



in the hectic days just before Pesach. - It may be difficult for one person to perform all the steps needed to prepare for Pesach. Of course, there are tasks that family members, even small children, can help to accomplish, but those who can afford extra help in the house should take advantage of that opportunity.

B. Clean the house - We can avoid owning chametz on Pesach by selling our chametz to someone who is not Jewish; this is known as mechiras chametz and can be arranged with your local Rabbi. If we are home on Pesach, then we must also clean our houses to ensure we do not accidentally eat any chametz on Pesach. We identify all chametz and either destroy it or put it into a closet, cabinet, or room that will be closed for Yom Tov and sold to a non-Jew. [1]

Which foods are chametz and must be removed? The letter of the law is that only items which meet these three requirements must be removed: - It is chametz Chametz includes just about everything made with wheat, barley, rye, oats, or spelt.

Ashkenazim do not eat kitnios (corn, rice, soy, beans, et al) on Pesach, but do not have to remove them from their homes.

Many medicines, cosmetics and toiletries are free of chametz or deemed inedible and are, therefore, "not chametz". Others should only be kept if they are known to be chametz-free. Similar rules apply to cleaning products and certain other non-foods.

Pet foods are considered edible, and if they contain chametz they (a) cannot be served to pets on Pesach, and (b) must be put aside with the "sold" chametz. In this context, all of the following are acceptable for Pesach:

Ammonia, baby oil, bleach, blush, body wash, candles, detergent, dishwashing soap, eye drops, eye liner, eye shadow, furniture polish, hair gel, hairspray, isopropyl alcohol, liquid dish soap, lotions, mascara, mineral oil, nail polish, nail polish remover, ointments, oven cleaner, petroleum jelly, sanitizers (e.g. Purell), shampoo, shaving lotion, silver polish, soaps, and sponges. Further listings are available on ASKcRc.org.

It is either larger than an olive (kezayis) or in a form that someone might eat it For example, there is no need to get rid of one solitary Cheerio or chametz crumbs (because they are smaller than an olive), or a dirty pretzel underneath a bed (since no one would eat that, even if it is technically edible). [2]

It is reasonably accessible For example, you must remove chametz which is in the folds of a couch, under a bed or dresser, or in one's office, but not if it is behind a refrigerator or underneath the washing machine.

The above reflects the letter of the law and is appropriate for situations when one has no other choice. But the longstanding minhag is to thoroughly clean one's home and remove even the smallest bits of chametz. Those who have questions as to how this applies to their situation, should discuss their family dynamics with their local Rabbi.

Basic Cleaning Guide - Sweep, vacuum, or mop the entire house, and empty vacuum cleaner bags. - Collect all chametz into 1 or 2 places. - Empty and wipe all areas that hold food, such as pantries, shelves, refrigerators, and freezers. - Thoroughly clean all parts of the kitchen, dining room, family room, and other rooms where food is eaten. - Vacuum all parts of the car and couches, including in "folds" of the seats, and check the trunk and glove compartment. - Empty and wipe all purses, briefcases, knapsacks, and school bags, and check pockets. - Check/clean drawers (especially in children's rooms) at home and in the office. - Check medicine cabinet for sprays, toiletries, and cosmetics that are not recommended for Pesach. - Thoroughly clean and wash crib and Pack 'N Play (including padding), and highchair, stroller, and toy boxes.

C. Shopping - The second part of preparing for Pesach is shopping for an entire pantry worth of food. The simplest reason for this is that many foods require special hashgacha for Pesach. But the truth is that even if a particular product does not need special hashgacha, it is prudent to purchase a new package or container to ensure that there are no crumbs or other residue of chametz in the package which was used before Pesach.

Meat, poultry, fish, wine, and grape juice are typically available as kosher for Pesach well before Yom Tov. After Purim, one can also purchase most dry

goods, spices, frozen foods beverages, Pesach matzah, and many other staples. If those are bought in advance, the only shopping needed just before Pesach will be fresh fruits and vegetables, and (fresh) prepared foods.

In shopping for food, keep in mind the needs of infants, children, pets, and those who are ill. Which type of formula, pet food, nutritional supplement, and medicinal items might be needed? What about toothpaste, mouthwash, and other toiletries for the rest of the family? Which ones are suitable for Pesach, and if the regular choice is not acceptable, which substitute is available? Getting answers to these questions early, will avoid a last-minute emergency.

A related issue is to consider other Yom Tov shopping needs such as for clothing, shoes, shaitels (and haircuts), paper goods, presents, and Hagaddos, and plan for them accordingly.

D. Kashering - Whenever hot food comes into contact with a pot, dish, counter, sink, oven, dishwasher, piece of silverware, or anything else, some of the food's taste/flavor is absorbed into the pot etc. Accordingly, if these items were used with chametz during the year, we cannot use them for Pesach, unless they undergo a process known as hechsher keilim or "kashering".

Items made of ceramic or glass cannot be kashered, and for this reason China, Corelle, mugs, and drinking glasses must be replaced for Pesach. In addition, dishwashers, colanders, and other items with small crevices or holes where food might be trapped, also cannot be kashered. One other basic rule of kashering is that nothing can be kashered unless it first is thoroughly cleaned and left unused for 24 consecutive hours. Lastly, as a rule, kashering cannot be performed on Pesach. Based on these considerations, most people will: - Kasher their oven, stovetop, and kitchen sink a few days before Pesach. [See below in Section E.] Countertops are either kashered and/or covered depending on whether they are made a material which is suitable for kashering.

Purchase pots, pans, oven mitts, and sponges for Pesach, and never use them during the year.

Kasher tablecloths and dishtowels. - In general, flatware generally can be kashered, but dishes cannot be. Accordingly, many have silverware and dishes which are used only on Pesach, and others use disposables.

Details of how to kasher the kitchen can be found in the cRc Pesach Guide and are demonstrated in the video available at <https://kshr.us/KasherKitchen>. Those who will be purchasing new pots, dishes, flatware, peelers, and other kitchen utensils for Pesach should remember that generally, they must undergo tevillah before they are used.

E. Switching Over - In the final days leading up to Pesach, the house must be converted from one where people are eating and using chametz, to one which is going to be used for Pesach. Most people want to be able to eat chametz until the "last minute", but at the same time the house must be cleaned, the kitchen kashered, and cooking must begin so there will be something to eat once Yom Tov starts. - There are different ways to deal with this logistical issue. Some pointers include:

Kitnios - One may own kitnios on Pesach, such that even after a room has been cleaned for Pesach it is perfectly fine to eat rice, corn, beans or other kitnios foods there. The same applies to "egg matzah"; Ashkenazim do not eat egg matzah on Pesach, but it is permitted to own it. Therefore, it may be eaten in a room after it has been cleaned for Pesach.

Timing the koshering - The choice of when to kasher the kitchen is a balance between people wanting to continue eating chametz as long as possible, the need to cook food for Pesach in advance, and technical issues, such as that one can only kasher if the item has not been used for the previous 24 hours. One way to resolve this issue is to kasher one part of the kitchen (e.g., the meat side) a few days before the rest.

Erev Pesach can occur on four days of the week - Monday, Wednesday, Friday, and Shabbos - and the day to kasher depends somewhat on that. When Erev Pesach is on Monday, most families will kasher their kitchen some time before Shabbos Hagadol (e.g., Wednesday night), and basically

eat Pesach food for that Shabbos. Any chametz food, such as challah, will be carefully controlled and kept away from Pesach pots, dishes, etc. In contrast, when Erev Pesach is on Friday or Shabbos, most families will eat chametz food for the Shabbos before Pesach, and then kasher after Shabbos.

An advantage to kashering just after Shabbos is that no one cooks etc. on Shabbos such that (just about) everything has not been used for 24 hours and is ready for kashering. When Erev Pesach is on Wednesday, some will kasher before Shabbos and others will wait until afterwards.

F. Erev Pesach - On the night before Pesach, we must search for chametz in all parts of the house where food is ever brought. The mitzvah, called *bedikas chametz*, is to use a candle or flashlight to look for the types of chametz which one cannot own on Pesach, as defined above in Section B. The halacha states that this must (a) be performed in homes, offices, dormitory rooms, summer homes, and all areas where chametz might have been eaten, and (b) include a thorough check of all “cracks and crevices”, which would include under beds, the folds of a couch, clothing pockets, pantry shelves, etc. There is a difference of opinion as to whether this type of “full” *bedikas chametz* is required if the house has already been thoroughly cleaned, and one should consult with their Rabbi on this issue. Bear in mind that when Erev Pesach is on Wednesday, one must create an Eruv Tavshilin on Erev Pesach. When Erev Pesach is on Friday, an Eruv Tavshilin is needed on Thursday of Chol HaMoed (the day before the second days of Yom Tov). On the morning of Erev Pesach, one may only eat chametz (and kitnios and egg matzos) until a given time called *sof zman achilas chametz*, and all chametz must be destroyed/burned or sold by a somewhat later time. These times vary based on the day of the year, and the location.

G. Seder Preparations - There are many items to purchase and prepare for the Seder. Some of these tasks can be taken care of a few days before Pesach, and others will have to happen on Erev Pesach, as follows:

Have Available - Wine, grape juice, shemurah matzah, marror, and karpas vegetable for each participant. Haggadah, kos (cup), and pillow for each participant. Kittel and k'arah (Seder plate) for leader of the Seder.

Prepare - If using romaine lettuce for marror, check it for infestation (or buy pre-checked lettuce). If using horseradish, grate before Yom Tov.

Saltwater for karpas (and for beginning of festive meal)

Zeroah (meat on bone), beitzah (egg), and charoses for Seder

Details of how to prepare the Seder plate can be found in the cRc Pesach [www.kshr.us/SederPlate](http://www.kshr.us/SederPlate).

In addition to the physical items needed for the Seder, it is important that everyone be well rested and that the participants give thought to the ideas and ideals they will share at this important time.

H. Chametz After Pesach - Chametz which was owned by a Jewish person over Pesach, may not be eaten or used by anyone, even after Pesach ends. Towards this end one must ascertain that any Jewish-owned grocers have sold their chametz.

Endnotes - 1 There are two reasons one must clean their home for Pesach: Firstly, the Torah forbids us from owning chametz on Pesach. Secondly, we are accustomed to eating chametz all year round, and getting rid of it ensures no one will mistakenly eat it on Pesach. We can satisfy the first reason by selling our chametz, but that will not help for the second one. - 2 It is forbidden to eat even the tiniest bit of chametz, but assuming one performs *bitul chametz* (recited after “*bedikas chametz*”), they may keep it in their possession if it is very small or so undesirable that no one would want to eat it. - This article first appeared in the cRc Pesach Guide 2021 and was updated in January 2026.

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to: [rvfrand@torah.org](mailto:rvfrand@torah.org) date: Mar 26, 2026, 9:50 AM

Parshas Tzav - **The Korbon Olah - Hints at the Fate of a Baal Gayva**

These *divrei Torah* were adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Tapes on the weekly portion: # 499, Davening Quietly. Good Shabbos!

The Korbon Olah Hints at the Fate of a Baal Gayva

The parsha begins with the mitzva of the Korban Olah: Hashem spoke to Moshe: Command Aharon and his sons, saying: This is the law of the olah-offering. It is the olah-offering that stays on the flame, on the Mizbayach (Altar), all night until the morning, and the fire of the Mizbayach shall be kept aflame on it. (Vayikra 6:1-2)

The Medrash finds an allusion within this pasuk to a person who is a *baal gayvah* (haughty person). The Medrash interprets the word “olah” (literally ‘that which goes up’) as a person who holds himself on high, deriving from this that such a person eventually inherits *gehinom* (hell), meaning he will remain on the flames all night.

The Chassidic work *Vayedaber Moshe* gives a further insight into this pasuk. If the word “olah” refers to a “*baal gayvah*,” the pasuk is hinting at the downfall of every *baal gayvah*. “Zos (this) is the Torah of the ‘*baal gayvah*.’” The word “zos” (meaning ‘this is the way it needs to be’) is the downfall of every *baal gayvah*. He is never willing to compromise. He is never willing to give in. It is always *zo, s – my way, or the highway!*

Unfortunately, so many times this is a cause of friction in marriages. People are unbending and unyielding. This stems from an underlying *gayvah*. Success in many of life's endeavors and particularly in life's relationships, boils down to *midos* (character traits). The *Baalei Mussar*, in effect, said: A man's character is his fate. However we formulate this idea, it is a fact. A person's *midos* determine how he is going to do on the job, how he will do in marriage, and how he will do with raising children.

“Zos” – always insisting on this way, is *Toras ha'olah*, the practice of someone who holds himself on high. Unfortunately, as the Medrash points out, such a person does not wind up in a positive fashion in the world of truth.

The Kohen Is Always a Rookie

The next *pesukim* in the parsha teach the halacha of the removal of the ashes: “The Kohen shall don his fitted linen tunic, and he shall don linen pants on his flesh; he shall raise the ashes which the fire will consume of the olah-offering on the Mizbayach, and place it next to the Mizbayach. He shall remove his garments and shall wear other garments, and shall remove the ashes to the outside of the camp, to a pure place.” (Vayikra 1:3-4)

The *Beis Hamikdash* was a very busy place. Starting with the offering of the morning *Tamid* sacrifice, and throughout the day, there was constant activity on the Mizbayach, as the various private and communal offerings were brought. People who own their own business or manage an office know that there is always a set routine at the beginning of each business day. Whether it involves turning on the heat or the air-conditioning or turning on the computer or other equipment, there is always a standard procedure that is the first thing that is done to begin the daily cycle of any busy operation. The first thing that they did in the *Beis Hamikdash* was to remove the previous day's ashes to outside the camp.

This was not just a matter of practicality – that if they did not remove the ashes each day, the Mizbayach would get stuffed up. There may well have been room to accumulate several days' worth of ashes before cleaning out the Mizbayach. Nevertheless, this service of “*terumas hadeshen*” (Literally, ‘the offering of the ashes’) was the first thing that the Kohen did in the *Beis Hamikdash* every single morning.

Rav Samson Raphael Hirsch sees great symbolism in this. The message of the *terumas hadeshen*, he says, is that every day is a fresh beginning. A person must begin anew, as it were, every single day. In matters of spirituality, there is no resting on one's laurels. There is no such thing as saying, “yesterday we had a banner day in the *Beis Hamikdash*.” Yesterday is gone. Today is a new beginning. There is no concept of relaxing – of being able to “take it a little easy today” because I accomplished so much yesterday. Each day, we wipe the slate clean and start over.

Rav Hirsch explains that the thought of what has already been accomplished can ruin that which is still to be accomplished. Woe unto him who, with smug self-complacency, thinks he can rest on his laurels, on what he has already achieved, and who does not meet the task of every fresh day with full

fresh devotion, as if it were the first day of his life's work! Every trace of yesterday's sacrifice is to be removed from the hearth on the Mizbayach so that the service of the new day can be started on completely fresh ground. This is a powerful statement.

This is the message of the terumas hadeshen: "A new day, a new beginning. Today you are a rookie again. You must prove yourself again." This is why the daily service that symbolically represents all Divine service always begins with taking out yesterday's ashes.

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## PARSHA WEEKLY PARSHAT TZAV SHABBAT HAGADOL 2026

### The Difference between Tzav and Vayikra

#### Rabbi Menachem Leibtag

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At first glance, Parshat Tzav appears to simply repeat Parshat Vayikra. Both parshiot present the detailed laws concerning the five basic categories of korbanot: Olah, Mincha, Chatat, Asham and Shlamim. A more careful examination reveals that these parshiot differ not only regarding the order of their presentation of the korbanot, but also with respect to their detail. Would it not have been more logical for the Torah to include all the laws and details concerning the korbanot in one parsha?

**A Key Phrase** The key to understanding Parshat Tzav is the single phrase that introduces each category of korbanot: "Zot torat ha-... – These are the laws of the ..." (see 6:2–7:11). This very same phrase appears one last time in the Torah's summary of all the korbanot at the conclusion of the parsha: "Zot ha'torah – la'olah la'mincha, v'la'chatat..." (7:37). In effect, this expression sets the structure for the entire parsha, as it both opens and closes each section therein. Therefore, a clear understanding of the word "torah" will help us determine what Parshat Tzav is all about. "Torah" is only one of the various categories of laws found in Chumash. We also find "Chukim," "Mishpatim," "Mitzvot," etc. For our purposes here, suffice it to say that the specific meaning of "torah" is a procedural law – a series of actions necessary for the completion of a given process. For example, the pasuk in Parshat Tzav, "zot torat ha'mincha..." (6:7–10), should be translated as, "This is the procedure for offering the korban Mincha." This pasuk introduces the details regarding how the kohanim offer the Mincha, namely, the procedure of:

(a) taking it to the Mizbayach;  
(b) offering a kometz from its flour and oil;  
(c) eating the leftovers as matza in the courtyard. Similarly, Parshat Tzav details the procedures regarding how each korban is offered. Herein lies the basic difference between Parshat Tzav and Parshat Vayikra. Whereas Parshat Tzav deals primarily with the procedures for offering the various korbanot, Parshat Vayikra focuses on which korban is to be offered under which circumstances. Parshat Vayikra details the various korbanot that the individual can (nedava) or must (chova) bring. It focuses not on the technical details of how to prepare each korban, but rather on what type of korban is to be offered in any given situation. Thus, Parshat Vayikra serves as a "halachic catalogue" – guiding the individual as to which korban to bring, while Parshat Tzav serves as an "instruction manual" – teaching the kohen how to offer each type of korban. Chumash presents each "manual" independently because each serves a different purpose. This is why the Torah divides the details of each korban between two separate parshiot.

In fact, the opening pasuk of each parsha reflects this distinction: Parshat Vayikra begins with:

"Speak to Bnei Yisrael and tell them: if an individual among you wishes to offer a korban to G-d..." (1:1–2). Parshat Tzav begins with:

"Command Aharon and his sons, saying: this is the procedure for bringing the olah..." (6:1–2). Parshat Tzav is addressed specifically to the kohanim, instructing them how to offer the korbanot. Parshat Vayikra, by contrast, directs itself toward all Bnei Yisrael, since everyone must know which specific korban he can or must bring in any given situation. Since many of the details concerning korbanot must be known to both the kohanim and the individual, we find that some details are repeated in both parshiot.

The "New Order" With this background, we can better understand the difference in the order of presentation of each parsha. Parshat Vayikra discusses the categories of korban yachid, beginning with the voluntary nedava korbanot – Olah and Shlamim – and then continuing with the obligatory chova korbanot – Chatat and Asham. Tzav makes no distinction between nedava and chova. Once the korban comes to the Mikdash, the kohen needs to know only the category to which it belongs, not the circumstances surrounding the owner's decision or requirement to bring a korban. Therefore, the order in Tzav follows the level of kedusha of the various korbanot: Olah, Mincha, Chatat, Asham and Shlamim.

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## PARSHA WEEKLY SHABBAT HAGADOL 5786

### TORAT MIZRACHI

#### RAV AND RABBANIT RIMON

#### Halachic Q&A

##### Rabbi Yosef Zvi Rimon

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Adapted from Rav Rimon's "A Guide to Kashering the Kitchen for Pesach" published by Sulamot.

**Which materials can be kashered for use on Pesach?** In the days leading up to Pesach, we are occupied with cleaning our homes and kashering our utensils and kitchens. Today, many people do not kasher their chametz utensils for Pesach, since they own a separate set of utensils designated specifically for Pesach. Nevertheless, there are situations in which certain utensils need to be kashered. In addition, the kitchen itself needs to be kashered, including the countertops, sinks, and the like. We will outline here the basic principles for kashering various materials for Pesach.

**Glass:** The Rishonim disagree as to whether glass utensils can be kashered. (1) Some maintain that glass utensils do not absorb at all; therefore, one may use them for meat and then for milk, with rinsing the utensil in between being sufficient (Rabbeinu Tam, Tosafot, Avoda Zara 33b, s.v. kunia, and others). (2) Some maintain that glass is comparable to metal, which does absorb but can be kashered through hagala (Or Zarua 2:256, citing Rabbi Shmuel of Falaise, and others). (3) Others maintain that glass utensils are comparable to earthenware (since their initial formation is from sand, like earthenware vessels), and therefore hagala is ineffective for them (Hagahot Maimoniyot, end of Hilchot Chametz UMatza, citing Rabbi Yechiel of Paris). In practice, Sephardim follow the first approach, maintaining that glass utensils do not absorb; therefore, they require no kashering, and rinsing alone suffices (Shulchan Aruch, OC 451:26; YD 135:8; Yechaveh Daat 1:12; Chazon Ovadia, Pesach 1, p. 152). However, some Sephardic authorities are stringent and kasher glass utensils for Pesach. Ashkenazim customarily follow the second approach throughout the year, treating glass utensils like metal.<sup>1</sup> However, on Pesach, Ashkenazim customarily follow the third approach and do not kasher chametz glass utensils for Pesach, and the Rema (OC 451:26) rules accordingly:<sup>2</sup> "There are those who are stringent and maintain that for glass utensils even hagala is ineffective, and this is the custom in Ashkenaz and in these lands."

**Pyrex and Duralux:** The commonly accepted view is that these materials are comparable to glass. Accordingly, Ashkenazim should be stringent and

not kasher them for Pesach,<sup>3</sup> whereas throughout the year they may be kashered through hagala. For Sephardim, even if these utensils are used in an oven, if they are mostly used with cold foods, rinsing suffices in order to kasher them. However, some Sephardim are stringent and require hagala.

**Earthenware:** The Gemara (Pesachim 30b) establishes that earthenware utensils cannot be kashered.<sup>4</sup> Concerning earthenware utensils used as or within a kli sheni (a “second vessel”), or even where only the majority of their use is in a kli sheni, the Darchei Teshuva rules that they may be kashered by performing hagala three times,<sup>5</sup> and the Chazon Ish and Rabbi Tzvi Pesach Frank write similarly.<sup>6</sup> With respect to Pesach, the Mishna Berura allows leniency only in cases of significant financial loss and where the joy of Yom Tov would otherwise be compromised.

**Plastic, rubber, nylon, and Formica:** These materials did not exist in the time of Chazal. In the past, such utensils were not resistant to hagala, and therefore there was discussion as to whether they could be kashered at all. Today, these materials can withstand hagala, and therefore they may be kashered through hagala, especially after waiting twenty-four hours.<sup>7</sup> Nevertheless, if these utensils have crevices, it is best to avoid kashering them. Similarly, it is preferable to kasher only plastic utensils that are not used directly on the fire, whereas plastic items that are placed directly in the oven (such as silicone baking trays) should not be kashered.<sup>8</sup>

**Wood:** The Rishonim determine that wood has the same status as metal (Rif; Rambam; Shulchan Aruch, OC 451:8).

**China, ceramics (even when coated), porcelain:** Their status is the same as earthenware.<sup>9</sup>

**Enamel:** Enamel utensils are metal utensils which are coated, and it is unclear whether this coating is considered earthenware. The accepted practice is to be stringent and not to kasher enamel utensils for Pesach; however, with respect to the rest of the year, one may be lenient.<sup>10</sup>

**A pleasant effort:** Kashering the kitchen is the most important part of cleaning the home for Pesach. Nevertheless, it can be done with manageable effort. Family members should make a concerted effort to bring joy to one another during these days, and to cultivate a pleasant and positive atmosphere that enables preparation for Pesach to be carried out in a constructive and pleasant manner.

**Endnotes:** 1. However, an Ashkenazi whose parents use the same glass utensils for (hot) meat and milk may certainly eat in their home, for several reasons: (i) It is possible that the Rema agrees with the Shulchan Aruch with regard to the rest of the year; (ii) some maintain that Ashkenazim are stringent lechatchila only out of concern that the utensil may not be rinsed thoroughly; (iii) some maintain that the entire stringency applies only lechatchila. 2. Nevertheless, some Ashkenazim are at times lenient to kasher glass utensils for Pesach, particularly those not used directly on a flame or mostly used with cold foods. 3. Some are lenient to kasher these utensils through hagala even for Pesach, especially since Pyrex withstands hagala well; some recommend performing hagala three times. 4. There is extensive discussion whether earthenware can be kashered through three hagala; many limit any leniency to non-Pesach contexts or rabbinic prohibitions. 5. When performing hagala three times, the water should be changed between each immersion. 6. Some Rishonim maintain kli sheni earthenware may not absorb significantly, allowing leniency in limited circumstances. 7. If used only with irui, kashering may be done via pouring boiling water or immersion off the fire. 8. Rav Moshe Feinstein is stringent regarding synthetic materials, but many are lenient, especially after 24 hours when ta’am is pagum. 9. See Mishna Berura and related sources regarding ceramics and porcelain.

10. See Mishna Berura and Shevet HaLevi; some permit triple hagala, though standard practice is stringency.

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from: **Rav Immanuel Bernstein** <ravbernstein@journeysintorah.com>  
date: Mar 26, 2026, 7:00 AM subject: Morals and Meanings in Pesach  
Leil HaSeder - A Night to Remember

חכם מה הוא אומר: מה העדות וההקדים והמשפטים אשר צוה ה' אלקינו אתכם. ואף אתה אמר  
לו: כהלכות הפסח, אין מפטירין אהר הפסח אפיקומן

What does the wise son say? “What are the testimonies and the statutes and the laws that Hashem, our God, has commanded you?” You, in turn, should tell him like the laws of the Pesach offering: “One may not eat any dessert after the meat of the Pesach offering.”

This section of the Haggadah, dealing with the first of the four sons, raises a few questions: It is interesting to consider why this son is called wise. If he is so wise, why is he asking? Perhaps we will say that it is the question that is wise, thus showing that he is indeed wise himself. But is the question so wise? Granted he has mentioned the various types of commandments by name, but ultimately he seems to be just as uninformed as the simple son!

What is the meaning behind the answer that we give the wise son: ‘One does not eat dessert after the meat of the Pesach offering’? How does this address his question? The Haggadah instructs us to tell him כהלכות הפסח, which literally means ‘like the laws of the Pesach’, for the letter כ at the beginning of a word connotes similarity. This seems very strange, as the law of not eating dessert after the Pesach offering is not ‘like the laws of Pesach’, it is one of the laws of Pesach!

Rav Kook[1] explains that this son is indeed asking a wise and important question. The goal of Seder is more or less self-understood: it is very important to remember our roots and the defining national experience of subjugation in and redemption from Egypt. The question of the wise son, however, is: Why are there so many different types of laws which are essentially coming to achieve the same goal? One or two mitzvos would certainly have sufficed to commemorate the Exodus!

The answer to this question is that the goal of Seder night is not merely to commemorate the Exodus. Rather, it is to renew and refresh the connection made at the time of the original Pesach, in a way that will inspire us for the rest of the year.

It is for this reason that one has to see himself as if he personally came out of Egypt; for Seder night is not just about looking backwards to the historical event of leaving Egypt. It is about looking forward to the year ahead, with our connection to Hashem and commitment to His Torah energized and invigorated by the experience of leaving Egypt.

If someone wishes to ensure that the impact of an event will endure, he plans it down to the smallest detail, with a variety of different means focusing on the theme of the event.

Consider the way a wedding is planned. In principle, the goal of the evening is for the young couple to get married, and this alone should not require such extravagant arrangements. The choice of color scheme between the flowers and the napkins will not make them any more or less married. However, all of those involved wish to make it a night to remember, and that involves extensive planning, from the band to the flower arrangements and everything else in between.

A meaningful Seder is one whose message will remain for the weeks and months to come. To that end, the Torah has mandated many different types of mitzvos, each one in its own way expressing the theme of the Seder, in order to make it ‘a night to remember’.

Interestingly, we can see this concept embodied in one of the laws of the Pesach offering: ‘One does not eat dessert after the meat of the Pesach offering’. The Talmud Yerushalmi explains the reason for this law: in order that the taste of the Pesach should remain in his mouth. When we think about it, this is essentially the message that we are looking to impart to the wise son. This is what the Haggadah means when it says to tell him ‘like the halachos of Pesach’, for the answer to his question about the numerous types of mitzvos on Seder night is just like that halacha of Afikoman – that the taste of the Pesach should stay with us.

May we merit to taste true freedom this coming Seder Night, and may it herald the full redemption of the Jewish People, speedily in our days.  
Chag kasher ve’sameach.

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from: **Ira Zlotowitz** <Iraz@klalgovaah.org>

date: Mar 26, 2026, 7:02 PM

subject: **Tidbits Parashas Tzav** 5786 in memory of Rav Meir Zlotowitz ztl  
Parashas Tzav - Shabbos HaGadol • March 28th • 10 Nissan 5786  
This Shabbos is Shabbos HaGadol, the Shabbos before Pesach. Many congregations say yotzros during shacharis • The haftarah for Shabbos HaGadol is read. Av Harachamim and Tzidkoscha are omitted, the Kel Malei

is also not said, and Vih Noam is omitted Motzaei Shabbos ... The final opportunity for Kiddush Levanah is in the early morning after the first Leil Haseder, April 2nd at 4:35 AM EDT. One must donate money for Maos Chittin, money which will be used to provide the needy with food during Pesach. The donation may be given from maaser funds.

Daf Yomi - Shabbos: Bavli: Menachos 75

Leil Bedikas Chametz is on Tuesday evening, March 31st

Pesach begins on the evening of Wednesday, April 1st.

In a Paragraph:

TZAV: (Daily) Terumas and (occasional) Hotzoas HaDeshen (removal of the ashes) • The Mizbeiach fires • Laws of the Korban Minchah • The daily Korban Minchah of the Kohen Gadol; inauguration Minchah of regular Kohen • More laws of the Korban Chatas, Korban Asham, Korban Todah, and Korban Shelamim • Laws of nosar and piggul • Prohibition of eating fats and blood • The breast and thigh portions of the Korban Todah are given to the Kohen • The anointing of Aharon and his sons • The seven days of Mishkan inauguration

Haftarah: The Haftarah (Malachi 3:4-24) encourages our belief in Hashem and the Torah. The Tur says that Shabbos HaGadol (the "Great Shabbos") earned its name on account of the great miracle wherein the Egyptians could not react when Bnei Yisrael prepared sheep of Korban Pesach for slaughter. Sheep were among the idols of Egypt, but the Egyptians could not prevent the Jews from doing so. Taking the sheep was an act of faith and its success strengthened their emunah further by proving that the Mitzriyim were powerless to stop them. Additionally, some point to the Haftarah's concluding words, "Yom HaGadol v'ha'Nora", the Great and Awesome day (of redemption), to explain why this Shabbos is called "Shabbos HaGadol". The haftarah also includes the verse that promises wealth to one who sets aside funds for maaser and even allows one to "test" the validity of Hashem's promise. This timely message encourages us to fulfill our obligation to help our fellow Jews with Maos Chittin.

Mitzvos: Parashas Tzav • 97 Pesukim • 9 Obligations • 9 Prohibitions 1) Remove ashes from the Mizbeiach daily. 2) Ignite the Mizbeiach fires. 3) Do not extinguish the Mizbeiach fires. 4) The Kohanim shall eat the remainder of the Menachos. 5) Do not allow these remainders to become chametz. 6) The Kohen Gadol's daily Minchah offering. 7) Do not eat any of a Kohen's Korban Minchah. 8) Laws of Korban Chatas. 9) Do not eat the Chataos Penimios. 10) Laws of Korban Asham. 11) Laws of Korban Shelamim. 12) Do not leave over meat from korbanos. 13) Burn any nosar (leftover) meat from a korban. 14) Do not eat piggul (a korban sacrificed with nullifying thoughts). 15) Do not eat kodoshim that became impure. 16) Burn kodoshim that became impure. 17) Do not eat cheilev (fats) of kosher domesticated animals. 18) Do not eat blood from any animal or bird.

For the Shabbos Table

A fire shall continually remain aflame on the Mizbeiach; it shall not be extinguished (Vayikra 6:6)

The Mishnah in Avos (5:5) lists ten miracles that occurred in the Beis Hamikdash, among them that despite any rainfall, the fires on the Mizbeiach were never extinguished. Additionally, smoke rose from the Mizbeiach fires in a straight column, unaffected by windy conditions on the Har Habayis. One may ask, why did Hashem not simply arrange for no rain or wind to be present in this area?

Rav Chaim Volozhiner (Ruach Chaim) answers that rainfall symbolizes parnassah, while fire symbolizes the aish of Torah. This miracle teaches us that despite the strains of earning a livelihood, one must 'keep the fire going' in his commitment to Torah study. Furthermore, one who remains steadfast in his resolve will be able to remain firm despite any winds which threaten to disrupt his focus.

Excerpted from **A Summary of Halachos of Pesach** By **Rabbi Shimon D. Eider** <https://feldheim.com/halachos-of-pesach>  
Excerpt from: **A Discussion Of The Mitzvos, Minhagim And Shiurim Of The Pesach Seder**

## Chapter I The Mitzvos of the Seder

### A. INTRODUCTION

**Five Mitzvos.** On the first night of Pesach, the performance of five mitzvos is incumbent upon every Jew. Two of these mitzvos are required by the Torah (מדאורייתא), three are required by our sages (מדרבנן). Outside of Eretz Yisroel performance of these five mitzvos is also required on the second night of Pesach. During the time of the Beis Hamikdash, there were sixteen additional mitzvos associated with the Korban Pesach (the Passover sacrifice).

**Two Mitzvos d'Oraisa.** The two mitzvos required by the Torah are: a) **אכילת מצה** — the eating of matzah on the night of Pesach, as it says "בערב (שמות י"ב:י"ח) — "in the evening you shall eat unleavened bread" — "תאכלו מצות" b) **סיפור יציאת מצרים** — relating the story of the exodus from Egypt, as it says "והגדת לבנך" — "you should relate to your son [the story of Pesach] on this day" (שמות י"ג:ח)

**Three Mitzvos d'Rabbonan.** The three mitzvos required by the רבנן are: a) **ארבע כוסות** — drinking four cups of wine; b) **אכילת מרור** — eating maror (bitter herbs); and c) **הלל** — reciting the Hallel (Psalms of praise)

**The Seder** The procedure for the performance of these mitzvos on the first night of Pesach in Eretz Yisroel and on the first two nights of Pesach outside of Eretz Yisroel is called the Seder (literally, procedure). We will now discuss, in detail, the mitzvos which are required by the Torah.

### B. MATZAH

**The mitzvah of eating matzah.** Eating matzah on the first night of Pesach is a מצות עשה (a positive commandment) as it says in the Torah **בערב תאכלו מצות** (שמות י"ב:י"ח). This mitzvah applies in all places and in every generation. Therefore, this requirement does not depend on the presence of the Korban Pesach\* but is an independent mitzvah

**How much matzah must one eat?** Once a person has eaten a כזית (the size of an olive) of matzah he has fulfilled the Torah requirement (ע"י פסחים קכ"א) (ע"א). However, there are additional requirements מדרבנן. These additional requirements and the measurement of a כזית will be discussed later

**Who is required to eat matzah?** Although women are usually exempt from a מצות עשה שהזמן גרמא (a positive mitzvah whose observance depends upon a specific season or time of day) (ע"י קידושין ל"ד ע"א), their requirement for eating matzah on Pesach is similar to that of men (ע"י פסחים מ"ג ע"ב). The reason is that the Torah says (דברים) **לא תאכל עליו חמץ שבעת ימים תאכל עליו מצות** (שמות י"ב:י"ח) "you shall not eat with it [i.e., the Korban Pesach] chametz, seven days you shall eat with it matzos." Since the Torah equated the prohibition against eating chametz with the mitzvah of eating matzah, Chazal tell us that the Torah is saying whoever is prohibited from eating chametz on Pesach is required to eat matzah. ..Fathers are required to see that their children who have reached the age of חינוך eat a כזית matzah. Even young children who are able to eat matzah should also be encouraged to do so.

**Matzos must be from the five types of grain.** One may fulfill his requirement for eating matzah only with matzah made from the five types of grain, which are wheat (חטה), spelt (כוסמין), barley (שעורה), oats (שיבולת), and rye (שיפון).

The reason (as in) is that the Torah says "לא תאכל עליו חמץ שבעת ימים תאכל עליו מצות" the Torah equated the prohibition against eating chametz with the mitzvah of eating matzah. The Torah is saying one can fulfill his requirement for eating matzah only with a substance which had the intrinsic potential of becoming chametz (but the process was impeded). Only the five types of grain have this intrinsic potential. Therefore, one may fulfill his requirement for eating matzah only with matzah made from these five types of grain.

**With what fluids may matzah be made?** Matzah must be made exclusively from flour of the five types of grain and water. Nothing else may be added, because this may cause the process of חימוץ (becoming chametz) to be more rapid. In addition, certain fluids (e.g., wine, oil, honey, milk, fruit juice, eggs) make the matzah into מצה עשירה (enriched unleavened bread) and the Torah requires that matzah eaten on the night of Pesach be לחם עוני (bread of poverty).

Even the water used for making matzos (מים שלנו) has specific requirements. The entire process of matzah production for Pesach has stringent regulations. The specifics are discussed in detail in the Shulchan Aruch.

**Matzah Shmurah** The Torah says “ושמרתם את המצות” (שמות י"ב:י"ז), you shall guard the matzos. This is the source for the requirement of eating, on the Seder nights, “matzah shmurah,” guarded or specifically supervised matzah. What is matzah shmurah? We know that all foods used on Pesach require supervision to guarantee that they do not contain chametz. This is especially crucial for matzos used on Pesach, because of the potential of the five types of grain to become chametz—if proper care is not given. Therefore, when the Torah says “you shall guard the matzos,” it is not merely requiring preventative supervision; it is not only requiring us to prevent the matzah from becoming chametz. In addition to preventative supervision, the Torah is also requiring positive supervision. That is, matzos must be supervised during the various stages of the manufacturing process—specifically for the purpose of being used for the mitzvah of מצת מצה. This is matzah shmurah—matzos guarded and protected from becoming chametz and specifically manufactured and supervised for the mitzvah of מצה אכילת מצה.

**When is matzah shmurah required?** Matzah shmurah is required on the first two nights of Pesach for the fulfillment of the mitzvah of מצה אכילת מצה. Matzos used for the fulfillment of this mitzvah are called מצת מצה.

**From when is this supervision required?** There are various opinions among the Poskim concerning the time when the need for this supervision begins. Some Poskim hold that it is sufficient to begin this supervision from the time the grain is ground into flour (shmurah mi'sha'as tchina). These are the usual matzos which are available for Pesach. Many Poskim hold that supervision of the matzah from the time the grain is ground is insufficient. These Poskim hold that matzos must be supervised from the time of harvesting (shmura mishaas kitzira). These are the matzos which are commonly known as “Shmurah Matzos.” One should conduct himself like these Poskim and use matzah shmurah from the time of harvesting, for the Seder nights.

**Matzah shmurah for the entire Pesach** This positive supervision is required for מצת מצה. Is there a requirement or an advantage in eating matzah shmurah—from the time of harvesting—the entire Pesach? Why should there be such a requirement or advantage? Firstly, many Poskim prefer this matzah because there is less of a chance of it becoming chametz. Secondly, although a person is not required to eat matzah—except for the nights required at the Sedorim—since some Poskim hold that by eating matzah the entire Pesach one fulfills a mitzvah, it should have the same characteristics as the matzah required at the Sedorim. Therefore, although eating matzah shmurah the entire Pesach is not mandatory, many Poskim hold that, wherever possible, one should eat only matzah shmurah the entire Pesach.

**Hand matzah and machine matzah** Should one use hand matzah shmurah or machine matzah shmurah? Assuming that both were baked with proper supervision, “18 minute” machine matzah shmurah may be used for the Sedorim. Many have a preference for hand matzah shmurah because there are Poskim who hold that the requirement for positive supervision cannot be properly fulfilled where the entire process is produced by machine. Wherever possible, one should try to be present at the baking of the matzos (ע"י מ"ב תס"א ס"ק ל"ו).

#### **סיפור יציאת מצרים**

**The mitzvah is on the fifteenth of Nissan** Relating the story of the Exodus from Egypt on the first night of Pesach is a מצות עשה (a positive commandment) as it says in the Torah “זכור את היום הזה אשר יצאתם ממצרים” (שמות י"ג:ג). How do we know that this requirement is to be fulfilled on the fifteenth night of Nissan? The Torah says “והגדת לבנך ביום ההוא” (שמות י"ג:ה) — you should relate to your son [the story of Pesach] on this day—saying “בעבור זה.” Since the Torah says “בעבור זה” — “because of this” — this implies that the mitzvah should be fulfilled at a time when one is able to point to matzah and maror before him—which is at the Seder on the fifteenth

night of Nissan. Outside of Eretz Yisroel—where a second day of Yom Tov is required—the mitzvah of סיפור יציאת מצרים at the second Seder is required מדרבנן.

**Who is required to perform this mitzvah?** Although the Torah established the requirement of this mitzvah for a father telling the story to his son, fulfillment of this mitzvah is not limited only to parents. Even one who has no children must also fulfill this mitzvah. Even great Torah scholars, who are fully aware of the story of יציאת מצרים, are also required to review this story on the nights of Pesach. Whoever elaborates in relating the story of יציאת מצרים is praiseworthy.

**Men and women** Both men and women are required to perform this mitzvah of סיפור יציאת מצרים as well as the other mitzvos required at the Sedorim. This is important to keep in mind, because since women should be preoccupied with other responsibilities (e.g., tending to an infant, preparing the meal) they are obligated to be present at least for Kiddush and from “רבן גמליאל אומר” until after the second cup. [Because whoever did not say as a minimum the words and reasons of “פסח מצה ומרור” has not fulfilled his or her requirement.] The minhag is also to call women in to be present for the reading of the Ten Plagues in order to declare how many miracles הקב"ה performed for the Jewish people.

**Children** We have learned that the Torah required a father to relate the story of the Exodus to his son. Therefore, there is an obligation upon a father to see that his child, who is capable of understanding the story of יציאת מצרים, should hear the Haggadah (ע"י שם). The minimum age of such a child will depend upon the level of his development and understanding. Normally a child of five or six should be capable, to some degree, of understanding the story of יציאת מצרים (ע"י שם).

Concerning this and the other mitzvos which apply on the Seder nights, the obligation applies equally for boys and girls (ע"י שם).

*Note:* Many parents keep their children up at the Seder only until they have recited מה נשתנה. They send them off to sleep right after that, before the children have heard an answer to their questions (ע"י שם). The mitzvah of “והגדת לבנך”—relating the story of the Exodus—which should be done as an answer to the questions of (ע"י שם) מה נשתנה. With the children not hearing [nor understanding] the answer to the questions of מה נשתנה, the father has not fulfilled properly the mitzvah of יציאת מצרים. The Talmud relates (ע"י שם) that Rabbi Akiva would never say that it is time to leave the Beis Medrash, except for Erev Pesach, in order to see that the children would go to sleep by day, to prepare to be up at night during the Haggadah...

**Understanding the Haggadah** The mitzvah of סיפור יציאת מצרים is not only saying the Haggadah, but understanding its contents. Therefore, it is essential that at least the minimal parts should be translated and explained for any who may not understand the contents of the Haggadah (ע"י שם).

The reason for the importance of understanding the story of the Exodus from Egypt is because יציאת מצרים teaches that הקב"ה not only created the world but constantly directs and supervises every aspect of its development.

Therefore, יציאת מצרים is one of the foundations and pillars of our Emunah. This completes our discussion of the two mitzvos required by the Torah nowadays on the Seder nights. We will now begin our discussion of the three mitzvos required by the רבנן.

## **Chapter II כוסות ד' — The Four Cups of Wine**

### **A. INTRODUCTION**

**Reason for the Four Cups** On the first two nights of Pesach there is a mitzvah to drink four cups of wine הז"ל (ע"י פסחים ק"ט ע"א). This requirement to drink them דרך חירות (literally, the manner of freedom) because wine is the drink of free men (ע"י שם). The reason for four cups is that we see that Hashem used four terms of redemption\* in the Torah (ארבע) to promise the Jewish people their redemption. forthcoming deliverance from slavery (עבדים היינו שם במצרים) for this reason, Chazal ordained four cups of wine to recall these four promises of redemption. The Four Terms of Redemption are: a) והוצאתי אתכם — I shall take you out b)

ולקחתה — I shall redeem you d) וגאלתי אתכם — I shall save you c) והצלתי אתכם — I shall take you

**When do we drink these four cups?** We are required to perform four mitzvos with these cups before us and to drink the cups after the completion of each of these mitzvos. The mitzvos are: a) Kiddush b) Reciting the Haggadah c) Birkas Hamazon d) Hallel (רמב"ם פ"ז מהל' חמץ) (ומצה) If a person drinks the Four Cups consecutively—without reciting the Haggadah between them—he has not fulfilled the mitzvah and must drink three additional cups in their proper places (פסחים ק"ח ע"ב; רמב"ם פ"ז ה"ט).

**How much of the cup must one drink?** We will learn that the cup must contain a minimum of a Revi'is (which is the volume of an egg and a half), yet one is not obligated to complete all the wine in the cup. A person fulfills the mitzvah if he drinks most of a Revi'is—for each of the Four Cups. We will discuss later how much this amounts to in ounces and liters (see D5) and in how short a duration of time this must be completed.

## B. MAY OTHER BEVERAGES BE USED INSTEAD OF WINE?

1. **Wine is the preferred drink** The preferred drink for the Four Cups is grape wine (יין). Even if one is not accustomed to drink wine because he does not enjoy it, he is still required to drink these Four Cups.

**If it causes him discomfort** If one finds wine discomforting or even if it causes him a headache or the like, he is still required to strain himself to drink these four cups. The Talmud relates how Rabbi Yonah would drink the Four Cups and would have a headache which lasted until Shavuot (ירושלמי (פסחים פ"ז ה"א). One may, however, dilute the wine with water—as long as he may properly recite upon it the ברכה of הגפן פרי ה"א.

3. **One who may become ill** We have learned that even one who finds wine discomforting, nevertheless, is required to drink the Four Cups. However, one who may become ill from drinking wine—even if diluted with water—should not drink wine. This rule will apply even if it would not cause him to become seriously ill—but would cause him to become bedridden. He is, however, required to drink grape juice or חמר מדינה—if it would not cause him to become bedridden.

**Red wine** The Talmud says (פסחים ק"ח ע"ב): “צריך שיראה כדם” — Rabbi Yehuda says that [the wine used for the Four Cups] should have the taste and appearance of wine. The Talmud says that the basis for the preference of wine with a specific appearance is that it says (משלי כ"ג: ל"א): “אל תרא יין כי” — look not after wine when it is red, indicating that a red wine is a desirable quality in wine. In addition, red wine reminds us of the shedding of innocent blood which flowed when Pharaoh slaughtered the Jews (ע"י שמות) (רבה). Therefore, red wine is preferred for the Four Cups—unless the white wine available is of a better quality...

**הירוש — Grape juice** We mentioned that Rabbi Yehuda said that the wine used for the Four Cups should also have the taste of wine, that is, the alcoholic taste of wine. The Rashbam explains that this we learn from the fact that we are cautioned not to become intoxicated. This would indicate that, although grape juice is considered like wine for the ברכה of הגפן פרי ה"א and is suitable for use for Kiddush on Shabbos and Yom Tov, one should preferably not use grape juice for the Four Cups. This we see further from the fact that the Talmud (עירובין ס"ה ע"א) says that one who drinks wine of the time of the Talmud without diluting it fulfills the mitzvah of drinking wine, but does not fulfill his requirement for הירוש—the drink of free men. Similarly, many Poskim hold that one who drinks grape juice fulfills the requirement of the Four Cups but does not fulfill the preferred requirement of הירוש. Therefore, one who is able to drink wine without becoming ill should drink only wine for the Four Cups. He may mix the wine with grape juice—as long as the alcoholic taste of the wine can still be detected. If he is unable to drink wine even mixed with grape juice (or water), grape juice alone would be the next preference. If drinking grape juice undiluted is prohibited to him, water may be added. If any of these are impossible, raisin wine or חמר מדינה may be substituted.

**Diluting** We have learned that the preferred beverage is wine. We have also learned that one may mix the wine with grape juice or water to reduce its strength. In the time of Chazal wines were strong and were difficult to drink

without diluting. Therefore, it was customary to mix it in a ratio of one part wine to three parts water (1:3). One is permitted to recite a ברכה of פרי הגפן on diluted wine as long as the ratio of wine to water is less than one part wine to six parts water (1:6). This applies to the wines during the time of Chazal. Modern wines, however, are not as strong as theirs were. In addition, many wines in the United States and in other countries have already been diluted. For example, New York State wines may contain as much as twenty to thirty percent liquid sugar (ע"י ספר קול דור דודי). This must be kept in mind when determining how much water may be added. Application: Assuming wine contains 30% liquid sugar and the diluted mixture must contain less than six parts water to one part wine, therefore, one may add up to 3.8 cups water to one cup of wine. When diluting is necessary, as explained earlier, adding grape juice in place of water is preferable—where this is feasible.

**Raisin wine — חמר מדינה** If one is unable to drink wine or grape juice—even diluted, raisin wine or חמר מדינה (literally, the wine or beverage of the country) may be used (ע"י פסחים ק"ז ע"א). What is חמר מדינה? חמר מדינה is a beverage which a person drinks or serves to a guest even when he is not thirsty. That is, a person drinks this beverage because of its importance or preference (ע"י א"ח סימן רס"ב). This may vary from country to country. חמר מדינה in the United States would include alcoholic beverages [it goes without saying that those used on Pesach must be kosher for Pesach] and coffee (ע"י שם). Milk is questionable (ע"י מ"ב ס"ק ס"ד). Water (ע"י שם), soda (ע"י שם), and borscht (ע"י שם) cannot be used.

**Summary of beverages to be used for the Four Cups** We will now list the beverages which may be used for the Four Cups in their order of preferability: a) wine, b) wine with grape juice added, c) wine with water added, d) grape juice, e) grape juice and water and f) raisin wine, חמר מדינה...

## C. WHO IS REQUIRED TO DRINK THE FOUR CUPS?

**Men, Women** Who is required to drink the Four Cups? Men are required (רמב"ם פ"ז ה"ז). Women are also required to drink the Four Cups (ע"י פסחים (ק"ח ע"ב). Although this is a mitzvah whose observance depends upon a specific time—a mitzvah whose observance depends upon a specific time—from which women are usually exempt, women are required to fulfill this mitzvah because they also experienced the miracle of the Exodus (ע"י פסחים (ק"ח ע"ב). Since their requirement in this mitzvah is similar to that of men, they also must drink רביעית of wine or the other beverages discussed earlier (see B) in the same manner as men are required (ע"י שם). We discussed earlier that one who may become ill should drink grape juice or חמר מדינה—if it would not cause him to become bedridden.

**Poor** Even a pauper, who is maintained by public support must be furnished with the Four Cups for each of the Sedorim (ע"י פסחים צ"ט ע"ב). If this was not given to him, he is required to sell even his garment to obtain the Four Cups (ע"י שם).

**Children** Fathers are obligated to see that their children also should drink the Four Cups at the proper places in the Haggadah (see A) (ע"י שם). This halacha applies only for children who have reached the age of חינוך (age of training for mitzvos). When is a child considered, in halacha, as having reached the age of חינוך? If he is able to understand the concept of קדושת יום (the sanctity of the festival), he should drink the cup of Kiddush; if he is capable of understanding the story of the Exodus, he should drink the second cup upon which the Haggadah is said. The same approach applies to the other two cups as well (ע"י שם). The age when a child may be considered as having reached the age of חינוך may be as young as five or six (ע"י שם). Girls also have the same requirements as boys for the Four Cups and the other mitzvos which apply on the Seder nights (ע"י שם) (see B).

**How much should children drink?** Although fathers are obligated to see that their children drink the Four Cups, and their cup should contain a רביעית (ע"י שם), they are not required to drink most of the רביעית—as adults are (see A). If they are capable of drinking an amount which would fill one side of their mouth, they should do so; if not, they may drink even a small amount (ע"י שם). For this reason, it is recommended that grape juice should be used for a child (ע"י שם).

## D. HOW LARGE IS A רביעית?

**How large must the cup be?** We have learned that the cup used for the Four Cups must contain a minimum of a רביעית of wine (ע"י שם). A רביעית (literally, a quarter) is a quarter of the measurement of a (ע"י שם). How large is a רביעית?

**Determining the size of a רביעית** According to חז"ל there are two methods of determining the shiur (measurement) of a רביעית (ע"י שם). The Talmud says (פסחים ק"ט ע"א) that where the Torah requires a רביעית it is the combined volume of the width of two thumbs by the width of two thumbs by the height of 2.7 thumbs (2×2×2.7) (ע"י רמב"ם הל' עירובין פ"א ה"ה; רשב"א). We are told of a second method to determine the volume of a Revi'is. A Revi'is contains the volume of an egg and a half (ביצה ומחצה).

**נתקטנו השיעורים** The (צ"ל"ה פסחים קט"ז ע"א) points out that these two methods do not concur. He found that the measurement according to thumbs is double that of eggs. Since we cannot assume that our thumbs are twice the size of the time of Chazal, he concludes that our eggs are half the size of the eggs of the time of the Talmud. Therefore, he says, where the Torah requires a כזית (the size of an olive) [which we consider half the volume of an egg] as in the case of matzah, we should take double the volume of a כזית—which is the volume of an egg. This is to compensate for eggs having been reduced to half their original size. Similarly, where a Revi'is is required by the Torah, we should take double the egg and a half—or the volume of three eggs. Although there are Poskim who agree with this opinion, there are Poskim who disagree and refute his proof. The משנה ברורה concludes that one should conduct himself like the stringent opinion—to double the measurement—where we are dealing with a mitzvah of the Torah (e.g., eating matzah), and for a mitzvah דרבנן (e.g., the Four Cups, maror) we may assume that the measurements have not changed. In case of illness or if one cannot eat or drink the larger amount, one may rely even for Torah mitzvos on the Poskim who hold that our measurements have not changed.

**Size of cup to be used for the Four Cups** Therefore, since the mitzvah of the Four Cups is מדרבנן, one may use the smaller measurement—which is an egg and a half. However, when Pesach falls on Shabbos, since Kiddush of the evening is required by the Torah, one should preferably use the larger measurement for the first cup.

**A. Revi'is in ounces and liters** In determining the measurements of a Revi'is in ounces and grams (based upon the measurements of the נודע ביהודה), he says that the Revi'is should contain 150 ml of water (5.07 fluid ounces). The Chofetz Chaim says that one should preferably use a cup which holds the volume of **two eggs** (approximately 4 fluid ounces). Based upon the measurements using thumbs are determined as **4.42 fluid ounces** and using eggs at **3.3 fluid ounces** (97.6 ml). **Except for the first cup (when Pesach occurs on Shabbos)** if one has a difficulty drinking wine, he should take a smaller cup of wine [3 ounces (88.7 ml)], which is equal to 1½ eggs and exceeds the measurement of 86 ml. rather than using grape juice and losing the advantage of היררות. For the first cup (when Pesach occurs on Shabbos) one should preferably take the larger amount (4–5.07 fluid ounces).

#### **E. HOW TO DRINK THE FOUR CUPS**

**Introduction** We have learned (see A, D) that the cup used for the ארבע כוסות must contain a Revi'is. We have also learned that one is not required to complete all the wine in the cup. We will now explain the halachos of drinking the wine in detail.

**If the cup contains only a Revi'is** If the cup contains only a Revi'is, he should preferably complete the entire cup. However, if he is unable to finish the cup, but has completed most of the Revi'is, he has fulfilled the mitzvah. This שיעור (for most of the Revi'is) is equivalent to רוב כוס—literally, a quantity of liquid which fills one cheek of an average person.

**רוב כוס** If the cup is larger than a Revi'is, the רמב"ן holds that one must drink most of the contents of the cup. The ר"ן, however, holds that it is sufficient to drink most of a Revi'is. One should preferably conduct himself like the רמב"ן and drink most of the cup—even if larger than a Revi'is. Therefore, it would be advisable to use a smaller cup containing just a Revi'is and complete it. However, the halacha is like the ר"ן, that even if one drank most of a Revi'is of a large cup he has fulfilled his requirement. If the cup contains only a

Revi'is, one must drink it in its entirety for the fourth cup. This is required, because a ברכה אחרונה is recited after the fourth cup and may be said only after one has completed a Revi'is.

**In how short a period should one drink the cup?** We will learn (see Chapter III D) that one must complete the כזית of matzah within a time period called כדי אכילה פרס—which one should consider as no longer than 9 minutes and preferably within 2 minutes. Concerning maror, we will learn that since it is מדרבנן nowadays, if he completed it within 9 minutes he has fulfilled his mitzvah. The reason there is a required time limit is that eating a כזית in a longer period of time is comparable to eating part of the כזית one day and finishing it another day, that is, the entire כזית is not joined together. Similarly, when drinking each of the Four Cups, there is a time limit. Within how short a period of time must one complete each of the Four Cups?

Preferably, one should drink most of the רביעית [or most of the cup] at one time—without pausing (ע"י שם). However, if he paused while drinking the required amount of wine, he has fulfilled his requirement if he completes the shiur in a certain time limit. Some Poskim hold that this time limit is כדי (רביעית) (literally, the time it would take a person to complete a רביעית). The משנה ברורה explains that since the proper manner of drinking a כזית of wine is in two swallows, one should complete the רביעית in two swallows with a minimum pause between them (ע"י שם). Most Poskim hold that the shiur for completing the drinking of liquids is the same as eating matzah and maror, namely כדי אכילה פרס. Therefore, although the preferred manner of drinking the רביעית is by drinking most of the רביעית in one swallow and completing the רביעית in the second swallow, if he sips the wine or paused more than כדי שתיית רביעית he is, nevertheless, not required to drink the cup again. However, if completing the רביעית took longer than nine minutes, he must drink the cup again (ע"י שם) and recite a new ברכה if required.

**Reclining, Drinking between the cups** We will learn later that one must recline while drinking each of the cups. We will discuss by each cup what one should do if he drank the cup without reclining (see Chapter VI) and when one is permitted to drink between cups.

**What kind of cup may be used?** Although there is no requirement concerning from which material the cup used for the Four Cups should be constructed, however, a paper cup should not be used except in case of great necessity (ע"י שם). A plastic cup may be used (ע"י שם). One should use an elegant vessel (within his means) for the cup used for the Four Cups.

**Who should pour the wine?** It is preferable, where this is possible, that the master of the house should not pour his own cup but another should pour for him (ע"י שם). In this manner it appears that he is being served as a free man and one of nobility, thereby recalling the Exodus from Egypt.

### **Chapter III מרור — The Bitter Herbs**

#### **A. INTRODUCTION**

**The mitzvah of eating Maror** Eating maror on the Seder nights is a mitzvah. This mitzvah differs from that of eating matzah. We have learned (see Chapter I B) that eating matzah on the first night of Pesach is a מצות עשה (a positive commandment) required by the Torah—which applies in all places and at all times. We have also learned that it is an independent mitzvah and does not depend upon the presence of the Korbon Pesach (the Passover sacrifice). This is not the case with maror.

The mitzvah of the Torah of eating maror is not an independent mitzvah (ע"י שם), על מצות ומרורים יאכלוהו" (במדבר ט"ו:יא) ("פסחים ק"כ ע"א). The Torah says (ע"י שם) that one should eat it [referring to the Korbon Pesach] with matzah and maror. Therefore, the mitzvah of the Torah of eating maror is dependent upon eating the Korbon Pesach; one cannot fulfill the Torah commandment of eating maror without matzah and the Korbon Pesach. However, חז"ל required the eating of maror on the Seder nights even without the Korbon Pesach, and this requirement is a mitzvah (ע"י שם) (ע"י פסחים ק"כ ע"א; רמב"ם פ"ז ה"י). *Note:* We learned earlier (see Chapter I B) that there is a second mitzvah of eating matzah which applies nowadays. This is derived from "ערב תאכלו מצות" (שמות י"ב:י"ח).

**The reason for this requirement** The reason for the requirement of eating maror is to remind us how the Egyptians embittered the lives of our forefathers in Egypt, as it says “(שמות א:י”ד) “וימררו את חייהם” they made their lives bitter for them.

**How much maror must one eat?** How much maror must a person eat on Pesach? A person is required to eat a כזית (the size of an olive) of maror (עי' (פסחים ק"כ ע"א).

## B. SPECIES TO BE USED FOR MAROR

**What species are called maror?** With which species does a person fulfill his mitzvah of eating maror? The Mishnah (פסחים ל"ט ע"א) lists five types which are considered maror. They are: a) חזרת (b) עולשין (c) תמכא (d) חרובינה (e) מרור. Chazal have determined that no other species is called maror except for these five species (עי' שם). Although various opinions have been offered to define these five species, we may only use those species which are known by tradition to be maror (עי' שם). What are these species?

**Romaine lettuce, Lettuce** The first species, חזרת, the Talmud (פסחים ל"ט ע"א) defines as חסא. The Poskim call it “חסא” or “(עי' תוס' שם)”, which is a type of lettuce. Most Poskim consider the “סאלאט” as the leafy [or cos] variety known as romaine lettuce. Some Poskim hold that the head variety (Lactuca sativa) known as crisp head or iceberg lettuce may be used for maror.

**Why is lettuce “bitter” herbs?** Why can lettuce or romaine lettuce be used for maror—it is not bitter? The Talmud Yerushalmi explains that the development of the חזרת simulates the situation of our forefathers in Egypt: “כך היתה חזרת תחילתה רכה וסופה קשה” — “in the same manner as the חזרת is at first sweet and then later becomes bitter [when it is left in the earth for a long period of time] so was the situation of our forefathers in Egypt.” At first they were treated royally and settled in the best of the land of Egypt. Later they were encouraged to work for the Egyptians and paid for their work until gradually they were enslaved and their lives were made bitter from the forced and backbreaking toil (ירושלמי פסחים פ"י ה"ה). According to the Chazon Ish זצ"ל, romaine lettuce must contain some bitterness in taste (עי' שם). Other Poskim disagree (עי' שם). The minhag is to use the lettuce even if it is still sweet-tasting.

**The problem with lettuce** The problem with romaine lettuce is that frequently there are small bugs present which blend into the color of the leaf or are camouflaged by the folds of the leaf. These are not readily discernible to inexperienced people or those with poor eyesight (עי' שם). Therefore, although this species of maror is the most preferred of the five species, unless the leaves are inspected carefully by a meticulous person who is ירא שמים (G-d fearing), one should rather use the third species, horseradish. Eating insects is prohibited by the Torah, and Torah law cannot be violated to fulfill a mitzvah—especially when one can fulfill the mitzvah of maror and not violate any Torah law by eating horseradish (עי' שם). [Nowadays, there is pre-checked romaine lettuce like Bodek that one can purchase at the kosher market.]

**The other four species** What are the other four species? The second species, עולשין, is considered by some Poskim to be endives or escarole (עי' שם). The third species, תמכא, we learned is horseradish (חזרת). The last two species, מרור and חרובינה, most Poskim hold that their definition is no longer known to us through tradition.

**The most preferred of the five species** Although all five species may be used for maror, the most preferred is the חזרת, because (as explained in) it recalls the situation of our forefathers in Egypt. Therefore, even if it is more expensive than the other species it is preferred (עי' שם). If חזרת is not available, the species should be used in the order listed. If none of these species is available, one should use any bitter vegetable to recall the bitterness of Egypt. However, the ברכה of “על אכילת מרור” is not recited (עי' שם).

**Which portion of the vegetable may be used?** Which portion of the vegetable may be used to fulfill the mitzvah of maror? One may use the leaves and the stalk but not the roots (עי' שם). There is, however, a difference

between using the leaves and the stalk. The leaves may be used only if they are fresh and moist, while the stalk may be used even if it is dry (עי' שם). The reason for this difference is that when the leaves dry they lose the taste of the maror while the stalk—because it is thick—still retains its taste (עי' שם).

**Chopped, ground and grated maror** The maror need not be eaten whole. It may be chopped, ground or grated. When using horseradish for maror, care should be taken not to eat it whole—because its use in this form is dangerous and therefore not a mitzvah. For this reason, it should be grated (or otherwise broken down) and left uncovered until used—in order to release some of its strength (עי' שם). According to the Vilna Gaon the horseradish should not be grated until returning home from Shul and then it should be kept covered until the beginning of the Seder, when it should be spread on a plate to weaken its strength (עי' שם). Other Poskim hold that it may be ground and uncovered earlier, because it will still retain sufficient strength of maror (עי' שם).

**Maror which has been cooked or preserved** One does not fulfill his obligation with maror which has been cooked or preserved—because its taste is weakened and is no longer considered as maror (עי' שם). Therefore, one should not keep the maror soaked in water for 24 hours or longer (כבוש). However, horseradish kept in water 24 hours or longer may be used if no other maror is available, while leaves of lettuce in water for that same period may not be used (עי' שם).

For this reason, commercially produced grated horseradish may not be used. Since vinegar is added, it is considered preserved (עי' שם).

**All species, leaves and stalks may be joined** We have learned (see A) that the minimum amount of maror to be eaten is a כזית. One is not required to use all of one species for this כזית. One may join all species of maror for this requirement (עי' שם). Similarly, one may join both leaves and stalks together (עי' שם).

## C. WHO IS REQUIRED TO EAT MARROR?

**Men, women, children** Both men and women are required to eat maror (עי' (פסחים ק"כ ע"א). Fathers are also obligated to see that their children eat a כזית of marror—if they have reached the age of חינוך (see Chapter II C). For children, especially, it is recommended that lettuce or romaine lettuce should be used.

**One who is weak, ill, or has a sensitivity to food** One who is weak or ill should not force himself to use horseradish stalks—even if he has a minhag to use only horseradish and no other species is available. He may use the horseradish leaves—if they are fresh (עי' שם). One who is ill or has a sensitivity to one of the species (see B), may use whichever species is pleasant to him or agrees with him (עי' שם). He may also eat the marror slowly, as long as it is within the time limit of כדי אכילת פרס (see D). If eating marror will not affect a person's health, he should force himself to eat a כזית of marror—although it is difficult—in order to fulfill the mitzvah of eating marror (עי' שם). If a person—because of illness—is unable to eat any marror, he should attempt, at least, to eat or chew some bitter vegetable—in order to recall the bitterness of Egypt. A brocho, however, may not be recited (עי' שם).

**D. GENERAL HALACHOS OF EATING MATZAH AND MARROR**  
**Shiur of matzah and marror** We have learned (see A and Chapter I B) that the shiur of matzah and marror is a כזית (the size of an olive). We have also learned (see Chapter II D) that a כזית is half the volume of an egg. Although the Rambam holds that a כזית is a third of an egg (עי' שם), we may not rely on the view of the Rambam except in case of illness [or for a mitzvah [דרבנן]].  
**How much matzah and marror must one eat?** We explained earlier (see Chapter II D) that the נודע ביהודה holds that our eggs are half the size of those of the time of the Talmud. We said that the שערי תשובה and the משנה ברורה say that when we are dealing with a mitzvah דאורייתא (e.g., matzah) we should double the measurement (that is, eat twice the size of a כזית—which would then be the size of an egg) and for a mitzvah דרבנן (e.g., marror) it is sufficient to eat only a כזית (half the size of an egg). In case of illness, we

have learned that one may rely on the Rambam and even eat only a third the volume of an egg.

**Determining the size of a כזית of ground horseradish** We explained earlier (see Chapter II D 5) that a רביעיית is the displacement of two fluid ounces. Therefore, the amount of ground horseradish required for a כזית would be half of that, or one fluid ounce;\* in case of illness 2/3\* of an ounce (19.7 ml) is sufficient.

*Note:* According to ספר קול דור, the measurements are 1.1 fluid ounces (32.5 ml) and .7 of an ounce (20.7 ml) in case of illness.

**Determining the size of the כזית of romaine lettuce** In order to determine the size of a כזית of leaves of romaine lettuce, the leaves must be measured compacted together, because the spaces between the leaves cannot be considered towards the כזית (ע"י שם). Therefore, [considering the כזית as 1 fluid ounce] the amount of leaves required is a quantity sufficient to fill a one ounce glass. According to ספר קול דור, the leaves should cover an area of 8 × 10 inches (20.3 cm × 25.4 cm).

**Do air spaces count?** In determining the size of the matzah required, we should note that many matzos contain air spaces. Those air spaces which create a cavity in the matzah cannot be included in the shiur of כזית. However, if there is no cavity but the matzah is elevated in many places like a sponge [as are many machine matzos and to a smaller degree hand matzos] these may be included in the shiur of כזית.

**Matzah is eaten three times** In determining the size of the matzah required we should note that there are three times matzah is eaten at the Seder: a) מוציא מצה (ב כורך) אפיקומן (c כורך) The first time matzah is eaten [for מוציא מצה] it is to fulfill a mitzvah דאורייתא (see Chapter I B). The second time matzah is eaten [for כורך] is מדרבנן to recall the manner in which the mitzvah of eating matzah and marror was fulfilled during the time of the Bais Hamikdosh (ע"י שם). The third time matzah is eaten [for Afikoman] is מדרבנן to recall the Korbon Pesach (the Passover sacrifice) which was eaten at the end of the meal (ע"י שם), or the matzah which was eaten with the Korbon Pesach (ע"י שם). Some Poskim hold that this is the main fulfillment of the mitzvah דאורייתא of eating matzah (ע"י שם). Therefore, in determining how much matzah is required we should keep in mind that the first time matzah is eaten it is required by the Torah, the second time it is a mitzvah דרבנן. For Afikoman, most Poskim hold that it is מדרבנן; some Poskim hold that it is דאורייתא (ע"י שם).

**Determining the shiur of matzah** We learned earlier that for a mitzvah דאורייתא we should double the size of a כזית—to the size of our eggs—and for a mitzvah דרבנן we may consider the כזית as half the size of our eggs. How much does this amount to in our matzos? **According to משנה ברורה** [based upon the measurements of the חתם סופר זצ"ל] **half of a machine matzah\*** contains a כזית of matzah. [This is not meant to indicate a preference for machine matzah, this is only used to indicate a standard size.] Note that Machine matzos vary in size. Therefore, the author was unable to determine whether the size matzah measured by the חתם סופר זצ"ל was the same as our machine matzah. **According to ספר קול דור**, for מוציא מצה the size of the matzah should be **6¼ × 7 inches** (15.9 cm × 17.8 cm). For כורך the matzah should be **4 × 7 inches** (10.2 cm × 17.8 cm). For **Afikoman**, the matzah should be **6¼ × 7 inches** (15.9 cm × 17.8 cm). [6¼ × 7 inches is about the size of a machine matzah.]

According to our measurements the following chart represents the shiur of matzah. According to these measurements, a person may fulfill all the required shiurim for כורך, מוציא מצה, and Afikoman by eating a total of 1½ hand matzos or 1 2/3 machine matzos.

Hand matzah (approx. 10¼") [in diameter]	Machine matzah (6 1/8" × 7")	Hand matzah (approx. 10¼") [in diameter]	Machine matzah (6 1/8" × 7")	
½	2/3	¼	1/3	מוציא מצה
¼	1/3	¼	1/3	כורך
½	2/3	¼	1/3	אפיקומן

*Note:* Although we have offered minimum amounts for eating matzah and marror and for drinking the Four Cups, with time limits in which this is

required, this does not mean that one is required to eat or drink an abnormal amount or in an unusually rapid manner. The shiurim of the Torah and ז"ל represent a normal manner of eating for the average person.

It should also be noted that the shiur of כזית פרס will depend upon the size of the כזית. The larger one assumes as the size of the כזית, the larger the פרס כזית will be.

**In how short a period should one eat the כזית?** Although it is preferable that each of the כזיתים of matzah and marror should be swallowed at one time (ע"י פסחים ק"כ ע"א), it must be completed within a time period called כדי אכילת פרס (ע"י שם). We learned earlier (see Chapter II E) that for marror—which is a mitzvah דרבנן—if one completed the כזית within 9 minutes he has fulfilled his requirement. Similarly, כורך—which is also מדרבנן—should be completed within 9 minutes.

Concerning the כזית of matzah which is eaten for מוציא מצה, since this is a mitzvah דאורייתא, we have learned that one should preferably complete it within two minutes. Since we mentioned that one should preferably eat two כזיתים for מוציא מצה, therefore, these two כזיתים [i.e., according to our measurements, ½ of a hand matzah or 2/3 of a machine matzah] should preferably be completed within four minutes but not more than 18 minutes for both combined. One should preferably conduct himself in the same manner for the two כזיתים eaten for Afikoman (ע"י פסחים ק"כ ע"א).

**One who is ill** One who is ill and cannot eat the larger shiur of matzah [according to the רמ"א] may rely on the Poskim who hold that our measurements have not changed and may eat the smaller shiur of matzah (e.g., ¼ of a hand matzah for a כזית). The matzah may be broken down into matzah farfel or ground into matzah meal. He may even soak it in water to soften it (ע"י שם).

**Swallowing matzah and marror** A person should chew the matzah and marror (ע"י פסחים קכ ע"ב). If a person swallowed matzah—without chewing it—he has fulfilled the mitzvah—although he does not taste the matzah (ע"י שם). But if he swallowed marror without discerning its taste, he has not fulfilled his requirement, because he must feel the taste of the marror in his mouth (ע"י שם).

## Chapter IV הסיבה — Reclining

### A. INTRODUCTION

**Reason for reclining** In each and every generation a person is required to act as if he himself had just been freed from Egyptian bondage as it says "ואותנו הוציא משם" (דברים ו' כ"ג) and he took us out from there [Egypt]. For this reason זכרתי כי עבד הייתי" (דברים ה' ט"ו) commanded us in the Torah and you shall remember that you were a slave, that is, as if you yourself were a slave and had been freed and redeemed (ע"י שם). Therefore, when a person dines on this night he is required to eat and drink in a reclining position (ע"י שם)—in the manner of free men (ע"י שם) and royalty (ע"י שם).

**When is reclining required?** When is reclining required? One is required to recline while eating כורך, מוציא מצה, Afikoman, and while drinking the Four Cups (ע"י פסחים ק"ח ע"א). It is preferable to recline while eating and drinking the entire Seder meal (ע"י שם). Concerning כורך, there are various opinions among the Poskim (ע"י שם). Unless one has a minhag to the contrary, it is preferable to recline (ע"י שם). One is not required to recline while eating the marror—since it recalls the bitterness of bondage (ע"י שם).

**The view of the ראב"י** There is a view which holds that since nowadays it is not the custom of free men or nobility to recline, reclining is not required nowadays (ראב"י הובא בטור סי' תע"ב). Most Poskim disagree with this view and hold that where reclining is required (e.g., eating matzah, drinking the Four Cups) if one ate or drank without reclining he has not fulfilled his requirement and must eat or drink again (ע"י שם). We will ב"ע"ה discuss by each individual mitzvah how one should conduct himself if he ate or drank without reclining.

### B. WHAT IS CONSIDERED AS הסיבה?

**Preferred position** What is הסיבה? The preferred position for reclining is that while seated near the table on a couch, bed or chair, he leans to the left with a pillow or cushion to support his head (ע"י שם).

**If he has no pillow or cushion** Even if he has no pillow or cushion for support, he should recline on a bench or chair (ע"י שם), placing a garment or some other object under his head (ע"י שם). ...

**Lying on one's back or face** We explained that the position of reclining is leaning to the left. Leaning on his right side is not considered as reclining nor is lying on one's back or on one's face (ע"י שם), since this is not the manner free men eat or drink (ע"י שם).

**Reasons for reclining on left side** There are two reasons why leaning on one's left side is considered as reclining, but not on one's right side: a) It is not the manner of reclining—because the right hand generally is used for eating (ע"י שם). b) “שמא יקדים קנה לוושט” (ע"י שם)—the food may enter the windpipe instead of the esophagus (ע"י שם).

**Left-handed person** Since the second reason (שמא יקדים קנה לוושט) is of greater significance [because it involves danger] even a left-handed person should eat and drink while reclining on the left side as everyone else (ע"י שם). However, if he mistakenly ate or drank while reclining on the right side, many Poskim hold that he has fulfilled his requirement (ע"י שם).

### C. WHO IS REQUIRED TO RECLINE?

**Even the poor** On the Seder nights all men are required to eat and drink while reclining (ע"י שם). Even the poorest Jew may not fulfill his obligations of eating and drinking unless he is reclining (ע"י שם).

**Are women required to recline?** Although we have learned (see Chapter I C) that women are required to perform all the mitzvos at the Sedorim like men, the minhag is that women are not required to recline (ע"י שם). The reason is that it never was the manner for the average woman to recline (ע"י שם).

3. **A son in his father's presence** A son who is at the Seder with his father is required to recline even if his father is רבו מובהק (the Rebbe from whom he has learned most of his Torah) (ע"י שם). Although a son is required to honor and respect his father [and reclining is not a position one assumes in the presence of one to whom he should show respect], nevertheless, we assume that a father, in this instance, foregoes on this outward sign of respect (ע"י שם).

**A talmid in the presence of his Rebbe** A student in the presence of his Rebbe may not recline even if he is not רבו מובהק, unless his Rebbe expressly permitted him to (ע"י שם). The reason is that “מורא רבך כמורא שמים”—the respect one is required to give to his Rebbe is comparable to the fear of Hashem (ע"י שם). If his Rebbe permitted him to recline many Poskim hold that he is required to recline (ע"י שם). One who is present at the Seder of a Gadol (an eminent Torah sage) may not recline. Even if he had not learned anything from him he is considered his Rebbe and may not recline—unless expressly permitted to (ע"י שם).

**Apprentice or student of a profession** An apprentice or student of a profession or trade at the Seder of his master or instructor is required to recline (ע"י שם).

**Waiter or servant** Similarly, a waiter or servant is also required to recline. Even though he may be constantly occupied with the needs of the meal or the house, nevertheless, he also is required to act as a free man and at the least eat the כזיתים of matzah and Afikoman and drink the Four Cups while reclining (ע"י שם).

**One who is in mourning** One who is in mourning (e.g., within the twelve month mourning period for his father or mother or Shloshim of other relatives—i.e., Yom Tov interrupted the Shivah) (ע"י שם), although he is required to recline he should not recline in splendor, but should recline simply (e.g., on a couch with one pillow under his head or on his friend's lap) (ע"י שם).

## Chapter V — Preparation for the Seder

### A. GENERAL PREPARATIONS

**Seder table should be prepared before Yom Tov** The Seder table should be prepared before Yom Tov in order to facilitate commencing the Seder immediately upon returning home from Shul after nightfall (ע"י שם). The reason we are concerned with beginning the Seder promptly is in order that

the children should be awake (ע"י שם). The Torah stresses the child in the mitzvah of “והגדת לבנך”—“you will relate to your son on that day” (ע"י שם). Therefore, if the Seder begins early the child will ask מה נשתנה, the father will then be able to respond to his questions and properly fulfill the mitzvah of סיפור יציאת מצרים (ע"י שם).

**Using elegant vessels** Although during the entire year it is best to minimize use at the table of elegant vessels (e.g., exquisite silver, china and linen) in order to recall the destruction of the Bais Hamikdash, on the Seder nights it is a mitzvah to set the table with the finest vessels (ע"י שם)—even borrowed (ע"י שם)—in the manner of free men and royalty (ע"י שם).

**Using Elegant Vessels.** Although throughout the year one should minimize the use of elegant vessels (e.g., silver, china, and linen) to recall the destruction of the Beis HaMikdash, on the nights of the Seder it is a mitzvah to set the table with one's finest—even borrowed—in a manner reflecting freedom and royalty (ע"י שם)....

**The Kittel** There is a minhag for men to wear a Kittel (i.e., a white robe) at the Seder (ע"י שם). There are two reasons for this minhag: a) The Kittel resembles the garments of מלאכים (angels). According to this reason the Kittel is worn for simcha (ע"י שם). b) The Kittel resembles shrouds. Since at the Seder we conduct ourselves like free men and royalty, we are afraid that a person may tend to become overbearing and haughty. Therefore, the Kittel reminds him of the day of his demise (ע"י שם).

**Does a mourner wear a kittel?** Does the mourner wear a Kittel? According to the first reason (in 4, because of simcha) a mourner should not wear the Kittel. According to the second reason (he should not become overbearing and haughty) the mourner may wear a Kittel. Although many Poskim hold that the minhag is for a mourner not to wear a Kittel, however, one who desires to wear it is not rebuked (ע"י שם).

### B. THE SEDER PLATE

**Seder plate is placed before master of house** The Seder plate is placed before the master of the house (ע"י שם). Other members of the household do not require individual Seder plates but will obtain their Seder foods from the master of the house (ע"י שם).

When should the Seder plate be brought to the table? Some have a minhag to bring it before Kiddush (ע"י שם). Others have a minhag to bring it after Kiddush (ע"י שם). One should conduct himself according to his minhag.

**Items on the Seder plate** The Seder plate consists of three matzos, marror, Charoses, Karpas, and two cooked (or roasted) foods. Salt water is also required to be used with the Karpas (see Chapter VI D). According to the אר"י it is also on the Seder plate (ע"י שם). Most people conduct themselves like the רמ"א who does not place the salt water on the Seder plate (ע"י שם).

**Reason for three matzos** Every Shabbos and Yom Tov meal requires two loaves of either bread or matzah for לחם משנה. Why are three matzos required for the Seder? Two matzos are for לחם משנה—as every Yom Tov meal; one matzah is broken in two at יהיך (see Chapter VI E)—with the larger portion hidden for Afikoman (see Chapter VI L). The top matzah and the smaller portion of the middle matzah is used for מוציא מצה (see Chapter VI H). The bottom matzah is used for כורך (see Chapter VI J).

**Marror** We discussed earlier (see Chapter II B) which species of vegetables may be used for marror. The minhag of most people is to place the marror to be used for the mitzvah of marror and the marror to be used for כורך (see Chapter VI J) separately on the Seder plate (ע"י שם).

**Charoses** The Charoses is a mixture which should be made from fruit mentioned in Tanach symbolizing the Jewish people (e.g., apples, figs, walnuts, almonds and pomegranates) (ע"י שם). These are chopped up or ground and wine or wine vinegar is added (ע"י שם). The mixture should have a thick consistency to recall the mortar from which our forefathers were compelled to make bricks in Egypt (ע"י שם). Spices, such as cinnamon and ginger, should be used—they are in strandlike form—recalling the straw which was mixed with the mortar (ע"י שם). When Pesach falls on Shabbos, see C.

**Karpas** For Karpas we use a vegetable upon which the brocho בורא פרי האדמה is recited (ע"י שם). The reason for Karpas is that since it is eaten before

the meal the child will notice the difference from other nights of the year and will be stimulated to ask “מה נשתנה?” (ע"י שם). Why was the species כרפס (see further) selected? Because by reversing the letters it reads פרך, referring to the 600,000 Jews who toiled in bondage in Egypt (ע"י שם). Although there is a preference for the species Karpas [parsley] (ע"י שם) or celery (ע"י שם) any vegetable may be used (ע"י שם) raw or cooked (ע"י שם). Its brocho, however, should be בורא פרי האדמה (ע"י שם). A vegetable which is to be used for marror (see Chapter III B) should not be used as Karpas (ע"י שם).

**דרוע, ביצה** Two cooked foods are required on the Seder plate (ע"י שם): the דרוע (the shankbone) and an egg. The דרוע recalls the Korbon Pesach (Passover sacrifice). The egg recalls the Korbon Chagigah (the festival sacrifice). The reason the דרוע is used is, aside from recalling the Korbon Pesach it also recalls the outstretched arm with which Hashem displayed to the Jewish people in Egypt (ע"י שם). If a דרוע is not available, another piece of meat—even without a bone—may be used (ע"י שם). However, if a bone is used, there should be some meat on it, since its purpose is also to recall the meat of the Korbon Pesach (ע"י שם). In addition, since a דרוע (a cooked food) is required, a bone without meat is not called a תבשיל (ע"י שם). (Roasting the דרוע and ביצה, see 9.)

**The egg** Various reasons are given why the egg was chosen for the cooked food to represent the Korbon Chagigah:

- In Aramaic [the language of the Talmud] the egg is called ביצה. Therefore, the egg is used to symbolize “הקב"ה—יתא” desired to liberate us (ע"י שם).
- The egg is a mourner’s food. The egg is used to remind us of the destruction of the Bais Hamikdash, therefore, we are unable to offer sacrifices (ע"י שם).

**Roasting the דרוע and the egg** The minhag is to roast the דרוע over the fire—similar to the Korbon Pesach (ע"י שם). Although the egg may be either roasted or cooked (ע"י שם), the minhag is to roast it too (ע"י שם). Since the דרוע is roasted and the minhag is not to eat roasted meat on the nights of the Seder (see Chapter VI), unless one expects to eat the דרוע on Yom Tov by day one may not roast the דרוע on Yom Tov—but should do it before Yom Tov (ע"י שם). It is not proper to throw away the דרוע; it should be eaten on Yom Tov by day (ע"י שם).

### The order on the Seder Plate

10. There are two principal minhagim for arranging these articles on the Seder plate:

a) According to the רמ"א, the Seder plate should be arranged so that a person should not pass over one mitzvah in order to

- According to the רמ"א, the Seder plate should be arranged so that a person should not pass over one mitzvah in order to fulfill another “אין מעבירין על המצוות” (קל דורי). In addition, the more important should be on his right (ע"י שם). Therefore, the following is the arrangement of the Seder plate according to the רמ"א:

דרוע	ביצה
מרור	חרוסת
מצות	
כרפס	מי מלח

- According to the אר"י ז"ל, the Seder plate is placed above the three matzos. The order is based upon principles of Kabbalah (מ"ב) ע"י באה"ט סי' תע"ג ס"ק ח'. The following is the arrangement of the Seder plate according to the אר"י ז"ל:

דרוע	ביצה
מרור	
חרוסת	כרפס
חזרת	

The אר"י ז"ל (סי' תע"ג סי' י"א) ערוך השלחן says that this second order is our minhag.

### C. WHEN PESACH FALLS ON SHABBOS

**Introduction** When Pesach falls on Shabbos, certain Seder preparations must be made before Shabbos, so as not to violate any of the prohibitions of Shabbos.

**Roasting the דרוע and egg** The דרוע (shankbone) and egg must be roasted before Shabbos. If one forgot to roast them, one should use other cooked food instead (see B 9 about Yom Tov).

**Grinding the horseradish** If using horseradish for marror, it must be ground or grated before Shabbos and covered with a vessel until the Seder begins (ע"י שם). If one forgot to grind or grate the horseradish before Shabbos, grinding or grating on Shabbos is prohibited. One may, however, cut the horseradish into large stalks (ע"י שם).

Even when grating horseradish on Yom Tov (not on Shabbos) a slight deviation should be used [e.g., turn the grater upside down or grate onto pieces of paper rather than onto a plate] (ע"י שם).

**Selecting leaves of lettuce** If using lettuce or romaine lettuce, one should preferably select the leaves before Shabbos (ע"י שם). If he did not select them before Shabbos, on Shabbos the exterior leaves may be removed (see ibid.). Where good and bad leaves are removed from the head and are mixed together, he may select only the good leaves from the inferior ones—and not vice versa and only for immediate use (see ibid.).

If finding insects in the leaves on Shabbos or Yom Tov, one may wash off or even pull off the insects (ע"י שם), but should be careful not to intentionally kill them [because of נטילת נשמה].

**Prepare salt water** The salt water should be prepared before Shabbos. If he forgot to prepare it and no vinegar is available, he may make a small amount of salt water (ע"י שם), that is, a minimal amount sufficient for the Seder (ע"י שם).

**Prepare the Charoses** The Charoses—which is ground or chopped up (טחן) and then wine or vinegar\* is added (ע"י שם)—must be done before Shabbos. If one forgot to prepare it before Shabbos, he should cut up the fruit into large pieces just before the Seder (see HALACHOS OF SHABBOS, Chapter XII C). Concerning adding the wine or vinegar, these should first be placed into the vessel and then the fruits added; he should then mix it by using his finger or by shaking the vessel (ע"י שם).

[The halachos of Hallel are discussed in Chapter VI N.] It goes without saying that the vinegar must be suitable for Passover use. We have learned that vinegar is usually made from grain. Passover vinegar is prepared from other sources.

This completes our discussion of the mitzvos required by the Torah and by חז"ל on the first two nights of Pesach. We will now discuss the Seder, that is, the order and procedure of performing these mitzvos.

## Chapter VI — The Seder

### A. BEGINNING THE SEDER

**Introduction** We have learned (see Chapter V A) that the Seder table should be prepared before Yom Tov in order to facilitate beginning the Seder promptly upon returning home from Shul after nightfall. We have also learned (ibid) that the table should be set with the finest silver, china and linen and that the seat should be prepared for reclining (ibid). The Kittel is worn (ibid). The Seder plate is brought to the table with the matzos and other items (ibid B) and is placed before the master of the house\* [some bring the Seder plate after Kiddush, ibid B 1].

### B. קידוש — RECITE THE KIDDUSH

**Each person should have his own cup** The Kiddush (literally, sanctification) is the first of the Four Cups (see Chapter II). Normally on Shabbos or Yom Tov there is no obligation for each person to have his own cup for Kiddush, nor is there a requirement for him to drink from the cup. He may fulfill his obligation by hearing Kiddush from someone else (ע"י שם). At the Seder, however, each of the participants—man, woman or child—should have before him his own cup (ע"י שם) and is required to drink of this cup (see Chapter II C).

**Kiddush should not be recited before dark** Although on Shabbos and Yom Tov one may recite Kiddush before nightfall (ע"י שם), on the Seder nights Kiddush may be recited only after nightfall, that is, after stars are visible (ע"י שם). The reason for this difference is that by reciting Kiddush on Shabbos or Yom Tov before nightfall he ushers in sanctity earlier [which is permissible]. Kiddush on the Seder nights, however, is recited on the first of the Four Cups, and as all the required mitzvos of the Seder may be performed only at

night—in a time suitable for the Korbon Pesach—the Kiddush must also be at night (ע"י שם).

**Rinsing, pouring and filling the cup** The cup should be rinsed prior to use (ע"י שם). The wine is poured, preferably by someone other than the master of the house (see Chapter II E). This and the other cups should be filled to capacity (ע"י שם).

**One should intend for two mitzvos** Since with this cup of wine a person fulfills both his obligation for Kiddush and the first of the Four Cups, one should intend before reciting the Kiddush to perform these two mitzvos (ע"י שם). Some have a minhag to recite before Kiddush: “I am ready to recite the Kiddush and to perform the mitzvah of the first cup of the Four Cups”. If this is said, it must be added before Kiddush and not afterwards [before drinking] so that it is not an interruption (הפסק) between the brocho and drinking of the wine (ע"י שם).

**The Order of Kiddush** Kiddush is recited (ע"י שם). When Pesach falls on a weekday the order of the brochos is: a) בורא פרי הגפן b) בורא פרי הגפן c) קידוש

**When the Seder occurs on Shabbos** When the Seder occurs on Shabbos (Friday night), the Kiddush is said in the following order: a) בורא פרי b) ויכולו c) קידוש d) הגפן e) המבדיל f) בין קודש (the brocho over the candles) g) לקודש (the brocho of distinction between the sanctity of Shabbos and Yom Tov) h) שהחיינו i) וישראל והזמנים.

**When the Seder occurs on מוצאי שבת** When the Seder occurs on מוצאי שבת (Saturday night) two additional brochos are added. The order is: a) בורא פרי b) ויכולו c) קידוש d) בורא מאורי האש e) המבדיל f) בין קודש (the brocho of distinction between the sanctity of Shabbos and Yom Tov) g) שהחיינו h) וישראל והזמנים.

**If one forgot Havdallah** If one inadvertently omitted Havdallah whether he reminded himself before or after beginning the Haggadah, Havdallah should be recited over the second cup. That is, after saying the brocho “בורא פרי” (ע"י שם) and “המבדיל” and “הגפן”, “בורא מאורי האש” (ע"י שם), he must stop eating and make Havdallah. He takes a cup of wine and says בורא מאורי האש (over the burning candles) and המבדיל. The brocho בורא פרי הגפן is not to be said [because the brocho already recited on the second cup immediately before the meal exempts it].

If one has forgotten until the very end of the meal or during the Birchas Hamazone, Havdallah is then to be said over the third cup. If one remembers after the third cup, Havdallah is said over the fourth cup. If he remembers after the fourth cup, a fifth cup is used for Havdallah and the brochos [בורא פרי הגפן and המבדיל] are recited.

**If he forgot שהחיינו** The brocho שהחיינו is recited on both nights of Pesach. If one forgot to say שהחיינו after Kiddush on the first night of Pesach he may recite it at any time he may recall—either at night or during all of the first day. Even should he recall while walking in the street that he omitted שהחיינו, as long as it is still the first day of Pesach it should be recited then.

If the entire first day of Yom Tov passed without saying שהחיינו, the recitation at Kiddush on the second night has fulfilled his requirement. If שהחיינו was omitted on the second night (even if he had said it on the first night) it is to be said during the second day or at any other time he may recall until the end of Pesach.

**Drink the cup while reclining** One must recline while drinking the first cup [and all the other cups] (ע"י שם). If one did not recline while drinking the first cup, and realized after its completion, he should not drink it again. The reason is that since he would be required to recite another brocho it appears like he is adding a fifth cup to the Four Cups (ע"י שם). In this instance we rely on the view of the ראב"י (see Chapter IVA) who says that reclining is not required. For this reason, it is preferable to have in mind before reciting the brocho on this cup the possibility of having to drink again. This will allow drinking another cup without a brocho—in the event the first is consumed without reclining. Some have a minhag to hold together two of the lit candles when reciting this brocho and to look at their fingernails by the light of the candles—as is done every מוצאי שבת. Others look at their fingernails by the light of the candles but do not put them together on Yom Tov.

A ברכה אחרונה (a brocho recited after eating or drinking) is not recited after this cup. It is recited only after the fourth cup (ע"י שם).

**Drinking between the first two cups** The minhag is not to drink wine or any other intoxicating beverage between the first and second cups (ע"י שם). Drinking other beverages is permissible (ע"י שם)—if they are not מדינה (see Chapter II B).

### C. ורחץ — WASH THE HANDS

**Hands are washed without a brocho** The hands are washed before partaking of the Karpas (ע"י שם) in the same manner as is done before eating bread or matzah, except that the brocho על נטילת ידים is not recited (ע"י שם).

**Reason for washing** Since the matzah is not eaten until later (see G), what's the reason for washing here?

There is a halacha of בטיבול במשקה, that is, prior to eating a food which has been washed or dipped in a liquid and is still moist, the hands should be washed beforehand but no brocho is recited (ע"י שם). Some Poskim hold that this was required only during the time of the Bais Hamikdash when the highest standards of purity were in force. Nowadays, since we are unable to reach this level of purity, we are required to wash in this manner only before eating bread or matzah (ע"י שם). Even according to these Poskim, on Pesach it is specifically done to arouse the curiosity of children to motivate them to ask “מה נשתנה”. Since during the year after Kiddush we normally wash for bread, when eating the Karpas the child will notice something unusual and ask. This would lead to a full explanation of the story of the Exodus (ע"י שם).

### D. כרפס — EAT THE KARPAS

**Vegetable is dipped in salt water** A vegetable of the Karpas category (see Chapter V B) (e.g., celery, parsley, potato) should be dipped in salt water, vinegar or wine (ע"י שם) and distributed to all participants. The brocho בורא פרי האדמה is recited and less than the size of an olive is eaten (ע"י שם). We have learned (see Chapter IV A) that there are various opinions among Poskim as to whether reclining is required. Unless one has a minhag to the contrary, it is preferable to recline.

**Keep in mind the Marror** When reciting the brocho on the Karpas one should keep in mind that the brocho should also exempt the marror which will be eaten later during the meal (ע"י שם) (see I). This is to avoid the problem of whether a separate brocho on the marror is required since it is eaten during the meal (ע"י שם).

**Reason for the Karpas** We have learned (see Chapter V B) that the reason the Karpas is eaten here is to stimulate the child to ask “מה נשתנה”. We also learned that the reason the species “כרפס” was chosen is that by reversing its letters it reads פרך, referring to the 600,000 Jews who toiled in bondage in Egypt.

**Reason for salt water** The reason the Karpas is dipped in salt water is that it symbolically represents the tears of the Jewish people in their suffering.

### E. יחץ — BREAK THE MIDDLE MATZAH

**Middle matzah is broken** The middle matzah is broken into two parts (ע"י שם). The larger portion is wrapped in a cloth, napkin or the like and is placed aside for use later as the Afikoman (see L) (ע"י שם). It is a minhag for the children to “steal” the Afikoman and hide it (ע"י שם). The reason for this is to keep them awake until the end of the meal when the Afikoman is “redeemed” and eaten (ע"י פסחים קט ע"א).

**Minhag of putting on shoulder** Some have a minhag to place this portion of the matzah on their shoulders before putting it away for Afikoman. The reason for this is to recall the exodus when the Jews carried the dough on their shoulders (שמות י"ב:ל"ד).

**Reason matzah is broken** Why is the matzah broken at this point in the Seder? The Torah (דברים ט"ז:ג) calls matzah “לחם עוני”. One of the ways the Talmud (פסחים קטו ע"ב) explains לחם עוני is “מה עני דרכו בפרוסה אף כאן”, “in the same way the poor man subsides on only a morsel here also we use a morsel.” The reason the middle matzah is selected is that the brocho of “על אכילת מצה” applies principally to the middle matzah (ע"י שם). The reason the matzah is broken at this point of the Seder is that the Haggadah

must be recited on matzah which is fit to fulfill the mitzvah of matzah, and we are now prepared to begin (ע'י שם).

#### F. מגיד — RECITE THE HAGGADAH

**Intending to perform the mitzvah** Before beginning the Haggadah one should have in mind to fulfill the mitzvah of the Torah of הציאת מצרים. Some say “הנני מוכן לקיים מצות סיפור יציאת מצרים” [“I am ready to perform the mitzvah of relating the story of the Exodus”] (ע'י מ"ב בהקדמה לסי' תע"ג).

**Lift the Seder Plate and say “הא לחמא עניא”** The matzos are uncovered and the plate containing the matzos is lifted for all to see (ע'י שם). The other items on the Seder plate need not be removed לחמא עניא (ע'י שם). “הא לחמא עניא” is said aloud. Some say “עניא שם”.

**Seder plate is removed** The Seder plate containing the matzos is removed from before the master of the house and is placed at the other end of the table, to appear as if the meal has been finished (ע'י שם). This is done in order for the child to ask “why are the matzos being removed, we haven't eaten yet?” (ע'י שם). The answer which would then be given is that we are not permitted to eat until we relate the story of the Exodus (ע'י שם).

**Fill the second cup.** After the Seder plate is removed, the second cup is filled (ע'י שם). The reason the cup is filled here is that, as we learned earlier, (see Chapter II A) the Haggadah is recited on the second cup. Another reason the cup is filled here is to motivate the child to ask “why are we drinking again before the meal?” (ע'י שם). This will further stimulate him to ask about the other unusual procedures of the Seder (ע'י שם). There is no need to rinse the cup now, since it was rinsed for the first cup (ע'י שם) (see B).

**מה נשתנה is asked** The Four Questions (מה נשתנה) are asked by the child (ע'י שם). If the child does not know the questions, his father may aid him (ע'י שם). If there are no children or others present, his wife asks the Four Questions or he may even ask them himself (ע'י שם). Even if the only ones present are Torah scholars, the מה נשתנה must be asked (ע'י שם).

The master of the house need not repeat the מה נשתנה before responding (ע'י שם). Some have a minhag that the מה נשתנה is repeated [עבדים היינו]. Some say that “מה נשתנה” is read as “מה נשתנה”.

**Seder plate is returned, Say the Haggadah** The Seder plate containing the matzos (which was removed previously) is returned to its proper position before the master of the house (ע'י שם). The Haggadah is read beginning with “עבדים היינו” and is not said while reclining (ע'י שם). Some have a minhag that the master of the house says the Haggadah while the assembled follow and listen (ע'י שם). Others say along with the master of the house. One should conduct himself according to his minhag.

**Understanding the Haggadah** We have learned (see Chapter I C) that the mitzvah is not only saying the Haggadah but understanding its contents. Therefore, at least the minimal parts of the Haggadah (ibid) should be translated and explained for any who may not understand its contents.

**Matzos are uncovered** The matzos are uncovered before beginning “עבדים היינו” and are kept in this manner throughout (ע'י שם). However, wherever the cup of wine is lifted, [e.g., “והיא שעמדה”] the matzah is covered (ע'י שם). The matzah is again uncovered until “לפיכך” where again the cup is lifted (ע'י שם).

**Spill out drops of wine** When saying the words “דם, ואש, ותמרות עשן” the minhag is to spill out three drops of wine either with a finger or by pouring from the cup (ע'י שם). This is repeated when enumerating each of the Ten Plagues and again for its abbreviations (דצ"ך עד"ש באח"ב) for a total of sixteen times (ע'י שם). The reason for this is to recall the admission of Pharaoh's sorcerers that this was the finger of Elokim (ע'י שם). The minhag is to add wine to the cup to replace the wine which was spilled out. Some fill it before “רבן גמליאל”. Others fill it before the brocho “אשר גאלנו”.

**“רבן גמליאל”** We learned earlier (see Chapter I C) that all are obligated to be present and to understand from “רבן גמליאל”.

When saying “מצה זו”, the broken middle matzah is lifted for all present to see (ע'י שם). Similarly, when saying “מרור זה”, the marror is raised (ע'י שם).

When saying “פסח שהיה אבותינו”, however, one should not point or raise the

shankbone (ע'י שם), although one should look in its direction (ע'י שם). The reason this is not done for the shankbone is that it is as if he was dedicating it for a sacrifice—which is only permitted in Jerusalem when the Bais Hamikdosh existed (ע'י שם).

**“לפיכך”** When reaching לפיכך the matzah is covered (ע'י שם) and is kept covered until the brochos on the matzah (ibid G). The cup is raised and is held until the end of the brocho “אשר גאלנו”. One who finds holding it this long difficult can wait until the beginning of Hallel (i.e. הלליה).

The reason the cup is lifted is that we are beginning to say שירה (song of praise) which is to be said over a cup of wine (ע'י שם). In most Haggados it reads “ונאמר לפניו שירה חדשה”. Some Poskim say that it should read “שיר ע'י שם”, because it refers to the redemption from Egypt (ע'י שם).

**The brocho “אשר גאלנו”** The brocho “אשר גאלנו” is said. When the Seder occurs on מוצאי שבת (Saturday night) some substitute the words “ומן הזבחים”.

**The second cup** The brocho בורא פרי הגפן is recited on the second cup (ע'י שם). One must drink the cup while reclining. If he drank the cup without reclining he must drink another cup, but no brocho is recited (ע'י שם). We have learned (see B 11) that a ברכה אחרונה is not recited (ע'י שם).

#### G. רחצה — WASH THE HANDS

**Wash the hands with a brocho** The hands are washed and the brocho “על נטילת ידים” is recited (ע'י שם). Although the hands were washed before Karpas (see C) they must be washed again (ע'י שם). The reason this is required is that since the Haggadah and Hallel were said we are afraid that during all this time he may have touched something which would require a new נטילת ידים (ע'י שם).

#### H. מוציא מצה — THE BROCHOS ON THE MATZAH ARE RECITED

**Reciting the brochos** The master of the house takes all three matzos (i.e. the two whole matzos and the broken middle matzah between them) in his hands (ע'י שם). The brocho “המוציא” is said (ע'י שם). The bottom matzah is released [it will be used for Korech, see J] and the brocho על אכילת מצה is recited on the top matzah and the broken middle matzah (ע'י שם). The matzos are not broken nor eaten until both brochos are recited (ע'י שם). The brochos are recited for himself and for the other participants.

**Reason for this procedure** The reason for this procedure is that every Yom Tov requires לחם משנה (double loaves). In addition, there is a question whether the brocho of המוציא at the Seder is over the broken matzah [since there is a requirement for לחם עוני, poor man's bread, see E 3] and the brocho על אכילת מצה is on the whole matzah or vice versa (ע'י שם). Therefore, to accommodate these considerations all the matzos are held for the המוציא and the top whole matzah and broken middle matzah alone are held for the על אכילת מצה brocho.

**Breaking and eating the matzos** After the brochos, the two matzos, that is, the top whole matzah and the middle broken matzah should preferably be broken simultaneously (ע'י שם) and a כזית from each should be eaten\* (ע'י שם). *Note:* Since the matzos are not large enough to obtain a complete כזית for all the participants, additional matzos should be added to achieve two כזיתים for each of the participants. The size of a כזית was discussed in detail earlier (see Chapter III D).

**Why should two כזיתים be eaten?** The reason two כזיתים should be eaten is that there is a question whether the brocho of המוציא at the Seder is for the broken matzah and על אכילת מצה on the whole matzah or vice versa.

Therefore, a כזית should be eaten from each (ע'י שם). We will learn that both כזיתים should be placed in the mouth simultaneously. Therefore, they should preferably be broken simultaneously—so that there should not be an interruption between breaking and eating the matzos (ע'י שם). We discussed earlier (see Chapter III D) the shiur of a כזית in our matzos and in how short a period of time it must be eaten (ibid). We have also learned that the matzah used on the Seder nights must be matzah shmurah (see Chapter I B 6–8).

**How to eat the matzah** Most Poskim hold that the matzah is not dipped in salt (ע'י שם).

The manner in which the two כזיתים of matzah are eaten is as follows. Both כזיתים are placed into his mouth and chewed simultaneously (עי' שם). He should attempt to swallow first one כזית of the matzah and then the second (כזית שם). If this is difficult, he fulfills his mitzvah as long as he swallows a כזית within a span of פרס [not longer than nine minutes, see Chapter III D 8].

**Reclining** The matzah must be eaten while reclining (עי' שם). If he ate the matzah without reclining, another כזית must be eaten while reclining (עי' שם).

**Should not speak** One should not speak from the time the brochos are recited on the matzah until after כורך (see J), unless related to the meal (עי' שם). The reason for this is that according to Hillel, the main fulfillment of the mitzvah of matzah and marror is at כורך. Therefore, by not speaking, the brochos on the matzah and the marror could apply also for the (עי' שם) כורך.

**Eaten before midnight** The first כזית upon which the brocho “על אכילת מצה” is recited must be eaten before midnight (עי' שם). If one was delayed and was unable to eat the first כזית מצה until after midnight it is questionable whether he can fulfill the mitzvah; therefore, it is eaten, but the brocho “על אכילת מצה” is not recited (עי' שם).

**If one started the Seder close to midnight** If one was delayed in beginning the Seder until close to midnight, he should recite Kiddush, drink the first cup, wash his hands, recite המוציא and על אכילת מצה, eat the matzah, recite עי' שם, eat the marror, recite the Haggadah and then eat his meal (עי' שם).

#### I. מרור — THE BITTER HERBS ARE EATEN

**Dip the marror into חרוסת** After eating the matzah he takes a כזית of marror (see Chapter III D) and dips it into חרוסת (see Chapter V B) (עי' שם). It should not be held in too long so as not to lose the taste of the marror (עי' שם). Therefore, he should shake off any excess (עי' שם). The purpose of dipping the marror into the חרוסת was to neutralize the poisonous bitter taste [or an insect (?)] which was present in the marror (עי' שם). Although this problem is not present in our marror, the חרוסת is used to remind us of the mortar from which our forefathers were compelled to make bricks in Egypt (ibid).

#### Recite the brocho and eat a כזית

2. The brocho “על אכילת מרור” is recited and a כזית is eaten without reclining (עי' שם). We have learned (see Chapter III D) that the כזית of marror must be completed within the time span of פרס (not longer than 9 minutes).

**Swallowing marror** We have learned (see Chapter III D 10) that a person should chew the marror. If one swallowed marror without discerning its taste he has not fulfilled the mitzvah (עי' שם).

**Eaten before midnight** We have learned (see H) that the matzah must be eaten before midnight. The marror must also be eaten before midnight. If one was delayed and unable to eat the marror until after midnight, the brocho “על אכילת מרור” is not recited (עי' שם).

#### J. כורך — EAT THE MATZAH AND MARROR COMBINATION

**Introduction** The Talmud (פסחים קטו ע"א) relates that there is a dispute between Hillel and רבנן concerning the fulfillment of the mitzvah of “על מצות” — you should eat it with matzah and marror (במדבר ט"ז:א) — Hillel holds that the mitzvah is to eat the matzah and the marror together. רבנן hold that the mitzvah is to eat them separately. Therefore, we first fulfill the mitzvos according to רבנן and then we eat the matzah and marror together (כורך), as required by Hillel (עי' שם).

**A sandwich is made** Therefore, using the bottom matzah, a sandwich is made consisting of a כזית of matzah and a כזית of marror (עי' שם). Concerning the size of the matzah, see Chapter III D. When using horseradish for marror, it will suffice to use 2/3 fluid ounces (19.7 ml) for korech.

**Should it be dipped in חרוסת?** There are various opinions among the Poskim whether the sandwich of korech should also be dipped in חרוסת (עי' שם). One should conduct himself according to his minhag.

**Say זכר למקדש בהלל** Before eating korech the minhag is to recite “זכר למקדש” (עי' שם). Some Poskim hold that it should be recited **after** eating the korech, because as we learned (see H) one should not speak from the time the brochos are recited on the matzah until completing the korech. Many say “זכר למקדש בהלל”, while others say “זכר למקדש כהלל היה אוכל מצה ומרור”.

**Eating while reclining** The korech sandwich is eaten while reclining (עי' שם), because this combination represents, according to Hillel, the first time matzah was eaten at the Seder. However, if one forgot and ate korech without reclining, he is not required to repeat it (עי' שם).

**Swallow the combination** The matzah and marror in this combination should be swallowed together. Although the full amount of the matzah and marror need not be swallowed at one time, one should place both in the mouth and chew them together (עי' שם). It must be completed within כזית (not longer than 9 minutes) (see Chapter III D).

#### K. שלחן עורך — EAT THE SEDER MEAL

**Eat the Seder meal while reclining** The Seder meal is eaten. It is preferable that one should recline while eating and drinking the entire meal (עי' שם).

**Eating or drinking excessively** During the meal one should not eat or drink an excessive amount (עי' שם). Two reasons are mentioned by the Poskim: a) He should have an appetite left to eat the Afikoman at the end of the meal, so that eating the Afikoman should not be considered to him as a burden (עי' שם). b) He should not become tired and drowsy for the rest of the evening and not be able to say the Hallel and the rest of the requirements of the evening (עי' שם).

**Eating eggs** Many begin the Seder meal by eating a hard boiled egg (עי' שם). Various explanations are given for this minhag: a) Tisha B'Av always occurs on the same day of the week as the first night of Pesach (עי' שם), and we have learned that the egg is a mourner's food. b) The egg, being a mourner's food, reminds us of the destruction of the Bais Hamikdash. Therefore, we are unable to offer the Korbon Pesach (עי' שם). c) We have learned (see Chapter V B) that the egg on the Seder plate represents the Korbon Chagigah—it should therefore be eaten (עי' שם). The reason the shankbone which represents the Korbon Pesach is not also eaten is that we do not eat roasted meat at the Seder. This minhag of eating an egg should not be misconstrued as a mitzvah. Some people erroneously eat excessively and have no appetite left for the Afikoman (עי' שם).

**Minhag of not eating roasted meat** The minhag is not to eat roasted meat on the Seder nights (עי' שם). The reason for this minhag is that one should not assume in error that he is eating the Korbon Pesach (עי' שם). This minhag includes not eating poultry or anything else roasted which requires shechitah (עי' שם). Roasted fish and eggs may be eaten (עי' שם).

This minhag includes not eating meat whether roasted, barbecued or broiled over an open fire. Most Poskim prohibit eating pot roast [that is, meat roasted in a pot without any liquid added] (עי' שם). Even meat which was cooked and then roasted should not be eaten except in case of illness (עי' שם). Meat which was roasted and then cooked is permissible (עי' שם).

**Minhag not to dip food** Some have a minhag not to eat any food dipped in liquid—except for the two required dipped foods (i.e. the Karpas and Marror) (עי' שם). The reason for this minhag is that the two required dipped foods should stand out prominently as mitzvos (עי' שם).

**Complete meal before midnight** The meal should be completed early enough to allow the Afikoman to be eaten before midnight (עי' שם) (see L).

#### L. צפון — EAT THE AFIKOMAN

**Introduction** After completing the meal, the portion of the broken middle matzah which was hidden earlier in the Seder is brought to the table and is eaten as a dessert. Each of the participants is given a כזית of matzah (עי' שם). It is preferable to eat two כזיתים of matzah (עי' שם). The reason for the preference here of eating the equivalent of two olives of matzah is that one

כזית would serve to remind us of the Korbon Pesach and the other כזית recalls the matzah which was eaten with it.

**What is the Afikoman?** This matzah is called the Afikoman—which was the term used for dessert eaten at the end of a meal (ע'י שם). On the Seder night, however, the last thing which was eaten during the time of the Bais Hamikdosh was the Korbon Pesach. Since the Afikoman is the last item of food eaten at the Seder, it represents the Korbon Pesach or the matzah which was eaten with the Korbon Pesach (ע'י שם). We will learn that after the Afikoman one may not eat anything.

**Eat the Afikoman while reclining** The Afikoman should be eaten while reclining (ע'י שם). If one forgot and ate the Afikoman without reclining, if he did not recite Birkas Hamazone [nor did he wash אחרונים or say ה'ב ל'ן ונברך], another Afikoman should be eaten if it is not too difficult. However, if he has already recited Birkas Hamazone or said “ה'ב ל'ן ונברך”, we rely on those Poskim who say that eating the Afikoman while reclining is not required (ע'י שם).

**If he forgot to eat the Afikoman** These halachos apply if he ate the Afikoman but did not recline. If the Afikoman was forgotten even if one washed אחרונים or said “ה'ב ל'ן ונברך”, the Afikoman is eaten without any additional brochos (ע'י שם). If he forgot to eat the Afikoman and said Birkas Hamazone, but reminded himself before reciting the brocho on the third cup, he washes again, says המוציא, eats the Afikoman and recites Birkas Hamazone again (ע'י שם), then recites the brocho on the third cup and drinks it (ע'י שם). If he reminded himself after the brocho was recited on the third cup, he washes again, says המוציא, eats the Afikoman and recites Birkas Hamazone again—but without a cup of wine (ע'י שם).

**If the Afikoman was lost** If the Afikoman was lost, other matzah shmurah may be substituted and eaten instead (ע'י שם).

**Should be eaten before midnight** The Afikoman should be eaten before midnight, because the Afikoman recalls the Korbon Pesach which was eaten before midnight. However, even if it was delayed beyond midnight it should nevertheless be eaten (ע'י שם).

**Eat in one place** We have learned that the Afikoman recalls the Korbon Pesach. There is a halacha that the Korbon Pesach must be eaten completely in one place, as it says in the Torah “בבית אחד יאכל”. Therefore, the Afikoman also should not be eaten in two places (ע'י שם). It is even prohibited to be eaten in two separate places in one room (e.g. part on one table, part on another table) (ע'י שם).

**If someone fell asleep** If a person fell asleep in the middle of eating the Afikoman, he may not continue eating it upon awakening (ע'י שם). The reason this is not permitted is that חז"ל considered this comparable to eating in two places (ע'י שם).

However, if there are other participants at the Seder and some fell asleep after beginning the Afikoman, as long as some members are still awake they may continue eating the Afikoman upon awakening (ע'י שם).

**Eating or drinking after Afikoman** There is a requirement that the taste of the Afikoman should remain in his mouth (ע'י שם). Therefore, one may not eat anything after the Afikoman (ע'י שם). If one did eat after the Afikoman, he is required to eat another כזית of matzah for Afikoman (ע'י שם).

Concerning drinking after the Afikoman [aside from the two remaining cups of wine], there are various opinions among the Poskim (ע'י שם). One may not drink an intoxicating beverage (ע'י שם). One should preferably not drink any beverage except for water and the like (ע'י שם) except in case of great necessity (ע'י שם). Some Poskim allow tea, apple drink, lemonade and seltzer (ע'י שם).

#### M. ברך — RECITE BIRKAS HAMAZONE

**The third cup is poured.** After completing the Afikoman, the third cup is poured (ע'י שם). If required, the cup should be rinsed beforehand (ע'י שם).

**The master of the house is the מזמן** If there is a מזמן (three males 13 years old or above) the minhag at the Seder is for the master of the house to be the מזמן, that is, to lead Birkas Hamazone—even if there are guests (ע'י שם),

although this is not required (ע'י שם). If there is a מזמן, only the מזמן is required to hold the cup in his hand. In the absence of a מזמן, all should lift their cups (ע'י שם).

**Birkas Hamazone is recited** Birkas Hamazone is recited (ע'י שם) including על הנסים. If the Seder occurs on Shabbos, רצה is also added. If רצה was omitted—even if he did not complete Birkas Hamazone but started the fourth brocho—the entire Birkas Hamazone must be repeated with (ע'י שם) רצה.

**The brocho is recited and all drink the third cup.** After Birkas Hamazone the brocho בורא פרי הגפן is recited and all participants drink the third cup while reclining (ע'י שם). If one drank the cup without reclining he does not drink it again (ע'י שם).

**Drinking after the third cup** One may not drink wine or חמר מדינה (see Chapter II B) between the third and fourth cups (ע'י שם). Other beverages which one may drink after Afikoman (see L) are permissible (ע'י שם).

**Open the door for אליהו הנביא** Some fill the fourth cup right after Birkas Hamazone. Others wait until after שפוך חמתך before beginning Hallel. In any case, the minhag is to fill one extra cup at this point. This cup is called “כוס” (ע'י שם) (the cup of Elijah the prophet) (ע'י שם). The door is opened to demonstrate that tonight is ליל שמורים, a night of protective watching. In the merit of our Emunah in Hashem we will become deserving of His sending us the Mashiach. שפוך חמתך is said and the door is closed.

#### N. הלל — RECITE THE HALLEL

**Fill the fourth cup and say Hallel.** Those who did not fill the fourth cup right after Birkas Hamazone (see M) fill it before Hallel (ע'י שם). The cup need not be rinsed (ע'י שם). The Hallel is said over the fourth cup (ע'י שם).

**No brocho is said.** Although saying Hallel at the Seder is a mitzvah דרבנן (see Chapter I A), no brocho is said (ע'י שם). At the Seder Hallel is said while seated (ע'י שם).

**Saying Hallel with a מזמן** If there are three or more people present at the Seder it is preferable to say the portions of “הודו” and “אנא ה'” in the same manner as they are said in Shul (ע'י שם).

**Various minhagim for concluding Hallel.** There are various minhagim for concluding Hallel. According to Nusach Ashkenaz, “יהללך” is said after Hallel, then “הלל הגדול” (the great Hallel, with 26 lines concluding “כי לעולם” followed by “נשמח”, concluding either with “מלך מהולל בתשבחות” or “מלך מהולל בתשבחותיו”). According to this minhag if one erred, he should conclude without a brocho (ע'י שם). According to Nusach Sefard, “יהללך” is said as a conclusion for “נשמח”. If in error he concluded with its brocho, “יהללך” should be said without a concluding brocho (ע'י שם).

**Drink the fourth cup.** After Hallel the brocho בורא פרי הגפן is recited and one drinks the fourth cup while reclining (ע'י שם). For the fourth cup one should be certain to drink רביעית because the concluding brocho “על הגפן” is to be recited here. If one drank the cup without reclining, he is not required to drink it again (ע'י שם).

#### O. נרצה — THE SEDER IS ACCEPTED

**Occupy himself with סיפור יציאת מצרים** After the Seder is completed, one is required to occupy himself with the halachos of Pesach, and to relate the story of the Exodus describing the miracles and wonders which הקב"ה performed for the Jewish people—until he is overcome by sleep (ע'י שם). Some say שיר השירים after the Seder (ע'י שם).

**קריאת שמע שעל המטה** The minhag is not to say the complete שמע, which is usually said before retiring. The first parsha (שמע) and the brocho המפיל את הליל, one of divine protection. In the same manner that הקב"ה guarded us on the night of the Exodus so will he protect us and lead us to the Redemption.

**חסל סדר פסח בהלכות**