

ז) אף-על-פי שְּבָכַל הַשָּׁנָה טוֹב לְמַעַט בְּכָלִים נְאִים זָכַר לְחַרְבּוֹ, מִכָּל מְקוֹם בְּלִיל פֶּסַח טוֹב לְהַרְבּוֹת בְּכָלִים נְאִים כְּפִי כַחוֹ. וְאִפְלוּ הַכָּלִים שְׂאִינָן צְרִיכִין לְסַעוּדָה, יִסְדָּרֵם יָפָה עַל הַשְּׁלַחַן לְנוֹי, זָכַר לְחֵרוֹת.

ח) סֵדֶר הַקְּעָרָה כִּד הוּא, מְנִיחַ שֶׁלֵשׁ מִצּוֹת עַל הַקְּעָרָה וּפּוֹרֵס עֲלֵיהֶם מִפֶּה נְאָה, וְעֲלֶיהָ מְנִיחַ אֶת הַזְּרוּעַ נֶגֶד הַיָּמִין שְׁלוֹ, וְאֶת הַבִּיצָה מִשְׂמָאל. הַמְרוֹר לְבִרְכָה, בְּאִמְצַע. חֲרֹסֶת, תַּחַת הַזְּרוּעַ. כְּרֶפֶס, תַּחַת הַבִּיצָה. וּמְרוֹר לְכַרְיָה, בְּאִמְצַע. כְּזֶה,

זְרוּעַ בִּיצָה

מְרוֹר (לְבִרְכָה)

חֲרֹסֶת כְּרֶפֶס

מְרוֹר (לְכַרְיָה)

יא' ניסן ט) הַפּוֹסוֹת יֵהִיו שְׁלָמִים בְּלֵי שׁוֹם פְּגִימָה, וּמוֹדְחִים יָפָה, וְיַחְזִיקוּ לְכָל הַפְּחוֹת רְבִיעִית.

י) מְנַהֲגִנוּ לְלַבּוֹשׁ הַקִּיטָל, וְיִכְיִנוּ גַם בֵּן מִבְּעוֹד יוֹם. וּמִי שֶׁהוּא אָבֵל, רַחֲמָנָא לְצַלּוֹ, אֵינּוּ לוֹבְשׁוֹ. אָבֵל בְּהַסְבָּה, חֲיִב. רַק אִם לֹא נִהַג אָבֵלוֹת כָּלֵל קֶדֶם יוֹם-טוֹב, כְּגוֹן שֶׁקָּבַר מֵתוֹ בְּיוֹם-טוֹב, נוֹהֲגִין שְׂאִינּוּ מִסָּב. וְהַלֵּל, אֹמֵר, כִּי הַהֵלֵל הוּא חַיִּיב.

יא) בֵּן אֶצֶל אָבִיו, חֲיִב בְּהַסְבָּה. אָבֵל תְּלָמִיד אֶצֶל רַבּוֹ, אֵינּוּ צְרִיךְ.

סִימָן קִיט

סֵדֶר לֵיל פֶּסַח

א) אף-על-פי שְּבָכַל שְׁבַת וְיוֹם-טוֹב יְכוּלִין לְקַדֵּשׁ וּלְאָכַל מִבְּעוֹד יוֹם לְהוֹסִיף מַחֵל עַל הַקְּדָשׁ, בְּפֶסַח אֵינּוּ כּוֹן, לְפִי שְׂמִצּוֹת אֲכִילַת מִצָּה הִיא דוֹקָא בְּלִילָה, כְּמוֹ קָרְבַן פֶּסַח, דְּכַתִּיב בָּהּ, וְאָכְלוּ אֶת-הַבָּשָׂר בְּלִילָה הַזֶּה. וְכֵן מִצְוֹת אַרְבָּעָה כּוֹסוֹת הִיא דוֹקָא בְּלִילָה. וְכִינּוּ שְׁגָם הַכּוֹס שֶׁל קְדוּשָׁה הוּא אֶחָד מֵאַרְבַּעַת הַכּוֹסוֹת, לְכֵן אֵין מְקַדְּשִׁין עַד שֶׁהוּא וְדָאֵי לִילָה.

12. If they are wiped clean, with a cloth, both inside and outside, it is also acceptable. Even though you are not careful, all year, to examine the cups, used for *Kiddush*, you should take care to do so on the nights of the Seder. (*Ibid.* 183:1,2)

7) Although during the year, it is best to be moderate in displaying fine tableware, so that we remember the destruction of the *Beis Hamikdash*, nevertheless, on the night of *Pesach*, it is good to set the table with as many beautiful things as are within your means. Even vessels not used for the meal should be placed on the table for elegant decor, to symbolize freedom.

8) The *seder* plate is arranged in this manner: You place three matzos on the *seder* plate, you cover them with a beautiful cloth, you place the shankbone on your right side, and the egg on the left; the *maror*, over which you say the berachah, you place in the center; the *charoses*, you place below the shankbone; the *karpas* below the egg, and the *maror*, that is eaten together with the matzah, you place in the center; as in the diagram:

egg shankbone

maror (for berachah)

karpas *charoses*

maror (for *korech*)

April 20 9) The wine cups must be whole, without any defect, thoroughly rinsed,¹² and they must hold no less than a *revi'is*.¹³

10) It is our custom to wear a *kittel* (a white robe), which should also be prepared, while it is still day. A person, in mourning, God forbid, should not wear it, but he is required to recline. However, if he has observed no mourning at all before Yom Tov, as, for example, if the funeral was held on Yom Tov, then, it is customary that he should not recline. But he must recite *Hallel*, because the saying of *Hallel* is mandatory.

11) A son, at his father's table, is required to recline, but a student, in the presence of his *Rebbe*, is not required to recline.

Chapter 119

The Seder

1) Although on every other Shabbos and Yom Tov, you are permitted to say *kiddush* and eat a meal while it is still day, in order to add from the secular to the holy, on *Pesach*, you are not permitted to do so. The mitzvah of eating matzah must be performed only at night, as was the case with the *Pesach* sacrifice, about which it is written, "And they shall eat the meat (of the *Korban Pesach*) on this night." (Exodus 12:8). The mitzvah of the Four Cups may also be done only after nightfall. Since the cup of wine, over which we say *kiddush*, is one of the Four Cups, the

13. See Glossary.

יִלְבַּשׁ אֶת הַקִּיטֵל וַיִּתְיַשֵּׁב עַל מוֹשְׁבוֹ לַעֲשׂוֹת אֶת הַסֵּדֶר. וּמִצְוָה לְחַלֵּק לַתִּינוּקוֹת שְׂקָדִים וְאַגֻּזִים וְכַדוּמָה, כְּדֵי שְׂרָאוּ שְׁנוּי וַיִּשְׁאַלוּ, וְעַל יָדֵי זֶה יִתְעוֹרְרוּ לְשֵׂאוֹל גַּם כֵּן עַל מִצְוָה וּמְרוֹר וְהַסֶּבֶה. וְתִינוּק וְתִינוּקָת שֶׁהִגִּיעוּ לַחֲנוּךְ, דְּהֵינּוּ שֶׁהֵם יוֹדְעִים בְּקִדְשַׁת יוֹם־טוֹב וּמִבְּנִיִּים מֵה שְׂמִסְפָּרִים מִיְצִיאַת מִצְרַיִם, נוֹתְנִים לָהֶם גַּם כֵּן כּוֹס שֵׁישׁוֹתוֹ מִמֶּנּוּ. נוֹהֲגִין לְמִזְוֵג כּוֹס אֶחָד יוֹתֵר מִן הַמִּסְבִּין, וְקוֹרִין אוֹתוֹ כּוֹס שֶׁל אֱלִיָּהוּ הַנְּבִיא.

(ב) מִשְׁרָתוֹ אוֹ אֶחָד מִבְּנֵי בֵּיתוֹ, יִמְזְגוּ אֶת הַכּוֹסוֹת. וְכֵן בְּכֹל פְּעַם שְׂמוֹזְגִין, יִמְזְגוּ הֵם וְלֹא הוּא בְּעֶצְמוֹ, כְּדֵי לְהִרְאוֹת דֶּרֶךְ חֲרוּת. וַיִּזְהִיר לְבְנֵי בֵּיתוֹ, שֵׁישׁוֹתוֹ מִכָּל כּוֹס לְכָל־הַפְּחוֹת אֶת הָרַב בְּפֶעַם אַחַת, וּמְכוֹס רְבִיעִי יִשְׁתּוּ רְבִיעִית בְּפֶעַם אַחַת. וַיְכַוְּנוּ כָּלֶם לְמִצְוֹת אַרְבָּעָה כּוֹסוֹת וְסִפּוֹר יְצִיאַת מִצְרַיִם וְאֲכִילַת מִצְוָה וּמְרוֹר, כִּי גַם הַנְּשִׂים חַיְבוֹת בְּמִצְוֹת אֵלוֹ, רַק בְּהַסֶּבֶה אֵינָן נוֹהֲגוֹת. יַעֲשֶׂה קְדוּשׁ כְּפִתּוֹב בְּהַגְדָּה, וַיִּשְׁתֶּה בְּהַסֶּבֶת שְׂמָאל. וְטוֹב אִם אֶפְשָׁר לַעֲשׂוֹת כְּדַעַת הַפּוֹסְקִים לְשִׁתּוֹת כּוֹס שְׁלָם בְּכֹל אַרְבַּעַת הַכּוֹסוֹת.

יב' ניסן ג) אַחַר כֵּן יִרְחַץ יָדָיו וְלֹא יִבְרַךְ עֲלֵיהֶן, וּמִנְגִּבֵן. וְחוֹתֵף מִן הַכֶּרֶס לַעֲצֹמוֹ וְלִכְל בְּנֵי בֵּיתוֹ לְכָל אֶחָד פְּחוֹת מִפְּזִית, וְטוֹבְלִין בְּמֵי מַלַּח, וּמְבָרְכִין בּוֹרֵא פְּרִי הָאֲדָמָה, וּמְכַוְּנִין לְפִטֹר בְּבִרְכָה זֹו גַם אֶת הַמְרוֹר, וְאוֹכֵל גַּם כֵּן בְּהַסֶּבֶת שְׂמָאל. אַחַר כֵּן נוֹטֵל אֶת הַמִּצְוָה הָאֲמִצְעִית וְחוֹלְקָה לְשְׁנֵי חֻלְקִים, וּמְנִיחַ אֶת הַחֻלְק הַגָּדוֹל אֶצֶל מוֹשְׁבוֹ לְאַפִּיקוֹמֵן. וְנוֹהֲגִין לְכַרְכוֹ בְּמִפְּהָ, זְכַר לְמָה שֶׁכְּתוּב, מִשְׁאַרְתֶּם צָרַרְת בְּשִׂמְלַתֶם. וַיִּשׁ

1. It is required to wait, therefore, until after the appearance of the stars. See glossary.

2. These questions are included in the text of the *Haggadah, Mah Nishtanah*. It is important to keep the children at the table until after *Avodim Hayinu* is recited and explained to them, because this section of the *Haggadah* explains the questions, previously asked by the children. (*Mishnah Berurah* 472:50)

3. It is considered a mitzvah to give them a cup of wine, but it is not required to do so, since many *Poskim* ruled that the mitzvah of the Four Cups was never ordained for children. (*Ibid.* 472:46,47)

4. It is not clearly stated, when the Cup of Elijah should be filled. The fact that the *Kitzur Shulchan Aruch* mentions it, in this paragraph, could indicate that he maintains that it be filled, when the first cups are filled for *Kiddush*. *Mishnah Berurah* mentions the filling of the Cup of Elijah, in the paragraph dealing with the text, שְׂפוֹךְ חֲמָקֶךָ (Pour out Your wrath etc.), which comes much later after *Birkas Hamazon*. (*Ibid.* 481:10)

kiddush should not be said until it is definitely night.¹ (The person who conducts the *seder*) puts on the kittel and takes his seat to conduct the *seder*. It is a mitzvah to distribute almonds, nuts and similar things to the children, so that they notice the change and ask questions, and this will also stimulate them to ask also the reasons for eating matzah, *maror* and reclining.² Boys and girls who have reached the age of training for mitzvos, that is, who are able to understand the holiness of Yom Tov and understand what is being told about the Exodus from Egypt, should also be given a cup of wine,³ from which they should drink. It is customary to fill an additional cup of wine,⁴ and it is called "The Cup of Elijah the Prophet."

2) A servant or a member of the household should fill the cups, and each time the cups are filled, they should fill them, rather than doing it yourself. This conveys an impression of freedom. You should instruct the members of the household to drink at least the greater part of each cup at one time,⁵ and of the fourth cup, they should drink a *revi'is* at one time.⁶ All should have in mind to fulfill the mitzvah of drinking the Four Cups (of wine), and of relating the story of the Exodus, and eating matzah and *maror*, because women, too, are required to perform these mitzvos, except that they do not recline. You recite the *kiddush*, as it is written in the *Haggadah*, and drink the wine while reclining on your left side. It is best, if possible, to follow the opinion of the authorities, and to drink the entire contents of all the Four Cups.

April 21 3) After that, you should wash your hands,⁷ without saying the berachah, dry them, and cut the *karpas* for yourself and for all the members of the household, giving each less than a *kazayis*.⁸ Each dips his portion in salt water and says the berachah *Borei peri ha'adamah* "Who creates the fruit of the ground." They should have in mind to exempt the *maror* which will be eaten later with this berachah, and while eating the *karpas*, they should also recline on the left side.⁹ The person who leads the Seder then takes the middle matzah and breaks it into two parts, placing the larger part near his seat for the *afikoman*. It is customary to wrap the *afikoman* in a napkin,¹⁰ to recall what is written, "Their leftover dough was wrapped in their

5. If the cup holds only a *revi'is*, you should, initially, drink the entire cup of wine. From a large cup, some *Poskim* say that it is sufficient to drink a *revi'is*, and others say you must drink the greater part of the cup, even though it holds several *revi'is*. *Mishnah Berurah* rules, according to the first opinion, but writes, nevertheless, that if you do not intend drinking a large quantity of wine, you should not use a large cup, but, rather, one that holds only a *revi'is*, in order to conform with the second opinion, as well. (*Mishnah Berurah* 472:30,33)

6. This means that the *revi'is* should be drunk in the time span of *כְּדֵי אֶקִילָה פָּרָס*. (*kedei achilas peras*) (*Ibid.* 472:34) See glossary.

7. The reason for washing the hands, at this point, is because the *karpas* must be dipped in salt water, and before eating food that is dipped in liquid, such as wine, honey, oil, milk, dew, blood or water it is required that you wash your hands. (*Ibid.* 473:51)

8. See glossary. We eat less than a *kazayis*, because, otherwise, it would be questionable, regarding the saying of the after-berachah. By eating less than a *kazayis*, we remove ourselves from this problem. According to the *Gra*, however, if you should eat a *kazayis*, you should say the after-berachah. (*Ibid.* 473:53,56)

9. *Mishnah Berurah* does not mention the rule that the *karpas* should be eaten in a reclining position.

10. When using a cloth napkin, care must be taken that the napkin was not starched in laundering. (*Ibid.* 473:59)