

Introduction to the Laws of the סדר

- 1) There are two מצוות מן התורה that we fulfill at the סדר:
 - a. סיפור יציאת מצרים
 - b. אכילת מצה
- 2) There are three מצוות מדרגן that we fulfill at the סדר:
 - a. ארבע כוסות
 - b. אכילת מרור
 - c. אמירת הלל

קדש

ד' כוסות Pertaining to the Drinking of the

Introduction – חז"ל established the requirement to drink Four Cups of wine at the seder since wine symbolizes freedom, דרך חירות, as wine is the drink of free men. The reason for **four** cups is to recall the four promises of redemption, ארבע לשוני גאולה – והוצאתי, והצלתי, וגאלתי, ולקחתי

- 1) It is important to drink each cup at the proper places in the Seder:
 - a. קדש, b. conclusion of מגיד, c. after ברכת המזון, d. after הלל
- 2) If the cups are drunk consecutively, you must repeat the מצוה by drinking them at the proper times.
- 3) The cups used for the ד' כוסות must be able to hold the volume of a רביעיית.
There are various opinions amongst the Poskim as to how much this is:
 - a. חזון איש: 5.07 ounces
 - b. חפץ חיים: 4.0 ounces
 - c. רב משה פיינשטיין: 4.42 ounces. In cases of illness, 3.3 ounces will suffice.
- 4) The basic obligation is to drink a רוב רביעיית, the majority of the רביעיית.
Please note: Just taking a small sip of the wine will not fulfill the mitzvah according to any opinion.

However, there is a preferable course of action, which is dependent on the size of the cup.

- a. If the cup contains only a רביעיית, then it is preferable to drink the entire cup. If this is not possible, then one should drink most of the cup.
 - b. If the cup contains more than a רביעיית, some Poskim hold that one must drink the majority of the cup even if this is more than a רביעיית. It is, therefore, suggested that one refrain from using cups that are much larger than a רביעיית.
- 5) Preferably, one must drink most of the רביעיית at one time without pause or at least try to complete it in two swallows with a minimal pause. If it took more than 9 minutes to drink the רביעיית, then one must drink another cup of wine and another ברכה must be made.
 - 6) One must recline to his left while drinking the four cups. If a man forgot to recline, for the 2nd cup, he must drink another cup but without another bracha. If he forgot to recline for cups 1,3, and 4, he need not drink another cup. If a woman forgets to recline, she need not repeat any of the cups.

- 7) Which beverages should be used for the Four Cups?
- Red wine is the preferred drink.
 - Some Poskim hold that red grape juice is just as good. However, **בדיעבד** holds that grape juice can only be used **בדיעבד**. Therefore, if someone has difficulty drinking wine, he may mix it with grape juice just so the alcoholic taste of the wine can be detected. If a person cannot drink wine at all, then grape juice may be used. Someone who is allergic to grapes should ask her Rav what else can be used for the Four Cups.
- 8) Despite the fact that this mitzvah is a **מצות עשה שהזמן גרמא**, the Gemara says that women are obligated because "**אף הן היו באותה הנס**" – literally translated as "they too were involved in the miracle." There are two possibilities as to what this means:
- They were also in danger and were saved.
 - They were the cause of the **נס**. This occurred via the **נשים צדקניות נגאלו**.
- 9) It is preferable, where possible, that the head of the house should not pour his own cup, but have another person pour it for him. This is another symbol of **חירות**.
- 10) Since the first cup fulfills both the mitzvah of Kiddush and the first of the Four Cups, one should have **כוונה** before reciting/hearing the Kiddush in order to perform both mitzvot.
- 11) The order of **קידוש** when the Seder falls out on a weekday is:
- בורא פרי הגפן – יין**
 - אשר בחר בנו – קידוש**
 - שהחיינו – זמן**
- 12) When the Seder occurs on Friday night, **ויכלו** is said first, before the bracha on **יין**.
- 13) When the Seder occurs on **מוצאי שבת**, two additional brachot are added. **יקנה"ז**
- בורא פרי הגפן – יין**
 - אשר בחר בנו – קידוש**
 - בורא מאורי האש – נר**
 - המבדיל בין קדש לחול – הבדלה**
 - שהחיינו – זמן**
- 14) The minhag is not to drink wine, grape juice, coffee, tea, or soda between the first and second cup. Drinking water is permitted.

ורחץ

- The hands are washed before eating the **כרפס** in the same manner as before eating bread, except that the **ברכה** of **על נטילת ידים** is NOT recited. There are two reasons given for washing at this point in the Seder.
 - The halacha of **דבר שטיבולו במשקה** says that prior to eating a food which has been washed or dipped in a liquid and is still moist, one must wash his hands, but without a **ברכה**.
 - However, most Poskim maintain that this halacha only applied during the time of the **בית המקדש** when the highest standards of purity were in force.

These Poskim, therefore explain that the washing of the hands at this early stage of the Seder is done to arouse the curiosity of the children.

כרפס

- 1) A vegetable of the כרפס category (i.e. celery, parsley, potato, radish) should be dipped in salt water and distributed to all participants of the Seder. The ברכה of בורא פרי האדמה is recited and **less** than the size of an olive should be eaten. When reciting the ברכה, it is important to keep in mind that the ברכה should also exempt the מרור, which will be eaten later.
- 2) The reason the כרפס is eaten here is to stimulate the child to ask the מה נשתנה. One reason for eating כרפס is that by reversing the letters of כרפס it reads ס' פרך, referring to the 600,000 Jews who toiled in the slavery of Egypt.
- 3) The reason כרפס is dipped in salt water is that symbolically it represents the tears of the Jewish people in their suffering.

יחז

- 1) The Torah calls matzah, לחם עני, a poor man's bread. The גמרא says, מה עני שדרכו, בפרוסה אף כאן בפרוסה, in the same manner as the poor man eats only a morsel of food, we too eat a morsel. Since the mitzvah of matzah symbolizes a poor man's bread, we break the middle matzah into two parts, leaving the smaller portion for אפיקומן and the larger portion is put aside for the מוציא מצה.
- 2) The Gemara offers another explanation of לחם עני. It is לחם שעונין עליו דברים הרבה, the bread over which we discuss the miracles of יציאת מצרים. It is for this reason that we break the matzah just before beginning מגיד section of the Haggadah.
- 3) The minhag is for the children to "steal" the אפיקומן and hide it. The reason for this is to keep them awake until the end of the meal when the אפיקומן is "redeemed" and eaten.

מגיד

- 1) Before beginning מגיד, one should have כוונה that she is fulfilling the Torah mitzvah of יציאת מצרים.
- 2) The matzot are uncovered, and the plate containing the matzot is lifted for all to see. Then הא לחמא עניא is said aloud.
- 3) The Seder plate is removed from before the head of the house and placed at the other end of the table – to appear as if the meal has finished. This is done in order for the child to ask "why are the matzot being removed, we haven't eaten yet? The answer which would then be given is that we can not eat until we relate the story of יציאת מצרים.
- 4) Fill the 2nd cup so that the מגיד section can be recited over the 2nd cup.
- 5) מה נשתנה is recited.
- 6) The Seder plate is returned to its position before the master of the house.

- 7) The matzot are uncovered before עבדים היינו and are kept that way throughout מגיד. They are only covered when the wine cups are lifted while saying והיא שעמדה and לפיכך.
- 8) It is important that all the Seder participants understand the Haggadah. The head of the house should translate the Haggadah, or at least the most important sections, for those who do not understand it.
- 9) דצ"ך עד"ש – the custom is to spill out three drops of wine either with a finger or by pouring it out. This is repeated for the ten מצות and for דצ"ך עד"ש. After the spilling has concluded, one should pour in a little bit of wine to replace the wine that was spilled out.
- 10) רבן גמליאל – this is the most important part of מגיד and all the Seder participants should be present and understand this section. When saying מצה זו the broken middle matzah is lifted for all to see. Similarly when saying מרור זו the מרור is raised. When saying פסח שהיו, however, one should NOT point to or raise the זרוע, but rather one should just look in its direction. The reason for this is that pointing to it or raising it appears as if one is dedicating it for a sacrifice, which is only permitted when the בית המקדש existed.
- 11) לפיכך – the matzot should be covered and kept covered until the brachot on the matzah. The cup is raised and is held until the end of the bracha גאל ישראל.
- 12) 2nd cup – One must drink the 2nd cup while reclining. If a man drank the cup without reclining he must drink another cup, but no bracha is recited. If a woman drank without reclining, she need not drink another cup.

רחצה

The hands are washed and the bracha of על נטילת ידים is recited.

מוציא מצה

- 1) מצה is eaten three times during the סדר
 - a. מוציא מצה: This is a Torah obligation
 - b. כורך: This is a Rabbinic obligation
 - c. אפיקומן: Most Poskim say this is a Rabbinic obligation; some Poskim say it is a Torah obligation.
- 2) Who is obligated? Although women are usually exempt from a מצות עשה שהזמן גרמה, they are required to eat מצה. The reason is that the Torah says, לא תאכל עליו חמץ שבעת ימים, מצה. Since the Torah puts the prohibition of eating חמץ in the same pasuk as the mitzvah to eat מצה, the גמרא says that whoever is prohibited from eating חמץ (i.e. women) is obligated to eat מצה.
- 3) What can matzah be made from?
 - a) One may fulfill his requirement for eating matzah only with matzah made from the five types of grain, which are wheat (חטה), spelt (כוסמת), barley (שאורה), oats (שבולה שועל), and rye (שיפון). As mentioned above in #2, since the Torah equates the prohibition of חמץ with the mitzvah of חמץ by placing them in the same pasuk, we learn that one can only fulfill the mitzvah of matzah with a substance that has

the potential to become חמץ. Only these five grains have the potential to become חמץ.

b) Matzah can be made exclusively from flour of the five grains and **water**. Nothing else can be added because this may cause the process of חימוץ (becoming chometz) to be more rapid. Furthermore, the only liquid that can be used is water as this makes it לחם עני, a poor man's bread. Adding fruit juice or eggs makes it מצה עשירה, enriched bread and thus is not fit for the mitzvah.

c) מצה שמורה – The Torah says (שמות יב:יז) – “you shall guard the matzot.” This is the source for requiring מצה שמורה, matzah that is specially supervised. Some Poskim say that it is sufficient to begin this supervision from the time the grain is ground into flour – שמורה משעת טחינה. These are the regular matzot that we buy that are kosher for Pesach, otherwise known as מצות פשוטות. Many Poskim hold that this is not sufficient for the mitzvah at the Seder. These Poskim hold that the matzot must be supervised from the time of harvesting – שמורה משעת קצירה. These are the matzot commonly known as shmurah matzot. The minhag in כלל ישראל is to only use these matzot for the Seder. For the remainder of Pesach, מצות פשוטות are acceptable, however, many Poskim suggest that wherever possible, one should eat only matzah shmurah the entire Pesach.

d) Round hand shmurah matzah vs. Square machine shmurah matzah – There are differing customs as to which is preferred. One should follow her family's custom.

4) What is the minimum amount of מצה that must be eaten? The גמרא tells us that we must eat a כזית at each stage: אפיקומן, כורך, מוציא מצה, כורך, אפיקומן. The big question is how to determine the actual measurement of a כזית, literally an olive. The Poskim explain that the olives from the time of the גמרא were much larger than our olives, and they more likely resembled the size of our eggs. Although there is some halachic debate how much this actually is, we generally take a strict approach when it is a Torah obligation (i.e. מוציא מצה ואפיקומן), but a more lenient approach with a Rabbinic law (i.e. כורך). For Torah laws, we assume the volume of a כזית is equal to the volume of our eggs, whereas for Rabbinic laws, we assume a כזית to be the size of half an egg.

The following are the approximate sizes for מצה according to רב משה פיינשטיין:

1. אפיקומן and מוציא מצה: A piece 7 by 6.25 inches. This is the equivalent of 2/3 of a standard square machine matzah and 1/2 of a standard round hand made matzah.
2. כורך: A piece 7 by 4 inches. This is the equivalent of 1/3 of a standard square machine matzah and 1/4 of a standard round hand made matzah.
3. If a person is ill, he can rely on the smaller amount in all three instances. If necessary, the מצה may be ground up and/or soaked in water to make it easier to eat.

5) How should the מצה be eaten?

- a. If possible, each כזית should be chewed and then swallowed at one time. If this is not possible:
- b. Each כזית of the מוציא מצה/אפיקומן should be eaten within 2-4 minutes and the כזית of כורך should be eaten within 9 minutes.
- c. If it took more than 9 minutes to eat any of the כזיתים, then you must eat an additional כזית of matzah.
- d. If it took more than 5 minutes to eat the כזית of מצה, מוציא מצה, it is questionable whether or not ברכת המזון should be said.
- e. The time period is measured from the time you start swallowing, not from the time you put the matzah in your mouth.
- f. Men are required to recline while eating מצה. If one forgets to recline, he must eat another כזית of מצה. The גמרא פסחים (קה) says that women are not required to recline. Therefore, even if a woman had chosen to recline, but forgot, she need not eat another כזית.
- g. One should refrain from speaking from the time one makes the ברכות until after eating the entire כזית. During מוציא מצה/כורך one should not speak from the time one makes the ברכות until after finishing the כורך sandwich. (This is why some people have the custom to recite the זכר למקדש כהלל after eating the sandwich and not before eating it.)
- h. Reciting the ברכות: To fulfill the requirement of להם משנה, the head of the house takes all three matzot in hand, (the broken matzah in the middle), and makes the bracha of מן הארץ לחם מן הארץ. He then releases the bottom matzah (which is saved for כורך) and recites the bracha of על אכילת מצה over the top and middle matzot. The matzot should not be broken or eaten until after both brachot are completed.
- i. The מצה must be eaten before הצות הלילה. If one delayed and must eat it after הצות, the ברכה of על אכילת מצה is NOT recited.

מרור

1) The משנה (פסחים ל"ט) lists five types of plants which are considered מרור. We will only discuss the first three on the list which are the most commonly used.

- a. חזרת – the גמרא defines this as חסא, a type of lettuce we know to be romaine lettuce. Some wonder how romaine lettuce can be used for מרור if it is not bitter?

The תלמוד ירושלמי explains that the development of the חזרת simulates the situation of our forefathers in Egypt. מה חזרת תחילתה מתוק וסופה מר, כך עשו המצריים לאבותינו במצרים. In the same manner as חזרת is at first sweet and then later becomes bitter when it is held in the earth for a long period of time, so was the situation of our forefathers in Egypt.

- b. עולשין – endive lettuce
- c. תמכא – horseradish

Despite what some people believe, the most preferred species to use is the חזרת – romaine lettuce. Caution should be taken to either inspect the lettuce properly for bugs or to use a pre-washed and rabbinically approved bag of romaine lettuce.

- 2) The following is the amount that one has to eat according to Rav Moshe Feinstein for each of the two times we eat מרור (מרור and כורך):
- a. Romaine lettuce leaves: Area of 8 by 10 inches. Lettuce stalks: An area of 3 by 5 inches.
 - b. **Ground** horseradish: Preferably 1.1 fluid ounces. A person who is not well may eat 0.7 ounces. Please note that מרור is meant to be bitter, not sharp. Accordingly, Rav Hershel Schachter questioned whether eating non-ground horseradish could be used for the מרור. Although others argue, it is the correct custom to use ground horseradish. (The grinding should be done before יום טוב begins, but not too early so as to let the bitterness dissipate. If necessary, one can grind it on יום טוב in an irregular manner.
- 3) One is not required to eat the כזית from only one species. One may combine the different species for the כזית.
- 4) The מרור should be dipped into the חרוסת, but not held in it for so long as to lose the taste of the מרור. Therefore, one should shake off any excess חרוסת. (There is plenty of time later on to enjoy the delicious חרוסת.)
- 5) The ברכה of מרור על אכילת מרור is recited, having in mind the מרור to be eaten during כורך as well. One should NOT recline while eating the מרור.
- 6) If possible, the מרור should be swallowed (after being chewed) at one time. If this is impossible, it should be eaten within 2-4 minutes. If it was eaten within 9 minutes, the מצוה has been fulfilled.
- 7) The מרור must be eaten before הצות הלילה. If one delayed and must eat it after הצות, the ברכה is not recited.

כורך

- 1) The רבנן (פסחים קט"ז) relates that there is a dispute between הלל and the רבנן concerning the fulfillment of "על מצות ומרורים יאכלהו" - "you shall eat it with matzah and marmor." הלל holds that the mitzvah is to eat מצה and מרור together, whereas the רבנן hold that the mitzvah is to eat them separately. Therefore, we first fulfill the mitzvah according to the רבנן and then we eat them together as required by הלל.
- 2) All of the Seder participants are given a sandwich made of matzah and marmor. The bottom of the three matzot is used for this sandwich. Some people have the custom of adding חרוסת to the sandwich as well.
- 3) In connection to the eating of כורך, we recite the paragraph of כהלל. Most people recite it before eating the sandwich. However, since one should not speak from the time of eating מצה מוציא until the conclusion of כורך, some have the custom to recite the כהלל after completing the כורך.

שולחן עורך

- 1) The Seder meal is eaten. It is preferable for men to recline throughout the entire meal.
- 2) Many begin the Seder meal by eating a hard boiled egg. There are various reasons given for this custom:

- a. Tisha B'Av always occurs on the same day of the week as the first night of Pesach and eggs are considered a mourner's food.
 - b. The egg reminds us of the destruction of the בית המקדש, where we used to offer the קרבן פסח. We have lost this privilege and are unable to offer the קרבן פסח at this time.
 - c. The egg on the Seder plate represents the קרבן חגיגה; it should, therefore, be eaten.
- 3) The minhag is not to eat roasted meat on the Seder nights. The reason for this minhag is that one should not assume, in error, that he is eating the קרבן פסח. This minhag includes not eating meat which has been roasted, barbequed, or broiled over an open fire. This minhag also includes not eating roasted poultry. Roasted fish and eggs may be eaten.
 - 4) Some have the custom not to eat any food dipped in liquid, except for the two required dipped foods (i.e. מרור and כרפס). The reason for this custom is that the two required dipped foods should stand out prominently as mitzvot.
 - 5) The meal should be completed early enough to allow for the אפיקומן to be eaten before midnight.

צפון

- 1) After completing the meal, the portion of the broken middle matzah which was hidden earlier in the Seder is brought to the table and eaten as dessert.
- 2) Each participant is given a כזית of matzah. As mentioned earlier, it should be 7 by 6.25 inches, which is the equivalent of 2/3 of a standard square machine matzah and 1/2 of a standard round hand made matzah.
- 3) The matzah should be eaten while reclining, but without a bracha. If a man forgot to recline and has not already recited ברכת המזון, he should preferably eat another piece of אפיקומן. (Women need not eat another piece.) However, if he already recited ברכת המזון we rely on the Poskim who say that eating the אפיקומן while reclining is not required.
- 4) In reference to the קרבן פסח משנה אחר הפסח אפיקומן – one was not allowed to eat anything after eating the קרבן פסח. The matzah of the אפיקומן represents the קרבן and therefore:
 - a. Eating other foods is prohibited after eating the אפיקומן. If one did eat, he is required to eat another כזית מצה.
 - b. Drinking after the אפיקומן is subject to some debate. One certainly cannot drink any alcoholic drink. One should preferably not drink any beverage except for water or seltzer. Some Poskim allow tea.
- 5) If the אפיקומן was lost, other pieces of shmurah matzah may be substituted and eaten instead.
- 6) It is preferable to eat the אפיקומן before הצות הלילה, halachic midnight. However, if one is delayed and הצות הלילה has passed, one should still eat the matzah.
- 7) There is a halacha that the קרבן פסח must be eaten completely in one place, as it says in the Torah "בבית אחד יאכל" – "it should be eaten in one's house." Therefore, the halacha is that the אפיקומן, which represents the קרבן פסח, must be eaten in one place. It is even prohibited to be eaten in two separate places in one room.

ברך

- 1) After completing the אפיקומן, the third cup is poured. If the cup is not completely clean, the cup should be rinsed beforehand.
- 2) ברכת המזון is recited. After completing ברכת המזון, one makes בורא פרי הגפן and everyone drinks the 3rd cup while reclining. If one drank the cup without reclining, he does NOT drink it again.
- 3) One may not drink wine between the third and fourth cups.
- 4) Some fill the fourth cup right after ברכת המזון. Others wait until שפך המתך before beginning הלל.
- 5) כוס של אליהו is poured and the door is opened to demonstrate that tonight is ליל שמורים, a night of protective watching. In the merit of our אמונה in Hashem, we will be deserving of His sending us the משיח.
- 6) הלל is recited.
- 7) Drink the fourth cup while reclining. If one drank without reclining, he is not required to drink it again.
- 7) In order to say the ברכה אחרונה that is printed in the הגדה after the fourth cup, one must drink a full רביעית for either the third or the fourth cup.

ברצה

- 1) After the Seder is completed, one is required to occupy himself with the halachot of Pesach and to further discuss the miracles of יציאת מצרים, until he is overcome by sleep.
- 2) Some people have the custom to say שיר השירים after the Seder.
- 3) The minhag is not to say the complete קריאת שמע על המטה. All that is said is the first parsha of שמע and the bracha of המפיל. The reason for this custom is that the night of Pesach is ליל שמורים, one of divine protection. In the same manner that Hashem guarded us on the night of the Exodus, so will He protect us and lead us to the final גאולה.