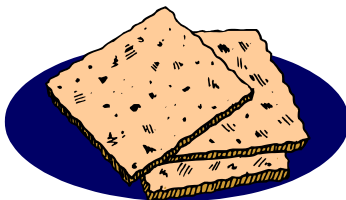


# Pesach

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A Seder Guide



Prepared For:

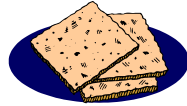
# Ner Le'Elef

This Seder Guide is a segment of a larger work dealing with the Laws of Pesach, by the same author. The more comprehensive work will, IY'H be available in the near future.

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## Introduction



### *Pesach; A Special Time of Year*

Pesach. Just the very mention of the word conjures up a variety of thoughts and feelings. For many it brings back fond memories of previous years and their Seders. For the robust Pesach cleaner the mention of Pesach brings on awe and strikes fear into their heart because they know that Pesach cleaning is never more than a year away.

In truth, Pesach is much bigger than just a collection of warm memories or a time for spring-cleaning. The Yom Tov of Pesach and the relatively short time period of the year that it occupies ironically enough transcend time. On its most simple level, Pesach is beyond time in its call upon us to look to our past and break through to the future. Pesach beckons to the Jewish Nation as a whole and to the individual members who identify with that body, to look to the redemption of the past and bring it with us into yet another year.

This is a very special time of year. At its very essence, Pesach is a Yom Tov of freedom and the resulting birth of a very unique nation. Over 3,300 years ago Hashem brought us out of bondage through a series of miracles that decimated the superpower of that era, Egypt. The miracles were unlike anything that was seen in the past. Nature broke down and the untold suffering of the Jewish people over many years was now being repaid in kind upon their torturers.

Those very same miracles, however, had an even more important role. The supernatural change in the course of nature brought on the recognition that Hashem truly does run the world. Those who witnessed those miracles understood that G-d is Omnipotent and that He is intimately involved in the course of this world and the individuals who inhabit it.

As a nation we learned to put our trust in G-d. We put the blood of the Paschal lamb on our doorposts and saw Hashem as our Protector. With this newfound recognition of Hashem's personal involvement in our Nation's destiny and our individual lives, we broke through the bonds of enslavement. The walls of Egypt crumbled about us and we emerged as a unique Nation to carry the banner of G-d's Will.

The commentators throughout the ages have seen Pesach as a message of freedom. This is known as the time of year when we can break through our own barriers. The shackles that hold us back and bind us to the forces of inertia become loosened during this time of year.

Pesach calls to us and says, “Break with your limitations and be great”. Hashem lifts us to heights that are our natural states even if we are not yet there. The inspiration of the Seder and the holiday as a whole call to us to drop our bonds – be they real or perceived – and to reach a potential that we did not even know existed.

This time of year is full of those original energies that allowed for that first breakthrough to freedom and the creation of something bigger. We can take hold of that spirit and break down our “walls of Egypt” and transcend the boundaries that hold us back. We too can make our own unique contributions to ourselves, to the Jewish people, and to the world at large.

Pesach – the Yom Tov of freedom, indeed!

## *A Yom Tov Full of Mitzvos*

Pesach also has the distinction (no doubt due in a large part to its timeless message) of being a Yom Tov full of Mitzvahs. When the Bais HaMikdash stood there were tens of commandments that centered around the special offerings of the day – especially the Paschal lamb. Although we no longer have the Bais HaMikdash in our midst, we do continue to have many Mitzvahs that still apply<sup>1</sup>. The Mitzvahs lend a special character to this time of year; from the need to destroy every last vestige of Chometz to the requirement to eat the special bread called Matzah, we see that this “night (and the days that follow) are different than all other nights”.

Those Mitzvahs and their relevant Halachos are the basic subject of this work.

## *The Stress*

Due to its many Mitzvahs and more specifically the ones that require us to clear our house of all Chometz, Pesach often induces a feeling of stress in those who seek to wholeheartedly fulfill its directives. However, a thorough understanding of the laws of Pesach would to a great deal serve to alleviate that stress if not obliterate it altogether.

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<sup>1</sup> The Rambam (ריש הל' חמץ ומצה) brings eight מצוות עשה 3 and לאוים five מצוות דאורייתא, *Before Pesach:*

1. To get rid of Chometz - תשביתו (POSITIVE)
2. Not to eat Chometz from midday of the 14th. (NEGATIVE)

*On Pesach:*

3. Not to eat Chometz (NEGATIVE)
4. Not to eat a mixture containing Chometz (NEGATIVE)
5. בל יראה (NEGATIVE)
6. בל ימצא (NEGATIVE)
7. To eat Matzah on the 1st night (POSITIVE)
8. ספור יציאת מצרים (POSITIVE)

This concise work is a segment of the more complete work on the Laws of Pesach, which should IY'H be available in the near future. The point of the larger work is to serve as a thorough and yet concise guide to the observance of the Yom Tov of Pesach. As with any written work on Halacha, this Seder Guide it is not meant to obviate the need for a reliable Posek. Rather, it is meant to enlighten the reader to the issues at hand so that he or she can know that which even needs to be asked.

It is the author's sincere wish that the reader finds this work helpful and that it alleviates unnecessary confusion allowing for a focus on the beauty and spirit that permeates this time of year.

**- CHAG KOSHER V'SOMEYACH**

## **Section 1: PRACTICAL SEDER GUIDE**

### ***Focus On Children***

Many of the Halachos and customs of the Seder night revolve around the children. Recounting the story of the Exodus to one's children on the Seder night is a Mitzva M'dorysa. This Mitzva should be done in a fashion that keeps the children focused and attentive, and allows the fond memories of the evening to stay with them in the months and years ahead.

It is therefore imperative to begin the Seder upon returning home from shul as soon as possible. Children (as well as adults) are prone to fall asleep if and when the evening drags on. One should come home to a set table and begin the Seder without delay.<sup>2</sup> It goes without saying that the Chazan (leading the services in shul) should not prolong Ma'ariv more than necessary. Nevertheless, one may not begin the Seder until it is clearly nighttime.

Furthermore, one should keep the Seder moving. One shouldn't unnecessarily allow Maggid to drag and take up the entire night and end up having the children fall asleep before ever having reached the point of eating the Matzah and Marror.<sup>3</sup> Children should be kept attentive by bribing them with treats so that they stay up for the main parts of the Haggadah. At the very least they should be kept up (if at all possible) for the answer to the 4 questions (the 'Ma Nishtana').<sup>4</sup>

Many of the customs of the evening are done so as to peak the curiosity of young children, and keep them awake, attentive, and curious. As opposed to telling them the narrative without any initiative on their part, Chazal set up this learning experience in a fashion that would draw out questions from the children themselves.<sup>5</sup> For example, the Seder plate is removed at the start of the Seder so that the children will ask why the table is being cleared before the meal even began. Ultimately the answer to all these questions is that tonight is a very special night and there is a very exciting story to tell before we begin eating.

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<sup>2</sup> OC 472:1

<sup>3</sup> The Gemora in Pesachim (109a), according to the reading of most Rishonim (Rashbam ibid. & the commentary in place of 'Rashi' ibid et. al.), says that on the Seder night one should "grab the Matzos". These Rishonim explain that the Gemora is referring to the need to rush to reach the point of the Seder in which the Matzos are eaten so that the children will remain awake. Matzah, aside from being a Mitzva M'dorysa and a focal point of the evening, is an important educational aide and a stimulus for more discussion on the various themes of the night.

<sup>4</sup> OC 472:16 and MB #50. Although the Mechaber speaks of giving children roasted grains and nuts as treats, we no longer eat roasted grain on Pesach. Furthermore, for most children today, nuts are hardly an incentive to stay awake.

<sup>5</sup> Besides being a very effective teaching method, this format was chosen based on the Torah's focus on the Mitzva of relating the Exodus being in response to your "son's question" (See Shmos 12:26 and 13:14). – MB 473 #21.

## ***Aristocracy and Heseba***

Another theme that runs through the Halachos and customs of the night is the notion of “Derech Cheirus” – acting like “free men”. We are to act in an aristocratic fashion to clearly demonstrate that we are no longer slaves, but to the contrary we are at the other extreme. Toward this end the Seder table is bedecked in one’s finest china and cutlery.<sup>6</sup> It is interesting to note that customarily if a Jew had only one set of china, it was saved for the Seder. [If one (due to the massive amounts of guests expected) needs to use disposable plates and cutlery, the disposables should at least be high in quality and design.]

The practice of the Maharil is a perfect example of this idea. The Maharil had expensive ornamental vessels that he had accepted as collateral from the non-Jews to whom he lent money. He kept these vessels in storage for most of the year. For the Seder night, though, he would set them up in the dining area so as to make the room look more palatial.<sup>7</sup>

Another manifestation of this idea is the Halacha of leaning (‘Heseba’). It was customary for aristocracy and those of means to eat while leaning and supporting their heads with pillows and ornamental couches. We too act in that fashion, thereby turning the experience of ‘freedom’ into a reality!

### Laws of Heseba:<sup>8</sup>

- ❑ Heseba is performed by leaning on one’s left side while having his head be supported, preferably with a cushion or the like.
  
- ❑ Leaning on the right side ties up one’s right hand that he needs for eating and more importantly it is a choking hazard. Therefore, a right leaning is not a valid Heseba. Lefties too must lean to the left, even though that means they will have to eat with their right hand.<sup>9</sup>
  
- ❑ The R’ma notes that notwithstanding the fact that Jewish women are intrinsically honorable and worthy of aristocratic behavior, they have the Minhag to act leniently with regard to Heseba and do not lean.<sup>10</sup>
  
- ❑ If one drank the 2<sup>nd</sup> of the four cups of wine without doing Heseba, or ate the Matzah (M’dorysa) without Heseba he must go back.<sup>11</sup>

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<sup>6</sup> OC 472:2

<sup>7</sup> MB #6

<sup>8</sup> Based on OC 472

<sup>9</sup> If however a lefty leaned to the right, he will have fulfilled his obligation B’dieved. (-MB #11)

<sup>10</sup> R’ma OC 472:4. Women act in accordance with the opinion of the Ravyuh that Heseba is no longer necessary nowadays in that the aristocrats and people of means today no longer eat in such a fashion. Men, however, follow the majority opinion that Heseba is indeed required even today. Men will take the Ravyuh’s opinion into account in certain instances, as we will see in the next footnote.

<sup>11</sup> R’ma ibid #7 with commentators. This is based on the Ravyuh quoted in the above footnote. There is an obligation to drink 4 cups of wine, and it is forbidden to expand that obligation and add in additional cups for this Mitzva. Thus, after the first, third, and fourth cups where the custom is not to drink more cups of wine due to the appearance that one is turning the ‘four cups’ into five or six cups, we do not go back after the fact. In such situations we will rely on the Ravyuh and assume there is no obligation to lean rather than to create the appearance that we are adding cups. After the second cup though, it is normal to drink more

- ❑ One who is in the Aveilus period does lean, but should avoid using ornamental and extravagant pillows and the like.<sup>12</sup>
- ❑ A student who is joining one of his Rabbeim (Torah teacher) for the Seder may not lean, unless he asks permission to do so.<sup>13</sup> Performing Heseba, without the Rebbi's permission would be disrespectful. A son, though, may do Heseba in his father's presence even if his father is also his Rebbi.
- ❑ Preferably one should lean throughout the meal.

### The Kittel:

Many married men have the custom to wear a white robe throughout the Seder, known as a Kittel.<sup>14</sup>

- ❑ Although there are differences of opinion, it would seem that the standard Minhag is that a mourner (during the year following a parent's passing or the thirty days from another close relative's passing<sup>15</sup>) does not wear a Kittel.<sup>16</sup>

## ***The Four Cups of Wine***

On the Seder night all present drink four cups of wine. These four cups were instituted by Chazal<sup>17</sup> to correspond to the four different terminologies used in the Torah to refer to the redemption of the Jewish Nation from Egypt.<sup>18</sup> Each cup has its proper place in the Seder.

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wine, in that the second cup is right before the meal. Such drinking would not require a separate brocha and therefore would not look like an additional cup. Therefore, if one did not lean for the second cup of wine, he would indeed need to drink it again.

One does not go back and redo the Afikomen if it was originally done without Heseba. (-MB #22)

<sup>12</sup> MB #13

<sup>13</sup> OC 472:5. It is advisable to not ask and not lean. One thereby avoids having to worry about whether or not he did the Heseba correctly. He furthermore gains the benefit of having performed the Mitzva of honoring one's Rebbi.

<sup>14</sup> Some explain that insofar as a Kittel resembles the shrouds worn at one's burial they are a sobering balance to the opulence and beauty that surround one at the Seder table. The Kittel serves as a stark reminder to not get carried away with the theme of royalty. [See OC 472 Magen Avrohom #5, Taz #3, and Graz 472:4]

<sup>15</sup> Although a Yom Tov usually stops the thirty-day mourning period, one who was still in the first seven days when the Yom Tov arrived is indeed still considered a mourner. Yom Tov only ends the 30-day mourning period if it had already begun (i.e. shiva had ended) when the Yom Tov started.

<sup>16</sup> Mishna Brura 472 #13. See Shulchan Orach HaRav 472:4 for an opposing view. The Magen Avrohom (#5) notes that since the entire reason for wearing a Kittel is to keep a person in a balanced frame of mind, a mourner need not wear one because due to his circumstances he is automatically in that frame of mind. There is less fear of him getting carried away. Based on this, if he wanted to wear the kittel, there would be no reason to disallow that.

<sup>17</sup> As mentioned in the Mishna on 99b, which notes that even a pauper living off of the city's charity coffer should be supplied with these four cups of wine.

<sup>18</sup> These four appear in Shmos 6;6-7. They are;

1. And I will extract you [from under the bondage of Mitzryim]
2. And I will save you [from their enforced labor]

The first cup is that of Kiddush. The second is the cup over which Maggid (the story of the Exodus) is said. The third cup is the cup of Birkas HaMazon. And the fourth and final cup is the cup over which Hallel is recited.

### Laws of the 4-Cups:<sup>19</sup>

- The cup must be the volume of the liquid measure known as a Revi'is. (For the definition of a Revi'is, please see the following Chapter entitled 'Shiurim').
- Preferably the entire cup of wine should be drunk. If, however, one drank most of the cup he has fulfilled his obligation B'dieved. If the cup contains more than a Revi'is of wine, the above still applies and one should drink the entire cup, or at least a majority thereof. He will, however, have fulfilled his minimum obligation if he has at least drunk the majority of a Revi'is (even if that proves to be less than the majority of this cup).  
To summarize, in ascending order of preference, one should either drink most of a Revi'is, most of the cup, or the entire cup for each of the 4 cups of wine.
- The wine should not be drunk in slow sips, but rather must be drunk without delay. One must finish a majority of a Revi'is within the time span it would normally take to drink a full Revi'is.<sup>20</sup>
- One should preferably use wine that is red<sup>21</sup>, not pasteurized (or otherwise cooked)<sup>22</sup>, desirable and alcoholic. The wine should preferably not have additives.
  - For Ashkenazim, it is more important that the wine is desirable than the fact that it is red, or un-pasteurized. Therefore a better white wine (even pasteurized) would come before a less desirable red wine.<sup>23</sup> For Sfarim, though, the opposite is the case.<sup>24</sup>

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3. And I will redeem you [with and outstretched Arm]

4. And I will take you [to Me as a Nation].

<sup>19</sup> Based on OC 472:8-16, & 473:1

<sup>20</sup> If one took longer than this time span to drink, he would not go back for cups 1, 3, and 4. He would go back for cup #2 though (see footnote #11 for the distinction between cup #2 and the others). If however, one took a very long time to drink even cups 1, 3, and 4 he would indeed go back. A very long time would be longer than a 'Kday Achilas Pras' (see page 31 below) which for this context can be assumed to be 9 minutes.

<sup>21</sup> Even Tokay wine may be considered red with regard to this Halacha (- Rav S.D. Eider in Sefer Hilchos Pesach, quoting Rav Moshe Feinstein z'tl).

<sup>22</sup> If one is having a Seder that includes guests that will pose a halachic problem to un-pasteurized wine, then he should clearly forgo this L'chatchila and stick with the pasteurized varieties.

<sup>23</sup> One could, of course, die it red with a little red wine and thereby fulfill the Mitzvah in its highest form. (On Yom Tov or Shabbos one should first put the red wine in the cup and then add the white wine).

<sup>24</sup> Sfarim follow the opinion of the Mechaber who holds that red wine is preferable in that it is reminiscent of the blood of the Jewish children that Pharaoh slaughtered so as to bathe in their blood to alleviate a skin ailment from which he was suffering. Furthermore, the verse in Mishlei 23:31 seems to define wine as being red.

- One who finds it very difficult to drink wine, may drink grape juice.<sup>25</sup> Preferably, though, he should attempt to use a wine with a lower alcohol content or dilute the wine somewhat by mixing in grape juice or water.
  - If one would become bedridden by drinking wine or grape juice he may fulfill his obligation through use of a ‘Chamar Medina’ – (a drink normally served in a social setting)<sup>26</sup>.
- Due to the theme of Derech Cheirus, the custom is that the leader of the seder’s cup be filled by another one of the participants as opposed to him pouring his own cup. Many apply this to all the participant of the Seder, having everyone’s cup filled by someone else other than the drinker.
  - The four cups may not be drunk one right after another, but rather must be separated by some recital of the Haggadah.
  - One should avoid drinking extra cups of wine in between the 4-cups, due to a fear of intoxication.<sup>27</sup> After the second cup, though, there is no such fear in that one is about to begin the meal, and therefore one may drink additional wine between cups #2 and #3.
  - As with all the other obligations of the night, women too must fulfill the mitzvah of the 4-cups.<sup>28</sup>

## ***The Seder Plate & The Matzos***

Other than the cups of wine, there are two other major additions to the Seder table, namely the Seder plate and the Matzos

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<sup>25</sup> Rav Moshe Feinstein z’tl (quoted in Rav S.D. Eider’s *Sefer Hilchos Pesach*) holds though that one must push himself to drink wine unless they will otherwise be bedridden. This is based on the Gemora (Nedarim 49b) that states that Rabbi Yehuda bar Illay would have a headache from the wine of the Seder that lasted all the way until Shvu’os. It is clear, claims Rav Moshe, that Rabbi Yehuda chose not to rely on drinking grape juice in that it is lacking in one of the very important themes of the night – i.e. Derech Cheirus. It would be unheard of to sip grape juice at a presidential party.

The Mishna Brurah (#37), though, disagrees and allows non-alcoholic beverages for the 4-cups. (I have heard the same said in the name of the Chazon Ish). Women generally go with this lenient opinion, and all the more so do children.

<sup>26</sup> Such as an alcoholic drink (that is Kosher for Pesach use), tea, or coffee. (See *Iggros Moshe OC vol. 2 #75*)

<sup>27</sup> There are additional problems to drinking between the standard four cups. Firstly, unless one had in mind while making the blessing on the first cup that he would indeed drink more, than he will generally have to make a new Brocha on the extra cup. Making additional Brachos on wine during the Seder gives the impression that there are more than 4-cups (Tur 473 in the name of the Avi HaEzri). This is forbidden. Furthermore, drinking anything during the recital of Maggid itself is considered a Hefsek. (-See footnote #46 below).

<sup>28</sup> For they too were participants in the miracles that the Seder relives

## The Seder Plate:

The Seder plate is a combination of the different items that will either be eaten or used as focal points as part of the educational aspect of the evening. One Seder plate is set up for the one leading the seder and typically the other participants do not have their own. The standard Seder plate consists of the following items:

- **Zro'a** – A roasted shank bone or chicken leg. The roasted meat symbolizes the Karbon Pesach that was brought on the eve of Pesach when the Bais HaMikdash stood. The Karbon Pesach was roasted and therefore so is the Zro'a. The specific use of the shank bone is to recall Hashem's "outstretched Arm"<sup>29</sup> used to redeem us.
  - **Important note:** The Zro'a, as well as any other roasted meat, is not eaten on the Seder night. We do this to make it clear that we are not offering or eating from anything that can mistakenly be construed as a Karbon Pesach, (which we cannot offer today due to our lack of a Bais HaMikdash).<sup>30</sup>
- **Beitza** – A cooked or roasted egg. This symbolizes the offering brought in conjunction with the Karbon Pesach – i.e. the Karbon Chagiga.<sup>31</sup> The custom to use an egg is either a sign of mourning for the loss of the Bais HaMikdash in that an egg is the traditional food served to mourners upon returning from the burial. Alternatively the egg is just a practical example of a cooked food (in that it cooks quickly)<sup>32</sup> - since in truth any two cooked foods suffice, and although the usage of the meat and egg is the standard Minhag, they are not the only option.
  - Many have the custom to eat the egg during the meal.
- **Marror** – A bitter vegetable to be used to fulfill the Mitzva (M'drabanan) of eating Marror on Pesach night. (See below section 'Marror').
- **Charoses** – A dip used to take the sting out of the Marror. The ingredients of the dip are meant to recall various aspects of our bondage in Mitzraim as well as the affectionate appellations used by Hashem in reference to the Jewish People. Thus, on the one hand it is made thick so as to recall the mortar used by our ancestors in their forced labor. Furthermore to recall the straw used on the mortar certain straw like (i.e. fibrous) spices are customarily used like cinnamon and ginger. The Charoses is also customarily made thinner at the table<sup>33</sup> by adding some wine or wine vinegar so as to recall the blood of our children that was readily spilled. On the other hand, though, the Charoses also recalls Hashem's love for us and often

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<sup>29</sup> Shmos 6:6

<sup>30</sup> It is meritorious though to eat it the next day - Chayai Adam. **Important note:** If one does not eat it the next day, then he would not be allowed to roast it on Yom Tov. Therefore, one who does not plan on eating the meat the next day must roast it before Yom Tov begins. (OC 473 MB #32)

<sup>31</sup> There is a Machlokes Tana'im whether the Karbon Chagiga also needed to be roasted. Ben Taima (70a) is of the opinion that it indeed needs to be roasted and therefore some have the custom to specifically roast the egg in deference to Ben Taima who, according to Tosfos, the Halacha follows.

<sup>32</sup> Both explanations appear in the Kol Bo (#50 page 12).

<sup>33</sup> On Shabbos, though, this thinning should be done before the onset of Shabbos. (See OC 321:16)

contains ingredients like apples, nuts, dates, and pomegranates to which the Jewish people are compared in Shir HaShirim.<sup>34</sup>

- **Karpas** – See below section ‘Urchatz/Karpas’. Some put the saltwater dip for the Karpas on the Seder plate as well.
  
- **Chazeres** – Additional Marror to be used for Koreich (see below).

There are different customs as to how to arrange the above items on the Seder plate. Please refer to the beginning of a standard Haggadah for the various arrangements. It is important to note though that the R’ma holds that the arrangement should not cause one to have to ‘pass over a Mitzvah’ in order to get to another Mitzvah. That is, the Karpas should be closest to you, followed by the Marror, Chazeres, and Charoses. The Zro’a and Beitza would be the furthest away.

### The Matzos:

In addition to the Seder plate, three Matzos are brought to the table. The Matzos were traditionally placed on or under the Seder plate<sup>35</sup>, but many today place them separately to the side.

The middle Matzah is broken during Yachatz (see below), and the larger half is put away for the Afikomen. The other two Matzos remain whole so that one will be able to make the blessing over two whole breads as is done by every Yom Tov and Shabbos meal.<sup>36</sup>

There is a nice kabalistic Minhag to assign ‘names’ to the Matzos while setting the table. The first is lifted and called “Kohen”, then the second is lifted and called “Levi”, and the third “Yisroel”.

The Matzos are covered for Kiddush, and are uncovered for most of the narrative of Maggid, until the very end when they are covered up again.

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<sup>34</sup> This list is found already in the Rishonim (Tosfos 116a sv Tzarich). The verses that compare the Jews to these items are as follows: Apples – Shir HaShirim 8:5, Nuts – ibid 6:11, Dates – ibid 2:13, Pomegranates – ibid 4:3.

<sup>35</sup> The Arizal placed the Matzos underneath the Seder plate (- he used soft Matzos). The Mechaber and R’ma (473:4) clearly had them on the Seder plate.

<sup>36</sup> This is the standard Minhag and is brought in Tosfos (116a) and the Rosh (#30). The Rif (25b) and Rambam (Hilchos Chametz u’Matzah 8:6) though had the custom of only bringing two Matzos to the Seder table, and breaking the bottom one. In effect then they would not make the blessing over two whole Matzos, but rather over one and a half. The Gra, who Paskens like the Rif and Rambam, explains that insofar as there is a requirement to fulfill the Mitzva over broken bread to show its status of being a poor man’s food (based on the verse that calls Matzah “poor bread”), to then go and have over and above that two whole Matzos would in effect be a contradiction to what is meant to be conveyed. Rav Moshe Feinstein z’tl z’tl followed this opinion.

## ***Urchatz/Karpas***

After having made Kiddush all present wash their hands in preparation for the Karpas, as though they were washing for bread (i.e. twice on the right and twice on the left). No Brocha is recited after this washing.<sup>37</sup>

The Gemora notes that Karpas is one of the customs of the night that is meant to stir the curiosity of the children. Young children will wonder why we are eating this food before the meal has begun. The answer to their question is two-fold. Firstly it fits into the theme of Derech Cheirus. It is aristocratic to eat an appetizer. Furthermore, we want them to understand that we have a little while until we get to the meal (and so we are eating a small snack now), because there are some very important things to discuss (i.e. Maggid).<sup>38</sup>

### Laws of Karpas:

- ❑ The definition of 'Karpas' is not clear. It seems to refer to either celery or parsley.<sup>39</sup> In truth, though, one fulfills his obligation with any vegetable.<sup>40</sup>
- ❑ The Karpas is dipped into saltwater (or vinegar) to recall the tears of pain due to our bondage.
- ❑ The blessing over the Karpas is meant to cover the Marror that will be eaten later on as well.
- ❑ One should eat less than a Shiur K'zayis of the Karpas.<sup>41</sup>
- ❑ There are different customs concerning whether or not Karpas is eaten while doing Heseba. Those who have no specific custom not to recline should indeed eat the Karpas while reclining.<sup>42</sup>

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<sup>37</sup> This is not a special Halacha with regard to Karpas, but rather is something that is necessary throughout the year. As the Gemora in Pesachim (115a) states, whenever one dips food in water (or one of the other 7 major liquids) and eats that food with his hands (as opposed to a utensil), he must wash without a Brocha. See OC 128 where the Halachos of washing for wet food are discussed in detail.

<sup>38</sup> Both explanations are brought in the Bais Yosef to OC 173. The Rif (27a) has a different understanding of the children's question. According to the Rif, an appetizer before the meal is not strange enough to get the children to ask questions. Rather, the questions will begin by the second dipping – i.e. that of the Marror, when the children will indeed ask why we are dipping a second time. The answer to that is the explanation of the significance of the Marror. (Without the dipping of the Karpas, the dipping of the Marror would not evoke any questions, according to this approach).

<sup>39</sup> These are preferable to use in that the word Karpas can be rearranged to imply '60 [myriads] labored'.

[כרפס ← → ספרך]

<sup>40</sup> The Gemora (114b) says that where one lacks other vegetables even Marror can be used. However, using Marror is complicated in that it will in effect force the person to make the Brocha for Marror at this earlier stage in the Haggadah with the intention that it cover the Marror that will again be eaten in its proper place. (-See OC 475:2).

<sup>41</sup> To thereby avoid any question as to whether an after-blessing need be made. Nevertheless is a K'zayis was eaten an after blessing is *not* recited. (- MB #52, #56)

<sup>42</sup> Rav S.D. Eider p.247 of Sefer Hilchos Pesach. He bases this on the fact that even if one does Heseba while eating Marror (which everyone agrees is not to be done) he has nevertheless fulfilled his obligation.

## ***Yachatz***

Before the start of Maggid the middle Matzah is broken in half. The larger half of the broken middle Matzah is wrapped and put away for the Afikomen (see below). The wrapping is a reference to the fact that when the Jews left Mitzraim they wrapped their leftover Matzah and took it along for the journey. Some therefore place it on their shoulder, as was done by those walking out of Mitzraim.

The smaller half is lifted while reciting the paragraph of ‘Hu Lachma Anyu’ (printed in the Haggadah). The smaller half is returned to its place, and will remain on the table uncovered for the majority of the Maggid section of the Haggadah.<sup>43</sup>

It is a common practice now that the children ‘steal’ the Afikomen and return it at the end of the meal only upon being promised some gift. This seems to fit with the theme of keeping the children involved in the happenings of the evening, and may even be alluded to in the Rishonim<sup>44</sup>.

After reciting Ha Lachma Anyu, the second cup of wine is filled (again by someone other than the one drinking that cup) since it is the cup over which the Maggid portion of the Haggadah is recited. Furthermore, this is yet another action meant to stir the curiosity of the children (“Why are we drinking a second cup before we have even begun eating?”). Also to stir their curiosity, the Seder plate is removed and the Matzos are removed or covered, and are only returned after the Ma Nishtana.

## ***Maggid***

The next step after Yachatz is the recital and discussion of the story of Yitzias Mitzraim (the Exodus). As noted above, this discussion is a fulfillment of a Mitzva M’dorysa<sup>45</sup> (biblical

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Furthermore, as noted above, the custom of Karpas is very much associated with the notion of Cheirus – and as such it should be eaten in an aristocratic fashion.

<sup>43</sup> The Torah refers to Matzah as being ‘Lechem Oni’ – ‘poor man’s bread’ (Devorim 16:3). The Gemora (115b) notes that this expression has various possible implications – one of which is that just as a poor man eats broken bread (in that he cannot afford a whole loaf), so too the Mitzva of Matzah should be centered around a broken loaf.

<sup>44</sup> The Ri M’luneil (a Rishon) discusses a Minhag for adults to either grab Matzos from one another or to grab them from children based on the Gemora that says ‘grab the matzos on Pesach night’ (109a). The point is to make the evening and the mitzvah of eating Matzah all the more exciting. The Rambam too (7:3) mentions such a Minhag. Our Minhag of the children grabbing the Matzah is brought in Tamei HaMinhagim (Pesach #529).

<sup>45</sup> The Pasuk (Shmos 13:8) says, “V’hegadata l’vincha B’yom HaHu...” – “And you shall tell your son on **that day**, for this Hashem took me out of Mitzraim...”. ‘That day’, explains the Mechilta and the Ba’al Hagaddah, is the Seder night when the Matzah and Marror are in front of us. On that night we are commanded to discuss the story of the Exodus.

Although the Pasuk refers to one’s son, the commandment is not limited to a male child, but includes all people. (Mechilta, Sefer haChinuch #21)

precept) and is one of the major focal points of the evening. Maggid, which takes up the bulk of the Haggadah, is a standardized elaboration of the epic of our slavery in Mitzraim as well as the miraculous freedom from that bondage. It is by no means a prayer or the like, and one may (and is encouraged to) use it as a springboard for discussion of the various themes and lessons of this all-important night.

### Laws of Maggid:

- ❑ One must be careful not to interrupt Maggid with anything but pertinent conversations. Side conversations about anything but the Exodus and the other themes of the night are inappropriate and forbidden.<sup>46</sup>
- ❑ The story of our Exodus should be recounted in a way that those present understand. It may therefore be said in English, Yiddish, or any other language that the participants will comprehend. Reading the Hebrew and translating is absolutely appropriate.
- ❑ A child generally asks the Ma Nishtana, although it can technically be asked by any participant, or skipped altogether if someone already noted the aberrations and began asking on their own. The current common practice that the youngest participant asks the questions seems to be unfounded.<sup>47</sup>
- ❑ The Matzah should be on the table and partially uncovered for the entire recital of the Haggadah from Avodim Hayeenu until L'fikach.<sup>48</sup>

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How is this Mitzva different than the requirement to mention Yetzias Mitzraim every day and night – that we accomplish through the third paragraph of the Shma?

- The Minchas Chinuch (#21:1) explains that the Mitzva of the Seder night is different in that it involves relating that story to others. [Based on this, if one is having his Seder alone, in which case he is obligated to recite Maggid to himself, he is ultimately fulfilling the same command on a D'orysa level that he fulfills every other night of the year].
- The Ohr Somayach (Hilchos Krias Shma 1:3) has a rather novel approach to the daily requirement to recount the exodus that affectively does away with the above question altogether. He says that although the Gemora refers to this requirement as being 'D'orysa' it is not literally so. Rather the daily requirement is ultimately a rabbinic enactment in the *spirit* of the Torah's constant reiteration that we not forget the exodus. The mitzva to recount the exodus on the seder night though is a full-fledged D'orysa.

<sup>46</sup> The Ramban (Milchamos Hashem 24a in the Dapei HaRif), like whom the Mechaber in OC 473:1 Paskens, rules that if one forgot to say Havdalah during a Saturday night seder's Kiddush, he may not do so during Maggid because the drinking itself is a Hefsek (an unwarranted break). If one may not even drink during Maggid so as not to break the flow of the Mitzva, surely he may not engage in irrelevant conversations.

It should be noted that drinking so as to clear one's throat and help him speak is permitted. (-Rav Shlomo Zalman Aurbach Zt'l)

<sup>47</sup> We could suggest that it can generally be assumed that the youngest participant is a small child. A young child is the least likely to properly verbalize their confusion at all of the aberrations that he or she is witnessing. So for them the standardized question format is most appropriate.

<sup>48</sup> This is one of the explanations of the Gemora as to why Matza is known as 'Lechem Oni' (- Literally 'poor bread', but it can also mean 'bread over which things are said').

- ❑ When reciting Dam, V'Aish, V'simros Ashan, a little wine is removed with our finger<sup>49</sup> from the cup of wine. The same is true by the recital of the ten plagues both when they are enumerated and abbreviated for a total of 16 removed drops<sup>50</sup>.
- ❑ When reciting the part of the Haggadah that describes why we eat Matzah, the Matzah should be lifted. The same is true of the Marror. When describing 'Pesach', though, the shank-bone is not lifted.

### The Second Cup:

From the point of the Maggid that begins with the word Lefikach, the Matzah is covered, and the cup of wine is lifted until it is drunk at the conclusion of Maggid. According to Ashkenazic custom the standard Brocha over wine is made before drinking this cup, while according to Sphardic custom the Brocha made over the first cup covers this one as well.<sup>51</sup> In fact, according to Sphardic custom the Brocha for wine is only made over the first and third cups, while Ashkenazim assume that each and every cup requires its own blessing.

## ***Ruchtza/Motzei Matzah***

Yet another of the centerpieces of the evening is the Mitzva M'dorysa to eat Matzah. The Torah explicitly commands us to eat Matzah on the first night of Pesach. This Mitzva clearly has a dual significance. On the one hand the Torah calls it 'poor man's bread' and so it is over a broken Matzah that we fulfill this Mitzva.<sup>52</sup> This aspect recalls our bondage and the simple food we ate as slaves in Egypt. On the other hand, Matzah is eaten to recall the fact that our freedom from Mitzraim happened so quickly that we did not have enough time to allow our dough to rise, and thus on our departure from Egypt we took with us Matzos. So Matzah is the bread of our affliction, but also the bread of our salvation; a fitting food for the evening that is meant to begin with a recalling of our affliction, and end with praise to Hashem for our redemption!

### Laws of Ruchtza/Motzei Matzah:

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<sup>49</sup> The R'ma (in Darcei Moshe) prefers use of the index finger - a reference to 'Hashem's Finger' (Shmos 8:15) used to punish the Egyptians.

<sup>50</sup> The numerical value of the letters of G-d's Name (i.e. ך and ך) that He used to punish the Egyptians (- MB #75)

<sup>51</sup> Ashkenazim follow the R'ma (OC 474) in this, who himself Paskens like the Rif, Rambam, and others who say that insofar as each cup is a 'separate Mitzva' (-Pesachim 109b) each one warrants in own blessing. Sphardim, though, follow the Mechaber who (interestingly enough) Paskens against the Rambam and Rif and goes with the Rosh. The Rosh rules not to make a Brocha notwithstanding the fact that each cup is its own Mitzva, nevertheless since there was intention to drink this 2<sup>nd</sup> cup at the time of the blessing over the first cup, (and that intention was never broken - 'Hesech Ha'Daas'), no new Brocha should be said.

<sup>52</sup> Poor individuals usually do not have whole loaves.

- ❑ After the conclusion of Maggid, the participants wash again for the Matzah that is about to be eaten. This washing is done with a Brocha.<sup>53</sup>
- ❑ The three Matzos are lifted and the Brocha of Hamotzei is recited. The bottom Matzah is put down, and on the top and middle (broken) Matzah the second Brocha of Al Achilas Matzah is recited.
- ❑ The one who made the Brocha should take a K'zayis volume of Matzah from both the top and middle Matzah (i.e. a total of 2 K'zaysim) and eat them simultaneously.<sup>54</sup>
  - These 2 K'zaysim are a stringency<sup>55</sup> and therefore he may take the smaller K'zayis volume (as explained in more detail in the coming chapter) from each Matzah.
  - If he eats one K'zayis from either Matzah, though, he has fulfilled his requirement.
  - Everyone else present need not receive one K'zayis from each Matzah, but rather need technically only receive one K'zayis altogether. This can be accomplished by taking from additional Matzos if the one and a half Matzos do not suffice for all those present.
- ❑ There are various customs as to whether or not the Matzah is dipped into salt.<sup>56</sup>
- ❑ The Matzah is eaten without delay while doing Heseba. If Heseba was not done, another K'zayis of Matzah should be eaten while doing Heseba.
- ❑ The Matzah must be eaten before Chatzos ('midnight')<sup>57</sup>. If one eats the Matzah after Chatzos it is questionable if he has fulfilled his obligation. Under such circumstances he should nevertheless eat it, but without a Brocha.<sup>58</sup>

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<sup>53</sup> If one knows that his hands remained clean since the last washing for the Karpas, it would be problematic to make a new Brocha on this second washing. It is therefore advisable to 'dirty' your hands by touching your shoe or gently scratching your scalp so that this second washing will become necessary and therefore warrant a Brocha. (-Biur Halacha beginning of OC 475)

<sup>54</sup> The breaking of those respective K'zaysim from the rest of the Matzah should also preferably be done simultaneously so as to avoid unnecessary delays between the Brocha and the eating.

<sup>55</sup> The Mechaber, who is the source of this idea of taking a K'zayis from both Matzos, is explained as follows. The Brocha of Al Achilas Matzah implies that an 'Achila' (eating) will take place, and an Achila by definition is at least a K'zayis. Therefore, the one who makes this Brocha needs to eat a K'zayis from whichever Matzah the Brocha was said over. Now, although, most opinions assume that the Brocha of Al Achilas Matzah is said over the broken middle Matzah (and they would therefore say that after the Brocha of HaMotzei you put down both the top and middle Matzah, and continue holding on the middle broken one), there are opinions that differ. These latter opinions hold that the Brocha is actually over the top Matzah. Therefore, to fulfill both opinions, the Mechaber says that the one who made the Brocha should preferably eat a K'zayis from both. (The Biur Halacha though questions whether in truth there is any real basis for such a stringency altogether).

<sup>56</sup> See OC 475:1 where the Mechaber says to dip the Matzah into salt and the R'ma notes that the Minhag is not to. Rav Moshe Feinstein zt'l would dip the Matzah into salt.

<sup>57</sup> Chatzos (of the evening) is the halfway point between nightfall and daybreak. It is almost never at exactly 12am. For example, if nightfall is at 7pm and day break is at 6am, then the half way point between the two is five and a half hours past 7pm – i.e. 12:30 am.

<sup>58</sup> The Gemora (120b) records a Machlokes regarding the latest possible time to eat the Karbon Pesach, which by extension would include the latest possible time to eat the Matzah and Marror. Rabbi Elazar ben

## ***Marror***

When the Bais HaMikdash stood and a Karbon Pesach was brought, there was a Mitzvah M'dorysa to eat the Karbon with Marror (- bitter vegetables).<sup>59</sup> Today, we no longer have the ability to bring such an offering but we nevertheless eat Marror as a remembrance of that Mitzvah and its underlying lesson – i.e. the bitter lives we led in our captivity.<sup>60</sup> Thus, today's Mitzva of Marror is rabbinic in nature.

### Laws of Marror:<sup>61</sup>

- The following vegetables are the standard translations of the list provided by the Mishna in Pesachim (39a) of the various species that are valid for use as Marror:
  - [Romaine] Lettuce - This is the preferred Marror.<sup>62</sup> However, one must be certain to check it beforehand for bugs. It is very common for Romaine lettuce to contain small worms that are difficult to see.
  - Chicory
  - Horseradish<sup>63</sup> (freshly ground)<sup>64</sup>
  - Endives
  - 'Marror' – (possibly wormwood<sup>65</sup>)

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Ezarya is of the opinion that you only have until Chatzos, while Rabbi Akiva holds that one has until daybreak (at least on a biblical level). Although normally we have a rule that we Pasken like Rabbi Akiva when he argues with another individual sage (as opposed to a group of sages), here the Halacha may not follow Rabbi Akiva. This is due to the fact that many Mishnayos ('Stam Mishna') seem to follow the opinion of Rabbi Elazar ben Ezarya. Therefore Rabbeinu Chananel, the Smag, the Mordechai and others follow Rabbi Elazar ben Ezarya. Other Rishonim though do go with Rabbi Akiva as per the normal rule. Such Rishonim include the Rambam, Rif, and Ri (from Kurbayal). Even Rabbi Akiva though most likely agrees that there is a rabbinic fence that requires one to eat the Karbon, Matzah and Marror before Chatzos.

<sup>59</sup> See Bamidbar 9:11

<sup>60</sup> As noted in the Mishna on 116b

<sup>61</sup> Based on OC 473:5 and commentators

<sup>62</sup> The Gemora that says Chasa [i.e. lettuce] is a preferred vegetable for Marror in that the word Chasa also implies mercy – recalling Hashem's mercy toward us in Mitzraim. Furthermore, much like our sojourn in Egypt, lettuce stalks start out soft and become hard toward the end (or start out sweet and become bitter, as per the Yerushalmi's reading). We however do not generally leave Romaine lettuce in the ground until it gets hard stalks and becomes bitter. (When it gets that big, it is often infested with insects). Apparently the custom is to assume that it is the species that counts and not whether this specific example is bitter. Rav Kotler held that all lettuce is included, not just Romaine, notwithstanding the fact that many have the custom to use Romaine.

The use of any lettuce, though, is questioned by the Chazon Ish z'tl (OC 124) in that our lettuce is not bitter. (See Bais Yosef to 473 who clearly saw lettuce as not being bitter, and nevertheless allowed it).

<sup>63</sup> Although this is the accepted translation of Tamcha, there is a problem with this translation. Freshly ground horseradish is inedible, and the Brocha for it (if any at all is recited) would be Shehakol – not Ha'adama. One of the signs of what fits into the general category of 'Marror' would seem to be the fact that a Brocha of Ha'adama is recited(!)

<sup>64</sup> See MB #36 to OC 473

<sup>65</sup> The Biur Halacha does not care for this translation, and it should therefore not be used unless none of the others are available. Even under such circumstances one should not make the Brocha of Marror, but should rather eat it without the Brocha.

- ❑ The minimum amount to be eaten is a K'zayis of any of the above (or some mixture thereof).
  - The air space between the leaves must be subtracted when calculating the K'zayis volume. (For more on K'zayis and other Shiurim, please see the next chapter).
- ❑ The Marror is immersed or dipped into the Charoses, after which the bulk of the Charoses should be shaken off. After making the appropriate blessing (Al Achilas Marror), the Marror is eaten while sitting normally (i.e. there is no need for Heseba).
  - The K'zayis should be eaten without delay.
- ❑ One should not use the stringy roots of these vegetables, but may use either the leaves or the stalks or some combination. When using the leaves, one should be sure that they are still fresh and have not dried out<sup>66</sup>. The stalks, however, may be dry.
- ❑ Marror must be raw so as to retain its natural flavor's strength. Furthermore, one should not use any of these vegetables if they sat in vinegar for 24 hours (e.g. jarred horseradish is not valid for Marror). Allowing them to sit for 24 hours in water though, does not usually change the flavor in any significant way, but should nevertheless be avoided - especially by leaves.
- ❑ If one cannot get a hold of any of the above, he should use a different bitter vegetable but may not make a Brocha.
- ❑ The Marror must be eaten before Chatzos ('midnight')<sup>67</sup>. If one eats the Marror after Chatzos it is questionable if he has fulfilled his obligation. Under such circumstances he should nevertheless eat it, but without a Brocha.<sup>68</sup>

## ***Koreich***

After having eaten the Matza and Marror separately, we make a sandwich of sorts in which we take another K'zayis of Marror and another K'zayis of Matzah, and eat them together. This is done, as the Haggadah explains, as a remembrance of the way in which we ate the foods of the evening when the Bais HaMikdash stood. When the Bais HaMikdash stood the custom (according to Hillel) was to take the three required foods of the evening, Pesach meat, Matzah, and Marror, and to eat them all together. This is based on the Pasuk that literally says, “*On Matzah and Marror you should eat it (i.e. the Karbon Pesach's meat)*”<sup>69</sup>.

### Laws of Koreich:<sup>70</sup>

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<sup>66</sup> Even withered leaves should be avoided if possible (MB #37).

<sup>67</sup> See footnote #57 above

<sup>68</sup> See footnote #58 above

<sup>69</sup> Bamidbar 9:11

<sup>70</sup> Based on OC 475:2 and commentators

- ❑ The bottom third Matzah (in conjunction with outer Matzos when necessary) is now used to give each participant a K'zayis of Matzah for the Koreich sandwich. On that Matzah each participant gets yet another K'zayis of Marmor.
- ❑ Any of the Marmoros listed above are valid for Koreich as well.
- ❑ There are different customs as to whether the Marmor for the Koreich sandwich is dipped into Charoses.<sup>71</sup> One should conduct themselves according to their Minhag.
- ❑ Since this sandwich is an extension of the Mitzvos of Matzah and Marmor to some degree, it is proper to refrain from side conversations between the Brocha on the Matzah until the Koreich is finished. If one did talk in between the Matzah and Marmor, or between the Marmor and Koreich he should nevertheless proceed as normal without further talking.
- ❑ The phrase listed in the Haggadah (Zecher L'Mikdash k'Hillel) is recited by one or all of the participants<sup>72</sup>, after which the Koreich is eaten while doing Heseba without delay.

## ***Shulchan Orech***

The next step in the Seder is the Yom Tov meal. This meal is not a break from the seder, but an integral part. It is therefore most fitting that the discussions begun in Maggid centering on the various themes of the night, should carry over into the meal. In fact, for one running a Seder it may be wise to save the bulk of the ideas that you want to discuss for the meal so that the participants will be well fed therefore more open to discussion.

### Roasted Meat:

As noted, the Minhag of most is to not eat roasted meat or chicken on the Seder night. This Minhag was meant to avoid anyone coming to confuse the roasted item with the classic roasted item of the evening (i.e. the Karbon Pesach), and thereby avoid anyone assuming that you had gone and offered a Karbon Pesach outside of the Bais HaMikdash (which is proscribed). The definition of roasting includes barbequed, flame broiled, or pot roasted meat. If one puts a little liquid in the bottom of the pot, though, then they may eat such meat and would by no means be violating this custom.

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<sup>71</sup> The Mechaber (OC 475:2) holds that it is indeed dipped, while the R'ma brings that many have the custom not to dip, and he himself seems to lean in that direction. However, many Achronim note that the custom is like the Mechaber and therefore they advocate dipping. (MB #19) In fact, the Bais Yosef quotes a Maharil who says that unlike by the eating of the Marmor earlier where the bulk of the Charoses is shaken off, here one should not even shake it off. The Darcei Moshe though quotes the Maharil as holding the exact opposite and saying that no dipping need be done at all.

<sup>72</sup> The reciting of this phrase is a widespread Minhag and as such it is printed in all standard Haggados. It should however be noted that the Biur Halacha is against the Minhag due to its non-appearance in any early authorities and the fact that it may constitute a Hefsek (break) between the Brochos on the Matzah and Marmor, and the eating of the Koreich – which as noted we try to avoid. Again, the clear Minhag is not like this Biur Halacha.

### The Egg:

Many have the Minhag to eat the egg of the Seder plate (or a different egg) during the meal. There are various reasons for this custom. The R'ma<sup>73</sup> explains that an egg is the traditional food served to mourners upon returning from the burial. Insofar as the first night of Pesach always falls out on the same day of the week as Tisha B'av and we unfortunately continue to lack a Bais HaMikdash in which to offer the Karbon Pesach, we eat the egg as a sign of mourning.

A different approach to this Minhag is offered by the Gra who explains that the egg is eaten as a remembrance of the Karbon Chagiga, which would have been eaten on this night before partaking of the Karbon Pesach.

### ***Tzafun***

After the meal, before Benching, we eat the Afikomen<sup>74</sup>. The Afikomen, is the larger half of the middle broken Matzah that was put aside (or hidden by one's children) earlier in the meal. It was instituted as a commemoration of the Karbon Pesach.<sup>75</sup> The Karbon Pesach would have traditionally been eaten at this point in the meal – after having filled up on other meat<sup>76</sup> - in that the Halacha by the Karbon Pesach is that it is not to be eaten when hungry but rather when somewhat satiated.

It is important that we recognize that there is something integral missing from this very important evening. We must recognize that a true Seder is one that is conducted in the city of Yerushalayim in sight of the Bais HaMikdash, and would of course include the Karbon Pesach. That lack of a Bais HaMikdash and its associated revelation of Hashem's presence among us is most poignantly brought to the forefront of our attention through the eating of the Karbon Pesach's 'substitute – the Afikomen.

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<sup>73</sup> OC 477:2

<sup>74</sup> 'Afikomen' is a bit of a misnomer. The Mishna (119b) says that one may not end off the eating of the Karbon Pesach with Afikomen. Afikomen in the Gemora there (according to Shmuel and Rabbi Yochanon) is explained to mean desert. Meaning, after the Karbon Pesach one must not eat other foods so that the taste of the Mitzvah will remain palpable on his pallet for some time. Thus, in truth, Afikomen refers to the desert that we are not allowed to eat after the Matzah (that represents the Karbon Pesach today). Nevertheless, the Matzah eaten nowadays in lieu of the Karbon Pesach is itself generally called the 'Afikomen'. This latter meaning is what is intended throughout this work whenever the term Afikomen is used.

<sup>75</sup> In truth, this is a Machlokes Rishonim with very practical ramifications. The Rashbam (119 sv Ain Maftirin) is actually of the opinion that the Afikomen is eaten as a remembrance of the Matzah that would have been eaten with the Karbon Pesach. As such, he holds that this is really the main eating of Matzah of the evening and is when one fulfills his Mitzva M'dorysa of eating Matzah on the night of Pesach. The Rosh (Ch 10 #34) disagrees. He attempts to prove that the Afikomen Matzah actually comes to commemorate the Karbon itself and not the Matzah eaten with it. According to the Rosh, then, the main eating of Matzah was the one that took place earlier at the start of the meal (before the Marmor), and the eating of the Afikomen is rabbinic. The Mishna Brura (OC 486 #1) goes with the Rosh's understanding and rules that the Afikomen is rabbinic and therefore needs the smaller K'zayis shiur (as mentioned in the next chapter).

<sup>76</sup> In the times of the Bais HaMikdash the 'other meat' would have been the Karbon Chagiga.

## Laws of Afikomen.<sup>77</sup>

- ❑ Much like by the Karbon Pesach, one should not fill himself up *completely* before eating the Afikomen. Rather he should have some appetite left for it. In fact, if one is so full and engorged that to eat more is sickening and eats the Afikomen in such a state, he has not fulfilled any Mitzva. Eating while in such a state is not considered 'eating'.
- ❑ The Shiur of the Afikomen is a K'zayis. However, it is meritorious to eat two K'zaysim; One to commemorate the Karbon Pesach and one to commemorate the Matzah that was eaten with it. To fulfill this meritorious notion, though, one need not use two of the larger K'zayis Shiur, but may rather rely on the smaller one. (See next chapter)
- ❑ The Afikomen is eaten while doing Heseba.
- ❑ The Afikomen must be eaten before Chatzos<sup>78</sup>, much like the Karbon Pesach that it comes to commemorate.<sup>79</sup>
- ❑ The Afikomen should be eaten in one area.<sup>80</sup> One should not eat a little by one table and the rest at another. For example, a woman, who in the middle of the Afikomen has to go nurse, should finish it up quickly, and not eat the remainder in the other room where she is nursing.
- ❑ If one forgot to eat the Afikomen and only realized after he benched, then he should wash again, eat the Afikomen and then Bentch once again and then drink the third cup. If, however, he has already drunk the third cup when he realizes the omission, he should wash, eat the Afikomen, and Bentch without a cup of wine.
- ❑ One may not eat after the Afikomen any more food until the morning. Even drinks with a strong and heavy flavor should be avoided (e.g. thick apple cider, etc.). Water

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<sup>77</sup> Based on OC 476-478 and commentators

<sup>78</sup> See footnote #57 above

<sup>79</sup> See footnote #58 above. It should be noted that many people, upon realizing that they will not reach the Afikomen in time for the Chatzos deadline make a stipulation that was innovated by the Avnei Nezer. In effect, the assumption of the Avnei Nezer is that although the Halacha is that one may not eat after the Afikomen, he assumes that to mean that one may not eat so long as it is still within the time that one could fulfill the Mitzva of Afikomen. Once the deadline for the Afikomen passes, according to the Avnei Nezer there may be no problem eating other foods. Thus the Avnei Nezer stipulation would work as follows: right before Chatzos eat a K'zayis of Matzah and say, "If Chatzos is the cut-off for Afikomen then I want this to be my Afikomen. If I have until day break then I want the Matzah at the end of the meal (i.e. the typical Afikomen) to be my Afikomen". Then after Chatzos, he could resume eating his meal.

Most Poskim do not embrace this stipulation. One major problem with it is that even Rabbi Akiva who allowed one to eat the Karbon Pesach until daybreak most likely held that there was a rabbinic fence requiring that it be eaten by Chatzos. Therefore, one should be careful to indeed make the Chatzos deadline if at all possible.

<sup>80</sup> Just like the Karbon Pesach that it comes to represent. See Shmos 12:46

though is fine, as are tea, and coffee. As for putting sugar into the tea or coffee, or for that matter drinking soft drinks, there are different opinions.

- If more food was eaten, then once again a K'zayis of Matzah should be eaten as the Afikomen, after which no more eating may be done.

## ***Boraich***

After the Afikomen the meal is over and it is time to bentch (i.e. to say the after blessing). The third cup is filled and bentching is recited over it. After bentching, the third cup is drunk with Heseba.

Between the third and fourth cups, no other wine or Chamar Medina may be drunk. Furthermore, as noted above, after the Afikomen we are stringent to not drink anything with a strong taste that would detract from the taste of the Matzah that is to remain on one's pallet. Water, though, is fine.

## ***Hallel***

As we look back on the lessons of the night, we are struck by the awesome events that happened to our forefathers in Mitzraim and beyond. We recognize Hashem's Hand in their lives and even in our own - here and now. We are thankful for His Providence and for the privilege and responsibility that being part of the Jewish Nation means. And so we are moved to sing His praises – to say Hallel.

In truth, Hallel was begun at the end of Maggid by reciting the first two of its paragraphs. The rest (and majority) of Hallel though is reserved for this part of the Seder. The first two paragraphs focus on the redemption of the Jews from Mitzrayim and are therefore a befitting end to the Maggid section of the Seder. The rest of Hallel, though, is more forward focused and centers on the theme of a future greater redemption.<sup>81</sup> As such it belongs in the latter part of the Haggadah, which also centers on this theme and in fact starts with the Cup of Eliyahu (who according to tradition is the one who will herald in the arrival of Meshiach). In effect, we are asking Hashem that just as He redeemed us from our sojourn in the exile of Egypt, so may He redeem us from our current exile.

### Laws of Hallel:<sup>82</sup>

- Before Hallel we fill up the fourth and final cup over which we will recite the Hallel. Additionally, the Minhag is to pour a separate cup known as the 'Cup of Eliyahu the Navi (prophet)' and to recite "Shfoch Chamascha". During this recitation, the door is opened to display that tonight is a 'Leil Shimurim' – a guarded night.<sup>83</sup>

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<sup>81</sup> Tamei HaMinhagim Pesach #543

<sup>82</sup> Based on OC 477-480 and commentators

<sup>83</sup> Based on the verse in Shmos 12:42 in which this phrase literally refers to the fact that Hashem 'kept watch' awaiting the time when it would be appropriate to bring about the exile from Mitzraim. However,

- The door may be locked afterward.
- According to the R'ma, Hallel too should be finished by Chatzos.<sup>84</sup>
- Although today we do not make a Brocha on Hallel (which is begun toward the end of the Maggid section of the Haggadah), it is interesting to note that some Rishonim did indeed make a Brocha. Others did not, due to the fact that we split the Hallel in half and have the meal in between. Due to this uncertainty regarding the Brocha, many congregations have the custom to say Hallel in shul after Ma'ariv which due to the fact that it is said straight (without any meal in between) can indeed be made with a Brocha. That way, if there is a need to make a Brocha on Hallel tonight, then the need was met in shul.<sup>85</sup>
- Although normally Hallel is said standing, tonight - due to the Derech Cheiros theme of the evening - it is said sitting.
- When three or more members are present, then one acts as the leader and the other participants say the “Hodu L’Hashem” and “Unu Hashem Hosheeya” parts of Hallel responsively (just like in shul). Women and children<sup>86</sup> can be counted as part of this minimum number of three.
- At the conclusion of Hallel the forth and final cup is drunk. Although in the case of the earlier cups one technically can get away with drinking a majority of a Revi’is, in the case of this last cup a full Revi’is should be drunk if one intends to make the after-blessing over the wine.
  - The after-blessing covers both the third and forth cup of wine

## ***Nirtza***

As the evening comes to a close, it is a widespread Minhag to end off the Haggadah with Piytuim (lyrical praises). The recital of these various Piyutim is known as Nirtza and with their conclusion the standardized Haggadah text comes to a close.

Nevertheless it is the custom to continue discussing and learning about the Exodus, Pesach, and the laws of the Yom Tov until one is overtaken by sleep.<sup>87</sup> In fact, this is one of the

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on a homiletical level the verse is understood to mean that on this night Hashem watches over us in a more direct and significant way.

<sup>84</sup> Many, though, are lenient in this regard.

<sup>85</sup> Tur end of OC 473

<sup>86</sup> Children can be included so long as they have reached the age of Chinuch (-i.e. training for this Mitzvah).

<sup>87</sup> OC 471:2 based on the Tosefta (Pesachim 10:8) that says that one is *required* to involve himself in these subjects for the duration of the evening. The story recorded in the Haggadah of the five stages who spent the entire night discussing the Exodus until their students came in to inform them that it was time for morning prayers is illustrative of this idea.

In contrast, the idea of staying up all night on Shvu’os is a Minhag Tov, as opposed to this night which is discussed in the above Tosefta as a ‘Chiyuv’ (requirement).

reasons that it is forbidden to drink any more wine after the 4-cups. If one were to drink more wine, he would effectively become too drowsy and intoxicated to fulfill this requirement to stay up learning.

Once one reaches the state of sleepiness overtaking him, he may then retire into his bed for the evening. The Krias Shma normally said before going to sleep is said tonight as well, but in a significantly shortened version. Only the Brocha and Shma are recited. The other parts that are customarily recited as a Shmira (a protection), are not necessary on this night which is a Leil Shimurim.

*May the next Pesach be celebrated by all of Klal Yisroel in Yerushalyim Ir HaKodesh with the coming of Mashiach and the rebuilding of the Bais HaMikdash. Amen*

## Section 2: SHIURIM

### ***Introduction***

In the previous chapter we noted that the various foodstuffs of the Seder evening each have a minimum threshold. For example, we noted that the minimum for the cups of wine is a Revi'is and the minimum for the Matzah is a K'zayis. In this chapter we examine in more detail what these Shiurim (measurements) mean in very real terms. What exactly is a 'Revi'is'? How does one go about measuring it? How does a Revi'is translate into ounces and milliliters?

The truth is that when it comes to bringing terms like Revi'is and K'zayis down to ounces, milliliters, and grams there is very little consensus. The Poskim have different opinions as to these measurements in today's terms and often the differences are quite vast. We will examine the major opinions here and offer some background to the general issue. [One who does not have time to go through the background can skip down to the Halacha in the section below that begins, 'Grams and Ounces'].

### ***The Sources of Confusion***

The first point of confusion is that the Gemora gives us two ways to arrive at the computation of a Revi'is. It is obvious that at the time of the Gemora these two measurement methods would produce the same results. Today though they are quite different. The two methods are as follows:

Method 1: A Revi'is is equal to one and a half standard eggs (including their shells). The volume of water displaced by one and a half eggs would yield a Revi'is.<sup>88</sup>

Method 2: A Revi'is is also equal to the volume of 2 x 2 x 2.7 standard finger widths, or 10.8 cubic fingers.<sup>89</sup>

Today the egg method yields a significantly lower volume than the finger method. So either fingers became larger or eggs became smaller or some combination thereof. So how would we go about measuring a Revi'is nowadays?

The issue doesn't just end with the computation of a Revi'is. This all has relevance to the measurement of a K'zayis as well. Interestingly enough, the volume of a K'zayis (lit. 'like an olive') may not be that of today's olives. It seems that the volume of a K'zayis may very well

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<sup>88</sup> Revi'is literally means a ¼, in that it is the equivalent of ¼ of a 'Lug' (another volume measure). A Lug is 6 eggs. Thus, a Revi'is is an egg and a half.

<sup>89</sup> Pesachim 109a. The Rambam (Hilchos Bikurim 6:15) based on a Gemora in Bechoros (39b) defines finger ('Etzbah' in Hebrew) as being the thumb.

be linked to the volume of an egg. Most Rishonim learn that a K'zayis is half an egg<sup>90</sup>, while the Rambam<sup>91</sup> learns that it is a third of an egg. Thus, however we address the above contradiction between eggs and fingers will have ramifications not only on a Revi'is' measurement but on the K'zayis' measurement as well.

## ***Resolving the Issues***

As far as the latter issue is concerned, a K'zayis is generally assumed to be equal to half an egg, like most Rishonim.<sup>92</sup> However, the Rambam's opinion that it is equal to 1/3 of an egg is not discounted totally and is taken into account in extenuating circumstances such as when we are dealing with someone who is ill or infirm.<sup>93</sup>

As for the former issue of the eggs vs. the fingers, there are different approaches in the Achronim as to how to conduct oneself practically:

- The **Tzlach**<sup>94</sup> is of the opinion that we must assume that our eggs got smaller.<sup>95</sup> He assumes that the finger measurement is around twice the volume of the egg measurement, and thus tells us to double anything based on eggs (and olives). Based on this, a K'zayis would be two of today's olives or one normal egg<sup>96</sup>.
  - The Mishna Brura<sup>97</sup> sees this opinion as a Chumra and employs its use when dealing with a Biblical issue. Therefore, for the Mitzvah of Matzah, which is M'dorysa, one would go with this double K'zayis size. Whereas by Marror, Koreich, Afikomen, and the 4-cups<sup>98</sup>, one would go with the normal size, since they are all rabbinic issues.

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<sup>90</sup> Tosfos to Chulin 103b (תק"ג), Trumas HaDeshen #139

<sup>91</sup> See Hilchos Eruvin 1:9

<sup>92</sup> OC 486:1

<sup>93</sup> Ibid MB #1

<sup>94</sup> Psachim 116a, This is the opinion of the Chasam Sofer (Responsa OC #127) as well.

<sup>95</sup> Since there is a general assumption that as time progresses each generation gets weaker, so our fingers must have gotten smaller not bigger. [This is a hypothesis that attempts to answer the fact that our reality does not conform to that of the Gemora's. Archeological evidence, though, seems to arrive at the opposite conclusion. It would seem from such evidence that our fingers indeed got larger, while eggs remained the same size. Based on that, we would therefore go with the egg measurement over the finger measurement. As we will see shortly, the Poskim assume the Tzlach to be a Chumra and not the baseline Halacha (Ikkur HaDin).]

<sup>96</sup> or, according to the Rambam, 2/3 of today's eggs.

<sup>97</sup> OC 486 MB #1. It should be noted that the Mishna Brura's taking into account of the Tzlach's opinion is limited to this context. It is assumed to be a Chumra and not a true Sofeik. Therefore, although the Halacha is that one only makes a Brocha Achrona (after blessing) on food if a K'zayis' worth was eaten, most Poskim assume that the K'zayis is not doubled. We will not assume that Sofeik Brachos L'Hakel here, but will rather go with the straightforward measurement without doubling.

<sup>98</sup> If the Seder falls on a Friday night though, then the first cup of wine is likely a Biblical issue and would indeed be based on the double measurement.

- The **Chazon Ish z'tl** has a different approach. He assumes that the finger measurement is more authoritative.<sup>99</sup> Therefore, he does not double anything, nor does he make distinctions between D'orysa issues and D'rabanan issues – rather he uses the finger measurement across the board.<sup>100</sup>
- **Rav Moshe Feinstein z'tl**, much like the Mishna Brura above, makes a distinction between biblical and rabbinic issues. He simply says to use the egg measurement for rabbinic issues and the finger one for biblical issues (as opposed to the notion of using a double egg based measurement for biblical issues).
  - It is interesting to note that the measurements for Matzah that Rav Moshe arrived at using fingers, and the Chazon Ish z'tl arrived at using fingers do not coincide.<sup>101</sup> Furthermore, neither of their measurements seems to exactly equal a double olive/egg measurement!
- Finally, **Rav Chaim Nah** had a totally different approach as to how to go about translating these terms into today's lingo. The Rambam<sup>102</sup> by the Halachos of Chalah gives the measurement of eggs in Egyptian drams (or 'zuzim'), and the Mechaber follows suit. Rav Chaim Nah found that measurement still in use in Cairo, and computed a Revi'is and K'zayis based off of it.

## ***Grams and Ounces***

So what does this all mean in terms of practical measurements? Let's take each item separately and see how the above opinions translate into today's terms.

### The Cups of Wine:

The cup of wine must be able to contain a Revi'is and be filled to the top. How much is a Revi'is according to each of the above approaches?

#### **Rav Moshe Feinstein z'tl:**

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<sup>99</sup> Since there is a conflict in the results of the two methods of the Gemora, we must revert to the biblical form of measurement – that of the fingers. In other words, the Torah generally uses terms of measurement that correlate to various body parts. For example the Torah refers to measurements like an 'Amah' (arm's length), and 'Zeras' (the length between the pinky and thumb when fully extended). The egg measurement, by contrast, is a Torah Sh'bal peh (oral tradition) form of measurement and therefore defers to the more authoritative biblical form of measurement.

<sup>100</sup> To double the Chazon Ish z'tl's Shiur based on all of the above would be illogical. The concept of doubling is based on an assumption of egg measurement, not finger measurement!

<sup>101</sup> One reason for this is that we are dealing with a volume measure, and the question is how much Matzah fits into this minimum volume. Rav Moshe assumes that in measuring that one must discount all the air pockets in the Matzah, and thus arrives at his measurement by filling this volume with Matzah meal. This assumption is disputed by the other Poskim, and it is for this reason that Rav Moshe's measurement is the largest.

<sup>102</sup> In Hilchos Bikurim and other Matnos Kehuna 6:15. There he defines the minimum amount of flour for a dough to have to necessitate the removal of Chalah ( which is 43.2 standard egg volumes) as being 520 drams (or zuzim). That comes out to a little more than 12 drams per egg, making a Revi'is 18.06 drams.

- 4.42 fluid ounces (130.72 ml) for D'orysa issues (such as the cup for Friday night Kiddush), and
- 3.3 fluid ounces (97.6 ml) for rabbinic issues (such as the four cups of wine, except for the first one on a Friday night – as above).

**Chazon Ish z'tl:** 5.07 ounces (150 ml)

**Rav Chaim Nah z'tl:** 2.91 ounces (86 ml)

### The Matzah:

As noted in the previous chapter, the minimum amount of Matzah that must be consumed for the fulfillment of one's requirement is a K'zayis. Here the issue is M'dorysa and therefore Rav Moshe would use the finger method, and the Mishna Brura would say to use the equivalent of an egg.

[When we refer to the mitzvah of Matzah being a d'orysa issue, it is important to note that we are referring to the first K'zayis eaten by the Seder. The eating of Matzah by Koreich and Afikomein is rabbinic in nature and thus one may rely on the more lenient measurements.]<sup>103</sup>

What is important to note, is that it is clear from the above that the measurement of a K'zayis is a *volume* issue, not a weight issue. However, many of the following measurements are given in weight (grams) with the assumption that one is using a standard hand Matzah that basically translates into the following amounts.

**Rav Moshe Feinstein z'tl:** 6 ¼ x 7 inches or close to 40 grams<sup>104</sup>

Now based on the standard hand Matzah is between 80 and 100 grams. Thus, 40 grams is slightly less than ½ of a typical hand Matzah.

- Much of American Jewry follows this opinion.

**The Chazon Ish z'tl:** Around 25 – 27 grams

This would translate into around a third of a hand Matzah.

**Rav Chaim Nah z'tl:** 13.5-15 grams

This is the equivalent of less than ¼ of a hand Matzah.

- Based on the fact that this opinion is supported by a Rambam, many Poskim assume that it is Ikkur HaDin (the standard accepted Halacha). In Israel most conduct themselves like the Chazon Ish z'tl with regard to the biblical issue of Matzah, but recognize that it is a Chumrah (a stringency).
- As noted in the previous chapter, the one making the Brocha over the Matzah should preferably eat one K'zayis from the top Matzah and one from the middle

<sup>103</sup> The notion that Afikomen is d'rabanan is the assumption of most Poskim. See however footnote #75 above.

<sup>104</sup> Rav Moshe's Shiur is considerably larger due to his subtracting of all airspace in calculating the volume of a K'zayis.

Matza. However, this is just a Chumra and is not required as far as the Ikkur HaDin is concerned. Therefore, he could easily rely on the more lenient opinion's K'zayis for this Halacha. In effect then, he would take a Rav Chaim Nah K'zayis from each Matzah, and fulfill this notion. Furthermore, by virtue of the fact that he is eating two Rav Chaim Nah shiurim, he has anyways eaten a K'zayis according to the Chazon Ish z'tl. According to Rav Moshe though, he would need to eat a little bit more altogether to reach the necessary minimum of roughly 40 grams.

**Extenuating Circumstances:** The above measurements are given with the assumption that the eater is a healthy person in a normal situation. In extenuating circumstances one may be able to rely on the Rambam's opinion that a K'zayis is 1/3 of an egg. This would translate into roughly 9-10 grams, which would be the equivalent of slightly more than 10% of a hand Matzah.

At times one would even be able to rely on the assumption that a K'zayis is defined as being the literal equivalent of today's olives.<sup>105</sup> This would be even less than 10 grams. A competent rabbinic authority should be contacted before relying on such an assumption.

### The Marmor:

The minimum shiur of Marmor to be eaten is also a K'zayis.

Converting the volume measurements into gram measurements here is somewhat difficult due to variances in weight based on the specific vegetable (and which part thereof is) being used. Thus, the following measurements are given in volume

**Rav Moshe Feinstein z'tl:** 1.1 fluid ounces (or 32.5 cubic cm)<sup>106</sup>

- With regard to leaves (not stalks) he rules that the leaves should cover an area of 8 inches x 10 inches.

**Chazon Ish z'tl:** 1.52 fluid ounces (45 cubic cm)<sup>107</sup>

**Rav Chaim Nah z'tl:** .91 fluid ounces (27 cubic cm)<sup>108</sup>

When computing these volumes it should be noted that with regard to leaves, although the space between leaves is not counted, the space naturally within the leaf is counted. In the case of ground horseradish, one would not need to pack in the horseradish into the half egg volume.<sup>109</sup>

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<sup>105</sup> Rav Shlomo Zalman was known to suggest this Shiur in pressing circumstances.

<sup>106</sup> 0.7 fl oz in cases of difficulty

<sup>107</sup> 1.0 fl oz in cases of difficulty

<sup>108</sup> 0.6 fl oz in cases of difficulty

<sup>109</sup> Chazon Ish z'tl (as quoted in Teshuvos U'ksavim #126)

In terms of which opinion to follow, most Poskim assume that by virtue of the fact that Marror today is a rabbinic issue we can use the smaller shiur of a K'zayis.<sup>110</sup>

- Some even go so far as to allow one to rely on the opinion of the Rambam, that a K'zayis is 1/3 of an egg, even without any extenuating circumstances (i.e. L'chatchilah).<sup>111</sup>
- The Mishna Brura though says to assume it is 1/2 an egg here as well. (The measurement of Rav Chaim Nah given above is based on half an egg)

### Koraich:

For Koraich one needs to eat a K'zayis of Matzah and a K'zayis of Marror. Koraich, though, is a rabbinic Mitzvah, and as such we can go with the more lenient opinions regarding these measurements.

### Afikomen:

The minimum shiur for Afikomen is a K'zayis, but as mentioned in the previous chapter it is meritorious to eat 2 K'zaysim.<sup>112</sup> Here again the Mitzva is rabbinic, and the smaller measurement can be used. (10-15 grams x 2 = 20 to 30 grams at most). If one is feeling somewhat uneasy at this point, he can definitely eat only one K'zayis with the smallest assumed shiur (– i.e. 9-10 grams). If one is actually ill, he is not obligated in this, or any of the rabbinic requirements of the evening altogether.

## ***Time Limits***

When eating the Matzah and drinking the wine one must be careful to do so without delay. If one takes too long to ingest these items then he would effectively not eaten the minimum amount. For example, if one takes an hour to eat the K'zayis of Matzah then he has effectively not eaten a K'zayis of Matzah, but rather a crumb here and there.

How long is too long?

### Matzah:

With regard to Matzah, the Halacha is that the K'zayis must be eaten within the amount of time known as 'K'day Achilas Pras' – i.e. the amount of time it would take one to eat a 'Pras'.<sup>113</sup> A Pras, according to most Rishonim is 4 eggs<sup>114</sup>.

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<sup>110</sup> Rav Moshe, however, is of the opinion that insofar as Marror is based on a biblical commandment (although its application today is rabbinic), one should indeed use a larger shiur.

<sup>111</sup> Shulchan Orach HaRav 486:1.

<sup>112</sup> One K'zayis is eaten in commemoration of the Karbon Pesach, and one in commemoration of the Matzah that was eaten with it.

<sup>113</sup> It is preferable to chew up the Matzah first, and then swallow a full K'zayis at once (-OC 175 MB #9). This may not be feasible if one is using the larger K'zayis Shiur. However, so long as one eats the K'zayis within the K'day Achilas Pras, he has fulfilled his obligation.

<sup>114</sup> Rashi to Avoda Zara (67a) sv Kol Sh'tamo, et. al..

Thus, assuming a K'zayis is ½ of the classic G'morah egg, then one would need to eat that K'zayis in the time it takes to eat 8 such equivalent volumes. The larger one assumes a K'zayis to be, the larger the amount of time he should have to finish that K'zayis. It would be contradictory (and a lack of proper behavior)<sup>115</sup> to try and eat the largest sized K'zayis in the shortest K'day Achilas Pras.

Poskim give different measurements in terms of minutes for K'day Achilas Pras, ranging from anywhere between 2 minutes on the more stringent extreme and 9 minutes on the more lenient side. Most Poskim assume that one should aim for roughly 3 minutes. Again, though, if one is eating a very large amount of Matzah then he need not force it down in an abnormal way so as to fit into a time slot that is not reasonable based on the larger K'zayis one is eating.<sup>116</sup>

### Wine:

With regard to drinking the wine, one should drink a *majority* of a Revi'is in the time it would take to drink one whole Revi'is.<sup>117</sup> Which is relatively quickly with large gulps.

If one sipped the wine slowly, as long as he drank the necessary shiur within a K'day Achilas Pras, he need not go back (except by cup #2 when he should go back and drink it in the preferred time limit,<sup>118</sup> as above). If he waited more than a K'day Achilas Pras, then he would indeed need to drink the cup again. Due to the fact that the four cups of wine are Rabbinic in nature, and going back and drinking additional cups presents difficulty (as noted above)<sup>119</sup>, we will assume that K'day Achilas Pras in this context is 9 minutes.

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The Rambam (See וּלְסַמּוֹת תּוֹסֵט 15:2-3)), though, is of the opinion that it is three eggs, which would yield a shorter time interval, but he is also of the opinion that a K'zayis is smaller (so proportionately the difference is minimal).

<sup>115</sup> Rav Shlomo Zalman

<sup>116</sup> It should be noted that K'day Achilas Pras is measured from the first swallow – not from the time the food is put in one's mouth. (Kol Dody 14:12)

<sup>117</sup> OC 472 MB #34

<sup>118</sup> Ibid with Sha'ar HaTzion #49

<sup>119</sup> See page 7 and footnote 11