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## Shiurim for the Pesach Seder

What *shiur* do we have to eat or drink in order to fulfill the *mitzvah* of the four cups, *matzah*, *marror* and *afikomen*? In this article we will present a practical guide to the correct amount that one should eat and the allotted time frame (see page 3) in which it should be eaten.

### The Four Cups

The amount that one must drink is a *reviis*,<sup>1</sup> which ranges from 3 oz. to 5.3 oz.<sup>2</sup> Initially, one should drink the whole *reviis*.<sup>3</sup> This applies to the first three cups. One must drink the whole *reviis* of the fourth cup in order to recite the *beracha achrona*.<sup>4</sup> A *beracha achrona* is only said after the fourth cup.<sup>5</sup> If the cup holds more than a *reviis*, one should, *l'chatchilah*, drink all the wine in the cup.<sup>6</sup> However, drinking most of the *reviis* even in this situation is sufficient.<sup>7</sup> In order to fulfill all the *shitos*, the *poskim* suggest that one use a cup that only holds a *reviis* and drinks the entire cup.<sup>8</sup> A child does not have to drink a *reviis*. He may drink the amount that fills up his cheek.<sup>9</sup> One should drink the *reviis* without a *hefsek*.<sup>10</sup> If it took longer than *kedei achilas peras* to drink, you have to drink the *shiur* again.<sup>11</sup>

<sup>1</sup> Shulchan Aruch 472:9, Shulchan Aruch Harav 17, Mishnah Berurah 28-29, Aruch Ha'shulchan 12.

<sup>2</sup> Refer to Horav Eider Shlita on Hilchos Pesach 2:page 229.

<sup>3</sup> Shulchan Aruch 9, Taz 8, Be'er Heitiv 11, Mishnah Berurah 30, Aruch Ha'shulchan 13, Kaf Ha'chaim 60, Sheilas Rav 2:3:20.

<sup>4</sup> Refer to Shulchan Aruch 472:9, Shulchan Aruch Harav 19, Mishnah Berurah 30, Kaf Ha'chaim 60, Orchos Rabbeinu 2:page 60:11.

<sup>5</sup> Refer to Shulchan Aruch 473:2, Shulchan Aruch Harav 10, Mishnah Berurah 11.

<sup>6</sup> Refer to Levush 9, Shulchan Aruch Harav 19, Mishnah Berurah 33, Moadim V'zmanim 3:255, Halichos Shlomo Moadim page 214:footnote 57.

<sup>7</sup> Chok Yaakov 20, Shulchan Aruch Harav 19, Mishnah Berurah 33, Aruch Ha'shulchan 13, Kaf Ha'chaim 66.

<sup>8</sup> Pri Megadim M.Z. 8, Shulchan Aruch Harav ibid, Mishnah Berurah ibid, Kaf Ha'chaim 66.

<sup>9</sup> Refer to Shulchan Aruch 472:15, Elya Rabbah 18, Mishnah Berurah 47, Aruch Ha'shulchan 15, Kaf Ha'chaim 94, Hakotton V'hilchosuv 1:22:17.

<sup>10</sup> Refer to Shulchan Aruch 9, Be'er Heitiv 12, Mishnah Berurah 472:34, Aruch Ha'shulchan 13, see Shulchan Aruch 168:8, Piskei Teshuvos page 222.

<sup>11</sup> Mishnah Berurah 472:34, see Magen Avraham 11, Machtzis Ha'shekel, Elya Rabbah 15, Chok Yaakov 27.



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## Matzah

The obligation to eat *matzah* on *Pesach* applies to men and women alike.<sup>12</sup> Children who are old enough to eat bread should be trained to eat a *kezayis* of *matzah*.<sup>13</sup>

## The Mitzvah

There is a *mitzvah d'oraisa* to eat *matzah* on the first night of *Pesach*.<sup>14</sup> One has to have two *kezaysim* of *matzah*, one *kezayis* from the top whole *matzah* and one from the middle broken *matzah*.<sup>15</sup> Many reasons are offered as to why two *kezaysim* are required. Some say the reason is so that one has a *kezayis* for the *beracha* of *hamotzei* and a *kezayis* for *motzei matzah*.<sup>16</sup> Others say one may recite a *hamotzei* even if the piece is less than a *kezayis*. One is required to eat two *kezaysim* since there are some *poskim* who say the *beracha* of *hamotzei* goes on the broken *matzah* and the *beracha* of *motzei matzah* goes on the whole *matzah*.<sup>17</sup> *B'dieved*, if one only ate one *kezayis* he was *yotzei*.<sup>18</sup>

Some say after the one who is leading the *seder* recites the *beracha*, he should give out the *matzah* to the guests and then all those present at the table should eat the *matzah* together.<sup>19</sup>

## How to Eat the Matzah

The *matzah* has to be eaten while reclining (generally women do not recline).<sup>20</sup> One who did not do so should eat another *kezayis* while leaning, without a *beracha*.<sup>21</sup>

Initially, some of the *poskim* maintain that one should put all the *matzah* in ones mouth at one time and chew it at once.<sup>22</sup> One is not obligated to swallow it all at one time (only

<sup>12</sup> Mesechtas Pesachim 43b, Rambam Hilchos Chometz U'matzah 6:10, Shulchan Aruch 472:14, Chai Adom 130:12, Mishnah Berurah 45, Aruch Ha'shulchan 15.

<sup>13</sup> Rambam Hilchos Chometz U'matzah ibid.

<sup>14</sup> Refer to Shulchan Aruch 476:7, Mishnah Berurah 44. See Mishnah Berurah 45. One the second night in Chutz L'aretz it is a *d'rabbanan*, but one should still have the same *shiur* as the first night (Refer to Biur Halacha 475 "lo yotzei."). Horav Shlomo Zalman Aurbach zt"l is lenient (Yom Tov Sheinei K'hilchoso 1:footnote 198).

<sup>15</sup> Shulchan Aruch 475:1, Chai Adom 130:19:9.

<sup>16</sup> Magen Avraham 4, Chok Yaakov 6. Refer to Shulchan Aruch Harav 475:5.

<sup>17</sup> Shulchan Aruch Harav 5, Mishnah Berurah 9. For additional reasons refer to Halacha Shel Pesach page 144:footnote 79.

<sup>18</sup> Mishnah Berurah 475:11.

<sup>19</sup> Refer to Kitzur Shulchan Aruch 119:5, Orchos Rabbeinu 2:page 69:46.

<sup>20</sup> Shulchan Aruch 475:1, Chai Adom 130:13, Mishnah Berurah 10, Aruch Ha'shulchan 3, see Rama 472:7.

<sup>21</sup> Shulchan Aruch 472:7, Mishnah Berurah 22. However, this does not apply to the *afikomen* (See Mishnah Berurah 472:22).



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one *kezayis*).<sup>23</sup> It is not practical to place both *kezaysim* of *matzah* in one's mouth at one time.<sup>24</sup> Therefore, one may chew a piece of *matzah* at a time and swallow it.<sup>25</sup> One should be careful not to eat the *matzah* longer than the time of "*kedei achilas peras*."<sup>26</sup> Some *poskim* say eating the *matzah* in this manner is only *b'dieved*.<sup>27</sup> Nonetheless, it should be stated that many *gedolim* ate their *matzah* in the latter manner and they were not *mafsik* between swallows.<sup>28</sup> One who is not placing both *kezaysim* in his mouth at one time should eat from the whole *matzah* first and then from the broken one.<sup>29</sup> The custom is to eat the *matzah* together in a sandwich and not be concerned with which one is first.<sup>30</sup> One should not talk from the *beracha* until the beginning of the eating.<sup>31</sup>

### *Kedi Achilas Peras*

There are many different opinions as to the correct time in which one has to finish the *matzah*.<sup>32</sup> Some say one should finish the *matzah* within two minutes.<sup>33</sup> Others say three minutes,<sup>34</sup> while still others say from 4-9 minutes.<sup>35</sup> *L'maseh* one should eat the required amount of *matzah* between 2-4 minutes.<sup>36</sup> One who has difficulty chewing, such as an old person or a young child, can rely on the more lenient view and may take up to nine

<sup>22</sup> Magen Avraham 475:4, Ben Ish Chai Tzav 1:34, Shulchan Aruch Harav 475:6, Mishnah Berurah 475:9, 41.

<sup>23</sup> Mishnah Berurah 475:9.

<sup>24</sup> Aruch Ha'shulchan 475:2, Orchos Rabbeinu 2:page 70:50, Opinion of Horav Moshe Feinstein zt"l quoted by Horav Tuvia Goldstein zt"l as stated in Shiurei Halacha (Pesach – Felder) page 51, see Natei Gavriel 90:page 430.

<sup>25</sup> Elya Rabbah 475:2, 12, Halichos Shlomo Moadim Pesach pahes 281-282:footnote 81.

<sup>26</sup> Chai Adom 130:19:9.

<sup>27</sup> Chok Yaakov 7, Elya Rabbah 2, Shulchan Aruch Harav 8, Mishnah Berurah 9. Some say it is *b'dieved* if one is *mafsik* between swallows (Yechaveh Da'as 1:17).

<sup>28</sup> Yechaveh Da'as 1:17, Opinion of Horav Elyashiv Shlita quoted in Halacha Shel Pesach page 145:footnote 88, Piskei Teshuvos 475:footnote 19 quoting the custom of his father zt"l, Orchos Rabbeinu 2:pages 66:36, 70:50, Halichos Shlomo Pesach page 281, Halacha Shel Pesach page 145:footnote 87 quoting the custom of many *gedolei yisroel*.

<sup>29</sup> Shulchan Aruch Harav 475:7.

<sup>30</sup> Refer to Piskei Teshuvos 475:footnote 21, Natei Gavriel 90:page 432, Tzohar 9:pages 416-422 in great depth.

<sup>31</sup> Shulchan Aruch Harav 475:8.

<sup>32</sup> Refer to Halacha Shel Pesach page 153.

<sup>33</sup> Refer to Chasam Sofer 6:16 (end), Opinion of Horav Elyashiv Shlita quoted in Halacha Shel Pesach page 153:footnote 150.

<sup>34</sup> Igros Moshe O.C. 4:41 (middle of teshuva), Orchos Rabbeinu 2:page 70:50.

<sup>35</sup> Refer to Kaf Ha'chaim O.C. 210:8, Ketzos Ha'shulchan 36:badi 5, Moed Lecho Chai 20:23, Melamed L'hoyel 1:113:5, Yechaveh Da'as 1:17, Natei Gavriel 90:page 432:footnote 23 says the custom of the Satmar Rebbe zt"l was to eat the required *shiur* in nine minutes.

<sup>36</sup> Halacha Shel Pesach page 153:69, Yechaveh Da'as 1:17, Shiurei Halacha (Pesach – Felder) page 52.



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minutes.<sup>37</sup> The time of counting towards the *shiur* starts from the beginning of the chewing.<sup>38</sup>

## The Household and Guests

Initially, all household members and guests should eat two *kezaysim*.<sup>39</sup> Some *poskim* say that only those who have a *seder* plate and *matzah* in front of them<sup>40</sup> have to eat the *shiur* of *matzah*, but others only need to eat a *kezayis*.<sup>41</sup> The overwhelming custom is that all people present (except for women and those who have trouble eating *matzah*) should have two *kezaysim*.<sup>42</sup>

## How Much *Matzah*?

As mentioned above, the amount of *matzah* which is accustomed<sup>43</sup> to be eaten is two *kezaysim*.<sup>44</sup> One is permitted to measure the *matzah* etc for the correct *shiur* on *Pesach*.<sup>45</sup>

The amount of a *kezayis* of *matzah* is a subject of much discussion by the *poskim*.<sup>46</sup> Some of the questions are: What is the *shiur* of a *kezayis*, a half egg<sup>47</sup> or a third of an egg?<sup>48</sup> Are

<sup>37</sup> Halichos Shlomo Moadim Pesach page 286:footnote 86, Halacha Shel Pesach Ibid. One who has trouble eating the *matzah* may soak it in water for a second, or put water in your mouth while the *matzah* is in your mouth (Mishnah Berurah 461:17, Shar Ha'tzyion 32, Modanei Shlomo page 12). Others say to crush the *matzah* and eat it without water (Orchos Rabbeinu 2:page 73:58). A child who will not be eating the *matzah* within nine minutes should not recite any *berochos* (Halichos Shlomo Moadim ibid).

<sup>38</sup> Shevet Ha'Levi 9:173:5.

<sup>39</sup> Refer to Kitzur Shulchan Aruch 119:5.

<sup>40</sup> Some advise for all to have enough *matzah* in front of them in order to eat the proper *shiur* (Opinions of Horav Moshe Feinstein zt"l and Horav Elyashiv Shlita quoted in Shiurei Halacha – Pesach - Felder page 54:footnote 94).

<sup>41</sup> Halichos Shlomo Moadim page 247, Tzohar 9:pages 422-424. See Biur Halacha 275 "kezayis."

<sup>42</sup> Refer to Igros Moshe O.C. 5:16:1, Orchos Rabbeinu 2:page 69:47. Some say it is only a *chumra* (Orchos Rabbeinu ibid).

<sup>43</sup> Refer to Biur Halacha 475 "kezayis" who asks why two *kezaysim* are eaten.

<sup>44</sup> The opinion of the Chazzon Ish zt"l is that one is only required to eat a *kezayis* (Orchos Rabbeinu 2:pages 69:49, 70:50).

<sup>45</sup> Yechaveh Da'as 1:16 (end), Halichos Shlomo Moadim page 209:7.

<sup>46</sup> Refer to Kovetz Bais Aron V'Yisroel 51:pages 87-92.

<sup>47</sup> Shulchan Aruch 486:1, see Be'er Heitiv 1, Kitzur Shulchan Aruch 119:7, Chasam Sofer O.C. 127, Yechaveh Da'as 1:16. Why is the amount of a *kezayis* measure with olives or eggs? The Otzar Hageonim to Eruvin (chapter three) presents a highly insightful answer. The explanation presented is that *Hashem* knew that the Jewish people would eventually be scattered throughout the world. Thus, had *Hashem* presented *Moshe Rabbeinu* with precise measures they would have easily been forgotten with the passage of time. Since eggs and olives are always available throughout the world, Torah measurements can be determined in any environment and culture (Halachic Files – Rabbi Howard Jachter Shlita).

<sup>48</sup> Mishnah Berurah 1 quoting the opinion of the Rambam.



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eggs the same size as they were in olden days?<sup>49</sup> Is the size of an egg measured by weight or volume?<sup>50</sup> There are no clear answers,<sup>51</sup> therefore, the *Mishnah Berurah*<sup>52</sup> and others<sup>53</sup> maintain that for a *mitzvah d'oraisa*, one should use the larger amount for a *kezayis*, and by a *mitzvah d'rabbanan*, one may use the lenient opinion.

Accordingly, the first *kezayis* of *motzei matzah* should be the large amount, but the second *kezayis*, which is *d'rabbanan*, one may eat the lenient *shiur*. If one eats a large *shiur* of *matzah*, one can fulfill the obligation with *motzei matzah* with it, since one big *shiur* will be enough for the *kezayis* which is *d'oraisa* and the small *shiur* needed for the second *kezayis*.<sup>54</sup> Practically, one should eat a half of an average<sup>55</sup> hand *matzah*. Those who are eating machine *matzah* should eat two thirds of a *matzah*.<sup>56</sup>

It should be noted that the *matzah* which remains on the gums is counted towards the *shiur* of a *kezayis*, but the *matzah* which gets stuck between the teeth is not counted towards the *shiur*.<sup>57</sup> *Matzah* which fell out of the mouth is not counted towards the *shiur*.

## *Marror*

One should take *marror* and *charoses* and then shake off some of the *charoses*.<sup>58</sup> In order to fulfill the *mitzvah* of *marror* one is required to eat a *kezayis*.<sup>59</sup> A sick or weak person can eat the lenient *shiur* of a *kezayis*.<sup>60</sup> Since the *mitzvah* of *marror* is *d'rabbanan* in nature today,<sup>61</sup> we are not required to use the stringent *shiur* of *kezayis*.<sup>62</sup> One should eat a

<sup>49</sup> Sharei Teshuva 1, Mishnah Berurah 1, Halacha Shel Pesach page 148.

<sup>50</sup> Refer to Halichos Shlomo Moadim page 213:footnote 16.

<sup>51</sup> Refer to Mishnah Berurah 486:1, Piskei Teshuvos page 263, Halacha Shel Pesach pages 149-153.

<sup>52</sup> 486:1.

<sup>53</sup> Sharei Teshuva 1, Halichos Shlomo Moadim page 214:footnote 17.

<sup>54</sup> Opinion of Horav Elyashiv Shlita quoted in Seder Pesach K'hilchoso 8:4.

<sup>55</sup> One who has a medium size *matzah* or a thick *matzah* would eat a different *shiur* (ibid:page 92). Refer to Star-K who says 1/3 of a hand *matzah* and a 1/2 of a machine *matzah*.

<sup>56</sup> Halachos Of Pesach (Eider) page 243. Refer to Halachos of K'zayis pages 92-93.

<sup>57</sup> Natei Gavriel 91:page 445, see Kesav Sofer 96.

<sup>58</sup> Shulchan Aruch 475:1. This *mitzvah* is applicable to women as well (Shulchan Aruch 472:14, Chai Adom 130:12, Mishnah Berurah 472:45).

<sup>59</sup> Shulchan Aruch 475:1, Chai Adom 130:19:10, see Orchos Rabbeinu 2:page 76:67-70. Refer to Kovetz Bais Aron V'Yisroel 45:pages 5-12 in great depth.

<sup>60</sup> 486:1.

<sup>61</sup> Rambam Hilchos Chometz U'matzah 7:12, Chai Adom 130:3, Kitzur Shulchan Aruch 119:7, Mishnah Berurah 473:33.

<sup>62</sup> Mishnah Berurah 486:1.



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quarter of a hand *matzah* and a third of a machine *matzah*.<sup>63</sup> *Marror* is eaten without reclining since it is in remembrance of the labor in *Mitzrayim*.<sup>64</sup>

Initially, one should place the sandwich in one mouth at one time,<sup>65</sup> but if this is hard then one may eat a little at a time. The custom is to eat it slowly just as was written above regarding *matzah*. However, the time limit should not exceed 2-4 minutes.

### *Korech*

One takes the third (bottom) *matzah*<sup>66</sup> and places a *kezayis* of *marror*,<sup>67</sup> and many<sup>68</sup> put a little *charoses* on the *marror*.<sup>69</sup> All three are made into a sandwich and eaten together.<sup>70</sup> The *marror* should be in between two layers of *matzah*.<sup>71</sup> The amount of *matzah* that should be eaten for *korech* is a quarter of an average hand *matzah* and a third of machine *matzah*.<sup>72</sup> Initially, one should eat the *marror* all at one time,<sup>73</sup> but if this is hard then one may eat a little at a time. The custom is to eat it slowly just as with *matzah*. However, the time limit should not exceed 2-4 minutes. The sandwich is eaten while reclining.<sup>74</sup> If it was eaten without reclining, one does not have to eat extra.<sup>75</sup>

### *Afikomen*

After one completes the *seuda*, we eat from the *matzah* that was put away by *yachatz*.<sup>76</sup> It is redeemed from the children who hid it. Rather than calling it "stealing" the *afikomen*, it is preferable to call it grabbing or hiding the *afikomen*.<sup>77</sup> The children hide it and wait to redeem it for a gift in return and this is done to remind us to eat the *afikomen*.<sup>78</sup>

<sup>63</sup> Halachos of Pesach page 242.

<sup>64</sup> Shulchan Aruch 475:1, Chai Adom 130:13, Kitzur Shulchan Aruch 119:7, Mishnah Berurah 14. One who wants to lean may do so (Mishnah Berurah ibid).

<sup>65</sup> Rama 486:1, Chai Adom 130:19:11, Shulchan Aruch Harav 21, Mishnah Berurah 475:9, 22.

<sup>66</sup> Mishnah Berurah 475:15.

<sup>67</sup> Mishnah Berurah 475:15.

<sup>68</sup> Shulchan Aruch 475:1, Chok Yaakov 11, Shulchan Aruch Harav 19, Chai Adom 130:19:11, Mishnah Berurah 475:19, Aruch Ha'shulchan 8.

<sup>69</sup> Shulchan Arch 475:1, Mishnah Berurah 475:18-19. See Rama ibid, Levush 1.

<sup>70</sup> Shulchan Aruch 475:1, Ben Ish Chai Tzav 34, Mishnah Berurah 16.

<sup>71</sup> Halacha Shel Pesach page 344.

<sup>72</sup> Halachos of Pesach page 243.

<sup>73</sup> Shulchan Aruch 475:1, Mishnah Berurah 475:9.

<sup>74</sup> Shulchan Aruch 475:1, Levush 1, Shulchan Aruch Harav 20, Chai Adom 130:13, Mishnah Berurah 23.

<sup>75</sup> Shulchan Aruch Harav 20.

<sup>76</sup> Tur 473, Shulchan Aruch 473:6, 477:1, Be'er Heitiv 473:19, Levush 6, Mishnah Berurah 473:57-61, Aruch Ha'shulchan 473:20, Kaf Ha'chaim 473:122, Moadim V'zmanim 7:187, Birchas Mo'adecha 31:page 175.

<sup>77</sup> See Orchos Chaim 477:19, Piskei Teshuvos page 242 footnote 148, Natei Gavriel page 384 footnote 25. Refer to Tzohar 2:pages 196-206 on "stealing the *afikomen*."



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The *matzah* should be given out to everyone.<sup>79</sup> One explanation for eating the *afikomen* is that it is a *zecher* for the *korbon pesach* which was eaten at the end of the meal.<sup>80</sup> Some have the custom to place the *afikomen*, wrapped in a cloth or bag over their shoulder as a remembrance of the exodus from *Mitzrayim*.<sup>81</sup> Initially, those who have *matzah* in front of them should eat two *k'zaysim* of *matzah*, (which approximately a ½ of a hand *matzah*). If this is too difficult one *k'zayis* (about ¼ of a hand *matzah*) is sufficient.<sup>82</sup> The *poskim* say that children do not have to eat two *k'zaysim*: one is sufficient.<sup>83</sup> One may add *matzah* as is necessary to complete the *shiur* for *afikoman*.<sup>84</sup> One has to eat the *matzah* while leaning.<sup>85</sup> If it was not eaten while leaning and it is after *bentching*, then if it is too hard for one to eat again it is not necessary it eat the *shiur* again.<sup>86</sup> The *afikomen* has to be eaten in one place.<sup>87</sup> The *afikomen* should be eaten before *chatzos*.<sup>88</sup> Many people are not

<sup>78</sup> Refer to Mesechas Pesachim 109a, Rambam Hilchos Chometz U'matzah 7:3, Chok Yaakov 472:2, Matamim Hachodesh page 62:4, pages 64-65:16-17, Natei Gavriel page 383:footnote 24, Rivevos Ephraim 4:113:10, Minhag Yisroel Torah pages 290-291, Sheilas Rav 2:30:33, Birchas Mo'adecha ibid, Hakotton V'hilchosuv 1:22:33. Refer to Moadim L'simcha 5:pages 340-357 on a detailed discussion on this topic. Many did not let their children hide the *afikomen* (Shalmei Moed page 400, Haggadah Shel Pesach Horav Shlomo Zalman Aurbach zt"l page 266, Teshuvos V'hanhugos page 440:57, Orchos Rabbeinu 2:page 78:75). Refer to Vayivorech Dovid 1:58 if one has to actually give the child the present. For additional reasons why the children grab the *afikomen* refer to Moadim L'simcha 5:page 345.

<sup>79</sup> Shulchan Aruch 477:1, Pri Megadim M.Z. 479:2, Chai Adom 130:1, Mishnah Berurah 477:2, Kaf Ha'chaim 2.

<sup>80</sup> Shulchan Aruch Harav 477:1, 3, Chai Adom 130:14, Mishnah Berurah 5.

<sup>81</sup> Magen Avraham 473:22, Pri Megadim Eishel Avraham 22, Be'er Heitiv 473:19, Chok Yaakov 473:31, Shulchan Aruch Harav 35, Kitzur Shulchan Aruch 119:3, Mishnah Berurah 473:59, Aruch Ha'shulchan 477:4, 473:20, Kaf Ha'chaim 473:123.

<sup>82</sup> Refer to Shulchan Aruch 477:1, Taz 477:1, Magen Avraham 1, Be'er Heitiv 1, Chok Yaakov 2, Shulchan Aruch Harav 3, Chai Adom 130:14, Mishnah Berurah 1, Biur Halacha 475 "k'zayis," Aruch Ha'shulchan 3, Halichos Shlomo Moadim page 304. The custom of the Steipler zt"l was to eat one *kezayis* (Orchos Rabbeinu 2:page 67:38).

<sup>83</sup> Natei Gavriel 2:97:8, Hakotton V'hilchosuv 1:22:34.

<sup>84</sup> Horav Yisroel Belsky Shlita.

<sup>85</sup> Rambam Hilchos Chometz U'matzah 7:8, Shulchan Aruch 477:1, Shulchan Aruch Harav 4, Mishnah Berurah 4.

<sup>86</sup> Mishnah Berurah 477:4, see 478:1, 472:22, Aruch Ha'shulchan 477:4, Mikroeh Kodesh 2:56, Igros Moshe 3:67, Shevet Ha'Levi 5:60, Teshuvos V'hanhugos 2:239, Piskei Teshuvos page 221:footnote 25 in depth, Mikroeh Kodesh 2:56.

<sup>87</sup> Rama 478:1, Shulchan Aruch Harav 2, Mishnah Berurah 478:4, Aruch Ha'shulchan 478:2. It also has to be eaten within *kedei achilas peras* which is approximately 2-9 minutes.

<sup>88</sup> Shulchan Aruch 477:1, Shulchan Aruch Harav 6, Mishnah Berurah 6, Natei Gavriel 2:97:15, Rivevos Ephraim 8:214. Refer to Chai Adom 130:14, Aruch Ha'shulchan 4-5, Kaf Ha'chaim 12.



# KOF-K

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בס"ד

concerned with this and eat the *afikomen* after *chatzos*.<sup>89</sup> Some have the custom to hang any leftover *matzah* from the *afikomen* as a *shemirah* on top of the door.<sup>90</sup>

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<sup>89</sup> Refer to Natei Gavriel 2:97:15:footnote 27 in depth, Minhag Yisroel Torah page 313, Am Ha'torah 5744 pages 7-9 teshuva from Horav Moshe Feinstein zt"l on the Avnei Nezer's condition. Refer to Avnei Nezer 391:5, Igros Moshe O.C. 5:38:8, Oz Nedberu 11:30.

<sup>90</sup> Refer to Pri Megadim M.Z. 477:1, Chok Yaakov 3, Elya Rabbah 1, Sharei Teshuva 4, Be'er Heitiv 4, Magen Avraham 500:7, Shulchan Aruch Harav 477:11, Ben Ish Chai Pinchus 2:12, Shemiras Haguf V'hanefesh 31:footnote 4, Birchos Hashem page 332:231 who says doing his is not a disgrace to the *matzah* since it is for a *mitzvah*. (Eitz Hasadeh 16:8:footnote 29). Horav Yisroel Belsky Shlita does not have this custom (Refer to Shalmei Moed page 401). Refer to Mesechtas Pesachim 111b, Shemiras Haguf 9 (Shulchan Aruch Harav), Natei Gavriel 2:97:footnote 44.