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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

¹ Taz 472:3, Chai Adom page 588:2, Kitzur Shulchan Aruch 118:10, Lekutei Maharich 3:page 516 (new), Taamei Haminhagim 503:page 222, Minhag Yisroel Torah 472:page 267:4, Natei Gavriel Pesach 2:64:footnote 1, Haggadah Shel Pesach Horav Elyashiv Shlita page 37, Orchos Rabbeinu 2:page 58:1, Shalmei Moed page 365, Haggadah Shel Pesach Horav Shlomo Zalman Aurbach zt"l page 263, see Haggadah Shel Pesach M'Bais Levi page 91.

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).

³ Haseder Ha'uruch 1:page 198:footnote 10, Natei Gavriel page 283:footnote 2. For additional reasons refer to Sefer Matamim Hachodesh page 69:34, Haseder Ha'uruch 2:114:1-7. The Chashukei Chemed Pesachim pages 576-586 says one may borrow his friends *kittel* without his permission.

⁴ Refer to Maharam Shik O.C.28, Yad Yitzchok 3:202:4, Taamei Haminhagim kuntres achron 503, Matei Ephraim 610:11, Katzei Hamatei 15, Minhag Yisroel Torah 581:18.

⁵ Horav Yisroel Belsky Shlita, see Natei Gavriel Pesach 2:64:4.

⁶ Taamei Haminhagim kuntres achron 503.

⁷ See Haeder Ha'uruch page 199:footnote 12.

⁸ Refer to Natei Gavriel 64:5, Minhag 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 20:2, 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* anymore. Refer to Aruch Ha'shulchan 21:6 and Vayivorech Dovid 1:19



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The Four Cups

The four cups are *keneged* the four *loshonos* of *geulah*. Which are *V'hutzeisi*, *V'hitzalti*, *V'go'alti*, and *V'lukachti*.¹⁰ Everyone is obligated to drink four cups on the nights of the *sedarim*.¹¹ This obligation is for men, women¹² and children who have reached the age to understand the events of the exodus from *Mitzrayim*.¹³ The *minhag* is that each person makes their own *kiddush* at the *sedarim*.¹⁴ One must drink the four cups in order if it was not done then one has not fulfilled his obligation.¹⁵ The amount that one must drink is a *reviis*,¹⁶ which ranges from 3 oz. to 5.3 oz.¹⁷ Initially, one should drink the whole *reviis*.¹⁸ This applies to the first three cups; by the fourth cup one must drink the whole *reviis* in order to recite the *beracha achrona*.¹⁹ A *beracha achrona* is only said on the fourth cup.²⁰

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

¹⁰ Levush 472:8, Shulchan Aruch Harav 14, Mishnah Berurah 472:43. Refer to Veila Hem Hamoaday pages 290-292.

¹¹ Mesechtas Pesachim 117b, Shulchan Aruch 472:13-15, Levush 14. Refer to Haseder Ha'uruch 2:118 for additional reasons for the four cups of wine.

¹² Refer to Mesechtas Pesachim 108 a-b, 117b, Shulchan Aruch 472:14, Levush 472:14, 640:1, Magen Avraham 472:16, Eishel Avraham Pri Megadim 16, Shulchan Aruch Harav 25, Mishnah Berurah 44, Biur Halacha 472 "sh'lo," Aruch Ha'shulchan 15, Kaf Ha'chaim 88, Igros Moshe O.C. 5:20:33, Minhag Yisroel Torah 2:page 281, Rivevos Epharim 8:215, Piskei Teshuvos 472:13. The women should make sure to recite the haggadah (Biur Halacha ibid).

¹³ 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 Ha'shulchan 472:15, Kaf Ha'chaim 90, Orchos Rabbeinu 2:60:12, Rivevos Ephraim 8:ibid, 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'shulchan 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'shulchan 15).

¹⁴ 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).

¹⁵ 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'shulchan 11.

¹⁶ Shulchan Aruch 472:9, Shulchan Aruch Harav 17, Mishnah Berurah 28-29, Aruch Ha'shulchan 12.

¹⁷ Refer to Horav Eider Shlita on Hilchos Pesach 2:page 229.

¹⁸ Shulchan Aruch 9, Taz 8, Be'er Heitiv 11, Mishnah Berurah 30, Aruch Ha'shulchan 13, Kaf Ha'chaim 60, Sheilas Rav 2:3:20.

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

²⁰ Refer to Shulchan Aruch 473:2, Shulchan Aruch Harav 10, Mishnah Berurah 11



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If the cup holds more than a *reviis*, one should *l'chatchilah* drink all the wine in the cup;²¹ however, drinking most of the *reviis* even in this situation is sufficient.²² 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.²³ A child does not have to drink a *reviis*, rather he may drink the amount that fills up his cheek.²⁴ One should drink the *reviis* without a *hefsek*.²⁵ If it took longer than *kedei achilas peras* to drink, you have to drink the *shiur* again.²⁶

The Wine

There is a *mitzvah* to drink red wine by the *seder* if white wine is not better tasting.²⁷ Some say the reason is as a remembrance of the blood that *Paroah* shed when the *bonei yisroel* were killed by his decree.²⁸ Others say one should always take red wine for the *seder* even if white wine is better tasting.²⁹ 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.³⁰ According to some one may pour white wine into red wine.³¹ If one cannot handle wine for the *seder* then he may drink grape juice for the four cups.³² It is still best to mix some wine with grape juice.³³

²¹ Refer to Levush 9, Shulchan Aruch Harav 19, Mishnah Berurah 33, Moadim V'zmanim 3:255.

²² Chok Yaakov 20, Shulchan Aruch Harav 19, Mishnah Berurah 33, Aruch Ha'shulchan 13, Kaf Ha'chaim 66.

²³ Pri Megadim M.Z. 8, Shulchan Aruch Harav ibid, Mishnah Berurah ibid, Kaf Ha'chaim 66.

²⁴ Refer to Shulchan Aruch 472:15, Elya Rabbah 18, Mishnah Berurah 47, Aruch Ha'shulchan 15, Kaf Ha'chaim 94, Hakotton V'hilchosuv 1:22:17.

²⁵ Refer to Shulchan Aruch 9, Be'er Heitiv 12, Mishnah Berurah 472:34, Aruch Ha'shulchan 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.

²⁷ Shulchan Aruch 472:11, Rama, Levush 11, Shulchan Aruch Harav 26, Mishnah Berurah 38-39, Aruch Ha'shulchan 14, Sheilas Rav 2:30:18. Refer to Haseder Hu'aruch 2:118:20-30 on why we need wine for the seder.

²⁸ Taz 9, Kitzur Shulchan Aruch 118:1, Mishnah Berurah 38, see Magen Avraham 13, Haseder Ha'uruch 2:18:3. For additional reasons refer to Pri Megadim Eishel Avraham 13, Kaf Ha'chaim 472:11.

²⁹ Haseder Ha'uruch 14:1, Chazzon Ovadia Pesach 2:page 225.

³⁰ Horav Yisroel Belsky shlita. See Pri Megadim M.Z. 318:15, Ben Ish Chai Pekudei 2:4, Nishmas Adom 24:5, Mishnah Berurah 320:56, Ketzos Ha'shulchan 146:badi 8, Shemiras Shabbos K'hilchoso 11:38, Nishmas Shabbos 4:284, Be'er Moshe 8:24:18:page 54, Moadim L'simcha 5:page 309:footnote 36. Refer to Natei Gavriel Pesach 2:71:5 who is lenient.

³¹ Refer to Shar Ha'tzyion 318:65, see Nishmas Shabbos 4:285.

³² Horav Yisroel Belsky Shlita, see Aruch Ha'shulchan 272:9, Shulchan Aruch Harav Mikroeh Kodosh 2:35, Shearim Mitzuyananim B'halacha 118:1, Moadim V'zmanim 3:255, Birchos Mo'adecha 32 in depth, Chazzon Ovadia Pesach 2:page 13, Natei Gavriel Pesach 2:pages 310-311:footnote 9, Teshuvos V'hanhugos 2:243, Mikvakshei Torah Pesach page 707, Orchos Rabbeinu 2:page 60:10, Emes L'Yaakov 472:footnote 447, Shevus Yitzchok Pesach page 12, Yugel Yaakov page 109, Halelah Hazeh page 9,



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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 Shlita 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.

³⁵ Soga Bishoshanim page 263:2, page 264:3, see Shulchan Aruch Y.D. 195:10, Natei Gavriel 2:74:8, Chut Chuni Niddah page 228, Badi Ha'shulchan page 278:130-134, biurim "I'mzog."

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 on 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.

³⁷ Refer to Mesechtas Pesachim 108a, Rambam Hilchos Chometz U'matzah 7:8, Shulchan Aruch 472:3, Darchei Moshe 472:4, Rama 3, Taz 3, Levush 4, Chok Yaakov 8, Gra 6, Pri Chadash 4, Mekor Chaim 4, Shulchan Aruch Harav 10, Mishnah Berurah 12-13, Aruch Ha'shulchan 6, Shalmei Moed page 370, Moadim V'zemanim 3:257, Moadim L'simcha 5:pages 240-246. The custom of the Sefardim is that women lean (refer to Kaf Ha'chaim 472:28, Chazzon Ovadia Pesach 2:page 6:4).

³⁸ Horav Yisroel Belsky Shlita, see Shulchan Aruch 472:3, Magen Avraham 4, Be'er Heitiv 3, Chok Yaakov 6-7, Pri Chadash 3, Shulchan Aruch Harav 9, Mishnah Berurah 472:8-10, Aruch Ha'shulchan 5, Moadim V'zemanim 8:184, Haggadah Shel Pesach Horav Shlomo Zalman Aurbach zt"l pages 391-393, Ohr L'tzyion 3:15:1:footnote 1, Moadim L'simcha 5:page 284.

³⁹ See Magen Avraham 472:7, Shulchan Aruch Harav 15, Mishnah Berurah 21.

⁴⁰ Rama 472:7, Magen Avraham 7, Shulchan Aruch Harav 15, Aruch Ha'shulchan 10.

⁴¹ Shulchan Aruch 480:1, Rama 472:7, Aruch Ha'shulchan 10, Mishnah Berurah 20, Natei Gavriel 2:79:1-7.



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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 ½ of a hand *matzah*), if this is too difficult one *k'zayis* (which is around ¼ 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

⁴² Tur 473, Shulchan Aruch 473:6, 477:1, Be'er Heitiv 473:19, Levush 6, Mishnah Berurah 473:57-61, Aruch Ha'shulchan 473:20, Kaf Ha'chaim 473:122, Moadim V'zmanim 7:187, Birchas Mo'adecha 31:page 175.

⁴³ See Orchos Chaim 477:19, Piskei Teshuvos page 242 footnote 148, Natei Gavriel page 384 footnote 25.

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, Sheilas 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'hanugos 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.

⁴⁷ Magen Avraham 473:22, Pri Megadim Eishel Avraham 22, Be'er Heitiv 473:19, Chok Yaakov 473:31, Shulchan Aruch Harav 35, Kitzur Shulchan Aruch 119:3, Mishnah Berurah 473:59, Aruch Ha'shulchan 477:4, 473:20, Kaf Ha'chaim 473:123.

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 2:97:8, 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.

⁵¹ Mishnah Berurah 477:4, see 478:1, 472:22, Aruch Ha'shulchan 477:4, Mikroeh Kodesh 2:56, Igros Moshe 3:67, Shevet Ha'Levi 5:60, Teshuvos V'hanugos 2:239, Piskei Teshuvos page 221:footnote 25 in depth, Mikroeh Kodesh 2:56.



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afikomen has to be eaten in one place not all over the house.⁵² The *afikomen* should be eaten before *chatzos*.⁵³ Many people are not concerned with this and eat the *afikomen* after *chatzos* as well.⁵⁴ Some have the custom to hang the *afikomen* as a *shemirah* on top of the door.⁵⁵

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.⁵⁶ Water and the like are permitted.⁵⁷ Some permit the drinking of coffee and tea without sugar.⁵⁸ Drinking soda is prohibited.⁵⁹ If one ate, some say one should eat the *afikomen* again.⁶⁰ Others are more lenient with this.⁶¹ One should drink as much as he can before the *afikomen*, as not to come to drink after the *afikomen*.⁶²

⁵² Rama 478:1, Shulchan Aruch Harav 2, Mishnah Berurah 478:4, Aruch Ha'shulchan 478:2. It also has to be eaten within *kedei achilas p'ras* which is approximately 2-9 minutes.

⁵³ Shulchan Aruch 477:1, Shulchan Aruch Harav 6, Mishnah Berurah 6, Natei Gavriel 2:97:15, Rivevos Ephraim 8:214. Refer to Chai Adom 130:14, Aruch Ha'shulchan 4-5, Kaf Ha'chaim 12.

⁵⁴ Refer to Natei Gavriel 2:97:15:footnote 27 in depth, Minhag Yisroel Torah page 313, Am Ha'torah 5744 pages 7-9 teshuva from Horav Moshe Feinstein zt"l on the Avnei Nezer's condition. Refer to Avnei Nezer 391:5, Igros Moshe O.C. 5:38:8, Oz Nedberu 11:30.

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'hanevish 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 2:97: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 2:98:1, 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.

⁶¹ Chok Yaakov 1, Elya Rabbah 2, Aruch Ha'shulchan 3, Natei Gavriel 2:98:2:footnote 8.

⁶² Natei Gavriel 2:98:5.

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.