



## Overview

## Halacha Highlight

### Siman 472 Seif 8:

**The four cups must be consumed in order and if one drank them one after the other, out of order, he did not discharge his obligation.**

- ❖ Meaning they must be consumed in the order of the *hagadah*. (M.B. 24)
- ❖ One certainly does not fulfill his obligation if he pours them into a single cup and drank them in that manner. Pri Megadim rules that even if one recites the *hagadah* between drinking he does not fulfill the obligation since the wine must be contained in four cups. (M.B. 25)

### Siman 472 Seif 9:

**The cup must contain a *revi'is* after the wine is diluted (if one is interested in diluting the wine) and one must drink the entire cup or at least the majority of the cup. If the cup contains many *revi'iyos*, as many *revi'iyos* as the cup contains is the number of people who may drink from that cup. Some maintain that one must drink the majority of the cup even if it contains many *revi'iyos* (and one must drink the necessary volume of wine without a long pause while drinking).**

- ❖ *L'chatchila*, one must drink the entire cup but *b'dieved* it is sufficient to drink the majority. One should drink at least a *revi'is* for the 4<sup>th</sup> cup so that he could recite the *beracha acharona* according to all opinions. (M.B. 30)
- ❖ *B'dieved* it is sufficient if each person drinks the majority of a *revi'is*. (M.B. 32)
- ❖ We follow the first opinion but if one does not intend to drink it all he should not take a large cup and should find one that contains only a *revi'is* to accommodate the stringent position. (M.B. 33)
- ❖ It should not take longer than *achilas pras* to drink the wine and if one delayed longer than that he did not fulfill the *mitzvah*. *L'chatchila* one should drink the majority of the contents of the cup within the time it takes to drink a *revi'is*. It is also preferable to drink the majority of the *revi'is* at once. (M.B. 34)

### Drinking the four *kosos*

Shulchan Aruch Siman 472 Seif 9

וישתה כלו או רבו

**He must drink all of it or most of it**

Shulchan Aruch (סעי' ט') states that the *kos* one uses for the four cups must contain at least a *revi'is* of wine and one should drink all of it or at least most of it. Mishnah Berurah (סק"ל) explains that Shulchan Aruch's intent is that *l'chatchila* one should drink an entire *revi'is*, but *b'dieved* it is sufficient for one to drink a majority of a *revi'is*. He then adds that in those countries where wine is expensive it is suffice to drink a majority of a *revi'is* even *l'chatchila*. Shulchan Aruch then cites a dissenting opinion that maintains that one must drink the majority of the volume of the cup regardless of the size of the cup. Mishnah Berurah (סי"ק ל"ג) writes that technically we follow the first opinion that maintains that one should drink either a full *revi'is* or at least the majority of a *revi'is* but if he does not intend to drink at least the majority of the contents of the cup he should obtain a smaller cup that contains a *revi'is* so that he could accommodate the stringent opinion as well.

The Brisker Rov (חיי מרוך רי"ז הלוי פי"ז מהלי חמץ ומצה והנראה) wonders why it is necessary for one to *l'chatchila* drink a full *revi'is* or *b'dieved* the majority of a *revi'is* when for *kiddush*, for example, it is sufficient for one to drink *m'lo lugmav* (a cheekful) which is less than a *revi'is*. He answers that when it comes to *kiddush* the primary requirement is to recite *kiddush* while holding a cup wine. Secondly, once one recites a *beracha* over a cup of wine he must drink some of the wine and drinking a *m'lo lugmav* satisfies that requirement. In contrast, at the *seder* the obligation is to drink four cups of wine. Consequently, a person should drink the entire contents, or the majority thereof, or at least a full *revi'is* or minimally a majority of a *revi'is*.