

ב"ד

מבצע הלכה



Halachos of the Seder

From the Alter Rebbe's Shulchan Aruch

English translation

Divided into 15-minute daily sections

A project of Kollel Menachem

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הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

ובדורות הללו שאין החכם שונה לתלמידיו הלכות (לפי שהכל כתוב בספר) מצוה על כל אחד ואחד
שילמוד הלכות הרגל קודם הרגל עד שיהיה בקי בהם וידע המעשה אשר יעשה
(שו"ע הרב סימן תכ"ט סעיף ג')

*In the times of the Beis Hamikdosh, the early sages established that from 30 days before a
Yomtov, the Rabbis should lecture about the halachos of that festival.*

*Even after the destruction of the Beis Hamikdosh, this institution remained and each sage in his
place would teach the laws of the Yomtov so that the people would know what to do on the
Yomtov itself.*

*In later generations, when printed works of halacha became readily available, it is a mitzvah for
each person to learn the laws of the festival before the festival, until he becomes expert in them
and knows that which he has to do.*

~ adapted from the Shulchan Oruch HaRav simon 429

There are many halachos to learn before Pesach, especially the halachos of the Seder night.
With our busy lifestyles, it is not always easy to make the time to go through the halachos as
Shulchan Oruch requires.

This program has been designed to help you be able to learn all of the halachos of the Seder
from the Alter Rebbe's Shulchan Oruch (simon 472 – 481) in the 30 days before Pesach this year.

The halachos have been divided into daily units which can be studied in under 15 minutes a day
for 6 days a week. The program runs from after Purim until Erev Pesach and can easily fit into
your daily schedule.

You can learn the halachos on your own or with a chavrusa.

May the increased study of הלכה דבר ה' זו הלכה hasten the ultimate Geulah and may we be zoche to
bring the Korban Pesach this year in the Beis Hamikdosh Hashlishi.

Kollel Menachem Lubavitch

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permission from Sichos in English, www.sie.org*

הלכות פסח שו"ע אדה"ז
Hilchos Pesach Daily study program

Learning Schedule 5781

Unit	Date			Halachos
1	Friday	14 Adar	26/02/2021	תע"ב: א - ט
2	Sunday	16 Adar	28/02/2021	תע"ב: י - ט"ו
3	Monday	17 Adar	1/03/2021	תע"ב: ט"ז - כ"א
4	Tuesday	18 Adar	2/03/2021	תע"ב: כ"ב - כ"ח
5	Wednesday	19 Adar	3/03/2021	תע"ב: כ"ט - ל"א תע"ג: א - ה
6	Thursday	20 Adar	4/03/2021	תע"ג: ו - ט
7	Friday	21 Adar	5/03/2021	תע"ג: י - ט"ו
8	Sunday	23 Adar	7/03/2021	תע"ג: ט"ז - כ
9	Monday	24 Adar	8/03/2021	תע"ג: כ"א - כ"ו
10	Tuesday	25 Adar	9/03/2021	תע"ג: כ"ז - ל
11	Wednesday	26 Adar	10/03/2021	תע"ג: ל"א - ל"ה
12	Thursday	27 Adar	11/03/2021	תע"ג: ל"ו - מ"ב
13	Friday	28 Adar	12/03/2021	תע"ג: מ"ג - מ"ט
14	Sunday	1 Nissan	14/03/2021	תע"ג: נ - נ"ג תע"ד: א - ג
15	Monday	2 Nissan	15/03/2021	תע"ה: א - ו
16	Tuesday	3 Nissan	16/03/2021	תע"ה: ז - ט"ו
17	Wednesday	4 Nissan	17/03/2021	תע"ה: ט"ז - כ
18	Thursday	5 Nissan	18/03/2021	תע"ה: כ"א - כ"ח
19	Friday	6 Nissan	19/03/2021	תע"ה: כ"ט - ל"ג תע"ו: א - ג
20	Sunday	8 Nissan	21/03/2021	תע"ו: ד - ז תע"ז: א - ה
21	Monday	9 Nissan	22/03/2021	תע"ז: ו - י"א
22	Tuesday	10 Nissan	23/03/2021	תע"ח: א - ו תע"ט: א - ד
23	Wednesday	11 Nissan	24/03/2021	תע"ט: ה - ט
24	Thursday	12 Nissan	25/03/2021	ת"פ: א - ה
25	Friday	13 Nissan	26/03/2021	תפ"א: א - ב

הלכות פסח שו"ע אדה"ז

Hilchos Pesach Daily study program

Unit 1

472 Laws of reclining and the 4 cups

1 A person's [*Seder*] table should be arranged while it is still day¹ [on the day before Pesach] so that he can begin the *Seder* immediately at nightfall.² Even if [one] is in a House of Study, he should arise [and depart] immediately at nightfall,³ for it is a *mitzvah* to hurry to begin the *Seder* [as early as possible] so that the children not fall asleep.⁴ [Their participation is a priority, as reflected by] the Torah's statement:⁵ "You shall tell your children on that day...."

2 Nevertheless, one should not hasten to recite *Kiddush* before it is definitely nightfall. Even though on other festivals⁶ a person may add [time] from the mundane to the holy and recite *Kiddush* and eat while it is still day [on the day preceding the festival],⁷ nevertheless, one may not do so on Pesach. [The rationale is that Scripture] links eating *matzah* to partaking of the Paschal sacrifice,⁸ as it is written:⁹ "You shall eat [the Paschal sacrifice] together with *matzah* and bitter herbs," and with regard to the Paschal sacrifice, it is written:¹⁰ "They shall eat the meat on this night," [implying that the Paschal sacrifice must be eaten] specifically at night.

Since the Scriptural requirement to eat *matzah* [applies] only after nightfall, therefore, all the four cups [of wine] that our Sages ordained may similarly [be drunk] only at night, during the time when it is fit to partake of *matzah*. For all [the practices] established by our Sages were ordained in a manner resembling Scriptural practices.¹¹ [Since] the cup [of wine over which] *Kiddush* [is recited] is one of the four cups [of wine to be drunk at the *Seder*,] therefore, it must [be drunk] when it is actually night and not during [the time] added from the mundane to the holy.

3 A person who is in mourning – even for his father and/or mother – is obligated to recline. He may not refrain from reclining because of his state of mourning. [The rationale is that] once the *shivah*¹² [period of mourning] passes, [one] is permitted to recline on his bed, even on weekdays, for one is only obligated to overturn one's bed¹³ during the *shivah* [period]. [Thus, by and large, this practice is not relevant in this instance, for] even if one's deceased [relative] was buried on the day preceding Pesach, the mourning [obligations] of *shivah* are nullified immediately at the onset of the Pesach [holiday] if [the person] observed the mourning practices for any amount of time¹⁴ before nightfall, as will be explained in *Yoreh Deah*, sec. 399.¹⁵

4 If, however, a person did not observe the mourning [practices] at all before Pesach and thus, the mourning [obligations of] *shivah* were not nullified for him,¹⁶ it is customary not to recline on Pesach night. [The rationale is that] reclining is considered a private practice and one must observe [the mourning restrictions against such private practices] during the festival, as explained in *Yoreh Deah*, *loc. cit.*¹⁷

Nevertheless, such a person may wear the *kittel*, as is [customarily] worn while conducting the *Seder*,¹⁸ because this garment is [comparable to a shroud] in which the dead are garbed. It is worn to humble the heart,¹⁹ so that one's spirits [will] not rise [to the point of haughtiness] because of the joy and freedom experienced on this night.

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

5 A mourner is obligated to recite *Hallel* on this night.²⁰ Although it is customary not to recite *Hallel* in the house of a mourner,²¹ nevertheless, [the recitation of] *Hallel* on this [occasion] is an obligation [even for a mourner].²²

6 Even though during the entire year, it is desirable to minimize the use of attractive [articles and] utensils in remembrance of the destruction [of the *Beis HaMikdash*],²³ on Pesach night, it is desirable to use attractive articles and utensils according to one's capacity.²⁴ Even [articles and] utensils that are not necessary for the meal should be arranged on the table²⁵ aesthetically, to recall [our people's] freedom.

Even articles and utensils belonging to a non-Jew which are held as collateral [for a loan] should be arranged on the table aesthetically. Even if one would desire to use [these utensils], that would not constitute stealing from the non-Jew or deceiving him, as explained in *Yoreh Deah*, sec. 120.²⁶

7 One should prepare a place to sit so that he will be able to recline²⁷ in a manner [that reflects] freedom,²⁸ as kings and men of great stature do while eating.²⁹ [The underlying rationale for this practice is that] in every generation, a person is obligated to present himself³⁰ as if he is now leaving the subjugation of Egypt,³¹ as [implied by] the verse,³² "It is for the sake of this that G-d acted on my behalf when I went out³³ of Egypt."

It is with regard to this matter that the Holy One, blessed be He, commanded,³⁴ "And you shall remember that you were a slave in Egypt," i.e., it is as if you yourself were a slave in Egypt and were redeemed and granted freedom. Therefore, one must carry out all the practices of this night in a manner that reflects freedom, as will be explained.³⁵

8 A poor person who does not possess cushions and bedding on which to recline should nevertheless sit on a bench [at the *Seder*] and not on the ground as he does during the other days of the year. If possible, [the poor person] should lean on the thigh of another person, [for] this is [also] deemed as reclining.³⁶ [The poor person] should not, however, lean on his own thigh, for then he appears to be worrying, and that is not conduct that reflects freedom.

9 When a person reclines, he should not lean on his back or on his face,³⁷ for this is not [conduct] that reflects freedom. Instead, [one] should lean on his left side. [One should] not [lean] on his right [side] because this is not the manner in which [one] reclines. [The rationale is that one] must eat with his right [hand].³⁸ Furthermore, if [one] leans to his right, a dangerous situation might result, for the esophagus is to the right and the trachea is to the left. Should [one] lean on his right [side], the esophagus will be below the trachea. [Consequently,] the flap over the trachea will open as a matter of course and food will enter the trachea, resulting in a dangerous situation.³⁶ Therefore, even one who is left-handed, [and] who usually eats with his left hand, should, nevertheless, recline on his left side, i.e., that [side] which is deemed by people as a whole as "left."

הלכות פסח שו"ע אדה"ז

Hilchos Pesach Daily study program

Unit 2

10 A woman – whether married, widowed, or divorced³⁹ – is not required to recline⁴⁰ because it is not common for women to recline and for them, this is not conduct that reflects freedom.

A prominent woman, whose ordinary practice is to recline, is obligated to recline.³⁶ [Presently,] all our women are considered as prominent. Nevertheless, it is not customary for them to recline. [The rationale is that] there are authorities who maintain that there is no obligation to recline at all in the present era,⁴¹ since it is not customary to recline in these countries at all on the other days of the year. Indeed, even kings and prominent people sit in an ordinary manner. In the present era, women rely on the words [of these authorities] and do not recline.

11 A son who eats in his father's presence must recline.³⁶ [This applies] even if his father is his foremost teacher.⁴² [The rationale is that] it can be assumed that a father will waive the honor due him from his son. By contrast, when a student eats in his teacher's presence, even when he is not [the student's] foremost teacher, [the student] is not permitted to recline,³⁶ as an expression of the awe and honor due his teacher, unless [the] teacher gave [the student] permission to recline in his presence. In that instance, [the student] is required to recline. A teacher is not, [however,] obligated to give his students permission to recline in his presence. It is only that if [the teacher] desires to forego his honor and grant [a student] permission to recline, he has license to do so.⁴³

Similarly, one who eats in the presence of a Torah sage who is one of the most distinguished [scholars] in his generation should consider [the sage] as his teacher [and must respect the sage accordingly]⁴⁴ even if he did not learn anything from that scholar. He should not recline in [the scholar's] presence unless he gives him permission.

All the above applies when one eats at the same table as his teacher. If, however, [a person] eats at another table [which is located in the same room as his teacher's table], he is obligated to recline even [if the teacher] is his foremost teacher and the leading sage of the generation.

12 All the above applies with regard to a student [who studies] Torah [under a teacher]. A student who learns a profession, by contrast, even though he is in awe of his teacher, [and] honors him and serves him, must nevertheless recline, even in his [teacher's] presence.⁴⁵

Similarly, one's Jewish servants⁴⁶ and maidservants⁴⁷ must recline. Although they must walk to and fro to serve during the meal, nevertheless, it is possible⁴⁸ for them to recline while they eat the [required] olive-sized portion of *matzah*⁴⁹ and the *afikoman*⁵⁰ and drink the four cups of wine.⁴⁵ [Reclining at these times suffices, for] these constitute the fundamental *mitzvah* of reclining, as will be explained.⁵¹

13 Anyone who is exempt from reclining and yet reclines is considered a commoner.⁵²

14 When is it necessary to recline? When eating the olive-sized portion [of *matzah*]⁴⁵ on which one recites the blessing, *Al achilas matzah*,⁵³ when eating the *korech* [that combines] *matzah* and *maror*,⁵⁴ when eating the *afikoman*,⁵⁵ and when drinking [each of] the four cups of wine.⁴⁵ [The rationale is that] all of these acts are commemorations of the redemption and the freedom [granted to the Jews].⁵⁶ For the Sages ordained [the drinking of] the four cups

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

[of wine] to correspond to the four promises of redemption⁵⁷ related in *Parshas Va'eira*:⁵⁸ "I will take out," "I will redeem," "I will take," and "I will save."⁵⁹ And the *afikoman* and the *korech* are commemorations of the Paschal [sacrifice]⁶⁰ that was eaten in a manner [reflecting] freedom. Therefore, [the *afikoman* and *korech* also] must be [eaten while] reclining in a manner [reflecting] freedom.

However, during the rest of the meal, if one desires to eat and/or drink without reclining, he may do so, for we do not have [the authority] to require him to recline. Nevertheless, one who reclines during the entire meal is praiseworthy and performs the *mitzvah* in the optimum manner.⁶¹

15 According to the strict [requirements of the law, everyone who is required to recline and ate or drank without reclining, must eat and drink a second time while reclining.⁶² Nevertheless, since there are authorities who rule that in the present era, there is no obligation to recline at all in these countries,⁶³ one may rely on their words [to the extent that,] after the fact, one [is considered to have] fulfilled his obligation although he did not recline. Nevertheless, with regard to partaking of *matzah*, it is desirable to be stringent and eat [a second time] while reclining. Similarly, with regard to the second cup [of wine], if one drank it without reclining, he should drink [another cup of wine] while reclining. [The person] need not recite the blessing *Borei pri hagafen* again, because the blessing *Borei pri hagafen* that he recited on the second cup [of wine], which is in close proximity to the meal, covers even the wine [he will] drink during the meal,⁶⁴ as explained in sec. 174[:5].⁶⁵

If, however, [the person] drank the first, third, or fourth cups [of wine] without reclining, he should not drink them a second time while reclining. [The rationale is that the person] would have to recite another blessing over [the additional cup of wine], for [in the present era], it is uncommon to drink between the first cup [of wine] and the second.⁶⁶ And it is forbidden to drink between the third and fourth cups [of wine] according to law, for the reason to be explained in sec. 479[:3]. Similarly, it is forbidden to drink more after the fourth cup [of wine], as will be explained in sec. 481[:1]. If so, when [one] drinks one of these cups without reclining and afterwards remembers that he drank without reclining and hence, desires to drink again while reclining, he is considered to have changed his mind [and decided to drink after intending to cease drinking. Hence,] he must recite another blessing.⁶⁷ Thus, [making an additional blessing] would cause it to appear [as if the person] is adding to the number of cups [of wine] the Sages ordained [that one drink at the *Seder*]. Therefore, it is preferable not to drink [another cup of wine in these instances], relying on the authorities who maintain that in the present era, it is not necessary to recline at all.

Nevertheless, as an initial and preferred option, it is desirable that when one first reclines [at the beginning of the *Seder*], before he recites the blessing over the first cup of wine, he have in mind that he will drink [again] between the first and second cups [of wine] on the basis of this blessing.⁶⁸ In such an instance, even if [the person] will err and drink the first cup [of wine] without reclining, he will be able to drink again without [reciting] a [new] blessing, since [this second cup of wine] is covered by the blessing recited over the first cup [of wine]. If so, [drinking this additional cup of wine] is considered [as part of] a single continuum of drinking that was

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

interrupted [and divided into] two [parts]. Thus, it does not seem as if [the person] added to the number of cups [of wine ordained by the Sages].

הלכות פסח שו"ע אדה"ז

Hilchos Pesach Daily study program

Unit 3

16 One must drink the four cups [of wine] in the order to be explained,⁶⁹ i.e., between the first cup and the second cup, and between the third and the fourth [cups], he should intervene with the recitation of the *Haggadah* and the recitation of the *Hallel* [respectively]. Between the second [cup] and the third [cup, one] should intervene with eating *matzah* and [reciting] Grace. If one did not intervene with these practices, but instead drank the four cups [of wine] one after the other [in direct succession], he does not fulfill [his obligation to drink] four cups [of wine].⁷⁰ Instead, they are all considered as one cup [of wine], and [the person] is required to drink another three cups [of wine] according to the order to be explained.

17 Each one of these four cups may not have less than a *reviis*⁷¹ of wine after it has been diluted⁷⁰ [with water] if it is strong wine that requires diluting.⁷² The extent to which the wine must be diluted is dependent on the feelings of the person drinking,⁷³ so that he will experience the drinking as pleasant and as an expression of freedom. If [the person] drank [the wine] undiluted, without blending it [with water], were there to have been a *reviis* of wine in each cup, he would have fulfilled [the *mitzvah* of drinking] four cups [of wine]⁷⁰ and he would not be required to drink the four cups again. However, [the person] would not have fulfilled [his obligation to drink the wine] in a manner that reflects freedom, i.e., he did not fulfill the *mitzvah* in an optimum manner.

It can be assumed that the wines of the present era are not strong and do not require any dilution.⁷⁴

18 The measurements of a cup that holds a *reviis* [are as follows]: Its length is two thumbbreadths;⁷⁵ its width, two thumbbreadths; and its height, 2.7 thumbbreadths.

These measurements apply when the cup is cube-shaped over its entire height. A similar reckoning should be made when the cup is cylindrical, [the area of] a circle being approximately a fourth less than a square [whose side-length is the same as the diameter of the circle] (i.e., .9 less).⁷⁶ If so, a [circular] cup with a length and width of two thumbbreadths must be 3.6 thumbbreadths high.⁷⁷

19 There are authorities who maintain that as an initial preferred option, [on *Pesach* night,] it is a *mitzvah* to drink the entire cup [of wine over which a blessing was recited],⁷⁸ even if it holds several *revios*. Although it is sufficient to drink a cheekful, i.e., the majority of a *reviis*, even as an initial preferred option, for *Kiddush* on other festivals and *Shabbasos*,⁷⁹ nevertheless, for the four cups [of wine] on *Pesach*, the Sages ruled stringently [and required] that the entire cup be drunk as an initial preferred option. And after the fact, one who drank the majority of the cup fulfills his obligation. If, however, [a person] drank only half the cup, even if [the cup] contains several *revios*, he does not fulfill his obligation.

There are other authorities who differ with this ruling and maintain that, even as an initial preferred option, it is sufficient to drink the majority of a *reviis* even if the cup contains several *revios*. Fundamentally, [this view deserves] primacy and this is the commonly accepted practice.

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

Nevertheless, it is preferable to give weight to the first opinion and [if it is difficult for one to drink an entire large cup of wine, to] take a small cup and drink it in its entirety. In places where wine is expensive, it is sufficient to drink [the] majority [of the cup of wine].

All the above applies to the first three cups. It is, however, necessary to drink an entire *reviis* for the fourth cup [of wine], so that one will be able to recite the blessing afterwards⁸⁰ without any hesitation [as to whether a blessing is required], as explained in sec. 190[:6] with regard to the cup [of wine over which] Grace [is recited];⁸¹ consult that source.

20 As an initial and preferred option, it is desirable to drink the majority of a *reviis* at once, i.e., this [measure] should be drunk with one swallow,⁷⁸ without pausing [so that] two swallows [are necessary]. Therefore, one should not take a cup with a narrow opening (like those that are called *klug* glasses), for it is impossible to drink a *reviis* at once [from such a glass]. After the fact, even if one paused several times [while drinking], he fulfilled [his obligation].

[The latter ruling] applies provided the person does not take more time than *k'dei achilas p'ras* (i.e., the time it takes to eat a half a loaf of bread) from the time he begins drinking to when he finishes.⁸² There are authorities who maintain that the person must not take more than the time it takes to drink a *reviis* from the time he begins drinking to when he finishes (see sec. 612[:15]).⁸³ Weight should be given to their words with regard to the first two cups [of wine drunk at the *Seder*]. If [one] carries in his drinking to the extent that more than the time it takes to drink a *reviis* [has elapsed from the beginning of the time he began drinking until he finished], he should drink that cup again without reciting [another] blessing. With regard to the two last cups, by contrast, if one is required to drink again, it could be considered as if he added to the number of cups [ordained by the Sages], as explained above.⁸⁴ [Hence,] one should rely on the first opinion and not drink again, unless he waited more than *k'dei achilas p'ras* from [the beginning of] the time he began drinking until he finished.

21 Even [a person] who does not drink wine throughout the year because he dislikes it or because it is harmful to him is nevertheless obligated to force himself to drink the four cups [of wine at the *Seder*]. Thus, our Sages relate⁸⁵ that Rabbi Yehudah, the son of Rabbi Ila'i would drink the four cups of wine on Pesach and would have to bind his temples until Shavuot.⁸⁶

הלכות פסח שו"ע אדה"ז

Hilchos Pesach Daily study program

Unit 4

22 By contrast, it is not necessary to compel oneself to drink the cup [of wine] for *Kiddush* on other festivals and on *Shabbasos*. Instead, one may listen to *Kiddush* recited by someone else, as explained in sec. 272[:12]. This is not true with regards to the four cups [of wine drunk on] Pesach. [On that night,] even the other members of the household who listen to *Kiddush* and the *Haggadah* as recited by the master of the household are, nevertheless, obligated to each drink four cups [of wine]⁸⁷ in a manner that reflects freedom.⁸⁸

23 If it is impossible for a person to hold the *Seder* immediately at the beginning of the night⁸⁹ and the young children wish to eat, even though it is permitted to feed them before they hear *Kiddush* and the *Haggadah*, as stated in sec. 269[:3] and sec. 471[:10],⁹⁰ nevertheless, [one] should nevertheless hurry to remove the food from them so that they do not eat much, lest they sleep at the time of the recitation of the *Haggadah*.⁹¹(It is possible that it is forbidden to give [the young children] even a small amount of *matzah* that is "poor man's bread"⁹² before the recitation of the *Haggadah* for the reason explained in sec. 471[:4]. Consult that source.)⁹³

24 If the cup from which the master of the house drinks is large and contains several *revios*, his children and the other members of his household may fulfill their obligation by drinking what remains in the cup after the master of the house drinks, provided everyone receives the majority of a *reviis* [to drink].⁹⁴

Nevertheless, the optimum manner of fulfilling the *mitzvah* is to give every participant [in the *Seder*] an individual cup so that they can all drink from a full cup. That is an embellishment of the *mitzvah*, as stated in sec. 183[:4].⁹⁵

25 A father is obligated to train even [his] young children in the observance of the *mitzvos* and have them drink cups [of wine]⁹⁶ in the order to be explained⁹⁷ if they have reached an educable age, (i.e., [the children have] reached an age when they are fit to be trained to hear [and understand] the concepts that are recited over these cups [of wine], for example, [when] they comprehend the holiness of a festival, it is therefore, appropriate to train them to listen to the *Kiddush* that is recited over the first cup [of wine]⁹⁸ (see sec. 269[:3]).⁹⁹ Similarly, [when children] are capable of understanding [the portions of the story] of the Exodus from Egypt that are being related to them during the recitation of the *Haggadah*,¹⁰⁰ it is therefore appropriate to train them to listen to the *Haggadah* that is recited over the second cup [of wine]. Similarly, one is obligated to train [his children] to listen to Grace that is recited over the third cup [of wine]¹⁰¹ and the conclusion of the *Hallel*, the Great *Hallel*,¹⁰² and [the blessing] *Nishmas* that is recited over the fourth cup [of wine].)

Young girls as well are governed by the same laws as boys when they reach an educable age.¹⁰³ Similarly, there is no difference between men and women with regard to the other *mitzvos* observed on this night. Although women are exempt from all the time-oriented positive commandments, whether of Scriptural or Rabbinic origin,¹⁰⁴ the Sages nevertheless obligated them in all the practices ordained for this night,¹⁰⁵ for they also were [part] of the miracle of the Exodus from Egypt.

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

[Women] are obligated to eat *matzah* according to Scriptural Law. [This requirement is derived as follows:] An association was established between the positive commandment of eating *matzah* and the prohibition against eating *chametz*, as [reflected in] the verse,¹⁰⁶ “Do not eat *chametz* with it; eat *matzah* with it for seven days.” [This association teaches that] just as women are charged with the prohibition against eating *chametz*, as it is written:¹⁰⁷ “For anyone who partakes of leaven will be cut off...”; the word “anyone” includes women [in the prohibition], so too, are they charged with the positive commandment of eating *matzah*.¹⁰⁸

26 It is a *mitzvah* to seek out red wine [for the four cups] if the white [wine available] is not more esteemed than it, as [can be derived from] the verse,¹⁰⁹ “Do not look at the wine when it is red,” from which it appears that wine is superior when red. True, with regard to *Kiddush* on other festivals and *Shabbasos*, it is customary to follow the view of the authorities who maintain that there is no need to seek out red wine if it is not superior to white [wine], as stated in sec. 272[:4]. Nevertheless, for the four cups [of wine for the *Seder*], one should follow [the directive of] the authority who maintains that it is necessary to seek out [red wine],¹¹⁰ because it recalls the blood [shed by] Pharaoh, [who ordered] the slaughter of Jewish children.¹¹¹ In the present era, when it is common [for non-Jews] to instigate blood libels, [the custom has become] to refrain from taking red wine for Pesach.¹¹²

27 All wines that are acceptable for *Kiddush* on other festivals and *Shabbasos* are acceptable for the four cups [of wine used at the *Seder*.¹¹³ This includes] boiled wine¹¹⁴ and *konditon*, i.e., wine in which honey and peppers are mixed.¹¹⁵ One may even fulfill his obligation with [such wines] as an initial preference if he does not have other wine that is of the same quality as them, as explained in sec. 272[:9].

Similarly, [wine made from] soaking raisins in water is acceptable for the four cups [of the *Seder*] if it was made in a manner that it is acceptable for *Kiddush*, i.e., some moisture would emerge from [the raisins] when [they were] crushed without their being steeped in water.¹¹⁶ Therefore, one who does not drink wine because he took a vow [against doing so] should take raisin [wine] for the four cups.

28 Similarly, in places where wine is not commonly found, the optimum way of fulfilling the *mitzvah* is to use raisin [wine]. Nevertheless, according to the letter of the law, in places where grapevines do not grow abundantly within a day's journey around a town, only sparsely, one may take other beverages which are *chamar medinah* (“the wine of the region”)¹¹⁷ [and use these beverages] for the for cups [of wine at the *Seder*. One must use a beverage that is a *chamar medinah*] in that town, e.g., mead in places where it is common to drink [mead] on Pesach. There is no concern that perhaps flour was mixed into [the mead], as explained in sec. 467[:14-16].¹¹⁸

Although with regard to *Kiddush* on other festivals and *Shabbasos*, it is preferable to recite *Kiddush* over bread rather than to recite *Kiddush* over other beverages even though they are *chamar medinah*, as explained in sec. 272[:11], nevertheless, on the night of the Pesach [*Seder*], it is impossible to recite *Kiddush* on bread,¹¹⁹ because one is obligated to drink four cups of wine and the first is the cup of *Kiddush*.

הלכות פסח שו"ע אדה"ז

Hilchos Pesach Daily study program

Unit 5

29 All the above¹²⁰ applies only to mead and other similar prestigious beverages which are considered like wine in a given town. [Different rules apply to] undignified beverages like apple juice,¹²¹ ginger water, or licorice.¹²² Even though the typical drink of the average person in that town is [one] of these beverages, since they are not prestigious beverages, they are considered like water. And even when water is used for most of the drinking needs of a town, it may not be taken for a cup over which a [special] blessing is recited, as stated in sec. 182[:3].

30 Even a poor person who derives his livelihood from charity¹²³ and who does not have money to purchase wine for the four cups, since it was not given to him by the administrators [of the charitable fund]¹²⁴ is obligated to borrow money, sell his clothing,¹²⁵ or hire himself out to [purchase] wine for the four cups, or [to purchase] other beverages in places where they are [acceptable as] *chamar medinah*.

If [a person] only has a minimal amount of money and if he [uses it] to purchase wine for the four cups, he will not have a lamp for his home, a lamp for his home takes priority over the four cups, because [it leads to] peace in the home.¹²⁶ [In such an instance, the person] should carry out the *Seder* on bread¹²⁷ [in the manner] to be explained in sec. 483[:1-3].

(See that source regarding the laws that govern how one should conduct himself when he has only a small amount of wine and it is not sufficient for four cups for both nights.)

31 It is a *mitzvah* to distribute roasted seeds and nuts to children on Pesach night¹²⁸ before carrying out the *Seder* so that the children will notice the change¹²⁹ and ask: Why is this night different than all other nights?

Although we do not have an answer for them [concerning this matter], since they will see this change and be aroused to ask about it, they will be aroused to ask about the other changes [that take place], e.g., that *matzah* and *maror* are eaten, that we sit reclining, [etc.] And [then,] we will answer them: "We were slaves to Pharaoh in Egypt...."

473 Laws of the 1st cup and the Seder until the 2nd cup

1 The first cup [of the four cups of wine] should be blended¹ and the *Kiddush* for the [festival] should be recited over it. If possible, it is desirable that the master of the house not blend the wine himself; instead, another person should blend it for him.² [Thus, that person will appear] as his servant, highlighting [the themes of] freedom and sovereignty in commemoration of the Exodus from Egypt.

2 After concluding [the blessing of] *Kiddush*, before drinking from the cup, one should recite the blessing *Shehechianu*.³ If one forgot to recite the blessing before he drank, he should recite it afterwards, immediately upon remembering.

[Moreover,] even if [the person] remembered [his omission] the following day, he should [immediately] recite the blessing, even [if he remembers when he is] in the middle of the marketplace.⁴ If he remembered after the onset of the second day of the festival observed in the

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

Diaspora, [he should not recite a blessing for the first day. His obligation] is satisfied by [the blessing] *Shehechyanu* that he will recite over the cup [of wine] after the *Kiddush* [on the second night].⁵

If one forgot to recite *Shehechyanu* during the *Kiddush* for the second night, he is obligated to recite the blessing whenever he remembers throughout the duration of [all] the seven days of the holiday, i.e., until the conclusion of the final festive day of Pesach observed in the Diaspora. [This ruling applies] even if one recited this blessing on the first night [of the holiday].⁶

3 If one forgot to recite *Kiddush* at night, he may compensate [by reciting it] on the following day, as [is the law] regarding the *Kiddush* for *Shabbos*.⁷ On the following day, he should recite the blessing *borei pri hagafen* [over a cup of wine] and then recite the blessing of *Kiddush* "...*asherbachar banu...*"⁸

By contrast, a person who forgot to recite the *Hagadah* [at night] cannot compensate [by reciting it] during the day. [This ruling is derived from] the verse,⁹ "It is for the sake of **this**..." [The word "this" refers to visible symbols of redemption. As will be explained,]¹⁰ the verse teaches [that the obligation applies] only when *matzah* and *maror* are placed before you." [Moreover, the *matzah* and the *maror* must be present when the person is] obligated [to partake of them], i.e., on the first night [of the festival]. From this time onward, eating *matzah* is [not a *mitzvah*, but is] left to the person's discretion.¹¹

4 One should not wash his hands [ritually] before [reciting] *Kiddush* unless [he knows that] his hands are not clean.¹² [This directive should be followed] even by those who are accustomed to [ritually] wash their hands for the meal on all festivals and *Shabbosos* before *Kiddush*.

[The proponents of this practice] maintain that *Kiddush* is not considered an interruption between washing and the meal, since [*Kiddush*] is necessary for the meal, as explained in sec. 271[:23].¹³ Nevertheless,] even [according to this view, the practice is not appropriate] on Pesach night when an extended interruption is made after *Kiddush* with the recitation of the *Hagadah*. During that [recitation, one] will divert his attention from watching his hands [and keeping them clean].¹⁴ Therefore, even if [a person] would wash his hands before *Kiddush*, this washing would not be at all effective, and he would have to wash his hands again for the meal after [reciting] the *Hagadah*.¹⁵

True, this washing would be effective in that [the person] would not have to wash his hands again after *Kiddush* before partaking of the vegetable dipped in liquid,¹⁶ as will be explained,¹⁷ for whenever a food is dipped in liquid, [a person must] wash his hands without reciting a blessing, as stated in sec. 158[:3]. Nevertheless, it is preferable that one wash his hands after *Kiddush* [directly] before the dipping. [The rationale is that] if one will [ritually] wash [his hands] before *Kiddush*, it is possible that some of the common people will err and recite a blessing over this washing.¹⁸ They will think that this washing [of their hands] is the same as all other [hand] washings that are performed before *Kiddush* on festivals and *Shabbosos*, for which the blessing *Al netilas yadayim* is recited.

5 If [Pesach] falls on *Shabbos*, it is customary [for the head of the household] to recite [the passage] *Vay'chulu* before *Kiddush*¹⁹ in order to fulfill the obligation²⁰ of his sons and the

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

members of his household who were not in the synagogue and did not hear [this passage] when it was recited by the congregation after [the *Shemoneh Esreh*].²¹

(See sec. 275[:10, which states that] it is permitted to recite the *Hagadah* [on Pesach that falls on *Shabbos*] by candlelight.)²²

הלכות פסח שו"ע אדה"ז

Hilchos Pesach Daily study program

Unit 6

6 If [Pesach] falls on Saturday night, *Havdalah*²³ must be recited after *Kiddush*.²⁴ If the person has a light,²⁵ he should recite the blessing over it before [reciting] *Havdalah*, [but] after [reciting] *Kiddush*. After *Havdalah*, he should recite the blessing *Shehechyanu*. Thus, the order of the blessings is *Yaknahaz*.²⁶

(If one changed the order [of the blessings] and recited those [to be recited] later earlier and those [to be recited] earlier later, he has fulfilled his obligation and should not recite the blessings again [in the correct order].²⁷ The [only] exception is if one recited *Kiddush* before the blessing over the wine. [In that instance, the person] must recite the blessing of *Kiddush* again because he followed the opinion of the School of Shammai rather than that of the School of Hillel,²⁸ and whenever a person follows the instructions of the School of Shammai [instead of the instructions of the School of Hillel], he does not fulfill his obligation.)²⁹ (See sec. 298.)³⁰

Whenever a festival begins Saturday night, the blessing over the [aromatic] spices is not recited [during *Havdalah* as is the ordinary practice.³¹ The rationale is that the reason] a blessing is recited over [aromatic] spices every Saturday night is to revive the soul which is aggrieved over the departure of the *Shabbos*³² because of the loss of the extra soul that was taken from it.³³ [However, when] a festival [begins on Saturday night], there is no need for spices because the pleasure and joy [generated by] the festival revives the soul.

7 [The following laws apply] if one forgot to recite *Havdalah* [after *Kiddush*] and did not remember until after he began [reciting] the *Hagadah*: He should complete the *Hagadah* until after the blessing *go'al Yisrael*. [After concluding that blessing, the person] should not drink the cup [of wine over which that blessing is recited] immediately. Instead, he should recite the blessing over the light and the [blessing of] *Havdalah* over [that cup of wine,] and then drink it.

True, two [different]³⁴ *mitzvos* should not be performed over the same cup [of wine],³⁵ as explained in sec. 271[:12-13].³⁶ Nevertheless, in this instance, there is no alternative. Were [the person] to recite *Havdalah* on a cup [of wine] in the middle of [the recitation of] the *Hagadah*, he would have to recite the blessing *Borei pri hagafen* on that cup [of wine] according to the custom in these regions, that the blessing recited over the first cup [of wine] does not exempt one from reciting a blessing on the second cup, as will be explained in sec. 474[:1-2].³⁷ If so, [by reciting a blessing over the cup of wine over which *Havdalah* is recited,] the person will appear to be adding to the number of cups [of wine] the Sages ordained [to drink at the *Seder*].³⁸

(The same law applies if [a person] remembers [that he failed to recite *Havdalah*] before [he begins] reciting the *Hagadah*, [i.e.,] immediately after drinking the first cup [of wine over which] *Kiddush* was recited, before partaking of the vegetable that is dipped.³⁹ He should not immediately pour a second cup [of wine] to recite *Havdalah* on it so that he will not add [to the number of] cups [of wine] the Sages ordained [to drink at the *Seder*]. [Instead,] it is preferable that he taste the vegetable before [reciting] *Havdalah*⁴⁰ and [then] recite the entire *Hagadah* until after [the blessing] *go'al Yisrael*. [After concluding that blessing,] he should recite the blessing over the light and the *Havdalah*, and then drink the cup [of wine].)⁴¹

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

If [the person] did not remember until he was in the midst of the meal, he must interrupt his meal immediately⁴² after he remembered and recite *Havdalah* over a cup [of wine]. He should not recite the blessing *Borei pri hagafen* unless he [specifically] had in mind not to drink additional wine during the meal when he recited *Borei pri hagafen* on the second cup [of wine].⁴³ See sec. 299[:4]⁴⁴ and sec. 174[:5,⁴⁵]which deal with relevant matters].

(The same law applies if [a person] remembers [that he failed to recite *Havdalah*] immediately after drinking the second cup [of wine]. He should immediately⁴⁶ pour a third cup [of wine] and recite *Havdalah* on it. He should not recite the blessing [*Borei pri hagafen*] unless he [specifically] had in mind not to drink other wine during the meal or before the meal when he recited [*Borei pri hagafen*] on the second cup.)

If he did not remember [his omission of *Havdalah*] {⁴⁷until after he finished his meal, i.e., [until] after he ate the *afikoman*, he should not recite *Havdalah* over a cup [of wine] before reciting the Grace after Meals, so that it will not appear as if he is adding to the number of cups [of wine] the Sages ordained [to be drunk at the *Seder*.] The Sages ordained that two cups be drunk after the meal and he would be drinking three. (By contrast, in the midst [of the meal, drinking a cup of wine] would not be [considered] adding [to the four cups], since [the Sages] did not ordain at all [that any of the four cups be drunk during the meal].)⁴⁸ Instead, [in the above instance, a person] should wait until after [reciting] Grace after Meals and then recite the blessing over the light and the *Havdalah*, and then drink the cup [of wine over which] Grace [was recited].⁴⁹

If [the person] did not remember) until after he drank the cup [of wine over which] Grace [was recited], he should wait until he completes reciting *Hallel* and the *Hagadah*. [Only] then should he recite *Havdalah* on [his] fourth cup of wine.⁵⁰

(If [the person] did not remember until after he drank the fourth cup [of wine], he should recite *Havdalah* over a fifth cup because [at this point] there is no alternative.)⁵¹

8 It is customary to stand when reciting *Havdalah* every Saturday night in deference to the king⁵² whom we are escorting. Nevertheless, when a festival falls on Saturday night, since *Havdalah* is recited during *Kiddush*, *Havdalah* should be recited while seated, as *Kiddush* is.⁵³ See sec. 271[:19].

9 [When reciting] *Havdalah* when a festival falls on Saturday night, one should conclude [with] the blessing *HaMavdil bein kodesh lekodesh* ["...Who distinguishes between]one[holy [day] and another"].⁵⁴ Since it is necessary to include a phrase that reflects the conclusion [of a blessing] before concluding it,⁵⁵ [the Sages ordained⁵⁶] to add the phrase, "You distinguished between the holiness of *Shabbos* and the holiness of the festival." Thus, according to the fundamentals of the law, the text of *Havdalah* should read:

...Who distinguishes between the holy and the mundane, between light and darkness, between Israel and the nations. You distinguished between the holiness of *Shabbos* and the holiness of the festival. Blessed are You, G-d, Who distinguishes between one holy [day] and another.

There is no need to [include the phrase], "between the seventh day and the six days of work..." because [this phrase] was included in the *Havdalah* [on Saturday night] only to reflect the

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

conclusion [of a blessing] before concluding that blessing, as explained in sec. 296.⁵⁷ When, however, a festival falls on Saturday night and [the blessing of *Havdalah*] concludes ["...Who distinguishes] between one holy [day] and another," [the Sages] ordained to recite, "You distinguished between the holiness of *Shabbos*..." before the conclusion [of the blessing and thus,] it is no longer necessary to say, "between the seventh day...."

In these later generations,⁵⁸ it has become the custom to [conclude the blessing]:

...between the seventh day [and the six days].... You distinguished between the holiness of *Shabbos* and the holiness of the festival and You sanctified the seventh day [more than] the six days of work. You distinguished and sanctified Your nation Israel in Your holiness. Blessed are You G-d, Who distinguishes between [one] holy [day] and another.

The reason for [reciting this version] is that the Sages said⁵⁹ that with regard to all [wording used] for *Havdalah* on all Saturday nights, on all the nights following festivals, and whenever a festival falls on Saturday night, that at the very least, one should not mention less than three distinctions – a) between the holy and the mundane, b) between light and darkness, and c) between Israel and the nations." [These three distinctions] may not include [the phrases], "between the seventh day..." and "between the holiness of *Shabbos*..." for they are not [counted] among the three distinctions. [The rationale is that] they are being mentioned only so that there is [a phrase that] reflects the conclusion [of the blessing] before the conclusion of that blessing.

One who desires⁶⁰ to mention more distinctions [made by G-d] may add up to seven [distinctions], corresponding to the seven heavens.⁶¹ Therefore, when a festival falls on Saturday night, due to the obligations⁶² of the day, it became customary to add to the distinctions [mentioned], so that seven distinctions would be mentioned on [at least] one occasion.⁶³ [The seven distinctions mentioned include] the three recited on every Saturday night and after every festival.⁶⁴ The fourth is "between the seventh day..." [In this instance, this phrase] is counted since it is not being mentioned in proximity to the conclusion [of the blessing].

The fifth is "[You distinguished] between the holiness of *Shabbos* [and the holiness of the festivals] and You sanctified the seventh day from the six days of work." [The latter phrase refers to] *Chol HaMoed*. [This entire clause is counted as] one distinction [because it states that] *Shabbos* is distinguished both from the festivals and from *Chol HaMoed*.

"You distinguished and sanctified [Your nation Israel in Your holiness]" reflects] two distinctions – between *kohanim* and Levites [and] between Levites and Israelites. These two distinctions also reflect the conclusion [of the blessing], which is "[Who distinguishes] between one holy [day] and another."⁶⁵

הלכות פסח שו"ע אדה"ז

Hilchos Pesach Daily study program

Unit 7

10 One should not recite the blessing [usually] recited after [partaking of wine] after [drinking] the first cup. [This ruling applies] even if one drank a *reviis* or more,⁶⁶ [and regardless of] whether he drank wine or other beverages that are “the wine of the region.”⁶⁷ [The rationale is that] the cup of [wine over which] *Kiddush* [is recited] is necessary for the meal⁶⁸ and is considered as [one of the foods] that come for the sake of the meal. [Such foods] do not require the recitation of a blessing after [partaking of them] because they are subordinate to the meal and are thus covered by the Grace recited after the meal, as explained in sec. 174[:8]⁶⁹ and sec. 177[:1].⁷⁰ Moreover, [this cup of wine] is covered by the blessing [recited] after the fourth cup [of wine]. Even if [the person] drank much [wine] in the interim [between the first cup and the fourth cup], it is of no consequence

([The rationale is that] as long as [the wine] was not digested by the person, he may [still] recite the blessing [generally recited] after [partaking of wine], as stated in sec. 184[:1, 3] and as long as the stomach is open,⁷¹ [what he ate or drank previously] will not have been digested, as explained in that source.)⁷²

11 According to the fundamentals of the law, if an individual desires to drink several cups [of wine] – whether immediately after *Kiddush* or whether in the middle of the [recitation of the] *Hagadah*, before beginning the blessing *asher gaalanu* – he has license to do so.⁷³ Nevertheless, it is appropriate not to drink wine or any other intoxicating beverage before finishing the *Hagadah* and drinking the second cup of wine unless [he feels] a great need [to drink], lest he become intoxicated and be prevented from reading the *Hagadah*.⁷⁴

Nevertheless, once one has drunk the second cup [of wine], he may drink [more] wine – either a lot or a little – even before the meal. True, it was explained in sec. 471[:2], that it is forbidden to drink a small amount of wine on the day before Pesach, because if one drinks a small amount of wine, it satiates the heart⁷⁵ and he will not eat *matzah* at night with an appetite. Nevertheless, at this time, since [the person] already drank two cups [of wine – the cup] over which *Kiddush* [was recited and the cup] over which the *Hagadah* [was recited] – even if he drinks only a little more, when combined with these two cups, it is considered as if he drank a large amount [of wine and drinking a large amount of wine] intensifies a person’s desire for food.⁷⁶ By contrast, when one drinks a small amount [of wine] on the day before Pesach, that small amount is not combined with these two cups so that it would be considered that he drank a large amount [of wine], since there is ample time in the interim [for any of the initial effects of the wine to wear off].

12 All the above applies in an instance where [the person] would not be required to recite the blessing *Borei pri hagafen* over [the wine] he desires to drink, for example, at the time he recited the blessing over the first or the second cup of wine, he had in mind to drink additional wine afterwards, either during the meal or beforehand.⁷⁷ If, however, [the person] did not have in mind to drink more wine [when he recited the blessing], and changed his mind afterwards [and desires to] drink more [wine] (before the meal), [the rule is as follows:] Since he would have to recite the blessing *Borei pri hagafen* over [the wine that he would drink now] as he would do for all four cups according to the custom in these regions,⁷⁸ [by drinking this additional amount,] it

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

[would] appear that he is adding to the number of cups [the Sages ordained to be drunk at the *Seder*].

13 Nevertheless, it is permitted to drink other beverages [while one is reciting the *Hagadah*] even when he would be required to recite a blessing over them,⁷⁹ since he does not appear to be adding to the number of cups [the Sages ordained to be drunk at the *Seder*], since the four cups consist of wine [and these other beverages are not wine].

In places where other beverages are deemed “the wine of the region,” (even though [the person] is drinking wine for the four cups,⁸⁰ nevertheless,) if the situation is such that he is required to recite a blessing on what he desires to drink, he is forbidden to drink other [beverages] unless the beverage is not [considered] “the wine of the region.”⁸¹

14 After drinking the first cup [of wine], each and every person must eat a small amount⁸² of vegetables after dipping them,⁸³ i.e., one should dip [his vegetables] in vinegar, saltwater,⁸⁴ or other dips. If he does not have [such dips], he should dip them in *charoses*.⁸⁵

Why did the Sages ordain this practice? To arouse the children’s wonderment.⁸⁶ They will see the deviation [from the ordinary practice], that vegetables are being eaten after being dipped, [even though] throughout the year, [vegetables] are not eaten before the meal and they will question this deviation [from the norm].

Their questions are desirable] because it is a *mitzvah* [for the parent] to relate the *Hagadah* as a response to the questions asked of him [by the children],⁸⁷ as [indicated by] the verse,⁸⁸ “Your child will ask you... and you shall tell your child..., ‘We were slaves...’”

15 Since [the vegetable is being] eaten solely to arouse wonderment among the children, it is therefore unnecessary [to eat] an olive-sized portion⁸⁹ as [is required] whenever the Torah mentions eating,⁹⁰ since anything less than [this amount] is not considered as eating. [Here, however, the situation is different, since eating] even the slightest amount is sufficient to arouse wonderment among the children.

(Even [a person] who is sitting alone [and performing the *Seder*] without any children to ask him is also obligated [to eat] this dipped [vegetable],⁹¹ because the Sages did not make any distinctions [regarding their ordinances].)⁹²

הלכות פסח שו"ע אדה"ז

Hilchos Pesach Daily study program

Unit 8

16 It is customary to seek out the vegetable called *karpas* [(ברפס) for this practice]⁹³ (*ipach* in Yiddish)⁹⁴ because it serves as an acronym for [the Hebrew words] ס' פרך [meaning "sixty back-breaking labor,"] i.e., sixty myriads [600,000] performed back-breaking labor.

If one cannot obtain *karpas*, he should take any other type of vegetable that he desires⁹⁵ as long as it is not [one of the types] of vegetable with which one could fulfill the obligation [to eat] *maror*.⁹⁶ [The rationale is that] were one to eat [one of those vegetables] now, how could he [later], in the midst of the meal, recite the blessing [praising G-d] "...Who sanctified us with His commandments and commanded us to eat *maror*," when he has already partaken of [*maror*] beforehand.

17 The vegetable must be of the type over which the blessing *Borei pri haadamah* is recited when it is eaten raw⁹⁷ so that it will preclude the necessity of reciting [that blessing] on the *maror* that one will eat during the meal.⁹⁸ Even though one intervenes with [the recitation of] the *Hagadah* between [eating the vegetable and eating the *maror*, that interruption] is not significant for the reason to be explained in sec. 474[:1].⁹⁹ Therefore, one should not recite the blessing *Borei nefashos rabbos* after [eating] this vegetable, even if he ate an olive-sized portion, so that he will not be required to recite the blessing *Borei pri haadamah* on the *maror*.

After [eating] the *maror*, one should also not recite the blessing *Borei nefashos rabbos* even if he ate an olive-sized portion of the vegetable. [The rationale is that] since the *maror* was covered by the blessing *Borei pri haadamah* recited over the vegetable, the vegetable is covered by the blessing recited after eating the *maror*, i.e., the Grace after Meals.¹⁰⁰ [The rationale is that] since the *maror* comes in the midst of the meal, it is considered as secondary to the meal and is therefore covered by the Grace after Meals, just like [any] other [produce] that is served during the meal, which does not require the recitation of a blessing after [partaking of] it, since it is covered by the Grace after Meals.¹⁰¹

If, [however,] it happened that one recited the blessing *Borei nefashos rabbos* after [eating] the vegetable, he should recite the blessing *Borei pri haadamah* over the *maror*.¹⁰² Similarly, if one only possesses vegetables whose blessing is *shehakol* when they are eaten raw, he should recite the blessing *Borei pri haadamah* over the *maror*.

There are authorities who differ with all the above and maintain that since an extended interruption is made by reciting the *Hagadah* and the *Hallel* between eating the vegetable and eating the *maror*,¹⁰³ the *maror* is not covered by the blessing *Borei pri haadamah* [recited] over the vegetable. [These authorities maintain that the reason] it is not necessary to recite the blessing *Borei pri haadamah* over the *maror* is that *maror* is one of the necessities of the meal, for [every Jew] is obligated to eat *maror* immediately after [eating] *matzah*. [Thus, the *maror*] is considered as one of the foods that come because of the meal that is served during the meal, and [therefore] do not require that a blessing be recited before [partaking of] them, since they are secondary to the bread and are covered by the blessing *HaMotzi*, as explained in sec. 177[:1]. Accordingly,] since the *maror* is not included in the blessing *Borei pri haadamah* [that was recited]

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

over the vegetable, [a person] is obligated to recite the blessing *Borei nefashos rabbos* after [eating] the vegetable¹⁰⁴ if he ate an olive-sized portion [of it].

18 With regard to the *halachah*, weight should be given to both approaches. Therefore, one should not eat an entire olive-sized portion of the vegetable so that he would not be required to recite the blessing *Borei nefashos rabbos* after [eating this vegetable], as dictated by the second opinion. However, if it happened that one did eat an olive-sized portion, he should not recite the blessing *Borei nefashos rabbos*, lest he be reciting a blessing in vain, as the first opinion maintains.

[Accordingly,] even if it happened that one recited the blessing *Borei nefashos rabbos* and similarly, if one only has vegetables whose blessing is *shehakol* when they are [eaten] raw, he should not recite the blessing *Borei pri haadamah* over the *maror* lest he be reciting a blessing in vain, as the second opinion would maintain.

19 Before dipping the vegetable into vinegar, saltwater, or the like, one must [ritually] wash his hands¹⁰⁵ without [reciting] a blessing,¹⁰⁶ for – as explained in sec. 158[:3] – whenever partaking of a food dipped in liquid, one must [ritually] wash [his hands]¹⁰⁷ without reciting a blessing.¹⁰⁸

(See sec. 321[:3. According to that source] if Pesach falls on *Shabbos*, one may make saltwater on *Shabbos*, provided he only makes a very small amount, [i.e.] only what is necessary for this dipping alone.¹⁰⁹ Since it is difficult to be so precise, one should make the saltwater on Friday. If one forgot, he may make a very small amount on *Shabbos*.)

20 After the vegetable is eaten, one should bring the three *matzos* for the *mitzvah*¹¹⁰ to be fulfilled during the *Seder*] in front of the person reciting the *Hagadah*¹¹¹ so that he can recite the *Hagadah* while [the *matzos*] are present, as [alluded to by] the description¹¹² [of *matzah*] as “the bread of affliction.” [*Oni*, “affliction,” shares the letters of the word *oneh*, “respond.” Thus,] the Sages¹¹³ interpreted [the description of *matzah* as *lechem oni* as meaning] “bread over which one responds with many words,” i.e., [the *matzah* over which] the *Hagadah* is recited.

Also, it is written: “You shall tell your children on that day, ‘It is for the sake of this....’” [Our Sages¹¹⁴ taught:] “This” refers to [visible symbols of redemption. Thus, the verse is teaching that the obligation applies] “only when *matzah* and *maror* are placed before you.”

Therefore, *maror* must also be in front of a person when he recites the *Hagadah*. Moreover, [*maror* is necessary because during the *Seder*, the person] must say with regard to [the *maror*], “This *maror*....”

[The Sages also] ordained that *charoses* be present before [a person] when [he is] reciting the *Hagadah* to commemorate the mortar with which our ancestors were [forced to work while] enslaved in Egypt.¹¹⁵ And it also recalls the apple [trees], as will be explained.¹¹⁶ Therefore, [the *charoses*] should be on the table when describing the enslavement in Egypt.

In the era of the *Beis HaMikdash*, it was also necessary to bring the Pesach sacrifice [before the person] reciting the *Hagadah*.¹¹⁷ At present, when the *Beis HaMikdash* is destroyed, the Sages ordained that two cooked foods be on the table while the *Hagadah* is being recited:¹¹⁸ one commemorating the Pesach sacrifice and one commemorating the *chagigah* (“festive”) offering [that accompanied it].¹¹⁹

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

(It is customary that) one of these cooked foods be meat.¹²⁰ The other may even be the broth in which the meat was cooked. Since the earlier generations, it has become customary to use a shank bone [of an animal] called the *zeroa* (forearm),¹²¹ as a remembrance that the Holy One, blessed be He, redeemed [the Jews] with an outstretched arm.¹²² The second [cooked food] should be an egg,¹²³ because it is referred as *bei'a* in Aramaic. [*Bei'a* also means "ask."] Thus, we are asking the Merciful One to redeem us with an upraised arm. According to the letter of the law, [the shank bone and the egg] may be prepared [by] either roasting or cooking.

הלכות פסח שו"ע אדה"ז

Hilchos Pesach Daily study program

Unit 9

21 It is customary for the meat to be roasted over coals in commemoration of the Pesach sacrifice that was roasted over fire.¹²⁴ True, as an initial and preferred option, the Pesach sacrifice was roasted using a spit.¹²⁵ Nevertheless, it is impossible to roast the meat using the same [type of] spit with which the Pesach sacrifice was roasted, for the Pesach sacrifice was roasted using a pomegranate spit, and seeking out a pomegranate spit involves great difficulty. Therefore, [the shank bone] should be roasted over coals, for a Pesach sacrifice that was roasted over coals is acceptable.¹²⁶

The egg may be either roasted¹²⁷ or cooked.¹²⁸ It is eaten during the meal, as will be explained in sec. 476[:6].¹²⁹

By contrast, it is not customary to eat the meat [from the *Seder* plate] on this night, even in places where it is customary to permit eating roasted meat on [this] night,¹³⁰ for if one would partake of this meat that is being brought in commemoration of the Pesach sacrifice on this night, it would appear that he is eating sacrificial meat outside [its designated place].

For this reason, if one forgot to roast [the shank bone] on the day before Pesach, he should not roast it on the festival after nightfall, unless he intends to eat it during the day¹³¹ on the following day.¹³² If, however, [the person] intends to leave [the shank bone] until the following night, he is forbidden to roast it on the first night.¹³³ Similarly, [should one] roast [a shank bone] on the second night, he should be careful to eat it during the day on the following day and not leave it for the [following] night.

22 It is necessary to be careful that there is a small amount of meat wrapped around the shank bone, for a bone without meat is not considered cooked food.¹³⁴

23 When Pesach falls on Saturday night, it is, nevertheless, necessary to bring two cooked foods, one commemorating the Pesach sacrifice and one commemorating the *chagigah* offering.

True, [in the era of the *Beis HaMikdash*], the *chagigah* offering was not eaten on that night for it is impossible to slaughter it and offer it on *Shabbos*,¹³⁵ and it is also impossible to offer it on Friday, because [such a sacrifice] may only be eaten for two days and one night, [i.e., the night] between the two days.¹³⁶ However, since these [foods] are only being brought [to the table] as a commemoration, there is no concern that [one might think it is] the *chagigah* offering [that] was not [permitted to be] eaten on this night [in the era of the *Beis HaMikdash*]. On the contrary, one who is careful about this makes it appear that these foods are being regarded like actual sacrifices.

24 All of these items, i.e., the *matzos*, the *maror*, the *charoses*, and the two cooked foods, need only be brought before the person reciting the *Hagadah*,¹³⁷ i.e., the master of the house. It is not necessary to bring them before the members of his household¹³⁸ who fulfill their obligation [to commemorate the exodus from Egypt] by listening to the master of the house.¹³⁹ (Indeed, it is proper for them [to fulfill their obligation in this manner] in keeping with [the injunction:]¹⁴⁰ "The King's glory is [evident] amidst a multitude of people," as explained in sec. 8[:11].¹⁴¹)

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

[The above applies] both at the time [the members of the household] listen to the *Hagadah*, and at the time of the meal. [Instead,] the master of the house will distribute *matzah*, *maror*, and *charoses* to each person. True, on a festival, it is necessary to break bread on two loaves.¹⁴² Nevertheless, since [those in attendance] fulfill their obligation [by listening to] the blessing of *HaMotzi* recited by the master of the house,¹⁴³ they also fulfill their obligation for [breaking bread on] two loaves with his [loaves].¹⁴⁴

25 It is customary to bring all of these items before the master of the house immediately after *Kiddush*,¹⁴⁵ before partaking of the vegetable¹⁴⁶ (so that *Kiddush* will be recited in proximity to the beginning of the meal, i.e., [the time when] *matzah* and *maror* are brought [to the table]; see sec. 271[:17].)¹⁴⁷

After partaking of the vegetable, one may remove any remnants of the vegetable and the vinegar or the saltwater from the table.¹⁴⁸

26 When the vegetables and the other objects are brought before [the person reciting the *Hagadah*], it is desirable that he arrange them on the [*Seder*] plate in a manner that will not require him to bypass any of the *mitzvos*,¹⁴⁹ i.e., the vegetable should be closer to him than the *matzah*, the *matzah* closer than the *maror* and the *charoses*, and the *maror* and the *charoses* [should be closer to him] than the two cooked foods.

There are some who do not object to the *charoses* and the two cooked foods being closer to [the person reciting the *Hagadah*]. The rationale is that [these items] are only brought to the table as a remembrance,¹⁵⁰ concerns regarding bypassing the *mitzvos* do not apply to them. Similarly, [these authorities] do not have objections regarding the *maror* being closer to [the person reciting the *Hagadah*], since a person does not cherish it, nor is there a reason why the blessing recited over it [when partaking of it] should have precedence [over that of the other foods].¹⁵¹ Therefore, there is also no objection if one will have to bypass [the *maror*] and recite a blessing on the vegetable first, then on the *matzah*, and then on the *maror*.

Those who, because of an [esoteric] reason known to them, arrange all the items [mentioned] on the *matzah* rely¹⁵² on this rationale. Thus, after they arrange the *matzos* on the *Seder* plate in their order – [the *matzah* designated as] *kohen* above,¹⁵³ [the one designated as] *levi* below it, and [the one designated as] *Yisrael* below it¹⁵⁴ – [the above items] are arranged on the [*matzah* designated as] *kohen* [as follows]: The forearm of a lamb [is placed] on the [upper] right, the egg on the [upper] left, and the *maror* slightly below them in the middle, in a [triangular] form like a (Δ). Afterwards, the *charoses* is placed on the [lower] right, the *karpas* on the [lower] left, and the *maror* to be used for the *korech* [is placed] slightly below them in the middle, in the form of a second *segol*.¹⁵⁵

הלכות פסח שו"ע אדה"ז

Hilchos Pesach Daily study program

Unit 10

27 A person may fulfill his obligation [to partake of] *maror* with the [following] vegetables:¹⁵⁶ a) *chazeres*, which is called *salat* in German and *salata* in Spanish. Its name is *latuga* in Turkish and in Italy, Germany, Spain, and Portugal, and in medical literature, *latuga* is identified as *salat*.¹⁵⁷ On Pesach, it is only found in warm regions. It is not the vegetable that is called *zarzuf* in Polish.¹⁵⁸ b) *olshin*, referred to as *endivi*;¹⁵⁹ c) *tamcha*, referred to as *chrain* or *martuch*; *merubia* in the vernacular;¹⁶⁰ d) *charchavina* which is called *alkartzina* in Arabic;¹⁶¹ and e) *maror*, which is called *vermot* in German or *laanah* [in Hebrew].¹⁶²

The Torah uses the term *maror* without further specification. The Sages received [the tradition] that there are no vegetables that are referred to as *maror* without further description except for these five species.

28 These five species may be combined together to reach the [prescribed] olive-sized portion.¹⁶³ One may fulfill his obligation by [eating] the leaves or the stems [of these species], but not the roots. [In this context the term “roots” refers to] the small roots that branch off to either side.¹⁶⁴ However, the main root from which the leaves grow is considered as part of the stem, even though it grows underground. Nevertheless, it is preferable to take the leaves and the stem that grow above the ground, for there are authorities who maintain that [any part of the plant] that grows underground is considered the root. Fundamentally, however, [the *halachah*] follows the first opinion.

29 One may fulfill his obligation with the leaves [of these species] only when they are fresh, but not when they are withered, and needless to say, not when they are dried out.¹⁶⁵ (See sec. 648[:1].)¹⁶⁶ One may, however, fulfill his obligation with stems whether fresh or dried out. Needless to say, withered [stems are acceptable. The rationale is that] since stems are thick, their bitter flavor will not dissipate even though they dried out.

However, one may not fulfill his obligation with a stem that is cooked, because the bitterness of its flavor dissipates through cooking.¹⁶⁷ *Kevishah*, [soaking,] is equivalent to cooking.¹⁶⁸ Thus, if [a stem from one of these species] soaked in strong brine or strong vinegar¹⁶⁹ and remained there for the amount of time that the brine or vinegar would begin to boil if they were put over a fire,¹⁷⁰ [it is considered as cooked]. Similarly, if [a stem] soaked for 24 hours even in cold water, one may not fulfill his obligation [to eat *maror*] with it.

Some of the common people are not careful [about this] and are accustomed to soaking *maror* for more than 24 hours in cold water to reduce its bitterness slightly. There is an authority who justifies their practice, explaining that although [food] that soaks in water for 24 hours is considered as *kavush* and is equivalent to having been cooked with regard to all the Torah's prohibitions, with regard to *maror*, it is not considered as cooked unless it was soaked in vinegar or brine.

[The rationale is that] the flavor of the vinegar or the brine will change and nullify the bitter flavor of the *maror* soaked in it entirely. Water, by contrast, does not nullify the bitterness [of the *maror*]; it only reduces its bitterness slightly. As long as [the *maror*] has not been soaked in vinegar or brine, it will still retain some bitterness.

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

Furthermore, even with regard to all prohibited substances, there are authorities who maintain that the principle that *kevishah* is equivalent to cooking applies only when food has been soaked in vinegar or brine, but not in water. True, we rule stringently with regard to all prohibited substances. Nevertheless, one should not rule stringently with regard to *maror* since the stringency will lead to laxity in observance in places where romaine lettuce is not found and horseradish is eaten to fulfill the *mitzvah* of *maror*. Since [horseradish is] bitter, [people] are unable to eat an olive-sized portion of it. Therefore, they [are accustomed] to soak it in water for a day or two to reduce its bitterness slightly.

Nonetheless, [when soaking the *maror*,] it is desirable to remove it from the water within the 24 hours and then return it [to the water] again. [The rationale for doing this is that] since [the *maror*] does not soak for 24 hours uninterrupted, all authorities agree that it is not considered as *kavush*.¹⁷¹

30 Although all these five species are all called *maror* according to the Torah, according to Rabbinic Law, it is a *mitzvah* to seek out romaine lettuce,¹⁷² even if it is necessary to pay large sums of money to purchase it, as will be explained in sec. 656,¹⁷³ with regard to a beautiful *esrog*; consult that source.

True, [the leaves of] romaine lettuce are not bitter. Nevertheless, if [romaine lettuce] is left in the ground [for a long time], its stem becomes firm and very bitter.¹⁷⁴ Accordingly, it is classified as *maror*. It is a *mitzvah* to seek out [romaine lettuce] even when it is sweet.

[The rationale is that its pattern of growth reflects the phases of the Egyptian exile.] For the *mitzvah* of *maror* serves a remembrance of [how the] Egyptians embittered the lives of our ancestors with rigorous work (*avodas perech*). Initially, [the Egyptians] caused the Jews to work for them with a soft tongue (*peh rach*).¹⁷⁵ They placated the [Jews] and gave them a wage. Ultimately, [the Egyptians] embittered [the Jews'] lives with hard work.¹⁷⁶ Therefore, [this enslavement should be commemorated by] eating romaine lettuce which is initially sweet and soft, but ultimately, firm and bitter, i.e., its stem becomes firm like wood and bitter like wormwood.

הלכות פסח שו"ע אדה"ז

Hilchos Pesach Daily study program

Unit 11

31 If one does not have romaine lettuce, he should seek out endives. If he does not have endives, he should seek out horseradish. If he does not have horseradish, he should seek out *charchavina*. If he does not have *charchavina*, he should take *maror*, i.e., wormwood.¹⁷⁷

If one cannot even [obtain] wormwood, he should take any bitter vegetable that he desires, for there are authorities who maintain that any bitter vegetable that is fit to be eaten is called *maror* according to the Torah, provided:

[a] it has sap, (i.e., when it is cut and squeezed where it was cut, sap that is white like milk will be expressed; and

[b] its surface blanches, i.e., its leaves are not very green as are [the leaves of] leeks, onions, or other vegetables,¹⁷⁸ but rather are whitish, tending to grey (*bleichlich* in Yiddish).¹⁷⁹

Nevertheless, one should not recite the blessing [*al achilas maror*] over such vegetables, since primarily, the *halachah* follows the first opinion.

(If one does not have a vegetable that has sap and a blanched surface, it is desirable that he eat any vegetable that is slightly bitter, as a mere remembrance [of the bitterness of the servitude.¹⁸⁰ In this instance,] it is not necessary [for the person to eat] an olive-sized portion. Similarly,) a person who is sick or dainty and cannot eat *maror*,¹⁸¹ should chew it slightly so that he will taste the bitterness in his mouth, as a mere remembrance. He should not, [however,] recite a blessing.

[The above] refers to a person who cannot eat [*maror*] at all. However, a person is obligated to force himself to observe the *mitzvah* of the Sages to eat an entire olive-size portion [of *maror*] even if it will cause him pain. The size of an olive-sized portion will be explained in sec. 486[:1]. Consult that source.¹⁸²

32 The *charoses* must be thick because it commemorates the mortar with which our ancestors were compelled to work. Afterwards, it must be softened with liquid, in remembrance of the blood.¹⁸³ [The *charoses*] should be softened with a red liquid like vinegar or red wine.

The *charoses* should be made from fruits that are used as metaphors for the Jewish people, for example, figs, as it is written:¹⁸⁴ "The fig tree has sprouted its buds," nuts, as it is written:¹⁸⁵ "[I descended] to the nut-garden," dates, as it is written:¹⁸⁶ "I will ascend the date-palm," pomegranates, as it is written:¹⁸⁷ "like a slice of pomegranate," and apples, recalling [the verse,¹⁸⁸] "Beneath the apple tree, I aroused you," for [in Egypt, the Jewish women] would give birth to their children [beneath the apple trees] without sorrow. [The *charoses* should also include] almonds (*shekeidim*), for the Holy One, blessed be He, hurried (*shakad*) the redemption and brought it about.¹⁸⁹

According to the fundamentals of the law, one may even make [the *charoses*] from vegetables,¹⁹⁰ and soften it even with water or other liquids. Nevertheless, at the very least, one should add *kiyuhu* to [the *charoses*],¹⁹¹ e.g., apples,¹⁹² wine, or vinegar, to recall the servitude that the Jews suffered until their teeth turned dark.¹⁹³

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

33 In [the *charoses*], one should include spices that resemble straw, e.g., cinnamon and ginger,¹⁹⁴ that cannot be ground thoroughly, [i.e.,] after they have been ground, there remain strands that are firm and slightly long that resemble straw, recalling the straw that [the Jews] would mix into the mortar.

34 If Pesach falls on *Shabbos*, one must be careful to soften the *charoses* with a liquid on Friday.¹⁹⁵ If one forgot to soften [the *charoses*] before *Shabbos*, he should soften it on *Shabbos*, [but should do so while] deviating from his ordinary pattern, i.e., he should put the liquid into the container first and then place the *charoses* in it. [The person] may [then] stir [the mixture] with his finger or hold the container and shake it until [the liquid] is mixed in. See sec. 321[:16].¹⁹⁶

35 After eating the vegetable dipped in liquid,¹⁹⁷ one must take the middle *matzah* from the three placed on the plate and break off a piece of it for the reason to be explained.¹⁹⁸ The entire Jewish people have adopted the custom of using this piece of *matzah* that was broken off to perform another *mitzvah* with it,¹⁹⁹ i.e., it is left over for the *afikoman*. Therefore, it is proper that this portion comprise the majority of the *matzah*²⁰⁰ because the *afikoman* is an important *mitzvah*, taking the place of the Pesach sacrifice.²⁰¹

It is customary to hide [the *afikoman*] under the tablecloth,²⁰² recalling [the manner in which the Jews carried their dough out of Egypt], “their leftovers bound in their garments [on their shoulders].”²⁰³ There are some who bind [the *afikoman*] in a cloth and place it on their shoulders as a remembrance of the Exodus from Egypt.²⁰⁴

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

Unit 12

36 The other portion of [the middle *matzah*] should be returned to the [*Seder*]plate and placed between the two whole *matzos* so that the *Hagadah* will be recited over it. [The rationale is that] the *Hagadah* must be recited over *matzah* with which it is fit to fulfill one's obligation [to eat *matzah*. Furthermore, the *Hagadah* must not be recited over a whole *matzah*, as indicated by] the verse:²⁰⁵ "Eat *matzos*, *lechem oni* [i.e., the bread of affliction], because of it." [The Sages²⁰⁶ noted that the word *oni*, "affliction," shares the same letters as the word *oneh*, "respond." Thus,] the Sages interpreted [the phrase *lechem oni* as referring to] "[bread] over which one responds with many words."²⁰⁷ [Also,] because *oni* is written lacking [the letter] *vav*, the Sages interpreted the phrase *lechem oni* as *lechem ani*, "poor man's bread," [and commented:] "What is the habit of a poor man? With a [mere] piece [of bread. Hence,] in this instance as well, [one should partake of] a piece [of bread],"²⁰⁸ i.e., the *matzah* with which one fulfills his obligation should not be whole, but merely a piece. Over this [piece of *matzah*], the *Hagadah* should be recited.²⁰⁹ (In sec. 475[:4], it is explained why [this piece of *matzah*] is placed between the two whole *matzos*.)

Afterwards, it is customary to lift the plate on which the *matzos* [were placed]²¹⁰ and recite the passage *Haw²¹¹ lachma anya* ["This is the bread of affliction"]²¹² until *Mah nishtanah*. It is not necessary to remove the cooked foods from the plate [containing the *matzos*] before it is lifted. Instead, one may lift [the plate containing the *matzos*] with these items on it.

37 There are those who are careful to say *Kihaw lachma* or *Haw kilachma*, [i.e., "this is like the bread,"] because it is not appropriate to say *haw lachma di achlu avhasana* ["this is the bread that our ancestors ate,"] because this is not the actual bread our ancestors ate. Therefore, even though the wording in all texts [of the *Hagadah*] is *Haw lachma*, one who says *Kihaw lachma* or *Haw kilachma* is not remiss.²¹³

38 In the era of the Sages of the *Gemara*, there were small tables before each one of the participants [in the *Seder*. At this point in the *Seder*,]²¹⁴ the Sages required that the small table positioned before the person leading the *Seder* together with the *matzos* on it be removed and placed in another corner to [attract] the children's attention and [motivate] them to ask, "Why are the *matzos* being removed, when we haven't eaten yet?" As a result, they will be motivated to ask other questions, including the *Mah nishtanah*, as will be explained.²¹⁵

In the later generations, when all the participants [in the *Seder* began to] eat at one large table, which it is difficult to remove, it became customary to remove the *Seder* plate with the *matzos* from before [the person] reciting the *Hagadah* and place it at the end of the table, as if [everyone had completed] eating, so the children would ask questions.

In the present era, it is not customary to remove the *Seder* plate²¹⁶ because the children know that the main part of the meal will not be comprised of the *matzos* that are on the *Seder* plate. Therefore, they will not ask any questions when [those *matzos*] are removed from the table.

39 Afterwards,²¹⁷ the second cup [of wine] should be poured.²¹⁸ It is not necessary to wash and rinse the cup²¹⁹ because it was already washed and rinsed before [it was used for] *Kiddush*.

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

40 Even though it is not necessary to hold the cup of wine in one's hand until one reaches [the passage beginning] *Lifichach*, as will be explained,²²⁰ it is nevertheless, necessary to pour the second cup immediately, before beginning the recitation of the *Hagadah*, so that the children will [be motivated to] ask, "Why are we drinking a second cup [of wine] before the meal?", for it is not customary to drink in this manner on all the [other] days of the year.

In this manner, [the children] will be motivated to ask the other questions, [including] *Mah nishtanah*.... [In this way, one will have] his children fulfill [the charge implied by] the verses,²²¹ "When in the future, your child will ask you, saying, 'What are these testimonials, statutes, and judgments,' ... and you shall tell your child, 'We were slaves....'"²²²

If the child lacks the level of understanding to ask, then his father is obligated to teach him to ask Mah nishtanah? If a person does not have a child,²²³ his wife is obligated to ask him. If [the person] does not have a wife, he should ask himself,²²⁴ "Mah nishtanah...?" Even if two Torah scholars who are learned in the laws of Pesach [are sharing the Seder] together, one should ask the other Mah nishtanah?

Afterwards, they both²²⁵ begin [reading] *Avadim hayinu* [i.e., "We were slaves..."]. It is not necessary for the second [scholar] to ask [the first in return] Mah nishtanah? Similarly, if one's child or wife asked [the questions, the person conducting the Seder] need not ask Mah nishtanah.²²⁶ Instead, he should begin *Avadim hayinu*.

41 [When asking the questions,] one must say, "[On all other nights,] we do not dip even once." One should not say, "We are not obligated to dip even once,"²²⁷ because [the conclusion of the question], "this night, twice," would not [be appropriate.] That would imply that we are obligated to dip twice [at the *Seder*,] while in truth, we dip because of an obligation only once, i.e., [when we] dip the *maror* in the *charoses*.²²⁸ The first [time we dip] is not obligatory, but is performed [only] to arouse the children's curiosity.²²⁹

42 The father should teach his child, answering his questions according to the child's level of understanding.²³⁰ This refers to the recitation of the *Hagadah*, which is a positive Scriptural commandment.²³¹ Even if the child did not ask [his father] anything, [the father should teach his child the story of the Exodus,] as it is written: "You shall tell your child on that day." For this reason, it is necessary to recite the *Hagadah* in a language that children and women²³² understand²³³ or explain the idea to them according to their level of understanding. If they [are capable of] understanding a lot, it should be explained to them in its entirety.

הלכות פסח שו"ע אדה"ז

Hilchos Pesach Daily study program

Unit 13

43 The fundamental text of the *Hagadah* which our Sages ordained²³⁴ as an obligation for everyone [to recite or hear] is from the beginning of [the passage] *Avadim hayinu* [i.e., “We were slaves”]²³⁵ until [the words,] “...is worthy of being praised.”

[The Sages ordained that] then [the passage,] “In the beginning, our ancestors worshipped idols,” should be recited until the conclusion of the exposition of the passage, “An Aramean sought to destroy my forefather.”²³⁶ Afterwards, [one must recite the passages beginning,]²³⁷ “The Pesach sacrifice that [our ancestors] would eat,” “This *matzah*,” “This *maror*,” “In every generation,” [including the verse,] “He brought us out from there,”²³⁸ and “Therefore...” until [the conclusion of the blessing], “Blessed are You, G-d, Who redeemed Israel.”²³⁹

The remainder of the text of the *Hagadah* is a custom practiced by the entire Jewish people from the earlier generations [onward].²⁴⁰

44 In the era when the table or the *Seder* plate that was placed before the person reciting the *Hagadah* was removed, it was necessary to return [the table]²⁴¹ when he would begin the recitation of “We were slaves...” [The rationale is that] the *Hagadah* must be recited over the *matzah*,²⁴² *maror*, *charoses*, and the two cooked foods, as explained above.²⁴³ Therefore, one must take care that the *matzah* is slightly uncovered until [the passage beginning] *Lifichach*.

At that point, it is customary for each person to raise his cup [of wine]²⁴⁴ and hold it in his hand until he concludes the blessing [“Blessed are You, G-d,] Who redeemed Israel.”²⁴⁵ Therefore, it is appropriate to cover the *matzos* [at this time], so that the bread will not see its shame,²⁴⁶ when the cup [of wine] is being raised.

Similarly, when [the passage] *Vehi she'amdah...* (“It is this [promise] that has stood by...”) is recited, there are those who are accustomed to holding the cup [of wine] in their hand²⁴⁷ until [after the words,] “and the Holy One, blessed be He, saves us from their hand.” [Therefore,] it is appropriate that the *matzah* be covered [then] as well until the cup is placed on the table. Then, [the *matzah*] should be uncovered.

45 When [the person conducting the *Seder*] reaches [the passage] “This *matzah* that we eat...,” he should lift the *matzah*²⁴⁸ and show it to the participants [in the *Seder*] so that the *mitzvah* [of eating *matzah*] will be dear to them. One should lift the middle *matzah*, [i.e.,] the one that was broken, that is called “the bread of affliction,” and with which, one [will] fulfill his obligation [to eat *matzah*],²⁴⁹ as explained above.²⁵⁰ Similarly, when one reaches [the passage], “This *maror*,” one should lift the *maror*²⁵¹ and show it to the participants. However, when one says “(This)²⁵² Pesach offering that our ancestors...,” one should not lift the cooked food on the *Seder* plate that commemorates the Pesach sacrifice so that it will not appear that he consecrated [the cooked food] for that purpose.²⁵³

46 [When reciting the phrase] *vene'emar lifanav shirah chadashah; Halleluyah*,²⁵⁴ the *nun* of *vene'emar* should be vocalized with a *segol*. The intent is [to stress the past tense of the word, i.e.], that Moshe and the Jewish people already recited a new song, i.e., the song [sung before G-d at the Splitting] of the Sea, when they left Egypt. Also, there are

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

[Sages]²⁵⁵ who maintain that Moshe and the Jewish people recited the *Hallel* [after the splitting of the Sea].

One should not vocalize the *nun* with a *cholem*,²⁵⁶ in which instance, [the phrase would] refer to the Future Redemption. Were that to be the case, the phrase should read *venomar lifanav shir chadashin* a masculine form,²⁵⁷ for the *Midrash*²⁵⁸ teaches that all the songs the Jewish people recited are referred to as *shirah*, using the feminine form [for song], for all of the redemptions resembled a woman in childbirth who bore a son and then was relieved of the pain of the birth. Afterwards, she again gave birth amidst pain. Similarly, all the redemptions²⁵⁹ [experienced by the Jews] have been followed by exiles and difficulties.²⁶⁰ However, the Ultimate Redemption will not be followed by difficulty at all. Therefore, [concerning it, the verse] declares:²⁶¹ “Sing to G-d a new song (*shir*),” using the masculine term [for song]. For this reason, [when reciting] the blessing *asher gaalanu*,²⁶² one must use the words *shir chadash* and not *shirah chadashah* in the phrase, “and we give thanks to You with a new song.”

47 A blessing is not recited over the *Hallel* recited on this night,²⁶³ because it is not read as a single continuum. Instead, a portion is read before the meal and a portion [is read] after [reciting] Grace after Meals.²⁶⁴

48 Although [generally,] *Hallel* is recited while standing, as explained in sec. 420,²⁶⁵ nevertheless, the *Hallel* recited on this night may even be recited while sitting. [The rationale is that] all the practices performed on this night [should be performed] in a manner that [bespeaks] freedom.²⁶⁶ Therefore, a person is not troubled to stand. Nevertheless, one should not read the *Hallel* or the *Hagadah* while leaning on his side. Instead, he should sit [upright] in awe and dread. See sec. 63[:1].²⁶⁷

49 In the blessing *asher gaalanu*, one should say *min haZevachim* (“from the sacrifices”) and then *min haPesachim* (“from the Pesach offerings”). [The rationale is that] the sacrifice [referred to in this blessing is] the *chagigah* offering, [which] was eaten on this night before the Pesach sacrifice so that the Pesach sacrifice would be eaten when one was sated.²⁶⁸

When Pesach falls on Saturday night, there are those who are precise in the matter and say *min haPesachim u'min haZevachim* (“from the Pesach offerings and from the sacrifices”), because the *chagigah* offering is not eaten on such a night,²⁶⁹ as explained above.²⁷⁰ [In this instance, the phrase] “the sacrifices” refer to the *chagigah* offerings and the festive peace-offerings that are offered on the following day during the day.²⁷¹

There are others who are not precise regarding this matter and use one version uniformly.²⁷² [The rationale is that] we are asking that G-d bring us to other festivals that approach as we rejoice in His service and [in Jerusalem,] in the following year, when Pesach will not fall on Saturday night, [at which time] we will eat first from the sacrifices, i.e., the *chagigah* offering which can be eaten on such a night, and then from the Pesach offering. [This applies even in a year] when according to the fixed calendar [we follow at present], in the following year, Pesach will fall on Saturday night. Nevertheless, when the *Beis HaMikdash* will be rebuilt, [the new moon] will be sanctified according to [when it] is sighted and it is possible that Pesach will not fall on Saturday night.²⁷³

הלכות פסח שו"ע אדה"ז

Hilchos Pesach Daily study program

Unit 14

50 [During the recitation of the *Hagadah*,] it is customary to sprinkle a bit of [the wine from one's cup] when he reaches [the phrase], "Blood, fire, and columns of smoke," when he mentions the Ten Plagues by name, and similarly, when he mentions them in groupings, i.e., *detzach, adash, b'achav*, [sprinkling a bit of wine for each word, sprinkling] a total of 16 times. [The Hebrew letters ו"י have the numerical value of 16, and thus] recall the sword of the Holy One, blessed be He, that is called יוה"ר.²⁷⁴ [This is the name of] the angel charged with executing vengeance.

51 It is customary to sprinkle a small amount [of the wine] from the cup with the finger that is closest to the thumb [i.e., the index finger. This finger] is referred to as *etzba* without any further description.²⁷⁵ Thus, it recalls the verse,²⁷⁶ "It is the finger of G-d." Others are accustomed to sprinkle [the wine] with the finger call *kamitzah* (the ring finger) because it is with this finger that the Holy One, blessed be He, struck the Egyptians.²⁷⁷ There are some who because of [esoteric] reasons known to them²⁷⁸ pour [the wine] from the cup itself and [do not sprinkle it] with their fingers.²⁷⁹

52 A blind person is obligated to recite the *Hagadah* [by heart] or to hear it [read by others] according to Scriptural Law.²⁸⁰ Therefore, he may fulfill the obligation on behalf of others.²⁸¹ [This ruling applies] even if [the person] is blind from birth.

53 An incident occurred regarding a person who was held prisoner by non-Jews and did not know the wording of the *Hagadah* by heart. He had a *Chumash* in his possession and [on the *Seder* night], he recited all the passages relating the Exodus from Egypt.²⁸²

474 We do not bless over the 2nd cup

1 There are some who follow the custom not to recite the blessing *Borei pri hagafen* on the second cup [of wine] because it was covered by [the blessing] *Borei pri hagafen* that was recited on the first cup. Similarly, [they maintain] a blessing should not be recited on the fourth cup [of wine], because it was covered by the blessing that was recited on the third cup.

[These authorities maintain that] even though one made a lengthy interruption [between the first and second cups of wine] with the recitation of the *Hagadah* and the *Hallel*, [nevertheless,] he did not divert his attention from drinking, since when he recited the blessing on the first cup [of wine], he knew that he would later drink a second cup. Similarly, when [the person] recited the blessing on the third cup [of wine], he knew that he would later drink the fourth cup. Also, when reciting the *Hagadah*, [the person] did not divert his attention from drinking, for, according to the fundamentals of the law, he could drink during the recitation of the *Hagadah* if he so desired.¹

True, between the third [cup] and the fourth [cup], it is forbidden to drink.² Nevertheless, since the cup is standing before [the person], and he intends to drink from it when he concludes the *Hagadah*, [it is not considered that] he diverted his attention from drinking. Therefore, he is not required to recite another blessing when drinking [the fourth cup].

[True, a person] is required to recite a blessing on the third cup [of wine] over which the Grace after Meals is recited, even though when he recited a blessing over the first cup [of wine], he intended to drink another three cups. [However, in that instance] the rationale [for reciting the

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

additional blessing] is that [reciting] Grace marks the conclusion and the withdrawal from the meal that one ate.³ Thus, [Grace] is considered as an interruption and a diversion of attention from drinking, because [during its recitation] it is not possible for him to drink, since he cannot drink and speak⁴ at the same time.⁵ Reciting the *Hagadah* or the *Hallel*, by contrast, is not considered an interruption and a diversion of attention from drinking. [The rationale is that] even though one cannot drink and speak at the same time, [nevertheless,] what [the person] is now saying does not constitute the conclusion and withdrawal from [the drinking] that preceded it. (See sec. 178[:7].)

2In these regions,⁶ it is customary to also recite the blessing [*Borei pri hagafen*] on the second and fourth cups [of wine. The rationale is that] the Sages ordained that these four cups be drunk as an expression of freedom.⁷ Each one of them is an independent expression of freedom and a *mitzvah* in its own right.⁸ Therefore, [none of the four cups of wine] are not combined with another to be covered by a single blessing. Instead, a blessing must be recited over each one individually.

3All the above applies to the blessing recited *before* drinking [wine]. By contrast, the blessing recited *after* drinking wine should not be recited after any of the cups other than the last [one]. Even those authorities who maintain that [the recitation of] *Hallel* and the *Hagadah* are considered an interruption with regard to the blessing [recited] before drinking⁹ [agree] that they are not considered as an interruption with regard to the blessing recited after [drinking. Hence,] all of the cups [of wine] are covered by the blessing one recites after the last cup.

Even the Grace after Meals, which constitutes a conclusion and the withdrawal from the meal [that one ate], and which is considered as an interruption and a diversion of attention with regard to the blessing [recited] before [drinking], nevertheless, [does not constitute an interruption with regard to the blessing recited after drinking.

The rationale is that] diverting one's attention [from eating or drinking] does not require a person to recite a blessing immediately after the food or the drink from which he diverted his attention. Instead, one may wait until he decides whether to eat or drink again and recite a blessing after the [final] eating or drinking, and that [blessing] will also cover [the initial eating and drinking], as explained in sec. 179[4-5].¹⁰

הלכות פסח שו"ע אדה"ז

Hilchos Pesach Daily study program

Unit 15

475 Remaining laws of the Seder

1After completing the *Hagadah* and the [initial psalms of] *Hallel*, one must [ritually] wash his hands again for the sake of the meal. [He should] recite the blessing *Al netilas yadayim*, even though he had already washed his hands for the sake of [eating] the vegetable that was dipped.¹

[The rationale is that] during the recitation of the *Hagadah* and the *Hallel*, [a person will have] diverted his attention from guarding his hands,² and because his hands are active,³ there is concern that [they may have] touched a place of filth.⁴

2Even if one did not divert his attention from guarding his hands during the recitation of the *Hagadah* and the *Hallel*, he must nevertheless again [ritually] wash his hands for the meal. [However, he] should not recite a blessing [over the washing. The rationale is that] when he washed his hands for the sake of dipping the vegetables he did not have in mind that this washing [was also] for the sake of the meal.

[The law is that] whenever one [ritually] washes his hands for [the purpose of eating] something dipped in liquid, this washing is not effective [in granting him] license to eat bread [as a result of this washing] if he did not have this in mind at the time he washed, as explained in section 158[:13].⁵

If, however, when [the person] washed his hands for the vegetables he had in mind that this washing [would] also be for the meal, he need not wash [his hands] again for the meal, provided that he did not divert his attention from guarding his hands during the recitation of the *Hagadah* and the *Hallel*. Nevertheless, as an initial preference, it is not proper to conduct oneself in that manner, as explained in section 164[:1-2].⁶

3Although on every festival a person is obligated to break bread on two loaves, as will be explained in sec. 529,⁷ nevertheless, there are authorities who maintain that on the night of Pesach, all that is necessary is to have one-and-a-half loaves. [Their rationale is based] on the Sages' interpretation⁸ of the fact that the phrase,⁹ *lechem oni* ("the bread of affliction,") is written [in the Torah] without [the letter] *vav*. [Thus, the phrase could be read as *lechem ani*, "poor man's bread,") implying that there should be [only] a broken piece of *matzah*, for that is the habit of a poor man, [to have only a broken piece of bread. These authorities maintain that] the Sages interpreted [the verse in this manner] solely to minimize [the obligation of breaking bread on] two [whole] loaves, [thus teaching that] one [of the two loaves] need not be whole.

Others maintain that the interpretation was intended solely to augment [the obligation of] two loaves, [i.e.,] that in addition to the two whole *matzos* on which one must break bread as on other festivals, one must also have another piece [of *matzah* with which to fulfill the obligation of] "poor man's bread." This is the universally accepted custom and one should not deviate from it except in a pressing situation, as will be explained in sec. 482[:4].¹⁰

4When reciting the blessing *HaMotzi*, one must hold¹¹ the two whole [*matzos*]¹² with the broken piece [of *matzah*¹³positioned] between the two whole [*matzos*].¹⁴ One should not place the broken piece on top. [The rationale is that] first one must recite the blessing *HaMotzi* and then

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

the blessing *al achilas matzah* ["concerning the eating of *matzah*"].¹⁵ The blessing *HaMotzi* is [being recited] over the whole [*matzah*], while the blessing *al achilas matzah* is [being recited] over the broken piece,¹⁶ "the poor man's bread." If the broken piece would be on top, one would have to bypass a *mitzvah*¹⁷ when he recites the blessing *HaMotzi* first [over the whole *matzah*].

5 After reciting the blessing *HaMotzi*, one should leave hold of the third [*matzah*] that is whole¹⁸ and hold the broken piece of *matzah* below and the top [*matzah*] above, and recite the blessing *al achilas matzah*.

One should not release the upper *matzah* that is whole before [reciting] the blessing *al achilas matzah*, and needless to say, one should not break off any portion of [the upper *matzah*] until after completing the blessing *al achilas matzah*. [The rationale is that] there are authorities who maintain that the blessing *HaMotzi* [was ordained to be recited] over the piece [of the *matzah*], for it is "poor man's bread," and the blessing *al achilas matzah* [was ordained to be recited] over the whole [*matzah*]. Therefore, it is desirable to satisfy both opinions and initially recite both blessings [while holding both the upper *matzah* and the piece of the broken *matzah*]. Afterwards, [the person] should break off an olive-sized portion¹⁹ from the upper, whole [*matzah*] and an olive-sized portion from the piece [of the middle *matzah*].

True, for the blessing *HaMotzi*, there is no need to break off an olive-sized portion according to the fundamentals of the law. Instead, one may recite *HaMotzi* on the smallest amount [of bread or *matzah*]. Nevertheless, it is necessary to break off an olive-sized portion for the blessing *al achilas matzah*, since one may not recite that blessing on a portion that is smaller than an olive-sized portion, for one does not fulfill his obligation with [eating] less than an olive-sized portion.²⁰ If so, according to the authorities who maintain that the blessing *al achilas matzah* is being recited over the upper, whole [*matzah*], an olive-sized portion must be broken off from it. And according to the first opinion, (which deserves primacy),²¹ the blessing *al achilas matzah* is being recited over the piece [of the middle *matzah*]. Therefore, in order to satisfy both [opinions], it is necessary to break off an olive-sized portion from each one.

6 One should eat these two olive-sized portions [of *matzah*] together, i.e., he should put them into his mouth at the same time. [The rationale is that] if [the person] will first eat the olive-sized portion associated with the blessing *HaMotzi*,²² i.e., the [olive-sized portion from the upper,] whole [*matzah*] and then [eat] the olive-sized portion [of *matzah*] associated with the blessing *al achilas matzah*, i.e., the piece [of the middle *matzah*], he will be making an interruption between reciting the blessing *al achilas matzah* and eating an olive-sized portion from the piece [of the middle *matzah*] by eating an olive-sized portion from the whole [*matzah*].

Conversely, according to the authority who maintains that the blessing *HaMotzi* is associated with the piece [of the middle *matzah*], if one will first eat an olive-sized portion from the piece [of the middle *matzah*], and then an olive-sized portion of the whole [*matzah*], he will be making an interruption between reciting the blessing *al achilas matzah* and eating an olive-sized portion from the whole [*matzah*]. Therefore, [the person] should put [both olive-sized portions] into his mouth at the same time.

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

[The person] need not swallow them both at the same time. Instead, he should crush them in his mouth and then first swallow one entire olive-sized portion at one time, and then swallow the second olive-sized portion at one time.²³

הלכות פסח שו"ע אדה"ז

Hilchos Pesach Daily study program

Unit 16

7 If a person is unable to crush the two olive-sized portions together in his mouth [at the same time], he should first eat the olive-sized portion associated with [the blessing] *HaMotzi*,²⁴ i.e., [the portion from] the whole [*matzah*] according to the first opinion (which deserves primacy), and then the olive-sized portion associated with [the blessing *al achilas matzah*]. After the fact, partaking of the *matzah* associated with the blessing *HaMotzi* is not considered an interruption between reciting the blessing *al achilas matzah* and eating an olive-sized portion from the piece [of the middle *matzah*]. The rationale is that eating this olive-sized portion [is necessary for the sake of eating the olive-sized portion [from the broken *matzah*]].

[The intent is that] since the blessing *HaMotzi* must also be recited over the olive-sized portion from the piece [of the middle *matzah*], and that blessing is associated primarily with the whole *matzah*, eating from the whole *matzah* is not considered an interruption].²⁵

8 All the above applies as an initial preference. After the fact, however, even if one ate only one olive-sized portion, whether from the whole [*matzah*] or the piece [of the middle *matzah*], he fulfills his obligation.²⁶ [This ruling applies] even when [the person] ate many [small portions at a time], one after the other, as long as [the entire time] from the beginning when he first ate until he finished eating was no longer than *k'dei achilas p'ras*,²⁷ i.e., [the amount of time it takes to eat a portion the size of] three eggs.²⁸ (See sec. 612[:4].)²⁹

[One fulfills his obligation] even if he spoke extensively in the midst of eating the olive-sized portion. He need not repeat the blessing *al achilas matzah* and needless to say, he need not repeat the blessing *HaMotzi* since he did not speak between the blessing and when he began to eat.³⁰ (See sec. 432[:7].)³¹

9 When one first eats the olive-sized portion associated with [the blessing] *HaMotzi* and then [eats] the olive-sized portion associated with [the blessing *al achilas matzah*],³² he must also recline while eating the olive-sized portion associated with [the blessing] *HaMotzi*, [i.e.,] the olive-sized portion of the whole [*matzah*]. ([By doing so, the person] also satisfies the opinion of the authorities who maintain that the blessing *al achilas matzah* is associated with the olive-sized portion of the whole [*matzah*],³³ and one fulfills his obligation [to eat *matzah*] with it. [That obligation] can only be fulfilled when [one eats the *matzah*] while reclining.³⁴

True, according to their opinion, one should first eat the olive-sized portion from the piece [of the middle *matzah*] that is associated with [the blessing] *HaMotzi* and afterwards [eat] the olive-sized portion of the whole [*matzah*]. If, however, one does the opposite, [he is not transgressing] an outright prohibition, even according to their opinion. It is only that according to the opinion [of these authorities], as an initial preference, it is proper to begin eating the olive-sized portion from the piece [of the middle *matzah*] because they maintain that this [*matzah*] is associated with the blessing *HaMotzi*.

Nevertheless, primacy is given to the first opinion, which maintains that the blessing *HaMotzi* which is recited initially, is associated with the olive-sized portion of the whole [*matzah*]. Therefore, it is necessary to place the piece [of the middle *matzah*] under the whole [*matzah*] before breaking off a piece [of the whole *matzah*], so that one will not have to bypass a mitzvah,

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

as explained above.³⁵ Accordingly, one should first eat an olive-sized portion from the whole [matzah]. Weight is given to the second opinion only with regard to matters that would not arouse any concern even according to the first opinion, for example, to eat an olive-sized portion of the whole matzah while reclining.)

10 There are some who are accustomed to dip in salt the olive-sized portion [of *matzah* over which the blessing] *HaMotzi* [is recited] and [the olive-sized portion of *matzah* over which the blessing] *al achilas matzah* [is recited].³⁶ This is not the custom in these regions. [It is acceptable not to dip the *matzah* in salt,] because bread [made from fine flour] does not require salt, as explained in sec. 167[:8].

True, during the other days of Pesach, the *matzah* is dipped in salt even though it is [made from fine flour]. Nevertheless, on these two nights of Pesach, it is not customary to do so [as an expression of how one] cherishes the *matzah*, [and] fulfills his obligation with *matzah* that does not have any other flavor mixed in with it at all.³⁷ Nevertheless, according to the fundamentals of the law, there is no concern [should one dip the *matzah* in salt].³⁸

(By contrast, one should refrain from dipping *matzah* in liquids according to the fundamentals of the law, as stated in sec. 461[:12].)³⁹

11 After eating the olive-sized portion [over which the blessing *al achilas matzah* [was recited], one should immediately⁴⁰ take an olive-sized portion⁴¹ of *maror* and submerge it entirely in *charoses* to kill the *kappa* in the *maror* so that [eating the *maror*] will not harm him.⁴² ([The term *kappa*] refers to a type of worm that infests *maror*; *charoses* kills it.)⁴³

In the present era, it is not customary to submerge [the *maror*] entirely [in the *charoses*], only to dip a portion [into it]. There are those who justify the custom, [explaining that] *kappa* is not found at present. [The *maror*] is dipped in the *charoses* only as a *mitzvah*, [because the *charoses*] recalls the mortar.⁴⁴ Even though [the *charoses* is a *mitzvah*], a blessing is not recited over it, because it is secondary to the *maror*, and is included in the blessing recited over [the *maror*].⁴⁵

12 After dipping [the *maror*] in the *charoses*, one should recite the blessing [praising G-d], "Who sanctified us with His commandments and commanded us concerning the eating of *maror*."⁴⁶ One should not recite the blessing before dipping the *maror* [in the *charoses*] because the *mitzvah* of eating [the *maror*] should be performed in as immediate proximity to the recitation of the blessing as possible.

When dipping [the *maror*] in the *charoses*, one should be careful to remove [the *maror*] immediately and not leave it in [the *charoses*] extensively, lest the bitterness of the *maror* be nullified by the *kiyuha* of the *charoses*.⁴⁷ For this reason, one should shake the *charoses* off [the *maror*] immediately after dipping [the *maror* in it].⁴⁸

13 Even though, for the reason explained in sec. 472[:14],⁴⁹ it is not necessary to recline while eating the *maror*,⁵⁰ if one desires to recline, he may.

14 True, as an initial preference, [when eating the] *matzah* one should swallow the entire olive-sized portion at once.⁵¹ Nevertheless, if it is difficult for [a person] to swallow the [entire] olive-sized portion of *maror* at once,⁵² he may rely on the authorities who maintain that it is not necessary to swallow the entire olive-sized portion at once. Instead, one may swallow [the *maror*]

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

bit by bit, as long as [the entire time] from when he began [eating the *maror*] until he finished [eating it] is not more than *k'dei achilas p'ras*.⁵³

15According to Scriptural Law, the *mitzvah* of [eating] *maror* applies only [in the era] when the Pesach sacrifice was eaten, as it is written:⁵⁴ "You shall eat [the Pesach sacrifice] together with *matzah* and bitter herbs." In the present era, by contrast, [the obligation to eat *maror*] is only of Rabbinic origin, ordained to commemorate the [*Beis Ha*]Mikdash.⁵⁵

By contrast, the obligation to eat *matzah* on the first night [of Pesach] is of Scriptural origin even in the present era,⁵⁶ as it is written:⁵⁷ "In the evening, you shall eat *matzos*." [That verse] makes no mention of the Pesach sacrifice.

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

Unit 17

16Therefore,⁵⁸ in the present era, if a person wrapped⁵⁹ an olive-sized portion of *matzah* together with an olive-sized portion of *maror* and chewed them together⁶⁰ and ate them, he would not fulfill his obligation.⁶¹ [The rationale is that] the *maror* which is a Rabbinic ordinance would nullify the taste of the *matzah*, which is a Scriptural [Commandment].

By contrast, in the era of the *Beis HaMikdash*, when [the *mitzvah* to eat] *maror* was also Scripturally [commanded, if one ate the *matzah* and *maror* in the manner described,] he would fulfill his obligation of [eating] *matzah* and his obligation of [eating] *maror*.⁶² [The rationale is that] the *mitzvos* of the Torah do not nullify each other. They are all of the same weight, for they all [involve] fulfilling the commandments of the Holy One, blessed be He. Moreover, according to the opinion of Hillel the Elder,⁶³ a person does not fulfill his obligation as prescribed by the Torah unless he wraps [together] an olive-sized portion of the Pesach sacrifice, an olive-sized portion of *maror*, and an olive-sized portion of *matzah* and eats them together, in fulfillment of the charge, "You shall eat [the Pesach sacrifice] together with *matzah* and bitter herbs."

17True, in the present era, when *maror* is a Rabbinic ordinance and *matzah*, a Scriptural [Commandment], even Hillel would agree that if a person wrapped the [*matzah* and *maror*] together and ate them, he would not fulfill his obligation [to eat *matzah*], for [the flavor of] the *maror* would nullify the flavor of the *matzah*.⁶⁴ Accordingly, one is obligated to eat an olive-sized portion of *matzah* alone – without *maror* – to fulfill the obligation of *matzah* according to Scriptural Law.⁶⁵

Nevertheless, according to Hillel, [a person] does not [– even in the present era –] fulfill his obligation [to eat] *maror* unless he takes an additional olive-sized portion of *matzah*, wraps it with an olive-sized portion of *maror*, and eats them together.

[The rationale is that] the Sages ordained that in the present era, *maror* [be eaten] as a remembrance of the *Beis HaMikdash* [in a manner representative] of the Scriptural obligation [observed] at that time. And in the era of the *Beis HaMikdash*, according to Hillel, one would not fulfill his obligation for *maror* according to Scriptural Law unless he [eats it] wrapped together with *matzah*. Therefore, in the present era as well, one must wrap it together with *matzah*.

18[However,] Hillel's fellow [Sages] differed with him and maintained that it was not necessary to wrap [*matzah* and *maror* and eat them together] at all, neither according to Scriptural Law in the era of the *Beis HaMikdash*, nor according to Rabbinic Law in the present era.

According to their words, [in the present era]⁶⁶ if first one ate an olive-sized portion of *matzah* alone and then ate an olive-sized portion of *maror* wrapped together with an olive-sized portion of *matzah*, he would not fulfill his obligation for *maror* because the olive-sized portion of *matzah* in the wrap is a matter left to a person's choice and is not a *mitzvah* at all according to their understanding. [Hence, the *matzah* will detract from the *mitzvah*] of *maror* [because] it will nullify the flavor of the *maror* in the wrap when [the person] chews them together.

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

According to Hillel, by contrast, the *matzah* in the wrap is a Rabbinic obligation. [Hence,] it does not nullify the flavor of the *maror*, for it is also a Rabbinic obligation. The two are equivalent and [therefore,] do not nullify each other.⁶⁷

Since the *halachah* was not unequivocally determined, neither according to Hillel, nor according to the Sages [who differed with him], to satisfy both opinions, a person [must do the following]: He must eat an olive-sized portion of *matzah* alone, without *maror*, reciting the blessing *al achilas matzah*. With this olive-sized portion, he fulfills his obligation [to eat *matzah*] according to Scriptural Law, even according to Hillel.⁶⁸ Afterwards, [the person] must eat an olive-sized portion of *maror* alone, without *matzah*, reciting the blessing *al achilas maror*.⁶⁹ With this olive-sized portion, he fulfills his obligation [to eat] *maror* according to the other Sages.⁷⁰ Afterwards, [the person] should wrap an olive-sized portion of *matzah* and an olive-sized portion of *maror* [together] and eat them together as a remembrance of the *Beis HaMikdash*, as Hillel [maintains]. He should not recite a blessing – neither over the *matzah*, nor over the *maror* – when [eating] this wrap, for perhaps the *halachah* follows the Sages [who differ with Hillel, and maintain] that [eating] this wrap does not [fulfill] a *mitzvah* at all. Moreover, even according to Hillel, [the person] fulfills his obligation with the blessings that he recited over the *matzah*⁷¹ and the *maror* previously.⁷²

[For this reason,] one should be careful not to speak concerning any matter that does not concern the meal⁷³ from the time he recites the blessing *al achilas matzah* until he eats this wrap, so that this blessing and the blessing [recited] over the *maror* will also cover this wrap [to satisfy] Hillel's opinion. If, however, one violated [these instructions] and spoke [before eating the *korech*], he need not recite another blessing, for perhaps the *halachah* follows the views of the other Sages.⁷⁴

However, if one transgressed and spoke about a matter that did not concern the meal between the recitation of the blessing and the beginning⁷⁵ of eating *matzah* or *maror*, a second blessing must be recited. [Moreover,] as an initial preference, one should not speak between the recitation of the blessing and the beginning of eating [these foods], even about matters concerning the meal.

There are some who are careful not to speak about matters that do not concern the meal from the time they recite the blessing *al achilas matzah* until they eat the *afikoman*, so that the blessing will also cover eating the *afikoman*.⁷⁶ This is, [however,] an unwarranted stringency.

It is customary in these regions to say [the following] before eating the wrap: "This is what Hillel did when the *Beis HaMikdash* stood.⁷⁷ He would wrap *matzah* and *maror*..." The Pesach sacrifice should not be mentioned. True, Hillel would include an olive-sized portion of the Pesach sacrifice in this wrap. Nevertheless, since we say "This⁷⁸ is what [Hillel did]," and we do not have a Pesach sacrifice, we do not mention it. Nonetheless, one who does mention it is not remiss.⁷⁹

19It is not necessary to dip the *maror* [used in] this wrap in *charoses*, because one already fulfilled the *mitzvah* of *charoses* when dipping the *maror* the first time.⁸⁰ Also, there is no concern about *kappa*⁸¹ in this *maror* [which] one eats it in a wrap with *matzah*.⁸²

There are authorities who differ with the above and maintain that [this *maror*] must [also] be dipped in *charoses*. [Their rationale is that] this wrap is a remembrance of [the practice in]

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

the *Beis HaMikdash* according to Hillel, and Hillel would fulfill the *mitzvah* of eating *charoses* with the *maror* in the *korech*, since he did not eat *maror* at all before [eating] this wrap.⁸³

The [prevailing] custom in these regions is to follow the first opinion. However, fundamentally, the *halachah* follows the second opinion.⁸⁴

20 There are authorities who maintain that it is not necessary to recline when eating the *korech* since it is eaten with *maror*, and one need not recline [when eating] *maror*.⁸⁵ There are [other] authorities who maintain that it is necessary to recline, because one must recline when [eating] *matzah*. True, one already ate *matzah* while reclining.⁸⁶ Nevertheless, [eating] this wrap is a remembrance of [the practice in the era of] the *Beis HaMikdash* according to Hillel's [opinion], and Hillel would not eat *matzah* before [partaking of] this wrap. [Thus,] he would fulfill his obligation [to eat *matzah*] with the *matzah* in this wrap. [Hence,] he was required to recline while eating it. Accordingly, we must also recline [while eating the *korech*].

Fundamentally, the *halachah* [follows this reasoning],⁸⁷ as explained in sec. 472[:14].

Nevertheless, after the fact, [if] one forgot and ate [the *korech*] without reclining, he may rely on the first opinion, and he need not eat [the *korech*] again while reclining.⁸⁸

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

Unit 18

21The *matzah* and the *maror* in this wrap must be swallowed all at once.⁸⁹ As an initial preference, one should be careful to swallow the entire olive-sized portion of *matzah* and the entire olive-sized portion of *maror* while they are crushed in his mouth. However, if it is difficult for [a person] to swallow two olive-sized portions at one time, he may swallow some of the olive-sized portion [of *matzah*] and some of the olive-sized portion [of *maror*] at one time, and then swallow some more of the olive-sized portion [of *matzah*] and some of the olive-sized portion [of *maror*] at one time until he eats the two olive-sized portions in their entirety.⁹⁰

22When a person has no other vegetables to eat for the dipping before reciting the *Hagadah*⁹¹ except those types of vegetables over which he could fulfill the obligation of *maror*,⁹² he should [eat one of those types of vegetables after] dipping them in vinegar or salt water before reciting the *Hagadah*. He should recite the blessing *al achilas maror* over them.⁹³ [At this time, the person] need not eat an olive-sized portion of [*maror*].⁹⁴

Afterwards, after eating the olive-sized portion with which he fulfilled the *mitzvah* to eat *matzah*, [the person] should dip an olive-sized portion of *maror* in *charoses* and eat it without [first reciting] a blessing. [A blessing should not be recited] since [the person] cannot recite the blessing [praising G-d], "Who sanctified us with His *mitzvos* and commanded us to eat *maror*," when eating [*maror* at] this [time], because he already ate from it beforehand. Even though [the person] makes an extensive interruption between [reciting] the blessing *al achilas maror* and [eating] the olive-sized portion of *maror* that he eats after [eating the] *matzah*, that is not significant. [The rationale is that] since [the person] tasted some *maror* directly after reciting the blessing, he already began [the fulfillment of] the *mitzvah*. Thus, no interruption was made between the blessing and the beginning of the observance of the *mitzvah*.⁹⁵

Nevertheless, even if [a person] ate an olive-sized portion or more of *maror* when dipping before reciting the *Hagadah*, he must still eat another olive-sized portion [of *maror*] after eating *matzah*.⁹⁶ [The rationale is that] the first time he ate [*maror*], it was solely to arouse the wonderment of the children.⁹⁷ It is [only] through eating [the *maror*] the second time that he fulfills the obligation [to eat] *maror*, for this is the initially preferred manner of [performing] the *mitzvah*: not to fulfill the obligation of [eating] *maror* until after fulfilling the obligation of [eating] *matzah*, as [implied by] the verse: "You shall eat [the Pesach sacrifice] together with *matzah* and bitter herbs."⁹⁸

23When one eats *maror* before reciting the *Hagadah*, he should recite the blessing *Borei pri haadamah* before the blessing *al achilas maror*,⁹⁹ provided [the species of *maror* he is eating] is fit to be eaten when it is raw, e.g., romaine lettuce and the like. However, if [the species of *maror*] is not at all fit to be eaten raw, e.g., horseradish (called *chrain*) and the like, he should only recite the blessing *al achilas maror*.¹⁰⁰

24All the above applies¹⁰¹ when it is impossible for [the person] to find other vegetables [to dip in vinegar or salt water before reading the *Hagadah*]. If, however, it is possible to find [other vegetables] it is desirable to seek them out so that [the person] will not have to recite the blessing *al achilas maror* when he dips them [in vinegar or salt water] before reciting

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

the *Hagadah*, for there is an authority¹⁰² who maintains that it is not proper to [recite the blessing *al achilas maror* at this time]. (See *Yoreh Deah*, sec. 296,¹⁰³ [which explains] which species are [classified as] vegetables.)

25If one swallows *matzah* without chewing it, he fulfills his obligation¹⁰⁴ even though he did not sense the taste of *matzah* in his mouth. [The rationale is that] since his throat¹⁰⁵ derived satisfaction from it, this is called eating. Nevertheless, as an initial preference, one must chew [the *matzah*] until he senses its taste in his mouth.

By contrast, if one swallowed *maror* without chewing, to the extent that he did not taste the bitterness in his mouth, he did not fulfill his obligation. [The rationale is that] the Torah required that one feel the food's bitterness in his mouth, to recall that [the Egyptians] "embittered their lives."¹⁰⁶

26If one swallows *matzah* and *maror* together [without chewing them], even though he does not fulfill his obligation [to eat] *maror*, he fulfills his obligation [to eat] *matzah*. [The Sages' statement] that *maror* nullifies the flavor of *matzah*¹⁰⁷ applies only when one chews them together. [The rationale is that when a person chews the *matzah* and *maror* together], he senses their taste in his mouth and thus, the taste of *maror*, which is merely a Rabbinic ordinance, nullifies the taste of *matzah*, which is a Scriptural [Commandment]. When, however, one swallows [the two] without chewing them [and thus] does not sense their taste at all, the *maror* does not nullify the *matzah*.¹⁰⁸

27Even if the *maror* is wrapped around the *matzah* and thus intervenes between the *matzah* and one's pharynx, that is not significant. Since both [*matzah* and *maror*] are both types of food, they are considered as being of the same type and an entity of one type is never considered as an intervention relative to another entity of its type.¹⁰⁹ If, however, one covered the *matzah* with palm bast and swallowed it, he does not fulfill his obligation. [The rationale is that] palm bast is not a food. [Hence,] it intervenes between the *matzah* and [the person's] pharynx, and this is not the way one eats.

28If one ate *matzah* without [the proper] intent – i.e., he did not intend to fulfill his obligation [to eat *matzah*] with this eating – he [nevertheless] fulfilled his obligation.¹¹⁰ [The Sages' statement that whenever a person performs a *mitzvah* without intent, i.e., he did not intend to fulfill his obligation when performing the act, he does not fulfill his obligation, applies only with regard to *mitzvos* that do not involve any physical satisfaction, for example, the recitation of the *Shema* ([see] sec. 60[:5]),¹¹¹ the sounding of the *shofar* ([see] sec. 589[:5]),¹¹² taking the *lulav* ([see] sec. 651),¹¹³ and the like. [In those instances,] when one does not intend to perform a *mitzvah*, he does not fulfill the *mitzvah* at all, for he is merely performing a casual activity.¹¹⁴ His act is not considered as performing a *mitzvah*.

By contrast, *mitzvos* that involve eating, for example the Pesach sacrifice, *matzah*, *maror*, and the like [are governed by different rules]. Since they [lead to] physical satisfaction, even though one did not intend to fulfill his obligation by eating, he fulfills his obligation.¹¹⁵ [The rationale is that] since the body, despite [the person's] intentions, derives satisfaction from eating [the food], he is said to have eaten [it] and thus, he fulfilled the *mitzvah* of eating.

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

Therefore, even if [the person] did not desire to eat *matzah*, and non-Jews or robbers compelled him to eat it, he fulfills his obligation by eating [the *matzah* in] this [manner]¹¹⁶ because – [even though it was] against his will – his body derived satisfaction from eating it.

הלכות פסח שו"ע אדה"ז

Hilchos Pesach Daily study program

Unit 19

29All the above¹¹⁷ applies when [the person] knew that this night was Pesach and that it was *matzah* [that he was eating], but he ate [the *matzah*] without the intent [to fulfill the *mitzvah*] or [he ate it] against his will.¹¹⁸

If, however, [a person] did not know that the night was Pesach and he ate *matzah*, even [if he ate it] willingly and similarly, even if he knew that the night was Pesach but he had in mind to eat meat, however, instead *matzah* came to hand and he ate it while thinking it was meat, he did not fulfill his obligation [to eat *matzah*] when eating.¹¹⁹

If, however, [a person] ate *maror* in such circumstances,¹²⁰ he fulfills his obligation. [The rationale is that] in the present era, [eating] *maror* is a Rabbinic ordinance¹²¹ and the intent [to fulfill one's obligation] is not an absolute imperative for all the *mitzvos* that are Rabbinic ordinances.¹²²

There are authorities who differ with the latter conclusion and maintain that *mitzvos* that are Rabbinic ordinances also require [that one fulfill them] with intent, because all [the practices] established by our Sages were ordained in a manner resembling Scriptural practices.¹²³ It is desirable to give weight to their words and eat *maror* again with the intent [to fulfill one's obligation, but] without reciting a blessing.¹²⁴

30If, however, a person ate [*matzah*] under these circumstances¹²⁵ on the night of the [second] day of the festival celebrated in the Diaspora, all authorities agree that he is required to eat [*matzah*] again even though [the observance of that day] is a Rabbinic ordinance.¹²⁶ [The rationale is that it is universally accepted that] no distinction at all should be made between the first day of a holiday and the second [day celebrated in the Diaspora]¹²⁷ lest [the second day] be treated with disrespect as a result.¹²⁸

31A person who ate *matzah* while in the midst of an epileptic fit when he was not in control of his actions, but who regained his health afterwards [on that night], is obligated to eat [*matzah*] again after he regained his health. [The rationale is that] when he first ate [*matzah*], he was exempt from all the *mitzvos*.¹²⁹

32The obligation to eat *matzah* applies only on the first night [of Pesach],¹³⁰ as it is written:¹³¹ "In the evening, you shall eat *matzos*." On all the other nights and days [of Pesach], one is adjured solely not to eat *chametz*. [The intent being that] if he desires to eat bread [consisting of flour] kneaded with water, he must be careful that it does not become *chametz*. Instead, he must bake [the dough] while it is [fit to become] *matzah*, when it has yet to become *chametz*. Concerning this, the Torah states,¹³² "You shall eat *matzah* for seven days," i.e., [*matzah*] and not *chametz*.¹³³ If, however, one does not at all desire to eat bread [consisting of flour] kneaded with water [during Pesach], but instead, [desires] to eat other foods, he may.

True, on a festival, one is obligated to eat bread, as stated in sec. 188[:10].¹³⁴ Nevertheless, he may eat a loaf kneaded with *mei peiros*,¹³⁵ which is rich *matzah*. (See, [however,] sec. 462[:7, which states that] in these regions, it is not customary [to eat] rich *matzah* at all.) However, poor man's bread¹³⁶ need only be eaten on the first night [of the holiday].¹³⁷

הלכות פסח ש"ע אדה"ז Hilchos Pesach Daily study program

[This concept is derived as follows:]¹³⁸ It is written:¹³⁹ “You shall eat *matzos* for six days¹⁴⁰ and on the seventh day, there shall be a convocation.” Thus, the seventh day is a subject that had been included [in the general category], and then was singled out to teach [something new]. For it was included in [the charge]: “You shall eat *matzah* for seven days,” but here, the seventh day was singled out [and removed from] the general category of days when *matzah* must be eaten to teach that there is no obligation to eat *matzah* on the seventh day.

[One of the principles of Scriptural interpretation is:]¹⁴¹ When a particular instance was included in a general category and then singled out [and removed] from that category, it was singled out not only to inform us with regard to its specific instance, but rather to inform us with regard to everything else included within the general category.

[Thus, the implication is that just as] one is not obligated to eat *matzah* [on the seventh day, so too, he need not eat *matzah*] during any of these seven days;¹⁴² it is only that he may not eat *chametz*, as explained [above].

[Our Sages continue:] Is it possible that this [release also applies] to the first night? [That cannot be, for] the verse states: “In the evening, you shall eat *matzos*.” [Thus,] the verse establishes an obligation [to eat *matzah* that night].

When one eats an olive-sized portion [of *matzah* that night], he fulfills his obligation according to Scriptural Law.¹⁴³

33If a person was held back by forces beyond his control and did not eat *matzah* on this night,¹⁴⁴ there is no way he can compensate for this on other nights or days. Therefore, when a person eats *matzah* on the other nights or days, he does not recite the blessing *al achilas matzah* even though he had yet to eat *matzah* from the onset of the holiday and had yet to recite a blessing on it.

475 The custom of eating roast meat on Pesach night

1In a place where it is customary to eat roasted [meat] on Pesach night, one may eat it. [However,] in a place where it is customary not to eat [it on Pesach night, because eating roasted meat was forbidden] as a decree lest it be said that [the meat] is [from] the Pesach sacrifice, it is forbidden for people to deviate from the [local] custom.¹

Moreover, even the descendants [of such people] are not permitted to deviate from their ancestors' custom.² Even [a newcomer] who comes to this place from a place where it is customary to eat [roasted meat on this night] is forbidden to eat [roasted meat on this night]. See sec. 468[:9].³ In these regions,⁴ it is customary not to eat [roasted meat on this night].

2In all places, on this night, it is forbidden to eat goat kids that are *mekulasin*.⁵ (The term *mekulas* means “dressed for battle,” i.e., while [the animal] is being roasted, its legs and its intestines hang above its head or at its sides, like an armed warrior whose iron helmet is on his head and his weaponry at his side). [The intent is] a goat kid or a lamb roasted whole (“its head with its legs and with its innards”),⁶ without any of its limbs missing. [This is forbidden] because it resembles the roasting of the Pesach sacrifice, which was roasted whole (with its legs and its

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

intestines hanging outside of it). [One who eats the meat of a goat kid or lamb roasted in this manner] would appear as one who is eating the Pesach sacrifice outside [Jerusalem].

When, however, one roasts [a goat or a sheep] after it has been cut into pieces, or even if [its body is primarily intact], but one limb was cut off from its body before it was roasted⁷ – or one limb from its body was cooked while [its body was intact] and then he roasted the entire [body of the animal] while it was whole⁸ – this does not resemble the roasting of the Pesach sacrifice. Hence, it is permitted [to eat a goat or lamb prepared in this manner] in a place where it is customary to eat roasted meat on this night.

3Even the meat of a calf or a fowl – [i.e., species] from which a Pesach sacrifice may not be brought – or from any other species that requires ritual slaughter may not be eaten while roasted in a place where it is customary not to eat [roasted meat].⁹ The rationale is that] people at large may err [and not distinguish] between one type of roasted meat and another, and will allow even roasted meat from lambs or goats [to be eaten], since all are varieties of meat. By contrast, [foods] that do not require ritual slaughter, for example, fish and eggs, are permitted to be eaten roasted [on Pesach night], because they do not resemble meat at all¹⁰ and [no one] will err regarding them.

הלכות פסח שו"ע אדה"ז

Hilchos Pesach Daily study program

Unit 20

4In a place where it is customary not to eat meat [on Pesach] night, pot roast (i.e., meat roasted in a pot without any water or other liquids, but rather in its own juices) should be forbidden,¹¹ because of the impression that might be created. True, [a pot roast] does not resemble the roasting of the Pesach sacrifice, because a Pesach sacrifice roasted in a pot is not acceptable. [Nevertheless, in such a place it should be forbidden] lest [an observer] err and permit meat roasted over a fire. For this reason, [this prohibition applies] even if [the meat] was first cooked in water and then roasted in a pot. Nevertheless, leniency may be granted for a person [even if] he is only slightly ill [and was advised by doctors to eat roasted meat] since there are authorities who permit pot roast.

However, if one roasts meat – even over a fire – and then cooked it, [the meat] is permitted¹² because the cooking cancels out the roasting. A Pesach sacrifice [prepared in this manner] is unacceptable.

5One must take care not to eat or drink excessively at the meal [served at the *Seder*] so that he will not eat the *afikoman* [when already] bloated,¹³ i.e., [he will not eat the *afikoman*] when he has no desire to eat at all, for then [the person] is not fulfilling the *mitzvah* in an optimum manner.¹⁴ True, the *afikoman* commemorates the Pesach sacrifice and the Pesach sacrifice was eaten when one was sated, i.e., after one had already [eaten to the point of] satiation. For this reason, the *afikoman* is eaten after having eaten the entire meal, as will be stated in sec. 477[:1, 3]. Nevertheless, one must have some desire to eat. If, however, one has no desire at all [to eat], but [nonetheless] eats, this is considered as eating when bloated] and [in such an instance,] the *mitzvah* is not being fulfilled in an optimum manner. Nevertheless, one does fulfill his obligation when eating [the *afikoman*] in such a manner.

If, however, one is sated to the extent that he is disgusted by eating because he has already eaten so much, even though he compels himself to eat, he does not fulfill his obligation when eating in this manner, because overeating in this manner is not considered eating at all,¹⁵ as will be explained in sec. 612[:6].¹⁶

6In some places, it is customary to eat eggs at this meal to recall the mourning over the destruction of the *Beis HaMikdash*, for in the era of [the *Beis HaMikdash*], the Pesach sacrifice was offered and eaten on this night.¹⁷ Therefore, at present, when there is no Pesach sacrifice, we mourn over it. For this reason, the egg is eaten on the second night as well.

7There are some who follow the custom of not eating any food dipped [in liquid] on this night except the two [prescribed] dips: [a)] the first dipping before reciting the *Hagadah*, and [b)] the dipping of the *maror* in the *charoses*.¹⁸ [This custom was instituted] so that it will be evident that these two dippings are being performed for the sake of a *mitzvah*.

477 Laws of eating the Afikoman

1In the era of the *Beis HaMikdash*, the Pesach sacrifice was eaten at the end of the meal so that it would be eaten when one is sated,¹ i.e., [before eating] the Pesach sacrifice, [the people] would

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

have concluded [eating] to the point of satiation² so that [they] would derive satisfaction when eating [the Pesach sacrifice] and it would be important to them.

[The rationale is that] all sacrificial foods should be eaten in a manner that bespeaks importance and prominence, as [indicated by] the verse,³ "I have given you the sanctified [foods] of the Children of Israel for distinction," i.e., [as an expression of] prominence and importance. [They should be eaten while sated] in the manner in which kings and men of distinction eat [their foods].

2[Our Sages state,]⁴ "After the Pesach sacrifice, one may not conclude [and say] '*afikoman*,'" i.e., after partaking of the Pesach sacrifice, one should not go away from eating the Pesach [and proceed] to *afikoman*. (The meaning of [the word] *afikoman* is, "take out and bring baked goods and [other] foods to the table.")⁵ [Our Sages were saying] that after eating the Pesach sacrifice, one should not eat any baked goods or [other] food at all, so that the flavor of the Pesach sacrifice will not leave from his mouth because of the taste of the other food.

3In the present era, when we do not [offer] the Pesach sacrifice, every person must eat an olive-sized portion of *matzah* as a remembrance of the Pesach sacrifice,⁶ in addition to the *matzah* that he ate for the sake of [fulfilling the *mitzvah* of] eating *matzah*. This olive-sized portion [of *matzah*] must be eaten after concluding the entire meal, [just] as the Pesach sacrifice was [eaten after the meal]. No food should be eaten afterwards, as [none was eaten] after the Pesach sacrifice.⁷ This olive-sized portion is referred to as the *afikoman*.⁸

As an initial preference, it is desirable to eat two olive-sized portions [for the *afikoman*], one recalling the Pesach sacrifice and one recalling the *matzah* that was eaten with the Pesach sacrifice.⁹ If it is difficult for a person to eat two olive-sized portions, at the very least, he should eat no less than one olive-sized portion.¹⁰

4The *afikoman* must be eaten while reclining.¹¹ There are authorities who maintain that this is not necessary. One may rely on their words after the fact, [i.e.,] if one forgot and ate [the *afikoman*] without reclining, it is not necessary to eat [additional *matzah* for the *afikoman*].

5There are those who follow the custom of taking the *afikoman* as it is wrapped in a cloth, hang it over their shoulders behind them, walking approximately four cubits in the homes, and saying, "This is the way our ancestors walked [as they left Egypt], 'their leftovers bound in their garments on their shoulders.'"¹² Afterwards, [the *afikoman*] is eaten.

This is not the custom in these regions. Instead, [the *afikoman*] is taken out from under the cloth where it was hidden and it is eaten.

הלכות פסח שו"ע אדה"ז

Hilchos Pesach Daily study program

Unit 21

6One must be careful to eat the *afikoman* before midnight,¹³ like the Pesach sacrifice that was only eaten until midnight.¹⁴ As an initial preference, it is desirable to hurry oneself so that one can complete the *Hallel* that is recited after Grace before midnight.¹⁵

7If one forgot to eat the *afikoman*, and remembered only after he washed *mayim acharonim*¹⁶ or he said, "Let us recite Grace," [he should not immediately recite Grace. Instead, he should first eat the *afikoman*].

Even though [as a rule], when [a person] diverts his attention from eating and then decides to eat again, he must recite a blessing beforehand over the food he desires to eat, as explained in sec. 179[:4-5,]¹⁷ nevertheless, [in this instance,] he should eat the *afikoman* without [reciting the blessing] *HaMotzi*. [The rationale is that eating] the *afikoman* is not dependent on his intent at all, since independent of his will, he is obligated to eat it. Therefore, since the matter is not dependent on his intent, even if he diverted his attention from eating, [his intent] is not significant.¹⁸

He must be careful, [however,] to wash his hands without reciting a blessing before eating the *afikoman*, as explained in sec. 179:[5].¹⁹

8If the person did not recall [that he did not eat the *afikoman*] until after he recited Grace, but [remembered] before he recited the blessing *Borei pri hagafen* on the cup [of wine over which he recited Grace],²⁰ he should [not recite that blessing or drink the wine at this time. Instead, he should] wash his hands [ritually] (and recite the blessing *Al netilas yadayim* [over the washing]),²¹ recite the blessing *HaMotzi* over the *afikoman*, [eat it,] recite Grace, and then recite the blessing *Borei pri hagafen* on the cup [of wine].

If [the person] did not recall [that he had yet to eat the *afikoman*] until after he recited the blessing on the cup [of wine over which he recited Grace], he should drink [that cup of wine].²² He should then] wash his hands [ritually], recite the blessing *HaMotzi* over the *afikoman*, [eat it,] and recite Grace without a cup [of wine]. It is appropriate that he conduct himself in that manner so that] he will not be adding to the number of cups [of wine that the Sages ordained be drunk at the *Seder*].²³

(It is desirable that [the person] pour the [fourth] cup [of wine] before [reciting] Grace,²⁴ but he should not drink it immediately after [reciting] Grace.²⁵ Instead, he should recite [the remainder of] *Hallel* and the *Hagadah* over it and then drink it.)

True, there are authorities who maintain that the recitation of Grace always requires [that it be recited over a cup of wine and] that cup be drunk immediately after Grace. Nevertheless, in the present era, we are not careful about this throughout the year and at times, we recite Grace without a cup [of wine] because we rely on the authorities who maintain that Grace need not [be recited over] a cup [of wine],²⁶ as explained in sec. 182[:1].

9Similarly, if one remembered [that he did not eat the *afikoman*] after he began reciting [the psalm that] conclude the *Hallel* and the *Hagadah*, he should conclude the *Hallel* and the *Hagadah*, [recite the blessing *Borei pri hagafen*,] and then drink the cup [of wine].

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

Afterwards, he should wash his hands [ritually],²⁷ eat the *afikoman*, and recite Grace without a cup [of wine].²⁸

[The following rules apply to one] who conducts himself stringently throughout the year and is careful to never recite Grace without a cup [of wine].²⁹ If [the person] remembers [his obligation to eat the *afikoman*] before he mentions [G-d's] name in the concluding [blessing] after *Hallel*³⁰(i.e., [the blessing]: Blessed are You G-d... the King Who is praised..." or [the blessing]: Blessed are You G-d... the Almighty great King...", as will be explained in sec. 480[:1]),³¹ he should stop at the place where he recalled [his obligation], wash his hands, eat the *afikoman*, and recite Grace over this cup [of wine]. He should not drink [the cup of wine] immediately after Grace. Instead, he should go back and begin reciting *Hallel* again [with the psalm beginning] *Lo lanu*.³² He should complete the *Hallel* and the *Hagadah*, [recite the blessing *Borei pri hagafen*,] and drink the cup [of wine].

True, two *mitzvos* should not be performed over the same cup [of wine].³³ Nevertheless, since at present, it has become customary to follow [the opinion of] the authorities who maintain that Grace need not be recited over a cup [of wine],³⁴ therefore, according to the letter of the law, only one *mitzvah* – the conclusion of *Hallel* and the *Hagadah* – is being performed over this cup [of wine].

If, however, [even a person who is always careful to recite Grace over a cup of wine] did not remember [his obligation to eat the *afikoman*] until after he mentioned [G-d's] name in the concluding [blessing following *Hallel*], he should complete the concluding [blessing, recite the blessing *Borei pri hagafen*,] and then drink the [fourth] cup [of wine]. Afterwards, [the person] should wash his hands, eat the *afikoman*, and recite Grace without a cup [of wine] so that he does not add to the number of cups [of wine ordained by the Sages].³⁵ True, throughout the year, he conducts himself stringently and does not recite Grace without a cup [of wine]. Nevertheless, in this instance, he has no alternative.

[The only possible alternative would be] not to eat the *afikoman* at all. [Obviously,] rather than not eat the *afikoman* at all, it is preferable for [the person] to abandon his personal stringency and [in this instance] follow the common custom [i.e.,] to recite Grace without a cup [of wine].

[The reason he must act in this manner is as follows: After reciting the concluding blessing for *Hallel*,] he may not eat the *afikoman* before drinking the fourth cup [of wine].³⁶ The rationale is that] according to the authorities who maintain that Grace does not require a cup of wine, [the person] would be violating a prohibition by making an extended interruption between concluding *Hallel* and the *Hagadah* and drinking the cup [of wine] by eating the *afikoman* and reciting Grace instead of drinking [the cup of wine] immediately after concluding *Hallel*, as the Sages ordained. And [according to] the authorities who maintain that Grace requires a cup [of wine], he is violating a prohibition by performing two *mitzvos* on one cup [of wine], in addition to interrupting between the conclusion of *Hallel* and drinking the cup [of wine] after Grace by eating the *afikoman* [at this time].

(However, [according to these authorities,] the recitation of Grace [itself] is not considered an interruption [between the conclusion of *Hallel* and drinking the cup of wine] according to the authorities who maintain that [Grace] requires a cup [of wine], as evidenced by the fact that [all

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

the blessings alluded to by the acronym] יקנה"ז³⁷ are recited over one cup of wine). Also, [in this instance] one may not repeat the concluding portion of *Hallel* and the *Hagadah* with its concluding [blessing] on a cup [of wine] after [reciting] Grace³⁸ because he will be reciting a blessing, i.e., the concluding blessing [of the *Hagadah*], in vain, for he already recited it once [before].

10[The following laws apply] if the *afikoman* was lost: If [the person] has another *matzah* that was made with the intent that it be used for the *mitzvah* [of eating *matzah*],³⁹ whether whole or broken,⁴⁰ he should eat it.⁴¹ (If [the person] does not have another *matzah* that was made with the intent that it be used for the *mitzvah*, he may eat [the *afikoman*] from another *matzah* that was guarded from becoming *chametz* from the time [the grain from which it was made was] harvested⁴² or [at least] from the time [its dough] was kneaded and onward.⁴³ And all of our *matzos* are guarded [at least] from the time they were kneaded and onward, and [thus,] they are fit [to be eaten] for the *afikoman*. True, there is room for concern that [the *matzah*] was made by a deaf-mute, a mentally or emotionally challenged person, or a minor, who does not have the intellectual capacity to guard [a *matzah*] from becoming *chametz* with the intent that it be used for a *mitzvah* [of eating] *matzah*.⁴⁴ Nevertheless, whenever a doubt arises with regard to [the fulfillment of] a Rabbinic ordinance, leniency is granted.⁴⁵

If [the person] has three *matzos* [that were made with the intent that they be used for] the *mitzvah* [of eating *matzah* set aside] for the second night, he should break off a piece from the middle [*matzah*] and eat it on the first night.) (See sec. 458[:12].)⁴⁶

11Those who are accustomed to making a hole in a piece of the *afikoman* and hanging it [on the wall]⁴⁷ are not violating a transgression by making a hole on the festival.⁴⁸ [The rationale is that] even on *Shabbos*, the prohibition against making a hole⁴⁹ does not apply with regard to food,⁵⁰ only with regard to wood, stones, metal, and the like, (i.e., entities from which a utensil could be made. See sec. 314[:11]).⁵¹

הלכות פסח שו"ע אדה"ז

Hilchos Pesach Daily study program

Unit 22

478 Not to eat after the Afikoman

1After eating the *afikoman*, it is forbidden to eat any food at all¹ other than [*matzah shmurah*,²i.e.,]*matzah* that was guarded [from becoming *chametz*] from the time [the grain] was harvested or from the time [the flour] was kneaded. [In this way,] the taste of the *matzah shmurah* of the *afikoman* will not leave one's mouth because of the taste of that food, as explained in sec. 477[:2-3].³

It is, however, permitted to drink all non-intoxicating beverages because the flavor of [these] beverages does not remove the taste of food from one's mouth. (It is, however, forbidden to drink intoxicating beverages for the reason explained in sec. 481[:1].)⁴

There are authorities who differ with this [ruling] and maintain that the flavor of all beverages other than water and the like nullify the taste of the *matzah shmurah* of the *afikoman* from one's mouth, as will be explained in sec. 481[:1]. Weight should be given to their words unless there is a matter of great necessity.⁵

2[A person] should not eat the *afikoman* in two places.⁶ Even in one room, [a person] should not eat [the *afikoman*] at two tables, some of it at one table and some of it at another table. [The rationale is that] the *afikoman* commemorates the Pesach sacrifice,⁷ and it is forbidden to partake of the Pesach sacrifice in two places,⁸ as it is written:⁹ "It shall be eaten in one house."

3[A person] who fell asleep in the middle of eating the *afikomen* and then awoke from his sleep is forbidden to eat more of the *afikoman*.¹⁰ [This restriction applies] even if [that person] had not yet eaten an olive-sized portion [of the *afikoman*].¹¹ [The rationale is that] sleep is considered an interruption between [the two times the person] ate. When [the person] eats after sleeping, it is as if he is eating in a place other than the first place [he ate], and it is forbidden to eat the *afikoman* in two places.¹²

4When does the above apply? When one is dining alone. When, however, members of a group are dining [together] and some [members of the group] fell asleep¹³ in the middle of eating the *afikoman*, they are permitted to eat again after they awoke.¹⁴ [This rule applies even] if they already ate an olive-sized portion. Their sleep is not considered an interruption since some [members] of their group remained [awake¹⁵ and] did not sleep. However, if all the members of a group fell asleep and then awoke, they cannot resume eating [the *afikoman*].

5All the above applies when they fell into a sound sleep. If, however, the group merely dozed off and then awoke, and similarly, if one person eating [alone] dozed off and then woke up, it is permitted for them [or him] to resume eating.¹⁶

What is meant by dozing off? A person who is asleep, but not asleep; awake, but not awake. For example, if one calls to him, he will answer, but he will not know how to respond regarding a matter that requires thought before answering, but when he is reminded, he remembers,¹⁷ e.g., [if the person] is asked, "In which place did you leave this-or-this article?" and he does not know how to think [the matter over] and remember where he put it while he is dozing off. If, however,

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

[the person] is reminded by being asked, "Did you leave it in such-and-such place?" he will remember and answer yes or no. [The same rule] applies in similar situations.

6All the above applies when [the person] fell asleep after he began eating the *afikoman*. However, if he fell asleep beforehand and then awoke, he may return [to his meal], eat as much as he desires, and eat the *afikoman* afterwards.

Similarly, he may eat his [*Seder*] meal in one house and go and eat the *afikoman* in another house.¹⁸

479 Grace after meals and the 3rd cup

1After eating the *afikoman*, one must blend¹ the third cup [of wine] so that the Grace after Meals can be recited over it. Even the authorities who maintain that the Grace after Meals need not [be recited over] a cup [of wine throughout the year² accept this ruling. The rationale is that] since the Sages ordained that one drink four cups [of wine] on this night, it is appropriate to perform a *mitzvah* with each one.³ On the third [cup of wine], one should recite Grace. (If one does not [drink the cups of wine] in this manner, he does not fulfill his obligation [to drink] four cups [of wine], as explained in sec. 472[:16].)

2One must be careful that this cup [of wine] be clean from the remnants of [wine from] other cups, i.e., the remnants of wine in which bread, [i.e., *matzah*,] was soaked. If [the cup] is not clean, it must be rinsed and washed or wiped thoroughly, as stated in sec. 183[:2].⁴

Even a person who is not careful about [reciting Grace over a cup of wine] throughout the year, (because according to the fundamentals of the law, the Grace after Meals need not [be recited over] a cup [of wine],)⁵ must nevertheless be careful about [observing this practice] on this night.

3After drinking this cup [of wine], one is forbidden to drink wine or any other intoxicating beverage⁶ until [he drinks] the fourth cup lest he become intoxicated, fall asleep, and be prevented from reading the conclusion of the *Hallel*. One should even refrain from drinking non-intoxicating beverages for the reason explained in sec. 478[:1],⁷ with the exception of water and the like,⁸ as explained in sec. 481[:1].

4One may, however, drink the entire third cup [of wine]⁹ even if it contains much more than a *reviis*.¹⁰ Even if one makes several interruptions while drinking this cup, and even when he tarried longer than *k'dei achilas p'ras*¹¹ from the time he began drinking it until the time he concluded drinking, it is [nevertheless] considered [that he drank] one cup [of wine].¹² Nevertheless, if the cup contains an exceedingly large amount [of wine], [the person] should not drink it in its entirety, lest he become intoxicated.

הלכות פסח שו"ע אדה"ז

Hilchos Pesach Daily study program

Unit 23

5Even [when one is drinking] from a small cup, if he drank the greater part of a *reviis* or more from it¹³ and he had in mind not to drink any more from it, should he change his mind and desire to drink more from it, it is forbidden for him to drink from it (or from another cup [of wine]). [The rationale is that] since [the person] would have to recite a [new] blessing before drinking [the additional wine that] he [now] desires to drink, he will appear to be adding to [the number of] cups [of wine] ordained by our Sages.¹⁴

[This ruling applies] even if [he is] not [drinking] wine, but another beverage that is “the wine of the region,”¹⁵ as explained in sec. 473[:13].

6[After reciting Grace and drinking the third cup of wine,] it is a *mitzvah* to seek out a quorum of three (a *zimun*)¹⁶ for the recitation of the *Hallel*, so that they can recite *Hodu* [as a group],¹⁷ i.e., one person will say to the two others who are together with him, *Hodu la’A-donai...* (“Thankfully acknowledge G-d...”), and they will respond *Hodu la’A-donai....*¹⁸The same applies with regard to [the phrases beginning] *Ana A-donai* (“Please, G-d...”),¹⁹ as explained in sec. 422.²⁰ See the rationale [explained there].

The person of greatest stature among them should say *Hodu* and the two of lesser stature should respond to him. [However,] the person of greater stature may grant permission to one of lesser stature [to lead these refrains].

Even if the two others ate in another home and they already recited the *Hallel* for themselves, they may join together [to form] a quorum of three for *Hallel*.²¹

Nevertheless, a person who does not have two others eating together with him in [his] home need not seek out men from another home [to reach a quorum of] three. It is sufficient for him [to join together] with his wife and children of educable age²² who will respond to him. True, as an initial preference, the optimum manner of performing the *mitzvah* is to recite [the phrases beginning] *Hodu* and *Ana* with three men who have reached [*bar-*] *mitzvah* age. Nevertheless, it is not necessary to be so careful about the matter as to take the trouble of finding [two other men] and bringing them from another home. Instead, it is sufficient [to recite the *Hallel*] together with one’s wife and children of educable age.

One may give a child permission to recite [the phrases beginning] *Ana*, and he [and the others] will respond to him. However, [the adult] should not respond *Hodu* following a child. Instead, he should begin and the child should respond to him. [The rationale is that] *Hodu* marks the beginning of a chapter [of *Tehillim*]. When the child begins, and [the adult] responds to him, it appears as if the child is [serving as the] agent [of the adult], and may a curse alight upon one who degrades His Maker by appointing such agents to [serve] Him.²³

Nevertheless, if a child recites [the subsequent phrases,] *Yomar na Yisrael* (“Let Yisrael proclaim...”), *Yomru na Beis Aharon* (“Let the House of Aharon proclaim...”) and *Yomru na yirei A-donai* (“Let those who fear G-d proclaim...”) and [an adult] responds *Hodu la’A-donai* to him, [the adult] does not fulfill his obligation even after the fact, unless he repeats these [three] verses to himself as well. [The adult] does not, however, fulfill his obligation by hearing [these verses]

הלכות פסח שו"ע אדה"ז Hilchos Pesach Daily study program

recited by a child, because the child is exempt from all the *mitzvos* of the Torah.²⁴ [The child] is only obligated [to fulfill the *mitzvos*] according to (Rabbinic Law),²⁵ to train him in the observance of the *mitzvos*.²⁶

7[A man] may, however, grant permission to his wife to say *Hodu, Yomar na, and Yomru na....* He will respond *Hodu* and fulfill his obligation by hearing her recitation of [these verses]. Although in all [other instances], women are free from the obligation to recite *Hallel*,²⁷ as stated in sec. 422,²⁸ they are obligated [to recite] this *Hallel*. [The rationale is that] there is no difference between [the obligations incumbent upon women] and [those incumbent upon] men with regard to all the practices observed on this night, as explained in sec. 472[:25].

8All the above²⁹ refers to the verse *Hodu* in this *Hallel*. There is, however, no requirement to recite *Hodu* in the great *Hallel*³⁰ with a quorum of three. Similarly, it is not necessary to seek out a quorum of three to recite Grace. [Indeed,] those who are accustomed to leave their homes and go to the homes of their friends to recite Grace with a quorum of three are [following] a custom of the uneducated. Moreover, doing so involves a prohibition if they leave their homes after eating the *afikoman*. [The rationale is that] it is forbidden for them to eat anything in the home to which they go.³¹ How then can they recite Grace there? Grace must be recited in the place where one completes eating.³² Nor may they eat the *afikoman* again in the home where they went, for the *afikoman* may not be eaten in two places, even when the person did not eat an olive-sized portion in his first place.³³

Instead, [such individuals have two *halachically* acceptable options]:

[a] If they desire, they should go [to the other home] before eating the *afikoman*, eat the *afikoman* there, and recite Grace³⁴ and *Hallel* there with a quorum of three; or

[b] they should eat the *afikoman* and recite Grace in their homes and then go to [the other home] if they desire to recite *Hallel*³⁵ with a quorum of three men.

9It is customary that the host who recites the *Hagadah* should [also] recite Grace³⁶ on this night even if there is a guest.³⁷ [This is derived from the exegesis of] the verse,³⁸ “He of a generous eye will be blessed.” [יְבָרֵךְ, “will be blessed,” is written as יְבָרֵךְ,] without a *vav*. Thus, it could be read as יְבָרֵךְ, “He shall bless.” On this basis, our Sages taught:³⁹ “This [verse teaches] that [the privilege of] reciting the Grace after Meals should only be granted to a person with a generous eye. On this night, the host who recites the *Hagadah* is deemed as having a generous eye for he declares:⁴⁰ “All who are hungry, come and eat.”

Nevertheless, if [the host desires] he may grant another person permission to recite the Grace.



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