

# Seder 101

A Basic Summary of its Laws  
In a Clear and Simple Style

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## Contents

❖ Seder Highlights .....	1
Matzah.....	1
Marror .....	2
The Four Cups .....	2
Reclining .....	3
General Rules.....	3
❖ Preparing for the Seder .....	4
❖ Seder Steps .....	5
❖ The Day Before Pesach.....	8
Food Restrictions .....	8
Destroying and Nullifying the Chometz .....	9
Fast of the Firstborn .....	9
Work Restrictions.....	9
General Laws.....	9

## ❖ Seder Highlights

### Matzah

Matzah represents two aspects of our redemption from Egypt. As “poor man’s” bread, it was what we ate during our subjugation.<sup>1</sup> It also represents the quickness with which Hashem took us out of Egypt: the dough that we prepared for the journey did not have time to rise and was baked into matzah.<sup>2</sup>

- **Shmurah Matzah**

In order to fulfill this mitzvah, it is not enough to use “kosher for Passover” matzah! Rather, it is necessary that the matzah is also *shmurah* (protected). From its earliest stages of production, “*shmurah* matzah” is proactively shielded from water with the purpose of using it for the seder.<sup>3</sup> *Shmurah* matzah is identified as such somewhere on its packaging.

- **Egg Matzah**

Matzah that contains any liquid other than water is not the matzah that the Torah commands us to eat.<sup>4</sup> In fact, Ashkenazic custom forbids a healthy person from eating this type of matzah on Pesach<sup>5</sup>. One who is too weak to eat regular matzah should consult his or her rabbi to see if egg matzah is an appropriate option.

- **Measurements**

Values in Halacha are sometimes unclear how they convert into modern-day measurements and various opinions exist regarding the minimum volume of matzah that must be eaten at the Seder. One should consult his or her rabbi regarding how much matzah must be eaten.

- Those who have difficulty eating due to age or illness should also consult a rabbi for any relevant leniencies.<sup>6</sup>
- The required volume of matzah must be eaten in a normal, continuous manner without unnecessary interruption. It must be consumed within nine minutes and ideally within two minutes.<sup>7</sup>

## Marror

Marror reminds us of the bitter affliction we experienced in Egypt.<sup>8</sup> Today, the obligation to eat marror is Rabbinic since the Torah commandment applies only when it can be eaten together with the Pesach sacrifice<sup>9</sup>.

- Only two types of marror are commonly used: romaine lettuce and freshly ground horseradish. Of these, romaine lettuce is the Halachic ideal choice.<sup>10</sup>
  - Be aware that romaine lettuce often harbors tiny insects and since eating an insect is forbidden from the Torah, the lettuce must be inspected before it can be eaten.<sup>11</sup> These insects are not readily apparent so consult a knowledgeable person for guidance with this.

If no knowledgeable person is available, romaine lettuce should be substituted for prepared iceberg lettuce that is under a reliable kosher certification (Currently, Dole and Fresh Express often have a "star k" on their packaging).
- If horseradish is used, it must be ground into small pieces and eaten raw. Jarred or cooked horseradish does not fulfill the obligation.<sup>12</sup>

## Measurements

- Marror is eaten during two of the Seder Steps: **Marror (Seder Step 8)** and **Koreich (Seder Step 9)**
  - For the "**Marror**" step, the necessary volume is slightly more than one fluid ounce.<sup>13</sup> Grated horseradish can be measured quite easily. The volume of romaine leaves is slightly larger than one large leaf<sup>14</sup> (approximately the surface area of 8 x 10 inches).<sup>15</sup>
  - For the **Koreich** step, it is sufficient to use .7 fluid ounces of horseradish, but the romaine lettuce should be the same as above.<sup>16</sup>
- The marror is to be chewed in a normal, continuous manner when fulfilling the obligation<sup>17</sup>. The required volume is to be consumed within nine minutes and ideally within two minutes.<sup>18</sup>

## Charoses

Charoses is a mixture of ground fruit, nuts and red wine.<sup>19</sup> Before marror is eaten, it is dipped into charoses. The charoses is then shaken off to preserve the marror's taste.<sup>20</sup> An explanation for this procedure can be found in the commentary of most Hagadahs.

- The ingredients of charoses are selected from the fruits and nuts that the Jewish People are compared to. These include apples, figs, dates, pomegranates, walnuts and almonds.<sup>21</sup>
- Some have the custom to add cinnamon and/or ginger in their unground form.<sup>22</sup>
- Charoses should have a thick, mortar-like consistency.<sup>23</sup>
- Additional wine is added just before the marror is dipped into it.<sup>24</sup>

## The Four Cups

We are obligated to drink four cups of wine during the Seder. These cups commemorate the four levels of redemption<sup>25</sup> that Hashem provided us with.<sup>26</sup>

- As a display of nobility, the leader of the Seder does not fill his own cup.<sup>27</sup>
  - Many homes apply this tradition to all in attendance and all cups are filled by one another.

- The cups must be drunk at the designated intervals of the Seder. One who is unable to remain present throughout the Seder must still recite or listen to the necessary hagadah texts in between each cup.<sup>28</sup>
- The cup is filled to capacity for every one of the four cups.<sup>29</sup>

### Cup Features

- It is a mitzvah to use a beautiful cup.<sup>30</sup>
  - The cup should not be disposable, but without any alternative this is permitted.<sup>31</sup>

### Measurements

- The cup's capacity cannot be smaller than 2.9 fluid oz.<sup>32</sup>
- Regarding how much wine must be consumed each time, there is an ideal amount and a basic minimum.
  - The ideal amount to drink is either 2.9 fluid oz. or the majority of the cup - whichever of the two is greater.<sup>33</sup>
  - The basic minimum is 1.5 ounces.<sup>34</sup> If even this is too difficult, consult a rabbi for smaller possible measurements.<sup>35</sup>
- For the fourth cup, at least 2.9 ounces should be consumed.<sup>36</sup>
- Since it is ideal to consume at least the majority of the cup, it is wise to use a small cup.<sup>37</sup>
- The minimum volume of wine/ grape juice must be consumed in a normal manner without interruption.<sup>38</sup>

### Type of Beverage

- Wine is the ideal beverage for the Four Cups.<sup>39</sup> Even using wine for a portion of the four cups is virtuous.
  - Red wine is preferred over white wine unless the white wine is of better quality.<sup>40</sup>
  - If necessary, the wine may be diluted with grape juice or a very small percentage of water.<sup>41</sup>
- After wine, grape juice is second best.<sup>42</sup> If necessary, the grape juice may be diluted with a very small percentage of water.<sup>43</sup>
- If these options are not feasible, speak to a rabbi for further possible leniencies.<sup>44</sup>

### Reclining

During the Seder, we eat in a reclining position. This is the manner of free, aristocratic people and it commemorates the freedom that Hashem provided for us on this night.<sup>45</sup>

- Women do not have to recline.<sup>46</sup>
- Reclining is specifically towards the left side.<sup>47</sup> Left-handed people recline in this direction as well.<sup>48</sup>
- It is proper to use pillows or cushions when reclining<sup>49</sup>.
- For some Seder Steps, one does not recline. These are noted at each respective step.
- One who is in the presence of his or her Torah-teacher reclines only if the teacher has given specific permission.<sup>50</sup>
- If one is within the mourning period for a close relative, reclining is done in a subdued manner.<sup>51</sup>

### General Rules

#### Educating Children

- When children are old enough to comprehend a mitzvah's concept, their parents are obligated to train them in its performance<sup>52</sup>. (This often begins at age five or six.<sup>53</sup>)
- During the Seder night there is a particular mitzvah for parents to teach their children about the Exodus (Shemos 13: 8).
- When children are old enough, they must be encouraged to consume at least the smallest required volume of each mitzvah-food.

### Timing of the Obligations

- The Seder may not begin before nightfall (fifty minutes after sunset<sup>54, 55</sup>).
- The mitzvos of eating matzah and marror must be completed before the middle of the night.<sup>56</sup>
  - Ideally, the entire Seder through **Hallel** should be concluded by this time as well.<sup>57</sup>
  - In an extenuating circumstance that a Seder started close to this time, Kiddush is recited immediately followed by washing as for bread and eating the matzah and marror. Only then does the Seder start from the beginning- skipping the steps that were already performed.<sup>58</sup>

### ❖ Preparing for the Seder

- Taking the time to find a hagadah that appeals to you can make all the difference for a meaningful Seder.
  - It is wise to use one that has clear translations and instructions.
  - Be sure that the one you choose follows the customs of your tradition or community (e.g. Ashkenaz, Chassidic or Eidus Hamizrach).
- A Seder should have a leader who will guide and occasionally represent the group. The leader should be aware of this role ahead of time in order to become familiar with the various steps and texts.
- Married men customarily wear a kittel during the Seder. A kittel is made of white, broadcloth material and looks similar to a robe. It is sold in most Judaica stores.
  - If one is in the year of mourning for a parent, it is the general custom not to wear a kittel.<sup>59</sup>
- Stock up on matzah, marror, grape juice and/or wine since a fair amount of these will be consumed.
  - Not all matzah and marror is suitable for the Seder. See **Seder Highlights** for a description of what can be used.
  - Everyone is required to eat a minimum volume of matzah and marror at the Seder and if there are many guests, these will take a long time to portion out. It might be a good idea to prepare individual portions in advance and store them in disposable bags.
- At the Seder, it is a mitzvah to use and display the most beautiful silver and crystal that one possesses.<sup>60</sup>
  - An item that was used during the year must be purged from any absorbed chometz before it may be used on Pesach. Ask a rabbi how this is done.
- When preparing for the main Seder meal, be aware that the custom is not to eat roasted meat or fowl during the Seder night<sup>61</sup>. Additionally, many communities do not dip foods other than those proscribed in the Hagadah.<sup>62</sup>
- All men recline while eating during the Seder and some women may be reclining as well (see **Seder Highlights**). Prepare the seats around the table with enough pillows and room so that everyone will be comfortable.
- Everyone including children will require their own cup for wine (or grape juice). See **Seder Highlights** for a description of what can be used.
- The Seder may not begin before nightfall (fifty minutes after sunset<sup>63</sup>).<sup>64</sup>
  - For the first Seder night, the table should be set and prepared in advance so that it can start as soon as possible.<sup>65</sup>
  - For the second Seder however, one may not prepare on the first day of Yom Tov for the second day and no distinct preparations may begin before nightfall.<sup>66</sup>
    - Activities that are not clearly being done for another day, such as straightening up the house, are always permitted.

## The Seder Plate

The Seder plate is a designated plate that contains the symbolic foods necessary for a Seder. A fancy, decorated one is nice but not necessary.

- The items on the plate are marror, charoses, karpas, *zeroa* -a roasted foreleg or wing, and an egg that is cooked or roasted<sup>67</sup>.
  - Karpas is defined below in **Seder Step 3** and marror and charoses are defined in **Seder Highlights**.
  - Some have a custom to place salt water on the Seder plate as well.<sup>68</sup>
  - The *zeroa* and egg may be roasted on Yom Tov, but then they would need to be eaten that day of Yom Tov (see note 69). If they are roasted the first night, they cannot be saved for the second Seder.
- The common accepted<sup>70</sup> custom for arranging the Seder plate is:
  - *Zeroa* at the 1 o'clock position, charoses at 4 o'clock, romaine lettuce at 6 o'clock, karpas at 8 o'clock, egg at 11 o'clock and the horseradish in the middle.
- Three whole matzos are placed next to or under the Seder plate. They begin the Seder with a cover over them<sup>71</sup> (it is removed during some of the Seder steps).
- If a foreleg or wing is unavailable for the *zeroa*, any bone with some meat on it may be used.<sup>72</sup>
- Although the Seder plate is placed on the table in front of the leader,<sup>73</sup> the items are for all in attendance.<sup>74</sup> (Additional quantities are often necessary.)

## ❖ Seder Steps

- It is a mitzvah to distribute sweets to children at the beginning of the Seder in order to arouse their curiosity.<sup>75</sup>
- Many have the custom of announcing the name of each Seder-step before performing it.<sup>76</sup>

### 1. Kadeish

The leader recites Kiddush over the first of the Four Cups on behalf of the group. (See **Seder Highlights** for more details regarding the Four Cups.)

- All in attendance hold their individual cups of wine during Kiddush. In some communities, everyone quietly recites Kiddush along with the leader.
- The "Shehechyanu" blessing is recited at the conclusion of Kiddush. This blessing applies to all the annual mitzvos of the Seder (matzah, marror, drinking four cups of wine and recounting the Exodus). As the blessing is recited, one should bear this reference in mind.<sup>77</sup>
  - Women who have the custom to recite the Shehechyanu blessing when lighting candles, do not repeat it at the Seder but when they hear it from someone who is reciting it, they should have the above reference in mind.<sup>78</sup>
- The wine is consumed while reclining. There is a required minimum volume of wine/grape juice that each person must consume. (See **Seder Highlights** for more details.)

### 2. Urchatz

Hands are washed in the same manner as before eating bread but without reciting a blessing.<sup>79</sup>

- Unnecessary speech or activity is forbidden until the Karpas is eaten.

### 3. Karpas

A piece of vegetable is dipped into salt water or vinegar for each person in attendance, the standard *ho'adamah* blessing is recited and the vegetable is eaten. (Explanations for this step as well as the previous one can be found in the commentary of most hagadahs.)

- There are different opinions whether to recline while eating Karpas. The common practice is not to<sup>80</sup>.

- Regarding which type of vegetable to use, customs vary between using a potato, celery, parsley or radish. If one does not have a particular custom, green vegetables are the preferred choices.<sup>81</sup>
- Only a small amount is eaten. It should be less than the volume of one fluid ounce.<sup>82</sup>
- When reciting the *ho'adamah* blessing, one must have in mind that it should also apply to the marror (**Seder Step 8**).<sup>83</sup>

#### 4. Yachatz

The middle matzah is removed and broken into two pieces. The larger piece is referred to as the *afikomen*. It is wrapped in a bag or a cloth and saved for Tzafun (**Seder Step 11**). The smaller piece is returned to its place between the remaining two matzos.<sup>84</sup>

Simply, this step is in preparation for the recounting of the Exodus, which is said over a piece of broken matzah.<sup>85</sup>

- In many homes, there is a custom for the children to “steal” the *afikomen* and hide it.<sup>86</sup>
  - A word to the wise: If yours has been grabbed, be sure that you can retrieve it by the end of the Seder. The child who has hidden it may be sleeping by then!

#### 5. Maggid

We fulfill the Torah obligation of recounting the Exodus. The narrative begins with the ignoble origins of our nation and describes our slavery in Egypt, Hashem’s retribution to the Egyptians and His miraculous deliverance, which culminated in giving us the Torah.

Pay attention to the instructions in your Hagadah! At the beginning of this step, the entire Seder plate is removed, at some points, all in attendance raise their cups of wine and sometimes the matzos are lifted or covered.

- While the texts are read, every participant must have a full cup of wine in front of him or her.<sup>87</sup>
- One should not be leaning while reciting Maggid.<sup>88</sup>
- If the entire Maggid text is too difficult to read or be present for, three paragraphs near the end entitled “*Rabban Gamliel Haya Omer, Rabbi Gamliel would say*” are the minimum requirement to be read or heard<sup>89</sup>. Second to this in importance is the Ten Plagues.<sup>90</sup>
  - It is always a good idea to translate these paragraphs in case someone present does not understand them.
- The Hagadah text is not an end all. Rather, it is to be used as a springboard for further discussion of the Exodus.
- Maggid concludes with a long blessing followed by the usual blessing over wine. The second of the Four Cups is then consumed while reclining.
  - See **Seder Highlights** for more details regarding the Four Cups.

#### Four Questions

Near the beginning of Maggid are the Four Questions. These are asked by a child but if none is present, they are asked by an adult.<sup>91</sup>

#### Ten Plagues

When mentioning each of the ten plagues, a small bit of wine is removed from the wine cup. Some have the custom to do this with the index finger<sup>92</sup> and others simply pour a little out.<sup>93</sup> Before Maggid continues, the cups are refilled with fresh wine.<sup>94</sup>

#### 6. Rachtzah

Everyone washes their hands as before eating bread. The usual blessing “*al netilas yodayim*” is recited.

#### 7. Motzee Matzah

The matzah is eaten. A minimum volume must be eaten in order to fulfill the mitzvah. (See **Seder Highlights** for more details.)

The leader makes two blessings on behalf of everyone present. The first one, “*hamotzee lechem min ha'aretz*”, is recited while holding all three matzos (the two whole ones with the broken one in between them). The bottom matzah is released and the second blessing, “*al achilas matzah*”, is recited over the remaining two.<sup>95</sup>

A small piece from each of the two matzos is given to every participant. The leader should retain the required amount from these matzos for himself (eating about half of the required amount from each one<sup>96</sup>). All other participants usually need to supplement their small pieces with additional matzah in order to have the required amount.

- The matzah is not dipped in salt at the Seder.<sup>97</sup>
- Recline while eating the matzah.<sup>98</sup>
- Once the blessings over matzah have been recited, unnecessary interruption should be avoided until after **Koreich (Seder Step 9)**.<sup>99</sup>

#### 8. Marror

A specific blessing is recited and the marror is eaten.

- One does not recline while eating marror.<sup>100</sup>
- Before eating the marror it is dipped into **charoses**.
- See **Seder Highlights** for more details pertaining to **marror** and **charoses**.

#### 9. Koreich

A statement in the Hagadah is recited and matzah and marror are eaten in the same mouthful. According to one opinion in the Mishna, this was (and will be) the manner of eating the Pesach sacrifice.<sup>101</sup>

The single, remaining matzah before the leader is used for Koreich.<sup>102</sup> Pieces of it are broken off and distributed to all participants. Since each person must have the required amount of matzah and marror, it is likely that these pieces will need to be supplemented.

- Koreich is eaten while reclining.<sup>103</sup>
- There are different opinions whether it is dipped into charoses.<sup>104</sup>
- See **Seder Highlights** for the correct volumes to be used in Koreich.

#### 10. Shulchan Oreich

The main meal is eaten.

- It is proper to recline while eating the meal.<sup>105</sup>
- Be careful not to eat too much! The afikomen (**Seder Step 11**) must be eaten with some appetite.<sup>106</sup>
- Roasted meat or fowl - including the *zeroa* from the Seder-plate - are not eaten during the Seder night.<sup>107</sup>
  - Since the *zeroa* was used for a mitzvah, it may not be discarded. Rather, it should be eaten some other time during the holiday.<sup>108</sup>
- Two common customs pertaining to Shulchan Oreich are:
  - The meal begins with the hard-boiled/roasted egg from the Seder-plate.<sup>109</sup>
  - No foods are dipped throughout the meal.<sup>110</sup>

#### 11. Tzafun

The afikomen that had been hidden since Yachatz (**Seder Step 4**) is retrieved at this step. It is eaten for “dessert” to commemorate the Pesach sacrifice that was also eaten at the end of the meal. See **Seder Highlights** for details pertaining to the matzah.

- If the afikomen matzah from Yachatz is unavailable or insufficient, any matzah may be used.
- The afikomen is eaten while reclining.<sup>111</sup>
- The afikomen must be concluded before the middle of the night.<sup>112</sup> Consult [www.myzemanim.com](http://www.myzemanim.com) to see what time this is in your area.
- Since the afikomen is eaten in remembrance of the Pesach sacrifice, some laws pertaining to the sacrifice are applied to it as well.

- For the duration of the Seder night, the afikomen taste is to remain in one's mouth and no solid food may be eaten after it.<sup>113</sup> If food was eaten, and the next step has not yet begun<sup>114</sup>, it can be rectified by eating a small amount of matzah.<sup>115</sup>
- One may only drink mellow beverages such as water or tea after the afikomen.<sup>116</sup> (Of course, the last two cups of wine are permitted.)
- Switching seats to sit at a different table is not permitted during when one eats the afikomen.<sup>117</sup>

## 12. Bareich

Birchas Hamazon is recited over a full cup of wine.<sup>118</sup> The cups are rinsed out and refilled in anticipation.<sup>119</sup>

- If there is a *mezuman*, it is customary for the homeowner/ leader to conduct it.<sup>120</sup>
- Following *Birchas Hamazon*, the blessing over wine is recited and the third of the Four Cups is drunk while reclining.
  - See **Seder Highlights** for more details regarding the Four Cups.
- At the conclusion of *Birchas Hamazon*, a cup is poured in honor of Eliyahu Hanavi (Elijah the Prophet),<sup>121</sup> the front door is opened and a specific paragraph from the Hagadah is recited.
  - Some have a custom to refill all the cups when filling the cup for Eliyahu Hanavi.<sup>122</sup>
- The door is closed and the Seder resumes with the next step.

## 13. Hallel

Specific psalms of thanksgiving to Hashem are recited to acknowledge all that He has done, and continues to do, for us.

- While Hallel is recited, every participant must have a full cup of wine in front of him or her.<sup>123</sup>
- If possible, at least three people should recite the hallel together (this could include women and children).<sup>124</sup> When reciting "*hodu lashem ki tov...*" and "*ana Hashem...*" one man leads and the others respond - just as it is done in the synagogue.<sup>125</sup>
- *Ashkenaz* and *Sefard* versions of the Hagadah conclude this step differently. Be sure to have a Hagadah that reflects your custom.
- At the conclusion of Hallel, the blessing over wine is recited and the fourth cup is drunk while reclining.
  - See **Seder Highlights** for more details regarding the Four Cups.

## 14. Nirtzah

The Seder concludes with the hope that we have done our obligation properly and that next year we will observe it in Yerushalayim.

### After the Seder

After the Seder, one continues to discuss the exodus from Egypt until going to sleep<sup>126</sup>. Many people also have the custom to recite the Book of *Shir Hashirim* (Song of Songs).<sup>127</sup>

## ❖ The Day Before Pesach

### Food Restrictions

- Starting from dawn, it is forbidden to eat matzah the entire day.<sup>128</sup>
  - Baked foods containing matzah meal are also forbidden but cooked foods made from matzah meal may be eaten.<sup>129</sup>
- Once a third of the day has passed, it is forbidden to eat chometz.<sup>130</sup> The website [www.myzemanim.com](http://www.myzemanim.com) provides these times for communities around the world.
- In order to have appetite for the seder, a satisfying volume of any food may not be eaten during the late afternoon.<sup>131</sup>

## Destroying and Nullifying the Chometz

It is forbidden to own or benefit from chometz after five-twelfths of the day has passed and all owned chometz must be destroyed before this time. In addition, every Jewish person over bar/bas mitzvah<sup>132</sup> must declare his or her chometz as ownerless<sup>133</sup>. The time for five twelfths of the day in any given community can be accessed at [www.myzemanim.com](http://www.myzemanim.com).

More details on this subject can be found in the "Chometz 101" publication.

## Fast of the Firstborn

All firstborn males over bar mitzvah are required to fast the day prior to Pesach.<sup>134</sup> This fast is customarily curtailed by participating in a *siyum*.<sup>135</sup>

A siyum is a celebration that marks the completion of a tractate of Gemara, a seder of Mishna, or a book of Tanach that was studied in depth with the Rishonim (primary commentaries)<sup>136</sup>.

- Even an oldest son who was born after a miscarriage is included in this fast.<sup>137</sup>
- If a firstborn son is under bar mitzvah, his father is required to fast on his behalf (or avoid it by attending a siyum).<sup>138</sup>
  - If the firstborn son is less than thirty days old there is no requirement for the father to fast.

## Work Restrictions

Performing skilled activity becomes restricted after mid-day.<sup>139</sup> Consult [www.myzemanim.com](http://www.myzemanim.com) to see what time this is in your area.

- Receiving a haircut from a Jewish barber, shaving and cutting nails are to be completed before this time<sup>140</sup>.
- A Jewish person may not do laundry after this time.<sup>141</sup>
  - Receiving a haircut from a non-Jew and giving laundry to a non-Jew remain permitted throughout the day.<sup>142</sup>
  - One who forgot to take care of these before the proper time should see endnote 143.
- Other than the above instances, all work that is necessary for the holiday is permitted as long as it is done without charge.<sup>144</sup>
- One who must remain at the place of his or her employment after mid-day, should consult a rabbi<sup>145</sup>.

## General Laws

- There is a particular mitzvah to shower or bathe in honor of the holiday.<sup>146</sup> Men and boys go to the mikvah as well.<sup>147</sup>
- When buying and preparing food for Pesach, one must be careful not to refer to a piece of meat as "for Pesach" since this statement resembles the consecration of a Pesach sacrifice.<sup>148</sup> (Violating this does not affect a food's permitted status.)
- It is praiseworthy to study the laws of the Pesach sacrifice on Erev Pesach since this has the significance of bringing it.<sup>149</sup>

אשירה לד' כי גמל עלי

I am indebted to my wife for all the patience and support she continues to have for me.

Thank you my dear reader, for without your interest this pamphlet would not exist.

Much thanks as well to the Minneapolis Community Kollel for their resources.

The purpose of this pamphlet is to be a quick review of some pertinent laws relevant to this time of year.

It was formulated for those who do not have the opportunity or resources to study the laws in detail.

Many of these laws and sources are from the seforim:

הלכות, שליט"א של רב דודי קול, דצ"ל ע"י רבי שמואל ד. אידר, רב רב שמואל פעלדער, שליט"א של רב משה מרדכי קארפ, חג בחג  
קונטרס שיעורי הלכה מתוך שיעורים של רב שמואל פעלדער, שליט"א של רב משה מרדכי קארפ, חג בחג

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Nissan 5774

<sup>1</sup> Devarim 16:3 see Rashi ad. loc.  
<sup>2</sup> Mishna Pesachim 115B  
<sup>3</sup> Mishna Berura 453:21  
<sup>4</sup> Shulchan Aruch 462:1  
<sup>5</sup> Rema 462:4; see Oruch Hashulchan 462:4,5  
<sup>6</sup> See Halachos of Pesach pg. 242- 243  
<sup>7</sup> Kol Dodi Laws of the Seder Ch. 14 Paragraph 7  
<sup>8</sup> Mishna Pesachim 115B  
<sup>9</sup> Tur Orach Chayim 472  
<sup>10</sup> Shulchan Aruch Orach Chayim 473:5  
<sup>11</sup> Shulchan Aruch Yoreh Deyah 84  
<sup>12</sup> Shulchan Aruch Orach Chayim 473:5  
<sup>13</sup> Kol Dodi Laws of the Seder Ch. 15 Paragraph 6  
<sup>14</sup> Adapted from Sefer Kezayis Hashalem, pages 98-101  
<sup>15</sup> Kol Dodi Laws of the Seder Ch. 14 Paragraph 20  
<sup>16</sup> Kol Dodi Laws of the Seder Ch. 16 Paragraph 11  
<sup>17</sup> Shulchan Aruch Orach Chayim 475:3  
<sup>18</sup> Kol Dodi Laws of the Seder Ch. 14 Paragraph 7  
<sup>19</sup> Rema Orach Chayim 473:5  
<sup>20</sup> Shulchan Aruch Orach Chayim 475:1  
<sup>21</sup> Rema Orach Chayim 473:5  
<sup>22</sup> Rema Orach Chayim 473:5  
<sup>23</sup> Rema Orach Chayim 473:5  
<sup>24</sup> Chayei Adam Chapter 130  
<sup>25</sup> Shemos 5:6-7  
<sup>26</sup> Chayei Adam Chapter 130:10  
<sup>27</sup> Rema Orach Chayim 473:1  
<sup>28</sup> Biur Halacha 472 "shelo"  
<sup>29</sup> Rema Orach Chayim 183:2  
<sup>30</sup> Shulchan Aruch Orach Chayim 472:2  
<sup>31</sup> Igros Moshe Orach Chayim III 39  
<sup>32</sup> See Kol Dodi Laws of the Seder Ch. 2 P. 6  
<sup>33</sup> Mishna Berura 472:30 see Kol Dodi Laws of the Seder 2:7,8  
<sup>34</sup> Mishna Berura 472:33  
<sup>35</sup> See Kol Dodi Laws of the Seder Ch. 2 P. 9  
<sup>36</sup> Mishna Berura 472:30  
<sup>37</sup> Mishna Berura 472:33  
<sup>38</sup> Mishna Berura 472:9  
<sup>39</sup> Shulchan Aruch Orach Chayim 472:10 Mishna Berurah ad loc. 37  
<sup>40</sup> Shulchan Aruch and Rema Orach Chayim 472:11  
<sup>41</sup> Mishna Berurah 472: 37  
<sup>42</sup> Halachos of Pesach XX B 5  
<sup>43</sup> Halachos of Pesach XX B 5  
<sup>44</sup> See Mishna Berura 472:37  
<sup>45</sup> Rambam Chametz U' matzah 7:7  
<sup>46</sup> Rema Orach Chayim 472:4  
<sup>47</sup> Mishna Berurah 472:7  
<sup>48</sup> Rema Orach Chayim 472:3  
<sup>49</sup> See Kol Dodi Laws of the Seder Ch. 5 P. 18  
<sup>50</sup> Mishna Berurah 472:17  
<sup>51</sup> Mishna Berurah 472:13  
<sup>52</sup> Mishna Berurah 343:2-3

<sup>53</sup> Mishna Berurah 128:123  
<sup>54</sup> Igros Moshe volume 4 end of #62  
<sup>55</sup> Shulchan Aruch Orach Chayim 472:1  
 Mishna Berurah ad loc.  
 Igros Moshe Orach Chayim IV:62  
<sup>56</sup> Rema Orach Chayim 477:1  
<sup>57</sup> Rema Orach Chayim 477:1  
<sup>58</sup> Rema Orach Chayim 477:1  
<sup>59</sup> Mishna Berurah 472:12  
<sup>60</sup> Shulchan Aruch Orach Chayim 472:2  
<sup>61</sup> Mishna Berurah 476:1  
<sup>62</sup> Rema Orach Chayim 476:2  
<sup>63</sup> Igros Moshe volume 4 end of #62  
<sup>64</sup> Shulchan Aruch Orach Chayim 472:1  
 Mishna Berurah ad loc.  
 Igros Moshe Orach Chayim IV:62  
<sup>65</sup> Shulchan Aruch Orach Chayim 472:1  
 Regarding the second seder night, no preparations may begin until 50 minutes after sunset see Shulchan Aruch Orach Chayim 503:1  
<sup>66</sup> Shulchan Aruch Orach Chayim 503:1  
 Mishna Berurah ad loc.  
<sup>67</sup> Shulchan Aruch and Rema Orach Chayim 473:4  
<sup>68</sup> Shulchan Aruch and Rema Orach Chayim 473:4  
<sup>69</sup> The egg may be eaten by the seder but roasted meat is not eaten the seder night so the zeroa would need to be eaten sometime during the next day. See Mishna Berura 473:32  
<sup>70</sup> See Aruch Hashulchan Orach Chayim 473:11  
<sup>71</sup> Shulchan Aruch Orach Chayim 271:9  
<sup>72</sup> Mishna Berurah 473:27  
<sup>73</sup> Shulchan Aruch Orach Chayim 473:4  
<sup>74</sup> Mishna Berurah 473:17  
<sup>75</sup> Shulchan Aruch Orach Chayim 472:16  
<sup>76</sup> Yesod V'shoresh Hoavodah 9:6  
<sup>77</sup> See Kol Dodi Laws of the Seder Ch. 7 P. 5  
<sup>78</sup> See Igros Moshe Orach Chayim IV #101  
<sup>79</sup> Shulchan Aruch Orach Chayim 473:6  
<sup>80</sup> Kol Dodi Laws of the Seder 10:8  
<sup>81</sup> See Kol Dodi Laws of the Seder Ch. 9 P. 2  
<sup>82</sup> Shulchan Aruch Orach Chayim 473:6  
<sup>83</sup> Mishna Berurah 473:55  
<sup>84</sup> Shulchan Aruch Orach Chayim 473:6  
<sup>85</sup> Shulchan Aruch Harav Orach Chayim 473:36  
<sup>86</sup> Chok Yaakov Orach Chayim 472:2  
<sup>87</sup> Rambam Chometz U' Matzah 7:10  
<sup>88</sup> Mishna Berurah 473:71  
<sup>89</sup> Mishna Berurah 473:4  
<sup>90</sup> Mishna Berurah 473:4  
<sup>91</sup> Shulchan Aruch Orach Chayim 473:7  
<sup>92</sup> Mishna Berurah 473:74  
<sup>93</sup> Sha'ar Hatzion 473:81  
<sup>94</sup> Kol Dodi Laws of the Seder Ch. 11 P. 12  
<sup>95</sup> Shulchan Aruch Orach Chayim 475:1 Rema 475:7  
<sup>96</sup> Mishna Berurah 475:9, for volumes see Kol Dodi Laws of the Seder Ch. 14 P. 11

<sup>97</sup> Rema Orach Chayim 475:1  
<sup>98</sup> Shulchan Aruch Orach Chayim 475:1  
<sup>99</sup> Shulchan Aruch Orach Chayim 475:1  
<sup>100</sup> Shulchan Aruch Orach Chayim 475:1  
<sup>101</sup> Talmud Bavli Pesachim 115  
<sup>102</sup> Shulchan Aruch Orach Chayim 475:1, Rema 475:7  
<sup>103</sup> Shulchan Aruch Orach Chayim 475:1  
<sup>104</sup> Shulchan Aruch Orach Chayim 475:1 Mishna Berurah ad loc. 19  
<sup>105</sup> Rema Orach Chayim 472:7  
<sup>106</sup> Rema Orach Chayim 476:1  
<sup>107</sup> Mishna Berurah 473:32, 476:1  
<sup>108</sup> Mishna Berura 473:32  
<sup>109</sup> Rema Orach Chayim 476:2  
<sup>110</sup> Rema Orach Chayim 476:2  
<sup>111</sup> Shulchan Aruch Orach Chayim 477:1  
<sup>112</sup> Implied from Mishna Berurah 477:6  
<sup>113</sup> Shulchan Aruch Orach Chayim 478:1  
<sup>114</sup> Kol Dodi Laws of the Seder Ch. 18 P. 9  
<sup>115</sup> Mishna Berurah 478:1  
<sup>116</sup> Mishna Berurah 491:1  
<sup>117</sup> Rema Orach Chayim 478:1'  
<sup>118</sup> Shulchan Aruch Orach Chayim 479:1  
<sup>119</sup> Mishna Berurah 479:1  
<sup>120</sup> Rema Orach Chayim 479:1 Mishna Berurah ad loc.  
<sup>121</sup> Mishna Berurah 480:10  
<sup>122</sup> Shulchan Aruch Harav Orach Chayim 480:1  
<sup>123</sup> Shulchan Aruch Orach Chayim 480:1  
<sup>124</sup> Shulchan Aruch 179:1, Mishna Berura 179:9  
<sup>125</sup> Mishna Berura 179:9 (A minor may be the leader as well)  
<sup>126</sup> Shulchan Aruch 481:1  
<sup>127</sup> Chayei Adam Chapter 130 P.19:16  
<sup>128</sup> Rema 471:2  
<sup>129</sup> Mishna Berura 471:20; see Sha'ar Hatziyun 444:1  
<sup>130</sup> Shulchan Aruch Orach Chayim 603:1  
<sup>131</sup> Shulchan Aruch 471:1, Mishna Berura ad loc.  
<sup>132</sup> Halachos of Pesach IX C 5  
<sup>133</sup> Shulchan Aruch 434:2  
<sup>134</sup> Shulchan Aruch 470:1  
<sup>135</sup> Mishna Berura 470:10  
<sup>136</sup> Igros Moshe Orach Chayim volume 1 #157  
<sup>137</sup> Mishna Berura 470:2  
<sup>138</sup> Rema 470:2  
<sup>139</sup> Shulchan Aruch 468  
<sup>140</sup> Mishna Berura 468:5  
<sup>141</sup> Mishna Berura 468:7  
<sup>142</sup> Mishna Berura 468:5,7  
<sup>143</sup> Shaving and cutting nails are permitted after the fact. See Mishna Berura 468:5 and Shiurei Halacha by Rabbi Shmuel Felder  
<sup>144</sup> Mishna Berura 468:6  
<sup>145</sup> See Mishna Berura 468:6,7  
<sup>146</sup> Rema 471:3  
<sup>147</sup> Mishna Berura 471:22  
<sup>148</sup> Shulchan Aruch 669:1, Mishna Berura 669:2

<sup>149</sup> Mishna Berura 471:22