



פסח ה'תשפ"ד - Halachic Digest

Compiled by Rabbi Yoseph Y. Vigler. With Editing by Rabbi Y. Zirkind z"l

(All times are for Brooklyn NY)

לע"נ הרב יצחק בן הרב אליעזר צירקינד ע"ה - ח"י אדר תשע"ב

SECTION I - PREPARATIONS FOR PESACH

Simchas Yom Tov

- The first preparation for Pesach is to ensure that all Jews have all they need for Yom Tov, which is more important than taking care of ourselves. Although the traditional Ma'os Chitin fund was originally to pay for Matzah only, it was expanded in later generations to include all Yom Tov needs.
- If you would like to donate Maos Chitin - MayanYisroel.net/Donate or myef.org/donate
- *Please don't forget your Jewish co-workers, clients and other business contacts. Ensure they have Shmurah Matzah to fulfill the Mitzvah properly. The Jew you know is YOUR responsibility and privilege. You may be their only link to authentic Judaism. Order the **MitzvahShare Matzah kit** shipped - MitzvahShare.org or MitzvahShare@MayanYisroel.net*
- *It is a mitzvah d'oraisa to make one's wife and children joyous on Yom Tov by buying her an outfit or jewelry; and for the kids something exciting too.*

Chometz

- It is not proper to complain about the extra effort and hard work involved in Pesach preparations.
- The Arizal states, "One who is scrupulous regarding even the minutest quantity of chametz on Pesach is guaranteed not to sin the entire year." He possibly refers to immunity from inadvertent sins; there is no doubt that every individual retains freedom of choice.

Kashering

- It is better to avoid Kashering chometz utensils where possible, and rather use utensils designated solely for Pesach.
- If you do Kasher, make sure you do so under proper Halachic guidance.

Haqala = Kashering with boiling water

- Many people kasher even brand new dishes because they are often made with non kosher fats. It is only a chumra, because those fats actually have a blemished taste
- If you do not have dedicated utensils for Pesach, nor disposables, metal utensils may be kashered for Pesach.

- Hagala cannot kasher food particles. It only kashers chometz that cannot be seen but is absorbed in the walls of the dish.
- Utensils must be thoroughly cleaned and not used for twenty-four hours prior to kashering.
- The pot for kashering may be a chometz pot, as long as it is
 1. perfectly clean
 2. was not used for chometz in the past 24 hours.
 3. is not enamel-coated nor earthenware.
- Fill the pot with water. Let it boil. Then drop a hot stone or hot piece of metal in, so it overflows.
- The water should then be poured out and the pot rinsed in cold water.
- The pot should be filled again and the water brought to a boil.
- Utensils can now be immersed in the boiling water.
- Items should only be put into the pot when the water is boiling, and taken out with special gloves or metal strainer when it is boiling.
- If the water ceases to boil, wait until it begins again.
- The pot should be big enough to allow all surfaces of the utensil to be touched by the water; each object should be dropped into the pot in such a way that it will not touch the sides of the pot.
- After immersion, it should be rinsed in cold water.
- When kashering utensils in a pot, do not dip too many utensils at once, to ensure that there is enough room for the bubbling water to cover each utensil.
- Kashering should not be done after the zman that chometz is forbidden on Erev Pesach morning.

Kashering Countertops

- Countertops should either be kashered or covered for Pesach.
 1. If covering, make sure to use a material that will not easily rip. Clean the counter thoroughly. Do not place hot pots on Pesach on it that may cause rip the cover,
 2. If kashering, first scrub the countertop clean. Then leave it for 24 hours without anything hot being placed on it.
- If particles of food are trapped in grooves, the countertop cannot be kashered and must be covered.
- Kashering is done by pouring boiling water on the countertop.
- Either use a pot that is kosher for Passover or a chometz pot that was not used for 24 hours. Boil water in the chometz pot and empty before using.
- Pour the pot of boiling water over the entire area of the counter and make sure there is a continuous flow of water from the pot to the surface.
- A large counter may be kashered in stages. First pour the boiling water on one portion of the counter and then repeat the process for the next portion.
- It is preferable to use a stone as well. Heat the stone on the fire. As you pour the boiling water on the counter, hold the stone there so that the water boils again as it reaches the counter.
- Make sure that the stone is used over the entire area of the counter

Kashering Sinks

- Sink faucets should be Kashered and covered or changed. Open the hot water faucet and simultaneously pour hot water on it.
- Any grooves should be scraped from chometz particles
- Stainless steel sinks can be Kashered. Boil water in a pot as above and pour it on the sink. Move around the perimeter of the sink with a heated stone as above, so that the water sizzles as it lands. The stone will need to be heated more than once as it cools down.

- Porcelain / enamel sinks cannot be kashered. They must be cleaned well and lined. Some are machmir to leave the sink unused 24 hours, then pour boiling water over the porcelain / enamel sink 3 times. Then line it. Or use a sink insert
- Note - if you are lining it you may not pour hot water in it since it may tear
- Bleach should be poured down the sink drain

Kashering the rest of the kitchen

- Garbage bins should be thoroughly cleaned with bleach.
- Tables must be cleaned: Table leaves should be opened, and the supports and the leaves carefully cleaned. Then, cover the table.
- High chairs must be cleaned well and the tray fully covered - or dedicate a Pesach tray.
- Refrigerators must be thoroughly cleaned and the shelves lined.
- Cookbooks and bentchers etc. should be put away with the Chometz
- Vacuum cleaners, mops and brooms must be cleaned. The old vacuum bag should be discarded.
- Computers, home phones and cell phones should be cleaned thoroughly. Any grooves must be cleaned with a cloth with cleansing agent so that any actual chometz be rendered useless. Still, be careful not to place the cell phone during Pesach next to any food and not to use it whilst eating.
- Microwaves should not be kashered

Kashering Stove tops

- Gas Cooktop With Grates: The easiest way is to put the grates in a self-cleaning oven and run the self-clean cycle. If your oven is not self-cleaning, cover the stovetop with a new *blech* and turn on the burners on high, for 15 minutes; this will create enough heat for kashering. Note - having all 4 burners on at once when using aluminum foil can cause damage, and even break the oven.
- Electric Cooktop With Coils: When the coils get red-hot, they self-kasher.
- The flat part in between the grates should be kashered by pouring boiling water over it. It should then be covered because food could fall there
- Glass cooktops should best be avoided on Pesach. Rather purchase a portable electric stovetop for Pesach. Alternatively, use a stovetop cover. Some place coins on the cooktop under the pot so that the pot does not rest directly on the surface when cooking. This suffices, but if liquid spills under the pot, this is problematic.

Ovens

- Self cleaning ovens are the best form of kashering by running a self cleaning cycle
- In a conventional oven, whether gas or electric,
 - remove baked-on grease with oven-cleaner.
 - Check hidden areas including corners, door edges, the area behind the flame burners, and the grooves of the rack shelves. If stubborn spots remain after using a caustic type of oven cleaner thoroughly to clean the oven, the remaining spots may be disregarded.
 - Once the oven and racks have been cleaned, they may be kashered by turning the oven to broil, or the highest setting for 40 minutes. This is libun kal.
 - In a gas oven, the broil setting will allow the flame to burn continuously.
 - In a conventional electric oven, the highest setting (550°F) kashers the oven.
 - Only libun kal is required for oven racks, because food is not cooked directly on the racks

SECTION II - THE DAYS LEADING UP TO PESACH

The month of Nissan

- Tachnun is omitted the entire month
- During the first 12 days we recite the Nassi each day, and the finale on 13 Nissan
- One should learn the halachos of Pesach thoroughly even if one has learned them previously,

Birkas Ilanos (Bracha on Trees)

- When you see blossoming fruit trees for the first time during the month of Nissan, you bentsh: ...שְׁלֵא אֵדָם חָסַר בְּעוֹלָמוֹ כְּלוּם וּבָרָא בּוֹ בְּרִיּוֹת טוֹבוֹת וְאֵילָנוֹת טוֹבוֹת לְהַנּוֹת בָּהֶם בְּנֵי אָדָם. (Who has made nothing lacking in His world, and created in it goodly creatures and goodly trees to give mankind pleasure).
- The bracha is said just once a year — the first time you see it. Some Poskim, including Eliyah Rabbah, maintain that if one did not say the bracha the first time, it can still be said when seeing it the second time. Shulchan Aruch HaRav says that if one missed the opportunity the first time he saw it, he cannot say the bracha again during that year.
- The bracha ought to be said specifically during the month of Nissan. However, there are poskim who permit making the bracha after Nissan too.
- The bracha may be recited on Shabbos and Yom Tov too.
- The bracha should be said by both men and women.
- Preferably, the bracha should be recited when seeing two trees at one time. But even if there is only one tree, you should still say the bracha.
- The bracha should not be said on trees that grow fruits grafted from two species.
- In the southern hemisphere, where seasons are the opposite and trees blossom during Elul and Tishrei, the bracha can be said at that time.

Shabbos HaGadol

- The Shabbos before Pesach is called the great Shabbos because of the miracles that transpired on this Shabbos when the Yidden were in Mitzrayim that a civil war broke out amongst the Egyptians. It is a mitzvah to relate these miracles on this Shabbos. *The miracle actually took place on the 10th of Nissan when the Jews tied the lamb to their beds four days before the Seder, but because it also coincides with the day Miriam passed away, it was decided to mark the day of the week, Shabbos hagadol, rather than the day of the month.*
- The minhag is for the Rov to give a Shabbos HaGadol drasha of Halachos and agados for Pesach.
- At Mincha time we recite the Hagada from עֲבָדִים הָיִינוּ until כָּל עֲוֹנוֹתֵינוּ as this is when the Geula began.
- Vihi no'am and V'atah kadosh are omitted on Motzei Shabbos HaGadol since we don't have a full six day work week.

Sunday night Bedikas chometz

- It is preferable to search and burn the chometz yourself but if necessary you may appoint an agent to search for your chometz.
- The correct time for bedika is immediately at tzeis, 8:10pm. Since Chazal established a time for bedikas chometz, one should fulfill the obligation right away
- *If you are davening Maariv on your own, daven first, and immediately begin the search.*
- From tzeis till after the bedika, you may not eat or drink at all.

- From half an hour before tzeis you may not eat more than a Kebaitza of mezonos or hamotzi, but you may eat fruits and drink. If you must, you can appoint a shliach who will do the bedika, freeing you to eat and drink. (Still, it is recommended you leave at least one room to partake in the bedika yourself too).
- A shliach, appointed to check someone else's chometz or chometz in shul, even if he has done his own bedika, should, if possible, not eat till after all his bedikos.
- Any room or area Chometz may have been brought to, must be thoroughly cleaned and searched.
- Practically, it is nearly impossible to check every necessary place on the night of Bedikas Chometz, especially in the kitchen, which is often already Pesachdik. One solution is to check with a candle or flashlight before lining shelves and cabinets, even if it is before the night of Bedikas Chometz. You can do this in closets, under heavy furniture, etc.
- Note - any Bedika done before the night of Bedikas Chometz is without ten pieces and no Bracha.
- There is no need to check the areas that you will include in the sale to the goy, they must be closed up or covered with tape.
- Set aside any chometz you still need before Pesach in a safe place before Bedikas chometz
- Any crack in the wall or floor, into which a hand cannot fit, need not be checked even if you know there's chometz there. Nullifying the chometz (bitul) after the search is sufficient.
- Your car must also be searched for chometz (using a flashlight).
- Once the bracha is recited, do not talk at all until the bedika begins, as this is a hefsek.
- It is proper not to speak at all anything unrelated to the bedika until you complete the entire bedika and the bitul after. However, you may say **אשר יצר** if you go to the bathroom. And you may answer Amen and **ברוך הוא וברוך שמו** if someone else makes a bracha.
- It is proper to annul the chometz (bitul) yourself.

The Ten Pieces of Chometz

- Before the search, hide ten pieces of hard chometz, wrapped in paper, around the house. Wrapping in aluminum foil is impractical because it won't burn the next morning at biur chometz.
- Remember where you put the pieces - If you don't find all ten you'll have to search until you do. It's advisable for someone to write down the hiding places, so you will have a back-up.
- The minhag is to use a beeswax candle, a feather (to sweep small crumbs into the bag), a spoon and a paper bag for Bedikas chometz.
- All ten pieces together should total more than a kezayis since you are supposed to burn at least a kezayis according to some Poskim.
- However, each of the ten pieces of chometz should individually be less than a kezayis in case you end up not finding one piece. This way, at least it would not be forbidden d'oraisa.
- (Though you are supposed to get rid of all chometz, even less than a kezayis, some say the verbal bitul would suffice, even if you didn't physically burn it).
- If you don't have any chometz pieces to hide you still do the bedika with a bracha

Bedika in the workplace

- You need to check any place under your ownership, including your office or business. A Shliach may be appointed if necessary.
- If you will not be in your workplace on Pesach you may sell it with your chometz.
- The minhag is to recite only one bracha even for two locations e.g. your home and office.
- However, if you or your shliach, who is checking your workplace, is not making a bedika on your own chometz, then you should make a bracha on the bedika at the office.

- If you find it easier, you may do bedika in some of your locations (e.g. your office) on one of the nights before the 14th, with a candle (assuming you are not selling that office with the chometz). Take care that no chometz is brought in after the bedika.

After the bedika

- After the search, extinguish the candle. Put the spoon, candle and feather into the bag with the chometz. The handle of the spoon should stick out of the bag. Make sure the bag is tightly closed and put away till the burning in the morning.
- Nullify verbally all chometz you may not have found. This bitul should not be treated as a "prayer": You should say it in English if you don't understand the Aramaic original.

Bedikas chometz when going away

- Even if you're going away for Pesach before the night of the bedika Erev Pesach, you still need to do bedika, albeit without a bracha. The burning of the chometz may be done right after.
- You may sell the entire house to the goy. But note, it is not right to avoid bedika entirely:
- If you will be away the entire Pesach, you may either sell the whole house except one room, and there you do the bedika. Or, do your bedika if applicable, at the place where you will be on Pesach.
- If you arrive at a hotel before the night of the bedika, the chiyuv of bedika is yours (on the night of Erev Pesach).
- If you are staying in someone else's home the obligation is theirs. If you still wish to do the bedika, you may pay the host to officially "rent" your room. You could then hide the ten pieces of chometz in your room and do the bedika.
- However, since it remains a shaila if you really own it, you shouldn't make a bracha but rather listen and be יוצא with the baal habayis's bracha. Then go check for yourself immediately.
- If you arrive in your hotel on erev Pesach, you should verify if the hotel management did the bedika the night before. In a frum hotel, even if there's no way of finding out, you may rely on a chazaka. Otherwise you must do bedika by day with a bracha.
- Needless to say, if the zman of issur has already begun, you may not hide ten pieces of chometz.
- If you check into any hotel room in the middle of Pesach and they have not done a bedika, you must do a bedika (even on the days of Yom Tov (with the exception of Shabbos) on Pesach itself).

Other halachos of a hotel

- *If the hotel is enclosed by walls or fences, carrying on Shabbos is muttar.*
- *Electric keys may not be used on Shabbos or Yom Tov. Either leave the door open or have a goy open it for you.*

Medicines and cosmetics

- Purell and hand soap in America are not made from chometz alcohol, only kitniyos, and are therefore permissible to use
- Ointments etc that are medically necessary, yet contain chometz ingredients may be used on Pesach since this chometz is not fit to be eaten by a dog (ראוי לאכילת כלב).
- However, ointments made on Pesach itself from chometz are not permissible.
- Ointments that are solely alcohol may not be used.
- All medicines may be ingested if one is in danger.

- For a regular illness, it is definitely proper to avoid anything with chometz ingredients, or to remove the chometz capsule before taking the pill. *But if one must, one may take any tasteless pills even if not kosher lePesach*
- If you must take such a pill, it is best to wrap it up in a tissue and swallow. But if you have no other choice, you may take the medicine as is.
- Medicines with kitniyos ingredients are permissible even for Ashkenazim.
- Cosmetics (mouthwash, toothpaste) are available kosher for Pesach. *If you can't obtain kosher lePesach, any toothpaste may be used - because one does not swallow the toothpaste.*

Kitniyos and other Chumros

- Ashkenazim are strictly forbidden to eat kitniyos (legumes) on Pesach.
- Kitniyos are seeds that produce seeds like them (rather than producing fruits). Common examples include rice, beans, peas, corn, mustard, sesame seeds, sunflower and poppy seeds, chickpeas, peanuts, soy and soybeans. Tomatoes and cucumbers are not kitniyos.
- Kitniyos may not be eaten, but they need not be sold with chometz.
- Coffee beans are permissible.
- Quinoa should be avoided as its status is unclear.
- If a baby depends on formula with kitniyos, you may feed him. But make sure it does not contain any actual chometz. (E.g. rice milk could potentially contain chometz ingredients). Designate a specific bottle for the formula and do not wash it in the regular Pesach kitchen sink.
- Different kehilos accepted various other *chumros* and each should keep to their minhag e.g. not eating garlic or radish.

Selling chometz

- Do not wait until the last minute to sell your chometz. Chometz may be sold any time before Erev Pesach, but there is no reason to wait until the last minute, especially if you are going out of town
- If you are traveling to a more eastern time zone for Pesach, be aware that the Rov usually sells the chometz on Erev Pesach morning in which case you will already be into the zman issur. You should sell it rather through a Rov in the time zone where you are going to.
- There is also an option of actually selling the chometz to the Rov so that he now owns your chometz, rather than appointing him merely as a Shlich.
- If traveling to a more western time zone for Pesach, inform the Rov you're selling it to. You don't want him (*lechtachila*) to make the transaction with the goy on Motzei Pesach in his time zone when it is still Pesach in your western time zone. Some Rabbonim resolve this by allowing the transaction with the goy to take effect a little later for those in a later time zone.
- The majority of Poskim hold that the chometz has to be sold in the time zone you are on Pesach, rather than the location where the chometz is.
- Areas in the house that were sold to the goy should be clearly marked.
- On Pesach, it is best not to enter a room sold to the goy, unless absolutely necessary.
- The sale is real, so you can't sell crumbs of chometz that may be in your car for example, to avoid checking your car. If you won't be using your car on Pesach, you may sell the entire car though.
- According to the Shulchan HaRav we sell actual utensils to the non-Jew (and there is no need to *toivel* them after)
- If no one will be in your home or car the whole Pesach you may simply sell the entire house or car. You should only do this if you intend to not be home at all during Pesach. If you need to be in the house, do not sell the areas you need access to, or do not sell the car if you plan to use it

Retainers, fillings and braces:

- One who has braces, retainers, fillings or false teeth should clean them well 24 hours before the last zman of eating chometz ie by 10:38am on the day before Erev Pesach and refrain from eating hot or sharp Chometz thereafter, and at least ensure that cold chometz not get stuck.
- At the zman issur Chometz on Erev Pesach, rinse your mouth with hot water (as warm as you usually have hot coffee). For teeth retainers, also pour hot water on them (Not boiling water as this may ruin them).

Burning of chometz

- Ensure the chometz is burned to the point that it is not edible by a dog.
- Pouring alcohol on the chometz to burn easier defeats the purpose, since the mitzvah is to render it inedible through fire, whereas pouring alcohol on it, already renders it inedible beforehand.
- Throw the wooden spoon and the paper bag used for the bedika into the fire, with the chometz.
- Some also use the opportunity to burn the Lulav from Succos to use it in another mitzvah.
- If you have no chometz, you should get hold of some, to fulfill the mitzvah of burning it.
- No chometz should be left in the garbage on your property after zman issur. Either pour on it alcohol, or take it off your property completely (in a garbage bag, not in a container you own).

Erev Pesach

- Chometz may not be eaten after Zman Issur 10:38am (or 10:14am according to Magen Avrohom).
- Remove all chometz from the garbage and burn it before 11:46am (or 11:31am / Magen Avrohom)
- We refrain from eating any ingredients that form part of the charoses (or maror).
- It is forbidden to eat matzah from dawn all day. (Many refrain from matzah 30 days before Pesach.)
- A child too young to relate to the basic story of *Yetzias Mitzrayim* may eat matzah, and can even do so at the start of the Seder, after tzeis, before kiddush.
- A child who comprehends the story of *yetzias mitzrayim* should not eat matzah all day.
- We omit Mizmor desodah in Shachris today and through Pesach too.

Working on Erev Pesach

- During the hours of Pesach from midday, the Korban Pesach was offered. As a result, Chazal banned performing work during these hours from Chatzos, 12:54pm. This Rabbinical prohibition remains in force even now that we do not have a Beis Hamikdash and we cannot offer the Korban Pesach. One who works during these hours is considered a transgressor and will never see any bracha from the work performed. The prohibition extends to all work, even for free or for yourself, or even for the needs of Yom Tov.
- The rules of Melacha are the same as on Chol Hamoed. (below)
- Haircuts may not be taken. If you missed the zman, go to a non-Jewish barber only.
- Only clothing needed for yom tov is allowed to be washed.
- Pressing suits, shirts etc. is permitted.
- Nails should only be trimmed and shoes polished if you have no choice.

ונשמרתם מאד לנפשותיכם

- If you leave a gas flame lit over Yom Tov, fire safety organizations recommend that a window near the fire be open at least 4 inches. Another window should be open on the other side of the house to allow ventilation. Smoke and carbon monoxide detectors should be active.

SECTION III - THE SEDER NIGHTS AND FIRST DAYS

Preparing for the First Seder

- Preparations should be done Erev Yom Tov so that the Seder can begin without delay
- Many prepare the actual ke'arah at night right before the seder
- Each romaine leaf must be carefully checked, to remove tiny worms or insects. Lettuce should not remain in salt water for over 18 minutes. To clean it well, discard outer leaves, wash each leaf under running water, soak it briefly in salted water, rinse well and check under the light. Dry thoroughly.
- Roasting: On both nights of the Seder we may not eat any roast chicken or meat as it resembles the Korban Pesach.
 - Meat that is cooked in its own juices, (ie in a pot without water or other liquid and it stews in the fluids that emerge from the heated meat itself, is not considered roasted meat. Nevertheless, it is prohibited since there is an issue of *maris ayin*, as an observer may conclude that it is *muttar* to eat roasted meat at a Seder.
 - Even meat that is first cooked in water and then roasted is *assur* because of *maris ayin*.

Monday night, First night of Pesach

- Candles are lit before sunset. If you are running late, you may light the candles after Yom Tov has begun, from a pre-existing flame.
- We say "להדליק נר של יום טוב..." and שהחיינו
- The candles should be large enough to remain lit until after the Seder.
- Women who said שהחיינו at candle lighting do not repeat it even if they recite kiddush themselves.
- If she plans to sleep at her hosts as well she would light in the house she will be eating.
- Some hold that you always light where you eat even if you don't plan on sleeping there.
- Daven mincha early enough to be able to say סדר קרבן פסח (printed in the siddur) before sunset, as if we are offering the Korban Pesach. ונשלמה פרים שפתינו
- If one didn't say it after mincha, it could be said by night.
- Many shuls say הלל at Maariv.
- Even if you are davening on your own you say a regular hallel. (Note - Ideally the pessukim of Hodu and Ana Hashem hoshiah na, should be recited with 3 people, male or female, where the 2 answer the "chazan". This applies any time you say Hallel including during the hagada (as below))

Setting up the קערה

- We set up the קערה before the Seder. Those who wear a kittel, put it on before setting up the קערה.
- We arrange three matzos and place a cloth between each.
- On top of the matzos we put the *simonei HaSeder*: two cooked foods, the egg symbolizing the *korban Chagiga* and the neck bone symbolizing *korban Pesach*; מרור, כרפס, חרוסת, חזרת
- The order of their arrangement varies by custom. The Ari Zal would make two *segols*.
 - The egg on top right, the neck bone top left, maror in the center under them
 - The כרפס on bottom right and the חרוסת bottom left with the חזרת bottom middle.
- Make sure you check the matzos so that there is no halachic issue:
 - If a matzah is chipped, it cannot be used for לחם משנה
 - If the matzah is burnt it should not be used *lechatchila*, since it's considered broken.
 - If you only have broken matzos, but the broken pieces complete each other like a puzzle, it could be used.

- o Some say that if a matzah is broken, burn the edges in an oven and it becomes a *Shlaimah* (except on Shabbos). Others say this may not be done even on Yom Tov. It is best to find whole matzah and burn edges before Yom Tov.

Kiddush

- Although on a regular Shabbos or yom tov one can make an early Shabbos and recite Kiddush before sunset - however, since the *Korban Pesach* had to be eaten at night, and matzah and maror too, as well as the four cups, therefore kiddush and the Seder must begin only after *tzeis hakochovim*.
 - In extenuating circumstances eg in hospital, nursing home etc., where they cannot stay up too late, bedieved the Seder could start before sunset and do the entire Seder till the *אפי'קימן* which cannot be eaten before *tzeis* as it is in remembrance of the *korban Pesach*.
- Push yourself to drink 4 cups of wine. In extenuating circumstances, substitute with grape juice.
- Women have the same obligation of four cups, matzah and maror, just like men.
- Use a cup that can contain a minimum of a *revi'is* (4 oz; or 2.9 oz according to Reb Chaim No'oh).
 - o For Kiddush year round, drinking a majority of a *revi'is* is sufficient. For the 4 cups, it is proper to drink the entire cup but *bedieved* you may suffice with the majority of a *revi'is*.
 - o Rather use a smaller cup (that holds only a *revi'is*) and finish it completely than a larger cup that you won't finish each time.
- Some have the custom of having someone else pour the cup of Kiddush for them.
- If one forgot to say *שהחיינו* the first night, it could be said whenever s/he remembers and the 2nd night's bracha could be yotze the first night.

Leil haSeder

- Reclining (*הטיבה*) to the left is a requirement for men and part of the mitzvah at the following parts of the Seder: (a) drinking 4 cups, (b) eating matzah, (c) korech and (d) afikoman.
- If you forgot to recline (a) after a cup of wine, some say you were not yotze. Others say you were yotze. Practically, there is a dispute because you can't simply decide to add another cup as you are not allowed to drink more than 4 cups of wine with the bracha of *hagafen* at the seder night. Therefore, if you forgot to recline:
 1. For the first cup - you cannot drink a second cup. But if you have in mind before you drink the first cup that you intend to drink multiple cups, then if you forgot to recline you could drink another cup reclining without the bracha of *hagafen*.
 2. The exception is the second cup since during *Shulchan Orech* you are allowed to drink multiple cups of wine. Thus if you didn't recline at the second cup, drink another cup (without another bracha) and recline.
 3. For the 3rd cup you cannot drink another cup reclining (even if you had in mind beforehand to drink more than one cup each time)
 4. The 4th cup is same as the 3rd cup
- If you forgot to recline during (b) the eating of the first matzah or korech, you should eat, if possible, a *kezayis* of matzah again, whilst reclining to be yotze all opinions.
- If you forgot to recline at (c) afikoman it would seem you cannot eat again reclining,
- Is it good to do *hasiba* the rest of the Seder too whenever possible, but not imperative.
- Women do not do *הטיבה*.
- After washing hands at *ורחץ*, one may not speak until eating the *כרפס* although there is no bracha.
- Maror includes both radish and lettuce (even if sweet, since part of the bitterness was the *Mitzrim's* initial kindness which only later evolved into bitterness.)
- When the door is opened for *שפור המתך*, it is an opportune time to daven for one's spiritual needs

- During Hallel it is proper to have 2 people answering the one reciting the Hoidu. The respondents may be women and children of chinuch age. You say **נאמר נא** and they respond **הוידו** each time

How big is a kezayis of Matzah?

- The size of handmade Shmurah Matzah varies. **The amounts below are based on the assumption of the maximum size of a normal shmurah matzah. However it is proper to actually measure the weight of the matzah beforehand:**
 - The size of a *kezayis d'oraisa* is one third of a matzah:
 - 1 oz. Note, this is measured in liquid. Converted into solid that is 0.6 oz = maximum a third of an average matzah to be sure.
- *Kezayis derabanan* is a quarter of a matzah:
 - A *kezayis derabanan* is a third of a *kebeitza* (34 grams) = about 11 grams. Since matzahs are not all the same, we should regard this as max one quarter of a matzah.

How much Matzah do we need to eat?

- One must eat a minimum of one *kezayis* of Matzah min haTorah
- There are 3 times we eat matzah in the Seder, as follows
 - A. For Motzi Matzah,
 - **If you do not have a ke'ara** in front of you you need only eat one *kezayis d'oraisa* ie **one third of a matzah.**
 - **If you have a Ke'ara** in front of you, you need to eat two *kezaysim*, one from the top whole matzah and one from the middle broken matzah. Practically, these 2 *kezaysim* can be Rabbinic *kezaysim* ie two quarters = **one half a matzah**
 - B. For Korech, eat one *kezayis derabanan* = **one quarter of a matzah**
 - C. For Afikoman:
 - eat preferably two *kezaysim derabanan* ie half of one matzah
 - If you can't, eat one *kezayis derabanan* ie a quarter of one matzah

Within how much time must the kezayis be eaten?

- Within the time of **כדי אכילת פרס** ie
 - 3 minutes according to Reb Moshe Feinstein
 - 4 minutes according to Reb Chaim No'oh
 - Up to 6 minutes according to the Tzemach Tzedek.

In unique circumstances for someone who finds it difficult to eat so much in such a short period of time, consult a Rov as there are even more lenient opinions on the size and the length of time.
- NOTE: The above shiurim apply equally to the second seder as they do to the first. Even though the second night is Rabbinic, the Rabbis enacted the same dinim for the second night as for the first.

First day Yom Tov - Tefillas Tal from Mussaf

- If you forgot to say Morid hatal but remembered before saying Hashem's name at the end of the bracha, go back to **אתה גיבור**. This applies even if you catch yourself immediately. If you already said Hashem's Name, return to the beginning of Shmone Esrei.
- If you remembered after Mussaf on the first day of Yom Tov that you forgot morid hatal, there is a dispute about what to do. The best option is to listen to the chazzan and be **יציא**. Otherwise, the Mishnah Berura says you should repeat Mussaf.

- Any time you're in doubt within 30 days if you said Morid haTal, consider it as if you forgot.

Sefiras HaOmer on the Second Night of Yom Tov

- Sefiras Ha'omer begins after Hallel on the second night of Pesach.
- We stand while saying the Bracha and counting Sefira.
- If you forgot to count at the end of Maariv but remember during the night, count then with a Bracha.
- If you remember during the following day, count without a Bracha. Continue the following night to count with a Bracha
- If you forgot entirely at night and by day, until the next night, continue Sefirah without a Bracha.
- If you are uncertain whether or not you counted the night before, count with a Bracha.
- If someone asks you after sunset what the Sefirah count is, tell him what *yesterday's* count was. If you tell him how much tonight is, you may not count with a Bracha that night.
- We count Sefirah when it's fully night, not during twilight.

Second Seder

- No preparations for the Seder or the second day of Yom Tov may be done before tzeis.
- Before starting any preparations for the Seder after tzeis, first say "*Boruch Hamaudil bein Koidesh Lekoidesh*". You may then start preparations even before Maariv
- Candle-lighting for the second night of Pesach is after 8:28pm, from a pre-existing flame. We say "שהחיינו וְלַהֲדִילֵק נֵר שֶׁל יוֹם טוֹב..."
- A guest at someone else's seder, should light in her house either before she leaves or when she comes back home if possible. (But do not forget to light at the end of the Seder!).
- The second night: Cooking / roasting is permitted on Yom Tov only if you plan to eat the food on Yom Tov. Since the Zeroah may not be eaten at the Seder, it should have been roasted on Erev Yom Tov. If you forgot to roast before Yom Tov, you may roast it before the seder but you must then be sure to eat it on Yom Tov the following day

Second Day Yom Tov

- At the meal of the Second day we eat something special to commemorate Ester's feast on this day, the same day Haman was hanged

SECTION IV - CHOL HAMOED

Work and Simcha on Chol hamo'ed

- The days of Chol Hamo'ed are known as מוֹעֵד in the Torah as they are included in the mitzvah of yom tov to rejoice. Chol hamoed is also like yom tov with regard to doing מְלָאכָה.
- The main simcha of yom tov in the times of the beis hamikdash was eating the meat of the *korban shlamim*. Nowadays as well, there is a *mitzvah* to eat a כֹּזֵית of meat each day. Meat is best, but bedieved, chicken is also considered meat.
- Although there is no obligation to eat hamotzi, many say it is proper to eat matzah every day of Pesach.
- We drink a רְבִיעִית of wine every day. Some hold that women too should drink wine - or grape juice.
- One should preferably wear yom tov clothing on chol hamo'ed.
- The table should have a yom tov table cloth on

- The default setting in halacha is that Chol hamoed has the same prohibitions as Yom Tov, for both men and women. Eg
 - laundering (except baby clothes), haircuts and nail cutting are forbidden.
 - writing, printing, taking professional pictures
 - buying things for after yom tov
 - fixing things around the house e.g. a broken chair etc
 - going to work
- Exceptions permit certain forms of work eg -
 - Work necessary for the sake of Chol hamoed or Yom Tov - צורך המועד eg a trip for family enjoyment of chol hamoed
 - Financial loss (but not loss of profits) - דבר האבד eg going to work if you will lose your job or your existing clients
 - In case of tremendous need - צורך גדול - eg for a mitzvah, medical emergency, need for food, for the sake of a deceased person
 - The above forms of work are only permitted if you didn't knowingly plan to push them off davka to chol hamo'ed.
- True work may not be performed, such as sewing new garments.
- But it is permitted to repair or sew slightly damaged clothing, if it is needed at present and without payment.
- A matter that will be lost if left unattended, or non-professional work that is necessary for today or for Yom Tov - is permitted.
- One should avoid writing. If it cannot be deferred until after Chol Hamoied, one should write with a Shinui.
- Professional writing, e.g. Calligraphy, artistic drawing or painting is prohibited.
- Actions that are Rabbinically forbidden on yom tov eg. driving a car, are permitted on chol hamo'ed.
- Asking a non Jew to do melacha which is forbidden to do on chol hamo'ed is forbidden, unless its for a mitzvah eg a goy may not build your house for you or fix your car if you may not do it yourself.

ותן ברכה

- On Chol hamo'ed we start to say ותן ברכה in Shmoneh Esrei.
- If you said ותן טל ומטר and realize your error before or after finishing the Bracha, begin again from ברוך עלינו, [if you're still saying Shemoneh Esrei].
- If you realize you said ותן טל ומטר after finishing Shemoneh Esrei, (and you already said the second יהיו לרצון, repeat the Shemoneh Esrei.

יעלה ויבוא

- We say יעלה ויבוא in Shemoneh Esrei throughout Chol Hamoed.
- If you forget יעלה ויבוא in Shemoneh Esrei on Chol Hamoed (or aren't sure you said it) and haven't said HaShem's name at the end of the Bracha, say יעלה ויבוא and continue ותחזינה.
- If you remember after HaShem's name, but before מודים say יעלה ויבוא and continue with מודים
- If you said מודים go back to רצה and continue through the rest of Shemoneh Esrei.
- If you finished Shemoneh Esrei and didn't say יעלה ויבוא, (and you already said the second יהיו לרצון), repeat Shemoneh Esrei.
- If you forgot יעלה ויבוא at Shacharis and already davened Musaf, don't repeat Shemoneh Esrei for Shacharis.

These halachos apply to Shacharis, Mincha and Maariv of Chol Hamoed.

יעלה ויבוא in Bentching

- If you forget **יעלה ויבוא** in Bentching on Pesach and remember after **בונה ברחמי ירושלים אמן**, say the Bracha in the Siddur for this situation.
- If you remember after the word 'Baruch' of the fourth Bracha, on Yom Tov start Birkas HaMazon over; on Chol Hamoed don't repeat the Bentching.

First Day Chol Hamoed

- Many begin the study of Masechta Sotah today, one daf a day to be completed by Shavuos

Erev Shabbos Chol Hamoed

עירוב חצירות

Those who perform an annual Eruv Chatzeiros customarily do it prior to the Shabbos of Pesach using Shmurah Matzah: If you live in a shared building (eg two family home, apartment complex, neighbors on the block who share an eruv) you need to make an עירוב חצירות between the neighbors ie place bread in a shared location of one of the tenants. This should be renewed every year. Pesach is an opportune time as matzah can last a whole year.

- Last year's eruv matzah can be burned on erev Pesach.
- The custom is to burn it or otherwise eliminate it on erev Pesach along with the chometz. The reason it cannot be used for this year's eruv, is because the matzah has not been guarded throughout the year with the extreme care usually taken for items that are to be eaten on Pesach.
- If one forgot it could be made by השמשות בין.
- An eruv chatzeros can only be made for an area that is enclosed with a wall that meets halachic requirements.
- If any one of the residents of the area is not Jewish or (lehavdil) a Jew who doesn't keep Shabbos or doesn't accept the authenticity of the halachos of Eruv, you must pay them something to rent their share in the property and only then can you make an eruv.
- How do you make the eruv?
 1. Take a whole matzah on behalf of all the participants (For every 6 families add one more average size shmurah matzah)
 2. You need one other participant in the eruv (above bar or bas mitzvah and not your own child if they are supported by you. Hand them the matzah. The other person acquires it on behalf of all other participants by raising it at least one tefach (3.5 inches).
 3. Make a bracha "asher kidshanu ... al mitzvas eruv"
 4. Say: **בְּדִין יְהִי שָׂרָא לְנָא לְאַפּוֹקִי וּלְעֵיזְלִי וּלְטַלְטוּלִי מִבֵּית לְבֵית וּמִחֲצָר לְחֲצָר וּמִבֵּית לְחֲצָר וּמִחֲצָר לְבֵית וּמִרְשׁוֹת לְרִשׁוֹת בֵּין בְּשַׁבָּת זוּ וּבֵין בְּשַׁעַר שַׁבְתּוֹת הַשְּׁנָה לְנֹו וּלְכָל הַדָּרִים בְּשִׁפּוּנָה הַזֹּאת**
 5. If you do not understand Aramaic say it in English: Through this it will be permissible for us to take out, bring in, carry from house to house, from courtyard to courtyard, from house to courtyard, from courtyard to house, and from area to area, whether on this Shabbos or on any Shabbos of the year—for us and for all who live in this neighborhood.

Shabbos Chol Hamoed

- The bracha on candle lighting is recited as per a regular Shabbos
- Kabbolas Shabbos begins with Mizmor L'Dovid, not L'chu Neranenah.

- Amida for all Tefillos besides Mussaf, is the usual Shabbos one, with Ya'aleh Veyavo added. After Amida, the rest of Maariv is as every Shabbos.
- Kiddush is recited as on a regular Shabbos.
- Before Musaf, Yekum Purkan is recited as on a regular Shabbos.
- Musaf is for Sholosh Regolim with Shabbos additions.
 - If you forgot to make any mention of Shabbos in the middle Brocho, or if you mistakenly davened the regular Musaf of Shabbos:
 - If you have not yet recited the second Yih'yu L'ratzon (at the end of Elokai N'tzor), return to Atoh Vechartonu.
 - If you already recited the second Yih'yu L'ratzon , repeat Musaf.
- Vihi Noam and V'atah Kaddosh are omitted on Motzei Shabbos.
- Havdala is recited with candles, but not with Besamim.
- V'yiten Lecha is recited in an undertone.
- A Melave Malka meal is conducted, as usual, on every Motzei Shabbos.

If you find chometz on Pesach

- If you discovered chometz on Pesach it must be burned.
- If one sold, as most do, "all chometz he owns, wherever it is", some hold that the chometz you found is actually already owned by the Goy. As such, you should hide it with the rest of the chometz. However, the accepted Minhag is to burn. But you do not make a bracha since this chometz may have been incorporated into your sale.
- If for whatever reason you did not sell your chometz, you burn the chometz you found, with a Bracha "על ביעור חמץ" as long as it is
 1. at least a Kezayis (according to Shulchan Aruch haRav)".
 2. it belongs to you
 3. it is definite chometz
- If you found chometz on Shabbos and Yom Tov, it is muktzeh and may not be burned or even moved but should be covered till after Shabbos or Yom Tov. Some Poskim permit asking a Goy to flush it down the toilet.
- If a guest mistakenly gives you Chometz as a gift on Pesach, one should have in mind to not acquire it. One should also remember not to handle it directly on Yom Tov, as above

SECTION IV - THE LAST DAYS OF YOM TOV

Erev Shvi'i Shel Pesach

- From 4:20pm (the tenth halachic hour of the day) do not sit down to a meal, in order not to ruin your appetite for the Yom Tov seudah tonight. Snacking is permitted

Shvi'i Shel Pesach

- The Simcha of Shvii and Acharon Shel Pesach is greater than the rest of Pesach
- As on every day of Pesach, make sure to drink a revi'is of wine. Even if you drink the kiddush wine, you should still have another revi'is.
- We do NOT say shehecheyonu on Shvii shel Pesach nor on Achron shel Pesach, not at candle lighting nor in kiddush.
- Many have a custom to remain awake and learn all night of Shvi'i Shel Pesach
- You may not make any preparations for Achron Shel Pesach on the first day of Yom Tov

Achron shel Pesach

- Candles must be lit after tzeis only, and from an existing flame only.
- The bracha on candle lighting is להדליק נר של יום טוב. Shehechyanu is omitted.
- Yizkor is said in the morning

Eating Gebrochts

- Those who are careful not to eat gebrochts all Pesach long are makpid to have gebrochts on Achron shel Pesach. (Unless you have a different family minhag)

Baal Shem Tov's Seudas Moshiach

- The Baal Shem Tov named the third Seudah on Acharon Shel Pesach, Seudas Moshiach. Pesach is about the first Geulah. Achron shel Pesach is about the future and last Geulah. Hence the *haftara* is all about the wolf dwelling the lamb.

Motzei Yom Tov

- We say *yaale veyavo* in bentching even if it is already after tzeis.
- The minhag is to delay a while - an hour or so - after Maariv (or after המבדיל בין קודש לחול) before opening the Chometz that was sold to the goy, to allow the Rov and the guarantor (ערב קבלן) sufficient time to arrange the purchase back from the goy.
- We recite *havdala* without *besamim* and candles

Isru Chag

- We eat a little something extra to celebrate *Isru Chag*
- After Pesach, one may not eat or derive benefit from Chometz that was owned by a Jew on Pesach; it must be destroyed. Therefore, one should make sure not to buy Chometz at a store owned or manufactured by a Jew who did not sell his chometz - unless enough time elapsed that he can be certain that it was stocked or manufactured after Pesach.

חג פסח כשר ושמח!

**May we celebrate the ultimate Geulah this
Pesach in Yerushalayim!**