



## Overview

## Halacha Highlight

### Siman 472 Seif 5:

A son reclines in the presence of his father even if he is his primary Torah teacher. A student does not recline in the presence of his *rebbe* even if it is not his primary Torah teacher unless the *rebbe* gives him permission. An outstanding Torah scholar of the generation is considered one's *rebbe* even if one did not study by him and the student need not recline. (This applies when they eat at the same table but if they each eat at their own table the student must recline.)

- ❖ Even though a child must honor and revere a parent it is assumed that the parent forgoes that honor. (M.B. 14)
- ❖ It is actually prohibited for a student to recline in the presence of his *rebbe* without permission. (M.B. 15)
- ❖ In such a case he is obligated to recline. (M.B. 16)
- ❖ He must receive explicit permission. (M.B. 17)
- ❖ According to Pri Chadash if one can see his *rebbe* the restrictions apply and Pri Megadim writes that in such a case he should obtain permission. (M.B. 18)

### Siman 472 Seif 6:

#### **The waiter must recline.**

- ❖ Although he is obligated to attend to the needs of the master of the household, nevertheless, he must also express freedom. (M.B. 19)

### Siman 472 Seif 7:

**When someone is required to recline but eats or drinks without reclining, he does not discharge his obligation and must eat or drink again while reclining.** Some maintain that nowadays since it is not common to recline one may *b'dieved* rely on Ra'avyah and he has discharged his obligation even though he did not recline. It appears to me that one who did not drink the 3<sup>rd</sup> or 4<sup>th</sup> cup while reclining should not drink another cup while reclining since it gives the appearance as though he is adding to the number of cups one must drink. Regarding the first two cups it seems that he should drink again without repeating the *beracha* and the same is true concerning the eating of *matzah*. *L'chatchila* one should recline for the entire meal.

- ❖ Between the first two cups since it is permitted to drink wine he should drink again if he forgot to recline as opposed to the last two cups which if he drinks again will give the impression as though he is adding to the *mitzva*. Therefore, since Ra'avyah writes that he need not recline, drinking again would constitute non-*mitzva* drinking and thus is prohibited. (M.B. 20)
- ❖ According to our custom one should repeat the *beracha* and as such he should drink again if he forgot to recline since it would appear as though he is adding to the *mitzva* and should rely on Avi HaEzri as he would for the last two

### Eating the *afikomen* a second time

Shulchan Aruch Siman 472 Seif 7  
אם אכל או שתה שלא הסבה לא יצא

#### **If one ate or drank without reclining he did not discharge his obligation**

Shulchan Aruch (סעי' ז') rules that whenever one is required to recline, whether for eating or drinking, but did not recline, he must eat or drink again while reclining in order to properly fulfill the *mitzva*. Rema notes that according to some authorities since nowadays it is uncommon for people to recline while eating, one could rely upon Ra'avyah's position that reclining is not required and it is unnecessary to eat or drink a second time. After elaborating on the *halachos* related to one who forgot to recline while drinking the four cups of wine, Mishnah Berurah (סי"ק כ"ב) discusses the *halacha* of one who forgot to recline while eating the *matzah*. He rules that when one forgot to recline for *matzi/matzah* he must eat another olive's volume while reclining but if he forgot to recline while eating the *afikomen* it is prohibited to eat the *afikomen* a second time since it is prohibited to eat the *afikomen* twice.

Interestingly, elsewhere Mishnah Berurah (סי' תע"ז סק"ד) writes that if it is difficult for one to eat the *afikomen* a second time, he is not required to eat it again if he did not recline the first time he ate it. Sha'ar HaTziyun (שם סק"ד) adds that according to the Rishonim who maintain that the primary fulfillment of eating *matzah* is the *afikomen* one should certainly eat it another time if he forgot to recline. In that discussion the Mishnah Berurah does not seem concerned for any prohibition against eating the *afikomen* twice. Rav Moshe Feinstein (אג"מ אור"ח ח"ג סי' ס"ז) answers that in our *siman* we are discussing one who already recited *birkas hamazon* and even if he realized that he did not recline before drinking the third cup of wine, he may not wash again so that he could eat the *afikomen* while reclining. When the Mishnah Berurah discusses eating the *afikomen* a second time he refers to a circumstance in which one realized that he did not recline before he recited *birkas hamazon* and in such a circumstance there is no restriction against eating more *matzah* for *afikomen*.

cups. However, if one did not recline for the second cup he may drink again while reclining. It is preferred before drinking the first cup to have in mind to drink between cups so that if he forgets to recline he will be able to drink again without having to recite the *beracha* and it will not give the impression that he is adding to the *mitzva*. (M.B. 21)

- ❖ He should eat another olive's volume of *matzah* but if one forgot to recline while eating the *afikomen* he does not eat again since it is prohibited to eat the *afikomen* twice. (M.B. 22)