The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ת"פ סעיף א'

Overview

Siman 480 Seif 1:

For the 4th cup we begin with לא לנו and complete the remainder of *hallel* but do not recite יהללוך. H*allel HaGadol*, which is הודו לה' until על נהרות בבל which contain the 26 repetitions of כי לעולם חסדו, followed by ומעולם ועד עולם אתה א-ל until ,נשמת כל חי ,ישתבח and the we recite יהללוך through מלך מהלל בתשבחות. At that point we drink the 4th *kos* while reclining without repeating the *beracha* before drinking (We already explained above in *siman* 474 that our custom is to recite the *beracha*). **We recite על הגפן afterwards. If one drank without reclining he must drink the *kos* again while reclining** (See above *siman* 472:7) **and one recites בורא פרי הגפן since he diverted his attention from drinking any more.** Some maintain that we read שפך חמתך before לא לנו and we open the door in order to emphasize that it is a night of protection and in the merit of our faith Moshiach will come and pour his wrath on the idolaters and this is our custom. One may complete *hallel* in a location different from where he ate.

- We do not recite a *beracha* and it is recited while sitting. (M.B. 1)
- We do not recite רננו צדיקים. (M.B. 3)
- Some have the custom to recite immediately after *hallel* יהללוך until כי מעולם ועד עולם אתה א-ל followed by *hallel hagadol* including נשמת and ישתבח concluding ברוך אתה ה' מלך מהלל בתשבחות. (M.B. 5)
- The *kos* should be drunk before the *piyutim* since they are customary rather than obligatory but some would drink the *kos* afterwards so that they would not go to sleep thirsty. (M.B. 6)
- The same is true if one did not recline for the third *kos* except that he would not repeat בורא פרי הגפן since he did not divert his attention from drinking. (M.B. 8)
- Rema there writes that one need not drink again if he did not recline. (M.B. 9)
- Our custom is to fill an additional cup for Eliyahu to express our belief that He will come to redeem us as He redeemed us from Egypt and will send Eliyahu to inform us of the redemption. (M.B. 10)

Halacha Highlight

Kos Shel Eliyahu

Rema Siman 480 Seif 1
ובזכות זו יבא משיח
And in the merit Moshiach will come

Rema mentions that there are some who have the custom to read the paragraph of שפך חמתך before the outset of *hallel*. Before reading this paragraph there is also a custom to open the door to recall that the night of the *seder* is a night of protection – ליל שמורים—and in the merit of this belief Moshiach will come and Hashem will pour out His wrath against the nations and Rema concludes that this is our custom. Chok Yaakov (סק"ו) offers another reason why we open the door for the recitation of שפך חמתך. He explains that the night of the *seder* is conducive for the Jewish People to be redeemed in every generation. If Eliyahu HaNavi, in fact, comes he should find the door open and will be able to go out to greet him quickly without any unnecessary delay. He added that this belief generates significant merit. In accordance with this line of thinking there were those who did not lock their doors of the room where they slept on the *seder* night so that they could go out to greet Eliyahu quickly. We no longer have this practice since it is considered dangerous to leave the doors to our homes unlocked.

Mishnah Berurah (סק"י) reports that in these countries the custom is to fill an additional *kos* and it is referred to as the *Kos Shel Eliyahu* to hint to our belief that just like Hashem redeemed us from Egypt, so too He will redeem us from our current exile and send Eliyahu to inform us of this news. Rav Yaakov Emden (סדר הגדה נתיב ב' אות ט') writes that the custom is to use a large cup for Eliyahu. There are three different practices concerning *Kos Shel Eliyahu*. Some people pour the 4th *kos* after שפך חמתך and pour some wine from Eliyahu's *kos* in to their own. Others wait until they are drinking the 4th *kos* and pause to add some wine from Eliyahu's *kos* into their own. A third custom is to leave the *kos* on the table covered for the night and in the morning pour it back into the bottle and then use it for *kiddush* that morning (פסקי תשובות אות י').