positive

כָּבֵר הִגְיעוּ לְחִנּוּךְ קַטְט (דְּהִינוּ שֶׁהִגְיעוּ לְזִמּוֹן שְׂרָאוֹי לְחִנּוּכְכֶם לְשִׁמְעַת הַדְּבָרִים שְׂאוֹמְרִים עַל הַבּוֹסוֹת, כְּגוֹן שֶׁהוּא יוֹדְעִין מִעֲנִינֵי קִדְשֵׁת יוֹם טוֹב, וְלִכְּן רָאוֹי לְחִנּוּכְכֶם לְשִׁמְעַת הַקְּדוּשָׁה שְׂאוֹמְרִים עַל בּוֹם רֵאשׁוֹן קַפּא, 98 (עֵינֵי סִימָן רַס"ט קַכּב). 99 וְגַם יֵשׁ בְּהֵן דַּעַת לְהַכִּין מַה שְׁמֻסְפְּרִים לָהֶם מִיִּצְיַאת מִצְרַיִם בְּאַמִּירַת הַהֲגָדָה, קַפּב, 100 וְלִכְּן רָאוֹי לְחִנּוּכְכֶם לְשִׁמְעַת הַהֲגָדָה שְׂאוֹמְרִים עַל בּוֹם שְׁנֵי. קַכּד וְכֵן חִיב לְחִנּוּכְכֶם לְשִׁמְעַת בְּרַבַּת הַמְּזוּזִין קַכּה שְׂאוֹמְרִים עַל בּוֹם שְׁלִישִׁי, קַכּו, 101 וְגַמְרֵה הַהֲלֵל וְהַלֵּל הַגְּדוֹל 102 וְ"נִשְׁמַת" שְׂאוֹמְרִים עַל בּוֹם רְבִיעִי קַכּז).

וְאִף הַקְּטַנּוֹת שֶׁהִגְיעוּ לְחִנּוּךְ דִּינָם כְּקַטְנִים. קַכּח, 103 וְכֵן בְּשִׂאָר כָּל הַמִּצְוֹת הַנּוֹחֲגוֹת בְּלֵילָה זֶה – אִין חִלּוּק בֵּין אַנְשִׁים לְנָשִׁים, קַכּט שְׂאִף שֶׁהַנְּשִׂים בְּטוֹרוֹת מִכָּל מִצְוֹת עֲשֵׂה שֶׁהִזְמִין גְּרָמָא, קַל

98. See sec. 473:1.

99. That source makes similar statements with regard to educating a child to listen to *Kiddush* on *Shabbos*.

100. See sec. 471:10 and sec. 473:43ff.

101. See sec. 186:3 with regard to the obligation to train children in the recitation of Grace. See sec.

479:1 with regard to the recitation of Grace at the *Seder*.

102. I.e., Psalm 136, according to the first opinion cited in sec. 480:1 (and according to the Alter Rebbe in his *Siddur*). The second opinion is that the term refers to Psalms 135 and 136. This psalm(s) is given that title because it relates that G-d "sits on high and appoints sustenance to every created

being" (*Pesachim* 118a).

103. See sec. 343:2, which focuses on a father's obligation to train both his sons and daughters in Torah observance. See sec. 471:10, which mentions a father's obligations to train his children in the *mitzvah* of relating the story of the Exodus.

ז"י סקכ"ח. קַעֲד רָאָה לַעֲיִל מִי קַפּד ס"ד, וס"י קַצ ס"ה, וס"י רַעַא ס"ט וסכ"ט, שבאופן הני"ל היין גם פגום (ראה גם תוס' צמ"ב ב סוד"ה לא יפחתו) והוא חמור יותר מבוטח שאינו מלא (ראה לעיל ס' רצו ס"ט). קַעֲה ס"ד. וראה גם ס' קַכּב ס"ד. קַעֲו דַא"ש פ"י ס' כא, כת"ק בברייתא קח, ב. פ"ד ס"ו. וראה לשון מור. קַעֲז רָאָה תוֹס' צמ"ב, ב ד"ה לא יפחתו (הב'): דהייבין לשמוע ברכת ארבע בוסות. קַעֲח נסמן לעיל סמ"ו. קַעֲט שו"ת הרא"ש כלל יד ס' ה. שו"ע סמ"ו. פ"ח שם. וראה גם תוס' שם. קַפּ מ"א ט"ו שמוג סוף סק"ג. וראה גם לעיל שם ס"ג (היודע מעניני שבת). קַפּא כדלקמן ס' תעג ס"א. קַפּב סעוף ג. קַפּג רָאָה לַעֲיִל מִי תַעַא ס"י, ושי"ג. קַפּד רמב"ם פ"ו ה"י. וראה לקמן ס' תעג ס"ג. שם סמ"ד (שאת ההגדה אומרים על מצה ומרור). אוצר ההלכות לס' תעג ס' ע' קמא. קַפּה רָאָה לַעֲיִל מִי קַפּו ס"ג. קַפּו כדלקמן ס' תעמ ס"א. קַפּו כדלקמן ס' תפ ס"א. קַפּח רָאָה לַעֲיִל מִי שמוג ס"ב. ס' תַעַא ס"י. קַפּט רבי יהושע בן לוי קח, סוע"א. מור ושוע"ע ס"ד. וראה גם לקמן ס' תעמ ס"ו. קַצ מושגה קידושין כמ, א. וכדלעיל ס' ז' ס"א.

commandments, whether of Scriptural or Rabbinic origin,¹⁰⁴ the Sages nevertheless obligated them in all the practices ordained for this night,¹⁰⁵ for they also were [part] of the miracle of the Exodus from Egypt.

[Women] are obligated to eat *matzah* according to Scriptural Law. [This requirement is derived as follows:] An association was established between the positive commandment of eating *matzah* and the prohibition against eating *chametz*, as [reflected in] the verse,¹⁰⁶ “Do not eat *chametz* with it; eat *matzos* because of it for seven days.” [This association teaches that] just as women are charged with the prohibition against eating *chametz*, as it is written:¹⁰⁷ “For anyone who partakes of leaven will be cut off...”; the word “anyone” includes women [in the prohibition], so too, are they charged with the positive commandment of eating *matzah*.¹⁰⁸

בֵּין שֶׁל תּוֹרָה בֵּין שֶׁל דְּבָרֵי סוּפְרִים,¹⁰⁴ אָף עַל פִּי כֵן חִיבוּ אוֹתָן חֻקִּים בְּכָל הַדְּבָרִים שֶׁתִּקְנוּ בְּלֵילָה זֶה,¹⁰⁵ לְפִי שֶׁאָף הֵם הָיוּ בְּאוֹתוֹ הַנֶּסֶם¹⁰⁶ שֶׁל יְצִיאַת מִצְרַיִם.¹⁰⁷

וּבְאֲכִילַת מַצָּה הֵן חִיבוֹת מִן הַתּוֹרָה,¹⁰⁷ לְפִי שֶׁהִקְשָׁה מִצְוַת עֲשֵׂה שֶׁל אֲכִילַת מַצָּה לְמִצְוַת לֹא תַעֲשֶׂה שֶׁל אֲכִילַת חֻמֵץ,¹⁰⁸ שֶׁנֶּאֱמַר קצ"ו, "לֹא תֹאכַל עֲלָיו חֻמֵץ שִׁבְעַת יָמִים תֹּאכַל עֲלָיו מִצּוֹת", לֹא תַעֲשֶׂה שֶׁנֶּאֱמַר קצ"ז, "כִּי כָל אֹכֵל מִחֻמֶצֶת וְנִכְרְתָה וְגו'"; "כִּי כָל לְרֵבּוֹת הַנְּשִׂיִם קצ"ח — כִּד הֵן מְזַהְרוֹת עַל מִצְוֹת עֲשֵׂה שֶׁל אֲכִילַת מַצָּה: קצ"ט,¹⁰⁸

104. *Kiddushin* 29a; see also sec. 17:1 regarding women's exemption from time-oriented Scriptural *mitzvos*. See also sec. 106:2 and sec. 296:19 with regard to women's exemption from time-oriented Rabbinic *mitzvos*.

105. *Pesachim* 108a-b; see also sec. 479:7, which mentions a practical dimension resulting from this obligation: The women's obligation includes both the *mitzvos* of Scriptural and Rabbinic origin, including the *mitzvah* of relating the story of the Exodus. As a result, they are also obligated in all the practices of the *Seder*.

In the Rebbe's *Haggadah* (in his notes on the phrase *mitzvah aleinu*

lisaper), he notes that the Alter Rebbe's wording here implies that the women's obligation to relate (or hear) the story of the Exodus is Rabbinic in origin.

106. *Devarim* 16:3, as interpreted by *Pesachim* 43b. See sec. 453:1, which derives an additional concept from the association between the two commandments. In both clauses, "it" refers to the Pesach sacrifice. The translation of *alav* as "because of" in the second clause is taken from *Chizkuni*.

107. *Shmos* 12:15, as interpreted by *Pesachim*, *op. cit.*

108. See sec. 271:5, which mentions women's obligation to

observe the positive *mitzvah* of *Shabbos* based on a similar association.

Marei Mekomos VeTziyunim notes a slight difficulty with the wording chosen by the Alter Rebbe. Although the Alter Rebbe is quoting the wording of *Pesachim*, *op. cit.*, the words chosen reflect a minority opinion. According to the majority of Sages, the verse from *Shmos* is unnecessary to teach that women are obligated in the observance of all negative commandments (even those that are time-oriented); that concept is derived from another verse (*Bamidbar* 5:6, as understood by *Kiddushin* 35a).

קצ"א תוס' ברכות כ, ב ד"ה בתפלה. פסחים קת, ב ד"ה שאף, וראה גם לעיל סי' ק"ב. סי' רצ"ו סי' טו. קצ"ב רבי יהושע בן לוי קת, רע"ב. קצ"ג תוס' שם ד"ה היו. לבוש סי' ד. קצ"ד רבי אלעזר מג, ב, רמב"ם פ"ו ה"י ובמ"מ שם. קצ"ה ראה גם לעיל סי' חנ"ג סי' א. קצ"ו דברים מז, ג. קצ"ז שמות יב, טו. קצ"ח גמרא שם לדעת חכמים. וראה לעיל סי' תס"א. וראה רבנו מנוח על הרמב"ם שם. קצ"ט רבי אלעזר שם. וראה עוד"ל לעיל סי' רע"א סי' ה. וראה פירוש חב"ד 9

26 It is a *mitzvah* to seek out red wine [for the four cups] if the white [wine available] is not more esteemed than it, as [can be derived from] the verse,¹⁰⁹ “Do not look at the wine when it is red,” from which it appears that wine is superior when red. True, with regard to *Kiddush* on other festivals and *Shabbasos*, it is customary to follow the view of the authorities who maintain that there is no need to seek out red wine if it is not superior to white [wine], as stated in sec. 272[:4]. Nevertheless, for the four cups [of wine for the *Seder*], one should follow [the directive of] the authority who maintains that it is necessary to seek out [red wine],¹¹⁰ because it recalls the blood [shed by] Pharaoh, [who ordered] the slaughter of Jewish children.¹¹¹

In the present era, when it is common [for non-Jews] to instigate blood libels, [the custom has become] to refrain from taking red wine for Pesach.¹¹²

27 All wines that are acceptable for *Kiddush* on other festivals and *Shabbasos* are acceptable for the four cups [of wine used at the *Seder*.¹¹³ This includes] boiled

כו מְצוּה לַחֲזוֹר אַחֲרַי יַיִן אָדָם אִם
 אִין הַלֶּבֶן מְשַׁבַּח מִמֶּנּוּ,¹⁰⁹
 שְׁנֵאמְרֵיב, 109 “אַל תִּרְא יַיִן כִּי יתְאָדָם,”
 מוֹשְׁמַע שְׁחִשְׁבֹתוֹ שֶׁל יַיִן כְּשֶׁהוּא אָדָם.¹¹⁰
 וְאִף עַל פִּי שְׂבָקֵדוּשׁ שֶׁל שְׂאָר יָמִים
 טוֹבִים וְשִׁבְתוֹת נוֹהֲגִין כְּהַאֲמָרִים.¹¹¹
 שְׂאִין צָרִיךְ לַחֲזוֹר אַחֲרַי יַיִן אָדָם אִם אִינוּ
 מְשַׁבַּח מִן הַלֶּבֶן כְּמוֹ שְׁנֵתְבַאֵר בְּסִימָן
 ער”ב,¹¹⁰ מְכַל מְקוֹם בְּד’ בּוֹסוֹת יֵשׁ לְנִהַג
 כְּהַאֲמָר שְׂצָרִיךְ לַחֲזוֹר אַחֲרָיו,¹¹⁰ לְפִי שֵׁישׁ
 בּו זְכַר לְדָם, יִשְׁתִּיה פְּרַעַה שׁוֹחֵט אֶת
 בְּנֵי יִשְׂרָאֵל.^{111, 112}

וְעַכְשָׁו שְׂמַצְוִים לְעַלֵּל עַלִּילוֹת
 שְׂקָרִים – נִמְנָעוּ מִלְקַח יַיִן אָדָם
 לְפֶסַח.^{112, 113}

כז כָּל הַיַּיִנוֹת הַכְּשִׁירִים לְקִדּוּשׁ
 בְּשְׂאָר יָמִים טוֹבִים וְשִׁבְתוֹת
 כְּשִׁירִים לְאַרְבַּע בּוֹסוֹת,¹¹³ כְּגוֹן יַיִן

109. *Mishlei* 23:31, as understood by *Talmud Yerushalmi, Pesachim* 10:1.

110. Although the custom of the Rebbeim was generally to use red wine for the *Sedarim*, there is a letter from the Rebbe Rashab (*Igros Kodesh* of the Rebbe Rashab, Vol. 1, Letter no. 180) which speaks of seeking out white wine for Pesach one year.

111. See *Shmos Rabbah* 1:34; *Rashi, Shmos* 2:23.

112. In the present era, when

those fears have subsided, the widespread practice is to use red wine at the *Seder*.

113. *Talmud Yerushalmi, Pesachim* 10:1.

This includes grape juice, as evident from the Alter Rebbe’s ruling in sec. 272:2. Indeed, as related in *Otzar Minhagei Chabad – Nissan*, p. 139, when they did not have wine that met their standards of *kashrus*, both the Rebbe Rayatz and the Rebbe used grape juice at the *Sedarim*. See, however, the Rebbe’s *Igros Kodesh*, Vol. 19, Letter no.

7219, where he writes that grape juice should be made by boiling grapes rather than squeezing them. (This advice was given to a person whose doctors cautioned him against drinking wine.)

As mentioned in the notes to sec. 272, *loc. cit.*, generally, the Rebbe would be careful to use wine and not grape juice for *Kiddush*. In particular, with regard to Pesach, wine is preferred because it encourages the mode of freedom and leisure that must characterize one’s conduct at the *Seder*.

ע' 91. ר' מור בשם ירושלמי פ"י ה"א. שו"ע סי"א. רא מור. רוקח סי' רפג. רמ"א סי"א. רב משלי כג. לא. ירושלמי שם. רג ראה מ"ז סק"ט. רד הובאו בב"י ד"ה ואותא וכו' ערב ד"ה גרסינו. רה ס"ד (יין לבן מקדשים עליו). רצין לכאן. רז מ"ז שם. מ"א סק"ג. וראה גם לקמן סי' תעג סל"ב. רו מ"ז שם (משמור"ר פ"א, מא. הובא ברש"י עה"ת שמות ב, כג). רח ט"ז שם.

wine¹¹⁴ and *konditon*, i.e., wine in which honey and pepper are mixed.¹¹⁵ One may even fulfill his obligation with [such wines] as an initial preference if he does not have other wine that is of the same quality as them, as explained in sec. 272[:9].

Similarly, [wine made from] soaking raisins in water is acceptable for the four cups [of the *Seder*] if it was made in a manner that it is acceptable for *Kiddush*, i.e., some moisture would emerge from [the raisins] when [they were] crushed without their being steeped in water.¹¹⁶ Therefore, one who does not drink wine because he took a vow [against doing so] should take raisin [wine] for the four cups.

28 Similarly, in places where wine is not commonly found, the optimum way of fulfilling the *mitzvah* is to use raisin [wine]. Nevertheless, according to the letter of the law, in places where grapevines do not grow abundantly within a day's journey

מְשֻׁלָּה¹¹⁴ וְקוֹנְדִיטוֹן,¹¹⁵ דְּהֵינּוּ יַיִן שְׂמֵעָרְבִין בוֹ דְּבִשׁ וּפְלִפְלִין.¹¹⁶ וְאִפְּלוּ לְכַתְּחִלָּה יְכוּל לְצִאת בָּהֶם אִם אֵין לוֹ יַיִן אַחֵר מְשֻׁבָּח כְּמוֹתָם, כְּמוֹ שְׁנֵתְבָאָר בְּסִימָן ער"ב. ר"א

וְכֵן מִי שְׂרִית צְמוּקִים בְּשָׂרִים לְד' בּוֹסוֹת^{ר"ב} אִם הֵם בְּעֵנֵן שְׂבִשְׂרִים לְקִדּוּשׁ, דְּהֵינּוּ שְׂיֻצָא מֵהֶן לְחִלּוּחִית קֶצֶת עַל יָדֵי דְרִיכָה בְּלֹא שְׂרִיָה בְּמַיִם.^{ר"ג, 116} וּלְפִיכָּד מִי שְׂאִינוּ שׁוֹתֶה יַיִן מִחֲמַת גָּדָר – יִקַּח מִי צְמוּקִים לְאַרְבַּע בּוֹסוֹת: ר"ד

כח וְכֵן בְּמִקְוֹת שְׂאִין יַיִן מְצוּי – מְצוּהָ מִן הַמְּבַחֵר לְקַח מִי צְמוּקִים.^{ר"ט} אֲבָל מְעַקֵּר הַדִּין בְּמִקְוֹת שְׂאִין יַיִן מְצוּי, דְּהֵינּוּ שְׂמַהֲלָד יוֹם אַחַד סְבִיבוֹת

114. This factor is relevant today, because many commercially produced wines are pasteurized {which Rav Moshe Feinstein (*Igros Moshe, Yoreh Deah*, Vol. 2, responsum 52) and many others consider as boiled}. See sec. 272:9, where the Alter Rebbe writes:

Wine that was boiled, by contrast, is disqualified [as a libation] for the Altar only because it has been changed from its natural state. Nevertheless, it has been changed positively, not adversely, as stated in sec. 204[:6]. Therefore, [these authorities maintain,] it may be used for *Kiddush*. Needless to say, this [also] applies to wine to which honey was added,

for it is not inherently disqualified [as a libation] for the Altar. It is disqualified only because of the honey, as it is written: "[You shall offer] no leaven or any honey [as a fire offering]." Fundamentally, the *halachah* follows this view and it is customary to recite *Kiddush* over such wine, even if one has other wine, but it is not of the same quality as this [wine].

The factor of boiled wine is particularly relevant when there are people joining the Pesach *Seder* who presently do not observe the *Shabbos*, or if there are non-Jewish waiters serving the wine, etc. When such people handle wine, there are authorities who rule that the wine should be

disqualified (see sec. 385:3; see also sec. 55:14 and notes in Vol. 1 of this edition, see also sec. 128:52 and notes in Vol. 2 of this edition). Nevertheless, this stringency does not apply once wine is boiled, as mentioned in the *Shulchan Aruch* of Rav Yosef Caro (*Yoreh Deah*, 123:2).

115. See sec. 204:8, which describes such a mixture.

116. See sec. 272:7 and sec. 202:12 which describe the process of making raisin wine at length. In previous generations in Russia, wine made from fresh grapes was rare and many Jews used wine made from raisins. See *Divrei Shalom*.

ר"ט מור בשם ירושלמי פ"י ה"א. שו"ע סי"ב. ד' פסיקתא דרב כהנא פ"ב. שו"ע סי' רב ס"א. וראה גם לעיל סי' רד ס"ח. ר"א סע"ף פ. ר"ב (שי"ד) כנה"ג הגה"מ. עולת שבת סק"ח. ר"ג ר"ף (כב, ב). ר"א ש"ב פ"ו סי' י. ר"ב"ש סי' מ. ח"י סק"ב. וראה גם לעיל סי' ערב ס"ז, וש"נ. ר"ד ח"י סי' תפג סק"א. רמ"ו ט"ז סק"י. רמ"ו ר"א פ"י סי' יז בשם יש מפרשים. מור סי' ערב. מ"א שם סק"ו בשם ו"א. וראה גם לעיל שם ס"י, וסי' קפב ס"ב. ר"ז מ"א ט"י קפב

around a town, only sparsely, one may take other beverages which are *chamar medinah* (“the wine of the region”)¹¹⁷ [and use these beverages] for the four cups [of wine at the *Seder*. One must use a beverage that is a *chamar medinah*] in that town, e.g., mead in places where it is common to drink [mead] on Pesach. There is no concern that perhaps flour was mixed into [the mead], as explained in sec. 467[:14-16].¹¹⁸

With regard to *Kiddush* on other festivals and *Shabbasos*, it is preferable to recite *Kiddush* over bread rather than to recite *Kiddush* over other beverages even though they are *chamar medinah*, as explained in sec. 272[:11]. Nevertheless, on the night of the Pesach [*Seder*], it is impossible to recite *Kiddush* on bread,¹¹⁹ because one is obligated to drink four cups of wine and the first is the cup of *Kiddush*.

29 All the above¹²⁰ applies only to mead and other similar prestigious beverages which are considered like wine in a given town. [Different rules apply to] undignified beverages like apple juice,¹²¹ ginger water, or

הָעִיר אֵין גְּדֹל שָׁם וַיִּזְרֹטוּ הַרְבֵּה אֶלָּא מְעַט
מִזְעִירִיז – יָכוֹל לִקַּח לְד' כּוֹסוֹת שְׂאֵר
מִשְׁקִים שֶׁהֵם חֲמֵר מְדִינָה¹¹⁷ בְּאוֹתוֹ הָעִיר,
כְּגוֹן מִי דְּבִשׁ בְּמִקּוֹמוֹת שְׂרָגִילִין לְשִׁתּוֹתוֹ
בְּפֶסַח¹¹⁸ וְאֵינָן חוֹשְׁשִׁין לְזִיווּף קָמַח, רִיט וְעַל
דְּרָךְ שְׁנֵתְבָאָר בְּסִימָן תַּס"ז.¹¹⁸

וְאֵף עַל פִּי שְׁבִקְדוּשׁ שֶׁל שְׂאֵר יָמִים
מוֹבִים וְשִׁבְתוֹת יוֹתֵר טוֹב לְקַדֵּשׁ עַל
הַפֶּת מִלְקַדֵּשׁ עַל שְׂאֵר מִשְׁקִים אֵף עַל פִּי
שֶׁהוּא חֲמֵר מְדִינָה כְּמוֹ שְׁנֵתְבָאָר בְּסִימָן
עַר"ב,¹¹⁹ מְכַל מְקוֹם בְּלִיל פֶּסַח אֵי אֶפְשָׁר
לְקַדֵּשׁ עַל הַפֶּת¹¹⁹, שֶׁהָרִי חַיֵּב בְּאַרְבַּע
כּוֹסוֹת,¹²⁰ וְהָרָאשׁוֹן הוּא כּוֹס שֶׁל קִדּוּשׁ:

כֵּט וְכָל זֶה¹²⁰ בְּמִי דְּבִשׁ וְכִיּוֹצֵא בּוֹ
מִשְׂאֵר מִשְׁקִין הַחֲשׂוּבִים, שֶׁהָרִי
הֵם בְּאוֹתוֹ הָעִיר בְּמִקּוֹם יוֹן. אֲבָל שְׂאֵר
מִשְׁקִין הַגְּרוֹעִין,¹²¹ כְּגוֹן מִי תַפּוּחִים¹²¹
(שְׁקוֹרִין עַפ"ל מַרְאנ"ק), וְמִי זִנְגִּיבִיל

117. See sec. 272:10-11 and the *Kuntreis Acharon* (note 1) to that section, which discuss the concept of *chamar medinah* at length. In that source, the Alter Rebbe rules that even if wine is easily available in stores, since it is not the beverage used by the majority of the people of the locale on a regular basis, other important beverages can be considered as *chamar medinah* and are acceptable for *Kiddush*.

At present, when advances in transportation have made geographic distance less significant, it is questionable to what extent

this principle currently applies. Indeed, in practically all major Jewish communities, wine is readily available at reasonable prices and the concept of *chamar medinah*, “the wine of the region,” does not apply. Nevertheless, if kosher wine is hardly ever available in an entire region, it is reasonable to assume that other beverages are considered to be “the wine of a region,” and may be used.

118. In that source, the Alter Rebbe writes at length about the concern that flour was mixed into

honey.

119. I.e., on *matzah*. See sec. 483:1, which describes the laws that apply when a person does not have wine or beverages that are *chamar medinah* and must make *Kiddush* on bread.

120. I.e., the acceptability of using beverages other than wine as *chamar medinah*.

121. In sec. 481:1, the Alter Rebbe explains that this type of apple juice is made by boiling water with apples inside it.

סק"ב, ואם הוא מצוי בחנות, ראה לעיל שם ס"ב. סי' ערב ס"י. קו"א שם סק"א. ריח הלכות ומנהגי מוהר"ש סי' שפ. דרכי משה סי' תפג בשם מוהר"ל. רמ"א שם. וראה גם לעיל סי' קפב ס"ג. ריט דרכי משה שם. רב סעי' ד-טז. רכא סעיף יא. רכב טור סי' תפג בסופו בשם רב האי גאון. רכג שו"ת דש"ל סי' כג. מ"ו סי' קפב סק"א. וראה גם לעיל שם ס"ג (קוואס או בארשט).

licorice.¹²² Even though the typical drink of the average person in that town is [one] of these beverages, since they are not prestigious beverages, they are considered like water. And even when water is used for most of the drinking needs of a town, it may not be used for a cup over which a [special] blessing is recited, as stated in sec. 182[:3].

30 Even a poor person who derives his livelihood from charity¹²³ and who does not have money to purchase wine for the four cups, nor was it given to him by the administrators [of the charitable fund],¹²⁴ is obligated to borrow money, sell his clothing,¹²⁵ or hire himself out to [purchase] wine for the four cups, or [to purchase] other beverages in places where they are [acceptable as] *chamar medinah*.

If [a person] only has a minimal amount of money and if he [uses it] to purchase wine for the four cups, he will not have a lamp for his home, a lamp for his home takes priority over the four cups, because [it leads to] peace in the home.¹²⁶ [In such an instance, the person] should carry out the *Seder* on bread¹²⁷ [in the manner] to be explained in sec. 483[:1-3].

שְׁקוּרִין (אינגב"ר וואש"ר), וימי שְׁרֵשׁ
שְׁקוּרִין (לאקרי"ן).¹²² אַף עַל פִּי שָׂרֵב
שְׁתִּית הַבִּינוּנִים בְּאוֹתָהּ הָעִיר הִיא
מִמְשָׁקִים הַלְלוּ, מִכָּל מְקוֹם בֵּינוֹ שְׂאִינָן
מִשְׁקֵין חֲשׁוּבִין – הָרִי הֵן כְּמוֹ מַיִם,¹²³
שְׂאֵף שָׂרֵב שְׁתִּית הָעִיר הוּא מַיִם – אִין
נוֹטְלִין אוֹתָן לְכוֹס שֶׁל בְּרֻכָּה,¹²⁴ כְּמוֹ
שְׁתִּיתָאָר בְּסִימָן קפ"ב:¹²⁵

ל אַפְלוּ עָנִי הַמִּתְפַּרְנֵס מִן הַצְּדָקָה¹²³, וְאִין לוֹ מַעוֹת לְקִנּוּת יוֹן לְאַרְבַּע
בוֹסוֹת, שְׁלֵא נִתְּנוּ לוֹ הַגְּבָאִים¹²⁴, –
חַיֵּב לְלוֹת אוֹ לְמַכּוֹר כְּסוּתוֹ¹²⁵ אוֹ לְהַשְׁבִּיר
אֶת עַצְמוֹ בְּשִׁבְלֵי יוֹן לְד' בּוֹסוֹת¹²⁶ אוֹ
שְׂאָר מִשְׁקִים בְּמְקוֹם שֶׁהֵם חֲמֵר מְדִינָה.
וְאִם אִין לוֹ אֶלָּא מְעַט מַעוֹת וְאִם
יִקְנֶה בְּהֵן יוֹן לְד' בּוֹסוֹת לֹא יִהְיֶה לוֹ נֵר
בְּבֵיתוֹ – הָרִי נֵר בֵּיתוֹ קָדֵם לְד' בּוֹסוֹת
מִפְּנֵי שְׁלוֹם בֵּיתוֹ,¹²⁶ וְיַעֲשֶׂה הַפֶּדֶר עַל
הַפֶּת¹²⁷ כְּמוֹ שְׂתִיתָאָר בְּסִימָן תפ"ג.¹²⁷

122. See sec. 182:3 which makes similar statements with regard to *kvas* (a lightly fermented beverage popular in Russia) and *borscht* (beet juice). See also the notes to that section, which discuss whether tea or coffee is acceptable as *chamar medinah*. In his *Igros Kodesh* (Vol. 19, Letter no. 7219), the Rebbe writes that orange juice is unacceptable for use for the four cups on the *Seder* night.

123. *Pesachim* 99b. See sec. 487:7, which mentions the obligation of the poor regarding wine for Pesach.

124. See sec. 429:5-7, which mentions a related issue. See also sec. 242:4-6.

125. See *Marei Mekomos VeTziyunim* which notes that the Alter Rebbe reverses the order in which Rav Yosef Caro lists these two acts in his *Shulchan Aruch*. Note

also the contrast to the purchase of delicacies for *Shabbos*, in which instance, as stated in sec. 242:3, one should not borrow money to purchase.

126. See sec. 263:4, which makes similar statements with regard to *Shabbos*.

127. I.e., on *matzah*. If one must choose between purchasing *matzah* or a lamp, he should purchase *matzah*, as stated in sec. 263:3.

רבה מ"ז שם. **רבה** ראה רשב"ם קו, א ד"ה חמר מדינה. רא"ש פ"י סי' יז. שו"ע סי"ב. **רבו** סעי' ג. **רבו** משנה צט, ב. שו"ע סי"ג. ולענין סעודת שבת ראה לעיל סי' רמב סי"ג. **רבה** רשב"ם שם ד"ה ואפילו. מ"א סקמ"ו. **רבת** רשב"ם שם. שו"ע שם (ימכור את מלבושו או ליהוה). וראה מ"מ וציונים. העו"ב תשנה ע' 67. תשנו ע' 42. תשנו ע' 37. **רל** מ"א סק"ד. וראה גם לעיל סי' רמג סי"ד. סי' רצו קו"א סק"א. **רלא** סעי' א-ג. **רלב** סעי' ו. **רלג** כרבי יהודה ב ברייתא

(See that source regarding the laws that govern how one should conduct himself when he has only a small amount of wine and it is not sufficient for four cups for both nights.)

31 It is a *mitzvah* to distribute roasted seeds and nuts to children on Pesach night¹²⁸ before carrying out the *Seder* so that the children will notice the change¹²⁹ and ask: Why is this night different than all other nights?

Although we do not have an answer for them [concerning this matter], since they will see this change and be aroused to ask about it, they will be aroused to ask about the other changes [that take place], e.g., that *matzah* and *maror* are eaten, that we sit reclining, [etc.] And [then,] we will answer them: “We were slaves to Pharaoh in Egypt....”

וְעֵינַי שְׂמַרְלֵב דִּין מִי שְׂיֵישׁ לוֹ מְעַט
 יֵינ וְאֵינוֹ מְסַפֵּיק לוֹ לְד' כּוֹסוֹת לְשָׁנָי
 הַלַּיְלוֹת אֵיךְ יַעֲשֶׂה):

לא מִצְוָה לְחַלֵּק לְתִינוּקוֹת קְלִיּוֹת
 וְאֶגְזִיזִים רַלֵג בְּלַיִל פְּסַח רַלֵד, 128
 קִדְמָה עֲשִׂיתָ הַסֵּדֶר, כְּדֵי שְׂיִרְאוּ שְׁנוֹי¹²⁹
 וְיִשְׁאַלוּ: רַלֵה "מָה גִשְׁתַּנָּה הַלַּיְלָה הַזֶּה
 מִכָּל הַלַּיְלוֹת." רַלֵו וְאָף עַל פִּי שְׂעַל
 שְׂאֵלָה זוֹ אֵין לָנוּ מָה לְהַשִּׁיב לָהֶם,
 מִכָּל מְקוֹם עַל יְדֵי שְׂיִרְאוּ שְׁנוֹי זֶה
 וְיִתְעוֹרְרוּ לְשֵׁאל עֲלָיו וְיִתְעוֹרְרוּ גַם בֵּין
 לְשֵׁאל עַל שְׁנוֹיִים אַחֲרֵים, רַלֵו דִּהֵינּוּ
 שְׂאוּכְלִין מִצְדָּה וּמְרוֹר וְיִוָּשְׁבִין בְּהַסְבָּה,
 וְיִשִּׁיבוּ לָהֶם: "עֲבָדִים הָיִינוּ וְכוּ'":

128. *Pesachim* 109a. *Marei Mekomos VeTziyunim* notes that in sec. 529:7, the Alter Rebbe mentions this act as one of the expressions of *simchas Yom Tov*, the rejoicing

that accompanies the festival.

129. Other changes made for that purpose include eating dipped vegetables before the

meal (*karpas*, see sec. 473:14), and pouring the second cup of wine before reciting the *Haggadah* (see sec. 473:40). See also sec. 473:38.

קט, רע"א. מור וש"ע סמ"ז. רלד רמב"ם פ"ז ה"ג. בברייתא שם: בערב פסח. וראה הגש"פ עם לקוטי מעמים ומנהגים ובאורים ע' תשסח. רלה רמב"ם שם. סוד וש"ע שם. וראה ברייתא שם (כדי שלא ישנו וישאלו). לקמן סי' תקכ"ט ס"ז. הל' ת"ת פ"א ס"י (שבלאו הכי יש מצוה לחלק לתינוקות קליות ואגוזים בימים טובים). מ"מ וציונים. רלו רמב"ם שם. רלו תוס' קמו, ב ד"ה כדי. פר"ח שם סי' תעג ס"ו סוד"ה רשב"ם. וראה גם לקמן סי' תעג ס"ד.

