



Overview

Halacha Highlight

Women's obligations on Pesach night

Shulchan Aruch Siman 472 Seif 14
ובכל מצות הנוהגות באותו לילה

And all of the *mitzvos* that are fulfilled that night

Shulchan Aruch (סעי' י"ד) states that women are obligated to drink four cups of wine as well as fulfill the other *mitzvos* of the night. The reason women are obligated to drink the four cups of wine, even though it is a positive time bound *mitzvah*, is that women were also part of the miracle and thus Chazal obligated them to commemorate the miracle the same as men. Regarding the eating of *matzah*, women are Biblically obligated to fulfill that *mitzvah*. This is based on the *pasuk* that juxtaposes the prohibition against eating *chometz* and the command to eat *matzah*. Chazal understand this to mean that anyone who is obligated to refrain from eating *chometz* is obligated to fulfill the *mitzvah* of *matzah*. Aruch HaShulchan (סעי' ט"ו) adds that women are also Biblically obligated to eat *marror* (when the Biblical *mitzvah* applies) since *marror* is equated with *matzah*. Even though nowadays, in the absence of the Korban Pesach, the obligation to eat *marror* is Rabbinic, nevertheless, Rabbinic enactments are patterned after the Biblical obligation and thus women are obligated to eat *marror* as well.

Mishnah Berurah (ס"ק מ"ה) includes in the *mitzvos* that women must perform on the night of the *sefer* the obligation to read the *hagadah* but does not indicate whether this obligation is Biblical or not. Rambam (פ"י מהל' ע"ז ה"ג) writes that women are generally exempt from positive time bound *mitzvos* except for *kiddush*, eating *matzah* and Korban Pesach. The fact that he did not include in the list of exceptions the *mitzvah* of retelling the story of the Exodus indicates that women are not Biblically obligated to retell the story of the Exodus. Sefer Chinuch (מצוה כ"א), on the other hand, writes that a woman is Biblically obligated to retell the story of the Exodus. Rav Yosef Shalom Elyashiv (קובץ תשובות ח"א סי' נ"ב) explains that the women were obligated to retell the story while in Egypt before the Torah was given and women were exempted from positive time bound *mitzvos*. Therefore, when the Torah was given it did not undo the obligation that they had that existed before the Torah was given.

Siman 472 Seif 16:

It is a *mitzvah* to distribute to the children roasted grain and nuts so that they should notice the deviation and inquire about it.

- ❖ In other words, this will inspire them to pay attention to the other deviations and ask the questions of the *mah nishtanah*. One must keep them awake at least until עבדים since the Biblical *mitzvah* is to answer their inquiry and one should not put the kids to sleep immediately after the recitation of *mah nishtanah*. (M.B. 50)

Siman 472 Seif 10:

One who does not drink wine because it is harmful or because he despises it should force himself to drink it to fulfill the *mitzvah* of four cups.

- ❖ Meaning that it causes discomfort but we do not refer to where it will force him to go to bed. (M.B. 35)
- ❖ One may dilute it but it must remain fit for use for *kiddush*. (M.B. 37)

Siman 472 Seif 11:

It is a *mitzvah* to obtain red wine (If white wine is not better quality).

- ❖ A *pasuk* indicates that red wine is preferred and it also reminds us of the blood of the Jewish people slaughtered by Pharaoh. (M.B. 38)

Siman 472 Seif 12:

The *mitzvah* is fulfilled with cooked wine and קונידיטון.

- ❖ It is preferable to obtain non-cooked wine unless the cooked wine tastes better. (M.B. 39)
- ❖ Wine that contains honey and pepper. (M.B. 40)

Siman 472 Seif 13:

Even a poor person supported by *tzedaka* must sell his garment, borrow money or hire himself to obtain wine for the four cups.

- ❖ Even though the *gabaim* did not give him wine he is not exempt from obtaining wine. (M.B. 42)

Siman 472 Seif 14:

Women are also obligated to drink the four cups of wine as well as the rest of the *mitzvos* of the night.

- ❖ Even though it is a time-bound *mitzvah* they are obligated since they were also part of the *mitzvah*. (M.B. 44)
- ❖ For example, the *mitzvah* of *matzah*, *marror* and retelling the story of the Exodus. (M.B. 45)

Siman 472 Seif 15:

There is a *mitzvah* to give children who have reached the age of *chinuch* their own cup of wine. One should not take a cup whose mouth is narrow called א גלאי since one will not be able to drink a *revi'is* at once. For *birkas hamazon* one should certainly not use such a cup, see above *siman* 183:4 in the Rema and the same is true concerning the cup used for *kiddush* see above *siman* 271:10.

- ❖ A child may drink his cheekful and does not have to drink the majority of a *revi'is*. (M.B. 47)
- ❖ *B'dieved* one fulfills the *mitzvah* as long as he did not pause too long. (M.B. 48)
- ❖ One is supposed to look at the wine while reciting the *beracha*. (M.B. 49)