

ONEG SHABBAS

THE UNOFFICIAL PARASHAH SHEET FOR KIDDUSH CLUBS

פרשת אחרי מות-קדושים - Volume 5, Issue 27 24-25 April 2026 - ח' אייר תשפ"ו

Oneg Shabbas explores drinking in the weekly Torah portion, along with timely essays on drinking in Jewish life.

Drinking Distancing

When reading this week's Torah portion while there is nothing outright about drinking there is however the following verse which are sages saw as involving drinking (Lev. 18:19):

Do not come near a woman during her menstrual period of impurity to uncover her nakedness. וְאֵל־אִשָּׁה בְּנִדְתָּ טְמֵאתָהּ לֹא תִקְרַב לְגִלּוֹת עֶרְוֹתָהּ

Mixing Husband's Wine

One early Talmudic statement that provides a rabbinic fence around this verse is the following (Ketubot 61a):

Rav Yitzhak bar Hananya (late 3rd c.) said: "Rav Huna (216-296) said: 'All tasks that a wife performs for her husband, a menstruant may perform for her husband, except for: Pouring [his] cup; making [his] bed; and washing [his] face, hands, and feet.'" אָמַר רַב יִצְחָק בַּר הַנְּנִיָּה אָמַר רַב הוּנָא: כָּל מְלָאכּוֹת שֶׁהָאִשָּׁה עוֹשֶׂה לְבַעְלָהּ, נִדְהָ עוֹשֶׂה לְבַעְלָהּ, חוּץ מִמְצִיגַת הַכּוֹס, וְהַצְעַת הַמֶּטֶה, וְהִרְחִיצַת פְּנֵי וְיָדָיו וְרַגְלָיו.

At first glance, these activities are not ostensibly arousing or necessarily on the way approaching physical relations with one's wife, nevertheless, perhaps there is something else going on, as Rabbi Shlomo Yitzhaki (1040-1105) (popularly known as Rashi) describes (ד"ה חוץ) (ממזוגת כוס):

All of these are activities that cause closeness, create fondness, and bring them to matters to which they are accustomed. כֹּל שֶׁהוּא דְבָרִים שֶׁל קִירּוּב וְחִיבָה וּמִבְיָאִין לִידֵי הַרְגֵל דְּבַר

To understand the role of the wine and the drinking in this text, it would help us to consider the context of these other two activities that are part of this trio of forbidden activities. As to making the bed, this is pretty understandable, considering that he may be watching her and not only seeing her in different types of physical positions, but also perhaps associating those physical movements with their marital activities in the bed. However, we do read of a loophole that is provided by Rava (280-352), who says if she does it while he is not around, while he does not see it, then it is fine for her to make it (Ketubot 61a).

This loophole, however, is very much unavailable for her to wash his hands, feet, and face because it's not something she can do while not there. That is very clearly something for which both of them are present and there's also physical contact. So, that is a very understandable off-limits activity.

The final one of these forbidden activities is that of her mixing water with his wine and providing the proper ratio for drinking of it. Why might this activity be rendered forbidden during this time? One explanation is provided by Rabbi Shlomo ben Avraham ibn Aderet (1235-1310) (popularly known as Rashba), who wrote (ד"ה אמר רב הונא):

The explanation of wine is that it is a symbolic matter, as it is written, "Do not look upon wine when it reddens" (Prov. 23:31). פִּירוּשׁ: שֶׁל יַיִן (שֶׁהוּא) סִימּוֹן לְדַבֵּר, כְּדַכְתִּיב (מִשְׁלֵי כֵּן, לֹא) אֵל תֵּרָא יַיִן כִּי יִתְאֲדָם.

While there may be this symbolic explanation, perhaps it could also be that the way that she is mixing it, the particular style, the actions associated with it are somehow arousing or otherwise reminding him of fond times that they have mixed wine together, both literally and metaphorically.

{continued on page 2}

The Holiness of Providing Access to Wine for the Poor

Even in the central most chapter of the Torah, wine is to be found. Well, to be more exact, the opportunity to produce wine. Leviticus chapter 19 is not only fantastically filled with many meaningful mitzvot, but it also occurs in the middle of the Torah, as if it is being pointed to like the middle part of a sandwich. As the heading for this section, "You shall be holy" (Lev. 19:2), indicates, these mitzvot point us towards being a holy people. As Dr. David Glatt-Gilad writes ("You Shall Be Holy" – Israel's Formative and Core Revelation", TheTorah.com (28 February 2017)):

The quintessential command to uphold communal holiness is situated at the very heart of the Torah's priestly legislation, within the section most often referred to as the Holiness Code (Leviticus 17-26). The central literary placement of Leviticus 19, with its occasional echoes of the ten commandments (vv. 3-4, 11-12), and its wide-ranging array of precepts whose observance will ensure Israel's holiness, has the effect of setting the holiness ideal at the peak of the priestly legislation that surrounds it.

What emerges is that while we read this very important chapter filled with important and special mitzvot, especially in order to achieve or otherwise live up to our charge of holiness, should it surprise readers of this publication that wine is included? Indeed, as we read (Lev. 19:10):

You shall not t'ollet your vineyard; וְכִרְמְךָ לֹא תֵעוֹלֵל וְפִרְט כִּרְמְךָ לֹא תִלְקֹט You shall not gather the peret of your vineyard; לְעֵנִי וְלִגְרֵךְ תַּעֲזֹב אֹתָם You shall abandon them for the poor and for the stranger; אֲנִי ה' אֱלֹהֵיכֶם I am The LORD, your God.

Before we can make sense of this verse, what are these words in relation to the vineyards, especially as seen through the view of our sages?

What Should You Not Do to Your Vineyard?

What is the verb t'ollet? This is amusingly not considered in verb form by our rabbis, but as a noun, as we read (Mishnah Peah 7:4):

What constitutes an olelet? Any which has neither a shoulder [a wide upper part] nor a pendant [a cone-shaped lower part]. אִיזוּהוּ עוֹלֵלֶת. כָּל שֶׁאֵין לָהּ לֹא כְתֵף וְלֹא נֶטֶף. If it has a shoulder or a pendant, it belongs to the owner. If there is a doubt, it belongs to the poor. אִם יֵשׁ לָהּ כְתֵף אוֹ נֶטֶף, שֶׁל בַּעַל הַבַּיִת, אִם סֶפֶק, לְעַנְיִים. A defective cluster on the joint of a vine [where a normal cluster hangs from the vine], if it can be cut off with the cluster, it belongs to the owner; but if it can not, it belongs to the poor. עוֹלֵלֶת שֶׁבְּאַרְבָּבָה, אִם נִקְרָצֶת עִם הָאֲשָׁכּוֹל, הָרִי הִיא שֶׁל בַּעַל הַבַּיִת, וְאִם לֹא, הָרִי הִיא שֶׁל עַנְיִים. A single grape: גִּרְגָר יְחִידִי, Rabbi Yehudah says: "It is deemed a whole cluster." רַבִּי יְהוּדָה אֹמֵר, אֲשָׁכּוֹל. But the sages say: "It is deemed a defective cluster." וְחֻכְמֵיהֶם אֹמְרִים, עוֹלֵלֶת

{continued on page 3}

{Drinking Distancing, continued from page 1}

One perspective of this activity that makes it off-limits is maybe even just her physical motion while doing so that may conjure up some feelings of affection for his wife during this time that are best to be avoided. This is reflected in what the wife of Shmuel (165-257) would do (*Ketubot* 61a):

Shmuel's wife would switch hands, that she would use her left hand.

With Shmuel having his wife switch hands for this activity, perhaps her movements are different if she were to do it with her left hand rather than her right hand, potentially looking a bit awkward and less smooth, providing the ability for her to still be able to mix his wine for him while she is a menstruant, yet still being able to provide it to him.

A few later rabbis come up with other options that seem to potentially indicate that maybe she is mixing his wine while he is not around and then setting them on particular items as we read the following (*Ketubot* 61a):

Abaye (278-338)'s [wife would] place [his cup] on top of a barrel.

Rava (280-352)'s [wife would place it] on his pillow.

Rav Pappa (300-375)'s [wife would place it] on the bench.

From the actions of these latter rabbis and their wives, it was important to do something differently than they would have done than when they were not menstruants. While these actions are noticeably not related to the mixing/diluting of the wine, perhaps they sought to simply place the wine cup elsewhere rather than they would normally do so. Indeed, this is something that is adopted later on in practice for Judaism.



Drinking After Each Other

Another matter regarding drinking during this time is not something that occurs in the Talmud, but which is written concisely by Rabbi Ya'akov ben Asher (1270-1340), is the following (טור יו"ד קצ"ה):

They are permitted to drink one after the other from the same cup.

In discussing this, Rabbi Yosef Karo (1488-1575) provides the historical background of medieval authorities on the matter that agree with this permission (בית יוסף יו"ד קצ"ה, ד"ה ונ"ש ומוותרים לשתות):

Rabbi Yitzhak ben Yoseph of Corbeil (d. 1280) wrote similarly in his *Sefer Mitzvot Katan*: "And we are not concerned about him drinking from the same cup, since they are accustomed to drink one after the other." And also Rabbi Moses ben Maimon (1138-1204), Rabbi Shlomo ben Avraham ibn Aderet (1235-1310), Rabbi Asher ben Yehiel (1250-1327), Rabbi Yeruham ben Meshullam (1290-1350), Rabbi Moses ben Ya'akov of Coucy (first half of the 13th century), and Rabbi Barukh ben Yitzhak (1140-1212) permitted this behavior, since there hadn't been any prohibition mentioned against it at all [in the Talmud]. And Rabbi Mordechai ben Hillel HaKohen (1250-1298) also wrote, "Rabbi Eliezer ben Yoel HaLevi of Bonn (1140-1225) said a menstruant who drank from a cup and a little amount [of beverage] remained in her cup - I have received a normative teaching from my teachers to permit [him to drink from it], since this

כ"כ בסמ"ק וז"ל
ואין קפידא
לשתות בכוס
אחד אחר שהם
רגילין לשתות בזה
אחר זה וגם
הרמב"ם
והרשב"א
והרא"ש ורבי'
ירוחם וסמ"ג
וסה"ת מתירים
שהרי לא הזכירו
שום איסור בדבר
כלל וגם המרדכי
כתב בפ"ב
דשבועות א"ר
אבי"ה נדה
ששתה בכוס
ונשאר בו קצת
הלכה קבלתי
מרבתי להיתר
דאין זה שותה



Related Episode

Published four years ago, the 104th episode of *The Jewish Drinking Show* concerns the topic of distancing during menstruation, including relating to drinking, featuring Yamit Alpern Kol and Dr. Alon Kol.



The episode is available on YouTube, Spotify, Apple Podcasts, or wherever else you enjoy listening to podcasts, as well as at JewishDrinking.com/Harchakot

[drinking] is not actually drinking with her, since eating and drinking are not among those activities that cause people to approach sexual encounters more than spreading the bed, which is permitted not in front of him" (2nd ch., *Shevuot*). Following his collection of these rabbis who wrote to permit this behavior, however, he continues in a different fashion (*ibid.*):

Rabbi Meir HaKohen (end of the 13th century) wrote in a language like this: "Even to drink from a beverage in a vessel that she drank from - Rabbi Eliezer ben Shmuel from Metz (1140-1237) wrote, "There seems to be an implied proscription against drinking together regarding the incident of a young man as described in a beraita from Eliyahu's academy in which [the young widow] said, "He ate with me and drank with me, etc." - upon each of her statements, they responded to her, "Blessed is the Omnipresent Who uprooted him" (*Shabbat* 13a-b), implying that he was punished for each of these actions. Otherwise, why mention this story in the Talmud at all? But if he poured this beverage that she drank from this vessel into another vessel, even if he returned it to the original vessel, it is permissible for him to drink from it, since he has changed it when he poured from one vessel to another. And, similarly, if he drank it first, she is permitted to drink what remains in his cup afterwards.... And if she drank it and he doesn't know, she does not need to tell him, rather she sets it down for him to drink, since there is no affection at all" (ch. 11, Prohibited Sexual Encounters). And similarly has Rabbi Mordechai ben Hillel HaKohen (1250-1298) written (first chapter of *Shabbat*). And such is the global practice not to drink the remnants of [the beverage in] the cup from which a menstruant has drunk.

Following this laying out of this move to prohibit a husband from drinking from the remnants of his menstruant wife's cup, he concludes (*ibid.*):

{continued on page 4}

עמה ממש
דבאכילה ושתייה
אין קרובי ביאה
יותר מהצעת
המטה דשריא
שלא בפניו עכ"ל

הגמיי" כתב בפני"א
מהא"ב כלשון הזה
אפי' לשתות ממשקה
שבכלי ששתה ממנו
כתב רא"ם דאסור
כדמשמע התם גבי
עובדא דתנא דבי
אליהו דאמר אכל
עמי ושתה עמי וכו' על
כל דבריה השיב לה
וברוך המקום שעקר
משמע שעל כל אלה
נעזר דאל"כ למה
הזכיר אותו בגמרא
אבל אם הורק זה
המשקה ששתה מכלי
זה לכלי אחר אפי'
הוחזר לכלי ראשון
מותר לו לשתות ממנו
אחר שנשתנה
כשהורק מכלי לכלי
וכן אם שתה הוא
תחילה היא מותרת
לשתות אחריו דלא
יאכל הזב עם הזבה
תנו ונה"ה לא ישתה
אבל לא תאכל ולא
תשתה לא תנו ואם
שתה והוא אינו יודע
נראה שא"צ להגיד לו
אלא מניחתו לשתות
שאין כאן חבה כלל
עכ"ל הר"מ ד"ל עכ"ל
הגהות. וכ"כ ג"כ
המרדכי בפ"ק דשבת
וכן נוהגים העולם
שלא לשתות משוירי
הכוס ששתה הנדה.

Oneg Shabbas is composed by, edited by, and published by Rabbi Drew Kaplan.

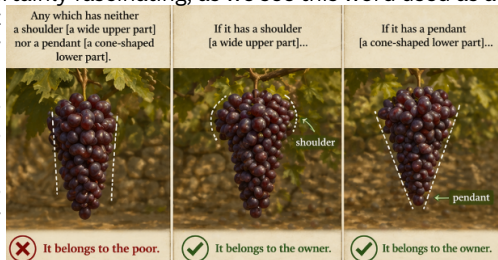
If you have any comments, compliments, or suggestions, he may be reached at Drew@JewishDrinking.com

{Access of Wine to the Poor, continued from page 1}

For our sages, it is a defective cluster, meaning vineyard-owners amongst us must leave the defective clusters. In other words, as Dr. Gregg E. Gardner points out ("Pursuing Justice: Support for the Poor in Early Rabbinic Judaism", *HUCA* 86 (2016), 43, n. 21):

It does not have the normal shape of a cluster that is wide at the top and narrow at the bottom.... It should be noted that the Tannaitic usage of *לול* is not immediately apparent from its sense in the Hebrew Bible.

This latter comment is certainly fascinating, as we see this word used as a verb in our verse, yet considered as a noun by our sages. Through the view of our sages, this category of grapes is atypically shaped, yielding some curious grapes to the poor. Why these grapes are to be provided to poor is unclear, although perhaps they are less desirable for vineyard-owners.



What Should We Not Gather From Our Vineyard?

Speaking of nouns, the noun *peret* in our verse, as understood by our sages is the following (Mishnah *Peah* 7:3):

What is *peret*? [Grapes] which fall down during the harvesting.

If while he was harvesting [the grapes], he cut off an entire cluster by its stalk, and it got tangled up in the [grape] leaves, and then it fell from his hand to the ground and the single berries were separated, it belongs to the owner.

One who places a basket under the vine when he is harvesting [the grapes], behold he is a robber of the poor. Concerning him, it is said: "Do not remove the landmark of those that come up (olim)" (Proverbs 22:28).

אִיזוֹהוּ פֶרֶט, הַנוֹשֵׁר
בְּשַׁעַת הַבְּצִירָה.
הִיָּה בּוֹצֵר, עֵקֶץ אֶת
הָאֶשְׁכּוֹל, הַסִּבֵּר
בְּעֵלִים, נָפַל מִיָּדוֹ
לְאָרֶץ וְנִפְרַט, הָרִי
הוּא שֶׁל בַּעַל הַבַּיִת.
הַמְנִיחַ אֶת הַכִּלְכֵּלָה
תַּחַת הַנֶּפֶץ בְּשַׁעָה
שֶׁהוּא בּוֹצֵר, הָרִי זֶה
גּוֹזֵל אֶת הָעֲנָיִים,
עַל זֶה נֶאֱמַר (מִשְׁלֵי
כ"ב) אַל תִּסַּק גְּבוּל
עוֹלָמִים

Fallen down grapes during harvest sound similar to the previous verse discussing fallen down grain that the poor can gather, yet this is specific to grapes as opposed to grain-harvesting.

What is fascinating is, having only considered the fallen grapes, one could just put a basket down and not allow any grapes to touch the ground. Yet, the sages knew about this possibility, but clearly demonstrated that they wanted to ensure the opportunity for even the poor to access grapes [for wine].



As we consider these fallen grapes, the vineyard-owners have

plenty of their own grapes that any grapes that do actually fall likely result in such a small percentage of their vineyard yield that it does not affect them in a noticeable manner. Thus, this marginal loss on the behalf of vineyard owners results in a noticeable gain for the poor.

Divine Distribution

As to the final aspect of this verse, the divine aspect, it is hard to ignore what Rabbi Shlomo Yitzhaki (1040-1105) (popularly known as Rashi) wrote on this (רש"י על ויקרא י"ט:י, ד"ה אני ה' אלהיכם):

The Judge Who is certain to punish if necessary and Who, for the neglect of these duties, will exact from you nothing less than your souls, as it is said: "Rob not the poor... for the Lord will plead their cause, [and spoil the soul of those that spoiled them]" (Prov. 22:22, 23).

דִּין לַפֶּרֶעַ, וְאִינִי
גּוֹבֵה מִנְפְשׁוֹת, שֶׁנֶּאֱמַר
אֶל תִּגְזֹל דָּל וְגו'
כִּי ה' יִרְיֵב רִיבָם
(מִשְׁלֵי כ"ב)



This certainly seems to be pretty harsh as potential punitive action, although one wonders if the line might have another possible understanding. Indeed, we read this line frequently throughout our parashah, which may not have as much of a punitive connotation.



Another approach, however, is to consider how the poor get their grapes for wine; does the vineyard-owner provide grapes to the poor, or is there another dynamic going on? This is something that Dr. Gregg E. Gardner addresses ("Gleanings for the Poor – Justice, Not Charity", *TheTorah.com* (22 August 2018)):

The obligations here are all passive, lacking agency: He is to leave the produce in the field and vineyard for the underprivileged to collect. He is to refrain from certain behavior – he is not to reap the edges of the field, not to pick up the fallen gleanings, not to strip the vineyard or the olive grove bare.



These are negative duties – "thou shalt not" commandments, in contrast to the positive, "thou shalt" variety. That is, the landowner is instructed to refrain from interfering with the distribution of produce from God to the poor. The landowner is not asked to actively hand over or distribute anything of his own – especially not in the way that an individual will be instructed to give charity from his or her own pocket in later Jewish texts.

According to the laws in Leviticus..., the owner of the field does not give these items, per se, to the needy because he cannot – these items never belonged to the householder in the first place. Rather, they are direct allocations from God, as the householder is commanded merely to refrain from interfering with God's allocation of the produce to the needy.

For Whom?

For whom are these grapes to be left? The verse states "the poor and the stranger" - who are they? An early midrash states (ספרא, קדושים, פרק ג'ד):

"to the poor man": I might think to the poor of others; it is, therefore, written "to the stranger".
If "to the stranger," I might think that the reference is to a sojourning stranger, it is, therefore, written "to the Levite" (Deut. 26:13) - just as a Levite is a son of the Covenant, so "stranger" is a son of the Covenant.

"לעני" - יכול לעני מאחרים? תלמוד "לגר".
אי "לגר" יכול לגר תושב? תלמוד לומר "ללווי". מה לוי בן ברית אף גר בן ברית.

{continued on the next page}

{Drinking Distancing, continued from page 2}

And we are accustomed to either rinsing out the cup between her drinking of it and his drinking of it, which is an appropriate practice. And it seems that the reason for doing this practice is only concerned with him not to drink after her so that he might think about her and come to do something that he has become accustomed. But no one is concerned about her drinking after him [from the same cup], since she is not accustomed to doing so.	ואנו נוהגים או להדיח הכוס בין שתיה דידה לשתייה דידיה ומנהג כשר הוא ומשמע דטעמא דמילתא דלא קפדינן אלא שלא ישתה הוא אחריה כדי שלא יבא ליתן לבו עליה ויבא לידי הרגל דבר אבל לשתות היא אחריו לית לן בה דאיהו לא מרגלא ליה
---	---

Following this, Rabbi Karo writes quite succinctly (and noticeably different than Rabbi Ya'akov ben Asher) (ש"ע יו"ד קצ"ה:ד):

He may not drink from what remains in a cup from which she drank.	לא ישתה משוירי כוס ששתתה היא
---	------------------------------



It would seem that the matter got concluded in this fashion, despite the many medieval rabbinic authorities who explicitly permitted such conduct, as previously mentioned.

What happens if there is nothing remaining in that cup? May he drink from that same cup? This is something that Rabbi Shabbatai ben Meir HaKohen (1621-1662) discusses (שפת כהן יו"ד קצ"ה:ט):

It would seem that even if he returned it and filled it up, such as if she drank half [of the beverage in the vessel] and then went and filled it up, it would be prohibited for him [to drink from it], since, nevertheless, he would be drinking from her remnants. But if she drank all of the [beverage in the] cup and filled it back up, it would seem that it would be permitted for him [to drink from the beverage in the cup]. And similarly has Rabbi Yoel Sirkis (1561-1640) written about this situation, even though Rabbi Yosef Karo (1488-1575) wrote in his <i>Beit Yosef</i> : "We are accustomed to rinse the cup out immediately between her drinking and then his drinking, it is an appropriate practice", nevertheless, we do not practice this [behavior].	משמע אע"פ שחזרו ומלאוהו כגון ששתתה היא חצי ואח"כ מלאוהו אסור דמ"מ הוא שותה משוירה אבל אם שתתה היא כל הכוס ומלאוהו נראה דמותר וכ"מ בב"ח ואע"ג שכל"ב"י ואנו נוהגין מיד להדיח הכוס בין שתיה דידיה ומנהג כשר הוא עכ"ל אכן לא נהגין הכי
--	--



One difference here is how important it is that the husband not drink from her cup after she drank from it, or does it have to be the beverage she was drinking from that cup.

Conclusion

In sum, as we consider the many ways we can uphold the prescription of not coming close to engaging in sexual behavior with one's menstruant wife, one aspect is that of drinking. While drinking may certainly be something that can lead to marital activities happening, many rabbis saw from a Talmudic story that drinking together was off-limits, as it can lead to other activities.

But what about drinking after each other? This was quite a matter of debate, although it seems rabbinic tradition has landed on the side of the husband refraining from drinking from the remnants of his menstruant wife's cup. Another matter is her diluting the wine, which may have been quite a different experience back when such practices were done. Ultimately, drinking is a realm of behavior that relates to the rabbinic fulfillment of this Torah verse.

L'chaim

{Access of Wine to the Poor, continued from page 3}

It seems from this text that there is a general sense of who is to be considered a poor person, although this text limits the consideration of which poor people are permitted to take these grapes as to being just poor Jews. As to the stranger, it would seem that it would be a gentile, as the text considers, yet referencing a Deuteronomic verse, it limits this stranger to being a Jew. Yet, our tradition is univocal on this matter, as Rabbi Abraham ben Meir Ibn Ezra (1089-1167) perceives these two words as referring to two separate types of people (אבן עזרא לויקרא י"ט:ט):

“To the poor person” - a Jew. לעני - ישראל
 “To the stranger” - The stranger amongst you. ולגר - הגר אתכם

Rabbi Isaac Samuel Reggio (1784-1855) suggests that “stranger” has a specific meaning, as he commented (ר"י"ש רגיו ויקרא י"ט:ט):

“To the stranger” - this is a righteous stranger. לגר - זה גר צדק.

In her 2013 book, *Leadership in the Wilderness: Authority and Anarchy in the Book of Numbers*, Dr. Erica Brown writes on this:

The stranger and the citizen both enjoy the privileges of the community and are both accountable for their place in the community and for their personal relationships with God through prohibitive commands. A poor gentile or ger was counted among the recipients of communal welfare (Lev. 19:10) and enjoyed the protections of the community as a relative equal (Lev. 24:22). Who, then, was the stranger, if during this period of transition there was no land from which to claim citizenship? Who was a stranger if we were all strangers? Furthermore, what made this individual alien if he was included in the community, such that both citizen and stranger were “alike before the Lord”?

The term “stranger” is actually rendered in many translations as a “resident alien,” oxymoron that it is. A resident alien conveys the conflict of identity in its rawest sense. The individual in question is neither totally part of a community nor is he or she foreign to it. Like the convert, he or she is both insider and outsider at the same time.



Whether the intended recipients of these grapes are just poor Jews, or if they are intended also to include strangers who are non-Jews, there is something special with this verse in providing access to those who otherwise would not be able to get grapes and, thereby, have wine.

Conclusion

While we may think about providing wine to poor Jews only for the four cups of wine for the Passover Seder, this verse clearly paves the way to provide grapes for the poor. Whether it is merely only for poor Jews, or even for poor gentiles and/or other gentiles in the land is a debatable matter, yet, what is clear is the pathway for wine for those who lack the land and/or vines with which to grow grapes in order to make wine. Moreover, instead of being placed in an obscure section of the Torah, this verse is centrally positioned, located within a very significant section of the Torah. That this central section of the Torah commands the enabling the poor to gain access through the growth of the vineyard owners to access wine shows us that there is a way that even the poorest amongst our people have a way to be provided wine. This commandment provides a great opportunity for the poor to have their wine and drink it, too.

L'chaim

