

## פסחים קח

Wine should not be drunk between the first and second כוס, nor between the third and fourth כוס (obviously, wine may be drunk between the second and third which is when שולחן ערוך occurs). If a person is very thirsty for wine between the first and second כוס, however, he may drink, and from this it is משמע, writes the משנה ברורה that he certainly may drink other non-intoxicating beverages between the first and second כוס even לכתחילה.

While a person may eat from the tenth hour and onwards on ערב פסח, he should not eat enough that he will be full, and if he is sensitive and easily filled, he should not eat at all.

The פרי מגדים holds it is a מצוה דאורייתא to eat the מצה בהסיבה (that the intrinsic part of the אכילה--which is itself a דאורייתא--can only be done while leaning--while the ראבי"ה holds that today we do not lean, as meals are no longer eaten in such a fashion). The מחבר holds that if one did not lean by eating the מצה or by drinking of the wine, the eating or drinking must be repeated, while the רמ"א holds that we can be סומך on the ראבי"ה and do not need to eat the מצה or drink the wine again. There is also a מחלוקת if it is the דרך of women to lean, and for this too the רמ"א says we are סומך on the ראבי"ה, and women do not lean.

We do not lean by מרור.

There is a מחלוקת in the גמרא if we lean by the first two cups of

wine, or the last two cups of wine, therefore we lean by all four. However, if the מצוה of drinking wine is דרבנן and leaning is דרבנן, then this is a ספק דרבנן, and the כלל is, by a ספק דרבנן, we are מיקל (ספק דרבנן לקולא)? The ר"ן answers that since there is no טירחא in leaning, we do not need to be מיקל. He also answers that if we were to be מיקל, we would be uprooting the מצוה of leaning, therefore, we are מחמיר.

Lying on ones' s back does not constitute leaning.

A son should lean in the presence of his father, but a תלמיד should not lean in the presence of his רבי unless he has רשות, however, a person whose רבי is his father leans in his presence. A person eating by a דבורו מופלג, even if he is not his רבי, he should not lean.

A servant (who is Jewish obviously) must lean (even though you would think that since he is משועבד to his master, he should not show חירות in front of him).

Women are obligated in the four כוסות, and in all the מצות of the night (הלל, סיפור יציאת מצרים, מרור, מצה).

The four כוסות must be drunk according to the סדר, and one is not יוצא the מצוה of the כוסות if he drinks all four in a row (though he is יוצא the מצוה of חירות). If he drinks undiluted wine, but at the right times, he is יוצא the כוסות, but not the מצוה of חירות. To fulfill the מצוה of חירות wine must be used and not grape juice (meaning the drink must have some alcoholic

flavor).

The Brisker Rav explains this as follows. He says that there are two elements to the מצוה of the ארבע כוסות. There is the element of כוס של ברכה, that each כוס is drunk for a different מצוה (the first כוס is drunk for קידוש, the second for מגיד, the third for ברכת המזון and the fourth for הלל). The second element is that the ארבע כוסות are drunk for חירות. Therefore, if he drinks the ארבע כוסות consecutively, while he is יוצא חירות, he is not יוצא the element of כוס של ברכה. And if he does not dilute the wine, but drinks each כוס at its appropriate time, while he has been יוצא חירות, he is not יוצא חירות.

A person must drink a רביעית (3.3 ounces according to רב משה; פיינשטיין; the חזון איש hold 5.1 ounces is needed) by each כוס (the ח"ב writes that if he drank רוב of a רביעית, then he is יוצא בדיעבד). The מחבר brings down a יש אומרים (the רוקח) who learns that one must drink רוב כוס even if that comes out to more than a רביעית.

Once a child reaches the age of חינוך, he should have a כוס placed in front of him. Children should be given candy and nuts to keep them awake for the סדר.