

Halachos of
THE SEDER



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Please note that the material presented is not meant to be a comprehensive guide to the halachos of the Seder.

In any case of question or doubt a Rabbi should be consulted.

Halachos compiled by Rabbi Binyamin Walfish
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Day 1

When erev Pesach is on Shabbos, it is permitted to nap so that one can stay awake at the Seder. However, one should not state that they are napping for this reason, because then it is recognizable that one is preparing for after Shabbos.

עיין מ"ב ס' רצ סק"ד



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Day 2

On erev Pesach it is prohibited to eat matzah. This includes even non-shmurah matzah. Additionally, one may not feed matzah to a child who is old enough to understand some of the story of yetzias Mitzraim.

רמ"א ס' תעא ס"ב, הליכות שלמה פ"ח ס"ג



Day 3

Foods that are prohibited to be eaten are muktzah on Shabbos. Since it is prohibited to eat matzah on erev Pesach (i.e. by day), when erev Pesach falls out on Shabbos, matzah is muktzah (on Shabbos day). If one has young children who may be fed matzah, it is not muktzah. (See previous halacha.)

הליכות שלמה פ"ח סי"ב



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Day 4

On Seder night there is a mitzvah of והגדת לבנך, to relate the story of yetzias Mitzrayim to one's children. Therefore, one should start the Seder as soon as possible after Yom Tov begins, so that the children should not fall asleep.

שו"ע ס' תעב ס"א



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Day 5

The Yom Tov lights must burn until Kiddush. Ideally, one should use lights that will burn through Shulchan Orech (the meal).

שש"כ פמ"ג סקי"ז



Day 6

Women are obligated in the mitzvah of drinking four cups of wine/grape juice on Seder night.

שו"ע ס' תעב סי"ד



Day 7

It is preferable to use red wine for the mitzvah of the four cups, unless one has white wine of superior quality. Even if one is using white wine, the minhag is to mix it with some red wine so that it turns red.

שו"ע ס' תעב סי"א, קובץ הלכות פ"כ ס"ב



Day 8

Women are permitted l'chatchila (ideally) to use grape juice instead of wine for the mitzvah of the four cups.

קובץ הלכות פ"כ ס"ה, הליכות בת ישראל פכ"ג סל"ב



Day 9

The cup used for the mitzvah of the four cups must hold a minimum of a רביעית*. Ideally, one should drink the entire cup. B'dieved, if one drank the majority of a רביעית, they fulfill the mitzvah (to be continued).

שו"ע ס' תעב ס"ט

* Normative halacha measures a רביעית at 3oz, while some are mehader to measure it at 5.2oz.



Day 10

There are those who maintain that besides for drinking a רביעית, one must also drink the majority of the cup, no matter how large it is. Therefore, if one does not intend to drink that much, it is better to use a smaller cup and drink most or all of it, as opposed to using a larger cup and only drinking a minority of it.

מ"ב ס' תעב סקל"ג



Day 11

Ideally, one should drink the majority of a רביעית at once (i.e. without removing the cup from one's mouth), or within 7 seconds. B'dieved, as long as one drank the required amount within 4 minutes, they fulfill the mitzvah.

ח"ב ס' תעב סקל"ד



Day 12

While drinking the four cups of wine and eating matzah, men are obligated to recline. In most families, it is the minhag that women do not recline, while in some families women do have the minhag to recline. Even if a woman's minhag is to recline, if she forgot to do so, she does not need to drink or eat again.

שו"ע ס' תעב ס"ד, רמ"א ס"ז



Day 13

One who left their house after drinking the first cup of wine does not need to repeat Kiddush upon returning. This applies even if they left the house for matters unrelated to the Seder. Because other members of the household remained in their place, leaving is not considered an interruption.

קובץ הלכות פכ"ב סי"ח



Day 14

A bracha is not recited on washing one's hands for Karpas (ורחץ) . If one inadvertently did make a bracha, it is questionable whether or not they must subsequently make a bracha when washing their hands later for רחצה. In order to avoid doubt, one should touch a covered part of the body prior to רחצה, and make a bracha for רחצה.

הליכות שלמה פ"ט סכ"ו



Day 15

One should not speak between washing hands (ורחץ) and eating Karpas.

הליכות שלמה פ"ט הערה 183



Day 16

One should deliberately eat less than a k'zayis (1oz) of Karpas in order to avoid creating a doubt whether or not a bracha achronah is required. If one did eat a k'zayis, no bracha achronah is recited (due to the principle of ספק ברכות להקל, etc.).

שו"ע ס' תעג ס"ו ומ"ב סקנ"ו



Day 17

Women are obligated in the mitzvah of relating the story of yetzias Mitzrayim. One is not obligated to say the text of the Haggadah out loud; nonetheless one should understand what is being said.

רמ"א ס' תעג ס"ו



Day 18

On Seder night a father has the mitzvah of והגדת לבנוך. The mitzvah mandates a father to transmit the story of yetzias Mitzrayim to both his sons and his daughters.

ערוה"ש ס' תעב ס"ט



Day 19

If no children are present, a wife asks her husband the מה נשתנה (the four questions). One who is conducting a seder alone asks the מה נשתנה to herself.

שו"ע ס' תעג ס"ז



Day 20

It is common for women to be otherwise occupied during parts of Maggid. If one must leave the Seder table, at the very least they must say or hear from the paragraph beginning רבן גמליאל until after the second cup is drunk. Additionally, the minhag is that women are present when the ten plagues are recited.

מ"ב ס' תעג ס"ד



Day 21

Between the first and second cups (i.e. while Maggid is said), one is permitted to drink other drinks with the exception of wine and grape juice. No bracha rishonah or achronah need be recited if when reciting Kiddush one had in mind to drink other drinks besides for Kiddush. If one did not have this in mind while reciting Kiddush, a bracha rishonah and achronah is required.

מ"ב ס' תעג סקט"ז, מ"ב ס' קעד סק"ג, הגרצ"ו שליט"א



Day 22

Women are obligated to eat Matzah, Maror and Koreich.

שו"ע ס' תעב סי"ד



Day 23

The one conducting the Seder eats 2 k'zeisim for Motzei Matzah; one k'zayis from the top matzah and one k'zayis from the broken middle matzah. One who is not leading the Seder receives some matzah from the leader, and adds some more matzah (from anywhere) so that they have one k'zayis, and fulfill the mitzvah with that.

הליכות שלמה פ"ט



Day 24

It is permitted to dip foods during the course of Shulchan Oreich (i.e. fish in chrain etc.).

קובץ הלכות פל"א ס"ו



Day 25

Ideally, one should eat two k'zeisim for the mitzvah of Afikoman. If one finds it difficult to do so, they can fulfill the mitzvah with one k'zayis.

שו"ע הגר"ז ס' תעז ס"ג



Day 26

The taste of the Afikoman is supposed to remain in one's mouth for the duration of Seder night. Therefore, after eating the Afikoman one may only drink something that will not remove its taste from their mouth. Thus, one may drink water or seltzer, but not juice or soda.

שו"ע ס' תעח ס"א, קובץ הלכות פל"ב סי"ג



Day 27

If after bentching and drinking the third cup one realized that they forgot to eat the Afikoman, they must wash נטילת ידים, make hamotzei, and eat the Afikoman. Following bentching, no cup of wine needs to be drunk.

מ"ב ס' תעז ס"ג



Day 28

The Seder concludes with Hallel and Nirtzah. Women are obligated to recite Hallel. Nirtzah is a beautiful minhag, but its recitation is not mandatory.

שו"ע ס' תעב סי"ד



Day 29

It was previously mentioned that the taste of the Afikoman is supposed to remain in one's mouth for the duration of Seder night. Therefore, preferably one should not rinse out their mouth with mouthwash before going to sleep.

קובץ הלכות פל"ב סט"ו

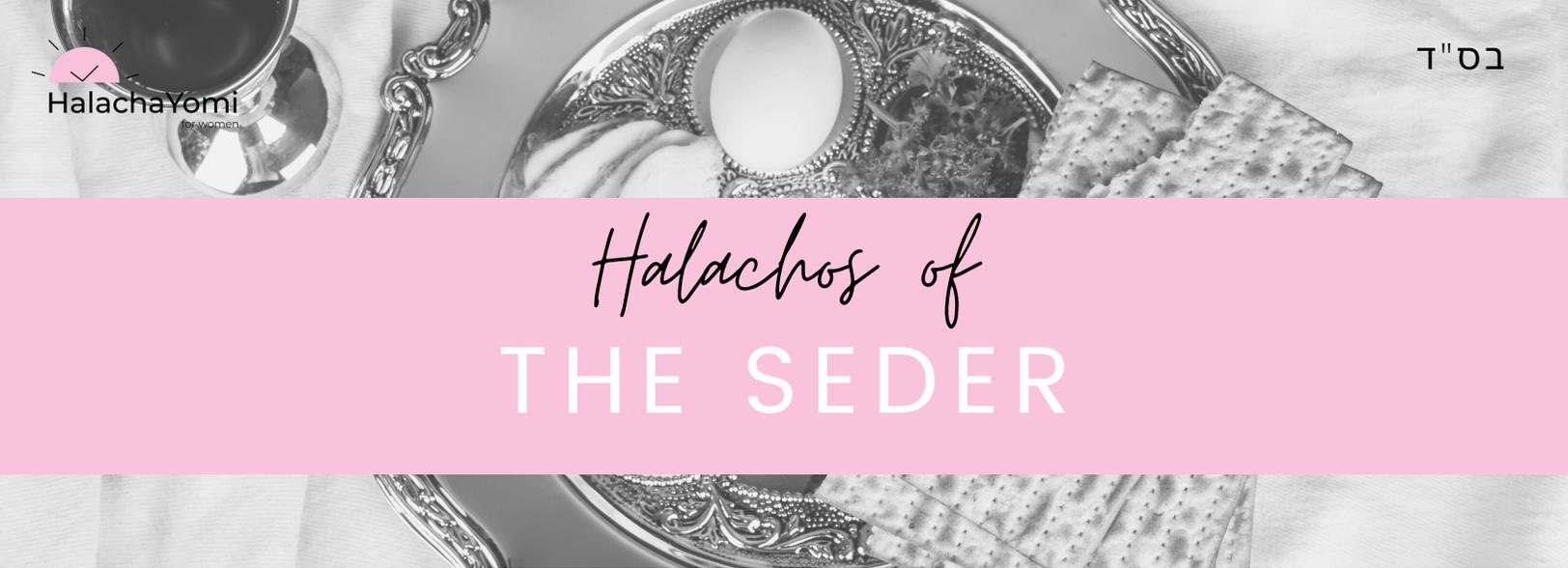


Day 30

Seder night is referred to as ליל שימורים, a night in which Hashem provides extra protection for us. As a result, the minhag is that on Seder night, the full version of קריאת שמע על המטה (the bedtime krias shma) is not recited. One says merely the first paragraph of shma, and the bracha of המפיל.

רמ"א ס' תפא ס"ב, ומ"ב סק"ד





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Mazel Tov
on completing a month
of Halacha Yomi!