



Shiur of wine at the Seder

1. Preferably, one should drink a Revi'it of wine for each of the 4 cups of wine at the Seder. If this is difficult, one fulfills his obligation by drinking the majority of a Revi'it for each cup.¹ See footnote for precise measurements.²
2. It is preferable to drink majority of a Revi'it in one swallow.³
3. One may drink wine in between the first, second, and third cups of wine but not between the third and fourth cups.⁴

1. The Gemara (Pesachim 108b) states that each of the 4 cups at the seder must contain a Revi'it of wine. This is also evident from the Rashbam (109a s.v. U'vah). Rambam (Chametz UMatzah 7:7), Tur, and S"A 472:9 codify this as halacha.

On the statement of Rav Nachman (Pesachim 108b) that one fulfills his obligation by drinking a majority of the cup, Tosfot (s.v. Ruba) comments that preferably, one should drink an entire Revi'it. The Bach (472 s.v. Mah SheKatav VeEin) writes that it is obvious that one should only rely on the concept of majority being considering like the entirety (Rubo K'kulo) after the fact, however, l'chatchila one should drink an entire Revi'it.

Beit Yosef 472:9 quotes the Kol Bo and Orchot Chaim, who say that if a cup holds many Reviyot, one still has to drink only a Revi'it. The Ramban, however, argues that one must drink majority of the cup even if it is larger than a Revi'it. Although S"A 472:9 rules like the Kol Bo, if one doesn't plan on drinking a lot, Mishna Brurah 472:33 advises having a cup that holds only a Revi'it in order to satisfy the opinion of the Ramban.

2. The Gemara (Pesachim 109a) explains that a Revi'it is the volume of 2x2x2.7 fingerbreadths. Additionally, the Rashbam (*ibid.* s.v. DeHaynu) writes that the Revi'it is equal to 1.5 times the volume of an egg.

Because of the apparent discrepancy between these two measurements, the Tzlach (Pesachim 116b) concluded that the egg of the days of the Gemara was twice the size of the modern-day egg. The Mishna Brurah 486:1 concludes that for the 4 cups of wine at the Seder, which are only d'rabanan, one need not follow the Tzlach's strict view.

Practically, how much wine is a Revi'it? There are many views on the matter. (1) **Rabbi Mordechai Willig** ("The Shiurim of Seder Night" min 1-10, and Pesach To-Go 5771 p. 60) holds that the size of an egg with its shell is 50 cc, which would result in a Revi'it of 2.5 fl oz. (2) **Rav Ovadia Yosef** (Chazon Ovadia p. 16) writes that a Revi'it is 2.7 fl oz. This is based on the measurements of Rav Chaim Noeh (Shiurei Tzion p. 69) with slight adjustments. (3) **Rabbi Shimon Eider** (Halachos of Pesach p. 229) writes that according to his measurements,

the Revi'it is 3 fl oz. **Rabbi Dovid Feinstein** (Kol Dodi Haggadah, 5730, p. 4) writes that based on measuring large eggs a Revi'it is fl 3.3 oz. In the 5745 edition, however, he says that the Revi'it is fl 2.9 oz. See also Rabbi Yisroel Bodner (Halachos of K'zayis p. 24 n. 24).

(4) **Rav Chaim Kanievsky** (Shiurim Shel Torah p. 65) writes that according to the rulings of the Chazon Ish, a Revi'it is 5.0 fl oz. See also Rav Yisrael Belsky (OU Pre-Pesach Webcast 5771, min 37-8), who recommended having a Revi'it of 4.3 fl oz.

3. Magen Avraham 472:11 writes that one should drink the wine within Kdei Sh'tiyat Revi'it and after the fact within Kdei Achilat Pras. He adds that it's preferable to drink the majority of a Revi'it in one swallow. Mishna Brurah 472:34 agrees. Although the Machatzit HaShekel (*ibid.*) extends this to drinking the entire cup in one drinking according to those who say one should drink the entire cup, Rabbi Dovid Feinstein (*ibid.* p. 4) argues that it is impossible for a person to swallow that much wine at once.

4. The Mishna (Pesachim 117b) states that it is permitted to drink wine between the 4 cups of wine, except between the third and fourth cups. The Rashbam (108a s.v. Bein Shelishi) explains that one may drink wine between the first, second, and third cups because it serves as an appetizer for the Matzah. However, after Birkat HaMazon, when there's no more need to eat Matzah, drinking an extra cup appears as though one is adding on to the established 4 cups of wine. See Reshimot Shiurim (Sukkah p. 139) for an explanation of why it only appears as adding but does not violate Bal Tosif.

The Yerushalmi (Pesachim 10:6), however, explains that one should not drink between the third and fourth cups so as not to get drunk, which would prevent a person from saying Hallel. Drinking between the earlier cups is not an issue because during a meal, wine is not as intoxicating.

Rambam (*ibid.* 7:10), Tur, and S"A 473:3 and 479:1 codify the Mishna. Mishna Brurah 479:5 writes that based on the Yerushalmi, one also may not drink any intoxicating drink, and as a stringency according to the Rashbam, one may not drink Chamar Medina (which is valid for the 4 cups).