

יִלְבַּשׁ אֶת הַקִּיטֵל וַיִּתְיַשֵּׁב עַל מוֹשְׁבּוֹ לַעֲשׂוֹת אֶת הַסֵּדֶר. וּמִצְוָה לְחַלֵּק
 לַתִּינוּקוֹת שְׂקָדִים וְאַגֻּזִים וְכַדוּמָה, כְּדֵי שְׂרֵאוּ שְׁנוּי וַיִּשְׁאַלוּ, וְעַל יָדִי
 זֶה יִתְעוֹרְרוּ לְשֵׂאוֹל גַּם כֵּן עַל מִצְּה 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 אֱלִיהוּ
 הַנְּבִיא.

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

יב' ניסן ג) אַחַר כֵּן יִרְחֹץ יָדָיו וְלֹא יִבְרַךְ עֲלֵיהֶן, וּמִנְגִּבֵן. וְחוֹתֵף מִן הַכֶּרֶפֶס
 לַעֲצֵמוֹ וְלְכָל בְּנֵי בֵּיתוֹ לְכָל אֶחָד פְּחוֹת מִפְּזִית, וְטוֹבְלִין בְּמֵי מֶלַח,
 וּמְבָרְכִין בּוֹרֵא פְרִי הָאֲדָמָה, וּמְכַוְּנִין לְפִטְר בְּבִרְכָה זוֹ גַם אֶת הַמְרוֹר,
 וְאוֹכֵל גַּם כֵּן בְּהַסֶּבֶת שְׂמָאל. אַחַר כֵּן נוֹטֵל אֶת הַמִּצְּה הָאֲמִצְעִית
 וְחוֹלְקָה לְשְׁנֵי חֻלְקִים, וּמְנִיחַ אֶת הַחֻלְק הַגָּדוֹל אֶצְל מוֹשְׁבוֹ לְאַפִּיקוֹמֵן.
 וְנוֹהֲגִין לְכַרְכוֹ בְּמִפָּה, זָכַר לְמָה שֶׁכְּתוּב, מִשְׁאַרְתֶּם צָרַרְתְּ 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 חֲמָקְךָ (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 פָּרַס*. (*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)

שְׁמֵשִׁימִים אוֹתוֹ כִּדְּעַל שְׁכָמָם, זְכַר לִיצִיאַת מִצְרַיִם. וּלְפִי שְׁהֶאֱפִיקוּמֵן
הוּא בְּמָקוֹם הַפֶּסַח, לְכֵן הוּא חָשׁוּב וַיְהִי הַחֶלֶק הַגָּדוֹל. וְהַחֶלֶק הַקָּטָן
מִחֲזִירוֹ לְקַעֲרָה לְמָקוֹמוֹ, וּמַגְלָה קֶצֶת אֶת הַמִּצּוֹת, וּמַגְבִּיָּה אֶת הַקַּעֲרָה,
וְאוֹמְרִים, הֵא לַחֲמָא עֲנִיא דִּי אֶכְלוּ וְכוּ', עַד לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.
וְהָאוֹמְרִים כֹּהָא לַחֲמָא עֲנִיא, לֹא יֵאמְרוּ תַּבֵּת דִּי.

(ד) אַחַר כִּדְּמוֹזְגִין כּוֹס שְׁנִי, וְהַתִּינוּק שׁוֹאֵל מַה נְשִׁתְנָה. וְאִם אֵין
תִּינוּק, יִשְׁאֵל בֶּן אַחַר, אוֹ בְּתוֹ, אוֹ חֲבֵרוֹ, אוֹ אֶשְׁתּוֹ, וְאַחַר כִּדְּאוֹמְרִים,
עֲבָדִים הָיִינוּ וְכוּ'. וְהַנְּכוּן לְפָרֵשׁ לְבָנֵי בֵּיתוֹ דְּבָרֵי הַהֲגָדָה בְּלִשׁוֹן
שְׁמֵבִינִים. וְאִם גַּם בְּעֶצְמוֹ אֵינוּ מִבִּין לְשׁוֹן הַקֹּדֶשׁ, יֵאמֶר מִתּוֹךְ הַהֲגָדָה,
שֶׁהוּא עִם פְּרוּשׁ אֶשְׁכְּנֵז. וְלֹאֲחֵר כֹּל פֶּסְקָא, יֵאמֶר בְּלִשׁוֹן אֶשְׁכְּנֵז,
וּמְכַל־שֵׁפֶן הַמֵּאֲמָר רַבֵּן גַּמְלִיאֵל הִיא אוֹמֵר וְכוּ', שְׁצָרִיכִין לְהִבִּין אֶת
הַטַּעַם שֶׁל פֶּסַח מִצָּה וּמְרוֹר. כְּשִׁמְגִיעַ לְוְהִיא שְׁעֵמְדָה וְכוּ', יְכַסֶּה אֶת
הַמִּצּוֹת, (שֶׁלֹּא תִרְאֶה הַפֶּת בְּשִׁתָּה, שְׁמַנִּיחִין אוֹתָהּ וְנוֹטְלִין אֶת הַכּוֹס),
וְנוֹטְלִין אֶת הַכּוֹסוֹת בִּידֵיהֶם וְאוֹמְרִים וְהִיא שְׁעֵמְדָה וְכוּ', עַד מִיָּדָם,
וְחוֹזֵר וּמַגְלָה אֶת הַמִּצּוֹת. וְכְשִׁמְגִיעַ לְמִצָּה זוֹ, נוֹטֵל אֶת הַמַּחְצִית הַמִּצָּה
שֶׁבַקְעָרָה וּמִרְאָה לְבָנֵי בֵּיתוֹ וְאוֹמֵר, מִצָּה זוֹ וְכוּ'. וְכֵן בְּמְרוֹר זֶה, מַגְבִּיָּה
אֶת הַמְרוֹר. אֲבָל כְּשִׁאוֹמֵר פֶּסַח שֶׁהִיוּ אֲבוֹתֵינוּ אוֹכְלִים וְכוּ', לֹא יַגְבִּיָּה
אֶת הַזְּרוּעַ, שֶׁהִיא זְכַר לַפֶּסַח, שֶׁלֹּא יְהִי נִרְאָה כְּאֵלוֹ הַקְּדִישׁוֹ לְכַד.
וְכְשִׁמְגִיעַ לְלִפְיָכָה, מְכַסֶּה אֶת הַמִּצּוֹת, וְנוֹטֵל כֹּל אֶחָד אֶת הַכּוֹס בְּיָדוֹ
וּמַגְבִּיָּהוּ עַד שְׁחוֹתֵם גָּאֵל יִשְׂרָאֵל, וּמְבָרְכִין עַל הַכּוֹס בּוֹרָא פְּרִי הַגֶּפֶן,
וְשׁוֹתִין בְּהַסְבַּת שְׁמַאל.

(ה) אַחַר כִּדְּרוֹחֲצִין יְדִיהֶם וּמְבָרְכִין עַל נְטִילַת יָדַיִם, וּמְבָרְךְ הַמוֹצִיא
עַל הַמִּצּוֹת. וּלְפִי שְׁבִיּוֹם־טוֹב צְרִיךְ לְבַצוֹעַ עַל שְׁתֵּי כַּפְרוֹת שְׁלָמוֹת,
וּמִצּוֹת אֲכִילַת מִצָּה הִיא מִן הַפְּרוּסָה, לְפִי שֶׁהַמִּצָּה נִקְרָאת לַחֵם עֲנִי,
וְדָרְכוֹ שֶׁל עֲנִי בַּפְּרוּסָה עַל כֵּן בְּשַׁעָה שֶׁהוּא מְבָרְךְ הַמוֹצִיא, אוֹחֵז שְׁתֵּי

11. This declaration should be said in a loud voice. (*Ibid.* 473:61)

12. If there is no one present, you must ask these questions of yourself. Even Talmudic scholars must ask each other these questions. (*Shulchan Aruch* 473:7)

clothes" (Exodus 12:34). Some people place it on their shoulders, to recall the Exodus. Since the *afikoman* takes the place of the *Pesach* sacrifice, it is most esteemed, and the larger portion of the matzah is set aside for it. The smaller portion, is put back on the *sefer* plate. He then uncovers the matzos slightly, lifts the *sefer* plate, and all declare *Ha lachma anya diachalu*,¹¹ "This is the bread of affliction, which our forefathers ate etc. to *leshanah haba'ah benei chorin*, "Next year we shall be free men." Those who say, *Keha lachma anya* (*keha* instead of *ha*), "Such as this bread of affliction," should omit the word *di* (which).

4) The second cup is now filled, and a child asks: *Mah nishtanah* "Why is this night different." If there is no child present, then an older son or daughter should ask, or a friend or your wife should ask.¹² Then *Avadim hayinu* (we were slaves) etc. is said.¹³ It is proper to explain to the members of the family¹⁴ the contents of the *Haggadah* in the language they understand.¹⁵ If you do not understand Hebrew, you should use a *Haggadah* with a translation, and after completing each paragraph, you should repeat from the translation, and particularly, the declaration, *Rabban Gamliel hayah omeir* (Rabban Gamliel used to say,) because it is essential to understand the reasons for the *Pesach* sacrifice, matzah and *maror*. At *Vehi she'amedah* (this promise) etc. you should cover the matzos (so that the matzah is not slighted when it seems that we are ignoring it, by lifting only the cup of wine). All take their cups in their hands and say, *Vehi she'amedah*, to *miyadam*, (from their hands), when you again uncover the matzos. When you say *Matzah zo* (this matzah) etc., you should take the half matzah from the *sefer* plate, and show it to the family and say, *Matzah zo* (this matzah etc.). When saying *Maror zeh* (this *maror*), you should lift the *maror*. However, when saying *Pesach shehayu avoseinu ochelim* (the *Pesach* offering which our fathers ate etc.), you should not raise the shankbone, which is a reminder of the *Pesach* offering, for it might appear as if you had set it apart for a *Pesach* offering, (which can only be done in the *Beis Hamikdash*). When saying, *Lefichach* (Therefore), you should cover the matzos, and each person takes his cup in his hand and raises it, holding it until concluding with *Ga'al Yisrael*, (Who redeemed Israel). Everyone then says the berachah, *Borei peri hagafen*, over their cup of wine, and drink the cup, while reclining on the left side.

5) After that, everyone should wash their hands, and say the berachah, *Al netilas yadayim*, and *Hamotzi* over the matzos. Since on Yom Tov, we must say *Hamotzi* over two whole loaves of bread, and the mitzvah of matzah requires that we eat the broken one, because matzah is called "poor man's bread," and a poor man generally eats broken pieces of bread, therefore, when saying *Hamotzi*, you should take the

13. The entire *Haggadah* should be read with great awe and *not* while reclining. (*Mishnah Berurah* 473:11)

14. The explanations should start with the saying of *Ha lachma anya d'achalu* (this is the bread of affliction), since this is the beginning of the *Haggadah*. (*Ibid.* 473:62,63)

15. It should be explained in language, that will be understood by the women and children, as they too are obligated to fulfill the mitzvah of relating the story of the Exodus from Egypt. (*Ibid.* 473:64)

המצות השלמות בידיו והפרוסה ביניהן, ומברך המוציא, ומניח את המצה התחתונה מידי, ואוחז רק בעליונה וגם בפרוסה ומברך על אכילת מצה, ובוצע מן העליונה וגם מן הפרוסה מכל אחת כזית, וכן הוא נותן לכל אחד מבני ביתו, ואוכל שניהם יחד בהסבה שמאלית. ואם קשה לו לאכלם בפעם אחת, אוכל תחלה את הכזית המוציא, ואחר כך הכזית מן הפרוסה, רק שלא ישקה ביניהם כלל, ויאכל שניהן בהסבה. ונוהגין במדינות אלו, שבילי פסח אין טובלין את המצה במלח, לא של המוציא ולא של מצה.

יג' ניסן ו) מי שאינו יכול ללעס מצה, מתר לשרותה במים לרפכה, ובלבד שלא תהא נמחה לגמרי. ומי שהוא זקן או חולה ואינו יכול לאכלה שרויה במים, יכול לשרותה בזין או בשאר משקים. כששורין את המצה לצאת בה, צריכין לזהר שלא לשרותה מעת לעת, כי אז נחשבת כמבשלת ואין יוצאין בה. וגם צריכין לזהר בשאר דברים, שלא יפסיד דין לחם. עין לעיל סימן מח סעיף ה.

ז) אחר כך נוטל כזית מרור, וכן הוא נותן לכל אחד מבני ביתו, וטובלו בחרסת, ומנער את החרסת מעליו, שלא יתבטל טעם המרור, ומברך על אכילת מרור, ואוכלו בלא הסבה. אחר כך נוטל מן המצה התחתונה גם כן כזית וגם כזית מרור, ונכון לטבול גם כן בחרסת ולנער מעליו, ומניח את המרור תוך המצה ואומר, כן עשה הלל וכו', ואוכל בהסבה. שעור כזית כתבנו בפללים, שהוא כמו חצי ביצה. אמנם יש אומרים, שהוא קצת פחות מכשליש ביצה. וכיון דמרור בזמן

16. You should, simply, allow the bottom matzah to slip from your hands (rather than putting it down). (*Ibid.* 475:2)

17. You should break off a *kazayis* of each matzah, simultaneously. (*Shulchan Aruch* 475:1)

18. It is the consensus of the later *Poskim*, that it is not necessary to swallow both pieces, simultaneously. So long as you chew them together, you can swallow each *kazayis* individually. If you find this too difficult, you can swallow each *kazayis* a little at a time, so long as you consume both *kazeisim* within the time span of *kedei achilas peras* (קדי אכילה פרס) (See Glossary). (*Mishnah Berurah* 475:9)

19. If you did not recline, you should, at least, eat another *kazayis* while reclining. (*Ibid.* 472:22)

20. It is also permitted to have the matzah ground up, so long as it equals a *kazayis* of unbroken matzo. (*Biyyur Halachah* 461:4)

21. This leniency applies only when a whole matzah is soaked in one piece, but if it is broken into pieces and then soaked until the water becomes discolored from the matzah, it

two whole matzos in your hands and the broken one between them, and recite *Hamotzi*. You then put down the bottom matzah,¹⁶ holding only the top, and the broken middle matzah, and say the berachah, *Al achilat matzah*. You then break off a piece the size of a *kazayis*, from the top matzah and from the broken middle matzah.¹⁷ You distribute the same quantity to every member of the family. Then you eat both pieces simultaneously,¹⁸ while reclining on the left side.¹⁹ If it is difficult for you to eat both pieces of matzah at the same time, you should first eat the *kazayis* piece over which you said *Hamotzi*, and then eat the *kazayis* piece from the broken matzah. But you should not pause between eating the two pieces, and eat both pieces while reclining. It is the custom in our region, at the *seder*, not to dip the matzah in salt; neither the matzah, over which *Hamotzi* is said, nor the one over which *Al achilas matzah* is said.

April 22 6) If someone is unable to chew the matzah, he is permitted to soak it in water²⁰ to soften it,²¹ provided it is not completely mashed. An elderly or sick person, who cannot eat matzah, when soaked in water, may soak it in wine, or in any other beverage.²² When you soak the matzah, with which you want to fulfill the mitzvah (of eating matzah), you must be careful not to soak it for twenty-four hours, for it would then be considered as if it were cooked and you could not fulfill the mitzvah with it. You must also be careful, in other respects, that the matzah should not lose its status as bread. See Chapter 48:5 above.

7) You then take a *kazayis* of *maror*,²³ and distribute portions of the same quantity to each member of the family. You dip it in the *charoses*, and shake off the *charoses*, so that the *maror* should not lose its taste, and say the berachah, *Al achilas maror*, and eat it²⁴ without reclining.²⁵ You then take a *kazayis* from the bottom matzah and a *kazayis maror*. It is also proper to dip (this *maror*) in *charoses* and shake it off. You then place the *maror* between (two pieces of) matzah and say, *Kein asa Hillel* (This is the way Hillel did it) etc.²⁶ and eat it while reclining.²⁷ The size of a *kazayis*, as we have written in the general rules, is as much as half an egg.²⁸ However, some authorities hold, that it is a little less than one-third of

cannot be used to fulfill the mitzvah, as it is no longer considered bread. These rules applies only to soaking, but if the matzah was boiled, or soaked in boiling water, it is not permissible under any circumstances. (*Mishnah Berurah* 461:17,18,20)

22. A healthy, young person cannot fulfill his obligation, if the matzah was soaked in any liquid, except water. (*Ibid.* 461:18)

23. If you are using ground horseradish, you should make sure it is compacted, so that it is a *kazayis*. If you are using leaves, you must also be certain that it is compacted, as the space between leaves are not considered. (*Ibid.* 473:36,41)

24. See note 18.

25. The *maror* recalls our slavery, and is, therefore, not eaten in a leisurely manner.

26. *Mishnah Berurah* questions the custom of reciting this sentence, as it constitutes an interruption between the berachah and the eating. (*Ibid.* 475:1, *Biyur Halachah*)

27. See note 18.

28. See Glossary.