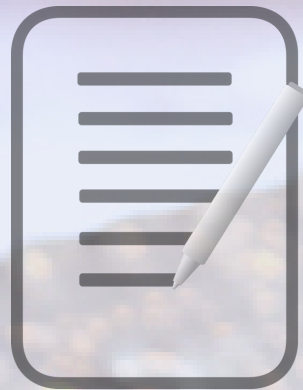


THE PESACH SEDER GUIDE

*Following the rulings of Morenu Maran Ovadia Yosef zt"l
and other contemporary Sephardic poskim.*



A PROJECT OF



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*Written And Compiled By
Rabbi Netanel Aminov*

Dedicated By:

The Sephardic Center

Anonymously For the Hatzlacha of the Aminov Family and a Yeshuah
for all Klal Yisrael!

Sarah and Shai Mehani in honor of our parents, Helene and Hersel
Mehani and Jeffrey and Shirley Lane

Brian Golomb In Memory Of His Mother Mirel Henya Bat Moshe
Aharon Halevi

Refuah Shelema:

Chana Bat Sima Feiga



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ד'ס"ד ירושלים ת"ו כ"ה קט"ו תשפ"ד

Dear Friends,

The Halacha Moment broadcast and website is the work of my dear friend Rabbi Netanel Aminov, a musmach and member in good standing of our Kollel here in Yerushalaim with the intent of spreading accurate halacha in many areas to all who are interested.

Rabbi Aminov is well versed in all sugyot of halacha that he teaches and is careful to source each halacha.

I encourage you to make the time, sign up and develop a knowledge in the world of halacha like never before!

May Rabbi Aminov continue to serve Klal Yisrael with his wisdom and talent for many years to come.

ד'ק"כ"ב,
יצחק ברקוביץ

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	Berachah	Shiur/Amount	Leaning	Did not Lean	Kavanah/Intention	
First Cup	Recites " <i>Boreh Peri Hagefen</i> ".	<i>Revi't</i> which is 81 grams/ 2.7 fl oz. If that is hard one may <i>Bediavad</i> Drink most of a <i>Revi't</i> (42 grams)	Needs to Lean.	Did not fulfill his obligation, needs to lean, and drink again without a <i>Berachah</i> .	Should have intention to exempt the second cup.	The Arba Kosot Four Cups of Wine
Second Cup	No <i>Berachah</i> is Recited.	<i>Revi't</i> which is 81 grams/ 2.7 fl oz. If that is hard one may <i>Bediavad</i> Drink most of a <i>Revi't</i> (42 grams)	Needs to Lean.	Did not fulfill his obligation, needs to lean, and drink again without a <i>Berachah</i> .	-----	
Third Cup	Recites " <i>Boreh Peri Hagefen</i> "	<i>Revi't</i> which is 81 grams/ 2.7 fl oz. If that is hard one may <i>Bediavad</i> Drink most of a <i>Revi't</i> (42 grams)	Needs to Lean.	Did not fulfill his obligation, needs to lean, and drink again without a <i>Berachah</i> .	Should have intention to exempt the fourth cup.	
Fourth Cup	No <i>Berachah</i> is Recited.	One should try to drink a full <i>Re'viit</i> to recite a " <i>Al Hagefen</i> "	Needs to Lean.	Did not fulfill his obligation, needs to lean, and drink again without a <i>Berachah</i> . [1]	-----	



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	Berachah	Shiur/Amount	Leaning	Did not Lean	Kavanah/Intention	
“Motzi Matzah”	Recites “ <i>Hamotzi</i> ” & “ <i>Al Achilat Matzah</i> ”.	Best to eat 2 Kezaytot (54 grams) (If that is difficult, one can eat 1 kezayit ie. 27 grams). Should be eaten between 4-7.5 minutes per kezayit. [4]	Needs to lean.	Did not fulfill his obligation, needs to lean, and eat again without a <i>Berachah</i> .	Should have in mind to fulfill the <i>Mitzvah</i> to eat <i>Matzah</i> on Pesach.	M A T Z A H
Korech (Sandwich)	-----	<i>Kezayit</i> of <i>Matzah</i> & <i>Kezayit</i> of <u><i>Maror</i></u> .	Needs to lean.	Fulfilled his obligation. Does not need to eat again. [2]	-----	
Afikoman	-----	Ideally, one should eat 36 grams, if it is difficult one can eat 27 grams. Should be eaten between 4-7.5 minutes per kezayit. [see footnote 5]	Needs to lean.	Fulfilled his obligation. Does not need to eat again. [3]	Should have the <i>Korban Pesach</i> in mind and the <i>Matzah</i> that was eaten with it.	
Karpas	Recites “ <i>Boreh Peri Ha’adama</i> ”.	Less than 18 grams.	No need to lean but may do so.	-----	Should have in mind to be exempt from the <i>berachah</i> on the <i>Maror</i> .	
Magid	-----	It is praiseworthy for one to spend as much time as one can speaking about <i>Yetziyat Mitzrayim</i> .	One who wants to lean has on who to rely on.	-----	Should have in mind to fulfill the biblical mitzvah of “והגדת לבנך” Saying over the Pesach Story.	



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	Berachah	Shiur/Amount	Leaning	Did not Lean	Kavanah/Intention
Maror	Recites "Al Achilat Maror"	Kezayit which is 27 grams.	Does not lean.	-----	Should have in mind to fulfill one's obligation to eat <i>Maror</i> .
Shulchan Orech (The Meal)	-----	One should properly pace himself in order to leave room for Afikoman.	One who leans is praiseworthy. [6]	-----	-----
Birkat Hamazon	Recites "Birkat Hamazon" One should be careful not to forget "Ya'aleh Veyavo" [7]	-----	One should not lean rather sit upright.	-----	Should have in mind to fulfill the biblical obligation of " <i>Birkat Hamazon</i> "

Sources & Footnotes:

Women are obligated in all the Halachot mentioned above just like men (*Shulchan Aruch* 472:14). However, if she did not lean after the fact, she has fulfilled her obligation (See *Chazon Ovadia, Pesach*, vol. 2, pg. 6)

[1]. Regarding reciting a *Berachah* if one still has wine in his cup one should just refill it and drink again while leaning. However, one who does not have any wine left in his cup should refill the cup and recite "*Boreh Peri Hagefen*".

[2]. However, one who is stringent and eats again is praiseworthy.

[3]. Nonetheless, if one did not recite *Birkat Hamazon* yet and it is not hard for him to eat again he should eat again. However, if one already recited *Birkat Hamazon* one does not need to eat again.



[4]. One who eats from the *Matzot* of the seder should eat two *Kezaytot*. Only one who eats *Matzot* which is not from the table may eat one *Kezayit*. Regarding the time one needs to eat by see *Shu"t Chazon Ovadia, Siman 24; Chazon Ovadia, Pesach, vol. 2, pg. 66* (It seems that Maran retracted from what was written in *Yechaveh Da'at 1:17*).

[5]. Some are stringent to eat 2 *Kezaytot*. 18 grams for each *kezayit* is sufficient (which is the amount of a *Kezayit* according to the *Rambam Eruvin 1:19*) which means one who wants to be stringent may eat 36 grams.

[6]. *Rama 472:7* based on *Rambam in Hilchot Chametz Umatza 7:8* which writes that ideally one should lean for the whole meal. See also *Chazon Ovadia, Pesach, vol. 2 pg. 103* and *Mishnah Berurah 472:23* which say that it is praiseworthy to lean during *Shulchan Orech*, but there is no obligation.

[7]. If one completely forgot to recite "*Ya'aleh Veyavo*" needs to recite *Birkat Hamazon* again with a cup. (See *Yalkut Yosef, Moadim, pg. 410.*)

Arba Kosot/The Four Cups:

- 1) It is especially praiseworthy to recite *Kiddush* over red wine, even if one has white wine that is of better quality. ¹ The reason we use red wine is because it commemorates the Plague of Blood and the merits of the blood from the mitzvot of *brit milah* and *Korban Pesach*. ²
- 2) One who finds it difficult to be stringent and drink wine for all four cups may drink grape juice instead even though it does not contain alcohol. This is especially true for women who find it difficult to drink wine. For *Kiddush* and *Havdalah*, though, there is no need to be stringent at all, and one may use grape juice. ³
- 3) One may use concentrated wine or grape juice as long as there is less than fifty percent of water content, to ensure that the taste of the grape content remains. One who does not know if his wine contains more than fifty percent of actual wine may not recite *HaGefen* on it. Instead, one must make a *SheHaKol* and may not use it for the four *kosot*. ⁴

¹ *Shulchan Aruch 472:11*. For all the Halachot see *Laws of The Holidays - Nacson*

² *Chazon Ovadia, Pesach §2, p. 11, halachah 12*. The *Taz §9* states that the reason for using red wine is to remember the blood of the Jewish babies in which Pharaoh would bathe himself to rid himself of leprosy. *Chazon Ovadia* says that because the wine at the Seder is meant to remind us of good things, which is why we lean while drinking it, it is more probable that the reason we drink red wine is to commemorate the mitzvot that were done with blood, such as the *Korban Pesach* and *brit milah*.

³ *Chazon Ovadia, Pesach §2, p. 13; ibid., Responsa, p. 99. Orchot Maran, vol. 2, p. 640*, which states that Chacham Ovadia Yosef himself would use grape juice for the *arba kosot* since wine would make him tired, and he would otherwise not be able to stay up that night and continue to learn about *yetziat Mitzrayim*. See also *Haggadah shel Pesach Yechaveh Daat, pages 34 & 80; Teshuvot HaRishon LeTzion 1:51; and Shema Shlomo, vol. 4, O.C. 11*.

⁴ *Chazon Ovadia, Pesach §2, p. 13; ibid., Responsa, vol 1., siman 6, p. 79. Yabia Omer, vol. 9, O.C. 92:7*. See also *Yalkut Yosef, Shabbat, vol. 1, book 3, pages 583–600*, which discuss this subject at length. See *Teshuvot HaRishon LeTzion 1:51*.

- 4) One's cup must hold at least a *reviit* (81 ml. 2.7 oz) of wine. One should preferably drink the entire cup all at once, even if it contains more than a *reviit*. However, one may drink in sips if he does not wait more than a few moments between each sip. If one's cup is extremely large and one cannot drink even most of the cup, he should drink at least a *reviit*, and does not have to finish the rest of the cup. Furthermore, if one's cup can hold more than one *reviit*, more than one person may drink from the same cup. However, one should only do this if there are no other cups that may be used. ⁵
- 5) One should give his children treats to keep them awake and attentive to what is going on during the Seder. ⁶
- 6) One should be especially meticulous to fulfill the mitzvot of drinking the *arba kosot* and eating the matzah in the best way possible. One who does so merits many blessings throughout the coming year. ⁷

Hasebah - Leaning

- 7) One who leans without supporting oneself on something has not fulfilled his obligation of *hesebah*.⁸
- 8) *Hesebah* must be performed by leaning on one's left side. If one leaned on his right side, it is as if he did not lean at all. ⁹
- 9) Even a left-handed person must lean to the left. However, if he accidentally leaned on his right side, he does not have to drink again. ¹⁰
- 10) If one forgot to lean during the first cup, he should pour himself another cup of wine and drink it without reciting another *berachah*. If one remembers that he did not lean by the first cup, and is about to drink the second cup (after the *berachah* of *Asher Gaalnu*), he should drink the wine with the first cup in mind, wait a moment, and proceed to drink a second cup while leaning.¹¹

⁵ See *Shulchan Aruch* 472:9; *Chazon Ovadia, Pesach* §2, p. 16; and *ibid.*, Responsa 1:12.

⁶ *Shulchan Aruch* 472:15; *Ohr LeTzion*, vol. 3, 15:7, in the footnote.

⁷ *Kaf HaChaim* 472:72 cites *Orchot Yosher*, ch. 11 and *Yafeh LaLev*, vol. 2, §7 that one who does so merits health, and will not have to take medication throughout the year. *Kaf HaChaim* §73 also cites from *Iyun Yaakov, Pesachim* §23 that it atones for the sins that could have been punished for with *arba mitot bet din*.

⁸ *Ohr LeTzion*, vol. 3, 15:1.

⁹ *Shulchan Aruch* 472:3; *Chazon Ovadia, Pesach* §2, p. 9, *halachah* 8. The *Mishnah Berurah* §10 points out that there are essentially two reasons why one must lean to the left as opposed to the right: One reason is because one might choke on his food, as the windpipe is open when leaning on the right side. Another reason is because one needs to hold the matzah, *marror*, and the four cups in his right hand, and this can only be done if he is leaning to the left.

¹⁰ *Rama* 472:3. The *Mishnah Berurah* §11 points out that even though he will not be able to hold the matzah, four cups, etc. in his stronger hand, which is his left hand, it is nevertheless preferable that he lean to the left since the danger of choking overrides the preference of holding the mitzvot in one's stronger hand. See also *Kaf HaChaim* §23; *Ohr LeTzion*, vol. 3, 15:1; *Chazon Ovadia, Pesach* §2, p. 9, 9; and *ibid.*, Responsa 1:15.

¹¹ *Chazon Ovadia, Pesach* §2, p. 11; *ibid*, Responsa, p. 309, in the footnote. This is unlike the view of the *Magen Avraham*. See also *Mishnah Berurah* 480:8.



Kadesh - Kiddush

- 11) One should stand while reciting Kiddush. ¹² If the night of the Seder is on *motzaei Shabbat*, Havdalah should be recited while standing. ¹³
- 12) One should wash out his cup before using it. If it has already been rinsed and is clean, one does not have to rinse it out again before Kiddush. However, if one can, he should rinse it out anyway, for Kabbalistic reasons. ¹⁴
- 13) One should ask the person sitting next to him to pour him his wine since this is a sign of freedom. ¹⁵
- 14) One should preferably drink a *reviit* of wine after reciting Kiddush so that his Kiddush will be in the place of his meal. At that point, one may then recite the Haggadah without concern that there is a long pause before washing for *achilat matzah*. If one only drank most of a *reviit* after Kiddush, the recitation of the Haggadah is still not considered an interruption. ¹⁶
- 15) The proper order for the berachot is: the berachah on the wine, the Kiddush itself, and then *SheHecheyanu*. If Pesach is on *motzaei Shabbat*, the order for the berachah is: the berachah on the wine, Kiddush, the berachah over the fire, Havdalah, and then *SheHecheyanu*. If Pesach is on Friday night, one begins with reciting *Yom HaShishi*. ¹⁷
- 16) One who makes a mistake on pesach which falls out on *motzaei Shabbat* and says *hamavdil ben kodesh lechol* instead of saying *hamavdil ben kodesh lekodesh* does not have to repeat Havdalah. ¹⁸

The general custom is to follow the opinion of the Arizal when setting up the Seder plate. It is set up as follows:



¹² *Kaf HaChaim*, vol. 5, 271:61, in the name of the Arizal; *Chazon Ovadia, Pesach* §2, p. 10; *Yalkut Yosef, Pesach*, vol. 1, p. 789.

¹³ *Yafeh LaLev*, vol. 2, 2; *Kaf HaChaim* §20, in the name of the Arizal. This is unlike the custom brought in the *Mishnah Berurah* §3, which states that Havdalah should be recited while sitting.

¹⁴ *Chazon Ovadia, Pesach* §2, p. 15, *halachah* 22; *Ben Ish Chai, Bereshit* 2:21; *Kaf HaChaim*, vol. 1, 183:4.

¹⁵ *Rama* 473:1; *Chayei Adam, siman* 130, 19:2; *Shulchan Aruch HaRav* §1; *Mishnah Berurah* §9; *Kaf HaChaim* §31. See also *Taharat HaBayit* 2:12, pages 183–185, which adds that a woman who is a niddah may pour the four kosot for her husband and leave the cup in front of him. See also *Chazon Ovadia, Pesach* §2, p. 15.

¹⁶ *Chazon Ovadia, Pesach* §2, p. 17; *ibid.*, Responsa 1:11.

¹⁷ *Shulchan Aruch* 473:1; *Chazon Ovadia, Pesach* §2, p. 23.

¹⁸ *Chazon Ovadia, Pesach* §1, p. 272; *ibid.*, vol. 2, p. 29.

*The chazeret is essentially the marror, such as romaine lettuce, or a type of marror, such as endives, that one will be using for korech.

The Seder Plate

- 17) The Seder plate consists of: three *matzot*, *marror*, *charoset*, *karpas*, vinegar or salt water, and two cooked foods.¹⁹
- 18) It is customary to use a shank bone with some meat on it (known as the *zero'a*, corresponding to the *Korban Pesach*) and a hard-boiled egg (corresponding to the *Korban Chagigah*) as the two cooked foods.²⁰
- 19) One who does not have a shank bone may use any other type of meat instead.²¹

Maggid — Reciting the Haggadah

- 20) There is a positive mitzvah from the Torah to explain the story of the Jewish people leaving Egypt (*Sippur Yetziat Mitzrayim*) on Pesach night as it says in the *Pasuk*, "והגדת לבנך" – (*And you shall tell your son...*)²². That being said, one should spend as much time as one can discussing *Sippur Yetziat Mitzrayim* (the story of leaving Egypt).
- 21) One should not begin reciting the *Haggadah* until after *tzet hakochavim*. This is because the *Haggadah* must be recited while one is obligated to eat *matzah* and *marror*, which is at night. If one recited the *Haggadah* during *ben hashmashot*, he has not fulfilled his obligation, and must recite at least part of the *Haggadah* again.²³
- 22) One may listen to the recitation of the *Haggadah* by another person and fulfill his obligation through his recitation. **However**, one may not just read the *Haggadah* without verbalizing it.²⁴
- 23) Women are also obligated to perform the mitzvah of *sipur yetziat Mitzrayim* (saying over the story of *Mitzrayim*) and must read the *Haggadah* to themselves.²⁵ If a woman is unable to read, she should listen to someone else read and have in mind to fulfill her obligation through the other person's recitation, while the other person, too, has in mind to fulfill her obligation through his recitation.²⁶

¹⁹ *Shulchan Aruch* 473:4; see also *Ben Ish Chai*, *Tzav* 1:30.

²⁰ *Shulchan Aruch* 473:4; *Kaf HaChaim* §45.

²¹ *Mishnah Berurah* 473:27; *Kaf HaChaim* §60.

²² See *Sefer HaChinuch Mitzvah* 21; *Rambam*, *Hilchot Chametz U-Matzah* 7:1-2 explains that reading the *Haggadah* is a positive commandment from the Torah of telling the story of *Yetziat Mitzrayim*. "And you shall tell your son," does not mean exclusively one's son; but rather even with anyone. See *Gemara*, *Pesachim* 116a.

²³ *Chazon Ovadia*, *Pesach* §2, p. 47; *ibid.*, *Responsa* 1:23.

²⁴ *Kaf HaChaim* 473:135; *Chazon Ovadia*, *Pesach* §2, p. 48; *ibid.*, *Responsa* 1:21, in the footnote.

²⁵ *Shulchan Aruch*, O.C. 472:14; *Mishnah Berurah* 472:45. See also *Igrot Moshe*, vol. 5, O.C. 20:33, which states that a woman may read the *Haggadah* on behalf of a man. **However**, *Chazon Ovadia*, *Pesach* §2, p. 52 states that she should preferably not do so.

²⁶ *Biur Halachah* 472, "SheLo KeSeder"; *Kaf HaChaim* 473:135.



- 24) If a person does not understand *Lashon HaKodesh*, he should listen to the *Haggadah* in a language that he understands. If one can, he should at least say the words *Pesach*, *matzah*, *u'marror*, and the reasons for why we eat them. ²⁷
- 25) Not only is it permitted to let a child under the age of bar mitzvah read parts of the *Haggadah* out loud for those present, it is even a mitzvah to let him do so. ²⁸
- 26) One may choose to recite *maggid* while leaning or sitting upright. ²⁹

Question:

What is the proper way to recite *Maggid* (the story of leaving *Mitzrayim*)?

Answer:

During *maggid*, one should try to only expound the miracles that happened to us in *Mitzrayim*. It is especially important to take care not to talk about irrelevant topics. The *Zohar* states, "Anyone who speaks about the exodus from Egypt on the night of Pesach, and does so with happiness, will eventually merit to enjoy the presence of the *Shechinah* in the World to Come. In fact, Hashem rejoices so much when his children speak of *yetziat Mitzrayim* that he calls all of the heavenly luminaries and angels and tells them, 'Come and see what My children are saying about Me, and how happy they are in their salvation. Come and hear their praises!' Then, all of the Heavenly angels gather around one's table and listen to the *sipur yetziat Mitzrayim*, rejoice in the salvation of *Bnei Yisrael*, and thank Hashem for saving the holy nation..." Therefore, one should not hurry the recitation of the *Haggadah* or rush through the words without pronouncing them correctly. One should be especially careful when approaching the end of the *Haggadah*, since one's enthusiasm at the end of Seder is a true testimony to what one's real intentions were all along. While one should certainly try to expound as much as he can, if there are elderly people or children at the table who are becoming tired, one should try to proceed quickly so that they will stay awake for the remainder of the Seder. Whatever one does, it should be with the proper intentions and for the sake of Heaven. ³⁰

Tzafun — Eating the Afikoman

- 27) After finishing the seudah, one eats the *afikoman* to commemorate the korban Pesach that was eaten at the end of the seudah. One should eat the *afikoman* by itself, without any other food. ³¹
- 28) Some people are stringent to eat two *Kezaytot* of matzah for the *afikoman*: one *kezayit* is to commemorate the *Korban Pesach*, and one *kezayit* is to commemorate the matzah that was eaten with it. However, strictly speaking, one only has an obligation to eat one *kezayit*.

²⁷ Chazon Ovadia, *Pesach* §2, p. 52; *ibid.*, Responsa 1:20; *Yechaveh Daat* 2:65. Chazon Ovadia also says that when reciting the *Haggadah* in a language other than *Lashon HaKodesh*, one must be sure to recite the *berachot* in *Lashon HaKodesh*.

²⁸ See *Halichot Shlomo*, *Pesach*, p. 263; *Ki Va Moed*, *Pesach*, vol. 2, p. 56, footnote 329, in the name of Chacham Ovadia Yosef.

²⁹ Chazon Ovadia, *Pesach* §2, p. 56.

³⁰ See *Kaf HaChaim* 473:152; Chazon Ovadia, *Pesach* §2, p. 56.

³¹ *Shulchan Aruch* 477:1.

One who wants to eat a second *kezayit* (with an appetite for it) may rely on those opinions that say that a *kezayit* is only 18 grams.³²

- 29) The *afikoman* should be eaten with an appetite and while leaning. If one has to force himself to eat the *afikoman* because he is so satiated to the point that he is sickened from eating, according to some opinions he has not even fulfilled the mitzvah of *achilat matzah* for that night. One should therefore be weary, and ensure to save room for at least a *kezayit* of the *afikoman*.³³ If one is full but not sickened by eating more, he may fulfill his obligation, but this is not the best way to fulfill the mitzvah of *afikoman*.³⁴
- 30) If one forgot to lean and has not yet recited *Birkat HaMazon*, he must eat the *afikoman* again. **However**, if it is too difficult for him to eat it again, he may rely on those opinions that state that one may fulfill his obligation without leaning.³⁵ Similarly, if one already recited *Birkat HaMazon*, and then remembered that he did not lean while eating the *afikoman*, he does not have to eat the *afikoman* again.³⁶
- 31) If there is not enough matzah for everyone at the table from the matzah set aside for the *afikoman*, the one leading the Seder should distribute one *kezayit* from the *afikoman* matzah to everyone until it runs out, after which he may distribute *matzot* that were not on the Seder plate.³⁷
- 32) If the *afikoman* that one set aside at the beginning of the Seder was lost, one may eat from another matzah instead.³⁸
- 33) One may not eat anything after eating the *afikoman* so that he does not lose the taste of the matzah from his mouth.³⁹ However, one may drink water, coffee, tea, and other non-alcoholic drinks after finishing the *afikoman* to help him stay awake later and expound *yetziat Mitzrayim*. One who will not stay up after the Seder should be stringent to refrain from drinking anything other than water.⁴⁰

³² According to the *Shulchan Aruch* 477:1, it is sufficient to eat one *kezayit*. However, the *Mishnah Berurah* 477:1 mentions that it is praiseworthy to eat two *Kezaytot*. See also *Ben Ish Chai*, Tzav 1:35; *Ohr LeTzion*, vol. 3, 15:14; and *Chazon Ovadia, Pesach* §2, p. 106. *Chazon Ovadia* discusses this at length in Responsa 2:44.

³³ *Chazon Ovadia, Pesach* §2, p. 107; *ibid.*, Responsa 1:17.

³⁴ *Magen Avraham* 477:2; *Mishnah Berurah* §6; *Chazon Ovadia, Pesach* §2, p. 108, end of footnote 2.

³⁵ *Mishnah Berurah* 477:4. See also *Chazon Ovadia, Pesach* §2, p. 108.

³⁶ *Chazon Ovadia, Pesach* §2, p. 108; *ibid.*, Responsa 2:45, p. 806; *Yabia Omer*, vol. 10, 35:24.

³⁷ *Chazon Ovadia, Pesach* §2, pages 67 & 108; *ibid.*, Responsa 1:25, p. 370.

³⁸ *Rama* 477:2; *Chazon Ovadia, Pesach* §2, p. 109, in the name of the Bet Yosef.

³⁹ *Shulchan Aruch* 478:1; *Mishnah Berurah* §1.

⁴⁰ *Mishnah Berurah* 481:1; *Moreh BaEtzba* §211; *Ben Ish Chai*, Tzav 1:35; *Kaf HaChaim* 481:4. *Chazon Ovadia* states in *Pesach* §2, p. 112 and at length in Responsa 2:50 that one may even add sugar to his coffee and tea if this is the way he normally drinks them. See also *Ohr LeTzion*, vol. 3, 15:23.