Pesach - The Kittel, Four Cups, And Afikomen

The Kittel
There is a custom to wear a kittel at the seder because it is the derech of cheiros.¹ Others say the reason is not to get carried away with the simcha, so we wear a garment that is worn by meisim.² Some have the custom not to wear a kittel at the sedarim.³ There are differing views whether a newly married man, still in the first year of marriage, wears a kittel. Most poskim say that a kittel is not worn.⁴ The custom seems to be that the kittel is not worn the first year of marriage at the sedarim.⁵ Some say the reason is because the first year of marriage is a very joyous time for a newly married couple, and wearing the kittel makes one sad, since it is a garment of meisim.⁶ Some say the reason not to get carried away with simcha only applies to the one leading the seder, therefore, a newly married man does not wear a kittel.⁷ A non-married man (bochur) does not wear a kittel since ones wife usually gives the man the kittel.⁸ The minhag is not to enter the bathroom with the kittel, since it is considered a garment set aside for davening and entering the bathroom with the kittel is not an honorable act.⁹

² Taz ibid, Kaf Ha’chaim 472:30, Haseder Ha’uruch 1:31:2, and see Haseder Ha’uruch 1:page 198 footnote 9 why this only applies to Pesach and not the other Yom Tovim. The Sefardim do not have the custom to wear a kittel (Natei Gavriel Pesach 2:64:1). Horav Elyashiv Shlita is of the opinion that if one goes to a place where the custom is not to wear a kittel he should still wear one if that is his custom (Haggadah Shel Pesach Horav Elyashiv Shlita page 22).
⁵ Horav Yisroel Belsky Shlita, see Natei Gavriel Pesach 2:64:4.
⁶ Taamei Haminhagim kuntres achron 503.
⁷ See Haseder Ha’uruch page 199:footnote 12.
⁸ Refer to Natei Gavriel 64:5, Minhash Yisroel Torah 472:4.
⁹ Refer to Taz 21:3, Chai Adom 11:37, Shulchan Shlomo 21:1:page 9, Matei Ephraim 610:18, Mishnah Berurah 21:24, Kaf Ha’chaim 21:14, Be’er Sarim 4:56:2. The Ginzei Ha’kodesh 202, footnote 5 quotes Horav Elyashiv shlita, who says that after the kittel is no longer able to be worn it may be thrown in the garbage since there is no kedusha anytime. Refer to Aruch Ha’shulchan 21:6 and Vayivorech Dovid 1:19.
The Four Cups

The four cups are keneded the four loshonos of geulah. Which are V’hutzeisi, V’hitzalti, V’go’alti, and V’lukachti. Everyone is obligated to drink four cups on the nights of the sedarim. This obligation is for men, women and children who have reached the age to understand the events of the exodus from Mitzrayim. The minhag is that each person makes their own kiddush at the sedarim. One must drink the four cups in order if it was not done then one has not fulfilled his obligation. The amount that one must drink is a reviis, which ranges from 3 oz. to 5.3 oz. Initially, one should drink the whole reviis. This applies to the first three cups; by the fourth cup one must drink the whole reviis in order to recite the beracha achrona. A beracha achrona is only said on the fourth cup.

who are lenient with entering the bathroom with a kittel. See Kaf Ha’chaim 610:37, Tefilla K’hilchoso 23 footnote 187.

Levush 472:8, Shulchan Aruch Harav 14, Mishnah Berurah 472:43. Refer to Veila Hem Hamoaday pages 290-292.


Refer to Mesechtas Pesachim 108b, Rashbam “V’echad,” Shulchan Aruch 472:15, Levush 15, Shulchan Aruch Harav 25, Chai Adom 130:10, Kitzur Shulchan Aruch 119:1, Mishnah Berurah 46, Aruch H’ashulchan 472:15, Kaf Ha’chaim 90, Orchos Rabbeinu 2:60:12, Rivevos Ephraim Bibid, 147. Some say this is when the child has reached the age of 5-6 years old (Pri Megadim Eishel Avraham 16, Chok Yaakov 27, Aruch Ha’shalach 15). Some say even before the child reaches the age of chinuch (Mekor Chaim, Kaf Ha’chaim 91). Children do not have to have a expensive cup rather they can use a plastic or paper cup (Natei Gavriel Pesach 2:72:10). Young Children can drink grape juice (Orchos Rabbeinu 2:page 60:12, Haggadah Shel Pesach Horav Elyashiv Shlita page 23, Horav Eider Shlita on Hilchos Pesach 2:page 227). This refers to young girls as well (Shulchan Aruch Harav 25, Aruch Ha’shalach 15).

Shulchan Aruch Harav 472:24, Mikroeh Kodesh 2:38, Seder Pesach K’hilchoso page 46 footnote 39. If each one does not have their own kos it is not me’achev (Chok Yaakov 28).

Mesechtas Pesachim 108b, Shulchan Aruch 472:8, Magen Avraham 8, Taz 9, Pri Megadim M.Z. 7, Shulchan Aruch Harav 16, Mishnah Berurah 24-26, Biur Halacha “al haseder,” and “sh’lo,” Aruch Ha’shalach 11.

Shulchan Aruch 472:9, Shulchan Aruch Harav 17, Mishnah Berurah 28-29, Aruch Ha’shalach 12.

Refer to Horav Eider Shlita on Hilchos Pesach 2:page 229.

Shulchan Aruch 9, Taz 8, Be’er Heitiv 11, Mishnah Berurah 30, Aruch Ha’shalach 13, Kaf Ha’chaim 60, Shellas Rav 2:3:20.

Refer to Shulchan Aruch 472:9, Shulchan Aruch Harav 19, Mishnah Berurah 30, Kaf Ha’chaim 60, Orchos Rabbeinu 2:page 60:11.

Refer to Shulchan Aruch 473:2, Shulchan Aruch Harav 10, Mishnah Berurah 11.
If the cup holds more than a reviis, one should l’chatchilah drink all the wine in the cup; however, drinking most of the reviis even in this situation is sufficient. In order to go in accordance with all the shitas the poskim suggest that one takes a cup that only holds a reviis and drinks the entire cup. A child does not have to drink a reviis, rather he may drink the amount that fills up his cheek. One should drink the reviis without a hefsek. If it took longer than kedei achilas peras to drink, you have to drink the shiur again.

The Wine

There is a mitzvah to drink red wine by the seder if white wine is not better tasting. Some say the reason is as a remembrance of the blood that Paroh shed when the bnei yisroel were killed by his decree. Others say one should always take red wine for the seder even if white wine is better tasting. If one wants to make white wine into red wine by pouring in some red wine it has to be done before Yom Tov. The reason is because we are concerned for coloring foods. According to some one may pour white wine into red wine. If one cannot handle wine for the seder then he may drink grape juice for the four cups. It is still best to mix some wine with grape juice.

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21 Refer to Levush 9, Shulchan Aruch Harav 19, Mishnah Berurah 33, Moadim V’zemanim 3:255.
22 Chok Yaakov 20, Shulchan Aruch Harav 19, Mishnah Berurah 33, Aruch Ha’shalach 13, Kaf Ha’chaim 66.
23 Pri Megadim M.Z. 8, Shulchan Aruch Harav ibid, Kaf Ha’chaim 66.
25 Refer to Shulchan Aruch 9, Be’er Hilel 12, Mishnah Berurah 472:34, Aruch Ha’shalach 13, see Shulchan Aruch 168:8, Piskei Teshuvos page 222.
26 Mishnah Berurah 472:34, see Magen Avraham 11, Machtzis Ha’shekel, Elya Rabbah 15, Chok Yaakov 27.
28 Tzitz 9, Kitzur Shulchan Aruch 118:1, Mishnah Berurah 38, see Magen Avraham 13, Haseder Ha’aruch 2:18:3. For additional reasons refer to Pri Megadim Eishel Avraham 13, Kaf Ha’chaim 472:11.
29 Haseder Ha’aruch 14:1, Chazonov Ovadia Pesach 2:page 225.
31 Refer to Shar Ha’tzyion 318:65, see Nishmas Shabbos 4:285.
Pouring the Wine
Each person should have a second person at the seder table fill his cup of wine, because it is a sign of freedom.34 A lady who is not pure may not pour the wine for her husband.35

Leaning While Drinking the Wine
One has to drink the four cups while reclining.36 The custom of Ashkenazim is that women do not lean.37 The correct way to recline is to have ones left elbow on the table while putting one foot on top of the other so that ones ankle is on his lap.38 If one forgot and did not lean for the first cup there is no need to drink the first cup again.39 If one forgot to lean by the second cup another shiur should be drunk without a beracha.40 For the third and fourth cups there is no need to drink again if one did not lean.41

Moadim L’simcha 5:pages 290-294. The Seder Pesach K’hilchoso 2:3 says the Chazzon Ish drank grape juice for the four cups (Rivevos Ephraim 4:119:32). See Horav Eider Shilta on Hilchos Pesach 2:page 222:footnote 37 quoting the opinion of Horav Moshe Feinstein zt”l. Woman may drink grape juice (Chazzon Ovadia ibid, Ohr L’tzyion 3:15:4). If one is using grape juice he should use red grape juice (Moadim L’simcha 5:page 308).
33 Refer to Modaney Shlomo Moadim page 12, Shalmei Moed page 371, Ohr L’tzyion 3:15:4, Shevus Yitzchok Pesach page 117.
34 Levush 473:1, Rama 473:1, Shulchan Aruch Harav 1, Chai Adom 130:19:2, Lekutei Maharich 3:page 514 (new), Mishnah Berurah 9, Aruch Ha’shulchan 1, Kaf Ha’chaim 31, Rivevos Ephraim 8:128.
36 Refer to Mesechtas Pesachim 99b, Rambam Hilchos Chometz U’matzah 7:8, Shulchan Aruch 472:2, 7, Rama 7, Chai Adom 130:13, Mishnah Berurah 20-21, Minhag Yisroel Torah pages 268-269, see Avni Yushfei 3:53. A lefty leans the same say a right handed person does (Rama 472:3, Levush 3, Pri Megadim Eishel Avraham 4, M.Z. 2, Shulchan Aruch Harav 9, Mishnah Berurah 11, Aruch Ha’shulchan 5, Kaf Ha’chaim 19,21, Eitur Yad 47, Chazzon Ovadia Pesach 2:page 9:9). If a lefty leaned his right side he was yotzei b’dieved (Mishnah Berurah 11, see Kaf Ha’chaim 23). Refer to Moadim L’simcha 5:pages 285-286 why leaning is not counted towards the simonin of the seder.
40 Rama 472:7, Magen Avraham 7, Shulchan Aruch Harav 15, Aruch Ha’shulchan 10.
Afikomen

After one completes the seuda we eat from the matzah that was put away by yachatz.\(^{42}\) There are some who are concerned with calling it “stealing” the afikomen, rather one should call it grabbing the afikomen.\(^{43}\) The children grab the afikomen in order to remind us to eat the afikomen since they will want a gift in return for giving the afikomen back.\(^{44}\) The matzah should be given out to everyone.\(^{45}\) One of the reasons offered as to why eat the afikomen is as a zecher for the korbon pesach which was eaten at the end of the meal.\(^{46}\) Some have the custom to place the afikomen while wrapped in a cloth and put it over the shoulder as a remembrance of the exodus from Mitzrayim.\(^{47}\) Initially, those who have matzah in front of them should eat two k’zaysim of matzah, (which is around a \(\frac{1}{2}\) of a hand matzah), if this is too difficult one k’zayis (which is around \(\frac{1}{4}\) of a hand matzah) is sufficient.\(^{48}\) The poskim say that children do not have to eat two k’zaysim, but one is sufficient.\(^{49}\) One has to eat the matzah while leaning.\(^{50}\) If it was not eaten while leaning and it is after bentching, then if it is too hard for one to eat again it is not necessary.\(^{51}\) The


\(^{44}\) Refer to Mesechtas Pesachim 109a, Rambam Hilchos Chometz U’matzah 7:3, Chok Yaakov 472:2, Matamim Hachodesh page 62:4, pages 64-65:16-17, Natei Gavriel page 383:footnote 24, Rivevos Ephraim 4:113:10, Minhag Yisroel Torah pages 290-291, Shellos Rav 2:30:33, Birchas Mo’adecha ibid, Hakotton V’hilchosuv 1:22:33. Refer to Moadim L’simcha 5:pages 340-357 on a detailed discussion on this topic. Many did not let their children hide the afikomen (Shalmei Moed page 400, Haggadah Shel Pesach Horav Shlomo Zalman Aurbach zt”l page 266, Teshuvos V’hanhugos page 440:57, Orchos Rabbeinu 2:page 78:75). Refer to Vayivorech Dovid 1:58 if one has to actually give the child the present. For additional reasons why the children grab the afikomen refer to Moadim L’simcha 5:page 345.

\(^{45}\) Shulchan Aruch 477:1, Pri Megadim M.Z. 479:2, Chai Adom 130:1, Mishnah Berurah 477:2, Kaf Ha’chaim 2.

\(^{46}\) Shulchan Aruch Harav 477:1, 3, Chai Adom 130:14, Mishnah Berurah 5.


\(^{48}\) Refer to Shulchan Aruch 477:1, Taz 477:1, Magen Avraham 1, Be’er Heitiv 1, Chok Yaakov 2, Shulchan Aruch Harav 3, Chai Adom 130:14, Mishnah Berurah 1, Biur Halacha 475 “k’zayis,” Aruch Ha’shulchan 3.

\(^{49}\) Natei Gavriel 297:8, Hakotton V’hilchosuv 1:22:34.

\(^{50}\) Rambam Hilchos Chometz U’matzah 7:8, Shulchan Aruch 477:1, Shulchan Aruch Harav 4, Mishnah Berurah 4.

afikomen has to be eaten in one place not all over the house. The afikomen should be eaten before chatzos. Many people are not concerned with this and eat the afikomen after chatzos as well. Some have the custom to hang the afikomen as a shemirah on top of the door.

**Eating and Drinking After the Afikomen**

One is not allowed to eat or drink after the afikomen (except the third and fourth cup) in order that the taste of the matzah should linger in ones mouth. Water and the like are permitted. Some permit the drinking of coffee and tea without sugar. Drinking soda is prohibited. If one ate, some say one should eat the afikomen again. Others are more lenient with this. One should drink as much as he can before the afikomen, as not to come to drink after the afikomen.

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52 Rama 478:1, Shulchan Aruch Harav 2, Mishnah Berurah 478:4, Aruch Ha’shulchan 478:2. It also has to be eaten within kedel achilas p’ras which is approximately 2-9 minutes.
53 Shulchan Aruch 477:1, Shulchan Aruch Harav 6, Mishnah Berurah 6, Natei Gavriel 297:15, Rivevos Ephraim 8:214. Refer to Chai Adom 130:14, Aruch Ha’shulchan 4-5, Kaf Ha’chaim 12.
55 Refer to Pri Megadim M.Z. 477:1, Chok Yaakov 3, Elya Rabbah 1, Sharei Teshuva 4, Be’er Heitiv 4, Magen Avraham 500:7, Shulchan Aruch Harav 477:11, Ben Ish Chai Pinchus 2:12, Shemiras Haguf V’huiנפשת 31:footnote 4, Birchos Hashem page 332:231 who says doing his is not a disgrace to the matzah since it is for a mitzvah. (Eitz Hasadeh 16:8:footnote 29). Horav Yisroel Belsky Shlita does not have this custom (Refer to Shalmei Moed page 401). Refer to Mesechtas Pesachim 111b, Shemiras Haguf 9 (Shulchan Aruch Harav), Natei Gavriel 297:footnote 44.
56 Shulchan Aruch 478:1, Taz 1, Levush 1, Shulchan Aruch Harav 1, Chai Adom ibid, Aruch Ha’shulchan 1, Mishnah Berurah 1-2, see Shulchan Aruch 481:1, Kaf Ha’chaim 2, Natei Gavriel 298:1, Piskei Teshuvos page 257, Rivevos Ephraim 3:320, Asei Lechu Rav 3:18:2. There is an uncertainty in the poskim whether one may chew gum after the afikomen (Chashukei Chemed Pesachim pages 649-650).
57 Pri Megadim Eishel Avraham 1, Chok Yaakov 1, Elya Rabbah 1, Shulchan Aruch Harav 478:1, Mishnah Berurah 481:2, Aruch Ha’shulchan 478:3. Horav Yisroel Belsky Shlita says that a lightly flavored seltzer is permitted, see Aruch Ha’shulchan ibid.
58 Horav Yisroel Belsky Shlita, see Mishnah Berurah ibid, Orchos Chaim 481:1, Rivevos Ephraim 1:317, 3:319:1, Piskei Teshuvos 481:3, Ohr L’tzyion 3:15:23. Horav Elyashiv Shlita is lenient with tea and sugar (Halelah Hazeh page 17, in his Haggadah Shel Pesach page 27).
59 Horav Yisroel Belsky Shlita, see Halelah Hazeh page 17.
60 Pri Megadim Eishel Avraham 1, Mishnah Berurah 1, Kaf Ha’chaim 3.
62 Natei Gavriel 298:5.

P.S. Last week in footnote 71 it stated that Horav Yisroel Belsky Shlita uses a flashlight for bedika. This was a printer’s error and Horav Yisroel Belsky Shlita does not use a flashlight.