

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 ישהה 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. (*Biyur 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.

הַזֶּה מִדְּרַבָּנָן, לָכֵן מִי שֶׁשָּׁקְשָׁה עָלָיו לֶאֱכֹל מְרוֹר, יְכוּל לְסַמּוֹךְ עַל דְּעָה זֹאת לֶאֱכֹל רַק פְּחוֹת קֶצֶת מִכֶּמו שְׁלִישׁ בֵּיצָה וַיְבַרֵךְ עָלָיו. וּמִי שֶׁהוּא חוֹלָה, שְׂאִינּוּ יְכוּל לֶאֱכֹל מְרוֹר כָּלֵל, יִלְעוֹס עַל-כָּל-פְּנִינִים קֶצֶת מִהֶמְיָנִים שְׂיוּצָאִין בָּהֶם אוֹ שְׂאֵר עֵשֶׂב מֵרַעַד שֶׁיִּרְגִישׁ טַעַם מְרִירוֹת בְּפִיו לְזַכֵּר בְּעֵלְמָא, בְּלֹא בִּרְכָה.

(ח) אַחַר כֵּן אוֹכְלִין הַסְּעוּדָה. וַיֵּשׁ לֶאֱכֹל כָּל הַסְּעוּדָה בְּהִסְבָּה. וְנוֹהֲגִין לֶאֱכֹל בֵּיצִים. וְהַחֲכָם עֵינָיו בְּרֹאשׁוֹ, שֶׁלֹּא לְמַלְאֵת כְּרִסּוֹ, לְמַעַן יִכּוֹל לֶאֱכֹל אֶת הָאֲפִיקוֹמָן כְּמַצּוֹתוֹ, וְלֹא לֶאֱכִילָה גִּסָּה. וְאִין אוֹכְלִין בְּשֵׁר צָלִי בִּשְׂנֵי הַלֵּילוֹת, אֶפְלוֹ שֶׁל עוֹף. וְאֶפְלוֹ בְּשִׁלוּהוֹ וְאַחַר כֵּן צְלוּהוֹ בְּקִדְרָה, אִין אוֹכְלִין. יֵשׁ נוֹהֲגִין שֶׁלֹּא לֶאֱכֹל בְּלִילוֹת אֵלּוּ שׁוּם טְבוּל, חוּץ מִשְׂנֵי טְבוּלִים שֶׁל מִצְוָה, כְּדִי שִׁיְהֵא נֶכֶר שְׂאֵלוֹ הֵם לְשֵׁם מִצְוָה. לְאַחַר גַּמַּר הַסְּעוּדָה, אוֹכְלִין אֲפִיקוֹמָן, זִכָּר לְקִרְבָּן פֶּסַח שֶׁהִיא נֶאֱכָל בְּסוּף הַסְּעוּדָה, שִׁיְהֵא גַמַּר כָּל הַשְּׁבִיעָה. וַיֵּשׁ לֶאֱכֹל כְּשֵׁנֵי זֵיתִים, אֶחָד זָכָר לְפֶסַח, וְאַחַד זָכָר לְמִצְוָה שֶׁהִתָּה נֶאֱכָלָת עִם הַפֶּסַח. וְעַל-כָּל-פְּנִינִים לֹא יִפְחוֹת מִכִּזֵּית, וְאוֹכְלוּ בְּהִסְבָּה. וְאַחַר הָאֲפִיקוֹמָן, אֲסוּר לֶאֱכֹל שׁוּם דְּבַר. אַחַר כֵּן מוֹזְגִין כּוֹס שְׁלִישִׁי לְבִרְכַת-הַמְּזוּן. וְצָרִיד לְדַקְדֵּק בּוֹ אִם הוּא נְקִי מִשִּׁירֵי כּוֹסוֹת, דְּהִנְנוּ אִם אִין בּוֹ שִׁירֵי יַיִן שֶׁשָּׂרָה בּוֹ מִצְוָה בְּשַׁעַת הַסְּעוּדָה. כִּי אִם אִינוּ נְקִי, צָרִיד שֶׁטִּיפָה וְהִדְחָה (עֵין לְעִיל סִימָן מ"ה סְעִיף ד'). וּמִצְוָה לְהִדָּר שִׁיְבָרְכוּ בְּזִמּוֹן. אָבֵל לֹא יִלְכוּ מִבֵּית לְבֵית לְצַרְדֵּי זִמּוֹן, כִּי כָל אֶחָד צָרִיד לְבָרֵךְ בְּרִכַּת-הַמְּזוּן בְּמָקוֹם שֶׁאֵכֵל. וְנוֹהֲגִין שֶׁבְּעַל-הַבַּיִת מְבָרֵךְ בְּזִמּוֹן, שְׁנֹאמֵר, טוֹב עֵין הוּא יְבָרֵךְ (עֵין לְעִיל סִימָן מֵה סְעִיף ה'), וְהוּא מְקַרֵּי טוֹב עֵין, שְׂאֵמֵר, כָּל דְּכַפֵּינֵי יִיתִי וַיִּיכּוֹל וְכוּ'. וְאַחַר כֵּן מְבָרְכִין עַל הַכּוֹס וְשׁוֹתִין בְּהִסְבָּה. וְאַסוּר לְשַׁתּוֹת בֵּין כּוֹס זֶה לְכוֹס רְבִיעִי.

יד' ניסן ט) אַחַר בְּרִכַּת-הַמְּזוּן מוֹזְגִין כּוֹס רְבִיעִי. וְנוֹהֲגִין לְפַתּוֹחַ אֶת הַדְּלֵת,

29. Nevertheless, if you reclined only while eating the matzah and drinking the Four Cups of wine, you have fulfilled your obligation. (*Ibid.* 472:23)

30. If you are so full that any more eating is abhorrent, and you eat the *Afikoman* in such a condition, you have not fulfilled your obligation. (*Ibid.* 476:6)

31. Women are also obligated to eat the *afikoman*. (*Ibid.* 476:2)

32. Since it is a reminder of the *Pesach* sacrifice, it must be eaten before midnight, as was required of the actual *Pesach* sacrifice. (*Ibid.* 476:6) Midnight does not mean 12 P.M., but is dependent on the length of the hours of daylight and night time.

an egg. Since the mitzvah of eating *maror* is in our days a rabbinical requirement, therefore, a person, who finds it difficult to eat *maror*, may rely on this (more lenient) opinion, and eat a little less than one third of an egg, and say the berachah over it. A person who is sick and cannot eat *maror* at all, should, nevertheless, chew a little of any of the species, with which the mitzvah of *maror* may be fulfilled, or any bitter tasting herb, until he feels a bitter taste in his mouth; just as a token, without saying a berachah.

8) After that the meal begins. It is proper to eat the entire meal²⁹ while reclining. It is customary to eat eggs. It is wise to use good judgment, and not overeat, so that you will be able to eat the *afikoman*, as required, (with appetite), and not on a full stomach.³⁰ Roast meat should not be eaten, on the two *seder* nights, not even roast poultry. Even if it was boiled and then pot roasted, it should not be eaten. Some have the custom not to eat any food dipped in liquid, on the *seder* nights, except the two required dipped foods, so that it should be prominently recognized that these two are mitzvos. After completing the meal, the *afikoman* is eaten³¹ to remind us of the *Pesach* sacrifice,³² which was eaten at the end of the meal so that you should be completely satiated. It is proper to eat two *kazeisim* (of matzah for the *afikoman*), one to remind us of the *Pesach* sacrifice, and the other to recall the matzah that was eaten with the *korban Pesach*. At any rate, you should not eat less than a *kazayis*, and you should eat the *afikoman*, while reclining. After eating the *afikoman*, it is forbidden to eat anything.^{33 34} The third cup is then filled for *Birkas Hamazon*. You must make sure that it is clean, not containing leftover wine, that is to say, nothing is left from the wine, in which matzah may have been soaked during the meal. If it is not clean, it requires washing and rinsing (See Chapter 45:4 above). It is a mitzvah to make an effort to recite *Birkas Hamazon* with *zimun* (three males), but you should not go from house to house to look for people required for *zimun*, because each person is required to say *Birkas Hamazon* in the place where he has eaten. It is customary for the master of the house to lead the *zimun*³⁵ as it is said: "A man of a good eye shall bless," (Proverbs 22:9) (see Ch. 45:5) and he is called, "A man of good eye," (i.e. a generous person) because he said: "All who are hungry—let them come and eat" etc. After *Birkas Hamazon*, the berachah is said over the third cup, and you should drink it while reclining. It is forbidden to drink between this cup and the fourth cup.

April 23 9) After *Birkas Hamazon*, the fourth cup is filled. It is the custom to open

33. Our Sages ordained this rule, so that the taste of matzo remains with you. If you forgot and did eat something else, you must eat another *kazayis* of matzo for the *afikoman*. (*Ibid.* 476:1)

34. You are permitted to drink water. Some *Poskim* also permit tea. Other drinks, however, that are tasty or sharp, that would remove the taste of matzah are forbidden. (*Ibid.* 478:2, 481:1)

35. He takes precedence even over a guest, who is usually accorded the privilege of leading the *zimun*. (*Ibid.* 479:13)