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**Translation with a Comparison to the Seder Ritual of the Mishneh Torah"**

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SHULCHAN ARUCH, ORACH CHAYIIM, HILCHOT PESACH--  
AN ANNOTATED TRANSLATION WITH A COMPARISON TO  
THE SEDER RITUAL OF THE MISHNEH TORAH

By

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## DIGEST

This work is an attempt at an original annotated translation of the Seder ritual of the Shulchan Aruch and a comparison of that ritual with the Seder ritual of the Mishneh Torah. In the Shulchan Aruch the Seder ritual is found in chapters four hundred and seventy two through four hundred and eighty two.

Chapter Four Hundred and Seventy Two deals with the necessity of reclining during the Seder and the ritual surrounding the drinking of the four cups of wine.

Chapter Four Hundred and Seventy Three explains the laws of the first cup and the order of the Seder until the second cup.

Chapter Four Hundred and Seventy Four deals with the ritual surrounding the drinking of the second cup of wine.

Chapter Four Hundred and Seventy Five summarizes further rules of the Seder meal.

Chapter Four Hundred and Seventy Six analyzes the custom of eating roasted meat on the night of Passover.

Chapter Four Hundred and Seventy Seven is concerned with the laws and rituals surrounding the eating of the Afikoman.

Chapter Four Hundred and Seventy Eight deals with the fact that after eating the Afikoman one is not to consume any other food.

Chapter Four Hundred and Seventy Nine is involved with the ritual surrounding the grace after meals and the

prayers following immediately after the grace.

Chapter Four Hundred and Eighty deals with the ritual surrounding the drinking of the fourth cup of wine.

Chapter Four Hundred and Eighty One is concerned with the prohibitions against drinking anything after the four cups of wine.

Chapter Four Hundred and Eighty Two discusses the case of the individual who does not have guarded matsah for his Seder meal.

Chapter Four Hundred and Eighty Three deals with one who has no wine for the four cups of the Seder.

The second section of this thesis is a comparison between the Seder ritual in the Shulchan Aruch and the Seder ritual in the Mishneh Torah. For the sake of clarity a brief introduction to this section deals with an analysis of the literature of codes and the biographies of the author of the Shulchan Aruch Joseph Karo and the author of the Mishneh Torah Moses Maimonides.

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## PREFACE

The Seder meal is one of the most significant expressions by the Jew of his unity with a past tradition. It has come to symbolize the event of the Exodus from Egypt--the escape from slavery unto freedom. The prayer of the Jew on the night of Passover is that this elusive moment of freedom will soon be the inheritance of all mankind.

This thesis deals with the Seder ritual contained in two codes the Shulchan Aruch and the Mishneh Torah. This choice of material is based upon the author's contention that a profound understanding of the ritual of the past is necessary for the positive development of a ritual for the present and future. An original annotated translation of the Seder ritual of the Shulchan Aruch is first offered and then it is compared to the Seder ritual of the Mishneh Torah. Material in brackets is not found in the text but is explanatory. In this comparison the Yale translation of the Mishneh Torah has been copied on the left side of the page and notes, or other references to the Shulchan Aruch, are to be found on the right side. The comparison is done in this way so that the reader will be able to feel the similarities and differences--to taste them much as he would the matsah on the night of Passover. An introduction to this comparison deals with the literature of codes and the authors of these two works and should be consulted prior to the reading of the translation by those who are unfamiliar with this genre of literature.

The writer of this thesis is deeply indebted to Dr. Alexander Guttman, Professor of Talmud and Rabbinics, for his guidance in the preparation of this work. The depth and breadth of his scholarship and his willingness to communicate this to his students have helped to make studying at the Hebrew Union College-Jewish Institute of Religion a truly rewarding experience.



TO THE MEMORY OF MY GRANDFATHER  
WHO INSTILLED WITHIN ME HIS LOVE  
OF TRADITION

## HILCHOT PESACH

472. The laws of reclining and the four cups.  
Herein are sixteen paragraphs.

1. One's table should be arranged [on erev pesach]<sup>1</sup> while it is still daytime in order to eat immediately when it becomes dark. And even if he is in the "beth hamidrash" [school] he should arise,<sup>2</sup> [to leave earlier than on other days] for it is a mitzvah to hasten to eat for the sake of the infants [little children] so that they would not fall asleep,<sup>3</sup> but he should<sup>4</sup> say the Kiddush until it is dark.

2. One should set his table nicely with beautiful dishes [including tablecloth, napkins, etc.] according to his ability<sup>5</sup> and he should<sup>6</sup> prepare the place of his sitting where he will sit reclining, in the manner of freedom.

NOTE: Even a poor man who hasn't a pillow should sit on a bench (Mordechai, the beginning of the chapter "Arve Pesachim" [The eves of Passover]).

3. When he reclines he should not lean on his back,<sup>7</sup> nor face down, nor on his right side,<sup>8</sup> only on his left (there is no difference between a left handed and another person) (Tur in the name of Rashi and Terumat Hadeshen chapter 136).

4. A woman is not required to recline unless she is important.

NOTE: All of our women are called important (Mordechai, the beginning of the chapter "Arve Pesachim" [The eves of

Passover] and our teacher Yercham). But they are not accustomed to recline, for they rely on R. Eliezer ben Yoel Halevi who wrote, "that in this [our] time one is not to recline" (his own opinion).

5. A son in the presence of his father is required to recline even if he is his distinguished teacher.<sup>9</sup> A student before his teacher is not required to recline even if he isn't his distinguished teacher<sup>10</sup> unless his teacher gives him permission. A superior sage, outstanding in his generation, even if he did not learn anything from him is considered as his teacher and he is not required to recline. (Only if they eat at the same table, but if he eats on a separate table he is required to recline).

6. The servant is required to recline.

7. Everyone who is required to recline, if he ate or drank without reclining he did not fulfill the requirement and he is required to eat and to drink again while reclining.

NOTE: There are those who say that at this time when it is not the custom to recline, [while partaking of a festive meal] the authority of R. Eliezer ben Yoel Halevi is sufficient to rely upon him that ex post facto one fulfills the obligation without reclining (Agudah, chapter "Arve Pesachim" [The eves of Passover]). It appears to me that if he did not drink the third or fourth cup<sup>11</sup> while reclining he is not to drink again while reclining for fear that it looks as if he adds onto the cups. But with the first two cups he drinks them again without a blessing<sup>12</sup> (Minhagim) and similarly with the eating of matsah. But in principle

[a priori] he should recline all through the meal (R. Yaakov Baruch Landau).

8. One needs to drink four cups<sup>13</sup> in the proper order,<sup>14</sup> but if he drank them one after the other not according to the proper order he did not fulfill the obligation.

9. The measure of the cup is a "reviit"<sup>15</sup> after it is mixed [with water]<sup>16</sup> (if one wants to mix it). And he drinks it in its entirety or the majority of it. And if there are in it many "reviyyot" as many people may drink from it as is the number of "reviyyot" that are in it. However, there are those who say that one must drink the majority of the cup even if it contains many "reviyyot".<sup>17</sup> (And one must drink the [prescribed] measure without a long break in between) (Beit Yosef in the name of the Rokeach).

10. One who does not drink wine because it harms him or he hates it needs to force himself in order to drink and fulfill the commandment of the four cups.

11. It is a mitsvah to go after red wine (unless the white is better than it [i.e., the red]<sup>18</sup>) (Tur).

12. One fulfills the obligation with cooked or spiced wine.

13. Even an indigent, who is supported by charity, should sell his clothes, or borrow, or indenture himself in order to purchase wine for the four cups.

14. Also women are obligated with regard to the four cups and all the remainder of the mitzvot that are observed that night.<sup>19</sup>

15. For children that have reached the age of education

it is a mitzvah to place before each one his cup.

NOTE: And one should not take a cup whose mouth has a narrow hole like a glass bottle for he would be unable to drink a "reviit" at one time (R. Yaakov Baruch Landau). And for the glass of the "Birkat Hamazon" [the grace after meals] even without it [i.e., the above reason] one must not take it. Look above chapter 183 paragraph 4 in the note. And similarly with regard to the cup for Kiddush look above chapter 271 paragraph 10 (Beit Yosef).

16. It is a mitzvah to divide among the childred parched corn and nuts in order that they see a change and ask [questions]<sup>20</sup>.

473. The laws of the first cup and the order of the Seder until the second cup. Herein are seven paragraphs.

1. They mix<sup>21</sup> for him the first cup and he recites the Kiddush<sup>22</sup> over it and then he recites the blessing "Shehecheyanu" [who has kept us in life and preserved us and enabled us to reach this season] . And if it falls on the Sabbath he says "Vayechulu" [Thus were finished..]<sup>23</sup> . And if on Sabbath's end he says "Yaknehaz", [an abbreviation meaning] "Borei Pri Hagafen" [who createst the fruit of the vine] , "Kiddush", "Borei Meorei Haash" [who createst the light of the fire]<sup>24</sup> . "Havdalah",<sup>25</sup> and "Shehecheyanu".<sup>26</sup> But if he forgot to perform Havdalah, and did not remember until<sup>27</sup> he began the Hagadah, he completes the Hagadah until "Gaal Yisrael" [the redeemer of Israel] and afterwards performs Havdalah.

NOTE: And he does not wash his hands at all before the Kiddush,<sup>28</sup> (our teacher Yerucham and R. Asher ben Yechiel in a responsum, and Mordecai chapter "Arve Pesachim" [The eves of Passover] ). But if his hands are not clean he washes them a little, but must not recite the blessing over the washing. Furthermore, the head of the household does not mix [the wine] for himself. Only another person should mix it for him in the manner of freedom (R. Yaakov Baruch Landau).

2. One drinks while reclining, but does not recite the blessing after it.<sup>29</sup>

3. If one wants to drink several glasses the permission is in his hand. At any rate it is proper to be careful

in order not to drink between the first and second cup, if not for a great need, in order not to get drunk and be prevented from completing the Seder and the reading of the Hagadah.<sup>30</sup>

4. They bring before the head of the household a plate that has on it three matsot<sup>31</sup> and maror<sup>32</sup> [bitter herb] and charoset<sup>33</sup> [a paste made from nuts, cinnamon, wine and apple] and karpas<sup>34</sup> [radish, greens, or roots of parsley to be dipped in salt water] or another type of green, (and vinegar or salt water) and two other cooked dishes one as a remembrance for the paschal sacrifice and the other as a remembrance of the festival offering. It is customary to have [for the two cooked dishes]<sup>35</sup> meat and egg.

NOTE: And one should arrange the plate before him in the manner so there is no need to pass over the mitsvot.<sup>36</sup> Which means, that the karpas should be the highest [i.e., closest to him] and the vinegar nearer to him than the matsot and the matsot nearer to him than the maror and the charoset. And they should be nearer to him than the meat and the egg (R. Yaakov ben Mosheh Halevi). It is the custom that the meat be a shankbone and it is customary that the meat be charred on the coal and the egg be boiled (it can also be roasted and this is the custom in our city).

5. These are the vegetables with which one fulfills his responsibility: horse radish, endives, bitter herb, palm ivy, (explanation, kinds of bitter grasses) maror. And one fulfills [the obligation] with their leaves and their stems but not with the root. However, with the

leaves one does not fulfill the obligation unless they are moist, but with regard to the stem one fulfills the obligation whether they are moist or withered but not preserved not cooked and not seethed.<sup>37</sup> And all of them combine together to make an olive's bulk<sup>38</sup> for this is the [required] measure of them. But the best object for the mitsvah is lettuce,<sup>39</sup> but if this is not available, he should go after the first in the list in the order as it is taught.

NOTE: But if he does not have one of these vegetables he should take wormwood or any other bitter vegetable (Agur). And charoset he should prepare thick as a reminder of the mortar and afterwards put in it a little vinegar or red wine as a reminder of the blood (Tur). And make the charoset from fruit to whom the people Israel is symbolically compared, (Tosafot chapter "Arve Pesachim") [The eves of Passover] ) for example apples, figs nuts, pomegranets, almonds. Then place upon it spices for example cinnamon, and ginger which are similar to straw that one mixes into the mortar (Tur).

6. One washes his hands for the necessity of the first<sup>40</sup> dipping, but does not recite the blessing over the washing. Then he takes from the karpas, less than an olive's bulk, and dips it in vinegar and blesses, "Borei Pri Haadamah" [who createst the fruit of the earth] and eats, but does not bless after it. Then he takes the middle matsah and breaks it in two and gives one half of it to one of those reclining to<sup>41</sup> guard it for the Afikoman. And they place it under the table-



cloth and the second half they place between the two full matsot. He raises the plate that contains the matsot and says: "Ha Lachma Anya" [This is the bread of affliction]<sup>42</sup> up to "Mah Nishtanah" [Why is this night different from all other nights?]<sup>43</sup> .

NOTE: And they recite it in a language that the women and the children understand or they explain the matter to them. And similarly did R. Yaakov Milondres with all the Hagadah in his foreign language [native tongue] in order that the women and the children would understand (Kol Bo and R. Yaakov Baruch Landau). And then he should command to remove them from the table and places them on the end of the table as if they already ate in order that the children should see [the unusual act] and ask.

7. They mix for him immediately the second cup in order that the children would ask why they drink the second cup before the meal. If the son is not wise his father teaches him. If he has no son his wife asks him and if not he asks himself [the Four Questions] . And even scholars ask each "Mah Nishtanah" [Why is this night different from all other nights?] etc., (and when the son or wife asks there is no need [for the husband] to say "Mah Nishtanah" but he begins "Avadim" [Slaves we were unto Pharaoh in Egypt] (R. Yaakov ben Moshe Halevi). And when he begins "Avadim Hayinu Le-faroh" [Slaves we were unto Pharaoh] , he returns the plate that has on it the matsot before him and reads all of the Hagadah. And when he comes to "Matsah Zo" [this matsah]<sup>44</sup>

SLAVE BACK TOP  
SLAVE BACK

he needs to raise it and to show those sitting around so as to make the mitsvah beloved to them (and it is proper to raise the broken matsah for it is like the bread of affliction) (R. Yaakov Weil) and similarly when he arrives at "Maror Zeh" [this maror]. And when he arrives at "Lefichach" [Therefore] each one raises his cup in his hand until the conclusion "Gaal Yisrael" [the redeemer of Israel].

NOTE: And it is customary to drip a little [wine] from the cup with the finger (his own opinion) when we arrive to "blood and fire and pillars of smoke" (Yoel 30:3) and when one remembers the plagues: blood, frogs, lice, beasts, cattle plague, boils, hail, locusts, darkness, slaying of the first-born, as a category [abbreviation] and in detail. Altogether, sixteen times <sup>45</sup> (R. Yaakov ben Mosheh Halevi). And the bread should be uncovered during the reciting of the Hagadah until "Lefichach" [Therefore] when he takes the cup in his hand and <sup>46</sup> then he should cover the bread (Agur and Beit Yosef).

474. Over the second cup one does not recite a blessing. Herein one paragraph.

1. One drinks the second cup but does not recite a blessing over it, neither the first nor the last blessing. You do say, "Borei Fri Hagafen" [who createst the fruit of the vine] except on the cup of Kiddush and the cup of the "Birkat Hamazon" [grace after the meal]. And you do not recite the blessing "Al Hagafen" [over the vine] [i.e., the blessing to be recited after drinking wine] except after the fourth cup.

NOTE: The custom among the Ashkenazim is to recite the first blessing on each and every cup, but the final blessing is recited only after the final cup alone and this is the opinion of the majority of the great rabbis.<sup>47</sup>

475. The remaining laws of the Seder.  
Herein are seven paragraphs.

1. One must wash his hands and recite the blessing "Al Netilat Yadayim" [over the washing of the hands]. Then he must take the matsot, according to the order that he placed them; the broken one between the two whole one's, and grasp them in his hand and bless "Hamotzi" [who bringeth forth bread from the earth] and "Al Achilat Matsah" [who commandeth the eating of matsah]<sup>48</sup>. After this he must break [a piece] from the whole upper one and from the broken one [holding] both of them together, and must dip them in salt.

NOTE: It is not the [accepted] custom to dip them in salt on the first night for the clean bread does not need salt.<sup>49</sup> And he must eat them together while reclining as much as an olive from each one. But if he is not able to eat the measure of two olives together, he must eat of the "Hamotzi" [i.e., top matsah] first and afterward of "Al Achilat Matsah" [i.e., middle matsah]. Then he must take an olive's measure of maror and dips it entirely in charoset, but he must not let it remain in it so that the bitter taste is not dissipated.<sup>50</sup> For this reason one needs to shake the charoset from it and bless "Al Achilat Maror" [who commandeth the eating of maror]<sup>51</sup> and eat it without reclining. Then he takes the third matsah and breaks [a piece] from it and combines it with maror and dips it in charoset.

NOTE: There are those who say not to dip it and thus it is [written in the tractate] on the custom and thus I

have seen it done.

and recites "As a reminder of the custom of Hillel [etc.]"  
 and eats them together while reclining.<sup>52</sup> And from the time  
 that he blesses "Al Achilat Matsah" [who commandeth the eat-  
 ing of matsah] he must not talk about anything that is not  
 pertaining to the meal until he eats this combination [sand-  
 wich], in order that the blessing for the eating of matsah  
 and the blessing for the eating of maror be counted for this  
 combination, too.<sup>53</sup>

2. If he does not have [other] vegetables for the first  
 dipping, but only maror, he blesses over it on the first  
 dipping "Borei Pri Haadamah" [who createst the fruit of the  
 earth] and "Al Achilat Maror" [who commandeth the eating of  
 maror] and on the second dipping he dips it in charoset and  
 eats without a blessing.

3. If one swallowed matsah he fulfilled his obligation,  
 but if he swallowed maror he did not fulfill his obligation,  
 for the taste of maror is required. And even if he swallowed  
 matsah and maror together the requirement for matsah is ful-  
 filled but the requirement for maror is not fulfilled. And  
 if they are bound together in a fibrous substance [vegetable  
 fiber] even the requirement for matsah is not fulfilled since  
 this is not the [normal] method for eating.

4. If he ate matsah without intention for example thieves  
 or robbers forced him to eat, he fulfilled his obligation since  
 he knew that the evening was Passover and that he was required  
 to eat matsah. But if he thought that it was a weekday or  
 this was not matsah he did not fulfill the obligation.

5. If he ate an olive's amount of matsah while he had an epileptic fit and was incapacitated and afterward became well, he is required to eat [an olive's amount of matsah] after he became well because the eating [originally] was at a time when<sup>54</sup> he was exempted from all of the commandments.

6. If he ate one half olive's amount and ate again one half olive's amount he fulfilled the obligation only if he did not wait between the eatings more than is necessary for the eating of half a loaf of bread (look below chapter 612 paragraph 3).

7. One is not obligated to eat matsah except on the first night.

NOTE: It is customary to prepare the three matsot for the Seder from [flour measuring an] "issaron"<sup>55</sup> as a reminder of the "breads of thanksgiving." And one makes on them a sign so as to know which is first or second or third and places the first on top and the second in the middle and the third on the bottom for the combination [Hillel sandwich]. But if he changed [the order], he did not prevent the mitsvah [i.e., he fulfilled the mitsvah] (Tur in the name of R. Asher ben Yechiel). And [one should] bake them also according to the order (Kol Bo and Avudraham). And if one of them is broken place it in the middle for it will be broken anyhow (Agur).

And even of the first night one fulfills the obligation with an olive's amount (the measure of an olive, look below paragraph 486).

476. The custom of eating roasted meat on the night of Passover. Herein are two paragraphs.

1. In a place where it is customary to eat roasted meat on the nights of Passover one may eat it. In a place where it is customary not to eat roasted meat, one may not eat it because of the "gezerah" [precautionary restriction] for perhaps people will say it is the meat of the paschal sacrifice. And in all places it is forbidden to eat young lamb roasted whole this evening because it looks as if one ate sacrificial meat outside [of the Temple]. But if it was cut up or missing a limb or a limb was boiled but still connected [with the rest of the lamb] it is permissible [to eat roasted meat on the nights of Passover] in a place where it is customary.

NOTE: One should not eat nor drink too much so that he would not eat the Afikoman after gluttonous eating [i.e., without appetite] or should not get drunk and fall asleep immediately (R. Yaakov ben Mosheh Halevi).<sup>56</sup>

2. Even the meat of a calf or fowl, anything that requires slaughter, is forbidden to eat roasted in a place where it is customary not to eat roasted meat.

NOTE: It is customary in a few places to eat at the meal eggs as a remembrance of mourning. And it appears to me that the reason is since the night of Tishah Beav<sup>57</sup> is determined by the night of Passover [i.e., falls on the same day of the week as]. And further as a reminder of the destruction [of the Temple] where they sacrificed the Passover sacrifice. And there are those who are accustomed not to eat any dipping on

the [Passover] night, -only the two dippings that are performed<sup>58</sup>  
during the Seder (R. Yaakov ben Mosheh Halevi).



477. The laws of the eating of the Afikoman.  
Herein are two paragraphs.

1. After the meal is completed they eat of the matsah guarded under the cloth, each person an olive's amount as a remembrance of the Paschal Lamb that was eaten to satiation.<sup>59</sup> They eat it while reclining and do not recite a blessing over it. And one should be careful to eat before midnight (and he should do it earlier so that also the Hallel will be read before midnight) (R. Nisim ben Reuven Girondi chapter "Arve Pesachim" [The eves of Passover] and the end of chapter two of Megilah).

2. If one forgot and did not eat the Afikoman and did not remember until he washed his hands or said, "Hav Lan Unevarech" [Come now and bless]<sup>61</sup> he eats the Afikoman without the blessing "Hamotzi" [who bringeth forth bread from the earth]. If he did not remember until he had recited the "Birkat Hamazon" [grace after the meal] but remembered prior to the blessing "Borei Pri Hagafen" [who createst the fruit of the vine] he washes his hands, recites "Hamotzi" and eats the Afikoman (then he recites again the "Birkat Hamazon" and blesses "Borei Pri Hagafen" and drinks the cup) (Beit Yosef). But if he did not remember until after he blessed "Borei Pri Hagafen" he must not eat the Afikoman and relies on the matsah that he ate during the meal. For all of them [the matsot] were guarded from the time of kneading. But in a place where it is the custom to guard the mitzvah matsah<sup>62</sup> [i.e., the three matsot used for the ceremonies] even if he did not remember

until after Hallel he washes his hands and blesses "Hamotzi" and eats the Afikoman.

NOTE: Then he blesses again over the glass [of wine] and must not be concerned [of committing a transgression] because he adds onto the cups (Responsum of R. Asher ben Yechiel, chapter 24). And if the Afikoman is lost he eats an olive's amount from other guarded matsah (R. Elazar ben Yehudah).

478. That one should not eat after eating the Afikoman. Herein are two paragraphs.

1. After the Afikoman one is not to eat anything.<sup>63</sup>

NOTE: And he should not eat it [the Afikoman] in two<sup>64</sup> places for it is not better than interrupting [the eating] by sleep in which case it is prohibited [to eat after awakening] because it is like eating in two places (Tur).

2. One who sleeps during the meal and wakes up must not eat again. A group of men, some of whom slept during the meal, they [the sleepers] may resume eating. If all of them slept and woke up they may not eat. If all of them napped they can eat.

NOTE: All of this applies only if they slept after they began to eat the Afikoman, but sleep before this isn't considered a break<sup>65</sup> (Tur and our teacher Yerucham).

479. The "Birkat Hamazon" [grace after meals]  
[is said] over the third cup. Herein  
is one paragraph.

1. Afterward they pour [lit:mix with water] for him the third cup and he recites over it the "Birkat Hamazon" and "Borei Pri Hagafen" [who createst the fruit] of the vine and drinks it while reclining. And he does not bless after it nor drink wine between it and the fourth cup.

NOTE: However, from the third cup he is able to drink several times and they will be considered as one drink even though he pauses between them (R. Yaakov ben Mosheh Halevi and R. Yitschak and Teshuvot Shimon bar Tsemaah).

It is a mitsvah to strive to have a common grace (i.e.,  
<sup>66</sup>at least three men).

NOTE: And the greatest [individual] among them says  
<sup>67</sup>"Eodu" [O give thanks] and "Ana" [We pray thee] and the others respond after him (Kol Bo). But the greatest [individual] is able to give a little [man, or a minor] permission [to lead] (R. Yaakov ben Mosheh Halevi) and is able to include in the singing of Hallel [a person] even though he did  
<sup>68</sup>not eat with them. And it is customary that the head of the household recites the "Birkat Hamazon" [the grace after meals] on the night of Passover for it is written, "He who has a generous eye shall bless [for he shares his bread with the poor]" (Proverbs 22:9). and he is called "generous eye" for  
<sup>69</sup>he says "all may enter and eat."

480. The order of the fourth cup.  
Herein in one paragraph.

1. [After the grace after the meal], one begins [re-citing the second part of the Hallel] "Lo Lanu" [Not to us] and finish with it the Hallel. But you do not say "Yehalelucha"<sup>70</sup> [They will praise you] but say after the conclusion of the Hallel the Great Hallel [Ps. 136] which is from "O give thanks unto the Lord" up to [Ps. 137] "Al Naharot Bavel" [By the waters of Babylon] [which is not read]. In it [Ps. 136] there are twenty six times "Ki Leolam Chasdo" [For his steadfast love endures forever]. And afterward one says "Nishmat Kol Chai" [May the souls of all the living] and "Yishtabach" [Praised be He] until "Maolam Vead Olam Atah Al" [From everlasting to everlasting you are God]. And then say "Yehalelucha" [They will praise you] until "Melech Meholah Batisbachot" [King exalted in praises] and drink while reclining without a blessing first, (and it is already explained above chapter 464 that we are accustomed to bless). They bless after it "over the vine" [etc.] and if he drank without reclining he is required to drink again while reclining (look above chapter 462 paragraph 6). And he blesses before it "Borei Pri Hagafen" [who createst the fruit of the vine], since he diverted his mind from further drinking.

NOTE: And there are those that say that one should "Shefoch Chamotehah" [Pour out thy wrath upon the nations] etc., before "Lo Lanu" [Not to us] (R. Nisim ben Reuven

Gerondi chapter "Arve Pesachim" [The eves of Passover] and open the door in order to remember that it is a guarded night and because of the merit of this belief [i.e., as the reward] the Messiah<sup>72</sup> will come and pour out his wrath over the idol worshippers (R. Yaakov Baruch Landau) and this is the custom. And one is able to finish Hallel in a place which was not that of the meal (Maimonides and the Maggid chapter 8).

481. That one is not to drink after the four cups. Herein are two paragraphs.

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

NOTE: And all the drinks [e.g., liquids] are, from the viewpoint of the law, like wine (Beit Yoseph). And one who is sick or has a great desire to drink is able to drink a fifth cup and say over it the Great Hallel [Ps. 136] (Mordechai).

2. A man is responsible to busy himself with the laws of Passover and the Exodus from Egypt and to tell of the miracles and wonders that the Holy One Blessed Be He performed for our fathers until sleep seizes him.

NOTE: And every law of the first night also applies on the second night (Agur). And it is customary not to recite on his bed [the entire "Kriyat Shema Al Hamittah"] except the portion of the Shema and not the remainder of the prayers that one reads on the rest of the nights for protection, for it is a night guarded from the evil spirits.

482. The law concerning one who does not have guarded matsah. Herein is one paragraph.

1. One who does not have but an olive's amount of guarded matsah recites the blessing "Al Achilat Maror" [for the eating of maror] and then eats [the maror]. When he finishes his meal with matsah that is not guarded he blesses "Al Achilat Matsah" [over the eating of matsah] and eats it in the amount of an olive and he does not taste anything after it.

NOTE: And one who hasn't for the two nights but three matsot he blesses on the first evening "Hamotzi" [who bringest forth bread from the earth] and "Al Achilat Matsah" [who commandest the eating of matsah] and similarly the combination [Hillel sandwich] on the broken one and uses the two whole matsot the second night (Avudraham in the name of Ibn Yarchi).



483. The law concerning one who has no wine.  
Herein is one paragraph.

1. He who has no wine on the eve of Passover recites the Kiddush over bread in that he blesses "Hamotzi" [who bringest forth bread from the earth] and breaks [it] and places his hand on it until he finishes the Kiddush and he blesses "Al Achilat Matsah" [over the eating of the matsah] and eats. Afterwards he eats the remaining greens [herbs]. pushes away the table, and recites "Mah Nishtanah" [Why is this night different?] and all of the Hagadah until "Gaal Yisrael" [the Redeemer of Israel] then blesses over the maror and eats. Then he combines matsah and maror and eats.

NOTE: Without a blessing and in a place where it is customary to drink a drink made from honey, that is called Met,<sup>73</sup> one is allowed to use it for the four cups if he has no wine (R. Yaakov ben Mosheh Halevi). But there are those who say that one does not perform the Kiddush over the rest of the drinks as it was explained above chapter 272 paragraph 9. However it appears to me in the matter of the four cups that it is proper to rely on those who said that one recites Kiddush over the rest of the drinks if it is the wine of the land [i.e., the main native drink] as is explained above chapter 272.

In post Talmudic times there grew up a literature of codes. These codes organized vast amounts of material unifying traditions, opinions, and laws into a single work that aided the individual to live a Jewish life in both the secular and religious spheres. Each new code built upon the codes of the past not superseding them, but rather adding to the body of material and modifying it. A code gained authority in time after its worth had been shown to scholars of later generations. Around each major important code there grew a body of commentary; clarifying, commenting, or suggesting divergent opinions.

We are concerned at present with a comparison of the Passover ritual as presented in the Mishneh Torah of Moses Maimonides and the Passover ritual of the Shulchan Aruch by Joseph Karo. Moses Maimonides, who lived in the twelfth century, was the foremost Jewish scholar of the middle ages. His accomplishments were so great and varied that the saying arose, "From Moses until Moses, no one arose like Moses (Maimonides)." One of his most important contributions was his code the Mishneh Torah (also known as the Yad Hachazakah because it is divided into fourteen books, "yad" being the numerical equivalent of fourteen). It is topical in arrangement giving the fundamental principle first and then listing laws and conclusions. Maimonides was attacked for not giving "the Mishneh Torah" references to the Talmud and there were those who felt that he was trying to supersede the Talmud with his code. However, due to the succinctness

and depth of understanding displayed in this code it was soon accepted as authoritative by the Jewish community.

Joseph Karo, who lived during the sixteenth century, produced a commentary on the Arbah Turim the fourteenth century code of Jakob ben Asher. This commentary is called the Beit Yoseph. He later made an abstract of his commentary which was to be used by the laymen and called it the Shulchan Aruch (The Prepared Table). In structure it is based on the Arbah Turim being divided into the same four sections. In making his decisions Karo took three codes: the eleventh century code of R. Yitzchak Al Fazi, the twelfth century code of Maimonides, and the fourteenth century code of Yaakov ben Asher, basing his conclusions on the agreement of two of the above. Karo did not know the specific customs followed by the Eastern European Jewish community and so a supplement was added to the Shulchan Aruch by R. Moses Isserles of Cracow which made it normative for the Ashkenazic Jewish community. References to this supplement by Isserles are preceded by the word "Hagah" [Hagahah] which means note.

The seder ritual of the Mishneh Torah is contained in chapters six through eight of Sefer Zemanim (The Book of Seasons). Chapter nine is made up of the contents of the hagadah that was current in Maimonides's time. The seder ritual of the Shulchan Aruch is contained in chapters four hundred and seventy two through four hundred and eighty three of the book Orach Chayim. The presentations contained in each of these books is systematic, each chapter

dealing with a specific area or areas of concern. The amount of material contained in the Shulchan Aruch far exceeds that contained in the Mishneh Torah with regard to the preparation, organization and proceedings of the Seder meal. This in part is accounted for by the number of notes and later commentaries added to the text of the Shulchan Aruch.

This comparison will follow the text of the Mishneh Torah, pointing out in each chapter and section the differences and similarities contained in the two codes with respect to issues raised in the Mishneh Torah. We will include only material with direct bearing on the seder ritual and will condense and abbreviate certain sections. The translation of the Mishneh Torah being used is from the Yale Series. The translations used in the section of the Shulchan Aruch comes from the first section of this thesis and should be consulted.

Mishneh Torah  
Chapter Six

Shulchan Aruch

1. A. To eat unleavened bread on the night of the fifteenth of Nisan is a positive Scriptural commandment....

0 B. During the rest of the festival however, the eating of unleavened bread is optional. Only on the night of the fifteenth is the eating of unleavened bread obligatory, and one has fulfilled his duty once he has eaten an olive's bulk of it.

2. A. If one swallows unleavened bread, he has done his duty, but if he swallows bitter herbs he has not done his duty.

475:7 The obligation stands that one is required to eat matsah only on the first night.

In the Shulchan Aruch there is no reference to things being based on Scriptural Commandment.

Agreement is also found in that one needs only eat an olive's amount.

475:3 "For the taste of bitter herbs is required."

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- B. If one swallows unleavened bread and bitter herbs together, he has fulfilled his duty with regard to unleavened bread, but not with regard to bitter herbs; for the bitter herbs are regarded as a subsidiary to the unleavened bread.
- C. If, however, one wraps the unleavened bread and bitter herbs in bast, or the like, and then swallows them, he has not fulfilled his duty even with regard to unleavened bread. Since this is not the normal method for eating.

## 475:3 Parallel Material

3. A. If one eats unleavened bread without intending to do so—for example, if heathens or bandits compel him to eat it—he has fulfilled his duty.

475:4 A point of clarification is added: this applies only if he realized that what he had eaten was matsah and that the date was Passover..

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- B. If one eats an olive's bulk of unleavened bread during a fit of epilepsy, while he is of unsound mind, and then recovers, he must eat of it again after recovery, for the earlier act of eating had taken place at a time when he was exempt from all the commandments.
- 475:5 Parallel Material

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4.-9. Deal with the preparation of unleavened bread.

10. A. Everyone, including women and slaves, is in duty bound to eat unleavened bread on the night of the fifteenth.
- B. If a minor is able to eat bread, he should be trained in the observance of commandments by being given an olive's bulk of unleavened bread to eat.
- C. If an invalid or an elderly person is unable to eat unleavened bread, he may be given a wafer soaked in water---provided that the wafer is not dissolved in the water.

472:14 The general statement is made that women are obligated with regard to all of the mitsvot on Passover night.

472:15 The importance of beginning early with children is related with regard to the four cups of wine.



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11. A. On the authority of the Scribes, nothing--not even parched grain, nuts, or the like--may be taken after unleavened bread at the conclusion of the meal. Even if one has eaten unleavened bread first and then has partaken of other food, as well as fruit and the like, he should conclude the meal by eating a final olive's bulk of unleavened bread.

477:1 The Afikoman, which is not mentioned in the Mishneh Torah, is eaten at the conclusion of the meal. Each person eats an olive's amount as a remembrance of the Paschal Lamb which was eaten to satiation.

478:1 "After the Afikoman one is not to eat anything."

Mishneh TorahShulchan Aruch

12. A. The sages have forbidden the eating of unleavened bread on the eve of Passover, in order to make its eating at night a conspicuous event... Indeed, the sages of old used to go hungry on the eve of Passover, in order to eat the unleavened bread with an appetite, the purpose being that one should come to regard the commandments as precious things....

Mishneh Torah  
Chapter Seven

Shulchan Aruch

1. A. To tell, on the night of the fifteenth of Nisan, the story of the wonders and miracles wrought for our ancestors in Egypt, is a positive Scriptural Commandment.
  - B. Even one who has no son must do so, and even great scholars are obligated to tell the story of the exodus from Egypt, and the longer the time spent in discussing the events, the more praiseworthy is the storyteller..
  2. A. One is commanded to tell the story to his children even if they do not ask for it, for Scripture says, "And thou shalt tell thy son" (Exod. 13: ).
- 481:2 Tell of miracles until sleep seizes you.
- 476:1 Note: One should not drink to excess nor eat in a gluttonous way so as not to fall asleep immediately i.e., and be unable to spend a long time in the recitation of the events of the Exodus.

Mishneh TorahShulchan Aruch

Furthermore, the father should instruct his son in a manner suited to the son's intelligence. Thus to a small or foolish child he should say, "My son, we were all of us slaves in Egypt, like this maidservant--or like this manservant--here, and the Holy One, blessed be He, redeemed us on this night and brought us forth into liberty." To a grown up or intelligent son he should tell everything that happened to us in Egypt, and the miracles wrought for us by the hand of our teacher Moses; all in a manner suited to the son's intelligence.

473:7 "If his son is not wise his father teaches him."

3. A. One should make some change in procedure on this night of the fifteenth

472:16 "divide among the children parched corn and nuts"

Mishneh TorahShulchan Aruch

of Nisan, in order that his sons should notice it and ask, "What makes this night different from other nights?" to which he would reply, "This and this is what happened, and this and this is what took place." In what way might the procedure be changed? By distributing parched grain or nuts to the children, by having the table removed before the meal begins, by each trying to snatch away the other's unleavened bread, and so on.

473:16 remove things from the table

473:7 mix the second cup prior to the meal

- B. If a man has no son, his wife should ask the question. Those who have no wives should ask each other, "What makes this
- 473:7 Parallel Material

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night different?"

-----even if they are all scholars. If one is alone, he should ask himself, "What makes this night different?"

4. A. One should begin the Story 473:7 We begin with "Avadim"-  
with discreditable facts a statement declaring  
and conclude with laud- our slavery in Egypt.  
able ones....
5. A. Whosoever does not ex- Matsah and Maror must  
plain aloud the following be dealt with, but there  
three things on the night is no statement with ref-  
of the fifteenth, has not erence to necessity.  
fulfilled his duty. They This was probably known  
are: the Paschal lamb, the and contained in the  
unleavened bread, and the Hagadah.  
bitter herbs....
6. A. In each and every genera- 472:2 The reason for reclining  
tion it is one's duty to is not developed in the  
act as if he himself had Shulchan Aruch as it is  
just been freed from the here. We are not told  
Egyptian bondage.... first to consider that  
we had been freed from  
Egyptian bondage:

Mishneh TorahShulchan Aruch

7. A. Accordingly, when one dines on that night, he should eat and drink in the reclining position in the manner of free men. 472:2 Parallel Material
- B. Furthermore, everyone, man or woman, is in duty bound to drink four cups of wine on that night, and may not drink less than this. 472:14 Parallel Material
- C. Even a pauper maintained by charity should not be given less than four cups of wine. 472:13 Parallel Material
- D. The minimum quantity of wine in each cup should be a quarter of a log.
8. A. Even the poorest Israelite should not eat until he has assumed a reclining position. 472:2 Note: "Even a poor man who hasn't a pillow should sit on a bench..."
- B. It is not necessary for a woman to recline, but if she is a person of 472:4 Note: "All of our women are considered important, but they are

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distinction, she should do so.

C. A son should recline in his father's presence, and an attendant in his master's, but a pupil should not recline in his teacher's presence, unless the latter gives him permission to do so.

D. Lying on one's right side is not regarded as reclining, nor is lying on one's back or on one's face.

E. When is reclining essential? During the eating of an olive's bulk of unleavened bread and the drinking of the aforementioned four cups. If one reclines also for the rest of his eating and

considered important, but they are not accustomed to recline....

472:5-6 With regard to the student he does not recline in the presence of a superior sage even if he didn't learn anything from him [only if they are at the same table].

472:3 It is only permissible to recline on left side. The Shulchan Aruch adds that there is no difference between a left or right handed person.

472:7 "In principle [a priori] he should recline all through the meal."



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drinking, he is to be commended, but it is not essential to do so.

9. A. The aforementioned four cups of wine should be diluted so as to make their drinking a pleasure, the extent of dilution depending on the wine and the drinker's taste, provided that the four cups together include not less than a quarter log of pure undiluted wine.

- B. If one uses undiluted wine for the four cups he has fulfilled his duty to drink four cups, but not his duty to act as a free man. If one drinks four cups of diluted wine at one time, he has fulfilled his

472:9 There is no requirement given for the amount of wine contained in the total mixture.

472:9 The measure of the cup is a 'reviit' after it is mixed [with water] (if one wants to mix it). This addition (in parenthesis) states that mixing is not essential for the fulfillment of the commandments.

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duty to act as a free man, but not his duty to drink four cups. If one drinks only the greater part of each cup, he has fulfilled his duty.

10. A. A separate benediction should be recited over each of the aforementioned four cups. Over the first cup one should recite the Sanctification of the Day; over the second cup, the Haggadah; over the third cup, Grace after Meals; and over the fourth cup one should complete the recitation of the Hallel and recite the Benediction of the Song.

472:9 "There are those who say that one must drink the majority of the cup even if it contains many 'revliyyot'"

473:1 Over the first cup an explanation is given with regard to what is to be recited if Passover falls on other nights.

479:1 Cup Three

479:1 Note: "The custom among the Ashkenazim is to recite the first blessing on each and every cup."

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B. Between the first three cups, if one wishes to drink more wine, he may do so, but no wine should be drunk between the third and fourth cups.

11. A. The use of haroset is a commandment based on the authority of the Scribes, and is meant to serve as a reminder of the mortar with which the Israelites worked in Egypt.

B. How is haroset made? Dates, 473:5 dried figs, raisins, or the like, are taken and pounded, vinegar is added, and the mixture is seasoned with condiments in the same way mortar is seasoned with straw; it is then brought to the table on Passover night.

473:3 Not allowed to drink between one and two so as not to become drunk and fail to complete the Seder.

The Shulchan Aruch does not relate on whose authority something is to be performed.

Wine is added as a reminder of blood.  
Note: These are fruits to which Israel is symbolically compared.

Mishneh TorahShulchan Aruch

12. A. To eat bitter herbs is not an independent Scriptural commandment, but one dependent on the eating of the Paschal lamb, for the same positive commandment requires one to eat the Paschal lamb together with unleavened bread and bitter herbs.

B. On the authority of the Scribes, however, one must, when there is no Paschal lamb, eat bitter herbs alone on this night.

13. A. The "bitter herbs" mentioned in Scripture (Exod. 12:8) are lettuce, endive, horseradish, chicory and dandelion. Each of these vegetables is termed on a bitter

Since the Shulchan Aruch does not deal with questions of Scriptural authority this point is not discussed.

473:5 Parallel Material

473:5 Parallel Material

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herb, and if one eats  
an olive's bulk of any  
one of them, or all five  
mixed together, he has  
fulfilled his duty---  
provided that they are  
fresh. Their stalks  
however, may be eaten  
even dried, but if one  
stews, pickles, or cooks  
them he has not fulfilled  
his duty.

Mishneh Torah  
Chapter Eight

Shulchan Aruch

1. A. The order of the Commandments on the night of the 15th of Nisan:
  1. Each person is given a cup of diluted wine, over which he recites the benediction ending "Who createth the fruit of the vine," the Santification of the Day and the Seasonal Benediction..
    2. He then drinks the wine, and recites the benediction ending "Concerning the washing of the hands," and washes his hands.
- B. In Temple times a table, ready laid, was next brought in, bearing a bitter herb and one other vegetable, unleavened bread, haroset, the body
  - 473:1 Far greater detail is given in the Shulchan Aruch with regard to the order of the first cup, i.e., what to do on the Sabbath and Sabbath eve.
  - 473:6 No blessing is recited for the first washing.
  - 473:2 All of the cups are drunk while reclining.
  - 473:4 A plate (not a table) is brought in containing the same items. However, instead of the two kinds of meat as stated in the reference

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of the Paschal lamb,  
and meat from the fes-  
tival offering of the  
fourteenth of Nisan.

Nowadays, instead of  
the last two items,  
two varieties of meat  
are brought on the  
table, one serving as  
a reminder of the  
Paschal lamb, and the  
other as a reminder of  
the festival offering.

2. A. One then recites the  
benediction ending  
"Who createth the fruits  
of the earth." takes a  
vegetable and dips it  
into haroset, and eats a  
an olive's bulk of it.  
Each of those present  
and belonging to the  
same company also eats  
not less than an olive's  
bulk.

Shulchan Aruch

under Nowadays, the  
custom is that meat  
is brought in as a  
remembrance of the  
Paschal offering and  
egg as a remembrance  
of the festival  
offering.

- 473:6 The vegetable is dip-  
ped into vinegar.

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- B. Then the table in front of the person who is to recite the Haggadah-and that table only-is removed, a second cup of wine is diluted, and the son asks his questions.
- 473:6 The food items are moved to the end of the table so that the children will be interested.
- C. In Temple times, the reader used to say:  
 "What makes this night different from all other nights?" On other nights we do not dip into haroset even once, tonight we dip twice; on other nights we eat bread leavened and unleavened, tonight it is all unleavened; on other nights we eat meat roasted, stewed, or boiled, tonight it is all roasted; on other nights we
- 473:7 The text of the Mah Nishtanah is not given in the Shulchan Aruch. The variance (excluding the fifth cup) between the Temple and Nowadays is not dealt with.



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eat other kinds of vegetables, tonight we eat bitter herbs; on other nights we eat sitting up or reclining, tonight all of us are reclining."

3. Nowadays, the sentence ending "tonight it is all roasted" is not recited, for there is today no Paschal offering. The recital of the Haggadah is then begun, commencing with discreditable facts, and continuing until the whole of Devt. 26:5-9 has been expounded.

473:7 Begin with "Avadim"  
we were slaves unto  
Pharaoh .

4. A. The table is then replaced in front of the reader.

Mishneh TorahShulchan Aruch

B. In Temple times he used to say at this point "We eat this Paschal lamb...." The reader thereupon lifts the bitter herb in his hand and says: "We eat this.. He then lifts the unleavened bread and says: "We eat...."

Nowadays, instead of the sentence referring to the Paschal lamb, one says: "When the Temple was standing, our fathers used to eat the Paschal lamb because the Holy One, Blessed Be He, Passed over our fathers' houses,"etc.

5. A. The reader then continues: "Accordingly we are in duty bound to thank, laud.... Him who wrought

473:6 Note: They are lifted in order to make the mitsvah beloved unto the people.

There is no reference to what is said while dealing with the Paschal lamb; we are only told that the reader concludes the Hagadah.

The order discussed in 5 is not dealt with in the Shulchan Aruch, but is probably the same.

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all these wonders for our fathers and for us, and who brought us forth from slavery into freedom...Let us therefore recite before Him the Psalms beginning with Hallelujah." After reciting Psalms 113-14, i.e., from Hallelujah. Praise O ye servants of the Lord, to The flint into a fountain of waters, the reader concludes with the benediction: "Blessed... who redeemed us and our fathers from Egypt, and enabled us to attain this night, on which we are to eat unleavened bread and bitter herbs." Nowadays, the following is added to this benediction.. Blessed art Thou, O Lord, who redeemeth Israel.

Shulchan Aruch

It is the order followed today in the modern Hagadah. Many of the customs found in the Shulchan Aruch (such as the custom of drying wine when reciting the Plaques) are not contained in the Mishneh Torah.

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5. B. The benediction ending "Who createth the fruit of the vine" is said next, and the second cup is drunk.

474:1 "One drinks the second cup but does not recite a blessing over it..."

Note: "The custom among the Ashkenazim is to recite the first blessing on each and every cup..."

6. A. After this, the benediction ending "concerning the washing of the hands." is recited, and the hands are washed a second time--seeing that one will have taken his mind off them during the recital of the Haggadah.

475:1 Parallel Material

B. Two wafers of unleavened bread are then taken, one of which is broken and placed together with the whole wafer, while the benediction ending

the explanation for breaking the matsah i.e., as a sign of affliction is not stated in the Shulchan Aruch.

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"Who bringeth forth  
bread from the earth"  
is recited over it.

Why is the benediction  
not recited over two  
whole loaves, as is  
done on other festi-  
vals? Because Scrip-  
ture speaks of the bread  
of affliction (Deut.  
16:3), or proverty;  
just as a poor man  
usually has a broken  
loaf, so on Passover  
too a broken loaf is  
used.

C. In Temple times, un-  
leavened bread and bitter  
herbs were then folded  
together, dipped into  
haroset, and, eaten,  
after reciting the  
following benediction...  
Blessed... concerning the  
eating of unleavened bread  
and bitter herbs.

473:4 Deals with the break-  
ing of the unleavened  
bread and the hiding  
of one-half of the  
broken matsah for the  
Afikoman. The plate  
containing the matsah  
is raised and the read-  
er says "Ha Lachma Anya"  
[this is the bread of  
affliction] up to "Mah  
Nishtanah." This may  
be the same custom just  
at a different time of  
the seder.

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Concerning the eating of unleavened bread and bitter herbs, if unleavened bread and bitter herbs were eaten separately, a separate benediction was recited for each.

7. A. The following benediction was recited next: "Blessed....who has sanctified us with His commandments and has commanded us concerning the eating of the offering." whereupon some of the festival offering of the fourteenth of Nisan was eaten first. Then the following benediction was recited: "Blessed... who has sanctified us with His commandments and has commanded us concerning the eating of the Paschal lamb," whereupon

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some of the Paschal lamb itself was eaten. The benediction over the Paschal lamb did not exempt one from reciting the Benediction over the festival offering did not exempt one from reciting the Benediction over the Paschal lamb.

8. A. Nowadays, when there is no sacrifice, the benediction ending "who bringeth forth bread from the earth" is followed by the benediction ending "Concerning the eating of unleavened bread," whereupon unleavened bread is dipped into haroset and eaten. The benediction ending "Concerning the eating of bitter herbs" follows next, and bitter herbs are dipped-into haroset and eaten.

475:1 The same two blessings are recited and the unleavened bread is dipped into salt. "And he must eat them together while reclining as much as an olive from each one."

475:1 The bitter herb is eaten without reclining.

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The bitter herbs must not be left in the haroset for any length of time, as this may neutralize the bitter taste. This eating of bitter herbs is a commandment based on the authority of the Scribes. After this, unleavened bread and bitter herbs are folded together and are dipped into haroset and eaten without reciting any benediction, as a reminder of the Temple custom.

## Parallel Material

475:1 This is the reference to the custom of Hillel, and they are eaten together while reclining..

9. A. After this one proceeds with the meal, eating whatever he wishes to eat, and drinking whatever he wishes to drink. Finally, in Temple times, some more of the Paschal lamb--even if only an olive's bulk--was eaten,



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and nothing more was eaten after it. Nowadays, one eats an olive's bulk of unleavened bread instead, and nothing else after it. The purpose of this is to leave one at the end of the meal with the taste of either the Paschal lamb or the unleavened bread in his mouth, since the eating of them is prescribed by a Scriptural commandment.

10. A. After this the hands are again washed, and Grace after meals is recited over a third cup of wine which is then drunk.
- B. A fourth cup is then diluted and over it are recited the rest of the Hallel Psalms (Ps. 115-18) and the Benediction of the Song

477:1 "After the meal is completed they eat of the matsah guarded under the cloth, each person an olives amount as a remembrance of the pahal lamb that was eaten to satiation. The Afikoman is not mentioned in the Mishneh Torah.

478:1 After the Afikoman one is not to eat anything. There is no mention of another washing prior to the Grace..

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- which begins: "May all Thy creatures bless Thee, O Lord," etc.
- 480:1 Far more detail as to the contents of the hagadah is given.
- C. After reciting the benediction ending "Who createth the fruit of the vine," the fourth cup is drunk, and nothing else is taken the rest of that night, except water.
- 481:1 Parallel Material
1. One may, however, dilute a fifth cup of wine and recite over it the Great Hallel, i.e. Psalm 136.....
- The Note gives the leniency of the fifth cup with regard to the "Great Hillel".
- This cup, unlike the preceding four cups, is not obligatory.
- D. The Hallel may be completed whenever one wishes, even if it is not in the place where one had his meal.
- 480 Note: Parallel Material

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11. A. Where it is customary to 476:1 Parallel Material  
eat roast meat on the  
night of Passover, it may  
be eaten; where it is not  
customary, it should not  
be eaten, lest people  
would imagine that it  
is the meat of the Paschal  
lamb.

B. But in all places it is  
forbidden to eat on Pass-  
over night a lamb roasted  
whole, because this would  
look as if one were eating  
the meat of a sacrifice  
prepared outside of the  
Temple.

C. If, however, the lamb is 476:2 This prohibition is  
cut up, or if one of its  
limbs is missing, or if  
the lamb is whole but one  
limb, though still attached  
to the body, is boiled in-  
stead of roasted, it may  
be eaten in a place where  
it is customary to eat  
roast meat.

extended to anything  
that requires slaugh-  
tering.

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12. A. If one has no wine on 483:1 Parallel Material  
 Passover night, he  
 should recite the  
 Benediction for the Day  
 over unleavened bread.  
 Just as he would on the  
 Sabbath, and then pro-  
 ceed to do everything  
 else in the order just  
 described.
- B. If one has no other vege-  
 tables than bitter herbs,  
 he should recite two 475:2 These blessing are  
 benedictions over the said at the time of  
 bitter herbs, namely those the first dipping.  
 ending with "Who createth  
 the fruits of the earth."  
 and "Concerning the eat-  
 ing of bitter herbs" and  
 eat some.
- C. Then, after he has com-  
 pleted the recitation of  
 the Haggadah, he should  
 say the Benediction over  
 Unleavened Bread, eat some

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of it, and thereupon eat  
some more bitter herbs  
without any further bene-  
diction.

He dips the maror in  
charoset and eats  
without a blessing.

13. A. If one has only an olive's 482:1 Parallel Material  
bulk of unleavened bread  
that was guarded for  
Passover night, he should  
at the end of his meal,  
after having eaten un-  
guarded unleavened bread,  
recite the benediction  
ending with "Concerning  
the eating of unleavened  
bread" and eat that  
olive's bulk, and then  
eat nothing more that  
night.

14. A. If one falls asleep during 478:2 A note makes the point  
the meal, he may not re-  
sume eating after waking  
up. If some members of a  
group fall asleep during  
the meal, they may eat  
some more after they wake
- A note makes the point  
of sleep superfluous.  
It is only significant  
if it occurs after they  
begin eating the Afikoman  
(the meal was in effect  
concluded).

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up. If all members of the group fall asleep they may not eat when they wake up, but if they merely doze off, they may resume eating.

## NOTES

1. The evening of the night of Passover. The Passover holiday was originally a ceremony intended to set man free from the will of nature. It was later reinterpreted as a festival of liberation for the Jew commemorating the Exodus from Egypt.

2. A meritorious act that is performed either in conformity with the letter or the spirit of the Biblical command.

3. It was related of R. Akiba that never did he say in the Beth Hamidrash, [school] "It is time to rise [cease study] , except on the eve of Passover and the eve of the Day of Atonement. On the eve of Passover, because of the children, so that they might not fall asleep. On the eve of the Day of Atonement, in order that they should give food to their children." (Pesachim 109a)

4. The cup of the Kiddush is one of the four cups of wine drunk on the night of Passover. All of them are required to be drunk at night (Magen Avraham). Another explanation is given in Chok Yaakov in the name of R. Yaakov ben Moshe Halevi, "One begins at night because the first dipping and the rest of the order of the Hagadah are required to be at night and one could not continue after the Kiddush until nightfall, therefore, one begins the Kiddush at night."

5. Financial ability. "All year long it is proper to use a minimum number of beautiful dishes etc., as a reminder

of the destruction of the Temple, except on the nights of Passover where it is proper to use many beautiful dishes" (Magen Avraham).

6. In order to indicate his status as a free man the Jew sits in a reclining position during the Seder meal. This custom is probably derived from the Romans. The wealthy Romans reclined on cushioned couches while eating.

7. He may put [his food] into the windpipe before the gullet, and thus endanger himself [i.e., the food may go down the wrong way if he eats lying on his back] (Pesachim 108b).

8. Since he eats with his right hand.

9. "He does not sense his fathers authority sharply" (Pesachim 108b)

10. He does sense his authority strongly. "The scholars added: What about a disciple in his teachers presence?-- Come and hear, for Abaye said: When we were at the Master's [Rabbah b. Nahman's] house, we used to recline on each other's knees. When we came to R. Joseph's house he remarked to us, 'You do not need it: the fear of your teacher is as the fear of heaven'" (Pesachim 108b).

11. Of the four cups of wine required as part of the Passover meal. (see note 13)

12. The last two cups are drunk after the conclusion of the meal, by which time the story of the liberation from Egypt has been told. This being the case it is not necessary to drink a second time if they were drunk without reclining.

13. It is the duty of every man and woman to drink four



cups of wine on Passover night. It is an opinion accepted by many that the four cups refer to the four methods of redemption mentioned in the Bible: Exodus 6:6-7, "Wherefore say unto the children of Israel: I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm and with great judgments; and I will take you to Me for a people, and I will be to you a God; and ye shall know that I am the Lord your God, who brought you out from under the burdens of the Egyptians."

14. During the reading of the Hagadah.

Cup 1--Kiddush

Cup 2--At the conclusion of the first part of the Seder

Cup 3--After the Grace

Cup 4--At the conclusion of the second part of the Seder

15. The measure equal to  $1/4$  of a log. A log being a liquid measure equal to the contents of (or the space occupied by) six eggs. Therefore, a "reviit" is equal to the liquid contents of  $1-1/2$  eggs.

16. Their wine was too strong to be drunk without dilution. The usual mixture was one part wine to three parts water.

17. Each person takes a small cup containing the measure of a "reviit" and drinks the entire contents.

18. The color of the wine to be used at the Seder meal has been of concern at different times for different reasons. Red wine was considered more favorable for it is reminiscent of the blood which Pharaoh shed in slaughtering the children

of Israel. However, David ben Samuel Halevi the author of the Ture Zahav advised against the use of red wine for fear of an accusation against the Jewish community of blood libel.

19. Talmud Pesachim 108b tells us that women are subject to the laws of the four cups because they too were included (because of their special merit) in that miracle (of liberation).

20. Leading to the recitation of the story of the Exodus from Egypt and God's redemption.

21. See note 16

22. Kiddush, the prayer that sanctifies the day, is recited at the beginning of the Seder over wine. Talmud Pesachim 105a in discussion of the use of wine in the Kiddush interpreted the command "remember the Sabbath" to mean remember it with wine. Thus the Kiddush of Passover sanctifies the day with wine.

23. Genesis 1:31b-2:1-3. This Biblical text is read prior to the Kiddush on the Sabbath. It contains the message of God's resting on the Sabbath after the six days of creation. It begins with the last two words of chapter one so that the first four letters of the first four words make up the Tetragrammaton יהוה Yahwe.

24. While reciting this blessing, which is part of the Havdalah ceremony, the custom is to place one's hands near the twisted Havdalah candle and see the reflected light on one's finger nails. The shadow cast on the palm of the hand indicates the distinction between the light and the darkness (the holy and the secular).

25. Havdalah is the ceremony performed at the end of the Sabbath and holidays. The concluding benedictions: "Blessed art Thou, O Lord our God, King of the universe, who makest a distinction between holy and profane, between light and darkness, between Israel and the heathen nations, between the seventh day and the six working days. Blessed art thou, O Lord, who makest a distinction between holy and profane.", indicates the intent of separating the holy from the secular at the conclusion of the Sabbath. The spices that are used as part of the Havdalah ceremony are omitted [as in this case] when a holiday follows the Sabbath for the incoming holiday gladdens the heart.

26. Organization for the beginning of the Seder.

REGULAR

SABBATH

SABBATH EVE

Vayechulu

[Borei Pri Hagafen]

[Borei Pri Hagafen]

Borei Pri Hagafen

Kiddush

[Kiddush]

Kiddush

Borei Meorei Ha<sup>e</sup>sh

Havdalah

Shehecheyanu

[Shehecheyanu]

Shehecheyanu

27. It is a Biblical injunction for each Jew to tell the story of the Exodus from Egypt. This telling is called in Hebrew Hagadah; Hagadah is also the name given to the book containing the order of the Seder service and the story of the Exodus.

28. Washing of the hands for every participant and with the benediction comes at a later part of the Seder.

29. The blessing after the wine is recited only after the

drinking of the fourth cup.

30. By limiting the consumption of wine the Rabbis were able to insure that a serious and sober celebration would be held and that the spiritual and religious message would be carefully communicated to all those participating in the reading of the Hagadah.

31. Two of the matsot replace the usual two loaves used on the Sabbath or Holiday, while the third that is to be broken early in the service represents the bread of affliction (Lechem Ani). Another erroneous explanation states that the three matsot represent the three classes of Israelite citizen: Priest, Levite, and Israelite.

32. Commemorating the embittered existence of the children of Israel as slaves in Egyptian bondage.

33. Resembling the mortar used for making bricks during the period of forced labor imposed upon them by their Egyptian bondage.

34. Used for the dipping into salt water. The Talmud explains that the custom of dipping twice was introduced in order to attract the attention of the children to the Seder service (Pesachim 114b). It is also known that in ancient times noblemen ate hors d'oeuvres with their meals. The eating of this was introduced to indicate the Jews feeling of equality with even the highest rank of noblemen. The salt water is said to symbolize the tears that the Jews shed while under the Egyptian whip. It was introduced during the Crusades.

35. The piece of meat is symbolic of the Paschal Lamb which the children of Israel sacrificed and consumed on the

night of their departure from Egypt. The festival offering an egg is symbolic of a second lamb the Haggigah offering sacrificed during the period of the Temple. The second sacrifice was performed in order that all members of a group (all individuals belonged to a group and the minimum number was ten (10) individuals but some groups grew quite large) would have a sufficient amount to eat. The festive offering, unlike the paschal sacrifice, did not have to be consumed in its entirety on the night of Passover. The egg symbolized at Roman banquets fertility, particularly in the spring. The rabbis reinterpreted the egg indicating that it is used because an egg in Aramaic is bah which means God desired (bae) to redeem us with an outstretched arm.

36. It is a Talmudic principle not to disdain a mitsvah.. This necessitates a certain order on the plate so that the hand, while reaching for one item, does not pass over any other item before it is to be used in the Seder service.

37. A withered leaf can not be considered edible, but the stem can be eaten even if it has been dried out. Cooked or seethed vegetables can not be used for the quality of freshness in necessary.

38. A common size used for measurement.

39. Lettuce is specified in the Talmud Pesachim 39a as the most suitable vegetable for maror. For just as lettuce tastes sweet at first and afterwards bitter, so did the Egyptians first shower honor on the Israelites, but later embittered their lives.

40. One washes the hands to concur with the Talmudic statement in Pesachim 115a, "Whatever is dipped in a liquid requires the washing of the hands". But since this is not law, no blessing is recited.

41. The Afikoman is to be consumed at the conclusion of the meal. As they used to bake matsah for one meal only at a time, and the Seder had to be concluded with the eating of matsah (in place of the Paschal Lamb), some of it had to be hidden to make sure to have it at the end of the seder meal. The custom of hiding it has been continued after the custom developed to bake matsah for the entire Passover festival, and was reinterpreted. To keep the children interested the custom arose to hide the Afikoman and have the children try to find it and remove it from the hiding place. The child who finds the Afikoman is given a prize for returning it to the leader of the Seder.

42. The term "bread of affliction" is taken from Deuteronomy 16:3: "You shall eat no leavened bread with it; seven days you shall eat it with unleavened bread, the bread of affliction--for you came out of Egypt in hurried flight--that all of the days of your life you may remember the day when you came out of the land of Egypt." In this section of the Seder all of the poor are invited to come and join in the Passover meal.

43. The interest of the child is being aroused by the Seder ritual leading to his asking of the four questions. The four questions date back to the Temple days (Pesachim 10:4) with one change. The fourth question which originally

referred to the eating of the Paschal offering was later replaced with a question dealing with reclining. The questions prove that originally one ate the entire meal and then the four questions were asked dealing with events that had transpired during the meal. This followed a logical sequence leading to the explanations given in the Hagadah of the various rituals.

44. According to Rabbi Gamliel, "Whoever has not explained these three things on Passover has not fulfilled his duty, namely "Pesach, Matzah, and Maror." It is during their explanation that the matzah and maror are raised. The shankbone is not lifted for it would give the impression of a sacrifice outside of the Temple.

45. The custom to spill drops of wine was first found in the Rokeach by Eliezer of Worms. The finger is dipped into the cup and wine is dropped into the saucer. It is suggested that thereby one recalls the 'Finger of God' which wrought the plagues. Another explanation for the dripping of wine is that one should not celebrate wholeheartedly the deliverance from Egypt since one should not be exceedingly glad when so many human beings had perished.

46. The matsot are covered when the wine is favored with the raising of the cup. This is done in order not to belittle the matsah. This gesture expresses the Jewish feeling of respecting even inanimate objects.

47. This shows a clear controversy between the Sephardic and Ashkenazic customs.

48. The two benedictions need to be said together, for if you said "Hamotzi" first and then consumed matsah how would you say "Al Achilat Matzah?" Conversely if you said "Al Achilat Matzah" first how can you say the "Hamotsi" having already eaten?

49. To make it fresh.

50. "R. Papa also said: A man must not keep the bitter herbs [an appreciable time] in the haroseth, because the sweetness of its ingredients [sc. the haroseth] may neutralize its bitterness, whereas the taste of bitter herbs is essential, but it is then absent." (Pesachim 115b)

51. The question of whether one is required to recline all through the Seder was raised. It was agreed that one needs to recline when the wine is drunk and the matsah is eaten for they are reminiscent of freedom and redemption, but not when maror is eaten for it reminds one of slavery and bondage.

52. Hillel insisted that the sandwich should be eaten in order to fulfill the letter of the Biblical command to eat bitter herbs and unleavened bread together, Exodus 12:8 "And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it."

53. Although this is not necessitated by law it adds to the mitsvah.

54. One who is mentally disturbed is exempted from the fulfillment of all precepts.

55. One tenth of an Ephah--a measurement used in Biblical times.



56. And would be unable to tell the story of the Exodus long into the night.

57. Day of mourning on Jewish calendar.

58. This refers to the custom of dipping the egg in salt water which would be a third dipping. One view is that the egg is used in this context perhaps due to eggs being in plentiful supply at this time of the year. Other views relate the use of eggs to the hors d'oeuvre of the Roman banquet or a symbol of mourning.

59. Matsah was eaten at the conclusion of the meal with the Paschal lamb during Temple times. The taste of the lamb would remain with the person. Today we conclude the meal with the eating of matsah and its taste remains with us during the reading of the rest of the Hagadah.

60. The Seder meal had to be concluded by midnight and essential prayers associated with the meal also had to be completed. The Hallel, although today separated into two parts one before and one after the meal, is still considered to be associated with the meal.

61. Announcing the recitation of the grace after the meal.

62. The mitzvah matsah is prepared and baked with greater concern and care then is given to ordinary matsah. It is guarded not only during the baking process (like the above matsah) but is guarded from the time of the harvest. This assures that no water comes near it causing it to become damp.

63. see note 59.

64. It is prohibited to eat the Afikoman in two places even on two different tables in the same room.

65. This note makes all of the above with regard to sleep superfluous since it limit it to the moment when the Afikoman is eaten.

66. The concept of having a common grace is derived from Psalm 34:4, "Exalt the Lord with me, and let us extol the Lord together."

67. Psalm 118:1-4

68. A neighbor or friend who may have already concluded his Seder.

69. In the section "Ha Lachma Anya".

70. In the Ashkenazic Hagadah this is recited here before the Great Hallel.

71. Shefoch Chamatchah is composed of four Biblical verses: Psalm 79: 6-7, 69:22 Lamentations 3:66..

72. There was the hope that Elijah the prophet would enter the home announcing the coming of the Messiah. It was thought that there could be no more fitting night than the anniversary of Israels departure from Egypt for Elijah to appear. A fifth cup of wine is placed on the table for him to come in and symbolically drink from.

73. A sweet drink made from soaked raisins.

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