4 Cups of Wine… or 5? – Handout

# Mishnah Pesahim 10:1

On the eve of Passover close to the afternoon offering, no one must eat until nightfall. Even the poorest person in Israel must not eat unless he reclines. And they must give him no fewer than four cups of wine, even from the charity plate.

# Mishnah Pesahim 10

2: They mixed him the first cup.

2: Bet Shammai says: first he blesses over the day and then over the wine.

2: Bet Hillel says: first he blesses over the wine and then over the day.

4: They mixed him a second cup, and here the son questions his father.

7: They poured him a third cup, blesses over his meal.

7: A fourth cup, he concludes the Hallel, and recites over it the blessing of song.

# PT, Pesahim 68b:20-21

From where do we know the requirement to drink four cups? Rabbi Yohanan said in the name of Rav, "Rabbi Banniah said, 'Corresponding to the four salvations.

Rabbi Yehoshua ben Levi said, 'Corresponding to the four cups of Pharaoh:

## Genesis 40:11-13

**11** Pharaoh’s **cup** was in my hand, and I took the grapes, pressed them into Pharaoh’s **cup**, and placed the **cup** in Pharaoh’s hand.”

**12** Joseph said to him, “This is its interpretation: The three branches are three days.

**13** In three days Pharaoh will pardon you and restore you to your post; you will place Pharaoh’s **cup** in his hand, as was your custom formerly when you were his cupbearer.

Rabbi Levi said, 'Corresponding to the four kingdoms'

And the rabbis said, 'Corresponding to the four punishments that the Holy One, blessed be He, will pour upon the nations of the world in the future:

## Jeremiah 25:15

For thus saith the LORD, the God of Israel, unto me: Take this **cup** of the wine of fury at My hand, and cause all the nations, to whom I send thee, to drink it.

## Jeremiah 51:7

Babylon hath been a golden **cup** in LORD’S hand, that made all the earth drunken; The nations have drunk of her wine, Therefore the nations are mad.

## Psalms 75:9

Because in God's hand there is a **cup** of foaming wine, full of mixture, and God pours out the same; surely all the wicked of the earth will drain the dregs and drink them.

## Psalms 11:6

Upon the wicked G-d will cause to rain coals; Fire and brimstone and burning wind shall be the portion of their **cup**.

# Exodus 6:6-7

לָכֵן אֱמֹר לִבְנֵי-יִשְׂרָאֵל, אֲנִי יְהוָה, **וְהוֹצֵאתִי** אֶתְכֶם מִתַּחַת סִבְלֹת מִצְרַיִם, **וְהִצַּלְתִּי** אֶתְכֶם מֵעֲבֹדָתָם; **וְגָאַלְתִּי** אֶתְכֶם בִּזְרוֹעַ נְטוּיָה, וּבִשְׁפָטִים גְּדֹלִים. **וְלָקַחְתִּי** אֶתְכֶם לִי לְעָם, וְהָיִיתִי לָכֶם לֵאלֹהִים; וִידַעְתֶּם, כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם, **הַמּוֹצִיא** אֶתְכֶם, מִתַּחַת סִבְלוֹת מִצְרָיִם.

Wherefore say unto the children of Israel: I am the LORD, and I will **bring** you out from under the burdens of the Egyptians, and I will **deliver** you from their bondage, and I will **redeem** you with an outstretched arm, and with great judgments; and I will **take you** to Me for a people, and I will be to you a God; and ye shall know that I am the LORD your God, who **brought you out** from under the burdens of the Egyptians.

# BT, Pesahim 118a

We learned in the Mishna that they pour the fourth cup and he completes Hallel over it, and he recites the blessing of the song at the end of Hallel over that cup.

The Sages taught: With regard to the fourth cup, one completes Hallel over it and recites the great Hallel; this is the statement of Rabbi Tarfon. And some say that one recites: “The Lord is my shepherd, I shall not want” (Psalms 23:1).

# Rashi on Pesahim

We read thus: “The fourth—he completes the Hallel over it and says the Great Hallel over it.”

# Tosafot on Pesahim

 The fourth—he says the Great Hallel over it.” We read “fourth”; we do not read “fifth.”

# Rif on Pesahim

On the fifth cup one recites the great Hallel. This is the opinion of Rabbi. Tarfon....

# Rosh on Pesahim

Our rabbis learned, "We say the Great Hallel over a fifth cup - these are the words of Rabbi Tarfon. And Rashbam maintains "We say the Great Hallel on the fourth cup," as “and some say” of the fifth cup; and if it is coming to say that the fifth cup is optional and, if wants, he should do a fifth cup, this is how it should have said it: "One who wants to do a fifth cup should say the Great Hallel upon it." But according to the textual variant of the books, it is implied that for Rabbi Tarfon and the 'and some say,' the fifth cup is obligatory, but the world has become accustomed to make it optional.

# Mishneh Torah, Leavened and Unleavened Bread 8:10

And afterwards, he washes his hands and recites the Grace over the Meal over a third cup and drinks it. And afterwards, he pours a fourth cup and finishes the Hallel over it. And he recites the blessing over the song, and that is "May all of your creatures praise you, etc." And he recites the blessing, "who creates the fruit of the vine," drinks it and does not taste anything afterwards the whole night except for water. And he should pour a fifth cup and say the Great Hallel (Psalm 136) upon it, from "Give thanks to the Lord, for He is good" (Psalms 136:1) to "Upon the rivers of Babylon" (Psalms 137:1). And this cup is not obligatory like the four cups.

# Shulchan Arukh, Orach Chayim 481:1

After the four cups, he is not allowed to drink wine, but rather water.

Rema: And the law of all drinks (besides water) is like the law concerning wine (Beit Yosef). And one who is delicate or greatly desires to drink may drink a fifth cup and say the Great Hallel upon it.

# BT, Pesahim 109b

*And they must give him no fewer than four cups of wine…*

How could the rabbis establish something through which someone will endanger himself? Was it not taught: “A person should not eat in pairs; and he should not drink in pairs; and he should not wipe himself in pairs; and he should not attend to his sexual needs in pairs.

Rav Nahman said: The verse states: “it was a night of vigil (shimurim)” (Exodus 12:42) – a night that was continually guarded (meshumar) from demons. Rava said: A cup of blessing only joins (to make a pair) for the good, and it does not join (to make a pair) for the bad…

Ravina said: The Sages instituted four separate cups, each of which is consumed in a manner that demonstrates freedom. Therefore, each and every one is a distinct mitzvah.