

## Seder

- 1a. One who is unable to have an entire Seder on Passover night or is busy taking care of a patient who is dangerously ill, should at least:
  - Recite *Kiddush* and try to drink minimally 86 grams (3.03 ounces) of the cup while reclining.
  - Then recite the "*Avadim Hayinu*" ("we were slaves") section of the *Haggadah*, since it encompasses the primary obligation of telling the story of the Exodus. If one has a little more time it is ideal to recite the "*Rabban Gamliel Haya Omer*" ("*Rabban Gamliel* used to say") section as well.
  - Then drink a second cup while reclining after saying the blessing of "*Asher Ga'alnu*."
  - Then wash their hands and make the blessing of "*Al Netillat Yadayim*."
  - Then take three *Matzot* (two will suffice if they don't have three), say the blessings of "*Hamotzi*" and "*Al Achilat Matzah*" and eat about 17- 20 grams (0.6 - 0.7 oz.) within about 4-5 minutes, while reclining.
  - If more time is available, one should eat some *Maror* after reciting the appropriate blessing, without reclining.
  - At this point one may eat their meal and then the second *Matzah* for *Afikoman*, followed by the grace after meals, the blessing for the third cup and the blessing said after drinking the cup.<sup>469</sup>
- 1b. If one would not have time to eat *Matzah* twice, before the meal and again for *Afikoman*, they should:
  - Eat their entire meal without *Matzah*.
  - At the end of the meal wash their hands without saying the blessing of "*Al Netillat Yadayim*."
  - Say the blessings of "*Hamotzi*" and "*Al Achilat Matzah*" and then eat the *Matzah* while reclining for the sake of both the *Mitzvah* of *Matzah* and the *Mitzvah* of *Afikoman*.
  - One should then say the grace after meals and if possible, drink another cup and make the blessing after that.<sup>470</sup>
- 1c. If one has the strength to continue before midnight, they should drink the third cup (if they have not yet done so) with its appropriate blessing, say *Hallel* and then drink the fourth cup while reclining, and conclude with the blessing after drinking wine/grape juice. If possible, one should say the prayers of "*Nishmat*" and "*Yishtabach*," as well as whatever else they had to skip in the *Haggadah*.<sup>471</sup>
2. One who may become busy taking care of a patient or for some reason does not think that they will be able to do the entire Seder at once, should make a condition from the outset that when they eat the *Matzah*, if they are interrupted and unable

<sup>469</sup> *Lev Avraham* 20:1(1).

<sup>470</sup> *Ibid.*, 20:1(2).

<sup>471</sup> *Ibid.*, 20:1 (3-4).

to return to their Seder, then the *Matzah* that they are eating now should also be counted as fulfilling the *Mitzvah* of *Afikomen*. But if they are able to return to the Seder before midnight, then the *Matzah* which they already ate should be considered a fulfillment of the *Mitzvah* of *Matzah*, and the *Matzah* they eat at the end of the meal (before midnight) will be to fulfill the *Mitzvah* of *Afikomen*. If they diverted their attention from the meal during the break, they will have to wash their hands and make "*Hamotzi*" again.

- 3a. If one is needed to care for a dangerously ill patient, they must do so and forgo their performance of the Seder.<sup>472</sup> If one was unable to perform the Seder until after midnight, they may still do all of the *Mitzvot* of the night, but since it is questionable whether they are actually fulfilling the *Mitzvot* at this time, they do not say the blessings of "*Al Achilat Matzah*" or "*Al Achilat Maror*" on the *Maror*. In this case one should drink all four cups, but only say the blessings on the first and third cups.<sup>473</sup>
- 3b. If one was unable to do any of this and the entire night passes without having performed the Seder, it cannot be made up or performed at another time.<sup>474</sup>