

Comprehensive
Guide to
**Kashering
Kitchen for
Pesach**
& the Halachos
of the Seder Night

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Laws of Kashering Kitchen for Pesach

The Tur¹ writes that our custom is to read *Parshas Tzav* in *shul* on the Shabbos before Pesach (in a typical, non-leap year) because this *parsha* includes laws about *kashering utensils*.

Principles of Kashering:

The primary principle of *kashering* is "*k'bolokachpolto*"² – *the manner in which [the forbidden food] was absorbed is the manner in which it can be removed*.

- Thus, a food that has become absorbed in a utensil through the use of direct fire (without liquid) must be removed in the same manner – through direct fire, such as, with a torch. *Kashering* through fire is called ***libun*** and is required on utensils such as baking pans or roasting spits used with *chametz*, since the *chametz* has become absorbed in them through fire.³
- Utensils used for boiling *chametz*, such as pots, require *kashering* through ***hagalah***, *boiling in water*⁴ (*on the fire*⁵).
- Utensils that have absorbed *chametz* through pouring of boiling liquid (called, *iruy*) can be *kashered* in the same manner – through ***iruy***, *pouring of hot water*.⁶
- If *chametz* was used in a *klisheni* (literally: a second vessel) can be *kashered* in a *klisheni*. Thus, a utensil such as a fork that was used to eat hot *chametz* food poured from a boiling pot, can be *kashered* in the same manner – by placing it in a *klisheni* – in hot water that was poured from a boiling pot (and it need not be *kashered* directly in the boiling pot itself).⁷
- A *chametz* vessel that was used only with cold food or liquid need only be rinsed well in cold water. It does not require any boiling water since it was not used with hot *chametz*.⁸ An exception to this is a vessel used to store cold liquid *chametz* for more than 24 hours.

¹אורח חיים סי' תכח.

²הלשון בשו"ע סי' תנא סעי' יג, הענין בסעיפים ד-ה.

³שו"ע שם סעי' ד, שו"ע"ר שם סעי' יג.

⁴שו"ע שם סעי' ה, שו"ע"ר שם סעי' כה.

⁵רמ"א סי' תנב סעי' א ("מים רותחין"), שו"ע"ר סי' תנב סעי' ג ("ברותחין שמעלין אבעבועות").

⁶שו"ע סי' תנא סעי' ה, שו"ע"ר סי' תנא סעי' כו.

⁷שו"ע שם סעי' ה, שו"ע"ר שם סעי' לב.

⁸שו"ע יו"ד סי' קה סעי' ב, שו"ע"ר שם סעי' כה.

Such a vessel requires *hagalah* to expel the *chametz* that has become absorbed over the 24-hour period.⁹

- *Libun Chumer* - Total burning - Object should heat up to the point where it will glow. This can be seen especially in the dark or it will spark when tapped with a metal object.³
- *Libun Kal* - Light burning - Object must be torched directly on the side that touched the *Chometz*, but does not need to glow, yet the back side should be *Yad Soledes Bo* (intense heat that causes the hand to retract)¹⁰. *Libun Kal* will not suffice if erroneously done on the other side.¹¹
- *Hagalah* - Boiling water cannot take the place of *Libun*¹²; but to the contrary, anything that *hagalah* would suffice *Libun Kal* would be permissible.¹⁰
- **Earthenware vessels and porcelain** cannot be *kashered* through *hagalah* (boiling water) or *libun* (heating by fire) because the absorbed *chametz* will not be removed. The only way in which these vessels can be *kashered* is by returning them to a fiery furnace (which is used to manufacture earthenware vessels), for then it is considered as though they were manufactured anew.¹³
- **Hagalah.** One must use only boiling water, not other liquids, for *hagalah*. In the event one used another boiling liquid (instead of water) for *hagalah*, the *kashering* is valid *bedieved, after the fact*.¹⁴
- **Steam** is helpful only for removing food and dirt, but it is not a valid medium for *hagalah*.¹⁵
- Poskim mention the custom to use a special *kashering* vessel (or to first kasher a *chametz* vessel before using it to boil water to kasher other items). However, according to the letter of law this is not required and one may use a *chametz* vessel for *kashering*.¹⁶

Laws of *Hagalah*:

1. The *chametz* vessel (that you wish to *kasher* through *hagalah* – boiling in water) should not be used with anything hot (whether *chametz* or not) for at least 24 hours before *kashering*.¹⁷
[Note: When *kashering* through the method of *libun gamur, complete burning*, such as with a blow torch, it is not necessary to wait 24 hours before *kashering*.]¹⁸

⁹ שו"ע"ר שם סעי' ס.

¹⁰ שו"ע"ר שם סעי' י.

¹¹ שו"ע"ר שם סעיפים ה, יא.

¹² שו"ע"ר שם סעי' יג.

¹³ שו"ע"ר שם סעי' א, שו"ע"ר שם סעיפים ו-ט.

¹⁴ רמ"א סי' תנב סעי' ה, שו"ע"ר סי' תנב סעי' כח.

¹⁵ שו"ת שארית יהודה (בלוהם) או"ח סי' נז. (ואפי' בדיעבד לא מהני, משא"כ שאר משקים שבדיעבד מהני (רמ"א שם)), שו"ת שו"מ מהדו"ג ח"ג סי' קכה

ומהדו"ת סי' ב, שד"ח מערכת ה אות כד.

¹⁶ שו"ע"ר סי' תנב ס"ו וראה שם סכ"א.

¹⁷ רמ"א סי' תנב ס"ב, שו"ע"ר סי' תנב ס"ו.

¹⁸ ד"מ סי' קכא סקט"ו, כנה"ג הגה"ט סקס"ז, ערוה"ש סכ"ב.

2. The vessel to be *kashered* must be entirely clean, free of food, dirt, grime and rust. If there are deep scratches, cracks or crevices that cannot be fully cleaned, the item cannot be *kashered* with *hagalah* unless one first torches those crevices with fire to burn out any food or dirt.¹⁹
3. During the *hagalah kashering* process, the water must be brought to a rolling boil and must remain bubbling the entire time. Small bubbles, however, are sufficient. Thus, one must leave on the fire under the *kashering* pot the entire time, as one continues to place *chametz* utensils into the boiling water²⁰. After placing one or two utensils into the *kashering* pot, the water generally begins to cool, and the water stops bubbling. At that point, one should cover the pot and wait until the water starts bubbling again before continuing to insert more items into the *kashering* pot.²¹
4. The utensils to be *kashered* should be dry, otherwise the moisture on the utensil might cool down the boiling water.²²
5. One must be careful when *kashering* several items, that the items do not touch each other as they are being *kashered*. Thus, one should place one item at a time into the boiling water. [Once the first item sinks to the bottom of the pot, a second item can be immersed (as long as the water is bubbling, as stated above).]²³
6. The boiling water must make contact with every part of the utensil being *kashered*.²³ However, it is not necessary to submerge the entire utensil at one time. Thus, if one wishes to *kasher* a large spoon, for example, he may first immerse one side into the boiling water, and then remove it, and [when the water begins to boil again] he then immerses the second side of the spoon. If the utensil is very large and part of it cannot be submerged in the boiling water, one cannot *kasher* the utensil unless he performs *libun kal* (light burning through high heat) on the portion that has not been immersed in water.²⁴
7. If one wishes to *kasher* a pot which is too large to be submerged into the *kashering* vessel, he should fill that pot with water and bring it to a boil while it is on the fire. Then, a red-hot stone [or piece of metal, such as a hammer] is thrown into the pot, causing the pot to overflow, thus the entire pot is *kashered*.²⁵
8. Pot handles also require *kashering*.²⁶ Therefore, one must try to remove the handles and clean the crevices before *kashering* the pot.¹⁹
9. After a utensil is *kashered* and is removed from the boiling water it should ideally be rinsed off in cold water. However, in the event that this was not done, the *kashering* is still valid.²⁷

¹⁹שו"ע סי' תנא סעי' ג, שו"ע"ר סי' תנא סעי' טו.

²⁰דמ"א סי' תנב א.

²¹חק יעקב סי' תנב סק"ז ועוד, שו"ע"ר סי' תנב סעי' ג.

²²מג"א סי' תנב סק"א, שו"ע"ר סי' תנב סעי' ז.

²³שו"ע סי' תנב סעי' ג, שו"ע"ר סי' תנב סעי' כה.

²⁴שו"ע סי' תנא סעי' א, שו"ע"ר סי' תנא סעי' לו.

²⁵שו"ע סי' תנב סעי' ו, שו"ע"ר סי' תנב סעי' א.

²⁶שו"ע סי' תנא סעי' יב, שו"ע"ר סי' תנא סעי' כא.

²⁷שו"ע סי' תנב סעי' ז, שו"ע"ר סי' תנב סעי' ה.

10. Utensils that might have actual *chametz* stuck to them cannot be *kashered* through *hagalah*, (because *hagalah* only helps for absorbed *chametz* and not for actual *chametz*). Therefore, a silver wine decanter (that was used with *chametz*), for example, which cannot be easily cleaned due to its narrow top, cannot be *kashered*, for there might be a bit of actual *chametz* stuck inside it (see *Orach Chaim* 451:19).²⁸

Kashering the Kitchen Area

11. **Dining Room Table:** There is no need to *kasher* the dining room table since one does not eat directly on the table, hence a table covering is enough.²⁹

12. **Kitchen Table & Countertops:** If they are made of granite or marble they can be *kashered* in the following manner: One heats up a stone on the flame and then, using tongs, holds the hot stone right above the surface while pouring boiling water over it, ensuring that the bubbling reaches all parts of the table or countertop. After this type of *kashering*, the counters and table may be used on Pesach without any covering.³⁰ However, if they are cleaned well and covered well with two coverings,³¹ they do not need to be *kashered*.³²

13. If the kitchen table and counters are made from other materials, such as Formica, they must be covered. In addition to covering them, the custom is to *kasher* them in the manner described above. However, if they are cleaned well and covered well with two coverings,³¹ they do not need to be *kashered*.³²

14. **Metal Sink:** A metal sink could be *kashered* with a heated stone and boiling water. One stops the sink drain and fills the sink with boiling water and then throws in a red-hot stone, so that the water boils over.³³ Afterwards, one rinses the sink with cold water,²⁷ and it may be used for Pesach without a covering.

15. אפשר להגעיל אותו עם אבן מלובן כנ"ל גם באופן אחר, דהיינו שופכין מים רותחים על אבן מלובן על הד' קרנות של תחתית הכיור ואח"כ מזיזים האבן בכל מקום.³⁰ ואם הבוילער שמחמם המים מרתיחים המים מאוד אז יש עוד אופן, שסותמים את היציאה וממלאים במים רותחים עד למעלה וזורקים בפנים אבן מלובן או שנים וישפכו המים על צדי הכיור מלמעלה, ואח"כ שוטפים אותו במים קרים.

16. **Ceramic Sink:** Some Poskim hold that ceramic has the halachic status of earthenware and cannot be *kashered*. Therefore, a ceramic sink must be covered with a sink insert.³⁴ However, the custom is to *kasher* a ceramic sink in the manner described above, and then use an insert, then the sink can be used on Pesach even with hot water.

17. The **faucet**, must be *kashered* in boiling water. Alternatively, hot water may be poured over them with use of a red-hot stone to ensure the water is bubbling hot, while the hot water from the sink is on.³⁵ **the aerator and the strainer** in the sink should be changed.³⁶

²⁸ראה שו"ע"ר סי' תנא סעי' יט.

²⁹כה"ח סי' תנא סוס"ק רלג.

³⁰ראה רמ"א סי' תנא סעי' ו', שו"ע"ר סי' תנא סעי' נח.

³¹שאף אם יקרע, עדיין יהי' מכוסה.

³²ראה שו"ע"ר סי' תנא סעי' סה.

³³עי' חמוד משה סי' תנא ס"ק כז.

³⁴ראה מנחת יצחק ח"ב סי' ק"ס"ט.

³⁵ספר הגעלת כלים פי"ג סקכ"ה.

18. To ensure there is no edible *chametz* remaining in the **sink drain**, one should pour a strong cleanser, such as Drano, Mr. Plumber, or bleach down the drain.³⁷
19. **Gas Stove:** There are three stove parts, each requiring a different level of *kashering*.
- The stove **Burners** must be cleaned well and *kashered* through the method of *libun kal*, *light burning*,³⁸ which can be accomplished by leaving the gas flame on high for a half hour.
- The stove **Grates** require *libungamur*, *full burning*,³⁹ which can be accomplished by placing a Shabbos blech (metal sheet) over the stove top having the gas flames burn for 1 hour. It is best, however, to acquire new grates for Pesach.
- The **Stovetop** should be cleaned well and *kashered* through boiling water with a red-hot stone.⁴⁰ Alternatively, the stovetop can be covered well with a double covering³¹ [of heavy duty aluminum foil] and it need not be *kashered*.³²
20. **Electric Stove:** An electric stove must be cleaned well and then all of the burners should be turned on the highest setting for two hours. Afterwards, one should disconnect the electricity and *kasher* the stove by pouring boiling water on it with the use of a red-hot stone.⁴⁰
21. **Glass Stove** is difficult to *kasher* for Pesach.⁴¹ If one is stuck with no other option, one should turn the stove on high for two hours⁴² and then use it on Pesach only if covered with a blech.³² [Note: It is dangerous to cover a glass stove with aluminum foil.]
22. **Stove Knobs** should be cleaned well⁴³, or, if possible, new ones should be acquired for Pesach since they can be difficult to clean well.
23. The **Range Hood** should be cleaned well of any *chametz* and grime, and then covered well with aluminum foil.
24. **Self-Cleaning Oven** can be *kashered* by turning on the self-cleaning cycle, for this accomplishes *libun*.⁴⁴ The oven door, however, must be covered with aluminum foil (since it is made of glass).⁴¹
25. **Other Ovens** must be turned on the highest temperature for one hour. Then they may be used on Pesach only with an oven insert.⁴⁵ The glass portion of the oven door should be covered with aluminum foil.⁴¹ [Ovens should not be *kashered* with a blow torch or coals.]

³⁶ראה רמ"א סי' תנא סי"ח, שוע"ר סי' תנא סעי' כב.

³⁷מדריך הכשרות היו"ל ע"י בד"ץ ירושלים.

³⁸סודי ישרון ח"ו עמ' קסא.

³⁹קיצור פס"ד משוע"ר סי' תנא (שו"ת תורת שלום סי' טו).

⁴⁰שו"ת חלקת יעקב ח"א סי' צח.

⁴¹ראה רמ"א סי' תנא סכ"ו, שוע"ר סי' תנא סעי' עג וסעי' עה.

⁴²כי י"א שזכוית דינו כמתכת וצריכה ומועילה הגעלה.

⁴³ראה שוע"ר סי' תנא סעי' ז.

⁴⁴ראה יסודי ישרון ח"ו עמוד קנז.

⁴⁵ספר הגעלת כלים פי"ג תסד.

26. **Microwave Ovens** should generally **NOT** be *kashered* for Pesach.⁴⁶ In an extenuating circumstance, when no other option is available, one may clean the oven well, then [after waiting a period of 24 hours] place a cup of water in the microwave and turn on the oven until the water boils for a while, thereby steaming the oven.⁴⁷ Then the oven may be used to heat food on Pesach, but only if one first double wraps the food and covers it very well.⁴⁸
27. **The Shabbos Blech** can be *kashered* by cleaning it well and placing it on the stove top [while all of the stove flames are on] and allowing it to heat up for two hours. Then it should be covered with aluminum foil.
28. **Dishwashers** are difficult to *kasher* for Pesach, for it is difficult to clean well, and certain materials (such as ceramic and plastic) cannot be *kashered*. In an extenuating circumstance an aluminum dishwasher may be *kashered* in the following manner. First the entire dishwasher with all the parts, especially the filter, must be scrubbed and cleaned well. Then after leaving it idle for at least 24 hours, a red-hot stone should be placed in the dishwasher and it should be turned on to the longest, hottest cycle. Then boiling water should be poured over the racks.
29. **Dental Braces, Crowns and Bridges:** Since these items can become *chametzdig* during the year when a person eats hot *chametz*, a person with these dental items should stop eating hot *chametz* the day before Erev Pesach, at least 24 hours before the *sof zman achilas chametz* (deadline for eating *chametz* on Erev Pesach).⁴⁹ Then, on Erev Pesach right before the *sof zman achilas chametz*, he should rinse his mouth with hot water – as hot as he can endure (without scalding his mouth). It is also praiseworthy if such a person would then refrain from heating very hot food on Pesach, especially very hot *solid* food.
30. **Tablecloths:** Strictly speaking, one may wash his *chametz* tablecloths and use them on Pesach.⁵⁰ It is customary, however, to buy special tablecloths for Pesach.⁵¹ However, if one always covers his tablecloths with plastic, there is no need to buy special tablecloths for Pesach, since he never places food directly on the tablecloth.
31. **Hand Towels & Dish Towels** may be washed and used on Pesach, and there is no need to conduct oneself stringently and buy new ones.⁵⁰

May we be zoche to soon see miracles and wonder similar to those witnessed when we left Mitzrayim!

⁴⁶ שו"ת חשב האפוד ח"ג סי' פח, שו"ת תשובות והנהגות ח"ב סי' ריב.

⁴⁷ שו"ת להורות נתן ח"ז סי' סב, תשובות והנהגות שם, ספר הלכות פסח פט"ז הע' קנו בשם הגרמ"פ ז"ל.

⁴⁸ הוראת הגרמ"ש קליין שליט"א הובא בפס"ת סי' צב הע' 302.

⁴⁹ ראה מהרש"ם ח"א סי' קצז, הגדה ש"פ מועדים וזמנים (הגר"מ שטרנבוך).

⁵⁰ ראה פמ"ג ססו"ס תנא מש"ז סד"ה כלי גללים.

⁵¹ ראה דעת תורה סי' תנא אות יח.

Laws of the Seder Night

Eating on Erev Pesach after the Tenth Hour

1. On Erev Pesach, after the beginning of the tenth hour of the day, one should be careful not to eat too much because the matzah at the Seder must be eaten with a hearty appetite.¹ However one is permitted to eat light refreshments consisting of fruit, vegetables, fish, meat and eggs provided he does not eat his fill.²
2. It is forbidden to drink a small amount of wine after the tenth hour of the day because a small amount of wine satisfies a person's appetite. According to the letter of law one is permitted to drink a large amount of wine because a large amount of wine has the tendency to whet one's appetite.² However the custom is not to drink any wine at all on Erev Pesach.³

Kindling Yom Tov Candles:

3. When Erev Pesach falls on Shabbos, women light the Yom Tov candles before the Seder, after nightfall. Women who do not daven *maariv* should make certain to say "*Boruch HaMavdil Bein Kodesh L'Kodesh*" after Shabbos before doing a melachah, lighting the candles and preparing for the Seder.
4. One recites the *bracha (Lehdlik Ner Shel Yom Tov)* before kindling the Yom Tov candles, as one does on every Erev Shabbos.⁴

Wine for the Four Cups:

5. Only wine that is valid for Kiddush on Shabbos may be used for the Four Cups at the Seder.⁵ Thus, according to the *Rambam*,⁶ who holds that Kiddush wine may not contain any honey [or sugar – *Pri Megadim*⁷], one may not use sweetened wine for the Four Cups. The *Ravad*,⁸ however, permits sweetened wine. The *Shulchan Aruch* cites both opinions regarding this matter without ruling conclusively on the issue. The *Rama*, however, rules leniently and

¹שו"ע סי' תעא סעי' א, ושוע"ר שם סעי' א-ב.

²שו"ע שם, ושוע"ר סעי' ב.

³קונטרס ער"פ שחל בשבת להגרי"ח זוננפלד.

⁴מג"א סי' רסג סקי"ח, ושוע"ר שם סעי' יח.

⁵שו"ע סי' תעב סעי' יב, ושוע"ר סעי' כז.

⁶הל' שבת פכ"ט הי"ד.

⁷מש"ז סי' ערב סק"ג.

⁸השגות על הרמב"ם שם.

permits using sweetened wine for Kiddush if it is tastier and more appealing than unsweetened wine. There is a similar question as to whether one may use wine that is *mevushal* for Kiddush.⁹

Therefore, as a practical matter, if one has a choice between two equally appealing wines – one unsweetened or naturally sweet, such as Matuk, and the other sugar-sweetened, such as Tokay or Malaga, he should choose the sugar free wine. Likewise, one should choose a non-*mevushal* (uncooked) wine over a *mevushal* wine if they are equally appealing to him.

Grape Juice:

6. It is permitted to use grape juice or grape must instead of wine for kiddush and the Four Cups, as clearly indicated in the Gemara,¹⁰ which states that a person may squeeze the juice of a cluster of grapes and recite *kiddush* over it. [While some¹¹ maintain that our grape juice is not valid for kiddush since it does not have the capability of fermenting into wine, this is not so, because as a matter of fact, even our grape juice could be fermented by expert wine makers.] However one should not recite *kiddush* over reconstituted grape juice from concentrate.

The *Magen Avraham*¹², however, writes that it is a *mitzvah min haMuvchar* (a superior mitzvah) to recite kiddush over wine which intoxicates, rather than grape juice. The *Shulchan Aruch Harav*¹³ implies that the reason grape juice is not as preferable as wine is that it is considered a less significant drink or that it does not gladden the heart as does wine. The *Maharil*, however, writes that his teacher recited *kiddush* over grape juice as he held that there is no advantage to using wine.

7. Although some hold that it is preferable to use wine for kiddush and the Four Cups (as above), one may certainly use grape juice [or grape must] without compunction if wine affects his health or fatigues him, making it difficult for him to properly conduct the Seder.¹⁴ [Although the Gemara says that Rav Yehuda would suffer from headaches from Pesach until Shavuot because of the four cups of wine that he drank at the Seder, this was not because he held that grape juice is not valid for the Four Cups. Rather the reason Rav Yehudah did not substitute grape juice for wine at the Seder was simply because grape juice was not available to him.]

Red Wine vs. White Wine:

⁹שו"ע סי' ערב סעי' ח ושוע"ר סעי' ט.
¹⁰ב"ב צז, ב, הובא בשו"ע ושוע"ר סי' ערב סעי' ב.
¹¹שבות יצחק ח"ד הלכות פסח סי"א בשם הגריש"א.
¹²סי' ערב סק"ג ובסי' תר סק"א.
¹³סי' ערה סעי' ב.
¹⁴משנ"ב סי' תעב סקל"ה.

8. Rishonim¹⁵ dispute whether white wine is valid for kiddush. The Shulchan Aruch¹⁶ concludes that the accepted custom is to follow the view of the Rambam who permits making kiddush over white wine *l'chatchila* (in the first place). However, in *Hilchos Pesach, Shulchan Aruch*¹⁷ writes that there is a mitzvah to try to obtain red wine for the Four Cups. The Taz¹⁸ explains that it is preferable to use red wine on Pesach as a remembrance of the blood of the Jewish children slaughtered by Pharaoh in Egypt. *Shulchan Aruch* concludes, however, that one should use red wine instead of white wine only if the white wine is not more significant than the red wine.

9. One should not mix red wine into his white wine on Yom Tov with the intent of coloring it red, because one may not *intentionally* color his food on Shabbos or Yom Tov.¹⁹

The Required Volume of the Four Cups:

10. The volume of wine required for Kiddush and the Four Cups is a *reviis*,²⁰ which is the volume of 1½ eggs.²¹ This is approximately 3 oz. or 86 grams²² [which is the *gematria* of the word כוס]. The *Tzlach*²³ is of the opinion that this volume must be doubled. Although the earlier *Poskim* do not accept the stringent view of the *Tzlach*, the *Mishnah Berurah*²⁴ rules that one should conduct himself stringently and use a double volume of wine or matzah for a mitzvah min haTorah (a Biblical mitzvah). With regard to a Rabbinic mitzvah, however, one may conduct himself leniently and use the smaller volume. [Interestingly, the Chafetz Chaim reportedly used a relatively small cup for kiddush (which contained less than 5 oz.), and when asked why, he said that it was because his father used that size cup.] Since the obligation to drink Four Cups at the Seder is a Rabbinic mitzvah, one may be lenient and use a 3 oz. *kos* (cup). The elderly, children, and women may certainly use a 3 oz. cup (*kos*) for the Seder. [When the first night of Pesach falls on Shabbos (i.e., Friday night), there are grounds to be stringent and use a larger cup for Kiddush (i.e., the first of the Four Cups), since the mitzvah to recite *kiddush* on Friday night in *min haTorah* (Biblical)²⁵.]

Drinking the Entire Cup:

¹⁵ שו"ע סי' ערב סעי' ד מביא שהרמב"ן פוסלו לקידוש.

¹⁶ שם.

¹⁷ שם סי' תעב סעי' יא, ושו"ע"ר סעי' כו.

¹⁸ סק"ט.

¹⁹ משנ"ב סי' שיט סקנ"ו: לפי הנשמת אדם (ח"ב כלל כד סק"ג) נכון למנוע מזה. כמו"כ בבא"מ ח"ח סעי' כג אות טו מחמיר בזה.

²⁰ שו"ע סי' תעב סעי' ט, ושו"ע"ר סעי' יז.

²¹ שו"ע סי' קנח סעי' י.

²² שיעורי הגר"ח נאה ח"ב עמ' קסא.

²³ פסחים קטז, ב.

²⁴ ביאור הלכה סי' רעא סעי' יג ד"ה של רביעית.

²⁵ רמב"ם הל' שבת פכ"ט הלכה א, שו"ע"ר סי' רעא סעי' א.

11. Preferably one should drink the entire cup of wine, even if it is a large cup that contains more than a *reviis* (see previous paragraph). If it is difficult to drink that much, one is *yotzei* (discharges his obligation) as long as he drinks most of a *reviis* (i.e., 2 oz.).²⁶ Therefore, one should preferably use a small cup (*kos*) that contains only a *reviis*, so that he can drink the entire cup.²⁷

Wine Substitute:

12. If one cannot drink wine or grape juice due to illness, or if he does not have any, he may use certain other significant beverages instead for the Four Cups.²⁸ He may use coffee, tea, or pure orange juice (not from concentrate).²⁹ The coffee or tea should be warm but not boiling hot, because he must be able to drink it in one gulp.³⁰ [When these substitute beverages are used, one recites the blessing *shehakol* instead of *borei pri hagefen*.]

She'hecheyanu:

13. When reciting the *she'hecheyanu* blessing during kiddush at the Seder, one should bear in mind that the blessing covers not only the mitzvah of kiddush but all the mitzvos of the night, such as the Four Cups, matzah, *marror*, and *sippur yetzias mitzrayim* (telling the story of the redemption from Egypt).³¹ Women who have already recited *she'hecheyanu* when kindling the Yom Tov candles before the Seder should not repeat *she'hecheyanu* during kiddush.³²

The Mitzvah of Sippur Yetzias Mitzrayim:

14. When reading the Haggadah during the Seder, one should describe to his children the story of the Jewish nation's exodus from Egypt in a manner that they can clearly understand and appreciate, for one has an obligation of *והגדת לבנך*, *you shall tell you son [the story of the Exodus]*. This is more important than repeating interesting *divrei Torah* to the family at the Seder.³³

When the grandfather conducts the family's Seder, the father should still try to fulfill his obligation to tell the story of *yetzias Mitzrayim* by personally telling the story to his children. However, if the grandfather tells the story instead of the father, the father has still fulfilled his mitzvah, because the grandfather acts as his *shaliach* (emissary) in performing the mitzvah on the father's behalf.³⁴

²⁶שוע"ר סי' תעב סעי' יט. הב"ח פירש שזהו מה שכתב בשו"ע (סי' תעב סעי' ט) "וישתה רובו או כולו".

²⁷ב"ח, מג"א סק"י, ושוע"ר סעי' יט.

²⁸רמ"א סי' תפג, ושוע"ר סי' תפג סעי' ד.

²⁹הליכות שלמה פ"ט באורחות הלכה הער' 109.

³⁰רמ"א סי' תעב סעי' ט וסעי' טו, מג"א סוף סק"י"א, שוע"ר סעי' כ, הגש"פ עם לקוטי טעמים ומנהגים ד"ה שותה הכוס.

³¹ברכ"י סק"א, סידור יעב"ץ, שו"ת תשובה מאהבה ח"ב בהגהות לסי' תעג, כה"ח סק"ו.

³²מטה אפרים סי' תריט ס"ד ואלף למטה סק"ו גבי יוה"כ, ובהוספות ללקוטי מנהגים שבסוף המחזור (ספר המנהגים חב"ד עמ' 60).

³³ראה ספר אמת ליעקב, או"ח סי' תעג הער' 844.

³⁴שו"ת בצל החכמה ח"ו סי' סז.

The Mitzvah of Matzah and Required Amount:

15. One must eat a *kezayis* (olive's volume) of matzah to fulfill the Biblical mitzvah of בערב בטרב, *on the eve [of Pesach] you shall eat matzah*. There are various opinions regarding how to measure a *kezayis*. According to some calculations, a *kezayis* is a quarter hand matzah, while according to others it is half a matzah. [The *Shulchan Aruch* rules that one should eat two *kezaysim* for מצה – one for *HaMotzi* and one for the mitzvah of *matzah*.] As a practical matter one can fulfill the mitzvah by eating half of a hand matzah.

16. One should eat the matzah with the conscious intent to fulfill the Torah's command to eat matzah on the night of Pesach.³⁵ If he neglected to have this thought in mind when eating the first *kezayis* of matzah, he should have this thought in mind when eating other matzah at the Seder.

One must drink the Four Cups and eat the matzah while leaning (הסיבה). If one forgot to eat the matzah in a leaning position, he must eat another *kezayis* while leaning.³⁶ The matzah must be eaten before *chatzos*³⁷ (midnight, i.e., this year it's 12:55 a.m. in Brooklyn NY). If one was delayed until after *chatzos*, he should still eat the matzah, but he should not recite the blessing על אכילת מצה.³⁸

The Required Time Span for Eating Matzah:

17. To fulfill the mitzvah of matzah, one must swallow the entire *kezayis* of matzah within a certain interval of time called כדי אכילת פרס (the time it takes to eat a *peras*, half loaf of bread).³⁹ There are various views on how to calculate this time span.⁴⁰ Practically speaking, one should preferably try to finish his *kezayis* of matzah within four minutes. If this is not possible, he should at least make certain to finish the matzah within seven minutes.

Marror:

18. Romaine lettuce is the most preferable type of *marror*.⁴¹ It is very common, however, for this type of lettuce to be infested with bugs. Therefore one must be very careful to properly wash and clean them of all bugs. [The Gemara⁴² explains that even though Romaine lettuce does not have a bitter taste, it is considered a bitter herb because when it remains in the ground for a long period of time, the stalk becomes very bitter. Romaine lettuce is

³⁵כי מצוות צריכות כוונה, ש"ע ס"י ס' סעי' ד' ושוע"ר סעי' ה' (וראה שוע"ר ס"י תעד סעי' כח הטעם שבדיעבר אם לא כוון יוצא), סידור יעב"ץ.

³⁶שוע"ר ס"י תעב סעי' ז' ושוע"ר סעי' טו.

³⁷שוע"ר ס"י תנח סעי' ב.

³⁸דג"מ ס"י תעז ס"א, פמ"ג ס"י תעז א"א ומש"ז סק"א, ביאור הלכה ס"י תעז.

³⁹שוע"ר ס"י תעה סעי' ו' ושוע"ר סעי' ח.

⁴⁰בשו"ת צ"צ א"ח ס"י ק"ח, 6 מינוטין. שם בשוה"ג בשם הצ"צ 7 מינוטין. בספר המנהגים חב"ד (ע' 45) בשם הצ"צ לא פחות משלשה מינוטין ולא יותר על שבעה מינוטין.

⁴¹שוע"ר ס"י תעג ס"ה, ושוע"ר סעי' ל' ד"מצוה לחזור אחר חזרת", ובשו"ת ח"צ ס"י ק"ט הובא בבאר היטב סק"א ושוע"ר סעי' כז ש"חזרת היינו סאל"ט בלשון אשכנז", הגש"פ עם לקוטי טעמים ומנהגים ד"ה ותחת המרור החזרת שעושין הכורך.

⁴²פסחים לט, א.

therefore a fitting remembrance for how the Egyptians treated our forefathers in Egypt, in that they initially spoke softly (to seduce the Jews to perform work) and eventually they were very harsh forcing the Jews to do harsh labor.]

19. The custom is to use a combination of Romaine lettuce and horseradish for the mitzvah of *marror*.⁴³

The Required Amount of *Marror*:

20. One must eat a *kezayis* of *marror*, which is 27 grams according to the stringent opinion. If it is difficult to eat that much, one may rely on the lenient view, according to which one must eat only 17 grams or $\frac{3}{4}$ ounce.⁴⁴ Practically speaking, if one uses Romaine lettuce, he must eat either one large leaf, or two medium size leaves, or five small leaves. Alternatively he should eat either two large stalks or four small stalks. One may combine Romaine lettuce with horseradish to complete the required *kezayis*, meaning, he may eat less Romaine lettuce if he also eats some horseradish to complete the required *kezayis*.⁴⁵

The *kezayis* of *marror* should be eaten within the same time span described above (§17) regarding the matzah.

21. The grated horseradish should be kept in a closed container so that it maintains its bitter taste.

Afikomen:

22. The *Shulchan Aruch*⁴⁶ rules that the *Afikomen*, which is a remembrance for the *korban pesach*, should be eaten before *chatzos*.

23. On the first night of Pesach one should be vigilant to eat the *Afikomen* before *chatzos*. Some are lenient on the second night of Pesach and do not rush to eat the *Afikomen* before *chatzos*.^{47,48} If possible it is preferable to eat the *Afikomen* before *chatzos* even on the second night. It is reported that in the later years the Rebbe (i.e., after 1988) would eat the *Afikomen* before *chatzos* even on the second night.

24. One must be careful not to eat his fill during the meal to the extent that he is too full to eat the *Afikomen*.⁴⁹ If one must force himself to eat the *Afikomen* to the point of that it becomes disgusting for him, it is not considered a valid form of "eating" and he does not fulfill the mitzvah.⁵⁰

⁴³סידור ד"ה ותחת המרור החזרת שעושין הכורך.

⁴⁴שיעורי ציון עמ' ע.

⁴⁵שו"ע סי' תעג סעי' ה, ושוע"ר סעי' כח.

⁴⁶סי' תעז סעי' א, ושוע"ר סעי' ו.

⁴⁷היום יום ט"ו ניסן.

⁴⁸ראה שוע"ר סי' תפא סעי' א.

⁴⁹רמ"א סי' תעו סעי' א, שוע"ר סעי' ה. וראה הגש"פ עם לקוטי טעמים ומנהגים ד"ה אוכל שזהו כוונת אדה"ז בסידור "אוכל ושותה כדי צרכו".

⁵⁰מג"א סי' תעז סק"ב, ושוע"ר שם.

25. The *Afikomen* should be eaten in a leaning position (הסיבה).⁵¹ If one forgot to do so he need not eat another *kezayis*.⁵² [Indeed some maintain that the *Afikomen* need not be eaten in a leaning position.]

Eating After the Afikomen:

26. It is forbidden to eat anything after the *Afikomen* because one should retain the taste of the *Afikomen* in his mouth all night long.⁵³ One should also refrain from drinking anything after the *Afikomen*, except for water. There is a custom to refrain from drinking *anything*, even water.⁵⁴

Hallel:

27. The *Ramo*⁵⁵ rules that one should complete the recital of *hallel* before *chatzos*. The custom, however, is to be lenient in this regard and we do not rush to recite *hallel* before *chatzos*.⁵⁶

⁵¹שו"ע סי' תעז סעי' א, ושוע"ר סעי' ד.

⁵²פר"ח סי' תעו סעי' א, ושוע"ר סעי' ד.

⁵³שו"ע ושוע"ר סי' תעח סעי' א (וזהו גם כותרת הסי').

⁵⁴הגש"פ עם לקוטי טעמים ומנהגים ד"ה שלא ישתה (שזה נלמד מסתימת לשון אדה"ז בסידור "שלא ישתה" – סתם, דהיינו כל משקים), חומרא זו נזכר בפיוט אלקי הרוחות לשבת הגדול בתוס' פסחים (ק"ז, ב ד"ה רביעי).

⁵⁵סי' תעז סעי' א.

⁵⁶הגש"פ עם לקוטי טעמים ומנהגים ד"ה קודם חצות (בסי' צפון).