



BS"D

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Zmanim for Pesach 2026 in NYC Metro area

The following times are for the NYC area (including Teaneck, 5 Towns, etc with a 1- or possibly 2-minute variation). One should confirm precise times.

- Tuesday night Bedikas Chametz March 31, 2026 after dark.
- Erev Pesach Wed. Apr. 1 Latest time to eat chametz (Gra): 10:52 AM
- Latest time to burn chametz (Gra): 11:55 AM (say full Kol Chamira)
- Eruv Tavshilin: Necessary on Wednesday, April 1, to allow cooking on Friday (2nd day Yom Tov) for Shabbat
- First Nigh Pesach Apr. 1 Candle lighting: 7:03 PM
- Sof Zman Kriyas Shma (Gra) over Pesach 9:49-9:43 AM
- First Day Pesach Candle lighting (2nd night, from existing flame): after 8:12 PM (Reb Moshe's zman)
- Second Day Friday Apr. 3 Candle lighting: 7:05 PM
- Shabbos Chol Hamoed Apr. 4 ends: 8:15 PM (Reb Moshe zman)
- Seventh Day Tues April 7 Candle lighting (Yom Tov NO SHEHECHYANU): 7:10 PM
- Eighth Day April 8 Candle lighting (from existing flame; no shehecheyanu): after 8:19 PM
- Yom Tov Ends – Thursday, April 9: 8:19 PM (Reb Moshe)

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<https://baltimorejewishlife.com/03/28/26>

Rabbi Moshe Taragin:

We Are Living the Haggadah

We are a nation of memory. We hold tightly to our past, marking the great turning points of our history. That past is not a relic of culture. It lives within us

No night is more saturated with memory than Pesach. We do not merely recall events. We relive them. The Seder gathers memories across generations and weaves them into identity. "In every generation, a person must see himself as if he left Mitzrayim." Freedom, faith, and human dignity, first formed when we left Mitzrayim, are not abstract ideas; they are re-experienced each year and settle back into our shared consciousness. When Rambam cites this halachah, he adds a striking word: a person must see himself leaving Mitzrayim now. We revisit the past and translate it into the present. The story of Yetziat Mitzrayim is not sealed in the past. It reaches into the reality we are living through.

This year, that demand feels immediate. The Seder becomes a lens through which we can better understand the history that is unfolding before us. Here are six moments within the Seder that carry deep resonance and shape the flow of the night. This year, they invite a more immediate reading, grounded in the struggle we currently face.

The Fifth Son

The list of four sons reminds us that there are many ways to enter this story. Not every child, not every Jew, relates to identity in the same way, and the Seder must hold space for different voices and different questions. The four sons reflect the scene at our Seder table, families of varied temperaments and perspectives gathered around a shared memory.

This year, there is also a fifth son. The one who is not here to ask at all.

Across Israel, there will be empty chairs. Some belong to those who fell and will not return to the Seder table. Others belong to husbands, sons, and fathers still serving, still defending our people, absent from their families on this night of gathering.

As we speak about the four sons, we should also think about the fifth, the one whose chair is empty, whose voice we miss, but who remains part of our Seder.

In every generation...

This is an obvious moment to connect to our condition, as we face enemies who have once again risen to annihilate us. On this night of faith, we are certain that these criminals will meet the fate of those who rose against us in the past. Many already have, and others will follow.

We recall the first who rose in hatred, Lavan, the father-in-law of Yaakov. His assault may not have been the most violent, but it revealed something enduring about antisemitism. Hatred is always corrosive, but antisemitism defies logic. It is psychopathic and it drives people toward self-destructive behavior. Lavan was prepared to destroy Yaakov and his entire family, including his own daughters and grandchildren. He was not thinking; his hatred consumed him and led him toward the unthinkable.

History has seen this pattern before. Even as Germany faltered in war, trains carried Jews to their deaths instead of soldiers to the front. Hatred of Jews overrode national survival.

We see it again today. Our enemies invest in tunnels and terror while abandoning their own people and their own future. Their hatred distorts judgment and ultimately turns inward. These cultures of hate will all self-implode.

Lavan also introduced another pattern, false accusation. Despite Yaakov's integrity, Lavan projected his own corruption onto him. That pattern endures. Modern antisemitism uses updated language and categories, but the accusations themselves are familiar. Once again, our enemies project their own moral failures and insecurities onto the Jews.

Dayeinu

When we receive repeated divine kindness, we often take it for granted. We feel gratitude, but it becomes general and unfocused. Dayeinu forces us to pause and name each kindness, allowing gratitude to deepen and faith to increase.

As we recite the fifteen stanzas of Dayeinu, tracing the miracles of Yetziat Mitzrayim, we might also think of the Dayeinu we would offer for the past

במצרים בפרעה ובכל ביתו לעינינו. ואותנו הוציא משם למען הביא אותנו לתת לנו את הארץ אשר נשבע לאבותינו. ויצונו ה' לעשות את כל החקים האלה ליראה את ה' אלקינו לטוב לנו כל הימים לחינתנו כהיום הזה.
Haggadah answer: ואף אתה אמור לו כהלכות הפסח אין מפטירין אחר הפסח אפיקומן
Rasha
Question in Haggadah: לכם ולא לו implying מה העבודה הזאת לכם
Source in Torah (Bo 11:26) והיה כי יאמרו אליכם בניכם מה העבודה הזאת לכם
Haggadah Answer: ולפי שהוציא את עצמו מן הכלל כפר בעיקר ואף אתה הקהה את שניו ואמור לו בעבור זה עשה ה' לי בצאתי ממצרים. לי ולא לו. אילו היה שם לא היה נגאל
Torah answer (Va'eschanan 12:26-27) והיה כי יאמרו אליכם בניכם מה זבח פסח הוא לה' אשר פסח על בתי בני ישראל ואמר העבודה הזאת לכם במצרים בנגפו את מצרים ואת בתינו הציל ויקד העם וישתחוו
Tam
Question in the Haggadah: מה זאת
Source in Torah (Bo 13:14) והיה כי ישאלך בנך מחר לאמר מה זאת
Torah answer (Bo 13:14) ואמרת אליו בחזק יד הוציאנו ה' ממצרים מבית עבדים. והיה כי הקשה פרעה לשלחנו ויהרג ה' כל בכור במצרים מבכר אדם ועד בכור בהמה על כן זבח לה' כל פטר רחם הזכרים וכל בכור בני אפדה
Haggadah answer (Bo 13:14): ואמרת אליו בחזק יד הוציאנו ממצרים: מבית עבדים
She'eino Yode'ah Li'shol
Does not ask
Answer in the Hagaddah את פתח לו שנאמר והגדת לבנך ביום ההוא לאמר בעבור זה עשה יהוה לי בצאתי ממצרים
Same as Torah Answer (Bo 13:8)

<https://mizrachi.org/hamizrachi/the-cup-of-hope-2/>

The Cup of Hope

By Rabbi Jonathan Sacks zt"l

As a child, I used to be fascinated by the cup of Eliyahu at the Seder table. Would the prophet come when we opened the door after the meal? Would he be visible or invisible? Did the level of the wine go down, however imperceptibly? The idea of the prophet who did not die, but went to heaven in a chariot of fire (Melachim II 2:11), and who would one day return to bring the good news of redemption was intensely dramatic. Only later did I discover the real significance of Eliyahu's cup, and found, as so often, that the truth is no less moving than the stories we learned as children. The Mishnah in Pesachim speaks of four cups of wine. These are the basic requirements of the Seder, and the community must ensure that even the poorest person has sufficient wine to drink these cups. According to the Talmud Yerushalmi, they represent the four stages of redemption listed at the beginning of Parashat Va'era. G-d assures Moshe that despite the fact that his intervention with Pharaoh has initially made things worse, liberation will indeed come:

"Therefore, say to the Israelites: 'I am Hashem, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. I will take you as My own people, and I will be your G-d'" (Shemot 6:6-7).

In the Babylonian Talmud, however, there is a strange statement: "The fifth cup: over this one completes Hallel and says Hallel HaGadol (Tehillim 136, 'Give thanks to Hashem, His love endures forever'). These are the words of Rabbi Tarfon."

Rashi is puzzled by these words. Thus far, the discussion has been about four cups, not five. He is therefore driven to the conclusion that the text is a scribal error. It should say, 'the fourth cup.'

Rambam, however, accepts the text as it stands. After drinking the four cups and completing Hallel, he writes: "One may pour a fifth cup and say over it Hallel HaGadol... This cup is not obligatory, unlike the four cups."

Ra'avad (R. Avraham ibn Daud), contemporary of Rambam, takes a slightly different view. For him it is a mitzvah to drink a fifth cup. There is a difference between mitzvah and chovah. The latter is an obligation, the former an act which, though not obligatory, constitutes a positive religious deed.

Two questions arise on the views of Rambam and Ra'avad. The first is: why does the Mishnah speak about four cups if there are in fact five? To this the answer is straightforward: The four cups are obligatory, unlike the fifth. That is why the community must provide the poor with the means of fulfilling their obligation, but they do not have to make provision for the fifth cup, which according to Rambam is optional, and according to Ra'avad is desirable but not absolutely necessary.

The second question seems stronger. When G-d speaks to Moshe, He uses four expressions of deliverance, not five. Hence, the four cups. Asking this question, however, takes us back to the text at the beginning of Va'era. It is then that we discover, to our surprise, that there is in fact a fifth expression of deliverance:

"And I will bring you to the Land I swore with an uplifted hand to give to Avraham, to Yitzchak and to Ya'akov. I will give it to you as a possession. I am Hashem" (Shemot 6:8)

The drama of the fifth cup now becomes apparent. Pesach represents the start of the great journey of Jewish history, from slavery to freedom, Egypt to the promised land. What then became of it after the destruction of the Second Temple, the failure of the Bar Kochba rebellion, the Hadrianic persecutions and the long, tragic series of events that led to the greatest exile of Jewish history? Could Jews celebrate freedom under such circumstances?

The pathos of this question is evident in the opening words of the Seder: "This is the bread of affliction our ancestors ate in the land of Egypt." The very festival that spoke of liberty gained became – for almost 2,000 years – a poignant reminder of what the Jewish people had lost: freedom, a land, a home. A new phrase was born: next year. "This year we are slaves; next year we will be free. This year we are here; next year in Israel." The past became the future. Memory was transmuted into hope. It is not too much to call the Jewish people "the people of hope." What had happened once would happen again. As the prophets of exile – Yirmiyahu and Yechezkel – said: there would be a second exodus. The loss was only temporary. The Divine promise was forever.

It was in this context that the debate over the fifth cup arose. Jews could speak about the four preliminary stages of redemption – but could they celebrate the fifth: "I will bring you to the land"? That is the debate between Rashi, Rambam and Ra'avad. Rashi says one should not drink a fifth cup; Rambam says one may; Ra'avad says one should.

Hence the extra cup at the Seder table. Out of respect for Rambam and Ra'avad, we pour it. Out of respect for Rashi, we do not drink it. According to the Sages, unresolved halachic disputes will one day be resolved by Elijah (the word teyku – 'Let it stand [undecided],' refers to Eliyahu: 'The Tishbite [Eliyahu] will come and answer questions and problems'). Hence the fifth cup became known as 'the Cup of Eliyahu'.

In our times, the Jewish people have returned to the Land. According to the late Rabbi Menahem Kasher, we should now drink the fifth cup. Be that as it may, it is no less moving to think back to the eleventh and twelfth centuries – the age of Rashi, Rambam, and Ra'avad – and know that in the darkest night of exile, the only question was: how far, in the present, do we celebrate hope for the future? Four-fifths? Or all five? The promise G-d gave Moshe spoke not just to that time, but to all time.

Pesach kept hope alive. Hope kept the Jewish people alive.

The Rabbi Sacks Legacy perpetuates the timeless and universal wisdom of Rabbi Lord Jonathan Sacks as a teacher of Torah, a leader of leaders and a moral voice. Explore the digital archive, containing much of Rabbi Sacks' writings, broadcasts and speeches, at www.rabbisacks.org, and follow The Rabbi Sacks Legacy on social media @RabbiSacks.

From: Torah Vodaath <ryg@yeshivatorahvodaath.ccsend.com>

Mishnas Avraham - From the Torah of **Rav Avraham Pam** ztl
Translated and summarized from the Hebrew text with help from AI
The Haggadah Maaseh Hashem explains that had HKBH not taken us out of Mitzrayim with a strong hand, but rather in a peaceful way and through Pharaoh's goodwill, for example by causing him to favor us and send us out willingly just as He gave us favor in the eyes of Mitzrayim when they lent us vessels, then we and our children would have remained subjugated to Pharaoh. Meaning, we would have felt an obligation of hakaras hatov toward him forever, and that is not true and absolute cheirus. For this reason, Hashem did not want Pharaoh to send us out willingly; rather, He took us out against his will, with כח and with unusual and severe makos, so that we should not remain beholden to him at all. Based on this, רבי שלמה קלוגר explains the pesukim at the beginning of Parshas Va'eira (Shemos 6:6-7): והוצאתי אתכם מתחת סבלות מצרים... והצלתי אתכם מעבודתם... וגאלתי אתכם בזרוע נטויה ובשפטים גדולים... ולקחתי אתכם לי לעם... וידעתם כי אני ה' אלו-קידכם. When the pasuk says והוצאתי אתכם, it refers to being freed even from the need to feel indebted to them. Therefore, the geulah had to be ליעזוב ובשפטים גדולים, by force and not by Pharaoh's consent, so that we would be free only to Hashem and not to others, וידעתם כי אני ה' אלוקידכם, that I alone took you out. One can add that this was essential because hakaras hatov is deeply embedded in the nature of Klal Yisrael, and had Pharaoh released us willingly we would have felt ongoing obligation toward him for generations, so the geulah had to come against his will so that no such bond would remain.

The Gemara (Yoma 35b) says that in the Beis Din shel Maalah they ask the rasha why he did not learn Torah, and he answers נאה הייתי וטרוד ביצרי. This is difficult, as it sounds like a disgrace rather than an excuse, and it would seem better to say simply that he did not want to learn. R' Itzele Volozhiner explains from here that lacking the will to learn Torah is an even greater ביזיון than being overcome by the yetzer, נישט וועלן לערנען, איז א גרעסערער ביזיון. The Gemara continues by asking whether he was more handsome than Yosef, and R' Itzele Petersburg asks how we know Yosef was learning Torah at that time. The answer is from Chazal (Kiddushin 30b) בראתי יצר הרע ובראתי לו תורה תבלין, that Torah is the antidote to the yetzer hara, so since Yosef overcame his yetzer it is clear that he was engaged in Torah. Sometimes it occurs to me that the United Nations was created as preparation for the geulah, perhaps to serve as a ספר זכרון in which the conduct of the nations toward Klal Yisrael is recorded, and as was once remarked, there is no other benefit. The Gemara (Avodah Zarah 2a) teaches that in the future the nations will claim they acted for the benefit of Yisrael, but at that point the record of their own words, their speeches, resolutions, and accusations, will testify against them and silence them. Reliance on the nations is a major impediment to geulah, as it says כל רעיה בגרו בה (Eichah 1:2), and Yirmiyahu says על מאת זה תצאי וידך על ראשך כי מאס ה' במבטחיה ולא תצליחו להם (2:37), which applied to Mitzrayim and applies today as well. We are approaching the recognition that we rely only on Avinu shebashamayim, and through that the geulah comes closer.

When Yosef presented his brothers to Pharaoh, one would have expected him to elevate their honor and standing, yet he did the opposite, presenting only some of them and instructing them to say אנשי מקנה היו עבדיך... כי תועבת מצרים כל רועה צאן, emphasizing that they were shepherds, something despised by the Egyptians. Yosef's intent was that they be settled separately in Goshen and not become integrated with Mitzrayim, and he was willing to sacrifice his own honor for that goal. Today we often see the opposite tendency, where one seeks favor and recognition from the nations, sometimes even at the expense of Klal Yisrael. Yosef teaches that true leadership is to put the needs of Klal Yisrael first, and so too we should seek our identity and honor within Klal Yisrael and the beis hamedrash rather than from the outside world.

The mefarshim ask what value there would be in coming close to Har Sinai if we would not receive the Torah. A משל is given of one who enters a perfume shop, that even if he buys

nothing he leaves with a pleasant fragrance clinging to him. So too, עצם הקרבה to Har Sinai, the place where the Shechinah was revealed, had a profound spiritual effect on our neshamas, and even that alone is דיינו. From here we learn that every place has a spiritual atmosphere, and one who seeks kedusha must place himself in places of kedusha such as the beis hamedrash or gatherings of חכמים and תלמידי חכמים, where the very air carries kedusha. It is told that when the Chazon Ish visited the Brisker Rav he remarked that they had been in a house full of kedusha and yiras shamayim, and the Brisker Rav responded that this was because the Chazon Ish himself was there. Conversely, places lacking kedusha are not neutral but can be spiritually harmful, and one must distance from them, especially on Chol Hamoed, which are days of real kedusha called קודש קודש. The Mechaber writes לא נצטוינו אלא על שמחה שיש בה עבודת היוצר, that true simcha is avodas Hashem and not קלות ראש, and just as food must be prepared for a seudah, so too בני תורה must prepare divrei Torah so that the seudah has substance and kedusha.

The Midrash (Tanchuma Ki Sisa 16) says היה לומד ביאור נוסף – מתנת התורה, ומושה רבבה, that Moshe Rabbeinu would learn and forget, showing that no human being, even Moshe, can naturally contain the entirety of Torah. On the final day, when he needed to transmit the Torah, he said he did not remember everything, and then משה ככלתו לדבר אתו, that Hashem gave it to him as a complete matanah, engraved in his memory. The Alshich asks why, if the Torah was ultimately given as a gift, Moshe needed forty days of fasting and effort, and explains that Torah requires a level of kedusha attained only through עמל and יגיעה, and only after a person exerts himself to his full capacity does Hashem grant it as a matanah. This explains the phrase ולא נתן, meaning not as a gift, which would still have been sufficient since each person would learn according to his natural capacity, but now we have a טובה כפולה ומכופלת that Hashem נתן לנו the Torah as a matanah, allowing us to reach beyond טבע through siyata dishmaya.

The Inner Structure of Maggid - מתחיל בגנות ומסיים בשבח
from **Haggadah Yesamach Av** - by **Rav Eli Baruch Shulman** (2025)

This piece was translated with assistance from AI. The original is available on YUtorah and on Amazon.

The Inner Structure of Maggid
There is a striking feature in the structure of the Haggadah that is easy to miss. We tend to think of Hallel as something recited only at the end of Maggid, but in truth, elements of shevach and hoda'ah appear throughout the earlier sections as well.

— והיא שעמדה לאבותינו ולנו וגו' ומסיים בשבח
which is itself a declaration of praise and recognition of Hashem's protection. The minhag to lift the kos at that point reflects this: it is treated like a moment of shirah, since אומרם שירה אלא על היין. Similarly, after completing the derashos on אבי אובד אבי from the ספרי, we continue with מעלות טובות למקום עלינו... אילו הוציאנו ממצרים, which is again a form of shevach. And finally, after Pesach, matzah, u'maror, we conclude Maggid with full Hallel—בצאת ישראל.

A Structural Question

This raises a basic question: if both מעלות טובות and והיא שעמדה are expressions of shevach, why do we lift the kos for the former but not for the latter?

A second question comes from the Rambam's nusach of the Haggadah. The Rambam includes מעלות טובות, but omits והיא שעמדה entirely. That suggests that מעלות טובות is an essential form of shevach, while והיא שעמדה is not. Why should that be?

What Counts as Shevach

The answer seems to be that the parsha of אבי אובד אבי is itself inherently a passage of shevach and hoda'ah. It comes from Mikra Bikurim, where the person recounts Yetzias Mitzrayim not just as history, but as an expression of gratitude—culminating in thanks for the land and its produce.

This explains why Chazal chose this parsha for the mitzvah of sippur yetzias mitzrayim. The mitzvah is not just to tell what happened, but to tell it in a

way of shevach v'hoda'ah. Once one completes the derashos of אבי ארמי אובד אבי, the essential shevach has already been accomplished within the narrative itself.

Revisiting “כמה מעלות טובות”

That also explains why we do not lift the kos for מעלות טובות. Since the core shevach has already been fulfilled through the derashos of the Sifrei, this section is not essential, but an additional, later-developed expression. This fits well with the Rambam, who omits it. There is also a practical point: we cannot lift the kos at this point, because the Haggadah must be said over the matzah—לחם שעונין עליו דברים הרבה. Lifting the kos would detract from that focus.

Returning to the Mishnah: What is “מתחיל בגנות”?

The Mishnah teaches: מתחיל בגנות ומסיים בשבח ודורש מארמי אובד אבי עד שיגמור. כל הפרשה. The Gemara records a dispute:

Rav: עבדים היינו Shmuel: מתחילה עובדי עבודה זרה היו אבותינו. At first glance, it sounds like they argue only about the gnus. But the Rambam seems to incorporate both approaches. He writes that we begin with the fact that our forefathers were ovdei avodah zarah and conclude with ועכשיו קרבנו המקום לעבודתו, and also that we begin with avadim hayinu and conclude with the geulah.

One Parsha Contains Everything

The key is that when the Rambam says דורש מארמי אובד אבי, he is referring not only to the shevach, but also to the gnus. That parsha contains the entire story—both the suffering and the redemption. In fact, it presents the suffering in more detail than the brief phrase עבדים היינו.

So when the Rambam says we must begin with gnus, he does not mean those exact words, but the idea: the full picture of what was done to us. And the shevach—the nissim, the geulah, the cheirus—is also contained in that same parsha.

In other words, everything is built into that one derash of the ספרי.

Rav and Shmuel Revisited

With this, the dispute becomes clearer. According to Shmuel, the Mishnah is describing a single, integrated process: ארמי אובד אבי itself contains both gnus and shevach.

According to Rav, however, there are two stages. First, one fulfills מתחיל בגנות with אבותינו זרה היו אבותינו עובדי עבודה זרה and concludes that section with ועכשיו קרבנו המקום לעבודתו. Only afterward does one proceed to the derashos from the Sifrei of ארמי אובד אבי.

This is exactly how the Rambam structures the Haggadah—following Rav, while still including the full derashos that contain the story of the geulah.

The Role of “עבדים היינו”

This also explains the role of עבדים היינו. It is not the formal fulfillment of מתחיל בגנות, but rather a hakdamah. Its purpose is to make the story personal: had Hashem not taken us out, we—and even our children and grandchildren—would still be enslaved.

That is why it leads into the key themes of Maggid: (i) that the story is personally relevant, (ii) that even great scholars must tell it, (iii) that it must be taught to each child according to his level, and (iv) and that it must be said when matzah and maror are before us.

Only after that does the formal structure begin with מתחילה עובדי עבודה זרה היו אבותינו.

A Unified Vision of the Seder

What emerges is a deeper understanding of the Seder. The mitzvah of sippur is not just to recount events, and not even just to move from gnus to shevach. It is to tell the entire story within a framework of recognition and gratitude. That is why the Haggadah is built around Mikra Bikurim. Just as the one bringing Bikurim tells his story as an act of thanks, so too on the Seder night we turn memory into avodah—history into hoda'ah.

And that is the deeper meaning of מתחיל בגנות ומסיים בשבח: not just a structure, but the way a Jew tells his story.

Excerpted from **Batei Yosef Inyanei Leil Haseder (2026)** editor Rav Michael Taubes

Ha Lachma Anya - The passage Ha lachma anya does not appear in either the Mishna or the Gemara, but it can be found in the Haggadah of Seder Rav Amram Gaon, as well as in the Rambam's nusach of the Haggadah at the end of Hilchos Chametz U'Matzah. Why do we recite this passage?

Rav Soloveitchik explained that matzah embodies two distinct ideas. First, matzah is called lechem oni in a pasuk in Parashas Re'eh (Devarim 16:3). Rashi explains there that this refers to bread that reminds us of the suffering we endured in Mitzrayim; according to several meforshim, this was the type of bread they actually ate there. This interpretation comes from the Sifrei. The Gemara in Pesachim (115b) offers another derasha: matzah is lechem she'onin alav devarim harbeh—bread upon which many ideas are recited. Rashi explains that we complete Hallel over it and recite the Haggadah over it. The Rema rules (OC 473:7) that the matzah must remain uncovered during the recitation of the Haggadah. The Bei'ur HaGra notes that this derives from the derasha, suggesting that reciting the Haggadah over matzah is part of the mitzvah of matzah. If all the derashos of lechem oni are complementary, it makes sense that at the beginning of the Haggadah—recited over the matzah—we first say Ha lachma anya to clarify what the matzah represents: that it reminds us of the poverty in Mitzrayim.

However, there is another dimension. The Rambam writes that before Ha lachma anya one should say bevehilu yatzanu MiMitzrayim—we left Mitzrayim in haste. Rav Soloveitchik explained that matzah reminds us not only of slavery but also of geulah. The Mishna in Pesachim teaches that matzah is eaten al shem shenigalu avoseinu MiMitzrayim. Thus, matzah represents both affliction and redemption. The Ramban explicitly states that matzah commemorates both (i) leaving Mitzrayim in haste and (ii) eating poor man's bread in Mitzrayim. The term b'chipazon is translated by Onkelos as bevehilu, reinforcing the Rambam's formulation. Therefore, before beginning the Haggadah, we highlight both themes: affliction and redemption.

Mah Nishtanah - The Mishna (Pesachim 116a) states that the son asks his father questions; if he lacks understanding, the father teaches him. The Gemara adds that even scholars ask each other.

The Rambam codifies that after pouring the second cup, the son asks. The Shulchan Aruch rules similarly. From this, it appears only one person must ask (son, wife, or the individual himself). The Rema states that when someone asks, the baal habayis need not say Mah Nishtanah. However, the Rambam writes that “the reader says” (omer hakorei) Mah Nishtanah. This implies a different structure: the child asks his own questions, but Mah Nishtanah is a formal text recited by the reader of the Haggadah. These are two separate halachos: The child must ask questions according to his understanding (vehaya ki yishalcha bincha). The Haggadah requires a formal question-and-answer structure. Therefore, even when everyone reads the Haggadah individually, each participant should recite Mah Nishtanah. Rav Soloveitchik reported that this was the practice in the home of Rav Chaim Soloveitchik. Furthermore, Mah Nishtanah is not merely a question expressing confusion. The Rambam's language (“says” rather than “asks”) suggests it is an expression of wonder—like mah rabu ma'asecha or mah nora ma'asecha. The Aruch HaShulchan similarly explains that it expresses amazement at the night's changes.

Thus, Mah Nishtanah serves a dual role: It fulfills the requirement that sippur be in question-and-answer form. It functions as the father's initial response to the child's questions, introducing the narrative that begins with Avadim Hayinu.

Lifting the Matzah and Maror -- The Gemara (Pesachim 116b) states that one must lift the matzah and maror when reciting Matzah zu and Maror zeh. Rashi and Rashbam explain that this is to display them to those at the table. According to the Rashbam, only the leader must lift them, since he is showing them to others. However, Rav Soloveitchik reported that in his father's home, everyone—including children—lifted the matzah and maror. He explained that since everyone recites the Haggadah, each participant

should perform this act.

Uncovering the Matzah for Hallel - The Rema rules that the matzah should remain uncovered during the Haggadah because it is *lechem oni*—bread over which things are recited. However, when reaching *Lefichach*, we cover the matzah and hold the cup, since *shira* is recited over wine. This follows the concept of *shelo yirah hapas boshto*—that the bread should not “see its shame,” since ordinarily *HaMotzi* precedes wine. Rav Soloveitchik noted a tension: Hallel must also be recited over the matzah. Therefore, he explained that the matzah is covered only during *Lefichach*, but immediately uncovered again for Hallel. Even though there is a temporary “shame” to the bread, the requirement to recite Hallel over *lechem oni* overrides that concern.

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Hallel in Shul on Seder Night: Is Less More?

R' Yaakov Hoffman

Some Jews just can't get enough Hallel. Not only do they say it during the Seder; they say it beforehand as well, at the end of *Maariv*. Doing so, however, is not a universal practice. Many Jews recite Hallel on Pesach night only during the Seder. What is the rationale behind each of these customs? While the Mishnah clearly references the Hallel that is part of the Seder,[1] it never mentions Hallel being recited at nighttime prior to the Seder. The practice to say Hallel beforehand first appears in the *Tosefta*,[2] which rules that people who do not know how to recite Hallel themselves may recite it in shul before going home for the Seder. By reciting it at that time, they fulfill the mitzvah of reciting Hallel on Pesach night – even if not at its ideal time (which is during the Seder).

The *Tosefta*'s ruling, however, reflects the fact that in ancient times, written texts of any kind were scarce. Today, punctuated, printed Haggadot are ubiquitous; many even feature a vernacular translation. Since virtually everyone can read Hallel from a printed text, the *Tosefta*'s suggestion to recite Hallel in shul should seemingly no longer have occasion to be followed.

Furthermore, according to the *Tosefta*, reciting Hallel in shul is in lieu of reciting it at the Seder. Thus, the contemporary practice to say Hallel after *Maariv* in shul is doubly surprising. Not only is the entire congregation – all of whom could read it on their own – saying it; they are saying it in addition to the Hallel said at the Seder. How do we explain this practice?

The first explicit mention of a general custom to say Hallel in shul is in *Massechet Sofrim*, a post-Talmudic collection of liturgical and scribal laws:[3] “It is a preferred practice (*mitzvah min ha-muvchar*) to recite Hallel on both nights [of Pesach] celebrated in the Diaspora, to recite the blessing on it, and to recite it pleasantly, to fulfill that which is said ‘let us exalt His name together.’[4] And when one recites it at home, one need not recite the blessing since one already recited the blessing publicly.”[5]

It is curious that *Massechet Sofrim* is so enthusiastic about everyone reciting Hallel twice – in shul and at the Seder – despite the fact that the *Tosefta* considers reciting it in shul to be a less-than-ideal remedy for those incapable of doing so at home. Indeed, early codes of Jewish law, including those of the Rif and Rambam, do not mention saying Hallel in shul on Pesach night at all. Ashkenazic Rishonim similarly ignore *Massechet Sofrim*'s opinion on the matter.

But beginning around the 13th century, Spanish authorities eagerly adopted the custom to recite Hallel communally before the Seder.[6] They note that in addition to constituting a public glorification of God (“let us exalt His name together”), Hallel in shul also has an added benefit:

Poskim disagree about whether or not one should say a blessing – i.e., *lignom* (or *likro*) et ha-Hallel – before Hallel at the Seder. However, everyone agrees that one should recite the beracha if one says Hallel in shul (for whatever reason) and that this blessing would cover the Hallel said at home as well. Thus, reciting Hallel with a blessing after *Maariv* in shul allows one to avoid taking sides in the dispute over saying the beracha at the Seder.

Over time, reciting Hallel in shul on Seder night became the widespread

Sefardic practice, codified by *Shulchan Aruch*; Ashkenazim, however, retained the custom to recite Hallel at the Seder only.[7] But since there appear to be some advantages to everyone reciting Hallel in shul, why don't all Ashkenazim adopt this practice? Is there any downside to doing so? Rabbi Moshe Sternbuch cogently explains the logic behind the Ashkenazic practice:[8] The ideal way to fulfill the mitzvah of reciting Hallel on Pesach night is in conjunction with the third cup of wine at the Seder. If one has already fulfilled one's obligation to recite Hallel prior to the Seder – i.e., in shul – the Hallel one says over the third cup won't be the one that discharges his or her obligation to say Hallel on Seder night. Thus, this person's primary fulfillment of the mitzvah will not be in the preferred manner – accompanied by the third cup of wine.[9]

There are also more pedestrian reasons not to recite Hallel in shul: First, it's proper to begin the Seder as early as possible to ensure that children (and adults!) remain awake for as much of the Seder as they can. Second, reciting Hallel twice in quick succession can result in familiarity breeding contempt – “liturgical overload,” if you will – and a lack of *kavvanah* during its recitation. (On the other hand, reciting Hallel before the Seder is useful for those who tend to doze off during its recitation at the Seder.)

Nevertheless, many Ashkenazic congregations do recite Hallel in shul nowadays. Chassidim, in particular, do so, having adopted many Sefardic practices endorsed by the Kabbalistic approach of the Arizal.[10] In Israel, the vast majority of Ashkenazic congregations recite Hallel in shul on Pesach night due to the influence of Sefardim and Chassidim. In addition, students of the Vilna Gaon formed the nucleus of the modern-day Ashkenazic community in Israel, and some report that the Vilna Gaon observed this practice.[11] The *Brisker Rav*, however, refused to recite Hallel in shul even in Israel.[12]

In the *Chazon Ish*'s minyan, Hallel was recited, but without a beracha – presumably so as not to totally do away with all aspects of the traditional Ashkenazic practice not to say Hallel. A blessing-less Hallel, however, poses a serious difficulty: one fails to take advantage of having the beracha on Hallel in shul cover Hallel at the Seder while simultaneously losing out on the advantages of reciting Hallel only at home.[13]

Interestingly, a good number of mainstream American non-chassidic Ashkenazic synagogues have also adopted the custom of saying Hallel in shul on Seder night. In many cases, this practice is due to the influence of Rav J. B. Soloveitchik,[14] who encouraged his students in the pulpit to introduce the evening Hallel in their congregations if they could do so without causing strife.[15]

Rav Soloveitchik's suggestion to alter the traditional Ashkenazic custom is puzzling. The antiquity of this practice gives it much weight; the idea that it may be changed based on novel conceptual analyses of halacha is very difficult. Furthermore, Rav Soloveitchik's position is diametrically opposed to that of his uncle the Brisker Rav, who insisted on maintaining the Ashkenazic practice even in Israel.[16]

It should be emphasized that if an Ashkenazi is in a shul on Seder night that recites Hallel, it is imperative that he or she not show any disrespect to the local custom. One should listen to the berachot of the *shliach tzibbur* and recite Hallel with the congregation.[17] If one is uncomfortable doing so, another option is to recite other prayers while giving the impression of participating in the Hallel, or to slip out of shul very inconspicuously.

To sum up: Talmudic sources indicate that, originally, Hallel was generally recited on Pesach night during the Seder exclusively; only in extenuating circumstances was it instead recited in shul beforehand. A post-Talmudic document, *Massechet Sofrim*, indicates a preference for the community reciting Hallel in shul in addition to everyone reciting it during the Seder. Beginning around the 13th century, Sefardim put into practice the directive of *Massechet Sofrim*. Ashkenazim, however, retained the apparently older practice to recite Hallel only at the Seder. Eventually, Chassidim and some other Ashkenazim, especially in Israel, adopted the Sefardic custom. Congregations that still maintain the custom not to recite Hallel in shul should not change their practice, since it is very ancient and eminently

reasonable.

Endnotes 1 Pesachim 10:6-7. 2 Pische 9:4 3 Rabbenu David (Pesachim 118a) claims the Talmud Yerushalmi (Pesachim 10:1) references a custom to recite Hallel in shul regardless of whether or not it will be recited again at home. However, it is more likely that the the passage in question is simply referring to the practice mentioned in the Tosefta (Bei'ur Ha-Gra, Orach Chayim 487:4). 4 Psalms 34:3. 5 Massechet Sofrim 20:7. 6 Rashba, Pesachim 11b; Ritva, Haggadah; Rabbenu David, Pesachim 118a; Tur Orach Chayim 473. 7 Shulchan Aruch and Rema, Orach Chayim 487:4. 8 Haggadah Mo'adim U-Zmanim pp. 50-51. 9 See also Responsa Meishiv Davar 1:13. 10 See Kaf HaChaim 487:40-42,45. 11 Iggerot Moshe, Orach Chayim 2:95. This report, however, is difficult to accept since the classic works describing the practices of the Vilna Gaon omit any mention of it, and Bei'ur Ha-Gra seems to agree with the Rema. 12 Haggadah Mo'adim U-Zmanim, op. cit. 13 See R. M.M. Karp, Mishmeret Leil Shimurim, p. 52. 14 In other cases, it probably has to do with the fact that some founders of the synagogue were of Chassidic extraction but partially assimilated into mainstream American Orthodoxy. 15 R. Hershel Schachter, Nefesh Ha-Rav, p. 183.

16 The position of Rav Soloveitchik's revered grandfather Reb Chaim is subject to dispute: Some say that he opposed Hallel in shul (Ibid., p. 184); others report that he ruled that it should be recited (Haggadah Shel Pesach Mi-Bei Levi pp. 65-66 in the footnotes). The matter requires further investigation, because it is difficult to imagine either Rav Soloveitchik [who did recite Hallel in shul] or the Brisker Rav [who refused to recite Hallel in shul] taking a strong stand against Reb Chaim in this matter. 17 Responsa Iggerot Moshe, Orach Chayim 2:94. However, others rule that one should absolutely avoid reciting Hallel in shul. See R. Daniel Kleinman, **Kovetz Halachot**, Hilchot Pesach 18:4 [quoting Rav Shmuel Kamenetsky that since the עיקר Hallel is to say it on the Seder, and if he says Hallel in Shul he is יוצא בריעבד, he will lose the ability to recite the optimal Hallel at the Seder if he recited it in shul, and the Kovetz Halachos derives this from the Gra (O.C. 487:4). The Kovetz Halachos also brings from the Briksker Rav, Rav Shlomo Zalman Auerbach and YB"l Rav Shmuel Kamenetsky, that if one's minhag is not to say Hallel in shul and he is in a shul where Hallel is recited, he should try to walk out quietly before Hallel.]

<https://yated.com/emunas-chachomim-the-great-partnership-of-yetzias-mitzrayim/>

Emunas Chachomim: The Great Partnership of Yetzias Mitzrayim
Rabbi Yaakov Feitman

March 18, 2026

One of the most surprising aspects of the Haggadah Shel Pesach is the apparent absence of Moshe Rabbeinu. He is mentioned only once, somewhat tangentially, when Rav Yosi Haglili quotes the posuk that Klal Yisroel believed in Hashem and His servant Moshe. It would certainly seem that Moshe, who took us out of Mitzrayim and is mentioned countless times in the Torah regarding this seminal event, should be acknowledged in the Haggadah for his pivotal role. Over the centuries, this omission has been discussed many times. Let us review some of the answers before we attempt any new approaches.

The Gra, in his commentary to the Haggadah, suggests that on Pesach night, when we reach the tenth of the makkos, we recite the famous words at the Seder, "It was I, not an angel...no other shliach (agent)." Moshe Rabbeinu did nothing on his own. He acted purely and completely as the great servant of Hashem that he was. Therefore, he is not mentioned in the Haggadah, which celebrates the fact that Hashem Himself took us out of Mitzrayim.

It is quoted in the name of Rav Moshe Soloveitchik that the source of this concept is rooted in a Medrash (Shir Hashirim Rabbah 3:1). The posuk (Shir Hashirim 3:1) states, "As I lay upon my bed in the night of my desert travail, I sought Him Whom my soul loves. I sought Him but I found Him not..." The Medrash explicates that "the night" refers to the night of Egypt. "I

sought him" refers to Moshe Rabbeinu. In other words, according to Chazal, it was not Hashem Whom we were seeking. It was Moshe Rabbeinu. However, he was behind the scenes and not actively visible, so as not to interfere with our total focus upon the actions of our Father in Heaven, Who was redeeming us miraculously and personally.

This Medrash a bit later (3:4) adds that "the posuk (3:4) adds that 'I found Him Whom my soul loves...until I brought His Presence to the Tabernacle of my mother and to the chamber of the one who conceived me.'" The Medrash once again states that "the one whom my soul loves" is Moshe Rabbeinu. "The house of my mother" is Har Sinai" and "the chamber" is the Ohel Moed. If we understand the Medrash to be referring to Moshe Rabbeinu's absence from the Haggadah and the formal sippur Yetzias Mitzrayim, then what does it mean that we found Moshe? Perhaps we can suggest that there are two stages to our awareness during the exodus. Initially, we are unaware of Moshe Rabbeinu because Hashem wanted to establish His intimate relationship with Klal Yisroel, His nation and children. However, after we have established this affinity in our hearts, we realize that for the privilege of having merited this connection, it is Moshe Rabbeinu whom we must thank for his mesirus nefesh and extraordinary leadership. Therefore, at the moment that we are imagining ourselves back in Mitzrayim (k'ilu hu yotza miMitzrayim), we must glorify not only the presence of the Shechinah. After we have fully realized that incredible moment, we are allowed and even mandated to remember Moshe Rabbeinu as we soon declared at the Yam Suf, "We believed in Hashem and Moshe His servant" (Shemos 14:31).

This process is mirrored also in the Medrash Tehillim (107), where Yeshayahu Hanovi is quoted as saying, "Then the redeemed of Hashem will return and come to Tzion with song" (Yeshayahu 35:10). The Medrash again elucidates, "The redeemed of Hashem, not the redeemed of Eliyahu, nor the redeemed of the Melech HaMoshiach, but only the redeemed of Hashem." Here, too, the Medrash reminds us that although we have many wonderful human redeemers, we must keep in mind that it is ultimately Hashem Who is saving us.

Interestingly, the Chofetz Chaim (quoted in HaSeder Ha'aruch 2:3) attributes Moshe's absence to his own will. Since he was such a humble person (Bamidbar 12:3) and "Hashem does the will of those who fear Him" (Tehillim 145:19), Hashem ordained that he should not be mentioned and thus allow Klal Yisroel to enjoy the moment of Hashem's exclusive presence in our lives. As always, Moshe Rabbeinu did everything for our benefit. He was abnegating his own role, colossal though it was, so that we could focus on the primary and eternal relationship between ourselves and Hashem. The current Belzer Rebbe's father, Rav Mordechai Rokeach, rov of Bilgorai, offers another answer that in fact enhances the Chofetz Chaim's explanation. He notes that there are two ways in which Hashem brings us geulah and yeshuah. One is called isarusa dele'eila, which means that when we are found unworthy, Hashem takes it upon Himself to save us despite our deficiencies. The second is when we have uplifted ourselves to the point where we deserve Divine intervention. This is called isarusa delesata. At the time of Pesach, as is well known, we, as a nation, were immersed in the forty-ninth level of defilement. Hashem reached down and lifted us out of both our slavery and out of our poor spiritual level. On the other hand, Moshe Rabbeinu had elevated himself to the level of prophesy and other spiritual madreigos. He personally could have achieved Hashem's help through isarusa delesata, but on the night of Pesach, we want to remember Hashem's incredible kindness when He rescued us despite, not because of, what we deserved at the time. Thus, it would have been inappropriate to mention Moshe Rabbeinu prominently in the Haggadah, so that we would better appreciate the full complement of what Hashem did for us.

Additionally, along this vein, we all know that Moshe Rabbeinu initially did not wish to accept the Divine mandate to redeem Klal Yisroel, because this would diminish his older brother Aharon's stature (see Rashi, Shemos 4:13). Rav Elazar Menachem Man Shach adds that this middah of not causing discomfort to someone is so powerful that it overrode Moshe Rabbeinu's

deep yearning to finally free Klal Yisroel from the misery and agony that Paroh was inflicting upon them. By, so to speak, staying out of the Haggadah, Moshe Rabbeinu continued this wonderful trait for all eternity. As the Chofetz Chaim and the rov of Bilgorai taught us, the instilling of proper middos is one of the prime traits of Klal Yisroel and we learned it from Moshe Rabbeinu at the very time of our creation as a people, as the Haggadah declares, “We became a nation [there in Egypt].”

We are now in a position to understand a surprising statement in the Rambam, when he speaks of the four sons in the Haggadah. He writes (Hilchos Chometz Umatzah 7:2) that “if the son is an adult and wise, [the father] should notify him of the miracles that occurred for us in Egypt, which were brought about through Moshe Rabbeinu, all in accordance with the intellectual capability of the son.” Many meforshim over the past eight centuries have found these words of the Rambam incongruous with all we have just learned about Moshe Rabbeinu’s apparent nonexistence in the Haggadah.

My rebbi, Rav Yitzchok Hutner (Maamarei Pachad Yitzchok, Pesach No. 29), answers in his usual profound way. He cites the Gemara (Brachos 33a) that a prerequisite to receiving rachmonus — compassion — is the trait of daas, having attained a certain level of wisdom. As we mentioned, Klal Yisroel at the time of Yetzias Mitzrayim was lacking in their development of this crucial ability to appreciate and understand what was happening to us. Moshe Rabbeinu became our surrogate in this matter. In the rosh yeshiva’s words, “Moshe hu daadom shel Yisroel.” We can now appreciate the powerful forces that were at work in the geulah from Mitzrayim. On the one hand, we were unworthy of salvation, so Hashem had to release us without our full participation in the process. Moshe Rabbeinu didn’t want to intrude upon this new relationship which Klal Yisroel was enjoying, so he not only didn’t take credit, but made sure that he wasn’t even mentioned at all. Yet, it was his daas that substituted for our lack of this special wisdom. As it turned out, Moshe did give us the greatest gift of all, quietly and modestly: the present of himself and his greatness so that we could become great as well. For that, on the night of Pesach, we must thank both our Father in Heaven and our rebbi and teacher forever, Moshe Rabbeinu.

I would like to end with a concept of emunas chachomim in our time. A woman in Belgium had hardening of the arteries and was considered in danger. Unfortunately, she was not a great candidate for surgery, but the physicians insisted that she must have an operation. The family approached the famed Rav Itzikel of Antwerp. He inquired about the woman’s middos and discovered that she was a great baalas chesed. The rebbe responded that such a woman is protected by her mitzvos and need not undergo surgery. Although the doctors declared that her rabbi was murdering her, she listened to the tzaddik. Not surprisingly, when the woman developed an infection that caused a high fever, the doctors warned the family that they had been right along. However, the infection and high fever opened her arteries and she went home healthier and more energetic than ever before. If we realize that we must believe in our gedolim as well as Hashem, we will achieve the partnership Klal Yisroel formed in Mitzrayim, which should G-d willing pave the way for the great geulah Micha (7:15) predicted long ago, “As in the days when you left Mitzrayim I will show you wonders.”

A chag kosher vesomeiach to all.

מְשֵׁנָה שְׂכִיר Moadim, Haggadah Shel Pesach, Chad Gadya
by **Rav Yissachar Shlomo Teichtal HYD** (author of Em HaBanim Simeicha) (translated with help from AI)
“Chad Gadya”

1. My grandfather, the gaon hakadosh R’ Menachem Katz Prostiz zt”l, av beis din of Tzehlim, would relate on the night of Pesach a story about the gaon hakadosh R’ Yonasan Eybeschutz zt”l (1690–1764), which he heard from his rebbe, the Chasam Sofer, who received it from his rebbe the Kohen Gadol, the gaon hakadosh R’ Nosson Adler of Frankfurt. They too would relate this story on the night of Pesach.

Once, during the period of the dispute with the gaon Rav Yaakov Emden

zt”l, Rav Yonasan Eybeschutz traveled from his home to another city regarding an urgent matter. Along the way, he stopped at an inn to stay overnight. This was after Pesach. There he encountered some lowly individuals sitting at a table, who had involved themselves in a dispute not their own and were speaking disparagingly about him in his presence, not recognizing him and assuming he was a simple traveler. Rabbeinu could no longer restrain himself. He approached them and said:

“Gentlemen! I am a simple villager and not a learned man, but I see that you are talmidei chachamim, so I will ask you one question that troubles me on the Haggadah—on the final section, the piyut Chad Gadya. They looked at him with contempt, yet were very eager to hear a question from a simple villager on the Haggadah, and they said: “Ask!”

He said to them: “In this piyut, it tells a story: the cat ate the kid that the father bought for two zuzim, for a great price. If so, the cat did not act properly in eating it. If the cat acted wrongly, then the dog was justified in biting it. If so, the stick that struck the dog did not act properly, and the fire that burned the stick acted correctly. The water, then, was not correct in extinguishing the fire, and therefore the ox was right to drink the water. If so, the shochet did not act properly in slaughtering the ox, and the malach hamaves was justified in killing the shochet. And in the end, HaKadosh Baruch Hu comes and slaughters the malach hamaves, who acted correctly. According to this reasoning, it would come out that HaKadosh Baruch Hu did not act correctly—how can such a thing be said? This contradicts the explicit pasuk: “צדיק ה' בכל דרכיו”

Now, gentlemen, please answer this question for me.” Those listening were astonished. They realized from his words that he was not a simple villager, but someone disguised. They did not know how to answer, and said: “From this question we see that you are not a simple person. Please tell us the answer as well, for certainly you know it. Rav Yonasan Eybeschutz responded:

“Indeed, I will tell you the answer. Let us analyze the piyut. The paytan relates that the cat did something wrong to the kid. Now, one could say that if the kid and the cat had a dispute, they could resolve it between themselves, and perhaps eventually make peace. But you—the dog—who asked you to step in and administer justice in a dispute not your own? Therefore, the dog acted incorrectly.

If so, the opposite conclusion follows: the stick acted correctly in striking the dog, as it deserved punishment. Therefore, the fire did not act properly in burning the stick, and the water acted correctly in extinguishing the fire. Consequently, the ox was not justified in drinking the water, and the shochet acted correctly in slaughtering the ox. Accordingly, the malach hamaves did not act properly in killing the shochet.

Therefore, in the future, HaKadosh Baruch Hu will bring the yetzer hara—who is the malach hamaves and the satan—and slaughter him. Thus: “צדיק ה' בכל דרכיו וחסידי בכל מעשיו”

From this you should understand on your own: if two great talmidei chachamim have a dispute, what business do simple people have involving themselves in a dispute not their own?”

At that point they understood that he was no ordinary person, but a great man. They appeased him and comforted him for what they had said, and remained silent, speaking no more. Rabbeinu then continued on his journey in peace.

2. What I heard from my friend, the gaon, a descendant of holy lineage, R’ Asher Anshel Jungreis, av beis din of Tchengen, who was here at the bathhouse in the year 5691.

“חד גדיא חד גדיא דובין אבא בתרי זוזי חד גדיא חד גדיא” The repetition of the phrase indicates that we are one nation—one “Chad Gadya”—from thousands of years ago, and we remain one nation forever in ruchniyus, meaning that our emunah endures. And also in gashmiyus: many nations have disappeared from the world, while we continue to exist and live forever.

All of this is because “דובין אבא”—we are the acquisition of our Father in Heaven, as it says: “עם זו קניתי”

“בתרי זוזי”—this refers to two Torahs and also the two luchos, for Torah,

HaKadosh Baruch Hu, and Yisrael are one, as stated in the Zohar. Just as He is eternal, so too we endure. Therefore: "חד גדיא וחד גדיא."

"ואתא שונרא ואכלה לגדיא" (Tehilim 10;10) He crushes others, and then crouches low—bending and lowering himself in hiding so that he will not be detected.)

There is a *mashal*: once a mouse told its children, "We have an enemy lying in wait for our lives—guard yourselves from him." One time they went out and saw a rooster crowing and making movements, opening its mouth and so on. They thought this must be the enemy that wanted to swallow them. They asked their father what the enemy looked like. When they described it, he said: "This is not the enemy."

Later they went out again and saw a turkey puffing itself up and standing before them. They were frightened by its appearance and said: "This must be the real enemy!" He said to them: "This is also not the enemy—do not be afraid of it. But if you see one that appears to walk innocently, quietly and humbly—without drawing attention—that is your true enemy," as is the nature of a cat when it goes to hunt a mouse.

This is the meaning of the *pasuk*: "ידכה ישוה ונפל בעצמוי חלכאים" The nations of the world in every generation rise against us to destroy us, but HaKadosh Baruch Hu saves us from their hands. This is all because Yisrael hold fast to the Torah. The nations have tried in many ways to remove the yoke of Torah from us, but they have not succeeded—like the *mashal* of the sun and the wind competing to remove a person's garment.

It is brought in Ben Melech v'Nazir that when an enemy humbles himself before you, you must be even more cautious of him, like the *mashal* above. When the nations saw that they accomplished nothing through force in uprooting Torah, they tried instead with friendliness, distractions, and granting benefits and favors.

This is the meaning of: "ואתא שונרא ואכלה לגדיא"—the approach of the cat, subtle and deceptive, which then consumes the kid.

Shine, Don't Rise

Rabbi Mordechai Kamenetzky

Yated, March 27, 2026

Every *Erev Pesach*, something fascinating happens in frum homes across the world. Perfectly rational, learned, sensible people—people who can navigate a *sugya* in *Bava Kamma* or *lehavdil* analyze a spreadsheet—suddenly find themselves on their hands and knees, peering into crevices they haven't thought about since last *Pesach*.

Their wives are even more frantic. They are looking for *chometz*. Tiny *chometz*. Invisible *chometz*. *Chometz* that is, in all likelihood, *pachos m'kezayis*, *batul*, and halachically irrelevant. And yet they cannot stop looking.

All the *lomdus* in the world and all the rationale won't negate their quest to rid themselves of those tiny little particles. I used to wonder if General Mills invented the Cheerio just to have something that rolls under a refrigerator, forcing the puniest of men to suddenly become supermen in their mission to move mountains to rid themselves of even the tiniest "O."

I recently heard a *shiur* in *Menachos* from Reb Sruly Bornstein, who quoted the Ridvaz, Rav Dovid ben Zimra, the *rebbe* of the *Shitah Mekubetzes* and the Arizal, who reframed the entire narrative as one of the most profound *yesodos* of the entire *Yom Tov*.

In *cheilek gimmel* of his *teshuvos*, the Ridvaz grapples with a question that anyone who thinks seriously about *halacha* must eventually ask. Why is *chometz* so different from every other *issur* in the Torah? Treife meat, *cheilev*, and *yayin nesech* are all subject to *bittul*. A drop of milk that falls into a pot of meat can be *batul b'shishim*. Sometimes you need a hundred times. But there is *bittul*. The *halacha* has mechanisms for dealing with small amounts of *issur*. That is how it works.

Except with *chometz*. *Chometz* on *Pesach* is never *batul*. Not one part in sixty, not one part in a million.

The Ridvaz considered the conventional answers, *dovor sheyesh lo matirin*, and the like. But he is not satisfied. He takes another route, and here the

Chida explains that "the *remez* is the *pshat*."

The answer, says the Ridvaz, is rooted in what Chazal tell us in *Maseches Brachos*. The Gemara describes the *yeitzer hara* as *se'or shebe'isa*, the ferment in the dough. In the new sourdough culture, we all appreciate what that means. That starter—that tiny drop of culture—causes the entire dough to rise. It's the starter, as they call it. It causes the dough to rise. *Chometz* is not merely a beautiful *remez* for the *Shabbos Hagadol drosha*. It is the *yeitzer hara*. And there is no room for even a drop of him.

Just as a single drop of sourdough culture introduced into fresh dough does not stay a drop—it spreads, it permeates, it transforms the entire mass—so too the *yeitzer hara*. Given any foothold at all, even the tiniest one, it works its way through everything. Chazal say, "*Leitzanus achas docheh me'ah tochachos*"—one cynical remark pushes away a hundred rebukes. It's not *batul* one in a hundred. It's not a *drush*. It's a Gemara. This is the actual reason *chometz* cannot be *batul*, because you cannot be *mevatel* a *yeitzer hara*. You cannot say about your inner ferment, "It's less than a *kezayis*. It doesn't count." It always counts.

I began to understand why there are massive *asifos* on issues for which many would think a simple letter and *shmuess* would suffice. The battle against what many perceive as a tiny drop of *se'or*, a small problem, an insignificant crack, is not merely that. Did physics care that the Space Shuttle Challenger had a hairline fracture in an O-ring seal? A fissure thinner than a sheet of paper caused an explosion that shook the world. The engineers who dismissed it, who essentially said, "It's *batul*. The system is too large for something so small to matter," were tragically, fatally wrong.

The *yeitzer hara* is the master of appearing small. And then...

We need *biur chometz*. And we need *bedikas chometz*. Active, deliberate, candle-in-hand investigation of every corner, every crevice, every place you'd rather not look. The most dangerous piece is not the loaf sitting on the counter. It's the piece tucked away in a recess. The piece you forgot about, sitting quietly in the dark. You must shine a light on it. Shine before the rise. And if you don't go looking, with the willingness to move heavy furniture, it will find you.

The response must be dramatic. *Bittul* alone is not enough, which is why we both say *bittul* and do *biur*. Because even after you have legally nullified it in your mind, the Torah says: Go find it anyway and burn it. The goal is not just *halachic* compliance. The goal is genuine inner freedom. *Chag Hacheirus* cannot coexist with a *yeitzer hara* that has been granted squatter's rights in a quiet corner of the soul.

We all have our small *chometz*. The little grievance we've been carrying since *Sukkos* that we haven't quite let go of. The habit we know is corrosive, but is, after all, so small. The pride that flares up occasionally, not often, just now and then, nothing serious. The cynicism about *lomdei Torah*, about the *tzibbur*, about our *rov*, or even *gedolei Yisroel*, that we've allowed to settle somewhere in the back of our minds like a crumb behind the stove. We don't think about it much. It's *pachos m'kezayis*. We think it's *batul*.

But *se'or shebe'isa* doesn't need much to work with. It needs one drop, left unaddressed, given a little warmth and a little time. And before long, the dough has risen, and you don't quite recognize yourself anymore. The *bedikah* is about looking honestly at what has been fermenting. What small resentment has been quietly rising? What minor compromise has been slowly expanding? What bit of *gaavah* has been working its way through the dough of the personality? The candle of *bedikas chometz*, say the Chassidische seforim, is the *neshamah*—*ner Hashem nishmas adam*. Hashem gave us an inner light specifically so we could search the dark corners. So yes, clean the kitchen. Check the pockets. Move the refrigerator if you must. The *Ribbono Shel Olam* loves a Yid who takes even the smallest crumb seriously.

But while you have that candle lit, point it inward, too. The most dangerous *chometz* is the kind that has been sitting so quietly for so long that you've stopped noticing it's there. Get rid of it. Even the slightest morsel. Just saying.

Emek Bracha Haggadah by Rav Aryeh Leib Pomeranchik

In the Haggadah we read: אמר רבי אלעזר בן עזרי' הרי אני כבן שבעים שנה ולא (R') 'זכיתי שתאמר יציאת מצרים בלילות עד שדרשה בן זומא שנה' למען תזכור וכו' Elazar ben Azaryah said I am like a man of seventy years old, and I did not merit that yetziyas Mitzrayim be said at night until Ben Zoma explained the pasuk...)

At first glance, this is difficult. This statement of R' Elazar ben Azaryah is a Mishnah in Berachos, regarding the obligation of zechirah of yetziyas Mitzrayim throughout the year. What does this have to do with the mitzvah of sippur yetziyas Mitzrayim on the night of Pesach, which we are dealing with here?

It appears, based on what I heard from my rebbe, the Brisker Rav in the name of his father Harav Chaim Halevi Soloveichik, that each year at the Seder he would explain to his household what the mitzvah of sippur yetziyas Mitzrayim is. After all, throughout the year there is already a mitzvah of zechirah—so what is added on this night through sippur that is not present in zechirah?

He explained that the difference between zechirah and sippur consists of three points: First, zechirah only requires mentioning yetziyas Mitzrayim to oneself. But sippur requires telling it to another in a format of question and answer, as it says: 'והי' כי ישאלך בנך וגו' והגדת לבנך וגו' Also, the child asks מה זכרנו, and the father answers עבדים היינו. Even if one is alone, he asks himself Mah Nishtanah, in the manner of telling it to another. Second, zechirah only requires mentioning the fact of leaving Mitzrayim. But sippur requires recounting the entire process, and one must begin with disgrace and end with praise: מתחיל בגנות ומסיים בשבח. Third, an additional element in sippur is explaining the reasons for the mitzvos of that night, as Rabban Gamliel says: כל שלא אמר ג' דברים אלו בפסח לא יצא ידי חובתו ואלו הן פסח מצה ומרור וכו' All of this is the essence of the mitzvah of sippur yetziyas Mitzrayim.

This is explicit in the Rambam (Hilchos Chametz u' Matzah, perek 7): מצות... עשה של תורה לספר בנסים ונפלאות שנעשו לאבותינו במצרים בליל טו בניסן (There is a positive mitzvah to tell over the miracles and wonders done for our forefathers in Mitzrayim on the night of the 15th of Nissan). And from where do we know it is specifically that night? והגדת לבנך וגו'. The Rambam then explains the structure of the mitzvah: לפי דעתו של בן אביו... מצוה יהודיע לבנים... לפי דעתו של בן אביו... It is a mitzvah to teach children according to their level. If the child is young or not capable, one teaches accordingly; if he is wise, one teaches more deeply. One must create changes so that the children will notice and ask Mah Nishtanah. If he has no son, his wife asks; if he is alone, he asks himself. Further: וצריך להתחיל בגנות ולסיים בשבח...

One begins the fact that originally our forefathers were idol worshippers and ends with closeness to Hashem, or begins with עבדים היינו and ends with the miracles and wonders. And: כל מי שלא אמר ג' דברים אלו בפסח לא יצא ידי חובתו... The Rambam concludes: ודברים האלו כולן נקראין הגדה. All of these together are called Haggadah.

Thus it is clear that all three distinctions are included in the mitzvah of והגדת לבנך, meaning sippur. And since mitzvos require kavana, one must have in mind to fulfill the mitzvah through these three components.

Based on this, it appears that the Baal HaHaggadah, who wanted to explain the essence of sippur and its distinctions, began with the Mishnah of R' Elazar ben Azaryah—to show that even throughout the year there is zechirah of yetziyas Mitzrayim at night. So what is added on this night through sippur?

To this, the Haggadah continues: ברוך המקום כנגד ארבעה בנים דברה תורה this reflects the mitzvah to teach children according to their level. Then it defines the time: יכול מרח... תל בעבור זה בשעה שמצה ומרור מונחים לפניך. Then it fulfills beginning with bad and ending with good: מתחלה עובדי עז היו. מתחלה עובדי עז היו, and expounds אבי אביו, elaborating at length on that parsha. Then it brings Rabban Gamliel's requirement of Pesach, matzah, and maror. At that point, the mitzvah of sippur is complete.

After that, the Haggadah begins a new section, Hallel, introduced by: בכל דור... ודור חייב לראות את עצמו

Excerpted from **A Summary of Halachos of Pesach** By **Rabbi Shimon D. Eider** <https://feldheim.com/halachos-of-pesach>

Excerpt from: **A Discussion Of The Mitzvos, Minhagim And Shiurim Of The Pesach Seder**

Chapter I The Mitzvos of the Seder

A. INTRODUCTION

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

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

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

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

B. MATZAH

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

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

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

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

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

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

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

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

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

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

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

Hand matzah and machine matzah Should one use hand matzah shmurah or machine matzah shmurah? Assuming that both were baked with proper supervision, “18 minute” machine matzah shmurah may be used for the Sedorim. Many have a preference for hand matzah shmurah because there are Poskim who hold that the requirement for positive supervision cannot be properly fulfilled where the entire process is produced by machine.

Wherever possible, one should try to be present at the baking of the matzot (ע"י מ"ב תס"א ס"ק ל"ו).

C. סיפור יציאת מצרים

The mitzvah is on the fifteenth of Nissan Relating the story of the Exodus from Egypt on the first night of Pesach is a מצות עשה (a positive

commandment) as it says in the Torah “זכור את היום הזה אשר יצאתם מצרים” (שמות י"ג:ה). How do we know that this requirement is to be fulfilled on the fifteenth night of Nissan? The Torah says “והגדת לבנך ביום ההוא” (שמות י"ג:ה) “you should relate to your son [the story of Pesach] on this day—saying “because of this” — “בגבור זה.” Since the Torah says “בגבור זה” — this implies that the mitzvah should be fulfilled at a time when one is able to point to matzah and maror before him—which is at the Seder on the fifteenth night of Nissan. Outside of Eretz Yisroel—where a second day of Yom Tov is required—the mitzvah of סיפור יציאת מצרים at the second Seder is required מדרבנן.

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

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

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

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

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

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

The reason for the importance of understanding the story of the Exodus from Egypt is because יציאת מצרים teaches that הקב"ה not only created the world but constantly directs and supervises every aspect of its development. Therefore, יציאת מצרים is one of the foundations and pillars of our Emunah. This completes our discussion of the two mitzvos required by the Torah nowadays on the Seder nights. We will now begin our discussion of the three mitzvos required by the רבנן.

Chapter II ד' כוסות — The Four Cups of Wine

A. INTRODUCTION

Reason for the Four Cups On the first two nights of Pesach there is a mitzvah (ע"י פסחים ק"ט ע"א) established to drink four cups of wine דרבנן (literally, the manner of freedom)

because wine is the drink of free men (ע"י שם). The reason for four cups is that we see that Hashem used four terms of redemption* in the Torah (ארבע) (לשונות של גאולה) to promise the Jewish people their redemption. forthcoming deliverance from slavery (עבדים היינו שם במצרים) for this reason, Chazal ordained four cups of wine to recall these four promises of redemption. The Four Terms of Redemption are: a) והוצאתי אתכם — I shall take you out b) וגאלתי אתכם — I shall save you c) וגאלתי אתכם — I shall redeem you d) ולקחתי אתכם — I shall take you

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

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

B. MAY OTHER BEVERAGES BE USED INSTEAD OF WINE?

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

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

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

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

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

alone would be the next preference. If drinking grape juice undiluted is prohibited to him, water may be added. If any of these are impossible, raisin wine or חמר מדינה may be substituted.

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

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

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

C. WHO IS REQUIRED TO DRINK THE FOUR CUPS?

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

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

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

How much should children drink? Although fathers are obligated to see that their children drink the Four Cups, and their cup should contain a רביעית

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

D. HOW LARGE IS A רביעית?

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

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

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

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

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

E. HOW TO DRINK THE FOUR CUPS

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

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

כוס רוב If the cup is larger than a Revi'is, the רמב"ן holds that one must drink most of the contents of the cup. The ר"ן, however, holds that it is sufficient to drink most of a Revi'is. One should preferably conduct himself like the רמב"ן and drink most of the cup—even if larger than a Revi'is. Therefore, it would be advisable to use a smaller cup containing just a Revi'is and complete it. However, the halacha is like the ר"ן, that even if one drank most of a Revi'is of a large cup he has fulfilled his requirement. If the cup contains only a Revi'is, one must drink it in its entirety for the fourth cup. This is required, because a ברכה אחרונה is recited after the fourth cup and may be said only after one has completed a Revi'is.

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

Similarly, when drinking each of the Four Cups, there is a time limit. Within how short a period of time must one complete each of the Four Cups?

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

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

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

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

Chapter III מרור — The Bitter Herbs

A. INTRODUCTION

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

The mitzvah of the Torah of eating maror is not an independent mitzvah (ע"י שם), על מצות ומרורים יאכלוהו" (במדבר ט"ז:יא). The Torah says "you should eat it [referring to the Korbon Pesach] with matzah and maror. Therefore, the mitzvah of the Torah of eating maror is dependent upon eating the Korbon Pesach; one cannot fulfill the Torah commandment of eating

maror without matzah and the Korbon Pesach. However, חז"ל required the eating of maror on the Seder nights even without the Korbon Pesach, and this requirement is a mitzvah (ע"י פסחים ק"כ ע"א; רמב"ם פ"ז ה"י). *Note:* We learned earlier (see Chapter I B) that there is a second mitzvah of eating matzah which applies nowadays. This is derived from “בערב תאכלו מצות” (שמות י"ב:י"ח).

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

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

B. SPECIES TO BE USED FOR MAROR

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

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

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

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

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

The most preferred of the five species Although all five species may be used for maror, the most preferred is the חזרת, because (as explained in) it recalls the situation of our forefathers in Egypt. Therefore, even if it is more expensive than the other species it is preferred (ע"י שם). If חזרת is not available, the species should be used in the order listed.

If none of these species is available, one should use any bitter vegetable to recall the bitterness of Egypt. However, the ברכה of “על אכילת מרור” is not recited (ע"י שם).

Which portion of the vegetable may be used? Which portion of the vegetable may be used to fulfill the mitzvah of maror? One may use the leaves and the stalk but not the roots (ע"י שם). There is, however, a difference between using the leaves and the stalk. The leaves may be used only if they are fresh and moist, while the stalk may be used even if it is dry (ע"י שם). The reason for this difference is that when the leaves dry they lose the taste of the maror while the stalk—because it is thick—still retains its taste (ע"י שם).

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

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

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

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

C. WHO IS REQUIRED TO EAT MARROR?

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

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

D. GENERAL HALACHOS OF EATING MATZAH AND MARROR
Shiur of matzah and marror We have learned (see A and Chapter I B) that the shiur of matzah and marror is a כזית (the size of an olive). We have also learned (see Chapter II D) that a כזית is half the volume of an egg. Although the Rambam holds that a כזית is a third of an egg (ע"י שם), we may not rely on the view of the Rambam except in case of illness [or for a mitzvah [דרבנן]].
How much matzah and marror must one eat? We explained earlier (see Chapter II D) that the נודע ביהודה holds that our eggs are half the size of those

of the time of the Talmud. We said that the משנה ברורה and the שערי תשובה say that when we are dealing with a mitzvah דאורייתא (e.g., matzah) we should double the measurement (that is, eat twice the size of a כזית—which would then be the size of an egg) and for a mitzvah דרבנן (e.g., marror) it is sufficient to eat only a כזית (half the size of an egg). In case of illness, we have learned that one may rely on the Rambam and even eat only a third the volume of an egg.

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

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

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

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

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

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

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

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

Note: Although we have offered minimum amounts for eating matzah and marror and for drinking the Four Cups, with time limits in which this is required, this does not mean that one is required to eat or drink an abnormal amount or in an unusually rapid manner. The shiurim of the Torah and חז"ל represent a normal manner of eating for the average person.

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

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

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

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

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

Chapter IV הסיבה — Reclining

A. INTRODUCTION

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

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

The view of the ראב"י There is a view which holds that since nowadays it is not the custom of free men or nobility to recline, reclining is not required nowadays (ראב"י הובא בטור סי' תע"ב). Most Poskim disagree with this view and hold that where reclining is required (e.g., eating matzah, drinking the

Four Cups) if one ate or drank without reclining he has not fulfilled his requirement and must eat or drink again (ע"י שם). We will discuss בע"ה each individual mitzvah how one should conduct himself if he ate or drank without reclining.

B. WHAT IS CONSIDERED AS הסיבה?

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

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

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

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

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

C. WHO IS REQUIRED TO RECLINE?

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

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

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

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

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

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

One who is in mourning One who is in mourning (e.g., within the twelve month mourning period for his father or mother or Shloshim of other relatives—i.e., Yom Tov interrupted the Shivah) (ע"י שם), although he is required to recline he should not recline in splendor, but should recline

simply (e.g., on a couch with one pillow under his head or on his friend's lap) (ע"י שם).

Chapter V — Preparation for the Seder

A. GENERAL PREPARATIONS

Seder table should be prepared before Yom Tov The Seder table should be prepared before Yom Tov in order to facilitate commencing the Seder immediately upon returning home from Shul after nightfall (ע"י שם). The reason we are concerned with beginning the Seder promptly is in order that the children should be awake (ע"י שם). The Torah stresses the child in the mitzvah of "והגדת לבנך"—"you will relate to your son on that day" (ע"י שם). Therefore, if the Seder begins early the child will ask נשמה, the father will then be able to respond to his questions and properly fulfill the mitzvah of סיפור יציאת מצרים (ע"י שם).

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

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

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

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

B. THE SEDER PLATE

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

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

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

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

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

Charoses The Charoses is a mixture which should be made from fruit mentioned in Tanach symbolizing the Jewish people (e.g., apples, figs,

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

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

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

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

a) In Aramaic [the language of the Talmud] the egg is called ביצה. Therefore, the egg is used to symbolize "הקב"ה—"הקב"ה" desired to liberate us (ע"י שם).

b) The egg is a mourner's food. The egg is used to remind us of the destruction of the Bais Hamikdash, therefore, we are unable to offer sacrifices (ע"י שם).

Roasting the זרוע and the egg The minhag is to roast the זרוע over the fire—similar to the Korbon Pesach (ע"י שם). Although the egg may be either roasted or cooked (ע"י שם), the minhag is to roast it too (ע"י שם).

Since the זרוע is roasted and the minhag is not to eat roasted meat on the nights of the Seder (see Chapter VI), unless one expects to eat the זרוע on Yom Tov by day one may not roast the זרוע on Yom Tov—but should do it before Yom Tov (ע"י שם). It is not proper to throw away the זרוע; it should be eaten on Yom Tov by day (ע"י שם).

The order on the Seder Plate

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

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

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

זרוע	ביצה
מרוך	חרוסת
מצות	
כרפס	מי מלח

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

זרוע	ביצה
מרוך	
חרוסת	כרפס
חזרת	

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

C. WHEN PESACH FALLS ON SHABBOS

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

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

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

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

Selecting leaves of lettuce If using lettuce or romaine lettuce, one should preferably select the leaves before Shabbos (ע"י שם). If he did not select them before Shabbos, on Shabbos the exterior leaves may be removed (see ibid.).

Where good and bad leaves are removed from the head and are mixed together, he may select only the good leaves from the inferior ones—and not vice versa and only for immediate use (see ibid.).

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

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

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

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

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

Chapter VI — The Seder

A. BEGINNING THE SEDER

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

B. קידוש — RECITE THE KIDDUSH

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

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

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

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

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

שהחיינו (c) קידוש (b) בורא פרי הגפן (c) the Kiddush. In the midst of the Kiddush, the additional words and phrases for Shabbos [which are found in the Haggadah] are said and one concludes "מקדש השבת וישראל והזמנים" (d) שהחיינו.

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

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

If one has forgotten until the very end of the meal or during the Birkas Hamazone, Havdallah is then to be said over the third cup. If one remembers after the third cup, Havdallah is said over the fourth cup. If he remembers

after the fourth cup, a fifth cup is used for Havdallah and the brochos [בורא פרי הגפן and המבדיל] are recited.

If he forgot שהחיינו The brocho שהחיינו is recited on both nights of Pesach. If one forgot to say שהחיינו after Kiddush on the first night of Pesach he may recite it at any time he may recall—either at night or during all of the first day. Even should he recall while walking in the street that he omitted שהחיינו, as long as it is still the first day of Pesach it should be recited then. If the entire first day of Yom Tov passed without saying שהחיינו, the recitation at Kiddush on the second night has fulfilled his requirement. If שהחיינו was omitted on the second night (even if he had said it on the first night) it is to be said during the second day or at any other time he may recall until the end of Pesach.

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

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

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

C. ורחץ — WASH THE HANDS

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

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

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

D. כרפס — EAT THE KARPAS

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

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

Reason for the Karpas We have learned (see Chapter V B) that the reason the Karpas is eaten here is to stimulate the child to ask "מה נשתנה". We also

learned that the reason the species “כרפס” was chosen is that by reversing its letters it reads פּרָךְ, referring to the 600,000 Jews who toiled in bondage in Egypt.

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

E. יחץ — BREAK THE MIDDLE MATZAH

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

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

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

F. מגיד — RECITE THE HAGGADAH

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

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

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

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

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

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

Seder plate is returned, Say the Haggadah The Seder plate containing the matzos (which was removed previously) is returned to its proper position before the master of the house (ע' שם). The Haggadah is read beginning with “עבדים היינו” (ע' שם) and is not said while reclining (ע' שם). Some have a minhag that the master of the house says the Haggadah while the assembled

follow and listen (ע' שם). Others say along with the master of the house. One should conduct himself according to his minhag.

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

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

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

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

When saying “מצה זו”, the broken middle matzah is lifted for all present to see (ע' שם). Similarly, when saying “מרור זה”, the marror is raised (ע' שם). When saying “פסח שהיה אבותינו”, however, one should not point or raise the shankbone (ע' שם), although one should look in its direction (ע' שם). The reason this is not done for the shankbone is that it is as if he was dedicating it for a sacrifice—which is only permitted in Jerusalem when the Bais Hamikdosh existed (ע' שם).

“לפיכך” When reaching לפיכך, the matzah is covered (ע' שם) and is kept covered until the brochos on the matzah (ibid G). The cup is raised and is held until the end of the brocho “אשר גאלנו”. One who finds holding it this long difficult can wait until the beginning of Hallel (i.e. הלוליה) (ע' שם). The reason the cup is lifted is that we are beginning to say שירה (song of praise) which is to be said over a cup of wine (ע' שם). In most Haggados it reads “ונאמר לפניו שירה חדשה”. Some Poskim say that it should read “שיר” (ע' שם), because it refers to the redemption from Egypt (ע' שם).

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

The second cup The brocho בורא פרי הגפן is recited on the second cup (ע' שם). One must drink the cup while reclining. If he drank the cup without reclining he must drink another cup, but no brocho is recited (ע' שם). We have learned (see B I 1) that a ברכה אחרונה is not recited (ע' שם).

G. רחצה — WASH THE HANDS

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

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

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

Reason for this procedure The reason for this procedure is that every Yom Tov requires לחם משנה (double loaves). In addition, there is a question whether the brocho המוציא at the Seder is over the broken matzah [since

there is a requirement for לחם עוני, poor man's bread, see E 3] and the brocho על אכילת מצה is on the whole matzah or vice versa (שם). Therefore, to accommodate these considerations all the matzos are held for the המוציא and the top whole matzah and broken middle matzah alone are held for the על אכילת מצה brocho.

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

Why should two כזיתים be eaten? The reason two כזיתים should be eaten is that there is a question whether the brocho of המוציא at the Seder is for the broken matzah and על אכילת מצה on the whole matzah or vice versa. Therefore, a כזית should be eaten from each (שם). We will learn that both כזיתים should be placed in the mouth simultaneously. Therefore, they should preferably be broken simultaneously—so that there should not be an interruption between breaking and eating the matzos (שם). We discussed earlier (see Chapter III D) the shiur of a כזית in our matzos and in how short a period of time it must be eaten (ibid). We have also learned that the matzah used on the Seder nights must be matzah shmurah (see Chapter I B 6–8).

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

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

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

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

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

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

I. מרור — THE BITTER HERBS ARE EATEN

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

Recite the brocho and eat a כזית

2. The brocho “על אכילת מרור” is recited and a כזית is eaten without reclining (שם). We have learned (see Chapter III D) that the כזית of

marror must be completed within the time span of כדי אכילת פרס (not longer than 9 minutes).

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

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

J. כורך — EAT THE MATZAH AND MARROR COMBINATION

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

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

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

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

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

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

K. שלחן עורך — EAT THE SEDER MEAL

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

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

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

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

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

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

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

L. צפון — EAT THE AFIKOMAN

Introduction After completing the meal, the portion of the broken middle matzah which was hidden earlier in the Seder is brought to the table and is eaten as a dessert. Each of the participants is given a כזית of matzah (ע'י שם). It is preferable to eat two כזיתים of matzah (ע'י שם). The reason for the preference here of eating the equivalent of two olives of matzah is that one כזית would serve to remind us of the Korbon Pesach and the other כזית recalls the matzah which was eaten with it.

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

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

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

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

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

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

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

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

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

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

M. ברך — RECITE BIRKAS HAMAZONE

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

The master of the house is the מזמן If there is a מזמן (three males 13 years old or above) the minhag at the Seder is for the master of the house to be the מזמן, that is, to lead Birkas Hamazone—even if there are guests (ע'י שם), although this is not required (ע'י שם). If there is a מזמן, only the מזמן is required to hold the cup in his hand. In the absence of a מזמן, all should lift their cups (ע'י שם).

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

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

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

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

N. הלל — RECITE THE HALLEL

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

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

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

Various minhagim for concluding Hallel. There are various minhagim for concluding Hallel. According to Nusach Ashkenaz, “יהללוך” is said after Hallel, then “הלל הגדול” (the great Hallel, with 26 lines concluding “כי לעולם” followed by “נשמתי”, concluding either with “מלך מהולל בתשבחותי” or “מלך מהולל בתשבחותי”). According to this minhag if one erred, he should conclude without a brocho (ע'י שם). According to Nusach Sefard, “יהללוך” is

said as a conclusion for “נשמרת”. If in error he concluded with its brocho, “יהללוך” should be said without a concluding brocho (עי' שם).

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

O. נרצה — THE SEDER IS ACCEPTED

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

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

חסל סדר פסח כהלכתו