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"SHULHAN ARUKH, ORAH HAYYIM,  
HILKHOT PESAH, WITH MISHNAH BERURAH:  
AN ANNOTATED TRANSLATION OF SELECTED CHAPTERS  
DEALING WITH THE PASSOVER SEDER"

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of the requirements for Ordination

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## DIGEST

The main body of this thesis consists of an original translation and annotation of selected chapters of Shulḥan Arukh, Orah Hayyim, together with the glosses of Rabbi Moses Isserles, and the Mishnah Berurah commentary by Israel Meir ha-Kohen, the Ḥafetz Ḥayyim. Also included is a brief introduction which will serve as a basic developmental overview of major halakhic contributions such as the Mishneh Torah of Moses Maimonides, the Arba'ah Turim of Jacob ben Asher, and Joseph Karo's Beit Yosef and Shulḥan Arukh. The introduction concludes with a biographical sketch of the Ḥafetz Ḥayyim, some of his works, and comments on his purpose in writing the Mishnah Berurah.

The translation and footnotes which follow, present the Laws of Passover to the seder ritual as found in chapter 5472-483. These sections delineate the laws concerning reclining, the four cups of wine, the afikoman, Birkat ha-Mazon, and various other laws, customs and rituals of the seder.

The concluding sections of this thesis provide an appendix of biographic and bibliographic material on the sources and authorities cited in the text, a glossary of terms, and a bibliography of works consulted in the

preparation of this work. Appearing after the footnotes is a brief conclusion which offers an evaluation of the Ḥafetz Ḥayyim's contribution to the spiritual and practical dimensions of the halakhah through his Mishnah Berurah.



This work is dedicated  
to  
Dr. Alexander Guttman, שליט"א  
Whose scholarship, knowledge of Rabbinic Literature,  
and love of Torah will guide me in my rabbinate,

to  
Hilda and Robert Michaels,  
Who have provided me  
with  
opportunities to experience Judaism  
and  
helped instill within me  
the faith of our people,

and to  
Fanne,  
Who has been an inspiration through her  
love for Judaism,  
confidence in me,  
and constant friendship.  
זר יפתי וזר רעייתי

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## INTRODUCTION<sup>1</sup>

The post-talmudic halakhic literature represents the largest portion of all rabbinic literature. One of the primary genres of this vast body of legal material is the "codes," which are more appropriately described as "compendia."<sup>2</sup> The compendia which have appeared over the generations reflect more than an attempt to systematize the extensive nature of the halakhah. A careful study of some of the major compendia will lead to a better understanding of the social, political, and economic milieu of the society in which a particular compendium and its commentaries developed. The development and compilation of Jewish law must be understood as a process. Although each new compendium may have been partially based on preceeding compendia, the most recent compendium was an attempt to consolidate the halakhah and present this vast body of literature in a more manageable form. A brief explanation of some of these major compendia will serve as an overview to this process.

### Maimonides' Mishneh Torah

In writing his Mishneh Torah, Maimonides' objective was to design an authoritative compendium by which the

halakhah should be decided. Since he was basing his work on earlier decisions found in the Mishnah and Gemara, Maimonides was certain that there would be no contradiction between his book and previous halakhic literature.

Maimonides employed four basic criteria in preparing the Mishneh Torah:

1) He wanted to locate and compile all the material of Jewish law from the Torah until his time by a systematic and scientific method. By accomplishing this, Maimonides felt that only the Written Law and his book were needed in order to understand and discern every detail of the halakhah. To this end, he included laws which were no longer in practice as well as aspects of Jewish philosophy and moral and ethical guidance.

2) Maimonides subdivided and classified all the material according to subject matter. This, by itself, was a major innovation. The Mishneh Torah consists of fourteen books. Fourteen rendered in the numerical letter equivalents in Hebrew is י"ד, yad. The Mishneh Torah is therefore also referred to as Ha-Yad Ha-Hazakah, "The Strong Hand" (Deut. 34:12). The fourteen books were each subdivided into eighty-three parts called hilkhot, these were further divided into perakim of one-thousand chapters, and these consisted of some fifteen thousand paragraphs, each called a halakhah.

3) Maimonides decided upon a single halakhic rule, and he made no reference to dissenting opinions nor did he

designate the post-pentateuchal sources. This innovation was a major departure from the existing tradition of preserving the name of the author of a particular law or its talmudic source. This new style was to come under heavy criticism even though his reasoning was so as not to confuse the law and limit the use of his work.

4) The final criterion was Maimonides' use of language. He preferred the clear, legalistic Hebrew of the Mishnah. The language of the Pentateuch was not adequate to express all the laws, and the talmudic Aramaic was not sufficiently understood in his time. The effect was the creation of a new, clear, lucid legal Hebrew language.

The Mishneh Torah received most of its criticism from the fact that Maimonides omitted the names and talmudic sources which were so much a part of previous halakhic works. He rejected this criticism by stating a halakhic principle that "the law was transmitted by way of the many to the many and not from a single individual to another individual."<sup>3</sup> Maimonides was also criticized for his omission of varying opinions which deprived a person from choosing between other sources to arrive at one's decision. Asher ben Yehiel, the ROSH, stated that one would get the wrong understanding of the law based on Maimonides if he were not also familiar with the Gemara from which Maimonides took the law.

These criticisms notwithstanding, Maimonides' method and his Mishneh Torah had a great influence on future

compendia and the development and systematization of Jewish law. In deciding the halakhah in the Shulḥan Arukh, Joseph Karo used Maimonides as one of the "three pillars." In addition to this, Karo also employed Maimonides' basic premise as his methodology. However, due to Maimonides' presentation of the halakhah without citing sources and his reluctance to acknowledge alternative rulings, Karo decided to pattern his work after the Arba'ah Turim (Tur) of Jacob ben Asher.

### The Tur

In compiling the Tur, Jacob ben Asher attempted to sort through the multiplicity of opinion surrounding every halakhic ruling. From this process, he wanted to determine the laws and customs incumbent upon each individual and community. His method was to first briefly state the essence of each individual rule. When all authorities were in agreement, he did not cite sources. However, when there was a difference in opinion, he quotes other post-talmudic authorities and then presents the halakhah, sometimes explicitly and other times by implication, usually following the opinions of Maimonides and his own father, Asher ben Yehiel.

Jacob ben Asher divided these laws into four classes or "rows" (turim).<sup>4</sup> The four turim consist of: 1) Tur Orach Hayyim ("Path of Life," Proverbs 15:24) dealing with the laws pertaining to personal conduct such as the laws of prayers, synagogue ritual, benedictions, as well as the

laws of the Sabbath and festivals; 2) Tur Yoreh De'ah ("Teacher of Knowledge," Isaiah 28:9) is concerned with permitted and prohibited things pertaining to ritual laws (isur ve-heter) and includes the dietary laws, laws of ritual purity for women, circumcision, death and mourning; 3) Tur Even Ha-Ezer ("Stone of Help," I Samuel 7:12), covers most aspects of family law such as marriage, divorce, and monetary obligations between husband and wife; and 4) Tur Hoshen Mishpat ("Breast-plate of Judgment," Exodus 28:15) which deals, for the most part, with civil law as well as criminal law, courts, judicial authority, evidence and the like. Each of the turim is further divided into categories of halakhot and simanim (chapters), which are much smaller and more clearly defined than the divisions found in Maimonides' Mishneh Torah.

Because of its convenience, and its concise and simple style, as well as the amount of halakhic material included, the Tur was accepted as authoritative by a large part of Jewry for several centuries. However, for some scholars, the brevity of the Tur and its lack of sources made the work unsatisfactory. Despite these shortcomings, the Tur provided Karo with the foundation upon which he based his Beit Yosef. In addition to having before him the views and opinions of earlier authorities, Karo was also attracted to the Tur by the fact that Jacob ben Asher dealt only with those laws which had practical application in his own time. This style was a marked contrast to



Maimonides who included in his Mishneh Torah those laws which were no longer in effect after the destruction of the Temple. Also, as the son of the ROSH, one of the premier figures of the Franco-German school of halakhah, Jacob ben Asher had given due consideration to the views of Ashkenazic scholars whom Maimonides had largely ignored.

### Beit Yosef

The need for Joseph Karo's Beit Yosef ("House of Joseph"), the magnum opus and forerunner to the Shulḥan Arukh, developed from a series of historical events that had a profound effect on Jewish life. Following the outbreak of the Black Death (1348-50) and the intensified persecution of German and Spanish Jewry, new centers of Jewish life emerged in Poland and the Oriental countries. These new centers developed due to the mass migrations of entire Jewish communities. The great influx of people into these areas created havoc within Jewish law. The many divergencies between local customs and those customs introduced into a particular community by its newest residents brought about inevitable conflicts. Karo attempted to ease this process of integration by compiling a compendium which would assemble and summarize all of the halakhah. This process of synthesizing the halakhah was aimed at establishing a "common law" for all the scattered "remnants of Israel."

Karo's goal was to trace the development of each law from its talmudic source through the post-talmudic literature up to his day. In doing this, Karo cites material from the works of thirty-two of the greatest halakhic scholars. Karo, feeling his authority inadequate to decide between varying opinions on a single point of law, chose a novel method for arriving at a uniform halakhah. His criteria for determining the law consisted of three possibilities: 1) Whenever the "three pillars," Alfasi, Maimonides and Asher ben Yehiel dealt with a specific matter, the law was decided according to the majority opinion. The exceptions to this occurred when contrary customs were the accepted practice, or the majority of halakhic authorities followed the single opinion of one of the "three pillars;" 2) If a matter was discussed by only two of the "three pillars" and their opinions differed, five other authorities were consulted--Nahmanides, Solomon ben Abraham Adret, Nisim Gerondi, Mordekhai ben Hillel, and Moses ben Jacob of Coucy; and 3) If none of the "three pillars" dealt with the matter, the issue was decided on the basis of the majority opinion of these famous halakhic authorities.

Karo's ability to deal with the halakhic material presented in the Beit Yosef led to his compiling and eventual acceptance of the Shulhan Arukh. "It was the acknowledgement and appreciation of...[the Beit Yosef]... which ultimately gave the Shulhan Arukh its unchallenged

place as the code par excellence of the halakhah. The fact that it was a digest of the Beit Yosef, in which a detailed examination of the source and development of every law is given, made it impossible to level against Karo the vehement criticism which had been leveled against Maimonides' code, that it lays down the law without giving sources or divergent opinions."<sup>5</sup>

### The Shulhan Arukh

Having completed the ground work upon which to substantiate a briefer work that would meet the requirements of a simple and manageable legal handbook, Karo compiled the Shulhan Arukh ("Prepared Table"). The main objective of the Shulhan Arukh was a brief restatement in clear and concise language of the conclusions reached in the Beit Yosef. Thus the Shulhan Arukh omits halakhic sources, the names of scholars, as well as aggadic material that in the Tur is used to illustrate and emphasize halakhic decisions. These omissions were necessary so as to create for the readers, whether they be scholars or lay-people, a quick reference guide to a standardized halakhah. To this end, Karo divided the Shulhan Arukh into thirty parts so that one part could be read each day thus enabling it to be completed in a single month.

Basing his format on that of the Tur, Karo divided his Shulhan Arukh into four parts and these turim were subdivided into one-thousand seven hundred simanim

(chapters). However, unlike the Tur, each chapter is again divided into se'ifim (paragraphs). These thirteen thousand, three hundred and fifty se'ifim each deals with a specific point of law. This format rendered the book more serviceable and practical and thus added to its popularity.

Despite the systematic treatment of the halakhah, the acceptance of the Shulḥan Arukh was not immediate. As it has been pointed out, no compendium ever became an unquestioned and binding authority overnight. Initially, Ashkenazic Jewry hesitated in its acceptance of the Shulḥan Arukh because Karo had, in effect, dealt mainly with Sephardic practice, ignoring most Ashkenazic authorities and gestures. Although Karo used Asher ben Yeḥiel as one of his primary authorities, Ashkenazic halakhah and minhag were often not cited. This omission was perhaps the greatest deficiency in Karo's work. A major problem of the Shulḥan Arukh was to be resolved by Rabbi Moses ben Israel Isserles (REMA). His contribution of the Mappah ("Tablecloth") would enable the Shulḥan Arukh to gain authoritative acceptance as a "basic law" for all Jewry.

### The Mappah

Although Isserles admired Karo, he objected to a biased presentation of the halakhah. Isserles was particularly critical of Karo's method of discerning the halakhah based on the opinions of Alfasi, Maimonides, and Asher ben Yeḥiel, since this approach was a departure from

the long-accepted principle of hilkheta ke-vatra'ei-deciding the law in accordance with the opinions of the later halakhic scholars.<sup>6</sup> Isserles had previously leveled this criticism against Karo's Beit Yosef in his commentary titled Darkhei Moshe, upon which the Mappah is based. The Mappah takes the form of hagahot which are glosses and supplements to the Shulhan Arukh. These comments are introduced by the term Hagah. These hagahot present many Ashkenazic customs in the succinct style of the Shulhan Arukh. The opinions Isserles presents are often based on the principle of hilkheta ke-vatra'ei, even when they contradict Karo's opinion.

In his discussion of the law, Isserles often attempts to invest minhag with the same force as the halakhah, even though the minhag seldom has a halakhic source. There are instances where Isserles went as far as to prefer a custom over an existing halakhah. The majority of customs which Isserles followed were those he had either known about or personally witnessed in the Ashkenazic community. In addition to this emphasis on minhag, Isserles was also inclined to lenient rulings. He was among the very few Posekim who decided many issues leniently. By "spreading" his Mappah or "tablecloth" over the Shulhan Arukh, Moses Isserles made the work acceptable to Ashkenazic Jewry and helped pave the way for its universal recognition as the authoritative halakhic compendium.

### Criticisms of the Shulhan Arukh

The inclusion of Isserles' comments into the text of the Shulhan Arukh did not eliminate criticisms of Karo's work. Some critics noted discrepancies between the Beit Yosef and the Shulhan Arukh. Many scholars condemned it as being far too elementary and said that it was compiled for minors and ignoramuses. Many scholars in the Oriental communities voiced a reluctance to accept Karo's rulings as authoritative since they were not convinced by the principle of hilkheta ke-vatra'ei. This particular criticism was countered with the emergence of a tradition that two hundred rabbis of Karo's generation had accepted his method of determining the halakhah.

In Poland and Germany opposition to the Shulhan Arukh was especially severe. There, the very concept of systematizing the laws had already been rejected by many scholars. Scholars such as Judah Loeb ben Bezalel and his brother Hayyim bitterly opposed the Shulhan Arukh. They insisted that legal decisions should be arrived at only on the basis of a study of talmudic and post-talmudic sources. They felt that complete acceptance of the Shulhan Arukh would lead to a reliance on it and a neglect of proper study, in the order of Scripture, Mishnah, and Talmud. Hayyim ben Bezalel charged that the Shulhan Arukh reduced the halakhah to one uniform law. He felt that this was detrimental since it would dictate rulings to the judges instead of allowing them to make individual decisions based on their

intellect and the needs of the particular situation. Solomon Luria, the MAHARSHAL, rejected Karo's compromise method of deciding the law, holding instead that rulings are to be made only after a careful examination of the talmudic sources. Finally, Mordekhai ben Abraham Jaffe stated that his objection to Karo was that the Beit Yosef was too extensive to study from and that the Shulhan Arukh was too brief and decisive. In an attempt to strike a balance and remedy the situation, Jaffe wrote Levush Malkhut which, because of its organization and style, threatened to supplant the authority of the Shulhan Arukh.

#### Acceptance of the Shulhan Arukh as Authoritative

Even though the Shulhan Arukh underwent severe criticisms, it survived. This was due, in large part, to the contributions of great scholars who recognized the inherent worth of the Shulhan Arukh and began to write commentaries on it a few decades after its appearance. The first of these scholars was Joshua ben Alexander ha-Kohen Falk. He maintained that Karo and Isserles had intended the law to be decided according to the Shulhan Arukh only after the talmudic sources were known from a study of the Tur and the Beit Yosef. As an aid for the scholar, Falk wrote Sefer Me'irat Einayim (SMA) which was in part a commentary to Shulhan Arukh, Hoshen Mishpat. By citing the sources of each law and the different opinions expressed, as well as presenting new rules and resolutions

to problems, this commentary forged a link between the halakhah and its sources. It is assumed by most that Falk intended to write a commentary covering the entire Shulḥan Arukh. Unfortunately, he was able to complete only portions of Hoshen Mishpat. The task of providing commentaries to the Shulḥan Arukh was left to later scholars.

The most extensive commentaries to all four parts of the Shulḥan Arukh included the 17th century work of David ben Samuel ha-Levi called Turei Zahav (TAZ), and Ba'er Hetev, an 18th century commentary by Judah Ashkenazi of Tiktin. Other major commentaries to portions of the Shulḥan Arukh consist of Hezekiah diSilva's Peri Hadash to Orah Hayyim, Yoreh De'ah and Even Ha-Ezer; Abraham Abele Gombiner's Magen Avraham to Orah Hayyim; Peri Megadim to Yoreh De'ah by Joseph Teomin; and the commentary to Yoreh De'ah and Hoshen Mishpat called Siftei Kohen by Shabbetai ben Meir ha-Kohen.

The two earliest commentaries, Turei Zahav and Siftei Kohen, played a major role in enabling the Shulḥan Arukh to receive its final widespread acceptance as the authoritative compendium for all Jewry. After its acceptance, many commentaries were written on the Shulḥan Arukh. Perhaps the most respected of the modern commentaries is the Mishnah Berurah to Orah Hayyim by Israel Meir ha-Kohen,



the Ḥafetz Ḥayyim.

### The Ḥafetz Ḥayyim

The Ḥafetz Ḥayyim was one of the most revered and saintly figures in modern Judaism.

His personality, his piety, his humility of conduct, his integrity of thought and action, together with his books, exercised a tremendous influence on religious leaders, and fascinated the masses, to whom he became the admired master and leader. Hundreds of sayings full of practical wisdom are attributed to him, and hundreds of stories both factual and legendary, all rich in morals, are reported about his life.<sup>7</sup>

The Ḥafetz Ḥayyim was born Israel Meir ha-Kohen [Kagan] (1838-1933) in Zhetel, Poland. When, at the age of 10, his father died, Ḥafetz Ḥayyim's mother brought him to Vilna, the intellectual center of European Jewry, where he immersed himself in study for several years. At the age of 17, he returned home to Radun, a small village between Grodno and Vilna, where he married his step-sister, Frieda. Upon his return to Radun, Israel Meir was asked to serve as rabbi. He consented with the proviso that he not receive a salary. This job lasted only a few months, for when one of his decisions in a case of religious law was not accepted, he resigned his position. Declining other rabbinic posts, he chose instead to dedicate himself to study and teaching Torah.

In order to make a living, the Ḥafetz Ḥayyim and his wife opened a small grocery store. When this venture failed to produce sufficient income, mainly due to the Ḥafetz Ḥayyim's insistence on charging his customers the lowest

prices, he turned to teaching and served as a Talmud instructor in Minsk and Washilishok from 1864-1869. With his ability to teach, his reputation as a scholar, and his personal qualities of humility and piety, the Hafetz Hayyim attracted many students. By 1869 his home became known as the "Radun Yeshivah," and later as the "Yeshivah Hafetz Hayyim." To finance the Yeshivah and provide for his students, he traveled from city to city soliciting funds. It was only later, when assisted by his three sons-in-law in the task of securing monies for the Yeshivah, that the Hafetz Hayyim was able to devote his energies to writing, publishing and distributing his many works.

His first book, Hafetz Hayyim ("He Who Desires Life," Psalm 34:13-14), was initially published in Vilna in 1873. In keeping with his reputation as a humble and pious man, this book appeared anonymously. It was some time before the identity of the author became known. The title and contents of Hafetz Hayyim reflect Israel Meir's true nature and overriding concern: "Who is the man that desires life, who desires years of good fortune? Guard your tongue from evil and your lips from deceitful speech."<sup>8</sup> The book stresses the importance of the laws against slander, gossip, and tale-bearing (leshon ha-rah). Hafetz Hayyim and an overwhelming majority of his other twenty works were not intended only for scholars. His goal was to point out and strengthen various aspects of Jewish life.

Motivated by this purpose, the Hafetz Hayyim wrote

a complementary treatise to his first book in 1876 called Shemirat ha-Lashon ("The Guarding of the Tongue"). In 1888 he wrote Ahavat Hesed ("Loving Kindness") which set forth various legal and moral principles.

It covers the field of human relations from general exhortation to sympathy with others, to specific prescriptions on the relation between employer and employee. The author stressed the need of a healthy society that would guard the rights of labor as well as of capital.<sup>9</sup>

Concerned with rising hostilities against Jews, the Ḥafetz Ḥayyim wrote Mahaneh Yisrael ("The Camp of Israel") in 1881. This was basically a manual for Jewish soldiers away from home who had been thrown into an unfamiliar environment. With the dispersion of Jewish masses and their migrations to distant lands, Nidhei Yisrael ("The Dispersed of Israel") appeared in 1894. This book was designed to encourage those who had emigrated to the West to maintain their religious loyalties as they re-adjusted to new surroundings.

Being a man of deep religious faith, the Ḥafetz Ḥayyim took seriously his belief in the imminent arrival of the Messiah. Knowing that this would lead to a restoration of the Temple, he attempted to revive the study of the heretofore neglected Temple laws. His attempt is marked by his most scholarly work, Likkutei Halakhot, a summary of the talmudic discussions of the laws of Kodashim not covered by Alfasi in his Halakhot. In conjunction with Likkutei Halakhot, the Ḥafetz Ḥayyim

also wrote a commentary to the highly regarded Torat Kohanim which was a halakhic midrash on Leviticus.

His most widely studied work is Mishnah Berurah ("Lucid Learning"), a six volume comprehensive commentary on Shulhan Arukh, Orah Hayyim. This work took eight years to complete (1894-1902). Knowing that the Shulhan Arukh needed to be updated with the decisions of modern halakhic authorities, the Hafeetz Hayyim wanted to produce a more popular edition of the Shulhan Arukh which would contain notes concerning the original motive and significance of each law. He felt that "since halakhah represents a living plan, it required an expression of vivid experience."<sup>10</sup> To this end, the Hafeetz Hayyim wrote the Mishnah Berurah in a style and language which could be easily understood by lay-people. He defined the original laws and customs, and offered his own decisions and opinions which he derived from the vast corpus of talmudic literature.

Today, one of the most observed rituals is the Passover seder. The importance of the laws, customs and rituals surrounding this festival has motivated me in selecting this topic. This rabbinic thesis is an original annotated translation of selected chapters of Shulhan Arukh, Orah Hayyim, together with the Mishnah Berurah commentary. The work deals with the laws of Passover presented in chapters 472-483. A concluding section offers a brief overview of Israel Meir ha-Kohen's contribution to a better understanding of the spiritual and practical dimensions of

the halakhah. In addition, an Appendix of sources and authorities cited in the text is provided, as well as a Glossary of terms. This work is offered in the hope that it will provide a better understanding of the Passover rituals and that the principles espoused by the Ḥafetz Ḥayyim may encourage the performance of mitzvot. To quote the Ḥafetz Ḥayyim:

The performance of good deeds is the ultimate goal of Jewish ethics. Devotion--kavanah--may be an important element in the realization of a mitzvah, but it is devoid of merit when not accompanied by action.<sup>11</sup>

## COMMENTS ON TRANSLATION AND TRANSLITERATION

In translating this text into English care is taken in presenting a translation which attempts to preserve the literal meaning and syntax of the Hebrew. There are, however, times when this is impossible. On those occasions I have departed from the literal meaning in order to avoid ambiguities. In order to more clearly present the subject matter numerous interpolations have been made. These are designated with [brackets]. Words, phrases, explanations, and references set off in (parentheses) reflect notations in the actual text.

In an attempt to preserve the style and flavor of the material many terms and phrases are transliterated instead of translated. These terms are more fully explained in the footnotes and Glossary of terms. Transliterations follow the "General Table" as found in the Encyclopaedia Judaica, vol. 1, p. 90 with the following exception: the Hebrew letter "y" appears as "tz" instead of "z." In addition to this, designations such as ROSH (Rabbenu Asher), REMA (Rabbi Moses Isserles), and RAVYAH (Rabbi Eliezer ben Yoel Halevi) appear in capital letters in order to distinguish them as acronyms.

Talmudic references, unless otherwise indicated, are to specific tractates of the Babylonian Talmud. Biblical quotations are generally based on the new J.P.S. translations.

"THE LAWS OF PASSOVER"

SHULHAN ARUKH

ORAH HAYYIM

with

MISHNAH BERURAH

CHAPTER 472--"Laws pertaining to reclining and the four cups"--Containing sixteen paragraphs.

PARAGRAPH 1. One's table should be arranged [for the first night of Passover] while it is still daytime in order to eat immediately<sup>(i)</sup> when it becomes dark. Even if he is in the beit ha-midrash <sup>(ii)</sup> 1 he should arise [to leave earlier than on other days] for it is a mitzvah<sup>(iii)</sup> 2 to hurry [in order] to eat for the sake of the young children so that they would not fall asleep, but he should not recite the Kiddush<sup>(iv)</sup> 3 until it is dark.<sup>(v)</sup>

MISHNAH BERURAH:

(i) IN ORDER TO EAT IMMEDIATELY: Not exactly [not literally "immediately"] rather, the purpose is in order to enable him to begin the seder<sup>4</sup> as soon as it becomes dark and therefore he should not tarry.

(ii) IN THE BEIT HA-MIDRASH: He means to say,<sup>5</sup> that one who is involved with his studies. The same applies to [the

issue of] prayer. One must hurry [in order] to recite the Shema<sup>6</sup> and the Amidah<sup>7</sup> [including the remainder of the service] and immediately go to his house<sup>7</sup>.

(iii) A MITZVAH TO HURRY TO EAT, etc....: He means to say, to hurry to perform the seder lest the children fall asleep, for when they know that he would not tarry much until the meal and they would spontaneously ask the four questions and he [the father] would answer them, thereby fulfilling the scriptural verse: "And you shall tell your son on that day" (Ex. 13:8).

(iv) BUT HE SHOULD NOT RECITE THE KIDDUSH: He means to say, do not say that since it is a mitzvah to hurry [home], he should begin with the Kiddush and the Haggadah<sup>8</sup> while it is still daytime. As we find it with regard to the Sabbath and festivals, it is possible to add from the profane<sup>9</sup> to the holy and to recite [the Kiddush] and to eat while it is still daytime, as mentioned above in chapter 267.

Therefore, he informs us that regarding Passover it is not the same, since the eating of matzah<sup>10</sup> is connected<sup>11</sup> to the [eating of the] paschal sacrifice<sup>12</sup> [and therefore equated in certain respects], as scripture says: "And *with* unleavened bread; with bitter herbs they shall eat it [i.e., the paschal lamb]" (Ex. 12:8). The paschal sacrifice was not eaten except at night and [therefore] the Kiddush must be [recited] at the time appropriate for eating the matzah. In addition, the cup of wine for the Kiddush is one of four cups, and all of them follow [the beginning of]



the recitation of the Haggadah and the eating of the matzah and maror.

(v) UNTIL IT IS DARK: He means to say, after the stars appear and not at dusk.

PARAGRAPH 2. One should set his table nicely with beautiful dishes<sup>(vi)</sup> according to his ability, and he should prepare the place of his sitting where he will sit reclining<sup>(vii)</sup> in a manner of freedom.

Hagah:<sup>13</sup> And even a poor man who does not have pillows should recline on a bench<sup>(viii)</sup> (Mordekhai,<sup>14</sup> the beginning of the chapter "Arve Pesahim").

MISHNAH BERURAH:

(vi) WITH BEAUTIFUL DISHES, etc....: Throughout the year it is better to decrease such things as a reminder of the destruction of the Temple, but on the night of Passover it is a mitzvah to increase them since this is included in the manifestation of freedom. And about the MAHARIL<sup>15</sup> they said that when he had in his possession<sup>16</sup> beautiful objects from non-Jewish neighbors, he never used them<sup>17</sup> except on Passover. It was his custom to place them [i.e., these objects] on a special table to rejoice in their sight.

(vii) WHERE HE WILL SIT RECLINING: He means to say, [with] his head leaning towards the left side on the bed or on the bench, with pillows under his head near the table.<sup>18</sup>

(viii) HE SHOULD RECLINE ON A BENCH: Thus we have to read

[the text]: On his left side. If he does not have a bench, he sits on the ground (as in Oriental lands) [and] he must also recline on the left side (Peri Megadim).<sup>19</sup> The Posekim<sup>20</sup> also wrote that if he leans himself against the knees of the person next to him [i.e., to his left], this too is called "reclining," for it is as a last resort in order to fulfill the mitzvah, but not on his own knees because it will appear as if he worries.<sup>21</sup>

PARAGRAPH 3. When he reclines he should not lean<sup>(ix)</sup> on his back, nor face down, nor on his right side,<sup>(x)</sup> rather [only] on his left side (and there is no difference between a left-handed person and another)<sup>(xi)</sup> (Tur<sup>22</sup> in the name of Rashi<sup>23</sup> and Terumat Ha-Deshen,<sup>24</sup> chapter 136).

#### MISHNAH BERURAH:

(ix) HE SHOULD NOT LEAN, etc...: For this is not called a way of freedom.<sup>25</sup>

(x) NOR ON HIS RIGHT SIDE: This is not called "reclining" since he must eat with his right hand. There is another reason: perhaps the food would enter the windpipe instead of the oesophagus<sup>26</sup> since the oesophagus is [located] on the right side and when he lies down, with his head towards the right [i.e., on his right side], the top of the windpipe is opened and the food will enter and he will be in danger [i.e., it would cause one to choke].

(xi) AND THERE IS NO DIFFERENCE, etc...: He means to say that a left-handed person must also recline on the left

side of right-handed people,<sup>27</sup> even though he always eats with his left hand. If this is so for the first reason,<sup>28</sup> he would have to recline on his right side. Nevertheless, one should not make a differentiation [for the left-handed person] because of the second reason: that perhaps the food will enter the windpipe instead of the oesophagus.<sup>29</sup> This is the preferred reason since danger to life is more weighty than ritual prohibition,<sup>30</sup> and he should eat on that occasion with the right hand like the average person. And ex-post-facto, if he reclined on his right side, he has fulfilled his obligation since his right is like any other man's left side.

PARAGRAPH 4. A woman is not required to recline<sup>(xii)</sup> unless she is important.

Hagah: But all of our women are called important (Modekhai, the beginning of the chapter "Arve Pesahim" and our teacher Yeroham<sup>31</sup>), however, they were not accustomed to reclining for they relied on the words of RAVYAH<sup>32</sup> who wrote that in our time one should not recline<sup>(xiii)</sup> (his own opinion).

MISHNAH BERURAH:

(xii) [SHE] IS NOT REQUIRED TO RECLINE: It is not the way of a woman, in general, to recline at any time.

(xiii) IN OUR TIME ONE SHOULD NOT RECLINE: The reason is that since it is not the custom in our land during the remaining days of the year to recline, rather to sit

normally.<sup>33</sup> A mourner [who is] in the midst of the twelve months [of mourning] for his father or his mother, or [who is] in the midst of the thirty day mourning period for the rest of the relatives,<sup>34</sup> for example, since he does not observe the shiva<sup>35</sup> before the festival even though he is obligated to recline. In any event, it is proper that he should not recline on an ornate and perfect bed, rather he should recline in a little different manner--on a bed with only one pillow under his head or recline against the knees of his neighbor.<sup>36</sup> They were accustomed not to wear a kittel<sup>37</sup> but, nevertheless, for the one who wears it there is no objection.

PARAGRAPH 5. A son in the presence of his father is required to recline<sup>(xiv)</sup> even if he is his primary<sup>38</sup> teacher. A student before his teacher is not required to recline<sup>(xv)</sup> even if he is not his primary teacher, unless<sup>(xvii)</sup> his teacher will give him permission.<sup>(xvi)</sup> 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 (this is so only if they eat at the same table, but if he eats on a separate table,<sup>(xviii)</sup> he is required to recline).

#### MISHNAH BERURAH:

(xiv) IS REQUIRED TO RECLINE EVEN, etc...: Since the son is also obligated to honor him and to fear him,<sup>39</sup> and how much the more so, if he is his teacher. Nevertheless, he

must recline since, generally, the father foregoes [the honor] to the son.

(xv) IS NOT REQUIRED TO RECLINE: Because at first it is said "he is required," here they adopt the phrase "he is not required," but in truth it is also a prohibition there [in the earlier phrase] to recline before him because "fear of a teacher is like reverence for God."<sup>40</sup>

(xvi) UNLESS, etc...: For then he is required to recline.<sup>41</sup>

(xvii) HIS TEACHER WILL GIVE HIM PERMISSION: That is, that he gives him the permission explicitly [Havvot Yair<sup>42</sup>] and then it is also applicable to his primary teacher.

(xviii) ON A SEPARATE TABLE, etc...: Even though he is in the presence of his teacher and the reason here is that since he is at a separate table his reclining is not a show of disrespect to the honor of the teacher. But the Peri Hadash<sup>43</sup> disagrees with this and for him, whenever he sees his teacher, he is not allowed to recline because of reverence for him. But the Peri Megadim wrote that under these circumstances it is preferred that he ought to ask his permission.

PARAGRAPH 6. The servant is required to recline. (xix)

#### MISHNAH BERURAH:

(xix) IS REQUIRED TO RECLINE: Even in the presence of his master even though he is always required to attend to the household needs. Nevertheless, he is obligated to demonstrate freedom on the Passover night and to eat, at least,

a k'zayit<sup>44</sup> matzah and a k'zayit afikoman<sup>45</sup> and the four cups while reclining. The same applies to a worker who has an apprentice. The apprentice is obligated to recline and likewise, Hebrew slaves are obligated to recline at least during the first part<sup>46</sup> like the Jewish servant; and that which concerns the Gentile slave, see the Ahronim.<sup>47</sup>

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

Hagah: There are those who say that at this time, when it is not the custom to recline [while partaking of the festive meal], it is sufficient to rely on the authority of the RAVYAH that, ex-post-facto, one fulfills [the obligation] without reclining (Agudah,<sup>48</sup> chapter "Arve Pesahim"). And it seems to me<sup>(xx)</sup> that if he did not drink the third or fourth cup while reclining, he need not drink it again while reclining for there is fear that it would appear as if he adds to the [four] cups. But, with the first two cups, he drinks them again without [reciting] a blessing<sup>(xxi)</sup> (Minhagim<sup>49</sup>), and similarly with the eating of matzah.<sup>(xxii)</sup> But, a priori, he should recline throughout the meal<sup>(xxiii)</sup> (MAHARIV).<sup>50</sup>

#### MISHNAH BERURAH:

(xx) AND IT SEEMS TO ME THAT IF HE DID NOT DRINK, etc...: He means to say, that between the first [set of] cups<sup>51</sup> it

is permitted to drink as much as he wishes, as is obvious below in chapter 480 [concerning these (additional cups) we do not say that it would appear as if he adds to the cups].

[Therefore,] he must drink again if he did not recline.

Let it not be worse than optional drinking which is also permitted. This is not the same if he forgot to recline [while drinking] the last [set of] cups, [so therefore,] he must not drink again, since behold, optional drinking is forbidden there<sup>52</sup> since it might appear as if he adds to the [four] cups. If so, according to RAVYAH, it is not necessary to recline. It is obvious that optional drinking is prohibited between the final cups.

(xxi) WITHOUT [RECITING] A BLESSING: Magen Avraham<sup>53</sup>

wrote that all this refers to the basic law that the option is up to him to drink several cups. However, according to our custom, we do not drink any [additional] cup even between the first [set of] cups. Therefore, it is explained in chapter 473, paragraph 3, that this would be like changing his mind,<sup>54</sup> and if he drinks it he is required to bless. Furthermore, he adds that according to this even between the first and second [cups] it is improper to drink again since he recites a blessing [and so] it appears as if he would add an additional cup to the [four] cups [as it is explained in the Tur, chapter 473 in the name of Avi Ha-Ezri<sup>55</sup>]. Therefore, one should not drink again and we rely on the opinion of Avi Ha-Ezri just as we do concerning the last [two] cups.<sup>56</sup> However, if he forgot and did not

recline during the second cup, he should drink it again while reclining without [reciting] a blessing since this would not be like changing one's mind that, behold, during the meal if he wants to drink he is not required to bless since he relies on the blessing [which was pronounced] over the second cup. It is proper that prior to one [reciting the] blessing over the first cup it should be his intention to drink again between the first [set of] cups and then even if he is mistaken and drinks the first cup without reclining, he is permitted to drink an additional cup while reclining but without [reciting] a blessing and hence, it would not appear as if he is adding [to the original four cups of wine].

(xxii) AND SIMILARLY WITH THE EATING OF MATZAH: That is that he should eat again a k'zayit matzah without the [recitation of the] blessing. But with the afikoman, if he forgot to recline while eating it, he should not eat again since it is forbidden to eat the afikoman twice.

(xxiii) THROUGHOUT THE MEAL: [This refers to] in his eating and his drinking and ex-post-facto, he has fulfilled his obligation at the time of eating a k'zayit matzah and [the drinking of] the four cups. With respect to the servant, since he is preoccupied, we regard him as an ex-post-facto case in contrast to everyone else.<sup>57</sup>



PARAGRAPH 8. One is required to drink the four cups in the proper order,<sup>(xxiv)</sup> but if he drank them one after the other<sup>(xxv)</sup> not according to the proper order, he has not fulfilled the obligation.<sup>(xxvi)</sup>

MISHNAH BERURAH:

(xxiv) IN THE PROPER ORDER: It means that he must recite the Haggadah between them.

(xxv) ONE AFTER THE OTHER: All the more so if he poured all of them<sup>58</sup> into one cup and drank it, he has not fulfilled the obligation. The Peri Megadim is inclined to say that even if he pauses between them<sup>59</sup> and recites the Haggadah, he still did not fulfill the obligation [of the four cups] since we require four [separate] cups of wine.

(xxvi) HE HAS NOT FULFILLED HIS OBLIGATION: He still must drink three cups in the proper order, and it would seem that he is now required to bless each and every cup and it would not be as if he adds to the cups since he did not fulfill his obligation the first time [and this is the meaning in Peri Megadim]. It is obvious [that he did not fulfill his duty] not only in the case where he drank all of the cups in the incorrect order, for the same applies if he drank the fourth cup immediately after the third. Also [in this case] he has not fulfilled his obligation because we require that all of them [should be drunk] in the proper order.

PARAGRAPH 9. The measure of the cup is a revi'it<sup>(xxvii)</sup> 60 after it is mixed<sup>(xxviii)</sup> [with water] (if one wants to mix it).<sup>(xxix)</sup> And he drinks it in its entirety or the majority of it.<sup>(xxx)</sup> If there are many revi'iyot<sup>61</sup> in it, as many people may drink from it<sup>(xxxi)</sup> as is the number of revi'iyot that are in it.<sup>(xxxii)</sup> However, there are those who say that one must drink the majority of the cup<sup>(xxxiii)</sup> even if it contains many revi'iyot (and one must drink the [prescribed] measure without a long break in between)<sup>(xxxiv)</sup> (Beit Yosef<sup>62</sup> in the name of the Rokeah<sup>63</sup>).

MISHNAH BERURAH:

(xxvii) A REVI'IT: And its measure, see above chapter 271, note 8 in the Mishnah Berurah there.

(xxviii) AFTER IT IS MIXED: This means that we do not require a revi'it of unmixed wine rather, a revi'it combined with the water that is mixed with it. In former times, when the wines were very strong, they used to mix one [-part wine] with three [-parts water], but in our times, since the wines are weak, [we need not dilute the wine]. See above in chapter 272, note 16 in the Mishnah Berurah.

(xxix) IF ONE WANTS TO MIX IT: He means to say, that in our time, since the wines are weak, there is no requirement to mix [with water] even a priori. But know that even if one drinks strong, unmixed wine, he must nevertheless drink precisely a full revi'it, for our sages made no differentiation when giving measurements.

(xxx) ITS ENTIRETY OR THE MAJORITY OF IT: That is, its entirety a priori, or the majority of it ex-post-facto. But in lands where the wine is expensive, even a priori, the majority of it is sufficient; but a revi'it of a cup should be drunk in its entirety in order that he will be able to bless the concluding blessing<sup>64</sup> according to everyone [Ahronim]. Those who are miserly and get angry with the servants if they drink [too] much, they [the misers] will be punished because they make the servants stumble and prevent them from [performing] the mitzvah [Hayyei Adam].<sup>65</sup>

(xxxi) MAY DRINK FROM IT, etc...: These words imply that even a priori, whenever there is a revi'it for each individual, it is permitted. Although, a priori, a full cup is required, also it should not be deficient here<sup>66</sup> since for the first person the cup was full [therefore] all of them<sup>67</sup> come by the strength of the first.<sup>68</sup> It is also possible that the author, [Karo] comes to teach us the basic law that both of them fulfill their obligation with one cup.

(xxxii) AS IS THE NUMBER OF REVI'IYOT THAT ARE IN IT: And ex-post-facto it is sufficient even if each one [drank] only a majority of a revi'it.

(xxxiii) A MAJORITY OF THE CUP, EVEN, etc...: In other instances it is sufficient to drink a majority of a revi'it even from a large cup. Here, with regard to the [four] cups, the law is more strict because we require precisely a majority of the cup, and if not, he has not fulfilled his

obligation. But as to the law we hold as is the first opinion.<sup>69</sup> Nevertheless, if he intends to drink a lot [of wine] he should not use a large cup, [rather] only a cup that will hold a revi'it to comply with that opinion.<sup>70</sup>

(xxiv) WITHOUT A LONG BREAK: Which means that one should not pause in drinking a majority of the cup more than [the time it takes] to eat half a loaf [of bread].<sup>71</sup>

But if he pauses more than this measure the beginning of the drinking has no connection with its end. Even ex-post-facto, he has not fulfilled his obligation<sup>72</sup> and he must drink again, even with the last cups<sup>73</sup> [for here, this is not considered as adding to the cups since all agree that he has not fulfilled his obligation]. And a priori, one must take care not to drink a majority of the cup more quickly than drinking a revi'it in compliance with the first opinion described in chapter 612, see there.

Nevertheless, if he paused with the last two cups ex-post-facto, he should not drink again, and this is similar to that which is explained above in paragraph 7 in the Hagah, see there. But with respect to the first two cups, he should drink them again and, a priori, it is proper to drink most of the revi'it all at once.<sup>74</sup>

PARAGRAPH 10. One who does not drink wine because it harms him<sup>(xxxv)</sup> or he hates it, needs to force himself to drink [in order] to fulfill the commandment<sup>(xxxvi)</sup> of the four cups.<sup>(xxxvii)</sup>

MISHNAH BERURAH:

(xxxv) BECAUSE IT HARMS HIM: He means to say that he suffers when he drinks and his head aches from this; but this does not include the case when he becomes bedridden.

(xxxvi) TO FULFILL THE COMMANDMENT, etc...: Which is not the case concerning Sabbaths and [other] festivals when one can listen to the Kiddush [when recited] by another [who also drinks from the cup] and thus he [the listener] fulfills his obligation by this. But here, the obligation of drinking is incumbent upon every person.

(xxxvii) THE FOUR CUPS: He may mix it well [with water] however, we require that it still be suitable for Kiddush [see above chapter 272, note 16 in Mishnah Berurah] and one may also use raisin wine or Hamar Medinah.<sup>75</sup>

PARAGRAPH 11. It is a mitzvah to try to use red wine<sup>(xxxviii)</sup> (Unless the white wine is better than it [the red wine]) (Tur).

MISHNAH BERURAH:

(xxxviii) RED WINE: As it is written [in scripture, Proverbs 23:31]: "Do not look upon the wine when it is red." This shows that the reddish coloring is superior and more valuable. Moreover, it seems as a reminder of the blood of the Israelite children slaughtered by Pharoah. But in places where the Gentiles raise the false blood libel, red wine should not be used.

PARAGRAPH 12. One fulfills the obligation with cooked<sup>(xxxix)</sup> or spiced wine.<sup>(xl)</sup>

MISHNAH BERURAH:

(xxxix) ONE FULFILLS THE OBLIGATION WITH COOKED [WINE]:

But a priori, it is better to use wine that is not cooked unless the cooked wine is much better, and the same applies to spiced wine.

(xl) OR SPICED WINE: It is explained that one mixes honey and pepper in it, and see above chapter 272, paragraph 8, and that which is written there is the law here.

PARAGRAPH 13. Even a poor man,<sup>(xli)</sup> who is supported by charity, should sell his clothes,<sup>(xlii)</sup> or borrow, or allow himself to be hired in order [to purchase] wine for the four cups.<sup>(xliii)</sup>

MISHNAH BERURAH:

(xli) EVEN A POOR MAN, etc...: And one who has only four cups [of wine] after mixing [it with water] should drink all of it on the first night. But, the light for his house is more important than the four cups because of domestic peace.<sup>76</sup> But for one who has only three or four cups [after mixing], see chapter 283 in Magen Avraham, note 2 on how to act.

(xlii) HE SHOULD SELL HIS CLOTHES: That is, the officers of the synagogue [who collect and distribute charity] did not give him [money for Passover], nevertheless, he cannot

exempt himself [from the obligation of the four cups]. However, they are truly obligated to give the poor ones four cups and I am perplexed by those communities where they disregard this [duty], for this duty is obvious and is clarified by several Posekim.

(xliii) FOR THE FOUR CUPS: Of wine or Hamar Medinah and the four cups we ordained corresponding to the four expressions of redemption: "I will bring you out; I will deliver you; I will redeem you; I will take you" (Ex. 6:6-7).

PARAGRAPH 14. Women are also obligated<sup>(xliv)</sup> with regard to the four cups and all the remaining mitzvot that are prescribed<sup>(xlv)</sup> for that night.

#### MISHNAH BERURAH:

(xliv) WOMEN ARE ALSO OBLIGATED: Even though this is a [positive] commandment which is time bound<sup>77</sup> they are nevertheless obligated, since even they are included in the same miracle.<sup>78</sup>

(xlv) THE MITZVOT THAT ARE PRESCRIBED, etc...: For example, matzah, maror, and the recitation of the Haggadah.

PARAGRAPH 15. For children who have reached the age of education, it is a mitzvah to place<sup>(xlvi)</sup> before each one his [own] cup.<sup>(xlvii)</sup>

Hagah: And one should not use a cup whose neck is narrow like a pitcher made of glass since<sup>(xlviii)</sup> he would be unable to drink a revi'it at one time (MAHARIV). And for

the cup of Birkat ha-Mazon<sup>79</sup> even without it [the above reason] one must not use it. (xlix) See above chapter 183, paragraph 4 in Hagah. The same applies to the cup for Kiddush, see above chapter 271, paragraph 10 (Beit Yosef).

MISHNAH BERURAH:

(xlvi) SINCE, etc...: This is similar to that which is explained below in chapter 475, paragraph 1 regarding matzah. However, ex-post-facto, [the narrow neck] does not prevent [fulfillment of the mitzvah] if he did not take a long pause [while drinking], and this is like that [which is explained] above in chapter 134.

(xlix) EVEN WITHOUT IT, ONE MUST NOT USE IT: He has to look at it [the wine] as is explained there, and the same applies with respect to the Kiddush--Keneset ha-Gedolah.<sup>80</sup>

PARAGRAPH 16. It is a mitzvah to distribute among the children parched corn and nuts in order that they see a change and will ask [questions].<sup>(1)</sup>

MISHNAH BERURAH:

(1) AND WILL ASK [QUESTIONS]: He means to say, by this they will be alert and pay attention to all the changes and [special] practices of this night and they will ask questions which are made explicit by the text of the Mah Nishtanah,<sup>81</sup> and in the Talmud [Pesahim 109a] it says: "Lest they will not fall asleep but will ask questions." One must keep them awake so they will not fall asleep until after Avadim



Hayinu, etc...<sup>82</sup> [so] that they will know the matter of the "exodus from Egypt" since the principle mitzvah is the answer to the son's question, as it says: "And you shall tell it to your son on that day saying; it is because of that..." (Ex. 12:8). (And not like those people who, after the recitation of the Mah Nishtanah, allow their children to go to sleep and they [the children] do not know the answers to their questions).

AND HE RECITES THE KIDDUSH OVER IT:<sup>83</sup> Before he recites the Kiddush he must have the intention of fulfilling the commandment of Kiddush and also the mitzvah of the four cups, since the cup [used] for Kiddush is one of the four cups, and it is customary to say: "Behold, I am ready to recite the Kiddush and to fulfill the commandment concerning the four cups." However, he must be careful not to say this after the Kiddush because we have [already] blessed the cup [by saying] Borei Peri ha-Gafen.<sup>84</sup> But before the Kiddush, and before [the recitation of] the Haggadah, he should have the intention or he should say explicitly: [I want] to fulfill the commandment of telling the exodus from Egypt [Hayyei Adam].

CHAPTER 473 - "Laws pertaining to the first cup and the order of the Seder until the second cup" - Containing seven paragraphs.

PARAGRAPH 1. They mix for him the first cup and he recites the Kiddush over it and then he recites the Sheheheyanu.<sup>(i)1</sup>  
If it [Passover] falls on the Sabbath<sup>(ii)</sup> he says Vaykhulu.<sup>2</sup> If it falls at the Sabbath's end [Saturday night] he says YaKNeHaZ.<sup>(iii)3</sup> But if he forgot to perform Havdalah<sup>4</sup> and he did not remember until he began the Haggadah, he completes<sup>(iv)</sup> the Haggadah until Ga'al Yisrael<sup>5</sup> and then performs Havdalah.<sup>(v)</sup>

Hagah: And he does not wash his hands<sup>(vi)</sup> at all before the Kiddush (our teacher Yeroḥam and ROSH<sup>6</sup> in a responsum, and Mordekhai chapter "Arve Pesahim"). But if his hands are not clean, he can wash them a little,<sup>(vii)</sup> but he must not recite the blessing<sup>(viii)</sup> over the washing. Furthermore, the head of the household does not mix [the wine] for himself. Only another person should mix it for him<sup>(ix)</sup> in the manner of freedom (MAHARIV).

MISHNAH BERURAH:

(i) AND THEN HE RECITES THE SHEHEHEYANU: [This is done] prior to drinking, and if he did not bless prior to drinking, he blesses afterwards whenever he remembers on

the first day, and even in the middle of the street because the Sheheheyanu refers to the festival. If he remembers on the second night after the Kiddush, he will exempt himself by reciting the Sheheheyanu over the cup after the Kiddush. If he forgot to recite the Sheheheyanu in connection with the Kiddush of the second night, even if he has already blessed on the first night, he is obligated to bless whenever he remembers throughout the festival. This means until the last festival day [the eighth day] observed by those living abroad. The same applies with respect to other festivals [when] one is obligated to bless [the Sheheheyanu] until the end of the festival.

(ii) ON THE SABBATH: And it is permitted to recite the Haggadah from the book even though he is alone and we are not afraid that he might tilt it [the wick of the candle],<sup>7</sup> as it is explained above in chapter 275, paragraph 9, see there.

(iii) HE SAYS YaKNeHaZ: That is, first comes the blessing of the wine, then Kiddush, then the candle, that is the blessing Borei M'orei Ha'esh,<sup>8</sup> and then the Havdalah [blessing], and then the Sheheheyanu. There is no blessing [recited] over the spices on any Saturday night of a festival. They recite this Havdalah seated, just as the Kiddush [which is recited while seated].

(iv) HE COMPLETES, etc....: For he cannot perform the Havdalah immediately when he remembers [that he forgot it]

for behold, Havdalah requires a cup [of wine] and the one who blesses is required to taste it, but in the middle of the Haggadah it is forbidden to interrupt with drinking and from the words of Karo, who wrote, "until he begins the Haggadah." It means that if he remembers prior to beginning the Haggadah he must not delay, rather pour immediately, a cup and recite the Havdalah blessing and drink it. Even so, this is only the opinion of Karo that we do not recite a blessing over each cup, but according to the opinion of REMA<sup>9</sup> in chapter 474 in the Hagah. It is our custom to recite a blessing over each cup and one must recite over it the blessing Borei Peri ha-Gafen.

If so it appears as if one adds to the [four] cups which is forbidden, as found above in chapter 472, paragraph 7. If so, it is possible that even if he remembers prior to beginning the Haggadah, here too [there is] no correction possible until the Haggadah is completed. If not, then at the time of blessing the first cup, since he drank between the cups, as is found above in chapter 472, paragraph 7, and see Be'ur Halakhah.<sup>10</sup> If he forgot to recite the Haggadah in the evening, he cannot in any way compensate, as it is written: "Because of this ..."

(Ex. 13:8), [which means] at the time when matzah and maror were placed before you. If he forgot to say the Kiddush in the evening the law is as found above in chapter 271, paragraph 8.

(v) AND THEN PERFORMS HAVDALAH: That is, the one who blesses Borei Peri ha-Gafen over the second cup and also the candle blessing and the festival Havdalah, and drinks from it. If he remembers, in the middle of his meal, that he did not perform Havdalah, he is obligated to immediately interrupt his meal and perform Havdalah. But, he should not recite the blessing Borei Peri ha-Gafen since the blessing over the second cup, which he drank before the meal, exempted him; unless he did not intend to drink during the meal, for in this case, he must also [pronounce] the blessing of Borei Peri ha-Gafen. But if he remembers during Birkat ha-Mazon that he did not perform Havdalah, he recites the Birkat ha-Mazon and Havdalah over one cup. Furthermore, if he did not remember until after he drank the cup for Birkat ha-Mazon, he should wait until after he has completed the Hallel<sup>11</sup> and the Haggadah and then perform Havdalah with the fourth cup. But, if he did not remember until after he drank the fourth cup, he performs Havdalah with a fifth cup and he must also bless Borei Peri ha-Gafen over it, for behold, he has already dismissed further drinking from his mind.

(vi) AND HE DOES NOT WASH HIS HANDS, etc...: He means to say, even though it is customary throughout the year to wash one's hands for the meal before the Kiddush, and according to their opinion, the Kiddush is not considered as an interruption between washing and the meal, since it is part of the necessity of the meal, as it is explained in

chapter 271. Nevertheless, on the night of the Passover, they interrupt a lot after the Kiddush by the recitation of the Haggadah, and during this time he diverts his attention from guarding his hands<sup>12</sup> and everyone agrees that this is not to be done. Even if one washes his hand in order not to have to wash them after the Kiddush [in order] to eat the karpas, this is also incorrect, thus have the Ahronim written.

(vii) HE CAN WASH THEM A LITTLE: It is written "a little" in order to consider the reason which is presented in Darkhei Moshe<sup>13</sup> that the hands should not be washed prior to the Kiddush because it looks as if he would think that the Kiddush requires washing and therefore, he should not wash completely.<sup>14</sup>

(viii) BUT HE SHOULD NOT RECITE A BLESSING, etc...: He means to say that even if it will be a complete washing he must, in any case, be careful not to recite the blessing Al N'tilat Yadayim<sup>15</sup> over it since this washing does not count for him for the needs of the meal and thus it seems to me and it would be found that this would be a vain blessing.<sup>16</sup>

(ix) ONLY ANOTHER PERSON SHOULD MIX IT FOR HIM: If it is possible for him.

PARAGRAPH 2. One drinks while reclining,<sup>(x)</sup> but does not recite the blessing after it.<sup>(xi)</sup>

MISHNAH BERURAH:

(x) ONE DRINKS WHILE RECLINING: But if one forgot and did not recline, see chapter 472, paragraph 7 and in Mishnah Berurah, note 21.

(xi) BUT DOES NOT RECITE THE BLESSING AFTER IT: Concerning the [fruit of the] vine, etc... Even if one drank a revi'it [which is the full measure] he relies on the fact that he said Birkat ha-Mazon after the meal. Furthermore, because he blesses the concluding blessing at the end of the fourth cup and in chapter 474 it will be well explained.

PARAGRAPH 3. If one wants to drink several glasses<sup>(xii)</sup> he is permitted to do so.<sup>(xiii)</sup> nonetheless, it is proper to be careful<sup>(xiv)</sup> so as not to drink between the first and second [cups],<sup>(xv)</sup> unless for a great need, so as not to get drunk<sup>(xvi)</sup> and [thus] be prevented from completing the seder and the reading of the Haggadah.

MISHNAH BERURAH:

(xii) SEVERAL GLASSES: Whether one drinks between the first and second [cups] or after the second cup, and all the more so during the meal, but between the third and fourth [cups], it is forbidden as stated below in chapter 479.

(xiii) HE IS PERMITTED TO DO SO: According to that which Isserles wrote below in his note to chapter 474 that it is our custom to recite the first blessing over each cup.<sup>17</sup>  
The fact that it is permissible to drink between the cups

applies only if he intended, at the time of the blessing, to exempt all [the wine] which he would bring to drink afterwards [or that he had the wine before him, then it is understood that he is free (to drink more wine) provided that he did not clearly intend not to drink more wine] because if he did not intend to drink between the cups and afterwards he changes his mind to drink, he must pronounce the blessing over them. And this is forbidden, for it appears as if he adds to the [four] cups because he blesses over this [in between] cup it is like the remaining four cups, and this is like that which we wrote above in chapter 472, note 21 in Mishnah Berurah.

(xiv) IT IS PROPER TO BE CAREFUL: And thus it is our custom [Darkhei Moshe].

(xv) SO AS NOT TO DRINK BETWEEN THE FIRST AND SECOND [CUPS]: To consider the opinion of someone who says (which is cited in Beit Yosef) the fact that we permit one to drink between the cups. That is, between the second cup and the third cup since it is close to the meal or part of the meal then [the wine] does not make one drunk; but not between the first and second [cups] so that one will not get drunk, just as it is forbidden between the third and fourth [cups].

(xvi) SO AS NOT TO GET DRUNK: Does this really refer to wine or other drinks which make one drunk? However, a drink from which one does not get drunk is permissible to drink between the cups.



PARAGRAPH 4. They bring before the head of the household<sup>(xvii)</sup> a plate which has on it three matzot<sup>(xviii)</sup> and maror and haroset<sup>(xix)</sup> and karpas or another [type of] green vegetable<sup>(xx)</sup> (and vinegar or salt water)<sup>(xxi)</sup> and two other cooked dishes, one as a remembrance of the paschal sacrifice and the other as a remembrance of the festival offering<sup>(xxii)</sup> and it is customary to have [for the two cooked dishes] meat and egg.<sup>(xxiii)</sup>

Hagah: And one should arrange the plate before him in such a manner that there be no need<sup>(xxiv)</sup> to pass over the mitzvah,<sup>18</sup> which means, the karpas should be the highest,<sup>(xxv)</sup> and the vinegar nearer to him than the matzot, and the matzot nearer to him than the maror and the haroset, and they [the maror and haroset] should be nearer<sup>(xxvi)</sup> to him than the meat and the egg (MAHARIL). It is the custom that the meat be a shankbone<sup>(xxvii)</sup> and it is customary that the meat be roasted<sup>(xxviii)</sup> on the coals<sup>(xxix)</sup> and the egg<sup>(xxx)</sup> be boiled (The same rule applies with respect to roasting<sup>(xxxii)</sup> and hence it is the custom in our city.<sup>(xxxii)</sup>

#### MISHNAH BERURAH:

(xvii) THEY BRING BEFORE THE HEAD OF THE HOUSEHOLD:

However, before the rest of the members of his household, there is no need to place [a separate plate before them] in this manner. Rather, all of them take from [the plate of] the head of the household. This is done even in places where each person is seated at a small [separate] table,

and all the more so, in our community where everyone sits [together] at one table.

(xviii) WHICH HAS ON IT THREE MATZOT: Two for the "double loaf" of bread as [is used during] any other festival, and one to break into two halves, half of it to perform the commandment of the eating of matzah which God called "the bread of affliction," and as it is the poor man's custom to eat a piece of bread. The second half is for the afikoman, and this is explained below in paragraph 6.

(xix) AND HAROSET: In order to dip the maror, as found below in chapter 475. AND KARPAS: It is a kind of green vegetable which is called "karpas" and they chose, a priori, this kind because it is a special linguistic phenomenon, "60 perah" [hardships], this is to say, 600,000 Jews did "very hard work."<sup>19</sup>

(xx) OR ANOTHER [TYPE OF] GREEN VEGETABLE: From any type which is, a priori, only proper which one takes from the same type which one can also bless the same blessing over the maror in order to be exempted by it which one eats during the meal. But one should not take for this [purpose] from one of the five types of maror because if he stuffed himself with maror, how can he bless afterwards Al Akhilat Maror,<sup>20</sup> and see below in chapter 475, paragraph 2.

(xxi) OR SALT WATER: To dip the karpas and the green vegetable in it. If it [the seder] falls on the Sabbath, one prepares the salt water before the Sabbath and not on

the Sabbath [itself],<sup>21</sup> as it is written in chapter 321, paragraph 1. But if one did prepare it prior to the Sabbath and he does not have vinegar in which to dip them [the karpas and the green vegetable], he must prepare a small amount of salt water, as is written there [ibid.]. And behold, the practice of dipping the green vegetable into the liquid is from a ruling by the sages in order to make the children wonder so that they will notice a difference that they eat the vegetables [which are] dipped, which is not the usual way of eating prior to the meal throughout the year, and so that they should inquire about this change which the Haggadah says it is commanded to talk about by way of an answer to the questions that they ask, as it is written: "When your son will ask you, etc..." and "You will say to your son, 'we were slaves, etc...'" (Deut. 6:20-21).

(xxii) AS A REMEMBRANCE OF THE FESTIVAL OFFERING: But, if the eve of Passover<sup>22</sup> falls on the Sabbath, there are those who say that one need only take one cooked dish, symbolizing the paschal sacrifice, since the festival offering is not offered at that time<sup>23</sup> because it does not supersede the Sabbath. And there are those who say that despite this, one must prepare two cooked dishes as [is done] in other years [when Passover does not fall on the Sabbath]. And there is no rabbinic disagreement regarding this matter since this is merely a remembrance,<sup>24</sup> and this is our custom.

(xxiii) AND IT IS CUSTOMARY TO HAVE MEAT AND EGG: How much the more so is it proper if he wishes to prepare two [different] types of meat, one roasted and one cooked, as a remembrance of the paschal sacrifice and the festival offering. However, even with an egg he fulfills his obligation. And there are those who wrote: The fact that they chose an egg is to say that God wished to redeem us.<sup>25</sup> And there are those who wrote that [we chose the egg] as a remembrance of mourning for the Temple, since we can no longer offer the paschal sacrifice.<sup>26</sup>

(xxiv) IN SUCH A MANNER THAT THERE BE NO NEED, etc...: He means to say, so that he should not skip over them.<sup>27</sup>

(xxv) THE HIGHEST, etc...: Meaning, closest to him.

(xxvi) AND THEY SHOULD BE NEARER TO HIM, etc...: There are those who wrote that it is not necessary to be strict regarding meat and the egg if one will have to skip over them because they are not part of the mitzvah, rather, merely a remembrance. Also concerning the maror and the haroset, it is possible that they do not fall under the prohibition of Ein Ma'avirin,<sup>28</sup> and see in the Ahronim concerning the arranging of the plate of the ARI.<sup>29</sup>

(xxvii) SHANKBONE: "Because of an outstretched arm which the Holy One, Blessed Be He, displayed in Egypt, and whoever does not have a shankbone should take some other meat, even though it has no bone" [Panim Me'iroi].<sup>30</sup>

The Posekim wrote that we require minimal meat on the shankbone which is a remembrance of the meat of the

paschal sacrifice.

(xxix) ON THE COALS: And even though the paschal [lamb] was, a priori, roasted on a spit, nevertheless, since it was roasted only on a spit [made] of pomegranate wood which is difficult to obtain, therefore, it is sufficient for us to roast it over coals because by this we have fulfilled the essence of the law also with the paschal sacrifice [Magen Avraham].

(xxx) AND THE EGG BE, etc...: Since it is a remembrance of the festival offering, it need not be roasted.

(xxxi) THE SAME RULE APPLIES WITH RESPECT TO ROASTING: Since the festival offering can be prepared either by roasting or by cooking.

(xxxii) AND HENCE IT IS THE CUSTOM IN OUR CITY: To roast the egg. And it is forbidden to eat the shankbone at night since they do not eat roasted [meat] at night. But the egg, even though it is roasted, it is permissible [to eat], since there is no prohibition against roasting the egg and according to this, it is forbidden to roast the shankbone at night, but rather, only during the daytime if it was not his intention to eat it the next day, on the same day, and therefore, if he forgot and roasted it at night, he must take care to eat it the following morning, thus writes Magen Avraham and the rest of the Ahronim. And if it is his intention not to eat the egg until the second evening, it is also forbidden to roast it at night, rather, [it must be roasted] during the daytime. It is

written in Hayyei Adam: "The act of disposing [by throwing it away] of the shankbone seems repugnant to me and it is 'degrading a mitzvah.'"<sup>31</sup> And the mitzvah is to place [the shankbone] on the second day of Passover, in the morning, in the midst of the roasted [meat] which is roasted for the festival and to eat them [together with the other meat].<sup>32</sup>

PARAGRAPH 5. These are the vegetables with which one fulfills his obligation: (xxiii) horse-radish, endives, bitter herbs, palm-ivy, (explanation, types of bitter grasses) (xxxiv) maror. (xxxv) And one fulfills the obligation with their leaves and their stems but not with the root. (xxxvi) However, with the leaves one does not fulfill the obligation unless they are fresh, (xxxvii) but [regarding] the stem, one fulfills the obligation whether they are fresh or dry, but not preserved, (xxxviii) nor boiled, (xxxix) nor cooked. And all of them (xl) combine to make k'zayit (xli) for this is the [minimum required] measure of them. But the essence of the mitzvah is fulfilled with lettuce, (xlii) but if lettuce is not available to him, he should go after the first [in the list] (xliii) in the order in which it is taught.

Hagah: But if he does not have one of these vegetables, (xliv) he should take wormwood (xlv) or any other bitter green vegetable (Agur). (xlvi)<sup>33</sup> And he should prepare the haroset thick (xlvii) as a reminder of the mortar and after-

wards add to it a little vinegar<sup>(xlviii)</sup> or red wine as a reminder of the blood (Tur). And make the haroset from fruits to whom the people of Israel is symbolically compared (Tosafot,<sup>34</sup> chapter "Arve Pesahim") for example, apples,<sup>(xlix)</sup> figs, nuts, pomegranates, almonds, and add spices to it such as, cinnamon and ginger which resemble the straw<sup>(1)</sup> that one mixes into the mortar (Tur).

#### MISHNAH BERURAH:

(xxxiii) FULFILLS HIS OBLIGATION: He means to say, the obligation of the mitzvah of maror fulfills what is written: "They shall eat it with unleavened bread and bitter herbs: (Nu. 9:11) and today, since we do not have the paschal sacrifice, the mitzvah of maror is only rabbinical. Just as one does not fulfill his obligation with stolen matzah, as mentioned above in chapter 454, so too, one does not fulfill his obligation with stolen maror and therefore, a Jew must be careful not to uproot the maror from the land of a Gentile, even though he [the Gentile] gives him permission [to do so]. Since Gentiles, in general, are land robbers and regarding land, giving up hope of recovering the land [ye'ush]<sup>35</sup> does not apply as is seen below in chapter 649, paragraph 1 in Hagah. The Gentile should uproot the horse-radish himself, and then the law of ye'ush applies [since the Gentile then legally acquired it] and afterwards, the Jew buys it from him. By doing so, the concept of ye'ush applies and also the change of location [applies].

(xxxiv) EXPLANATION, TYPES OF BITTER GREENS: This refers to all of them. And since we do not know for certain what they are in our language, therefore he [Karo] wrote in a general way about "all of them" that they are types of bitter herbs. And the Ahronim wrote that tamha is horse-radish in our language. And regarding lettuce, Helkat Ya'akov<sup>36</sup> and likewise, the Hakham Tzvi<sup>34</sup> wrote that this is what we call "lettuce."

(xxxv) MAROR: Is also a type of bitter vegetable known to them as "maror" because it is very bitter.

(xxxvi) BUT NOT WITH THE ROOT: What is meant are the small roots that branch off from underneath [the plant] or from its side, but the main root upon which the vegetable grows is the stem. But here in our country, the other types [of bitter herbs] are not readily available and therefore, the maror which is customarily eaten in our country is tamha (and this is horse-radish). One must be careful not to eat it whole for it is dangerous and there is no mitzvah which determines that its potency [needs to be so strong as to] cause a great damage, so therefore, one needs to grate it on a grater and then let it stand open thereby lessening its potency. But Ha-GRA<sup>38</sup> introduced the custom that one should not grate it prior to returning home from the synagogue so as not to lessen the burning flavor since [to do so would mean that] he would not fulfill his obligation by it, rather, he should grate it after he returns home and cover it until the seder begins [and when



Passover falls on the Sabbath, he should grate it while it is still daytime and place it in a bowl and cover it until the seder begins] and then he can spread it on a plate and by [doing] this the sharp taste will diminish and then he should press it and he should estimate that it will be [at least] k'zayit, then he can eat it well [without any danger].

(xxxvii) UNLESS THEY ARE FRESH: Since dried ones do not have the taste of maror and behold, they are merely like dust, which is different than the stem that because it is thick, even when it is dry, it does not lose its flavor. As to withered leaves, there are those who say that they fulfill their obligation with them, and there are those who are strict even with respect to withered leaves.<sup>39</sup>

(xxxviii) BUT NOT PRESERVED: That means, if they were soaked in water for 24 hours. And there are those who say that if it was preserved in vinegar only, and therefore, a priori, one must take care not to soak the horse-radish in water for 24 hours, and ex-post-facto, one can rely on the lenient [ruling] if he does not have others since with horse-radish behold, we see that with the leaves one should not be lenient since it is possible that from them comes the taste of maror by way of soaking them for 24 hours in water. So know that one fulfills his obligation with [these] leaves even a priori. And behold, I have seen many weak people who feel themselves compelled to fulfill the mitzvah of maror with stems, and I do not know why they do

not take the leaves [in order to fulfill the obligation] for the mitzvah, but perhaps [it is] because the dried and withered ones are [more readily] available. However, if they are fresh, there is no reason at all to be strict.

(xxxix) NOR BOILED: Cooked a lot and cooked thoroughly in the normal manner of cooking. All this is so because it has no flavor of maror if done this way.

(xl) AND ALL OF THEM, etc...: He means to say, all of the five types [of vegetables] mentioned above. We do not say that since every vegetable certainly has its own bitter flavor, therefore, we do not combine them since the flavor of one will nullify the other, therefore he [Karo] informs us. Since in any case, all of them have a bitter taste, we combine them (RAN).<sup>40</sup>

(xli) K'ZAYIT: This is the same measure as half an egg (and see below, chapter 496). If one fulfills the mitzvah with leaves, be careful to press them together because the space which is between the leaves does not combine to form k'zayit, and one must be careful in this for if not, it will be a vain blessing, because one blesses over eating, and eating means k'zayit and also one does not, by this [action], fulfill the mitzvah of maror.

(xlii) WITH LETTUCE: Which is symbolic of Egyptian oppression which was, in the beginning, mild and, in the end, hard, which is also the nature of lettuce which is at its beginning, sweet, and afterwards, bitter. And the Ahronim wrote that even if it is a little more expensive

than other maror, it is still proper to try and acquire it. However, they wrote that with the type of lettuce, small worms, which are not seen by people with weak eyes, are abundantly present during the days of Passover. Therefore, whoever does not have special people, religious people that will examine the lettuce properly [and remove the worms], it is much better to use horse-radish even though it is [listed] third according to the order in which they were taught, because God forbid, he should stumble by transgressing a negative commandment while fulfilling a positive commandment [which is ordained] by the rabbis,<sup>41</sup> and especially since it is possible to fulfill both of them [the positive and negative injunctions] with horse-radish.

(xliii) HE SHOULD GO AFTER THE FIRST [IN THE LIST]:

Whoever is sick or ailing is permitted to use a type that is most tasty for him and also eat the k'zayit little by little within the time that it takes to eat a half a loaf of bread, since according to the basic law he fulfills his obligation by this, as is mentioned below in chapter 475, paragraph 6. But if this too is impossible for him because of his [poor] health, he should nevertheless, eat a little or chew it in his mouth in remembrance of the taste of bitterness, but he should not recite a blessing over it.

(xliv) ONE OF THESE VEGETABLES: He means to say [from the] five which are mentioned above.

(xlv) HE SHOULD TAKE WORMWOOD: See in Be'ur Halakhah.<sup>42</sup>

(xlvi) OR ANY OTHER BITTER GREEN VEGETABLE: That is, those that have the characteristics mentioned in the Talmud with respect to maror which should be suitable for eating and which has sap. (Explanation: when one cuts it, a white sap which is like milk seeps forth from the place where it is cut) and its surface becomes white (which means that its leaf is not very green like onion leaves and other vegetable greens, rather it is somewhat inclined to [turn] white) and nevertheless, regarding a blessing, one should not recite a blessing over them because we are not so expert by these criteria given.

(xlvii) HE SHOULD PREPARE THE HAROSET THICK: He should prepare it the day before the festival, but if he forgot, he is allowed to prepare it on the festival [day itself].

(xlviii) A LITTLE VINEGAR: Of [white] wine or red wine, in order to soften it and so that it will be symbolic of the blood. If [Passover] occurs on the Sabbath, he should add the liquid to it on the evening [before] the Sabbath, but if he forgot, see above in chapter 321, paragraph 6, and in Mishnah Berurah, ibid., note 68.

(xlix) FOR EXAMPLE, APPLES: Because of the scriptural verse: "Under the apple-tree have I awakened you" (Song of Songs 8:5), and likewise, all the other fruits which are mentioned in the Song of Songs, and almonds [are also mixed in the haroset] because the Holy One, Blessed Be He, was "watchful" with respect to the end [of redemption].<sup>43</sup>

(1) WHICH RESEMBLE THE STRAW: In that they are not crushed well and they are long [like the uncrushed straw].

PARAGRAPH 6. One washes his hands for the necessity of the first dipping,<sup>(li)</sup> but he does not recite a blessing<sup>(lii)</sup> over the washing. Then he takes from the karpas less than k'zayit,<sup>(liii)</sup> and dips it in the vinegar<sup>(liv)</sup> and blesses Borei Peri ha-Adamah<sup>(lv)</sup><sup>44</sup> and he eats but does not bless after it.<sup>(lvi)</sup> Then he takes the middle matzah and breaks it into two<sup>(lvii)</sup> and gives half of it<sup>(lviii)</sup> to one of those participating [in the seder] to guard it for the afikoman. And they place it under the tablecloth,<sup>(lix)</sup> and the second half, they place between the two full matzot. Then he [the leader] raises the plate<sup>(lx)</sup> that contains the matzot and recites: Ha Lahma Anya<sup>(lxi)</sup><sup>45</sup> until Mah Nishtanah.

Hagah: And he recites in a language<sup>(lxii)</sup> that the women and the children understand<sup>(lxiii)</sup> or he should explain the matter to them. And such was the practice of Rabbi Jacob of Londres [when he used to recite] the entire Haggadah in his native tongue so that the women and the children would understand<sup>(lxiv)</sup> (Kol Bo<sup>46</sup> and the MAHARIL).

Then he [the teacher] should instruct [them] to remove it [the plate of matzot] from the table and place it at the end of the table<sup>(lxv)</sup> as if they had already eaten [the meal], so that the children would see [the unusual act] and ask [questions].<sup>(lxvi)</sup><sup>47</sup>

MISHNAH BERURAH:

(li) FOR THE NECESSITY OF THE FIRST DIPPING: As he will explain it [later]. And the reason [for the first washing of the hands] for anything that is dipped in a liquid [is that] it requires washing, and see above in chapter 158.

(lii) BUT HE DOES NOT RECITE A BLESSING, etc...: And it is in accordance with Karo's decision above in chapter 158, paragraph 1,<sup>48</sup> and see in Mishnah Berurah the opinion of Ha-GRA concerning this matter.

(liii) LESS THAN K'ZAYIT: Since with k'zayit there is doubt whether or not to bless the concluding blessing. Therefore, it is better to eat less than k'zayit for then, all agree that one is not obligated.

(liv) IN THE VINEGAR: Or in wine, or in salt water, and this comes only to exclude dipping into haroset since haroset is solely for the second dipping, since the maror is dipped in the haroset [Beit Yosef].<sup>49</sup>

(lv) AND BLESSES BOREI PERI HA-ADAMAH: He should intend by this blessing to exempt himself also [from saying the same blessing over the] maror which one eats afterwards [Ahronim].

(lvi) BUT DOES NOT BLESS AFTER IT: Even if he ate [the minimum amount of] k'zayit, since the first blessing also includes the maror, as is mentioned above, so therefore, Birkat ha-Mazon, which exempts the maror that is eaten during the meal, also refers to the karpas that was eaten before [the actual meal]. See in Be'ur Halakhah that

which is written in the name of Ha-GRA concerning this.

(lvii) THE MIDDLE ONE AND BREAKS IT INTO TWO: In order to fulfill that which scripture calls lehem oni [the bread of the poor], for it is the way of the poor [to eat bread] in pieces. And the middle one is specified because the blessing concerning the eating of matzah basically refers to this one [the middle one] and the blessing ha-Motzi,<sup>50</sup> which is recited first, refers to the top one which is before him.

(lviii) AND GIVES HALF OF IT, etc...: So that the two times he eats [the top and middle matzah], for the sake of matzah, it should have reference to the broken matzah, and it is better that this piece be larger [than the other uneaten piece] [Ahronim].

(lix) UNDER THE TABLECLOTH; In remembrance of that which scripture says: "...their kneading bowls wrapped in their clothes..." (Ex. 12:34) and there are those who place it [the matzah] on their shoulders<sup>51</sup> in remembrance of the exodus from Egypt. They should be careful that they wrap the afikoman in a cloth which was not laundered with bleach<sup>52</sup> because the pillow [cases], generally, were laundered in this bleach [Hayyei Adam].

(lx) THEN HE RAISES THE PLATE: With everything that is on it and there is no need to remove the two cooked dishes.

(lxi) HA LAHMA ANYA: There are those who say: Ha Lahma k'anya ["Lo, this is like the bread of affliction] [because it is not the actual bread that the Israelites ate (Magen

Avraham)]. And one must say it aloud.

(lxii) AND HE RECITES IT IN A LANGUAGE, etc...: He means to say, from Ha Lahma and further, since this is the beginning of the Haggadah.<sup>53</sup>

(lxiii) IN A LANGUAGE THAT THEY [THE CHILDREN] UNDERSTAND: Hence, by this he fulfills that which scripture prescribes: "And you shall tell it to your son, etc..." (Ex. 13:8).<sup>54</sup>

(lxiv) SO THAT THE WOMEN WOULD UNDERSTAND: For behold, women are also obligated in the mitzvot of the seder night and in the recitation of the Haggadah, as was mentioned above in chapter 472, paragraph 14. Therefore, the obligation also falls on the [Jewish] maid-servant who sits at the table and listens to all of the Haggadah. And if the need arises for her to go out to cook, nevertheless, she is obligated to hear the Kiddush. But, when they reach [the part of the Haggadah] "Rabban Gamliel says: All who have not spoken, etc..."<sup>55</sup> she should enter and listen until after the drinking of the second cup, for behold, "Whoever has not spoken of these three things has not fulfilled their obligation."<sup>56</sup> And it is also customary to call in the maid-servant so that she should hear the section of the 10 plagues, which the Holy One, Blessed Be He, brought upon Egypt in order to tell them of the many miracles that the Holy One, Blessed Be He, did for the Israelites [Hayyei Adam].

(lxv) AND PLACE IT AT THE END OF THE TABLE: But if it is a small table, one should remove it from the table completely



because without it, there is no chance for the child  
[to notice] [ibid.].

(lxvi) AND ASK [QUESTIONS]: The matzot which are ready  
for the meal, why do they remove them? And he says to them,  
it is not permitted to eat until the story of the exodus  
from Egypt is told. The MAHARIL wrote: One does not place  
any matzah on the table until it is time for the meal.

PARAGRAPH 7. They immediately<sup>(lxvii)</sup> pour for him a second  
cup<sup>(lxviii)</sup> so that the children will ask<sup>(lxix)</sup> why they  
drink a second cup before the meal. If the son is not  
wise [learned], his father instructs him. If he has no  
child, his wife asks him, and if not [if he has no wife]  
he asks himself [the Four Questions]. And even scholars  
ask each other Mah Nishtanah, etc..., (and when the child  
or wife asks,<sup>(lxx)</sup> there is no need [for the husband] to  
say Mah Nishtanah so [instead] he begins [with] Avadim<sup>57</sup>  
(MAHARIL). And when he begins Avadim Hayinu l'Pharoh,  
he returns [sets down on the table] the plate of matzot  
which is before him and reads all of the Haggadah.<sup>(lxxi)</sup>  
And when he comes to Matzah Zo<sup>58</sup> he must raise it to show  
it to those sitting around so as to make the mitzvah dear  
to them [and it is proper to raise the broken matzah, for  
it is like the bread of affliction] (MAHARIV)<sup>59</sup> and  
similarly, when he arrives at Maror Zeh.<sup>(lxxii)</sup><sup>60</sup> And  
when he arrives at Lefikhakh,<sup>61</sup> each one raises his  
cup<sup>(lxxiii)</sup> in his hand until the conclusion, Ga'al

Yisrael.<sup>62</sup>

Hagah: And it is customary to sprinkle a little [wine] from the cup with one's finger<sup>(lxxiv)</sup> (his own opinion).<sup>63</sup> When we arrive to "blood and fire and pillars of smoke" [Joel 3:3] and when one recounts the plagues: blood, frogs, vermin, flies, cattle disease, boils, hail, locusts, darkness, slaying of the firstborn, as a general rule and [then] listed in detail [individually]; altogether, sixteen times<sup>(lxxv)</sup> (MAHARIL). And the bread should be uncovered<sup>(lxxvi)</sup> during the recitation of the Haggadah until Lefikhakh, when he takes the cup in his hand<sup>(lxxvii)</sup> and then covers the bread<sup>(lxxviii)</sup> (Agur and Beit Yosef).

MISHNAH BERURAH:

(lxvii) IMMEDIATELY: He means to say, so as not to delay in filling the cup until he arrives to Lefikhakh because then he must hold the cup in his hand. Rather, immediately after removing the plate from the table he fills it [the cup].

(lxviii) A SECOND CUP: And it is not necessary to rinse and wash [the cup] since it was already rinsed and washed for the Kiddush.

(lxix) SO THAT [THE CHILDREN] WILL ASK, etc...: He means to say, and by this they will be alerted to ask the rest of the questions and ask about the amazing things which they see on that night.

(lxx) AND WHEN THE CHILD OR WIFE ASKS: And the same is the law if a scholar asks his colleague, the one who was asked need not say Mah Nishtanah.

(lxxi) AND READS ALL OF THE HAGGADAH: And he need not recite it while reclining, only with fear and reverence [SHELAH].<sup>64</sup> When he says וְנֵאמָר לְפָנֶיךָ שִׁירָה he must say [the word] וְנֵאמָר with the vocalization of a segol וְנֵאֱמָר,<sup>65</sup> which is the past tense because it refers to the redemption from Egypt [Ahronim].

(lxxii) AND SIMILARLY, WHEN HE ARRIVES AT MAROR ZEH: But when he arrives to Pesah Shehayu Avotenu, etc...,<sup>66</sup> he must not hold the meat in his hand which is a reminder of the paschal sacrifice. For if he raised it, it might appear as if he was sacrificing a paschal lamb [outside the Temple]. The Mordekhai wrote that one must say: "and we shall eat there from the peace-offerings and from the paschal sacrifice."<sup>67</sup> Because the festival offering, which is called Zevah, must be eaten first, but the Passover offering must be eaten to fully satiate [a person].

(lxxiii) AND WHEN HE ARRIVES TO LEFIKHAKH, EVERYONE RAISES HIS CUP, etc...: And in SHELAH, he wrote that also when one recites the section V'he She-amdah La-Avotenu V'lanu until Ha-Kadosh Barukh Hu Matzilenu Miyadam<sup>68</sup> he should also hold the cup in his hand, and that then the bread should be covered while he holds the cup in his hand.

(lxxiv) WITH ONE'S FINGER: It is customary to sprinkle with the finger because of the biblical quotation "This

is the finger of God" [Ex. 8:15], which is not like that which is written in Hagahot Minhagim<sup>69</sup> to sprinkle with the little finger.

(lxxv) SIXTEEN TIMES: Corresponding to the 16 letters from the name of The Holy One, Blessed Be He,<sup>70</sup> who punished Pharoah.

(lxxvi) AND THE BREAD SHOULD BE UNCOVERED, etc....: Therefore the matzah is called lehem oni, since torturous things befell them.<sup>71</sup>

(lxxvii) WHEN HE HOLDS THE CUP IN HIS HAND: In order to say "the song over the wine."<sup>72</sup>

(lxxviii) AND THEN COVERS THE BREAD: So as not to see its embarrassment [by honoring the wine first] as it is written above in chapter 271, paragraph 9.

CHAPTER 474 - "Over the second cup, one does not recite a blessing" - Containing one paragraph.

PARGAGRAPH 1. One drinks the second cup but does not recite a blessing over it, neither the initial<sup>(1)</sup> nor the concluding blessing. One does not bless Borei Peri ha-Gafen except over the cup for Kiddush [the first cup] and over the cup for Birkat ha-Mazon.<sup>(ii)</sup> And one does not recite the blessing Al ha-Gefen<sup>1</sup> except after the fourth cup.<sup>(iii)</sup>

Hagah: The custom among the Ashkenazic community is to recite the initial blessing over each cup,<sup>(iv)</sup> but the concluding blessing<sup>(v)</sup> is recited only after the final cup, and this is the opinion of the majority of the great rabbis.

MISHNAH BERURAH:

(i) NEITHER THE INITIAL [BLESSING]: Even though each one of the four cups which the rabbis prescribed is a separate mitzvah. Nevertheless, since there is no diverting of one's attention from [further] drinking, for behold, that when he blesses the first cup he knew that he would drink more wine. Therefore, it is not necessary to bless each and every cup.

(ii) AND OVER THE CUP FOR BIRKAT HA-MAZON: And the fourth cup is exempted by the blessing of the third cup.

(iii) EXCEPT AFTER THE FOURTH CUP: And although the Birkat ha-Mazon constitutes the completion [of the meal] and its end and is considered as a complete break concerning the initial blessing over the third cup, nevertheless, regarding the concluding blessing, one does no harm<sup>2</sup> since diverting [one's] attention [from further drinking] does not obligate one to immediately recite the concluding blessing. However, one can wait until he has drunk all the [4] cups and then with the concluding blessing he exempts<sup>3</sup> all four cups together.

(iv) OVER EACH CUP: As soon as one begins the Haggadah it is forbidden to drink and thus it would be an interruption which makes a blessing over the second cup necessary. And even if we say that this is not an interruption with regard to a blessing [as is the case in chapter 178, paragraph 6], in any case, since each one is [considered as] a separate mitzvah, one must recite a separate blessing over each cup.

(v) BUT THE CONCLUDING BLESSING: Since he does not divert his thought [from the wine] no concluding blessing is required, and this seems to me to be the correct interpretation.

CHAPTER 475 - "The remaining laws of the Seder" -  
Containing seven paragraphs.

PARAGRAPH 1. One must wash his hands<sup>(i)</sup> and recite the blessing Al N'tilat Yadayim. Then he must take the matzot in the same order in which he placed them: the broken one between the two whole ones. And he should hold them in his hand<sup>(ii)</sup> and bless ha-Motzi and Al Akhilat Matzah.<sup>1</sup> After this, he must break [a piece] from the whole, upper one and from the [already] broken one, [and he holds] the two of them together<sup>(iii)</sup> and dips them in salt.

Hagah: And it is not the custom to dip<sup>(iv)</sup> in salt on the first night<sup>(v)</sup> since pure bread does not need salt.

And he should eat them<sup>(vi)</sup> together<sup>(viii)</sup> while reclining,<sup>(vii)</sup> as much as a k'zayit from each<sup>(ix)</sup> [of the two matzot--the top one and the middle one]. But if he is unable to eat the measure of two olives together, he should eat of the ha-Motzi [the top one] first,<sup>(x)</sup> and afterwards, of Al Akhilat Matzah<sup>(xi)</sup> [the middle matzah]. Then, after this, he should take a k'zayit of maror<sup>(xii)</sup> and dip it entirely<sup>(xiii)</sup> in haroset, but he should not let it remain in it, so that its bitter taste does not dissipate. For this reason one needs to shake

the [excess] haroset from it and [then] bless Al Akhilat Maror and eat it without reclining.<sup>(xiv)</sup> Then he takes the third matzah<sup>(xv)</sup> [the bottom one] and breaks [a piece] from it and combines it with maror<sup>(xvi)</sup> and dips it in the haroset.<sup>(xvii)</sup>

Hagah: And there are those who say not to dip<sup>(xviii)</sup> and thus it is written in Minhagim and thus have I seen it done.<sup>(xix)</sup>

And one says:<sup>(xx)</sup> "As a reminder of the Temple [we do] as did Hillel"<sup>(xxi)</sup> and eats them together<sup>(xxii)</sup> while reclining.<sup>(xxiii)</sup> And from the time that one blesses Al Akhilat Matzah, he must not talk about anything which does not pertain to the meal, until he has eaten this combination,<sup>2</sup> so that<sup>(xxiv)</sup> the blessing for the eating of matzah and the blessing for the eating of maror should also be counted for this combination.

#### MISHNAH BERURAH:

(i) ONE MUST WASH HIS HANDS, etc...: He means to say, even though he washed for the parsley, as is written in chapter 473, paragraph 6, nevertheless, since, in the meantime, he has recited the Haggadah and Hallel, we fear that perhaps he diverted his attention and he touched a dirty place [of his body] because the hands are busy.<sup>3</sup>

(ii) AND HE SHOULD HOLD THEM IN HIS HAND: All three [matzot], the top one and the bottom one because they are



the lehem mishneh,<sup>4</sup> and the broken piece, therefore, is lehem oni and one recites the blessing ha-Motzi. Then he should release the third matzah [i.e., the bottom one] and recite Al Akhilat Matzah over both the broken [middle matzah] and the top matzah. And he should recite the two blessings before he breaks them as Karo concludes [in his comment] "and afterwards, etc..."

(iii) THE TWO OF THEM TOGETHER: That surely, in principle, one must eat them together, as is specified below. Therefore, it is proper that the breaking [of the middle matzah] will be [done] at the same time and not one after the other so that there will be no interruption between the first breaking and its eating.

(iv) AND IT IS NOT THE CUSTOM TO DIP, etc...: He means to say, although we dip in salt during all the days of Passover, since it [matzah] is pure and does not legally require dipping, as is explained above in chapter 167, paragraph 5. In any case, on the first nights of Passover, this is not the practice since it would appear more like lehem oni when he does not dip it in salt.

(v) ON THE FIRST NIGHT: He means to say, on the first nights.

(vi) AND HE SHOULD EAT THEM, etc...: Since he recited two blessings and his intention was [to recite them] over the whole one and over the broken one, he should, therefore, eat from both of them.

(vii) WHILE RECLINING: See above in chapter 472,

paragraph 7 and in Hagah there.

(viii) TOGETHER: That if one will eat, a priori, a k'zayit of ha-Motzi, which means from the whole one, behold, it is like an interruption between the blessing Al Akhilat Matzah and the eating of the broken one, to which the blessing refers. And if one eats the broken one first, and then the whole one, this too is like an interruption, so therefore it is the Posekim who hold that the blessing Al Akhilat Matzah refers to the whole one and therefore, one eats them "together."

(ix) AS MUCH AS A K'ZAYIT FROM EACH: From the broken one. It most certainly needs to be [the measure of] a k'zayit because one says Al Akhilat Matzah, and the word akhilah [eating] does not connote less than a k'zayit. But the piece for ha-Motzi, behold, it was established for us that we bless ha-Motzi even over less than a k'zayit, see above in chapter 210. But since there are rabbinic authorities who hold that the blessing ha-Motzi refers to the broken one and the blessing Al Akhilat Matzah refers to the whole one, therefore, a k'zayit from each is required. But the Ahronim agreed that one needs only put both olive's measures in one's mouth together and to chew them, but one is not obligated to swallow them all at once, rather, it is sufficient, since he will swallow about a k'zayit at once, and later swallow the rest [of it]. And ex-post-facto, even if he swallowed the k'zayit little by little, he has fulfilled his obligation as long

as he did not tarry from the beginning of his eating to its end longer than it takes to eat half a loaf [of bread].

(x) OF HA-MOTZI FIRST: It is the whole, top one with which one fulfills the essence of the law; the blessing ha-Motzi refers to that [top] one. And it is not like an ex-post-facto interruption that he eats it between the blessing [Al] Akhilat Matzah and the [actual] eating of the broken piece, since it comes as a need of that k'zayit, which means a need for the blessing ha-Motzi which one is required to recite also over a k'zayit of the broken piece. And the Posekim wrote that one is also required to eat the first k'zayit of ha-Motzi while reclining.

(xi) AND AFTERWARDS, OF AL AKHILAT MATZAH: And ex-post-facto, if one ate a k'zayit, whether it is from the whole one or the broken piece, he has fulfilled his obligation.

(xii) A K'ZAYIT OF MAROR: And even if he ate a complete stem with the leaves as it was grown, he does not fulfill his obligation as long as it is not a k'zayit [Terumat Ha-Deshen].

(xiii) AND DIP IT ENTIRELY: In order to kill any poison which is in it. And there are places where it is not customary to dip it entirely, so they just dip it partially.

(xiv) AND EAT IT WITHOUT RECLINING: Which is a reminder of slavery and nevertheless, if one wants to eat while reclining, it is permitted.

(xv) THE THIRD MATZAH: In order to fulfill the mitzvah with the three of them.

(xvi) AND COMBINES IT WITH THE MAROR: And it requires a k'zayit of matzah and a k'zayit of maror. The reason for this combination is in order to comply with the opinion of Hillel who holds that the scriptural verse "They shall eat it with matzah and maror" [Nu, 4:2] means [that matzah and maror must be eaten] together. Nevertheless, in our time it is impossible to fulfill the obligation of eating matzah and eating maror by this [combination] alone. Even according to Hillel [it is not possible] since maror today, where there is no paschal sacrifice, is only a rabbinical injunction and therefore, when they are eaten together the taste of the maror comes and cancels the taste of the matzah, which is [commanded] from the Torah, even today. And because of this, one is required to eat, a priori, each one separately and afterwards, eat the two of them together as a reminder of those days when the Temple was still in existence and they sacrificed the paschal offering. And then, according to Hillel's opinion, they would eat matzah and maror together.

(xvii) AND DIPS IT IN HAROSET: Since, behold, this combination is a reminder of the Temple as Hillel [proposed]. And Hillel fulfilled the mitzvah of haroset with that maror which is combined, for behold, he did not eat maror at all before this combination and also with this one must shake off the haroset just as with maror which he ate before [Ma'amar Mordekhai].<sup>5</sup>

(xviii) NOT TO DIP IT: Their reason is because the mitzvah of haroset was already fulfilled by the first dipping and one need not worry about this burning taste which is in this maror since they eat it with matzah in this combination.

(xvix) AND THUS HAVE I SEEN IT DONE: See in the Ahronim who agree that the principle is that of the first opinion. Nevertheless, wherever a custom is being practiced, let them continue to practice it.

(xx) AND ONE SAYS: See in Be'ur Halakhah.<sup>6</sup>

(xxi) AS DID HILLEL: And the text before us in the Haggadah is: "Thus [we do] as Hillel did in Temple times...He combined matzah and maror and ate them together." And there those who have written, which it should be: "He combined the paschal sacrifice and matzah and maror."

(xxii) AND EATS THEM TOGETHER: See above, note 9 where we have written that it is not necessary to swallow it together, only to place them in one's mouth together, and the same applies here.

(xxiii) WHILE RECLINING: Because of the matzah which is eaten.<sup>7</sup>

(xxiv) SO THAT...IT WILL BE COUNTED: He means to say, we do this as a reminder of the Temple and then [in those days] the basic mitzvah was only to have this combination and therefore, one is required not to interrupt so that the blessing should refer to the combination.<sup>8</sup> Nevertheless, this is only a priori, but ex-post-facto, if one talks between them it is not necessary to bless again [ha-Motzi

and Al Akhilat Matzah] over the combination.

PARAGRAPH 2. If he does not have [other] vegetables<sup>(xxv)</sup> for the first dipping, but only maror, he recites over the first dipping Borei Peri ha-Adamah and Al Akhilat Maror<sup>(xxvi)</sup> and for the second dipping, he dips it<sup>(xxvii)</sup> in haroset and eats it without a blessing.<sup>(xxviii)</sup>

MISHNAH BERURAH:

(xxv) IF HE DOES NOT HAVE [OTHER] VEGETABLES, etc...:

In principle, the karpas should be the type which is not of the five types of maror, as is enumerated above in chapter 473 in Mishnah Berurah, note 20.

(xxvi) AND AL AKHILAT MAROR: Concerning this, it is impossible to act as at other times, [that is] to eat with a blessing and [then] to recite Al Akhilat Maror after a k'zayit of matzah since one has already filled himself with it before. Therefore, without a blessing, it is not logical to recite a blessing afterwards, therefore, one should bless at the beginning Al Akhilat Maror and eat a little of it for the sake of karpas (but one cannot eat for the sake of the mitzvah of maror for, in principle, matzah is required and then maror follows it, as it is written: "With matzah and maror [shall they eat it]" (Nu. 4:2)]. In any case, the blessing is not a vain one since one recites it in order to eat the maror because after the matzah and the Haggadah is not considered as interruption, only that he must not interrupt with other

talk.

(xxvii) AND FOR THE SECOND DIPPING, HE DIPS IT, etc....:

That means "the eating of maror" which follows the k'zayit of matzah. It is dipped in haroset since with eating this maror, in order to fulfill the mitzvah of maror, it must be dipped in haroset, which is similar to the law concerning maror in general. And one must eat a k'zayit for this reason.

(xxviii) WITHOUT A BLESSING: Since he has fulfilled the obligation by reciting the blessing Borei Peri ha-Adamah and the eating of maror because he [already] blessed with the first, Al Akhilat Maror. But know that many Posekim disagree about this and in their opinion it is preferable in this instance to have the intention when eating the first maror, to also fulfill the mitzvah of maror because then one blesses Asher Kidshanu, etc...<sup>9</sup> But according to their [i.e., others] opinion, one is required to then eat a k'zayit and to dip in haroset as is the law with maror. And this second [dipping of] maror which is eaten without [reciting] a blessing, is for the sake of karpas in general, and one is not required to eat a k'zayit and there is no need to dip exactly in haroset, but in vinegar or in salt water is also sufficient, as is found above in chapter 473 with respect to karpas.

PARAGRAPH 3. [If] one swallowed matzah, he has fulfilled his obligation, (xxix) but if he swallowed maror, he has

not fulfilled his obligation, since the taste of maror is required.<sup>(xxx)</sup> And even if he swallowed matzah and maror together, the requirement for matzah is fulfilled<sup>(xxxi)</sup> but the requirement for maror is not fulfilled. And if they are bound together in a fibrous substance<sup>(xxxii)</sup> 10 even the requirement for matzah is not fulfilled, because this is not<sup>(xxxiii)</sup> the [normal] method of eating [them].

MISHNAH BERURAH:

(xxix) [IF] ONE SWALLOWED MATZAH, HE HAS FULFILLED HIS OBLIGATION. Since, ex-post-facto, this is also called "akhilah" ["eating"] even though he did not chew it and he does not taste the flavor of the matzah. And although, as mentioned above in chapter 461, paragraph 4, they [the Posekim] ruled that one does not fulfill the obligation by cooking, since it cancels the flavor of the matzah, hence the taste of matzah is required. One can say that there the matter is worse since the bread itself loses its matzah taste, but here there is still flavor in it, only here one does not feel the taste of it in his mouth. Nevertheless, all of this is [in the case of] ex-post-facto, however, in principle he should chew it until he can taste the flavor [of it] in his mouth.

(xxx) SINCE THE TASTE OF MAROR IS REQUIRED: That he taste the bitterness in his mouth [which is] to remind us of the bitterness of their lives.

(xxxi) THE REQUIREMENT FOR MATZAH IS FULFILLED: And they



did not say that the maror negates matzah and thus it is mentioned above in note 17, that the negation only refers to when he chews them and mixes together, but in the case when he did not chew them, then each one stands for itself.<sup>11</sup>

(xxxii) FIBROUS SUBSTANCE: This is the peeling [of bark] which is around the palm tree.

(xxxiii) BECAUSE THIS IS NOT, etc...: But if he wrapped the matzah with something edible and swallowed it, he has fulfilled his obligation even though there is a separation between the matzah and his throat, since both of them [the matzah and its wrapping] are kinds of food, this is a normal way of eating [Peri Hadash].<sup>12</sup>

PARAGRAPH 4. If he ate matzah without [the] intention<sup>(xxxiv)</sup> [of fulfilling the obligation] for example, Gentiles<sup>(xxxv)</sup> or robbers forced him to eat, he has fulfilled his obligation since<sup>(xxvi)</sup> he knew that it was the evening of Passover and that he was required to eat matzah [anyway]. But if he thought<sup>(xxvii)</sup> it was a weekday or that this was not matzah, he did not fulfill the obligation.

#### MISHNAH BERURAH:

(xxiv) WITHOUT [THE] INTENTION: And even though mitzvot require intention, as is found above in chapter 60, paragraph 4, all the more so here, when he does not want to eat. Behold, certainly he did not intend to fulfill the obligation of the mitzvah. The commentators explained that the obligation is fulfilled by eating some edible

thing where his throat has enjoyment against his will is much better and is like doing it with the proper intention [to fulfill the obligation]. But know that several Posekim disagree with this and they hold that according to that which we have established, namely that mitzvot require intention, he must not make a distinction between food and other mitzvot and whenever one does not intend to fulfill the obligation when eating, he has not fulfilled his obligation, and thus decided the Peri Hadash.

(xxxv) FOR EXAMPLE, GENTILES FORCED HIM: And all the more so [in the situation] where a[nother] Jew forces him to eat in order to fulfill the obligation of matzah that he [the other Jew] has fulfilled.<sup>13</sup>

(xxxvi) HE HAS FULFILLED HIS OBLIGATION SINCE, etc....: Nevertheless, where it is stated explicitly that since, by this, his intention was not to fulfill the obligation that this is much worse even though he gained enjoyment, and he did not fulfill his obligation.

(xxxvii) BUT IF HE THOUGHT, etc....: Since he was totally unaware that he is performing a mitzvah, and even without Gentiles forcing him and he errs on his own, he also [under these circumstances] has not fulfilled the obligation.

PARAGRAPH 5. [If] he ate a k'zayit of matzah during an epileptic seizure and was incapacitated and afterwards recovered, (xxxviii) he is required to eat [a k'zayit of

matzah] after he recovers because the eating [originally] was at a time when he was exempted<sup>(xxxix)</sup> from all the mitzvot.

MISHNAH BERURAH:

(xxxviii) AND AFTERWARDS RECOVERED: He means to say, during the same night, because certainly, the following day he would not again recite the blessing [Al] Akhilat Matzah since during the day it is optional, as is explained below, and there can be no correction for this mitzvah [Ahronim].

(xxxix) AT A TIME WHEN HE WAS EXEMPTED, etc...: He means to say, when he was in the category [of] insane and not [considered as being in the category of a sane] man.

PARAGRAPH 6 [If] he ate one half of a k'zayit and ate another<sup>(xl)</sup> half of a k'zayit, he has fulfilled the obligation<sup>(xli)</sup> provided he did not wait between the eatings<sup>(xlii)</sup> more than is necessary for the eating of half a loaf of bread (see below, chapter 612, paragraph 3).<sup>(xliii)</sup>

MISHNAH BERURAH:

(xl) AND ATE ANOTHER, etc...: And the same is the law even if there was no momentary interruption since he tarried in eating a [full] k'zayit more than is necessary for the eating of half a loaf of bread, he cannot combine [them] together and he has not fulfilled his obligation.

(xli) HE HAS FULFILLED THE OBLIGATION: That is, ex-post-facto, but in principle he must eat the k'zayit together and swallow it.

(xlii) BETWEEN THE EATINGS: The wording is not very precise since it is required that he not tarry from the beginning of the first eating until the end of the final eating longer than is necessary for the eating of half a loaf of bread, because this is not considered eating at all.

(xliii) SEE BELOW, CHAPTER 612: This refers to the measure of p'ras [half a loaf of bread].

PARAGRAPH 7. One is not required to eat matzah except on the first night<sup>(xliv)</sup> only.<sup>(xlv)</sup>

Hagah: It is customary to prepare<sup>(xlvi)</sup> the three matzot of the seder from [flour measuring] an issaron<sup>14</sup> as a reminder of the "breads of thanksgiving." And on each, one makes a sign<sup>(xlvii)</sup> so as to know which is the first or second or third, and places the first on top, the second in the middle and the third on the bottom for the combination. But if he changed [the order], he (i.e., this) did not prevent [the mitzvah from fulfillment]<sup>15</sup> (Tur in the name of ROSH). [One should] also bake them in order (Kol Bo and Abudraham<sup>16</sup>). And if one of them<sup>(xlviii)</sup> is broken, use it for the second one,<sup>17</sup> for it will be broken anyhow (Agur).

And even on the first night, one fulfills the obligation with a k'zayit<sup>(xlix)</sup> (for the measure of zayit [olive], see

below, chapter 486).

MISHNAH BERURAH:

(xliv) EXCEPT ONE THE FIRST NIGHT: As it is written:

"At evening you shall eat matzot" (Ex. 12:18) however, each of the other nights and days one need only be careful not to eat hametz.<sup>18</sup> And even though one is required to eat bread on a festival, as is shown in chapter 188, one can fulfill this obligation with matzah ashirah, which means that it is kneaded in fruit juice, but lehem oni is not required from the Torah except on the first night and because of safeka d'yoma<sup>19</sup> one is obligated for us, even on the second night.

(xlv) ONLY: And quoting Ha-GRA, they wrote that in any case it is a mitzvah to eat matzah the entire week [of Passover] even though one is not required [to do so].

(xli) IT IS CUSTOMARY TO PREPARE, etc...: See in Sefer Beit Meir<sup>20</sup> who doubts the custom and in many places today this custom has fallen by the wayside.

(xlvii) A SIGN: One must not make letters [in order] to recognize it, for when one breaks it, he will erase the writing on the festival.<sup>21</sup>

(xlviii) ONE OF THEM: Meaning, even if the third [matzah] was broken this being so they move the third before the second, but in any case, because of moving it up for the sake of the mitzvah, one need not bake another [matzah].

CHAPTER 476 - "The custom of eating roasted meat on the night of Passover" - Containing two paragraphs.

PARAGRAPH 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<sup>(i)</sup> roasted meat, one may not eat it because the precautionary restriction, for perhaps people will say that it is the meat of the paschal sacrifice. But, in all places it is forbidden on this night to eat lamb<sup>(ii)</sup> roasted whole,<sup>(iii)</sup> because it looks as if one eats sacrificial meat outside [the Temple]. But if it was cut up or missing a limb<sup>(iv)</sup> or a limb was boiled<sup>(v)</sup> but still connected [to the rest of the lamb], it is permissible in a place where it is customary [to eat roasted meat on the nights of Passover].

Hagah: One should not eat nor drink too much that he cannot eat the afikoman because of eating without appetite<sup>(vi)</sup> or one should not get drunk and fall asleep immediately<sup>(vii)</sup> (MAHARIL).

MISHNAH BERURAH:

(i) NOT TO EAT, etc...: And in these lands<sup>1</sup> it is not customary to eat roasted meat on the [first] two nights

And even pot roast [meaning (meat) that is roasted in a pot without water or any liquid, rather it is cooked in its own juice] although it does not resemble the paschal sacrifice because the paschal sacrifice which is roasted in a pot is invalid, even so, there is [reason] to forbid it for appearance sake so as not to err by also allowing meat roasted on a fire. And even if it was cooked from the beginning in water, and later they made pot roast, it is necessary to prohibit it for this reason. And whoever needs it because of illness, one can be lenient with this [ruling]. And if it [the meat] was roasted and then cooked, it is permitted to everyone.

(ii) LAMB: Whether it be young ewe-lambs or young goats.

(iii) WHOLE: Which means, its head, complete with legs and intestines as with the paschal sacrifice.

(iv) BUT IF IT WAS CUT UP OR MISSING A LIMB, etc...: He means to say that it is roasted when it is cut up, or even when it is connected, but when one cuts a limb from it before the roasting and during its roasting, it is placed [the detached limb] next to it [the rest of the meat] and they are roasted together.

(v) OR BOILED...BUT STILL CONNECTED: He means to say, and afterwards it is roasted together as one. Since it is not similar to the roasting of the paschal sacrifice, behold, this is, nevertheless, permitted.

(vi) EATING WITHOUT APPETITE: Which means that he does not have the slightest desire to eat then because then he does not fulfill the mitzvah in the most preferable way since the afikoman is a reminder of the paschal sacrifice and "the paschal sacrifice must be eaten so that it makes one satiated." Which means that he has already eaten his fill and therefore eats the afikoman after completing the meal, as it is explained in chapter 477. Nevertheless, he must have a little appetite to eat and if he does not, this is not [considered as] performing the mitzvah in the most preferable way. And if he is so full that his eating is repulsive for his soul, even though he forces himself to eat, he has not fulfilled his obligation at all with regard to this mitzvah because this [type of] eating without appetite is not called eating at all. The Posekim have written: "eating the afikoman must not be a burden for him because by this one does not fulfill the mitzvah in the most preferable way."

(vii) AND FALLS ASLEEP IMMEDIATELY: And it has been taught in the Tosefta:<sup>2</sup> "a man is obligated to deal with the laws of Passover the entire night."

PARAGRAPH 2. Even the meat of a calf or fowl,<sup>(viii)</sup> anything that requires slaughtering<sup>(ix)</sup> is forbidden to eat [in a] roasted [manner] in a place where it is customary not<sup>(x)</sup> to eat roasted meat.



Hagah: It is customary in a few places to eat eggs during the meal as a reminder of mourning. And it seems to me that the reason<sup>(xi)</sup> is because the night of Tishah B'Av is determined<sup>(xii)</sup> by the [first] night of Passover.<sup>3</sup> Moreover, as a reminder of the destruction [of the Temple] where they sacrificed<sup>(xiii)</sup> the paschal offering. And there are those who are accustomed to not eat anything dipped on that night, except [the] two dippings<sup>(xiv)</sup> that are performed during the seder (MAHARIL).

MISHNAH BERURAH:

(viii) EVEN THE MEAT OF A CALF OR FOWL: He means to say that even though the paschal sacrifice does not come from them, nevertheless, it is forbidden to eat it roasted since the people will confuse one roast with another<sup>4</sup> and they will come to also permit roasted ewe-lamb and calf meat.

(ix) THAT REQUIRES SLAUGHTERING: This excludes fish and eggs which you are allowed to eat roasted everywhere since they do not resemble meat and they cannot be mistaken [for roasted meat]. And even the egg which is on the [seder] plate, it is permissible to roast it and eat it [Turei Zahav].<sup>5</sup>

(x) IN A PLACE WHERE IT IS CUSTOMARY NOT, etc...: But in a place where it is customary to eat roasted meat, it is permissible to eat even a calf which is roasted whole since the paschal offering does not come from it.

(xi) AND IT SEEMS TO ME THAT THE REASON, etc...: But HaGRA wrote another reason: "Since the egg is a reminder

of the festival offering, as is explained above in chapter 473, paragraph 4, and therefore one must also eat it. And the fact that they do not eat the shankbone is because they prepared it roasted, as is written in chapter 473 and we do not eat roasted meat since we fulfill the obligation by eating the afikoman." According to this, it seems that he should eat, also on the first night, the same egg which is on the [seder] plate and the other eggs which they eat are [only] because of the widespread custom.<sup>6</sup>

(xii) BECAUSE THE NIGHT OF TISHAH B'AV IS DETERMINED, etc...: Meaning, the day on which the first day of Passover falls, Tishah B'Av will always be on that same day, as is explained above in chapter 428, see there.

(xiii) WHERE THEY SACRIFICED: And they mourned over this, so for this reason the custom is practiced on the second day [Hok Ya'akov<sup>7</sup>] and hence it is also the reasoning of Ha-GRA, as mentioned above. But nevertheless, one must know that according to all of the reasons, the eggs which they eat during the meal are only as a reminder and not as the people who think that it is a mitzvah. And because of this, they fill their bellies until they eat the afikoman without appetite and therefore, a man must know himself [Hayyei Adam].

(xiv) ONLY [THE] TWO DIPPINGS: And the fact that they also dip the maror, which is on the combination, into haroset, this is not [considered as] a third dipping since it is only done because of doubt [Turei Zahav in chapter 475].

CHAPTER 477 - "Laws pertaining to the eating of the afikoman" - Containing two paragraphs.

PARAGRAPH 1. After the meal is completed they eat of the matzah [which was] guarded under the tablecloth, each person,<sup>(ii)</sup> a k'zayit<sup>(i)</sup> as a remembrance of the paschal sacrifice which was eaten after he has been satiated.<sup>(iii)</sup> And we eat it while reclining<sup>(iv)</sup> but do not recite a blessing over it.<sup>(v)</sup> And one should be careful<sup>(vi)</sup> to eat it before midnight (and he should do it earlier so that the Hallel will also<sup>(vii)</sup> be read before midnight) (RAN, chapter Arve Pesahim and the end of chapter 2 of [Babylonian Talmud] Megillah).

MISHNAH BERURAH:

- (i) A K'ZAYIT: But in principle, it is better that one takes two olives: one as a remembrance of the paschal offering, and one as a reminder of the matzah with which it was eaten.
- (ii) EACH PERSON: And even women are obligated to do this.
- (iii) AFTER HE HAS BEEN SATIATED: And see above in chapter 476, paragraph 1 in Hagah, and that which we wrote of there in Mishnah Berurah.
- (iv) AND WE EAT IT WHILE RECLINING: But ex-post-facto, if he forgot and ate it without reclining, it is not necessary to go back and to eat [it again] if the eating is difficult

for him.

(v) BUT DO NOT RECITE A BLESSING OVER IT: Since it is only as a remembrance, as is mentioned above. The SHELAH wrote: "I have seen that immigrants to Israel kiss the matzot and the maror and similarly upon entering and leaving the sukkah<sup>1</sup> and also with the four species that are in the lulav<sup>2</sup> and all this is to make the mitzvah beloved, and happy is the one who serves God with joyousness."

(vi) AND ONE SHOULD BE CAREFUL, etc....: That since it is a reminder of the paschal sacrifice, it must be eaten at the time of the Passover sacrifice. And the paschal sacrifice was only eaten until midnight, all the more so that the first k'zayit, over which is recited the blessing Al Akhilat Matzah, one must be very careful not to delay it until after midnight. But ex-post-facto, the Rishonim<sup>3</sup> doubted whether he has fulfilled his obligation. Therefore, we eat it and do not recite the blessing Al Akhilat Matzah over it. And also [concerning] maror, even though it is rabbinic, he should be careful to eat it before midnight, but if he delays, we eat it without [reciting] a blessing [even after midnight]. But if it becomes dark, before the recitation of the Haggadah until close to midnight, he recites the Kiddush and drinks the first cup, then washes his hands and blesses ha-Motzi and Al Akhilat Matzah and eats. He also recites the blessing over the maror immediately before midnight, and afterwards, he should

recite the Haggadah and, after that, eat his meal [Ahronim].

(vii) SO THAT THE HALLEL WILL ALSO: He means to say, with the blessing that is recited after it,<sup>4</sup> one should say [the blessing], in principle, before midnight.

PARAGRAPH 2. If one forgot and did not eat the afikoman and did not remember until he washed his hands or said Hav lan u'nevarekh,<sup>5</sup> he eats the afikoman without [reciting] the blessing ha-Motzi.<sup>(viii)</sup> And if he did not remember until he recited Birkat ha-Mazon but remembered prior to the blessing Borei Peri ha-Gafen, he washes his hands,<sup>(ix)</sup> recites ha-Motzi and eats the afikoman (then he recites again Birkat ha-Mazon and blesses Borei Peri ha-Gafen<sup>(x)</sup> and drinks the cup) (Beit Yosef). But if he did not remember until after he blessed Borei Peri ha-Gafen he must not eat the afikoman,<sup>(xi)</sup> and he relies on the matzah<sup>(xii)</sup> which he ate during the meal<sup>(xiii)</sup> since all of them [the matzot] were guarded from the time of kneading. But, in a place where it is the custom to guard [with] special [care] the mitzvah matzah<sup>(xiv)</sup> <sup>6</sup> from the time of harvesting, even if he did not remember<sup>(xv)</sup> until after Hallel,<sup>(xvi)</sup> he washes his hands and blesses ha-Motzi and eats the afikoman.

Hagah: Then he blesses again over the glass [of wine] and he need not be concerned<sup>(xvii)</sup> [of committing a transgression] that he adds to the [four] cups (Responsum of the ROSH, chapter 24). And if the afikoman is lost, he eats

a k'zayit from other guarded matzah (Rokeah).

MISHNAH BERURAH:

(viii) WITHOUT [RECITING] THE BLESSING HA-MOTZI:

Also in chapter 179, there are those who say that if he [the leader] said Hav lan u'nevarekh he diverted his thoughts [from further eating] and if he wishes to eat he must go back and bless there in this case since here we rely on the table of God which does not depend on his thoughts because he must fulfill God's will and certainly his forgetfulness caused him to wash his hands or to say Hav lan u'nevarekh and he did not completely divert his attention [from further eating].

(ix) HE WASHES HIS HANDS: Since he blesses Birkat ha-Mazon, he diverted his attention [from further eating] and see in Peri Megadim where he wrote that he washes without [reciting] a blessing especially where he knows that he did not divert his attention from not wanting to bless.<sup>7</sup>

(x) AND BLESSES BOREI PERI HA-GAFEN, etc...: And this is the third cup and they are not required to drink this cup in connection with the first Birkat ha-Mazon since the third cup was designated only at the end of his eating and the one who forgot to eat the afikoman is like one who has not completed his meal [BAH].<sup>8</sup>

(xi) HE MUST NOT EAT THE AFIKOMAN: For if he eats he is required to recite Birkat ha-Mazon, but Birkat ha-Mazon

requires a cup [of wine], and this being the case, it is as if he adds to the [four] cups. And several of the Ahronim have written that all of this is according to these Posekim who thought, see above, in chapter 184, that Birkat ha-Mazon requires a cup [of wine]. However, according to our custom, which follows the thought that Birkat ha-Mazon generally does not require a cup, so too today one can eat the afikoman and bless Birkat ha-Mazon without a cup [of wine].

(xii) AND HE RELIES ON THE MATZAH, etc...: He means to say that this will be considered for him as the afikoman, even though he did not intend it at the time to be eaten for that purpose [as the afikoman]. And although we established in chapter 479 that after the afikoman, one must not eat anything, however, behold, he did not eat other things after the matzah [which was counted as the afikoman]. Nevertheless, ex-post-facto, he has fulfilled his obligation.

(xiii) DURING THE MEAL, etc...: However, if he did not have any guarded matzah during the meal even though at the beginning of the meal he ate a k'zayit of guarded matzah according to the law then he must eat again the afikoman, and so he has not fulfilled the mitzvah of afikoman by this because it is required that it be eaten upon being satiated [Peri Hadash and Peri Megadim].

(xiv) TO GUARD THE MITZVAH MATZAH: But not to eat from the same [piece of] matzah during the meal, in order

that he should be able to rely on this for the sake of afikoman<sup>9</sup> [at the end of the meal].

(xv) EVEN IF HE DID NOT REMEMBER, etc...: And all the more so if he remembers before he recites Hallel.

Certainly, he eats the afikoman and recites Birkat ha-Mazon over the cup. And here there is no prohibition of drinking between the third and fourth cup which is forbidden as below in chapter 479, since the third [cup] was in error<sup>10</sup> he drinks again a cup which he now blesses [and designates it] to be the third.

(xvi) UNTIL AFTER HALLEL: He means to say, he had also recited Borei Peri ha-Gafen over the fourth cup which he drinks afterwards.

(xvii) AND HE NEED NOT BE CONCERNED, etc...: Since to begin with the third cup was in error, this cup [which was drunk in the proper place] was considered to be the third cup. And even though, after this, that they were not in the proper order since he drank before this cup the cup for Hallel, which [should] properly be last, the order does not prevent the mitzvah from being fulfilled.<sup>11</sup> And know that according to the custom throughout the year to recite Birkat ha-Mazon without a cup [of wine], so too with this, he may eat the afikoman without a cup [of wine].



CHAPTER 478 - "One should not eat after eating the afikoman" - Containing two paragraphs.

PARAGRAPH 1. After the afikoman, one is not to eat<sup>(i)</sup> anything.<sup>(ii)</sup>

Hagah: And we do not eat it<sup>(iii)</sup> in two places,<sup>(iv)</sup> for this case is not more lenient<sup>(v)</sup> than the case when someone stops the meal by sleeping, in which case it is prohibited to eat it<sup>1</sup> [after awakening] because it is like eating in two places (Tur).

MISHNAH BERURAH:

(i) ONE IS NOT TO EAT: So that the afikoman-matzah taste, which is a mitzvah, should not vanish from his mouth because of the food which he eats afterwards. But ex-post-facto, if he did eat something after it, he eats again a k'zayit of the guarded matzah<sup>2</sup> for the afikoman.

(ii) ANYTHING: With regard to drinking, the Posekim differed and one should be strict concerning intoxicating beverages, and in principle, it is correct to be cautious of any drink other than water, and thus, this is how we understand that which is explained further in chapter 481, note 1 of Mishnah Berurah.<sup>3</sup>

(iii) AND WE DO NOT EAT IT: [This refers] to the afikoman, but as for the rest of the meal, it does not matter.

(iv) IN TWO PLACES: And the same applies in the case of a room in which there are two tables [with two groups of people], that behold, it is like two places, and the reason is that the afikoman is a reminder of the paschal offering and the sacrifice was not eaten in two places, according to what we have said: "In one house will he eat it" [Ex. 12:46].

(V) FOR THIS IS NOT MORE LENIENT: The text [of the Shulhan Arukh] brings proof also that regarding matzah they are strict concerning two places like with the paschal sacrifice.<sup>4</sup>

PARAGRAPH 2. One who sleeps during the meal<sup>(vi)</sup> and wakes up, must not eat again.<sup>(vii)</sup> A group of men, some of whom slept during the meal, they [the sleepers] may resume eating.<sup>(viii)</sup> If all of them slept and woke up, they may not eat. If all of them napped,<sup>(ix)</sup> they can eat.

Hagah: All of this applies only if they slept after they began to eat the afikoman, but sleep before this<sup>(x)</sup> is not considered<sup>(xi)</sup> an interruption (Tur and our teacher Yeroḥam).

#### MISHNAH BERURAH:

(vi) DURING THE MEAL: See the words of the REMA in the Hagah.

(vii) MUST NOT EAT AGAIN: Since sleep is considered as an interruption even for the sleepers.

(ix) NAPPED: That means that they did not totally fall asleep, and if they ask him where did you put this utensil and when they remind him that he put it in a certain place he remembers it and says yes or no. This is called napping.

(x) BUT SLEEP BEFORE THIS: Which means during the meal.

(xi) IS NOT CONSIDERED, etc...: He means to say that we disregard this interruption because it is not during the afikoman. And with respect to whether one is required to recite ha-Motzi again because of the sleeping, see above in chapter 178, paragraph 7 and in Mishnah Berurah there.<sup>5</sup>

CHAPTER 479 - "Birkat ha-Mazon over the third cup" -  
Containing one paragraph.

PARAGRAPH 1. Afterwards, they pour<sup>1</sup> for him the third cup<sup>(i)</sup> and he recites Birkat ha-Mazon<sup>(ii)</sup> and Borei Peri ha-Gafen over it while reclining.<sup>(iii)</sup> But he must not bless after it<sup>(iv)</sup> nor drink wine<sup>(v)</sup> between it and the fourth cup.

Hagah: However, from the third cup<sup>(vi)</sup> he is allowed to drink several times<sup>(vii)</sup> and they will be considered as one drink, even though he pauses between them<sup>(viii)</sup> (MAHARIL and the RI<sup>2</sup> and TASHBETZ<sup>3</sup>).

It is a mitzvah to strive to have a zimmun.<sup>(ix)</sup><sup>4</sup>

Hagah: And the greatest [individual] among them says Hodu<sup>5</sup> and Ana<sup>(x)</sup><sup>6</sup> and the others respond after him<sup>(xi)</sup> (Kol Bo). But the greatest [individual] is allowed to delegate a minor<sup>(xii)</sup> [to lead] (MAHARIL), and is allowed to include someone for reciting Birkat ha-Mazon and Hallel even though he did not eat with them. And it is customary that the head of the household recites<sup>(xiii)</sup> Birkat ha-Mazon on the night of Passover, for it is written: "He who has generous eyes shall bless [for he shares his bread with the poor]" (Proverbs 22:9)

and he is called a [person with a] "generous eye" for he says "All who are hungry should enter and eat."

MISHNAH BERURAH:

(i) THEY POUR FOR HIM THE THIRD CUP: And it needs to be washed and rinsed if it is not clean, and even if one is careful the rest of the year to check if it is clean, nevertheless, on this night he must be punctilious in order to beautify the mitzvah.<sup>7</sup>

(ii) AND HE RECITES BIRKAT HA-MAZON: Even if he blesses by himself, and even according to the one who says that generally, Birkat ha-Mazon does not require a cup [of wine]. Nevertheless, since the sages ordained us to drink four cups on this night, we must perform a mitzvah with each cup, therefore, we connect the third cup for Birkat ha-Mazon [which is a mitzvah] [Gemara].<sup>8</sup>

(iii) AND DRINKS IT WHILE RECLINING: And if he drinks without reclining, whether he should drink again, see above in chapter 472, paragraph 7 and in note 5 [of Mishnah Berurah].

(iv) BUT HE MUST NOT BLESS AFTER IT: Even if he drank the entire revi'it, because he relies on the concluding blessing which is recited over the fourth cup.

(v) NOR DRINK WINE: Perhaps he will get drunk and fall asleep and not [be able to] finish the Hallel. And there are those who wrote that the reason is because it will appear as if he adds to the [four] cups. And the Ahronim

wrote that this refers not only to wine, for the same law applies to [in the case of] other intoxicating drinks. However, if it is not intoxicating, it is permitted provided that it is not Hamar Medinah.<sup>9</sup> For if it was Hamar Medinah, one must be strict [and prohibit its use] and to consider the second reason which appears as if he adds to the [four] cups.

(vi) HOWEVER, FROM THE THIRD CUP, etc...: Because according to the first reason, meaning, fear of drunkenness, certainly the prohibition does not apply since behold, he does not drink more than four cups. And according to the second reason [i.e.,] that it appears as if he adds [to the four cups], no prohibition applies, for behold, it is only one cup. Nevertheless, if after he drank most of a revi'it [and] did not intend to drink more, and afterward he changed his mind to drink.

Another opinion of Magen Avraham and Hok Ya'akov, since he must recite a blessing over it from anew, it will look as if he adds to the [four] cups, and see below in chapter 472 in Be'ur Halakhah what I have written concerning this.

(vii) SEVERAL TIMES: And in any case, if the cup is too large, he need not drink all of it so as not to get drunk [Ahronim].

(viii) HE PAUSES BETWEEN THEM: He means to say, since he drank the majority of a revi'it at the beginning [and] he pauses much longer than it takes to eat half a loaf of bread.

(ix) TO STRIVE TO HAVE A ZIMMUN: The Ahronim agree that this zimmun has no reference to Birkat ha-Mazon because for this, one is not required to try to get more than during the other days of the year. [Rather] here it relates to Hallel because it is a mitzvah to try to get three men for Hallel so that one says to the [other] two [men] Hodu and they respond with the following verse [Ki l'olam hasdo]. And the person they invited for this zimmun [for Hallel] does not eat nor drink and does not join in reciting the introductory blessings, but rather, he hears Hodu and he answers responsively to them and then he goes home. Also in this case they [the Ahronim] agreed that even though it is the most preferable way of performing a mitzvah to recite Hallel with three adult men and therefore, if there is in his house around the table, one man who is obligated,<sup>10</sup> certainly it is proper to include him in the recitation of Hallel. Nevertheless, one should not be too strict because he can fulfill his obligation of this<sup>11</sup> with his wife and his children (and if his sons are minors, see below), which means that he recites [the Hallel] and they respond [and the same law applies where his wife is allowed to say Hallel since behold, women are also obligated with regard to this Hallel, just as they are obligated in the four cups. And the Hok Ya'akov has written that according to the custom of reciting Hodu by chanting it in a pleasant voice, there are those who felt that what is said in the Gemara: if women sing first and

the men respond, it is like setting fire to wood chips<sup>12</sup> (Sotah 48a)]. But if he wishes to try to get a zimmun for Birkat ha-Mazon and wants to go to his neighbor to bless there, he must not eat the afikoman in his [the neighbor's] house because he must, inescapably, eat something at his neighbor's [house] in order to be able to join them for Birkat ha-Mazon. But it is forbidden to eat anything after the afikoman, so too is it forbidden to divide the afikoman itself and to eat it in two places, as found above in chapter 478. Rather, he should eat the afikoman in the same place where he recites Birkat ha-Mazon and he should also drink the cup there<sup>13</sup> and remain there until the end of the seder. And if he wishes to return to his [own] house after Birkat ha-Mazon and complete the Hallel and drink the fourth cup [it is allowed] but nevertheless, it is not prevailing custom to go to eat the afikoman in another house. So therefore, it is better to bless in his [own] house alone than to go in the middle of his meal to another house and search for a zimmun. However, if he wants to strive and fulfill all the mitzvot in the most preferable way but he does not have a complete zimmun of three men, he should see to it to invite a guest at the beginning of the meal so that he will have a full zimmun for Birkat ha-Mazon and also for the recitation of Hallel.

(x) SAYS HODU AND ANA, etc...: It is only an a priori mitzvah but it is not a conditio sine qua non [Peri Hadash].



(xi) AND THE OTHERS RESPOND AFTER IT: But if there are only two, both of them say Hodu [Ahronim].

(xii) TO DELEGATE A MINOR: That he will say it so as not to fall asleep and also in order to educate them in the mitzvot. But this is only by the recitation of Ana because they respond after him [with] the same verse, but this is not the case with Hodu.

(xiii) THAT THE HEAD OF THE HOUSEHOLD RECITES: Also if there is a guest but in any case, there is no stringency in this if the other recites the blessing [Hok Ya'akov].

CHAPTER 480 - "The order of the fourth cup" - Containing one paragraph.

PARAGRAPH 1. Lo lanu<sup>1</sup> leads to<sup>(i)</sup> the fourth cup and with it he completes the Hallel.<sup>(ii)</sup> But one does not say Yehalelukhah,<sup>2</sup> rather, after completing the Hallel one says "The Great Hallel"<sup>3</sup> which is from Hodu l'adonai until Al Naharot Bavel<sup>(iii)</sup> <sup>4</sup> since it contains Ki l'olam hasdo twenty six times. And afterwards, one says Nishmat Kol Hai<sup>5</sup> and Yishtabah<sup>6</sup> until U'meolam ve'ad olam ata el.<sup>(iv)</sup> <sup>7</sup> And then says Yehalelukhah<sup>(v)</sup> until Melekh mehulal batishbahot<sup>8</sup> and drink<sup>(vi)</sup> while reclining without reciting a blessing first (and it has already been explained above in chapter 474 that we are accustomed to bless). And they recite Al ha-Gefen<sup>9</sup> after it,<sup>(vii)</sup> <sup>10</sup> but if he drank without reclining, he must drink again<sup>(viii)</sup> while reclining (and see above, chapter 472,<sup>(ix)</sup> paragraph 6). And he blesses before it Borei Peri ha-Gafen since he diverted his attention from further drinking.

Hagah: And there are those who say that he must recite Sh'fokh Hamatkha, etc...<sup>11</sup> before [reciting] Lo lanu (RAN, chapter Arve Pesahim) and open the door in order to remember that it is a "guarded night"<sup>(x)</sup> and as a reward

for this belief that the Messiah will come and "pour out his wrath upon those who deny God's existence" (MAHARIV) and this is the custom. And one is allowed to complete the Hallel even in a place other than the meal<sup>(xi)</sup> (RAMBAM<sup>12</sup> and the MAGGID,<sup>13</sup> chapter 8).

MISHNAH BERURAH:

- (i) LO LANU LEADS TO: Without a blessing. And we recited the Hallel seated, even though throughout the year we say it standing. Passover is different because it is a comfortable holiday when we recline and express freedom.
- (ii) THE HALLEL: One who has suffered a bereavement on a festival but did not observe mourning before the festival, nevertheless, he says the complete Hallel.
- (iii) UNTIL AL NAHAROT BAVEL: But he does not recite Ranenu Tzadekim.<sup>14</sup>
- (iv) UNTIL MEOLAM VE'AD OLAM: And in our version of Yishtabah [ends with the words] me'ata ve'ad olam, but ex-post-facto, if he concluded Yishtabah with a blessing [...melekh el hay ha-olamim] he then says Yehalelukhah without a concluding blessing.
- (v) AND THEN SAYS Yehalelukhah: And there are those whose custom it is, like the Posekim, to say, immediately after Hallel, Yehalelukhah until Ki meolam ve'ad olam ata el and then recite "The Great Hallel" and Nishmat and Yishtabah and then conclude with Barukh ata adonai, melekh mehulal batishbahot, (and there are those who

conclude ha-boher beshirei zimrah, etc...<sup>15</sup> as we normally say in the Yishtabah). And according to this practice, if when he says Yehalelukhah he forgets and concludes with Barukh ata adonai, melekh mehulal batishbahot, it is better not to [also] conclude with [the same phrase] Yishtabah but rather recite "The Great Hallel" and Nishmat and Yishtabah until me'ata ve'ad olam.

(vi) AND DRINK: And the piyyutim,<sup>16</sup> that is Az Rov Nisim, etc...<sup>17</sup> is said after drinking the [fourth] cup which is only a custom. And our teacher, Rabbi Meir [ben Barukh of Rothenburg]<sup>18</sup> used to drink after the piyyutim and following Ki lo na'eh<sup>19</sup> so as not to be thirsty when he would lay down, and such is the version in the prayerbooks. On the first night one says Az Rov Nisim and on the second night he says Ometz Gevurotekah.<sup>20</sup> And there are those whose custom it is to recite both of them on each night--for both nights are equal.<sup>21</sup>

(vii) AND RECITE...AFTER IT, etc...: And with this blessing one has also fulfilled the obligation of the third cup, as mentioned above in chapter 474.

(viii) HE MUST DRINK AGAIN, etc...: And the same also applies to the law of the third cup for Karo. However, with respect to saying a blessing before [drinking], this applies only to the fourth cup where he has no intention of drinking more wine, which is not the case with respect to the third cup because [in this case] he still intended

to drink more by relying on this blessing, and this is not considered as diverting one's attention and there is no need to bless.

(ix) SEE ABOVE, CHAPTER 472: He means to say, that there in Hagah, it is decided that, for us who do not have the custom of reclining during the year, we do not have to drink again while reclining.

(x) IN ORDER TO REMEMBER THAT IT IS A "GUARDED NIGHT": And there is nothing to fear. And it is the custom in these lands [Eastern Europe] to pour one cup more than the number of people seating [around the table] and this is called the cup of Elijah the Prophet (to indicate that we believe that just as God--May His Name Be Praised--redeemed us from Egypt, so will He redeem us again and send us Elijah to bring us the good news).

(xi) EVEN IN A PLACE OTHER THAN THE MEAL: And even though one does not drink the four cups in one place, it is of no consequence.

CHAPTER 481 - "That one is not to drink after the four cups" - Containing two paragraphs.

PARAGRAPH 1. After the four cups one is not permitted<sup>(i)</sup> to drink wine, only water.

Hagah: And all the drinks are, from a legal standpoint, like wine (Beit Yosef). But one who is sick or has a great desire to drink,<sup>(ii)</sup> is allowed to drink a fifth cup and recite over it "The Great Hallel"<sup>(iii)</sup> (Mordekhai).

MISHNAH BERURAH:

(i) IS NOT PERMITTED, etc...: There are several reasons for this in the Posekim: There are those who have written that since it is a mitzvah to tell of the exodus from Egypt and the wonderous deeds of the Holy One, Blessed Be He, all the time so as not to fall asleep, as is mentioned below. And therefore, one does not drink so as not to become drunk and neglect this mitzvah [by talking all night]. And according to this opinion, only wine or other intoxicating beverages [are meant]. And there are those who have written, so as not to appear as if one adds to the [four] cups since it would appear as if he begins another meal. And according to this [opinion], all Hamar Medinah is prohibited even though it may not be intoxicating.

And there are those who have written [that the reason is] so as not to eliminate the taste of the matzah from his mouth by his drink and, just as it is forbidden to eat [anything] after the seder for this reason, so too according to this opinion all drinks, even if they are not Hamar Medinah and not intoxicating, [they] are prohibited. And from the general statement of Karo and the REMA means that their opinion to be strict is based on all these reasons. But nevertheless, the Ahronim have written that ginger-water and the same applies to tea or apple drink. And there are those who have written: also licorice is allowed because it does not eliminate the taste of matzah for it is merely like water [however, apple drink, if the apples are mashed in a press and they have a strong taste, some prohibit it. And behold, even though in principle it is proper to be strict with anything that eliminates the taste of matzah, nevertheless, at a time of great need one can rely on the first opinion [which is] to permit him to drink other drinks which are not alcoholic and especially on the second night, certainly it is proper to be lenient with other non-intoxicating drinks.

(ii) A GREAT DESIRE TO DRINK: Even wine.

(iii) AND RECITE OVER IT "THE GREAT HALLEL": Only if he still has not concluded the blessing and [did not] drink the fourth cup, then he can recite "The Great Hallel" until the end and conclude with the blessing and drink the fifth cup. However, if he has already concluded the end of the

blessing, he may not return and recite "The Great Hallel," and finally bless in the end [the concluding blessing], because only one [concluding] blessing was ordained.

PARAGRAPH 2. A person is obligated to occupy 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 ancestors, until he falls asleep.

Hagah: And every law that pertains to the first night also applies to the second night (Agur). And it is customary to recite on his bed only the portion of the Shema<sup>(iv)1</sup> and not the other prayers<sup>2</sup> that one reads on other nights for protection because it is a night which is guarded against the evil spirits.

MISHNAH BERURAH:

(iv) SHEMA: And he must recite the blessing ha-Mapil.<sup>3</sup> But if he read the Shema in the synagogue before nightfall, he must read all of the Shema in order to fulfill his obligation, and see above in chapter 235.



CHAPTER 482 - "The law pertaining to one who does not have guarded matzah" - Containing one paragraph.

PARAGRAPH 1. One who has only a k'zayit<sup>(ii)</sup> of guarded<sup>(i)</sup> matzah recites the blessing Al Akhilat Maror<sup>(iii)</sup> and eats [the maror]. And when he finishes his meal by eating matzah which is not guarded,<sup>1</sup> he recites the blessing Al Akhilat Matzah<sup>(iv)</sup> and eats a k'zayit of it,<sup>(v)</sup> and does not taste anything after it.<sup>(vi)</sup>

Hagah: One who has only three matzot<sup>(vii)</sup> for the two nights should bless on the first night ha-Motzi and Al Akhilat Matzah and then the combination, all from the broken one<sup>(viii)</sup> and the two whole matzot [are used] for the second night<sup>(ix)</sup> (Abudraham in the name of Ibn Yarḥi<sup>2</sup>).

MISHNAH BERURAH:

(i) GUARDED: See above, chapter 453, paragraph 4 [for] what [is considered as] guarded and see Be'ur Halakhah.

(ii) ONLY A K'ZAYIT: And if so, if at the outset he ate it, there would not be [any left] for the afikoman, but if he wanted to fulfill the obligation also for afikoman, if so, he is not permitted to eat [anything] after it, and see above in chapter 478, and therefore, he must do as is explained further.

(iii) RECITES THE BLESSING AL AKHILAT MAROR, etc....: He

means to say that after he blesses he begins the blessing ha-Motzi alone, over the matzah which is not guarded he blesses over the maror, but he should say the blessing Al Akhilat Matzah at the end [of the meal], at which time he eats a k'zayit of the guarded matzah. And even though, in principle, he must eat the required matzah and afterwards maror because it is written: "With matzot and bitter herbs"<sup>3</sup> [Ex. 12:8] first matzah and afterwards bitter herbs. Where it is not possible [to do this] it is different and Karo omitted the law of combination, and the meaning is according to him [in] that we do not obligate him [to eat] the combination because he only has a k'zayit of guarded matzah, and matzah which is not guarded is not considered a combination since behold, it is not [considered] matzah at all.

(iv) AL AKHILAT MATZAH: Since the blessing ha-Motzi has already been recited.

(v) A K'ZAYIT OF IT:<sup>4</sup> The guarded matzah also counts as the afikoman for behold, it is eaten [in order] to satiate the appetite.

(vi) AND HE DOES NOT TASTE ANYTHING AFTER IT: As in every instance following afikoman. And behold, all this [applies] when he only has one k'zayit of guarded matzah. But if he has two olive's amount, he eats on k'zayit at the beginning of his meal and recites ha-Motzi and Al Akhilat Matzah over it, and we eat the other k'zayit at the conclusion of the meal for the sake of afikoman. And one who is sick

and is able to eat only a k'zayit of matzah, he should eat his meal without [reciting] ha-Motzi and after his meal he blesses ha-Motzi and Al Akhilat Matzah and he should eat a k'zayit of it. But, if he does not have wine, then he must first recite the Kiddush over the matzah and afterwards, he should eat his meal.

(vii) ONLY THREE MATZOT: For if he had four, he would use two on the first day and two for the second night.

(viii) FROM THE BROKEN ONE: Since a k'zayit has already been broken [off] from it for the afikoman.

(ix) AND THE TWO WHOLE MATZOT [ARE USED] FOR THE SECOND NIGHT: For lehem mishneh. There are those of the Ahronim who have written that in this case he should break a piece for the afikoman on the second night until after the blessing ha-Motzi before the blessing Al Akhilat Matzah<sup>5</sup> so that he can bless ha-Motzi over the [two] whole ones [designated] as lehem mishneh, and he blesses Al Akhilat Matzah over the broken one since this broken piece is [the] lehem oni. Magen Avraham wrote [that] if it is possible for him to leave a small piece of a k'zayit on the first night, he should leave it and on the second night, he should place it between the two whole ones so that it will serve as lehem mishneh besides the broken one over which he blesses Al Akhilat Matzah, as it is explained in chapter 473. And thus with the opposite, if on the first night one matzah does not suffice for all the members of his family, he should take a piece from the

second [matzah] and he should leave one and a half matzot for the second night. Since it is a time of emergency, he can rely on the Posekim who reasoned that on the night of Passover it is sufficient, in principle, [to use a] broken piece and he should combine ha-Motzi and Al Akhilat Matzah with the broken one which is on top of the whole one, and he should use the whole one for the combination and the afikoman.

CHAPTER 483 - "The law pertaining to one who does not have wine" - Containing one paragraph.

PARAGRAPH 1. One who has no wine<sup>(i)</sup> on the night of Passover, he recites the Kiddush over the bread, in that he blesses ha-Motzi and breaks [it]<sup>(ii)</sup> and places his hand on it<sup>(iii)</sup> until he completes the Kiddush, then he recites Al Akhilat Matzah and eats. Afterwards, he eats the other non-bitter greens,<sup>(iv)</sup> then removes the table [upon which were placed the seder plate and the matzot] and says Mah Nishtanah<sup>(v)</sup> and all of the Haggadah until Ga'al Yisrael,<sup>1</sup> then he recites the blessing over the maror<sup>(vi)</sup> and eats [it]. Afterwards, he combines matzah and maror and eats [it].

Hagah: Without a blessing.<sup>(vii)2</sup> And in communities where it is customary to drink<sup>(viii)</sup> a beverage made from honey, which is called maid, he is allowed to use it for the four cups if he has no wine (MAHARIL). But there are those who say that he does not recite Kiddush over drinks [other than wine] as it was explained above<sup>(ix)</sup> in chapter 272, paragraph 9. However, it seems to me that concerning the four cups it is proper to rely<sup>(x)</sup> on those who said that one recites the Kiddush over drinks [other than wine] if they are Hamar Medinah,<sup>(xi)</sup> as is explained above in chapter 272.

MISHNAH BERURAH:

- (i) ONE WHO HAS NO WINE: That means that [if] he does not have any [wine at all]. However, if he does have wine, even if [he has only enough] for one cup [and the same law applies in the case of other drinks if they are Hamar Medinah according to the conclusions of the REMA in the Hagah] he recites Kiddush over it but does not recite [the Kiddush] over the bread, even though it is his custom on other Sabbaths and festivals to recite [the Kiddush] over the bread. Nevertheless, on this night when the sages ordained the law of the four cups, they ordained that the Kiddush should be recited over the wine and not over the bread. And if he has two cups, he recites the Kiddush over the first, and then reads the Haggadah without a cup, and recites Birkat ha-Mazon over the second cup, and by this he has fulfilled his obligation. Also there are those who say that he has fulfilled the obligation also according to the view of the Yesh Omrim<sup>3</sup> in chapter 182, who hold the opinion that Birkat ha-Mazon requires a cup. And if he has three cups, he recites the Kiddush over one, and reads the Haggadah over one, and recites Birkat ha-Mazon over one and the half of the Hallel which follows Birkat ha-Mazon is recited without a cup.
- (ii) AND BREAKS IT: See in Be'ur Halakhah.<sup>4</sup>
- (iii) AND PLACES HIS HAND ON IT: Since he recites Kiddush over it, the mitzvah is to hold it in his hand<sup>5</sup> just as he holds the cup over which he blesses.

(iv) AFTERWARDS, HE EATS THE OTHER NON-BITTER GREENS:  
 This refers to the karpas. And he dips it in salt water or vinegar. But, prior to the matzah, as is the normal custom throughout the year, one is not allowed to eat anything before the Kiddush.<sup>6</sup> And with respect to the blessing [which is recited] over them [the karpas], the matter depends: if it is something that increases the appetite for food<sup>7</sup> then he does not recite a blessing over them since this is included in the meal.<sup>8</sup> But if not, he recites over them the blessing Borei Peri ha-Adamah.

(v) AND SAYS MAH NISHTANAH, etc...: And the same law applies to the case where he says Ha Lahma Anya, etc.. until Ga'al Yisrael--see in Magen Avraham where he wrote that Yehalelukhah is not [recited] with a concluding blessing because it is only ordained over the cup, and the Hok Ya'akov transmitted his words. However, the Peri Hadash concludes that it is more plausible if he says it, which is like that which the Darkhei Moshe [Isserles] wrote: That this cup does not prevent this matter [of saying a concluding blessing] because in the synagogue, Hallel is recited without a cup.<sup>9</sup> And thus, several of the Ahronim agree.

(vi) THEN HE RECITES THE BLESSING OVER THE MAROR: And he dips it in the haroset. And concerning the second washing when he wants to finish his meal, the conclusion is reached in Ma'amar Mordekhai is that he must wash his

hands according to the law because he interrupted with the recitation of the Haggadah and Hallel [and this is similar to the ruling above that he must wash his hands before the meal, even though he washed at the beginning as the law requires: for food which is dipped into liquid since he made an interruption<sup>10</sup> by the recitation of the Haggadah and also the Hallel which is like it<sup>11</sup>]. But if the intention of the first washing is [in order to] finish his meal and to be sure that his hands do not get dirty, [there] he concludes<sup>12</sup> that there is no need to wash a second time.

(vii) WITHOUT A BLESSING: He means to say that he need not recite the second blessing over the matzah, even though there was a large interval when reciting the Haggadah after the first blessing over the matzah.<sup>13</sup> And afterwards, he finishes the meal and [the rest of] the seder without a cup of wine.

(viii) AND IN COMMUNITIES WHERE IT IS CUSTOMARY TO DRINK, etc...: See above in chapter 467, paragraph 8 of the Hagah.

(ix) AS IT WAS EXPLAINED ABOVE, etc...: He means to say, as it was agreed upon there in [Be'ur] Ha-GRA that at night one must not recite the Kiddush over other drinks.<sup>14</sup>

(x) IT IS PROPER TO RELY, etc...: In order that we can perform the seder in its [proper] order and fulfill the obligation of the four cups.



(xi) IF THEY ARE HAMAR MEDINAH: And even in a community where, throughout the year, most of the people do not drink honey dilluted with water only on Passover, [here] too one may be lenient [Magen Avraham, 'Eshlei Ravravei,<sup>15</sup> and the other Ahronim but not like Hok Ya'akov]. And it is also possible that if a majority of the people drink licorice or apple drink, it is permissible to use it for the four cups if he does not have wine.

## FOOTNOTES TO THE INTRODUCTION

1. This introduction is based on the following works:

(a) Encyclopaedia Judaica, (Jerusalem: Keter, 1971):

"Caro, Joseph ben Ephraim," by R.J. Zwi Werblowsky.

"Codification of Law," by Menachem Elon.

"Israel Meir Ha-Kohen," by Mordecai Hacohen.

"Isserles, Moses ben Israel," by Simḥa Katz.

"Shulḥan Arukh," by Louis Isaac Rabinowitz.

(b) Louis Ginzberg, "The Codification of Jewish Law," in On Jewish Law and Lore, (Philadelphia; JPS, 1955), pp. 153-184.

(c) M.M. Yoshor, Saint and Sage, (New York; Bloch Pub. Co., 1937).

(d) \_\_\_\_\_, "Israel Meir ha-Kohen, The Hafets Hayyim," in Leo Jung ed., Jewish Leaders, (New York; Bloch Pub. Co., 1953), pp. 459-473.

2. The term "compendia" is employed in preference to "codes" because "technically a code implies among other things a statutory force which renders previous codes inoperative. No post-talmudic collection of Jewish law has ever been published and greeted with such approbation that it superseded completely whatever went before it."

(Passamaneck, A Handbook of Post-Talmudic Halakhic

Literature, p. 5).

3. E.J., vol. 5, p. 641.
4. TURIM: This is an allusion to the biblical verses which describe the four rows or turim of stones set in the breast-plate of the High Priest. See Ex. 28:15-16.
5. E.J., vol. 5, p. 197.
6. For a more comprehensive explanation of the principle of hilkheta ke-vatra'ei see E.J., vol. 3, p. 910.
7. E.J., vol. 9, pp. 1068-1069.
8. Adapted from The Book of Psalms (Ps. 34:13-14) (Philadelphia; JPS, 1972), p. 33.
9. M.M. Yosher, "Israel Meir ha-Kohen, the Hafets Hayyim," in Leo Jung ed., Jewish Leaders, (New York; Block Pub Co., 1953), p. 464.
10. Ibid., p. 467.
11. Ibid., p. 463.

FOOTNOTES TO CHAPTER 472

1. BEIT HA-MIDRASH: See Glossary entry 4.
2. MITZVAH: See Glossary entry 15.
3. KIDDUSH: See Glossary entry 10.
4. SEDER: See Glossary entry 21.
5. HE MEANS TO SAY: A common phrase utilized by the Mishnah Berurah in order to introduce a statement of clarification. The "HE" referred to here is the author of the Shulhan Arukh text being quoted, namely Joseph Karo.
6. SHEMA: See Glossary entry 22.
7. AMIDAH: See Glossary entry 3.
8. HAGGADAH: See Glossary entry 6.
9. FROM THE PROFANE: He is allowed to start the Sabbath and other holidays before nightfall, which means the lengtheneing of his Sabbath or holiday.
10. MATZAH: See Glossary entry 14.
11. IS CONNECTED: The hermeneutic rule applied here is "hekesh." This rule involves the interpreting of two items mentioned in the same biblical verse as being equal

in a certain respect.

12. PASCHAL SACRIFICE: See Glossary under Pesah, entry 16.

13. HAGAH: See Appendix entry 15.

14. MORDEKHAI: See Appendix entry 33.

15. MAHARIL: See Appendix entry 28.

16. IN HIS POSSESSION: As security or collateral for a pledge or loan.

17. HE NEVER USED THEM: Jewish law clearly prohibits one from using or deriving benefit from an object held as security. The sole exception to this is on Passover. One may not use, for example, a candelabrum which was given as collateral on any festival except Passover.

18. NEAR THE TABLE: i.e., the bed or bench was near the table.

19. PERI MEGADIM: See Appendix entry 36.

20. POSEKIM: See Glossary entry 18.

21. AS IF HE WORRIES: By reclining on his own knees he would give others the impression that he is worried or troubled about something. This impression is contrary to the spirit of the seder where we exhibit our "freedom."

22. TUR: See Appendix entry 51.

23. RASHI; See Appendix entry 39.

24. TERUMAT HA-DESHEN: See Appendix entry 47.
25. A WAY OF FREEDOM: i.e., it does not indicate freedom.
26. WOULD ENTER THE WINDPIPE INSTEAD OF THE OESOPHAGUS:  
This comment refers to one lying on his back, which Rashi discusses in his commentary in the Talmud, and not on his left side. Mishnah Berurah clearly misunderstood this passage and is mistaken in his commentary.
27. RIGHT HANDED PEOPLE: Since the average person is right handed.
28. THE FIRST REASON: Which is because he must eat with his right hand. The second reason is so that he will not choke.
29. WILL ENTER THE WINDPIPE INSTEAD OF THE OESOPHAGUS:  
For the physiology of a person remains the same whether they are right handed or left handed. Therefore, the second reason is all that is necessary in order to establish the rationale for reclining on the left side.
30. RITUAL PROHIBITION: If the observance of a ritual law endangers a person's life, he must disregard the ritual law to insure his safety.
31. YEROHAM: See Appendix entry 54.
32. RAVYAH: See Appendix entry 40.

33. TO SIT NORMALLY: Lit. "in his normal way," i.e., erect.
34. THE REST OF THE RELATIVES: i.e., brother, sister, son, daughter, or spouse. These five and one's mother and father compose the seven relatives for whom one is obligated to mourn.
35. SHIVA: See Glossary entry 23.
36. HIS NEIGHBOR: i.e., the person on his immediate left.
37. KITTEL: See Glossary entry 11.
38. PRIMARY TEACHER: i.e., his main teacher. The one from whom the student learns the most.
39. TO HONOR HIM AND TO FEAR HIM: i.e., the father. This is based on two biblical commands: 1) "honor your father and your mother" (Ex. 20:12; Deut. 5:16) and 2) "each shall fear [i.e., revere] his mother and his father" (Lev. 19:3).
40. "FEAR OF A TEACHER IS LIKE REVERENCE FOR GOD": A quotation from Pirke Avot 4:15 being utilized as a proof-text.
41. FOR THEN HE IS REQUIRED TO RECLINE: Mishnah Berurah draws a semantic parallel between the Hebrew terms צריך and מחויב, understanding the first to mean the latter--i.e., "required."
42. HAVVOT YAIR: See Appendix entry 18.

43. PERI HADASH: See Appendix entry 35.
44. K'ZAYIT: See Glossary entry 12
45. AFIKOMAN: See Glossary entry 1.
46. DURING THE FIRST PART: Referring to the eating of a k'zayit matzah.
47. AHRONIM: See Glossary entry 2.
48. AGUDAH: See Appendix entry 3.
49. MINHAGIM: See Appendix entry 32.
50. MAHARIV: See Appendix entry 29.
51. FIRST [SET OF] CUPS: Of the four cups, the first and second cups are considered one set and the third and fourth cups as the second set.
52. OPTIONAL DRINKING IS FORBIDDEN THERE: That is, between the last two cups, i.e., the third and fourth cups.
53. MAGEN AVRAHAM: See Appendix entry 26.
54. CHANGING HIS MIND: At first his intention was not to drink additional cups of wine, but later he changed his mind. Therefore, he needs to recite the blessing "...Borei Peri ha-Gafen" again.
55. AVI HA-EZRI: This refers to R. Eliezer ben Yoel Halevi. See Appendix under RAVYAH, entry 40.



56. THE LAST [TWO] CUPS: Hence, we do not drink between them.

57. WE REGARD HIM AS AN EX-POST-FACTO CASE IN CONTRAST TO EVERYONE ELSE: For we know that, a priori, everyone should recline, however, ex-post-facto, if the servant only reclined for matzah and the four cups, he has fulfilled his obligation. Therefore, the servant need not recline during the entire meal as is the case with other people.

58. ALL OF THEM: i.e., the total amount of the four cups of wine was poured into a single large cup.

59. PAUSES BETWEEN THEM: That is, he drinks one-fourth of the wine in the large cup.

60. REVI'IT: See Glossary entry 19.

61. REVI'IYOT: Hebrew plural form of revi'it. See Glossary under REVI'IT, entry 19.

62. BEIT YOSEF: See Appendix entry 8.

63. ROKEAH: See Appendix entry 44.

64. CONCLUDING BLESSING: (Heb. בִּרְכַּת אַחֲרֵנָּה) The prescribed blessing recited after drinking and eating, which is not to be confused with the Birkat ha-Mazon. The text of the concluding blessing depends on the nature of the food eaten. After drinking wine, a short summary

of the Birkat ha-Mazon is said in the form of a single benediction, with insertions for the type of food eaten and other special insertions for the Sabbath and festivals. This form of the benediction is called Berakha Me'ein Shalosh, "the benediction summarizing three" [benedictions of the regular Birkat ha-Mazon].

65. HAYYEI ADAM: See Appendix entry 19.
66. IT SHOULD NOT BE DEFICIENT HERE: That is, the contents should be filled to the brim of the cup.
67. ALL OF THEM: Meaning, the other people who drink later.
68. COME BY THE STRENGTH OF THE FIRST: As if they were all one person, thereby fulfilling the obligation.
69. THE FIRST OPINION: Referring to the more lenient opinion.
70. TO COMPLY WITH THAT OPINION: The stricter opinion.
71. HALF A LOAF [OF BREAD]: (Heb. חֶמֶץ-p'ras) An amount of bread used as a legal measure of time. The time it takes to drink the cup must not exceed the normal amount of time it would take one to eat half a loaf of bread.
72. HE HAS NOT FULFILLED HIS OBLIGATION: Since he drank less than the minimum required, the two separate drinkings are not combined and therefore cannot be considered as one complete drinking.

73. EVEN WITH THE LAST CUPS: Meaning, the third and fourth cups.

74. ALL AT ONCE: That is, without pausing.

75. HAMAR MEDINAH: See Glossary entry 8.

76. THE LIGHT FOR HIS HOUSE IS MORE IMPORTANT THAN THE FOUR CUPS...: Which means that if he had only enough money to purchase either candles or wine for the four cups, he should purchase the candles.

77. [POSITIVE] COMMANDMENT WHICH IS TIME BOUND:

(Heb. מצוות עשה שהזמן גרמא-mitzvat 'aseh she-ha-zeman gerama)

Commandments fall into four general categories: positive non-time bound; negative time bound; positive time bound; and negative non-time bound commandments. Time bound commandments are those whose observance depends on a specified time of the day or on a certain day or season of the year. The general rule is that women are exempt from performing these positive time bound commandments.

78. IN THE SAME MIRACLE: Referring to the miracle of redemption from Egypt.

79. BIRKAT HA-MAZON: See Glossary entry 5.

80. KENESET HA-GEDOLAH: See Appendix entry 22.

81. MAH NISHTANAH: See Glossary entry 13.

82. AVADIM HAYINU: (Heb. עבדים היינו -lit. "Once We Were Slaves...") This refers to the section of the Haggadah recited in response to the four questions just asked. For full text, see Birnbaum Haggadah, p. 64.

83. AND HE RECITES THE KIDDUSH OVER IT: This comment appears out of place since it refers to the opening text of the following chapter (473, paragraph 1). The placement of this comment has been preserved, but the reason for its misplacement is difficult to ascertain.

84. BOREI PERI HA-GAFEN: (Heb. בורא פרי הגפן... --lit. "...who creates the fruit of the vine") The blessing recited over the cup of wine.

#### FOOTNOTES TO CHAPTER 473

1. SHEHEHEYANU: (Heb. שֶׁהֵחַיֵּנוּ - "...who has kept us in life and sustained us and enabled us to reach this season") A benediction of thanksgiving upon obtaining new, valued possessions, eating fruit of the season for the first time, or observing a festival ritual on any recurrent occasion (Eisenstein, Otzar ha-Dinim, p. 403).
2. VAYKHULU: (Heb. וַיֵּכְלוּ - "Thus were finished...") Taken from Gen. 2:1-3. This biblical text is read as the introduction to the actual Kiddush on the Sabbath. It contains the message of God's resting on the Sabbath after the six days of creation.
3. YAKNEHAZ: (Heb. יִקְנֶה'ז) An acronym whose letters stand for: wine (יין), Kiddush (קידוש), candle (נר), Havdalah (הבדלה), and "time" (זמן - this refers to the Sheheheyanu blessing).
4. HAVDALAH: (Heb. הבדלה, lit. "separation" or "distinction") A blessing recited at the end of the Sabbath and festivals which marks the distinction between the sacred (Sabbath and festivals) and the ordinary (weekdays). The text of the Ashkenazic ritual consists of introductory verses, beginning with Isaiah 12:2-3, followed

by blessings over wine, spices, and light, and concludes with the Havdalah blessing itself which originated in the time of the Men of the Great Synagogue (E.J.). For full text, see Hertz, pp. 744, ff.

5. GA'AL YISRAEL: (Heb. גַּאֵל יִשְׂרָאֵל, lit. "...redeemer of Israel) The blessing immediately preceeding the blessing over the second cup of wine and just prior to Rahzah (the second washing of the hands). For full text, see Birnbaum Haggadah, p. 100.

6. ROSH: See Appendix, under R. Asher ben Yehiel, entry 6.

7. HE MIGHT TILT IT [THE WICK OF THE CANDLE]: When celebrating the festival alone, one is permitted to recite the Haggadah from a text, rather than from memory. Therefore, he can use the light from the candles since festival candles can be used for purposes other than the ritual commandment (unlike Chanukah candles) and so there is no fear of these festival candles being handled in order to provide better light for reading the text.

8. BOREI M'OREI HA'ESH: (Heb. בּוֹרֵא מְאֹרֵי הָאֵשׁ, lit. "...who creates the lights of the fire") The use of this candle and the blessing refer to the custom of turning one's hands over the candle in order to see the reflection of the light and thereby one makes use of the light.

9. REMA: See Appendix entry 41.

10. BE'UR HALAKHAH: See Appendix entry 10.
11. HALLEL: See Glossary entry 7.
12. GUARDING HIS HANDS: So that he does not touch something unclean thereby ritually defiling himself.
13. DARKHEI MOSHE: See Appendix entry 11.
14. HE SHOULD NOT WASH COMPLETELY: Meaning, he should just wash the tips of his fingers.
15. AL N'TILAT YADAYIM: (Heb. על נטילת ידים, lit. "...concerning the washing of the hands") A blessing recited upon the washing of one's hands prior to the recitation of the blessing over bread.
16. VAIN BLESSING: (Heb. ברכה לבטלה) "[As for] anyone who unnecessarily utters a benediction, behold, this is taking the name of God in vain and this is like uttering a vain oath" (Sh. Ar., O.H., 215:14). Because this washing has no connection to the meal itself and it serves no significant purpose, no blessing is recited.
17. TO RECITE THE FIRST BLESSING OVER EACH CUP: This refers only to the blessing over the wine (Borei Peri ha-Gafen) as opposed to the full text of the Kiddush.
18. TO PASS OVER THE MITZVAH: (Heb. לעבור על המצוה) A halakhic principle which, in this situation provides, that one should arrange the seder plate so that the first item

used is closest to the leader, and therefore, he does not reach over one item in order to reach another.

19. "VERY HARD WORK": The commentator is drawing an analogy by way of letter reversal. The Hebrew letters כ.פ.ג.ו (karpas) when read backwards spells ו'פך, which means, "60 hardships, "60" is interpreted as "60 myriads." Therefore, because of the hardships endured by the 600,000 Jews, we dip the green vegetable, specifically karpas, into salt water.

20. AL AKHILAT MAROR: (Heb. על אכילת מרור, lit. "... concerning the eating of maror") This blessing is recited as part of the Haggadah prior to eating the maror.

21. NOT ON THE SABBATH [ITSELF]: This is due to the legal prohibition against dissolving chemicals on the Sabbath. Since salt is considered a chemical compound, it is forbidden to dissolve it by mixing it with water.

22. EVE OF PASSOVER: Meaning the whole day before.

23. AT THAT TIME: On the Sabbath.

24. MERELY A REMEMBRANCE: Since it is only a remembrance, the first argument proposes that this festival offering cannot supersede the Sabbath. However, the rabbis agree that since two cooked dishes are prepared in most years, when Passover does not coincide with the Sabbath, and that this is a remembrance, and therefore does not



transgress the Sabbath laws, one should prepare two dishes. It also seems that the rabbis instituted this consistency so as not to confuse the people with a variation in practice between those years when Passover falls on a Sabbath and those years when it does not.

25. GOD WISHED TO REDEEM US: They base this on a possible alternative reading of the Aramaic word בִּיעָא (meaning "egg") as בִּיצִי (meaning "wished to redeem").

26. AS A REMEMBRANCE OF MOURNING FOR THE TEMPLE, etc....: The egg also symbolizes mourning since the mourner, for the first meal following a funeral, traditionally eats an egg.

27. SO THAT HE SHOULD NOT SKIP OVER THEM: This refers to the seder plate and the items thereon. Therefore, he must fulfill the mitzvot in the order in which they come, so as not to "pass over a mitzvah." See above, note 18-"to pass over the mitzvah."

28. EIN MA'AVIRIN: (Heb. אֵין מַעְבְּרִין) The halakhic principle which does not allow for the postponing of a religious act when the occasion arises in order to perform a later mitzvah.

29. ARI: Isaac ben Solomon Luria, see Appendix, under ARI, entry 5.

30. PANIM ME'IROT: See Appendix entry 34.

31. "DEGRADING A MITZVAH": (Heb. בִּיזוּי מִצְוָה: bizui mitzvah). "It is forbidden to degrade an object [used for performing a mitzvah]. The different categories of the prohibition against degrading a mitzvah [include] ... the performance of a degrading practice with an article [used for performing] a mitzvah" (Encyclopedia Talmudit, vol. 3, p. 52).

32. TO EAT THEM [TOGETHER WITH OTHER MEAT[: That is, to use the shankbone as flavoring for a pot of soup. The reason for this is so that after its ritual use during the seder, the shankbone would not simply be thrown away, since doing that would constitute a "degrading of a mitzvah."

33. AGUR: See Appendix entry 4.

34. TOSAFOT: See Appendix entry 49.

35. GIVING UP HOPE OF RECOVERING THE LAND [YE'USH]: (Heb. יֵאוּשׁ) One of the halakhic principles governing ownership. Ye'ush occurs when the original owner gives up the hope of recovering a movable object, in this case, the plant which is uprooted from the land (an immovable object). Therefore, when the Gentile uproots the plant and the original owner, the Jew, gives up hope of recovering the plant, the Gentile legally acquires it and the plant becomes his property.

36. HELKAT YA'AKOV: See Appendix entry 20.
37. HAKHAM TZVI: See Appendix entry 17.
38. HA-GRA: See Appendix, under Be'ur Ha-GRA, entry 9.
39. EVEN WITH RESPECT TO "WITHERED LEAVES": Referring to those authorities who do not accept dried or withered leaves as proper fulfillment of the obligation.
40. RAN: Rabbenu Nisim ben Reuven Gerondi, see Appendix entry 38.
41. BY THE RABBIS: The positive commandment which is ordained by the rabbis is the eating of maror. However, the eating of maror is commanded in the Torah only in connection with the eating of the paschal sacrifice. Therefore, once the Temple was destroyed, the eating of maror became rabbinical only. Because of this, Mishnah Berurah is saying that we should use horse-radish instead of lettuce since the lettuce might have worms in it and if we eat it, we transgress the biblical command of not eating worms. This biblical command has more authority than a rabbinical ordinance.
42. SEE IN BE'UR HALAKHAH: The Hafetz Hayyim cites various authorities who include wormwood as one of the five acceptable species, and others who consider wormwood as an additional type. His final comment is that the matter is still unclear and needs to be examined further.

## 43. "WATCHFUL" WITH RESPECT TO THE END [OF REDEMPTION]:

Watchful in the sense of taking care. Therefore, God was eager to redeem the children of Israel. This idea is deduced from the biblical verse in Jeremiah (1:2). Also included in this interpretation is the play on words since the Hebrew root .ג.ק.ש also means almonds which are one of the earliest crops--i.e., an "eager" crop.

44. BOREI PERI HA-ADAMAH: (Heb. בורא פרי האדמה-lit.

"...who creates the fruit of the earth") The blessing recited over any vegetable that grows in or near the ground.

45. HA LAHMA ANYA: (Aramaic חלה למה עניא-lit. "Lo, this is the bread of affliction...") The Aramaic formula recited at the beginning of the formal recitation of the Haggadah--the section entitled "Magid." For full text, see Birnbaum Haggadah, p. 60.46. KOL BO: See Appendix entry 23.47. AND ASK [QUESTIONS]: Specifically, Mah Nishtanah.

From this we are able to see the practical reason why the Mah Nishtanah was moved in the seder ritual to the beginning of the Haggadah.

48. CHAPTER 158, PARAGRAPH 1: This is in response to the statement that one does not recite a blessing when washing the hands for the first dipping. Chapter 158, paragraph 1 says the blessing Al N'tilat Yadayim is recited only when the blessing Ha-Motzi is to follow. Since, in our case,

this is not the order, no blessing is recited over the washing of hands for if it was recited it would be improper and hence, a vain blessing.

49. SINCE THE MAROR IS DIPPED IN THE HAROSET: Originally, the two dippings on the night of Passover were in haroset only. The first dipping was changed to salt water or vinegar following the pogroms during the time of the Crusaders as a symbol of sorrow.

50. HA-MOTZI: Which refers to the blessing...ha-motzi lehem min ha-aretz--literally, "...who brings forth bread from the earth."

51. ON THEIR SHOULDERS: These are the concluding words of Ex. 12:34. From this arose the custom of wrapping the afikoman in a cloth and parading around the table, thus symbolizing the exodus from Egypt.

52. WHICH WAS NOT LAUNDERED WITH BLEACH: The cloth in which the afikoman was wrapped must not be laundered with bleach for health reasons, since the bleach was toxic and traces of the bleach might be transferred to the afikoman.

53. SINCE THIS IS THE BEGINNING OF THE HAGGADAH: Therefore, sections from Ha Lahma Anya and following can be recited in the vernacular so that all the participants can understand the retelling of the exodus from Egypt. However, all portions before Ha Lahma Anya must be recited in Hebrew.

54. "AND SHALL TELL YOUR SON, etc...: This scriptural passage instructs us that the children must understand, and so, to that end the use of the vernacular is encouraged.

55. RABBAN GAMLIEL SAYS...: That section of the Haggadah recited prior to the second cup. It warns that one has not fulfilled his obligation unless he elaborated on pesah, matzah, and maror. For full text, see Birnbaum Haggadah, pp. 92, ff.

56. "WHOEVER HAS NOT SPOKEN OF THESE THREE OBLIGATIONS...": This is taken from Mishnah Pesahim 10:5.

57. AVADIM: See above, chapter 472, footnote 82.

58. MATZAH ZO: (Heb. מַצָּה זֶה-"this matzah...") That section of the Haggadah which is in fulfillment of Rabban Gamliel's requirement. For full text, see Birnbaum Haggadah, p. 94.

59. MAHARIY: See Appendix entry 30.

60. MAROR ZEH: (Heb. מַרְרֵר זֶה-lit. "this maror...") Section following Matzah Zo, see above, note 56.

61. LEFIKHAKH: (Heb. לְפִיכָךְ-lit. "Therefore...") The section in praise of God for redeeming us. For full text, see Birnbaum Haggadah, p. 96.

62. GA'AL YISRAEL: See above, footnote 5.

63. HIS OWN OPINION: A parenthetical note by a later

authority. "His opinion" refers to Isserles' opinion.

64. SHELAH: See Appendix entry 46.

65. נִנְאֵמַר: [V'ne'emar] This is a grammatical note. One is to use the nifal perfect form and not the kal imperfect form, therefore, pronounce ne'emar and not nomar.

66. PESAH SHEHAYU AVOTENU: (Heb. אֲבוֹתֵינוּ שֶׁהָיוּ אֹכְלֵי פֶסַח-lit. "the paschal sacrifice which our ancestors ate...") That paragraph recited in explanation of the paschal sacrifice in response to Rabban Gamliel's requirement concerning the explanations of the paschal sacrifice, matzah and maror. For full text, see Birnbaum Haggadah, pp. 92-93.

67. THE MORDEKHAI WROTE...: The question raised here is the order of the offerings. The Mordekhai says first is the festival offering (zevah) and then the paschal offering (pesah).

68. V'HE SHE-AMDAH...UNTIL HA-KADOSH BARUKH HU...: The paragraph recited in praise of God for saving us from the hands of our enemies in every generation. For full text, see Birnbaum Haggadah, p. 76.

69. HAGAHOT MINHAGIM: See Appendix, under Minhagim, entry 32.

70. CORRESPONDING TO THE 16 LETTERS FROM THE NAME OF THE HOLY ONE, etc...: He refers here to the four letters of the

tetragammaton, namely יהוה. By removing the second and fourth letters one is left with the Hebrew letters ך and ן which have the numerical equivalent of 16.

71. SINCE TORTUROUS THINGS BEFELL THEM: Here, the Ḥafetz Ḥayyim alludes to a midrash which draws the parallel meaning from lehem oni--the bread of affliction--where the Hebrew word oni refers to the "tortures" endured by the Israelites. Another midrash uses a homograph, namely, oni meaning "answer" instead of "affliction," since the matzah used during the Seder should stimulate answers to the questions asked by the children.

72. "THE SONG OVER THE WINE": (Heb. שירה על היין) This phrase refers to the paragraph in the Haggadah known as Lefikhakh. See above, footnote 58.



#### FOOTNOTES TO CHAPTER 474

1. AL HA-GEFEN: (Heb. אל הגפן) This refers to the concluding blessing. See above in footnotes to chapter 472, note 64.
2. ONE DOES NO HARM: And therefore, it is of no consequence.
3. EXEMPTS: This is the literal meaning, however, in this context it means that "with the concluding blessing he fulfills the obligation of all four cups together."

FOOTNOTES TO CHAPTER 475

1. AL AKHILAT MATZAH: (Heb. על אכילת מצה...) The blessing which follows ha-Motzi and which is specifically recited when eating matzah.
2. THIS COMBINATION: (Heb. כֹּרֵךְ-korekh) This custom of inserting maror between two pieces of matzah, the practice of which is attributed to Hillel, is in fulfillment of the biblical verse Nu. 9:11--"They shall eat it with unleavened bread and bitter herbs." This combination is eaten just prior to the Passover meal itself, and no blessing is recited over it.
3. THE HANDS ARE BUSY: A person is often unaware and he touches things automatically, like his hair. This is considered as a defilement of the hands and so he must wash a second time before he recites the blessing over the matzah.
4. LEHEM MISHNEH: (Heb. לחם משנה) Based on the biblical phrase found in Ex. 16:22, it refers to the double portion of bread provided by God for the Israelites on the sixth day. From this comes the practice of having two loaves of bread for Sabbaths and festivals.
5. MA'AMAR MORDEKHAI: See Appendix entry 25.

6. SEE IN BE'UR HALAKHAH: In an extended comment, the Ḥafetz Ḥayyim explains that the exact words "As a reminder of the Temple..." which Karo says are to be recited is not the case. Ḥafetz Ḥayyim points out that Karo stands alone in his interpretation. He says that the Posekim only wrote that this combination of matzah and maror is merely a reminder of the Temple, but they did not specifically ordain that one should recite the words "zekher l'mikdash" ("as a reminder of the Temple").

7. BECAUSE OF THE MATZAH WHICH IS EATEN: For if one only ate maror without the matzah, it would not be necessary to recline.

8. SHOULD REFER TO THE COMBINATION: Otherwise, it would refer to Al Akhilat Matzah.

9. ASHER KIDSHANU, etc...: Hence, stressing the fact that this is something which we are commanded to do, and therefore it is obligatory.

10. FIBROUS SUBSTANCE: Such as vegetable fiber.

11. EACH ONE STANDS FOR ITSELF: "Each one" refers to the matzah and the maror. "Stands for itself" means that the taste of one does not cancel or eliminate the taste of the other.

12. PERI HADASH: See Appendix entry 35.

13. THAT HE HAS FULFILLED: For a Jew most certainly wants a fellow Jew to fulfill the obligation of eating matzah.
  
14. ISSARON: (Heb. עשרון) The biblical measurement equivalent to 2.2 litres. The issaron is mentioned in Ex. 29:40, Lev. 14:21, and Nu. 15:4 (E.J.).
  
15. HE(i.e., THIS) DID NOT PREVENT [THE MITZVAH FROM FULFILLMENT]: That means, he fulfilled the obligation.
  
16. ABUDRAHAM: See Appendix entry 2.
  
17. USE IT FOR THE SECOND ONE: i.e., place it in the middle.
  
18. HAMETZ: See Glossary entry 9.
  
19. SEFEKA D'YOMA: (Aramaic ספקא דילמא) A talmudic concept which is translated as "doubt concerning the day." Here, the Ḥafetz Ḥayyim points out that because there is a doubt as to the true day of the holiday of Passover, two nights are observed and therefore, all observances and rituals which apply to the first night, also apply to the second night in the Diaspora.
  
20. SEFER BEIT MEIR: See Appendix entry 45.
  
21. ERASE THE WRITINGS ON THE FESTIVAL: Just as writing is forbidden on the Sabbath or festival, so too is erasing. By not making a sign by using letters, one need not fear "erasing the letters" when breaking the matzah.

FOOTNOTES TO CHAPTER 476

1. AND IN THESE LANDS: The reference is to Ashkenazic communities.
2. TOSEFTA: See Appendix entry 50.
3. BY THE [FIRST] NIGHT OF PASSOVER: i.e., both Tishah B'Av and the first day of Passover fall on the same day of the week.
4. WILL CONFUSE ONE ROAST WITH ANOTHER: Because the distinction between lamb and calf roast is a fine one.
5. TUREI ZAHAV: See Appendix entry 52.
6. [ONLY] BECAUSE OF THE WIDESPREAD CUSTOM: He points out that the mitzvah only extends to the egg on the seder plate and not the eggs which are customarily eaten as a type of appetizer.
7. HOK YA'AKOV: See Appendix entry 21.

## FOOTNOTES TO CHAPTER 477

1. SUKKAH: (Heb. סוכה) A booth erected for the festival of Sukkot, in accordance with the biblical commandment "You shall dwell in booths seven days" (Lev. 23:42). The reason for the commandment given in the Bible is "that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt" (Lev. 23:43). Details of the sukkah's construction are discussed in the talmudic tractate Sukkah (E.J.).

2. LULAV: (Heb. לולב) The palm branch which is used during the festival of Sukkot. The lulav is one of the four species ordained in the Mishnah (chapters 3 and 4 of tractate Sukkah) to be used. The other three are: hadasim, three myrtle branches; aravot, two willow branches; and etrog, the citron.

3. RISHONIM: See Glossary entry 20.

4. WITH THE BLESSING THAT IS RECITED AFTER IT: The blessing which is referred to begins with the words Y'halelukhah adonai eloheinu kol ma'asekhah. For full text, see Birnbaum Haggadah, p. 120.

5. HAV LAN U'NEVARAKH: (Heb. ... הָב לָנוּ וְנִבְרַךְ-lit. "Come now and bless") This refers to the opening section of the

Birkat ha-Mazon which is an invitation to recite Grace.  
Hav lan u'nevarekh is the same as rabotai nevarekh, also  
 known as the zimmun (lit. "invitation").

6. THE MITZVAH MATZAH: i.e., the three matzot used specifically during the seder.
7. FROM NOT WANTING TO BLESS: In that case, he will bless.
8. BAH: See Appendix entry 7.
9. FOR THE SAKE OF AFIKOMAN: This is why the guarding of this particular matzah is necessary.
10. WAS IN ERROR: That means, he drank the third cup too soon.
11. ...FROM BEING FULFILLED: Even though he drank the fourth cup before drinking the valid third cup.

FOOTNOTES TO CHAPTER 478

1. TO EAT IT: The afikoman.
2. GUARDED MATZAH: (Heb. מצה שמורה-matzah shemurah)  
That type of matzah which the rabbis most strictly supervise in its preparation. The guarded matzah is closely watched from the time the wheat ripened and is harvested until its packaging. This is the only type of matzah which, under normal circumstances, is permitted to use during the actual seder. As a special act of piety, some people will only use this guarded matzah throughout the Passover festival.
3. IN CHAPTER 481, NOTE 1 OF MISHNAH BERURAH: This comment says that all intoxicating drinks are prohibited. This is done so that one will not get drunk and fall asleep and thereby be unable to complete the mitzvot connected with the night of Passover.
4. LIKE WITH THE PASCHAL SACRIFICE: Since the paschal sacrifice was not eaten in two places. The afikoman, which is a substitute for the paschal sacrifice, is not to be eaten in two places.
5. IN CHAPTER 178, PARAGRAPH 7 AND IN MISHNAH BERURAH THERE: In chapter 178, paragraph 7, note 48 in Mishnah



Berurah, the Ḥafetz Ḥayyim explicitly states that ha-Motzi need not be recited again. However, quoting Peri Megadim, he does say that the washing of hands before eating the afikoman without reciting a blessing is required.

FOOTNOTES TO CHAPTER 479

1. THEY POUR: Actually, they mix water with the wine for him.
2. RI: See Appendix entry 42.
3. TASHBETZ: See Appendix entry 48.
4. ZIMMUN: See Glossary entry 24.
5. HODU: Psalm 118:1-4. The term Hodu is used to indicate the Hallel.
6. ANA: Psalm 118:25. Both Hodu and Ana are recited responsively.
7. TO BEAUTIFY THE MITZVAH: (Heb. הִדּוּר מְצוּהָ-hidur mitzvah, lit. "embellishing a mitzvah") "Every religious deed must be performed in the grandest manner (b'hidur) as it is written: 'This is my God and I will glorify Him,' (Ex. 15:2) and it is explained to mean: Show yourself glorious before Him when performing His commandments" (Kitsur 9:1).
8. GEMARA: See Appendix entry 14.
9. PROVIDED THAT IT IS NOT HAMAR MEDINAH: This is true because, from a legal standpoint, Hamar Medinah is wine.

For further description of what constitutes Hamar Medinah, see Glossary entry 8.

10. ONE MAN WHO IS OBLIGATED: i.e., an adult male.

11. HE CAN FULFILL HIS OBLIGATION OF THIS: The obligation of singing Hallel.

12. ...IT IS LIKE SETTING FIRE TO WOOD CHIPS: This quotation from Sotah 48a is cited by those who feel that women should not be allowed to lead in chanting Hallel. The meaning of the talmudic verse is that the women will sexually arouse the men and this would detract from the mitzvah of reciting Hallel.

13. DRINK THE CUP THERE: The third cup used for Birkat ha-Mazon.

FOOTNOTES TO CHAPTER 480

1. LO LANU: (Heb. לֹא לָנוּ-lit. "Not for us") This refers to the biblical verses of Psalm 115:1-11.
2. YEHALELUKHAH: (Heb. יִהְיוּ לְךָ-lit. "They will praise You") This section concludes the recitation of the Hallel Psalms. For full text, see Birnbaum Haggadah, p. 120.
3. "THE GREAT HALLEL": Psalm 136 is called in the Talmud "Hallel ha-Gadol" (Pesahim 118a) to distinguish it from the Egyptian Hallel (Psalms 113-118) sung on festivals. It differs from all other psalms in that each verse closes with a refrain, Ki l'olam hasdo, probably designed to be sung in full chorus by the people.
4. UNTIL AL NAHAROT BAVEL: This means that the entire chapter of Psalm 136 is recited, up to, but not including Psalm 137 which begins Al Naharot Bavel.
5. NISHMAT KOL HAI: (Heb. נִשְׁמַת כָּל חַיִּים-lit. "May the souls of all the living...") Is identified in Pesahim 118a with Birkat ha-Shir, recommended by the Mishnah for the closing of the Haggadah. Many biblical phrases have been utilized in this poem, which has been modified and expanded over the centuries. For full text, see Birnbaum Haggadah, p. 126.

6. YISHTABAH: (Heb. יִשְׁתַּבַּח-lit. "Praised be He") That section of praise which immediately preceeds the blessing over the fourth cup of wine. For full text, see Birnbaum Haggadah, p. 130.
  
7. U'MEOLAM VA'AD OLAM ATA EL: (Heb. וּמֵעוֹלָם וְעַד עוֹלָם לְאֵל-lit. "From everlasting to everlasting, You are God") A section from the poem Nishmat Kol Hai. See above, footnote 5.
  
8. MELEKH MEHULAL BATISHBAHOT: (Heb. מֶלֶךְ מְהַלֵּל בַּחֲשִׁבְחוֹת-lit. "King extolled with praises") The concluding sentence of Yehalelukhah. See above, footnote 2.
  
9. AL HA-GEFEN: (Heb. ... עַל הַגֶּפֶן-lit. "...for the fruit of the vine") This is the text known as the concluding blessing or b'rakhah ahronah for wine, see chapter 472, footnote 64. It is recited after drinking the fourth cup of wine. For full text, see Birnbaum Haggadah, p. 130.
  
10. AFTER IT: All of the above sections referred to by Karo, an alternative ordering of what we have accepted as the order found in the Haggadah today.
  
11. SH'FOKH HAMATKHA: (Heb. שֶׁפֹּךְ חַמַּתְךָ-lit. "Pour out thy wrath...") This section is composed of four biblical verses: Psalms 79:6-7; 69:25; Lamentations 3:66. This passage is recited while the door is kept open so as to indicate that this night is protected against all evil and harmful forces. The opening of the door also symbolizes according to a popular belief the awaited appearance of

Elijah as the forerunner of the Messiah. The real reason is: We want to make sure that no informers are hiding behind the door. For full text, see Birnbaum Haggadah, p. 114.

12. RAMBAM: See Appendix entry 37.

13. MAGGID: See Appendix, under Maggid Mishneh, entry 27.

14. RANENU TZADIKIM: (Heb. רָנְנוּ צְדִיקִים-lit. "Rejoice, O ye righteous...") From Psalm 33:1, this section preceeds the paragraph titled Yishtabah. For full text, see Birnbaum Haggadah, pp. 128-129.

15. HA-BOHER BESHIREI ZIMRAH, etc...: (Heb. הַבּוֹהֵר בְּשִׁירֵי זִמְרָה-lit. "...who chooses songs of hymns") This is the concluding sentence of the Yishtabah, and the generally accepted order of this section of the Haggadah.

16. PIYYUTIM: See Glossary entry 17.

17. AZ ROV NISIM: (Heb. אֶזְרָא רַב נִסִּים-lit. "Then most of the miracles...") An alphabetical acrostic, formerly ascribed to Rabbi Joseph Bonfils of the 11th century, is now generally attributed to Rabbi Yannai who lived in Eretz Yisrael during the 7th century. This poem, which forms part of the piyyutim designed for the Sabbath before Passover, recounts several events in the early history of Israel that occurred on the first night of Passover, and

concludes with an allusion to the messianic era, which according to tradition, will begin on the seder night. The refrain, vay'hi bahatzei ha-lailah, is from Ex. 12:29. For full text, see Birnbaum Haggadah, p. 136.

18. RABBI MEIR [BEN BARUKH OF ROTHENBURG[: See Appendix entry 31.

19. KI LO NA'EH: (Heb. כִּי לֹא נֶאֱדָר-lit. "His is the glory...") An anonymous alphabetical acrostic mentioned in the 13th century work TASHBETZ, section 99. For full text, see Birnbaum Haggadah, p. 143.

20. OMETZ GEVUROTEKHAH: (Heb. גְּבוּרָתְךָ אֱמֶת-lit. "Your wondrous powers...") An alphabetical acrostic by R. Elazar ha-Kallir of the 8th century. This poem resembles Az Rov Nisim in form and content. For full text, see Birnbaum Haggadah, p. 140.

21. FOR BOTH NIGHTS ARE EQUAL: That is, both the first night and the second night are considered to be of equal importance. This being the case, there are some whose custom it has become to recite both Az Rov Nisim and Ometz Gevurotekhah on each night.

FOOTNOTES TO CHAPTER 481

1. ONLY THE PORTION OF THE SHEMA: The rabbis ordained that the first paragraph of the Shema be recited before going to sleep. There are several additional psalms that are usually recited to protect against evil spirits which are not recited on Passover. Therefore, on Passover, only the Shema and the blessing ha-Mapil are recited.
2. AND NOT THE OTHER PRAYERS: These include Psalms 91, 3, and 128, and other biblical verses which protect one against evil spirits. These sections are read in compliance with the rabbinical saying: "All the demons of the night flee from him who recites the Shema on his bed." For full text, see Hertz, pp. 998, ff.
3. HA-MAPIL: (Heb. הַמַּפִּיל-lit. "Who makes [the bands of sleep] fall [upon my eyes...]). This blessing preceeds the Shema and is recited even on the nights of Passover. For full text, see Hertz, p. 996.



FOOTNOTES TO CHAPTER 482

1. WHICH IS NOT GUARDED: That is to say, ordinary matzah, which is generally used during Passover.
2. IBN YARḤI: See Appendix, under Abraham ben Nathan Ha-Yarḥi, entry 1.
3. "WITH MATZOT AND BITTER HERBS": This refers to the order mentioned in Exodus of first matzah and then maror.
4. A K'ZAYIT OF IT: The intention here is for one to eat the same k'zayit and to have it count for both the mitzvah of matzah and the mitzvah of afikoman.
5. AFTER THE BLESSING HA-MOTZI BEFORE THE BLESSING AL AKHILAT MATZAH: In the case where he has only two matzot, he breaks them between the two blessings.

FOOTNOTES TO CHAPTER 483

1. GA'AL YISRAEL: (Heb. גַּאֵל יִשְׂרָאֵל-lit. "Who has redeemed Israel") The reference here is to the section which, under normal circumstances, would immediately precede the blessing over the second cup of wine. For full text, see Birnbaum Haggadah, p. 100.
2. WITHOUT A BLESSING: This comment refers to the korekh, the combination of matzah and maror.
3. THE YESH OMRIM: Anonymous authorities who are quoted by the title of Yesh Omrim, "some say."
4. SEE IN BE'UR HALAKHAH: The comment in Be'ur Halakhah reads as follows: "AND BREAKS IT: See in Magen Avraham where he wrote [and several of the Ahronim agree with him--the Nahalat Tzvi, and the Nehar Shalom and the GERAZ] that the words of Karo are taken from the RIF and the RIF follows his own opinion thinking that it is only necessary to place two matzot on the seder [plate] and therefore, while at other occasions when they recite Kiddush on the Sabbath and festival over bread, they do not break the bread until they complete the Kiddush, here, where the Torah calls it [the bread] lehem oni [bread of affliction] the way of a poor man is to have just a broken piece of bread--

so here, he breaks it before the Kiddush and only when he says ha-Motzi is it best to have two whole matzot, in order to fulfill by them lehem mishneh [and even this is not a conditio sine qua non, as is apparent in the Tur, chapter 475]. But for us who are accustomed to having three matzot for the seder as seen above in chapter 473, paragraph 4, they break the middle matzah into two at the beginning of the seder, but the top one is not broken until after the blessing [Al] Akhilat Matzah and thus it is implied in Be'ur Ha-GRA that the words of Karo only agree with the RIF."

5. TO HOLD IT IN HIS HAND: The halakhah requires that the cup or matzah be held at least a handbreadth above the table.
6. ONE IS NOT ALLOWED TO EAT ANYTHING BEFORE THE KIDDUSH: Therefore, he is not permitted to eat karpas either.
7. INCREASE THE APPETITE FOR FOOD: i.e., appetizers.
8. INCLUDED IN THE MEAL: Since appetizers are considered as part of the meal, no separate blessing needs to be said over these appetizers.
9. IN THE SYNAGOGUE, HALLEL IS RECITED WITHOUT A CUP: Therefore, the recitation of the concluding blessing is not necessary here.
10. SINCE HE MADE AN INTERRUPTION: Between the first

washing of the hands and the meal.

11. WHICH IS LIKE IT: Meaning, like reciting the Haggadah.

12. HE CONCLUDES: From the sources just cited above.

13. AFTER THE FIRST BLESSING OVER THE MATZAH: All of this refers to one who recites the Kiddush over matzah due to his lack of wine.

14. ONE MUST NOT RECITE THE KIDDUSH OVER OTHER DRINKS: Therefore, except for wine or bread, no other drink is acceptable.

15. 'ESHLEI RAVRAVEI: See Appendix entry 13.

## CONCLUSION

### The Ḥafetz Ḥayyim's Contribution to the Spiritual and Practical Dimensions of the Halakhah

The various commentaries on the Shulḥan Arukh project numerous perceptions of the vast body of legal literature. Each commentator begins from his own understanding of what the halakhah seeks to impart. The motivation behind these commentaries seems to be a universal one: to enhance the Shulḥan Arukh by making it more relevant, manageable and functional. The difference between the commentators is merely in their methods for achieving this goal. In order to accomplish this purpose, each scholar must be very selective in what he chooses to comment on.

Through this process of selection, some commentators sought a defense of the Shulḥan Arukh, while others wished to explain and clarify particular issues. In the Mishnah Berurah, the Ḥafetz Ḥayyim's main concern was the laity. He was not interested in presenting a discussion of the scholarly intricacies of the halakhah, rather he stressed the spirit and practical application of the halakhah. Perhaps this is why the Ḥafetz Ḥayyim chose to comment

only on one portion of the Shulḥan Arukh. The areas of halakhah treated in Orah Hayyim seem to embody the spiritual and practical dimensions of daily life.

Although the fullness of the Ḥafetz Ḥayyim's philosophical and ethical concerns is more striking in his other works, one can sense these overriding principles throughout the Mishnah Berurah. With great skill and clarity of language, he discusses the significance of various rulings, their implications, and their practical applications. Accomplishing this, of course, meant that any detailed examination of the finer points of the halakhah, which would involve confusing digressions, had to be avoided. This does not mean that he lacked scholarship. The detailed dialectics in his companion work, Be'ur Halakhah, sufficiently attest to his scholarly capabilities. However, the goal of the Mishnah Berurah commentary was to present the Shulḥan Arukh as a comprehensive and comprehensible guide for adopting and applying the halakhah in one's daily affairs.

In elucidating the halakhah, the Ḥafetz Ḥayyim cites numerous halakhic authorities, sources, and analogous material to support his contentions. He also does not hesitate to contest some of Karo's opinions and assumptions. It is not uncommon to find differing customs of equal validity detailed in the Mishnah Berurah. This practice is not to be misunderstood as an inability on the part of the Ḥafetz Ḥayyim to determine the true

halakhah, for he often recognized the diversity in practice which could, and often did, exist within a particular community. The inclusion of differing and yet equally valid customs was important because it reflected the wide variety of individuals within the society. In the Mishnah Berurah one sees the ability for the punctilious, the less educated, as well as the poor to fulfill the mitzvot. In addition to this, one finds a deep and abiding concern on the part of the Ḥafetz Ḥayyim for the poor. It is not unusual to see lenient halakhic decisions, especially in circumstances where a stricter ruling would impose great hardship. It must be remembered that the Ḥafetz Ḥayyim's goal, like other commentators, was to make the Shulḥan Arukh relevant and practical.

Perhaps the greatest accomplishment of the Ḥafetz Ḥayyim was the close tie between the man and his work, for in a real sense the Ḥafetz Ḥayyim lived according to the principles he espoused. He was more than a scholar, he was a tzadik. Israel Meir ha-Kohen transmitted not only ideas, opinions, and interpretations, but also the joy and spiritual fulfillment one could experience through the mitzvot.

APPENDIX

SOURCES and AUTHORITIES CITED



1. ABRAHAM ben NATHAN HA-YARHI: (c. 1155-1215) A talmudic scholar, his name Ha-Yarhi is the Hebrew translation for "of Lunel" where he spent many years. During his travels Abraham made a point of "observing the customs of every country and every city" and noted that the Jews "varied in their religious practices and that they were divided into seventy languages." He recorded various customs, particularly concerning prayer and other synagogue usages, in a book titled Manhig Olam popularly known as Sefer ha-Manhig (Constantinople, 1519). In this book he describes the customs of both southern and northern France, of Germany, England, and Spain. His literary sources include the Talmuds and the Midrashim, the works and responsa of the Geonim and the writings of French, Spanish, and other scholars. This work is the first book of local customs written in Europe. Its explicit purpose was to show that there is a halakhic basis for every minhag (E.J.).

2. ABUDRAHAM: David ben Joseph Abudraham, a 14th century Spanish liturgical commentator whose major work, Sefer Abudraham, was written in Seville in 1340. His book is based on the Palestinian and Babylonian Talmuds, and the decisions of the Geonim, and on the early and later

commentators. Included in Sefer Abudraham are many comments concerning various customs and laws along with a commentary on the Passover Haggadah. Some claim that he was a disciple of Jacob ben Asher (E.J.).

3. AGUDAH: A collection of halakhic decisions derived from talmudic discussions and arranged in the order of the tractates of the Talmud by Alexander Suslin ha-Kohen of Frankfurt (d. 1349). Written in concise language, the Agudah includes novellae, a commentary, and collections of halakhot to the minor tractates and to the mishnayot of the orders Zera'im and Tohorot. The Agudah was published in 1571 from a defective and faulty manuscript by Joseph ha-Kohen, brother-in-law of Moses Isserles. The later halakhic authorities attached great value to Alexander Suslin's works; Jacob ha-Levi Moellin and Moses Isserles, in particular, regard his decisions as authoritative (E.J.).

4. AGUR: An anthology and summation of German-Jewish scholarship of the 14th and 15th centuries concerning the laws of Orah Hayyim and Yoreh De'ah. The author, Jacob Landau, bases his work mainly on the Tur of Jacob ben Asher. The aim of the Agur was threefold: to collect all relevant data necessary for establishing halakhah; to lay down the halakhah; and to include the rulings of the latest scholars (E.J.).

5. ARI: Isaac ben Solomon Luria (1534-1572), founder of Lurianic Kabbalah which mainly grew in Safed. Specific facts about Isaac Luria are uncertain. What is certain is that he was familiar with rabbinic literature and he was believed to be outstanding in the non-mystical study of the law. In his mystic study, Luria concentrated on the Zohar and works of the earlier Kabbalists. According to the evidence dating from the end of the 16th century, it was during this initial period of Kabbalistic study that Luria wrote his only work, a commentary on the Sifra di-Zeni'uta ("Book of Concealment"), a short but important section of the Zohar. Luria himself wrote down little of his teaching, apart from an attempt to provide a detailed commentary on the first pages of the Zohar and glosses on isolated passages. Hence, most of the information regarding Luria is provided by secondary sources (E.J.).

6. R. ASHER b. YE<sup>h</sup>IEL: Also known as the ROSH or Rabbenu Asher (1250-1328). Having lived in France, he settled in Worms and studied under Meir ben Barukh of Rothenburg. Upon the imprisonment of the latter, Asher became the acknowledged leader of German Jewry. Fearing incarceration, he fled Germany in 1303 and travelled by way of Italy and Provence to Barcelona where he was welcomed by Rabbi Solomon ben Abraham Adret (RASHBA). In 1305 he became rabbi of Toledo. His influence was such that most Spanish communities sought his decisions and students

throughout Europe were attracted to his Yeshiva. Asher introduced the Tosafist system of study into Spain and sought to establish German minhag there. As an outstanding halakhic authority, he is considered to have incorporated the work of German and French codifiers to Spanish halakhah. His major halakhic works include Sefer ha-Asheri in which he summarizes the views of earlier codifiers and commentators on most tractates of the Talmud. Asher's responsa, which number over 1,000, are milestones in the study of halakhic development and provide valuable insights into the cultural life of the German and Spanish Jewry of his time (E.J.).

7. BAH: Bayit Hadash (lit. "the new house") is a comprehensive commentary to the Arba'ah Turim by Joel Sirkes (1561-1640), who is usually referred to as the Bah, after his chief work. Sirkes was born in Lublin and served as rabbi in many communities including Crakow, where he was Av Bet Din and Rosh Yeshivah. He was opposed to philosophy but adhered to Kabbalah, though he rejected those Kabbalistic practices that were contrary to halakhah. The Bayit Hadash was an attempt to trace each law in the Tur to its talmudic source and its development through successive generations of interpretation (E.J.).

8. BEIT YOSEF: Written by Joseph Karo over a twenty year span (1522-1542), his magnum opus was the fore-runner to

the Shulḥan Arukh. Karo's goal was to write the Beit Yosef in the form of a commentary on an existing code. He chose the Arba'ah Turim of Jacob ben Asher over Maimonides' Mishneh Torah because the former "gives the opinions of most of the Posekim." The Beit Yosef attempts to investigate every law, beginning with its talmudic source, then discussing each stage of its development by bringing in every possible divergent view. Through this arduous process, Karo intended to deliver the decisive ruling (E.J.).

9. BE'UR HA-GRA: Commentary to the Shulḥan Arukh by The Gaon, Rabbi Elijah ben Solomon Zalman of Vilna (1720-1797). The Vilna Gaon was one of the greatest spiritual and intellectual Jewish leaders of modern times. Though a scholarly recluse, he was able to exercise leadership of Jewish society by his tremendous influence on his disciples. Although he advocated study of general sciences as they related to Torah study, he was opposed to philosophy and the Haskalah. He was also violently opposed to the Ḥasidim and, under his impetus, the Vilna Gaon became the center of opposition to that movement. Through his teachings and actions he helped form the characteristics of the Litvak Mitnaggedim peculiar to the Lithuanian Jewish culture. In addition to his glosses to the Shulḥan Arukh, Ha-GRA's more than 70 works deal with a vast range of subjects including Bible, Talmud, Midrash, Zohar, and general science (E.J.).

10. BE'UR HALAKHAH: An additional commentary by the Ḥafetz Ḥayyim which appears in tandem with his Mishnah Berurah commentary. As a companion to the Mishnah Berurah, the Be'ur Halakhah cites many prevalent customs, traditions, and novel interpretations. The author derives his legal interpretations based on several halakhic sources, including: Joseph ben Meir Teomin's Peri Megadim, the Ahronim, the Posekim, the Talmud, and inferences drawn from the Shulḥan Arukh itself (Mishnah Berurah, vol. I, Introduction).

11. DARKHEI MOSHE: One of the many works of Moses ben Israel Isserles (1530-1572--see below under REMA). His Darkhei Moshe, a commentary to the Beit Yosef of Joseph Karo, consisted mainly of notes and supplementary laws, mainly of Ashkenazic scholars, not cited in the Beit Yosef. Isserles utilized the Darkhei Moshe as a basis for his glosses to the Shulḥan Arukh (E.J.).

12. ELIYAHU RABBAH: A commentary on the Levush of Mordekhai ben Abraham Jaffe, published with the Shulḥan Arukh, Orah Ḥayyim in 1757. Elijah ben Benjamin Wolf Shapira (1660-1712), author of Eliyahu Rabbah, studied under Abraham Abele Gombiner, and later served as head of the Yeshivah in Prague. His works include sermons, novellae, and responsa, many of which were destroyed by fire in 1754 (E.J.).

13. 'ESHLEI RAVRAVEI: The title given to the combined commentaries to the Shulḥan Arukh, Yoreh De'ah by the TAZ (Turei Zahav by David ben Samuel ha-Levi) and the SHAKH (Siftei Kohen by Shabbatei ben Meir ha-Kohen). A similar technique of combining two commentaries under a single title is used in the Shulḥan Arukh, Orah Hayyim. There, the title Meginei Eretz is employed to combine the commentaries of the TAZ and Magen Avraham (by Abraham Abele ben Hayyim ha-Levi Gombiner).

14. GEMARA: The collection of commentaries and discussions of the Amoraim on the Mishnah. The term is used synonymously with Talmud, meaning "teaching" or "study." The Mishnah itself is the authoritative code of oral or unwritten law which developed during the period of the Second Temple down to the end of the 2nd century. The Amoraim were those scholars in Babylon and Palestine who engaged in expounding the Mishnah after its compilation and acceptance. In addition to commentary, the Gemara contains much material which often has no close connection to the Mishnah, such as historical and biographical information, religious and ethical maxims, as well as homiletical remarks. The subject matter of the Gemara is both halakhic and aggadic. Halakhah refers to all expositions and reports which seek to establish and determine legal principles and provisions. Aggadah is material of an extra-legal character, including historical records,

legends, ethical teachings, and free interpretations of scripture (Mielziner, Introduction to the Talmud, and Strack, Introduction to the Talmud and Mishnah).

15. HAGAH: Notes and commentary to the Shulḥan Arukh by Moses ben Israel Isserles (1525-1572). These insertions help to clarify Karo's point and they often provide variations between Sephardic and Ashkenazic customs and practices. They also give varying customs and practices found within the Ashkenazic community (see further under REMA).

16. HA-GRA: The Gaon, Rabbi Elijah ben Solomon Zalman of Vilna (see above under Be'ur Ha-GRA).

17. HAKHAM TZVI: A collection of responsa by Tzvi Hirsch ben Jacob Ashkenazi (1660-1718) written in Amsterdam in 1712. These responsa reflect Ashkenazi's stormy life and his wanderings. Despite his Ashkenazic origins, Tzvi Hirsch adopted Sephardic customs and practices. Hence, he assumed the title "hakham" the Sephardic title for a rabbi and also the name "Ashkenazi" (E.J.).

18. HAVVOT YAIR: A monumental collection of 238 responsa published in Frankfurt in 1699 by Jair Ḥayyim ben Moses Samson Bacharach (1638-1702). The title Havvot Yair is based on the biblical passage from Nu. 32:41, and means "The Tent-Villages of Jair," implying that his decisions were but modest expressions of his opinions in contrast to



former respondents whose works were like fortified towns. Havvot Yair, which has gone through many editions, demonstrates not only Bacharach's exhaustive knowledge of all branches of traditional rabbinic learning, but also the breadth of knowledge of the general sciences and his opposition to the distorted type of pilpul current in his day (E.J.).

19. HAYYEI ADAM: A code book covering the laws of Orah Hayyim, by Abraham ben Yehiel Michal Danzig(er) (1748-1820). This work, as well as Hokhmat Adam, dealing with many of the laws of Yoreh De'ah, attempts to methodologically expound the laws in clear, simple language for the benefit of students and laymen who had difficulty in dealing with the intricacies of the Shulhan Arukh with its web of conflicting opinions. These works are interesting in that they provide historical insights into the daily life of Lithuanian Jewry of that period (E.J.).

20. HELKAT YA'AKOV: A collection of responsa by Mordekhai Jacob Breinsch (E.J.).

21. HOK YA'AKOV: Novellae and expositions on the laws of Passover of the Shulhan Arukh, subsequently included in the large edition of the Shulhan Arukh. Hok Ya'akov was written by Jacob ben Joseph Reischer (c. 1670-1733) a rabbi, halakhic authority and author of great renown. In the course of time he was accepted by contemporary rabbis as a final authority

and problems were addressed to him from throughout the entire Diaspora. Reischer made a point of defending the Rishonim from the criticisms of later writers, and he endeavored to justify the Shulhan Arukh against its critics. His works include: Minhat Ya'akov, part 1 is an exposition of Torat ha-Hattat by Isserles, and part 2, entitled Torat ha-Shelamim, is an exposition of Hilkhot Niddah of the Shulhan Arukh; Shevut Ya'akov is a three part collection of responsa; and Iyyun Ya'akov is a commentary on the aggadot in Ein Ya'akov of Jacob ibn Habib (E.J.).

22. KENESET HA-GEDOLAH: A digest of halakhot by Hayyim ben Israel Benveniste (1603-1673). This work is subdivided into annotations to the Beit Yosef and the Tur (E.J.).

23. KOL BO: An anonymous work containing halakhic rules and some explanations of halakhot, arranged in 140 sections in accordance with the subject matter. The book is largely based on Maimonides' Mishneh Torah and the rulings of scholars of Germany, France, and Provence. It was written at the end of the 13th century or at the beginning of the 14th century and first printed in 1490-1491. It has been suggested that Kol Bo is an early version of Orhot Hayyim by Aaron ben Jacob ha-Kohen of Lunel (E.J.).

24. MISHNAH: See pertinent sections above, under Gemara.
25. MA'AMAR MORDEKHAI: Writings of Mordekhai ben Abraham Benet (1753-1829), a Moravian rabbi who was one of the leading talmudists of his time. Benet fought vigorously against the Reform Movement and opposed the establishing of the Reform Temple in Hamburg. At the same time he displayed a certain understanding of the spiritual needs of his contemporaries. His works include: Magen Avot, on the main categories of work forbidden on the Sabbath; Parashat Mordekhai, responsa on the Shulḥan Arukh; Tekhilat Mordekhai, aggadic homilies and talmudic novellae; Mahashevet Mordekhai, aggadic novellae to the Pentateuch; and Sefer Maharam Benet, novellae on aspects of the dietary laws (E.J.).
26. MAGEN AVRAHAM: The commentary to the Shulḥan Arukh, Orah Hayyim by Abraham Abele ben Ḥayyim ha-Levi Gombiner (c. 1637-1683), published in Poland in 1692. Gombiner attempts to mediate between the decisions of Joseph Karo and the glosses of Moses Isserles. He often supports the latter when no compromise can be reached (E.J.).
27. MAGGID MISHNEH: Vidal Yom Tov of Tolosa, a 14th century Spanish rabbi and commentator on Maimonides' Mishneh Torah. Vidal's purpose was to clarify difficult passages and to indicate Maimonides' sources. He deals with hassagot (criticisms) of Abraham ben David of Posquières,

endeavoring to answer them and objecting to their sometimes disrespectful tone. Vidal gives the sources and explanations in clear and succinct style and he tends to be stringent in his rulings, often quoting Nachmanides, Solomon ben Abraham Adret and others. The Maggid Mishneh has been accepted as the standard commentary to the Mishneh Torah. Both Karo's Kesef Mishneh and Vidal's Maggid Mishneh have become the indispensable commentaries to the Mishneh Torah (E.J.).

28. MAHARIL: Rabbi Jacob ben Moses Halevi Moellin (1360-1427). Recognized as the head of the Jewish community of Germany, Austria, and Bohemia, his rulings became one of the foundations of all the traditions kept by German Jewry. Born in Mainz, he later served as rabbi and founded a famous Yeshivah there. Besides being an outstanding talmudist, his interests included astronomy and poetry. He was also an influential hazan. His works include collected responsa and Sefer Maharil, a compilation of his halakhic statements, explanations and practices, most of which were included in Isserles' glosses to the Shulhan Arukh (E.J.).

29. MAHARIV: Rabbi Jacob Barukh Landau, a 15th century German talmudist. Few biographical details are known about Jacob Landau, even the exact dates of his birth and death are uncertain. It is certain, however, that he was born in Germany and educated there, chiefly by his father,

Judah Landau. The MAHARIV's reputation primarily rests upon his Ha-Agur, an anthology and summation of German-Jewish scholarship concerning the laws of Orah Hayyim and Yoreh De'ah (E.J.). For further details, see above under AGUR.

30. MAHARIY: Rabbi Jacob ben Judah Weil, a German halakhic authority in the first half of the 15th century. His main teacher was Jacob Moellin (MAHARIL). Weil became renowned through his volume of responsa (Venice 1523) which contains 193 responsa. Particularly well known is his Hilkhhot Shehitah u-Vedikah ("Laws of Slaughtering and Examination"), which was accepted as halakhic practice by the Ashkenazic community. Apart from their halakhic importance, Weil's responsa are a valuable source for the social and religious history of German Jewry. The Ahronim, especially Moses Isserles, attached great importance to the rulings of the MAHARIY, and he considered them binding (E.J.).

31. R. MEIR ben BARUKH of ROTHENBURG (MAHARAM):  
(c. 1215-1293) Teacher, scholar, tosafist, and supreme arbiter in ritual, legal and community matters in Germany. His role in the final formulation and fixing of the law and the ritual of Ashkenazic Jewry cannot be overestimated. His numerous responsa greatly influenced the work of codifiers of the subsequent centuries and thus helped standardize legal procedure and civil law. Meir's influence was exerted along three main channels: 1) his

students became leaders in the most important Jewish communities; 2) he had a profound effect on his most eminent student, Asher ben Yehiel; 3) classical works such as the Mordekhai, Agudah, Haggahot Maimuniyyot, and TASHBETZ were based on Meir's decisions and responsa. These later became the foundations for the work of Moses Isserles, who incorporated the Ashkenazic customs in the Shulhan Arukh (E.J.).

32. MINHAGIM: Also called Hagahot Minhagim--an anonymous collection of various customs and practices adopted throughout the world.

33. MORDEKHAI: Mordekhai ben Hillel ha-Kohen (1240-1298), a German rabbinic authority, brother-in-law of Meir ha-Kohen and student of Meir of Rothenburg and Isaac ben Moses. His major work is Sefer Mordekhai, a gigantic compendium consisting of elaborations on talmudic problems in the style of the Tosafists. Because of the book's wide scope, two main compilations of extracts have emerged--the "Rhenish" (which appears in standard editions of the Talmud) and the "Austrian." These two versions differ from one another in that they reflect regional laws and customs. The Rhenish version, the only one extant today, includes views of many French and English scholars as well as German customs. It is not accepted west of Germany. Because of the discrepancies between the two versions as well as those between the many abridgements

of Mordekhai's work, Judah Loew of Prague ruled that it should not be used as the basis for legal decisions. Nevertheless, Sefer Mordekhai was, until the time of Moses Isserles, very influential in Germany with respect to the process of arriving at halakhic rulings. Its influence was also felt among Sephardic scholars through an abridged version, Haggahot Mordekhai, edited by S. Schlettstadt in 1376 (E.J.).

34. PANIM ME'IROT: A 1715 work containing responsa and novellae on the Talmud by Meir Eisenstadt, also known as MAHARAM ESH (c. 1670-1744). He was a Polish rabbinical authority whose influence was widespread as evidenced by the numerous rabbis who sought his advice on halakhic matters. His other works include: Kotnot Or, a homiletic commentary on the Pentateuch and the Five Scrolls, published together with Or Hadash, the commentary of his grandson Eliezer Kallire, under the general title of Me'orei Esh (1766) and Or ha-Ganuz (1766), novellae on Ketubot and on the rules concerning yein nesech in Yoreh De'ah (E.J.).

35. PERI HADASH: Commentary to the Shulhan Arukh by Rabbi Hezekiah ben David Da Silva (1659-1685). Peri Hadash contains exceptionally trenchant criticisms of the rulings of Joseph Karo and all the earlier codifiers, with the exception of Maimonides. In his work, aimed at nullifying the authority of the Shulhan Arukh as representing the

final halakhah, he attempts to elucidate the halakhah as conforming with his view. He is inclined to rule leniently, taking to task those authorities who adopt a stringent line. The section Yoreh De'ah was published in 1692; the section on parts of Orah Hayyim and Hilkhhot Gittin in 1706; and that on the whole of Orah Hayyim in 1730. Jonathan Eybeschuetz in his Kereti u'Feleti and Joseph Teomin in Peri Megadim quote him regularly and rule on conformity with his view (E.J.).

36. PERI MEGADIM: Commentary to the Shulhan Arukh, Orah Hayyim and Yoreh De'ah by Joseph ben Meir Teomin (1727-1792). The Peri Megadim on Orah Hayyim, first published in 1787, consists of two super-commentaries: Mishbetzot Zahav on the Turei Zahav, and Eshel Avraham on the Magen Avraham. His aim is to explain these important commentaries to the Shulhan Arukh, add to them laws which they had omitted, and to insert forwards and outlines of the underlying principles with respect to all halakhot (E.J.).

37. RAMBAM: Rabbi Moses ben Maimon or Maimonides (1135-1204). A Spanish rabbinic authority, codifier, philosopher and physician. The two monumental works upon which his fame chiefly rests are the Mishneh Torah, compiled in 1180 and, the Guide of the Perplexed, completed in 1190. The main difference between these two works lies in their different purpose and aim. The Mishneh Torah was



written for the believing Jew untroubled by the apparent contradictions between revealed law and current philosophy, and its aim was to instruct the individual in one's conduct towards living according to the law. The Guide of the Perplexed was designed for those whose faith had been weakened by these doctrines and its aim was to "guide" the individual and explain why one should adhere to traditional Judaism. Appended to most editions of the Mishneh Torah is Maimonides' Sefer ha-Mitzvot, an original enumeration of the 248 positive and 365 negative commandments (E.J.).

38. RAN: Rabbenu Nisim ben Reuven Gerondi (1310-1375). Having settled in Barcelona, he served as physician in the royal palace. His works include responsa, sermons, Torah commentary, poetry, and novellae on the Talmud. One of his major works is a commentary on the halakhot of Alfasi to the Talmud. His best known work is his commentary to tractate Nedarim, which supersedes even that of Rashi's (E.J.).

39. RASHI: Rabbi Solomon ben Isaac [(1040-1105), probably 1030-1105], born in Troyes, France, he was a leading commentator on the Bible and Talmud. Rashi's style of commenting assumes the reader's familiarity with the text, hence many of his explanations are terse comments. While concentrating on a literal interpretation, he adds midrashic material and bases his comments on a variety of rabbinic sources. Despite the fact that Rashi's

main aim in his commentary to the Talmud was not to determine the halakhah, practical halakhic rulings were scattered throughout and as a result, his commentary became the basis for all literary activity in France and Germany. Rashi's grandsons, especially Rabbenu Tam, founded the school of the Tosafists (E.J.).

40. RAVYAH: Rabbi Eliezer ben Yoel Halevi (1140-1225), a rabbinic scholar in Germany, his major work is RAVYAH, also known as Avi ha-Ezri ("My Father is My Help"). Avi ha-Ezri is a compendium of articles that developed into a book dealing with halakhot and legal decisions according to the order of Talmudic tractates, as well as research on halakhic subjects which he calls "responsa." Although his chief purpose was the determination of the halakhah, Eliezer's approach to textual classification and to the basic sources of both Talmuds, is reminiscent of the approach of the tosafists. His works were considered basic in halakhic literature until the publication of the Shulhan Arukh (E.J.).

41. REMA: Rabbi Moses ben Israel Isserles (1525-1572) was a codifier and one of the greatest halakhic authorities. His works were in the fields of halakhah, philosophy, Kabbalah, homiletics and science. Among his published works are: Darkhei Moshe (see above) and Ha-Mappah ("The Tablecloth"). The former was utilized as the basis

for the latter, namely, glosses on the Shulḥan Arukh (see above under HA-GRA). Ha-Mappah contains explanations, supplements, additions, and includes customs of the Ashkenazic scholars ignored by Karo. At times, Isserles decided against the view of the Shulḥan Arukh, ruling in conformity with Asher ben Yehiel (ROSH) and his son Jacob, rather than Isaac Alfasi (RIF) and Maimonides, as does Karo. The rulings and customs of Isserles are accepted as binding for Ashkenazic Jewry (E.J.).

42. RI: Rabbi Isaac ben Samuel of Dampierre also known as RI Ha-Zaken ("the elder"), was one of the most important of the tosafists and a leading authority of Franco-German Jewry in the second half of the 12th century. Together with Rabbenu Tam, the RI is one of the central pillars of the entire tosafist activity. Many of his responsa are preserved in the works of the Rishonim. These contain historical and cultural material of great value for a knowledge of the internal lives of the Jews and their relations with their neighbors (E.J.).

43. RIF: Rabbi Isaac (ben Jacob Alfasi) of Fez, more commonly known as Alfasi (1013-1103), was the author of the most important code prior to Maimonides' Mishneh Torah, entitled Sefer Ha-Halakhot. In the composition of this work, Alfasi had a two-fold purpose: 1) extracting all halakhic material from the Talmud, ascertaining the decision, and providing a comprehensive compendium for

ready reference; 2) preparing an epitome of the Talmud, thereby facilitating its study. Joseph Karo regarded Alfasi as the first among the three pillars of learning upon whom the house of Israel rests (Alfasi, Maimonides and Asher ben Yehiel), and upon whose authority he determined the laws of his Shulḥan Arukh (E.J.).

44. ROKEAH: Eleazar ben Judah of Worms (1165-1230), a student of Judah the Pious and the last major scholar of the Hasidei Ashkenaz movement. His scholarship focused on halakhah, liturgical poetry, theology, ethics and exegesis. His halakhic book, Sefer Ha-Rokeah, followed the halakhic tradition of the tosafists and drew heavily upon the writings of his German predecessors. The book sought to educate the common reader in the details of halakhah and to this end, attempts to explain the law and its talmudic basis in a simple manner, without lengthy exegetical studies of talmudic passages. The work also recommends customs to be practiced, though this, strictly speaking, is not halakhic material (E.J.).

45. SEFER BEIT MEIR: Novellae on the Shulḥan Arukh compiled by the 19th century rabbi, Meir ben Judah Leib Posner (E.J.).

46. SHELAH: Shenei Luhot Ha-Brit, (lit. "The Two Tablets of the Covenant") an extensive work combining Kabbalah, halakhah and homily by Isaiah ben Abraham Ha-Levi

Horowitz (1565-1630). Born in Prague, he studied under Joshua Falk among others, and later settled in Jerusalem where he became rabbi of the Ashkenazic community. Shenei Luhot Ha-Brit, first published in 1649, was his major work. It was designed to show one how to live an ethical life. The book consists of two parts: Derekh Hayyim, containing laws according to the order of the festivals in the calendar; and Luhot Ha-Brit, summarizing the 613 commandments as they appear in the Bible. Horowitz's works were influential in central and eastern Europe until the end of the 18th century and probably had a great influence on Hasidism (E.J.).

47. TERUMAT HA-DESHEN: The chief work of Israel ben Pethahiah Isserlein (1390-1460), the foremost rabbi of Germany in the 15th century. Terumat Ha-Deshen is a collection of responsa with many of the problems presented by Isserlein himself in order to investigate, clarify and give practical halakhic rulings on them. These responsa provide an authentic picture of contemporary Jewish life. Generally speaking, Isserlein adopted a strict line where biblical prohibitions were concerned, but in many matters he inclined towards leniency, particularly in order to establish harmonious relations with the Christian community (E.J.).

48. TASHBETZ: Responsa of Simeon ben Tzemah Duran (1361-144). Born in Majorca, he later emigrated to

Algiers where he joined the Bet Din of Isaac bar Sheshet and became chief rabbi after the latter's death in 1408. Educated in accordance with the old Spanish method, he acquired a thorough knowledge of mathematics, astronomy, science, logic and medicine, which he practiced prior to his flight to Algiers. Simeon's legal decisions, which became authoritative in North Africa, were always characterized by an exhaustive examination of all existing sources and discussion of all opinions. Later halakhic authorities (i.e., Karo in Beit Yosef) looked to his responsa as a guide. A prolific writer, Simeon's works deal with apologetics, biblical exegesis, poetry, physiology, pathology, etc..., and include an encyclopedic philosophic treatise, Magen Avot, which often differs with Maimonides on important issues (E.J.).

49. TOSAFOT: (lit. "additions") Collections of comments on the Talmud arranged according to the order of the talmudic tractates. In general, the point of departure of the tosafot is not the Talmud itself, but the comments on it by earlier authorities, principally Rashi. Originally and formally, the tosafot were written as "additions" to Rashi's comments. From these modest beginnings a movement developed. Within a few years, this movement became the dominant force that for centuries shaped the method of learning the Torah, first in France and Germany. The chief architect of the tosafot, and

the driving force behind them for many generations, was Rabbenu Tam. It was he who laid down their pattern and final form (E.J.).

50. TOSEFTA: Essentially a collection of beraitot arranged according to the order of the Mishnah. It is divided into the same six orders, and each order into the same tractates, with each tractate divided into chapters and these into individual halakhot. The relationship of the Tosefta to the Mishnah may be described as follows: It contains 1) beraitot which are completely parallel to the halakhot of the Mishnah; 2) beraitot parallel to the halakhot of the Mishnah but differing somewhat in style and terminology; 3) beraitot which are totally dependent upon the halakhot of the Mishnah but add new material; 4) beraitot containing new material related to the material discussed in the halakhot of the Mishnah; 5) beraitot containing completely new material covering subjects and topics which are not discussed in the Mishnah at all, or are merely referred to indirectly. Like the Mishnah, the Tosefta is essentially a collection of halakhot, and contains several aggadot. Like the Mishnah, the Tosefta is written in Mishnaic Hebrew, with very little Aramaic. Composed in Eretz Yisrael, the Tosefta, as we know it, was not edited before the 4th century C.E. (E.J.).

51. TUR: Referring to the Arba'ah Turim, the major work of Jacob ben Asher (c. 1270-1340) who is also known as

"Ba'al ha-Turim." Jacob was the son of Asher ben Yehiel (ROSH). In the Arba'ah Turim, Jacob lays down the halakhah, mainly following Maimonides and the ROSE. The Arba'ah Turim is in four main sections. This same division was utilized by Karo in his major work, the Beit Yosef, and it later became the format for the Shulhan Arukh. Among Jacob's other writings are an extensive commentary to the Pentateuch and his first work, Sefer ha-Remazim, in which he gave the halakhic rulings deduced from his father's work, Ha-Asheri (E.J.).

52. TUREI ZAHAV: Commentary on the four parts of the Shulhan Arukh by David ben Samuel Ha-Levi (1586-1667) known as the TAZ from the initial letters of his work. Born in the Ukraine, he later settled in Cracow where he studied in the Yeshiva of Joel Sirkes, his father-in-law, and thereafter served several communities as rabbi. Turei Zahav is his most important work. The section on Orah Hayyim is also called Magen David. There have been many super-commentaries on the Magen David, the most popular of which is Peri Megadim (E.J.).

53. YAD AVRAHAM: A commentary on the Shulhan Arukh, Orah Hayyim by Ephraim Zalman Margolioth (1760-1828). Margolioth studied esoteric works with a group of Kabbalists at Brody, and had a sound knowledge of history. He wrote many books and exchanged responsa with the greatest rabbis of his time (E.J.).



54. YEROḤAM: ben Meshulam, a 14th century rabbi in Provence and renowned respondent of his time. Yeroḥam is best known for his two major works of Toledot Adam v'Havah and Sefer Meisharim.

A GLOSSARY OF TERMS

1. AFIKOMAN: (Heb. אֶפִיקוֹמָן) The larger portion of the middle matzah which is broken during the seder ritual. The word, of Greek origin but uncertain etymology, has been interpreted as after-meal songs, or a dessert (T.J. Pesahim 10:8, 37d). Since the destruction of the Temple, the afikoman has itself become a symbolic substitute for the paschal sacrifice. Thus, it is eaten, as was the paschal sacrifice at the end of the seder and nothing is to be eaten after the afikoman (E.J.).

2. AHRONIM: (Heb. אַחֲרֹנִים-lit. "later authorities") Those halakhic authorities who were active after the middle of the 15th century. Due to the general recognition that there is a progressive decline in importance and authority with the passage of time, the spiritual status of these later scholars is held to be less than their predecessors, the Rishonim. These "early authorities" fall into the period between the eclipse of the Babylonian academies in the middle of the 11th century and the renewal of ordination in the middle of the 15th century. The general consensus is that the periods of the Rishonim ends with the death of Israel Isserlein (1460) and that of the Ahronim begins with the appearance of the Shulhan Arukh with the glosses of Moses Isserles (1525-1572) (E.J.).

3. AMIDAH: (Heb. עמידה; also called שמונה עשרה-"18 Benedictions," and, תפילה-The Prayer) These benedictions (now numbering 19) are recited three times daily while standing (hence the popular designation of Amidah meaning "standing"). The Amidah is separated into three parts: three opening blessings which are praises of God; thirteen intermediate blessings (on weekdays) which are in the form of petitions; and three concluding benedictions of thanksgiving (Hertz). For complete text of daily Amidah, see Hertz, pp. 130-156.
  
4. BEIT HA-MIDRASH: (Heb. בית המדרש-lit. "House of Study") From medieval times until the last century, the Beit ha-Midrash, although often physically connected to the synagogue, differed from the synagogue. The House of Study was just that; mainly a place to learn and discuss the myriad tradition. It was also a place for students, scholars and judges to pray. Generally speaking, merchants, workers and the average citizen would pray in the synagogue (E.J.).
  
5. BIRKAT HA-MAZON: (Heb. ברכת המזון-lit. "Grace After Meals") The only prayer commanded in the Torah. The longest grace consists of a series of blessings to be recited after a meal in which bread was eaten. These blessings are required, as inferred from the biblical ordinance: "Thou shalt eat and be satisfied and bless the Lord thy God" (Deut. 8:10). The four blessings of the

Birkat ha-Mazon are as follows: 1) Birkat ha-Zan; 2) Birkat ha-Aretz; 3) Boneh Yerushalayim; and 4) Ha-tov v'ha-metiv (E.J.). For full text, see Birnbaum Haggadah, pp. 102, ff.

6. HAGGADAH: (Heb. הַגָּדָה-lit. "The Telling") A "handbook" based on the seder service prescribed in Mishnah Pesahim, chapter 10, by which one can properly fulfill the commandment to narrate the story of the exodus on Passover (see Deut. 6:20; Ex. 12:26; 13:8; 13:14). The Haggadah recounts the exodus from Egyptian bondage and includes a prayer of thanksgiving to God for the redemption, as well as a prayer for ultimate redemption. The text itself is a compilation of excerpts from the Bible, Mishnah and Midrash, interpolated with ritual performances and their corresponding benedictions. Stories, poems, and songs have been added as well over the years (E.J.).

7. HALLEL: (Heb. לְלֵל-lit "Praise") The liturgical section consisting of various biblical psalms. In the Haggadah there is distinction between two types of Hallel. Hallel ha-Gadol ("The Great Hallel") is the name of Psalm 136 and Hallel Mitzrayim ("The Egyptian Hallel") which consists of Psalms 113-118. These psalms of praise are recited between the third and fourth cups of wine during the seder (Petuchowski, Guide to the Prayerbook). For full text, see Birnbaum Haggadah, pp. 114, ff.

8. HAMAR MEDINAH: (Heb. חֲמַר מְדִינָה-lit. "National wine")

Rabbi Moshe Feinstein defines it as any beverage which people drink not merely to quench their thirst but for social reasons as well (Igrot Moshe--O.H. #75). The Shulḥan Arukh includes tea in this category (O.H. 272:14). Feinstein is doubtful whether tea and milk should be called ḥamar medinah, but he permits their use if nothing else is available. Rav Ya'akov Emden permits the use of any beverage other than water. Of course, wine or grape juice should be used if possible (Siddur Bet Ya'akov- Hilchot Havdalah 1:10) (p. 128, note F in Berliner).

9. HAMETZ: (Heb. ḥametz-lit. "leaven"; cf. Ex. 12:39)

From the standpoint of topical application, there is a complete prohibition of ḥametz (or anything containing it) during Passover, which includes its consumption, deriving any benefit from it, and retaining it in one's possession (Ex. 12:19). To this the rabbis added the prohibition after Passover of leaven which had been in a Jew's possession during the festival (Pesahim 2:2; 28b; Shulḥan Arukh, Orah Hayyim 448). The criterion for rendering grain ḥametz is that on decomposition it ferments. This characteristic was stated to apply to five species of grain, usually translated as "wheat, barley, spelt, rye and oats." The prohibition of ḥametz also extends to the use of all dishes and utensils used throughout the year (E.J.).

10. KIDDUSH: (Heb. kiddush-lit. "sanctification") A prayer recited over a cup of wine (or grape juice, and if

they are not available, bread may be used) to consecrate the Sabbath or festival in fulfillment of the biblical commandment to "Remember the Sabbath day and keep it holy" (Ex. 20:8; Pes. 106a) (E.J.). See Yad Hilkhos Shabbat 29:2 for the set form of the Kiddush, and Hertz, pp. 408 and 808-810.

11. KITTEL: A Yiddish/German term meaning "gown." The kittel is a white garment worn in some Askenazic rites by worshippers on the High Holy Days and by the hazan also on Shemini Atzeret. The kittel was also worn by the bridegroom on the day of his wedding. Due to the notion of white indicating purity and the wedding day being like a day of atonement, the bridegroom wore the kittel. It is also customary to wear this garment during the seder and often a man is buried in his kittel (E.J.).

12. K'ZAYIT: (Heb. כַּזַּיִת-lit. "as an olive") A term used to denote a minimum amount of something to be consumed in order for the eating of it to fulfill the requirement. Usually translated as "an olive's amount" or "bulk."

13. MAH NISHTANAH: (Heb. מַה נִּשְׁתַּנָּה-lit. "What is different") A series of four questions to be asked by a child during the seder. These questions take note of the various changes one should notice on Passover--e.g., the eating of matzah, bitter herbs, dipping of greens twice, and reclining. For full text, see Birnbaum Haggadah, p. 60.

14. MATZAH: (Heb. מצה-lit. "unleavened bread") Like its antithesis, hametz, matzah is connected with the injunction that it was to be offered up with sacrifices on the altar (Lev. 2:4, ff.) and that it was the only bread which is permitted for use during Passover. The reason for the later law is that the children of Israel "baked the matzot of the dough which they had brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt and could not tarry (Ex. 12:39) (E.J.).

15. MITZVAH: (Heb. מצוה) A commandment, precept or religious duty either originating in the Bible or legislated by the rabbis. In its wider usage the term refers to a good deed or highly meritorious act (E.J.).

16. PESAH: (Heb. פסח-lit. "paschal sacrifice") The paschal lamb offered as a sacrifice on the eve of the Passover feast in Temple times. The Pesah was eaten in family groups after it was roasted whole (Ex. 12:1-28, 43-49; Deut. 16:1-8) (E.J.).

17. PIYYUTIM: (Heb. פיוטים) Poetic embellishments of the standard prayers ordained in the Talmud and codes. These embellishments take the form of hymns to be sung prior to and after the standard prayers, or they appear as poetic inserts in the standard prayers themselves. Piyyutim were written in the early centuries of the common era until the 18th century enlightenment. Their popularity led to



collections of piyyutim which for every rite, established passages of poetry whose recitation was repeated year after year for most liturgical occasions, particularly holy days (E.J. and Heinemann, Literature of the Synagogue).

18. POSEKIM: (Heb. פוסקים) A term for scholars whose intellectual efforts were concentrated on determining the halakhah on practice, in contrast to those commentators who applied themselves to study for its own sake, and in order to facilitate the understanding of the subject under discussion and who are called mefarshim. The authority of the Posekim diminished as a result of the dissemination of the codes, which afforded easy access to sources necessary for deciding halakhah. Therefore, from the second half of the 16th century with the beginning of the spread of the Shulhan Arukh, the character of the works by the Posekim changed fundamentally. The Posekim were most prolific between the 11th and 16th centuries (E.J.).

19. REVI'IT: (Heb. רביעיית) The measure equal to one-fourth of a log (a log being a liquid measure equal to the contents of, or the space occupied by, six eggs). Therefore, a revi'it is equal to the liquid contents of 1.5 eggs (E.J.). According to Rabbi Moshe Feinstein, a revi'it is 3.3 ounces. However, when the seder falls on a Friday night and the first cup is also used to fulfill the biblical commandment of Kiddush, Rabbi Feinstein says that one should use a cup which holds at least 4.42 ounces

(p. 128, note A in Berliner).

20. RISHONIM: (Heb. ראשונים-lit. "early authorities") A term with many connotations--chronological, literary, ethical and halakhic--serving to indicate the standing and authority of preceding scholars in relation to the scholars of the time in the domain of halakhic ruling and interpretation of the Torah. The term Rishonim is now used to indicate a more or less well-defined period in the history of rabbinic literature; namely, the period between that of the Geonim and the Ahronim, continues to the present day. The period of the Rishonim generally extends from the middle of the 11th to the middle of the 15th centuries (E.J.).

21. SEDER: (Heb. סדר-lit. "order") Referring to the special home ceremony on the first two nights of Passover. The seder is composed of the following elements which are written in rhyme and devised as a mnemonic: Kadesh (recite the Kiddush); Urhatz (wash the hands); Karpas (eating of greens); Yahatz (dividing the middle matzah); Magid (recite the Haggadah); Rahtzah (wash the hands); Motzi Matzah (eating two pieces of matzah after two blessings); Maror (eating of bitter herbs); Korekh (eating of matzah and maror in a combination); Shulhan Orekh (the meal); Tzafun (eating the afikoman); Barekh (grace after meals); Hallel (recitation of the Hallel); and Nirtzah (reciting the closing prayer).

22. SHEMA: (Heb. שְׁמָע) A prayer of central importance in the morning and evening prayer services. The Shema consists of three sections from the Torah: Deut. 6:4-8; 11:13-22; and Nu. 15:37-42. Reference to the Shema is also meant to include the recitation of the following blessings which precede and follow the actual recitation of the Shema itself: In the morning service--1) the Yotzer prayer of thanksgiving for the creation of physical light; 2) Ahavah Rabbah prayer of thanksgiving for moral illumination and the light of the Torah; and following the Shema: 1) Emet v'Yatziv prayer of an attestation of faith; and 2) Ga'al Yisrael, praises of God as the Redeemer of Israel. In the evening service, two blessings are recited before the Shema: 1) ha-Ma'ariv Ara'vim and 2) Ahavat Olam, which thematically correspond to the two morning blessings. Following the Shema, only one blessing is recited, namely Emet v'Emunah (Hertz). For full text of prayers, see Hertz, pp. 108-128 and 304-312.

23. SHIVA: (Heb. שבעה) The period of intense mourning for a relative which begins after burial and generally continues for seven days, unless the period is shortened by a festival.

24. ZIMMUN: (Heb. זִמּוּן-lit. "invitation") A quorum, or group of three men at a meal has the consequence that certain introductory words to Birkat ha-Mazon must be recited. The zimmun halakhically consists of at least

three Jewish male adults.

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