

# HALACHOS OF THE PESACH SEDER

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The following contains halachic guidance concerning some of the common issues that arise when conducting a Pesach Seder. In particular, it discusses preparation for the Seder, the four cups of wine, and the obligation to eat matzah, Maror, Koreich and Afikomen. This is by no means comprehensive. For a more comprehensive guide, see *HaSeder HaAruch* by Rabbi Moshe Yaakov Weingarten (three volumes, 1431 pages).

## Preparations for the Seder

A person should complete all of the necessary preparations for the Seder on Erev Pesach to enable him to start the Seder without delay.<sup>1</sup> (If Erev Pesach falls on Shabbos, he cannot prepare for the Seder on Erev Pesach since he may not prepare for Yom Tov on Shabbos.)

**The following preparations should be made prior to Yom Tov:**

1. If **meat** or chicken will be eaten at the Seder, it may not be roasted. Meat or chicken cooked with a quarter inch or more of water at the bottom of a pot is not considered to be roasted and may be eaten at the Seder.<sup>2</sup>
2. If **horseradish** is being used for **Maror**, it should be grated.<sup>3</sup> If one forgot to do this, then he may grate it on Yom Tov if he employs a *shinuy* and grates in an unusual manner, such as grating it onto the table rather than onto a plate.<sup>4</sup>
3. If **lettuce** leaves are being used for **Maror**, they should be checked to ensure that they are not harboring insects.<sup>5</sup> To check romaine lettuce leaves, one method is to separate the leaves, soak them in water, and then make a thorough leaf-by-leaf inspection. Any insects which are found must be removed. See page 195 for detailed checking instructions. Alternatively, he may use romaine stalks for **Maror** instead of the leaves.<sup>6</sup> To do this, he should remove the leaves from the

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The following abbreviations have been used: *M.B.* – *Mishnah Berurah*, *S.A.* – *Shulchan Aruch*, *S.H.* – *Sha'ar HaTziyun*, *B.H.* – *Biur Halacha*. All citations to *Shulchan Aruch* refer to section *Orach Chayim*.

1. *S.A.* 472:1.

2. Heard from Rav Heinemann, *shlit"a*.

3. See *M.B.* 473:36; *Rama* 495:1; *M.B.* 495:10; *S.H.* 495:12; *B.H.* 'Miyhu'. *M.B.* 473:36 states that the Gra would not grate the *Maror* until the start of the Seder, due to concern that it may lose its sharpness.

4. See *Rama* 504:1; *M.B.* 504:11; *M.B.* 504:19; *S.H.* 504:33. See also *Orchos Rabbeinu* vol. 2 page 73. If Pesach occurs on Shabbos, one must grate the *Maror* on Erev Pesach; if he did not do so, he should prepare it in the manner prescribed by *M.B.* 321:45.

5. *M.B.* 473:42.

6. *S.A.* 473:5.

stalks and rinse them under a strong stream of water, while rubbing the stalks during the rinsing. No further checking is required.

4. Prepare the **Karpas vegetable** and the **salt water** into which it will be dipped.<sup>7</sup> Any vegetable may be used for *Karpas*, except those which may be used for *Maror*.<sup>8</sup> However, the custom is to use celery,<sup>9</sup> radishes,<sup>10</sup> or cooked potatoes.<sup>11</sup>
5. Prepare the **charoses**.<sup>12</sup> The ingredients for *charoses* typically include grated apples, almonds and other nuts,<sup>13</sup> cinnamon, ginger, and red wine.<sup>14</sup> The *charoses* should have the texture of apple sauce.<sup>15</sup>
6. The bone which will be used for the *z'roa* on the *Seder* plate should be roasted over a fire, as was done to the *Korban Pesach*.<sup>16</sup> Some people first boil the *z'roa* and then singe it over a flame.<sup>17</sup> It is preferable to use the forearm of an animal or bird, which is the *z'roa* bone.<sup>18</sup> The equivalent limb of a chicken is the part of the wing that is directly attached to the body.<sup>19</sup> The *z'roa* must have some meat on the bone.<sup>20</sup> It may not be eaten on *Seder* night because we do not eat roasted meat at the *Seder*.<sup>21</sup> The meat of the *z'roa* (which has been cooked before *Yom Tov*) should ideally be eaten on the second day of *Yom Tov*, as it is not proper to dispose of the *z'roa* in an unfitting manner.<sup>22</sup>

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7. See *Chayei Odom*, klal 130 *dinei haseder biketzara* 1. See *M.B.* 473:21 concerning the preparation of salt water on Shabbos.

8. *M.B.* 473:20.

9. See *Minhagei Maharil*, *Machon Yerushalayim* edition, page 96; *Teshuvos Chasam Sofer*, *Orach Chaim* 132 quoting Rav Nossan Adler; *Tosafos Yom Tov Shabbos* 9:5; *Magen Avraham* 473:4; *Chok Yaakov* 473:12; *Chayei Odom klal 130 kitzur dinei haseder* 5.

10. *Kitzur Shulchan Aruch* 118:2; *Aruch HaShulchan* 473:10.

11. *Aruch HaShulchan* 473:10 .

12. *M.B.* 473:47. See *M.B.* 473:47; *M.B.* 321:67; *M.B.* 321:45 concerning the preparation of *charoses* on Shabbos.

13. See *Rama* 473:5; *M.B.* 473:49.

14. *Rama* 473:5; *M.B.* 473:48.

15. Heard from Rav Heinemann, *shlit"a*.

16. *S.A.* 473:4; *M.B.* 473:28-29. See *M.B.* 473:32 concerning roasting the *z'roa* on *Yom Tov*.

17. See *Magen Avraham* 473:8 quoting *Maharil*; *Piskei Teshuvos* 473:12 and footnote 58.

18. *S.A.* 473:4; *M.B.* 473:27.

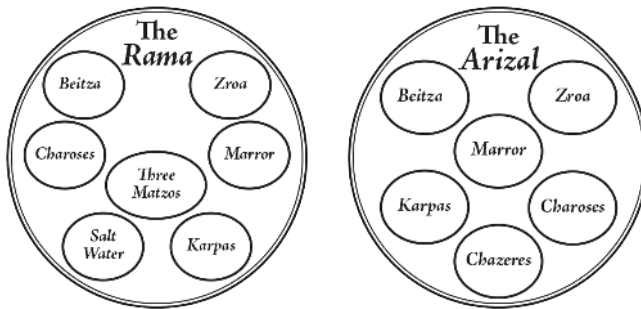
19. Heard from Rav Heinemann, *shlit"a*. *Pri Megadim siman 473 Aishel Avraham* 7 writes that there are those who use the neck of a bird for the *z'roa*, although he does not know why.

20. *M.B.* 473:27.

21. *M.B.* 473:32.

22. See *M.B.* 473:32.

7. Boil and then roast the **egg** to be used on the *Seder* plate.<sup>23</sup> A person whose custom is to eat eggs at the *Seder* meal should also prepare these eggs.<sup>24</sup>
8. Open the wine bottles to be used at the *Seder*. In particular, wine bottles that have a screw cap should be opened before Yom Tov.<sup>25</sup> One should also open the boxes of matzah that will be needed for the first days of Yom Tov.<sup>26</sup>
9. Children should rest so that they will be awake during the *Seder*.<sup>27</sup> If possible, adults should also rest.<sup>28</sup>
10. Set the *Seder* table with elegant dishes and arrange the chairs which will be used for leaning.<sup>29</sup> Even though throughout the year one should minimize luxury as a *zecher l'churban*, on *Seder* night it is appropriate to use the finest dishes available.<sup>30</sup> Some people have a custom that the husband arranges the *Ke'ara*.<sup>31</sup> There were *gedolim* who insisted on personally setting the table for the *Seder*.<sup>32</sup>
11. Prepare the *Ke'ara*. There are differing customs as to the layout of the various components of the *Ke'ara*.



23. S.A. 473:4; M.B. 473:32. M.B. writes that if one does not intend to eat the egg on that day, then the egg cannot be roasted on Yom Tov and must be prepared before Yom Tov.

24. See *Rama* 476:2, that it is customary to eat a hard boiled egg at the start of the *Seder* meal.

25. M.B. 509:28. See also *Igros Moshe*, *Orach Chaim* 1:122 anaf 10; *Minchas Shlomo* 1:91 section 12.

26. See *Shemiras Shabbos Kehilchasa* 9:10-12.

27. See S.A. 472:1; *Rashi* and *Rashbam*, *Pesachim* 109a.

28. See *Matteh Moshe siman* 600.

29. S.A. 472:2.

30. M.B. 472:6.

31. See *Chidah*, *Moreh BeEitzbah siman* 206.

32. See *Haggadah Shel Pesach 'Chasam Sofer'* page 34; *Haggadah Shel Pesach 'MiBeis Halevi'* *hosofos* page 64.

One prevalent custom is that of the *Arizal*.<sup>33</sup> According to this *minhag*, beginning at the top of the *Ke'ara* is the *z'roa*, which is placed on the upper right side of the *Ke'ara*, and the *beitza* which is placed on the upper left side. The *Maror* is placed in the middle of the *Ke'ara*, with the *charoses* underneath and to the right, and the *karpas* underneath and to the left. The *chazeris* is placed closest to the leader of the *Seder*, at the bottom of the *Ke'ara*. Three *matzos* are placed either underneath or outside the *Ke'ara*,<sup>34</sup> next to the *z'roa* and *beitza*.<sup>35</sup>

12. Another custom is that of the *Rama*.<sup>36</sup> According to this *minhag*, the *karpas* and salt water are placed nearest the leader of the *Seder* with the *matzah* above them, the *maror* and *charoses* above the *matzah*, and the *beitza* and *z'roa* above them furthest from the leader of the *Seder*.

There are other customs regarding the arrangement of the items on the *Ke'ara*. The *Gra*<sup>37</sup> and *Maharal*<sup>38</sup> each have differing customs. A person should follow his own particular *minhag*.

Some have the custom to place a covering between each of the three *matzos*, while others do not.<sup>39</sup> The *matzos* should be covered before *Kiddush*.<sup>40</sup> Often, families that join together for the *Seder* have the custom of providing a separate *Ke'ara* for the head of each individual household.<sup>41</sup>

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33. *Chayei Odom siman 130 kelalei haseder b'ketzara 1; Kitzur Shulchan Aruch 118:8; Be'er Heiteiv 473:8; M.B. 473:26; Aruch HaShulchan 473:11.*

34. The *Arizal*, quoted by *Be'er Heiteiv 473:8* states that the *Ke'ara* should be 'on' the *matzos*. *Shulchan Aruch HaGra"z 473:26* understands this to mean that the *Ke'ara* should be on top of the *matzos*. In order to facilitate this, the *Ke'ara* is built with slots under the plate into which the *matzos* can be inserted.

35. *Kaf HaChayim 473:58* understands the *Arizal* to mean that the *Ke'ara* should be next to the *matzos*.

36. *Rama 473:4.*

37. *Ma'aseh Rav 187.*

38. *Haggadah Shel Pesach* attributed to the *Maharal* page 41. However, it has been argued that the work is a forgery and was not written by the *Maharal*. See the essay of *Rav Benedict* in the journal *Moriah*, *Sivan 5745*. *Rav Benedict* points out that in the *Maharal's sefer Gevuros Hashem*, which extensively discusses the *Pesach Seder*, there is no mention of the *Ke'ara* being arranged this way.

39. See *Chayei Odom, kelal 130 dinei haseder biketzara 1; Taamei HaMinhagim #520.*

40. See *S.A. 473:4; Pri Megaddim Mishbetzos Zahav* start of *siman 486; S.A. 271:9, M.B. 271:41*. See also *Matteh Moshe siman 613* quoting the *Maharil (Minhagei Maharil* page 95).

41. See *S.A. 473:4; M.B. 473:17; Piskei Teshuvos 472:11* and footnote 51. See also *Shemiras Shabbos Kehilchasa*, vol. 2 chap. 55 footnote 15; *Halichos Shlomo Pesach* chap. 9 footnote 65.

13. Make an *Eruv Tavshilin*, if necessary. One should take a baked item such as matzah and a cooked item<sup>42</sup> such as fish, meat or an egg.<sup>43</sup> He should hold the items<sup>44</sup> and recite the text found in the Siddur. The *Eruv Tavshilin* should not be eaten until all of the preparations for Shabbos are completed.<sup>45</sup> It is customary to eat the *Eruv Tavshilin* at *Shalosh Seudos*.<sup>46</sup>

## The Four Cups

One is required to drink four cups of wine at the *Seder*;<sup>47</sup> women have the same obligation as men.<sup>48</sup> If a person drinks four cups of wine in a row, he is not *yotzei* this mitzvah.<sup>49</sup> Rather, he must recite the *Haggadah* and drink each of the *Arba Kosos* at the appropriate point.<sup>50</sup> For this reason, he may not drink the fourth cup immediately after the third cup.<sup>51</sup> A woman should make sure that she either recites the *Haggadah* herself or hears the leader of the *Seder* recite the *Haggadah*, so that she will be able to drink the *Arba Kosos* at the appropriate times.<sup>52</sup>

The cup should hold the measurement of a *revi'is* of wine.<sup>53</sup> According to Rav Chaim Noeh, a *revi'is* is calculated at 86 cubic centimeters of wine (בימטריא ברוס),<sup>54</sup> which is equivalent to slightly less than 3 fl. oz. According to the Chazon *Ish*, it equals 150 cubic centimeters of wine (גימטריא כוס הגון) which is equivalent to slightly more than 5 fl. oz.<sup>55</sup> Based on the ruling of the *Mishnah Berurah*, Rav Heinemann, *shlit"á*,<sup>56</sup> states that it is necessary to use a cup which holds 3.8 fluid ounces.<sup>57</sup>

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42. S.A. 527:2.

43. M.B. 527:11.

44. See *Maharsham* 2:36.

45. S.A. 527:16-17.

46. See M.B. 527:48; *Piskei Teshuvos* 527:12.

47. S.A. 472:8, M.B. 472:24.

48. S.A. 472:14, M.B. 472:44.

49. S.A. 472:8.

50. B.H. 472:8 'Shelo' states that if one drinks the *Arba Kosos* with a pause between each cup, but does not recite the *Haggadah* in between, it is questionable whether he is *yotzei*.

51. M.B. 472:26.

52. End of B.H. 472:8 'Shelo'.

53. S.A. 472:9.

54. Rav Chaim Noeh, *Shiurei Torah* page 176.  $86 \text{ cm}^3 = 2.91 \text{ fl. oz.}$

55. The Steipler Gaon, *Shiurin Shel Torah* page 65.  $150 \text{ cm}^3 = 5.08 \text{ fl. oz.}$

56. Heard from Rav Heinemann, *shlit"á*.

57. See *Eruvin* 83a, that a *revi'is* is equivalent to the volume of 1½ eggs. *Tzlach*, *Pesachim* 109 argues that the eggs referred to by *Chazal* are twice the size of present day eggs. Rav Chaim Noeh, *Shiurei Torah Sha'ar* 3 disagrees with the *Tzlach*. See further M.B. 271:68; B.H. 271:13 'Shelo'; Chazon *Ish*, *Orach Chaim* 39. M.B. states that for *Kiddush* one should, *lechatchila*,

Ideally, a person should drink a *revi'is* of wine.<sup>58</sup> Some opinions state that if the cup holds more than a *revi'is* he should drink the entire cup;<sup>59</sup> others dispute this.<sup>60</sup> If it is difficult to drink an entire *revi'is* of wine, one should drink slightly more than half the cup.<sup>61</sup> If a person has difficulty drinking four cups of wine, he should make sure that he has a cup that holds exactly a *revi'is* so that he will need to drink only slightly more than half a *revi'is*.<sup>62</sup> For the fourth cup, he should either drink enough wine to be able to recite a *bracha acharona* himself or have someone be *motzi* him.<sup>63</sup>

It is preferable to drink the majority of the *revi'is* at one time.<sup>64</sup> If a person cannot do so, he should at least drink the majority of the *revi'is* within *kedei sbti'as revi'is*,<sup>65</sup> which is approximately half a minute.<sup>66</sup>

An alcoholic wine should be used for the *Arba Kosos*.<sup>67</sup> The wine can be diluted with grape juice.<sup>68</sup>

Rav Heinemann, *shlit"a*, is of the opinion that the resulting mixture should contain at least 4% alcohol.<sup>69</sup> Therefore, wine which has 12% alcohol content can be diluted into  $\frac{1}{3}$  wine and  $\frac{2}{3}$  grape juice or water. Alternatively, it can be diluted into  $\frac{1}{3}$  wine,  $\frac{1}{3}$  grape juice, and  $\frac{1}{3}$  water.<sup>70</sup> If a person cannot drink wine, then he

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consider a *revi'is* as equivalent to the volume of two present day eggs. Rav Dovid Feinstein, *zt"l*, *Sefer Kol Dodi Al Hilchos HaSeder*, states that the volume of a large present day egg is 2.2 fl. oz. Rav Bodner, *Sefer Kezayis Hashalem*, page 24 footnote 24, states that it has a volume of 1.87 fl. oz. He further states that he discussed the issue with Rav Dovid Feinstein, who agreed that this was a more accurate measurement. Rav Heinemann, *shlit"a*, measured a present day egg as having the volume of 1.9 fl. oz. The volume of two eggs would, therefore, equal 3.8 fl. oz.

58. S.A. 472:9; M.B. 472:30.

59. *Chok Yaakov* 472:20 quoting *Bach*; *Shulchan Aruch HaGra"z* 472:19.

60. *Chok Yaakov* 472:20. See also *Orchos Rabbeinu* vol. 2 page 60.

61. S.A. 472:9, M.B. 472:30.

62. M.B. 472:33. '*Rov revi'is*' is equivalent to '*meloh lugmav*', the amount of liquid that a person can hold in his cheeks. B.H. 472:9 '*veyishteh*' states that a larger person, whose *meloh lugmav* is greater than *rov revi'is*, would need to drink his personal *meloh lugmav*.

63. M.B. 472:30.

64. M.B. 472:34 writes that ideally the *rov revi'is* should be drunk at one time. *Kol Dodi* explains this to mean that the *rov revi'is* should be drunk without taking the cup from one's mouth. See also his rebuttal of *Machatzis Hashekel* 472:1.

65. M.B. 472:34.

66. Heard from Rav Heinemann, *shlit"a*. See M.B. 472:34; S.H. 472:49 concerning a person who took a longer time than this.

67. *Kol Dodi* quoting Rav Moshe Feinstein, *zt"l*. He further states that one should push himself to drink the *Arba Kosos* in this optimal manner. See also *Pri Chadosh* end of *siman* 483; *Mikra'ei Kodesh* (and footnotes entitled *Harerei Kodesh*) *Pesach* vol. 2 page 35.

68. See M.B. 472:37.

69. Heard from Rav Heinemann, *shlit"a*.

70. See M.B. 204:32; M.B. 272:16, that wine can be diluted one part in six and still retain

can use grape juice for the four cups.<sup>71</sup> If unable to drink pure grape juice, he may dilute it with water. The resulting mixture should contain at least 51% grape juice (i.e., up to 49% water.) 'Light' grape juice should not be further diluted. A person who will become incapacitated is not obligated to drink the *Arba Kosos*.<sup>72</sup>

Red wine should be used for the *Seder*.<sup>73</sup> Throughout the year, it is preferable not to use cooked wine for *Kiddush*; the same is true for the *Seder*.<sup>74</sup> This is because uncooked wine tastes better than cooked wine.<sup>75</sup> It is debatable as to whether pasteurized wine has the same status as cooked wine in this regard.<sup>76</sup>

A child who has reached the age of *chinuch*, about five or six years old,<sup>77</sup> should also be given *Arba Kosos* to drink;<sup>78</sup> however, it is not essential to do so.<sup>79</sup> A child does not need to drink a full *revi'is* of wine or grape juice and should instead drink *meloh lugmav*, the amount of wine he can hold in his cheeks.<sup>80</sup> It is customary to give *Arba Kosos* even to younger children, although they can be given a minimal amount of grape juice.<sup>81</sup>

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the *bracha* of *Borei Pri Hagafen*. See *Machaztis Hashekel* 204:16 quoting *Eliyahu Rabba*; *Pri Megadim siman* 204 *Aishel Avraham* 16; *Kol Dodi*. The wine used for the *Arba Kosos* should not be diluted to this extent because such a mixture would be only minimally alcoholic. *Hilchos Chag Be'chag (Chag HaPesach)*, page 422, states that it is customary to dilute  $\frac{1}{3}$  wine with  $\frac{2}{3}$  grape juice. Rav Heinemann, *shlit'a*, is of the opinion that the mixture should retain a 4% alcohol content.

71. M.B. 472:37. *Teshuvos VeHanhogos* 2:243 states that a sick person or old person may, *lechatchila*, use grape juice for *Arba Kosos* and notes that the Chebener Rav and the Brisker Rav did so. See also *Shulchan Aruch HaGra"z* 472:17; *Hilchos Chag Be'chag* page 415; *Halichos Shlomo Pesach* 9:11. Concerning the dilution of grape juice, see *Minchas Shlomo* 1:4; *VeZos Habracha* page 116 and *Hilchos Shabbos BeShabbos* page 386 quoting Rav Elyashiv, *zt"l*. According to their viewpoint, grape juice that is used for *Arba Kosos* should not be mixed with more than a little amount of water.

72. M.B. 472:35. S.A. 472:10 states that even a person who does not generally drink wine because it is harmful or distasteful should force himself to drink the *Arba Kosos*.

73. S.A. 472:11. See also *Rama* 472:1; *M.B.* 272:10.

74. S.A. 272:8; *Rama* 272:8; *M.B.* 272:23; S.A. 472:12; *M.B.* 472:39.

75. *M.B.* 272:19.

76. The laws of *stam yayin* do not apply to cooked wine. *Igros Moshe*, *Yoreh De'ah* 2:52 and *Yoreh De'ah* 3:31, states that these laws similarly do not apply to pasteurized wine. However, *Minchas Shlomo* 1:25 and Rav Elyashiv, *zt"l*, *Kovetz Teshuvos* 1:75, disagree. It is not clear whether the *Igros Moshe* would also treat pasteurized wine as cooked wine with regard to *Kiddush*. The Meiri, *Bava Basra* 97 is of the opinion that cooked wine should not be used for *Kiddush*, even if the cooking did not result in any taste change. Presumably, the Meiri would consider pasteurized wine as being in this category.

77. See *Chok Yaakov* 472:27; *Shulchan Aruch HaGra"z* 472:25.

78. S.A. 472:15.

79. *M.B.* 472:46.

80. *M.B.* 472:47.

81. *Chok Yaakov* 472:27 quoting *Maharil (Minhagei Maharil* page 94); *Kaf Hachaim* 472:91. The *Chavos Yair*, in his *sefer Mekor Chaim (Piskei Dinim* 472:15), states that it is customary to give wine (or grape juice) even to small babies.

When drinking the first cup, a person should have in mind that he is fulfilling the obligations of both *Kiddush* and the first of the *Arba Kosos*.<sup>82</sup>

A man should drink the *Arba Kosos* while leaning to his left side.<sup>83</sup> If he did not lean while drinking the first, third or fourth *kos* he should not drink that *kos* a second time.<sup>84</sup> If he did not lean while drinking the second *kos*, he should drink another *kos* during the meal while leaning to his left side.<sup>85</sup>

## Matzah

Both men and women are commanded by the Torah to eat matzah at the *Seder*.<sup>86</sup> A child who has reached the age of *chinuch* should also be given matzah to eat at the *Seder*.<sup>87</sup>

The *matzos* being used for the *mitzvah* should be *shmura matzos*. This is *matzah* that has been watched since the harvesting of the wheat to ensure that nothing has occurred which might cause it to become *chometz*.<sup>88</sup> Many people have the custom to use only hand-baked *matzos* for this *mitzvah*; others use machine *matzos*.<sup>89</sup>

A person must eat one *kezayis* of matzah at the *Seder*.<sup>90</sup> The Steipler Gaon<sup>91</sup> and Rav Dovid Feinstein, *zt"l*,<sup>92</sup> write that ideally one should eat  $\frac{2}{3}$  of a machine matzah or the equivalent volume of hand-baked matzah.

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82. *M.B.* 473:1. *M.B.* says that some people have the custom to state this verbally. He adds that before reciting the Haggadah, one should verbalize or think that he is going to fulfill the *mitzvah* of *sippur yetzias mitzrayim*. See also *Haggadah Shel Pesach MiBeis Halevi* page 93.

83. *S.A.* 473:2.

84. See *S.A.* 472:7; *Rama* 472:7.

85. See *S.A.* 472:7; *Rama* 472:7; *M.B.* 472:21; *S.H.* 472:31.

86. There is a Torah obligation to eat matzah on the first night of Pesach and a rabbinic obligation on the second night, as stated by *M.B.* 475:44. *M.B.* 472:44 states that women have the same obligation as men.

87. See *M.B.* 343:2-3; *M.B.* 269:1; *Halichos Shlomo Pesach* 9:43.

88. See *S.A.* 553:4; *M.B.* 553:21-22; *B.H.* 553:4 'tov'; *B.H.* 460:1 'ein'.

89. Rav Shlomo Kluger paskened that matzah made by a hand powered machine is not acceptable for the *mitzvah*, whereas Rav Yosef Shaul Natansohn (author of *Teshuvos Shoel U'meishiv*) was lenient, as recorded in *Sdei Chemed* vol. 7 page 397. Concerning matzah made by an electric machine, the *Maharsham* 4:129, 9:31 was stringent and the *Divrei Malkiel* 4:20 was lenient. See also *Chazon Ish*, *Orach Chaim* 6:10; *Hilchos Chag Be'chag* page 337.

90. *Rambam*, *Hilchos Chometz U'Matzah* 6:1.

91. *M.B.* 486:1 implies that one should eat the amount of matzah which has the same volume as a present day egg. *Shiurin Shel Torah*, page 65 and footnote on page 66, state that in order to meet this requirement it is appropriate to ensure that the first *kezayis* be approximately the size of  $\frac{2}{3}$  of a machine matzah.

92. Rav Dovid Feinstein, *zt"l*, *Kol Dodi*, writes that the matzah which is eaten for the *kezayis* should have the volume of 1.5 fl. oz. *Sefer Kezayis Hashalem*, page 91, states that this is equivalent to the size of  $\frac{2}{3}$  of a machine matzah. *Kol Dodi* further states that this measurement is given for the first night of Pesach, but on the second night of Pesach one can be more lenient.

In 5780/2020, Rav Heinemann, *shlit"a*, conducted extensive testing to calculate the volume of Pupa Tzelem hand matzah equivalent to a *kezayis*. He applied a waterproofing sealant to the *matzos* and performed water displacement testing to determine their volume. It was determined that half of a Pupa Tzelem hand matzah contains the volume of matzah necessary for a *kezayis*.<sup>93</sup> Other brands of matzah may produce different results.

This measurement found that the segment of hand matzah containing the volume of a *kezayis* was larger than the fraction given in previous years. Possibly, this is due to hand *matzos* being thinner than in the past. It was determined that half of a Pupa Tzelem hand matzah contains the volume of matzah necessary for a *kezayis*. Other brands of matzah may produce different results.

A person who has difficulty chewing may crush the *kezayis* of matzah before eating it.<sup>94</sup> If necessary, he may also soak the matzah in water to facilitate eating the *kezayis*.<sup>95</sup> When appropriate, a person with a medical condition which could be negatively impacted by consumption of this amount of matzah may eat a smaller portion of matzah. One should consult his *rav* as to whether he falls in this category. Measurements suitable for such individuals are listed on page 198.

The *kezayis* of matzah should be eaten within the time span of *kedei achilas pras*.<sup>96</sup> The *kezayis* should preferably be eaten within two minutes.<sup>97</sup> If this cannot be done, it should at least be eaten within three<sup>98</sup> or four minutes.<sup>99</sup> A man should eat the matzah while leaning to his left side.<sup>100</sup> If he did not do so, he should eat another *kezayis* without another bracha while leaning to his left side.<sup>101</sup>

After everyone at the *Seder* has finished washing *Netilas Yadayim* and returned to the table, the leader of the *Seder* should take the three *matzos* in front of him

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93. This measure should ideally be used on the second night as well, in order to fulfill the stringency of eating two *kezaysim*. *Orchos Rabbeinu* vol. 2 page 66 writes that the Steipler Gaon noted that the Chazon Ish would take 1/4 of a hand baked matzah as a *kezayis* for both *Achilas Matzah* and *Koreich*, and eat additional matzah during the meal while leaning so as to fulfill the mitzvah without any doubt. See further *Orchos Rabbeinu* *ibid*.

94. *B.H.* 461:4 'yotzei'.

95. See *M.B.* 461:17-18; *S.H.* 461:32. *M.B.* 458:4 states that there are scrupulous people who are stringent and do not let matzah become wet for the duration of Pesach, due to the concern that there might be some residual flour below the surface of the matzah which could become chometz upon contact with water. This is the custom of not eating *gebrokts*. See further *Shaarei Teshuva* 460:1.

96. *M.B.* 475:9.

97. *Shiurin Shel Torah* page 67, based on *Chasam Sofer* 6:16.

98. See *Igros Moshe*, *Orach Chaim* 4:41; *Aruch HaShulchan* 202:8; *Orchos Rabbeinu* vol. 2 page 70.

99. See *Shiurin Shel Torah* page 67.

100. *S.A.* 475:1; *M.B.* 475:10.

101. *M.B.* 472:22.

and recite the bracha of *Hamotzi*. The top and bottom *matzos*, which are both whole, will serve as the *lechem mishneh*.<sup>102</sup> If feasible, he should then set down the bottom matzah and recite the bracha of *Al Achilas Matzah* while holding the top and broken middle *matzos*.<sup>103</sup> He should then give each person at the *Seder* a *kezayis*, including within the *kezayis* some of the top and middle *matzos* over which the bracha has been made.<sup>104</sup>

A person should preferably chew the *matzah* without swallowing, until he has a *kezayis* of matzah in his mouth, and then swallow the *kezayis* at one time.<sup>105</sup> Regarding this, one may rely upon the more lenient measurements of a *kezayis*, which calculate it as being less than  $\frac{1}{4}$  of a machine matzah.<sup>106</sup>

People who find it impractical to swallow an entire *kezayis* at one time should instead eat the *kezayis* in the normal manner, which includes some of the top and broken middle *matzos* over which the bracha has been made.<sup>107</sup>

The *Shulchan Aruch* brings an opinion that one should eat a *kezayis* from the top matzah followed by a second *kezayis* from the broken middle matzah.<sup>108</sup> However, a person who fulfills the requirement of eating a *kezayis* by eating the size of half of a machine matzah is actually eating two *kezaysim*, when calculated according to the more lenient measurements of a *kezayis*.<sup>109</sup> It is, therefore, sufficient to eat

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102. S.A. 475:1; M.B. 475:2.

103. M.B.475:2.

104. S.A. 475:1; M.B.475:2; M.B. 475:6; M.B. 475:8. *Piskei Tesuvos* 475:2 describes an alternative custom for the recitation of the brachos and division of the matzah. The leader of the *Seder* makes the bracha of *Hamotzi* and then divides the *kezayis* of matzah for each person at the *Seder*. He includes within the *kezayis* some of the matzah over which he made the bracha. Each individual then recites the bracha of '*Al Achilas Matzah*'.

105. M.B. 475:9.

106. *Shiurin Shel Torah siman* 11 states that, fundamentally, the *Chazon Ish* paskened in accordance with Rav Chaim of Volozhin, who stated that a *kezayis* is measured as the average size of a present day olive – which at a maximum would be the volume of  $\frac{1}{3}$  of a present day egg. Based on his statement that  $\frac{2}{3}$  of a machine matzah contains the volume of a present day egg,  $\frac{2}{3}$  of a machine matzah would contain the volume of a *kezayis*. See also *Sefer Kezayis Hashalem*, page 24; *Orchos Rabbeinu* vol. 2 pages 66-69.

107. See S.A. 475:1. *Orchos Rabbeinu* vol. 2 page 70 quotes Rav Chaim Kanievsky, *zt"l*, as stating that the *Chazon Ish* did not put a whole *kezayis* of matzah in his mouth at one time, but ate it in the normal manner within three minutes. *Orchos Rabbeinu* vol. 2 page 66 similarly quotes the Steipler Gaon as saying that one should eat the matzah in the normal manner. See also *Halichos Shlomo Pesach* 9:41 and *Halichos Shlomo Tefilla* page 380, quoting Rav Shlomo Zalman Auerbach.

108. See S.A. 475:1; M.B. 475:9; *Orchos Rabbeinu* vol. 2 page 69. B.H. 475:1 '*kezayis*' questions the necessity of eating two *kezaysim* and quotes sources to the contrary. *Orchos Rabbeinu* vol. 2 pages 69-70 quotes Rav Chaim Kanievsky, *zt"l*, as stating that the *Chazon Ish* told him that the Halacha follows the opinion that it is necessary to eat only one *kezayis*.

109. As stated above, fundamentally the *Chazon Ish* paskened that a *kezayis* is measured as the volume of a present day olive, which is smaller than the volume of  $\frac{1}{4}$  of a machine matzah.

the size of half of a machine matzah in order to comply with the opinion that suggests eating two *kezaysim*.<sup>110</sup>

Before eating, a person should have in mind that he is about to perform the mitzvah of eating matzah.<sup>111</sup> When reciting or hearing the *bracha* of *Al Achilas Matzah*, he should also have in mind the eating of the *Afikomen*.<sup>112</sup>

## Maror

Nowadays, in the absence of the *Korban Pesach*, it is no longer a Torah requirement to eat *maror* at the *Seder*; however, there is a rabbinic obligation to do so.<sup>113</sup> This obligation applies equally to men and women.<sup>114</sup>

Children who have reached the age of *chinuch* should also be given *maror* to eat, just like an adult.<sup>115</sup>

A person may use romaine lettuce for *Maror*,<sup>116</sup> although it must be checked before Pesach to ensure that it does not harbor insects.<sup>117</sup> He may use either the leaves or the lettuce stalks for *Maror*.<sup>118</sup> The lettuce does not need to be bitter,<sup>119</sup> although there is an opinion that the lettuce must have some element of bitter taste.<sup>120</sup> Some people have the custom not to use lettuce for *Maror*.<sup>121</sup>

Raw horseradish may also be used for *Maror*.<sup>122</sup> It is customary that people who use lettuce for *Maror* put some horseradish on the lettuce, although it is not necessary to do so.<sup>123</sup> There is no need to use a lot of horseradish for this.<sup>124</sup>

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110. Heard from Rav Heinemann, *shlit"a*. *Kol Dodi* shares this opinion. See also *Orchos Rabbeinu* vol. 2 page 66.

111. See S.A. 475:4; M.B. 475:34; B.H. 60:4 'yesh omrim'; B.H. 60:4 've'yesh omrim'; M.B. 60:10 quoting the *Chayei Odom*.

112. S.H. 477:4.

113. M.B. 473:33.

114. M.B. 472:45.

115. See M.B. 443:2.

116. See S.A. 473:5; M.B. 473:34. *Kol Dodi* states that it is customary to specifically use romaine lettuce.

117. M.B. 473:42.

118. S.A. 473:5, M.B. 473:38.

119. *Chayei Odom* 130:3, *Shulchan Aruch HaGra"z* 473:30, M.B. 473:42, *Aruch HaShulchan* 473:16.

120. *Chazon Ish*, *Orach Chaim* 124 comments on *Pesachim* 39a. See the letter written by the Steipler Gaon, which is reproduced at the end of *Sefer Hilchos Chag Be'chag*.

121. See *Orchos Rabbeinu* vol. 2 page 74.

122. S.A. 473:5; M.B. 473:34. M.B. 473:39 states that the horseradish has to be raw.

123. *Aruch HaShulchan* 473:14. See also *Piskei Teshuva* 473:18 footnote 102. *Halichos Shlomo Pesach* 9:48 discourages this.

124. See the letter that the *Netziv* wrote to his son, printed in *Merumei Sodeh Pesachim* 39a, in which he discourages using horseradish for *Maror* due to the difficulty of eating it.

The *maror* should be dipped into *charoses*, and the excess *charoses* shaken off.<sup>125</sup> A person must eat a *kezayis* of *maror*.<sup>126</sup> The amount of lettuce which will displace 25 cm<sup>3</sup> of water would constitute a *kezayis*, according to Rav Chaim Noeh.<sup>127</sup> This is equivalent to slightly less than 1 fl. oz. According to the *Chazon Ish*<sup>128</sup> and Rav Dovid Feinstein, ז"ל,<sup>129</sup> one should take 1.1 fl. oz. of lettuce for *Maror*. Rav Heinemann, *shlit"a*, is of the opinion that a person should take 1 fl. oz. of lettuce.<sup>130</sup> One large lettuce leaf or two large stalks displaces approximately 1 fl. oz. of water.<sup>131</sup>

The *kezayis* of *maror* should be eaten within the time span of *kedei achilas pras*.<sup>132</sup> The *kezayis* should preferably be eaten within two minutes.<sup>133</sup> If this cannot be done, it should at least be eaten within three<sup>134</sup> or four minutes.<sup>135</sup> One does not lean when eating the *maror*.<sup>136</sup>

## Koreich

The leader of the *Seder* should take the remaining bottom *matzah* and use it to give each person at the *Seder* a portion of *Koreich*.<sup>137</sup> It is customary to prepare *Koreich* with two pieces of *matzah* sandwiching some *Maror*.<sup>138</sup> The

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125. S.A. 475:1; M.B. 475:13.

126. S.A. 473:5, M.B. 473:41. See the letter written by Reb Akiva Eiger, printed in *Chut HaMeshulash* pages 205-206.

127. M.B. 486:1 states that with regard to *Maror*, which is nowadays a rabbinic obligation, one can measure a *kezayis* as being the size of half of a present day egg. Rav Chaim Noeh, *Shiurei Torah* page 191, states that half a present day egg has a volume of 28.8 cm<sup>3</sup> = 0.97 fl. oz.

128. Chazon Ish, Orach Chaim 100 and 39:17, states that with regard to *Maror* one can measure a *kezayis* as being equivalent to the volume of  $\frac{2}{3}$  of a present day egg. Shiurin Shel Torah page 65 states that a present day egg has a volume of 50 cm<sup>3</sup>. Therefore, a *kezayis* will have a volume of 33.3 cm<sup>3</sup> = 1.13 fl. oz. Shiurin Shel Torah siman 11 states that, fundamentally, the Chazon Ish paskened in accordance with Rav Chaim of Volozhin, that a *kezayis* is measured as the size of a present day olive which at a maximum would have the volume of  $\frac{1}{3}$  of a present day egg. He also states that a person who has difficulty eating *maror* can rely upon this measurement, which calculates as 17cm<sup>3</sup> or 0.58 fl. oz. Also see the letter written by the Steipler Gaon, which is reproduced at the end of the Sefer Hilchos *Chag Be'chag*.

129. *Kol Dodi*.

130. Heard from Rav Heinemann, *shlit"a*. This is in accordance with the view of Rav Chaim Noeh.

131. *Sefer Kezayis Hashalem*, pages 98-101, states that one large lettuce leaf or two large lettuce stalks contain the volume of a *kezayis*. This was calculated in accordance with the view that a *kezayis* is equivalent to 0.96 fl. oz.

132. M.B. 473:43; S.H. 473:60.

133. *Shiurin Shel Torah* page 67, based on *Chasam Sofer* 6:16.

134. See *Igros Moshe*, *Orach Chaim* 4:41; *Aruch HaShulchan* 202:8; *Orchos Rabbeinu* vol. 2 page 70.

135. See *Shiurin Shel Torah* page 67.

136. S. A. 475:1. M.B. 475:14 states that if a person does lean while eating the *Maror* it is also fine.

137. S.A. 475:1.

138. See S.A. 475:1; *Aruch HaShulchan* 475:7.

*maror* could be dipped into *charoses*, and the excess *charoses* shaken off.<sup>139</sup> Some have the custom not to dip the *maror* into *charoses* for *Koreich*.<sup>140</sup>

A person should eat one *kezayis* of matzah and one *kezayis* of *maror* for *Koreich*,<sup>141</sup> and measure the *kezayis* of *maror* as described above.<sup>142</sup> For the *kezayis* of matzah, it is sufficient to take half of the volume of matzah.<sup>143</sup> Therefore, following the larger measurement as described above, one should eat  $\frac{1}{4}$  of a *Pupa Tzelem* hand matzah.<sup>144</sup>

Before eating *Koreich*, one should recite the paragraph, 'זכר למקדש כהלל וכו',<sup>145</sup> Some suggest saying this paragraph after one has started to eat *Koreich*.<sup>146</sup> A man should consume *Koreich* while leaning to his left side;<sup>147</sup> if he did not do so, he does not need to eat another portion.<sup>148</sup> From the time a person recites the *bracha* over the matzah until he eats the *Koreich* portion, it is preferable not to discuss matters unrelated to the eating of the matzah, *Maror*, *Koreich* and the *Seder* meal.<sup>149</sup>

## Afikomen

The leader of the *Seder* should give each person at the *Seder* a *kezayis* of matzah,<sup>150</sup> including within the *kezayis* some of the remaining half of the middle matzah.<sup>151</sup> Ideally, he should take the same volume of matzah as was used for the initial eating of matzah at the *Seder*.<sup>152</sup>

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139. See S.A 475:1; *Rama* 475:1; *M.B.* 475:17; *M.B.* 475:19.

140. See *Rama* 475:1; *M.B.* 475:18.

141. *M.B.* 475:16.

142. See *Kol Dodi* and *Orchos Rabbeinu* vol. 2 page 75, who suggest that for *Koreich* one may use a smaller amount of *Maror*.

143. See *M.B.* 486:1.

144. Heard from Rav Heinemann, *shlit"a*.

145. S.A. 475:1.

146. See *B.H.* 475:1 've'omar'.

147. S.A. 475:1.

148. *Kaf HaChaim* 475: 36 quoting *Pri Chadash*.

149. See S.A. 475:1; *M.B.* 475:24.

150. S.A. 477:1.

151. S.A. 477:6; *M.B.* 477:58.

152. *M.B.* 487:1 states that for *Afikomen*, which is a mitzvah *d'rabanan*, one may follow the smaller measurement of *kezayis*. However, *M.B.* 477:1 states that for *Afikomen* one should ideally eat two *kezaysim* of matzah. Two *kezaysim* following the smaller measurement of a *kezayis* is equivalent to one *kezayis* of the larger measurement. Furthermore, *S.H.* 477:4 states that the *Afikomen* is the primary *matzos* mitzvah according to *Rashi* and the *Rashbam*. *Kol Dodi* states that this is a further reason to take a volume of matzah consistent with the larger measurement of a *kezayis*. See, however, *Orchos Rabbeinu* vol. 2 page 67.

A man should eat the *Afikomen* while leaning to his left side.<sup>153</sup> If he did not lean and has not started *Birchas Hamazon*, he should eat the *Afikomen* a second time, providing that it is not too difficult for him to do so.<sup>154</sup> If he has started *Birchas Hamazon*, he should not wash and eat the *Afikomen* again.<sup>155</sup>

Chazal debate as to whether the *Afikomen* may be eaten all night long or by *chatzos*, halachic midnight. In order to fulfill both opinions, one must be careful to eat the *Afikomen* before *chatzos*.<sup>156</sup> After eating the *Afikomen*, one may not consume other food.<sup>157</sup>

Rav Moshe Feinstein, *zt"l*, states that according to both opinions of Chazal, a person may not eat other food for the duration of the night.<sup>158</sup> He also may not drink wine or fruit juice, with the exception of the remaining two cups of the *Arba Kosos*;<sup>159</sup> he may drink water<sup>160</sup> or tea.<sup>161</sup>

It has been argued that, according to the opinion that the *Afikomen* must be eaten by *chatzos*, the prohibition against consuming additional food also ends at *chatzos*.<sup>162</sup> If so, when *chatzos* is approaching and a person has not yet finished his meal, he may eat a *kezayis* of matzah and verbally state the following: "If the correct opinion is that one may eat the *Afikomen* until *chatzos*, then this matzah should be regarded as the *Afikomen*; however, if one has all night to eat the *Afikomen*, then it should not be regarded as such." He may eat the *matzah*, wait until *chatzos*, and then continue his meal. After the meal, he should eat another *kezayis* of matzah and state the following: "If the correct opinion is that one has all night to eat the *Afikomen*, then this matzah should be regarded as the *Afikomen*; but, if the *Afikomen* must be eaten before *chatzos*, then it should not be regarded as such."<sup>163</sup> However, Rav Moshe Feinstein, *zt"l*, rejects this position and states that the *Afikomen* must simply be eaten before *chatzos*.<sup>164</sup>

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153. S.A. 477:1.

154. M.B. 477:4; S.H. 477:4.

155. See M.B. 472:22; M.B. 474:4; *Igros Moshe* O.C. 3:67.

156. See S.A. 477:1, M.B. 477:6; B.H. 477:1 'veyehei'.

157. S.A. 478:1.

158. *Igros Moshe* O.C. 5:38#8.

159. S.A. 481:1; M.B. 481:1; M.B. 478:2 .

160. S.A. 481:1.

161. M.B. 481:1. See *Be'er Heitev* 481:1 concerning drinking coffee after eating the *Afikomen*.

162. *Avnei Nezer* O.C. 361.

163. *Avnei Nezer* O.C. 361. See also the Haggadah 'MiBeis Halevi' that the Brisker Rav was of the opinion that this may be done without any verbal statement.

164. *Igros Moshe* O.C. 5:38#8. See also *Tosefos Maaseh Rav* 52 that the Vilna Gaon skipped the *Seder* meal in order to eat the *Afikomen* before *chatzos*.

## Conclusion of The Seder

After eating the *Afikomen*, the third cup of wine is poured and *Birchas Hamozon* is recited. If there is a *zimun* present, it is customary for the *baal habayis* to lead the bentsching.<sup>165</sup> After drinking the third cup, the *Kos Shel Eliyahu* is filled;<sup>166</sup> others fill it at the start of the Seder.<sup>167</sup> The fourth cup of wine is poured and held during the recital of *Sh'foch Chamoscha*;<sup>168</sup> others pour the fourth cup after *Sh'foch Chamoscha*.<sup>169</sup> It is customary to stand and open the door of the house for the recital of *Sh'foch Chamoscha*.<sup>170</sup>

The second portion of *Hallel* is then recited. If three adult males are present, the *pesukim* following, "*Hodu l'Hashem ki tov ki l'olam chasdo*" should be recited responsively as is done when *Hallel* is said in shul, with the leader of the Seder calling and the others responding. If no guests are present, the person leading the Seder should initiate and his wife and children should respond.<sup>171</sup> *Nusach Sephard* concludes *Hallel* at the beginning of the final paragraph "*Ye'halelucha*".<sup>172</sup> *Nusach Ashkenaz* recites the paragraph and conclude *Hallel* at "*Me'olam ve'ad olam ata Keil*".<sup>173</sup>

*Hallel* is followed by *Perek 136* of *Tehillim*, known as *Hallel Hagadol*, which in turn is followed by the *tefilla* of "*Nishmas Kol Chai*". *Nishmas* is recited until the start of the final sentence at the end of "*Yishtabach*". *Nusach Sephard* follows this with the "*Ye'halelucha*" final paragraph of *Hallel*;<sup>174</sup> Ashkenazim conclude with the final *bracha* of *Hallel*, "*Melech Me'hulal Be'tishbachos*".<sup>175</sup> Some Ashkenazim conclude *Yishtabach* with the usual *bracha* of "*Melech Keil Chei Ha'olamim*".<sup>176</sup>

The fourth cup of wine is drunk, and a *bracha acharona* is recited. If one drinks less than a *revi'is*, he cannot recite a *bracha acharona* and should listen to someone else's recital. The *tefilla* of *Chasal Siddur Pesach* and the subsequent *piyutim* are

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165. *Rama* 479:1.

166. *Likutei Maharich* "*hanhagas ha'seder*".

167. *Kitzur Shulchan Aruch* 119:1.

168. *Yosef Ometz* 788.

169. *Chayei Odom* 130:19, *Aruch Hashulchan* 480:2.

170. *Remo* 480:1, *Aruch Hashulchan* 480:1.

171. *M.B.* 479:9, *Halichos Shlomo* page 315.

172. *S. A.* 480:1.

173. *M.B.* 480:5.

174. *S.A.* 480:1.

175. *Bach* 486, *M.B.* 480:5.

176. *Chok Yaakov* 480:4, *M.B.* 480:5.

sung, ending with *Chad Gadya*. *L'Shana Habaa B'Yerushalayim* is recited at the end of the *seder*.<sup>177</sup>

One should discuss the events of *Yetziyas Mitzrayim* and *Hilchos HaPesach* until he falls asleep.<sup>178</sup> However, if doing so will hamper his ability to daven the next day, he should go to bed.<sup>179</sup> Some have the custom to recite *Shir Hashirim* after the Seder.<sup>180</sup> *Krias Shema Al Ha'mitah* after the Seder consists of the first *parsha* of *Shema* and the *bracha* of *Hamapil*.<sup>181</sup> If one davened *Maariv* before *tzeis hakochavim* and did not repeat *Krias Shema* after *tzeis*, all three *parshiyos* of *Shema* should be recited.<sup>182</sup>

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177. Many recite it after the fourth *kos* or after *Chasal Siddur Pesach*.

178. S.A. 481:2.

179. *Siddur Ya'avetz*.

180. *Chayei Odom* 130:19.

181. *Rama* 481:2, *M.B.* 481:4.

182. *M.B.* 481:4.