Hilchot Leil Haseder 1
הלכות ליל הסדר א׳

Kadesh
Urchatz
Karpas
Yachatz
Maggid
Rachtzah
Motzee-Matza
<table>
<thead>
<tr>
<th>Category</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tanach</td>
<td>Talmud (Chazal)</td>
</tr>
<tr>
<td></td>
<td>Rishonim</td>
</tr>
<tr>
<td></td>
<td>Acharonim</td>
</tr>
<tr>
<td></td>
<td>Contemporary Poskim</td>
</tr>
</tbody>
</table>
The Seder night is a unique annual experience whereby we not only remember the Exodus from Egypt, but also relive it. This experience is designed to strengthen our belief that Hashem protects us throughout history from those who oppress us. It also serves as an opportunity to thank Him for transforming us into His chosen people.

Due to the importance of this evening, it is quite understandable that there are numerous halachot associated with the different steps of the Seder, many of which we will review in these two shiurim.

The Seder night consists of four general sections:

1. Kiddush and other introductory steps
2. Maggid [the telling of the story of the Exodus]
3. The mitzvot of eating [Matza, Maror, Korech, Shulchan Orech]
4. Hallel

The four cups of wine divide the evening into these four sections: We make Kiddush on the first cup, we tell the story of the Exodus over the second cup, we drink the third cup after we have eaten, and we recite Hallel over the fourth cup. This division is outlined by the Rambam in the Mishneh Torah:

Regarding each of the four cups, one recites a separate beracha. One recites Kiddush over the first cup, one reads the Haggada over the second cup, one recites birkat hamazon over the third cup, and one completes the Hallel over the fourth cup and recites Birkat Hashir. Between these cups, if one wishes to drink another cup of wine one may drink; but between the third and fourth [cup] one may not drink.

1. Birkat Hashir refers either to the paragraph known as “nishmat” or the one called “yehalelucha” (based on the dispute in the Gemara Pesachim 118a), both of which are recited today following Hallel at the Seder. [Addition of the editors of the English edition]
The Gemara teaches that there is a rabbinic mitzva to drink four cups of wine on the Seder night.

It was taught in a beraita: Everyone is obligated regarding the four cups; men, women and children.

The Gemara (Pesachim 117b) explains the reason as follows: “The four cups of wine were instituted as a manner of freedom.” The Rambam explains this to mean that by drinking the four cups, we demonstrate that we are free people.

In every generation, a person is obligated to depict himself as if he himself came out of the slavery in Egypt right now, as it is stated: “And He took us out from there” (Devarim 6:23). Regarding this matter, the Holy One, blessed be He commanded in the Torah: “And you shall remember that you were a slave in Egypt” (Devarim 5:14), i.e., as if you yourself were a slave and came out to freedom and were redeemed.

Therefore, when one eats on this night, he must eat and drink while reclining in a manner of freedom, and everyone, whether men or women, are obligated to drink four cups of wine on this night. One may not decrease from that [amount], and they may not give even a poor person who is supported from charity less than four cups.

Since the Rambam groups the mitzva of drinking four cups together with other activities demonstrating freedom, such as reclining, it is evident that drinking a large amount of wine is another method of demonstrating our freedom, as a slave would not be permitted to drink as much as he wants. Nevertheless, the Sages instituted the practice of drinking specifically four cups of wine to correspond to the four expressions of redemption, as explained by Rashi.
Rashi, Masechet Pesachim 99b

The four cups – These are parallel to the four expressions of redemption that are stated regarding the exile of Egypt: “I will bring you out, and I will save you, and I will redeem you, and I will take you,” as found in Parshat Va’era (Shemot 6:6-7).


dRav Shlomo Zalman Auerbach asks: It is understandable why we drink four cups, but why must such a cup consist specifically of wine? He answers that wine is unique in that the more aged it is, the better it becomes. Similarly, during each stage of the redemption, we will achieve even greater heights than the previous one, concluding with the final stage of “I will take you to me for as a nation.”

FURTHER IYUN

For a discussion on the custom of the fifth cup in halacha and hashkafa, see page 306.

How Much Wine Must One Drink?

With regard to a standard kos shel beracha (cup of wine upon which a mitzva is performed) such as Kiddush, one must drink a minimum amount of a melo lugmav, or cheek-full, defined as the amount of wine with which one can fill one side of the cheek (usually around 50-55 cc). This is based on the Gemara’s statement (Pesachim 107a): “One who recites Kiddush and drinks a cheek-full has fulfilled his obligation, but less than that he hasn’t fulfilled his obligation.” However, regarding the four cups of wine on the Seder night, the Gemara states that one must drink the majority of the cup.

Masechet Pesachim 108b

Rav Nachman Bar Yitzchak stated: And this is only where he drank the majority of the cup.

The Rishonim dispute the meaning of this phrase. According to Tosafot, one need only drink a cheek-full of the four cups, just like concerning a standard Kiddush. The Gemara used the phrase “the majority of the cup” to refer to the majority of a revi’it (one-fourth of a log), which is actually a cheek-full (the Gemara was referring to a standard cup that holds a revi’it). However, even if the volume of the cup is much greater, this opinion holds that one need only drink a cheek-full.

Tosafot, Masechet Pesachim 108b

The majority of the cup – Meaning a cheek-full, as was explained earlier. However, lechatchila (ideally) one should drink an entire revi’it.
However, the **Ramban** and **Ra’ah** argue, explaining that the four cups are unique and one must drink the majority of the cup, even if it is a large cup, and ideally drink the entire cup if possible.

The **Bach** explains further (in the continuation of the piece quoted above) that according to the Ramban, the reason for the distinction between **Kiddush** and the four cups is that regarding **Kiddush**, the primary mitzva is the recitation of the **beracha**. Since the one reciting the **beracha** must taste some of the cup, it is sufficient to taste a cheek-full. But regarding the four cups of wine, the mitzva is to drink in a manner of freedom. Therefore, simply tasting the wine is insufficient; rather one must drink the majority of the cup, and according to the **Rosh**, lechatchila one must drink the entire cup.

The **Shulchan Aruch** codifies the opinion of Tosafot that drinking the majority of a **revi’it** is sufficient as the normative **halacha**. He then mentions the opinion of the Ramban that one must drink the majority of the cup, even if it is a large cup.
many people can drink from the cup according to the number of measures of revi’it in it. And some say that one has to drink the majority of the cup even if it contains many measures of a revi’it in it.

The Mishna Berura rules that it is permissible to drink only the majority of a revi’it (i.e., a cheek-full). However, lechatchila (ideally) one should drink the entire cup or at least the majority of the cup. Therefore, he suggests that one should not use cups that are much larger than a revi’it. That way, one can still drink the entire cup or the majority and fulfill one’s obligation according to all opinions.

The majority of the cup – Although in general it is sufficient to have a majority of a revi’it, even from a large cup; here regarding the four cups it is more stringent, as the majority of the cup is required, and if he has not [drunk that amount] he hasn’t fulfilled his obligation. However, practically the halacha is in accordance with the first opinion. Nevertheless, if one does not plan on drinking a lot, one shouldn’t take a large cup, but a smaller cup that holds a revi’it in order to take this opinion into consideration.

Regarding the manner of drinking, the Rema writes that “one needs to drink without a large break in between.”

The Mishna Berura writes that lechatchila one should drink the entire amount at once, but if that is difficult, one should be stringent to at least drink it within the amount of time necessary to drink a revi’it (which is two gulps one after the other – Shaar Hatziyun 11). Bedieved (after the fact), if he drank the amount within the time of achilat pras (the amount of time necessary to eat half a loaf of bread – four minutes according to the stringent opinions), he has fulfilled his obligation.

Without a large break – Meaning that must not delay the amount of time of achilat pras while drinking the majority of the cup. If one did delay for more than this amount of time, the initial drinking is not combined with the latter drinking, and one hasn’t fulfilled one’s obligation even post facto, and one needs to repeat drinking even regarding the latter cups [the third and fourth]. And there is no problem of adding additional cups, since according to all, one hasn’t fulfilled one’s obligation.

Lechatchila one should be careful when drinking the majority of the cup not to delay more than the time it takes to drink the majority of a revi’it. This is in order to take into consideration...
The Size of the Cup

Every kos shel beracha must big enough to contain at least a revi’it of wine, but the amount of a revi’it is subject to dispute among the poskim. Rav Chaim Na’eh holds that the measurement is 86 cc (the gematria of the word kos in Hebrew, כוס, is 86), which is about 3 ounces, while the Noda B’Yehuda and the Chazon Ish hold that it is 150 cc (the gematria of the words kos hagun in Hebrew), approximately 5 ounces.

The Mishna Berura (in the quote below from the Biur Halacha) rules that the practical halacha is that with regard to biblical mitzvot, one should adopt the stringent opinion, but for rabbinic mitzvot one may be lenient and rely on the smaller measurement. Since the four cups are rabbinic in nature, one may use the measurement of 86 cc as the size of a revi’it.

In practice it seems that regarding a Torah obligation such as consuming a kezayit of matza on the night of Pesach, one certainly needs to be stringent in accordance with them [the stringent opinions]. Similarly, regarding the nighttime Kiddush, whose basis is from the Torah, lechatchila one should also take the opinion of the Tzelach [i.e., R. Landau, who is also the author of the Noda B’Yehuda] into consideration. Similarly, the Chatam Sofer is stringent like him concerning the measurement of a revi’it.

[However, regarding the daytime Kiddush and other instances of a kos shel beracha, one may rely on the common custom in accordance with what is explained in the Magen Avraham and Pri Megadim and other Acharonim]. Nevertheless, it seems that lechatchila, the cup should be capable of containing the volume of two eggs with their shell.
One of the mitzvot of the Seder night is to recline on one's left side while eating and drinking, as stated by the Mishna (Pesachim 99b): “Even a poor person in Israel may not eat unless he reclines.” The Gemara (Pesachim 108a) clarifies that the mitzva applies specifically while drinking the four cups and eating the matza and Afikoman. The reason for reclining is given by the Rambam as follows:

Rambam, Commentary on the Mishna, Pesachim 10:1

They obligated one to eat while reclining in the manner of kings and distinguished individuals so that it should be in a manner of freedom.

Rambam, Hilchot Chametz Umatza 7:6-7

6. In every generation, a person is obligated to depict himself as if he himself came out of slavery in Egypt right now…

7. Therefore, when one eats on this night, he must eat and drink while reclining in a manner of freedom.

The basis for this rabbinic enactment of haseiba was the fact that reclining luxuriously in this manner was a common practice in Talmudic times. However, it seems that even in the times of the Rishonim, it was already not as widely practiced. The question that arises, therefore, is whether the mitzva of haseiba should still apply even if the basis for it is no longer relevant. The Ra’avyah suggests that since reclining is no longer considered a manner of freedom even for kings, the obligation of haseiba no longer applies.

Ra’avyah, Volume 2, Pesachim 525

In our times, where it is not common in our countries for free people to recline, one should sit normally.
The *Shulchan Aruch* rules that one must recline even today and describes the proper way to do so. If one does not do so, he rules that one has not fulfilled one's obligation, and must fulfill the mitzva in question again. For Sefardim, this ruling applies to all four cups of wine, while for Ashkenazim this is true for the first two cups only.

**Shulchan Aruch, Orach Chaim 472:3, 7**

3) *Shulchan Aruch*: When one reclines, one should not lean backwards nor forwards, not to one's right; rather to one's left.  
*Rema*: And there is no distinction between a left-handed person and another [i.e., right-handed person].

7) *Shulchan Aruch*: Regarding one who is obligated to recline, if he ate or drank without reclining he has not fulfilled his obligation and needs to repeat eating and drinking while reclining.  
*Rema*: Some say that in today’s times, where it is not the norm to recline, we may rely on the Ra’avyah in that after the fact, one has fulfilled one’s obligation without reclining. **And it seems to me that if one didn’t drink the third or fourth cup while reclining, he shouldn’t drink again while reclining, as there is a concern that it seems that one is adding to the cups.** But for the first two cups, one drinks them again without a *beracha*, and similarly regarding eating matza. **Lechatchila, one should recline for the entire meal.**

Regarding women’s obligation to recline, the *Shulchan Aruch* and *Rema* rules as follows:

**Shulchan Aruch, Orach Chaim 472:4**

A woman does not need to recline unless she is prominent.  
*Rema*: All of our women are considered prominent, but they do not have the custom to recline, as they rely on the words of the Ra’avyah who writes that in contemporary times one does not recline.
According to the *Shulchan Aruch* (based on the Gemara), women are exempt from reclining unless they are considered prominent, as apparently in earlier times most women never reclined, and it was never considered an expression of freedom for them to do so. By contrast, the Rema writes that even though all women have the status of prominent ones in former times, the custom is that no women recline based on the opinion of the Ra’avyah. However, they are permitted to recline if they so desire, and it is considered praiseworthy for them to do so. Indeed, in practice many Ashkenazi women do customarily recline. With regard to the practice of Sefardic women, the *Ben Ish Chai* writes that the custom is to recline (which is also the opinion of Rav Ovadia Yosef in *Chazon Ovadia* 14).

5. The *Aruch HaShulchan* (472:6) questions why the Rema states that women specifically rely on the opinion of the Ra’avyah. If his opinion is accepted, then why don’t men also rely on it? Rav Shlomo Zalman Auerbach (*Halichot Shlomo*, Pesach chapter 9) gives the following answer: According to the letter of the law, there is good reason to say that the *halacha* of reclining should no longer apply, as no one is accustomed to reclining nowadays and it is not considered an expression of freedom anymore. Nevertheless, we still recline because our ancestors did so, in commemoration of their custom. But this is the case with regard to men only, who used to recline, and therefore continue the custom of previous generations. Most women though never had the practice of reclining (as noted in the text). Since they never did so initially, they are exempt now as well from continuing the custom.
Following *Kiddush*, we wash our hands before eating the *karpas*, based on the *halacha* of *davar shetibulo bemashkeh*, washing hands for any vegetable dipped in a liquid, which is cited elsewhere in the *Shulchan Aruch* as applying all year round. However, since Rishonim dispute whether there is in fact an obligation to do so today (and many today rely on the lenient opinions not to do so at all), we wash our hands without a *beracha*.

**Shulchan Aruch, Orach Chaim 473:6**

One washes one’s hands for the sake of the first dipped vegetable, but one does not recite a *beracha* on the washing.

**Mishna Berura 158:20**

Since there are a few Rishonim who hold that the Sages did not require washing hands for vegetables that have been dipped in liquid except in their days, where they were scrupulous about eating in a state of purity, as opposed to nowadays where we are all impure with impurity of a corpse [*tamei meit*]. Therefore one should not recite a *beracha*, as uncertainties with regard to *berachot* are resolved leniently [i.e., not reciting a *beracha*].
Once everyone has washed their hands, the Seder continues with the eating of the Karpas vegetable, as described by the Mishna.

**Masechet Pesachim 114a**

**MISHNA:** The attendants **brought** vegetables **before** the leader of the Seder prior to the meal, if there were no other vegetables on the table. **He dips the chazeret** into water or vinegar... so that there be a conspicuous distinction **for the children.**

### How Much Karpas is Eaten?

According to the **Rambam,** one must eat a *kezayit* of Karpas, as eating an amount less than a *kezayit* is not considered significant in **halacha.** This is the ruling of the **Bach** (Siman 473) and the **Gra** (*Ma'aseh Rav* 187) as well.

**Rambam, Hilchot Chametz Umatza 8:2**

One begins by reciting the *beracha* of *borei pri ha’adama* and then takes a vegetable and dips it in *charoset* and eats a *kezayit*; he as well as all the people sitting with him, each person must not eat less than a *kezayit.*

However, the **Rosh** and the **Rashba** hold that one need not eat a *kezayit,* since the purpose of Karpas is only to pique the children’s interest, as stated in the Mishna above.

**Rosh, Masechet Pesachim 10:25**

...Because when reciting the *beracha* of “al achilat maror” (on eating *maror*), one needs to eat a *kezayit,* as it is not defined as eating with less than a *kezayit.* However, concerning the vegetables [that one eats] earlier and upon which one recites *borei pri ha’adama* but does not mention eating, one does not need [to eat] a *kezayit.*
The Shulchan Aruch rules in accordance with the Rosh and adds that one should specifically eat less than a *kezayit* in order not to enter into any doubt regarding whether a concluding beracha (*beracha acharona*) is required, and this is the accepted custom.

If one did eat a *kezayit*, one should nevertheless not recite a *beracha acharona* because the *beracha* on Karpas is supposed to cover the consumption of the *maror* as well, as explained by the Mishna Berura.

---

**Shulchan Aruch, Orach Chaim 473:6**

One takes less than a *kezayit* of *karpas* and dips it in vinegar, and recites the *beracha* of *borei pri ha’adama* and then eats. One does not recite the concluding *beracha*.

---

**Mishna Berura 473:55-56**

55) And recites the *beracha* of *borei pri ha’adama* – And one should have intention to exempt the *maror* that one will eat later with this *beracha*.

56) One does not recite the concluding *beracha* – Even if one ate a *kezayit*, since the first *beracha* covers the *maror* as well.
Yachatz

On the Seder night one is supposed to eat a broken piece of matza instead of a whole matza, which is the reason for performing Yachatz, the breaking of the matza, prior to Maggid. This is similar to a poor person who doesn’t have the means to procure a full loaf of bread, and suffices with a piece instead, as indicated by the Gemara below.

Shmuel said that the phrase: “The bread of affliction [lechem oni]” (Devarim 16:3) means bread over which one answers [onim] matters, i.e., one recites the Haggada over matza. That was also taught in a beraita: Lechem oni is bread over which one answers many matters.

Alternatively, in the verse, “lechem oni” is actually written without a vav, which means a poor person. Just as it is the manner of a poor person to eat a piece of bread, for lack of a whole loaf, so too, here he should use a piece of matza.

The Shulchan Aruch describes the exact procedure followed for breaking the matza.

…He takes the middle matza and breaks it into two pieces. He gives one half to one of those sitting [at the table] to keep for the afikoman, and this is placed under a cover, while he places the other half between the two whole matzot.

The Pri Megadim adds that one must be careful to break the bread in the manner of a poor person.

With his hand and not with a knife, the way a poor person does.

Some have the custom to then place the broken matzot on their shoulders as a remembrance of the Exodus, as described by the Mishna Berura.
The next section of the Seder, *Maggid*, contains one of the primary mitzvot of the evening, the mitzva of telling the story of the Exodus. However, it is evident from the sugya in *Masechet Berachot* below (also brought in the *Haggada*) that there is a mitzva to remember *yetziat mitzrayim* every night of the year as well. In that sugya, Tannaim dispute why the Torah added the word “*kol*” in the verse “*kol yomei chayecha,*” “all the days of your life,” when describing the mitzva to remember the Exodus from Egypt. The *halacha* follows the opinion of Ben Zoma who explains that the word “*kol*” teaches that the Exodus must be remembered at night as well.

The Exodus from Egypt is mentioned at night, adjacent to the recitation of *Shema*. Rabbi Elazar ben Azarya said: I am like seventy years old, and although I have long held this opinion, I was never privileged to prove that there is a biblical obligation to fulfill the accepted custom and have the Exodus from Egypt mentioned at night, until Ben Zoma interpreted it homiletically and proved it obligatory. As it is stated: “That you may remember the day you went out of the land of Egypt all the days of your life” (*Devarim* 16:3). *The days of your life,* refers to daytime alone; however, the addition of the word “all,” as it is stated: “All the days of your life,” serves to include the nights as well. And the Rabbis explain the word “all” differently and say: *The days of your life,* refers to the days in this world, all is added to include the days of the Messiah.

Based on this, one may ask what is so unique about the Seder night, as every other night there is also an obligation to recall the Exodus from Egypt. The Acharonim discuss this question at length and offer a number of answers distinguishing the unique obligation of telling the story on the Seder night from the mitzva in effect the rest of the year.

Now it seems that the Rambam requires further analysis, for he counted the mitzva to tell [the story of the Exodus] on the night of the 15th [as a separate mitzva]. But why is this night greater than all other nights, for there is a mitzva to remember the Exodus from Egypt every day and night… see Responsa *Sha’agat Aryeh* (*Hilchet Yetziat Mitzrayim*) who clarifies at length that one does not fulfill one’s obligation (every night) by mental thought alone.
And to say that in general it is sufficient to mention the Exodus without the story, as opposed to here one needs to tell the miracles and wonders that Hashem may He be blessed did for us [also does not seem correct]… as it’s possible that even on the Seder night, one fulfills one’s obligation by mentioning it as well. See the Pri Chadash (Siman 473) who states that one fulfills one’s obligation by mentioning the Exodus during Kiddush. And see the Ran who writes that “anyone who didn’t mention these three things on Pesach hasn’t fulfilled his obligation” is only referring to fulfilling the mitzva in the best way possible… but he has fulfilled his obligation according to the Torah. According to what we have written, **one can say that generally the mitzva is to mention it to oneself and not tell it to one’s child, whereas here the mitzva is to tell one’s child.** But if there is no other person with him, the mitzva to mention it to oneself is equivalent to that of other nights…

---

Rav Chaim Soloveitchik of Brisk offers another answer.

### Chidushei HaGrach, Pesachim 116a

Regarding the mitzva of “and you shall tell your son”:

Every night there is a mitzva of remembering the Exodus from Egypt, and if so what is added on the Seder night within the obligation to tell the story of the Exodus from Egypt that is beyond the remembering that we do all year round? **It seems that there are three differences between the mitzva of remembering [zechira] the Exodus from Egypt and the mitzva of telling [sippur] the story of the Exodus from Egypt.**

1) In order to fulfill the mitzva of zechira, one only needs to remind oneself about the Exodus, while the mitzva of sippur yetziat mitzrayim is to tell the story to someone else by way of question and answer, as it is written: “When your son will ask… and you shall say to him… and you shall tell your son, etc.” In the Haggada the son asks mah nishtana (what is different on this night) and the father answers that we were slaves in Egypt. And the halacha is that even if one is by oneself, one must ask oneself questions and answer with avadim hayinu similar to [the manner in which would] tell the story to another person.

2) In telling the story, one needs to relate the entire development, and begin with the degradation and end with the praise [see Pesachim 115a]. However, to fulfill the mitzva of zechira, one only needs to mention the Exodus from Egypt.
3) The mitzva (on Seder night) is to explain the reasons for the mitzvot of that night, as is brought in the Mishna (Pesachim 116a): Rabban Gamliel would say that anyone who didn’t say these three things on Pesach did not fulfill his obligation and they are Pesach, matza and maror. Pesach due to what… matza due to what… "

As mentioned in Rav Chaim’s first answer, the ideal mitzva of sippur yetziat mitzrayim involves telling the story to one’s children or others in a question and answer form. Does this require a person to tell the story himself, or is it sufficient for someone else at the table to do so for him?

Rav Shlomo Zalman Auerbach addresses this question concerning a married son with children visiting his parents (or in-laws) where someone else at the table (e.g., the grandfather) will tell the story. Rav Shlomo Zalman rules that it is sufficient that any one of the people at the table tells the story, and it need not be specifically a father to his children.

If many people are sitting together [at the Seder], there is no obligation on each one of them to tell the story of yetziat mitzrayim to his children himself; rather, it is sufficient if one of the participants tells everyone.

It is clear from these sources that the children (if there are) must be the focal point of the Seder and the telling of the story, as this is the purpose of this night: Transmitting our heritage and the basis for our nation and faith to the next generation. For this reason, the Rema stresses in the source below that one must ensure that the children are involved in the Seder experience and understand the story being told on their own level.

...He lifts the plate that has the matzot on it and says: “This is the bread of affliction… until Ma Nishtana.”

Rema: They should say it in a language that women and children can understand, or explain to them the topic at hand. And this is what the Ri of Londari did [that he recited] the entire Haggada in the vernacular so that the women and children would understand.

Then he should instruct that it [the Seder plate] be removed from the table and placed at the end of the table as if one has already eaten, so that the children see this and ask [about it].

In the continuation of the piece, Rav Chaim writes that these three ideas are actually explicitly mentioned in the Rambam (Hilchot Chametz Umatza chapter 7) in the context of sippur yetziat mitzrayim. In halacha 1, he discusses the special role that children play at the Seder, that one must tell the story to them even if they don’t ask about it, he should teach them according to their level, etc. In halacha 4, he discusses the concept of beginning with the degradation and concluding with the praise. And in halacha 5, he writes that anyone who has not discussed the three items of pesach, matza, and maror has not fulfilled his obligation. The Rambam then concludes that all of these ideas he has mentioned previously are considered aspects of the Haggada. The implication of the Rambam is that all three of the elements discussed here by Rav Chaim are included as a part of the mitzva of the Haggada, thus differentiating it from the daily mitzva of etzchira.
The Gemara in *Pesachim* states that even though one has already washed his hands before eating the *Karpas*, one must wash his hands again before the *beracha* of *hamotzee* because he experienced a lapse of concentration (*hesach hada’at*) in between while reciting the *Haggada* and *Hallel*.

**Why do I need two washings of the hands? He has already washed his hands once. They say in response: Since he needs to recite the *Haggada* and *Hallel* in between the two dippings, perhaps he will divert his thoughts and his hands will touch a ritually impure object.**

The Rishonim write though that if one guarded his hands carefully and ensured they didn’t touch anything unclean, he does not have to wash again.

Since the reason is dependent on a lapse of concentration, if it is clear to him that he guarded his hands well and didn’t touch holy scripture or other things that render his hands impure, he doesn’t need to wash his hands again, for his hands are still pure from the first washing.

Nevertheless, the *Beit Yosef* rules that one should not follow this, in order not to nullify the decree of the Sages.

It seems to me that one shouldn’t do this intentionally, in order not to nullify a decree of the Sages, who instituted to wash [one’s hands] two times on the night of Pesach.
The *Biur Halacha* writes that if one purposefully had no lapse of concentration, one should still wash one’s hands, but without a *beracha*. He adds that the best suggestion in this scenario is for him to touch something unclean (e.g., using the bathroom), after which he may wash them and recite a *beracha*.

---

**Biur Halacha, Siman 475**

One definitely needs to wash one’s hands again (similar to what is written earlier in *Siman* 168:7), especially if he did not intend from the outset [that the washing should relate to his] eating. Nevertheless, one should not recite a *beracha* (as was explained there). The best option in this case is to render one’s hands unclean before washing so that he will be able to recite a *beracha*. 
The consumption of matza is another one of the primary mitzvot of the Seder night and is mentioned explicitly in the Torah. But the Gemara in Masechet Pesachim cites a dispute whether the eating of matza nowadays without the korban pesach (Paschal offering) is a Torah or rabbinic obligation.

Rava said: The mitzva of matza nowadays, even after the destruction of the Temple, applies by Torah law; but the mitzva to eat bitter herbs applies by rabbinic law. And in what way is the mitzva of bitter herbs different from matza? As it is written, with regard to the Paschal offering: “They shall eat it with matzot and bitter herbs” (Bamidbar 9:11). When there is an obligation to eat the Paschal offering, there is likewise a mitzva to eat bitter herbs; and when there is no obligation to eat the Paschal offering, there is also no mitzva to eat bitter herbs.

But if so, the same reasoning should apply to matza as well, as it is written: “With matzot and bitter herbs.” The verse repeats the obligation to eat matza, as it states: “In the first month, on the fourteenth day of the month in the evening, you shall eat matzot” (Shemot 12:18). This verse establishes a separate obligation to eat matza, unrelated to the Paschal offering. And Rav Acha bar Ya'akov said: Nowadays, both this, the mitzva to eat matza, and that, the mitzva to eat bitter herbs, apply by rabbinic law.

The Rambam rules that eating matza is a Torah obligation, which is the ruling accepted by the other Rishonim.

There is a Torah commandment to eat matza on the night of the fifteenth day [of Nisan], as it is written: “In the evening, you shall eat unleavened bread” (Shemot 12:18), everywhere and for all time. It did not render the eating dependent upon the Paschal offering. Rather, this is an independent mitzva and the mitzva is in effect the entire night. But on the rest of the festival eating matza is optional; if one wants, one eats matza, if one wants he eats rice… But on the night of the fifteenth alone there is an obligation, and when one eats a kezayit (olive-size piece), one has fulfilled one’s obligation.
On every Yom Tov, like Shabbat, there is an obligation of *lechem mishneh*, reciting the *beracha* of *hamotzee* at each meal on two whole challot. The Rishonim dispute whether the broken matza used on the Seder night may be counted for *lechem mishneh* or not, in which case another matza would need to be added.

### Rashi, Masechet Pesachim 116a

So too here with the broken – [It is used] to recite the blessing *al achilat matza*, and two whole matzot are used for the *beracha* of *hamotzee*, for [the Seder night] is no worse than any other Yom Tov where one needs to recite the blessing [lit. cut] over two whole loaves. One recites the blessing over one of the whole matzot.

### Rambam, Hilchot Chametz Umatza 8:6

After that, he recites *al netilat yadayim* and washes his hand a second time, for he had a lapse of concentration while reading the *Haggada*. He takes two matzot, breaks one of them and places the broken part together with the whole matza and recites the blessing of *hamotzee lechem min ha'aretz* [the blessing on bread].

### Rosh, Masechet Pesachim 10:30

Therefore, the people are accustomed to taking three matzot… out of those three matzot, one breaks the middle one into two and keeps one half for the *Afikoman*, and leaves the other half between the whole ones. On the first [matza] one recites the *beracha* of *hamotzee*, and on the piece one recites the *beracha* of *al achilat matza*. One eats both of them together, a *kezayit* from each one. And one uses the third one for the sandwich of Hillel, for since they instituted three [matzot], we use each one for a mitzva. One who wants to properly fulfill both obligations should recite [the *berachot* of] *hamotzee* and *al achilat matza* and then cut up both the whole matza and the broken matza.
According to the Rosh, one must eat a *kezayit* of matza from each matza. The *Bach* wonders though why one must eat two separate *kezayit* portions. Why is an additional *kezayit* for *hamotzee* necessary in addition to the *kezayit* used for the mitzva of matza?

**Bach, Orach Chaim 475**

Regarding what he wrote that one needs to eat a *kezayit* from each one, that is due to the fact that there is no definition of eating for less than a *kezayit* (*Pesachim* 32b; *Yerushalmi*, *Yoma* 2:1). However, this is astounding: One can understand [that one needs to eat a *kezayit*] from the piece of matza upon which one recites the *beracha al achilat matza*, it is logical that one needs [to eat] a *kezayit*. But regarding the whole matza upon which one recites the *beracha of hamotzee*, what is different from [the halacha of] other bread, upon which one recites *hamotzee* even though one doesn’t eat a *kezayit*?

The *Shulchan Aruch* rules in accordance with the opinion of the Rosh and the *Mishna Berura* resolves all the questions of the *Bach*.

**Shulchan Aruch, Orach Chaim 475:1**

And he should eat a *kezayit* from each one simultaneously. If he is unable to eat two *kezayit* portions simultaneously, he should eat [the *kezayit*] of the *hamotzee* first and then [the *kezayit*] of *al achilat matza*.

**Mishna Berura 475:9**

From the broken matza one definitely needs to eat a *kezayit*, for one recites the *beracha of al achilat matza* over this, and there is no definition of eating for less than a *kezayit*. However, regarding the broken matza used for *motzee*, we hold that we recite a *beracha* of *hamotzee* even over less than a *kezayit* (as discussed earlier in Siman 210). However, since there are some *poskim* that hold that the *beracha of hamotzee* is recited over the broken matza and the *beracha of al achilat matza* is recited over the whole matza, therefore one needs [to eat] a *kezayit* from each.
The *Mishna Berura* continues by stating that bedieved (after the fact), one fulfills one’s obligation even if he ate only one *kezayit* from either of the matzot.

**Mishna Berura 475:11**

And then [the *kezayit*] of *al achilat matza* – Bedieved, if he ate one *kezayit* either from the whole matza or the broken matza, he has fulfilled his obligation.⁷

We have already explained that ideally one should consume two *kezayit* portions at the Seder during *motzee-matza*. We now need to clarify the exact size of a *kezayit*, which is subject to a dispute among the Rishonim.

The *Rambam* holds it is the size of a third of an egg (approximately 18 grams), while *Tosafot* hold it is the size of half of an egg (28 grams). The *Shulchan Aruch* rules in accordance with *Tosafot*:

**Shulchan Aruch, Orach Chaim 486:1**

[With regard to] the measurement of a *kezayit*, some say that it is half the size of an egg.⁸

It seems from the Rishonim that a *kezayit* should be measured by volume. However, a number of Sefardic poskim hold that the custom is to measure it by weight due to the difficulty of measuring by volume. According to this opinion, each *kezayit* measures approximately an entire standard machine matza.

**Kaf Hachaim, Orach Chaim 168:45-46**

The accepted custom nowadays by G-d fearing people is to measure all the measurements i.e., a *kezayit* of matza on Pesach… by weight, and one should not deviate from this.

---

⁷ It should be noted that some poskim limit the notion of eating two *kezayit* portions to the head of the household or one running the Seder alone, while everyone else may consume one *kezayit* alone. This is the opinion of Rabbi Akiva Eiger (on *Orach Chaim* 167), and is accepted as well by Rav Elyashiv (*Seder HaAruch*, p. 456).

⁸ We should note that there is a very famous discussion of whether the size of eggs have decreased over the last few centuries. Some poskim, such as the *Noda B’Yehuda*, claim that they are now half the size of what they used to be, and therefore the measurements brought here must be doubled. According to the *Mishna Berura* (486:1), ideally this approach should be followed for mitzvot of Torah origin, such as eating matza at the Seder. Nevertheless, most poskim hold that if one is eating two *kezayit* portions in any case based on the previous few sources, it is unnecessary to double the measurements yet a second time, and doubling it once is sufficient. Although this is an extremely important issue, it is beyond the purview of this *shiur*. For more information, see the *Piskei Teshuvot* (486:2) and *Haggada Kinor David* by Rav Yosef Zvi Rimon (published by Mossad HaRav Kook in Hebrew and in English) in the section on *motzee-matza* at length. [Addition of the editors of the English edition]
This is the ruling of most contemporary Sefardic poskim as well, such as Rav Ovadia Yosef and Rav Mordechai Eliyahu (see Responsa Yechaveh Da’at 1:16). By contrast, most Ashkenazi poskim measure a kezayit by volume, which measures approximately a third of a standard machine matza, as is brought by Rav Eliezer Melamed in the Peninei Halachah.

Peninei Halacha, Hilchot Pesach 16:24

It is clear according to the basic halacha that all halachic measurements are based on volume and not weight.

Matza Shemura

The Gemara teaches that one is obligated to have matza shemura, “guarded matza,” on Pesach.

Masechet Pesachim 40a

Rava reconsidered and then said: It is not only permitted to soak the grains; it is actually a mitzva to soak them, as it is stated: “And you shall guard the matzot” (Shemot 12:17). The Gemara explains this statement: If it is not the case that grain requires soaking, for what purpose is guarding necessary? If you claim that this verse is referring to guarding when kneading, that cannot be the case, as guarding grain while kneading is not considered guarding. If one failed to protect the wheat from becoming leavened up to that point, it is of no use to be careful while kneading it. Consequently, this mitzva to guard the dough cannot be referring to the kneading stage.

As Rav Huna said: In the case of dough prepared by gentiles, if one knows that it has not become leavened, a person may fill his stomach with them on Passover night, provided that he eats an olive-bulk of matza in the end, to fulfill the obligation to eat matza. The Gemara infers from this statement: With regard to the matza that he eats in the end, yes, he fulfills his obligation with this matza. But with regard to the matza he ate in the beginning, no, he does not fulfill the mitzva with dough prepared by gentiles.

What is the reason that one cannot fulfill his obligation to eat matza with dough prepared by gentiles? It is because he did not perform his duty to guard this dough. But one can perform his duty to guard it from the time of baking and onward. Rather, isn’t it correct to conclude from this beraita that the grain must be guarded from the beginning…
On a simple level, it seems from the Gemara that the dough must be guarded to ensure that it does not rise and become chametz. However, Rishonim dispute whether there is an additional element to this “guarding.”

According to Rambam, the primary requirement is to guard the matza from becoming chametz. According to Rashi, an active guarding is necessary with intention that the matza be suitable for the mitzva of eating matza. The Mishna Berura writes that lechatchila, we act in accordance with the opinion of Rashi.

Commentaries further dispute in which stage the guarding must begin. There are three opinions regarding this, all of which are alluded to in the Shulchan Aruch.

It is best to guard the wheat used for making matza for the mitzva that no water touch them from the time of harvesting, and at least [they should be guarded] from the time of grinding. In extenuating circumstances, it is permitted to take flour from the marketplace.
According to the *Shulchan Aruch, lechatchila* one needs to guard the wheat from the time of harvesting, and if that is not possible, it should be guarded at least from the time of grinding. *Bedieved*, guarding from the time of kneading is also acceptable. Today, all matzot that are kosher for Pesach are *shemura* at least from the time of grinding, while those that are marketed as being “*shemura matza*” are guarded from the time of harvesting, as per the ideal of the *Shulchan Aruch*.

The *Shulchan Aruch*’s ruling here applies only to matza eaten on the first two nights (in the Diaspora), the “*matzat mitzva,*” but during the rest of Pesach, there is no requirement to consume *shemura matza*. However, there are Rishonim that hold that one needs to eat *shemura matza* all seven days. The *Biur Halacha* cites this opinion in the name of the *Rambam*, and this was also the custom of the *Vilna Gaon*.

### Biur Halacha 460:1

See the *Rambam, Hilchot Chametz Umatza* 5:9, and it is clear from there that his opinion is that all matza that one eats on Pesach must be guarded.

The practical *halacha* is that on the first two nights, one must use *shemura matza* (ideally from the time of harvesting, but at least from the time of grinding). However, on the remaining days it is not necessary, though one who does so is praiseworthy.

### Peninei Halacha, Hilchot Pesach p. 171

Some are careful to eat only *shemura matza* all of Pesach. There are two reasons for this: One is that some authorities hold that although there is no obligation to eat matza all of Pesach, nevertheless one who does eat has fulfilled a mitzva…

And the second reason is that some authorities hold that one of the reasons for eating *shemura matza* is due to the concern that it will leaven, and out of all our foods on Pesach, matza is the most likely to leaven. Therefore, if the wheat is not guarded from the time of harvesting, there is a concern that it may have become chametz.

### Machine Matza

Ever since the beginning of the production of machine-made matza, it has been the subject of much controversy. Some Acharonim prohibited using it due to a concern of becoming chametz during the production as well as because perhaps machine matza is not considered to have been prepared for the sake of the mitzva (which might require a human element). Others, though, permitted it.
I heard and my stomach has become ill for once again there are those who want to make machine matzot. Already the great and true tzadikim, his honor the Gerrer Rebbe zt”l, the holy Gaon of Tzanz zt”l, and the holy Gaon of Chechanov all prohibited using them definitively, for their impurity is on their side and underneath them shall remain the leprous mark, for it is chametz.9

The opinion of [some of] this generation’s rabbis: Hagaon Rav Shlomo Zalman Auerbach told me that one may fulfill the obligation of the mitzva of matza at the Seder with machine matzot as well, and one may recite the beracha of al achilat matza on it. I asked him if there was a preference for hand-made matza or machine matza, and he answered me that if they supervise very well, then the hand-made matzot are preferable.

Hagaon Rav Ovadia Yosef writes that it is an ideal mitzva to try to take hand-made matza by G-d fearing people who are expert in halacha for the first night, in order to comply with all the opinions. Nevertheless, in extenuating circumstances one may fulfill his obligation on the first night with machine-made matzot as well, and one may even recite the beracha of al achilat matza. During the rest of the festival following the Seder night, even those who are careful to eat only shemura matza from the time of harvesting may eat machine-made matza…

In practice, one should ideally use hand-made matzot on the first two nights if possible, as this fulfills one’s obligation according to all opinions. One who is unable to do so may rely on the poskim that hold that machine matzot are considered to be made lishma, for the sake of the mitzva (due to the presence of those supervising, who have this in mind). On the remaining days, where only the Rambam and those who follow his opinion recommend eating shemura matza, and in his opinion the definition of shemura matza is that it is properly guarded from chametz (and there is no need of intention for the sake of the mitzva), one can eat machine-made shemura matza even lechatchila, as today there is no concern of them becoming chametz when properly supervised.

9. This is a poetic manner (using the analogy of leprosy) of forcefully expressing the idea that the machine matzot would become chametz and therefore may not be used. [Addition of the editors of the English edition]
Summary of Halachot of the Seder Night I

Kadesh

1. The basis for the four cups
   a. Gemara – Everyone is obligated in the mitzva of the four cups.
   b. Rambam – Drinking wine is an expression of freedom.
   c. Rashi – Four cups correspond to the four expressions of freedom in Parshat Va’era.

2. The amount of wine one needs to drink for Kiddush
   a. Tosafot – A cheek-full.
   b. Ramban – The majority of the cup (and ideally the whole cup).
   c. Shulchan Aruch – Mentions both opinions.
   d. Mishna Berura – Ideally one should drink the majority of the cup, but bedieved, a cheek-full is sufficient.
   e. Mishna Berura – One should ideally drink it at one time.

3. The size of the cup
   a. Must contain a revi’it of wine.
   b. Rav Chaim Naeh – 86 cc.
   c. Chazon Ish – 150 cc.
   d. Biur Halacha – For Torah obligations, the higher shiur should be used, while for rabbinic obligations (including the four cups), the lower shiur may be used.

4. Reclining
   a. Rambam – Reclining is an expression of freedom.
   b. Ra’avyah – Today it does not apply since people do not usually recline.
   c. Shulchan Aruch – Reclining must still be practiced today, though with regard to women, only prominent women must recline.
   d. Rema – Women follow the Ra’avyah and do not need to recline.
   e. Ben Ish Chai – Sefardic women should recline.

Urchatz

1. Shulchan Aruch – One washes hands but does not recite a beracha.
2. **Mishna Berura** – The reason is to fulfill the opinions that a food dipped in liquid requires *netilat yadayim*.

## Karpas

1. **Mishna** – One dips the vegetable so that there should be a distinction for the children.
2. **Rambam** – One must eat a *kezayit* of Karpas.
3. **Rosh** – Less than a *kezayit* is enough.
4. **Shulchan Aruch** – One should specifically eat less than a *kezayit* to avoid doubts concerning the *beracha acharona*.
5. **Mishna Berura** – Even if one ate a *kezayit*, one does not recite a *beracha acharona*.

## Yachatz

1. **Gemara/Shulchan Aruch** – One breaks the matza in two as a poor man does, keeping one to use later for *afikoman*.

## Maggid

1. **Gemara Berachot** – Ben Zoma holds one must mention *yetziat mitzrayim* every night, and this is the *halacha*.
2. **How, then, is telling the story on Pesach night different from all other nights?**
   a. **Minchat Chinuch** – On Pesach night the mitzva is to tell another person.
   b. **Rav Chaim Soloveitchik** – There are other unique aspects to the mitzva on the Seder night.
      i. Questions and answers.
      ii. Must begin with the negative part of the story and conclude with the positive.
      iii. Must give the reason behind the mitzvot of the night.
   c. **Rema** – One must ensure that everyone at the table can understand the telling of the story.

## Rachtza

1. **Gemara** – One must wash again in case his hands have become unclean during the interim.
2. **Beit Yosef** – Don’t intentionally try to keep one’s hands clean.
3. **Biur Halacha** – Even if they are clean, one still washes but without a *beracha*.

### Motzee-Matza

1. **Gemara** – It is a dispute whether the obligation is from the Torah or a rabbinic one.
2. **Rambam** – The *halacha* is that it is a Torah obligation.
3. **Rashi** – Two whole matzot are needed for *lechem mishneh* aside from the broken one. This position is accepted as *halacha*.
4. **Rambam** – The broken matza counts as one of the two for *lechem mishneh*.
5. **Rosh** – One must eat a *kezayit* from each matza.
6. **Mishna Berura** – One has fulfilled the obligation if one ate only one *kezayit*.
7. **Shulchan Aruch** – The *halacha* is in accordance with the opinions that a *kezayit* is half the size of an egg.
8. **Most poskim** – One measures the *kezayit* by volume.
9. **Kaf Hachaim** – Can measure the size of a *kezayit* by weight.

### Matza Shemura

1. **Gemara** – There is an obligation to guard the matza.
2. **Rambam** – Guarding means to guard it from rising.
3. **Rashi** – Guarding it means guarding for the purpose of using for the mitzva of matza.
4. **Mishna Berura** – *Lechatchila* we are stringent for the opinion of Rashi.
5. **Shulchan Aruch** – Ideally it must be guarded from the time of harvesting, and at least from the time of grinding; today’s *shemura matza* is from the time of harvesting.
6. **Rambam** – One should eat such matza all of Pesach.
7. **Peninei Halacha/other opinions** – There is no obligation to eat *shemura matza* during the rest of Pesach.
8. **Avnei Nezer** – One may not use machine matza on Pesach.
9. **Mikraei Kodesh** – Most *poskim* today allow using machine matza, though many recommend using hand matza for the Seder if possible.
We are all familiar with the minhag to fill a fifth cup, commonly known as the cup of Eliyahu. What is the source for this minhag? Does it have any halachic significance, and how does it relate to the mitzva of drinking four cups of wine at the Seder?

The Mishna in Masechet Pesachim¹ concludes the order of the drinking of the four cups as follows:

ומטהולכוסשלישימברךעלמזונורביעיגורמהלואתהללואומרןלברכתשירביןכוסותהללואםרוצהלשתוהיווהיעלםשלישילבריה

“They pour for him the third cup, and he recites over it Grace after Meals. [They pour] the fourth cup, he concludes Hallel over it and says Birkat Hashir. Between the [first two] cups, if one wishes to drink he may drink, but between the third and the fourth he may not drink.”

The Mishna makes no mention of a fifth cup. However, the ensuing Gemara² quotes a beraita as follows:

“The Rabbis taught: The fifth cup – one concludes Hallel Hagadol (the great Hallel) over it; this is the opinion of Rabbi Tarfon. And others say, “G-d is my shepherd.” The beraita brings both the opinion of Rabbi Tarfon and other Tannaim who hold that there is a fifth cup; they only argue as to what is recited over it.

Although the beraita as we have quoted it is not the version that appears in the printed version of the text, it is the version quoted by the overwhelming majority of Rishonim (Rif, Rambam, Ran, Ba’al Hamaor, Rosh). How can we reconcile this beraita that states that there is a fifth cup with the Mishna mentioned above that only mentions four? Is this a machloket tannaim? If so, surely the Gemara should have pointed this out, as it often does: “Mani matnitin, d’lo k’Rabi Tarfon,” who is the author of the Mishna? It is surely not Rabbi Tarfon.”³

Rashbam’s Understanding of the Mishna and Beraita

The Yerushalmi⁴ explains that the reason one may not drink between the third and fourth cup is that one might become drunk, “for drinking during the meal (i.e., the preceding cups) doesn’t cause drunkenness, but after the meal does cause drunkenness.”

The Rashbam,⁵ commenting on the Mishna, brings the Yerushalmi and explains that the concern for drunkenness is that one won’t be able to complete the Hallel. From the Mishna it is clear

1. Mishna, Pesachim 10:7
2. Pesachim 118a
3. This question is raised by the Milchamot Hashem, Rosh, and Ran, among others.
4. Yerushalmi, Pesachim 10:6
5. Rashbam, Masechet Pesachim 118a s.v. bein gimmel l’dalet lo yishteh
that there is no mention of a fifth cup, and based on the Yerushalmi and Rashbam, perhaps there is even a prohibition of reciting Hallel Hagadol over the fifth cup because it will turn out that one has drunk an intoxicating cup of wine (the fourth cup) before the conclusion of Hallel.

The Rashbam reconciles the beraita with the Mishna by stating that the correct version of the beraita is “the fourth cup” (and not “the fifth cup”). However, many Rishonim retain the version of the beraita citing a fifth cup, and the disparity between the Mishna and beraita therefore must be addressed.

Other Opinions of the Rishonim

The Ba’al Hamaor and Ra’avad hold that the beraita indeed argues with the Mishna that stipulated four cups, but the halacha follows the Mishna, and not the beraita. However, many Rishonim retain the version of the beraita citing a fifth cup, and the discrepancy between the Mishna and beraita therefore must be addressed. The Rashbam reconciles the beraita with the Mishna by stating that the correct version of the beraita is “the fourth cup” (and not “the fifth cup”). However, many Rishonim retain the version of the beraita citing a fifth cup, and the disparity between the Mishna and beraita therefore must be addressed.

6. Ba’al Hamaor on the Rif, 26b ssx. katav HaRif
7. The Rashbam argues vehemently with the Ba’al Hamaor on this point.
8. Milchamot Hashem on the Rif
9. Ran on the Rif, 26b ssx. chamishi
10. Rosh, Pesachim 10:33
11. Tosefta, Pesachim 10:8

The Ran suggests two ways to reconcile the Mishna and beraita. The first is similar to the Ramban: If one wants to drink more wine, one must recite Hallel Hagadol over it. His second answer is that it is actually a mitzva min hamuvchar – the best way to perform the mitzva – to drink the fifth cup and recite Hallel Hagadol over it. The Ran states that the opinion of the Rambam leans towards his second answer.

The Rosh quotes Rabbeinu Yonah who prohibits drinking after the four cups of wine, as one has an obligation to learn the halachot of Pesach and tell the story of yetziat mitzrayim the entire night, and we are concerned that one might fall asleep due to the consumption of alcohol. Rabbeinu Yonah bases this on the Tosefta that states: “One is obligated to occupy himself with the laws of Pesach the entire night.”

In summary, some Rishonim hold that it is permitted (Ba’al Hamaor, Hasagot HaRaavad on the Rif) or even a mitzva (Ran and possibly Rashbam) to drink the fifth cup, while others hold that it prohibited to drink the fifth cup either according to the strict letter of the law (Rabbeinu Yonah and perhaps the Rashbam) or due to the accepted minhag (Ramban, Rosh).

What is the underlying argument between the Rishonim as to whether the fifth cup is forbidden, permitted, or recommended?

The Nature of the Mitzva of Sippur Yetziat Mitzrayim

Perhaps we can explain that this argument hinges on the very nature of the Torah obligation of sippur yetziat mitzrayim. One could posit that those Rishonim who prohibit drinking the fifth cup concluding Birkat HaShir.
hold that the nature of the mitzva is not just to tell the story and praise Hashem, but also to focus on the halachot of Pesach, and in order to do this, one has to have lucidity and cannot be inebriated in any way (more than the four cups that the Sages instituted).

The Griz12 explains that the Torah speaks to us in two different fashions: One is by way of story and narrative, and the other is by way of mitzvot, chukim and halachot. He parallels these two elements with the makeup of the Haggada and concludes explicitly that the mitzva of sippur yetziat mitzrayim on the Seder night includes both aspects: There is an obligation to tell the story of yetziat mitzrayim as well as an obligation to explain the practical mitzvot of the night.

On the other hand, the Rishonim who permit drinking the fifth cup understand that the focus of the mitzva of sippur yetziat mitzrayim is transmitting the story in any form, and if one wants to drink and tell it while inebriated, one still fulfills the obligation.13

The Scope of the Mitzva

Another understanding of the machloket is that it revolves around the scope of the mitzva. According to those who permit drinking, the mitzva is only until the latest possible time one can partake of the matza and maror.14 However, according to Rabbeinu Yonah, the obligation exists the entire night until the morning, as mentioned in the Gemara and Haggada regarding Rabbi Akiva and the other Tannaim in Bnei Brak.15

From Rabbeinu Yonah’s words16 it seems that he holds that both elements are true, namely that the nature of the mitzva of sippur yetziat mitzrayim includes learning the halachot of Pesach as well as the story, and the scope extends until the morning, and does not apply only during the meal. Accordingly, even if one has completed the meal, we are still concerned that a person should not become drunk, as the obligation of learning hilchot Pesach is still incumbent upon him until dawn.

When clarifying the opinion of the Rashbam we are left slightly in the dark. As mentioned previously, he states that the reason for not drinking between the cups is lest one becomes inebriated and is unable to recite Hallel. Arguably, after Hallel is recited on the fourth cup, he might not have a problem of adding a fifth cup. This is how the Ba’al Hamaor understood his opinion. On the other hand, the Rashbam earlier in his commentary brings another reason for not drinking in between the third and fourth cup17 that it looks as if one is adding onto the cups instituted by the Sages. This reason might apply even after the end of the Seder. Alternatively, there might not be a problem of adding once the Seder has ended. Yet another possibility is that the Rashbam would actually agree with Rabbeinu Yonah as we have explained him above.

The Opinion of the Ran and Rambam Revisited

12. Chidushei HaGriz Hachadashim, Siman 37
13. See for example Rambam, Sefer HaMitzvot 157, where he stresses telling the story and singing and praising Hashem.
14. According to this approach, the deadline would be chatzot, in accordance with those opinions that give this as the deadline for consuming the korban pesach as well as the afikoman.
15. Rabbeinu Yonah himself in his Seder Leil Pesach paskened like Rabbi Elazar Ben Azaryah that one has to finish eating by chatzot. This seems to contradict how we have explained Rabbeinu Yonah here. Furthermore, Rabbeinu Yonah only mentioned the obligation of learning hilchot Pesach and doesn’t refer to continuing with sippur yetziat mitzrayim until dawn. One could argue that this is an independent obligation not connected to the mitzva of sippur yetziat mitzrayim. However, the Tur and Rosh quote him as including discussing sippur yetziat mitzrayim together with the obligation to study hilchot Pesach; accordingly, it sounds like both are included within the mitzva of sippur yetziat mitzrayim. In the body of the article we have stated Rabbeinu Yonah’s opinion based on how the Tur understood him. However, this matter requires further analysis.
17. Rashbam, Pesachim 108a, s.x bein shelishi
As mentioned, according to the Ran’s second answer, it is actually a mitzva *min hamuvchar* to drink the fifth cup over *Hallel Hagadol*. The Ran states that the words of the Rambam lean toward this understanding as well. However, the actual words of the Rambam are somewhat ambiguous, as he states as follows:18

“And afterwards, he recites the *birkat hamazon* over a third cup and drinks it. And afterwards, he pours a fourth cup and finishes the *Hallel* over it. And he recites the *Birkat HaShir* and does not taste anything afterwards the entire night, except for water. And he should pour a fifth cup and say upon it the *Hallel Hagadol* (Tehillim 136)… And this cup is not obligatory like the other four.”

The Ran understands that the word *limzog* (to pour) means to drink. The fact that the Rambam used this language regarding the other cups as well might support this as well. Furthermore, he states that this fifth cup isn’t an obligation similar to the four cups, implying that it may be drunk, just that the level of obligation is different.19

What is the logic behind the opinion of the Ran (and possibly Rambam)? The opinions which forbid a fifth cup seem logical because the nature or timeframe (or both) of the mitzva of *sippur yetziat mitzrayim* do not allow for excessive drunkenness. However, the opinions of the Rambam and Ran seem puzzling: If the mitzva of *sippur* can co-exist with (and perhaps even be enhanced by) drunkenness, why, then, is the fifth cup only recommended and not obligatory like the other four?

The *Netziv*20 explains the distinction of the Rambam and Ran between the obligatory four cups of wine and the fifth cup, which is only a mitzva *min hamuvchar*, in the following way. The first four cups parallel the four expressions of redemption. The fifth cup parallels the expression “*veyadatem et Hashem* – And you will know Hashem,”21 which expresses a certain level of knowing Hashem through *Ruach Hakodesh* and prophecy which was not accessible to all. Hence, it was never instituted as an obligation. He states further that since today we no longer have prophecy until Eliyahu HaNavi will return, the *minhag* arose that no one drinks the fifth cup. This is the reason that we now refer to the fifth cup as the cup of Eliyahu.

A Second Explanation of the Rambam and Ran

Rav Elyashiv22 explained that in relation to the *Afikoman* and the drinking of the four cups of wine, according to Rabbi Elazar Ben Azarya the four cups of wine are also only until midnight, for the telling of *yetziat mitzrayim* must be “at the time when matza and maror are placed in front of you.” If so, the *chiyuv* of telling the story of *yetziat mitzrayim* extends specifically until midnight. However, if one started beforehand, one can continue as an extension of the original obligation. Accordingly, this could be another explanation for the distinction of the Rambam and Ran. According to the Rambam and Ran there is no independent obligation to tell the story

---

18. Rambam, Hilchet Chametz Umatza 8:10
19. On the other hand, one could argue that the Rambam only mentioned pouring and did not state that one drinks or says a *beracha*, something that he stated regarding the other cups. This implies that here he only pours but does not actually drink it. In addition, the Rambam’s formulation “and does not taste anything afterwards the entire night, except for water,” which clearly refers to liquids, also implies that the fifth cup is not drunk. If it were drunk, the Rambam probably would have mentioned it before giving this general principle that nothing may be consumed after the cups.
20. Meromei Hasadeh, Pesachim 118a
21. Shemot 6:7
22. He’arot Rav Elyashiv, Masechet Pesachim 120b
the entire night, rather it is an extension of the original mitzva and has a special geder of mitzva min hamuvchar, and one who does so is praised. However, it is not an independent obligation and hence, the Sages never instituted the fifth cup as an obligation, for this would imply a new and independent obligation. Furthermore, we now understand why Rabbi Tarfon stated that one must recite Hallel Hagadol over the fifth cup. This is not a new obligation, but an extension of Hallel Hamitzri and Nishmat. Drinking the fifth cup without reciting Hallel Hagadol would signify some independent obligation which doesn’t exist.

This is in contrast to Rabbeinu Yonah and possibly the Rashbam who held that the obligation continues the entire night.

The Fifth Cup in Halacha

The poskim also have differing opinions regarding the fifth cup, which are based on many of the different principles and approaches outlined by the Rishonim, as we will see.

The Shulchan Aruch does not mention a fifth cup at all, and the Rema only mentions that someone who has a great need to drink may drink a fifth cup provided that he recites Hallel Hagadol on the cup. However the Chok Yaakov states one should fill (limzog) one extra cup, and this is called the cup of Eliyahu HaNavi. This is also mentioned by the Shulchan Aruch Harav.

The simple understanding of the Chok Yaakov is that we only pour the fifth cup, not drink it, and other Acharonim do not mention drinking it either. At the very least though, we have a later source that records the custom of adopting the notion of the fifth cup in some manner.

The Chok Yaakov also adds a novelty that this cup connects us to concepts of faith in the final redemption. This is in fact the first record of classifying this cup as the cup of Eliyahu. It seems that the Netziv quoted above adopted this position and elucidated it further.

The Aruch HaShulchan brings the minhag of the Geonim that only one who is very thirsty or sick can drink the fifth cup (as the Rema ruled), but concludes as follows: “However, we have never heard or seen such a thing that people act in such a manner.” He then brings the opinion of Rabbeinu Yonah brought in the Tur and Rosh, that one is obligated to delve into the story of yetziat mitzrayim the entire night and tell of the wonders and miracles that Hashem did for us, and that if one drinks wine, he will fall asleep shortly thereafter. From the Aruch HaShulchan’s formulation, it seems that he holds like Rabbeinu Yonah that not only is there no mitzva to drink the fifth cup, but there is also a prohibition.

Drinking from the Fifth Cup

Up to this point we haven’t seen any of the Acharonim who states that one should drink the fifth cup. The Tzitz Eliezer in his responsa quotes the following in the name of the Ya’avetz: “We prepare a big cup and we call it the cup of Eliyahu, but to drink from it, who ever mentioned that?” He continues that the Ya’avetz said that when he

23. Shulchan Aruch O.C. 480
24. 481:1
25. Chok Yaakov O.C. 480:6
26. The Chok Yaakov also brings the minhag that in many places, people do not lock their rooms that they sleep in on the Seder night, so that if Eliyahu HaNavi comes, he will find the door open and we will run out to greet him. He noted that there is support for this custom from the Talmud Yerushalmi.
27. Shulchan Aruch Harav 480:45
28. Although the Ran argued that when the Rambam used the word limzog, he meant to drink it; here it seems more difficult to say that this is the intention of the Chok Yaakov: The Rambam used that language for the other cups as well, and also compared the fifth cup to the other four cups, which the Chok Yaakov does not do. Hence, we have presented the simple reading of his position as just pouring without drinking.
30. Responsa Tzitz Eliezer 2:28
was with the Chatam Sofer, the cup for Eliyahu stood raised above all the other cups, but no one ever drank from it. The Ya’avetz’s custom was to leave it out covered over the entire night, and in the morning to make Kiddush over it to fulfill the dictum of the Sages that since we have fulfilled one mitzva with it, we should use it for another.

Evidently, the Chatam Sofer never drank the fifth cup at all, while the Ya’avetz would only drink from it in the morning after reciting Kiddush over it. Perhaps the Chatam Sofer held like the Netziv that the fifth cup represents the final redemption and prophecy, and therefore would not drink from the cup at all, until the arrival of Eliyahu HaNavi and the renewal of prophecy.

However, the Divrei Yetziv states in the name of the Rokeach that we pour the fifth cup, recite Hallel Hagadol, and drink the fifth cup without leaning. He adds in the name of the Manhig that the fifth cup is parallel to the expression “and I will bring you into the land” and is connected to the land. The Divrei Yetziv concludes with the words of the Ra’avad that “there is definitely what to rely on concerning this custom from the words of Rabbi Tarfon, and it is a mitzva to do as he says, and they have already connected this cup to the expression of v’heveiti. And even the Tanna Kamma stated that one cannot drink less than four cups but regarding adding a cup, he did not say that it is prohibited.” It seems that the Divrei Yetziv holds that one can and even should drink the fifth cup.

Concluding Thoughts

The Maharal explains that the fifth cup focuses on parnasa (sustenance), which is an even higher level of redemption than yetziat mitzrayim. For although Hashem is above the Heavens, He still cares for each creature, giving them the sustenance they need. This care for each individual, explains the Maharal, is a more complete redemption and is signified by the fifth cup. This is also the theme of Hallel Hagadol, which on the one hand describes G-d’s loftiness, yet also states, “He gives bread to all his creatures.” The final redemption according to the Maharal will remove any deficiencies that we have.

Rav Shaar Yashuv HaKohen in his introduction to the sefer zikaron for his father, Rav David HaKohen (known as “The Nazir”), recalls that his father, who waited for the return of prophecy all his life, said that this is the secret of the fifth cup, and when prophecy returns, we will once again have the custom to drink the fifth cup.

31. Responsa Divrei Yetziv, O.C. 207 and 212
32. Rokeach, Siman 283
33. Sefer HaManhig, Siman 51
34. This is also the opinion of the Ra’avad in his Hasagot on the Rif, as opposed to the Netziv who connected it to prophecy.
35. Ibid.
36. Maharal, Sefer Gevurat Hashem, Siman 65
37. Introduction to the book “Ish ki Yafl”
קונטרס "ליי הסדר" לארשי ישניא ידיעו עברית

shalla:

הקורות המופעלים לארשי סדר פסח יבורי לאושי הקזוות. ברו האנשי אל וידיעו קרא Beaver, כליך היינו רצחי

לדע הוהי אל פסחרא לקור קטעים מוסיפים מהחדות של אל מעברקב, ואה ודם ברה פסחרא?

شبנה:

אש אל סליקי רודו תרבעו, בלשטי וא לברוב: תלק מל התנדה, אפשреш לשטש סכ פסחרא של "זלת". אין

לטשטי לקורד סל "יהודי", אל פסחרא לקרא תלק נופ בן מס הדין: ידיק הוהי המוסיפים הל냥ור את התועוני את התעניא, תפכר תלק וא מון התמקס סכ תלק (踣ר) ימד לברוש הקוזית. דכא ולאשראר

את התלכוי יותרו יציבעי, ידיל שכרו לע בוטה המודע של סדרס מוספי.
Hilchot Leil Haseder 11
הלכות ליל הסדר ב’

Maror
Korech
Shulchan Orech
Tzafun
Barech
Hallel
Nirtza
<table>
<thead>
<tr>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tanach</td>
</tr>
<tr>
<td>Talmud (Chazal)</td>
</tr>
<tr>
<td>Rishonim</td>
</tr>
<tr>
<td>Acharonim</td>
</tr>
<tr>
<td>Contemporary Poskim</td>
</tr>
</tbody>
</table>
In the previous shiur, we studied halachic issues related to the Seder through the section of motzee-matza. In Part Two, we will continue with the halachot related to the next stage of the Seder, the eating of the maror, through the completion of the Seder.

**Maror**

There is a Torah obligation to eat the korban pesach (Paschal offering) together with matza and maror (bitter herbs).

**Shemot 12:8**

They shall eat the flesh that same night; they shall eat it roasted over the fire, with unleavened bread and with bitter herbs.

It is clear from the above verse that the consumption of maror is an integral part of the mitzva to eat the korban pesach. Therefore, the Gemara explains that when the korban pesach is no longer offered, the mitzva of maror applies by rabbinic law only, in contrast to matza, for which there is an additional verse that records the obligation to eat it independently.

**Masechet Pesachim 120a**

Rava said: The mitzva of matza nowadays, even after the destruction of the Temple, applies by Torah law; but the mitzva to eat bitter herbs applies by rabbinic law. And in what way are bitter herbs different from matza? As it is written, with regard to the Paschal offering: “They shall eat it with matzot and bitter herbs” (Bamidbar 9:11), from which it is derived: When there is an obligation to eat the Paschal offering, there is likewise a mitzva to eat bitter herbs; and when there is no obligation to eat the Paschal offering, there is also no mitzva to eat bitter herbs.

But if so, the same reasoning should apply to matza as well, as it is written: “With matzot and bitter herbs.” The Gemara rejects this contention: The verse repeats the obligation to eat matza: “In the first month, on the fourteenth day of the month in the evening, you shall eat matzot” (Shemot 12:18).
The **Rambam** rules in accordance with the above passage in the Gemara:

**Rambam, Hilchot Chametz Umatza 7:12**

Eating the *maror* is not an independent Torah obligation. Rather, it is dependent upon the consumption of the *korban pesach*. For there is one positive commandment to eat the meat of the *korban pesach* together with matzah and *maror*, and by rabbinic law, [one is obligated] to eat *maror* by itself on this night, even if there is no *korban pesach*.

Although it is only a rabbinic mitzva, the beracha “who sanctified us with his commandments and commanded us regarding the eating of *maror* [al achilat *maror*]” is still recited.

---

**Which Species are Defined as Maror**

The Mishna in *Masechet Pesachim* (2:6) lists different species of vegetables that qualify as *maror*. The Gemara clarifies that among all the species listed in the Mishna, the ideal one to use in fulfilling the mitzva is the *chazeret*.

**Masechet Pesachim 39a**

And Rabbi Oshaya said: The optimal fulfillment of the mitzva is with *chazeret*, and Rava said: What is *chazeret*? It is *lettuce* [*chassa*].

The Gemara explains: What is the meaning of *lettuce* [*chassa*]? It refers to the fact that God has mercy [*chas*] on us.

According to the Gemara, the term *chazeret* refers to lettuce, which the poskim confirm is in fact the romaine lettuce with which we are familiar today. The **Shulchan Aruch** rules in accordance with the Gemara that the ideal manner of fulfilling the mitzva of *maror* is by eating lettuce.

**Shulchan Aruch, Orach Chaim 473:5**

These are the vegetables with which one can fulfill one's obligation… and the primary mitzva is with *chazeret* [i.e., lettuce].

---
In modern times, the question has arisen that the taste of romaine lettuce does not appear to be particularly bitter, and sometimes lettuce even tastes a bit sweet. The reason for this is that lettuce today is grown in such a manner that during the earlier stages of its growth, it is somewhat sweet, while in its later stages it becomes bitter. The lettuce is generally harvested before it has completely finished growing in order to preserve the sweetness. If so, can one fulfill one’s obligation with such lettuce?

The poskim in fact dispute whether it is sufficient to simply use a species defined as maror or must one be capable of actually tasting the bitterness. According to the Chazon Ish, this type of lettuce is invalid for fulfilling the mitzva. He understood that one must actually taste the bitterness, and therefore the lettuce used for maror must be harvested at a later stage of growth.

Some have the custom to use horseradish as maror or to place a bit of horseradish together with the lettuce used for korech in order to taste the bitterness, in compliance with this opinion of the Chazon Ish. However, most poskim hold that one can fulfill one’s obligation with lettuce even if it is slightly sweet and not bitter, as the determining factor is that it is defined as a maror vegetable. They cite proof for this position from the following passage in the Talmud Yerushalmi.

It seems from the Yerushalmi that although the chazeret is initially sweet and only later becomes bitter, it is still defined as maror, and in fact it is specifically this species that is chosen as the ideal one for fulfilling the mitzva. This position is adopted by the Shulchan Aruch Harav in addition to other Acharonim.

---

1. The Chazon Ish means that on one hand, one may not use romaine lettuce that was picked at an earlier stage of growth when it is not yet bitter. On the other hand, if one waits too long, then it gets excessively bitter and is inedible. Rather, the lettuce must be at a stage of growth in between these two extremes. See also the Dirshu version of the Mishna Berura, Siman 473, #56 and the additional sources quoted there. [Addition of the editors of the English edition]
Even though chazeret has no bitterness, nevertheless when it is in the ground, the stem hardens and becomes bitter. For this reason, it is called maror, and it is a mitzva to look for it even though it is sweet.

Rav Shneur Zalman of Liadi was the founder and first head of the Chabad-Lubavitch movement. He was born in Liozna (present-day Belarus) to descendents of the Maharal of Prague. Even as a child, he displayed extraordinary prowess, writing a commentary on the Torah based on Rashi, Ramban, and Ibn Ezra at the age of eight. He married at age fifteen and then proceeded to become a student of Rav Dov Ber of Mezeritch, the Chassidic leader known as the Maggid of Mezeritch. During the next few years, he studied classic Talmudic material, in addition to philosophy, Kabbala, and Chassidut, and even some secular disciplines such as mathematics and astronomy. Rav Shneur Zalman later became one of the leaders of the Chassidic movement in general, and founded the Chabad branch of the movement as well. The Chabad movement was distinguished by its intellectual approach to Chassidic and Kabbalistic ideas. His classic work Tanya (by which he is often referred to as the Ba’al HaTanya) was geared toward just such an intellectual understanding and is studied by many today including those not affiliated with Chabad or even the overall Chassidic movement.

He also wrote the halachic work known as the Shulchan Aruch HaRav, written in the order and in the style of the Shulchan Aruch, but which also provides many of the rulings and customs followed by the Chabad movement today. This work is considered a classic in halachic literature, and is widely quoted by many other important poskim, including the Mishna Berura, Aruch HaShulchan, and Ben Ish Chai.

Rav Shneur Zalman was falsely accused of treason (possibly based on accusations made by the non-Chassidic Lithuanian Jewish community) in 1798 and imprisoned as a result for fifty-three days. His release, which took place on the Hebrew date of the 19th of Kislev, is celebrated as a holiday by Chabad Chassidim, and in recent years has evolved as a general celebration of the greatness of Chassidut. Following his release, he moved to Liadi, where he continued to develop the Chabad movement. Following his death, his son became the leader of Chabad and relocated the movement’s headquarters to the town of Lubavitch (Lyubavichi, in present day Russia), the name by which the movement is still known today.

One of the proofs of the Chazon Ish to his opinion is the halacha (cited later in this shiur) that one shouldn’t leave the maror in the charoset for too long in order not to nullify the taste of the maror. The Chazon Ish opines that this is a conclusive proof that the taste is a critical element in fulfilling the mitzva.

However Rav Asher Weiss argues that there is no need to actually taste the bitterness. Rather, one is obligated to eat the maror in a manner that would allow one to taste any bitterness potentially found therein. Therefore, one shouldn’t actively do anything that would negate the possibility of being able to taste the bitterness.
add this novelty that taste is an intrinsic part of the mitzva? In truth it seems that there is no need to taste the flavor of the maror; rather one has to eat it in a manner that one would be able to taste the bitter flavor… for there is no specific definition for what is called bitter, since that which is bitter for one person is not bitter for another person, as is known…

The Manner in Which to Eat the Maror

In order to fulfill the mitzva of maror, one must eat a kezayit (olive-size) of it. The Sefer Yereim explains whenever the Torah mentions the word eating (achila), the measurement must be at least a kezayit. This halacha therefore applies to maror, about which it is written “they shall eat it with matzot and maror.”

Sefer Yereim, Siman 94

One must eat a kezayit of maror, as “eating” is written regarding it, and eating [is defined] as a kezayit.

Therefore, it is recommended to measure the pieces of lettuce that one intends to use at the Seder on Erev Pesach to ensure that everyone eats a kezayit without complication.

As opposed to other foods at the Seder, one does not recline while eating maror, as evident from the Gemara below.

Masechet Pesachim 108a

It was stated: Matza needs to be eaten while reclining, maror does not need to be.

Rashi, ibid.

Maror does not need reclining – For this is in commemoration of the slavery.

The Shulchan Aruch codifies the halacha of eating maror as follows:

Shulchan Aruch, Orach Chaim 475:1

And one recites the beracha of “al achilat maror” and eats it without reclining.
One should dip the *maror* in *charoset* before eating it, but then shake off the *charoset* from the *maror*, as described by the *Shulchan Aruch*.

Afterwards, one takes a kezayit of *maror* and immerses it in *charoset*, but one should not leave it inside, in order not to nullify the bitterness. And for this reason, one shakes off the *charoset* from it.

And immerses it – In order to kill the poison in it. There are some places where the custom is not to immerse it entirely; rather they dip it slightly.

The *beracha* of *borei pri ha’adama* is not recited over the *maror*. Two reasons are given for this.

It seems that one doesn’t need to recite *borei pri ha’adama*, even though the *Haggada* is considered an interruption, as explained previously, and one wouldn’t be exempt with the *beracha* on the first dipping [i.e., Karpas]. Nevertheless, the *beracha* of *hamotzee* exempts it, as it is considered foods that are brought within the meal due to the meal, since vegetables are an appetizer [lit. they drag the heart].

The Rashbam explains that one doesn’t need to recite *borei pri ha’adama* because one has already been exempted with the *beracha* that one recited over the vegetables [Karpas].

According to *Tosafot*, the *beracha* recited previously during *Karpas* is not effective for the *maror*, since the *Haggada* interrupts in between. But Tosafot hold that the *maror* is included in the *beracha* over bread, since it does serve a function related to the meal. According to the *Rosh* citing the Rashbam, the *beracha* recited during *Karpas* is effective for the *maror*, and apparently the *Haggada* is not considered an interruption since it is all part of the Seder. Nevertheless, both agree that as mentioned no *beracha* is recited on the *maror*.

---

2. According to the Gemara (*Pesachim* 115a), one of the reasons for dipping the *maror* in the *charoset* is that the *maror* may contain some sort of poisonous substance, which the *charoset* nullifies. Although people eat *maror* vegetables the rest of the year without *charoset*, the Rosh explains that the Sages did not want to risk any harm befalling someone due to the performance of a mitzva. [Addition of the editors of the English edition]
In order to understand the correct procedure to follow for Korech, we need to first examine a passage in the Gemara in Pesachim, which cites the dispute between the Rabbis and Hillel as to how the matza and maror were eaten during Temple times.

They said about Hillel that he would wrap matza and bitter herbs together and eat them, as it is stated: “They shall eat it with matzot and bitter herbs” (Bamidbar 9:11), which indicates that these two foods should be consumed together.

Rabbi Yochanan said: Hillel’s colleagues disagree with him, as it was taught in another beraita: I might have thought that one should wrap matzot and bitter herbs together and eat them in the manner that Hillel eats them; therefore the verse states: “They shall eat it with matzot and bitter herbs,” meaning that one may eat even this, the matza, by itself, and that, the bitter herbs, by themselves.

According to the Gemara, the Rabbis and Hillel disagree as to whether the matza and maror were eaten together with the korban pesach or separately: Hillel holds that they were to be eaten together, while the Rabbis hold that they were to be eaten separately.

There is no conclusive ruling about this dispute, and the Gemara cited below, in the continuation of the same passage, states that one should follow both opinions. Therefore, we first eat the matza and maror separately and then during Korech we eat them together in accordance with the opinion of Hillel.

Now that the halacha was stated neither in accordance with the opinion of Hillel nor in accordance with the opinion of the Rabbis, one recites the blessing: Commanded us over eating matza, and eats matza to fulfill his obligation. And then he recites the blessing: Commanded us over eating maror, and eats. And then he eats matza and lettuce together without a blessing in remembrance of the Temple, in the manner of Hillel in the days of the Temple.
Since our performance of Korech is designed to commemorate the opinion of Hillel, who held that one must eat the matza and maror together to fulfill the mitzva, it is logical that all of the halachot that apply to eating matza and maror individually should also apply with regard to Korech, e.g., eating a kezayit of matza and maror, as well as dipping the maror into charoset. This is indeed the ruling of the Shulchan Aruch:

Shulchan Aruch, Orach Chaim 475:1

 Afterwards one takes the third matza and breaks it and makes a sandwich with the maror, and dips it in the charoset. One says [the paragraph of] zecher lemikdash k'Hillel (a commemoration of the Temple in accordance with Hillel). Then one eats them together while reclining. From the time that one recites the beracha of al achilat matza, one must not interrupt with any matter that is not related to the meal until he eats this sandwich, in order that the beracha of al achilat matza and the beracha of al achilat maror apply also to the sandwich.

In summary: On the Seder night, one must eat two measures of a kezayit of maror (lettuce), one independently during the stage of Maror and one during Korech together with the matza.
During the period of the Mishna, some had the custom not to eat roasted meat on the Seder night as it might appear as if they were eating the korban pesach outside of the Temple complex. Others though were accustomed to eating roasted meat provided they did not eat an entire lamb, as documented by the Mishna below.

Mishna, Masechet Pesachim 4:4
In a place where the custom is to eat roasted meat on Seder night, one may eat. In a place where the custom is not to eat, one may not eat.

The Shulchan Aruch quotes this ruling of the Mishna.

Shulchan Aruch, Orach Chaim 476:1
In a place where they were accustomed to eat roasted meat on the Seder night, it is permitted to eat. In a place where the custom is not to eat, one may not eat as a rabbinic decree lest others [mistakenly] say that it is meat from the korban pesach.

The common custom among both Sefardim and Ashkenazim is not to eat roasted meat on the Seder night (see Mishna Berura 476:1; Chazon Ovadia vol. 2, p.103). However, the custom is limited to the Seder night only, but during the day, it is permitted to eat roasted meat, as stated below.

Chazon Ovadia, Pesach Vol. 2, p. 104
During the daytime Pesach meal, it is permitted to eat even the roasted meat of the foreleg, as the concern was only for the night of Pesach, which is the appropriate time for eating the korban pesach, as opposed to the day of Pesach.

With regard to the nighttime custom, the Mishna Berura adds that pot-roast and meat roasted after being cooked are also included within the custom.

Mishna Berura 476:1
Even pot-roast [tzli kedar] (i.e., it is roasted in a pot without water or any other liquid, but cooks in its own juices), even though it is not similar to the roasting of the korban pesach, for the pesach roasted in a pot is invalid; nevertheless it should be prohibited.
due to *marit ayin* (the appearance of a prohibition), so that people don’t err and also permit a regular roast. And even if it was originally cooked in water and made into pot-roast only afterwards, one should prohibit it for the same reason.

The **Rema** cites the custom of eating eggs at the beginning of the meal and offers two reasons for it.

**Rema, Orach Chaim 476:2**

The custom in some places is to eat eggs during the meal as a remembrance for the mourning [of the Temple].

It seems to me that the reason is that the night of Tisha B’Av has been established [according to the calendar as being] the [same] night [of the week] as the night of Pesach, and furthermore as a remembrance for the Temple, where the *korban pesach* was brought.

The **Vilna Gaon** disagreed with the reasons suggested by the Rema for this custom. In his opinion, one should certainly not do anything as a sign of mourning on Pesach. Rather, he explains that eggs commemorate the *korban chagiga* (festival offering brought on the three Festivals).

**Maaseh Rav, Hilchot Pesach 191**

After that we eat the egg. The reason for this is not due to mourning, for Heaven forbid that we should recall mourning of Tisha B’Av on this day. Rather, it is in order to commemorate the *korban chagiga*, for one cannot eat roast on Pesach night. Instead, we eat [non-roasted] meat in commemoration of the *korban pesach* and the egg in commemoration of the *korban chagiga*.

The **poskim** note that one must be careful not to become too full during the meal, since one must still have an appetite to eat the *afikoman*.

**Rema, ibid.**

One should not eat or drink excessively so that one does not consume the *afikoman* in a state of gluttony or become drunk and fall asleep immediately.

---

3. Eggs are often viewed as a sign of mourning, and are also served at the first meal of a mourner at his home after the death and burial of a relative. The reason for this is that eggs are round, symbolizing the cycle of life that includes birth as well as death (*Shibolei HaLeket, Hilchot Aveilut*). [Addition of the editors of the English edition]
Following *Shulchan Orech*, it is time for the eating of the *afikoman*, which is referred to as *Tzafun*, meaning concealed (since it was concealed until now). The name *afikoman* comes from the Mishna in *Pesachim*, which states that one may not eat any *afikoman* following the consumption of the *korban pesach*. According to the Gemara, it is a play on the Aramaic words *afiku man*, “bring out the sweets.” The Gemara then continues to define the types of foods included in this prohibition in the passage below:

**Masechet Pesachim 119b**

**MISHNA:** One does not conclude after the Paschal offering with an *afikoman*.

**GEMARA:** The Gemara asks: What is the meaning of *afikoman*? …Rabbi Yochanan says: *afikoman* refers to foods such as dates, roasted grains, and nuts, which are eaten during the meal. It was taught in a *beraita* in accordance with the opinion of Rabbi Yochanan: One does not conclude by eating foods such as dates, roasted grains, and nuts after the *korban pesach*.

This prohibition of eating following the *korban pesach* is still relevant today, even though we unfortunately do not offer the *korban pesach*. The reason is that we eat matza at the conclusion of the meal in place of the *korban pesach*. This matza has come to be known by the name “*afikoman.*” Therefore, one may not eat anything afterwards that will remove the taste of the matza.

The Rishonim dispute which *kezayit* of matza fulfills the obligation of the biblical mitzva of eating matza (from “in the evening you shall eat matza”), the *kezayit* eaten at the beginning of the meal for *motzee-matza* or the matza used for *afikoman* at the end of the meal. *Rashi* holds that the obligation refers to the matza used for the *afikoman*. Nevertheless, we still recite the *beracha* of “*al achilat matza*” during *motzee-matza*.

---

4. *Rashi’s* explanation here is somewhat difficult to understand, as here he writes that the matza is “in commemoration of the matza that was eaten together with the *korban pesach*,” while below he writes that this matza fulfills the biblical obligation for eating matza on the night of Pesach. Perhaps he means that we intend for the consumption of this matza alone to fulfill the biblical obligation (and not the matza eaten earlier), but the reason we eat it after the meal and not before is that it commemorates the matza that was eaten with the *korban pesach* during Temple times.
Other Rishonim, such as the Rashbam and Kol Bo, also agree with Rashi. By contrast, the Rosh and Ramban (Milchemet Hashem on Pesachim 119b) hold that the obligation of matza refers to the first matza eaten during motzee-matza, as if the afikoman were indeed the obligation, it should have been eaten with maror and charoset. Therefore, they explain that the eating of the afikoman matza is just in commemoration for the korban pesach.

According to this [the opinion of Rashi] it would seem that one should also eat maror and charoset with it, since it is a remembrance of the matza that was eaten with the pesach in a sandwich… however [if so] I am astounded as to why we would make a sandwich at the beginning [of the meal], surely one at the end as a remembrance for the Temple should suffice? Therefore, it seems to me that the matza [at the end] is not for the sake of the obligation. Rather it is eaten as a remembrance for the korban pesach, which was eaten at the end of the meal when one was sated. Since it is a remembrance for the korban pesach, it receives the laws of the pesach not to eat afterwards.

A third approach to the significance of the afikoman is offered by Tosafot and the Ritva (Hilchot Seder Haggada). They hold that the Sages instituted the eating of the afikoman in order that the taste of matza remain in our mouths as an expression of endearment of the mitzva, similar to the halacha concerning the korban pesach.

…It is good to eat it while sated and for the flavor of the matza to remain in one’s mouth. But if he has enough matza for the entire meal he should eat matza at the beginning of the meal with an appetite and recite the beracha over it. Afterwards, at the end of the meal one should eat [another] kezayit of matza and the taste of the matza will remain in one’s mouth. But the primary mitzva is [fulfilled] with the first one, which is eaten with an appetite, and one will also have the taste of matza in his mouth at the end [of the meal] with the last kezayit…

To summarize, there are three opinions regarding the reason for eating the afikoman:

1. Eating this matza fulfills the obligation of “in the evening you shall eat matza” (Rashi; Rashbam)
2. The afikoman commemorates the korban pesach (Ramban; Rosh)
3. The afikoman is simply a means to retain the flavor of matza in one’s mouth (Tosafot; Ritva)

The Rambam’s opinion about this issue is unclear, as he states the following (Hilchot Chametz Umatza 8:9): “And then the meal continues, and he eats whatever he wishes to eat and drinks whatever he wishes to drink, and at the end he eats at least a kezayit from the meat of the pesach and may not taste anything afterwards. And nowadays he eats a kezayit of matza and does not taste anything afterwards, so that it should be the end of the meal, and the taste of the meat of the pesach or the matza is in his mouth, as their consumption is the mitzva.” From the last phrase it appears that the Rambam agrees with Rashi, as noted by the Aruch HaShulchan (477:2). However, this is not conclusive; see note below.
There are a number of practical ramifications to this dispute, such as whether one needs to eat while reclining (see footnote).  

### The Amount That Needs to be Eaten

Logically, it would seem that one must eat a *kezayit* of matza for *afikoman*, similar to other mitzvot of eating where a *kezayit* is required. This is apparent as well from the words of the *Rambam* (*Chametz Umatza* 8:9) and the majority of Rishonim.

However, the *Maharal* (*Seder Haggada* 38) writes that since the mitzva of matza is such a special mitzva, one should eat two *kezayit* portions. This is also the opinion of the *Bach*, albeit for a different reason. He opines that one should eat two *kezayit* portions since Rishonim dispute whether the *afikoman* commemorates the *korban pesach* or the matzah that was eaten with it. Therefore, one should fulfill both opinions by eating two portions.

---

#### Bach, Orach Chaim 477

Our custom is to take the bigger portion for the *afikoman*… and we eat the amount of two *kezayit* portions from it, one in remembrance of the *korban pesach* as the Rosh writes, and one in remembrance of the matzah that was eaten with the *pesach*, as the Rashbam explains… Now since according to the Rosh this eating is only in remembrance of the *korban pesach* and not for the sake of the obligation to eat matza, and according to the Rashbam it is for the obligation of matza that is eaten with the *pesach*, we therefore need [to eat] two *kezayit* portions, and one doesn’t suffice, in order to remove oneself from this dispute.

---

#### Shulchan Aruch, Orach Chaim 477:1

After the completion of the meal, each person eats a *kezayit* from the matza that has been concealed under the cloth, as a remembrance for the *korban pesach* that was eaten while sated.

---

6. According to Rashi, one must recline, as this is the obligatory *kezayit* of matza for which one must recline. However, the Rambam (*Hilchet Chametz Umatza* 7:8) holds that reclining is not necessary. Regarding this issue, the *Shulchan Aruch* rules that reclining is necessary. Another possible ramifications is whether one may speak unnecessary words from the time of *motzee-matza* until after the eating of the *afikoman*: According to Rashi, perhaps one should not speak during this time so as to interrupt between the *beracha* on the matza and the *afikoman*. This is in fact the opinion of the *Shelah* (beginning of *Masechet Pesachim*), though the *Shulchan Aruch* (*475:1*) indicates that this is not required. In addition, according to Rashi, one would presumably need to have the *afikoman* in mind when reciting the *beracha* of *al achilat matza*, as opposed to the two other opinions.

7. According to the *Chazon Ovadia*, the strict halacha is that only one *kezayit* is required, but who is stringent is praiseworthy.
The Time for Eating the Afikoman

The Gemara cites a Tannaitic dispute whether one must eat the korban pesach before chatzot (halachic midnight) or whether it is permitted to eat it until alot hashachar (dawn).

Masechet Berachot 9a

As it was taught in a beraita: “And they shall eat of the meat on that night” (Shemot 12:8); Rabbi Elazar ben Azarya says: Here it is stated: “On that night,” and the same expression is stated below in the same chapter: “And I will pass through the land of Egypt on that night’ and I will strike every firstborn in the land of Egypt, from person to animal” (Shemot 12:12). Therefore, just as in the verse below, the striking of the firstborns took place until midnight, as stated explicitly in the verse, so too in the verse here, the mitzva to eat the Paschal offering continues until midnight.

Rabbi Akiva said to him: Was it not already said, “Thus you shall eat it…in haste [chipazon]…” (Shemot 12:11)? Therefore the Paschal offering may be eaten until the time of haste… However, with regard to what did they disagree? With regard to the time of haste. Rabbi Elazar ben Azarya held: What is the meaning of haste? It is the haste of the Egyptians at midnight, as they hurried to the houses of the people of Israel to send them away, in fear of the plague of the firstborn.

And Rabbi Akiva held: What is the meaning of haste? It is the haste of Israel in the morning, as they rushed to leave Egypt. It was also taught in a beraita: “The Lord, your God, took you out from Egypt at night,” but the question arises: Did they leave at night? Didn’t they leave during the day, as it is stated: “On the day after the offering of the Paschal offering, the children of Israel went out with a high hand”? Rather, this teaches that the redemption began for them in the evening.

Rashi, Masechet Berachot 9a

The haste of the Egyptians – Referring to the plague of the firstborn, for through it they hastened to send them away.

The haste of Israel – They didn’t listen to them [the Egyptians] to leave until the morning.
According to the Gemara, both Rabbi Elazar ben Azaryah and Rabbi Akiva agree that the korban pesach must be eaten during the time of chipazon, haste, since it says they must eat in haste. The former though argues that it must be eaten during the time when the Egyptians were in haste, i.e., at night when they hastened them away, while the latter claims the haste was that of the Jews, who did not actually leave until the morning. Therefore, the korban pesach may be eaten until dawn.

The Rishonim dispute in accordance with which opinion to rule. Tosafot (Megilla 21 s.v lituyei) and the Mordechai (Berachot ibid.), among others, rule in accordance with Rabbi Elazar Ben Azarya that the korban pesach must be eaten by midnight. By contrast, the Rambam (Hilchot Korban Pesach 8:15) rules in accordance with the opinion of Rabbi Akiva. The Shulchan Aruch rules in the following manner:

Shulchan Aruch, Orach Chaim 477:1

…One should be careful to eat it before chatzot…

The language of “one should be careful” seems to indicate that strictly speaking, it is permitted to eat the afikoman after chatzot (in accordance with the opinion of Rabbi Akiva), but ideally one should eat it before chatzot (to be stringent for the opinion of Rabbi Elazar ben Azarya). The Gra also writes that one should finish eating the afikoman before chatzot, as does the Mishna Berura. However the Mishna Berura indicates that if one did not do so, one should eat it afterwards. This ruling is given even more explicitly by the Yalkut Yosef:

Yalkut Yosef, Moadim, Hilchot Pesach – Tzafun

One should be careful to eat the afikoman before chatzot, but bedieved, one fulfills one’s obligation even after chatzot.

Which Drinks are Prohibited Following the Afikoman

It is clear that the prohibition to eat following the afikoman mentioned above includes all solid foods. With regard to liquids, the Shulchan Aruch and Rema indicate that all drinks are prohibited except for water (and the final two cups of wine).

Shulchan Aruch, Orach Chaim 481:1

After the four cups, one is not permitted to drink wine; only water.

Rema: And all [other] drinks have the status of wine.

8. The Responsa Avnei Nezer (O.C. 381) suggests a novel solution for one who realizes that he will not finish his meal and eat the afikoman before midnight: Just before midnight he should eat a kezayit of matza and stipulate the following condition – if the halacha is in accordance with the opinion of Rabbi Elazar Ben Azarya, then this kezayit will be his afikoman, and if the halacha follows Rabbi Akiva, then it is considered to be a regular act of eating matza. After this, he should not eat anything until after midnight. After midnight, he may continue eating his meal in any event; for if the halacha is like Rabbi Elazar Ben Azarya, the prohibition to eat is only in effect until midnight (when in his view the mitzva of eating the afikoman has already terminated) if the halacha is in accordance with Rabbi Akiva, then it is permitted to continue eating and complete the afikoman until alot hashachar. We should note that this novelty is based on a number of assumptions, many of which are debatable, but an elaboration of the issue is beyond the scope of this shiur.
Nevertheless, the *Mishna Berura* notes that drinks that do not have a strong taste and do not remove the taste of the matza from one’s mouth are permitted to drink. Based on that, *poskim* discuss whether one may drink tea or coffee after the *afikoman*.

### Piskei Teshuvot 481:1

Coffee and tea without sugar, seltzer and water are permitted even *lechatchila* (though coffee and tea with sugar remove the taste of the matza), and some [Rishonim] are stringent [against the *Shulchan Aruch*] even regarding drinking water, and certainly concerning coffee and tea... the prohibition of eating and drinking takes effect from the conclusion of the consumption of the *afikoman*... and the prohibitions remains until dawn.

According to the *Piskei Teshuvot*, it is permitted to drink coffee and tea without sugar since these drinks do not dispel the taste of the matza, though drinking them with sugar would not be allowed. The *Yalkut Yosef* goes one step further and allows drinking them even with sugar when one is trying to stay awake in order to study the *halachot* of the Seder or the story of *yetziat mitzrayim*. In addition, he states that one may be more lenient after chatzot (as opposed to the *Piskei Teshuvot* who rules that are prohibited apply until dawn), since some rule that the restrictions upon eating do not apply after chatzot.

### Yalkut Yosef, Moadim, Hilchot Seder – Tzafun

It is permitted to drink water after the *afikoman*, but not wine other than the two cups that the Sages instituted. One who is sitting and learning the laws of Pesach and the story of the Exodus after Hallel and the fourth cup is permitted to drink tea or coffee (even with sugar) in order to keep oneself awake and dispel [the effects] of the wine. However, one should not be lenient without a need. After midnight there is more room to be lenient.
At first glance, it seems that the laws of *birkat hamazon* (Grace after Meals) on the Seder night are no different than those of *birkat hamazon* during the rest of the year. Nevertheless there are a few minor differences between them mentioned by the *poskim* cited below.

**Zimun**

The *Shulchan Aruch* rules that one should try to ensure that *birkat hamazon* is recited with a *zimun* (special introduction recited when there are three individuals). The *Mishna Berura* explains that the reason for this is to ensure that *Hallel* is recited with at least three people.

There is a mitzva to ensure one has a *zimun*.

The Acharonim agree that the *zimun* is not for the purpose of *birkat hamazon*, for there is no obligation to enhance [the mitzva] more than the rest of the year for this reason. Here it is for the *Hallel*, as there is a mitsva of enhancement to recite *Hallel* with [at least] three.

Reciting *Birkat Hamazon* Over a Cup of Wine

The *Shulchan Aruch* (182:1) cites a number of opinions as to whether there is an obligation to recite *birkat hamazon* over a cup of wine. The *Mishna Berura* writes there that the custom is to be lenient unless wine is readily available, such as on Shabbat and Yom Tov, in which case it is ideal to do so over a cup of wine.
However on the Seder night, there is an obligation to recite *birkat hamazon* over a cup of wine. Moreover, the common practice, as recorded in the *Shulchan Aruch* below, is that each individual recites the *birkat hamazon* over his own cup of wine and drinks it, as this is the third of the four cups. The basis for this practice seems to be the following comment of *Tosafot*:

---

**Tosafot, Masechet Pesachim 105b**

...Since *birkat hamazon* requires a cup [of wine only] with three [people making a *zimun*], they instituted using a cup on Pesach for *birkat hamazon* even for an individual.

---

**Shulchan Aruch, Orach Chaim 479:1**

After that, they pour him the third cup. He recites *birkat hamazon* and *borei pri hagafen* (the blessing on the wine) upon it.

The *Mishna Berura* explains the reason for this practice is that it is appropriate to use each of the four cups for a different mitzva.

---

**Mishna Berura 479:2**

Even if one recites [*birkat hamazon*] by oneself, and even according to the opinion that *birkat hamazon* does not require [the use of] a cup, nevertheless since the Sages instituted to drink four cups of wine on this night, it is appropriate to perform a mitzva with each cup. Therefore, we connect the third cup with *birkat hamazon*.

---

One who Forgot to Recite *Ya’aleh Veyavo*

One who forgot to recite *Ya’aleh Veyavo* (the addition recited on Rosh Chodesh and festivals) in *birkat hamazon* must recite *birkat hamazon* again from the beginning. This is the halacha according to all opinions, as whenever there is an obligation to eat bread, one must repeat *birkat hamazon* if *Ya’aleh Veyavo* was forgotten, and there is clearly an obligation to eat a *kezayit* of matza on the Seder night. In addition, *Rabbi Akiva Eiger* writes that this is true even with regard to women, despite the fact that on other days of Yom Tov she may not be required to repeat it.

---

9. Although as noted above, the common practice today does not always follow this opinion that one must use a cup of wine when reciting *birkat hamazon* with a *zimun*, *Tosafot* can still be used as a basis for the notion that an additional obligation was added that each individual drink the cup on Pesach night. [Addition of the editors of the English edition]
Regarding the people of his household who forgot to mention the festival [i.e., Ya’aleh Veyavo] in birkat hamazon… after all this, if I were asked regarding the matter, I think I would rule that all men of his household should repeat birkat hamazon but not the women and girls.

My reasoning is that I can argue that women are permitted to fast on Yom Tov, as the prohibition to fast on Yom Tov appears to be is rooted in the obligation of oneg (enjoying it through eating and drinking) as the Rambam states. And the mitzva of oneg is included in the positive mitzva of “it shall be a festival for you,” and we extrapolate from that half should be for Hashem and half for yourselves. If so, this mitzva should not be better than any other positive time-bound mitzva, from which women are exempt, excluding the first night of Pesach, where they are obligated to [eat] matza based on the comparison [in the Gemara, Pesachim 5a] that whoever is forbidden to eat chametz is obligated to eat matza.

Rabbi Akiva Eiger here explains that women are obligated to eat matza based on a comparison made by the Torah (Shemot 12:19-20) between the prohibition of eating chametz and the positive mitzva of eating matza. Just as a woman is subject to the former, so too she is included in the latter. Since the general rule is that one must repeat birkat hamazon when forgetting Ya’aleh Veyavo after any meal that one was obligated to eat, therefore even women must repeat birkat hamazon on the Seder night, when they are obligated to consume matza like men.
The Mishna states that they used to recite *Hallel* while eating the *korban pesach*, and the Gemara cites the source for this.

**Masechet Pesachim 95a**

*Mishna:* What is the difference between the Paschal offering offered on the first *Pesach* and the Paschal offering offered on the second *Pesach* [Pesach Sheni, on the 14th of Iyyar]? On the first it is prohibited to own leavened bread due to the prohibitions: It shall not be seen, and: It shall not be found. And on the second *Pesach* it is permissible for one to have both leavened bread and *matza* with him in the house. The first *Pesach* requires the recitation of *Hallel* as it is eaten and the second does not require the recitation of *Hallel* as it is eaten.

**Gemara:** From where are these matters derived that one must recite *Hallel* while eating the Paschal offering on the first *Pesach*? Rabbi Yochanan said, citing Rabbi Shimon ben Yehotzadak, that the verse states: “You shall have a song as in the night when a Festival is sanctified” (Yeshayahu 30:29). From here it may be derived that a night sanctified as a Festival, such as the first night of *Pesach*, requires the recitation of *Hallel*; however, a night that is not sanctified as a Festival, such as the night when the Paschal offering is eaten following the second *Pesach*, does not require the recitation of *Hallel*.

There are a number of distinctions between *Hallel* recited on the Seder night and *Hallel* recited at other times.

- **Reciting a beracha over *Hallel***
  At other times when the entire *Hallel* is recited, there is an accompanying *beracha* recited beforehand, but at the Seder, we do not recite a *beracha*.

- **The obligation of women***
  Women are generally exempt from saying *Hallel* since it is a time-bound mitzva, but on the Seder night, they too are obligated to recite *Hallel*. *Tosafot* explain the reason for the difference.

**Tosafot, Masechet Sukkah 38a**

Who was a slave and a woman – It is evident from here that a woman is exempt from [reciting] *Hallel* of Sukkot and similarly for Shavuot. And the reason is that it is a time-bound mitzva. Even though regarding *Hallel* on the night of Pesach it appears from chapter Arvei Pesachim (108a) that she is obligated in the four cups and presumably they instituted the four cups only in order to recite *Hallel* and the *Haggada* on them, *Hallel* of Pesach...
is different, as it commemorates a miracle, and they [women] too were part of the miracle. But here it is not recited for the miracle [but rather for the holiday itself].

Tosafot here invoke the principle of *af hein hayu b’oto haneis*, “they were also included in the miracle,” which is used elsewhere in the Gemara to explain why women are obligated in certain specific time-bound mitzvot, such as reading the *megilla* on Purim. Here, too, Tosafot explain that since women were also redeemed from Egypt, they also have an obligation to recite *Hallel*, despite its status as a time-bound mitzva.

---

**Hallel at Night**

*Hallel* is generally recited during the day, as is clarified by the Mishna in *Megilla*.

**Masechet Megilla 20b**

The entire day is valid for the reading of the *megilla* and reciting of *Hallel*... this is the general rule: Any matter where the mitzva is during the day, it is valid the entire day.

**Responsa Chatam Sofer 1:51**

But we need to answer regarding *Hallel* on the night of Pesach, for the fact that we recite it sitting down has already been addressed by the *Beit Yosef* at the end of Siman 422, but if we say that night is not the [appropriate] time for *Hallel*, if so one may ask from the night of Pesach [where *Hallel* is recited]? And one must answer that specifically *Hallel* that we recite on every festival and day of redemption where the Sages instituted to recite it when they are redeemed, as is brought in *Pesachim* 117a, regarding these we apply [the verse] “from when the sun rises in the east until it comes,” and not at night, for this is how they established it. But regarding Seder night, which is the actual time of the miracle, about this it was stated “the song will be for you on the night of the sanctification of the Festival.”
According to the Chatam Sofer, Hallel at the Seder is unique because it is recited at the actual time that the miracle occurred, as this is when the Egyptian first-born were killed, and when they prepared to depart from Egypt. For this reason, the verse quoted that discusses singing at night can be applied to permit reciting Hallel at night.

It seems that the basis for these three distinctions between Hallel recited on Pesach night and Hallel recited at other times is that the essential nature of the two is different. The standard Hallel serves to thank Hashem for past events, whereas Hallel at the Seder is a song of thanksgiving for the present, as were our forefathers not redeemed, we would still be enslaved, plus we are supposed to feel as if we ourselves have departed Egypt, as is stated in the Haggada. This distinction appears to be explicit in the words of Rav Hai Gaon quoted in the Ran below.

Commentary of the Ran on the Rif, Masechet Pesachim 26b

But Rabbeinu Hai Gaon z”l wrote in a responsum that we don’t recite the blessing of “to complete the Hallel,” for we don’t recite it as something one reads, but rather as one singing a song.

In other words, no beracha is recited here because the Sages did not institute an enactment to recite the Hallel, but rather it should be a spontaneous song that we should burst out singing in gratitude to Hashem for being redeemed from slavery for the merit of being His servants. By contrast, Hallel recited on other days, such as Chanukah, is primarily designed to thank Hashem for past miracles performed for our forefathers. This also explains why women are obligated in reciting this Hallel. Since they were also part of the miracle, and the Hallel is recited to thank Hashem for the feeling of redemption, women certainly have as much reason to praise Hashem as do men.

---

10. This is the formulation used today by Sefardic Jews on days when the complete Hallel is recited (in Hebrew: ligmor et haHallel). The common formulation for this beracha used by Ashkenazic Jews, though, is “to read the Hallel (likro et haHallel).” [Addition of the editors of the English edition]

11. Similarly it is understandable according to this why we recite the Hallel sitting down at the Seder, as opposed to other times when we recite Hallel, for here it is the Hallel of song, and not simply the fulfillment of the rabbinic enactment to recite Hallel (which must be said while standing).
We complete the *Hallel* section of the Seder by drinking the fourth and final cup and reciting a *beracha acharona* (after-blessing) on the wine. At that point, the final section of the Seder begins, known as *Nirtza*, when we ask Hashem to find favor [*nirtza*] with our Seder ceremony. We pray that just as Hashem took us out of Egypt, so too will He take us out of this exile we can celebrate the Seder with the *korban pesach* very soon, and conclude by singing *leshana haba’ah biYerushalayim hebenuyah*, next year in rebuilt Jerusalem!12

---

12. It should be noted that the songs found at the end of the *Haggada*, such as *Adir Hu* and *Chad Gadya* appear to be a later edition to the Seder, and were not found in the text of the *Haggada* of the Rishonim. [Addition of the editors of the English edition]
Summary of Halachot of the Seder Night II

Maror

1. Gemara/Rambam – The mitzva of maror today applies by rabbinic law only.

2. Which species should be used for maror
   a. Gemara/Shulchan Aruch – Romaine lettuce is the preferred choice.
   b. Chazon Ish – Regular lettuce that does not taste bitter should not be used.
   c. Yerushalmi/Shulchan Aruch HaRav – Lettuce is acceptable since it eventually becomes bitter, even if it is not bitter when consumed. The key factor is that it is defined as a species of maror.
   d. Minchat Asher – Agrees that non-bitter maror may be used, the key is it must be eaten in a way that the bitterness can be tasted if it does contain some.

3. How to eat the maror
   a. Yereim – One must eat a kezayit, the standard definition of eating.
   b. Gemara/Shulchan Aruch – One does not recline when eating the maror.
   c. Shulchan Aruch/Mishna Berura – One dips the maror into charoset to remove the harmful elements and then shakes off some of the charoset.
   d. No beracha on vegetables is recited on the maror.
      i. T osafot – The reason is that it is included in foods that are eaten as part of a meal.
      ii. Rosh – The beracha on the Karpas already exempted it.

Korech

1. Gemara – Hillel and Chachamim dispute whether to eat the matza and maror separately or together. The dispute is not resolved, so we first eat them separately and then both together.

2. Shulchan Aruch – Rules like the conclusion of the Gemara, and that for Korech we must eat a kezayit of matza and maror while reclining.

Shulchan Orech

1. Mishna/Shulchan Aruch – The custom in some places is not to eat roast meat on the Seder night, while in others it is eaten.
2. **Mishna Berura** – The custom today is not to do so, and pot roast, as well as roast that was cooked first, are included in the custom.

3. **Rema** – The custom is to eat eggs either to commemorate the *korban pesach* that we no longer bring or as a sign of mourning since Tisha B’Av falls out on the same night of the week.

4. **Gra** – We do not express mourning on a *Yom Tov*; eating eggs commemorates the *korban chagiga*.

5. **Rema** – One should not eat or drink too much at the meal to ensure that the *afikoman* is eaten with an appetite and that one does not fall asleep from excessive food or wine.

---

**Tzafun**

1. **Mishna/Gemara** – One may not eat any dessert [*afikoman*] following the consumption of the *korban pesach*.

2. **Gemara** – One also may not eat any dessert [*afikoman*] following the consumption of matza for *Tzafun*.

3. **Why do we eat the Afikoman?**
   a. **Rashi** – This is the fulfillment of the biblical mitzva of eating matza.
   b. **Rosh** – It serves as a commemoration for the *korban pesach*.
   c. **Tosafot** – So that the taste of matza will remain in one’s mouth at the end of the Seder.

4. **How much matza must one eat?**
   a. **Bach** – Two *kezayit* portions, one for the *korban pesach* and one for the matza eaten with the *pesach*.
   b. **Shulchan Aruch** – One *kezayit* for the *korban pesach*.
   c. **Mishna Berura** – Ideally one should eat 2 *kezayit* portions.

5. **The proper time for eating the Afikoman**
   a. **Gemara** – It is a dispute:
      i. **Rabbi Elazar ben Azarya** – Until chatzot.
      ii. **Rabbi Akiva** – Until dawn.
   b. **Shulchan Aruch/Gra/Mishna Berura** – One should be careful to eat it before chatzot.
   c. **Mishna Berura/Yalkut Yosef** – Bedieved, one may eat it after chatzot as well.

6. **Drinking after the Afikoman**
   a. **Shulchan Aruch** – One may not drink any drinks except for water.
b. **Mishna Berura** – Drinks that do not have a strong taste are permitted.
c. **Piskei Teshuvot** – Tea or coffee without sugar are permitted.
d. **Yalkut Yosef** – Even tea or coffee with sugar are permitted if being used to help one continue discussing the story of *yetziat mitzrayim* or the *halachot* of Pesach.

### Barech

1. **Making a zimun**
   a. **Shulchan Aruch** – One should try to have enough people at the Seder to make a *zimun*.
   b. **Mishna Berura** – This is in order to have at least three people reciting *Hallel* together, which is preferable.

2. **Using a cup of wine for birkat hamazon**
   a. **Tosafot** – Unlike other times of the year, at the Seder every person recites *birkat hamazon* on a cup of wine.
   b. **Shulchan Aruch** – Every person recites *birkat hamazon* on a cup of wine.
   c. **Mishna Berura** – Each of the four cups is used in conjunction with another mitzva.

3. **Forgetting Ya’aleh Veyavo**
   a. **Rabbi Akiva Eiger** – Both men and women must repeat *birkat hamazon* if it was forgotten, since both are obligated to eat a *kezayit* of matza.

### Hallel

1. **Gemara** – One recites *Hallel* together with the consumption of the *korban pesach*.

2. **Differences between Hallel at the Seder and Hallel recited at other times**
   a. There is no *beracha* recited at the Seder.
   b. Women generally are exempt from reciting *Hallel*.
   c. *Hallel* is usually recited only during the day.
      i. **Chatam Sofer** – *Hallel* is recited at night at the Seder because it is considered praise for a miracle that just happened now.
      ii. **Ran** – *Hallel* at the Seder is not considered a standard recitation, but rather a spontaneous expression of song and praise for Hashem.
Nirtza

1. We declare “next year in Jerusalem” after drinking the fourth cup and reciting a beracha acharona.

2. This is when we ask Hashem to find favor with our Seder experience and bring us the final redemption speedily.