

Dietary Needs at the Seder

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Introduction

At the Pesach *Seder*, a person is required to eat a considerable amount of food and beverages, some in a relatively short amount of time. This poses a challenge for many people who have dietary restrictions. This article will review those requirements and consider how people with different medical conditions can fulfill those *mitzvos* and customs. **As with all matters of *halacha* and medicine, each person should consult with their Rabbi and doctor or RDN before making a final decision.**

Part 1 of this article will discuss issues related to foods consumed at the *Seder*, and Part 2 will address some related issues.

PART 1 – FOODS AT THE *SEDER*

A. *Seder* Requirements

The following is a list of foods which must be eaten at the *Seder*:

1. Wine or grape juice (four cups)
2. *Matzah* (three times)
3. *Marror* (twice)
4. *Charoses*
5. *Karpas* in saltwater
6. Festive meal



Erev Pesach

Do not skip meals on *Erev Pesach*. Eat a balanced breakfast and lunch, as well as get healthy snacks – such as fruit and nuts – throughout the day.

For the first three items listed above, there is a requirement to consume a specific amount of food or drink. While there are differences of opinion regarding the exact amounts required, there are basically three opinions for each:

- The most lenient is associated with Rabbi Avrohom Chaim Na'ah, zt"l (1890-1954) who wrote extensively on this subject.
- A contemporary of his was *Chazon Ish* (Rabbi Avrohom Yeshaya Karelitz, zt"l), who argued that one must follow much larger measures for these items.
- Lastly, Rabbi Dovid Feinstein zt"l calculated his own measures based on rulings of his father (Rabbi Moshe Feinstein, zt"l, author of *Iggeros Moshe*) and others. Conceptually, he agreed with many of *Chazon Ish's halachic* positions, but in practice proposed amounts/*shiurim* that were somewhere in between that of Rabbi Na'ah and *Chazon Ish*.

Many American *Poskim*, including Rabbi Gedalia Dov Schwartz, zt"l, accept the rulings of Rabbi Feinstein on this matter. Accordingly, his will be the only position recorded in the body of this article. Other *shiurim*

will be recorded in the endnotes. That said, there are many situations where a person's medical condition warrants relying on the *shiurim* of Rabbi Na'ah, and this is something which a Rabbi will consider when responding to a specific situation.

B. Wine / Grape Juice

At four points in the *Seder*, a person must drink from a cup of "*yayin*". *Yayin* is loosely translated as "wine", but, in fact, it also includes grape juice. Nonetheless, there is a difference of opinion whether there is a specific requirement that at the *Seder* one must use wine (i.e., fermented grape juice), or if grape juice can be used. Many authorities consider wine to be preferable for the *mitzvah*, but if it is medically recommended that a specific person avoid wine or alcohol, then he or she should consult with a Rabbi to determine how to balance these competing issues.

The cup must hold 2.9 ounces of liquid¹ and be filled to the top. (2.9 ounces is what *Chazal* refer to as a "*revi'is*".) However, the cup does not have to be only filled with *yayin*. Rather, the wine or grape juice may be diluted with a certain amount of water. How much water can be added is the subject of dispute in the *Poskim*,² with some allowing as much as up to 50% water (and some allowing even more). That said, if the bottling company adds water of its own to the product, then that reduces how much water the consumer may add. For details on which wines or grape juices contain water, please contact the manufacturer or the agency who certifies the product as kosher.



2.9 Ounce Cup

Traditional kiddush cups hold much more than the 2.9 ounce minimum. If you want a cup which is the minimum size required, use 3-ounce sauce cups, espresso cups, or shot glasses.

Be sure to measure that the glass holds a full 3 ounces.

There are different opinions as to how much of the wine or grape juice a person must drink. Some say that a person should drink most (or even all) of the beverage in the cup,³ which is to say that if the cup holds 5 ounces, for example, the person will have to drink at least 2.6 ounces. *Shulchan Aruch*⁴ says that regardless of the size of the cup one is only obligated to drink most of a *revi'is* of *yayin* (i.e., 1.5 ounces),⁵ but the preference is that the person drink a full *revi'is* (2.9 ounces). *Magen Avraham*⁶ suggests that one can satisfy both opinions by using a very small cup which holds just barely 2.9 ounces, so that "most of the beverage in the cup" is the same as "most of a *revi'is*".

If we combine all the above information, we see that if a person dilutes wine or grape juice with 30% water and only drinks 1.5 ounces at each *kos*, the obligation can essentially be fulfilled by just drinking 1 ounce of actual wine or grape juice. Alternatively, if the *yayin* will not be diluted, one may use a very small cup which holds just 2.9 ounces, and drink just 1.5 ounces (or at most the full 2.9 ounces) of wine or grape juice.



A person who must limit the intake of liquids, such as someone on **dialysis**, suffering from **edema**, or who just received a **gastric sleeve**, should consult with a doctor or dietitian. The medical professional will help the patient understand whether it will be acceptable to drink 1.5 ounces of grape juice or wine at each of the 4 *kosos*, and what dietary modifications might be necessary to accomplish that goal. If one is advised not to drink that much, he or she should consult with a Rabbi who may say that the condition warrants drinking less than all 4 *kosos*. In that case, the preference is as follows: if he is drinking one cup, it should be for the 1st cup of the night (*kiddush*); if he is drinking two cups, they should be for the 1st and 3rd cups; and if he is drinking 3 cups, they should be for the first three cups of the *Seder*.⁷

Patients with **dysphagia** are unable (and/or not allowed) to swallow standard grape juice or wine and will need to have it thickened before consumption. A **thickened beverage** with a nectar-thick or honey-thick consistency is considered “liquid” and suitable for the *mitzvah*, but those with a pudding-thick consistency are treated as a “solid” and cannot be used.⁸ Those who have their own (kosher for Pesach) thickener, should add the appropriate amount of thickener to grape juice or wine for use at the *Seder*. Alternatively, it may be possible to purchase thickened grape juice which is approved for use on *Pesach*. What if neither of these options is appropriate, such that the person will be unable to fulfill the obligation of drinking the four *kosos*? In that case, one may perform the *mitzvah* with *chamar medinah*.⁹ This is defined as any respectable beverage which people commonly enjoy drinking even when not thirsty.¹⁰ For our purposes this means that they may use (thickened) fruit juice.¹¹

There are many people who must measure or limit the amount of carbohydrates they eat. This includes **diabetics**, people on a **ketogenic diet** to avoid **seizures**, and people with certain other conditions, who will be looking to minimize the amount of carbs they consume in the four *kosos*. These people will want to drink just 1.5 ounces of beverage at each *kos* and will also want to choose their beverage carefully. Some good choices are “light” grape juice, watering down grape juice or wine (as noted above) or using wine (bearing in mind that the drier the wine, the fewer carbs it will contain).

Product	Carbs per ounce (approximate)
Grape Juice (Kedem, light)	1.5 grams (6.25 calories)
Grape Juice (Kedem, regular)	3.9 grams (16 calories)

For a low-calorie option, choose light grape juice

For some diabetics, wine is not a good option because (a) the alcohol may cause blood sugar to drop, especially at the first *kos* which is consumed on an empty stomach, and (b) the medicines they take might be incompatible with alcohol. (Similarly, **recovering alcoholics**, those with **liver disease** or who are **pregnant** may be unable to consume alcohol.) A related issue is that people with **edema** or who are on **dialysis**, may have restrictions as to how much liquid they can consume per day.

These issues should be discussed with a dietitian or doctor before *Pesach*, so that the patient can plan accordingly and participate in the *Seder* in a healthy manner.

C. Matzah

There are three times at the *Seder* when we are obligated to eat *matzah* – *Motzi Matzah*, *Korech*, and *Afikomen*. The *mitzvah d'oraisah* (Torah obligation) is to eat 1 *kezayis* of *matzah* on the first night of *Pesach*, but there is a Rabbinic obligation to eat much more than that. Specifically, we must eat two *kezaysim* at *Motzi Matzah*, one at *Korech*, and two at *Afikomen*.¹²

How much *matzah* is that? The amount depends on how thick the *matzah* is, as follows:¹³

	Motzi Matzah	Korech	Afikomen
Thin <i>Matzah</i>	8 by 7 inches	3.5 by 7 inches	7 by 7 inches
Average <i>Matzah</i>	7.5 by 6 inches	3.5 by 6 inches	6.5 by 6 inches
Thick <i>Matzah</i>	8 by 5 inches	3.5 by 5 inches	7 by 5 inches

For purposes of this discussion, it is assumed that handmade *sh'murah matzah* is used at the *Seder*, since that is the preferred *matzah* to use for the *mitzvah*.

As noted, the *Torah* only requires that a person eat one kezayis of *matzah*, and the amounts noted above reflect many *kezaysim*. These are the optimal amounts which should be consumed by everyone who has no medical conditions to consider. However, if it is medically advised that a person not consume so much *matzah*, then a Rabbi may advise that it is acceptable to eat less than these amounts. Essentially, due to the Rabbinic nature of most parts of this *mitzvah*, the Rabbi may deem it appropriate to either rely on the lenient *shiurim* articulated by Rabbi Na’ah¹⁴ or say that it suffices for the person to eat less than the optimal amount.

If the Rabbi says that it is appropriate for a person to just eat one kezayis of *matzah* then *Motzi Matzah* and *Korech* should be skipped, and after the festive meal should [wash, recite *hamotzi* and *al achilas matzah*, and] eat the one *kezayis* to fulfill the dual *mitzvos* of *matzah* and *afikomen* simultaneously.¹⁵ (Nothing may be eaten after this *afikomen*.) In other cases, the Rabbi will rule that the person can/should eat two small portions of *matzah* (i.e., one *kezayis* each) in which case one *kezayis* should be eaten at *Motzi Matzah* and the other at *Afikomen* (skipping *Korech*).¹⁶



People who are **diabetic** or on a **ketogenic** diet to avoid seizures may need to be aware of – and sometimes also limit – the amount of carbohydrates which they eat. The number of carbs for each of the *mitzvos* is shown in the accompanying chart.¹⁷

Carbs per <i>mitzvah</i>	
approximate amounts for handmade <i>matzah</i> based on the <i>shiurim</i> noted above	
<i>Mitzvah</i>	Carbs
<i>Motzi Matzah</i>	28 grams
<i>Korech</i>	12 grams
<i>Afikomen</i>	24 grams
Net carbs fluctuate from brand to brand and depends on how much bran is included	

Matzah used at the *Seder* must be made from one of the five primary grains – wheat, spelt, rye, barley, or oats – and may be produced from “white” flour or “whole grain” flour.¹⁸ A person who suffers from **Crohn’s**, **IBS**, has a **colostomy**, or certain other conditions, might be advised to maintain a low-fiber diet, and should choose *matzah* made from “white” flour. Others have exactly the opposite need and would, therefore, choose to use *matzos* made of whole grains.

*Rema*¹⁹ records a custom to only use wheat-based *matzah* at the *Seder*. This is understood²⁰ to be due to an assumption that people prefer this type of *matzah*, such that it is an example of using the “best” type of *matzah* for the *mitzvah*. However, if a person is **allergic** to wheat or has some other reason to prefer to use spelt or rye *matzah*, it is permitted to use a different type of *matzah*. Similarly, those who are **celiac** have no choice but to use gluten-free oat *matzah* at the *Seder*. Some celiacs, especially those who have recently been diagnosed, are advised not to eat oats (even if the oats are gluten-free). A person in this situation should speak to a Rabbi who will determine (a) whether the need to avoid oats outweighs the *mitzvah* to eat *matzah* at the *Seder*, and/or (b) if the person should eat a smaller *shiur* or less *matzah*, as noted above.

The only ingredients which can be in *matzah* at the *Seder* are flour (from one of the five primary grains) and water. Although those who are ill or infirm (or of a *Sephardic* background) are allowed to eat “egg *matzah*” during other parts of *Pesach*,²¹ this is not permitted at the *Seder*.²² What should a person do if they have **dysphagia**, **severe gum disease**, or **TMJ**, require an **altered consistency diet (e.g., pureed food)**, or have other conditions which make it difficult to chew or swallow standard *matzah*? *Mishnah Berurah*²³ rules that such a person should choose one of the following options (in descending order of *b’dieved*):

- Crushed or ground *matzah*.
- *Matzah* soaked in ambient temperature or warm water.

The soaking should not be for too long, so that after it is completed, each piece of *matzah* is still larger than a *kezayis*, and the water used for soaking does not become “clouded”.

- *Matzah* soaked in hot water which is in a *kli sheini* (i.e., not the original utensil in which the water was heated up).
- *Matzah* dipped into a beverage, such as soup or juice, which is warm or at ambient temperature.
- *Matzah* soaked in a beverage, such as soup or juice, which is warm or at ambient temperature.

A somewhat different concern is that to fulfill the *mitzvah*, the *matzah* must be consumed within a given amount of time known as, “*k’dei achilas pras*”. *Poskim* differ as to exactly how long this is, with most assuming it ranges from 2-5 minutes.²⁴ Many individuals can consume all the *matzah* within the shortest of those times (2-3 minutes), and this is obviously preferred. But this may be very close to impossible for those who have a difficult time chewing or swallowing, who must swallow twice for each bite (e.g., some patients with **dysphagia**), or who cannot eat very much at one time (e.g., someone with a **stomach sleeve or band**). These individuals should discuss with a Rabbi whether to rely on a longer measure of *k’dei achilas pras*,²⁵ and whether to possibly just “rush” when eating *motzi matza* but not for the other *mitzvos*.

D. Marror

We eat *marror* twice at the *Seder* – at *Marror* and *Korech* – and in both cases the *mitzvah* is Rabbinic in nature. The *Mishnah*²⁶ records that there are five vegetables which are suitable as “*marror*”, but there is some question as to what each of those five are. Accordingly, most people use either romaine lettuce or ground horseradish,²⁷ and some have a custom to use endives.

Regardless of which vegetable is used, the amount which must be consumed is the same. Namely, it is the amount of lettuce (for example) which will fill up a 1-ounce shot glass when pressed tightly into the glass leaving no empty air spaces.²⁸ People who must maintain a low-fiber diet, such as those suffering from **Crohn’s**, **IBS**, **SBO** (small bowel obstruction), or a person who has a **colostomy**, should speak with their dietitian to see whether this amount of *marror* will be deleterious to their condition. If so, they should ask a Rabbi for guidance as to how they should conduct themselves at the *Seder*. (Cooked vegetables may not be used as *marror*.²⁹)

As noted above regarding *matzah*, the *marror* must be eaten within the time of *k’dei achilas pras*. For people with **dysphagia**, or others with difficulty chewing or swallowing, it may be difficult to consume the entire amount in the 2-3 minutes of *k’dei achilas pras*. As with *matzah*, they should consult with a Rabbi as to whether they should possibly rely on a longer *shiur* for fulfilling the *mitzvah*.

If a person realizes that they cannot possibly fulfill the *mitzvah* due to one of the issues noted above, a small taste of *marror* should nonetheless be taken at the appropriate time in the *Seder*. This is not a true fulfillment of the *mitzvah* – and, therefore, no *bracha* is recited – but still a piece of *marror* should be eaten to remind the person of the bitterness (*marror*) which the Jews suffered in Egypt.³⁰

E. Charoses

Before we eat *marror* at the *Seder*, the *marror* is dipped into *charoses*. The *Gemara* does not give much direction as to what should be in the *charoses* and merely mentions that it should be of a thick consistency to remind us of the cement used by the Jews when they were enslaved in Egypt.³¹ However, *Rishonim*

suggest a number of different ingredients which are appropriate to use, and *Rema*³² records that it should contain apples, pomegranate, figs, walnuts, and almonds, all of which are ground to a thick, mortar-like consistency. Furthermore, one should add broken cinnamon sticks and strands of ginger since they have an appearance like the straw which was also used by the Jewish slaves. Lastly, *Rema* notes that a person should add wine or wine vinegar to the *charoses* just before it is used, so that the liquid – which is not absorbed into the *charoses* – will remind us of the Jewish blood spilled during this part of our history.

Since the specific items used in *charoses* are based on customs rather than on formal *halachic* requirements, if a person is **allergic** to nuts or one of the other ingredients, or cannot tolerate wine or vinegar, *charoses* should be made without that ingredient.

F. Karpas

Towards the beginning of the *Seder* each person is required to eat a small piece of a vegetable.³³ This part of the *Seder* is referred to as “*Karpas*” because some earlier *Poskim* suggest that one should specifically use *karpas* (celery) as that vegetable, but in truth one may use any vegetable.³⁴ (The only criteria are that it be in a form in which one recites *ha’adamah* before eating it, and that it not be something suitable for *marror*.³⁵) Thus, if someone has an allergy to the specific vegetable which their family customarily uses for *karpas*, or has some other reason to avoid it (e.g., difficulty chewing), a different vegetable may be substituted. It is worth bearing in mind that there is no requirement to eat a *kezayis* of *karpas*, and the truth is that a person is supposed to specifically eat very little of it; it may be tolerable to consume this small amount as a way of preserving a family custom.

Karpas is dipped into a liquid before it is eaten, and the most common custom is that saltwater is used as the liquid. In fact, *Shulchan Aruch* and later *Poskim*³⁶ records that one may use wine, vinegar, or saltwater for this purpose. Accordingly, if someone with **hypertension** wants to be very careful to avoid even the slightest amount of unnecessary salt, the *karpas* may be dipped into wine or vinegar instead of saltwater.

G. Festive Meal

It is customary to begin the festive meal (*Shulchan Oreich*) by eating hard boiled eggs dipped in saltwater, as a reminder that we are bereft of the *Beis HaMikdash* and, therefore, unable to bring a *korban Pesach*.³⁷ Someone who is **allergic** to eggs should not partake in this custom, and a person who avoids unnecessary salt due to **hypertension** or another condition may just eat the egg without dipping it into saltwater.

One of the *halachos* of the *Seder* is that one cannot eat meat or poultry which was broiled. This is because the *korban Pesach* must specifically be broiled; therefore, we avoid eating foods that might be confused with the *korban Pesach*.³⁸ That said, a person may eat a piece of meat which was originally broiled and subsequently cooked.³⁹ This is a suitable choice for those who are on a **low-sodium diet** (such as those suffering from **hypertension**) and, therefore, *kasher* their own meat via broiling rather than using the traditional salting/*melichah* method. [Please ask a Rabbi for guidance before attempting this type of *koshering*.] One may not eat the broiled meat as-is at the *Seder* but may eat it if the already-broiled meat is cooked in water.

After the meal, each person will be required to eat *afikomen* and drink the two final cups of wine. Accordingly, *Rema*⁴⁰ recommends that people not eat too much at the festive meal, so that they will be able to perform those *mitzvos* without being overstuffed. *Rema* provides this advice for all *Seder*



Meal Choice

The *Seder* food is carb-heavy, so choose protein and vegetables instead of carbs for the festive meal.

participants, but it has extra significance for those who are medically advised to control their weight. There is a *mitzvah* to enjoy the meals on *Shabbos* and *Yom Tov*, but even that must be done in a manner which is consistent with maintaining our overall health.

PART 2 – OTHER ISSUES

H. *Mitzvah* which makes one ill

Most *Poskim* rule that if fulfilling a positive *mitzvah*, such as eating *matzah*, will cause a person to become bedridden or otherwise severely ill, he or she is excused from performing that *mitzvah*.⁴¹ Thus, if none of the suggestions given in this article are suitable for a given patient, a Rabbi may rule that the fulfillment of the *matzah* may be omitted rather than having one perform it and become (more) ill.

I. Measuring

The simplest way to know if one's *kiddush* cup holds the required amount of liquid is by using a measuring cup. Fill the cup with water, and empty that water into a measuring cup to see if it holds the required amount. The same is true when determining if a shot glass is the right size to use in measuring for *Marror*.

In this article, the required amounts needed for *matzah* are given in linear inches (e.g., 8 X 7 inches) such that the *matzah* can be measured with a ruler or measuring tape.

It is prudent to do all measuring before *Yom Tov* to avoid last minute aggravations, but if one forgot, it is permitted to perform these measurements on *Shabbos* or *Yom Tov* (since they are being done for a *mitzvah*).⁴²

J. Unable to eat

The details provided in the article assume that the person can eat and swallow food and liquid down their throat. However, some people receive their nutrition through a **gastric tube**, **nasal tube**, or **PEG**, such that the food has no contact with the person's throat, in which case it is likely that they have not fulfilled the *mitzvah* if they are fed *matzah* (for example) through one of these devices.

K. Diets

There are multiple diets which individuals choose to follow for a variety of reasons. In some cases, they are medically indicated and nutritionally sound, and in others they are a personal choice or a fad which the person is following. If one of those diets conflict with *Seder* requirements, the person must present this issue to a Rabbi who will consider the person's needs and practices, as compared to the *mitzvos* of the *Seder*, and direct them how to resolve any potential issues.

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¹ 2.9 ounces is the amount required according to Rabbi Feinstein and Rabbi Na'ah. (When the *Seder* is on Friday night, Rabbi Feinstein requires 4.4 ounces for the first cup.) *Chazon Ish* requires 5 ounces.

² See *Shulchan Aruch* OC 204:5 as per *Mishnah Berurah* 204:29, that in the days of the *Gemara* one could add considerable amounts of water, but nowadays there is a lesser amount that is acceptable.

³ Second opinion in *Shulchan Aruch* 472:9.

⁴ Primary opinion in *Shulchan Aruch* 472:9, as per *Mishnah Berurah* 472:33.

⁵ 1.5 ounces if a bit more than half of the 2.9 *shiur* for a *revi'is*, and, therefore, meets the requirement for "*rov revi'is*" (*most of a revi'is*). (Children, and those who are physically very small may be allowed to consume even less wine or grape juice; see *Biur*

Halacha 271:13 s.v. *v'hu* & 472:9 s.v. *v'yishteh*.) According to *Chazon Ish* that a *revi'is* is 5 ounces, 2.6 ounces would be required for *rov revi'is*.

For the fourth cup at each *Seder*, one should drink at least a full *revi'is*, so that there will be no question about reciting the *bracha* of *al hagafen* after drinking the wine (*Mishnah Berurah* 472:30).

⁶ *Magen Avraham* 472:10, cited in *Mishnah Berurah* 472:33.

⁷ The order of preference presented in the text is based on *Mishnah Berurah* 483:1. If the person can drink four cups but only for one *Seder*, he should do so at the first *Seder* (*Mishnah Berurah* 472:41).

⁸ As relates to the *halacha* of *kovush*, “liquid” is defined as anything which is *מתנוענע* (*moves*) (see *Pri Megadim* MZ YD 105:1, *Chochmas Adam* 58:1, *Mishnah Berurah* 648:54, and *Sha’ar HaTziun* 648:61), and the text assumes that the same criterion applies in this *halacha* as well.

⁹ See *Rema* 483:1.

¹⁰ As per *Iggeros Moshe* OC 2:75.

¹¹ See *Shemiras Shabbos K'hilchaso* 53:9. (Most other examples of *chamar medinah* are either not kosher for *Pesach* or not available in thickened form.)

¹² Additionally, the *mitzvah* to eat *matzah* on the second night of *Pesach* is completely *d'rabannan* in nature.

¹³ The *shiurim* given in the text are per Rabbi Feinstein. The following would be the *shiurim* in inches for average thickness *matzos* according to Rabbi Na’ah (RN) and *Chazon Ish* (CHI): *Motzi Matzah* - 9 X 6 (RN) / 12 X 7 (CHI); *Korech* – 4.5 X 6 (RN) / 6 X 6 (CHI); *Afikomen* – 9 X 6 (RN) / 11.5 X 6 (CHI).

¹⁴ See the previous endnote.

¹⁵ See *Mishnah Berurah* 482:6.

¹⁶ See *Mishnah Berurah* 482:6.

¹⁷ The data given in the text are per the *shiurim* of Rabbi Feinstein. The following would be the grams of carbohydrates as per the *shiurim* of Rabbi Na’ah (RN) and *Chazon Ish* (CHI): *Motzi Matzah* – 37 (RN) / 58 (CHI); *Korech* – 19 (RN) / 25 (CHI); *Afikomen* – 37 (RN) / 48 (CHI).

¹⁸ *Shulchan Aruch* 453:1 and 454:1.

¹⁹ *Rema* 453:1.

²⁰ See *Mishnah Berurah* 453:2.

²¹ *Rema* 462:4.

²² *Shulchan Aruch* 462:1.

²³ *Mishnah Berurah* 461:18 and *Biur Halacha* 461:4 s.v. *yotzeh*.

²⁴ Some of the opinions noted in this context are *Aruch HaShulchan* 202:8 (3-4 minutes), *Kaf HaChaim* 210:8 (4-5 minutes, but possibly even 7 minutes), *Shemiras Shabbos K'hilchaso* 54:30 (4 minutes, but preferably in 2 minutes), and *Iggeros Moshe* OC 4:41 (less than 3 minutes).

²⁵ See the previous endnote.

²⁶ *Mishnah*, *Pesachim* 2:6.

²⁷ *Mishnah Berurah* 473:34.

²⁸ The *shiur* given in the text is for *Marror* as per Rabbi Feinstein; for *Korech* he requires that the person eat only the volume of 0.7 ounces. According to Rabbi Na’ah, a person should eat the volume of 0.9 fluid ounces for both *Marror* and *Korech*, and according to *Chazon Ish* one should eat the volume of 1.2 fluid ounces.

²⁹ *Shulchan Aruch* 473:5.

³⁰ *Mishnah Berurah* 473:43.

³¹ See *Rema* 473:5.

³² *Rema* 473:5.

³³ *Shulchan Aruch* 473:6.

³⁴ See *Shulchan Aruch* 473:4.

³⁵ *Mishnah Berurah* 473:20.

³⁶ *Shulchan Aruch* 473:6, as per *Rema* 473:4 and *Mishnah Berurah* 473:54.

³⁷ *Rema* 476:2.

³⁸ *Shulchan Aruch* 476:1-2 as per *Mishnah Berurah* 476:1.

³⁹ *Mishnah Berurah* 476:1.

⁴⁰ *Rema* 476:1.

⁴¹ See, for example, *Tzitz Eliezer* 14:27 and 19:22. For more on this see the article on celiac by this author in *Journal of Halacha and Contemporary Society* Volume LIX.

⁴² See *Shulchan Aruch* 306:7 and *Mishnah Berurah* ad loc.