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HILCHOS **Seder**

Handbook



Pesach begins on the 15th of Nissan at night

On the first night of Pesach a Jew is obligated in

- ◆ 2 Mitzvahs from the Torah דאורייתא and
- ◆ 3 Mitzvahs - דרבנן

דאורייתא

- **אכילת מצה-1**

Eating Matzah

ספר שמות פרק יב
בְּעֶרְבֹת תֹאכְלוּ מִצֵּת

- **סיפור יציאת מצרים-2**

Recounting the exodus from Egypt

ספר שמות פרק יג
(ח) וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעִבּוּר זֶה עָשָׂה יְיָ לִי בְצֵאתִי מֵמִצְרָיִם

דרבנן

- **ד' כוסות – 1**

Drinking four cups of wine

- **אכילת מרור- 2**

Eating bitter herbs

- **הלל- 3**

Saying Hallel

The second night

The second night all five mitzvahs are D' Rabonon

The Seder

The Seder itself is a system that Chazal instituted to properly fulfill these mitzvahs. (The word Seder literally means – order or procedure)

אכילת מצה - Eating Matzah

It is a מצות עשה (positive commandment) to eat Matzah on the first night of Pesach

רמב"ם יד החזקה - הלכות חמץ ומצה פרק ו

בכל מקום ובכל זמן **בערב תאכלו מצותא** מצות עשה מן התורה לאכול מצה בליל חמשה עשר שנאמר (שמות י"ב) ולא תלה אכילה זו בקרבן הפסח אלא זו מצוה בפני עצמה ומצותה כל הלילה

Time of the mitzvah

One may fulfill this mitzvah anytime during the night, until morning. (*Alos Hashachar*)

Women are obligated in this mitzvah

Even though this is a mitzvah that is **time dependent** women are fully obligated in it as are men. Pesachim 43b

אמר רבי אליעזר נשים חייבות באכילת מצה דבר תורה וגו' כל שישנו בבל תאכל חמץ ישנו באכילת מצה לא תאכל עליו חמץ שנאמר

Children

Once a child has reached an age of understanding it is incumbent upon his father to train him in mitzvahs. Therefore, children are obligated in all of the mitzvahs of the night. However, since the obligation of *chinuch* (education) is rabbinic, the actual shiurim (measurements) that a child will need to consume will follow the rabbinic measurements, even for matzah.

What constitutes matzah?

ספר דברים פרק טז

ג) לא תאכל עליו חמץ שבעת ימים תאכל עליו מצות

Teaches us that:

Only grains that can become Chometz can be used for Matzah.

What constitutes Chometz?

Any of the five grains can become Chometz

The five grains are

1. Wheat
2. Spelt
3. Barley
4. Oats
5. Rye

The process of becoming Chometz

Chometz refers to leavening or rising. When any of these 5 types of grain come into contact with water they can become *chometz*.

Egg Matzah – “Matzah Ashira”

These grains can only be mixed with water only

If mixed with anything other than water even if it were baked within the proper amount of time it would constitute – *Matzah Ashira*

This presents two distinct problems:

1. We are commanded on the night of Pesach to eat “*Lechem Oni*” (poor man’s bread). *Matzah Ashirah* does not qualify.
2. According to many Rishonim –*Matzah Ashirah* may be actual Chometz.

“Mayim She’Lanu” --Water that rested

Normally if water mixes with flour it will take 18 minutes for the mixture to become Chometz. However there are a number of things that speed up the process of becoming Chometz. One of these is using hot water. If flour is mixed with hot water, the mixture can become Chometz almost immediately. For that reason one must use only cool water to mix into the flour for the baking of Matzah. Therefore Chazal required “*Mayim She’Lanu*”- water that rested overnight.

Water used to bake Matzah must have been gathered and rested overnight.

Matzah Shmurah

To fulfill the mitzvah of eating Matzah on the night of Pesach one must eat Matzah that is “*Shmurah*”(guarded). (Even if we have no fear of it being Chometz, it must be specifically guarded for the purpose of the *Mitzvah of Matzah*)

This only applies to matzah that is eaten the night of Pesach to fulfill the mitzvah. The rest of Pesach there is no specific mitzvah to eat matzah, therefore one can eat any matzah, provided that it isn’t Chometz.

LiShem Mitzvah”- Intention in the mitzvah

The matzah shmurah, must be made specifically for the mitzvah of matzah. Therefore, during all the steps of preparing the Matzah one should say “*LiShem Mitzvas Matzah*”

From what point is one obligated to guard?

There are three time periods that can mark the beginning of the obligation to guard the Matzah. From the time of:

- 1. Kitzirah – Harvesting***
- 2. Techinah – Grinding***
- 3. Lisha – Kneading***

According to many Rishonim the Matzah that is used for the mitzvah, only need to be guarded from the time of *Lisha* - the kneading.

According to this opinion, you could purchase flour from the store, guard it from the time that you mix water into it, and fulfill the mitzvah of eating Matzah.

Nowadays - only guarded from the time of Techina— Grinding.

However, in our times, most flour is treated with liquids in the process of bringing it to market; hence it is likely *Chometz Gamur*. Therefore we would only use matzoth that is at least guarded from the time of grinding.

In any case the *Mishneh Berurah* paskens that for the Matzah Mitzvah one should only certainly attempt to use Matzah that is guarded from the *Kitzirah – harvesting*, since there are many Rishonim who hold that is the only way to fulfill the mitzvah.

Many people only use Shmurah Matzah the entire Pesach for two reasons:

1. To insure that it hasn't become Chometz
2. There are some *Rishonim* who hold that even though you don't have an obligation to eat Matzah other than the first (two) night, if one does eat Matzah he fulfils a mitzvah. To properly fulfill this opinion one would need to use Shmurah Matzah.

Machine Shmurah Matzah

There is a question whether turning on a machine constitutes doing something "*Lishma*" Therefore some people attempt only to use hand Shmurah Matzah.

סיפור יציאת מצרים - Recounting the exodus from Egypt

ספר שמות פרק יג

(ח) וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר לַאֲמֵר בְּעֵבֹר זֶה עָשָׂה יְיָ לִי בְצֵאתִי מֵמִצְרָיִם

Women are obligated in this mitzvah

Af Heim Hayu Bi'Oso HaNes

The Gemerah explains that since they too were involved in the salvation they too are obligated in the Mitzvah.

Minimum that can be said

RebbeYossi teaches us that the minimum that one must say to fulfill this mitzvah is:

- *Pesach*
- *Matzah*
- *Marror*

Even if a woman is busy with the children, serving... this is the minimum that she must say this, meaning she must say and be involved in the Seder till the drinking of the second cup of wine.

Function of מה נשתנה

Chazal created the Seder to facilitate the proper fulfillment of all of the mitzvahs of Pesach night. To help the father with his mitzvah of “telling over to his children” about the exodus, Chazal instituted that the child should ask questions: from an educational standpoint, if one is in the questioning mode, he or she is more receptive to the process of learning. But it is important to note that the mitzvah is for the father to teach the son the answer to the question -- Meaning for the son or daughter to be there for the Maggid part of the Seder.

Four cups ד' כוסות

The Rabonon instituted that a Jew should drink 4 cups of wine on the Seder night. The reason is that we are acting in a “*Derech Cheirus*” (The manner of free men). The drink of nobility is wine, hence Chazal instituted that wine should be part of the night’s activities.

Chazal felt it was appropriate that there be four cups corresponding to the four languages of redemption that HASHEM promised to the Jews in Egypt:

ספר שמות פרק ו

(ו) לכן אמר לבני ישראל אני ידוד והוצאתי אתכם מתחת סבלת מצרים והצלתני אתכם מעבדתם וגאלתני אתכם בדרוע נטויה ובשפטים גדלים
(ז) ולקחתני אתכם לי לעם והייתי לכם לאלהים וידעתם כי אני ידוד אלהיכם המוציא אתכם מתחת סבלות מצרים
(ח) והבאתי אתכם אל הארץ אשר נשאתי את ידי לתת אתה לאברהם ליצחק וליעקב ונתתי אתה לכם מורשה אני ידוד

וְהוֹצֵאתִי
וְהִצַּלְתִּי
וְגָאַלְתִּי
וְלָקַחְתִּי

Each cup was then attached to a separate mitzvah of the Seder

1. *Kiddush*
2. *Haggadah*
3. *Birchas Hamazon*
4. *Hallel*

Since it is the manner of all free men to drink wine, therefore, each participant in the Seder must drink four cups.

Shiur for wine

There are two separate measurements that come into play with the four cups

- ◆ The size of the cup
- ◆ The amount one must drink

The cup should hold at least a רביעית הלוג

What is a רביעית הלוג?

A לוג – is the equivalent displacement of 6 eggs

A רביעיית הלוג would be 1½ eggs.

We assume the displacement of an egg is approx. 2 oz.

So a רביעיית הלוג would be approx. 3 oz.

***L'Halacha-* The Poskim have determined that the actual size of a is רביעיית הלוג between 3.3 and 4.1 oz.**

One should attempt to drink the entire cup

One should attempt to drink the entire cup of the four cups of wine. If one is unable to drink that much בדיעבד it is sufficient to drink רוב כוס -most of the cup.

Qualities of wine

It is best if the wine for the four cups to be:

- Intoxicating
- Better if red (finer quality and reminds us about blood)
- Better if not *Mevushal*

Mixing wine to weaken it

If one is unable to drink that much wine, he may mix in other liquids and still fulfill the mitzvah. The following would be in order the liquids that can be mixed in

▪ Grape juice

One may mix in at least 3 parts grape juice to one part wine (maybe more depending upon the quality of the wine)

◆ Water

If this is not viable then:

One may mix in at least 3 parts water one part wine (maybe more depending upon the quality of the wine)

Grape Juice

If one is unable to drink wine at all, he may use Grape Juice (and even this may be watered down)

Time for drinking

לכתחילה – one should try to drink the shiur in two gulps.

בדיעבד – it may be drunk in as much as בכדי אכילת פרס – approx. 9 minutes

Cup should be elegant

Since we are acting as free men, one should attempt to use elegant vessels for the Seder.

Women

Women are also obligated in the drinking of the four cups as well as men

The Gemarah explains that since they too were involved in the salvation they too are obligated in the Mitzvoths.

Children

Children are obligated in drinking the four cups, however since it is not the normal derech of a child to drink a large amount of wine, children are not obligated to drink a *reviis*. It is sufficient if they drink a *maleh lugamov* (cheek full).

מרור – Bitter Herbs

Mitzvah from the Rabonon

ספר במדבר פרק ט
על מצות ומררים יאכלהו

Since the Torah obligation is to eat the Korbon Pesach together with matzoh and marror, as we don't have the mitzvah of eating the Korbon Pesach, we also don't have the mitzvah of eating Marror. The Rabonon instituted that we should eat Marror, even in our times.

Reason for Marror

תלמוד בבלי מסכת פסחים דף קטז/ב
'מרור על שום שמררו המצריים את חיי אבותינו במצרים שנאמר וימררו את חייהם וגו'

כזית Shiur

The amount of Marror that a person must eat to fulfill the mitzvah is a כזית.

5 species can be used

The Gemara tells us that there are 5 species that one can use for Marror are:

Romaine Lettuce	חזרת	◆
Endives or Escarole	עולשין	◆
Horseradish	תמכא	◆
	חרחבינא	◆
	מרור	◆

חזרת – Romaine Lettuce*

The *Gemara Yerushalmi* explains that חזרת resembles the exile in Egypt, when this lettuce remains in the ground too long it becomes bitter, as our stay in Mitzraim, in the beginning they treated us well and then it turned bitter. The *Shulchan Aruch* paskens that this is the preferred manner of fulfilling the mitzvah.

*Iceberg lettuce should not be used, unless a person has a specific minhag to use it – as it is not bitter.

All leafy vegetable should be checked before Yom Tov for insect infestation.

תמכא – horseradish

Horseradish can be used for Marorr.

If one chooses to use horseradish it should be chopped up and allowed to stand exposed to the air for a while, to remove some of the strength.

One may mix his *kezais* from different types of Marorr.

Marorr kept in water for 24 hours loses its bitter taste.

Therefore commercially prepared horseradish would not be acceptable for the mitzvah.

Women are obligated in Marorr

Women are also obligated in eating Marorr as well as men

The Gemarah explains that since they too were involved in the salvation they too are obligated in the Mitzvahs.

Children

Children are obligated in eating Marorr, and should eat a kezais.

כזית Shiur

We mentioned that the amount of Marorr that a person must eat to fulfill the mitzvah is a כזית. Since the obligation to eat Marorr now is Rabbinic, we may use the measurement of ½ of an egg -- Which is the displacement of 1fl. Ounce.

Air spaces don't count

If one were to take a whiskey cup measuring an ounce and fill the cup with Marorr that would constitute a Kezais.

When measuring leaves it becomes more difficult to estimate, since stalks are thicker than leaves...

Rav Moshe Feinstein gave the measurement of a kezais of Romaine Lettuce as an 8" x 10" section.

Time for eating

לכתחילה – one should try to swallow the shiur in one gulp.

בדיעבד – it may be eaten in as much as בכדי אכילת פרס – aprox. 9 minutes

Measurements for the Seder

We mentioned earlier that measurement of a רביעית was figured by measuring 6 eggs and dividing them by four, so רביעית is the displacement of $1\frac{1}{2}$ eggs.

The *Noda BeYehudah* (one of the great Achronim) recognized that there is an inconsistency in our method of determining Shiurim.

The Gemara brings down two methods for determining a רביעית

1. Displacement of 6 eggs and dividing by four
2. גודלים - the Thumb measurement

גודלים - the Thumb measurement

The area of
 $2 \times 2 \times 2.7$ thumbs equals a רביעית

The problem that the *Nodah BeYehudah* discovered is that if one uses the thumbs method it turns out that the measurement of that רביעית is double the size of $1\frac{1}{2}$ eggs.

Psak

Therefore, the *Mishneh Berurah* paskens that when dealing with a Torah measurement, we should use the larger size -- When dealing with a Rabbinic mitzvah we can use the smaller measurement.

Since the eating of Matzah is a mitzvah from the Torah we use double shiurim for it. The rest of the Mitzvahs of the night are Rabbinic so the smaller sizes will suffice.

Measurements of Matzah

Using the *Nodah BeYehudah*'s measurements we would come out with the following measurements (Please note: these are approximate measurements as matzahs have different thicknesses and consistencies.)

כזית דרבנן = $\frac{1}{4}$ hand Shmurah Matzah

כזית דאורייתא = $\frac{1}{2}$ of hand Shmurah Matzah

We eat Matzah three times during the Seder

1. מוציא מצה

2. כורך

3. אפיקומן

מוציא מצה

כזית דאורייתא = $\frac{1}{2}$ of hand Shmurah Matzah

Recommendation: put shiurim in bags before the Seder.

אפיקומן

כזית דרבנן = $\frac{1}{4}$ hand Shmurah Matzah

כורך

כזית דרבנן = $\frac{1}{4}$ hand Shmurah Matzah

Each person at the Seder would need to eat 1 $\frac{1}{4}$ hand Shmurah Matzah.

Haseibah - Reclining

Rambam Chometz U' Matzah 7:6

בכל דור ודור חייב אדם להראות את עצמו כאילו הוא בעצמו יצא עתה משעבוד מצרים שנאמר (דברים ו') ואותנו הוציא משם וגו' ועל דבר זה צוה הקב"ה בתורה (דברים ה') וזכרת כי עבד היית כלומר כאילו אתה בעצמך היית עבד: ויצאת לחירות ונפדית

In each generation a man is obligated to show himself as if he left Mitzraim...

For this reason Chazal obligated a person to eat בהסיבה - reclining

What constitutes *haseibah* (reclining)

The Mishneh Berurah brings down:

(ז) שישב בהסיבה - ר"ל ראשו מוטת לצד שמאל (ז) על המטה או על הספסל וכרים תחת ראשו אצל השולחן

Lean on left side – 2 reasons

1. Most people are right handed and prefer to have their right hand free
2. The epiglottis, (which is a flap of cartilage that helps to prevent food from going down the windpipe) If leaning on the left the epiglottis may not cover the windpipe and food could then go down the windpipe.

When is one obligated in הסיבה (reclining)

The Mishnah Berurah brings down that *L'chatchilah* one should eat his entire meal reclining.

Bedieaved one should at least recline during:

אכילת מצה

- Eating of Matzah
- Drinking of the כוסות ד' as well as eat:
- Korach
- Afikoman

Karpas - Better to recline unless one has a minhag not to

Marror - We don't recline, because it should remind us of the bitter times we had in Mitzraim.

The Raviah's shitah on not to recline

The Raviah (A rishon) is of the opinion that since nowadays free men don't recline, one isn't obligated to do **HaSeibah**

Most Poskim disagree and therefore we do recline, however, there are situations in Halacha when this opinion will make a difference.

Women don't recline

Women are obligated in all of the mitzvahs of the day as are men. However women felt that it was a violation of Tznius for them to recline in front of men, therefore they took on to hold like the Raviah. This became the accepted minhag, and woman do not recline.

Son by his father

A son is obligated to recline in front of his father

Talmid in front of Rebbe

A Talmid in front of his Rebbe Muvhak is not allowed to recline, unless he is given permission. If he is granted permission then the Mishneh Berurah paskens he is obligated to recline.

A Mourner

A mourner does recline but in a more simple manner.

Preparations for the Seder

Table should be set

The Shulchan Aruch brings down that the table should be set so that the Seder can begin as early as possible. Since there is a specific Mitzvah to teach the children, as the night wears on the children are more likely to fall asleep, therefore one should do all that he can to hasten the beginning of the Seder.

Mitzvah to use elegant vessel

Although during the rest of the year it is best to minimize the use at the table of exquisite silverware in order to recall the destruction of the Bais Hamikdash, on the Seder night it is a mitzvah to set the table with the finest vessels in the manner of free men and royalty.

Kittel

It is the minhag for men to wear a kittel

There are two reasons brought for this

1. To look like a Moloch
2. not to become haughty. Since the kittel is the cloak that a person will be buried in, this will remind him of his end, and prevent arrogance.

Bal Habayis should have the Seder plate

The Bal Habayis should have a Seder plate in front of himself, the members of his household can receive their Seder food from him.

Unless one has a minhag differently, the Seder plate should be brought to the table after Kiddush.

Items on the Seder Plate

1. 3 Matzohs
2. Maror
3. Charoses
4. Karpas
5. 2 Roasted foods
6. Salt Water (The Ari Z'l, didn't place this on the Seder plate)

Reason for 3 matzos

Every Shabbos and Yom Tov we use *Lechem Mishneh* (to remind us of the double portion in the desert). Additionally the middle Matzah is added for Yachatz (breaking), the larger half to be used for the Afikoman, and the smaller half to be used for Motzi Matzah. The bottom Matzah is used for Korach (Hillel would wrap the Matzoh and Marror together.)

Marror

The common minhag is that the Marror that is to be used for the Mitzvah of Marror and that which will be used for Korach are placed separately on the Seder plate.

Charoses

Is made from fruit mentioned in Tanach; Apples, figs, dates, walnuts, almonds, mixed with red wine (and wine vinegar). The fruit and nuts should be ground up and mixed with the wine, and should have a thick consistency. This reminds us of the mortar that was baked into bricks in Mitzraim.

Karpas

Chazal instituted Karpas to be eaten before the meal, in order to distinguish this meal from all other meals eaten during the course of the year. When the children will notice that we are eating vegetables before the meal, and we are dipping them... they will become curious and come to ask questions, thereby be more ready to learn the lessons of the evening.

Any vegetable that requires a Boreh Pri Hadomah, may be used, however there is a preference for parsley or celery

2 roasted foods

1. - זרוע (Shank bone) – reminds us of the Korbon Pesach
2. ביצה (egg) reminds us of the Korbon Chagigah (brought on any Yom Tov)

It is better if the bone is present, but if not then any piece of roasted meat will suffice. The minhag is to roast both the meat and the egg over the fire, similar to the Korban Pesach. This should be done before Yom Tov. If it is already Yom Tov, the one can only roast the egg and meat provided it will be eaten on Yom Tov. As we will see there is a minhag not to eat roasted meat during the Seder, hence it must be eaten during Yom Tov day.

Minhag not to eat roasted meat on Seder night

Since the Korbon Pesach had a requirement that it be roasted we don't eat any food that requires Shchitah (meat, poultry...) that has been roasted on the Seder night. This would include pot roast, - meat roasted in a pot without any liquid added.

Order of the Seder

Table should be set before Yom Tov

Kiddush

Each person must have their own cup to be able to drink the Shiur

May not be said until tzais Hakochvim

Since Kiddush also fulfills one of the four cups which is one of the Mitzvohs of the night, all of those mitzvoh can only be done at a time when one could fulfill the Mitzvah of Matzoh which is only after nightfall.

- Have in mind first of four cups

One should have in mind that he is fulfilling the first of the four cups instituted as part of the Seder

שהחיינו said both nights

The brocha of שהחיינו is said both nights.

Wine must be drunk reclining

One must drink the four cups reclining. If one didn't drink the first cup reclining then he can not drink it again. The reason is as follows:

The Minhag is not to drink any intoxicating beverage between first and second cups, therefore if one drank he would be obligated to make a new brocha. Doing that would look as if he were adding another cup, therefore if he drank the first cup without reclining he can not drink it again. In this case we would rely on the Raviah's opinion that nowadays reclining isn't required.

Karpas

Dipped in salt water

Part of the reason that Chazal instituted Karpas is that it will require one to wash before the meal and thereby cause the children to ask

No brocha is made

Any vegetable that is wet requires one to wash his hands before eating it. However any food other than bread that we wash on we do not make a brocha. Hence this adds to the curiosity of the child, "why do we wash, yet we make no brocha"?

Less than a Kezais should be eaten.

One should eat less than a Kezais of the Karpas. If one were to eat more he would be obligated to make a Brocha Achronah since it isn't included in the meal. Therefore to avoid this issue we eat less than a Kezais.

One should have in mind the Marror eaten later

Since the Marror is eaten during the meal is questionable whether it requires a separate Boreh Pri Haadomah, to avoid this issue one should have in mind when he makes that brocha on the Karpas to eat the Marror later and then that earlier Brocha will cover the Marror.

Eaten reclining – unless minhag otherwise

Yachatz – breaking of Middle Matzah

We are supposed to eat לחם עוני (poor man's bread) on the seder night, since it is the manner of a rich man to eat complete loaves and a poor man to eat only pieces, we break the Matzoh that we will use for the Mitzvoh.

Larger part is wrapped put away for Afikoman.

Minhag for children to steal the Afikoman

To keep the children awake and active during the Seder, the minhag has been for the children to steal the Afikoman.

Maggid

One should have in mind fulfilling the Mitzvah of telling over *Yetzias Mitzraim*

Matzohs are uncovered, the Seder Plate is lifted for all to see and the *Ha Lachma Anyiah* is recited.

The Seder plate is then removed from the Bal Bayis place and placed at the end of the table, so it should appear as if the meal is over. This was instituted to cause the children to ask.

Second cup is filled

At this point the second cup is filled. There are two reasons for this

1. so the children should ask
2. the Maggid – mitzvah of recounting the exodus – is said over the second cup of wine.

Better that all cups should not be filled by one drinking it

Since it is the manner of royalty to have someone else fill their cup, one should attempt to have someone else fill all of his cups during the Seder.

Mah Nishtanah

The Mah Nishtanah is asked. Typically the children ask this question, if there are no children than an adult asks it, if a person is eating his Seder alone, he asks it anyway.

The main focus of the Seder is the answering of the question, therefore the children should be encouraged to stay for at least part of the answer.

עבדים היינו begins the answer

- Not said reclining

Matzoh are kept uncovered during Maggid, except when the cup of wine is lifted

Spilling the wine

The minhag is to spill a little wine while saying each of the Makkos as well as when saying the abbreviations. The minhag is then to add wine to fill the cup back up.

רבן גמליאל – Main part of Maggid

All must be present

Drinking the second cup

At the conclusion of the Maggid the second cup is drunk

A separate Boreh Pri Hagefen is said

Must be drunk reclining

If not then it should be drunk again, without a separate brocha

Washing for Hamotzi

Two Brochas

- ◆ *HaMotzi*
- ◆ *Al Achilas Matza*

Must be eaten before Chatzos

One must be careful to eat the first *Kezais of Matzoh before Chatzos*. If he eats after it is questionable whether he fulfills the mitzvoh, and would eat without the *Brochoh of Al Achlias Matzah*.

The Matzoh must be eaten reclining, if not the shiur must be eaten again.

One should not speak until after Korach, the reason for this is that according to the Hillel the matzoh and marror must be eaten together, to be yotzeh that shitah we eat Korach. The two brochos of Matzah and Marror should go on that shitah as well, therefore one should be careful not to interrupt.

Marror

The *kezayis* is dipped into the Charoses and the excess is shaken off.

- Not eaten reclining

Korach

- *Kezayis* of Marror and a *Kezayis* of Matzoh
-

Mishneh Berurah – don't say the Zecher until after eating – Since it would be a hefsek of the brocha that was made earlier on Matzoh and Marror.

Shulchan Aruch

- Should be reclining
- Save room for *Afikoman*
- Many have a minhag to eat the egg during the meal

Afikoman

Should eat 2 kezaysim

1 – *Korbon Pesach*

2 – *Korbon Chagigah*

Should be eaten before Chatzos

Even though the Korbon Pesach could be eaten till *Alos*, the Rabbonim made a decree that it shouldn't be eaten after Chatzos. Afikoman which is in memory of the Korbon Pesach should be eaten by Chatzos.

Don't eat or drink after Afikoman

One should not eat or drink anything after this so that the taste of the *Afikoman* stays in his mouth the entire night.

Wishing you a wonderful, kosher yomtov,

Rabbi Ben Tzion Shafier