

קונטרס

# חג כשר ושמח

הלכות פסח



A Practical Guide to  
the Halachos of Pesach

Written by: Chezky Green



לע"נ

ר' נפתלי בן הרב רפאל ז"ל  
ר' אלימלך לב בן אליקים הכהן ז"ל

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ברוקלין, נוא יארק

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בזו קאהן  
11 אוגוסט 1957

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לזמתי את כמה וכמה חוקרים  
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אשר יעשו.

ערבאב,  
ר' שטר  
ג"ח תש"ל



אשר זעליג וויס

בגן 8

פעיה"ק ירושלים ת"ז

תאריך ימאי 1917

בס"ד

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באהבה



בס"ד

הן ראיתי את הקונטרסים היקרים וחשובים שערך הרה"ג ר' יחזקאל גרין נ"י בעניני המועדים  
 וביניהם קונטרס יקר וחשוב בהלכות חנוכה. ראיתי וברכתי ברכת הנהנין, כי דברים ערוכים  
 בטוב טעם ודעת ושפה ברורה ונעימה.

הדברים ערוכים בשפה האנגלית לתועלת הרבים שזו שפת המדוברת.

ברכתי להרה"ג נ"י שכתביו יעלו על שלחן מלכים, מאן מלכי רבן, ורבים יאותו לאורו.

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י"ד תמוז תשפ"ה

מכתב ברכה

ראיתי קונטרס יקר מאד 'חג להשם מחר', מאת האברך כמדורשו מחשובי הלומדים הרב ר' יחזקאל גרין שליט"א, והוא חיבור חשוב בהלכות בין המצרים ותשעה באב, וראיתי שסידר ההלכות באופן ברור דבר דבור על אופניו, בלשון צח ובשפה המדוברת באופן השווה לכל נפש. ותועלת גדולה יש בזה, שיוכל כל אדם לחזור על הדינים ולידע המעשה אשר יעשון.

ואף שלא הספיק הפנאי לעבור על החיבור ולהסכים לענין הלכה, מ"מ הנני לברכו שיזכה להפיץ מעיינותיו חוצה, ולישב באהלה של תורה כל הימים, מתוך בריאות הנפש והגוף מנוחת הנפש והרחבת הדעת, ולחבר עוד חיבורים כהנה וכהנה כיד השם הטובה עליו.

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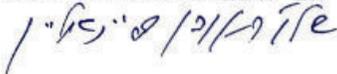
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לכבוד הבה"ח ר' יחזקאל גרין נ"י

שמחתי לראותך אתמול ולדבר אתך אודות הקונטרס החשובה שנה הלכות שאתה עומד להוציא בשעה טובה ומצלחת לקראת ראש השנה הבאה עלינו ועל כל ישראל לטובה. והוא קונטרס ליקוט הלכות של הימים האלו נכתב בלשון צח וקל בשפה אנגלית כדי שיהיה האפשרות לכל אחד ללמוד ולחזור באופן ברור ובשעה מועטת ההלכות והמנהגים הרבים של הימים הקדושים האלו. ואף שאני הולך בדרך אאמו"ר זצ"ל שלא ליתן הסכמה על ספרי הלכה שכל שינוי קטן יכול לשנות הדין לגמרי ובפרט שבזמן קצור א"א להעביר על כל הלכה והלכה הנה לא באת לחדש ולפסוק מעצמך ועל כל דין ציינת המראה מקום או המקור וגם מו"צ ות"ח עברו על כולה. ודבר טוב מאד הוא שאתה משתדל לזכות הרבים ואני בטוח שיהיה לתועלת רב לכל המשתמש בו כראוי לידע איך לנהוג ובאיזה מצבים לשאול פי מורה הוראה אם יש שום ספק.

וע"כ באתי לברכך לראות הצלחה רבה מזה הקונטרס ויפוצו מעייניך החוצה להצליח בלימודיך ללמוד וללמד ולחדש חידושים אמיתיים מתוך מנוחת הנפש ובריאת הגוף ולמצוא זיווג הגון בשעה טובה ומצלחת ולבנות בית נאמן לשם ולתפארת ליתן נחת רב להקב"ה משפחתך ולכל ישראל.

הכו"ח בברכת כתיבה וחתימה טובה,  


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לעקוואד, ניו דזערסי

ז' אבד אשכנז

בנב גא אשנ היחור האשור הרד יאקאא גוין אשכנז  
ודיבו קונטרס האמת א ימי פורים. וההאבוו נכתבו  
המשן צא וקל אהין. ויביב תואר גבוו למי שחלה  
איבז ציקר ההאבוו

ומתן ממת הכנאי אן היה לי זמן אדור א כא  
הקונטרס אדל ממחיל שראינ גווא כגד ההאבוו  
שכדד אה שכר נכתבו הגבווי המוסקיים

וט"ז דאמי א הומם

יביצק האהין ומדק אונג  
ומצבה שבעד יוזב קונטרסיים  
שמחה קונית קאהן

# Rabbi Yaakov Skoczylas

Moreh Tzedek Bais Horah Haklali  
Rosh Kollel Lehorah  
Author of Seforim Ohel Yaakov  
Jerusalem

# יעקב אהרן סקוצ'ילס

מורי"צ בבית הוראה הכללי  
מחז"ס אהל יעקב  
ראש הכולל בכולל להוראה ירושלים  
עיה"ק ירושלים תובב"א

בס"ד

ערב ראש חודש ניסן תשפ"ו

## הסכמה

עונג וגם שמחה היו מנת חלקי בראות את הספרים הבהירים של האברך החשוב אב בחכמה ורך בשנים עדיו לגאון בתורה לתפארת, ה"ה הרה"ג ר' יחזקאל גרין שליט"א, אשר שיל את ידיו בתבונה יתירה לחבר חיבורים חשובים ונצרכים מאוד בכל הלכות המועדים. ועתה הכין חיבור גדול ומקיף בכל הלכות פסח החמורים בשם **חג כשר ושמח**. וכתב סיכום הלכות בכל הלכות פסח בלשון צח וקל, בתוספת הרבה פסקי הלכות לשאלות המצויות למעשה. הרבה חידושים ופסקי הלכות שרואים אור לראשונה בחיבור זה, ואף הוסיף שאלות חדשות שהתעוררו בזמנינו עם הוראות חדשים שקיבל מגדולי ההוראה שליט"א. ממש תורה מפואר בכלי מפואר, דייק וגמיר טובא מוגש לפני הלומדים. בתקופה האחרונה זכה המחבר שליט"א להעלות לירושלים עיר הקודש תובב"א, והגיע אלי לפלפל בסוגיות הלכה למעשה בכולל הוראה ירושלים, וראיתי שהוא עמק ומבין לדמות מילתא למילתא, וחשקו רב לשמש גדולי ההוראה להבין דרך המסורה בהוראה למעשה. מתוך הלימוד עם הרב המחבר שליט"א אף התעוררתי בכמה חידושי הלכות למעשה, ואח"כ ראיתי את זה גם כן מתוך הכתבים הבהירים שנכתב מתוך עומק העיון בסוגיות הש"ס ראשונים ופוסקים הכל עם סברות ישירות ומקורות חשובים. בטוחני שהרבה יהנו מאורו כמו שכבר העידו הרבה על ספריו הקודמים, שקבלו תועלת רב מכל ספר שהוציא לאור עד עתה. ושמעתי שאף מורי הוראה קבלו תועלת מכל חיבור של המחבר שליט"א. יהי ה' אלוקים עמו ויעלה מעלה מעלה בתורה ויראת שמים והוראה ולאילנא ברברא. להגדיל תורה ולהאדירה מתוך יישוב והרחבת הדעת עם הרבה סייעתא דשמיא.

**הכותב והחותם לכבוד התורה הקדושה ולומדיה**

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**יעקב אהרן סקוצ'ילס**



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לע"נ  
ר' אביגדור שמואל  
בן יהודה יוסף הכהן ז"ל

הונצח ע"י  
משפחת כ"ץ

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## ❧ Preface ❧

Pesach has many parts to it. From *kashering* the kitchen and freeing the house of any *chametz*, to preparing for the Yom Tov itself, and the actual seder on Pesach night, there are many *halachos* and *minhagim* involved in each part. Additionally, many people travel to family or other destinations for Yom Tov. While we do have Pesach every year, some people can forget the *halachos* or do not truly know them well every year and scramble to figure out the correct thing to do. Some even find Pesach time to be stressful, but it does not have to be. It is an extremely busy time for every Rav as they answer the numerous and complicated questions regarding Pesach. This practical guide is meant to help everyone prepare for Pesach and go through Pesach with clarity, ease, and the confidence that they are doing the correct thing. While each family has their own *minhagim*, and one should keep those *minhagim*, a large part of this *kuntris* is *halacha* and not (family) *minhagim*. Many do not have specific *minhagim* and just do what is typical or normal to do. This guide should help alleviate any doubts, and should help everyone enjoy Pesach from start to finish and have a ***Chag Kasher Visamei'ach!***

I have a tremendous debt of gratitude to **Harav Hagaon Rav Yaakov Skoczylas *shlita***, Rosh Kollel of Kollel Li'horaah and author of Ohel Yaakov (among other *sefarim*) for allowing me to spend so much time learning together with him and for teaching me numerous *klalei hapsak*. The time and patience he offered me when learning together and teaching me how *rabbunim pasken*, was an incredible experience. His *sefarim* were extremely helpful for this *kuntris* and his personal *psakim* and clarifications truly enhanced this *kuntris*. I would also like to thank him for publishing many of my *kuntreisim* through his Kollel Li'horaah. He also gave access to **Harav Hagaon Rav Avigdor Neventzal *shlita*** on a weekly basis which allowed us to clarify certain *shailas* and see how a *gadol paskens shailas* on every subject imaginable.

I would like to thank **Harav Hagaon Rav Tzvi Yaakov Stein *shlita***, noted *posek* and *magid shiur*, for all of his time helping me clarify numerous *shalias* and for reviewing many parts of this *kuntris* (among my other *kuntresim*). It is an honor to have a relationship with someone who is so knowledgeable and practical in *halacha* with the experience of answering hundreds of thousands of *shailas*. I greatly appreciate all of the time he gives to teach me and train me on how to *psaken* correctly for the masses.

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I am extremely grateful to **Harav Hagaon Rav Menachem Abramson *shlita***, author of Bnei Avraham in Hebrew and English, for all of his time, guidance, and helpful insights. His dedication to producing clear *halachic psakim* which are completely honest and true, motivates me to delve deeper and spend more time on each question and *halachic* ruling. His beautifully written *sefarim* were extremely useful in writing this *kuntris* and my other *kuntreisim*. I am indebted to him for all that he continues to do for me. I want to thank him for reviewing many sections of this *kuntris* and clarifying many subjects. I consider him a friend, mentor, and Rebbe (in both *halacha* and *middos*).

I would like to thank the many *rabbunim* who who took time out of their busy schedules to share their opinions on various questions when

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A special thank you to my sister **Esty** and her husband **Ushi Katz** for their generosity in sponsoring all of my *kuntreisim*. Their dedication to helping distribute these booklets to as many people and communities as possible is truly special. *Tizkeh Li'mitzvos!*

I cannot adequately praise and thank my wife, **Daniella**, a true *eishes chayil*, who gives up so much so that I can spend my days and nights learning and writing. Her continued motivation is the main factor in all of my learning and writing. It is because of her that I (we) continue to publish new *kuntreisim*.

**Chag Kasher Visamei'ach**

Chezky Green

Yerushalayim, Adar 5786



## ❧ Nissan ❧

- One should learn the *halachos* of Pesach starting from at least 30 days before Pesach, which is Purim.<sup>1</sup> This is in order to know all of the many *halachos* of Pesach.<sup>2</sup>
- Many shuls have a Rav give a speech related to Pesach on the Shabbos before Pesach. This is called the Shabbos *Hagadol Drasha*. Saying *divrei Torah* without practical *halacha* is not sufficient.<sup>3</sup>
- One who destroys or gets rid of *chametz* within 30 days of Pesach is fulfilling the *mitzvah* of “*tashbisu*” (destroying *chametz*).<sup>4</sup>
- We do not say *Tachnun* during Nissan.<sup>5</sup>
- *Hespeidim* are not said during Nissan.<sup>6</sup>
- *Vihi Noam* is not said on the Motzei Shabbos before Pesach.<sup>7</sup>

### Fasting

- One should not fast during Nissan, even for a *yuhrtzeit*.<sup>8</sup>
- However, a *chasson* and *kallah* should fast during Nissan on their wedding day, even on Rosh Chodesh Nissan, even though they generally would not fast on Rosh Chodesh.<sup>9</sup> If there is a need (e.g.

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1. Shulchan Aruch 429:1, Shulchan Aruch Harav 429:3

2. Mishnah Berurah 429:2

3. Mishnah Berurah 429:2

4. Mishnah Berurah 445:8. Some say eating the *chametz* in one's house is included in the *mitzvah* of *tashbisu* (Kovetz Halachos pg 2).

5. Shulchan Aruch 429:2

6. Shulchan Aruch 429:2

7. Nitei Gavriel Vol 1, 5:12

8. Rama 429:2

9. Mishnah Berurah 429:10. See Mishnah Berurah 573:7-9.

feeling weak), they can be lenient and not fast (but should avoid alcohol).<sup>10</sup>

## Going to a Cemetery

- One can go to a cemetery during Nissan (including on Rosh Chodesh). *Techinos*, *Yud Gimmel Midos* etc. should not be said. *Tehillim* and *Kaddish* can be said.<sup>11</sup>
- A *hakamas matzeiva* is permitted but *hespeidim* or words of mourning may not be said.<sup>12</sup>

## Kimcha D'pischa/Ma'os Chitim

- The *minhag* is to give money to poor individuals in order for them to have food (e.g. matzah etc.) for Pesach.<sup>13</sup> One can use *maaser* money for this. However, a small amount of what is being given, should ideally be given from non-*maaser* money.<sup>14</sup>
- It is a *mitzvah* to invite poor people to the seder.<sup>15</sup>

## Baking Matzah

- Many have the *minhag* to bake the matzos for the seder on Erev Pesach after midday, and the rest of the matzos even weeks before

10. Chut Shuni pg 52. See Elyah Rabbah 573:3, Nitei Gavriel Vol 1, 3:2 who are lenient on Rosh Chodesh even if not needed. In general, many are lenient regarding fasting on one's wedding day if there is a need (see Nitei Gavriel Nesuin Vol 1, 5:3). See Mesores Moshe Vol 2, pg 126.

11. Kovetz Halachos 3:1, Yalkut Yosef Vol 2, pg 68 (even on Chol Hamoed to go to *kivrei tzadikim*), Nitei Gavriel Vol 1, 3:8. Especially if going to *kivrei tzadikim* or going for a *yuhrtzeit*. See Moedei Hagrach pg 45 quoting Rav Chaim Kanievsky that some do not go to cemeteries during Nissan because the *niftar* is not there at that time.

12. Kovetz Halachos 3:1, Nitei Gavriel Vol 1, 3:10

13. Rama 429:1

14. Shiurei Halacha 2:4. See Halichos Shlomo 2:3, Chut Shuni pg 51, Teshuvos Vihanhagos Vol 6, 109:1.

15. Shar Hatziyun 479:12

Pesach.<sup>16</sup> However, any (kosher for Pesach) *shemurah* matzah which was baked even many months before Pesach is acceptable to use by the seder.<sup>17</sup>

### ***Shemurah* Matzah<sup>18</sup>**

- *Shemurah* matzah (“guarded matzah”) is matzah that is produced from wheat that is guarded from any contact with water from the time it is cut.<sup>19</sup> Some say it is considered *shemurah* matzah if it is guarded from contact with water from the time the flour is ground.<sup>20</sup>
- One needs to eat *shemurah* matzah for the matzah eaten by the seder (on both nights), even though we know the other kosher for Pesach matzah is not *chametz*.<sup>21</sup>
- Many are strict and have the *minhag* to eat *shemurah* matzah the entire Pesach. However, for the rest of Pesach, it is sufficient if the level of guarding is from the time of grinding the flour (or kneading the dough), which includes many kosher for Pesach (boxed) matzah, even if not labeled as *shemurah* matzah.<sup>22</sup> All OU-Pesach certified matzos are supervised, at least from the time the flour was ground. Some are strict the entire Pesach to only eat *shemurah* matzah which was guarded from the time the wheat was cut.<sup>23</sup>

16. Darkei Moshe 458:1, Mishnah Berurah 458:2

17. Mishnah Berurah 458:1

18. Chazal learn from the *pasuk* (Shemos 12:17) “*u’shemartem es hamatzos*” (literally, “guard the matzos”), that the matzos by the seder need special guarding. The reason is either so the matzos do not become *chametz* or so they are designated and specifically made for the *mitzvah* “*lisheim mitzvos matzah*” (see Mishnah Berurah 453:21, 460:3).

19. Shulchan Aruch 453:4, Biur Halacha 453:4 “*tov*”.

20. Shulchan Aruch 453:4

21. Mishnah Berurah 453:21. Technically, only the first *kezayis* being eaten for the *mitzvah de’oraisa* needs to be *shemurah* matzah (Chayei Adam 128:30). However, see “*Afikomen*”.

22. See Mishnah Berurah 453:25, 460:2. Even machine matzah, if one holds it is considered “*lisheim mitzvos matzah*”.

23. Maseh Rav 186, Chayei Adam 128:30. However, see Nodeh B’yehudah Vol 2, 79.

## Machine Matzah

- Based on the above (“*Shemurah* matzah”) some poskim did not allow machine matzah as it may not be considered making the matzah specifically for the *mitzvah* (“*lisheim mitzvos matzah*”) and due to the *chametz* concerns (in which case it would not be permitted even at other times on Pesach).<sup>24</sup> Even though many argued and permitted it, and nowadays many of the concerns are not applicable, some still only eat handmade matzah throughout Pesach, or at least by the seder.<sup>25</sup> However, some specifically eat machine matzah, since they consider the making of matzah “*lisheim mitzvos matzah*” by starting the machine, and consider the process of making the matzah more efficient and less likely to have *chametz* concerns.<sup>26</sup>

## Sephardi Matzah

- Some say an Ashkenazi should not eat Sephardi (soft) matzah since the *minhag* is to only eat very thin, hard matzah.<sup>27</sup> However, many say it is permitted (see footnote).<sup>28</sup> Some say it is technically

24. See Teshuvos Vihanhagos Vol 4, 100, Chut Shuni pg 198, Yalkut Yosef Vol 3, pg 503. See Ha'elef Licha Shlomo 32, Divrei Chaim Vol 1, 23, Avnei Nezer 372. See Ksav Sofer 2, Marsham Vol 2, 16, Vol 4, 129, Divrei Malkiel Vol 4, 20.

25. Halichos Shlomo 7:10. See Chut Shuni pg 198. As heard from Rav Shmuel Fuerst quoting Rav Moshe Feinstein to eat hand matzah by both sederim. However, if needed, they can use *shemurah* machine matzah.

26. See Teshuvos Vihanhagos Vol 4, 100.

27. Halichos Shlomo 9:80. See Teshuvos Vihanhagos Vol 5, 131:4 who agrees that (Ashkenazi) matzah used to be like a pita (or laffa) but argues (quoting the Brisker Rav) that they knew how to prevent such matzos from becoming *chametz* but we do not have such expertise and therefore must make thin matzah.

28. Rav Herschel Schachter. The *minhag* to not eat soft matzah is not really a *minhag* but ancillary (secondary) to how matzah is made, and is therefore similar to the color used for a *paroches* in shul, which is not subject to the restrictions of a *minhag*.

It is clear in Shulchan Aruch (460:4-5) that matzah can be a *tefach* (3.6 inches) thick. Rama (460:4) and Mishnah Berurah (460:16) recommend making matzah thinner (“*rikikin*”) and not so thick. Chok Yaakov (460:13) explains “*rikikin*” as

permitted, but it should only be eaten if needed (e.g. sick) and they should be *matir neder*.<sup>29</sup>

## This Meat is For Pesach

- One may not say about a specific piece of meat “This meat is for Pesach” since it appears as if one is designating the meat as the *karbon Pesach*.<sup>30</sup> However, if one did do so, the meat is permitted to be eaten.<sup>31</sup>
- Some say this applies to chicken and fish as well. Therefore, ideally one should not say “This chicken is for Pesach.”<sup>32</sup> However, many are not concerned with this, and say it is an unnecessary stringency (“*chumrah yiseira*”).<sup>33</sup>
- One should not say “Roast this meat for Pesach” (e.g. when preparing the *zero’a* for the seder).<sup>34</sup> However, if one did do so, the meat is permitted to eat.<sup>35</sup>
- One should not say “Here is money, go and buy meat for Pesach”. If one did so, the meat is permitted.<sup>36</sup>

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the thickness of a finger (0.89 inches). Sephardi matzah is nowhere near a *tefach* thick or even a finger thick, and would therefore be permitted even according to the strict opinion. Mishnah Berurah (486:3) and Aruch Hashulchan (486:2) clearly discuss using soft (spongy) matzah and do not say that Ashkenazim should refrain from doing so. Mishnah Berurah (458:4) does quote the Sharei Teshuvah that our matzos are *rikikin* and do not have a concern of *gebrukts* (and still quotes the above *halacha* regarding spongy matzah). Mishnah Berurah (458:4) does quote the Sharei Teshuvah that our matzos are *rikikin* and do not have a concern of *gebrukts* (and still quotes the above *halacha* regarding spongy matzah).

See Nemukey Orach Chaim 394:2, Hagada Shel Pesach Chazon Ish pg 31. See Mesores Moshe Vol 2, pg 131.

29. Hagadas Minchas Asher pg 322

30. Shulchan Aruch 469:1

31. Mishnah Berurah 469:1, Aruch Hashulchan 469:5

32. Mishnah Berurah 469:2

33. Aruch Hashulchan 469:3, Kovetz Halachos 15:2

34. Mishnah Berurah 469:2

35. Mishnah Berurah 469:1, Aruch Hashulchan 469:5

36. Mishnah Berurah 469:3. However, see Kovetz Halachos 15:3.

- There is no prohibition in eating lamb on Pesach. However, one may not eat roasted meat on the night of the seder (both nights outside of Eretz Yisroel).<sup>37</sup> Additionally, one may not roast a whole lamb on Erev Pesach after midday or on Pesach night.<sup>38</sup>
  - ◆ One can eat roasted meat on Erev Pesach.<sup>39</sup> See below for more *halachos* of eating roasted meat by the seder.
- There is no concern if one uses other words to indicate the meat is for the Yom Tov of Pesach (e.g. “This meat is for Yom Tov”<sup>40</sup> or “We will use this meat for the day meal” or “This meat should be used on Pesach”).<sup>41</sup>
- Writing in English “For Pesach” (or similar) on a container or package etc. of meat is permitted.<sup>42</sup>

## Eating Matzah during Nissan

- Some individuals are strict and do not eat matzah 30 days before Pesach (which is Purim).<sup>43</sup>
- Some have the *minhag* to not eat matzah from Rosh Chodesh Nissan.<sup>44</sup>
- See "Erev Pesach" regarding eating matzah on Erev Pesach, as that it is more strict.

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37. Mishnah Berurah 473:32

38. Mishnah Berurah 469:5

39. See Rama 471:2, Shulchan Aruch 476:1.

40. Shulchan Aruch 469:1

41. Mishnah Berurah 469:2. Even if said in Hebrew (Shar Hatziyun 469:8).

42. See Nitei Gavriel Vol 2, 50:4 to try to be strict when writing in Hebrew. However, this is more than what the Shulchan Aruch and poskim mention. See Anfei Moshe pg 343 quoting Rav Chaim Kanievsky as being lenient regarding writing. See Halichos Shlomo 2:2, Ohr Litzion Vol 3, pg 146 for other reasons to be lenient in many cases.

43. Igros Moshe O.C. Vol 1, 155

44. Mishnah Berurah 471:12

- However, the above only applies to eating matzah which one would be able to fulfill their obligation with on Pesach night. *Chametz* (not kosher *li'pesach*) matzah or egg matzah would not be included in this *minhag*, even if it tastes like kosher *li'pesach* matzah.<sup>45</sup>
- Children (whose family *minhag* is to refrain from eating matzah from Rosh Chodesh or earlier) who want to eat kosher *li'pesach* matzah, can do so until Erev Pesach. Additionally, if parents are concerned that the children will leave *chametz* crumbs throughout the house, they can feed the children kosher *li'pesach* matzah until Erev Pesach (see below).<sup>46</sup>
- Pesach cakes made from (kosher for Pesach) matzah meal, can be eaten.<sup>47</sup>
- If there is a need (e.g. one is on a diet or isn't feeling well), they can be lenient and eat matzah, even though they normally have the *minhag* to not do so.<sup>48</sup>
- One can include matzah as *lechem mishnah*, even though they have the *minhag* to not eat that matzah.<sup>49</sup>

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45. Rav Hershel Schachter (OU), As heard from Rav Shmuel Fuerst, Shevet Hakahasi Vol 3, 150 (It may be *bal tashchis* to throw out such matzah and not eat it). Mekadeish Yisroel 490, Nitei Gavriel Vol 1, 2:11. See Kovetz Halachos 16:4. See Mekadeish Yisroel 490-491 That some say this does not apply to machine matzah (*kosher li'pesach*) if one is particular not to eat machine matzah on Pesach night for the mitzvah of *achilas matzah*. However, they may not eat machine matzah (*kosher li'pesach*) on Erev Pesach.

46. Mekadeish Yisroel 490, Nitei Gavriel Vol 1, 2:10

47. See Shar Hatziyun 471:16, Halichos Shlomo 8:4, Uz Nidberu Vol 4, 43, Kovetz Halachos 16:7, Nitei Gavriel Vol 2, 48:7.

48. Rav Dovid Feinstein. See Piskei Teshuvos 471:55. See Pischei Teshuvah Y.D. 214:1.

49. Rav Dovid Feinstein

## ***Birchas Ha'ilanos***

- One who sees a fruit tree<sup>50</sup> that started blossoming should say the following bracha:

”בְּרַוַּךְ אַתָּה ..... מְלִךְ הָעוֹלָם שְׁלֵא חִסֵּר בְּעוֹלָמוֹ כְּלוּם<sup>51</sup>,

וּבְרָא בּוֹ בְּרִיּוֹת טוֹבוֹת וְאֵילָנוֹת טוֹבוֹת לִיהֲנוֹת בָּהֶם בְּנֵי אָדָם”

- One needs to see the flowers themselves which are budding and will ultimately blossom and turn into fruit. Simply seeing the leaves, or viewing the tree from afar, is not sufficient.<sup>52</sup>
- One does not say a bracha on a tree which will not grow fruit, even though it is blossoming (see footnote).<sup>53</sup>
- One can say a bracha on a fruit tree that is blossoming even if it is potted or grown in a greenhouse.<sup>54</sup>
- Men and women should make an effort to say this bracha, if possible.<sup>55</sup>
- Children should also be brought to the tree and trained to say this bracha.<sup>56</sup>
- The bracha is only said once a year, even if one sees other trees.<sup>57</sup> If one saw a tree and did not say the bracha, they can say the bracha when they see the tree again (as long as it did not start growing fruit yet). They can also say the bracha on a different fruit tree which

50. One does not need to see multiple fruit trees (Kovetz Halachos 3:8, Rivivos Ephraim Vol 8, 77). See Betzel Hachachma Vol 6, 36.

51. Kovetz Halachos 3:4. However, some *siddurim* (Artscroll) do not have the word “כְּלוּם”.

52. Halachic Guide to Travel and Vacation (Rav Abramson) pg 348

53. Mishnah Berurah 226:2. If they did say a bracha on such a tree (or a fruit tree which did not actually blossom yet), they do not repeat the bracha when they see a fruit tree blossoming (Shevet Halevi Vol 6, 53:4, Chazon Ovadia pg 38).

54. Kovetz M'beis Levi pg 22, Piskei Teshuvos 226:5

55. Kovetz Halachos 3:7

56. Teshuvos Vihanhagos Vol 1, 191, Nitei Gavriel Vol 1, 6:16

57. Shulchan Aruch 226:1, Mishnah Berurah 226:3

they see blossoming (if the fruits did not start growing). In general, one can say the bracha on a tree (when seeing it for the first time) until its fruits are ripe.<sup>58</sup>

- Some say it is preferable to say *birchas ha'ilanos* with a *minyan*,<sup>59</sup> but it is not necessary and one should not delay saying it.<sup>60</sup>
- One can say this bracha in any month that the fruit tree starts blossoming and it does not need to be during Nissan.<sup>61</sup>
  - ◆ In Australia etc. they should say the bracha in Elul or Tishrei.<sup>62</sup>
  - ◆ In a leap year, one should say it in Adar Beis (in a place which normally says it during Nissan).<sup>63</sup>
- One can say the bracha on Shabbos and Yom Tov.<sup>64</sup>
- One can say the bracha at night if the flowers are visible (e.g. there is a streetlight).<sup>65</sup>
- Some say one can say the bracha if they see the tree through a window.<sup>66</sup>




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58. Mishnah Berurah 226:4-5, Kaf Hachaim 226:9-10, Shar Ha'ayin pg 113

59. Kaf Hachaim 226:7 And say *Kaddish* afterwards.

60. See Kovetz Halachos 3:9.

61. Chayei Adam 63:2, Aruch Hashulchan 226:1, Mishnah Berurah 226:1, Kovetz Halachos 3:5

62. Kovetz Halachos 3:6

63. Nitei Gavriel Vol 1, 6:3

64. Be'er Moshe Vol 3, 43, Kovetz Halachos 3:13

65. Tzitz Eliezer Vol 12, 20:6, Kovetz Halachos 3:14

66. Kovetz Halachos 3:15

## ❧ *Kashering for Pesach* ❧

- Ideally, one should *kasher* their kitchen early enough before Pesach so that it is done calmly and diligently.<sup>67</sup>
- The following applies to *kashering* a non-kosher kitchen as well (e.g. in a rental house).<sup>68</sup> After *kashering*, the item is considered brand new and *parve*.
- The following is regarding *kashering*. However, a requirement to check the item or area for *chametz* (*bedikas chametz*) may still apply. See below. See “*Bedikas Chametz*”.
- When one must wait 24 hours before *kashering*, we assume a kitchen in a rental house was not used for hot *chametz* (or *treif*) within the last 24 hours (unless one knows definitively otherwise). Therefore, one can *kasher* their kitchen on the day they arrive at their rental house.<sup>69</sup>

### **When to *Kasher***

- *Kashering* should be performed before the fifth *halachic* hour on Erev Pesach.<sup>70</sup> If needed, one can *kasher* via water on Erev Pesach until *shkiya* if the utensil has not been used for hot *chametz* within

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67. See Kaf Hachaim 452:26.

68. See Halachic Guide to Travel and Vacation (Rav Abramson) pg 386-421. For *kashering* during the year, there are more leniencies.

69. As heard from Rav Yaakov Skoczlys (Ohel Yaakov). See Magen Avraham 447:23. See Chok Yaakov 452:14.

Even if they know the house was occupied, it does not mean they used the kitchen at all and definitely does not mean they used it for hot *chametz*. The same applies if the cleaners used hot water to clean the sink, it does not mean there was *chametz* in it and soap was probably used.

70. Shulchan Aruch 452:1, Mishnah Berurah 452:1

24 hours.<sup>71</sup> Using fire to *kasher* (e.g. self clean oven) is permitted even on Chol Hamoed (see footnote).<sup>72</sup>

- Ashkenazim do not *kasher* via water on Chol Hamoed Pesach.<sup>73</sup> See below.

## Selling the Item

- If one is selling the item to a non-Jew, they do not need to clean the item. However, many do clean the item, but not necessarily very well, and sell them (or the *chametz* on them) to a non-Jew (see “Selling *Chametz*”).<sup>74</sup> If the utensils are perfectly clean, there is no need to sell them, and one can just put them away with the *chametz*.<sup>75</sup>
- Dishes, pots, china, etc. should be put away for Pesach when clean and not containing actual *chametz*. While some sell the *bliyos* inside them, but this is questionable. Selling the actual dishes is not necessary and would cause a potential problem with purchasing them back from non-Jew, as it may require *toiveling* them (again). Therefore, putting them in a designated area, covering them, and labeling them “*chametz*” is sufficient.<sup>76</sup>
- Ammonia and bleach should never be mixed as it produces a deadly gas.<sup>77</sup>

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71. Mekadeish Yisroel 494. If one did not wait 24 hours, and needs to *kasher* the utensil (or counter etc.), they can *kasher* by adding bleach, soap (or similar) to the boiling water (see Kovetz Halachos 11:3, Chut Shuni pg 142, Nitei Gavriel Vol 1, 69:3).

72. Rama 452:1. *Libun kal* (e.g. turning an oven onto 550°F for an hour) is also permitted on Chol Hamoed according to many (see Shulchan Aruch Harav 451:10, Kovetz Halachos 11:23, Piskei Teshuvos 552:2). Most stove tops (even glass) reach 450°F, and can be *kashered* on Chol Hamoed.

73. Rama 452:1

74. Ohel Yaakov pg 9. If they do not sell their *chametz*, they must clean the *chametz* items with bleach etc. and put them away.

75. Kovetz Halachos 8:22. See Mishnah Berurah 451:7.

76. Kovetz Halachos 8:22-23. See The Kosher Kitchen pg 392. See Chachmas Adam 73:3.

77. The Kosher Kitchen pg 385

## Types of *Kashering*

- There are four basic ways of *kashering* an item. One cannot be necessarily used for the other type of item. The general rule is that the same way it was used (to have *chametz* or *treif* enter the utensil), is the same way it is *kashered*. Therefore, a ladle (generally) used in liquid while cooking (e.g. in soup), would be *kashered* via *hagala* (by placing it into boiling water to remove the *chametz* or *treif* within it). See below for more details (e.g. waiting 24 hours before doing so). Additionally, many materials cannot be *kashered*. See below.

### *Libun Gamur* (burning)

- Utensils used directly in fire (e.g. BBQ grate), must be *kashered* by placing them into fire. This process has the effect of burning away any absorbed taste. To qualify as a *libun gamur*, metal must be heated until it glows. A self-clean cycle of an oven (approx. 850°F) also qualifies as *libun gamur*. There is no need to wait 24 hours before *libun gamur*. There is no need to clean the utensil before performing *libun gamur*, since the fire will burn off any residue, (but some recommend cleaning it).<sup>78</sup> See below regarding a BBQ grill.

### *Hagala* (boiling)

- Utensils that were used to cook nonkosher (or *chametz*) liquid can be *kashered* with *hagala* (boiling in water). The same applies to a pot which one is unsure if it is meat or dairy (even if they know it is not *chametz* or *treif*) and they should *kasher* it so that it has the status of a new pot.
- To prepare the utensil for *hagala*, the utensil must be thoroughly cleaned. Only utensils that can be scrubbed clean should be *kashered*. Items that have narrow cracks, crevices, deep scratches or other areas that cannot be cleaned, cannot be *kashered* for Pesach (e.g. filters, colanders, knives (or other utensils) where food can get trapped

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78. Shulchan Aruch 451:4, Mishnah Berurah 451:27

between the blade and handle). After cleaning, the utensils should then not be used for hot for 24 hours.<sup>79</sup> One can count the 24 hours from its last hot *chametz* use, even if it wasn't completely clean afterwards. One can clean the item using cold water (and soap), and then *kasher* it (with counting the 24 hours from its last hot *chametz* usage).<sup>80</sup>

- To *kasher*, every part of the utensil must make contact with boiling water. This process can be done in parts. For example, a large spoon can be immersed into a pot of boiling water for a few seconds, turned over and then the remainder immersed.<sup>81</sup> Multiple utensils should not be immersed at one time (if they touch each other).<sup>82</sup> Some rinse off the utensil in cold water afterwards, but this is not required.<sup>83</sup> Practically, some say to loosely tie the pieces of silverware to a string, leaving three inches between each piece, and immerse the string of silverware slowly, making sure the water keeps boiling.<sup>84</sup>
- If a pot is too large to fit into the *kashering* pot, it may be filled to the top with water, be brought to a boil and caused to overflow with a hot stone or brick (after cleaning and waiting 24 hours).<sup>85</sup>
- Pot covers and lids should also be *kashered* with *hagala*, and not *irui kli rishon*.<sup>86</sup>
- The water should reboil before placing the next utensil into it.<sup>87</sup>

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79. Rama 452:2, Mishnah Berurah 452:20. If one did not wait 24 hours, and needs to *kasher* the utensil (or counter etc.), they can *kasher* by adding bleach, soap (or similar) to the boiling water (Kovetz Halachos 11:3, Chut Shuni pg 142, Nitei Gavriel Vol 1, 69:3).

80. Chok Yaakov 452:14, Chut Shuni pg 140, Nitei Gavriel Vol 1, 69:2

81. Safah Berurah pg 19

82. Shulchan Aruch 452:3

83. Shulchan Aruch 452:7, Mishnah Berurah 452:34, Kovetz Halachos 11:18 One can also dry off the utensil instead of rinsing it off in cold water.

84. Star-K

85. Safah Berurah pg 41

86. Safah Berurah pg 41

87. Mishnah Berurah 452:8

- Technically, these utensils may be *kashered* in a clean non-Pesach pot that was not used for 24 hours. One who intends to use a *chametz* pot to *kasher* other utensils should first *kasher* the *chametz* pot, empty out the water, and then fill it back up with new water which can be used for *hagalah*.<sup>88</sup>
- One who intends to subsequently use the *kashering* pot for Pesach should empty it out after *hagalah* and then *kasher* it for Pesach use.<sup>89</sup>
- Meat utensils and dairy utensils can both be *kashered* using the same pot of boiling water. However, this is only if they have not been used for 24 hours (which is required for *kashering* any utensil anyhow, as above).<sup>90</sup>

### ***Iruy Kli Rishon* (pouring boiling water)**

- If the utensil only came in contact with hot liquid being poured on it (*iruy*), it can be *kashered* in the same way. If the utensil came in contact with hot *chametz* solids, then one should *kasher* by pouring boiling water accompanied by an *evan meluben* (a heated stone). However, many do not use a hot stone for *kashering* any utensil, especially when it is difficult to do so.<sup>91</sup>
- For example, if hot pasta fell into a sink, stones should be heated on the stove, and moved around the surface of the sink while boiling water is poured over them. In this way, the water will remain boiling on the surface of the sink. The stones may need to be reheated several times, since they cool down quickly. In all other ways, the process is identical to *hagala*. However, even though sometimes a solid hot food falls in that area, which would require using a hot

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88. Mishnah Berurah 452:10, 13

89. Tosfes Chaim on Chayei Adam 125:35

90. Rama 452:2, Mishnah Berurah 452:20, Ohel Yaakov pg 4

91. Chok Yaakov 451:55, Shiurei Halacha 3:3, Halachos of Pesach (Rav Eider) pg 173-174. See Aruch Hashulchan 451:41, Avnei Yoshfai Vol 6, 77:2, OU, cRc, Star-K regarding *kashering* a stainless steel sink. See Kovetz Halachos pg 112.

stone to *kasher*,<sup>92</sup> nevertheless, if it may damage the area, we do not have to do the *chumra* of using the stone and one can use only hot water. Many generally do not use a hot stone for *kashering* any utensil.<sup>93</sup>

### ***Libun Kal* (light burning)**

- In certain cases, *libun kal* is sufficient. This can be accomplished by heating an oven to 550°F for an hour, or 450°F for two hours. Some are more lenient.<sup>94</sup> This method of *kashering* can be used in place of *hagala*. It is also used when the need for *libun* is only an added stringency.<sup>95</sup> In the event that an oven cannot be self-cleaned, many *poskim* permit *libun kal*. One does not need to wait 24 hours from the last *chametz* use before doing this.<sup>96</sup> Many people clean the utensil (oven) thoroughly beforehand with a cleaning agent (e.g. Easy-Off),<sup>97</sup> but this is not necessary.<sup>98</sup>

### **Who Can *Kasher***

- The *minhag* is for women who know the *halachos* of *kashering* to do the *kashering* for Pesach.<sup>99</sup>

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92. See Mishnah Berurah 451:114, Rama 451:6 since we take into account partial usage.

93. Chok Yaakov 451:55, Shiurei Halacha 3:3, Halachos of Pesach (Rav Eider) pg 173-174. See Aruch Hashulchan 451:41, Avnei Yoshfai Vol 6, 77:2, OU, cRc, Star-K regarding *kashering* a stainless steel sink. See Kovetz Halachos pg 112.

94. Halachos of Pesach (Rav Eider) pg 180 quoting Rav Ahron Kotler, Halichos Shlomo 3:2, Chazon Ovadia Pesach pg 132, Kovetz Halachos 11:23, Shiurei Halacha 3:1, Keser Shlomo pg 235. See Kovetz Halachos pg 121 that the oven only needs to be at its highest temperature for 30 minutes, but to be cautious that the oven actually has already reached its highest temperature.

Some say the minimum amount of time is 45 minutes (Safah Berurah pg 40).

95. See Rama 451:4.

96. Kovetz Halachos 11:23

97. Keser Shlomo pg 235

98. Kovetz Halachos 11:23

99. Kaf Hachaim 452:26, Kovetz Halachos 12:2

- A child above the age of *chinuch* (e.g. six or seven years old), can be sent to have items *kashered* by a reputable Jewish adult. They can also *kasher* themselves if it is easy for them to do so (e.g. turn on the oven) or if they are supervised by an adult.<sup>100</sup>
- A non-Jew is not believed if they say they *kashered* an item or had an item *kashered* by a Jew. However, they can *kasher* an item if supervised by a Jewish adult (e.g. the non-Jew can place the item into boiling water or turn on the oven).<sup>101</sup>

## Which Materials

- Earthenware utensils, including porcelain, china, and ceramic, cannot be *kashered*.<sup>102</sup> Metal, wood, and stone utensils can be *kashered* via *hagalah* (immersion in a *kli rishon* [pot of boiling water on the stove]) or *iruy* (pouring onto them from a *kli rishon*). See below for more materials regarding countertops.<sup>103</sup> Corelle should not be *kashered* for Pesach.<sup>104</sup>

## Plastic

- Many poskim allow *kashering* plastic utensils for Pesach.<sup>105</sup> However, many do not allow this.<sup>106</sup> If needed, one can be lenient.<sup>107</sup>

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100. Piskei Teshuvos 452:3. See Mishnah Berurah 452:16-19.

101. Piskei Teshuvos 452:3

102. Shulchan Aruch 451:1

103. Shulchan Aruch 451:8

104. Mesores Moshe Vol 3, pg 209

105. cRc, Minchas Yitzchok Vol 3, 67, Tzitz Eliezer Vol 4, 6:3, Mekadeish Yisroel Pesach Vol 1, Kitzur Hilchos Hagalas Keilim 1 “*shar*” (pg 407), Chazon Ovadia Hilchos Hagalas Keilim 9, Ohr Litzion Vol 3, 10:13, Halachos of Pesach (Rav Edier) pg 138 quoting Rav Eliyahu Heinken, Minchas Chein Vol 1, 28:5:10. See Chelkas Yaakov Vol 2, 163. See Ohel Yaakov pg 76.

106. See Igros Moshe O.C. Vol 2, 92, Kovetz Halachos 11:11. However, see Mesores Moshe Vol 1, 249.

107. OU

## Glass

- Ashkenazim generally do not *kasher* glass for Pesach.<sup>108</sup> See below regarding glass stovetops.

## Cutlery

- Cutlery may not be used even for cold foods, without being *kashered* first.<sup>109</sup>

## Oven

- The oven gasket (oven door seal that runs around the perimeter of the oven door) should be cleaned very well before *kashering*.<sup>110</sup>
- If an oven has a self-clean option, one should run the cycle for at least three hours. However, this is only true if the oven is slightly dirty. For a very dirty oven, a four-hour cycle is required.<sup>111</sup> Some are lenient to run the self-clean option for one hour (after it has reached its highest temperature).<sup>112</sup> *Kashering* an oven for Pesach this way is effective even if the oven has been used for *chametz* within the last 24 hours. Cleaning it before the self-clean cycle is unnecessary.<sup>113</sup> Some spray the door before *kashering* with a cleaning spray.<sup>114</sup> Practically, one should not spray the oven when it is hot, as it can damage the glass etc. The oven door (window) does not need to be covered after *kashering*.<sup>115</sup>
- Self-cleaning an oven (or using its highest temperature, as below) in

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108. Rama 451:26

109. Rama 451:1, Mishnah Berurah 451:15 since we are concerned one will use it for hot.

110. Safah Berurah pg 40

111. Kuntris Hilchos Pesach (Rav Ribiat) pg 354

112. See Kovetz Halachos pg 121, Keser Shlomo pg 234.

113. Mesores Moshe Vol 2, pg 183, Shulchan Halevi pg 234

114. Keser Shlomo pg 234

115. Safah Berurah pg 40, As heard from Rav Shmuel Fuerst

order to *kasher* it may be done on Chol Hamoed Pesach.<sup>116</sup>

- Aqualift or Steam Clean does not *kasher* an oven for Pesach.<sup>117</sup>
- If an oven cannot be self-cleaned (or may cause damage), many *poskim* permit turning the oven on to its highest temperature. Some say to turn it on to 550°F for an hour, or 450°F for two hours.<sup>118</sup> One does not need to wait 24 hours from the last *chametz* use before doing this.<sup>119</sup> Many people clean it thoroughly beforehand with a cleaning agent (e.g. Easy-Off),<sup>120</sup> but this is not necessary.<sup>121</sup>
- The racks are considered *kashered*, even if one does not use self-clean (e.g. 550°F for an hour, or 450°F for two hours). However, any food that fell onto the racks on Pesach should not be eaten (and matzah etc. should not be heated up directly on the racks), since *chametz* may have fallen onto these racks during the year.<sup>122</sup>
- The range hood needs to be cleaned well. Some say it should also be covered with foil,<sup>123</sup> while others don't require covering it if it is cleaned as thoroughly as possible.<sup>124</sup>

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116. Rama 452:1. See Shulchan Aruch Harav 451:10, Kovetz Halachos 11:23, Piskei Teshuvos 552:2.

117. Star-K

118. Halachos of Pesach (Rav Eider) pg 180 quoting Rav Ahron Kotler, Halichos Shlomo 3:2, Chazon Ovadia Pesach pg 132, Kovetz Halachos 11:23, Shiurei Halacha 3:1, Keser Shlomo pg 235. See Kovetz Halachos pg 121 that the oven only needs to be on its highest temperature for 30 minutes, but to be cautious that the oven actually has already reached its highest temperature.

119. Kovetz Halachos 11:23

120. Keser Shlomo pg 235

121. Kovetz Halachos 11:23

122. See Halachic Guide to Travel and Vacation pg 398 that many *poskim* are lenient. However, since some *poskim* say the racks need *libun gamur* (Halichos Shlomo 3:2, Kovetz Halachos 11:23). Also see Pri Megadim E.A. 451:6, Rav Akiva Eiger that *chametz* is considered *heteira bolaya* before Pesach.

123. Kuntris Hilchos Pesach (Rav Ribiat) pg 339 quoting Rav Belsky, Shiurei Halacha 3:1, Mekadeish Yisroel Pesach Vol 1, Kitzur Hilchis Hagalas Keilim Chapter 2.

124. Kovetz Halachos 11:25 Even if there are tough spots to clean, it is still sufficient to clean it because any steam that reaches it is insignificant, and the dirt won't fall down. Rav Moshe Heineman (Star-K). See Aruch Hashulchan Y.D. 94:1 that

- One should clean the oven knobs and oven door handles well, since it is likely that some *chametz* touched it and may have become attached to them. They do not need to be covered.<sup>125</sup>
- Extreme caution should be taken not to cover over the vent so as to allow the oven heat to escape. The drip pans should be thoroughly cleaned and do not need to be *kashered*.<sup>126</sup>

## Broiler

- If the broil option is in the oven chamber, it is *kashered* if using self clean. If one is *kashering* the oven by turning it on to 550°F it would also be *kashered*.<sup>127</sup>
- If the oven has a separate broiler chamber, it should not be used on Pesach since it is difficult to clean.<sup>128</sup>

## Convection Oven

- For convection ovens, the same *kashering* process as a conventional oven should be followed, paying particular attention to cleaning out the chamber and fan assembly.<sup>129</sup> See below regarding standard microwaves.

## Toaster Oven

- Toasters and toaster ovens may not be *kashered* for Pesach and should be sold and put away.<sup>130</sup>

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any steam from a pot is insignificant.

125. Kovetz Halachos 11:25, Shiurei Halacha 3:1

126. Star-K

127. See Safah Berurah pg 40. If one is *kashering* by turning it on to 450°F, they should also turn on the broiler for a few minutes.

128. Safah Berurah pg 40

129. cRc

130. Star-K. See Ohel Yaakov pg 48.

## Warming Drawers

- Many say it is not possible to *kasher* a warming drawer for Pesach. Rather, one must clean it well, and double-wrap all foods placed into it on Pesach.<sup>131</sup> If needed, some are lenient (see footnote).<sup>132</sup>

## Stovetops

- Note: Many stovetops are not permitted to be used on any Yom Tov (e.g. electric stovetop). The following is regarding *kashering* them. See “The Kitchen on Yom Tov” for more halachos.<sup>133</sup>
- Electric coils should be cleaned well, and the stove should be turned to the highest setting for five minutes.<sup>134</sup>
- Grates should be cleaned well, and then place a *blech* or pot (Pesach or *chametz* pot) on each grate and turn the fire on high for 10 minutes (even if the grates were used for *chametz* within the last 24 hours).<sup>135</sup>

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131. Star-K. See OU.

132. cRc - Light one can of chafing-dish fuel (e.g. Sterno cans) in the warming drawer, being sure to use a can fueled with ethanol or methanol. (Wicked cans that use diethylene glycol as a fuel should not be used for *kashering*). Make sure to leave the door of the warming drawer slightly ajar, so that there will be enough air to allow for combustion and allow the can to burn for two hours. The warming drawer must be thoroughly cleaned and not used for 24 hours.

133. cRc - The induction stovetop also poses concerns for Yom Tov (and *Shabbos*) use, because when the pot is lifted off the surface, this causes the coil to become idle. This means that food left on the cooktop cannot be removed on Yom Tov or *Shabbos*. Once again, this issue can be overcome by putting the pots onto ferromagnetic discs before *Shabbos*. Wherever a disc is located, the coil will remain on regardless of whether a pot is present, and, therefore, the pot can be removed from the disc on *Shabbos*.

134. Halachos of Pesach (Rav Eider) pg 178, Kuntris Hilchos Pesach (Rav Ribiat) pg 621. Since the fire is spread to the whole surface, which isn't true by a regular stove top as the fire does not necessarily reach the full grate.

135. Halachos of Pesach (Rav Eider) pg 177-178, Kovetz Halachos 11:24, Mekadeish Yisroel Kitzur Hilchos Hagalas Keilim Chapter 2 (for an hour), Kovetz M'beis Levi Nissan pg 36, Shiurei Halacha 3:1. See Igros Moshe Y.D. Vol 1, 59. Shiurei Halacha 3 footnote 6 says even though the first reason that the food gets burned immediately doesn't apply, but the second reason of the *blios* getting burned

This should not be done with all of the stoves simultaneously due to the danger involved. Alternatively, one can place the grates into a self-clean oven (although the grates generally become ruined from this method).<sup>136</sup>

- The “burner cap” (circular metal piece that sits directly on top of the burner head to distribute the flame evenly) just needs to be cleaned well.<sup>137</sup>
- If the area between the grates is coated with enamel, it should be covered with heavy-duty foil.<sup>138</sup> Extreme caution should be taken not to cover over the vent so as to allow the oven heat to escape.<sup>139</sup> According to some *poskim*, one may clean the stovetop well, dry it, and wait 24 hours, and then pour boiling water from a *kli rishon* onto the stovetop area.<sup>140</sup>

## Electric Glass Stovetops

- Ashkenazim do not *kasher* glass for Pesach, therefore, some *poskim* hold that the glass stovetop needs to first be cleaned well and then turned on for a few minutes. When cooking on it during Pesach, the pot should be placed inside a foil pan, or metal discs should be placed under the pot to separate it from the stovetop surface.<sup>141</sup> The

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does. See Keser Shlomo pg 234.

136. Kovetz Halachos 11:24, Mekadeish Yisroel Kitzur Hilchos Hagalas Keilim Chapter 2 prefers this over using a *blech* or pot over the fire. However, see Shiurei Halacha 3 footnote 7.

137. Kovetz Halachos pg 125

138. Halachos of Pesach (Rav Eider) pg 178, Mekadeish Yisroel Pesach Vol 1, Kitzur Hilchos Hagalas Keilim Chapter 2

139. Star-K

140. Even though sometimes a solid hot food falls in that area, which would require using a hot stone to *kasher* it (Mishnah Berurah 451:114, Rama 451:6 since we take into account partial usage), nevertheless, since it would damage the area, we do not have to do the *chumra* of using a stone and one can use only hot water. See Aruch Hashulchan 451:41.

141. As heard from Rav Yisroel Dovid Harfenes (See Mekadeish Yisroel Pesach Vol 1,

stovetop should not be covered with foil, as that will ruin it.

- ◆ However, others disagree and hold that it is possible to *kasher* a glass stovetop by waiting 24 hours from its last *chametz* use. After cleaning the stove well, the fire should be turned onto its highest setting for 15 minutes.<sup>142</sup> Nothing should be placed on the area between the ranges without first putting down a barrier, such as a foil pan, metal disc, or fireproof mat, as mentioned above (see footnote).<sup>143</sup>

### Gas Stovetop With a Glass Surface<sup>144</sup>

- For gas stovetops with a glass surface, some say one may *kasher* the grates by putting them into the oven with *libun kal* (e.g. 550°F for 40 minutes).<sup>145</sup> In most models, the grates cover the entire top of the stove and there should be no problem adjusting pots on the stovetop. Food which falls through the grates and touches the glass surface should not be used.

Kitzur Hilchos Hagalas Keilim Chapter 2), Kuntris Hilchos Pesach (Rav Ribiat) pg 621-622)

142. Mesores Moshe Vol 4, pg 127 #256, Halachos of Pesach (Rav Eider) pg 179, Rav Moshe Heineman (Star-K), Safah Berurah pg 47. The reason is as follows; even though Ashkenzim do not *kasher* glass for Pesach, but it is for sure not worse than earthenware which can be *kashered* with *libun kal* (if not nervous about breaking it, See Rama 451:1-2). Some do not require waiting 24 hours.
143. Star-K. In order to use a large pot that extends beyond the designated cooking area, Star-K recommends one of these solutions: (1) Use a cooktop mat specifically made for glass stovetops. (2) Place a metal disc approximately 1/8 of an inch thick onto the burner area in order to raise the Passover pots above the rest of the glass surface. (CAUTION: This disc should not extend beyond the designated cooking area.) Or, (3) Use a stovetop heat diffuser made specifically for glass stovetops. Should a pot boil over, the resulting trickle could serve as a conduit from the *Pesachdig* pot to the non-Passover stovetop, posing a *halachic* concern; the above suggestions will help mitigate those concerns. OU says always place pots on an aluminum (or other metal) disk, and not directly onto the glass stovetop.
144. Star-K
145. See Igros Moshe Y.D. Vol 1, 59. However, see above to *kasher* grates in a self-clean oven.

- For those models where the grates do not cover the entire cooktop surface it would be wise to place a trivet on the open glass area so that pots may be transferred. No food or pots may come into direct contact with the non-*kashered* glass surface.
- Some gas cooktops have an electric warming area on the glass top. In order to *kasher* this area, it would have to become red hot when turned on. Many of these warming areas do not become hot enough for *kashering* and may not be used on Pesach.

## Induction Stovetop

- Some allow *kashering* an induction cooktop. It must be thoroughly cleaned and then left unused for at least 24 hours. The cooktop then requires *iruy roschin* (pouring boiling water on it). See instructions below for *kashering* a stainless steel sink by using *iruy roschin*.<sup>146</sup>
- Many opinions say that an induction cooktop cannot be *kashered* for Pesach. One who wishes to use such a stove for Pesach must cook with the pot placed inside a foil pan or atop metal discs to prevent the pot's surface from touching the cooktop, after cleaning it well, as mentioned above.<sup>147</sup>

## Microwave

- If one does not want to *kasher* the microwave, or according to the opinion that a microwave cannot be *kashered*, one would need to double-cover all utensils placed inside it, after cleaning it well.<sup>148</sup> A barrier such as a plate should also be placed underneath the utensil to separate it from the microwave surface. If food alone is placed in

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146. Star-K. Since the spills from the *chametz* are generally *irui kli rishon*.

147. cRc. Since induction stoves are worse than glass, as there is no fire underneath the surface. Rather, the stove generates an electromagnetic charge that reacts with magnetic cookware to create heat directly within pots and pans, not radiating from the coil itself. As such, if *chametz* spilled onto the cooktop, it became absorbed in the glass and there is no fire to burn it up (and *kasher* it).

148. Mekadeish Yisroel Pesach Vol 1, Kitzur Hilchos Hagalas Keilim Chapter 2

the microwave without being first placed in a utensil, it should be completely double-wrapped.

- Some *poskim* permit *kashering* a microwave (which generally contain plastic) for Pesach by thoroughly cleaning it (including the vents) with a cleaning agent, not using it for 24 hours, placing a large bowl of water inside the microwave, and turning it on for 15-20 minutes until it is full with steam.<sup>149</sup> Water from the bowl (or from another *kli rishon*) should be poured onto the floor of the microwave since *chametz* drips there. The microwave should be used without the turntable, or a new one should be purchased for Pesach. As an added stringency, it is best to double-cover all utensils before placing them in the microwave.<sup>150</sup>
  - ◆ However, many *poskim* do not allow *kashering* a microwave for Pesach, since it is difficult to clean the vents and other holes, even if a cleansing agent is sprayed there.<sup>151</sup> Therefore, it is not advisable to *kasher* a microwave and use it without covering the food at all.

## Countertops & Tables

- If a countertop (or a table used for food)<sup>152</sup> is made from a *kasherable*

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149. Kuntris Hilchos Pesach (Rav Ribiat) pg 182 quoting Rav Moshe Feinstein (even though Rav Moshe does not allow *kashering* plastic for Pesach, since it is *ino ben yoma* we can be lenient (see Ohelei Yeshurin Hagalas Keilim 173), Minchas Chein Vol 1, 28:4:9, Gevuras Eliyahu O.C. 140. See Halachos of Pesach (Rav Eider) pg 156 quoting Rav Moshe Feinstein that one can use hot water which was heated in a microwave to *kasher* other items. However, see Kovetz Halachos 11:17. Also see Shulchan Aruch 452:5 “*ki’bulaso kach polto*” by *chamei tiveria*, so the same applies to a microwave.

150. See Mekadeish Yisroel Pesach Vol 1, Kitzur Hilchos Hagalas Keilim Chapter 2.

151. Halichos Evan Yisroel Moedim Vol 1, pg 23, Kovetz M’beis Levi Nissan pg 37, Chut Shuni pg 117, Shiurei Halacha 3:2, As heard from Rav Shmuel Fuerst and Rav Yisroel Dovid Harfenes (Mekadeish Yisroel). A simple solution is to purchase an inexpensive microwave for Pesach.

152. See Ohel Yaakov pg 32 The underside of the table (facing the floor) does not need to be covered or cleaned and should just be checked for any food residue

material (see below), it is *kashered* by cleaning and drying it, waiting 24 hours from last usage with hot *chametz*, and pouring boiling water from a *kli rishon* onto every spot of the surface.<sup>153</sup> Pouring the water in one place so that it travels to all surfaces is not sufficient.<sup>154</sup>

- Countertops and tables made from cement, ceramic, concrete, or porcelain, or if it is made of multiple slabs which are glued together (the glue has the same status as earthenware), cannot be *kashered* for Pesach.<sup>155</sup>
- Formica or Corian countertops, which are similar plastic, can be *kashered* according to those who allow *kashering* plastic (as above). Granite or marble, is often coated with a thin layer of plastic and is subject to the above dispute.<sup>156</sup>
- The cRc position is that granite can be *kashered* for Pesach even if it is sealed with a synthetic coating. See footnote regarding other materials.<sup>157</sup>

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(and cleaned if found). If a table is decorative and not used for food (e.g. a console table or coffee table), one can clean it well and not place food etc. on it during Pesach (Kaf Hachaim 451:232).

153. Shulchan Aruch 451:20

154. Mishnah Berurah 451:41, 452:20

155. See Shiurei Halacha 3:5, Halachic Guide to Travel and Vacation pg 410.

156. See Shiurei Halacha 3:5, Halachic Guide to Travel and Vacation pg 410. See Minchas Yitzchok Vol 3, 67, Tzitz Eliezer Vol 4, 6:3, Mekadeish Yisroel Pesach Vol 1, Kitzur Hilchos Hagalas Keilim 1 “*shar*” (pg 407), Chazon Ovadia Hilchos Hagalas Keilim 9, Ohr Litzion Vol 3, 10:13, Halachos of Pesach (Rav Edier) pg 138 quoting Rav Eliyahu Heinken, Minchas Chein Vol 1, 28:5:10, cRc. See Chelkas Yaakov Vol 2, 163. See Ohel Yaakov pg 76. However, see Igros Moshe O.C. Vol 2, 92, Kovetz Halachos 11:11. However, see Mesores Moshe Vol 1, 249.

157. Granite, marble, limestone, quartzite, soapstone, slate, and onyx countertops may be *kashered* for Pesach regardless of which sealant is used.

Another material used for countertops is quartz resin, a man-made material made to look like granite or marble. Some common brands are Cambria, Caesar Stone, Silestone, QStone, and Zodiaq. These may be *kashered* for Pesach. Similarly, countertops made of acrylic or polyester look like stone. Some popular brands are Avonite, Corian, Gibraltar, Hi-Macs, Meganite, Staron, Surrell, and Swanstone. These materials may be *kashered* for Pesach if they do not contain

- Ideally, one should use a heated brick or stone while *kashering* with boiling water by placing it on or very close to the counter and then pouring the hot water onto the brick. However, this may not be practical or it may cause damage to the counter or tables. Therefore, one can pour from an electric kettle while the heating element is attached.<sup>158</sup> Another method is to use a hot iron to pass over boiling water on the counter to reboil the water.<sup>159</sup> However, an iron alone is not sufficient, as it is not hot enough to *kasher*. Certain industrial steamers are hot enough to *kasher* (see footnote).<sup>160</sup> If these options aren't practical, one can just pour boiling water from a *kli rishon*.

## Covering the Counter & Table

- If a countertop (or table) cannot be *kashered*, it should be thoroughly cleaned and covered, (e.g. with corrugated plastic or two layers of thick foil). Even if it can be *kashered* but *kashering* would be difficult, it can be covered.<sup>161</sup>

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any scratches or stains; otherwise they must be covered.

Formica or Corian countertops can be *kashered*.

Glass, ceramic, cement, and porcelain countertops cannot be *kashered* for Pesach and must be covered. While not used as often in a home, stainless steel, copper, and zinc countertops are also available, and they may be *kashered* for Pesach. See Keser Shlomo pg 235.

The Star-K has a differing position.

The OU position is that composite countertops are often made with a combination of crushed quartz (stone) and resin (plastic). Rav Belsky maintained that even those who are strict regarding *kashering* plastic may be lenient to *kasher* composite countertops, because the overwhelming majority is stone. If the composite countertop also includes ceramics, it cannot be *kashered*. Pure Granite (not granite composite), Marble, Stainless Steel, or Metal may be *kashered*. Wood may also be *kashered* if it is a smooth surface. However, cRC recommends covering it.

158. See Shiurei Halacha 3 footnote 15, Aruch Hashulchan 451:41.

159. Star-K, Mekadeish Yisroel Pesach Vol 1, Kitzur Hilchos Hagalas Keilim Chapter 2 since it has the status of *hagala* in a *kli rishon*.

160. Star-K. A few models of steamers are acceptable for *kashering* (e.g. Tornado VS4 Professional Steam Cleaner).

161. Kovetz Halachos 11:26, Halachos of Pesach (Rav Eider) pg 140 quoting Rav

## Coffee Tables, Desks, etc.

- If a table is decorative and not used for food (e.g. a console table), one can clean it well and not place food etc. on it on Pesach. The same would apply to a coffee table or desk which is not used for hot food.<sup>162</sup>

## Backsplash

- A backsplash should be cleaned well and covered, as we are concerned that hot food touched it during the year. However, covering it is not required.<sup>163</sup>

## Sink

- To *kasher* a sink (which is made of material that can be *kashered*), one can pour boiling hot water from a *kli rishon* onto every surface. Pouring the water in one place so that it travels to all surfaces is not sufficient.<sup>164</sup> It does not matter if one starts at the top of the sink and then moves down or vice versa.<sup>165</sup> One should ensure that the previously poured water remaining in the sink which has now cooled down, is dried (with a towel) before pouring more boiling water on the sink.<sup>166</sup> Optimally, one should use an electric kettle with the base still attached and on.<sup>167</sup> For Pesach, the same should be done to the faucet from all sides and to the aerator (strainer or screen) on the

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Moshe Feinstein. See Mekaseish Yisroel Pesach Vol 1, 405-406.

162. Shulchan Aruch Harav 451:58, Kaf Hachaim 451:232

163. Shiurei Halacha 3:6

164. Mishnah Berurah 451:41, 452:20

165. Safah Berurah pg 43

166. Mishnah Berurah 451:50, 452:20

167. Halachos of Pesach (Rav Eider) pg 173-174, Shiurei Halacha 3:3 even though a pot is sometimes placed into the sink and there is liquid so the *blios* transfer, however, the small amount of liquid is insignificant (see Chavas Daas Y.D. 92). Additionally, using a hot stone is optimal but can cause damage and may not be practical. Therefore, we can rely on Shulchan Aruch 451 that a *kli rishon* is sufficient, even though Mishnah Berurah 451:114 recommends using a hot stone. See Aruch Hashulchan.

inside of the spout<sup>168</sup> (even if it is plastic or has a rubber ring inside of it).<sup>169</sup> Some change the filter if applicable. The sink should be dry before *kashering* and be unused for hot *chametz* for 24 hours (see footnote).<sup>170</sup> It is advisable to pour some “Drano” (drain cleaner) down the drain a half hour before *kashering*.<sup>171</sup> Some change the drain insert for Pesach.<sup>172</sup> The sink handles should be cleaned well. Some are strict and pour boiling water onto them.<sup>173</sup>

- ◆ If the sink has a pull-out faucet, some say to clean the hose part of the pull-out faucet and *kasher* it with boiling water like the rest of the sink. They can then use it on Pesach (after *kashering* the rest of the faucet and sink as above).<sup>174</sup>
- The above applies to the “instant hot” water connected to the sink, and can be used for Pesach if *kashered* (detach any filters or nozzles before *kashering*).<sup>175</sup> Note: “instant hot” water may not be used on Yom Tov.

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168. Kovetz Halachos 11:22, Shiurei Halacha 3 footnote 19. However, see Halachos of Pesach (Rav Eider) pg 174, Kuntris Hilchos Pesach (Rav Ribiat) pg 332. See Keser Shlomo pg 236.

169. Shiurei Halacha 3 footnote 18, Piskei Teshuvos 451:11 Since we can rely on the *poskim* who allow *kashering* plastic for Pesach since most of the usage of the faucet is for water (see Shulchan Aruch 451:6, 25) and it's an *eino ben yoma* and it is a *chumra*. Alternatively, one can turn on the faucet to the highest temperature for a few seconds and cover the faucet with foil (see Shiurei Halacha 3:3).

170. A minute amount of wetness is considered dry. If one would touch the item and cannot get another item wet with that hand, it is considered dry (“*toifei'ach al minas li'hatfiach*”) (Nitei Gavriel Vol 1, 68:11). If one accidentally used the sink with hot water which was not *chametz* (e.g. to clean dirt or after using the bathroom), after the fact, it is still permitted to *kasher* the sink (after 24 hours from its last hot *chametz* use) (Mekadeish Yisroel 404).

171. Halachos of Pesach (Rav Eider) pg 174, Mekadeish Yisroel Pesach Vol 1, Hagalas Keilim Chapter 2

172. As heard from Rav Shmuel Felder

173. Mekadeish Yisroel Pesach Vol 1, Kitzur Hilchos Hagalas Keilim Chapter 2

174. As heard from Rav Yaakov Skoczylas (Ohel Yaakov), Safah Berurah pg 46 (one should avoid having food touch the hose).

175. OU, Star-K Instant hot devices should be turned on during *kashering* of the instant hot spigot.

## Not Using the Kitchen

- If one will not be using their (kitchen) sink for cooking or washing dishes etc. (e.g. in a rental house or hotel or they are eating all meals elsewhere), they do not need to *kasher* their sink and can use cold water to drink, rinse food or cold dishes etc. but should not place anything into the sink. It is also permitted to wash one's hands using the sink, even using hot water.<sup>176</sup>
  - ◆ The above applies to a counter, and one can leave it uncovered even if it is not *kashered*, if they will not place hot food or dishes onto it (and are not using the kitchen to cook or reheat food).<sup>177</sup>

## Using a Pesach Kitchen

- One who will only be using a Pesach kitchen to cook and reheat food, is not required to *kasher* their *chametz* kitchen since it is not being used to cook in etc. However, one needs to cover the counters, table, and stove top etc. (even with just a simple covering such as a plastic tablecloth) since one is used to placing hot pots on it. The sink does not need to be *kashered* but should ideally be covered (or one should use an insert). If they don't cover the sink, they should shut off the hot water valve. Pots and dishes should not be placed in the sink. The kitchen must be cleaned from any *chametz* before Pesach.<sup>178</sup>

## Chol Hamoed or Can't *Kasher*

- If the sink is made of ceramic etc. and cannot be *kashered*, one would need to use an insert or cover the sink well with two layers of thick foil after cleaning the sink very well. If the sink is stainless steel etc. and can be *kashered*, one can use a sink insert<sup>179</sup> or cover it

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176. As heard from Rav Yaakov Skoczylas (Ohel Yaakov). Some suggest closing the hot water valve to avoid any issues (Rav Yisroel Dovid Harfenes).

177. As heard from Rav Yisroel Dovid Harfenes

178. As heard from Rav Yisroel Dovid Harfenes

179. One should be careful that the water does not rise up through the drain of the sink insert (Safah Berurah pg 44).

well instead of *kashering* it.<sup>180</sup> Some recommend placing a sink rack (drain board) in the sink as well.<sup>181</sup> Since the faucet was not *kashered*, one should only use cold-water (or lukewarm) when dealing with food or when washing dishes but should not use hot water from the faucet.<sup>182</sup>

- ◆ The above applies to one who goes to a *chametz* house on Chol Hamoed, as it is not possible to *kasher* a sink (via water) on Chol Hamoed.<sup>183</sup>
- A sink which is never used for food or washing dishes (e.g. bathroom sink or *netilas yadayim* sink), should just be cleaned well (and can be used for hot on Pesach to wash hands etc.).<sup>184</sup>
- One may not use sponges which were used for *chametz*, for Pesach.<sup>185</sup>

### Washing Cup & *Mayim Achronim*

- The washing cup by the kitchen sink does not need to be *kashered* and can be washed well and used on Pesach. However, it is proper to have a separate washing cup for Pesach.<sup>186</sup> The same applies to a *mayim achronim* set (plate and cup).<sup>187</sup>

### Dishwasher

- For Pesach, a dishwasher should not be *kashered*. In a pressing situation one should consult a Rav (see footnote).<sup>188</sup>

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180. Kovetz Halachos 11:21, Halachic Guide to Travel and Vacation pg 411. See Shiurei Halacha 3 footnote 22.

181. OU. See Star-K.

182. OU, As heard from Rav Yaakov Skoczylas (Ohel Yaakov)

183. See Rama 452:1. If they aren't going to be using the kitchen, see above.

184. Ohel Yaakov pg 37

185. Ohel Yaakov pg 60

186. Kovetz Halachos 11:31

187. Ohel Yaakov pg 59

188. Since it is very difficult to properly remove all minute amounts of actual *chametz*. See Mekadeish Yisroel Pesach 412 and Kitzur Hilchos Hagalas Keilim Chapter

## Keurig

- A Keurig cannot be *kashered* for Pesach according to many *poskim* since it is made from plastic. However, those who allow *kashering* plastic for Pesach can *kasher* it by cleaning it well (especially the area where the coffee leaves the machine), removing the K-cup holder to clean, waiting 24 hours from its last *chametz* use, pouring boiling water from a *kli rishon* onto the K-cup holder and onto the chamber where coffee could have touched. The Keurig should then be put through a cycle using just water. Preferably, hot water should also be poured where the coffee leaves the spout, since there is a possibility that the rising steam from *chametzdig* coffee reached there, or coffee splashed there.<sup>189</sup> Some suggest to also run a cycle with a (kosher for Pesach) coffee.<sup>190</sup> The outside of the Keurig should be cleaned well, as it may be dirty from food throughout the year.

## Coffee Maker

- A regular coffee maker which is used to make unflavored coffee (which is not decaffeinated) just needs to be cleaned well. If it was used to produce flavored coffee, or if it is unknown whether the coffee was flavored, it needs to be *kashered*. One must replace the

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2, Kovetz M'beis Levi Nissan pg 21. However, Igros Moshe O.C. Vol 3, 58 allows *kashering* a dishwasher for Pesach (even though he is referring to metal and most of our dishwashers are plastic or rubber, many do allow *kashering* plastic for Pesach), Keser Shlomo pg 236 allows *kashering* a dishwasher for Pesach since only the dishes are going into the plastic dishwasher no actual food (*nat bar nat*), and we use soap (*pagum*) and many allow *kashering* plastic. The way to do so is by cleaning the dishwasher (before Pesach) with a cleaning agent (including the filter trap and drain), waiting 24 hours from its last hot *chametz* use, then running it on the highest possible water (by raising the temperature on one's boiler to the highest temperature), and then running a full cycle. This would *kasher* the racks as well. See Mekadeish Yisroel 412 who is somewhat lenient to *kasher* a *chametz* dishwasher after Pesach, in order to wash the Pesach dishes. However, since it is hard to clean one should only be lenient if very needed. See Yalkut Yosef Pesach Vol 2, pg 374.

189. OU, Star-K

190. OU

filter, or remove the filter and use only paper filters. The inside of the coffee maker where the filter is should be cleaned and boiling water from a *kli rishon* should be poured there, 24 hours after its last *chametz* use. The coffee maker should then be put through one cycle, and boiling water should be poured onto the spout where the coffee comes out. Some suggest to also run a cycle with coffee to *kasher*. If the carafe is glass, Ashkenazim do not *kasher* it Pesach. Some *poskim* do not allow *kasheing* Keurigs and other coffee machines for Pesach as they are very difficult to clean.<sup>191</sup>

## Urn

- To *kasher* an urn, wait 24 hours from its last *chametz* usage, wipe down the outside and inside, boil water inside of it and open the spout. Boiling water from a *kli rishon* should be poured onto the outside of the spout.<sup>192</sup> If there is reason to believe that foods (e.g. challah) were heated up by placing them on top of the urn (without foil etc.) it cannot be *kashered* with boiling water and should be put away for Pesach.<sup>193</sup> A plastic urn can be *kashered* according to the *poskim* who allow *kashering* plastic for Pesach.
- The above applies to a hot water kettle, percolator or “*kumkum*”.<sup>194</sup> However, some recommend *kashering* a (metal) hot water kettle, as it normally gets dirty throughout the year in the kitchen.<sup>195</sup>

## BBQ Grill

- One cannot use the grill by covering it or the food. It cannot be *kashered* by simply turning on the gas or electricity. Since food is roasted directly on the grill, it must be heated to a glow in order to be used. One can *kasher* it by sandwiching the grates between the

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191. Halachos of Pesach (Rav Eider) pg 176, cRc

192. OU

193. See Ohel Yaakov pg 45.

194. Ohel Yaakov pg 45

195. OU

charcoal briquettes and lighting them on fire. Alternatively, the grates of the grill can be replaced. The part of the grill cavity which is level with the grate must also be *kashered* by heating it to a glow. The empty gas grill cavity (and the hood) must be *kashered* by cleaning it, closing the hood, and setting it to the highest setting for 40 minutes. In the case of a regular grill, the cavity should be filled with charcoal briquettes which should be set on fire.<sup>196</sup>

- Other inserts such as griddles, which come into direct contact with food, are treated the same as a grill and require application of direct heat until the surface glows red. Otherwise, the insert should be cleaned and not used during Pesach. If the grill has side burners, they should be treated like cooktop grates (see above), assuming no food has been placed directly on them. It is easier to determine that the metal has been brought to a glow in a darkened room.
- Charcoal does not need to be certified for Pesach (even if “flavored”).<sup>197</sup>
- An outdoor grill which will not be *kashered* must be covered for Pesach (and sold if not clean from *chametz* residue).

## Fridge & Freezer

- A fridge and freezer just need to be cleaned well (e.g. with soap and water or a cleaning spray) before using it for Pesach, since it is used during the year only with cold foods.<sup>198</sup> Even if hot foods are occasionally placed there, *bliss* do not travel from one utensil to another without moisture in between.<sup>199</sup> However, many people cover the shelves after cleaning them, as a *chumra* (stringency) for Pesach. Practically, one should be careful to not obstruct the air flow with the covering.<sup>200</sup>

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196. Star-K. See Ohel Yaakov pg 56.

197. cRc

198. Shulchan Aruch 451:22, Keser Shlomo pg 234

199. See Mishnah Berurah 451:34.

200. Shiurei Halacha 3:6, Ohel Yaakov pg 41. See Mishnah Berurah 451:115. Mekadeish Yisroel Pesach Vol 1, Kitzur Hilchos Hagalas Keilim Chapter 2.

- The fruit and vegetable drawers can be cleaned well (as above) and produce can be directly placed in the drawer, without a separation. However, some cover the drawers.<sup>201</sup>
- An ice maker should be cleaned well with soap or a cleaning spray.<sup>202</sup>
- Cold water from the fridge water dispenser can be used on Pesach (if not used with hot *chametz* during the year). The spout should be cleaned very well.<sup>203</sup>
- Large appliances (e.g. oven or fridge) do not need to be moved in order to check (or clean) for *chametz*. However far their hands can reach is what needs to be checked (or cleaned). However, many check and clean behind large appliances as a stringency.<sup>204</sup>

## Kitchen Cabinets & Drawers

- Kitchen cabinets and drawers (which are used for *chametz* or during meals)<sup>205</sup> and will be used on Pesach for food or dishes, have the same status as a fridge and freezer (as above).<sup>206</sup>
- Cabinets and drawers which have *chametz* dishes in them over Pesach, must have an indicator on the outside to remind everyone not to use the dishes (and do not need to be cleaned for Pesach). A sign or piece of tape is sufficient.<sup>207</sup>
- One does not need to cover the glasses or (serving) dishes, and

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201. See Ohel Yaakov pg 57.

202. Keser Shlomo pg 234. See OU.

203. Safah Berurah pg 42, As heard from Rav Yaakov Skoczylas (Ohel Yaakov)

204. Shiurei Halacha 1:4

205. See Ohel Yaakov pg 40. One does not need to clean a drawer only used for cleaning supplies or hardware items etc. However, if (it is possible that) one places *chametz* in it throughout the year (or there are children in the house who may do so), they need to check it for *chametz*, even if only crumbs (see Kovetz Halachos pg 60, Shiurei Halacha 1:3).

206. Kovetz Halachos 6:9, Shiurei Halacha 3:6

207. Keser Shlomo pg 239. See Shar Hatziyun 440:26. See The Kosher Kitchen pg 392.

they can still be looked at on Pesach (e.g. in a breakfront), as long as there is an indicator that they are *chametz* and may not be used.<sup>208</sup> See “Selling *Chametz*” regarding selling the actual dishes.

## Can Opener

- One should buy a new can opener for Pesach.<sup>209</sup>

## *Becher*

- One should not use their *becher* that they use during the year on Pesach.<sup>210</sup> If the *becher* does not have crevices or cracks etc. it can be *kashered* via *hagala*.<sup>211</sup>

## *Leichter* & Tray

- A *leichter* and its tray does not need to be *kashered* or covered and can be used on Pesach after cleaning them well. This is even if it is normally on the (Shabbos) table when eating during the year.<sup>212</sup>

## Bookshelves, *Sefarim*, *Bentchers* & Cookbooks

- *Sefarim* do not need to be checked or cleaned for *chametz* if they are not used during the year while eating *chametz*.<sup>213</sup> However, if they are used near *chametz*, some require checking such *sefarim* by shaking out any potential crumbs (and not requiring checking each

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208. Shiurei Halacha 3:10, Mekadeish Yisroel 534, Ohel Yaakov pg 49. See Mishnah Berurah 451:7, Aruch Hashulchan 451:3. However, see Kovetz Halachos 11:32-33.

209. Ohel Yaakov pg 63

210. Kovetz Halachos 11:12, Ohel Yaakov pg 45. However, some are lenient if never used or washed with hot water (OU).

211. Shiurei Halacha 3:4, OU

212. Kovetz Halachos 11:29

213. Kovetz Halachos 6:17, Chut Shuni pg 86. See Orchos Rabbeinu Vol 2, pg 6.

page).<sup>214</sup> Some say they should just not be brought to the kitchen or table when eating.<sup>215</sup>

- Bookshelves which contain only *sefarim* generally do not need to be checked for *chametz* unless there is *chametz* placed there throughout the year. Bookshelves for regular books would depend on if *chametz* is brought there throughout the year (e.g. one goes to get a book while eating).
  - ◆ Shuls generally do not need to check the *sefarim* or *siddurim* for *chametz*, even though they are used throughout the year while eating (e.g. during *Kiddush*). However, one should not use them when eating on Pesach.<sup>216</sup>
  - ◆ The bookshelves in shuls generally need to be checked for *chametz*, as children place candy etc. on them and in them throughout the year.<sup>217</sup>
- *Bentchers* which are used during the year should be put away and sold to a non-Jew for Pesach.<sup>218</sup>
- Cookbooks (and magazines with recipes) which were used when cooking should be put away (and sold) for Pesach.<sup>219</sup>

## Vase

- A vase has the same status as a *leichter* tray and can be cleaned well and placed on the table.<sup>220</sup>

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214. Kovetz Halachos 6:18-19. See Chut Shuni pg 86.

215. Hagada Shel Pesach of Rav Moshe Feinstein pg 264, Keser Shlomo pg 232. See Shiurei Halacha 1:5. See Kovetz Halachos 6:20 to not do so even after checking *sefarim* which were used when eating *chametz*.

216. Mekadeish Yisroel 54. See Chut Shuni pg 86 It is permitted to use a *sefer* which is not yours (e.g. in shul or when a guest in someone's house) even if it was not checked for *chametz*.

217. Mekadeish Yisroel 54. See Shulchan Aruch 433:10.

218. Kovetz Halachos 6:21 (the *chametz* should be sold to the non-Jew but not the actual *bentcher*), Shiurei Halacha 1:5, Ohel Yaakov pg 43. See Keser Shlomo pg 232 to put them away or clean them well.

219. Ohel Yaakov pg 63. They do not need to be sold if they are not dirty.

220. Star-K

## Towels, Tablecloths, & Bibs

- Towels<sup>221</sup> (including dish towels and hand towels), tablecloths,<sup>222</sup> and bibs that are used during the year can be used on Pesach if they are washed well in a washing machine with hot<sup>223</sup> water and soap (or detergent). However, some have separate tablecloths etc. for Pesach.<sup>224</sup>
- Bibs which are not made of fabric (e.g. silicone) should be put away for Pesach and new ones should be purchased (especially if washed with *chametz* throughout the year).<sup>225</sup>
- Oven mitts and aprons are the same as dish towels and tablecloths.<sup>226</sup>

## Garbage Cans

- One should clean their kitchen garbage can well. One can empty it and spray with a cleaning agent to remove all food residue. One must be careful to throw out their *chametz* garbage before *zman issur chametz* (see below).<sup>227</sup>

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221. Bath towels, linen, bath mats etc. do not need to be washed for Pesach as they are not used during the year with food (or on Pesach). However, if one brings food to their bed, they have to make sure there are no crumbs (see Kesser Shlomo pg 233).

222. Ohel Yaakov pg 57. If the tablecloth is needed and cannot be washed in hot water, one can clean it well and put on a thick (plastic or nylon) tablecloth on top of it.

223. Some do not require hot water (Safah Berurah pg 36). See Ohel Yaakov pg 51 that for hand towels which aren't used for food or dishes, the water does not need to be hot. However, many times people use hand towels in place of dish towels or to hold hot pots etc. Therefore, one should ideally use hot water. See OU.

224. Kovetz Halachos 11:27, Shiurei Halacha 3:6, Ohel Yaakov pg 51. See Mishnah Berurah 451:106.

225. As heard from Rav Yaakov Skoczylas (Ohel Yaakov). However, if needed (or one forgot) they can be washed well and then used on Pesach (if they are not washed with *chametz* and hot water during the year). On Pesach, hot water should not be used to clean them.

226. See OU.

227. Kovetz Halachos 6:34, Ohel Yaakov pg 63. See Chut Shuni pg 79.

- Outdoor garbage cans do not need to be cleaned. They just need to be empty of any edible chametz (larger than a *kezayis*). Alternatively, one can pour bleach etc. into the garbage can.<sup>228</sup>
- See “*Biur Chametz*” regarding leaving garbage in the cans outside after the *zman issur chametz*.

## Chairs

- Kitchen and dining room chairs should be cleaned very well (e.g. vacuumed) so that there are no crumbs or residue on them.<sup>229</sup>

## Highchair & Stroller

- A highchair which a baby eats from should be cleaned well and covered but does not need to be *kashered*.<sup>230</sup>
- A car seat should be checked for *chametz* and cleaned well (if possible, certain parts via a washing machine) as there are usually crumbs and food residue. The same applies to a stroller or baby carriage (including the canopy).<sup>231</sup> The bottom of a stroller must be checked (and cleaned) for *chametz* as it is usually used to store food there. See “*Bedikas Chametz*” regarding cleaning a car.

## Couch

- A couch which is sometimes eaten on or in a room which food is brought into (or if there are children in the house), needs to be checked and cleaned for *chametz*. Vacuuming well is sufficient.<sup>232</sup>

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228. See Chut Shuni pg 79, Mekadeish Yisroel 42.

229. Ohel Yaakov pg 50

230. Shiurei Halacha 3:6, Ohel Yaakov pg 51 (however, covering may not be necessary if cleaned well). Children generally tear off foil, so some suggest using contact paper (The Kosher Kitchen pg 391).

231. Ohel Yaakov pg 63

232. As heard from Rav Yaakov Skoczylas (Ohel Yaakov). See cRc.

- A throw blanket should be washed in a washing machine (with detergent) to clean it from any *chametz*. If not (e.g. it will get ruined), it can be shaken out from any crumbs and checked for any visible *chametz* residue or stains.<sup>233</sup> See “*Bedikas Chametz*” regarding other clothing.

## Toys<sup>234</sup>

- Children's toys generally do not have actual pieces of *chametz* (a *kezayis*) which are edible on them, and therefore do not need to be cleaned, even if they are not clean (e.g. greasy residue on them). Even if there is edible *chametz* residue on them, one can clean the toys well (e.g. in water or with a cleaning spray) and use them on Pesach. If one did not clean a toy before Pesach, it is permitted for the child to use the toy (especially if never used by food), but they should not do so near food or an eating area. However, the toy area and containers must be checked for *chametz*.
- If the toys are not going to be used on Pesach, they can be put away and sold to a non-Jew.
- Board games (mainly used by adults) which do not have *chametz* residue on them can be used on Pesach.<sup>235</sup>

## Play-Doh

- Play-Doh is made of flour and is considered *chametz*. This is despite the fact that it is dirty and not generally looked at as food (or considered edible).<sup>236</sup> However, some are lenient.<sup>237</sup>
- Many finger paints contain wheat or oats and should be sold and put

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233. See Chut Shuni pg 83.

234. Keser Shlomo pg 233, Ohel Yaakov pg 64. See Mekadeish Yisroel 44.

235. As heard from Rav Yaakov Skoczylas (Ohel Yaakov)

236. Ohel Yaakov pg 102

237. Keser Shlomo pg 243. See Shiurei Halacha 2:2:10.

away for Pesach.<sup>238</sup> However, since it is not edible even for a dog, there is room for leniency.<sup>239</sup>

## Rings

- Some are strict and *kasher* their rings worn on the hand (via *hagalah*) since they may have been worn when dealing with hot *chametz* or when washing dirty dishes in hot water etc.<sup>240</sup> However, this is not necessary (and can ruin the ring) and one can wash them well and that is sufficient. If one only washes them, it is proper to not wear the rings for 24 hours before the *zman issur chametz*.<sup>241</sup> One must clean the rings which they are wearing when cooking for Pesach, even if it is long before Pesach. They should not wear the rings while handling *chametz* afterwards, as they will then need to clean the rings again.<sup>242</sup>
- One who did not clean or *kasher* their rings, and accidentally handled food for Peach while wearing them, can still eat the food on Pesach. This is even if the food was handled on Pesach (and hot).<sup>243</sup>

## Braces & Dentures

- One does not need to *kasher* their braces (or Invisalign attachments), dentures, dental fillings, or permanent retainers for Pesach, and cleaning them very well is sufficient. The same applies to one who has veneers, or crowns etc. even though they are Porcelain. However, they should not eat **hot** *chametz* or sharp foods (e.g. raw onions or radishes) for 24 hours before the *zman issur achilas chametz*.<sup>244</sup> Hot

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238. Star-K. Including Elmer's.

239. As heard from Rav Yaakov Skoczylas (Ohel Yaakov)

240. Shiurei Halacha 3:8

241. Kovetz Halachos 11:30. See Halichos Shlomo pg 51.

242. Ohel Yaakov pg 47

243. Shevet Kahasi Vol 6, 193, Halichos Chaim pg 96, Ohel Yaakov pg 47

244. Orchos Rabbeinu Vol 2, pg 27-29, Kovetz Halachos 11:28, Shiurei Halacha 3:9, Chut Shuni pg 113. On Pesach, one does not need to be careful to avoid sharp foods (e.g. raw onions or radishes), and may eat them (Kovetz Halachos 11:28. See Shiurei Halacha 3 footnote 27, Chut Shuni pg 113). See Shevet Halevi Vol

non-*chametz* food is permitted.<sup>245</sup>

- Invisalign aligners (trays), night guards, and retainers which are not in the mouth when eating or drinking can be washed well and used on Pesach.<sup>246</sup>
- Wax for braces is permitted on Pesach. Rubber bands should be rinsed before placing them in the mouth.<sup>247</sup>

## Toothbrushes & Toothpaste

- One should use a new toothbrush for Pesach, as the toothbrush is used to clean *chametz* and is not always cleaned well. Toothpaste which is permitted to be used on Pesach can be used if it is clean. However, it is recommended to use a new toothpaste.<sup>248</sup>
- One does not need to buy a new electric toothbrush for Pesach. Rather, they should buy a new toothbrush head. The same applies to a waterpik.
- See “What is *Chametz*” for the *halachos* of using toothpaste and mouthwash on Pesach.
- See “Erev Pesach” regarding brushing teeth after eating *chametz* on Erev Pesach.

## Computer & Phone

- One should make sure there are no crumbs in the laptop or computer keyboard etc., especially if used while eating.<sup>249</sup>

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4, 74, Ohel Yaakov pg 65. However, see Mekadeish Yisroel 409-411. See Ohel Yaakov pg 68 That even hot *chametz* which is not a solid, such a soup, can be eaten if in a *kli sheini* and together with *chametz* (e.g. bread), even within 24 hours of the *zman issur achilas chametz*. See Mekadeish Yisroel 404.

245. Mekadeish Yisroel 404, as heard from Rav Yaakov Skoczylas (Ohel Yaakov)

246. As heard from Rav Yaakov Skoczylas (Ohel Yaakov)

247. cRc

248. See Ohel Yaakov pg 50.

249. Kovetz Halachos 6:10

- A phone and phone case (or tablet) generally do not have *chametz* residue on them. However, some say to wipe them down from any potential grease or crumbs etc. (in a way that will not ruin the phone).<sup>250</sup>

**Clothing** - see “*Bedikas Chametz*”.



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250. See Kovetz Halachos 6:10, Ohel Yaakov pg 55.

## What is Chametz

- The following is based on information in the year 2026 but is not necessarily applicable for future years, as many things are subject to change.
- See “Selling *Chametz*” regarding selling *chametz gamur* and what is included.

### Does Not Need a Pesach *Hechsher*

- Many products do not require additional certification for Pesach (or any certification at all). There are many lists from reliable *kashrus* organizations. This is a partial list of the more common products.

### Water & Seltzer

- Tap water does not have any Pesach concerns.<sup>251</sup>
- One can buy a closed bottle or can of water or unflavored seltzer<sup>252</sup> without any certification. However, there are certain brands of water which may not be acquired on Pesach since they contain additional minerals (see footnote).<sup>253</sup>

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251. See Halichos Shlomo 4:5, Kovetz Halachos 12:3, Chut Shuni pg 99.

252. Some are strict with regards to seltzer since the carbonation process may involve carbon dioxide derived from chametz sources. While some agencies permit unflavored seltzer without certification, the cRc follows a stricter standard and requires a reliable Pesach hechsher (See Kovetz Halachos 12:2). However, many (including the OU and Star-K) are not concerned with this for many reasons including since carbon dioxide is a gas, and it is "scrubbed" of all *chametz* taste, it is permitted on Pesach even though it (may) come from a *chametz* source (see Halichos Shlomo 4:3).

253. OU, cRc - If it contains minerals such as calcium chloride, magnesium chloride, magnesium oxide, magnesium sulfate, potassium bicarbonate, potassium chloride, sodium bicarbonate, or sodium chloride it is kosher for Pesach even

- All plain-water bagged ice may be used.<sup>254</sup>
- One should avoid getting water (or seltzer) to drink from fountain soda (or Coca-Cola Freestyle) machines on Pesach, (even though we are lenient during the year).<sup>255</sup>
- Water from a water fountain or water dispenser (e.g. in the airport) is permitted on Pesach.<sup>256</sup>

## Hot Water

- Hot water may not be used from a place without Pesach certification. Therefore, hot water in an office (e.g. from an urn or water cooler) may not be used. The same applies to a gas station or convenience store, even if one is lenient to purchase coffee from there during the year.<sup>257</sup>

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without certification. If it contains vitamins and/or citrates (e.g. calcium citrate), or zinc lactate (Star-K) then it should only be used if certified as kosher for Pesach. Kirkland water is a popular brand which is problematic to purchase on Pesach. However, it may be purchased before Pesach (OU). 5 gallon containers are re-used and should have Pesach certification (Star-K).

254. Star-K

255. Star-K (via email). However, if needed (e.g. on a hot day), one can get water (or seltzer) after making sure the spout is completely clean (e.g. by running the water). During the year we assume even if there is a non-Kosher drink in the machine, it is *batul* (similar to coffee machines with other hot drinks). Additionally, many machines have completely separate pipes for each drink (see cRc). However, on Pesach, *bitul* for *chametz* does not work, and one must be more cautious. However, in a case of need, such as if one is very thirsty and there is no option to buy bottled water, one can be lenient after rinsing the spout by running the water. If one is unsure if there is any minute amount of a problematic additive, they can be lenient (Mishnah Berurah 447:54, Chut Shuni pg 99).

256. Star-K (via email). See Halichos Shlomo 4:5, Kovetz Halachos 12:3, Chut Shuni pg 99. See above.

257. See OU. In a case of great need (e.g. in a hospital or falling asleep on the road) one should consult a Rav.

## Chicken & Meat

- Raw unprocessed chicken or meat does not need special Pesach certification. Ground or processed chicken or meat generally needs special Pesach certification. Therefore, unprocessed meat and chicken in one's freezer can be used for Pesach (if clean). One should rinse the meat or chicken.<sup>258</sup>

## Fish

- Fresh fish (even cut) does not need special Pesach certification.<sup>259</sup>
- Frozen raw unprocessed fish (skin on, whole or fillets) does not need special Pesach certification.<sup>260</sup> OU has a list of certified frozen fish.

## Milk

- In areas where kosher for Pesach milk is not available, milk should be purchased before Pesach. If one can confirm that the milk was bottled before Pesach, one may purchase it on Chol Hamoed.<sup>261</sup> If needed, a Rav should be consulted.

## Eggs

- Raw eggs that are still in the shell, can be used for Pesach even if they are not certified for Pesach. This is true of both white and brown eggs, and also applies to eggs which are pasteurized in-shell. However, if one will be using eggs which are not specifically certified for Pesach, it is recommended that they are purchased before Pesach so as to avoid the small chance that there was *chametz* in the ink used to mark the eggs or as an additive to the water used to wash the eggs. Liquid eggs (refrigerated or frozen) and cooked

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258. As heard from Rav Shmuel Fuerst and Rav Tzvi Yaakov Stein. See cRc.

259. OU, cRc

260. cRc, OU (even if salt is an ingredient). However, some say it should be washed before using since there may be a *kitniyos* glaze used when flash-frozen.

261. Star-K. See Chut Shuni pg 99. See OU for a full explanation and sources.

eggs require special Pesach certification because they may possibly contain sensitive ingredients or have been processed on equipment used for other items.<sup>262</sup>

## Nuts

- Raw nuts whether they are slivered, whole or chopped nuts (e.g. almonds, pine nuts, walnuts, etc.) without preservatives or other additives, such as BHT or BHA in corn oil, are approved for Passover. If the label states that it is processed in a plant that processes *kitniyos* or *chametz*, then it requires a reliable Pesach certification. The following processed nuts require Pesach certification: Dry roasted, toasted, blanched, and ground. Whole and half pecans are similar to any raw nuts mentioned above; however, pecan pieces and midget pecans must require a Pesach symbol.<sup>263</sup>
- Peanuts are not *kitniyos*.<sup>264</sup>

## Fruits & Vegetables

- Raw and whole fruits and vegetables do not need Pesach certification.<sup>265</sup> Dried fruit needs certification.<sup>266</sup>
- Frozen fruit which is unsweetened, additive-free (without syrup, citric acid, ascorbic acid, or vitamin C), whole, sliced or formed fruit

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262. cRc, OU. See Chut Shuni pg 99.

263. Star-K, cRc

264. Igros Moshe O.C. Vol 3, 63, Kovetz Halachos 10:8. Rav Shmuel Kamenetzky says he saw Rav Moshe Feinstein laugh when asked if peanuts are *kitniyos* and Rav Moshe asked the questioner why peanuts would be included in *kitniyos*. Additionally, if one does not have a (real) *minhag*, they can definitely eat peanuts. If they have a real *minhag* not to eat peanuts they may not eat peanuts, but if it is only a *minhag* because they are unsure or doubtful, it is not prohibited. Rav Moshe Feinstein recommends giving a reliable Pesach hechsher to peanuts to ensure no *chametz* is added and to allow people to eat peanuts on Pesach (Igros Moshe O.C. Vol 3, 63).

265. Star-K

266. cRc

may be used without Pesach certification. However, insect issues still apply (similar to during the year), depending on the fruit.<sup>267</sup>

- Frozen vegetables sold as "raw" are in fact cooked for a few minutes, in a process known as "blanching". Some of the factories which blanch vegetables also blanch pasta or other *chametz*, and therefore frozen vegetables should only be used with Pesach certification. This guarantees that the vegetables were not cooked on equipment which had been previously used for *chametz*.<sup>268</sup>

## Salt

- All brands of non-iodized salt that do not contain dextrose or polysorbates may be used. Even if it contains magnesium carbonate or sodium silicate it is fine to use on Pesach.<sup>269</sup>

## Sugar

- All pure cane or beet sugar with no dextrose added may be used. However, confectioners sugar and brown sugar require Pesach certification.<sup>270</sup>

## Coffee

- All instant coffees require special Passover certification. However, Folger's and Nescafe Taster's Choice instant (unflavored) coffee are acceptable without special Pesach certification. Gefen Decaffeinated Instant Coffee will be available with OU-P certification.
- There is a list of unflavored and not decaffeinated K-cups that are acceptable in the OU guide.<sup>271</sup>
- See above "Hot Water".

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267. Star-K. Some allow frozen fruit which is sweetened only with sugar (cRc).

268. cRc

269. Star-K

270. Star-K

271. OU

## Medicine

- The following is not discussing the *halachos* of “*Refuah*” on Shabbos and Yom Tov.<sup>272</sup> It should be noted that children below the age of nine generally have the same status as a *choleh shein bo sakanah*.<sup>273</sup>
- Medicines should ideally be purchased before Pesach.<sup>274</sup>
- A *choleh sheyeish bo sakanah* is forbidden to stop taking their medication which contains *chametz* without consulting their doctor first. This applies to necessary medications, even if the person is technically not currently feeling sick (e.g. a diabetic, heart medication or epilepsy medication).<sup>275</sup> Regarding prescription medication,<sup>276</sup> one does not need to switch their brand of prescription medication (e.g. blood pressure medication or anxiety medication).<sup>277</sup>
- Medication in pill form (or capsules)<sup>278</sup> which are swallowed<sup>279</sup> and

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272. See Shulchan Aruch 328.

273. Kovetz Halachos 10:4, Nishmas Shabbos Vol 5, 470. The same applies to a pregnant woman suffering from non-life-threatening complications (e.g. lower back pain) (Star-K).

274. Chazon Ovadia pg 122

275. See Igros Moshe O.C. Vol 2, 92, Chut Shuni pg 95.

276. Kovetz Halachos pg 134

277. Ohel Yaakov pg 119-120 quoting Rav Elyashiv and Rav Shmuel Vosner. See Star-K the same applies to medication for thyroid, Crohn’s, colitis, asthma, high cholesterol, celiac, etc.

278. See Kovetz Halachos 12:8, Nitei Gavriel Vol 1, 58:2.

279. Some allow chewing the pill if needed (cRc). Additionally, most pills which one swallows are coated with a glaze, wax or shellac which makes the pills easier to swallow, and some of these coatings have some form of simple sugar (e.g. sucrose) mixed in to make it even more pleasant to swallow the pill. None of these ingredients pose a Pesach concern. An example of this issue is the Advil brand of tablets and caplets. The (inactive) ingredient panel of the standard Advil tablets shows that they contain pharmaceutical glaze and sucrose, and one who swallows an Advil pill notices that they have a more pleasant/sweet taste than pills coated with a non-sweetened coating. These do not pose a Pesach concern. However, on rare occasions one will come across a tablet whose ingredient panel indicates that its coating contains mannitol or a flavor, and those items are not recommended.

does not have a pleasant taste is permitted to be swallowed on Pesach even if it contains *chametz*, since it is not edible for a dog (see footnote).<sup>280</sup> However, many suggest getting medication which is free of any *chametz*.<sup>281</sup> Many medications do not even contain any *chametz*.<sup>282</sup>

- The above applies to liquid medication which has an unpleasant taste, and is permitted on Pesach.<sup>283</sup>
- The above are permitted for someone who is a *choleh shein bo sakana* (e.g. a migraine or flu)<sup>284</sup> or they will become a *choleh shein bo sakana* if they do not take the medication.<sup>285</sup>

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280. Igros Moshe O.C. Vol 2, 92, Chazon Ish 116:8, Kovetz Halachos 12:7, Keser Shlomo pg 242, Nitei Gavriel Vol 1, 58:2, Ohel Yaakov pg 114 quoting many poskim. Even if the pill contains *chametz*, it is definitely not considered edible (for a human and probably not for a dog either). Some want to say that by swallowing the pill one is showing it is in fact edible (“*achshivei*”). However, since it is clear that one is not eating the pill for the *chametz* and it is clearly for the medication, it is not considered “*achshivei*”. This is even if the pills are only not edible for a human (Chazon Ish 116:9). Additionally, since swallowing the pill is not a normal way of eating (*not derech achilah and not derech hanah*), it would be permitted for a *choleh shein bo sakana* (see Shulchan Aruch Y.D. 155:3, Igros Moshe O.C. Vol 3, 91).

Shulchan Aruch (442:2, 9) and Mishnah Berurah (442:10,11, 17) say that if *chametz* is not edible for a dog, it is permitted to own on Pesach and even use it for a wound. If the *chametz* is inedible for a dog, it is forbidden *mi'derabanun* to eat since it shows one wants to treat it as food (“*achshivei*”) (Mishnah Berurah 442:43).

A non-Jewish doctor (or pharmacist) is believed to say if there is or is not *chametz* in the medication, especially when the ingredients are on the bottle or accessible (Ohel Yaakov pg 119). See Kuntris Teshuvos Yechezkel regarding believing doctors regarding the need to eat on Yom Kippur. One can also rely on the written information provided by the company (see Igros Moshe Y.D. Vol 1, 55).

281. Kovetz Halachos 12:4, Chut Shuni pg 94

282. See Chazon Ovadia pg 120.

283. Kovetz Halachos 12:9. See see Shulchan Aruch Y.D. 155:3.

284. Kovetz Halachos 12:10, Chut Shuni pg 94-95

285. See Shemiras Shabbos Ki'hilchasa 33:6, Ohel Yaakov pg 117.

- ◆ However, if it may only contain *kitniyos* (or does contain *kitniyos*) it would be permitted even for a mild ache.<sup>286</sup>
- Antibiotics would be permitted in any case, even if they taste good and are chewable or liquid.<sup>287</sup>
- Pleasant tasting medicine may be considered “edible” and would therefore need Pesach certification.<sup>288</sup> However, if needed a Rav should be consulted.

## Vitamins

- Vitamins which contain *kitniyos* and are swallowed are permitted to take on Pesach if needed (e.g. prenatal vitamins).<sup>289</sup> However, one must be cautious that the vitamins do not contain *chametz*.<sup>290</sup>
- Children's vitamins which are *kitniyos* can be taken even if chewed etc. until age nine.<sup>291</sup> Above age nine, a Rav should be consulted.
- Some are lenient for children to take necessary vitamins which contain *chametz*.<sup>292</sup>

## Tums

- Tums are not *chametz* and are permitted on Pesach if needed.<sup>293</sup> Some

286. Mekadeish Yisroel 238, 247. See Ohel Yaakov pg 118, 120. See below regarding vitamins and Tums. See Mishnah Berurah 453:7 that *kitniyos* is definitely permitted for a *choleh shein bo sakanah*. See Mishnah Berurah 453:9 *kitniyos is batul birov*.

287. cRc

288. Chut Shuni pg 95

289. Kovetz Halachos 12:12. See Mekadeish Yisroel 238, 247. See Mishnah Berurah 453:9 that *kitniyos* is *batul birov*.

290. Nitei Gavriel Vol 1, 58:3, Ohel Yaakov pg 103

291. See Kovetz Halachos 10:4, Mekadeish Yisroel 241, Nitei Gavriel Vol 1, 58:14.

292. Halichos Shlomo pg 72, Ohel Yaakov pg 104

293. OU (via email), As heard from Rav Hershel Schachter (OU), The Laws of Pesach (Rav Blumenkrantz) pg 281. Rav Yisroel Belsky held that heartburn can eventually lead to *sakana* and should definitely be treated. See Mishnah Berurah 453:7 that *kitniyos* is definitely permitted for a *choleh shein bo sakanah*.

are concerned that they contain *kitniyos* which even if correct, would still be permitted for a (slight) *choleh*.<sup>294</sup> There are kosher for Pesach off brand Tums available.

- The following are permitted on Pesach.<sup>295</sup>
  - ◆ Alka-Seltzer (Original Effervescent Tablets, Extra Str Effervescent Tablets).
  - ◆ Pepto Bismol (Original Ultra Liquid, Metamucil -4in-1- Original Coarse Powder - unflavored with real sugar (no *kitniyos*), Orange Smooth Powder (Sugar-Free), Premium Blend).
  - ◆ Miralax Powder.
  - ◆ Adwe Stool Softener.
  - ◆ Dramamine - Less Drowsy (Dairy), Nausea Long Lasting (Dairy), Original, For Kids (Chewable).

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See Mekadeish Yisroel 238 even for less than a *choleh*.

Additionally, with regards to a *minhag*, if one needs to pause keeping the *minhag* temporarily due to their situation, but will continue to follow that *minhag*, it is permitted to do so. An example of this would be drinking milk before six hours have passed from finishing to eat meat (after an hour), if there is a need (e.g. slightly sick and not necessarily a *choleh shein bo sakanah*), since it is a *minhag* to wait six hours (see Pischei Teshuvah Y.D. 89:3). See Pischei Teshuvah Y.D. 214:1.

294. cRc - Some take a lenient position due to the fact that most of the flavor-contributing chemicals are not *chametz*, no single chemical's taste is perceived in the final product (*zeh v'zeh gorem*), and the flavor is used in tiny proportions. Others disagree based on *halachic* and factual grounds. The cRc follows the latter, stricter approach to this question. It is noteworthy that there is corn starch in every variety of Tums which cRc looked at, which means that even according to the lenient approach Tums should only be consumed by those who are either Sephardic or [slightly] ill and permitted to eat *kitniyos*. See The Laws of Pesach (Rav Blumenkrantz) pg 281.

295. Star-K. It may contain *kitniyos*.

## Children's Medication

- Children's medication has flavoring which may make them considered "edible" and would therefore need Pesach certification. See footnote.<sup>296</sup> It may be a problem of owning the medication on Pesach and would be required to be sold and put away.<sup>297</sup>
- Pedialyte (all flavors) when certified by the OU (without Pesach certification) is permitted on Pesach for one who is sick or for young children.<sup>298</sup>

## Eye Drops

- Eye drops, ear drops, nose drops and ointments etc. can be used without any Pesach certification.<sup>299</sup>

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296. Chut Shuni pg 95. Star-K approves the following for Pesach:  
 Adwe - FeverX Pain Reliever, Acetaminophen (Tablets, Liquids),  
 Aleve - Caplets, Tablets,  
 Allegra - 12 Hr Tablets, Children's Allergy 12 Hr Dissolve Tablets (Dairy),  
 Children's Allergy 12 Hr Liquid  
 Allegra-D - 12 Hr. Tablets  
 Bayer Aspirin - Low-Dose Chwbl. 81mg (Cherry, Orange), Genuine Tablets,  
 Extra Str. Caplets,  
 Benadryl - Allergy Plus Congestion Ultratab Tablets, Allergy Ultratab Tablets,  
 Children's Allergy Chewables (Grape), Children's Allergy + Congestion Liquid  
 (Grape), Children's Allergy Liquid (Bubblegum Dye-Free, Cherry).  
 Motrin - IB Coated Caplets, Children's Liquid (All Flavors), Infants Liquid (All  
 Flavors).  
 Signature Care Children's Ibuprofen Grape Flavor Chewable - cRc  
 Tylenol - Regular Strength Tablets, Extra Strength Caplets, Children's Suspension  
 (All Flavors), Infants Oral Suspension (All Flavors).  
 Zyrtec - 24 Hour Allergy Swallowable Tablets (Dairy), Children's Allergy Syrup  
 (Grape, Bubble Gum)

297. Chut Shuni pg 95

298. Star-K. It may contain *kitniyos*.

299. Chut Shuni pg 95, Nitei Gavriel Vol 1, 58:4. If needed, even if not a *choleh*.

## Injections

- Injectable medication (e.g. a shot or IV) is permitted on Pesach.<sup>300</sup>

## Formula & Baby Food

- Many baby formulas are permitted on Pesach. Star-K and OU have a comprehensive list.
- Formula which contains *kitniyos* is permitted for young children. One should not switch to a different formula.<sup>301</sup> The bottles should not be washed in the kitchen sink since they contain *kitniyos*.<sup>302</sup> They can be kept in the fridge etc.<sup>303</sup>
- Milk which a mother pumped before Pesach is allowed to be used on Pesach.<sup>304</sup>
- See “List of Items” regarding *kashering* baby bottles, pumps, etc.
- Baby food is not permitted without Pesach certification. See Star-K and OU Guides. First Choice Baby Food when bearing an OU-P (Applesauce, Carrots, Pear, Sweet Potato) is certified for Pesach.

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300. Ohel Yaakov pg 104

301. Kovetz Halachos 10:3, Mekadeish Yisroel 245. Some question giving *kitniyos* formula if a woman only sometimes gives formula to her baby (e.g. when going out with friends), since it is for the needs of the mother and not the baby. However, one may be able to argue that the mothers needs are essentially the needs of the baby.

302. Star-K, Mekadeish Yisroel 245

303. Mekadeish Yisroel 245

304. As heard from Rav Dovid Cohen and Rav Tzvi Yaakov Stein (even if the bottle etc. is not kosher for Pesach). See Moedei Hagrach pg 45 quoting Rav Chaim Kanievsky that it is permitted to drink mothers milk even though she ate *chametz* recently (e.g. on Erev Pesach).

## Cosmetics<sup>305</sup>

- All non-food items which are not fit for a dog to eat are permitted on Pesach. This includes all cosmetics, soaps, ointments, and creams.<sup>306</sup> Some are more strict regarding certain items (see below).
- Most cosmetics and makeup are permitted on Pesach. This includes blush, eye shadow, etc.<sup>307</sup> Star-K has a list of *chametz* free cosmetics.
- Nail polish is permitted on Pesach.<sup>308</sup> The same applies to nail polish remover.<sup>309</sup>
- Lipstick is permitted to be used on Pesach (even if some of it is swallowed).<sup>310</sup> However, some are strict not to.<sup>311</sup> Star-K and cRc has a list of many lipsticks which are recommended for Pesach. One does not need to buy a new lipstick for Pesach and can clean the used one.<sup>312</sup>
- Shaving creams and gels are permitted on Pesach.<sup>313</sup>

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305. cRc - Benzyl alcohol, methyl alcohol (a.k.a., methanol), isopropyl alcohol and stearyl alcohol are not made from chametz. Ethyl alcohol, a.k.a. ethanol, can be made from *chametz*, and isoamyl alcohol is often a byproduct of whisky. These may also appear on an ingredient panel as part of a compound such as ethyl acetate or isoamyl butyrate. Denatured alcohol, a.k.a. SD Alcohol, is ethyl alcohol which has been blended with other materials to render it not potable; there are different opinions as to whether such alcohol is forbidden on Pesach. In general, the cRc follows the strict opinion on this matter. However, alcohol manufactured in the United States is likely not *chametz* at all.

306. Star-K. See Shulchan Aruch 442:9, Halichos Shlomo 4:63, Keser Shlomo pg 241, Nitei Gavriel Vol 1, 55:4-5.

307. Keser Shlomo pg 241. See cRc.

308. cRc, Keser Shlomo pg 241

309. cRc

310. Chut Shuni pg 95, Keser Shlomo pg 241, Star-K

311. Kovetz Halachos 12:17, cRc

312. Keser Shlomo pg 241

313. cRc. Liquid shaving cream is permitted if free of (denatured) alcohol or manufactured in the United States.

## Contact Lenses

- Contact lens solution is permitted on Pesach.<sup>314</sup>

## Hairspray, Mousse, Dry Shampoo

- Hairspray, mousse, and dry shampoo are permitted on Pesach<sup>315</sup> especially if free of (denatured) alcohol or if manufactured in the United States.<sup>316</sup>

## Chapstick<sup>317</sup>

- Chapstick Classic Original and Moisturizer are permitted on Pesach.<sup>318</sup>
- Lip Balm is permitted on Pesach (preferably without flavor).<sup>319</sup>

## Toothpaste & Mouthwash

- Toothpaste and mouthwash are permitted on Pesach without Pesach certification.<sup>320</sup> However, Star-K has a list of approved toothpaste and mouthwash, and one should ideally use those items.
- If one is already using (an approved for Pesach) mouthwash or toothpaste, they do not need to open (or purchase) a new one for Pesach, and it is sufficient to clean the opening. However, some recommend using a new toothpaste.<sup>321</sup>
- Listerine PocketPaks should not be used.<sup>322</sup>

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314. Chut Shuni pg 95

315. Keser Shlomo pg 241

316. cRc

317. See Keser Shlomo pg 241.

318. cRc

319. cRc

320. Chut Shuni pg 95, 97, Star-K. See Mesores Moshe Vol 4, 247. However, see Kovetz Halachos 12:11.

321. See Ohel Yaakov pg 50.

322. cRc, Keser Shlomo pg 242

## Floss

- Unflavored floss is permitted on Pesach. The same applies to dental tape, toothpicks.<sup>323</sup>

## Teeth Whitening

- Crest teeth whitening strips of all varieties and Colgate Optic Whitening Pen are permitted on Pesach.<sup>324</sup> They should not be used on Yom Tov but can be used on Erev Pesach and Chol Hamoed.<sup>325</sup>

## Braces

- See "Braces & Dentures" in "*Kashering*" regarding braces, dentures etc.
- Wax for braces is permitted on Pesach. Rubber bands should be rinsed before placing them in the mouth.<sup>326</sup>

## Baby Powder

- Baby powder is permitted on Pesach if it only contains talc, talcum powder, cornstarch, or other innocuous ingredients.<sup>327</sup>

## Soap, Shampoo, Purell

- Hand soap and dish soap are permitted to be used (on dishes and on hands) for Pesach without any certification (even if they contain *chametz*) since they are not edible for a dog.<sup>328</sup>

323. cRc

324. The Laws of Pesach (Rav Blumenkrantz) pg 280

325. As heard from Rav Yaakov Skoczylas (Ohel Yaakov)

326. cRc

327. cRc

328. Kovetz Halachos 12:14, Chut Shuni pg 95 (says to be strict not to use on dishes, even though it is permitted), Ohel Yaakov pg 109, Keser Shlomo pg 241, Nitei Gavriel Vol 1, 55:12. Even though many say "*sicha ki'shtiah*" (anointing is like drinking), that would only apply to anointing with something that is actually *chametz*, but not to an item which is not edible for a dog. "*Achshivei*" also does

- The above applies to body wash (soap), shampoo, and conditioner.<sup>329</sup>
- Purell is permitted on Pesach.<sup>330</sup>

## Detergent

- It is permitted to use detergent on clothing for Pesach.<sup>331</sup> However, vinegar may not be used when washing clothing since it is pure edible *chametz* (and must be sold and put away).

## Ointments & Moisturizer

- Medical ointments (e.g. moisturizer for chapped hands or sunscreen) even if they contain *chametz* are permitted on Pesach, since it is not edible for a dog.<sup>332</sup> Some allow all ointments etc.<sup>333</sup>

## Cleaning Sprays

- Cleaning sprays (e.g. Fantastik or Clorox wipes) are permitted on Pesach, since it is not edible for a dog.<sup>334</sup>

## Shoe Polish

- Shoe polish can be used on Pesach.<sup>335</sup>

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not apply, since that is only when actually eating the item, one shows they see this item as food, even though a dog would not even eat it.

See Igros Moshe O.C. Vol 3, 62 “*sicha ki’shtiah*” only applies to anointing for pleasure and not for medical purposes (or cleanliness etc.). Regarding getting benefit from *chametz*, this is not prohibited if the *chametz* is not edible for a person. See Biur Halacha 326:10 “*b’shar*”.

329. See above. Shulchan Halevi pg 121, Ohel Yaakov pg 109-110, cRc. Star-K has a list of *chametz* free shampoo etc.

330. cRc. Even though it contains ethyl alcohol, it is inedible.

331. Star-K, Keser Shlomo pg 241

332. Igros Moshe O.C. Vol 3, 62, Kovetz Halachos 12:13. See above. Including vaseline or petroleum jelly (cRc).

333. cRc

334. Chut Shuni pg 95, Nitei Gavriel Vol 1, 55:12. See cRc.

335. Nitei Gavriel Vol 1, 55:4

- The same applies to polish for silver or furniture.<sup>336</sup>

## Deodorant

- Deodorant (even scented) is permitted on Pesach, even if they contain *chametz* since it is not edible for a dog.<sup>337</sup> This applies to spray, roll on, and bar deodorant. However, on Shabbos and Yom Tov only spray deodorant is permitted.<sup>338</sup>

## Perfume

- Perfume and cologne which contain *chametz* (alcohol) even if not edible for a dog, should not be used on Pesach.<sup>339</sup> However, some permit it.<sup>340</sup>

## Baby Wipes

- Baby wipes, face wipes, etc. are permitted on Pesach.<sup>341</sup>

## Dry Cleaners

- Clothing and other items (e.g. matzah holder) can be dry cleaned and used on Pesach.<sup>342</sup>

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336. cRc

337. Kovetz Halachos 12:14, Chut Shuni pg 95, Nitei Gavriel Vol 1, 55:12. See above regarding soap.

338. See Kovetz Halachos Shabbos Vol 2, 42:17. Due to *smearing*.

339. Kovetz Halachos 12:16. However, it does not need to be sold.

340. Keser Shlomo pg 241

341. cRc - if free of (denatured) alcohol or if manufactured in the United States.

342. cRc, Shiurei Halacha 4:4, Yalkut Yosef Vol 2, pg 619

**Kitniyos**<sup>343</sup>

- Before Pesach, one can eat *kitniyos* (e.g. rice cakes) in an area which was cleaned for Pesach.<sup>344</sup>
- *Kitniyos* is *batul* (*b'rov*) even on Pesach.<sup>345</sup> A Rav should be consulted.<sup>346</sup>
- *Kitniyos* can be kept in one's house or fridge.<sup>347</sup>
- Pots which were used to cook *kitniyos* do not need to be *kashered* and one can wait 24 hours and then use them.<sup>348</sup>
- An Ashkenazi woman who is married to a Sephardi man is permitted to eat *kitniyos* since she follows his *minhagim*. She does not need *hataras nederim*.<sup>349</sup>
- A Sephardi woman who is married to an Ashkenazi and eating by a Sephardi family may not eat *kitniyos*<sup>350</sup> and should ideally not eat the food cooked in pots which were used to cook *kitniyos* (within 24 hours).<sup>351</sup> However, many are lenient if the pots weren't for sure used for *kitniyos* within 24 hours.<sup>352</sup> One can be lenient if needed, even if the food was cooked in pots used for *kitniyos* within 24 hours

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343. Examples of *kitniyos* are: rice, corn, buckwheat/kasha, millet, beans, lentils, peas, sesame seeds and mustard (see Mishnah Berurah 453:4,7,11).

Peanuts are not *kitniyos* (Igros Moshe O.C. Vol 3, 63, Kovetz Halachos 10:8) See above.

Quinoa is not *kitniyos* but must have Pesach certification (OU, Star-K, cRc, Kof-K, OK, Keser Shlomo pg 244). However, some say it is *kitniyos* (COR).

Cottonseed oil is not *kitniyos* (Kovetz Halachos 10:9, Shiurei Halacha 4:2, Keser Shlomo pg 244). See Mekadeish Yisroel 236 regarding various oils. See OU.

344. Mekadeish Yisroel 242. If not *chametz*.

345. Rama 453:1, Mishnah Berurah 453:8-9

346. See Mekadeish Yisroel 239-240 regarding accidentally using *kitniyos* oil.

347. Rama 453:1

348. Kaf Hachaim 453:27, Kovetz Halachos 10:6, Mekadeish Yisroel 235

349. Igros Moshe O.C. Vol 1, 158, Halichos Shlomo 4:20, Kovetz Halachos 10:1. See Mekadeish Yisroel 235.

350. Mekadeish Yisroel 235

351. Kovetz Halachos 10:7

352. Kaf Hachaim 453:27. They do not need to ask if the pot was used for *kitniyos* within 24 hours.

(especially if it will cause fighting or resentment).<sup>353</sup>

- *Kitniyos* is permitted to be eaten by a *choleh shein bo sakanah*, if needed.<sup>354</sup> See above regarding *kitniyos* vitamins and medicines.
- *Kitniyos* can be fed to children below the age of nine if needed.<sup>355</sup> See above “Formula”.
- *Kitniyos* can be fed to the pet of an Ashkenazi.<sup>356</sup> See “Selling *Chametz*” for more *halachos* regarding pets.

## Kitchen Questions

- Some say that open items which are used during the year (e.g. open roll of foil or open pack of cups) can be used for Pesach if they are completely clean.<sup>357</sup> However, some say to open new items for Pesach.<sup>358</sup>
- The glue left in pans is not considered *chametz* and can have food placed in the pan and cooked with the residue.<sup>359</sup>
- Bug traps, mouse traps, etc. with poison in them are permitted on Pesach, even though the animal eats it.<sup>360</sup>
- Charcoal does not need to be certified for Pesach (even if “flavored”).<sup>361</sup>

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353. Kaf Hachaim 453:27, Mekadeish Yisroel 235

354. Mishnah Berurah 453:7. Even if someone is not a full *choleh*, there may be room for leniency.

355. Kovetz Halachos 10:4. See Mekadeish Yisroel 241.

356. Star-K. Common ingredients which may only be *kitniyos* are: Beans, buckwheat, brewer’s rice, corn, grain sorghum (milo), millet, peanuts, peas, rice, sesame, soybeans, soy flour, and sunflower.

357. As heard from Rav Yitzchok Reichman. Rav Shmuel Felder said it is permitted, but people don't use open items for Pesach.

358. As heard from Rav Shmuel Fuerst

359. Chut Shuni pg 96

360. Chut Shuni pg 97

361. cRc

- Gloves without any inner powder are acceptable for Pesach (e.g. “powder-free”). Some hospital gloves contain oatmeal and should be sold and put away.<sup>362</sup>
- A sourdough starter must be sold.<sup>363</sup>
- Crock-Pot bags or liners are acceptable to be used without certification.<sup>364</sup>
- Plastic and paper utensils and tableware (e.g. cups, forks etc.) do not need Pesach certification even if used for hot food. This includes napkins.<sup>365</sup> The same applies to plastic wrap.<sup>366</sup>
- Some do not use the paper towel sheets at the beginning and end of the roll since the glue may be *kitniyos*.<sup>367</sup>
- Aluminum pans do not need Pesach certification.<sup>368</sup> The same applies to foil.<sup>369</sup>
- Some say parchment paper needs Pesach certification.<sup>370</sup> Star-K has a list of many brands that are certified during the year and do not need Pesach certification. The same applies to cupcake liners.<sup>371</sup>
- See “List of Items” for various items regarding being kosher for Pesach and needing *kashering*.



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362. Star-K, cRc.

363. Shemos 12:19

364. Ohel Yaakov pg 113

365. cRc, Ohel Yaakov pg 104. Including styrofoam. However, Star-K has a stricter list of what is acceptable (e.g. paper plates).

366. Star-K

367. Star-K

368. cRc

369. Star-K

370. cRc

371. Star-K

## ❧ List of Items (A-Z) ❧

- See “*Kashering*” and “*Bedikas Chametz*” for additional common items.
- The following items which are permitted to use, is only when one did not wash the item with *chametz* and hot water during the year (e.g. in a dishwasher) and one is confident that there is no *chametz* residue or crumbs on the item.

**Air Fryer** - cannot be *kashered*.

**Baby Bottles** - new ones should be purchased.<sup>372</sup> Baby bottles and mothers pumps should be *kashered* for Pesach if washed with *chametz* throughout the year.<sup>373</sup> If they are washed separately, they can be cleaned and used on Pesach.<sup>374</sup>

**Backpack, Briefcase, Purse, Fannypack** - must be checked and cleaned for *chametz*. Ideally, they should be washed in the washing machine if possible. Vacuuming well is sufficient.<sup>375</sup> An adult must clean the briefcase etc. and we do not rely on a child.<sup>376</sup> If they will not be used on Pesach, one can sell them to a non-Jew. In the event that an item was forgotten in the backpack and the child wants it on Pesach (e.g. school *hagada*), one would be able to retrieve it from the sold backpack.<sup>377</sup>

**Balloons** - sometimes contain starch and therefore should not be used on Pesach (and for sure not blown up with one’s mouth).<sup>378</sup> If they do

372. Star-K

373. Star-K, cRc

374. See Keser Shlomo pg 238.

375. Ohel Yaakov pg 69

376. Shiurei Halacha 1:2

377. As heard from Rav Tzvi Yaakov Stein. Similar to how one can enter a room or house which was sold or rented to the non-Jew for Pesach, to retrieve an item. See Kovetz Halachos 8:27, Shiurei Halacha 2:3.

378. Ohel Yaakov pg 102

not have powder, they are permitted.<sup>379</sup> They can also be washed before Pesach.<sup>380</sup>

**Betty Crocker** - should be cleaned and put away for Pesach.<sup>381</sup>

**Blech** - a new one should be purchased for Pesach.<sup>382</sup> However, some allow cleaning it well and covering it with thick foil, as it is not used to cook food directly or one can burn it over the fire for a few minutes, thereby *kashering* it.<sup>383</sup>

**Blender** - if only used for cold (and non-sharp) foods, it can be cleaned well and used on Pesach.<sup>384</sup>

**Bottle Warmer** - A Rav should be consulted.

**Broom** - should be cleaned well from crumbs and ideally washed with a cleaning spray or soap. If possible, one should use a new broom for Pesach.<sup>385</sup>

**Car** - must be checked and cleaned in every area of the car (including the seats, glove box, pockets behind the seats, trunk etc.). It should be vacuumed very well.<sup>386</sup> See “*Bedikas Chametz*”.

**Challah Board & Knife** - should be cleaned and put away for Peach or sold.<sup>387</sup>

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379. Star-K

380. cRc

381. The Kosher Kitchen pg 399, Star-K

382. As heard from Rav Shmuel Fuerst, Ohel Yaakov pg 44. It does not require *tevillah*.

383. See Chut Shuni pg 123, Ohr Litzion Vol 3, 10:4.

384. Ohel Yaakov pg 44. If never washed with hot water and *chametz* dishes.

385. The Kosher Kitchen pg 396, Ohel Yaakov pg 53. The broom can be put away with the (sold) *chametz*. See Mekadeish Yisroel 45.

386. Ohel Yaakov pg 90. One can usually accomplish this by themselves or by getting a professional car wash with vacuuming. One does not need to hire special “Pesach car cleaning” companies to clean their car for significantly more money than a professional car wash (with vacuuming etc.). However, it is always a good thing to give Jewish people business.

387. Ohel Yaakov pg 43

**Coats** - see “Clothing” in “*Bedikas Chametz*”.

**Corkscrew** - can be cleaned and used on Pesach.

**Clothing** - see “*Bedikas Chametz*”.

**Coffee Grinder** - if only used for unflavored coffee and not decaffeinated, it should be cleaned very well.<sup>388</sup>

**Cutting Boards** - should be put away for Pesach.<sup>389</sup>

**Deep Fryer** - should not be *kashered* for pesach, since it is very difficult to clean properly.<sup>390</sup>

**Dish Drying Rack** - should be cleaned and washed well (cold water is sufficient).<sup>391</sup>

**Doorknobs** - do not need to be cleaned.<sup>392</sup> However, some do so.

**Egg Beater** - if only used for eggs, it can be cleaned well and used for Pesach (if not washed with *chametz*).<sup>393</sup> The same applies to an egg separator.

**Egg Piercer** - should be cleaned well

**Fannypack** - see “Backpacks”.

**Floors** - should be cleaned well with soap etc. However, it does not need to be inspected for crumbs.<sup>394</sup>

**George Foreman** - should be cleaned and put away for Pesach.<sup>395</sup>

**Glass Cups** - Ashkenazim do not use or *kasher* glass cups which are used during the year, even if only used for cold.<sup>396</sup>

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388. Ohel Yaakov pg 54

389. Ohel Yaakov pg 47

390. See Ohel Yaakov 51.

391. Ohel Yaakov pg 42

392. Keser Shlomo pg 233

393. Ohel Yaakov pg 58

394. Ohel Yaakov pg 64. See Chut Shuni pg 99.

395. The Kosher Kitchen pg 399, Star-K

396. Rama 451:25. See Mishnah Berurah 451:154.

**Hot Plate** - should be cleaned well and turned on to its highest temperature for an hour, and then covered in thick foil (if not a fire hazard).<sup>397</sup>

**Ice Maker** - should be cleaned well with soap or a cleaning spray.<sup>398</sup>

**Icecube Trays** - should be put away for Pesach if washed with *chametz* during the year.<sup>399</sup>

**Jackets** - see “Clothing” in “*Bedikas Chametz*”.

**Knife Sharpener** - can be used on Pesach if cleaned well.<sup>400</sup>

**Lazy Susan (Turntable)** - should be cleaned well (if not used for hot food during the year).

**Light Switches** - do not need to be cleaned.<sup>401</sup> However, some do so.

**Mixer (Kitchen Aid, Bosch)** - used for dough should not be used on Pesach, since it is difficult to *kasher* properly.<sup>402</sup>

**Linen** - see “Clothing” in “*Bedikas Chametz*”.

**Mop** - should be washed well (e.g. in the washing machine) and then can be used on Pesach. If it cannot be washed well, it should be put away for Pesach.

**Napkin Rings** - can be cleaned well.

**Napkin Holder** - should be cleaned well.

**New Utensils** - do not need to be *kashered*.<sup>403</sup>

**Pacifier** - new ones should be purchased or they should be *kashered*.

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397. Chut Shuni pg 123, Ohel Yaakov pg 23. Some recommend having a separate Pesach hot plate.

398. Keser Shlomo pg 234, Safah Berurah pg 37 (with lukewarm water). See OU.

399. Safah Berurah pg 38

400. The Kosher Kitchen pg 401, Ohel Yaakov pg 43

401. See Keser Shlomo pg 233.

402. Ohel Yaakov pg 55

403. Mishnah Halachos Vol 7, 112, Rivivos Ephraim Vol 6, 211, Shulchan Halevi pg 237, Ohel Yaakov pg 80

**Paper Towel Holder** - should be cleaned well.

**Peeler (for vegetables etc.)**- should not be used for Pesach as it is usually washed with *chametz* and also is difficult to clean.<sup>404</sup>

**Pitcher (for milk or water)** - clean well.<sup>405</sup>

**Pressure Cooker** - can be *kashered* via *hagala*.<sup>406</sup>

**Salt Shaker** - can be washed thoroughly and used for Pesach, since they are not used with hot foods or washed with *chametz*. However, it is customary to have separate saltshakers for Pesach.<sup>407</sup>

**Sodasteam** - clean well. However, the (plastic) bottles should be replaced for Pesach.<sup>408</sup>

**Scale for Food** - if not used for hot, it can be cleaned well and used on Pesach (preferably with a bag or paper as a barrier).<sup>409</sup>

**Shtenders** - and lockers etc. in shul or yeshiva which have food placed in them must be checked for *chametz*.<sup>410</sup> If they won't be used, they can be sold and put away.

**Storage Containers** - if storing vegetables or sugar, some are lenient to clean them well. If they are used to store *chametz* (e.g. flour container), they should not be used for Pesach.<sup>411</sup>

**Sourdough Starter** - Must be sold.<sup>412</sup> See "Selling Chametz".

**Sous Vide** - the heating element cannot be *kashered*. The pot can be

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404. The Kosher Kitchen pg 403. See Ohel Yaakov pg 58.

405. Ohel Yaakov pg 48

406. Ohel Yaakov pg 59

407. The Kosher Kitchen pg 404

408. Ohel Yaakov pg 55

409. The Kosher Kitchen pg 404. This is assuming the scale was not washed in hot water with *chametz* items.

410. Nitei Gavriel Vol 1, 24:8

411. Ohel Yaakov pg 56. See The Kosher Kitchen pg 405 Some get separate storage containers for Pesach.

412. Shemos 12:19

*kashered* if made of materials which can be *kashered*.<sup>413</sup>

**Suitcases** - should be checked if they will be used on Pesach. However, if one knows with certainty that they always put away their suitcases completely empty and clean, they do not need to be checked, even if they will be used on Pesach.<sup>414</sup>

**Sweatshirts** - see “Clothing” in “*Bedikas Chametz*”.

**Tableware Organizer** - should be cleaned well. This applies to both those which are on the table throughout the year and those which remain in the cabinet.

**Talis Bags** - which have food placed in them must be checked for *chametz*.<sup>415</sup>

**Thermos** - should be put away for Pesach.<sup>416</sup>

**Throw Blanket** - see “Clothing” in “*Bedikas Chametz*”.

**Vacuum Cleaner** - after using it for all *chametz* cleaning, one should empty the vacuum bag or container into the garbage, and clean it or spray it with a cleaning agent, including the outside.<sup>417</sup>

**Water Cooler** - clean it well.<sup>418</sup> Some say to pour boiling water over the tap for 10 seconds and replace the water bottle with a fresh bottle.<sup>419</sup> Cold water from the fridge water dispenser can be used on Pesach (if not used with hot *chametz* during the year). The spout should be cleaned very well.<sup>420</sup>

**Walls** - do not need to be cleaned.<sup>421</sup>

413. OU

414. See Kovetz Halachos 6:16.

415. Nitei Gavriel Vol 1, 22:1

416. Ohel Yaakov pg 44. See Kovetz Halachos 11:12.

417. Ohel Yaakov pg 64

418. Safah Berurah pg 51

419. OU. See Keser Shlomo pg 234 That one can clean the spout with soap etc. and that is sufficient. See Ohel Yaakov pg 107.

420. As heard from Rav Yaakov Skoczylas (Ohel Yaakov)

421. Keser Shlomo pg 233. However, see Mishnah Berurah 442:28 that some do so

**Windows** - do not need to be cleaned.<sup>422</sup>

**Window Shades** - do not need to be cleaned. However, if they are dirty (e.g. children play with them) they should be washed etc.<sup>423</sup>

**Wonder Pot** - cannot be *kashered* via *hagala*, since it does not use liquid. It can be *kashered* via *libun kal*.<sup>424</sup>

## Stringencies for Pesach

- Some do not lick envelopes or stamps on Pesach.<sup>425</sup>
- Some do not smoke cigarettes on Pesach.<sup>426</sup>
- Some do not eat food which fell on the floor during Pesach even if it is clean. Some wash it well or peel it and then eat it.<sup>427</sup> However, this is not required.<sup>428</sup> Therefore it seems children can be lenient to eat on the floor if the floor is clean.<sup>429</sup>
- One should follow their family *minhag*.



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and should not be ridiculed. See Ohel Yaakov pg 64.

422. Keser Shlomo pg 233

423. Ohel Yaakov pg 69

424. Ohel Yaakov pg 59

425. Nitei Gavriel Vol 2, 39:23

426. Nitei Gavriel Vol 2, 39:23

427. Nitei Gavriel Vol 2, 40:2-3

428. Chut Shuni pg 100

429. Chut Shuni pg 100. See Maseh Ish Vol 5, pg 94.

## ❧ Selling Chametz ❧

- See “Traveling for Pesach” for more *halachos* regarding selling *chametz*.
- One must remember to pause automatic subscriptions through Amazon (Subscribe & Save), Instacart (Auto Order) etc. of *chametz* products (if they will arrive over Pesach).<sup>430</sup>
- The *minhag* is to sell *chametz* to a non-Jew (via a Rav) before Pesach in order to not own any *chametz* over Pesach.<sup>431</sup> Many sell their *chametz* even if they cleaned their house well and believe they do not have any *chametz* remaining. This is to ensure any remaining *chametz* does not belong to a Jew over Pesach.<sup>432</sup>
- Many say to also sell the area or room in which the *chametz* is. However, some are lenient.<sup>433</sup>

### Selling “Real” Chametz

- Some are strict and do not sell certain types of *chametz* (*chametz gamur*).<sup>434</sup> However, many poskim say even *chametz gamur* can be sold (via a Rav), especially when the room is also sold to the non-Jew.<sup>435</sup> See footnote for what is included in *chametz gamur*.<sup>436</sup>

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430. If a package containing *chametz* will be or has been delivered to one’s house on Pesach, they should not touch the package. Instead, they should immediately call a Rav and seek guidance on how to best deal with the package.

431. See Shulchan Aruch 448:3-4, Mishnah Berurah 448:22-23.

432. Halichos Shlomo 6:5, Kovetz Halachos 8:1

433. Mishnah Berurah 448:12, Kovetz Halachos 8:15

434. See Maseh Rav 180-181. See below footnote. However, see Teshuvos Vihanhagos Vol 7, 53, Shiurei Halacha 2:1.

435. See Shulchan Aruch 448:3, Shulchan Aruch Harav 448:7, Mishnah Berurah 448:12, Igros Moshe O.C. Vol 4, 95, Kovetz Halachos 8:2, as heard from Rav Shmuel Fuerst. See Shiurei Halacha 2:1.

436. *Chametz Gamur*: Barley malt, beer, bread, cake, cereal with wheat, oats, spelt

- Even if one has the *minhag* to not sell *chametz gamur*, they can *lichatchila* purchase *chametz gamur* after Pesach, from someone who did sell it to a non-Jew.<sup>437</sup>

## Virtual Sale

- One can appoint their Rav to sell their *chametz* for them over phone (or email, text etc.), and it does not need to be done in person.<sup>438</sup>
- One can send their child to inform the Rav that they want to sell their *chametz* with the Rav.<sup>439</sup>
- One should give money to their Rav for taking care of selling their *chametz*.<sup>440</sup>

## Specifying Items

- One does not need to specify every item of *chametz* when selling their *chametz* via a Rav.<sup>441</sup>

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or barley, cookies, cream of wheat, couscous, farfel, licorice, malt extract, all oatmeals, oat flour, pasta, pretzels, rolled oats, soy sauce, wheat gluten/wheat protein, matzah/matza meal that's not kosher for Pesach,

Not *Chametz Gamur*: barley (pearled, raw, and packaged), dry cake mixes, glue, ketchup, mustard, mayonnaise, mustard, pickles, corn flakes, cosmetics, creams (lipstick, soap), extracts, flour (even bleached), food coloring, gefilte fish, *kitniyos*, medicines with *chametz* in them, modified food starch, Rice Krispies, salad dressing, vinegar, pickles, vitamins, wheat germ, yeast, toothpaste and mouthwash. Some are lenient with whiskey.

See OU. See Shiurei Halacha 2:2. One can definitely sell Play-Doh (Shiurei Halacha 2:2:10).

437. Kovetz Halachos 8:3. See Igros Moshe O.C. Vol 4, 95.

438. Kovetz Halachos 8:8, Shiurei Halacha 2:3 quoting Rav Moshe Feinstein

439. Kovetz Halachos 8:9. See Shiurei Halacha 2:1. Especially if it will cause people to purchase from non-Jewish stores instead of purchasing from Jewish stores.

440. Kovetz Halachos 8:10. However, this is not required.

441. Igros Moshe O.C. Vol 1, 150, Kovetz Halachos 8:28. A private sale would require specifying. One does not need to give their combination lock information by the sale, but must be available to give the information to the Rav if needed (as heard from Rav Tzvi Yaakov Stein).

## Selling in a Different Time Zone

- One who is in a different time zone than the *chametz* they are selling must keep the stringencies of their location and the location of the *chametz*.<sup>442</sup> The Rav selling their *chametz* should be informed and consulted.

## Selling Dishes & *Bliyos*

- Dishes, pots, china, etc. should be put away for Pesach when clean and not containing actual *chametz* (residue). While some sell the *bliyos* inside them, this is questionable. Selling the actual dishes is not necessary and would cause a potential problem with purchasing them back from non-Jew, as it may require *toiveling* them (again). Therefore, putting them in a designated area, covering them, and labeling them “*chametz*” is sufficient.<sup>443</sup>

## Selling the Room

- If one sells a room to a non-Jew, the *mezuzas* do not need to be put on again when buying it back after Pesach and can remain there over Pesach.<sup>444</sup>
- One can go into the room or area which was sold to a goy in a temporary way (e.g. to get an item, but not for someone to sleep there).<sup>445</sup>
- In the event that an item was forgotten in a backpack etc. which

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442. See Igros Moshe O.C. Vol 4, 94-95, Kovetz Halachos 8:19-21. They can sell to a non-Jew who is in a different time zone and to a non-Jew who lives in a different area than the *chametz* (Kovetz Halachos 8:19).

443. Kovetz Halachos 8:22-23. See The Kosher Kitchen pg 392, Shiurei Halacha 2:3. See Chachmas Adam 73:3.

444. Kovetz Halachos 8:24, Shiurei Halacha 2:3. Some say to rent the room to the non-Jew and not sell it.

445. Kovetz Halachos 8:27, Shiurei Halacha 2:3

was sold to a non-Jew, and the item is need on Pesach (e.g. child wants their school *hagada*), one would be able to retrieve it from the sold backpack.<sup>446</sup>

## Leaving a Sold House

- One who is selling (or renting) their house to a non-Jew for Pesach should leave their house by the end of the fifth hour (*zman issur chametz*). However, if there is a need to stay there a little longer (e.g. to pack or give a child a bath), it is permitted until Pesach.<sup>447</sup> On Pesach, one should only enter their sold house (or room) in a temporary way (e.g. to get an item).<sup>448</sup>

## Stocks

- One who owns shares in a company which owns or operates *chametz* etc. should ideally sell their shares over Pesach. However, many are lenient.<sup>449</sup>

## Wants the *Chametz* after Pesach

- Even if someone needs or wants the *chametz* immediately after Pesach (e.g. Pesach programs), and they really do not want the *chametz* to be used by the non-Jew (e.g. sourdough starter), it does not invalidate the sale, and the *chametz* is permitted after Pesach. They can even purchase or make the *chametz* right before the *zman issur* in order to be sold over Pesach, and then used after Pesach.<sup>450</sup>

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446. As heard from Rav Tzvi Yaakov Stein. Similar to how one can enter a room or house which was sold or rented to the non-Jew for Pesach, to retrieve an item. See Kovetz Halachos 8:27, Shiurei Halacha 2:3.

447. As heard from Ohel Yaakov. Even though the *chametz* is not covered etc. This is generally specified to the non-Jew by the sale. See Kovetz Halachos 8:27, Shiurei Halacha 2:3.

448. Kovetz Halachos 8:27, Shiurei Halacha 2:3

449. See Kovetz Halachos 8:25, Shiurei Halacha 2:3.

450. Kovetz Halachos 8:5, As heard from Rav Shmuel Fuerst. One is not benefitting from the *chametz* on Pesach. The case of “*rotzeh bi'kiyuma*” is when one rents

## Chametz Will be Ruined

- If *chametz* which was sold to a non-Jew will become ruined on Pesach or Chol Hamoed Pesach (e.g. a flood or broken freezer), it is permitted to ask a non-Jew to move the *chametz* to a safe area (e.g. a different room or freezer).<sup>451</sup> A Rav should be consulted.<sup>452</sup>

## Pets

- It is completely prohibited to own any *chametz* pet food on Pesach.<sup>453</sup> It is also prohibited to feed any animal *chametz* (pet) food. This includes an animal one owns (e.g. a dog or fish) and an animal which one does not own (e.g. a zoo or friends pet), even if the owner is a non-Jew.<sup>454</sup> Therefore, selling one's pet to a non-Jew does not solve the problem. The solution is to either only feed the pet kosher for Pesach food<sup>455</sup> or to sell the pet to a non-Jew (via a Rav) and keep the pet by the non-Jew over Pesach and have the non-Jew feed the

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their pot to a non-Jew over Pesach and the non-Jew cooks *chametz* in it. Since if the *chametz* wouldn't be in the pot, the pot would get ruined, it is as if the Jew is benefitting from the *chametz* on Pesach and wants it in the pot (see Shulchan Aruch 450:7, Mishnah Berurah 450:24-28). Our case is clearly different. Additionally, the area is (generally) also sold to the non-Jew. See Chut Shuni pg 91.

451. Sharei Teshuvah 450:13

452. See Piskei Teshuvos 450:102.

453. See Star-K - The following commonly listed items found on pet food ingredient panels are not acceptable for Pesach: wheat (cracked, flour, germ, gluten, ground, grouts, middlings, starch (even if not specified as wheat), barley (cracked, flour), oats (flour, grouts, hulled), pasta, rye, and brewer's dried yeast.

Other items, such as barley grass, BHA, BHT, carrageenan, cellulose, colors, eggs, gums (other than xanthan gum), kelp, lactose, linseed, milk products, molasses, oils, psyllium, and whey are not problematic (cRc).

Any questionable ingredient should be reviewed by a Rav or *kashuras* agency. Dog and cat food made with gravy generally contains *chametz*. Manufacturing equipment is likely to be used for both *chametz* and non-*chametz* pet foods and cause a transfer of *chametz* taste. However, pet foods may still be used since there is no benefit from that transfer of taste.

454. Shulchan Aruch 448:6, Mishnah Berurah 448:26-28. See Ohel Yaakov pg 106.

455. Chut Shuni pg 257

pet with their own (*chametz*) food. The owner may not tell the non-Jew to feed the animal *chametz*.<sup>456</sup> The cRc certifies certain varieties of pet foods. This is a necessary certification and not an unnecessary stringency. Star-K also has a list of acceptable pet food.

- Many reptiles, fish and amphibians can go a week without being fed.<sup>457</sup>
- *Kitniyos* can be fed to the pet of an Ashkenazi.<sup>458</sup>
- *Chametz* pet food must be sold and put away.<sup>459</sup>
- The bowl used for pet food does not need to be *kashered* and should be cleaned very well.<sup>460</sup>
- One must be cautious to not purchase animal food which is *chametz* when going to a zoo etc. on Chol Hamoed Pesach. One may not even feed the animal food which is *chametz*, even if they do not buy it.<sup>461</sup>



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456. Star-K

457. OU. See Ohr Litzion Vol 3, 8:5 for other potential solutions.

458. Star-K. Common ingredients which may only be *kitniyos* are: Beans, buckwheat, brewer's rice, corn, grain sorghum (milo), millet, peanuts, peas, rice, sesame, soybeans, soy flour, and sunflower.

459. Star-K

460. Star-K

461. Shulchan Aruch 448:6, Mishnah Berurah 448:26-28. The same applies on Erev Pesach after the *zman issur chametz*.

## ❧ *Bedikas Chametz* ❧

- *Bedikas chametz* is to find unknown *chametz* and to put any *chametz* one plans to use (eat) or destroy in a designated area to ensure one gets rid of it on Erev Pesach (by day) before the *zman issur chametz*.<sup>462</sup>
- See “Traveling for Pesach” for *halachos* of *bedikas chametz* for one who is traveling before the night of the 14th, guests, hosts, one with multiple houses, one who is traveling on Chol Hamoed etc.
- See “List of Items” if various items need to be checked and cleaned for *chametz*.
- See “*Kashering*” for various items which need to be cleaned or *kashered* for Pesach.

### What Needs to be Checked

- Areas which definitely had *chametz* brought into them or if there is a reasonable possibility that *chametz* was brought there, need to be checked for *chametz* (*bedikas chametz*). However, areas which never have *chametz* brought into them do not need to be checked for *chametz* at all.<sup>463</sup> The exception is if there are young children in the house. If there are young children in the house, we assume they may have brought *chametz* into all rooms and areas (possible) unless one is very cautious to not allow them to do so (after cleaning for Pesach).<sup>464</sup>

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462. See Mishnah Berurah 434:11, Kovetz Halachos pg 64. Areas which will still have *chametz* eaten there should still be checked when doing *bedikas chametz* in order to ensure one is prepared to dispose of the *chametz* properly.

463. Shulchan Aruch 433:3, Mishnah Berurah 433:13-18

464. Shiurei Halacha 1:2. See Kovetz Halachos pg 64.

## Already Cleaned for Pesach

- Technically, one needs to do a full (proper and thorough) *bedikas chametz* on the night of the 14th in all areas. However, since we clean most areas in our houses (and get rid of any *chametz*) before the night of the 14th, we consider the areas which were fully cleaned for Pesach as areas which do not have *chametz* brought into them and do not require *bedikas chametz*. Nevertheless, one should either do a simple *bedikas chametz* in those areas (by quickly looking over the area) or confirm with people that it was already fully cleaned for Pesach.<sup>465</sup>
- Cabinets, freezers, etc. which already have Pesach items (e.g. dishes or food) in them, do not need to be checked at all.<sup>466</sup> However, if the area (e.g. fridge or freezer) also has an area with *chametz* (or a similar scenario) it needs to be checked by *bedikas chametz*.

## Office or Store

- One must check their office or store for *chametz*.<sup>467</sup> However, if one will be selling their office or store for Pesach, it does not need to be checked, similar to a house. The same applies to an office cubicle etc. even if one does not actually own the area. They should check it for *chametz* or sell the *chametz* which is there.<sup>468</sup>
- Ideally, if one is checking their office it should be on the night of the 14th. However, if needed, they can do so earlier (even by day).
- See below to only say one bracha.

## Crumbs

- Crumbs are generally considered insignificant and do not need to be checked for (or destroyed).<sup>469</sup> However, if one knows there are

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465. Kovetz Halachos 5:15, 6:22, Shiurei Halacha 1:2

466. Kovetz Halachos 6:24

467. See Mishnah Berurah 432:7, Teshuvos Vihanhagos Vol 1, 286

468. See Star-K.

469. See Igros Moshe O.C. Vol 1, 145, Kovetz Halachos 6:6, Shiurei Halacha 1:3.

crumbs in an area or sees the crumbs, they should spray a cleaning spray, mop there or vacuum etc.<sup>470</sup>

- Generally, crumbs in our houses are disgusting and therefore do not need to be checked for or destroyed.<sup>471</sup> However, some have the *minhag* to be strict and look for crumbs etc. to destroy them (or spray them with a cleaning spray).<sup>472</sup>
- If the small amount of *chametz* is significant, even if smaller than a *kezayis* (e.g. a Cheerio), it needs to be checked for (and destroyed).<sup>473</sup>
- However, if there are crumbs which may be edible and may come into contact with food or dishes (e.g. in the fridge or cabinet), one is required to check and clean for such crumbs.<sup>474</sup>

## Yeshiva Student & Seminary

- Technically, a student is required to do *bedikas chametz* in their dorm room (not just their area).<sup>475</sup> However, if the Yeshiva sells the dorm before Pesach the students are exempt from *bedikas chametz*.<sup>476</sup>
- If one rents a private apartment (e.g. a *dira*), they must rent or sell the apartment to a non-Jew to exempt themselves from *bedikas chametz*.

## Shtenders

- *Shtenders* and lockers etc. in shul or yeshiva which have food placed

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470. See Shiurei Halacha 1:3.

471. Mishnah Berurah 442:33, Aruch Hashulchan 442:27, Kovetz Halachos pg 57 quoting Rav Yaakov Forscheimer

472. Aruch Hashulchan 442:27, Kovetz Halachos 6:8, Shiruei Halacha 1:3

473. Kovetz Halachos 6:7, Shiurei Halacha 1:3

474. Shiurei Halacha 1:3

475. Halichos Shlomo 5:17, Kovetz Halachos 7:7. See Shiurei Halacha 1:16 to do so before leaving for *bein hazmanim* (without saying a bracha). See Chut Shuni pg 87.

476. See Shar Hamoedim 7:19. See Halichos Shlomo 5:3, Orchos Rabbeinu Vol 2, pg 7 who exempt one from *bedikas chametz* when selling a house to a non-Jew for Pesach, even when leaving the house on Erev Pesach.

in them must be checked for *chametz*.<sup>477</sup> If they won't be used, they can be sold and put away.

- The above applies to a *talis* bag.<sup>478</sup>

## Apartment Building

- Each resident is obligated to check the public areas for *chametz* (e.g. the hallways or laundry room).<sup>479</sup> However, some say this does not apply to areas above the floor which one's apartment is on.<sup>480</sup> Practically, all residents should coordinate to ensure all areas are checked and free of *chametz*.
- In a non-Jewish apartment building, one does not need to check public areas for *chametz*, as the non-Jew can bring *chametz* into those areas on Pesach, and it does not concern the Jewish residents.<sup>481</sup>

## Porch & Backyard

- Some say outdoor areas which have *chametz* eaten there throughout the year are technically exempt from *bedikas chametz*. However, if *chametz* is eaten there from the night of the 14th and on (which is common to do) it needs to be checked for *chametz* after eating (except for small crumbs).<sup>482</sup> Some say that the above applies to a backyard (and frontyard) but a porch or rooftop needs *bedikas chametz* if any *chametz* is brought there.<sup>483</sup>
- An outdoor grill must be covered for Pesach (and sold if not clean from *chametz* residue). See “*Kashering*”.

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477. Nitei Gavriel Vol 1, 24:8

478. Nitei Gavriel Vol 1, 22:1

479. Kovetz Halachos 6:29, Shiurei Halacha 1:7

480. Kovetz Teshuvos Vol 3, 73, Shiurei Halacha 1:7

481. As heard from Rav Yitzchok Reichman

482. Mishnah Berurah 433:27, Shiurei Halacha 1:8. However, see Aruch Hashulchan 433:6.

483. Aruch Hashulchan 433:4, Kovetz Halachos 6:27-28

## Car

- A car must be checked for *chametz* and cleaned in every area of the car (including the seats, glove box, pockets behind the seats, trunk etc.). It should be vacuumed very well.<sup>484</sup> This is generally done before the night of the 14th, but can be done until the *zman issur chametz* (similar to *chametz* one leaves over after *bedikas chametz*) especially if it will be used for *chametz* on Erev Pesach.<sup>485</sup> The car should be part of the *bedikas chametz* on the night of the 14th (and at least confirmed it was cleaned or designated to clean before Pesach).
- If one cleans and checks their car for *chametz* by day, they do not need to open the windows (unless they are tinted).<sup>486</sup>
- Many say that one does not say a bracha on *bedikas chametz* in a car even on the night of the 14th.<sup>487</sup>
- A car seat (for children) must be checked for *chametz* and cleaned well (if possible, certain parts via a washing machine) as there are usually crumbs and food residue. The same applies to a stroller or baby carriage (including the canopy).<sup>488</sup>
- If one is not going to use their car on Pesach, they can sell their car to a non-Jew and keep it parked over Pesach.<sup>489</sup> It does not require

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484. Ohel Yaakov pg 90. One can usually accomplish this by themselves or by getting a professional car wash with vacuuming. One does not need to hire special “Pesach car cleaning” companies to clean their car for significantly more money than a professional car wash (with vacuuming etc.). However, it is always a good thing to give Jewish people business.

The seats do not need to be removed, and however far their hands can reach is what needs to be checked (or cleaned). However, many check and clean every area as a stringency (Shiruei Halacha 1:4).

485. See Halichos Shlomo 5:5.

486. See Kovetz Halachos pg 67.

487. Mesores Moshe Vol 1, 286, Shiurei Halacha 1:15. However, see Mekadeish Yisroel 95:3. See Kovetz Halachos 6:30 not to say a bracha. However, Rav Doniel Asher Kleinman reports that Rav Shmuel Kamenetzky changed his *psak* and does allow saying a bracha.

488. Ohel Yaakov pg 63

489. Nitei Gavriel Vol 1, 21:2

*bedikas chametz* or cleaning, even if one is using it after the night of the 14th (until the *zman issur chametz*).<sup>490</sup>

- See “Traveling on Pesach” regarding a rental car.

## Large Appliances

- Large appliances which are difficult to move (e.g. oven or fridge) do not need to be moved in order to check (or clean) for *chametz*. As far their hands can reach is what needs to be checked (or cleaned). However, many check and clean behind large appliances as a stringency.<sup>491</sup>
- If one replaces a large appliance within 30 days of Pesach, they need to check the area for *chametz* before installing the new large appliance.<sup>492</sup>

## Clothing

- Clothing without pockets which are clean (e.g. undergarments or a shirt) do not need to be checked. However, if the clothing may be dirty (e.g. a sweater one sometimes eats in), it should be checked by shaking it out from all potential crumbs (or washed).<sup>493</sup> Any clothing without visible *chametz* or stains on it does not need to be washed, even if one spilled food on it during the year.<sup>494</sup>
- If *chametz* is sometimes placed in the pockets<sup>495</sup> (e.g. mints or candy), one must check them for *chametz* and clean out any *chametz* items or crumbs.<sup>496</sup> Some say to check all pockets of clothing, even if one

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490. Halichos Shlomo 5:3, Orchos Rabbeinu Vol 2, pg 7. Similar to one who is selling or renting their house to a non-Jew.

491. Kovetz Halachos 6:25, Shiurei Halacha 1:4

492. Kovetz Halachos 6:26

493. Chut Shuni pg 83

494. Chut Shuni pg 83. The same applies to clothing in the hamper.

495. Some check the cuffs (on their pants) for crumbs (Kovetz Halachos 6:15).

496. Rama 433:11

is sure they did not put *chametz* in them.<sup>497</sup>

- One does not need to check the pockets with a flashlight etc. and can shake out the clothing and feel inside the pockets with their hands.<sup>498</sup>
- If they do not plan to wear the clothing on Pesach, they can put the clothing away and sell it to a non-Jew and then there is no need to check the clothing.<sup>499</sup> They can put the clothing in a separate area of their closet or designate a drawer and tape it.
- If they wash the clothing in a washing machine (with detergent), the *chametz* crumbs are no longer considered edible, and therefore do not need to be checked afterwards. However, the clothing should still be checked for larger pieces of *chametz*.<sup>500</sup>
- One does not need to check their clothing by *bedikas chametz*, and many do so on Erev Pesach in the morning by *biur chametz* (before the *zman issur*).<sup>501</sup> Even if they already checked their clothing, they need to empty their pockets of the clothing they are wearing again by *biur chametz* (before the *zman issur*).<sup>502</sup>

## Blankets, Pillows, & Linen

- A throw blanket should be washed in a washing machine (with detergent) to clean it from any *chametz*. If not (e.g. it will get ruined), it can be shaken out from any crumbs and checked for any visible *chametz* residue or stains.<sup>503</sup>
- The same applies to pillows which aren't covered. However, the

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497. Mishnah Berurah 433:47

498. Shiurei Halacha 1:6, Ohel Yaakov pg 49. See Kovetz Halachos 6:13, Shevet Halevi Vol 1, 136.

499. Ohel Yaakov pg 49

500. Shiurei Halacha 1:6, Ohel Yaakov pg 49

501. Chok Yaakov 433:27, Mishnah Berurah 433:47, Kovetz Halachos 6:13. However, see Shevet Halevi Vol 1, 136.

502. Chok Yaakov 433:27, Mishnah Berurah 433:47, Kovetz Halachos 6:13. Since they may have placed *chametz* into their pockets after checking them earlier.

503. See Chut Shuni pg 83.

pillows can be wiped down with a cleaning spray etc. instead of washing them.

- Linen must be checked and should be washed if *chametz* is eaten on it.<sup>504</sup>
- See “List of Items”.

## When

- One should begin *bedikas chametz* immediately at *tzeis hakochavim*.<sup>505</sup> If needed, one can begin slightly before *tzeis*, during *bein hashmashos*.<sup>506</sup> If one normally keeps Rabbeinu Tam (72 minutes), they can begin *bedikas chametz* at an earlier *zman* of *tzeis hakochavim*.<sup>507</sup>

## Eating & Working Before

- One may not start a meal or any other time consuming activity (e.g. a haircut or taking a nap)<sup>508</sup> from a half hour before the time of *bedikas chametz (tzeis hakochavim)*<sup>509</sup> on the night of

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504. Chut Shuni pg 83

505. Chok Yaakov 431:1, Aruch Hashulchan 431:26, Kovetz Halachos 4:3, Mekadeish Yisroel 1. See Mishnah Berurah 431:1.

506. Magen Avraham 431:1, Maseh Rav 178

507. Kovetz Halachos 4:4, Shiurei Halacha 1:10, Mekadeish Yisroel 1 (*bein hashmashos* of Rabbeinu Tam).

508. If one is very tired and won't be able to do *bedikas chametz* properly, some allow him to nap if he sets an alarm or appoints someone to remind him to do *bedikas chametz* (Mekadeish Yisroel 9). However, it may be preferable for him to start doing *bedikas chametz* and then have someone else do the rest of it (see Mishnah Berurah 432:11, Mekadeish Yisroel 9).

509. Shulchan Aruch 431:2, Mishnah Berurah 431:5. If one forgot to do *bedikas chametz* until the morning, the restrictions apply until after they do *bedikas chametz*. However, if one is not obligated in *bedikas chametz* yet (they are selling their house for Pesach), the restrictions do not apply. If one is unable to do *bedikas chametz* currently (e.g. locked out of their house or stuck in traffic) the restrictions apply. However, if they will not be able to do *bedikas chametz* at any point at night, the restrictions do not apply (until they are able to) (Kaf Hachaim 431:14). (However, it seems they should have a *shaliach* do the *bedikas chametz*

the 14th.<sup>510</sup> However, if one appoints a *shaliach* to do *bedikas chametz*, these activities are permitted.<sup>511</sup>

- A snack is permitted before *bedikas chametz*. However, one should not delay *bedikas chametz* even by just waiting around to begin. Therefore, if one is hungry they can snack, but should do so quickly.<sup>512</sup>
- A snack is defined as any non-*mezonos* or non-bread food, regardless of the quantity. One can also eat up to a *kibeitza* of bread or cake.<sup>513</sup> All non-alcoholic beverages are permitted.<sup>514</sup>
- If one is in the middle of a meal (or other activity which was started earlier) when the time for *bedikas chametz* arrives (*tzeis hakochavim*), they must pause their meal and begin *bedikas chametz*.<sup>515</sup>
- If one is stuck at work, they should appoint someone (or set an alarm) to remind them to do *bedikas chametz* and may stay at work, if needed.<sup>516</sup> Alternatively, they can have a *shaliach* do the *bedikas chametz* for them at the earliest time.<sup>517</sup>

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if possible or have someone remind them to do *bedikas chametz*).

510. These restrictions do not apply if one is doing *bedikas chametz* before the night of the 14th (Rav Dovid Feinstein).

511. Mishnah Berurah 470:6, Kovetz Halachos 4:18. Therefore, family members are permitted to do these activities, since the father will be doing the *bedikas chametz*.

512. Magen Avraham 431:4, Chok Yaakov 431:4, Mishnah Berurah 431:6, Biur Halacha 431:2, Kovetz Halachos 4:11

513. Mishnah Berurah 232:34, 431:6. See Kaf Hachaim 431:15 the restriction applies to a *kibeitza* of *mezonos* food which isn't cake (e.g. oatmeal or pasta) if made from the five grains.

514. Mishnah Berurah 232:35, 431:6

515. Mishnah Berurah 431:11-12. See Kovetz Halachos 4:13. However, see Chok Yaakov 431:7.

516. Mekadeish Yisroel 4. See Teshuvos Vihanhagos that his wife can do *bedikas chametz* (he should say "*kol chamira*" after, even in a different location). See Shevet Halevi Vol 11, 107.

517. See Mishnah Berurah 431:8, Chut Shuni pg 60.

## Learning Before

- One may not learn Torah when the time for *bedikas chametz* arrives since we are concerned they will continue learning and not do *bedikas chametz*. However, one can learn a half hour before the time for *bedikas chametz* until the *zman*.<sup>518</sup>
- Some say that in shul, they can say a short *halacha* without discussions or debates (*pilpul*) even after the *zman* for *bedikas chametz*.<sup>519</sup>

## Maariv

- If one is in shul when the time for *bedikas chametz* arrives, they should daven Maariv with a *minyan*.<sup>520</sup> Many say to always daven Maariv with a *minyan* before *bedikas chametz*, even if not currently in shul.<sup>521</sup>
- If one normally does not daven Maariv with a *minyan*, they should daven Maariv after *bedikas chametz*.<sup>522</sup> However, some say to always daven Maariv before *bedikas chametz*.<sup>523</sup>
- If one cannot daven Maariv with a *minyan* before *bedikas chametz*, but will be able to afterwards, they should wait until after *bedikas chametz* to daven Maariv with a *minyan* and not daven Maariv before

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518. Aruch Hashulchan 431:27, Kovetz Halachos 4:12, Shiurei Halacha 1:11. See Mishnah Berurah 431:7. If one sets an alarm or has someone remind them to do *bedikas chametz* on time, learning is definitely allowed until the *zman*. See Aruch Hashulchan 431:29-30, Kovetz Halachos 4:16 regarding stopping to learn by the *zman*. One may not even learn *hilchos bedikas chametz* (Kovetz Halachos 4:17). However, some say one can learn *hilchos bedikas chametz* (see Moedei Hagrach pg 51 quoting Rav Chaim Kanievsky). One can look up a *halacha* they need to know without delving into the subject.

519. Mishnah Berurah 431:7, Kovetz Halachos 4:15

520. Mishnah Berurah 431:8

521. Aruch Hashulchan 431:31, Orchos Rabbeinu Vol 2, pg 1, Kovetz Halachos 4:8, Shiurei Halacha 1:10, Shamitsa D'moshe 431:2

522. Mishnah Berurah 431:8

523. Mishnah Berurah 431:8, Aruch Hashulchan 431:31

(without a *minyan*).<sup>524</sup> If one normally davens at a later *minyan*, they can do *bedikas chametz* and then daven at that later *minyan*.

## Ten Pieces of Bread

- Many have the *minhag* to put out pieces<sup>525</sup> of bread before *bedikas chametz* in order to ensure that *chametz* is found, since a bracha was said. However, even without putting out any *chametz*, the bracha is still valid since the bracha is to burn *chametz* which is found, even if no *chametz* is actually found (and generally there is *chametz* to burn the next morning).<sup>526</sup> Many say to specifically put out ten pieces of bread (which do not crumble, so there aren't crumbs).<sup>527</sup> Some say the reason we put out bread is to ensure one does a thorough checking in all areas.<sup>528</sup> Some say since our houses are cleaned for Pesach before *bedikas chametz*, one must put out the ten pieces of bread.<sup>529</sup> However, this is not necessary.<sup>530</sup>
- Many do not put out ten pieces of bread for *bedikas chametz*.<sup>531</sup>
- The *minhag* is for other people to put out the ten pieces of bread. However, if others are unavailable (or might forget where the bread is) the one doing the *bedikas chametz* can put out the ten pieces of bread and they do not need to be hidden (even if others put them out).<sup>532</sup>

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524. Kovetz Halachos 4:8

525. The pieces should ideally be smaller than a *kezayis* (Kaf Hachaim 432:30).

526. Rama 432:2, Mishnah Berurah 432:13

527. Mishnah Berurah 432:13 based on the Arizal, Aruch Hashulchan 432:4 says to place the ten pieces by the windows. Some say to place the ten pieces by corners of the room (see Nitei Gavriel Vol 1, 8:4). See Mekadeish Yisroel 10.

528. Chok Yaakov 432:14

529. Shar Hatziyun 432:12. However, see Aruch Hashulchan 432:5, Kovetz Halachos 5:6, 6:22.

530. Kovetz Halachos 5:6, 6:22. See Aruch Hashulchan 432:5.

531. Kovetz Halachos 4:6 quoting the *minhag* of the Brisker Rav, Rav Yaakov Kamenetzky, Rav Moshe Feinstein and Rav Shmuel Kamenetzky. See Taz 432:4, Orchos Rabbeinu Vol 2, pg 2.

532. Kovetz Halachos 4:7, Nitei Gavriel Vol 1, 8:5

- ◆ Some write down where the ten pieces of bread were placed.<sup>533</sup>
- One who is doing *bedikas chametz* before the night of the 14th (e.g. traveling) does not need to put out ten pieces of bread (especially since they do not say a bracha anyways).<sup>534</sup>
- One should be careful to do a proper *bedikas chametz*, and not just look for the hidden pieces of bread.<sup>535</sup>

## Flashlight or Candle

- One must use a candle (or flashlight) when doing *bedikas chametz* (even by day). This is in order to help see *chametz* which may be hidden in hard to find areas (e.g. cracks and crevices).<sup>536</sup> However, in open areas which are easy to see (especially with the lights on) one does not need to shine the candle or flashlight there.<sup>537</sup>
- Many poskim say it is preferable to use a flashlight<sup>538</sup> for *bedikas chametz*, since one will be able to check all areas without needing to be cautious of an actual flame.<sup>539</sup> However, it is recommended to start *bedikas chametz* with an actual flame (e.g. a wax candle)<sup>540</sup> and then use a flashlight for the rest of *bedikas chametz*.<sup>541</sup>
- A multi-wicked candle (e.g. *Havdalah* candle) or multiple candles held together may not be used for *bedikas chametz*. The same applies to candles that drip excessively and can dirty one's items. A wax candle is recommended.<sup>542</sup>

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533. Nitei Gavriel Vol 1, 8:8

534. Kovetz Halachos 5:7. See Shiurei Halacha 1:14. However, see Nitei Gavriel Vol 1, 8:10.

535. See Mekadeish Yisroel 10.

536. Shulchan Aruch 433:1, Mishnah Berurah 431:1. See Kovetz Halachos 6:4.

537. Mekadeish Yisroel 13

538. See Shiurei Halacha 1:1 why the glass covering the flashlight is not a concern.

539. Shevet Halevi Vol 1, 136, Kovetz Halachos 4:1, Shiurei Halacha 1:1, Pri Cohen 5:9. Even L.E.D.

540. See Mishnah Berurah 433:11, Kovetz Halachos pg 21.

541. Kovetz Halachos 4:1, Shiurei Halacha 1:1

542. Mishnah Berurah 433:8-12

- One does not need to turn off the other lights in the room when doing *bedikas chametz*. Some say it is preferable to keep them turned on.<sup>543</sup>

## Spoon & Feather

- Many have the *minhag* to use a wooden spoon and a feather during *bedikas chametz*. The *minhag* to use the wooden spoon is based on the *halacha* to burn the utensil used during *bedikas chametz* if one does not find any *chametz* so one does not forget to burn their *chametz* the following year<sup>544</sup> or to place the found *chametz* into it (in which case a bag is more practical).<sup>545</sup> However, many people have other *chametz* to burn or the (ten) pieces of bread which were put out, in which case the wooden spoon is unnecessary.<sup>546</sup>
- The feather is to help remove *chametz* crumbs from cracks and crevices etc.<sup>547</sup> which are generally not common nowadays and one usually uses a vacuum cleaner to remove such crumbs or sprays it with a cleaning agent. Therefore, both the wooden spoon and feather are not necessary. However, one should follow their *minhag*. One should not delay starting *bedikas chametz* if they do not have a wooden spoon or feather.<sup>548</sup>

## The Bracha

- Some wash their hands before saying the bracha by *bedikas chametz*.<sup>549</sup> However, some do not.<sup>550</sup>

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543. Kovetz Halachos 4:2, Orchos Rabbeinu Vol 2, pg 2, Shiurei Halacha 1:1

544. See Rama 445:3. However, many do not do so (see Kaf Hachaim 445:33, Kovetz Halachos 9:1, Shiurei Halacha 1:20).

545. Mekadeish Yisroel 12

546. Mekadeish Yisroel 12

547. Mishnah Berurah 433:46

548. Mekadeish Yisroel 12

549. Mishnah Berurah 432:2, Aruch Hashulchan 432:1

550. Kovetz Halachos 5:1. Especially if one knows their hands are clean or washed them recently (see Mishnah Berurah 432:2, Aruch Hashulchan 432:1).

- One can still say the bracha in the middle of *bedikas chametz* if they forgot to do so before beginning. If they remember after finishing the *bedikas chametz*, they should say the bracha when burning the *chametz* the next morning before the *chametz* is burnt and before saying *kol chamira* (see “*Biur Chametz*”).<sup>551</sup>
- The bracha said before beginning *bedikas chametz* is:  
<sup>552</sup>”בְּרוּךְ...אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל בְּעוֹר חָמֵץ.”
- If one said “לְבַעַר חָמֵץ” they are *yotzei*.<sup>553</sup>
- Some say that if one said “עַל בְּדִיקַת חָמֵץ” they are *yotzei*.<sup>554</sup>
- If one accidentally said the bracha of “*shehecheyanu*” after the bracha of “*biur chametz*”, it is not considered a *hefsek*.<sup>555</sup>
- If one is doing *bedikas chametz* in their office or store in addition to their house (all on the night of the 14th), they only say one bracha of “עַל בְּעוֹר חָמֵץ” on their house before beginning *bedikas chametz* in the first location (their house). Traveling between locations is not considered an interruption.<sup>556</sup> “*Kol chamira*” is said after finishing checking all of the locations.
- Even if one cleaned their house for Pesach, they say a bracha before *bedikas chametz*.<sup>557</sup>
- If one appoints someone to do *bedikas chametz* for them (a *shaliach*), the *shaliach* says the bracha before beginning *bedikas chametz*.<sup>558</sup> However, “*kol chamira*” should be said by the owner and not the

551. Aruch Hashulchan 432:1, Mishnah Berurah 432:4, Kovetz Halachos 5:2

552. Shulchan Aruch 432:1, Mishnah Berurah 432:3

553. Mishnah Berurah 432:3, Aruch Hashulchan 432:1. If one said “עַל מִצְוַת בִּיעוֹר חָמֵץ” they are *yotzei* (Kovetz Halachos 5:3).

554. Kovetz Halachos 5:4

555. Kovetz Halachos 5:5

556. Mishnah Berurah 432:7, Kovetz Halachos 5:12. See Teshuvos Vihanhagos Vol 1, 286, Shiurei Halacha 1:9.

557. Kovetz Halachos 5:6 Even without putting out ten pieces of bread.

558. Mishnah Berurah 432:10

*shaliach* unless necessary (see footnote).<sup>559</sup> If the *shaliach* is also doing *bedikas chametz* in their own house, they should say the bracha once and then go to the other house immediately (or the reverse) and should not say the bracha again.<sup>560</sup>

- One can have other adult men<sup>561</sup> present by *bedikas chametz* help check various areas and rooms for *chametz*. They should listen to the bracha at the beginning and answer *amein*.<sup>562</sup> One is able to talk to direct the people where to go and what to do since it is for the *bedikas chametz*. If they did not hear the bracha, they should only help with the *bedikas chametz* if necessary.<sup>563</sup>
- Anyone can hold the candle or flashlight during the *bedikas chametz*.<sup>564</sup>

## Talking

- One may not speak in between the bracha and starting *bedikas chametz*.<sup>565</sup> One should not talk during *bedikas chametz* if it is not related to *bedikas chametz*.<sup>566</sup> If it is related to *bedikas chametz*, one can ideally talk (e.g. asking “was this area checked” or saying “please open the drawer”).<sup>567</sup>

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559. Mishnah Berurah 434:14-19. If needed, the owner can appoint the *shaliach* to say *kol chamira* in addition to doing *bedikas chametz*. This is common with single women (e.g. divorced or widowed).

560. Kovetz Halachos 5:16

561. See Mishnah Berurah 432:8 that technically women and children are valid to do *bedikas chametz* but to ideally have adult men do so. Non-Jewish cleaning help cannot help with the actual *bedikas chametz* (but do help clean for Pesach with proper oversight). A single woman can do *bedikas chametz* if needed.

562. Shulchan Aruch 432:2. See Kovetz Halachos 5:12.

563. Mishnah Berurah 432:11. One can call the person to help with the *bedikas chametz* if they realize it is too difficult for them to continue or finish. The one helping does not say a bracha even though they did not hear the bracha.

564. See Kovetz Halachos 5:9.

565. Shulchan Aruch 432:1. If one did speak things unrelated to *bedikas chametz*, they need to repeat the bracha (Mishnah Berurah 432:5).

566. Shulchan Aruch 432:1, Aruch Hashulchan 432:2-3 It is not a *hefsek*, but ensures that one is focused on checking for *chametz*.

567. Mishnah Berurah 432:6

- One should answer “*amein*” to any bracha they hear during *bedikas chametz*.<sup>568</sup>
- One should say “*asher yatzar*” during *bedikas chametz* if they used the bathroom.<sup>569</sup>

### ***Kol Chamira***

- Everyone should say “*kol chamira*” after *bedikas chametz* (and again on Erev Pesach after burning the *chametz*), including single children and married children staying by their parents etc.<sup>570</sup>
- Single women (e.g. divorced or widowed) must say “*kol chamira*” even if someone else (e.g. their son) is doing the *bedikas chametz*. The same applies to burning the *chametz*.<sup>571</sup> However, if needed, she can appoint someone to say “*kol chamira*” on her behalf.<sup>572</sup>
- One who does not understand “*kol chamira*” should say it in a language they do understand.<sup>573</sup>
- There is no need to say “*kol chamira*” three times after *bedikas chametz*. Saying it one time (by night and one time by day) is sufficient.<sup>574</sup> However, some do say it three times after *bedikas chametz* and three times after *biur chametz*.<sup>575</sup>

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568. Kovetz Halachos 5:11

569. Kovetz Halachos 5:11

570. See Kovetz Halachos pg 45, Hilchos Chag B'chag 8:14, Mekadeish Yisroel 134.

571. Mishnah Berurah 434:19, Mekadeish Yisroel 132. The one burning the *chametz* for her should call her after he is done burning the *chametz* so she can say “*kol chamira*” immediately.

572. Mishnah Berurah 434:19

573. Mishnah Berurah 434:9, Kovetz Halachos 5:19. If they understand what they are saying but not each word, it is valid after the fact. The English translation is: Any leaven or *chametz* that is in my possession, that I have not seen, have not removed, and do not know about, should be annulled and become ownerless like the dust of the earth. See Mekadeish Yisroel 131 If one said the day version at night.

574. Kovetz Halachos 5:20

575. Kaf Hachaim 434:28

- “Amein” is not said after hearing “kol chamira”.<sup>576</sup>

### **Finds Chametz After Bedikas Chametz**

- If one finds *chametz* in their house after *bedikas chametz*, and they are sure the *chametz* was not there at the time of *bedikas chametz*, they do not need to check the entire house again for *chametz*, and can assume the checked rooms are still free of *chametz*.<sup>577</sup> However, if there are children eating *chametz* in the house and are not being watched, they would need to check areas which the child could have been.<sup>578</sup>

### **Onein**

- An *onein* should have someone else do *bedikas chametz* for them (e.g. a child, spouse or friend).<sup>579</sup> If nobody can do *bedikas chametz* for them, they should do *bedikas chametz* themselves without a bracha.<sup>580</sup>




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576. See Mishnah Beruah 434:9.

577. Halichos Shlomo 5:22, Kovetz Halachos 6:37. Even if one finds a piece of *chametz* (e.g. half of a cookie), they do not need to be concerned that the other piece is in a different room in the house.

578. See Kovetz Halachos pg 64, Shiurei Halacha 1:2.

579. Kovetz Halachos 6:42

580. Chukei Hachaim pg 30. They should not wait until the morning.

## Sheimos

- Objects which have *kedusha* (holiness) due to having Torah written on them (and other items such as *tefillin* straps or bag) are obligated to be put in *sheimos* (buried). However, objects which were used for a *mitzvah* do not have *kedusha* and can be discarded in a respectful way (e.g. being wrapped in a bag first). Therefore, *tzitzis* strings,<sup>581</sup> (or a *yarmulka*) and an *esrog* etc. can be wrapped in a bag and placed into the garbage,<sup>582</sup> but an old *sefer* or *siddur* needs to be put in *sheimos*.<sup>583</sup>
- The following can be directly placed into the garbage or recycling: Hebrew language books, newspapers etc. which are secular, papers with בעז"ה, ב"ה, אי"ה, בס"ד. The same applies to the word "God", G-d" or "Hashem".<sup>584</sup>
- The following should be double wrapped and placed into the garbage or recycling: Jewish newspapers, magazines, novels, and biographies which primarily do not contain Torah.<sup>585</sup>
- The following are required to be put in *sheimos*:<sup>586</sup>
  - ◆ Any of the names of Hashem, Sefer Toran or Sefer Torah cover, Seforim (whether handwritten, printed, photocopied, or downloaded and printed)<sup>587</sup> (e.g. *Chumashim*, *Siddurim*, *Machzorim*, Gemara, etc.),

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581. However, some do put them into *sheimos*, even though it is not necessary (Rama 21:1). The same applies to the actual "shirt" part of the *tzitzis* while the strings are attached.

582. Shulchan Aruch 21:1, Mishnah Berurah 21:6

583. Shulchan Aruch 154:3, Mishnah Berurah 154:7

584. See Mishnah Berurah 85:10, Igros Moshe Y.D. Vol 2, 138.

585. Star-K

586. Star-K

587. See Mishnah Berurah 40:4. However, see Chazon Ish Y.D. 164:3.

- ◆ Fragment of a *sefer* that got detached, even if there is no writing or print on it, Printed material primarily intended to quote or to explain Torah, even when containing non-Torah portions. This includes Mishnah, Midrash, Gemara, Rishonim, Achronim, and any three consecutive words of a *pasuk* from Tanach that have been written in one line, with the intention of quoting Torah (as opposed to a *melitza*, an incidental use of a common expression, which is not *sheimos*).
- ◆ Book cover of a *sefer*, *Halachic* and other Torah material (such as this booklet), *Tefillin* or *tefillin* bag, *Mezuzah* or *mezuzah* cover.
- ◆ Homework and test papers in *limudei kodesh* subjects when containing any of the above, Invitations from organizations and individuals that contain parts of *pesukim* written with the intention of quoting Torah (as opposed to a *melitza*, which is not *sheimos*). Therefore, some are lenient to throw out wedding invitations with certain *pesukim* on them (e.g. *od yeshamah*).
- ◆ Material written or printed in English or any other language if they conform with the above rules.



## Erev Pesach

- Erev Pesach is different from any other Erev Yom Tov, as it is also the day that the *Korban Pesach* was brought in the Beis Hamikdash. It is therefore considered somewhat of a Yom Tov by itself, with additional restrictions.<sup>588</sup>

### Leaving a Sold House

- One who is selling their house to a non-Jew for Pesach should leave their house by the end of the fifth hour (*zman issur chametz*). However, if there is a need to stay there a little longer (e.g. to pack or give a child a bath), it is permitted until Pesach.<sup>589</sup> On Pesach, one should only enter their sold house (or room) in a temporary way (e.g. to get an item).<sup>590</sup>

### Melacha

- After midday (*chatzos hayom*), certain *melacha* is allowed and certain *melacha* is not allowed. There are two basic categories with certain exceptions. See below.
  - ◆ One is not allowed to do “full-fledged *melacha*”, even if they are not being paid for it.<sup>591</sup> “Full-fledged *melacha*” is defined as

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588. Mishnah Berurah 468:1. See Biur Halacha 468:1 “*mei'chatzos*”. Some communities have a *minhag* to refrain from *melacha* even before midday (from the morning). However, nowadays most communities do not have this *minhag*, and only refrain from *melacha* after midday (which is *halacha* and not *minhag*) (see Shulchan Aruch 468:3, Mishnah Berurah 468:12, Aruch Hashulchan 468:5, Halichos Shlomo 8:5, Kovetz Halachos 14:2-4, Mekadeish Yisroel 509).

589. As heard from Ohel Yaakov. Even though the *chametz* is not covered etc. This is generally specified to the non-Jew by the sale.

590. Kovetz Halachos 8:27, Shiurei Halacha 2:3

591. Shulchan Aruch 468:1, Aruch Hashulchan 468:2

a significant (or complete) activity and not just doing a simple act, even if the simple act is considered a *melacha* on Shabbos and Yom Tov. It is similar in many ways to Chol Hamoed, but varies and is more lenient.<sup>592</sup>

- ◆ A simple *melacha* is permitted even if done professionally (by oneself or for another for free) but not for payment.<sup>593</sup>
- Therefore, sewing a new garment, laundering by hand, and taking a haircut are not permitted as it is a full-fledged *melacha*<sup>594</sup> (see below) but fixing an old garment (e.g. a button) for free is permitted (even professionally) since it is a simple *melacha*.<sup>595</sup> Turning on a light, using a phone or driving a car is permitted after midday since it is a simple *melacha*.<sup>596</sup>
- There is a minority opinion that allows one to do a full-fledged *melacha* for themselves if very necessary (e.g. give themselves a haircut).<sup>597</sup>
- Full-fledged *melacha* is not permitted even if it is needed for Yom

592. Mishnah Berurah 468:5, 468:7

593. Mishnah Berurah 486:8. According to some, one can even accept payment for fixing an old garment or for another simple *melacha* (Shar Hatziyun 468:10, Kaf Hachaim 468:24).

594. Shulchan Aruch 468:2, Mishnah Berurah 468:5

595. Mishnah Berurah 468:7. According to some, one can even accept payment for fixing an old garment or for another simple *melacha* (Shar Hatziyun 468:10, Kaf Hachaim 468:24).

596. Mishnah Berurah 468:7. See Shiurei Halacha 31:1 regarding driving lessons. See Shiurei Halacha 31:2 Generally, one is permitted to change a flat tire (e.g. Chaveirim) since it will usually cause a loss and is considered a simple act (and is either being done by oneself or for free). However, fixing the flat tire (e.g. with a plug) is considered a professional act and may only be done if it will cause a loss (which is generally the case if one can have someone do so for free instead of needing to pay someone). Via a non-Jew it is definitely permitted. A jump start is considered a simple act and can be done for free.

597. Shach Y.D. 399:12, Chok Yaakov 468:4, Kovetz Halachos 14:7-9. See Mekadeish Yisroel 502. See Mesores Moshe Vol 2, pg 126.

Tov (unless it is “*oichel nefesh*”<sup>598</sup> or it will cause a loss etc., see below).<sup>599</sup>

- Even if one started the *melacha* before midday, they may not continue if it is not permitted after midday.<sup>600</sup>
- Women's beautification needs are permitted after midday (even on Chol Hamoed). This is even if it is a full-fledged *melacha* (e.g. shaving). However, it should only be done by herself. If needed, it can be done by another person for free or by a non-Jew for pay. If that is not an option, she can pay another Jew to do the *melacha* (e.g. eyebrow waxing or a manicure). See below for details. Makeup is permitted (even if someone else puts it on).<sup>601</sup>

## Non-Jew

- One may have a non-Jew do any *melacha* for them (even if they pay them).<sup>602</sup> Therefore, landscaping, construction, painting, etc. can be done by a non-Jew.<sup>603</sup>

## Business

- Business transactions and selling items are permitted even after midday.<sup>604</sup> See below regarding going to work or college.

## Will Cause a Loss

- One may do *melacha* to prevent a loss (e.g. fix a broken pipe).<sup>605</sup>
- If a client is permitted to do a *melacha*, a Jew can receive payment

598. See Shulchan Aruch 533:1-5.

599. Mishnah Berurah 468:7

600. Mishnah Berurah 468:32

601. Shulchan Aruch 546:5, Biur Halacha 546:5, Kaf Hachaim 546:20-29, Shiurei Halacha 27:4. See Mishnah Berurah 542:2-5 regarding payment.

602. Rama 468:1, Mishnah Berurah 468:5

603. Mekadeish Yisroel 510

604. Kovetz Halachos 14:13

605. Mishnah Berurah 468:7

for doing that *melacha* for them (e.g. a Jewish plumber can fix a broken pipe since it may cause a loss to the homeowner). However, it is preferable to have a non-Jewish worker do the professional work.<sup>606</sup>

## Needs Money for Pesach

- One who needs the money for Yom Tov necessities is permitted to do *melacha* for payment.<sup>607</sup>
- One who does do *melacha* (when not permitted)<sup>608</sup> will not see any bracha from their work.<sup>609</sup>

## Work & College

- Ideally, one should not go to (or be by) work or college on Erev Pesach after midday. However, many say regarding Chol Hamoed (which is stricter than Erev Pesach after midday), that if one has a reason to use their vacation days (PTO) specifically during the summer or mid-winter (e.g. they want to travel to visit their family), they may do so and go to work on Chol Hamoed.<sup>610</sup> If it will cause a loss (e.g. they will need to retake the class or get fined), it is also permitted.<sup>611</sup> If their job is not actually a *melacha* it is also permitted

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606. Mekadeish Yisroel 509. See Mishnah Berurah 542:4-5. Some suggest giving the payment after Pesach as a “gift”, if both parties agree.

607. Shemiras Shabbos Ki'hilchasa 42:145. See Mishnah Berurah 468:6.

608. Kovetz Halachos pg 163

609. Mishnah Berurah 468:2. See Mishnah Berurah 696:4. Whatever gains they get from their *melacha* done now, they will lose in another area, offsetting their gain (Chok Yaakov 468:3). *Melacha* on Erev Pesach is an *issur miderabanan* according to many (Mishnah Berurah 468:1, Kovetz Halachos 14:5).

610. Hilchos Chol Hamoed Zichron Moshe pg 167 quoting Rav Moshe Feinstein, pg 172 quoting Rav Yaakov Kamenetzky, Orech Yisroel pg 358 quoting Rav Chaim Pinchus Sheinberg. See Halachic Guide to Travel and Vacation pg 591. If they have no specific reason to use them during the summer, etc. they need to arrange their vacation days for Chol Hamoed. Even if one has a valid reason to opt for a summer vacation, it is pious to use them for Chol Hamoed. See Shar Hatziyun 468:10. Kuntris Hilchos Pesach (Rav Ribiat) pg 96.

611. Mishnah Berurah 468:7

(see “Babysitting”).<sup>612</sup> Additionally, if it is one job that is for many days (or longer) and one is not being paid for Erev Pesach alone, some say it is also permitted (even if they will not lose PTO).<sup>613</sup>

## Babysitting & Playgroup

- Even though generally one may not accept payment for work on Erev Pesach after midday (see “*Melacha*”), nevertheless, a Jew can babysit for payment if needed.<sup>614</sup>

## Doctors Appointment

- It is permitted to go to the doctor or dentist even after midday, if needed.<sup>615</sup>

## Cooking & Cleaning

- Cooking and baking (for Yom Tov and Chol Hamoed) is permitted. The same applies to all cleaning (e.g. mopping or using a vacuum cleaner).<sup>616</sup>
- Errands and going shopping are permitted, even if they are not needed for Yom Tov.<sup>617</sup>
- One can *toivel* dishes etc. in a *mikvah* even after midday.<sup>618</sup>

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612. See Shiurei Halacha 34:2, Halachos of Hired Help (Rav Abramson) pg 157-158.

613. See Shiurei Halacha 34:3.

614. Shiurei Halacha 34:2. Since it is not a *melacha* and not a *tircha* (strenuous activity). The same applies to a Jewish waiter (e.g. to set up the table for the seder). See Halachos of Hired Help (Rav Abramson) pg 157-158.

615. See Shiurei Halacha 28:8. Even for a routine checkup it would be permitted since Erev Pesach is more lenient than Chol Hamoed (as heard from the Ohel Yaakov).

616. Kuntris Hilchos Pesach (Rav Ribiat) pg 101. See Nitei Gavriel Vol 2, 45:3. See Shulchan Aruch 533:1-5.

617. Shulchan Aruch 468:10. Even in a car, since driving a car is not considered a full-fledged *melacha*.

618. See Ohr Yitzchok 214.

## Haircuts & Shaving

- One may not get a haircut by a Jew after midday on Erev Pesach (even if the barber is not being paid).<sup>619</sup> However, a non-Jew can give a haircut to a Jew even after midday.<sup>620</sup> If greatly needed, one can rely on those who are lenient and allow a Jew to give themselves a haircut after midday if a non-Jew is unavailable.<sup>621</sup> The same applies to shaving one's beard.<sup>622</sup>
  - ◆ Children can get a haircut even after midday, even by a Jew if their hair is bother them<sup>623</sup> or via a non-Jew (for any reason).<sup>624</sup>
- Women can shave their body hair, tweeze their eyebrows etc. even after midday.<sup>625</sup> This can be done professionally by a non-Jew (e.g. in a beauty salon) or by a Jew for free or if needed even by a Jew for payment.<sup>626</sup> Women getting a haircut (on their head) is generally the same as a man (see above).<sup>627</sup>
- One can get a haircut a few days before Pesach since it will still look fresh.<sup>628</sup>

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619. Mishnah Berurah 468:5, Aruch Hashulchan 468:3. See Shar Hatziyun 531:2.

620. Mishnah Berurah 468:5, Aruch Hashulchan 468:3. See Mekadeish Yisroel 502.

621. Chok Yaakov 468:4, Kovetz Halachos 14:9, Nitei Gavriel Vol 2, 46:5. See Shiurei Halacha 5:1, Kuntris Hilchos Pesach (Rav Ribiat) pg 100. See Mesores Moshe Vol 2, pg 126.

622. Chok Yaakov 468:4, Kovetz Halachos 14:9, Nitei Gavriel Vol 2, 46:5. See Shiurei Halacha 5:1, Kuntris Hilchos Pesach (Rav Ribiat) pg 100. The same applies to trimming a few loose hairs that do not look nice (e.g. even on one's head) after midday (see Mekadeish Yisroel 507). See Igros Moshe O.C. Vol 1, 163.

623. Shulchan Aruch 531:6, Mishnah Berurah 531:15, Mekadeish Yisroel 503

624. Mishnah Berurah 468:5, Aruch Hashulchan 468:3. See Mekadeish Yisroel 502.

625. Nitei Gavriel Vol 2, 46:9. See Magen Avraham 468:3, Shar Hatziyun 531:15. The same applies to a man who is permitted to shave their body hair or eyebrow etc. See Keser Shlomo pg 464.

626. See Shulchan Aruch 546:5, Biur Halacha 546:5, Kaf Hachaim 546:20-29, Shiurei Halacha 27:4. See Mishnah Berurah 542:2-5 regarding payment. Mishnah Berurah 468:5, Kuntris Hilchos Pesach (Rav Ribiat) pg 101.

627. See Mishnah Berurah 546:16.

628. See Mishnah Berurah 260:5, Kovetz Halachos Yomim Noraim 4:9.

## Cutting Nails & Manicures

- Ideally, one should cut their nails before midday. However, if they did not do so, they can cut their nails themselves or have a non-Jew do so (e.g. a manicure), or have a Jew do so for free (e.g. cutting a child's nails) even after midday.<sup>629</sup> A manicure can be done by a non-Jew (for payment) or by a Jew for free, even after midday.<sup>630</sup>
  - ◆ A woman may apply nail polish to herself or give herself other types of manicures, even after midday. One can also give a manicure to another person if not doing so for payment.<sup>631</sup>
- One who feels the need to cut both their toenails and fingernails before Yom Tov may do so, even though it is on the same day.<sup>632</sup>
- See Kuntris Chag Hashavuos for more *halachos* of haircuts, cutting nails and Erev Yom Tov.

## Teeth Whitening

- An at home teeth whitening (e.g. whitening strips) is permitted even after midday.<sup>633</sup> Crest teeth whitening strips of all varieties are permitted on Pesach.<sup>634</sup> A professional teeth whitening would be permitted via a non-Jew or via a Jew for free.<sup>635</sup>

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629. Mishnah Berurah 468:5, Aruch Hashulchan 468:3, Kovetz Halachos 14:10. A Jew can cut another Jew's nails after midday if they are not being paid (Mishnah Berurah 468:5).

630. Mishnah Berurah 468:5

631. See above. See Biur Halacha 546:5 "*kol*". If the only available person will only do so for payment, it is permitted, even though they are Jewish (see Mishnah Berurah 542:2-5).

632. Sharei Teshuvah 260:2, Kovetz Halachos Shabbos Vol 1, 1:38, Nitei Gavriel Yom Tov Vol 2, 10:10

633. See Mishnah Berurah 486:8, Biur Halacha 546:5 "*kol*". However, some are strict on Chol Hamoed to not go to the dentist without any sort of pain or need (see Shiurei Halacha 28:8). Erev Pesach is more lenient and may therefore be permitted after midday.

634. The Laws of Pesach (Rav Blumenkrantz) pg 280. Colgate Optic White pen is also permitted.

635. As heard from Rav Yaakov Skoczylas (Ohel Yaakov)

## Laundry

- One may not do laundry after midday.<sup>636</sup> However, a non-Jew may do laundry for a Jew even after midday (e.g. a housekeeper or dry cleaners).<sup>637</sup>
- A washing machine can be started before midday, even if it will continue after midday.<sup>638</sup>
  - ◆ Putting clothing in a dryer is permitted even after midday.<sup>639</sup>
- One who forgot or was unable to do laundry before midday, can be lenient and do laundry via a washing machine, if needed.<sup>640</sup>
- Spot cleaning is permitted.<sup>641</sup>
- One can pick up clothing from the dry cleaners or store etc. even after midday.<sup>642</sup>

## Ironing

- Ironing clothing is permitted even after midday.<sup>643</sup>
- Women can iron or curl their hair etc. even after midday.<sup>644</sup> See “*Sheitels*”.
- A hat can be brushed and steamed (but may not be done for payment).<sup>645</sup>

636. Mishnah Berurah 468:7

637. Mishnah Berurah 468:7. Even if the clothing is not needed for Pesach (Nitei Gavriel Vol 2, 45:6).

638. Mekadeish Yisroel 501

639. Mekadeish Yisroel 501, Kuntris Hilchos Pesach (Rav Ribiat) pg 99

640. Kovetz Halachos 14:8, Mekadeish Yisroel 501, Kuntris Hilchos Pesach (Rav Ribiat) pg 98

641. See Shiurei Halacha 29:1.

642. Shulchan Aruch 468:10, Nitei Gavriel Vol 2, 45:14

643. Mekadeish Yisroel 501, Nitei Gavriel Vol 2, 45:8

644. Kaf Hachaim 546:23. See Be'er Moshe Vol 7, 5.

645. See Kuntris Hilchos Pesach (Rav Ribiat) pg 99

## Sheitels

- Many say that a *sheitel* is considered a garment.<sup>646</sup> Therefore, it may not be washed after midday but can be ironed and styled.<sup>647</sup> Spraying the *sheitel* with some water to help with styling is permitted.<sup>648</sup>
- If the *sheitel* is not new, it can be fixed up or repaired (for free).<sup>649</sup>
- If greatly needed (e.g. their only Yom Tov *sheitel* is not wearable), one can wash their *sheitel* after midday by themselves.<sup>650</sup> It would be permitted to have someone else wash the *sheitel* if one is unable to do so themselves since it is their only wearable *sheitel* for Yom Tov.<sup>651</sup> If the person will not wash the *sheitel* for free, one can pay them for their work.<sup>652</sup>

## Polishing Shoes

- One may polish their shoes even after midday.<sup>653</sup> The same applies to polishing silver.<sup>654</sup>
- One may put taps on their shoes by themselves or by a non-Jew (for payment) or by another Jew for free.<sup>655</sup>

646. See Kovetz Halachos Bein Hametzarim 11:8, Shiurei Halacha 45:3, Nitei Gavriel Bein Hamatzarim 21:5, 35:31, 37:9, Shoshanas Yisroel 4:20, Divrei Chachamim pg 361. However, see Rivivos Ephraim Vol 6, 291:1 that some say it is not considered a garment and would therefore be permitted to wash.

647. See Be'er Moshe Vol 7, 5. See Mekadeish Yisroel 501, Nitei Gavriel Vol 2, 45:8. See Kuntris Chag L'Hashem Machar.

648. As heard from Rav Yaakov Skoczylas (Ohel Yaakov)

649. Mishnah Berurah 468:7. According to some, one can even accept payment for fixing an old garment or for another simple *melacha* (Shar Hatziyun 468:10, Kaf Hachaim 468:24).

650. See Kovetz Halachos 14:8.

651. See Shulchan Aruch 534:1, Kaf Hachaim 534:12, Igros Moshe O.C. Vol 1, 163, Chut Shuni Chol Hamoed pg 239.

652. See Mishnah Berurah 542:2-5.

653. Kovetz Halachos 14:11, Shiurei Halacha 5:1, Mekadeish Yisroel 507.

654. See Shiurei Halacha 36:5.

655. See Shiurei Halacha 33:5. See Shar Hatziyun 468:10 regarding payment. See Piskei Teshuvos 450:102. See Mishnah Berurah 542:2.

- Shoe repairs are similar to clothing. Therefore, shoes which are not new can be repaired by a non-Jew or by a Jew for free.<sup>656</sup> If one needs the shoes for Yom Tov, some are lenient and allow paying the Jew if it is the only option.<sup>657</sup>

## Tailoring

- One may not sew or knit new garments after midday.<sup>658</sup> One may not fix a new garment (e.g. by fixing its hem).<sup>659</sup> However, one can fix an old garment (e.g. sew on a button which fell off or fix a hem or tear) if needed for Yom Tov.<sup>660</sup>
- The above is permitted (even new garments) if the tailor is a non-Jew, even after midday.<sup>661</sup>

## Glasses

- One can repair their glasses by themselves even after midday. One can even have them professionally fixed (even with paying a Jew) if they need that pair to see properly.<sup>662</sup>

## Writing & Typing

- Basic writing is permitted (e.g. recipes or menus).<sup>663</sup>
- Writing Torah notes is permitted.<sup>664</sup>

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656. See Mishnah Berurah 468:8. See Shiurei Halacha 33:5.

657. See Shar Hatziyun 468:10, Mishnah Berurah 542:2-5

658. Rama 468:2

659. Mekadeish Yisroel 508. However, if it will cause a loss, one may do so (see Shulchan Aruch 534:1, Kaf Hachaim 534:12, Igros Moshe O.C. Vol 1, 163, Chut Shuni Chol Hamoed pg 239).

660. Mishnah Berurah 468:8, Shiurei Halacha 5:1. Even if done professionally. However, a Jewish tailor may not do so for payment.

661. Rama 468:1, Mishnah Berurah 468:5

662. See Shemiras Shabbos Ki'hilchasa 66:88.

663. Aruch Hashulchan 468:4. See Mishnah Berurah 468:9, 540:1, 545:18.

664. Mishnah Berurah 468:9, Mekadeish Yisroel 506

- Typing on a phone or computer etc. is permitted.<sup>665</sup>
- Calligraphy is not permitted.<sup>666</sup>
- Children can color and draw etc.<sup>667</sup>
- Writing a *mezuzah* etc. is not permitted.<sup>668</sup>
- Printing is permitted.<sup>669</sup>

## Blood Tests

- In earlier times, people used to do bloodletting for medical purposes. This was prohibited on Erev Shavuot due to *sakanah* (danger). Some applied this prohibition to other Erev Yomim Tovim.<sup>670</sup> However, blood tests and donating blood are permitted if there is a need. On the night before Pesach it is completely permitted.<sup>671</sup>

## Eating on Erev Pesach

- One should not eat too much food (e.g. chicken or potatoes) on Erev Pesach from the beginning of the tenth (*halachic*) hour (a half hour before *Mincha Ketana*) to ensure that one has an appetite for the matzah eaten by the seder on Pesach night.<sup>672</sup> See below regarding eating matzah and egg matzah.
  - ◆ One can eat cooked matzah (e.g. matzah balls) or cakes made of matzah meal, even after the tenth hour, as long as they do not get too full.<sup>673</sup> See below.

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665. Be'er Moshe Vol 7, 39. See Shiurei Halacha 35:3, Mekadeish Yisroel 506.

666. See Mishnah Berurah 468:9.

667. See Shiurei Halacha 35:6.

668. See Mishnah Berurah 468:9.

669. See Shiurei Halacha 35:4.

670. Rama 468:10

671. Mishnah Berurah 468:38, Aruch Hashulchan 468:3, Kovetz Halachos 14:14, Rivivos Ephraim Vol 1, 340, Safah Berurah Shavuot pg 8.

672. See Pesachim 99b, Shulchan Aruch 471:1.

673. Shulchan Aruch Harav 471:2, Aruch Hashulchan 471:3, Kovetz Halachos 16:1, Nitei Gavriel Vol 2, 48:7. See Mekadeish Yisroel 488. However, see Shar Hatziyun

- If eating a small amount of food will cause a person to be very full (e.g. on Ozempic), they should not eat even a small amount of food on Erev Pesach, especially after the tenth (*halachic*) hour.<sup>674</sup>
- There is no reason to refrain from eating lettuce or other vegetables used for *maror* (or *karpas*) on Erev Pesach.<sup>675</sup> The same applies to *charoses* and its ingredients.<sup>676</sup>

## Eating Matzah on Erev Pesach

- The following is *halacha* and not a *minhag* (like the *minhag* of not eating matzah from Rosh Chodesh Nissan, as discussed above).<sup>677</sup>
- On Erev Pesach, one may not eat matzah that one would be able to fulfill their obligation of eating matzah with on Pesach night.<sup>678</sup> Many say this applies from *alos* (dawn).<sup>679</sup> Some say this applies even earlier, from *shkiya* of the night of the 14th.<sup>680</sup>
- This restriction only applies to matzah which one would be able to fulfill their obligation on Pesach with. However, “egg matzah” or matzah mixed with fruit juice etc. is permitted to be eaten on Erev Pesach until the *zman issur achilas chametz*. Some say until midday. Some say until the 10th hour.<sup>681</sup>

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471:4.

674. See Shulchan Aruch 470:3, Mishnah Berurah 471:5.

675. Mishnah Berurah 471:15

676. Rama 471:2

677. See Mishnah Berurah 471:11.

678. Rama 471:2, Mishnah Berurah 471:11 So that it is more obvious on Pesach night that we are eating matzah for the *mitzvah*. See Chok Yaakov 471:6. The restriction applies to *matzah kefulah* (Mishnah Berurah 471:121), and to matzah not baked *lishmah* (Halichos Shlomo 8:3, Kovetz Halachos 16:4, Mekadeish Yisroel 488).

679. Rama 471:2, Chok Yaakov 471:7, Shulchan Aruch Harav 471:4, Mishnah Berurah 471:12, Kovetz Halachos 16:8, Mekadeish Yisroel 487

680. Magen Avraham 471:7. See Igros Moshe O.C. Vol 1, 155 (it is proper to be strict).

681. Shulchan Aruch 471:2, Sharei Teshuvah 444:2, Mishnah Berurah 471:10, Aruch Hashulchan 444:5, Igros Moshe O.C. Vol 1, 155, Nitei Gavriel Vol 2, 44:7. However, see Kovetz Halachos 16:6 Some have the *minhag* not to. See Biur HaGra 444:7.

- Before the end of the fourth hour (when *chametz* is no longer permitted to be eaten), one is permitted to eat *chametz* matzah.<sup>682</sup> However, some say to be strict and not eat *chametz* matzah since it may very well be kosher for Pesach, even if one would never eat it on Pesach.<sup>683</sup>
- Children (both boys and girls) who are old enough to understand and discuss *yetzias mitzrayim*, may not be fed matzah on Erev Pesach (some say this is approximately five or six years old).<sup>684</sup> However, younger children are permitted to be fed matzah.<sup>685</sup>

## Cooked Matzah

- Matzah which is cooked in liquid (*kli rishon*) is permitted to be eaten (e.g. matzah balls).<sup>686</sup>

## Matzah Cakes

- It is permitted to eat cakes etc. (which are baked) made from matzah meal (ground matzah). See footnote.<sup>687</sup> However, some

682. Kovetz Halachos 16:4, Shevet Hakahasi Vol 3, 150, Mekadeish Yisroel 490. See Shevet Hakahasi Vol 3, 150, Mekadeish Yisroel 491 That one who is particular not to eat machine matzah on Pesach night for the mitzvah of *achilas matzah*, may not eat machine matzah (*kosher li'pesach*) on Erev Pesach.

683. Nitei Gavriel Vol 1, 2:11. Factories clarified that most of the matzah is the same as kosher for Pesach matzah but is just labeled differently.

684. Mekadeish Yisroel 489

685. Rama 471:2, Mishnah Berurah 471:13, Aruch Hashulchan 471:5

686. Mishnah Berurah 471:20, Aruch Hashulchan 471:3, Kovetz Halachos 16:1. The same would apply if fried in a lot of oil (see Mekadeish Yisroel 488). One may not put pieces of matzah into a bowl of soup etc.

687. Shar Hatziyun 471:16, Halichos Shlomo 8:4, Uz Nidberu Vol 4, 43, Kovetz Halachos 16:7, Nitei Gavriel Vol 2, 48:7. However, *matzah brei* and other dishes where the matzah is merely broken into pieces (and mixed with sugar etc.), would not be able to be eaten, unless it is cooked completely in water or oil (see Shulchan Aruch Harav 471:8, Rav Akiva Eiger 471:3, Chayei Adam 129:13, Mishnah Berurah 471:20, Shar Hatziyun 471:16, Mekadeish Yisroel 488). See Keser Shlomo pg 248. If it is cooked, the pieces of matzah can be larger than a *kezayis* (Shulchan Aruch Harav 471:8, Shar Hatziyun 471:19).

say not to.<sup>688</sup>

## Matzah as a Binder

- Food which has matzah meal in it as an ingredient or binder (e.g. meatballs or gefilte fish), is permitted to be eaten on Erev Pesach the entire day.<sup>689</sup>

## Matzah as Breading

- If matzah meal is used as a coating (e.g. schnitzel), it should not be eaten on Erev Pesach.<sup>690</sup> However, if fried it is permitted.<sup>691</sup>

## Gebrukts<sup>692</sup>

- Some say that those who have the *minhag* not to eat *gebrukts* on Pesach,<sup>693</sup> should not eat *gebrukts* (e.g. matzah balls) on Erev Pesach.<sup>694</sup>

The bracha on *matzah brei* is *hamotzi* if there are pieces of matzah the size of a *kezayis* since it does not lose its status of “bread”. However, if the matzah is broken into pieces smaller than a *kezayis* and (mixed with milk, sugar etc.) then fried, it would be *mezonos* (Shulchan Aruch Harav 471:8, Kitzur Shulchan Aruch 48:9, Aruch Hashulchan 168:37, Shevet Halevi Vol 7, 27:4). Some suggest eating a plain piece of matzah first or only eating *matzah brei* during a meal especially if it is not really fried, and just enough oil is added to prevent burning (see Rivivos Ephraim Vol 6, 234).

688. Shulchan Aruch Harav 471:9, Kovetz Halachos 16:7, Shevet Halevi Vol 8, 117:1, Keser Shlomo pg 248

689. Halichos Shlomo 8:4, Nitei Gavriel Vol 2, 48:8. See Kuntris Chag Hashavuos for a discussion of “*kol sheyeish bo*” and the bracha on chicken cutlets made with breadcrumbs.

690. Shulchan Aruch Harav 471:8. See Avnei Yoshfai Vol 8, 89:1.

691. Shulchan Aruch Harav 471:8, Chayei Adam 129:13, Shar Hatziyun 471:20. See above regarding *matzah brei*.

692. See Igros Moshe O.C. Vol 3, 64, Divrei Chachamim pg 311 regarding being *matir neder* if one does not want to continue their family *minhag* of not eating *gebrukts*. A woman follows her husband's *minhagim* (Igros Moshe O.C. Vol 1, 158, Halichos Shlomo 4:20, Kovetz Halachos 10:1).

693. See Mishnah Berurah 458:4 that one does not need to be concerned with *gebrukts* since our matzos are so thin.

694. Nitei Gavriel Vol 2, 44:10

However, many say it is permitted.<sup>695</sup>

### **Kitniyos**

- Some say not to eat *kitniyos* on Erev Pesach (after the end of the fourth hour).<sup>696</sup> However, some permit it.<sup>697</sup>
- On Pesach, *kitniyos* can be fed to children below the age of nine if needed.<sup>698</sup>
- See “What is *Chametz*” for more *halachos* of *kitniyus*.

### **Wine & Grapejuice**

- One can drink less than a *rivius* (2.9 ounces)<sup>699</sup> of wine or grapejuice<sup>700</sup> on Erev Pesach, even after the 10th hour (e.g. to taste which wine they prefer for the seder). However, one should not drink between one and two *rivius*'s, since it satiates. More than two *rivius*'s is permitted to drink, since we say it decreases one's appetite.<sup>701</sup>

### **Sleeping on Erev Pesach**

- One should sleep in the afternoon on Erev Pesach in order to not be tired by the seder. This applies to adults and especially to children.<sup>702</sup>
- For the second night of Pesach, many people nap during the first

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695. Kovetz Halachos 10:11, Sha'arim Mitzuyanim B'halacha 115:7, Shiurei Halacha 5:6, Mekadeish Yisroel 370, Nitei Gavriel Vol 2, 44:10

696. Chok Yaakov 471:2, Shevet Halevi Vol 3, 31, Shiurei Halacha 5:6

697. Kovetz Halachos 10:2. See Pri Megadim E.A. 444:2.

698. Kovetz Halachos 10:4

699. See “*Shiurim*”.

700. Kovetz Halachos 16:3. However, see Mekadeish Yisroel 510 who is lenient to drink grape juice in any amount. Additionally, if one dilutes the wine or grape juice by adding a lot water or seltzer to it, they can be lenient.

701. Mishnah Berurah 471:6-7, Shar Hatziyun 671:7, Mekadeish Yisroel 510 (regarding wine). However, see Kovetz Halachos 16:2 that until three cups of wine or grapejuice, it is not permitted.

702. Mekadeish Yisroel 512, Ohel Yaakov pg 3. See Yalkut Yosef Vol 3, pg 26.

day of Pesach. One may do so as long as they do not say that they are going to sleep in order to stay up the following night.<sup>703</sup>

- ◆ Many poskim allow one to tell their child to go to sleep in order to be able to stay up at night.<sup>704</sup>

## Simchas Yom Tov & Gifts

- One is obligated to give gifts to their spouse and children in honor of Yom Tov. The gifts should be appropriate for the recipient (e.g. jewelry or clothing for one's wife, and toys or candy for young children). Many are not careful with this and some suggest justifications. However, one should be careful to fulfill this obligation (see footnote).<sup>705</sup>

703. Aruch Hashulchan 290:1, Mishnah Berurah 290:4, Kovetz Halachos 11:2, Shiurei Halacha 14:1 One can sleep more than they normally do. See Mishnah Berurah 307:1.

704. Bnei Avraham Hachanah (Rav Abramson) pg 68 quoting Rav Shmuel Kamenetzky and Rav Shlomo Miller, Shiurei Halacha 14:1 Since the child would go to sleep for any reason the parent would tell them, it is not clear that this is the true reason the parent is telling them to do so (e.g. maybe the parent wants the child to nap because they are currently cranky). Additionally, it is for a *mitzvah*. However, see Mekadeish Yisroel Shavuot 7 one may not say this to their child explicitly.

705. Shulchan Aruch 529:2. See Shiurei Halacha 17:4. Some say the items should be for Yom Tov and not Chol Hamoed (see Chut Shuni Yom Tov 22:2). However, many say that as long as the item brings joy, even if it can't be used on Yom Tov, it is still a fulfillment of his obligation (Halichos Shlomo pg 210, Shoneh Halachos Toras Hamoedim 529:6, Mishnas Yosef Vol 13, 172). Some say this includes giving her non-clothing items that bring her joy (See Moedei Hagrach pg 159 quoting Rav Chaim Kanievsky, Shiurei Halacha 17:4).

She does not need to wear the clothing or jewelry on Yom Tov, and it is enough that she was given it in honor of Yom Tov (Kovetz Alibah D'hilchasa Vol 94, pg 40). However, many seem to say she needs to wear it (see Chinuch 488). Some say one is *yotzei* with buying his wife flowers (Shevet Halevi Vol 8, 124). Some are even more lenient and say if one dances with his wife or goes on a trip in honor of Yom Tov he is *yotzei* (Shevet Halevi Vol 8, 124, Kovetz Ohr Torah 5751 pg 39). However, this is not generally an accepted opinion.

Some say one can be *yotzei* with buying special food his wife enjoys (Rav

## Brushing Teeth

- After finishing eating *chametz* on Erev Pesach, before the *zman issur achilas chametz* (fifth *halachic* hour), one should brush their teeth well and floss, so that no *chametz* remains in their teeth.<sup>706</sup> See “*Kashering*” chapter regarding using a new toothbrush for Pesach. See “What is *Chametz*” regarding which toothpastes are kosher for Pesach.
- See “*Kashering*” chapter regarding dentures, braces etc.

## Mincha

- Many daven Mincha on Erev Pesach at the earliest time (*Mincha Gedola*), even if they normally wait until later (*Mincha Ketana*). Some say this is because the *Korban Tamid* was brought at an earlier time on Erev Pesach, since the *Korban Pesach* had to be brought.<sup>707</sup>




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Menachem Abramson quoting Rav Yisroel Dovid Harfenes).

If one has money for either meat for Yom Tov or a gift (clothing) for his wife, he should buy his wife a gift (Moedei Hagrach pg 156 quoting Rav Chaim Kanievsky).

Some say his wife can exempt him by forgiving him and saying she does not want anything for Yom Tov (see Toras Hamoedim 529:8, Kovetz Alibah D'hilchasa Vol 94, pg 39-40). However, many say that her forgiving does not exempt him (Chut Shuni Yom Tov pg 161, Hilchos Chag B'chag Yom Tov Vol 1, pg 48, Halichos Evan Yisroel Vol 1, pg 238, Piskei Teshuvos 529:12). If he gives her money to purchase something for herself for Yom Tov but she refuses to do so, he is exempt from his obligation (Hilchos Chag B'chag Yom Tov Vol 1, pg 48). One can tell her to use his credit card for this (or her credit card that he pays). If she wants to save the money given to her so that she can buy a more expensive item later on, she is able to do so and he has fulfilled his obligation since this is what brings her joy (Rav Menachem Abramson quoting Rav Yisroel Dovid Harfenes).

706. Kaf Hachaim 444:32, Ohel Yaakov pg 67. They do not use a new toothbrush for this brushing.

707. Birkei Yosef 485:2, Yalkut Yosef Vol 3, pg 17

## ❧ Taanis Bechoros (firstborns fasting) ❧

- The *minhag* is for *bechoros* (male firstborns) above the age of 13 years old<sup>708</sup> to fast on Erev Pesach,<sup>709</sup> since they were saved from being killed in *mitzrayim* by *makos bechoros*.<sup>710</sup> Female firstborns do not fast.<sup>711</sup>
- This applies, whether they are a firstborn from their father or a firstborn from their mother.<sup>712</sup>
- Many firstborns, even if they are not obligated to have a *pidyon haben*, are still required to fast. Therefore, a firstborn Levi and a Kohein are obligated to fast.<sup>713</sup> The same applies to a firstborn born after a miscarriage or stillborn.<sup>714</sup>
- A firstborn via C-section is not required to fast.<sup>715</sup> However, they should ideally go to a *siyum* etc. to exempt themselves from fasting according to all opinions.<sup>716</sup>

708. Chut Shuni pg 54, Mekadeish Yisroel 471

709. When Erev Pesach is on Shabbos, the *minhag* is for *taanis bechoros* to be on Thursday and not on Friday (Rama 470:2, Mishnah Berurah 470:6). A *siyum* on other *seudas mitzvah* on Friday does not exempt the *bechor* from fasting on Thursday. Additionally, a *bechor* is not obligated to fast on Friday, even if they exempted themselves from fasting on Thursday, by participating in a *seudas mitzvah* (Igros Moshe O.C. Vol 4, 69:4, Mekadeish Yisroel 484).

When Erev Pesach is on Friday, the *taanis bechoros* is on Friday (Mishnah Berurah 470:5).

710. Shulchan Aruch 470:1, Mishnah Berurah 470:1

711. Rama 470:1

712. Shulchan Aruch 470:1

713. Chok Yaakov 470:2, Mishnah Berurah 470:2

714. Mishnah Berurah 470:2

715. Kaf Hachaim 470:3, Shiurei Halacha 5:2, Mekadeish Yisroel 454

716. Shiurei Halacha 5:2, Mekadeish Yisroel 454. Since some say they should fast (see Kovetz Halachos 13:1, Teshuvos Vihanhagos Vol 3, 113). It is questionable if a firstborn who became Jewish (*ger*) is considered a *bechor* and obligated to fast

## Father Fasting Instead

- There used to be a *minhag* for a parent of an underage *bechor* to fast in their place or for the mother of the *bechor* to fast when her husband was also a *bechor*.<sup>717</sup> However, the *minhag* nowadays is not so.<sup>718</sup>

## Sick

- One who is slightly sick (e.g. headache) does not need to fast.<sup>719</sup> The same applies if one is currently feeling fine, but knows they will become sick.<sup>720</sup>
- One should not fast if they know that by fasting they will not be able to eat and drink proper amounts by the *seder*. However, they should ideally only eat snack type foods, and not eat bread or a lot of cake,<sup>721</sup> or only fast until midday.<sup>722</sup>

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(Kovetz Halachos 13:3). Therefore, he should ideally participate in a *siyum* etc. to definitely exempt himself (Nitei Gavriel Vol 2, 42:9). See Shevet Halevi Vol 8, 117:2 He can eat snack type foods (not bread or a lot of cake) even without a *siyum*.

717. Rama 470:2. See Chut Shuni pg 54 The same applies to a father fasting for his developmentally disabled son (*shoifah*), even if he is above *bar mitzvah*.

718. Aruch Hashulchan 470:4, Kovetz Halachos 13:2. See Nitei Gavriel Vol 2, 42:5. However, see Mekadeish Yisroel 457. Ideally, the father should make a *siyum* in their house or participate (with his son) in a *siyum*. If the son participates in a *siyum*, the father does not have to fast, even if he did not participate in the *siyum* (Mekadeish Yisroel 471).

719. Mishnah Berurah 470:2, Yalkut Yosef Vol 2, pg 738

720. See Shemiras Shabbos Ki'hilchasa 33:6.

721. Mishnah Berurah 470:2, Mekadeish Yisroel 453. The same applies if he won't be able to properly say the *hagada*, lead the *seder* or tell over the story of *yetzias mitzarim* (Nitei Gavriel Vol 2, 42:10, Yalkut Yosef Vol 2, pg 740). When Erev Pesach is on Shabbos and the fast is on Thursday, a *bechor* who will not be able to do *bedikas chametz* properly (or will end up using a *shaliach*, should not fast (Mekadeish Yisroel 453). However, some say that if possible, they should eat a snack after the fast is over, and then do *bedikas chametz* or appoint a *shaliach* to do *bedikas chametz* and then the *bechor* can eat a proper meal after the fast.

722. Kaf Hachaim 470:8 Especially if they will end up drinking or eating after

- Anyone who is exempt from fasting on a minor fast day (even Taanis Esther), is exempt from fasting on Erev Pesach.<sup>723</sup> See Kuntris Chezkas Purim for the *halachos* of Taanis Esther).
- One who is exempt from fasting, does not make up the fasting on a different day.<sup>724</sup>

## Davening

- A firstborn who is fasting should say *aneinu* in *shomeah tefillah* by Mincha. If 10 people are fasting, and one of them is the *shaliach tzibur*, he should say *aneinu* in *chazaras hashatz*. However, some say it is improper to have the *shaliach tzibur* do so since it is Nissan, and someone who is not fasting should be *shaliach tzibur*.<sup>725</sup>

## Participating in a *Siyum, bris, etc.*

- The *minhag* is for firstborns to participate in a *siyum* or other *seudas mitzvah*, in order to be exempt from fasting.<sup>726</sup> After the *seudas mitzvah* (or *siyum*), they can eat for the rest of the day.<sup>727</sup> The *siyum* does not need to be made by a firstborn and can be made by anyone.
- A *bris, pidyon haben, and sheva brachos* are considered a *seudas mitzvah*, even when not “*bizmano*” (e.g. a *bris* not on the eighth day).<sup>728</sup>

*Kiddush*, as they will then be unable to eat the *matzah* with an appetite.

723. See Mekadeish Yisroel 453.

724. See Kovetz Halachos 13:6, Mekadeish Yisroel 453. See Chut Shuni pg 53 regarding Erev Pesach on Shabbos.

725. Mishnah Berurah 470:2

726. Mishnah Berurah 470:10, Igros Moshe O.C. Vol 4, 69:4, Kovetz Halachos 13:4, Mekadeish Yisroel 455, Nitei Gavriel Vol 2, 43:1. See Aruch Hashulchan 470:5. Ideally, the firstborn should make their own *siyum* (Mekadeish Yisroel 455, 458).

727. Chut Shuni pg 54

728. Mekadeish Yisroel 455, Nitei Gavriel Vol 2, 42:13. Many say a *bar mitzvah* is also a *seudas mitzvah*. If Erev Pesach is not the *bar mitzvah* boy's birthday, he can say *divrei torah (drasha)* to make it a *seudas mitzvah*. See Mekadeish Yisroel

- The *minhag* is to allow one to participate in a *siyum* of someone who he does not know.<sup>729</sup>

## Child Making a *Siyum*

- Many say a *siyum* made by a boy under *bar mitzvah* is valid for a *siyum* for adults to eat by.<sup>730</sup>

## What is a Valid *Siyum*

- One who finishes the following can make a *siyum*:<sup>731</sup>
- *Mesechta* of *Mishnayos* learned well.<sup>732</sup> However the *minhag* is to only make a *siyum* on the completion of a *sefer* of *Mishnayos*.<sup>733</sup> All of Chumash (learned well).<sup>734</sup> One *sefer* of *Tenach* (learned well).<sup>735</sup> All of Rambam Mishnah Torah.<sup>736</sup> *Chelek* of Shulchan Aruch.<sup>737</sup> *Mesechta* of *gemara*, either *Bavli* or *Yerushalmi*. Even a smaller *mesechta* such

463 regarding a *seudas hoidah*. The meal by the completion of a *Sefer Torah* is considered a *seudas mitzvah* (Mekadeish Yisroel 483. See Gilyon Maharsha Y.D. 391:2). See Yalkut Yosef Vol 2, pg 740-741.

729. Mekadeish Yisroel 458. See Aruch Hashulchan 470:5.

730. Betzel Hachachma Vol 4, 100, Mekadeish Yisroel 472, Nitei Gavriel Vol 2, 43:10, Shiurei Halacha 5:4 (if needed). See Shoshanas Yisroel Bein Hametzarim 3:15, Tzafnas Paneach Vol 2, 10. However, see Kovetz Halachos 13:12.

731. Piskei Teshuvos 551:37. See Igros Moshe O.C. Vol 1, 157.

732. Kovetz Halachos 13:13. See Rama Y.D. 264:26, Binyin Shlomo 59, Orchos Chaim 551:35, Daas Torah 551:10, Kovetz Halachos Bein Hametzarim 9:29. However, see Mekadeish Yisroel 478. See Yalkut Yosef Vol 2, 754 that one can make a *siyum* on a *mesechta* of *Mishnayos* for themselves only.

733. Kovetz Halachos 13:13. See Mekadeish Yisroel 473 That someone under *bar mitzvah* can make a *siyum* on a *mesechta* of *Mishnayos*, and adults can participate.

734. Mekadeish Yisroel 478 With Rashi.

735. Igros Moshe Vol 1, 157, Kovetz Halachos 13:18, Pnei Yehoshua Berachos 17a, Teshuvos Vihanhagos Vol 1, 300

736. Nitei Gavriel Bein Hametzarim 41:16, Mekadeish Yisroel

737. Mishnah Halachos Vol 6, 166, Shu't Beis Avi Vol 2, 52. See Mekadeish Yisroel Bein Hametzarim 143 that even if one completes an entire subject in Shulchan Aruch well (e.g. *hilchos* Shabbos), it is valid for a *siyum*.

as Kallah, Tamid, or Horios.<sup>738</sup> However, not Derech Eretz.<sup>739</sup>

- If one learns without saying the words, it is valid for a *siyum*.<sup>740</sup>
- If one learns a *mesechta* of *gemara* without Rashi but still understood it, it is valid for a *siyum*.<sup>741</sup>
- If the learning was done out of order, it is valid for a *siyum*.<sup>742</sup>

## Dividing the Learning

- Many say that a *mesechta* divided up between many people, each one finishing a portion, is not valid for a *siyum*.<sup>743</sup>

## No *Minyan*

- One does not need a *minyan* in order to make a *siyum*.<sup>744</sup> One can say the *hadran* without *Kaddish* even if there is no *minyan*.<sup>745</sup>

## Saving Part of the Learning

- One can save the last part of their learning until Erev Pesach in order to make a *siyum*.<sup>746</sup>
  - ◆ It is questionable how much time one can allow to pass while saving the final part of their learning in order to make a *siyum*.<sup>747</sup>

738. Shiurei Halacha 43:8

739. Piskei Teshuvos 551:194

740. Kovetz Halachos 13:14. However, see Mekadeish Yisroel 467.

741. Kovetz Halachos 13:15, Mekadeish Yisroel 474. Merely saying the words without understanding is not valid for a *siyum* (Mekadeish Yisroel 475).

742. Kovetz Halachos 13:16

743. Vayivareich Dovid Vol 1, 24, Mekadeish Yisroel 481, Shiurei Halacha 43:8 quoting Rav Elyashiv and Rav Chaim Kanievsky. However, see Kinyin Torah Vol 5, 52.

744. Kovetz Halachos 13:1

745. As heard from Rav Dovid Cohen, Kovetz Halachos 13:1 However, they are not obligated to say the *hadran*.

746. Mekadeish Yisroel 466

747. See Mekadeish Yisroel 480.

## Virtual Siyum

- Some poskim say that one who is not present by the *siyum* (or the meal) is not considered to have participated in the *siyum*. Therefore, one who listens to a *siyum* through a (live) phone call, video call, etc. is not considered a valid *siyum*.<sup>748</sup> However, some are lenient if extremely necessary (e.g. one is traveling or missed the only *siyum*).<sup>749</sup>

## What to Eat

- One may not eat or drink until after the *siyum* is made.<sup>750</sup> This is even the *bechor* who will be making the *siyum* (see footnote).<sup>751</sup>
- The *minhag* is not to have a meal with bread.<sup>752</sup> Ideally, one should eat a *kizayis* of *mezonos* cake or cookies by the *siyum*.<sup>753</sup> However, many only eat a little bit or eat non-*mezonos* (e.g. Pesach cake), and this is also valid.<sup>754</sup>

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748. Mekadeish Yisroel 461

749. Shiurei Halacha Chapter 5 footnote 6, Ma'adanei Shlomo pg 2. See Mekadeish Yisroel 461.

750. Nitei Gavriel Vol 2, 43:3, Mekadeish Yisroel 462

751. Chut Shuni pg 54, Mekadeish Yisroel 462 If the *bechor* makes the *siyum* before davening Shacharis, and is not going to make the *seuda* (or cake etc.) until after davening (as one may generally not eat before Shacharis), they can nevertheless still drink (e.g. coffee), but others may not do so as the main exemption from fasting is the participation in the *seuda*.

However, according to the poskim who allow one who merely hears the *siyum* and does not eat anything by the *siyum*, to still eat afterwards (see Halichos Shlomo 8:1, Chut Shuni pg 54, Shiurei Halacha 5:3, Nitei Gavriel Vol 2, 43:7. See Rivivos Ephraim Vol 1, 296), it seems that one who hears a *siyum* before Shacharis, would then be able to drink coffee etc.

752. Nitei Gavriel Vol 2, 43:5

753. See Ohr Litzion Vol 2, 12, Orchos Rabbeinu Vol 2, pg 57, Minchas Yitzchok Vol 9, 45, Mekadeish Yisroel 456. See Teshuvos Vihanhagos Vol 2, 210, Shiurei Halacha 5:3 to eat around a *kibeitza* (*koseves*). However, see Kovetz Halachos 13:9, Nitei Gavriel Vol 2, 43:6.

754. Kovetz Halachos 13:9, Mekadeish Yisroel 456

- If the *bechor* heard the *siyum*, but did not eat anything, they are still exempt from fasting.<sup>755</sup>
- A *bechor* can bring his own food to a *siyum* someone else is making, and eat his private food in order to have participated in the *siyum*.<sup>756</sup>
- Even if the one who made the *siyum* does not eat anything, it is still considered a valid *siyum* and a *seudas mitzvah*.<sup>757</sup>

### Missed the *Siyum*

- Ideally, one should be careful to be present by the actual *siyum*. However, one who missed the *siyum* but is there for the meal (or cake being served in honor of the *siyum*), can eat by the meal and is exempt from fasting the rest of the day.<sup>758</sup>
  - ◆ Some say that one can even eat from the leftovers of the meal (while it is still in the place of the *siyum*) in order to break their fast.<sup>759</sup>
- One who missed the *siyum* and does not have another *siyum* they are able to go to, can either join a *siyum* virtually (e.g. on a phone call) or learn a shorter *mesechta* themselves (e.g. by following along with a *shiur* online). If the above is not possible, and they won't be able to properly fulfill the *mitzvos* of the seder, they can fast until midday.<sup>760</sup> See above regarding one who will become sick if they fast.

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755. Halichos Shlomo 8:1, Chut Shuni pg 54, Shiurei Halacha 5:3, Nitei Gavriel Vol 2, 43:7. See Rivivos Ephraim Vol 1, 296. However, see Kovetz Halachos 13:9.

756. Kovetz Halachos pg 151

757. Kovetz Halachos 13:10

758. Moedei Yeshurin pg 132 quoting Rav Moshe Feinstein, Chut Shuni pg 54, Teshuvos Vihanhagos Vol 1, 300 quoting The Steipler, Shiurei Halacha 5:3, Mekadeish Yisroel 463, Nitei Gavriel Vol 2, 43:9. However, see Kovetz Halachos 13:8.

759. Mekadeish Yisroel 476. However, they should eat around a *kibeitza* of *mezonos*.

760. Kaf Hachaim 470:8 Especially if they will end up drinking or eating after *Kiddush*, as they will then be unable to eat the *matzah* with an appetite.

## ***Sheva Brachos***

- A *bechor* who is within *sheva brachos*, is exempt from fasting.<sup>761</sup>

## **Brushing Teeth**

- Brushing teeth or using mouthwash is permitted even before participating in a *siyum*.<sup>762</sup>

## ***Avel***

- An *avel* within *shiva* who is a *bechor* is obligated to fast on Erev Pesach. He may not make a *siyum* on a *Mesechta* he was learning and needs to complete, since *Talmud Torah* is not permitted.<sup>763</sup> However, after midday (*chatzos hayom*), *Talmud Torah* is permitted, and he is able to complete his learning and break his fast.<sup>764</sup>
- Since he may not want to wait until midday, ideally, the *avel* should have someone make a *siyum* in the *shiva* house. However, if this is not possible, he should not have a *minyan* in his house for Shacharis, and then go to shul for Shacharis, and eat some cake etc. (preferably after most of the people are finished or on the side) by the *siyum*.<sup>765</sup>
  - ◆ If the above is not possible, some say that he should learn Eicha with Rashi and make a *siyum* on that.<sup>766</sup>

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761. Mekadeish Yisorel 453, Nitei Gavriel Vol 2, 42:7, Chut Shuni pg 54. See Shar Hatziyun 686:16.

762. Shulchan Aruch 567:3. See Kovetz Halachos Bein Hametzarim 2:9, Mishnah Berurah 567:11.

763. Shulchan Aruch Y.D. 384:1

764. Mekadeish Yisroel 485. This is even if he was designated to make a *siyum* for the shul or yeshiva etc. and they do not have anyone else to make a *siyum*.

765. Kovetz Halachos 13:20, Mekadeish Yisroel 485, as heard from Rav Avigdor Neventzal. He should go to shul and not participate virtually (e.g. over the phone). See Piskei Teshuvos 470:12. He should not listen to the *siyum*, since he isn't permitted to learn Torah.

766. Kovetz Halachos 13:20

- A *bechor* who is an *avel* (even within *shloshim*) for a parent is permitted to participate in a *siyum* in order to break their fast (even though they have the ability to learn themselves).<sup>767</sup>
- It seems according to those who allow a *siyum* via a phone call or video call, it would be preferable for an *avel* within *shiva* to participate virtually instead of leaving their house.



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767. Kovetz Halachos 13:19, Mekadeish Yisroel 486. See Pischei Teshuvah Y.D. 391:5. If there is a *bris* or *pidyon haben* in shul, an *avel* should eat some cake but not sit down and eat by the meal. See Mekadeish Yisroel 486.

## ❧ *Avel on Erev Pesach* ❧

- See “*Taanis Bechros*” regarding an *avel* fasting *taanis bechoros*.

### **Shiva**

- An *avel* sitting *shiva* is permitted to sell their *chametz* (via a Rav), even though business is generally prohibited. However, they should appoint a *shaliach*<sup>768</sup> (messenger) to do so (e.g. go to the Rav) or sell it over the phone or online.<sup>769</sup>
- An *avel* sitting *shiva* should not go outside their house to burn their *chametz*. Rather, they should appoint a *shaliach* (messenger) to do so for them. They should not say “*Kol Chamira*” until after the *chametz* is actually burnt.<sup>770</sup>
  - ◆ An *avel* can burn their own *chametz* in their backyard.<sup>771</sup>
- Generally, Yom Tov automatically completes *shiva* and begins *shloshim*, and we allow showering etc. towards the end of the day on Erev Yom Tov. However, since Erev Pesach is itself a Yom Tov, *shiva* is completed by midday.<sup>772</sup>
- A haircut is not permitted for an *avel* within *shloshim*. Therefore, even after midday, an *avel* who was sitting *shiva* may not take a haircut or shave, as they are considered to be within *shloshim*.<sup>773</sup>
- Some say the *avel* should wash their clothing after midday by using

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768. Mekadeish Yisroel 518

769. Kovetz Halachos 8:8

770. Mekadeish Yisroel 518

771. Mekadeish Yisroel 518

772. Rama Y.D. 399:3, Shulchan Aruch Y.D. 399:5, Chachmas Adam 169:3, Mishnah Berurah 548:31, Evan Yisroel Vol 7, 23, Mekadeish Yisroel 518

773. Shulchan Aruch Y.D. 390:4

a washing machine (or via non-Jew), and not before midday.<sup>774</sup>

- Some say Yom Tov clothing can be worn after midday.<sup>775</sup> However, some say to wait until right before Yom Tov.<sup>776</sup>
- Hot showers, sitting in regular chairs, wearing leather shoes, are all permitted after midday.<sup>777</sup>
- Some allow an *avel* to cut their nails after midday (closer to Yom Tov), even though it is not permitted during *shloshim*.<sup>778</sup> Ideally, someone else should cut them. A non-Jew is preferred (e.g. by a manicure). Nail polish and makeup can be put on a married woman or a woman of marriageable age.<sup>779</sup>
- After midday, an *avel* can bake *matzos*.<sup>780</sup>

## ***Shloshim***

- Midday on Erev Pesach automatically completes *shloshim*.<sup>781</sup>
- Since one may not take a haircut after midday (see “*Melacha* on Erev Pesach”), many say that an *avel* within *shloshim* should take a haircut before midday on Erev Pesach (since *shloshim* is over after midday).<sup>782</sup> However, this is only for someone who was within *shloshim* for a relative other than a parent. If they were within *shloshim* for a parent and are now observing the 12 months, they can only get a haircut if they’re so dishevelled that their friend tells them they need a haircut.<sup>783</sup>

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774. Mekadeish Yisroel 518. See Mishnah Berurah 548:31. See Rama Y.D. 399:3, Chachmas Adam 169:3.

775. Teshuvos Vihanhagos Vol 2, 213. See Rama Y.D. 399:3.

776. Mekadeish Yisroel 518

777. Rama Y.D. 399:3, Shulchan Aruch Y.D. 399:5, Chachmas Adam 169:3, Mekadeish Yisroel 518

778. Mekadeish Yisroel 518

779. See Shulchan Aruch 381:6.

780. Mekadeish Yisroel 518 However, he should not sing Hallel.

781. Rama Y.D. 399:3, Shulchan Aruch Y.D. 399:5, Chachmas Adam 169:3, Mekadeish Yisroel 519

782. Rama Y.D. 399:3, Chachmas Adam 169:3, Mekadeish Yisroel 519

783. Shulchan Aruch Y.D. 390:4, 399:4, Mekadeish Yisroel 519 Or if it has been three

See “Erev Pesach” if one forgot to shave and take a haircut before midday.

- Nails can be cut after midday, closer to Yom Tov.<sup>784</sup> The same applies to a manicure (see “Erev Pesach”). Nail polish and makeup can be put on.<sup>785</sup>

### ***Kittel***

- See "Seder Preparations"



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months since their last haircut. Some are lenient after two months (Nitei Gavriel Vol 2, 46:12).

784. Mekadeish Yisroel 519

785. See Shulchan Aruch Y.D. 381:6.

## ❧ *Biur Chametz* ❧

- One must burn their *chametz* before the end of the fifth hour since “*bitul*” cannot be done after the fifth hour.<sup>786</sup>
- The *minhag* is to burn the *chametz* by day and not by night.<sup>787</sup> Some say this is to ensure that one says the “*bitul*” (“*kol chamira*”) again.<sup>788</sup>

### Keeping *Chametz* to Burn

- Some say it is proper to keep some *chametz* (a *kezayis*) to burn on Erev Pesach.<sup>789</sup> However, one does not need to purchase (or borrow) *chametz* to burn on Erev Pesach.<sup>790</sup> This is common when traveling on Erev Pesach to a house which is ready for Pesach.

### My Property

- One does not need to burn their *chametz* specifically on their property (e.g. in front of their house), and one can do *biur chametz* in any area (e.g. by a neighbor or a communal fire).<sup>791</sup>

### *Shaliach*

- Ideally, one should burn the *chametz* themselves and not via a *shaliach*.<sup>792</sup> However, if needed (e.g. divorced or widowed woman

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786. Mishnah Berurah 445:7

787. Rama 445:1. However, it is valid by night.

788. Mishnah Berurah 445:7

789. Mishnah Berurah 445:10

790. Kovetz Halachos 9:1, Shiurei Halacha 1:20. See Rama 445:3 to burn the utensil used by *bedikas chametz* (e.g. wooden spoon).

791. Kovetz Halachos 9:3

792. See Mishnah Berurah 434:14-19, Kovetz Halachos 9:4. See “*Avel Erev Pesach*” regarding an *avel* burning their *chametz*.

or if one is at work), one can have a *shaliach* (e.g. their adult son) burn their *chametz* for them.<sup>793</sup> See below regarding “*kol chamira*”.

## Lighter Fluid

- One should be careful to not pour lighter fluid etc. onto the food before it is actually burnt, since the food is then not considered *chametz*, and one is not burning *chametz*. However, one can pour the lighter fluid next to the *chametz*. Additionally, this applies only to the first *kezayis* (belonging to that person).<sup>794</sup>
- Some burn their *shoshanos* (or *lulav*) from Sukkos in the fire with the *chametz*.<sup>795</sup>

## Meat & Dairy

- Some say it is not a problem if someone puts dairy (*chametz*) into the fire when there is meat in the fire (and vice versa).<sup>796</sup>

## *Kol Chamira*<sup>797</sup>

- If one did not say the bracha by *bedikas chametz*, they should say the bracha when burning the *chametz* the next morning before the *chametz* is burnt and before saying *kol chamira*.<sup>798</sup>
- One should wait until after the *chametz* is burnt to say “*kol chamira*” so that they fulfill the *mitzvah* of burning the *chametz*. However, if it is late, one must say “*kol chamira*” before the end of the fifth hour, even if the *chametz* is not burnt.<sup>799</sup>
- Everyone should say “*kol chamira*” (again) on Erev Pesach (after

793. See Mishnah Berurah 434:19, Mekadeish Yisroel 132.

794. Halichos Shlomo 6:10, Be'er Moshe Vol 5, 122, Kovetz Halachos 9:2

795. Mishnah Berurah 445:7. See Rama 664:9, Kaf Hachaim 445:15.

796. Minchas Asher Vol 3, 33

797. The text is slightly different from the text said at night by *bedikas chametz*.

798. Aruch Hashulchan 432:1, Mishnah Berurah 432:4, Kovetz Halachos 5:2

799. Rama 434:2, Mishnah Berurah 434:12

burning the *chametz*), including single children and married children staying by their parents etc.<sup>800</sup>

- Single women (e.g. divorced or widowed) must say “*kol chamira*” even if someone else (e.g. their son) is doing the *bedikas chametz*. The same applies to burning the *chametz*.<sup>801</sup> However, she can appoint someone to say “*kol chamira*” on her behalf if needed.<sup>802</sup>
- One who does not understand “*kol chamira*” should say it in a language they do understand.<sup>803</sup>
- There is no need to say “*kol chamira*” three times (three times by night and three times by day) and one time by night and one time by day is sufficient.<sup>804</sup> However, some do so.<sup>805</sup>

## Garbage Cans

- If one places the garbage on the curb to be picked up (not in their garbage can), it would not be a problem of owning it after the *zman*.<sup>806</sup>
- If the garbage can belongs to the township etc. then one is able to leave *chametz* in the garbage can by the curb. If needed, or if the curb area belongs to a Jew, it is sufficient that the garbage can belongs to the township or non-Jew, even though the can is in the property of the Jew.<sup>807</sup>

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800. See Kovetz Halachos pg 45, Shar Hamoedim 10:3-4, Hilchos Chag B'chag 8:14, Mekadeish Yisroel 134.

801. Mekadeish Yisroel 132. The one burning the *chametz* for her should call her after he is done burning the *chametz* so she can say “*kol chamira*” immediately.

802. Mishnah Berurah 434:19

803. Mishnah Berurah 434:9, Kovetz Halachos 5:19. If they understand what they are saying but not each word, it is valid after the fact. The English translation is: Any leaven or *chametz* that is in my possession, whether I have recognized it or not, whether I have seen it or not, whether I have removed it or not, and do not know about, should be annulled and become ownerless like the dust of the earth.

804. Kovetz Halachos 5:20

805. Kaf Hachaim 434:28

806. Igros Moshe O.C. Vol 3, 57, Kovetz Halachos 6:36. See Shiurei Halacha 1:21 footnote 56.

807. Shiurei Halacha 1:21. See Kovetz Halachos 6:35.

- If one has *chametz* in their garbage cans (which belong to them) right before the *zman issur*, they can pour lighter fluid or bleach etc. on it.<sup>808</sup> However, this is not always practical, as one would need to ensure that all of the *chametz* is ruined by the bleach etc.<sup>809</sup> Some suggest including the garbage can in the sale to the non-Jew, which would allow keeping the *chametz* garbage in it. One may use the garbage cans over Pesach even though it belongs to the non-Jew, since the non-Jew is assumed to allow the Jew to use it.<sup>810</sup>




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808. Be'er Moshe Vol 5, 122, Shiurei Halacha 1:21

809. Shiurei Halacha 1:21

810. Shiurei Halacha 1:21

## ❧ Traveling for Pesach ❧

- Many of the *halachos* apply on Erev Pesach after the fifth or sixth (*halachic*) hour,<sup>811</sup> even if the *halacha* below says “on Pesach”.

### Eating on the Plane & in the Airport

- A meal that is automatically included when buying a plane ticket is not a problem of owning *chametz* on Pesach since it does not belong to the passenger until it is given to them.<sup>812</sup> However, some suggest having in mind when buying the ticket to not acquire the meal.<sup>813</sup>
  - ◆ The above applies to *chametz* snacks and drinks which are offered to passengers during the flight. One must decline the *chametz* snacks and drinks when offered.
  - ◆ One can accept a closed bottle or can of water or unflavored seltzer<sup>814</sup> without any certification. However, there are certain brands of water which may not be acquired on Pesach since they contain additional minerals (see footnote).<sup>815</sup>

### Fountain Soda & Water Dispenser

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811. See Shulchan Aruch 443:1. One should check calendars or MyZmanim for exact times.

812. Kovetz Halachos 8:30

813. Shevet Hakahasi Vol 2, 173, Nitei Gavriel Vol 1, 58:9

814. See “*What is Chametz*”.

815. OU. CRC - If it contains minerals such as calcium chloride, magnesium chloride, magnesium oxide, magnesium sulfate, potassium bicarbonate, potassium chloride, sodium bicarbonate, or sodium chloride it is kosher for Pesach even without certification. If it contains vitamins and/or citrates (e.g. calcium citrate), then it should only be used if certified as kosher for Pesach. Kirkland water is a popular brand which is problematic to purchase on Pesach. However, it may be purchased before Pesach (OU).

- One should avoid getting water (or seltzer) to drink from fountain soda (or Coca-Cola Freestyle) machines on Pesach, (even though we are lenient during the year).<sup>816</sup>
- Water from a water fountain or water dispenser (e.g. in the airport) is permitted to be drunk on Pesach.<sup>817</sup>

## Cleaning the Table

- When eating, one should cover the tray table or wipe it down well before using it on Pesach, to ensure there are no remaining *chametz* crumbs or residue. The same applies when eating on a public table (in the airport). If it appears clean, one can eat it on it, especially if not placing the food directly onto the table.<sup>818</sup>
- If one is not eating or drinking at that time, they can sit by a table where someone is eating *chametz*.<sup>819</sup>
- Some say when seated next to someone eating *chametz* on a plane, they should not eat at the same time as we are concerned there will be cross contamination with the *chametz* food.<sup>820</sup> However, this is not required if one is cautious about cross contamination and is not eating on the same table.<sup>821</sup> However, one may not eat at a public table (e.g. in the airport) even if using a separate tablecloth, if someone is currently eating *chametz* there.<sup>822</sup>

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816. Star-K (via email). However, if needed (e.g. on a hot day), one can get water (or seltzer) after making sure the spout is completely clean (e.g. by running the water). See "What is Chametz".

817. Star-K (via email). See Halichos Shlomo 4:5, Kovetz Halachos 12:3, Chut Shuni pg 99. If one is unsure if there is any minute amount of a problematic additive, they can be lenient (Mishnah Berurah 447:54, Chut Shuni pg 99).

818. Mishnah Berurah 440:18, Kaf Hachaim 440:40.

819. Shulchan Aruch 440:3, Mishnah Berurah 440:17, Nitei Gavriel Vol 1, 56:8

820. Mekadeish Yisroel 157. It should be noted that this only applies when the other person is eating *chametz*, not if they are eating non *chametz* (e.g. fruit) or drinking water.

821. See Nitei Gavriel Vol 1, 56:8.

822. Shulchan Aruch 440:3, Mishnah Berurah 440:18 Even if he does not know the one eating *chametz*, and even if it is a very large table (Kaf Hachaim 440:41). See

## Smelling Chametz

- One may not intentionally smell the aroma when walking by a bakery etc. on Pesach.<sup>823</sup> However, one does not need to hold their breath or take an alternate route, as long as it is not their intention to smell the aroma.<sup>824</sup>

## Rental Car

- One who rents a car before Pesach or on Pesach does not need to do *bedikas chametz* as they are generally cleaned very well and do not have any *chametz* left in them.<sup>825</sup> However, one should check the car (e.g. the glove compartment, arm rest, etc.) for any *chametz*.<sup>826</sup>
- One who hires an Uber or driver etc. is not required to check the car for *chametz*.<sup>827</sup>

## Kashering

- See “Kashering” for various *halachos*. One must be aware that Ashkenazim do not use water or steam etc. to *kasher* on Chol Hamoed. Using fire to *kasher* (e.g. self cleaning an oven or stove top) is permitted on Chol Hamoed.<sup>828</sup>

## Bedikas Chametz

- One who leaves their home on the 14th of Nissan (Erev Pesach) can exempt themselves from having to clean and check their house by writing in the contract (when selling their *chametz*) that they are renting their house to the non-Jew. Even though the rental will not

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Chok Yaakov 440:13 In a pressing situation, there may be room for leniency.

823. Chok Yaakov 447:10. See Biur Halacha 443:1 “*afilu*”.

824. Kovetz Halachos 12:1

825. As heard from Rav Dovid Cohen and Rav Shmuel Felder. See Kovetz Halachos, Shiurei Halacha 1:17.

826. See Nitei Gavriel Vol 1, 21:4.

827. Nitei Gavriel Vol 1, 21:3. Since it is not the traveler's car.

828. See Rama 452:1.

yet take effect on the night of the 14th, the *minhag* is to be lenient since it will be rented the next day.<sup>829</sup> See below regarding one who is traveling.

- However, one should leave one room (which sometimes has *chametz* brought into it) out of the rental, so they can do *bedikas chametz* on the night of the 14th.<sup>830</sup>

### Leaving Before the 14th

- One who leaves his home within 30 days before Pesach (before the night of the 14th) is obligated to check their home the night before they leave.<sup>831</sup> However, they can exempt themselves from having to clean and check their house by writing in the contract or telling their Rav who is selling their *chametz*, that they are renting their house to the non-Jew.<sup>832</sup>
- If one is leaving before the night of the 14th, and they are renting out their entire house (to a non-Jew when selling their *chametz*, or if they are actually renting it out to someone else even a Jew), they are obligated to do *bedikas chametz* in the location they are staying in on the night of the 14th (e.g. a hotel).<sup>833</sup>

### Only There for the Night of the 14th

- Some say that if one is in a hotel etc. on the night of the 14th but will be leaving the hotel in the morning and be in a different location for Pesach (from the *zman issur chametz*), they do not need to do *bedikas chametz* on the night of the 14th.<sup>834</sup>

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829. Halichos Shlomo 5:3, Orchos Rabbeinu Vol 2, pg 7

830. Halachic Guide to Travel and Vacation pg 582

831. Shulchan Aruch 436:1

832. Halachic Guide to Travel and Vacation pg 583

833. Halachic Guide to Travel and Vacation pg 583

834. Yalkut Yosef Vol 2, pg 566. See Halichos Shlomo 5:3, Orchos Rabbeinu Vol 2, pg 7.

### **Bedikas Chametz in a Hotel or Airbnb**

- If one is in a hotel or rental house which was not cleaned for Pesach, one must do *bedikas chametz* on the night of the 14th.<sup>835</sup> One can say a bracha when doing this *bedikas chametz*, especially if putting out 10 pieces of bread to find.<sup>836</sup> If the hotel or room was cleaned for Pesach by a frum Jew or the hotel (program) has a *hechsher*, a *bedikas chametz* is not required (unless *chametz* was brought into the room).<sup>837</sup>
- When multiple families are staying in a house together, and are all obligated to do *bedikas chametz*. They should appoint one person to do *bedikas chametz* (with a bracha), and exempt everyone else.<sup>838</sup>

### **Bedikas Chametz by Parents & In-laws**

- One who is staying (sleeping) by their parents or in-laws (or anyone) over Pesach and is there on the night of the 14th, may be obligated to check their room for *chametz*. However, it is unclear if they should say a bracha since the *chametz* may belong to the hosts (and is the hosts obligation to check for). Some suggest renting the room for a dollar and then they can do *bedikas chametz* with a bracha (especially if they put out 10 pieces of bread). Some say the guests should eat some *chametz* in their room before the night of the 14th (it seems if they brought packaged *chametz* food into the room without eating the same applies). Practically, the guest should listen to their hosts bracha on *bedikas chametz* and then check their room for *chametz*.<sup>839</sup> Alternatively, the guest can ask the host to check their room for them.

### **Bedikas Chametz When Using Someone's House**

- The above was regarding hosting someone. However, when one is staying by a neighbor to sleep, the *halachos* are different.

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835. See Shulchan Aruch 433:11, Mishnah Berurah 433:45.

836. Halachic Guide to Travel and Vacation pg 583

837. Halachic Guide to Travel and Vacation pg 585

838. Halachic Guide to Travel and Vacation pg 583

839. Halachic Guide to Travel and Vacation pg 584

- Many times one who is going away for Pesach will allow people to sleep in their house (e.g. a neighbor's children). The host generally does not clean for Pesach. It is improper for the host to rent the house to a non-Jew (on paper) and then have guests sleep there on Pesach. Therefore, the host can rent the whole house to the non-Jew but exclude the rooms the guests will need. Before Pesach, the host can do *bedikas chametz* in those rooms (with a bracha on the night of the 14th or without a bracha if earlier) or the guests can do *bedikas chametz* if they arrive before the night of the 14th.<sup>840</sup>
- The guests (or host etc.) can go into the rooms which are rented to the non-Jew, but only in a temporary way (e.g. to get an item).<sup>841</sup>

### ***Bedikas Chametz on Pesach***

- In a hotel or rental house which was not cleaned for Pesach, one must do *bedikas chametz* when they arrive (on Pesach or Erev Pesach). One does not need to do a thorough checking, and a simple checking is sufficient (since we assume it was cleaned well, even if not cleaned for Pesach).<sup>842</sup> Many allow one to say a bracha when doing *bedikas chametz* in a hotel etc. on Pesach.<sup>843</sup>
  - ◆ However, in a rental house (or hotel) with a kitchen, besides for *kashering*, one must do a more thorough *bedikas chametz*, tape the cabinets which contain *chametz* dishes etc. (and sometimes *chametz* food), check the fridge etc.
- When multiple families are staying in a house together, they should appoint one person to do *bedikas chametz* (as above), and exempt everyone else.<sup>844</sup>

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840. Halachic Guide to Travel and Vacation pg 587

841. Kovetz Halachos 8:27, Shiurei Halacha 2:3

842. Halachic Guide to Travel and Vacation pg 585

843. Halachic Guide to Travel and Vacation pg 585. However, if the hotel or room was cleaned for Pesach by a frum Jew or the hotel (program) has a *hechsher*, a *bedikas chametz* is not required (unless *chametz* is brought into the room before Pesach).

844. Halachic Guide to Travel and Vacation pg 583

## Finds *Chametz* on Pesach

- One must cover and seal (e.g. with tape) cabinets and areas which have *chametz* in them. This is common when renting a house. The same applies to *chametz* dishes etc. but they are not considered *chametz* which one should burn if found. Rather, one should put them away, seal the cabinet (or cover them).
- One who finds *chametz* on Pesach should cover it until Chol Hamoed, as one is not allowed to burn it on Yom Tov (or move it).<sup>845</sup> One can have a non-Jew move the *chametz* and flush it down the toilet.<sup>846</sup>
- One who (rents a house and) finds *chametz* on Chol Hamoed should burn it right away. They should bring the *chametz* to the street or to a place without people (e.g. backyard) and burn it there.<sup>847</sup> If it is difficult to burn the *chametz* or the *chametz* will not get completely burned, one can flush it down the toilet.<sup>848</sup>
- It is not considered stealing from the non-Jew when one burns (or flushes) the *chametz*, even though it was sold to the non-Jew.<sup>849</sup> However, some suggest moving the *chametz* to the area which belongs to the non-Jew (on Chol Hamoed or via a non-Jew on Yom Tov) with having in mind not to acquire the *chametz* item.<sup>850</sup>
- No bracha is said when destroying *chametz* on Pesach (including Chol Hamoed).<sup>851</sup>

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845. Shulchan Aruch 446:1. However, see Mekadeish Yisroel 122 that it may not be *muktzah* in certain cases.

846. Mishnah Berurah 446:7, Mekadeish Yisroel 120-121

847. Shulchan Aruch 446:1, Mishnah Berurah 446:1, Piskei Teshuvos 446:3. Since the Jew rents the house, it is considered *chametz* in his house (see Shulchan Aruch 440:1-2).

848. Mishnah Berurah 446:7, Mekadeish Yisroel 120, Shiurei Halacha 1:22 (even *lichatchila*).

849. Teshuvos Vihanhagos Vol 5, 114, Mekadeish Yisroel 122, Shiurei Halacha 1:22

850. Shevet Halevi Vol 9, 116. See Mekadeish Yisroel 122.

851. Mishnah Berurah 435:5, Mekadeish Yisroel 123

## Mini Fridge

- If there is a mini fridge with *chametz* (e.g. whiskey) or snacks for sale in one's hotel room, they should remove them before Pesach. If they did not do so, or they arrive on Chol Hamoed Pesach, they should request that a non-Jew remove them (without purchasing them). Another option is to tape the mini fridge shut (with a very strong seal) and tell the staff that you have no responsibility for the items.<sup>852</sup>

## Biur Chametz

- Some say it is proper to keep some *chametz* (a *kezayis*) to burn on Erev Pesach.<sup>853</sup> However, one does not need to purchase (or borrow) *chametz* to burn on Erev Pesach.<sup>854</sup> This is common when traveling on Erev Pesach to a house which is ready for Pesach.

## Selling Chametz

- One can appoint their Rav to sell their *chametz* for them over phone (or email, text etc.), and it does not need to be done in person.<sup>855</sup>

## Selling in a Different Time Zone

- One who is in a different time zone than the *chametz* they are selling must keep the stringencies of their location and the location of the *chametz*.<sup>856</sup> The Rav selling their *chametz* should be informed and consulted.

## Parks, Zoo

- One must be cautious to not purchase animal food which is *chametz*

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852. See Star-K, Mekadeish Yisroel 156, Keser Shlomo pg 239.

853. Mishnah Berurah 445:10

854. Kovetz Halachos 9:1

855. Kovetz Halachos 8:8

856. See Igros Moshe O.C. Vol 4, 94-95, Kovetz Halachos 8:19-21.

when going to a zoo etc. on Chol Hamoed Pesach. One may not even feed the animal food which is *chametz*, even if they do not buy it.<sup>857</sup>

- See “Selling *Chametz*” regarding pets on Pesach.

## Motzei Pesach

- One who travels right after Pesach should not eat *chametz* from a vendor in the airport under Jewish ownership. If one can verify there was a valid sale of the *chametz* before Pesach, it is permitted to eat the *chametz* after Pesach.<sup>858</sup> See “Motzei Pesach” for a list of acceptable stores.



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857. Shulchan Aruch 448:6, Mishnah Berurah 448:28

858. Halachic Guide to Travel and Vacation pg 100

## Seder Preparations

- All preparation for the seder, including setting the table, rinsing the cups,<sup>859</sup> preparing the *hagadas*, *kittel* (see below),<sup>860</sup> matzah (whole ones and amounts),<sup>861</sup> wine,<sup>862</sup> all of the items on the

859. Chayei Adam 130:19:1

860. It seems one should not significantly delay starting the seder in order to get their *kittel*, as many have the *minhag* to not wear a *kittel* (see Yalkut Yosef Vol 3, pg 55-56). However, if it is very important to the person or guests that he wear a *kittel*, they would be able to somewhat delay starting the seder (as heard from Rav Yaakov Skoczylas).

861. One may not open a bag of matzah which has a "Ziploc-type" fastener that is revealed after tearing off the top. One can tear the bag in the middle (or side etc.) to get the matzah, thereby destroying the bag. (See Opening Packages on Shabbos 12:M. As heard from Rav Ezriel Auerbach). See Ohel Yaakov pg 4 regarding which matzos are considered whole; if up to 1/48th is missing (e.g. crumbs fell off from the edges) it is still considered whole. If a piece of the matzah is burnt and ready to fall off or be taken off, it is still considered whole before it is taken off. If one does not have any whole matzos, but can combine the broken pieces of matzah together so that it looks whole, they should do so. See Sharei Teshuvah 274:1, Aruch Hashulchan 274:5.

Even the middle matzah which will be broken by *Yachatz*, still needs to be whole at the beginning of the seder (Ohel Yaakov pg 108). If one of the three matzos breaks, one should use it for *Yachatz*, and one does not need to take another whole matzah if using "Erev Pesach matzah". However, if using standard boxed (*shemurah*) matzah, one should replace the broken matzah (Mekadeish Yisroel 599).

Regarding *borer* (on Shabbos) when picking out whole matzos from the box mixed with broken matzos; many are lenient to do so. However, since many are strict, one should prepare whole matzos before Shabbos, or take out a few matzos at time, and take the whole from the broken, right before the meal (see Ohel Yaakov pg 6. See Shulchan Aruch 510:2 regarding *borer* on Yom Tov).

862. By placing them in the fridge so they are cool or opening the bottles. Even if one is lenient to open plastic bottles on Shabbos and Yom Tov, many wine and grape juice bottles have a metal cap which is more stringent, as it was never a usable cap (since it is a sheet of metal placed onto the bottle, forming the

*ka'arah*,<sup>863</sup> prizes, treats, (and shtick) for the children,<sup>864</sup> seating arrangements, pillows etc.<sup>865</sup> should be fully prepared and ready before nighttime, in order to begin the seder as soon as the men come home from shul.<sup>866</sup> See below “Second Night of Pesach” regarding preparing for the seder second night of Pesach.<sup>867</sup>

- One may not open a bag of matzah which has a "Ziploc-type" fastener that is revealed after tearing off the top. One can tear the bag in the middle (or side etc.) to get the matzah, thereby destroying the bag.<sup>868</sup>
  - ◆ One should not have a non-Jew do the preparations for the seder (unless necessary).<sup>869</sup> It should be noted that the poskim say that adult men should do the Pesach preparations,<sup>870</sup> and many *gedolim* did so (e.g. setting the table with dishes).<sup>871</sup> However, the *minhag* is for women to do much of the Pesach preparations (e.g. including cooking and *kashering*).<sup>872</sup>

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cap shape). Therefore, one should be cautious before Pesach to open the many bottles. If one did not do so, they should poke a hole in the cap before opening it (see Ohel Yaakov pg 9). If one accidentally opened such a bottle, its contents can be used, and the cap can also be used (Opening Packages on Shabbos pg 56). Some are lenient and allow opening even metal caps on Shabbos (Chazon Ovadia Shabbos Vol 5, pg 368). However, many disagree (Opening Packages on Shabbos pg 81).

863. All of the items on the *ka'ara* should be prepared in advance (e.g. in their bowls). See below.
864. Yalkut Yosef Vol 3, pg 54. Even though Shulchan Aruch 472:16 says to give the children nuts, we give out candy, chocolates, and toys etc. as that is what will keep them awake, attentive, and happy (Mekadeish Yisroel 540, Yalkut Yosef Vol 3, pg 65). See Aruch Hashulchan 472:2 “we do whatever it takes to keep the children awake”. See Kovetz Halachos 18:6.
865. Aruch Hashulchan 472:3, Yalkut Yosef Vol 3, pg 15, 25
866. Shulchan Aruch 472:1-2, Mishnah Berurah 472:1, Ohel Yaakov pg 2
867. Ohel Yaakov pg 3
868. See Opening Packages on Shabbos 12:M. As heard from Rav Ezriel Auerbach.
869. Mishnah Berurah 467:88. See Kaf Hachaim 467:231.
870. Kaf Hachaim 467:231
871. Ohel Yaakov pg 2
872. Kovetz Halchos 12:2. See Chok Yaakov 452:7.

- One must keep calm and not get angry while preparing for the seder and trying to begin. It is more important for there to be peace (*shalom bayis*) and start the seder later, than to rush and fight to start the seder on time. This is especially relevant on the second night of Pesach.<sup>873</sup>
- Some *bentch* their children by the seder (similar to Friday night or Erev Yom Kippur), as it is an auspicious time.<sup>874</sup>
- It is nice to have many families and extended family join together for the seder, as this increases the *simcha* (joy).<sup>875</sup>
- While some say it is a good thing to refrain from mundane talking (unrelated to the seder) during the seder, this is usually not practical. Since it is only a stringency (and is completely permitted), most people do not follow this.<sup>876</sup> See “*Motzi Matzah*” regarding talking in between *Motzi Matzah* and *Koreich*.

## Using Disposable Dishes

- One should set the table using beautiful dishes (e.g. china) and cups etc. by the seder. This includes even items which will not be used for eating (e.g. centerpieces).<sup>877</sup> Nowadays, there are very upscale and elegant disposable tablewares (plates, cutlery, cups) available. Therefore, if it will enhance one's Pesach by using disposable tableware (e.g. they will not have to wash so many dishes or they are traveling), it is perfectly acceptable to do so.<sup>878</sup>

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873. See Yalkut Yosef Vol 3, pg 15 Some say that not getting angry throughout the entire Pesach is a *segula* for wealth.

874. Yalkut Yosef Vol 3, pg 62, Ohel Yaakov pg 26. See Pirkei D'Rabbi Eliezer 32:14-16 Pesach night is the night Yitzchok gave Yaakov the brachos. See Kuntris Teshuvos Yechezkel.

875. Betzel Hachachma Vol 6, 67:13, Yalkut Yosef Vol 3, pg 67

876. See Yalkut Yosef Vol 3, pg 61. Especially if it will cause *shalom bayis* issues.

877. Shulchan Aruch 472:2, Shulchan Aruch Harav 472:6, Mekadeish Yisroel 532

878. Divrei Chachamim pg 313 quoting Rav Shlomo Zalman Auerbach and Rav Chaim Pinchos Sheinberg, Yalkut Yosef Vol 3, pg 52, As heard from Rav Avigdor Neventzal. See Kovetz Halachos Shabbos Vol 1, 1:27, Evan Yisroel Vol 9, 30. It

## Kittel

- An *avel* within 12 months of mourning for a parent can wear a *kittel*.<sup>879</sup> However, many do not.<sup>880</sup> If one does not have a *minhag*, they should wear it.<sup>881</sup>
- A man in his first year of marriage (*shana rishona*) should wear a *kittel*. However, some do not. If he does not have a *minhag*, he should wear it.<sup>882</sup>
- One should not enter a bathroom while wearing their *kittel*, since the *kittel* is designated for davening (even though it is worn by the seder). However, if one is only entering to urinate, it is permitted (even into a regular bathroom).<sup>883</sup> Some are strict to always remove their *kittel* before entering a bathroom.<sup>884</sup>

## Measuring

- It is permitted to measure the wine, *maror*, matzah etc. on Yom Tov since it is for a *mitzvah*.<sup>885</sup> Many say one can weigh the matzah etc. (using a non-electric scale).<sup>886</sup>

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may even be preferable.

879. Taz 472:3, Shulchan Aruch Harav 472:4, Aruch Hashulchan 472:4, Minchas Elazar Vol 3, 6, Halichos Shlomo 9:136, Ohel Yaakov pg 24. See Mishnah Berurah 472:13. See Taz 610:3, Mateh Ephraim 610:11, Shulchan Aruch Harav 610:9, Mishnah Berurah 610:18.

880. Magen Avraham 472:5, Mishnah Berurah 472:13, Igros Moshe Y.D. Vol 4, 61:7. See Mishnah Berurah 610:18.

881. Kovetz Halachos 18:7. See Mekadeish Yisroel 538.

882. Kovetz Halachos 18:8, Mekadeish Yisroel 536, Shiurei Halacha 21:1. See Mesores Moshe Vol 2, 292.

883. Mateh Ephraim 610:12, Mishnah Berurah 610:18, Kaf Hachaim 610:37, Kovetz Halachos 18:9

884. Chayei Adam 12:26, Kovetz Halachos 18:9, Shiurei Halacha 21:1. See Mekadeish Yisroel 538.

885. Mishnah Berurah 306:34, Kovetz Halachos 28:11, Shiurei Halacha 6:15 However, if possible, it should be measured before Yom Tov.

886. Halichos Shlomo 9:7, Kovetz Halachos 28:11, Shiurei Halacha 6:15 (If one did not do so before Yom Tov).

## The *Ka'arah*

- Some say a *ka'ara* requires *tevilah*.<sup>887</sup> Some say a *ka'ara* does not require *tevilah*.<sup>888</sup> If the food placed on top of the *ka'ara* is always in cups or bowls, and a cloth<sup>889</sup> is used between matzah and *ka'ara*, it does not require *tevilah*.<sup>890</sup> If one does *toivel* the *ka'ara*, a bracha should not be said.<sup>891</sup>
  - ◆ The plate used under a cup or *bechor* does not require *tevilah*.<sup>892</sup>
- All of the items on the *ka'ara* should be prepared in advance. Some people set up the *ka'ara* before going to shul.<sup>893</sup> Many (set it up and) bring it to the table before *Kiddush*.<sup>894</sup> Some set it up (or bring it out) after saying *Kiddush*.<sup>895</sup> Some wait until after *karpas* to bring out the *ka'ara*.<sup>896</sup>
- Many place the items on top of the matzos<sup>897</sup> or on top of the *ka'ara* holding the matzos. However, some place the *ka'arah* items on the table and not on the matzah or *ka'arah* itself.<sup>898</sup>

887. Ohel Yaakov (Tevilas Keilim) pg 103

888. Minchas Asher Vol 3, 64 Even if the food is placed directly on it (and one eats the food), since it is not considered *kli seuda* and is just for the *mitzvah* of enhancing the seder.

889. Even paper or a tissue is sufficient according to many (see Minchas Chein Vol 1, 34:3, Rivivos Ephraim Vol 4, pg 235:19, Kuntris Kos Shel Eliyahu pg 21 quoting Rav Pesach Eliyahu Falk). However, some say paper or tissue is not sufficient (see Minchas Shlomo Vol 2, 66:5, Mesores Moshe Vol 1, pg 222). Since some say a *ka'ara* does not need *tevilah* at all, one can rely on the lenient opinion that paper is sufficient.

890. Mekadeish Yisroel 513

891. Ohel Yaakov (Tevilas Keilim) pg 103

892. Mekadeish Yisroel 513, Ohel Yaakov pg 100. If wine spilled onto the plate, it can be drunk or put into the cup etc. See Shiurei Halacha pg 87.

893. Minhagei Chasam Sofer 10:26, Yalkut Yosef Vol 3, pg 15, Ohel Yaakov pg 10

894. Chayei Adam 130:19:1, Kitzur Shulchan Aruch 118:6

895. Shulchan Aruch 473:4, Shulchan Aruch Harav 473:25

896. Maseh Rav 191

897. Be'er Heitiv 473:8, Shulchan Aruch Harav 473:26. See Yalkut Yosef Vol 3, pg 26.

898. Kovetz Halachos 19:3

- Some use two<sup>899</sup> matzos. However, many use three matzos.<sup>900</sup>
- Only the one leading the seder needs a *ka'arah*.<sup>901</sup> However, many set up a *ka'arah* for each married man at the seder.<sup>902</sup> Some even set up a *ka'arah* for every person at the seder.<sup>903</sup> Some set up three matzos for each person at the table or for every two people, in order for them to eat from those matzos and not add matzos from the box. They do not need the other items of the *ka'ara*.<sup>904</sup>
- The saltwater does not need to be on the *ka'ara*.<sup>905</sup>
- The items on the *ka'ara* can be eaten throughout the night (except for the roasted *ze'roah*), and there is no need to keep the *ka'ara* complete throughout the seder.<sup>906</sup>

## ***Ze'roah***

- Many have the *minhag* to use a chicken wing as the *ze'roah*.<sup>907</sup> However, any meat or chicken is acceptable (even not on the bone).<sup>908</sup> Some use the foreleg with some meat on it (e.g. shank or chuck) of a lamb or cow.<sup>909</sup>
- There is no minimum size of the *ze'roah*.<sup>910</sup>

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899. See Aruch Hashulchan 473:8.

900. Aruch Hashulchan 473:8 (This is the *minhag*), Mishnah Berurah 473:18, Igros Moshe O.C. Vol 5, 16:4

901. Shulchan Aruch 473:4, Mishnah Berurah 473:17, Kaf Hachaim 473:42. This is even if there are multiple tables being used at one seder (e.g. communal seder).

902. Kovetz Halachos 19:5

903. See Mekadeish Yisroel 535, Ohel Yaakov pg 10.

904. Igros Moshe O.C. Vol 5, 16:4, Shiurei Halacha 6:14. See Mekadeish Yisroel 535.

905. Aruch Hashulchan 473:11

906. Kovetz Halachos 19:6. However, see Mekadeish Yisroel 666 that some keep the *ka'arah* complete until *Shulchan Orech*, and some keep it complete until after the seder.

907. Yalkut Yosef Vol 3, pg 30-31 quoting the Chazon Ish and Rav Shlomo Zalman Aurbach, Ohel Yaakov pg 14. See Aruch Hashulchan 473:9.

908. Mishnah Berurah 473:27, Aruch Hashulchan 473:9, Ohel Yaakov pg 14

909. Mishnah Berurah 473:27, Ohel Yaakov pg 14

910. Rivivos Ephraim Vol 1, 303

## Roasting or Cooking

- Some have the *minhag* to roast the meat (or chicken) being used for the *ze'roah* specifically on coals. However, this is not necessary. Many *gedolim* would roast the *ze'roah* on a gas fire,<sup>911</sup> in a pan without liquid, or even cook it in liquid.<sup>912</sup>

## Forgot to Roast or Cook

- One who forgot to roast the meat or chicken, can do so on Yom Tov. However, they must eat some of it<sup>913</sup> in the morning or afternoon (and may not leave it for the next night).<sup>914</sup> It seems that if one is concerned that nobody will eat some of it, then it is preferable to use any other cooked meat or chicken for the *ze'roah*, instead of roasting on Yom Tov.

## Eating the *Ze'roah*

- Since one can eat roasted meat on Pesach by day, one should eat the *ze'roah* by day (or on the second day, as it will be used on the second night of Pesach), even if it was roasted before Yom Tov. However, this is not required.<sup>915</sup>
  - ◆ One should not throw out the *ze'roah* disrespectfully. Rather, one should wrap it in a bag and place it in the garbage.<sup>916</sup>

## Reusing the *Ze'roah*

- One can reuse the *ze'roah* (and egg) on the second night of Pesach.<sup>917</sup>

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911. Hagada Chazon Ish pg 36, Yalkut Yosef Vol 3, pg 29

912. Magen Avraham 473:8, Aruch Hashulchan 473:9, Yalkut Yosef Vol 3, pg 31 quoting Rav Shlomo Zalman Aurbach, Ohel Yaakov pg 13

913. Kovetz Halachos pg 221. They can leave the rest of it for the seder on the second night.

914. Mishnah Berurah 473:32

915. Mishnah Berurah 473:32

916. Kovetz Halachos 19:17

917. Kovetz Halachos 19:18

## The Egg

- A hardboiled<sup>918</sup> egg is placed on the *ka'ara*. Many use a peeled egg. Some use an unpeeled egg (see footnote).<sup>919</sup>
- Many roast the egg (after it is cooked).<sup>920</sup> However, some just use a cooked (boiled) egg.<sup>921</sup>
- Many eat the egg from the *ka'ara* by *Shulchan Orech*. However, it is not a requirement to do so.<sup>922</sup> Some say that one can use any egg, and it does not need to be the (roasted) egg from the *ka'arah*.<sup>923</sup>
- It is permitted to eat an egg which was roasted, even by the seder.<sup>924</sup>
- One who forgot to roast the egg, can do so on Yom Tov. However, they must eat some of it<sup>925</sup> by the seder or in the morning or

918. See Kovetz Halachos pg 442 that the egg does not need to be hardboiled and cold, and can be somewhat soft boiled etc.

919. Nitei Gavriel 69:14. One should not pre peel many eggs as they should not be left overnight (even in a container in the fridge). If one has leftover whole unpeeled eggs, they should put some spices, salt, or oil on them, and then they can be left overnight (Kaf Hachaim 504:1) Some say one can cut up the egg and then leave it overnight (as heard from Rav Shumel Fuerst quoting Rav Moshe Feinstein. See Igros Moshe Y.D. Vol 3, 20). If one left an unpeeled egg overnight, it is permitted to eat after the fact (Kaf Hachaim 504:1, Tzitz Eliezer Vol 18, 46, Shevet Halevi Vol 6, 111:5).

Some are more lenient on Pesach night, as it is a "*leil shimurim*", and allow leaving peeled eggs out overnight and using it on the second night (Rivivos Ephraim Vol 5, 523, Nitei Gavriel 95:58). See Shevet Kahasi Vol 2, 247:2 regarding what is considered "overnight". However, see Kovetz Halachos 19:19.

920. Rama 473:4, Mishnah Berurah 473:32, Kovetz Halachos 19:16

921. Shulchan Aruch 473:4, Aruch Hashulchan 473:9

922. Chayei Adam 130:9, Mishnah Berurah 476:11-13. See Igros Moshe O.C. Vol 1, 156 explains the Chayei Adam to be saying that there is a small *mitzvah* to eat the egg from the *ka'ara*, but to eat many eggs is not a *mitzvah*. However, see Biur HaGra 476:6 that it is a requirement (for someone) to the egg from the *ka'ara*.

923. Kovetz Halachos 31:5. See Mishnah Berurah 476:11 that the main thing is to eat the egg from *ka'ara*, but many eat other eggs as an extension of the *minhag*.

924. Mishnah Berurah 473:32

925. Kovetz Halachos pg 221. They can leave the rest of it for the seder on the second night.

afternoon (and may not leave it for the next night to eat).<sup>926</sup>

## Charoses

- *Charoses* should be made before Yom Tov. However, if one did not do so, they can make it on Yom Tov.<sup>927</sup> One should use a *shinui* when grinding, shredding, or finely chopping the apples, nuts, or spices (e.g. by not using a plate under the grater and allowing the food to fall onto the table, or by chopping in an unusual way).<sup>928</sup> The mixing can be done in a usual way, even if thick.<sup>929</sup>
  - ◆ One must be careful to not make *charoses* on the first night of Pesach for the second night of Pesach. However, one does not

926. Mishnah Berurah 473:32, Kovetz Halachos 19:16

927. Mishnah Berurah 473:47

928. Kovetz Halachos 19:10. Grinding (or chopping produce finely etc.) is not permitted on Yom Tov in many cases even though it is "*ochel nefesh*" and needed for cooking etc. since the *rabanun* were concerned that one would cut and grind all of the produce in their fields which would take away *simchas Yom Tov* (see Aruch Hashulchan 495:10). This was not a concern regarding spices since it is not typical to grind spices in a large quantity in order to store it for a later time, but we use a *shinui* to indicate that it is Yom Tov and to remind us not to grind more than what is needed for Yom Tov (Magen Avraham 504:4). However, if the taste of the food (even non spices) would worsen if made in advance of Yom Tov, it would be permitted to grind it on Yom Tov without a *shinui* (Rav Akiva Eiger 504:1). Nevertheless, some say to always use a *shinui* (Mishnah Berurah 504:11). Another reason we use a *shinui* is because in the event that one knows before Yom Tov that they will need the spices on Yom Tov, they would need to use a *shinui* if they left it until Yom Tov. Since we don't want to differentiate in every specific case, we always use a *shinui*. However, this is only if the taste of the food will not worsen if prepared in advance. If one knows they need to grind before Yom Tov, but the food will worsen if prepared in advance, they do not need to prepare it in advance and do not need to use a *shinui* on Yom Tov (Mishnah Berurah 504:11, 504:19). Many times, our produce does not worsen when prepared in advance and stored properly in the fridge. Therefore, one would need to use a *shinui* on Yom Tov (Kovetz Halachos pg 214).

929. Kovetz Halachos 19:10. However, on Shabbos, one may not mix the *charoses* normally, and must use a *shinui* (e.g. put the *charoses* into the wine), and the *charoses* should not be made thick (Mishnah Berurah 321:68, Kovetz Halachos 19:12).

need to be exact in the amount they make if it is a usual amount to make and unintentionally more than what is needed.<sup>930</sup>

- *Charoses* should be made thick, as a remembrance to the mortar (cement) in *Mitzrayim*. It should be made with some<sup>931</sup> of the following; apples,<sup>932</sup> figs, nuts, pomegranates, and almonds.<sup>933</sup> Some red wine or grape juice (or red vinegar) as a remembrance of the blood in *Mitzrayim*.<sup>934</sup>
- Some cinnamon or ginger should then be added since it resembles straw (which was used to make the mortar) when it is not crushed (or powdered).<sup>935</sup> However, some use ground cinnamon, even though it does not resemble straw.<sup>936</sup>

## ***Karpas***

- For *karpas*, any vegetable whose bracha is *ha'adama* is valid.<sup>937</sup> Many use cooked potatoes.<sup>938</sup> Many use celery.<sup>939</sup> Many use radishes.<sup>940</sup> Some use parsley.<sup>941</sup> Some use cucumbers.<sup>942</sup> Some use onions.<sup>943</sup> Some use

930. Kovetz Halachos 19:11

931. Kovetz Halachos pg 210

932. Some say that "*tapuach*", which is generally translated as an apple, should be translated as a citrus fruit (e.g. an esrog), and one should use an orange in the *charoses* or a similar fruit (see Tosfos Shabbos 88a, Tosfos Taanis 29b).

933. Mishnah Berurah 473:49 gives reasons for using an apple and almonds.

934. Rama 473:5. The blood is either a remembrance to the blood of *makas dam* (Pnei Moshe Pesachim 10:3), or to other blood of the children killed in *Mitzrayim* (see Mishnah Berurah 472:38 regarding using red wine for the *daled koses*).

935. Mishnah Berurah 473:50

936. Kovetz Halachos pg 210

937. Aruch Hashulchan 473:10. See Mekadeish Yisroel 592.

938. Aruch Hashulchan 473:10, Kovetz Halachos 24:3

939. Hagada Chasam Sofer pg 44 (see Chasam Sofer O.C. 132), Kitzur Shulchan Aruch 118:2, Kovetz Halachos pg 339, Halichos Evan Yisroel pg 164

940. Kitzur Shulchan Aruch 118:2, Aruch Hashulchan 473:10, Nitei Gavriel 82:7

941. See Magen Avraham 473:4. However, see Ohel Yaakov pg 99.

942. Kinyan Torah Vol 5, 53, Halichos Shlomo pg 255

943. Aruch Hashulchan 473:10, Nitei Gavriel 82:7. However, see Elyah Rabbah 473:26.

other vegetables.<sup>944</sup> However, one should not use a vegetable which is used for *maror*.<sup>945</sup>

- ◆ If one does not like the vegetable which their family uses, they can use a different vegetable.<sup>946</sup>
- See “*Karpas*” for more *halachos*.

## **Maror**

- See “*Maror*” for the various vegetables used for *maror*.
- One should ideally grate or chop the horseradish before Yom Tov (and store it well in a container). However, if one did not do so, or did not want to do so (so that it is as sharp as possible), they should use a *shinui* when grating it on Yom Tov (e.g. directly onto the table without a plate).<sup>947</sup>
- Before Yom Tov, one can use a blender to shred the horseradish (to any size).<sup>948</sup>
- One who did not check their lettuce for bugs<sup>949</sup> before Yom Tov

944. See Ohel Yaakov pg 100. Some use a banana or melon, in order to keep the children asking questions (Mekadeish Yisroel 592).

945. Mishnah Berurah 475:25

946. As heard from Rav Yaakov Skoczylas (Ohel Yaakov). See Mishnah Berurah 473:43 regarding *maror*. See Aruch Hashulchan 473:10, Kovetz Halachos 24:2, Mekadeish Yisroel 592-593.

947. Mishnah Berurah 504:19, Kovetz Haalchos 19:13. On Shabbos, one may not do so. See Nitei Gavriel Vol 2, 93:22-23 that if one forgot to do so before Shabbos, they should cut the horseradish into chunks with a knife, making sure not to cut it too small or fine.

See Mekadeish Yisroel 515 that one can even prepare the horseradish a few days before Pesach if stored very well.

948. Mekadeish Yisroel 516

949. cRc - For Romaine non-organic hearts, (other types of lettuce may have different checking methods) the following method may be utilized: 1) Separate the leaves from the hearts, place them in a bowl of soapy water and agitate for approximately one minute. 2) Remove lettuce from the soapy water and gently rub all areas of both sides of the leaves with a sponge (this includes flattening the

(or Shabbos), is permitted to do so on Yom Tov and Shabbos. If a bug is found on the lettuce it should be removed with some of the lettuce. If it is found in the water after removal of the lettuce, it can be spilled out. This should all be done close to the mealtime.<sup>950</sup> It is more lenient regarding *borer* on Yom Tov.<sup>951</sup>

## Salt Water

- The salt water should be prepared before Yom Tov. However, if one did not do so, they can make the salt water for that night of Yom Tov, even if it is also Shabbos.<sup>952</sup>

## Candle Lighting

- Many women light candles even before *shkiya* or *tzeis hakochavim* on the first night of Yom Yov. On the second night of Yom Tov, one waits until after *tzeis* to light. Many women say *shehecheyanu* by candle lighting.<sup>953</sup> See “*Shehecheyanu*”. See Kuntris Chag Hashavuos for *halachos* of candle lighting.

## Hallel by Maariv

- Some say full Hallel with a bracha in shul.<sup>954</sup> However, some do not say Hallel by Maariv at all.<sup>955</sup> Some say Hallel without a bracha.<sup>956</sup>
- If davening without a *minyan*, there is no need to say Hallel even

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curled up edges so that they can be scrubbed). 3) Rinse each leaf under running water, front and back, while running your fingers across the entire leaf to undo the folds. 4) Start again, by putting the lettuce back into a fresh bowl of soapy water and agitate the leaves for about a minute. 5) Rinse each leaf under running water, front and back.

950. Ohel Yaakov pg 16. See Shemiras Shabbos Ki'hilchasa 3:36.

951. Shulchan Aruch 510:2. See Shemiras Shabbos Ki'hilchasa 4:15.

952. Mishnah Berurah 473:21, Kovetz Halachos 19:14. See Mekadeish Yisroel 514.

953. Kovetz Halachos 22:7

954. Shulchan Aruch 487:4

955. Rama 487:4

956. Orchos Rabbeinu Vol 2, pg 81

according to the opinion to say Hallel. The same applies if one normally says Hallel but is in a shul that does not say Hallel.<sup>957</sup>

- If one normally does not say Hallel, and is in a shul which is saying Hallel, they should join them and say Hallel without saying a bracha.<sup>958</sup> However, some say it is better to leave quietly (or right before they start), so it does not appear as if one is separating from the *minhag* of the shul.<sup>959</sup>



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957. Kovetz Halachos pg 196

958. Igros Moshe O.C. Vol 2, 94

959. Kovetz Halachos 18:4

## Leaning (*heseibah*)

- Since one is obligated to visualize themselves as if they are currently leaving *Mitzryaim*, one is obligated to lean at certain times throughout the seder, as that shows freedom and was the way kings would position themselves while eating.<sup>960</sup>
- One should prepare a chair with cushions or pillows etc. before the seder, in order to be able to properly lean.<sup>961</sup> If the chair one is using to lean has a cushioned armrest etc. it is unnecessary to have additional pillows.<sup>962</sup> Pillows are recommended but not actually necessary for the leaning to be valid.

### Who is Obligated

- Men are required to lean at certain times during the seder.<sup>963</sup>
- Women do not need to lean, and that is the *minhag*.<sup>964</sup> However, some women do lean.<sup>965</sup>
  - ◆ Even if one is exempt from leaning (e.g. women or one who is sick), they must eat and drink while sitting and not while standing. However, if they were standing, they are *yotzei*.<sup>966</sup>

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960. Rambam (Chametz U'matzah) 7:6-7, Shulchan Aruch Harav 472:7, Kovetz Halachos 21:1, Chut Shuni pg 186

961. Shulchan Aruch 472:2. It seems that using nicer pillows etc. is included in using nice dishes for the seder (Kovetz Halachos pg 284).

962. Ohel Yaakov pg 60

963. See Shulchan Aruch 472:3-4, Shulchan Aruch Harav 472:7.

964. Rama 472:4, Aruch Hashulchan 472:6, Kovetz Halachos 21:11, Mekadeish Yisroel

965. Kovetz Halachos pg 295, Chut Shuni pg 188, Ohel Yaakov pg 67 quoting the Steipler and other *gedolim*.

966. Kovetz Halachos 21:11, Yalkut Yosef Vol 3, pg 119 If possible eat matzah again. However, see Halichos Shlomo 9:19, Ohel Yaakov pg 54.

- Children above the age of *chinuch* (for eating matzah or drinking the *daled koses*) should be trained to lean.<sup>967</sup> Some say girls do not need to be trained to lean.<sup>968</sup> Some say children do not need to lean.<sup>969</sup>
- If a child does not want to lean, they should not be pushed to do so.<sup>970</sup>
- If a child will spill or make a mess if they lean, they are exempt.<sup>971</sup>
- If leaning will cause fighting amongst the children (e.g. who gets which pillow or chair etc.), the father can say he is not giving them permission to lean (in his presence), and then they may not lean.<sup>972</sup>

## When to Lean & Forgot to Lean

- One must lean when drinking the *daled koses*, eating the matzah by *motzi matzah*, eating *koreich*, and eating the *afikomen*.<sup>973</sup> Each will be discussed below.

## Daled Koses

- One must lean when drinking all four of the *daled koses*.<sup>974</sup>
- If one did not lean by the first of the *daled koses*, they should drink another cup while leaning (without a bracha).<sup>975</sup>

967. Kovetz Halachos 21:12, Ohel Yaakov pg 68. See Mekadeish Yisroel 581 that boys are required to be trained.

968. Nitei Gavriel Vol 2, 78:24, Ohel Yaakov pg 69

969. Vayagid Moshe 9:5. See Shiurei Halacha 6:3.

970. Nitei Gavriel Vol 2, 78:24

971. Mekadeish Yisroel 581

972. Mekadeish Yisroel 581

973. Shulchan Aruch 475:1, Shulchan Aruch Harav 472:14, Chayei Adam 130:13

974. Shulchan Aruch Harav 472:14, Chayei Adam 130:13

975. Rama 472:7. See Mishnah Berurah 472:20-21, Kovetz Halachos 21:20. One should have in mind before *Kiddush*, to drink some wine after the first cup, so that there is no question if they say another bracha. However, see Chok Yaakov 472:14, Aruch Hashulchan 472:10, Ohel Yaakov pg 64 who are lenient and say one does not need to drink another cup if they did not lean by either (or both) of the first two *daled koses*. However, see Biur Halacha 472:7 “*vi'nira*”. Additionally, we are lenient to drink wine in between the first two of the *daled koses* for a great

- The same applies to the second of the *daled koses*.<sup>976</sup> However, if it is difficult to do so, many are lenient and do not require making up the cups which were not drunk while leaning.<sup>977</sup>
- If one did not lean by the first two of the *daled koses*, they should drink two cups while leaning, with a short break in between cups. This is only until after *Shulchan Orech*. After *Shulchan Orech*, one would not make up the cups which they did not lean by.<sup>978</sup>
- If one did not lean by the third or (and) the fourth of the *daled koses*, they do not drink another cup.<sup>979</sup>
- If one still has a *rivius* in their cup when they realize they did not lean, they can lean and drink the minimum amount. This applies to all of the *daled koses*. However, after the third cup, one can only do so if they did not begin saying the rest of the *hagada* (e.g. *shifoch chamuscha*).<sup>980</sup> After the fourth cup, one would only be able to drink more before saying a *bracha achrona*.

## When Saying the Bracha

- When saying the bracha on the food or drink, one does not need to lean (especially since many stand for *Kiddush* by the seder). However, they may lean when saying the bracha (except when saying *birchas hamazon*).<sup>981</sup>

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need (Shulchan Aruch 473:3, Shulchan Aruch Harav 473:11, Nitei Gavriel Vol 2, 80:1), and therefore it would not need to be on one's mind by *Kiddush* if the bottle(s) of wine are on the table (see Mishnah Berurah 473:13). See below.

976. Rama 472:7

977. Chok Yaakov 472:14, Aruch Hashulchan 472:10, Ohel Yaakov pg 64. See Nitei Gavriel Vol 2, 79:1. However, see Biur Halacha 472:7 “*vi'nira*”.

978. As heard from Rav Yaakov Skoczylas (Ohel Yaakov)

979. Rama 472:7

980. Kovetz Halachos 21:21. See Rama 479:1, Nitei Gavriel Vol 2, 79:5.

981. Kovetz Halachos 21:3, Ohel Yaakov pg 64. See Mekadeish Yisroel 586. See Shulchan Aruch 183:9.

## Spilling the Wine

- Some say that the swallowing needs to be while leaning but leaning is not required when putting the food or drink into the mouth. Therefore, if one is nervous about spilling their cup of wine if they lean, they can take a small sip, then lean, swallow, and drink the rest of the (required amount of) wine or even swallow a sip of wine without leaning, and then drink the minimum amount while leaning (ensuring a *rivius* is remaining in the cup when leaning).<sup>982</sup>
  - ◆ One does not need to fill their cup until the brim when it is almost overflowing, as long as there is a *rivius* in the cup. This is especially so if one is nervous they will spill on their clothing etc. (as above).<sup>983</sup>

## Leftover Wine

- Small droplets leftover in the cup do not need to be drunk.<sup>984</sup> However, if one does want to drink them, they should be drunk while leaning.<sup>985</sup>

## *Karpas*

- Many do not lean when eating *karpas*. However, some do so. It is definitely not required.<sup>986</sup>

## When Saying the *Hagada*

- One should not lean when saying the *hagada*.<sup>987</sup>

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982. Yalkut Yosef Vol 3, pg 131, Mekadeish Yisroel 586. However, see Chut Shuni pg 187.

983. Yalkut Yosef Vol 3, pg 131, Mekadeish Yisroel 577, as heard from Rav Bentzion Kook (Tzionesi Halacha). See Bach 472:15, Taz 183:4.

984. Kovetz Halachos pg 265

985. Kovetz Halachos pg 285

986. Mekadeish Yisroel 597, Ohel Yaakov pg 105

987. Mishnah Berurah 473:71

### **Motzi Matzah**

- One must lean when eating the first *kezayis* of matzah by *motzi matzah*. If one is eating two *kezeisim* of matzah, they should lean for the second *kezayis* as well.<sup>988</sup> However, if they did not lean for the second *kezayis*, they are *yotzei*.<sup>989</sup>
- If they did not lean when eating (either) *kezayis* of matzah, they must eat another *kezayis* of matzah while leaning, but they do not say another bracha (of *al achilas matzah* or *hamotzi*).<sup>990</sup>
  - ◆ When eating another *kezayis* of matzah (after not leaning when eating the matzah originally), one can eat the smaller amount of a *kezayis* (even the amount used for a *derabanun*).<sup>991</sup>

### **Maror**

- One does not lean when eating *maror*. However, they can lean.<sup>992</sup>

### **Koreich**

- One should lean by *Koreich*.<sup>993</sup> If they did not lean, they are *yotzei*.<sup>994</sup>

### **Shulchan Orech**

- Some say to ideally lean the entire meal while eating and drinking (*Shulchan Orech*).<sup>995</sup> However, many do not do so.<sup>996</sup>

### **Afikomen**

- One must lean when eating the *afikomen*.<sup>997</sup> If one did not lean,

988. Shulchan Aruch Harav 475:9

989. Biur Halacha 472:7 "lo", Ohel Yaakov pg 62

990. Rama 472:7, Mishnah Berurah 472:22, Kovetz Halachos 21:22

991. Kovetz Halachos 21:22

992. Shulchan Aruch 475:1, Mishnah Berurah 475:14

993. Shulchan Aruch 475:1, Mishnah Berurah 475:23

994. Shulchan Aruch Harav 475:20, Kovetz Halachos 21:23

995. Rama 472:7, Mishnah Berurah 472:23

996. Chok Yaakov 472:16, Halichos Shlomo 9:42, Kovetz Halachos 21:2

997. Shulchan Aruch 477:1

they should eat a *kezayis* of matzah while leaning (if it is not very difficult to do so). However, this is only if they did not *bentch* or wash *mayim achronim*. If they did *bentch* or wash *mayim achronim*, they should not eat more matzah.<sup>998</sup>

## Hallel

- One should not lean when saying Hallel.<sup>999</sup>

## How to Lean

- One should lean their body towards their left side while sitting.<sup>1000</sup> There is no set amount (e.g. angle of degrees) one needs to lean.<sup>1001</sup>
- Just tilting one's head is not sufficient.<sup>1002</sup> Tilting one's head to the left is not even necessary, as long as their body is leaning.<sup>1003</sup>
- Leaning forwards, backwards, or towards the right side is not valid as leaning. Reclining by slouching is not valid.<sup>1004</sup>
- Leaning on the armrest of a chair is sufficient. If it is cushioned etc.

998. Igros Moshe O.C. Vol 3, 67, Ohel Yaakov pg 64. See Chayei Adam 130:13, Mishnah Berurah 472:22, 477:4, Kovetz Halachos 21:24.

999. Kovetz Halachos 34:4

1000. Shulchan Aruch Harav 472:9, Chayei Adam 130:13

1001. Yalkut Yosef Vol 3, pg 116 quoting Rav Ovadia Yosef and Rav Chaim Kanievsky. See Leket Yosher Vol 1, pg 84. However, see Ohr Litzion Vol 3, pg 154 to lean at a 45 degree angle.

1002. Kovetz Halachos 21:4, Shiurei Halacha 6:1

1003. Kovetz Halachos 21:4, Yalkut Yosef Vol 3, pg 117 quoting Rav Chaim Kanievsky. Some say one's head needs to be resting on something (e.g. a pillow) as well (Chut Shuni pg 187. See Mishnah Berurah 472:7). However, many disagree (Yalkut Yosef Vol 3, pg 117. See Shiurei Halacha 6:1).

1004. Shulchan Aruch 472:3, Mishnah Berurah 472:9-10 as it is not considered showing freedom. One usually eats using their right hand, and this is difficult to do when leaning on one's right side (and therefore is not considered showing freedom). Additionally, leaning on one's right side is considered dangerous as it is more likely to cause choking since the trachea is towards the right side (see Teshuvos Radvaz Vol 3, 584 regarding if this matches our anatomy nowadays. Nevertheless, this rule still applies).

there is no need for additional pillows.<sup>1005</sup> Pillows and cushioning are not actually necessary.

- One can turn their chair so that the backrest is on their left side, and lean on the backrest towards their left.<sup>1006</sup>
- If one is sitting on a chair without a backrest and cannot use another chair to lean on, many allow placing one's left hand on the table and leaning on their left hand. They can also place their hand on a chair and lean on their hand.<sup>1007</sup>
- One can lean on their left side by leaning on the table (while sitting).<sup>1008</sup>
- One can lean against the wall while sitting (similar to leaning on the back of a chair).<sup>1009</sup>
- Leaning in the air without touching anything such as a chair or table is not considered leaning.<sup>1010</sup>
- One can lean on another person.<sup>1011</sup>

## Left-handed

- One who is left-handed leans towards their left side, even though

1005. Ohel Yaakov pg 60

1006. Kovetz Halachos 21:8, Chut Shuni pg 187, Mekadeish Yisroel 578

1007. Kovetz Halachos 21:7, Chut Shuni pg 187, Yalkut Yosef Vol 3, pg 117. See Mishnah Beruah 472:8 to not lean on oneself by placing their head on their thigh or knees (or by placing their head in their hand which is on their thigh) as it represents fear and not freedom. See Avnei Yoshfei Vol 3, 53.

1008. Mekadeish Yisroel 578

1009. As heard from Rav Yaakov Skoczylas (Ohel Yaakov)

1010. Kovetz Halachos 21:7, Ohr Litzion Vol 3, pg 154, Shiurei Halacha 6:1. Leaning on oneself without any item may not be considered leaning (see Mishnah Berurah 472:8, Kovetz Halachos 21:7-9).

1011. Kovetz Halachos 21:8, Yalkut Yosef Vol 3, pg 117. See Chok Yaakov 472:7, Mishnah Berurah 472:8. Some say to extend or stretch one's legs while leaning their body towards their left (Teshuvos Vihanhagos Vol 5, 139). However, this does not seem to be included in the requirement of leaning or reclining (Vayaged Moshe 8:4).

they sometimes do the opposite of a right-handed person.<sup>1012</sup>

### Sick or Broken Arm

- If one has a broken right arm or a wound etc. and will therefore not be able to feed themselves if they lean on their left side, they are exempt from leaning (and should not lean towards their right side). If they can use their left arm while leaning towards their left side (without being in pain), they should do so.<sup>1013</sup>
- If one is sick or it is very difficult to lean, they are exempt from doing so, as it is not *derech cheirus* (showing freedom) to be in pain.<sup>1014</sup>

### Avel

- An *avel* (even within *shloshim*) should lean by the seder when required.<sup>1015</sup>

### Leaned Towards the Right

- One who leaned towards their right side, does not need to eat or drink again.<sup>1016</sup>

1012. Mishnah Berurah 472:11 Even though according to the reason (above) of being able to eat with the hand they usually use (indicating freedom), they should lean towards their right and use their left hand. However, since the reason of danger from potentially choking still applies to a left-handed person leaning towards their right, we are strict and say to lean towards their left. After the fact, if a left-handed person leaned towards their right, they are *yotzei* (see Yalkut Yosef Vol 3, pg 131). However, see Kovetz Halachos 21:5.

1013. Kaf Hachaim 472:22, Kovetz Halachos 21:6, Chut Shuni pg 186, Yalkut Yosef Vol 3, pg 118

1014. Kaf Hachaim 472:22, Mekadeish Yisroel 585, Chut Shuni pg 186, Yalkut Yosef Vol 3, pg 118. See Shulchan Aruch Harav 472:15. If they can only lean by one thing, it should be when eating the first *kezayis* of matzah.

1015. Chok Yaakov 472:5, Shulchan Aruch Harav 472:3, Kovetz Halachos 21:19, Mekadeish Yisroel 584. See Mishnah Berurah 472:13, Aruch Hashulchan 472:4. However, if someone is an *onein*, they do not lean, but can wear a *kittel* (Shulchan Aruch Harav 472:4, Nitei Gavriel Vol 2, 78:31).

1016. Rivivos Ephraim Vol 1, 299:2, Ohel Yaakov pg 55. They are not *yotzei* leaning,

## In Front of His Rebbe

- One may not lean in the presence<sup>1017</sup> of their Rebbe<sup>1018</sup> or a well known *talmid chacham*, since it is not respectful to do so.<sup>1019</sup> However, he can ask the Rebbe for permission<sup>1020</sup> to lean, and must lean if the Rebbe allows him to do so.<sup>1021</sup> The Rebbe is not obligated to grant him permission.<sup>1022</sup>
- Ideally, one should ask permission to lean in the presence of a Rav of a shul (or *posek* etc.), even though it may not be required.<sup>1023</sup>

## Son in Front of His Father

- A son must lean (at the required times) even in the presence of his father. This is even if his father is his primary Rebbe (or a well known *talmid chacham*). He does not need to ask for permission.<sup>1024</sup>

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but we rely on the opinion that we do not need to lean nowadays.

1017. See Mishnah Berurah 472:18, Kovetz Halachos 21:14 to (ideally) ask permission from the Rebbe, even if not eating at the same table (e.g. in a hotel). However, see Aruch Hashulchan 472:7 that one is not obligated to ask permission, and can lean.
1018. See Shiurei Halacha 6:3, Ohel Yaakov pg 66 even if they only learned by the Rebbe for a short time.
1019. Shulchan Aruch 472:5, Mishnah Berurah 472:15
1020. See Halichos Shlomo 9:18 to not to ask permission, and to not lean. However, see Kovetz Halachos 21:16 that one can ask the Rebbe for permission, and there is no disrespect in doing so. Additionally, Rav Shmuel Kamenetzky asked Rav Ahron Kotler permission to lean by his seder, and did so. See Mekadeish Yisroel 582.
1021. Shulchan Aruch 472:5, Mishnah Berurah 472:16-17. See Ohel Yaakov pg 70-71 that the Chazon Ish smiled at someone who asked him permission to lean in front of him, and the Steipler said that is the Chazon Ish giving permission. See Chok Yaakov 472:11.
1022. Aruch Hashulchan 472:7, Kovetz Halachos 21:17
1023. Kovetz Halachos 21:15
1024. Shulchan Aruch 472:5, Mishnah Berurah 472:14, Kovetz Halachos 21:18. Since we assume the father allows the son to do so. Rav Shmuel Kamenetzky would lean in front of his father Rav Yaakov Kamenetzky, even without asking permission (Kovetz Halachos pg 301). See Mekadeish Yisroel 580, Ohel Yaakov pg 69 regarding a father who tells his son not to lean.

## Grandfather

- The same applies to a grandson leaning in front of his grandfather.<sup>1025</sup> However, it is preferable to ask the grandfather's permission.<sup>1026</sup>

## Father-in-law

- A father-in-law does not have the status of a father, and one can lean in front of him. If he is the son-in-law's primary Rebbe (or a well known *talmid chacham*), the son-in-law should not lean in his presence.<sup>1027</sup> However, he can ask him permission to lean, and do so if he allows it.<sup>1028</sup> See above.



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1025. Mekadeish Yisroel 582

1026. Kovetz Halachos 21:18, Ohel Yaakov pg 70

1027. Halichos Shlomo 9:39, Kovetz Halachos 21:18

1028. Chut Shuni pg 189. See Ohel Yaakov pg 70-71 that many families and sons-in-law of *gedolim* would lean, and some asked permission.

## ❧ *Shiurim* ❧

- There are many opinions as to what proper *halachic shiurim* are nowadays. Some are of the opinion that all *shiurim* must be doubled, since our eggs (which is how we calculate *shiurim*) are smaller than in the times of *chazal*.<sup>1029</sup> However, many poskim disagree and maintain that our *shiurim* are the same size as in earlier times of *chazal*. Many rely on the lenient opinion completely, while some suggest being strict for things which are *de'oraisa* (e.g. eating matzah by *motzi matzah* on Pesach or the size of a women's *mikvah*), but are lenient for things which are *derabunan* (e.g. *daled koses* on Pesach, *Kiddush* on Shabbos day).<sup>1030</sup> See footnote for a full explanation.<sup>1031</sup>

1029. Nodeh Bi'yehuda (Tzlach Pesachim 116b)

1030. Biur Halacha 271:13 "*shel*", Kovetz Halachos 20:19

1031. The amount of a *rivius* is the volume of "one and a half eggs" (Magen Avraham 210:2). The eggs are referring to "average sized eggs" (with their shell; see Mishnah Berurah 486:1. However, see Chazon Ish 39:17). (see Mishnah Keilim 17:6, Aruch Hashulchan O.C. 168:13, Kovetz Halachos Pesach pg 257). This is referring to what we call "large eggs" nowadays, (not "medium"), as there are small, medium, large, extra large, and jumbo sized eggs. Therefore, "large eggs" are the average sized eggs (Kovetz Halachos pg 257). (Note: "peewee eggs" are under 40 grams, while "small eggs" begin from 40 grams. With "jumbo eggs" starting at 68 grams, the average size egg would be approximately 54 grams [ $108/2=54$ ], and "large eggs" begin at 54 grams).

Another way to calculate a *rivius* is 2.7 fingers x 2.7 fingers (Pesachim 109a). The way to practically measure a *rivius* using eggs is as follows: 1) one can fill up a measuring cup with wine (or water), and have a bowl placed underneath it. One should then place an egg into it. Whatever pours out from the cup is "an egg's worth" of liquid. This is then multiplied by 1.5 (one and a half eggs worth), and that is the amount for a *rivius*. 2) Alternatively, one can place an egg into an empty cup (e.g. eight ounce cup), and then pour a measured amount of liquid (e.g. a measuring cup of eight ounces) into the cup with the egg in it, and however much is leftover in the measuring cup which was poured from, is "an egg's worth" of liquid. This would be multiplied by 1.5 to calculate a *rivius*.

Now, since the Gemara (Pesachim 109a) says a *rivius* is 2.7 fingers x 2.7 fingers, this would mean that the calculation using fingers and the calculation using eggs, have the same conclusion. However, the Nodeh Bi'yehuda (Tzlach Pesachim 116b) says he measured using both methods, and the calculation using eggs was half of the amount when calculating using (his) fingers (regarding *hafrashas challah*). So, either we can say our fingers are larger than in the times of the Gemara, or we can say our eggs are smaller. He concludes that we can't say our fingers are larger, as in general, people are smaller. Therefore, it must be that our eggs are smaller, and we need to double the measurements. Many agree with the Nodeh Bi'yehuda (Maseh Rav 105, Chasam Sofer O.C. 127 [however, see Aruch Hashulchan O.C. 168:13 who says the Chasam Sofer disagrees. See Mishnah Halachos Vol 4, 69.], Maharam Shick Y.D. 199, Chazon Ish 39:5). See Igros Moshe O.C. Vol 1, 136.

Many disagree (Teshuvah M'ahavah Vol 2, 407, Aruch Hashulchan O.C. 168:13, 486:1 ("one who is strict can do so but should not enforce this stringency onto others"), Y.D. 324:5-10, 325:5 only "*medakdikim*" (scrupulously observant) are strict. Biur Halacha 271:13 "*shel*" asks strongly on the Nodeh Bi'yehuda and says the *minhag* is to use the smaller *shiurim*, but concludes to be strict for *mitzvos de'oraisa*. Halichos Shlomo 9:8, Rav Chaim Na'ah in Shiurei Torah pg 176, Shiurei Tzion pg 69. See Kovetz Halachos Pesach pg 256 for many others who disagree with the Nodeh Bi'yehuda). This seems to be the opinion of the Shulchan Aruch (486:1) and Magen Avraham as well (486:1, 210:2). See Kaf Hachaim 486:1, Mishnah Halachos Vol 4, 69.

While many do not want to use archaeological proofs that an olive (pit) from thousands of years ago is the same size as an olive (pit) today (an egg is measured as two or three olives), however, we have the cups (*bechor*) used by gedolim for *Kiddush* etc. and many are obviously in accordance with the smaller measurement (see Mekadeish Yisroel 547, as heard from the Mesores Moshe that the *bechor* Rav Moshe Feinstein used for *Kiddush* on Friday night, and for the *daled koses* was less than three ounces).

Practically, if one uses the above methods to measure using "large eggs", they will conclude that an egg's worth of liquid is approximately two ounces, calculating a *rivius* as approximately three ounces. Many conclude this way as calculating a *rivius* as approximately three ounces, with some calculating slightly more or less (See Hagada Kol Dodi 2:6 (2.9 ounces), Kovetz Halachos Pesach 20:20 (2.9 ounces), Shiurei Halacha 6:7 (2.9 ounces), Rav Chaim Na'ah in Shiurei Torah pg 176 (3.03 ounces), Chazon Ovadia Pesach pg 16 (2.7 ounces), Halachos of Pesach (Rav Eider) pg 228-230 (three ounces), Keser Shlomo pg 249 (2.9 ounces). See Mekadeish Yisroel 547-548 for various opinions, and concludes based on many poskim, that one can be lenient to use three ounces. See Shmiras Shabbos Ki'hilchasa 39:22. Some say a *rivius* is 2.5

More detailed amounts are written in the sections of *daled koses*, *motzi matzah*, *maror*, and *koreich*.



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ounces (see Mekadeish Yisroel 548 quoting Rav Meir Arik and other poskim, Rav Mordichai Willig).

For eating (e.g. matzah) - It is a *machlokes* if a *kezayis* is a half an egg (Tosfos) or a third of an egg (Rambam). Shulchan Aruch (486:1) is strict for the opinion that it is half an egg (see Mishnah Berurah 481:1). However, some say it is a third of an egg (Chazon Ish 39:17 with its shell). Additionally, as discussed earlier, many opinions say our eggs are half of the size they used to be and for *mitzvos de'oraisa* we are strict for that opinion. Therefore, one should eat a full egg's worth of matzah by *Motzi Matzah* (Kovetz Halachos 28:6). However, some say to eat 2/3rds of an egg (Chazon Ish 39:17).

Regarding the second *kezayis* some are strict to eat by *Motzi Matzah* (Shulchan Aruch 475:1), one can be lenient to measure the *kezayis* using the smaller opinions (a third of an egg and not double the eggs size) (Kovetz Halachos 28:8) which would automatically be accomplished when eating a larger calculated *kezayis* (see below).

Some say that we measure half of an egg and do not double it, even for *mitzvos de'oraisa* (Rav Chaim Na'ah, Shiurei Torah 3).

Therefore, the range would be 28.8 ml according to the smallest opinion, 33.3 according to the middle opinion, and 50 ml according to the strict opinion.

## ❧ Kadeish & Daled Koses (Four Cups) ❧

- One should begin the seder as soon as possible (after the earliest time).<sup>1032</sup> See below. See “Preparing for the Seder”.
- Many have the *minhag* to say or announce “*Kaddeish*” out loud before *Kaddeish*, “*Urchatz*” before *Urchatz* etc. One should announce *Karpas*,<sup>1033</sup> and then *Motzi Matzah*,<sup>1034</sup> *Maror*, and *Koreich* before washing their hands, so that there is no interruption.<sup>1035</sup> Some say or sing all of the “*simanim*” (titles) before *Kaddeish*.<sup>1036</sup>
- One should not wash their hands before *Kiddush* even if they normally do so. If their hands are dirty, they should wash that area or wash their hand(s) one time from the faucet, not using a cup.<sup>1037</sup>

### Earliest Time

- All of the *mitzvos* by the seder, including the *daled koses* can only be fulfilled on the night of Pesach. Therefore, one may not make *Kiddush* before *tzeis hakochavim* (nightfall),<sup>1038</sup> even during *bein hashmshos*.<sup>1039</sup>

1032. Shulchan Aruch 472:1

1033. However, some announce “*Karpas*” after washing by *Urchatz*, and it is not a *hefsek* (Nitei Gavriel Vol 2, 81:9, Ohel Yaakov pg 92).

1034. Ohel Yaakov pg 140

1035. Kaf Hachaim 473:32, Kovetz Halachos pg 309. See Ohel Yaakov pg 140 that for *Maror* and *Koreich* there is room to be lenient to say it after washing. See Nitei Gavriel Vol 2, 89:5.

1036. Ohel Yaakov pg 74

1037. See Mishnah Berurah 473:7, Yalkut Yosef Vol 3, pg 429.

1038. Shulchan Aruch 472:1, Mishnah Berurah 472:1. See Chok Yaakov 472:3.

1039. Mishnah Berurah 472:5. However, they are *yotzei bi'dieved* according to some (Kovetz Halachos 22:1). See Mekadeish Yisroel 542-546 for what nursing homes etc. should do. See Mesores Moshe Vol 2, pg 132 that if needed (e.g. a nursing home), 30 minutes after *shkiya* is acceptable.

- Many say *tzeis hakochavim* in America is 50 minutes after *shkiya*. In Eretz Yisroel it is earlier.<sup>1040</sup>
- Those who are strict to always wait until 72 minutes after *shkiya* (Rabbeinu Tam) on Motzei Shabbos etc. should also wait until 72 minutes after *shkiya* to begin *Kiddush*.<sup>1041</sup> The singing and other preparations can begin before 72 minutes.<sup>1042</sup>
  - ◆ If one does not wait 72 minutes for things which are *derabunan*, some say they should not wait 72 minutes the start the seder.<sup>1043</sup>
- Regarding the second night of Pesach or Pesach which is on Motzei Shabbos, see footnote.<sup>1044</sup>

## Latest Time

- Ideally, one should finish drinking all four of the *daled koses* before

1040. See Igros Moshe O.C. Vol 4, 62 that *tzeis hakochavim* is 50 minutes after *shkiya* in America even according to Rabbeinu Tam. (also see Igros Moshe O.C. Vol 4, 101:6). As heard from Rav Shmuel Fuerst. See Yalkut Yosef 293:2 that *tzeis hakochavim* is 20-30 minutes after *shkiya* in Eretz Yisroel. See Shemiras Shabbos Ki'hilchasa 20:45.

1041. Kovetz Halachos 22:1, Ohel Yaakov pg 76. See Mekadeish Yisroel 546.

1042. Shulchan Aruch 472:1

1043. Ohel Yaakov pg 76

1044. See Kuntris Chag Hashavuos for *halachos* of preparing for the second day of Yom Tov. See below.

On Pesach which is Motzei Shabbos, one would not be allowed to light candles before 72 minutes if they normally keep 72 minutes.

One can begin to prepare by doing things which are not a *melacha* (e.g. setting the table or preparing the candles) 40 minutes after *shkiya*. If the preparation is heating up fully cooked food, one can do so 50 minutes after *shkiya*. If the preparation is a *melacha de'oraisa* (e.g. cooking raw food), one must wait until the time they normally keep on Motzei Shabbos.

On Pesach, some mistakenly wait until 72 minutes after *shkiya* to begin preparing the seder (e.g. setting the table). This causes a delay and effects when and if one can finish the *mitzvos* in their proper time. This is so even if one normally keeps 72 minutes on Motzei Shabbos as a stringency, since it is not a *melacha*.

*chatzos* (halachic midnight).<sup>1045</sup> However, many are not particular about doing so.<sup>1046</sup>

- After midnight (until *alos*),<sup>1047</sup> one still says a bracha on all four of the *daled koses*.<sup>1048</sup> Additionally, they say the bracha at the end of Hallel, even after midnight.<sup>1049</sup>
- After *alos*, one may not drink any of the *daled koses*.<sup>1050</sup>
- See below regarding the latest time for eating matzah, *maror*, and the *afikomen*.

## Who is Obligated

- Men and women are obligated to drink the *daled koses* on Pesach night, in the order it was set up (e.g. not all at once. See below).<sup>1051</sup>

## Children

- It is a *mitzvah* to train children (boys and girls)<sup>1052</sup> above the age of *chinuch* to drink *daled koses*.<sup>1053</sup> Many say this is an obligation.<sup>1054</sup> The age for this is when they understand what is being said when drinking the cups (e.g. that it is Yom Tov by the first cup and that we were freed from slavery by the second cup).<sup>1055</sup> Some say this is approximately age five or six.<sup>1056</sup> Some say it is when the child can

1045. Rama 477:1, Mishnah Berurah 477:7, Shulchan Aruch Harav 477:6

1046. Chok Yaakov 477:3, Maseh Rav 191, Aruch Hashulchan 477:4. See Shar Hatziyun 477:6, Kovetz Halachos 20:26.

1047. One should be strict for the earliest opinion of *alos* (Mekadeish Yisroel 708).

1048. Kovetz Halachos 20:27

1049. Kovetz Halachos 34:1

1050. Mekadeish Yisroel 707

1051. Shulchan Aruch 472:14

1052. Shulchan Aruch 472:15, Aruch Hashulchan 472:15

1053. Shulchan Aruch 472:15, Mishnah Berurah 472:46

1054. Shulchan Aruch Harav 472:25, Kovetz Halachos 20:24, Mekadeish Yisroel 573

1055. See Shulchan Aruch Harav 472:25, Kovetz Halachos 20:39.

1056. Chok Yaakov 472:27, Aruch Hashulchan 472:15

drink four cups of grape juice (throughout the night). See footnote.<sup>1057</sup> The cup should be the minimum size discussed below.<sup>1058</sup> However, many are lenient for children (even above the age of *chinuch*) to drink only a cheekful according to their size (even if less than 1.5 ounces).<sup>1059</sup> See below.

- Many have the *minhag* to give *daled koses* to children below the age of *chinuch*.<sup>1060</sup> However, the cups do not need to be the minimum size.<sup>1061</sup>

## Size of the Cup

- For the *daled koses* (four cups by the seder), one can use a cup (or glass) measuring 2.9 ounces.<sup>1062</sup>
  - ◆ Some suggest using a larger cup containing four ounces,<sup>1063</sup> 5.1 ounces,<sup>1064</sup> or even 7.1 ounces.<sup>1065</sup> Some say to use a cup measuring 7.75 ounces. However, as discussed above, since the *daled koses* are *de'rabanun*, one can definitely be lenient, as many are even lenient with this amount for *de'oraisa*.

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1057. Mekadeish Yisroel 573 This is even if they will not end up drinking all four cups at the proper times. For example, if they will end up falling asleep towards the end of the seder, but they can still drink the last two cups with a short break in between, they are *yotzei* and considered above the age of *chinuch*. However, ideally they should drink the four cups at the proper times. Additionally, it seems that if they end up leaving the table to take a break or play, but come back for some of the *hagada* and to drink the four cups, they are *yotzei*. Even if they will not end up drinking the last cup or two (e.g. they will fall asleep), it is still a *mitzvah* to have them drink the first two cups (Mekadeish Yisroel 574).

1058. Mekadeish Yisroel 573, Ohel Yaakov pg 29

1059. Mishnah Berurah 472:47, Kovetz Halachos 20:24. See Aruch Hashulchan 472:15 “they can drink a little bit”.

1060. Kaf Hachaim 472:91, Mekadeish Yisroel 573

1061. Ohel Yaakov pg 30

1062. See Shulchan Aruch 472:9, Kovetz Halachos 20:20. See above.

1063. Kovetz Halachos 20:20

1064. Kovetz Halachos 20:20

1065. See Mekadeish Yisroel 547.

## Filling the Cup to the Brim

- Ideally, the cup should be filled all of the way. However, it does not need to be filled until it is almost overflowing. Additionally, if there is concern it will spill and cause a mess (e.g. children or adults), the cup does not need to be filled all of the way (as long as the cup contains a *rivius*). This is especially applicable to children.<sup>1066</sup>

## *Shalam Aleichem & Eishes Chayil*

- Many do not say *Shalam Aleichem* and *Eishes Chayil* when the seder is on Friday night, especially since it delays starting the seder. Some never do so on Yom Tov which is on Friday night. However, some do so even by the seder.<sup>1067</sup>

## Sitting vs Standing

- Some say to sit for *Kiddush* on the seder night, even if they normally stand.<sup>1068</sup> Some say to specifically stand.<sup>1069</sup> Some say to follow whatever *minhag* they do on Yom Tov at night (see footnote).<sup>1070</sup>

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1066. Yalkut Yosef Vol 3, pg 131, Mekadeish Yisroel 577, as heard from Rav Bentzion Kook (Tzionei Halacha). See Bach 472:15, Taz 183:4.

1067. See Ohel Yaakov pg 26.

1068. Chok Yaakov 473:4, Igros Moshe O.C. Vol 5, 16:8, Ohel Yaakov pg 81. See Mishnah Berurah 473:3.

1069. Kaf Hachaim 473:5, Nitei Gavriel Vol 2, 75:18. See footnote below.

1070. Kovetz Halachos 22:3, Ohel Yaakov pg 81. Generally, it is a *machlokes* if one should sit or stand for *Kiddush* on Friday night. Many say to stand for “*vayichulu*” since it is testimony of Hashem creating the world, and then to sit for *Kiddush* (Shulchan Aruch 271:10, Aruch Hashulchan 271:25, Igros Moshe O.C. Vol 5, 16:5). Some say, even though it is permitted to stand for the entire *Kiddush*, it is more preferable to sit for the entire *Kiddush* (with rising slightly at the beginning of “*vayichulu*”) in order to show that it is a proper gathering of everyone for the meal (*keviyus*) (Rama 271:10. However, see Igros Moshe O.C. Vol 5, 16:5). Some say to stand for *Kiddush* (and then sit before drinking the wine) (Kaf Hachaim 271:62 quoting the Arizal). Those who are hearing *Kiddush*, do not have to do the same as the one saying *Kiddush* (e.g. sit if he is sitting). They also do not have to sit if they taste a drop of the wine from the *Kiddush* (see Kovetz Halachos Shabbos Vol 1, 9:21, 11:9).

- Some stand only if the seder is on Friday night.<sup>1071</sup>
- If one normally sits for *Kiddush* and stands for *Havdalah*, they should sit for *Kiddush* on Motzei Shabbos Yom Tov (*Yaknehaz*).<sup>1072</sup>

## Holding & Lifting the Cup

- While it is a *mitzvah* to hold and lift the cup (around 10 inches), this is only when saying *Kiddush*. However, even when indicated in the *hagadah* to lift the cup, this is a *minhag*, and not obligatory.<sup>1073</sup>
- Children who will end up spilling from their cup, can have the cup near them or even in the middle of the table across from them (by *Kiddush* etc.). Another option is to not fill their cup until the top (if there will still be a *rivius* in the cup).<sup>1074</sup>
  - ◆ The above applies even to an adult who cannot hold their cup.<sup>1075</sup>

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For Shabbos day and Yom Tov (by night and day), it would seem that there is no reason to stand since “*vayichulu*” is not being said. Therefore, many say to sit for *Kiddush* on Shabbos day and Yom Tov (by night and day) unless it is also Friday night (Igros Moshe O.C. Vol 5, 16:7-8. See Mishnah Berurah 296:28, 473:3). However, according to the Arizal, one should stand even for Shabbos day and Yom Tov by night and day (Kaf Hachaim 271:62, Igros Moshe O.C. Vol 5, 16:7 quoting the Arizal).

For Pesach, there may be an additional reason why many say *Kiddush* by the seder standing even when not on Friday night. Since one of the main reasons of sitting is to show it is a proper gathering of everyone (*keviyus*) and they are all joining and being *yotzei* with the one saying the *Kiddush* (see Mishnah Berurah 271:46), however, by the seder, many have the *minhag* for everyone to say their own *Kiddush*. Therefore, the above reason to sit does not apply. However, according to those who say to always sit for *Kiddush* on Yom Tov, there is no specific reason to stand, unless it is Friday night (Ohel Yaakov pg 81).

1071. Kaf Hachaim 473:5

1072. Mishnah Berurah 291:28

1073. Mekadeish Yisroel 575. See Mishnah Berurah 473:73.

1074. Mekadeish Yisroel 576. See Mishnah Berurah 183:20.

1075. Mekadeish Yisroel 575. See Mishnah Berurah 183:20.

## Who Says *Kiddush*

- If one person is saying *Kiddush* for everyone, some say that everyone should hold their cup in their hand during *Kiddush*.<sup>1076</sup> However, some say this is not necessary.<sup>1077</sup>
- Many have the *minhag* for everyone to say *Kiddush* by themselves in unison.<sup>1078</sup> This includes women, even when *Kiddush* is also *Havdalah*.<sup>1079</sup> When doing so, everyone should hold and lift their cup when saying *Kiddush*.<sup>1080</sup> Since everyone is saying their own *Kiddush*, they should not answer *amein* to the other persons *Kiddush* (until after they drink).<sup>1081</sup>
- One should have in mind the *mitzvos* of *Kiddush* and the *daled koses* when saying *Kiddush*.<sup>1082</sup>

## *Shehecheyanu*

- One should have in mind the Yom Tov of Pesach and all of the *mitzvos* of the seder night when saying *shehecheyanu*.<sup>1083</sup>
- Many women say *shehecheyanu* by candle lighting, even though it is preferable to wait until *Kiddush*.<sup>1084</sup> They must be careful to not

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1076. Halichos Shlomo 9:21

1077. Kovetz Halachos 22:5, Chut Shuni pg 197

1078. Kovetz Halachos 22:4, Teshuvos Vihanhagos Vol 2, 242, Mekadeish Yisroel 575, Nitei Gavriel Vol 2, 75:19. Each person does not need to say “*savri ma’ranan....*” (Kovetz Halachos pg 315).

1079. Be’er Moshe Vol 6, 136, Kovetz Halachos 22:15. See Mekadeish Yisroel 577:2. Some say that women should not say *Kiddush* with *Havdalah* on Motzei Shabbos which is the night of the seder. However, they can answer *amein* to the *Havdalah*. Additionally, only one man should say the *Kiddush* outloud, since the women need to hear it from one voice and not many combined voices. The other men should say it somewhat quietly (or just listen).

1080. Kovetz Halachos 22:5, Teshuvos Vihanhagos Vol 2, 242, Mekadeish Yisroel 575

1081. Kovetz Halachos 22:6 If they did answer *amein*, it is not a *hefsek*.

1082. Mishnah Berurah 473:1

1083. Kaf Hachaim 473:6, Ohel Yaakov pg 82

1084. Igros Moshe O.C. Vol 4, 21:9

repeat *shehecheyanu* by *Kiddush*. They also may not answer *amein* if they are saying *Kiddush* themselves.<sup>1085</sup> However, if they are listening to someone else say *Kiddush*, they can answer *amein* to the *shehecheyanu*, even before drinking their own cup.<sup>1086</sup>

- If one person will be doing both the candle lighting and saying *Kiddush*, the *shehecheyanu* should only be said once. A man should say it during *Kiddush* and a woman may say it during candle lighting.<sup>1087</sup>
- One who forgot to say *shehecheyanu* (on the first or second day of Pesach, even if they said it on the first day), should say it anytime on Pesach (including the last day of Pesach if one is outside of Eretz Yisroel).<sup>1088</sup>
  - ◆ If one forgot to say *shehecheyanu* on the first day of Pesach, they are *yotzei* when they say *shehecheyanu* on the second night (by *Kiddush* or candle lighting).<sup>1089</sup>

## How Much Does One Really Need to Drink

- The *daled koses* must be drunk while leaning.<sup>1090</sup> See “Leaning” for the halachos of who is obligated to lean, how to lean, and if one forgot to lean.
- Ideally, one should drink the entire cup.<sup>1091</sup> One must drink the

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1085. Kovetz Halachos 22:6 If they did answer *amein*, it is not a *hefsek*. See Mekadeish Yisroel 541.

1086. Halichos Shlomo 9:22, Shevet Halevi Vol 3, 69, Mekadeish Yisroel 541. See Igros Moshe O.C. Vol 4, 101, Kovetz Halachos Shavuos 11:8.

1087. See Nitei Gavriel Rosh Hashanah 21:6. However, see Orchos Shabbos 33:91 that in this case it is much more preferable for the woman to wait to say *shehecheyanu* when she says *Kiddush*. Nevertheless, if she says it when lighting candles, she definitely does not say it again by *Kiddush* (this is common on Pesach by the seder). See Mekadeish Yisroel 541.

1088. Magen Avraham 473:1, Mishnah Berurah 473:1

1089. Mishnah Berurah 473:1, Kovetz Halachos 22:9

1090. Shulchan Aruch 472:7

1091. Shulchan Aruch 472:9, Mishnah Berurah 472:30. Tiny droplets leftover in the cup do not need to be drunk (Kovetz Halachos pg 265).

majority (51%) of the cup containing a *rivius* (which is minimum 1.5 ounces).<sup>1092</sup> Many say drinking the majority of the cup is still considered ideal.<sup>1093</sup>

- If the cup is very large, some say they only need to drink one *rivius*, while others say they need to drink the majority of the cup.<sup>1094</sup> Therefore, if one is not planning to drink the majority of the large cup, it is better for them to use a smaller cup, and drink the majority of the smaller cup.<sup>1095</sup>
- This is even if the person is a small individual.<sup>1096</sup> If the person is a large individual, they need to drink what is a cheekful according to their size, up to a *rivius*.<sup>1097</sup> However, many are lenient for children (even above the age of *chinuch*) to drink a cheekful according to their size (even if less than 1.5 ounces).<sup>1098</sup>
- However, for the final cup, one should drink the entire cup (or a *rivius*) in order to be able to say a *bracha achrona*.<sup>1099</sup>

## How Quickly to Drink

- Ideally, 1.5 ounces (or more) should be drunk in one gulp.<sup>1100</sup> If not, two or three gulps is sufficient.<sup>1101</sup> If one does not do so, they should drink 1.5 ounces (or more) within 30 seconds. If they did not do so, they have approximately two minutes to drink the minimum amount. Some say up to four minutes.<sup>1102</sup>

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1092. Mishnah Berurah 472:30

1093. Magen Avraham 472:10, Shulchan Aruch Harav 472:19, Kovetz Halachos 20:21. See Aruch Hashulchan 472:13.

1094. Shulchan Aruch 472:9, Mishnah Berurah 472:33

1095. Mishnah Berurah 472:33

1096. Biur Halacha 472:9 “*vi'yishteh*”

1097. Biur Halacha 472:9 “*vi'yishteh*”

1098. Mishnah Berurah 472:47, Kovetz Halachos 20:24. See Aruch Hashulchan 472:15 “they can drink a little bit”.

1099. Mishnah Berurah 472:30

1100. Magen Avraham 472:11, Mishnah Berurah 472:34, Aruch Hashulchan 472:13

1101. Kovetz Halachos 20:21

1102. Mishnah Berurah 472:34 based on Shulchan Aruch 612:10. See Kuntris Teshuvos Yechezkel for various opinions on how long “*shtiyas rivius*” is, and

- One should not use a straw to drink the *daled koses*. However, if it is drunk within the permitted timespan, one is *yotzei*. For children (even above the age of chinuch), some are lenient.<sup>1103</sup> Some say even adults can be lenient if drunk within the allowed timespan.<sup>1104</sup>

### Smaller Cup vs Drinking Less

- It is debatable if it is better to use a smaller cup (e.g. three ounces) and drink the entire cup, or to use a larger cup (and be *yotzei* according to the strict opinions), but only drink the majority of the cup. Many say it is preferable to use a larger cup.<sup>1105</sup> If one will only drink a *rivius* and not the majority of the cup, it is better to use a smaller cup.<sup>1106</sup>

### Order of Drinking the *Daled Koses*

- The *daled koses* were set up to be drunk in a specific order. One may not drink all four cups one immediately after another.<sup>1107</sup> The ideal order is the first cup by *Kadeish* (as *Kiddush*), the second cup after saying the *hagada* (*Magid*), the third cup on *bentching* (*Bareich*) after eating matzah and *marror*, and the fourth cup after saying *Hallel*.<sup>1108</sup>
- If one drinks the second cup after only saying some of the *hagada*, they are *yotzei*.<sup>1109</sup> This is even if did not say “*avadim ha’yinu*”, “*kol shelo amar shloshah devraim*”, or other sections. Therefore, if one does not have a *hagada*, they can say some form of the story of

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how long “*kidei chalias pras*” is.

1103. Kovetz Halachos 20:16, Ohel Yaakov pg 39. See Rama 472:15, Aruch Hashulchan 472:15, Kaf Hachaim 472:65.

1104. Yalkut Yosef Vol 3, pg 132, Shvus Yitzchok Pesach pg 210

1105. Mishnah Halachos Vol 4, 69, Shiruei Halacha 6:7, Mekadeish Yisroel 565

1106. Mishnah Berurah 472:33

1107. Shulchan Aruch 472:8, Shulchan Aruch Harav 472:16, Mishnah Berurah 472:24-26, Aruch Hashulchan 472:11

1108. Shulchan Aruch Harav 472:16, Aruch Hashulchan 472:11, Kovetz Halachos 20:29, Ohel Yaakov pg 27

1109. Aruch Hashulchan 472:11

*yitzias Mitzrayim* (or read from a Chumash about *yitzias Mitzrayim*), and then drink the second cup.<sup>1110</sup>

- If one drinks the third cup before saying *birchas hamazon* (*bentching*), they are not *yotzei*.<sup>1111</sup> However, some say they are *yotzei*.<sup>1112</sup>
  - ◆ If one forgot to fill their cup before saying *birchas hamazon*, they are *yotzei* saying *birchas hamazon* and should fill their cup and drink the third cup now.<sup>1113</sup>
- If one drinks the fourth cup before finishing *Hallel*, they are not *yotzei* according to many.<sup>1114</sup> However, if they did so, and there was a short break (e.g. one minute)<sup>1115</sup> from drinking the third cup, they are *yotzei*.<sup>1116</sup>
  - ◆ If one forgot to fill their cup before saying *Hallel*, they are *yotzei* saying *Hallel* and should fill their cup and drink the fourth cup now.<sup>1117</sup>
- If one will not be able to drink the *daled koses* at their proper times in the proper order (e.g. a doctor), they should drink all four with a small break (ideally by saying some of the *hagada*) in between each cup. This is even if they will not *bentch* or say *Hallel* etc. in between. Only one *bracha rishona* should be said.<sup>1118</sup>

## Type of Cup

- One should have nice tableware on the seder night (as above).<sup>1119</sup> One should have a nice cup for the *daled koses*. Some say to use a silver

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1110. Kovetz Halachos 20:30

1111. Aruch Hashulchan 472:11

1112. Chut Shuni pg 189. See Biur Halacha 472:8 “*shelo*”.

1113. Mekadeish Yisroel 699

1114. Aruch Hashulchan 472:11

1115. See Ohel Yaakov pg 28, Chut Shuni pg 189.

1116. Chut Shuni pg 189. See Biur Halacha 472:8 “*shelo*”, Kovetz Halachos 20:33.

1117. Mekadeish Yisroel 699

1118. Kovetz Halachos 20:33. See Biur Halacha 472:8 “*shelo*”, Chut Shuni pg 189.

1119. Shulchan Aruch 472:2

cup (or *bechor*) if possible.<sup>1120</sup> Some use a gold cup.<sup>1121</sup> However, many use glass cups.<sup>1122</sup> One can use disposable cups if needed (preferably nicer ones).<sup>1123</sup>

## Washing the Cup

- The inside and outside of a cup being used for *Kiddush* or *daled koses*, should be rinsed<sup>1124</sup> in order to ensure it is clean. However, if the cup is visibly clean, there is no need to do so.<sup>1125</sup> Some do so for *kabalistic* reasons, even if the cup is clean.<sup>1126</sup>
- After using the cup for any of the *daled koses*, it is still considered “clean” even if there is leftover wine (etc.) inside of the cup (since it is leftovers of a *mitzvah*).<sup>1127</sup> However, after eating (before the third *kos*), if the cup has food residue on or in it, it should be washed.<sup>1128</sup>

## Wine, Grape Juice, Coffee

- Any wine (or other beverage, see below) which can be used for *Kiddush*, can be used for the *daled koses*. However, we try to use

1120. Kaf Hachaim 472:11, Kovetz Halachos pg 251, Mekadeish Yisroel 532. A crystal cup is also recommended.

1121. Nitei Gavriel 70:4

1122. Orchos Rabbeinu Vol 2, 59, Ohel Yaakov pg 34. Rav Chaim Kanievsky would place a glass cup into a silver cup, with the glass protruding at the top, in order to cover more opinions (as the Steipler used only glass).

1123. Kovetz Halachos 20:15, Yalkut Yosef Vol 3, pg 52-23. See Be'er Moshe Vol 5, 42, Tzitz Eliezer Vol 12:23, Ohel Yaakov pg 34.

See Shevet Kahasi Vol 5, 88, Ohel Yaakov pg 35 as to what to do if there is a hole in the cup during the seder.

1124. One can wipe it clean with a towel as well (see Magen Avraham 183:1). However, some say to use water to clean the cup (based on *kabalah*), unless needed (Kaf Hachaim 183:5).

1125. Mishnah Berurah 183:3

1126. Aruch Hashulchan 183:1. See Ohel Yaakov pg 33 that some wash the cup before the first of the *daled koses* to show love for the miracle.

1127. Aruch Hashulchan 479:1, Mishnah Berurah 479:1, Kovetz Halachos 20:18, Ohel Yaakov pg 126

1128. See Aruch Hashulchan 479:1, Mishnah Berurah 479:1, Kovetz Halachos 20:18.

the ideal beverage for the *daled koses*.<sup>1129</sup>

- Ideally, one should use red wine for the *daled koses*.<sup>1130</sup> Some say this is even if white wine is better or more preferable by the one drinking it.<sup>1131</sup>
  - ◆ One who wants to drink white wine, but wants the idealness of red wine, can add some red wine to their white wine to change its color to red.<sup>1132</sup> Some say not to do so on Yom Tov (or Shabbos),<sup>1133</sup> and to pour the white wine into the red wine.<sup>1134</sup> However, many are lenient.<sup>1135</sup>
  - ◆ Using other foods, drinks, or food coloring, besides for red wine, does not help white wine have the idealness of red wine.<sup>1136</sup>
- Wine (and grape juice) which is not “*mevushal*” is ideal for the *daled koses*,<sup>1137</sup> unless there will be irreligious people by the seder. See footnote.<sup>1138</sup>

1129. Kovetz Halachos 20:4, Ohel Yaakov pg 40

1130. Shulchan Aruch 472:11, Mishnah Berurah 472:38. Two reasons to use red wine are 1) Based on the *pasuk* in Mishlei (23:31) which shows that red wine is considered important and significant 2) As a reminder to the blood of the children killed by Paroh in *Mitzrayim*.

1131. Kovetz Halachos pg 223 quoting Rav Yaakov Forscheimer, Chazon Ovadia pg 11. However, see Shulchan Aruch 472:11.

1132. Kovetz Halachos 20:2, Ohel Yaakov pg 41. It does not need to be very red.

1133. Halichos Shlomo 9:5

1134. Ohel Yaakov pg 41

1135. Mishnah Berurah 320:56, Aruch Hashulchan 320:7, Kovetz Halachos 20:2

1136. Kovetz Halachos 20:3, Ohel Yaakov pg 41

1137. Mishnah Berurah 472:39, Kovetz Halachos 20:4

1138. Mekadeish Yisroel 557, Ohel Yaakov pg 51. See Yalkut Yosef Vol 3, pg 251.

Some say pasteurized wine is not considered *mevushal*, even for the *daled koses* (Kovetz Halachos 20:4, Mekadeish Yisroel 558). Some say pasteurized wine or grape juice is still subject to “*stam yeinim*” (e.g. a non-Jew pouring it) (see Kovetz Teshuvos Vol 1, 75-76, Mekadeish Yisroel 585). However, some are lenient (see Igros Moshe Y.D. Vol 3, 31, Yabia Omer Vol 8, 15. See Shulchan Halevi 25). If the person is publicly *mechalel* Shabbos, there is more room for leniency with pasteurized wine (see Shevet Halevi Vol 2, 51, Teshuvos Vihanhagos Vol 2, 401).

- Sparkling wine (e.g. rosé or champaign) is considered wine.<sup>1139</sup>
- Flavored wine (e.g. peach flavored) is generally considered wine. However, when made with fruits other than grapes, it is not considered wine.<sup>1140</sup>

## Grape Juice

- Grape juice can be used for the *daled koses*, especially if it is difficult for them to drink wine, and especially for women and children (see footnote).<sup>1141</sup> If possible, one should add a drop of wine to the grape

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1139. Yalkut Yosef Vol 3, pg 165

1140. See Yalkut Yosef Vol 3, pg 165.

Many flavored wines are made with a grape base. Sweet, or "formula" wines blend white wine (like Moscato or Riesling) with natural peach extracts. These, often called peach Moscato, combine fermented grape juice with peach flavoring for a sweet, low-alcohol beverage.

However, fruit "wine" (such as peach wine) is made by fermenting peach pulp or juice with sugar, water, yeast, and nutrients, often utilizing frozen peaches to break down cell walls for better flavor extraction. The process involves macerating peaches, adjusting acidity and sugar, fermenting in a primary container, racking to a secondary vessel, and aging for several months. This is not wine.

1141. Kovetz Halachos 20:5, Ohel Yaakov pg 41-47

There is a debate if grape juice can be used for the *daled koses*. Some say one needs to use wine with alcohol content as it needs to cause "*simchas Yom Tov*". Another reason given to require wine is that wine is "*derech cheirus*". If only the first reason is correct, then women who are not obligated in *simchas Yom Tov*, can drink grape juice for the *daled koses* without any concern.

Rav Elyashiv (Ashrei Ha'ish pg 393) says to use wine or grape juice mixed with enough alcohol to taste the alcohol. However, if this is not possible, one can drink just grape juice, as it is "*derech cheirus*" for them.

Rav Moshe Feinstein (Kol Dodi 3:4) says one must use wine to fulfill "*derech cheirus*". Even if it negatively affects a person or they do not like the taste, they have to push themselves to drink wine. However, if it will cause them to be sick enough to not be able to finish the seder, or become bedridden, or potentially be life threatening, one may not drink wine.

Rav Shlomo Zalman Auerbach (Halichos Shlomo 9:11) says one can use grape juice, and one fulfills "*derech cheirus*" even without alcohol.

Dayan Fisher (Halichos Evan Yisroel pg 154) says one should ideally use wine

juice.<sup>1142</sup>

- Reconstituted grape juice (from concentrate) is considered grape juice for the *daled koses*.<sup>1143</sup>

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in order to fulfill “*derech cheirus*”. However, he allowed people to use grape juice.

Rav Shmuel Vosner (M’beis Levi pg 289) says that one can use grape juice but to ideally add some wine to the grape juice. One can add some water to the grape juice as long as the taste of the grape juice is still good (and doesn’t taste diluted).

Mishnas Yosef Vol 14, 262 quotes the Chazon Ish, Brisker Rav, Tshebiner Rav, and himself as using grape juice for the *daled koses*. Additionally, he says that if one can either drink wine using a smaller cup or grape juice using a larger cup (according to more opinions such as Chazon Ish), they should use a larger cup with grape juice, since one definitely is *yotzei* using grape juice according to all opinions, but not *yotzei* according to all opinions using a smaller cup. Ideally, they should add a drop of wine to the grape juice if possible. However, others argue and say to use a smaller cup of wine (as heard from Rav Shmuel Fuerst quoting Rav Moshe Feinstein. See Above.).

Rav Avigdor Neventzal (Ohel Yaakov pg 44) says to use any wine with alcohol but Rav Tzvi Pesach Frank (Mikrae Kodesh Vol 3, 35) says to use grape juice over “raisin” wine.

Rav Matisyahu Deutsch (Ohel Yaakov pg 44) says that many *gedolim* say to use grape juice, even ideally.

Rav Moshe Sternbuch (Teshuvos Vihanhagos Vol 6, 109:4) says one can use grape juice, but to ideally add some wine so that one tastes the alcohol.

Rav Ovadia Yosef (Chazon Ovadia pg 13) says to ideally use wine. However, if it is difficult to do so, one can use grape juice. Women can ideally use grape juice.

Rav Ben Zion Abba Shaul (Ohr Litzion Vol 3, 15:4) says to ideally use wine. However, if it is difficult to do so, one can use grape juice. If possible, one should use half wine and half grape juice. Women can ideally use grape juice.

Rav Yisroel Dovid Harfenes (Mekadeish Yisroel 559, 563) says to ideally use wine or add some wine to grape juice. However, many are lenient to use grape juice and women can use grape juice. “Must” is preferable over standard grape juice.

Many *gedolim* would be careful to use only wine for the *daled koses*. Rav Isser Zalman Meltzer, Rav Aaron Kotler, Rav Moshe Feinstein, The Steipler, Rav Shach, Rav Elyashiv, and Dayan Fisher (Ohel Yaakov pg 45).

1142. Kovetz Halachos 20:5, Ohel Yaakov pg 41

1143. Kovetz Halachos 20:8, Rav Moshe Feinstein quoted in Ohel Yaakov pg 48.

- Many types of sparkling grape juice are considered grape juice.

### Dislikes Wine & Grape Juice

- One who dislikes the taste of wine, can drink grape juice (as above). If they dislike the taste of grape juice as well, they still have to drink the minimum amount of wine or grape juice (as above).<sup>1144</sup> However, many say they can use *chamar medina*.<sup>1145</sup>

### Sick & Elderly

- If one will become so sick from drinking (even the minimum amount of) wine or grape juice, that they will have to lay down in bed (e.g. migraine), they are exempt from drinking wine or grape juice (and should not do so, especially if they won't be able to finish the seder). However, they must use *chamar medina* (see below) for the *daled koses*. If they only get sick from wine, they should use grape juice.<sup>1146</sup>
- One who only gets a slight headache or stomach ache etc. but will still be functioning normally, is not exempt from drinking wine or grape juice. However, some say they can use *chamar medina*.<sup>1147</sup> If they will not be able to continue the seder properly, especially if they are leading the seder, they should use grape juice or *chamar medina* (if grape juice is not an option).<sup>1148</sup>
- One who is drinking *chamar medina* for the *daled koses*, should say

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However, see Yalkut Yosef Vol 3, pg 142.

1144. Shulchan Aruch 472:10, Mishnah Berurah 472:35. See Ohel Yaakov pg 48. It is questionable if they say a *bracha rishona* if they dislike grape juice (or wine) so much. Therefore, they should listen to someone else say the bracha and answer *amein* (Mekadeish Yisroel 560).

1145. Chayei Adam 130:10, Kitzur Shulchan Aruch 119:10, Mishnah Berurah 472:35-37

1146. Shulchan Aruch 472:10, Magen Avraham 472:12. See Mekadeish Yisroel 555, 561.

1147. Chayei Adam 130:10, Kitzur Shulchan Aruch 119:10, Mishnah Berurah 472:35-37

1148. Mekadeish Yisroel 561

a *bracha rishona* on each cup.<sup>1149</sup>

- One who is currently sick (e.g. very nauseous or migraine), can use *chamar medina* for the *daled koses*.<sup>1150</sup>

## Diabetics, Chron's

- If a doctor forbids one to drink wine or grape juice, one must listen to them. They should use *chamar medina* instead.<sup>1151</sup>
  - ◆ The above applies to certain diabetics. However, if planned properly, many diabetics can drink the minimum amount (of light grape juice etc.), with their doctor's approval. If they cannot do so, they should use *chamar medina* such as coffee or tea.<sup>1152</sup>
- One who is sick or will become sick, can be lenient and calculate the size of a *kezayis* using the smaller measurement (e.g. a third of an egg and not doubled).<sup>1153</sup>
- For *maror* and *koreich*, the above parameters apply.<sup>1154</sup>
- See “*Motzi Matzah*” regarding eating matzah.

## Vomits

- Even if one vomits any (or all) of the *daled koses*, they are *yotzei*.<sup>1155</sup>

## Uncovered Wine

- The *minhag* is to use wine which was left uncovered, for the *daled koses* (and *Kiddush*), especially when it was uncovered for only a

1149. Kovetz Halachos 20:11

1150. Aruch Hashulchan 472:14, Mishnah Berurah 472:37. If they feel better during the seder, they do not need to make up for the cups they have already drunk, by drinking them again using wine. However, they should use wine (or grape juice) for the rest of the *daled koses* (see Kovetz Halachos 20:9).

1151. Kaf Hachaim 472:74. See Ohel Yaakov pg 45 that Rav Elyashiv brought many different bottles of wine to his doctor before Pesach, to ensure he was able to drink it with the approval of the doctor.

1152. See Keser Shlomo pg 249.

1153. Chayei Adam 130:1, Mishnah Berurah 486:1, Kovetz Halachos 28:22

1154. Mishmeres Leil Shimurim 15 (Rav Karp)

1155. Orchos Rabbeinu Vol 2, pg 71

few hours<sup>1156</sup> (e.g. less than six hours),<sup>1157</sup> and especially if people were present.<sup>1158</sup> However, some are very strict and do not use wine which was uncovered even for a short period of time.<sup>1159</sup>

- Wine which was opened and uncovered in the fridge (even overnight) is still perfectly valid to use for *Kiddush* and the *daled koses*.<sup>1160</sup>

### **Shemittah Wine**

- One can use *shemittah* wine for the *daled koses*. However, *shemittah* wine may not be used when spilling out wine when saying the ten *makos* etc.<sup>1161</sup> Therefore, it is preferable to not use *shemittah* wine for the second of the *daled koses*, in order to fulfill the *minhag* of taking out some wine when saying the *makos* etc.<sup>1162</sup>

### **Diluting<sup>1163</sup>**

- If needed, grape juice can be diluted with water, if there remains 51% grape juice. One may not dilute light grape juice.<sup>1164</sup> However, some

1156. See Aruch Hashulchan 272:5 “if it is uncovered for many hours, it should not be used”.

1157. Divrei Malkiel Vol 4, 1.

1158. Kovetz Halachos 20:12, Ohel Yaakov pg 50. Even though Shulchan Aruch 472:1 says not to make *Kiddush* on wine which was uncovered (even though we are not concerned with leaving liquids uncovered overnight) since it is demeaning and causes the wine to become inferior. However, Mishnah Berurah 472:3 says if it was uncovered for “a short amount of time” it is still valid.

1159. Ohel Yaakov pg 51. See Mekadeish Yisroel 563.

1160. Kovetz Halachos 20:13, Ohel Yaakov pg 51. See Kaf Hachaim 272:9. The *halachos* of uncovered wine should not be compared to the *halachos* of uncovered eggs or onions, as they have different reasons for them (*ruach rah* vs the wine becoming inferior).

1161. Halichos Shlomo 9:35, Kovetz Halachos 20:14, Chut Shuni pg 190

1162. Kovetz Halachos 20:14, Derech Emunah (Shmeittah V’yovel) 5:19. See Ohel Yaakov pg 50 for more *halachos* regarding *shemittah* wine.

1163. See MIshnah Berurah 472:37 One who dislikes wine or will get somewhat sick from drinking it, can dilute wine as long as it is still valid to make *Kiddush* on.

1164. Star-K. See Mekadeish Yisroel 556, Sheilas Rav Vol 2, pg 281 quoting Rav Chaim Kanievsky. Some say one can dilute certain grape juices by adding

say that if one adds more than a drop of water to grape juice, it is not considered valid for the *daled koses*.<sup>1165</sup> Some say it is based on if the taste of the grape juice changes to taste diluted.<sup>1166</sup>

- Some say to pour three droplets of water into wine, based on *kabbalah*.<sup>1167</sup>

## Pouring the Wine

- Many have the *minhag* for everyone at the seder to have someone else pour the wine for their *daled koses*.<sup>1168</sup> Many have the *minhag* for someone to only pour the wine etc. of the one leading the seder, for all of the *daled koses*.<sup>1169</sup> Some have everyone pour for themselves.<sup>1170</sup>
  - ◆ A child should not ask his mother or father to pour wine for them, and a parent should not do so even on their own. This is even if they are in the child's house. However, a parent can pour their child a drink, if the child is not capable of doing so (e.g. a young child who may spill).<sup>1171</sup>

## Drinking & Eating in Between Cups

- One can drink any non alcoholic beverages in between any of

1/3rd water, and some grape juices (light) can be diluted with 1/4th water.

1165. Kovetz Halachos 20:7, Ohel Yaakov pg 48

1166. Mekadeish Yisroel 556

1167. Kaf Hachaim 272:31

1168. Shmaita D'moshe pg 377, Kovetz Halachos 20:34, Nitei Gavriel Vol 2, 74:2

1169. Rama 473:1, Kovetz Halachos 20:34. A wife cannot pour wine (or grape juice) for her husband (and vice versa) if she is a *niddah*, even for the *daled koses*. Additionally, they cannot send bottles (or any amount) of wine to each other, even through another person (e.g. please pass the bottle of wine to her). Nitei Gavriel Vol 2, 74:8, Shulchan Aruch Y.D. 195:10, Ohel Yaakov pg 88. See Hilchos Chag B'chag 25:15. The *charoses* is permitted to pass even though it contains wine.

1170. Aruch Hashulchan 473:6

1171. Mekadeish Yisroel 572, As heard from Rav Yaakov Skoczylas (Ohel Yaakov). See Ohel Yaakov pg 78. If the parent insists on pouring the wine for their child, the child should not protest.

the *daled koses*<sup>1172</sup>, and if needed even during the *hagada*.<sup>1173</sup> One generally does not say a new bracha on a beverage after saying *Kiddush* and drinking the wine, especially by the seder.<sup>1174</sup>

- In between drinking the first and second of the *daled koses*, one is technically permitted to drink additional wine. However, we do not do so unless there is a major need, as we are concerned that one will get too intoxicated and won't be able to complete the seder.<sup>1175</sup>
- After drinking the second of the *daled koses*, one can drink more wine (or other beverages).<sup>1176</sup>
- In between the third and fourth of the *daled koses*, one may not drink additional wine. However, non-alcoholic beverages are permitted, preferably not *chamar medina*.<sup>1177</sup>
  - ◆ One can continue drinking wine from their cup used for the third of the *daled koses* after drinking the minimum amount (if it is not yet finished), even if sipping slowly with breaks in between.<sup>1178</sup>
- See “Leaning” regarding one who forgot to lean by any of the *daled koses*.

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1172. Shulchan Aruch Harav 473:13, Mishnah Berurah 473:16, Mekadeish Yisroel 590-591 Even grape juice or coffee.

1173. Shulchan Aruch Harav 473:11, Mekadeish Yisroel 590, Nitei Gavriel Vol 2, 80:5. See Shevet Halevi Vol 9, 118, Halichos Shlomo 9:34, Shiurei Halacha 9:8. See Biur Halacha 473:3 “*hureshus*”. One who wants to be strict should refrain from drinking after beginning “*avadim ha'yinu*”.

1174. See Aruch Hashulchan 174:2, Mishnah Berurah 174:3, Biur Halacha 174:2 “*yayin*”, Mekadeish Yisroel 591. However, they should ideally have in mind by *Kiddush*, to exempt other beverages. Some say it is preferable to only drink water (or seltzer), but this is not necessary (see Mekadeish Yisroel 591).

1175. Shulchan Aruch 473:3, Mishnah Berurah 473:14-15

1176. Mishnah Berurah 473:15

1177. Aruch Hashulchan 479:3, Mishnah Berurah 473:12, 479:5

1178. Rama 479:1, Aruch Hashulchan 479:3

## Eating Before and During the *Hagada*

- If one is very hungry, they can eat (e.g. fruit, soup or chicken) after saying *Kiddush* and drinking the first of the *daled koses*, preferably before eating *karpas*. It should be enough food to continue the seder properly, but should not fill up a person, as they need to have an appetite for the matzah etc. (see footnote).<sup>1179</sup> Many Sephardim eat the egg after *Kadeish*, before *Karpas*.<sup>1180</sup>
- However, after pouring the second of the *daled koses* and beginning to say the *hagada*, one should only eat if they are extremely hungry and it will negatively affect how they say the *hagada* (or they will become slightly sick etc.).<sup>1181</sup>

## *Bracha Rishona & Achrona*

- Ashkenzaim say a *bracha rishona* on each of the *daled koses*.<sup>1182</sup> This is even if one is using a beverage other than wine or grape juice (e.g. coffee due to being sick).<sup>1183</sup>

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1179. Shevet Halevi Vol 9, 118, Ohr Litzion Vol 3, 15:7, Nitei Gavriel Vol 2, 80:5, Mekadeish Yisroel 587 They say a *bracha rishona* on the food. However, they should ideally eat (non-*ha'adama* foods) before *karpas*, and say a *bracha achrona*, so that there is no *safeik*. If one did say a *bracha achrona* on the *karpas* (or other food they ate), they still do not say a *ha'adama* before eating the *maror* (Shulchan Aruch Harav 473:17-18, Nitei Gavriel Vol 2, 82:19, 82:29). If one eats after *karpas*, they do not say a *bracha achrona* as the *bentching* at the end of the meal covers it, even with the long break of the *hagada* and we want the bracha of *ha'adama* to cover the *maror* (see Shulchan Aruch Harav 473:17, Aruch Hashulchan 473:19, Kaf Hachaim 473:116, Mekadeish Yisroel 598). One should not eat *ha'adama* food before *karpas*, as that would result in losing out on the bracha on *karpas* or a *safeik* as well.

1180. Yalkut Yosef Vol 3, pg 238

1181. Shevet Halevi Vol 9, 118, Ohr Litzion Vol 3, 15:7, Nitei Gavriel Vol 2, 80:5, Ohel Yaakov pg 127. See Halichos Shlomo 9:34, Shiurei Halacha 9:8. It is also a *safeik* regarding a *bracha achrona* (see above footnote).

1182. Rama 474:1, Mishnah Berurah 474:4

1183. Kovetz Halachos 20:11

- A *bracha achrona* is only said after drinking the final cup.<sup>1184</sup> However, many are not concerned with saying a *bracha achrona* after the first cup, even though a lot of time will pass until the second cup, since it is all part of the seder.<sup>1185</sup>

## Went Outside

- One who goes outside during the seder (e.g. for a short break or to get an item from a neighbor) before *Motzi Matzah*, does not need to say *Kiddush* again (for it to be considered *Kiddush bi'makom seudah*) and does not say a new *bracha rishona* if drinking more wine.<sup>1186</sup> See Kuntris Chag Hashavuos for more halachos of *shinui makom*.
- See “*Shifoch Chamascha*” regarding the *Kos Shel Eliyahu*.

## Yaknehaz

- On Motzei Shabbos which is Yom Tov, one must say “*baruch hamavdil bein kodesh li'kodesh*” before doing any *melacha* that is permitted on Yom Tov (e.g. cooking).<sup>1187</sup>
- When Motzei Shabbos is Yom Tov, *Havdalah* is said during *Kiddush* (this is referred to as “*yaknehaz*”).<sup>1188</sup>
- If one normally sits for *Kiddush* and stands for *Havdalah*, they should sit for *Kiddush* on Motzei Shabbos Yom Tov (*Yaknehaz*), even on Pesach.<sup>1189</sup>

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1184. Rama 474:1, Mishnah Berurah 474:5

1185. See Yalkut Yosef Vol 3, pg 195-197, Ohel Yaakov pg 87-91 both quoting many poskim. However, see Kovetz Halachos 20:21.

1186. Halichos Shlomo 9:25, Kovetz Halachos 22:18, Ohel Yaakov pg 91. See Aruch Hashulchan 273:4.

1187. Mishnah Berurah 299:36. Some say to say “*baruch hamavdil bein kodesh li'kodesh*” before doing any preparations (e.g. setting the table), even though it is not a *melacha* (Elef Hamagen 599:5. However, Matteh Ephraim 599:8 allows this). It is simple to do, so one should do so (Shiurei Halacha 19:3).

1188. Mishnah Berurah 473:3 *Yaknehaz* stands for *Yayin* (wine), *Kiddush*, *Ner*, *Havdalah*, *Zman* (*shehecheyanu*).

1189. Mishnah Berurah 291:28, Kovetz Halachos 22:10

- Many have the *minhag* for everyone to say *Kiddush* by themselves in unison.<sup>1190</sup> This includes women, even when *Kiddush* is also *Havdalah*.<sup>1191</sup>
- Some people do not overflow the wine as they normally do by *Havdalah*.<sup>1192</sup>
- One can light a candle from an existing flame for the bracha of "*ha'eish*". However, some have the *minhag* to say the bracha of "*ha'eish*" on the candles from candle lighting.<sup>1193</sup> Ideally, one should put the two candles next to each other without the flames or candles touching.<sup>1194</sup> However, many poskim allow putting the two flames together.<sup>1195</sup> Some say to only light one candle.<sup>1196</sup> In all of these cases one must be careful to not extinguish the candle or matches.<sup>1197</sup>
- Some people do not look at their nails as they normally do during *Havdalah*.<sup>1198</sup>

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1190. Kovetz Halachos 22:4, Teshuvos Vihanhagos Vol 2, 242, Mekadeish Yisroel 575, Nitei Gavriel Vol 2, 75:19. Each person does not need to say "*savri ma'ranan...*" (Kovetz Halachos pg 315).

1191. Be'er Moshe Vol 6, 136, Kovetz Halachos 22:15. See Mekadeish Yisroel 577:2. Some say that women should not say *Kiddush* with *Havdalah* on Motzei Shabbos which is the night of the seder. However, they can answer *amein* to the *Havdalah*. Additionally, only one man should say the *Kiddush* outloud, since the women need to hear it from one voice and not many combined voices. The other men should say it somewhat quietly (or just listen).

1192. Kovetz Halachos 22:11

1193. Kovetz Halachos 22:12. However, see Medadeish Yisroel Yomim Noraim 362.

1194. Kovetz Halachos 22:12, Halichos Shlomo 9:145, Emes Li'Yakov 514:476

1195. Shevet Halevi Vol 11, 128:89, Orchos Rabbeinu Vol 2, pg 111, Yom Tov Sheini Ki'hilchasa 1:68, Elef Hamagen 600:3, Mishnah Halachos Vol 8, 217, as heard from Rav Reuvein Feinstein, as heard from Rav Shmuel Fuerst. See Igros Moshe O.C. Vol 5, 20:30, Rivivos Ephraim Vol 2, 105. However, see Kovetz Halachos 22:12.

1196. Evan Yisroel Yom Tov pg 273

1197. Shulchan Aruch 514:2

1198. Kovetz Halachos 22:13. In general it is a question as to when a person should look at their nails during *Havdalah*. Some say before the bracha of *ha'eish* (Mishnah Berurah 296:31, Kaf Hachaim 296:45 since it is a *birchas ha'shevach*. Others say to look after the bracha (Kitzur Shulchan Aruch 96:9, Igros Moshe

- One who accidentally said “*bein kodesh li’chol*” and not “*bein kodesh li’kodesh*” is not *yotzei*, and must repeat *Havdalah* (without *ha’eish*).<sup>1199</sup> However, if they correct themselves within two seconds,<sup>1200</sup> they are *yotzei*.



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O.C. Vol 5, 9).

1199. Shulchan Shlomo Vol 2, pg 134, Shevet Halevi Vol 8, 118, Shemiras Shabbos Ki’hilchasa 62:21

1200. See Mishnah Berurah 206:12, Taz 206:3 “*toch kidei dibbur*”.

## Urchatz

- There are different *minhagim* by *Urchatz*. Many have everyone wash their hands by *Urchatz*. However, some have only the one leading the seder wash their hands. One should follow their family *minhag*.<sup>1201</sup>
- One washes each hand two times, each using a cup (the same as before eating bread)<sup>1202</sup> without saying the bracha of *al nitilas yadayim*.<sup>1203</sup>
- Some have the *minhag* for someone else to pour the water onto the hands of the one leading the seder, to show *derech cheirus*. Some bring the water to the leader of the seder, but do not pour it on his hands (see footnote).<sup>1204</sup>
- One who accidentally said the bracha of *al nitilas yadayim* when washing before *karpas* should eat more than a *kezayis* of *karpas*, and still says another bracha of *al nitilas yadayim* when washing before

1201. Nitei Gavriel Vol 2, 81:11, Ohel Yaakov pg 94. The differences in the *minhagim* are due to the different reasons given as to why we wash our hands by *Urchatz*. According to the reason that it is due to eating wet vegetables which require washing similar to before eating bread, then everyone eating *Karpas* must wash their hands (see Shulchan Aruch 473:6). However, according to the reason that we wash our hands in order to keep the children awake and asking questions by doing atypical things, then only the leader of the seder needs to wash (and we do not say that one needs to wash their hands before eating wet vegetables) (see Chok Yaakov 473:28). See Mekadeish Yisroel 594.

1202. See Kovetz Halachos 23:2, Ohel Yaakov pg 93 regarding removing rings before this washing. One should do so.

1203. Shulchan Aruch 473:6, Mishnah Berurah 473:52, Aruch Hashulchan 473:18

1204. Nitei Gavriel Vol 2, 81:10, Ohel Yaakov pg 95. Some specifically have a child above the age of six do so. One may not have their wife pour the water onto them if she is a *niddah*. However, many allow her to bring the water, since it is similar to water for *netilas yadayim* (see Minchas Yitzchok Vol 7, 72, Shiurei Shevet Halevi 195:12, Be'er Moshe Vol 3, 141, Yalkut Yosef Vol 3, pg 432, Ohel Yaakov Nidda pg 85).

eating the matzah. Ideally, they should touch a normally covered area of their body (or shoe) before washing by *Ruchtzah*.<sup>1205</sup> However, some say they do not say another bracha of *al nitalilas yadayim* before eating the matzah (but do wash their hands) and do not need to eat a *kezayis* of *karpas*.<sup>1206</sup> Practically, one should eat a *kezayis* of *karpas* and not say a bracha after washing their hands by *Ruchtzah*.

- One should not talk after washing their hands even though they did not say a bracha.<sup>1207</sup> See footnote.<sup>1208</sup>
- One who has a wound on their hand and is unable to wash their hand(s), should still eat *Karpas* dipped in saltwater.<sup>1209</sup>



1205. Chazon Ovadia pg 64, Rivivos Ephraim Vol 1, 301, Nitei Gavriel 81:13, Ohel Yaakov pg 96. See Kaf Hachaim 473:107, Yalkut Yosef Vol 3, pg 428.

1206. Kovetz Halachos 23:1. See Rama 158:7.

1207. Halichos Shlomo 9:183, Kovetz Halachos 23:3

1208. There is a common misconception that one is allowed to talk until they say the bracha of "*al nitalilas yadayim*" and then may not talk after saying the bracha. However, really the opposite is true. If one talks while washing their hands before saying the bracha of "*al nitalilas yadayim*" they need to wash again since they spoke in between the mitzvah (washing) and the bracha (some say to touch their shoe etc. before washing again). If they talk (a little) after saying the bracha, they do not need to wash their hands again, and it is just a good thing not to speak and one should definitely try not to speak (see Shulchan Aruch 166:1, Derashos HaTzlach 4:22, Shulchan Aruch Harav 158:16, 166:1, Teshuvos Vihanhagos Vol 2, 115, Piskei Teshuvos 158:122).

1209. Kovetz Halachos 23:5 There is no need to use a fork. However, see Nitei Gavriel Vol 2, 81:7.

## ❧ *Karpas* <sup>1210</sup> ❧

- One should take the vegetable in their hand,<sup>1211</sup> dip<sup>1212</sup> part of it<sup>1213</sup> into salt water (or vinegar),<sup>1214</sup> then (each person should) say the bracha of *ha'adama*,<sup>1215</sup> and eat it.<sup>1216</sup> One should have in mind the *maror* which will be eaten later in the night.<sup>1217</sup> If one did not have that in mind, they still do not say *ha'adama* before eating the *maror*.<sup>1218</sup>
  - ◆ There is no requirement to lean (*heseibah*) when eating *karpas*. However, some do so.<sup>1219</sup>
- Some recommend only eating less than a *kezayis* of *karpas* so that there is no need to say a *bracha achrona*.<sup>1220</sup> If one did eat a *kezayis* of *karpas*, they would not say a *bracha achrona*.<sup>1221</sup> Many are not

1210. See Ohel Yaakov pg 98 for various reasons as to why we eat *Karpas*.

1211. Kovetz Halachos 23:4-5 One can use a fork if needed, but it is better to use one's hand. If they do use a fork, they should still wash their hands (Ohel Yaakov pg 95, Even when eating cooked potato).

1212. Shulchan Aruch 473:6, Aruch Hashulchan 473:18, Mekadeish Yisroel 596

1213. Aruch Hashulchan 473:18, Kovetz Halachos 24:7. See Nitei Gavriel Vol 2, 82:10, Avnei Yoshfai Vol 8, 90:5.

1214. Or lemon juice (Ohel Yaakov pg 96). However, one should not dip into the *charoses* (Mishnah Berurah 473:54).

1215. Everyone says their own *ha'adama* (Nitei Gavriel Vol 2, 82:118, Ohel Yaakov pg 104).

1216. Shulchan Aruch 473:6, Mishnah Berurah 473:54, Kovetz Halachos 24:10

1217. Aruch Hashulchan 473:18, Mishnah Berurah 473:55

1218. Aruch Hashulchan 473:18, Kaf Hachaim 473:113, Kovetz Halachos 24:10. See Biur Halacha 473:6 "*vi'eino*". If one did say a *bracha achrona* on the *karpas* (or other food they ate), they still do not say a *ha'adama* before eating the *maror* (Shulchan Aruch Harav 473:18, Nitei Gavriel Vol 2, 82:19).

1219. Mekadeish Yisroel 597, Nitei Gavriel Vol 2, 82:24, Ohel Yaakov pg 105. See Kovetz Halachos 24:13.

1220. Mishnah Berurah 473:53

1221. Mishnah Berurah 473:56. See Mekadeish Yisroel 598.

particular about eating less than a *kezayis* (and do not say a *bracha achrona*).<sup>1222</sup>

- For *karpas*, any vegetable whose bracha is *ha'adama* is valid.<sup>1223</sup> Many use cooked potatoes.<sup>1224</sup> Many use celery.<sup>1225</sup> Many use radishes.<sup>1226</sup> Some use parsley.<sup>1227</sup> Some use cucumbers.<sup>1228</sup> Some use onions.<sup>1229</sup> Some use other vegetables.<sup>1230</sup> However, one should not use a vegetable which is used for *maror*.<sup>1231</sup>
  - ◆ If one does not like the vegetable which their family uses, they can use a different vegetable.<sup>1232</sup>
  - ◆ One who cannot eat the salt water or vinegar, should dip the *karpas* into some other liquid (e.g. wine or plain water) other than *charoses*.<sup>1233</sup>
- Some say there is no significance to eating the *karpas* specifically from the *ka'ara*, and any vegetable being used for *karpas* is acceptable.<sup>1234</sup> One can use the *karpas* from the *ka'ara*. However, some do not do

1222. Maseh Rav 191, Orchos Rabbeinu Vol 2, pg 82, Ohel Yaakov pg 102. See Mekadeish Yisroel 598.

1223. Aruch Hashulchan 473:10. See Mekadeish Yisroel 592.

1224. Aruch Hashulchan 473:10, Kovetz Halachos 24:3

1225. Hagada Chasam Sofer pg 44 (see Chasam Sofer O.C. 132), Kitzur Shulchan Aruch 118:2, Kovetz Halachos pg 339, Halichos Evan Yisroel pg 164

1226. Kitzur Shulchan Aruch 118:2, Aruch Hashulchan 473:10, Nitei Gavriel 82:7

1227. See Magen Avraham 473:4. However, see Ohel Yaakov pg 99.

1228. Kinyan Torah Vol 5, 53, Halichos Shlomo pg 255

1229. Aruch Hashulchan 473:10, Nitei Gavriel 82:7. However, see Elyah Rabbah 473:26.

1230. See Ohel Yaakov pg 100. Some use a banana or melon, in order to keep the children asking questions (Mekadeish Yisroel 592).

1231. Mishnah Berurah 475:25

1232. As heard from Rav Yaakov Skoczylas (Ohel Yaakov). See Mishnah Berurah 473:43 regarding *maror*. See Aruch Hashulchan 473:10, Kovetz Halachos 24:2, Mekadeish Yisroel 592-593.

1233. Kaf Hachaim 473:51, Kovetz Halachos 24:9, Mekadeish Yisroel 595. However, if needed, they can dip into *charoses*.

1234. Kovetz Halachos 24:12. However, see Nitei Gavriel Vol 2, 82:23. Some say to give out *karpas* from the *ka'ara* to all the guests.

so (or they leave some on the *ka'ara*).<sup>1235</sup>

- After eating the *karpas*, some say to leave some *karpas* on the *ka'ara* until after eating the matzah.<sup>1236</sup> However, this is not necessary, and the *karpas* can be removed from the *ka'ara* and the table.<sup>1237</sup>



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1235. Nitei Gavriel Vol 2, 82:23, Ohel Yaakov pg 103

1236. Kaf Hachaim 473:52. However, the saltwater can be removed from the table.

1237. Magen Avraham 473:5, Shulchan Aruch Harav 473:25, Kovetz Halachos 24:12

## Yachatz

- After eating the *Karpas*, the one leading the seder takes the middle<sup>1238</sup> of the three matzos<sup>1239</sup> on the *ka'ara* and break it into two parts (using their hands).<sup>1240</sup> The smaller part is put back in between the other two matzos on the *ka'ara*. The bigger piece is set aside to be eaten as the *afikomen*.<sup>1241</sup>
  - ◆ Many break the middle matzah while the matzah is uncovered and visible. However, some cover the matzah when breaking it.<sup>1242</sup>
- If the smaller piece is smaller than a *kezayis*, it is still acceptable.<sup>1243</sup>

### Many Families & *Ka'aras*

- When there are multiple *ka'aras* by the seder, each person with a *ka'ara* should break their middle matzah by *Yachatz*.<sup>1244</sup>

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1238. If using two matzos, they break the top matzah (Nitei Gavriel Vol 2, 83:2).

1239. Some say that the middle matzah should be wider than the other two matzos, so that it is not considered “passing over” the top matzah when breaking the middle matzah (Nitei Gavriel Vol 2, 83:4). However, usually the matzos are basically of equal size.

1240. See Kovetz Halachos pg 348. Ohel Yaakov 109 not to use a knife etc. However, is it usually not practical to use a knife unless one is using soft (Sephardi) matzah.

1241. Shulchan Aruch 473:6, Shulchan Aruch Harav 473:35, Mishnah Berurah 473:58

1242. Nitei Gavriel Vol 2, 83:11, Ohel Yaakov pg 109

1243. Chazon Ovadia pg 47, Kovetz Halachos 25:1 Even if one is only using two matzos like the Gra. However, see Mekadeish Yisroel 601, Ohel Yaakov pg 109.

1244. Mekadeish Yisroel 600. They do not need to “hide” their *afikomen*. (However, many do so). The same applies if a person has a “*ka'ara*” of only matzah without the other items.

## Broke a Different Matzah

- If one accidentally broke one of the matzos before *Yachatz*, they should use that matzah for *Yachatz* (and break part of it by *Yachatz*). The same applies to one who broke the top or bottom matzah for *Yachatz*. However, this is only if one is using “Erev Pesach matzah”.<sup>1245</sup> If using standard boxed (*shemurah*) matzah, one should replace the broken matzah.<sup>1246</sup>

## Equal Pieces

- If the matzah split into two equal pieces, one should break a small piece off on one of them and use the small piece (just broken) with the other half for the *afikomen*.<sup>1247</sup>

## Broke into Three (or more) Pieces

- If the matzah split into three (or more) pieces, one should combine two (or more) pieces to be more than half of the matzah, and use that for the *afikomen*, with the other smaller piece(s) being placed back onto the *ka'ara*. If one piece is larger than the other two (or more) pieces, one should use the large piece for the *afikomen*.<sup>1248</sup>

## Breaking into Smaller Pieces

- Some put the bigger piece into a bag (or cloth) and set it aside for the *afikomen*.<sup>1249</sup> One can break the larger piece into smaller pieces so that it can fit into the bag.<sup>1250</sup>

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1245. Nitei Gavriel Vol 2, 83:6. Even the middle matzah which will be broken by *Yachatz*, still needs to be whole at the beginning of the seder (Ohel Yaakov pg 108).

1246. Mekadeish Yisroel 599

1247. Mekadeish Yisroel 601

1248. Mekadeish Yisroel 601

1249. Shulchan Aruch 473:6, Shulchan Aruch Harav 473:35, Mishnah Berurah 473:59

1250. Kovetz Halachos 25:2. See Nitei Gavriel Vol 2, 83:23.

## On the Shoulder

- Some place the bag with the matzah piece on their shoulder as a remembrance to how *Klal Yisroel* left *Mitzrayim* with the matzah on their shoulders.<sup>1251</sup> However, some do not.<sup>1252</sup>

## Stealing the *Afikomen*

- Some set aside the bigger piece by giving it to one of the people by the seder to guard until it is time to eat the *afikomen*.<sup>1253</sup> Many have the *minhag* for children<sup>1254</sup> to “steal” (or grab) the piece set aside for the *afikomen* and hide it (and return it in exchange for a gift), or for the leader of the seder to hide it and have the children find it. This keeps the children awake throughout the seder (see footnote).<sup>1255</sup>

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1251. Mishnah Berurah 473:59. See Be’er Heitiv 473:19, Kaf Hachaim 473:123, Ohel Yaakov pg 110 for additional *minhagim*.

1252. Ohel Yaakov pg 111

1253. Shulchan Aruch 473:6, Kaf Hachaim 473:121

1254. See Chut Shuni pg 202, Mekadeish Yisroel 675 who question why adults steal the *afikomen* from their father or leader of the seder. Additionally, they must be careful to not cause their father (or mother) any stress etc. when negotiating for the return of the *afikomen*.

However, many have the *minhag* to do so. It seems this can keep the non adult children entertained (if applicable) which would be a valid reason similar to why the children steal the *afikomen*. Even if there are no children there, there are other reasons (see below) why the *afikomen* is stolen, and it is possible this is also included in *simchas Yom Tov* and a continuation of the *minhag* (especially for when young children will be present in future years) similar to other things we do to keep the children awake, even if there are no children present (e.g. *Karpas*).

1255. Chok Yaakov 472:2, Be’er Heitiv 473:19, Aruch Hashulchan 472:2, Shmaita D’moshe pg 382, Kovetz Halachos 25:3, Halichos Evan Yisroel pg 165, Nitei Gavriel Vol 2, 83:18, Yalkut Yosef Vol 3, pg 321-326, Ohel Yaakov pg 111. This is based on the Gemara (Pesachim 109a) “*choitfin matzos*”. See Rambam (Chametz U’matzah) 7:3.

Some explain this *minhag* as a remembrance to the dogs who did not bark in *Mitzrayim* during *Makos Bechoros* (Shemos 11:5-7). Since dogs barking protects against people stealing, there must have been stealing at that time. Therefore, we pretend to steal as a remembrance. (Ohel Yaakov pg 112 quoting

- It is permitted to discuss giving *muktzah* gifts in exchange for the *afikomen*, since it is for a *mitzvah* (and currently needed).<sup>1256</sup> One should not say they will “buy” or “purchase” they item, but can say they will “get” the item etc.<sup>1257</sup>
- One should not commit to giving a gift in exchange for the *afikomen* if they will not end up doing so. This is not proper *chinuch*.<sup>1258</sup>
- If the *afikomen* was hidden under a bed, and someone slept on the bed, the *afikomen* can still be eaten.<sup>1259</sup>
- If the *afikomen* was in someone's pocket and they fell asleep, it is still permitted to eat.<sup>1260</sup>

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the Michtav Sofer). Some say it is so that the child will remind the adults to eat the *afikomen*, as the adults may forget due to being very tired from all of the wine etc. (Nitei Gavriel Vol 2, 83:18).

Some say that this *minhag* is a remembrance to Yaakov *Avinu* receiving the brachos from Yitzchok after serving him a meal with the *Korban Pesach* at the end (since it was on Pesach). Therefore, the child steals the matzah (representing the *Korban Pesach* or as the matzah which was eaten with the *Korban Pesach*), and “serves” it to his father in exchange for a gift (see Yalkut Yosef Vol 3, pg 326). One time someone stole the *afikomen* of the Chazon Ish in exchange for a bracha (Hagada of the Chazon Ish pg 41). The *minhag* in the house of Rav Isser Zalman Meltzer was for the children to steal the *afikomen* in exchange for a gift (Yalkut Yosef Vol 3, pg 322). However, some *gedolim* did not approve of this *minhag* (Maseh Ish Vol 5, pg 19. See Yalkut Yosef Vol 3, pg 323, Mekadeish Yisroel 675).

Some keep the children awake by promising gifts to everyone who makes a request, before eating the *afikomen* (*afikomen* present), even though the *afikomen* was not stolen (Mekadeish Yisroel 675).

1256. Nitei Gavriel Vol 2, 83:21. See Aruch Hashulchan 306:17.
1257. Rav Menachem Abramson (Bnei Avaraham) quoting Rav Shmuel Felder. See Bnei Avaraham Hachana pg 63-72.
1258. Nitei Gavriel Vol 2, 83:20. See Yalkut Yosef Vol 3, pg 326-327. See Mekadeish Yisroel 676 regarding committing giving a gift to adults.
1259. Yalkut Yosef Vol 3, pg 327 Even though they can eat other matzah as the *afikomen*. One can for sure eat the matzah placed under the table during the seder, even though some do not place food under the table. However, see Mekadeish Yisroel 677.
1260. Ohel Yaakov pg 205

- Some say the *afikomen* should not be hidden in the bathroom.<sup>1261</sup> If it was, it is permitted to eat.<sup>1262</sup>
- If the child who hid the *afikomen* is asleep and nobody can find the *afikomen*, they can eat other (*shemurah*) matzah for the *afikomen*.<sup>1263</sup> However, if the child would likely want to be woken up to eat the *afikomen*, or to receive a prize for hiding it, they can be woken up.<sup>1264</sup>

### Forgot to do *Yachatz*

- If one forgot to do *Yachatz* before starting the *hagada*, they should do *Yachatz* when they remember (before *Motzi Matzah*).<sup>1265</sup>
- One should not bring other matzah (besides for the three on the *ka'ara*), to the table before *Motzi Matzah*.<sup>1266</sup>



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1261. Vayagad Moshe 18:10. However, it is permitted to do so, especially if in a bag etc. (see Halacha Berurah Vol 1, pg 50, Tzitz Eliezer Vol 14, 2). Even if not covered, it would be permitted.

Be'er Heitiv 3:2 says not to eat food in the bathroom (not to avoid bringing in food), but even this is not quoted by the later poskim (Mishnah Berurah etc.). Additionally, Be'er Heitiv 84:2 says if one is thirsty, they can say a bracha in the outer room of the bathhouse and drink inside the bathhouse. Therefore, it is clear that Be'er Heitiv earlier was referring to *derech erez* and not *halacha*. Later, he explained the *halacha* that one can drink in the bathhouse (which has a similar status as a bathroom, see Shulchan Aruch 84:1) (Halachic Guide to Travel and Vacation pg 98).

Additionally, our bathrooms may have a different status than the bathrooms without plumbing (see Igros Moshe E.H. Vol 1, 114, Chazon Ish O.C. 17:4, Gevuros Eliyahu O.C. 1:3, Ohr Litzion Vol 1, 1, Teshuvos Vihanhagos Vol 1, 3, Bigdei Chamudos 5782 pg 9, Minchas Yitzchok Vol 1, 60, Hilchos Yom B'yom Tefillah Vol 1, pg 126-128.).

1262. See above.

1263. See Rama 477:2, Kovetz Halachos pg 444, Nitei Gavriel Vol 2, pg 527, Mekadeish Yisroel 674 (unless the *afikomen* is *Erev Pesach matzos* and the other matzah is not).

1264. As heard from Rav Yaakov Skoczylas (Ohel Yaakov)

1265. Nitei Gavriel Vol 2, 83:9, Yalkut Yosef Vol 3, pg 320

1266. Mishnah Berurah 473:66

## ❧ *Magid* ❧

- The *mitzvah deoraisa*<sup>1267</sup> of “*sipur yetzias Mitzrayim*” is to tell over the story of how *Klal Yisroel* was enslaved in *Mitzrayim* and how Hashem saved us, freed us, and took us out of *Mitzrayim* through the many miracles which happened<sup>1268</sup> to one’s children.<sup>1269</sup> The additional *divrei Torah* etc. on various parts of the *hagada* are not part of the main *mitzvah* of “*sipur yetzias Mitzrayim*”.<sup>1270</sup>
- The above applies to telling a son and daughter<sup>1271</sup> and even to adult or married children.<sup>1272</sup>
- One should have in mind before saying *Magid*, to fulfill the *mitzvah* (*de’oraisa*) of “*sipur yetzias Mitzrayim*”.<sup>1273</sup>

### Grandfather

- When there is a grandfather, father, children, and grandchildren at the seder, the father should say the main parts of the *yetziyas Mitzrayim* to his children besides for what the grandfather says.<sup>1274</sup>
- If there is no father, the grandfather should definitely tell the story of *yetzias Mitzrayim* to his grandchildren.<sup>1275</sup>

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1267. However, on the second night of Pesach it is *derabunan* (Chayei Adam 130:11).

1268. Rambam (Chametz U’matzah) 7:1-2, Kovetz Halachos 26:1. See Pri Megadim E.A. 479:2.

1269. Only children above the age of understanding the story are obligated to be told about *yetzias Mitzrayim* (Kovetz Halachos 26:5).

1270. See Kovetz Halachos 26:6, Ohel Yaakov pg 113.

1271. Aruch Hashulchan 472:15, Kovetz Halachos 26:8

1272. Rambam (Chametz U’matzah) 7:2-3, Kovetz Halachos 26:9

1273. Mishnah Berurah 473:1, Kovetz Halachos 26:29

1274. Teshuvos Vihanhagos Vol 2, 236, Shiurei Halacha 6:9. See Betzel Hachachma Vol 6, 67, Kovetz Halachos 26:11.

1275. See Kovetz Halachos 26:8.

## No Children

- Even if one does not have a son or daughter (present), they are obligated to discuss “*yetzias Mitzrayim*”,<sup>1276</sup> even if they are alone.<sup>1277</sup> See below.

## Women

- Women are also obligated in the *mitzvah* of “*sipur yetzias Mitzrayim*”.<sup>1278</sup>
- A single mother (e.g. divorced or widowed) needs to tell the story of *yetzias Mitzrayim* to her children.<sup>1279</sup>

## Time

- One should not begin “*sipur yetzias Mitzrayim*” before *tzeis hakochavim* (nightfall).<sup>1280</sup>

## Sitting or Standing

- One should say *Magid* when sitting and not while leaning.<sup>1281</sup> However, if one did lean, they are *yotzei*. If one stands while saying *Magid*, they are *yotzei*.<sup>1282</sup>

## The Hagada

- Saying the *hagada* is how we are *yotzei* “*sipur yetzias Mitzrayim*”. One should understand what they are saying by either having someone explain it to them or by reading a *hagada* with translations. One does not need to know what each word means, just the overall explanation

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1276. Rambam (Chametz U'matzah) 7:1

1277. See Kovetz Halachos 26:16.

1278. Chayei Adam 130:12, Kovetz Halachos 26:3

1279. Kovetz Halachos 26:12

1280. Kovetz Halachos 26:2

1281. Shulchan Aruch Harav 473:48, Mishnah Berurah 473:71

1282. Kovetz Halachos 26:28. It seems the same applies if it is difficult for one to say *Magid* while sitting.

and idea.<sup>1283</sup> If it is difficult to say the *hagada*, one can say it in any language they understand.<sup>1284</sup>

- Men and women are obligated to say the *hagada* (*Magid*). Children (boys and girls) above the age of *chinuch* should be trained to say the *hagada* (*Magid*) besides for the obligation to tell them the story of *yetzias Mitzrayim*.<sup>1285</sup>
- One does not need to hear the words of the *hagada* when they say it. However, there may be a benefit to saying it out loud.<sup>1286</sup>
- A *ger* says the *hagada* as everyone else.<sup>1287</sup>

### Can't Say the Entire *Magid*

- If someone is sick and unable to say the entire *Magid* section of the *hagada*, or if someone is busy taking care of children (or preparing the food), they should at least say “*avadim ha’yeeenu*” and “*Raban Gamliel.....Pesach, Matzah U’maror*”. The above applies to a doctor, nurse, Hatzalah member etc. who are on call.<sup>1288</sup>
  - ◆ Many also say (or listen to) the ten *makos*.<sup>1289</sup>
  - ◆ After drinking the second of the *daled koses* (with saying the bracha of *asher ga’alanu and hagafen*), there is no need to make up the parts of *Magid* which weren’t said (if the minimum was

1283. Rama 473:6, Mishnah Berurah 473:63, Aruch Hashulchan 473:20. See Pesachim 116a.

1284. Aruch Hashulchan 473:20, As heard from Rav Shmuel Fuerst

1285. Shulchan Aruch 472:14, Shulchan Aruch Harav 472:25, Mishnah Berurah 472:45, 473:64, Aruch Hashulchan 472:15, Kovetz Halachos 26:13, Shiurei Halacha 6:9. See Shulchan Aruch Harav 473:43, Kovetz Halachos 26:19 for exactly what is necessary to say. Some parts are *minhag*.

1286. Kovetz Halachos 26:17

1287. Kovetz Halachos 26:25

1288. Halichos Shlomo 9:32, Kovetz Halachos 26:4. If they can say more they should also say “*mitchilah ovdei avodah zara*” through the explanation of “*arami oveid avi*” (after “*vu’rav*”). If they end up being able to say more, they should say from “*bi’chol dor va’dor*” until the end of *Magid* (Shulchan Aruch Harav 473:43).

1289. Mishnah Berurah 473:64

said, as above). However, they can choose to do so (after the seder) without saying any bracha.<sup>1290</sup>

- However, if they can listen to someone else say the *hagada* (*Magid*), they should do so and are *yotzei* (similar to *Kiddush*). This was the *minhag* in the past.<sup>1291</sup>
- Nowadays each person usually says the *hagada* on their own and this is preferable.<sup>1292</sup>

### **No Hagada**

- One who does not have a *hagada* (e.g. in the hospital after childbirth) should say *pesukim* from a Chumash about *yetzias Mitzryaim* or discuss say the story of *yetzias Mitzryaim*.<sup>1293</sup>

### **Ha Lachmah Anyah**

- One does not need to open their door when saying “*kul dichfin yeisei vi’yeichel*”. However, some do so.<sup>1294</sup>

### **Mah Nishtanah**

- The main way we tell the story of *yetzias Mitzrayim* is by having the children ask questions, such as why we are doing strange things tonight. Therefore, they say the “*Mah Nishtanah*”.<sup>1295</sup>
- The “*Mah Nishtanah*” can be said in any language and it does not need to be said in the language printed in the *hagada*.<sup>1296</sup> The questions

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1290. Ohel Yaakov pg 138. It seems they can also say the rest of *Magid* before or during *Shulchan Orech* etc. See Mishnah Berurah 447:6.

1291. Mishnah Berurah 473:64, Aruch Hashulchan 472:15.

1292. Kovetz Halachos 26:18

1293. Shulchan Aruch Harav 473:53, Chayei Adam 130:11, Kovetz Halachos 26:24

1294. See Chok Yaakov 473:33, Kovetz Halachos 26:30.

1295. Rambam (Chametz U’matzah) 7:3, Mishnah Berurah 473:21, Aruch Hashulchan 473:21. Some sing the “*Mah Nishtanah*” (Nitei Gavriel Vol 2, 86:10).

1296. Kovetz Halachos 26:35

should be explained.<sup>1297</sup>

- The “*Mah Nishtanah*” should be said from youngest to oldest.<sup>1298</sup>
- Technically, only one child needs to say the “*Mah Nishtanah*”. However, the *minhag* is for all of the children, grandchildren (and in-laws and guests) to say the “*Mah Nishtanah*”.<sup>1299</sup>
- If one does not have a son present, they should have their daughter<sup>1300</sup> say (ask) the “*Mah Nishtanah*”. If no daughter is present, his wife should say it. If not, then any other person should say it. If alone, one should say the “*Mah Nishtanah*” by themselves.<sup>1301</sup>
- The father does not need to answer each question of the “*Mah Nishtanah*” and can answer by saying “*avadim ha’yenu*”.<sup>1302</sup> Some say the leader of the seder does not need to say “*Mah Nishtanah*” after someone already said it.<sup>1303</sup> However, some say he should say it.<sup>1304</sup>

### ***Dam V’eish, Ten Makos***

- The *minhag* is to spill out some of the wine<sup>1305</sup> from the second<sup>1306</sup>

1297. Nitei Gavriel Vol 2, 86:11

1298. Chayei Adam 130:7, Kitzur Shulchan Aruch 119:4, Kovetz Halachos 26:33. However, see Nitei Gavriel Vol 2, 86:4.

1299. Kovetz Halachos 26:34, Nitei Gavriel Vol 2, 86:3

1300. A female can say the regular text of “*Mah Nishtanah*”, even though they don’t lean (Kovetz Halachos pg 377).

1301. Kovetz Halachos 26:16

1302. Kovetz Halachos 26:7

1303. Mishnah Berurah 473:70, Kovetz Halachos 26:36

1304. Rav Yaakov Forscheimer quoting Rav Moshe Feinstein (Kovetz Halachos 26:36).

1305. One can use *shemittah* wine for the *daled koses*. However, *shemittah* wine may not be used when spilling out wine when saying the ten *makos* etc. (Halichos Shlomo 9:35, Kovetz Halachos 20:14, Chut Shuni pg 190). Therefore, it is preferable to not use *shemittah* wine for the second of the *daled koses*, in order to fulfill the *minhag* of taking out some wine when saying the *makos* etc. (Kovetz Halachos 20:14, Derech Emunah (Shmeittah V’yovel) 5:19. See Ohel Yaakov pg 50 for more *halachos* regarding *shemittah* wine).

1306. Some bring a different cup to pour out from, in order to say all of *Magid* on

of the *daled koses* when saying “*dam v’eish* etc.”, the ten *makos*, and “*ditzach adash bi’achav*”. 16 in total.<sup>1307</sup>

- Some use a finger to take out some of the wine.<sup>1308</sup> Many use their index finger.<sup>1309</sup> Some use their ring finger.<sup>1310</sup> Some use their pinky.<sup>1311</sup>
- Some pour some wine out by tilting the cup, and do not use their finger.<sup>1312</sup> One who does not want to get dirty or will not want to drink the wine if they put their finger in it, can definitely pour out the wine by tilting the cup.<sup>1313</sup>
- All of the above are valid *minhagim*.<sup>1314</sup>
- Some spill out the wine which was poured from the cup. Some even spill out the entire cup, rinse it, and refill it. However, there is no reason not to drink the wine in the cup or the wine which was poured out, and it may be wasting food.<sup>1315</sup> Some say the *minhag* is to throw out the wine which was poured out but not the wine remaining in the cup.<sup>1316</sup>

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the full cup which they poured for the second of the *daled koses* (Kaf Hachaim 473:165).

1307. Rama 473:7

1308. Rama 473:7, Shulchan Aruch Harav 473:51

1309. Chok Yaakov 473:37, Mishnah Berurah 473:74 (the finger next to the thumb).

1310. Shar Hatziyun 473:81 (the finger next to the pinky).

1311. See Chok Yaakov 473:37, Aruch Hashulchan 473:24. However, see Mishnah Berurah 473:74.

1312. Shulchan Aruch Harav 473:51, Kaf Hachaim 473:163

1313. Shar Hatziyun 473:81

1314. Aruch Hashulchan 473:24

1315. Chok Yaakov 473:37 “This *minhag* is not mentioned by any (early) *posek*”. If they are particular about not drinking the wine since their finger touched it, it may be permitted. However, in that case they should pour out the wine by tilting the cup (Shar Hatziyun 473:81). See Kaf Hachaim 473:165. See Halichos Shlomo 9:242 Rav Shlomo Zalman Auerbach would drink the wine which was poured out.

1316. Kovetz Halachos 26:41

- Many refill the cup with wine.<sup>1317</sup> However, this is not necessary (if the cup is still full).<sup>1318</sup>

### Saying “*Pesach, Matzah U’maror*”

- Even though we say “Raban Gamliel said that anyone who does not say these three things on Pesach is not *yotzei*....*Pesach, Matzah U’maror*” this does not mean one is actually not *yotzei sipur yitzias mitzrayim* or *Magid*. Rather, it means one is not *yotzei* in the best way.<sup>1319</sup>
- One should explain the meaning of each “*pesach, matzah, and maror*”.<sup>1320</sup>
- When saying “*matzah*” one should lift<sup>1321</sup> the middle (broken) matzah or point to it.<sup>1322</sup>
- When saying “*maror*” one should lift<sup>1323</sup> the *maror* or point to it.<sup>1324</sup>
- When saying “*pesach*” one should not lift or point to the *zo’reiah*,<sup>1325</sup> but some say to look at it.<sup>1326</sup>

### *Li’fichach*

- By “*Li’fichach*” one should hold their cup of wine until after drinking it.<sup>1327</sup> However, many only hold their cup during “*Li’fichach*” until

1317. Ohel Yaakov pg 135. See Kovetz Halachos 26:40.

1318. Mishnah Berurah 182:18, Kovetz Halachos 26:40

1319. Kovetz Halachos 26:42, Yalkut Yosef Vol 3, pg 414

1320. Kovetz Halachos 26:42

1321. Shulchan Aruch 473:7

1322. Halichos Evan Yisroel pg 169, Ohel Yaakov pg 135. See Nitei Gavriel Vol 2, 87:24.

1323. Shulchan Aruch 473:7

1324. Halichos Evan Yisroel pg 169, Ohel Yaakov pg 135. See Nitei Gavriel Vol 2, 87:24.

1325. Mishnah Berurah 473:72

1326. Chok Yaakov 473:36

1327. Shulchan Aruch 473:7

“Hallel”, then put it down until the bracha of “*asher ga’alanu*” and then lift it again for the bracha.<sup>1328</sup>

- Many say “*asher ga’alanu*” while sitting. Some say it standing (and then sit for the second *kos*).<sup>1329</sup>

## Talking During *Magid*

- It is permitted to talk during *Magid*. This includes even things unrelated to *Magid*, *yetzias Mitzrayim*, Pesach, or the seder. However, it is proper not to discuss things unrelated to *Magid*.<sup>1330</sup>
- One should not talk during the Hallel section (after “*Li’fichach*”) until after drinking the second of the *daled koses*. However, if one did, they can still say the bracha (of “*asher ga’alanu*”).<sup>1331</sup>
- One may not talk in between “*asher ga’alanu*” and “*hagafen*” (and drinking the second *kos*).<sup>1332</sup> Some say not to say “*hineni muchan*”.<sup>1333</sup>

## Eating Before and During the *Hagada*

- See “Eating Before and During the *Hagada*” by “*Kadeish*”.
- After drinking the second of the *daled koses*, one can drink more wine (or other beverages).<sup>1334</sup>



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1328. Aruch Hashulchan 473:23, Kovetz Halachos 26:45. However, see Kol Dodi 11:9.

1329. Ohel Yaakov pg 137

1330. Kovetz Halachos 26:26. See Chok Yaakov 473:14.

1331. Kovetz Halachos 26:48. See Halichos Shlomo pg 273.

1332. Nitei Gavriel Vol 2, 88:11

1333. Kovetz Halachos 26:49. However, see Nitei Gavriel Vol 2, 88:11.

1334. Mishnah Berurah 473:15

## ❧ Ruchtzah ❧

- Everyone washes their hands as they normally do before eating bread, with saying a bracha of *al nitilas yadayim*.<sup>1335</sup>
  - ◆ Some have someone else pour the water onto the hands of the one leading the seder, to show *derech cheirus*. Some bring the water to the leader of the seder, but do not pour it on his hands (see footnote).<sup>1336</sup>
- If one is certain they did not touch a normally covered area or did not get their hands dirty, they should intentionally do so before washing (e.g. touch their shoe or sweaty area) as saying the bracha of *al nitilas yadayim* is questionable.<sup>1337</sup> However, some say this is not necessary.<sup>1338</sup>
- One who accidentally said the bracha of *al nitilas yadayim* when washing before *karpas* should eat more than a *kezayis* of *karpas*, and still says another bracha of *al nitilas yadayim* when washing before eating the matzah. Ideally, they should touch an uncovered area of

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1335. Shulchan Aruch 475:1, Mishnah Berurah 475:1 Even though we already washed our hands before eating *Karpas*, since so much time has elapsed it is likely one got distracted and touched a normally covered area or got their hands dirty etc.

1336. Nitei Gavriel Vol 2, 81:10, Ohel Yaakov pg 95. Some specifically have a child above the age of six do so. One may not have their wife pour the water onto them if she is a *niddah*. However, many allow her to bring the water, since it is (similar to) *netilas yadayim* (see Minchas Yitzchok Vol 7, 72, Shiurei Shevet Halevi 195:12, Be'er Moshe Vol 3, 141, Yalkut Yosef Vol 3, pg 432, Ohel Yaakov Nidda pg 85).

1337. Biur Halacha 475:1 "*yitol*", Halichos Shlomo 9:38, Kovetz Halachos 27:1, Nitei Gavriel Vol 2, 89:3

1338. Ohel Yaakov pg 141. See Aruch Hashulchan 475:2.

their body before washing by *Ruchtzah*.<sup>1339</sup> However, some say they do not say another bracha of *al nitalilas yadayim* before eating the matzah (but do wash their hands) and do not need to eat a *kezayis* of *karpas*.<sup>1340</sup> To cover all opinions, one should eat a *kezayis* of *karpas* and not say a bracha by *Ruchtzah*.

- Even if all of the people by the seder go into a different room to wash their hands, it is still considered “*Kiddush bi’makom seudah*”.<sup>1341</sup>

## Intent

- One should announce before washing, how much matzah everyone should eat, and that everyone should have in mind the matzah by *Koreich* and the *afikomen* when saying the bracha of “*al achilas matzah*”.<sup>1342</sup>
- If one did not announce this to all of the participants, they should announce before saying the brachos, after washing and saying the bracha of *al nitlias yadayim*.<sup>1343</sup>
- Many announce “*Motzi Matzah*”, before washing *netilas yadayim*

1339. Chazon Ovadia pg 64, Rivivos Ephraim Vol 1, 301, Nitei Gavriel 81:13, Ohel Yaakov pg 96. See Kaf Hachaim 473:107, Yalkut Yosef Vol 3, pg 428.

1340. Kovetz Halachos 23:1. See Rama 158:7.

1341. Kovetz Halachos 27:2

1342. Nitei Gavriel Vol 2, 89:6. See Kovetz Halachos 28:2. It is a *machlokes* if the matzah eaten by the *afikomen* is the main *mitzvah* of eating matzah on Pesach night as it represents the matzah eaten with the *Korban Pesach* which was eaten at the end of the meal (Rashi, Rashbam Pesachim 119b “*ein*”), or if it is a remembrance to eating the *Korban Pesach* and the main *mitzvah* is the matzah eaten by *Motzi Matzah* (Rosh Pesachim 10:34, Shulchan Aruch 477:1). We therefore try to be strict for both opinions and say the bracha of “*al achilas matzah*” before *Motzi Matzah*, and have in mind the matzah eaten by the *afikomen* (Shar Hatziyun 477:4, Mishnah Berurah 477:1). The meal and talking etc. until the *afikomen* is not a *hefsek* (similar to “*hamotzi*” by any meal). We are strict to not interrupt from “*hamotzi*” until after *Koreich*, to cover all opinions (that *Koreich* might be the main *mitzvah*). However, not interrupting until *afikomen* would be impossible and is permitted (Chok Yaakov 475:14).

1343. Kovetz Halachos 28:13

(when they announce “Ruchtzah”).<sup>1344</sup> However, some announce it after.<sup>1345</sup>

## Distributing the Matzah

- Generally, the leader of the seder distributes only a small piece of the matzos from the *ka'ara* to the rest of the guests (if they do not each have their own *ka'ara*),<sup>1346</sup> and uses other matzos so everyone has a *kezayis* (and the same is done for *Koreich*). Therefore, one should distribute the other matzos to the guests before washing *nitylas yadayim*, so that there isn't a large(r) break in between washing and eating the matzah. The leader of the seder then gives a small piece of the top and middle of the *ka'ara* matzos to each guest after saying *hamotzi* and *al achilas matzah*.<sup>1347</sup> Some say the other matzah distributed should not be whole, as we eat broken matzah for *achilas matzah*.<sup>1348</sup>
  - ◆ One can distribute the *maror* to the guests after eating the matzah.<sup>1349</sup> The same applies to the matzah (and *maror*) for *Koreich*, and it does not need to be distributed before *Ruchtzah*.<sup>1350</sup>
- Some say the one leading the seder can eat a small piece of matzah after saying the brachos, distribute the pieces from the middle and top matzos to each participant, and then eat a *kezayis* (while leaning and within the proper timeframe).<sup>1351</sup> However, this is not necessary

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1344. Kovetz Halachos pg 309, Ohel Yaakov pg 140

1345. Mekadeish Yisroel 623. See Nitei Gavriel Vol 2, 89:5.

1346. See earlier. Many say to set up (two or) three matzos for each person at the table or for every two people, in order for them to eat from those matzos and not add matzos from the box. They do not need the other items of the *ka'ara* (Igros Moshe O.C. Vol 5, 16:4, Halichos Evan Yisroel pg 175, Chut Shuni pg 203, Shiurei Halacha 6:14. See Mekadeish Yisroel 535).

1347. Kovetz Halachos 28:10, Shiurei Halacha 6:13, Mekadeish Yisroel 628

1348. Chut Shuni pg 204, Ohel Yaakov pg 157

1349. Kitzur Shulchan Aruch 119:7

1350. Nitei Gavriel Vol 2, 94:1. See Kitzur Shulchan Aruch 119:7.

1351. Mekadeish Yisroel 628, Ohel Yaakov pg 159

since the distribution is not considered an interruption (a *hefsek*).<sup>1352</sup>

- Everyone should wait until the leader of the seder starts eating his matzah in order to begin eating their matzah, unless they have their own two matzos.<sup>1353</sup>



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1352. Aruch Hashulchan 166:2, Chut Shuni pg 204, Nitei Gavriel Vol 2, 90:5.

1353. Shulchan Aruch 167:15, Aruch Hashulchan 167:30. See Nitei Gavriel Vol 2, 90:5, Ohel Yaakov pg 159.

## ❧ *Motzi Matzah* ❧

- Eating matzah on the first night of Pesach is the only *mitzvah de'oraisa* of eating that we have nowadays.<sup>1354</sup>
- See “*Shiurim*” for an explanation of the various opinions of the minimum amount one has to eat and drink for various *mitzvos*.

### Eating Matzah Before *Motzi Matzah*

- Sometimes children will ask to eat a piece of matzah before *Motzi Matzah*. If the child is very young, one can give them matzah to eat even before *Motzi Matzah*. However, if the child is old enough to understand the story of leaving *Mitzrayim*, they should first be told (some) of the story (e.g. *avadim ha'yinu*), and then can be given matzah to eat (and should say the bracha of *al achilas matzah* if they are old enough to eat the minimum amount within the proper timeframe).<sup>1355</sup>

### Brachos

- The one leading the seder holds the three (2.5) matzos<sup>1356</sup> and says the bracha of “*hamotzi*” for everyone. He then puts down the bottom matzah and says the bracha of “*al achilas matzah*” (for everyone)<sup>1357</sup> on the middle and top matzah which he is holding.<sup>1358</sup> However, many do not put down the bottom matzah when saying the bracha

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1354. See *Vayaged Moshe* pg 180, *Ohel Yaakov* pg 143.

1355. *Mekadeish Yisroel* 603. Adults should not eat matzah before finishing *Magid*.

1356. Some say the matzos should be covered like on Shabbos and Yom Tov during the year as a remembrance to the “*mun*” (*Ohel Yaakov* pg 146).

1357. *Halichos Shlomo* 9:40

1358. *Shulchan Aruch* 475:1, *Shulchan Aruch Harav* 475:5, *Mishnah Berurah* 475:2

of “*al achilas matzah*”.<sup>1359</sup> Some have everyone say the brachos by themselves.<sup>1360</sup>

- Even those with their own *ka'ara* or matzos can listen to the leader of the seder say both of the brachos.<sup>1361</sup> Some say their own bracha of “*al achilas matzah*”.<sup>1362</sup>
- One who has a *ka'ara* with two (1.5) matzos in accordance with the Gra, should hold both matzos by the brachos, and only eat from the top one by *Motzi Matzah* (and the bottom matzah by *Koreich*).<sup>1363</sup>
- The *minhag* is to not dip the matzah into salt (or anything else) on both nights of Pesach.<sup>1364</sup> However, some do so.<sup>1365</sup> Some sprinkle the salt onto the matzah instead of dipping.<sup>1366</sup>
- The one leading the seder then distributes pieces from the middle and top matzos to each participant (as above).

## Forgot the Bracha

- If one forgot to say the bracha of *al achilas matzah*, and started eating the matzah, they should stop and say the bracha if they have not yet eaten a *kezayis*. However, if they already ate a *kezayis* (according to the smaller calculation), they should not say a bracha and are *yotzei* the *mitzvah*.<sup>1367</sup>

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1359. Chayei Adam 130:9, Aruch Hashulchan 475:3, Kovetz Halachos 28:1

1360. Mekadeish Yisroel 628

1361. Halichos Evan Yisroel pg 175, Ohel Yaakov pg 159

1362. Ohel Yaakov pg 159

1363. Ohel Yaakov pg 147 quoting Rav Moshe Feinstein

1364. Rama 475:1, Shulchan Aruch Harav 475:10 To show we want to fulfill the *mitzvah* without any other taste besides the matzah, Mishnah Berurah 475:4 To show it is “*lechem oni*”. Kovetz Halachos 28:1

1365. Aruch Hashulchan 475:5, Ohel Yaakov pg 153

1366. Nitei Gavriel Vol 2, 90:11. Some dip the matzah into salt after eating a *kezayis* *Motzi Matzah*.

1367. Ohel Yaakov pg 153. If one forgot to say *hamotzi*, they should say the bracha right away (even if they already ate a *kezayis*, as they are going to eat more matzah). If they ate a *kezayis* already, they are *yotzei* the *mitzvah* of eating

## Who is Obligated

- Men and women are obligated to eat a *kezayis*<sup>1368</sup> of matzah in the timespan of “*kidei achilas pras*”.<sup>1369</sup>
- Women must be mindful of the minimum amount they need to eat within the proper timespan, as they are sometimes busy helping prepare for the meal or busy taking care of the children.<sup>1370</sup>

## Children

- Children (boys and girls) who can eat a *kezayis* of matzah within four minutes are considered above chinuch age and are obligated to be trained to do so.<sup>1371</sup> A *kezayis* for a child should be measured using the smaller calculation (e.g. a third of an egg), and they do not need to eat two *kezeisim*. Additionally, they can eat the matzah within nine minutes and do not need to do so within four minutes.<sup>1372</sup>

## Stolen Matzah

- The matzah eaten by the seder cannot be stolen.<sup>1373</sup> Therefore, some say that the host of the seder should gift (be “*makneh*”) the matzah to their guests. However, many do not do so and rely on the fact that the owner of the matzah invited them to eat the matzah, among

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matzah, and it is not a “*mitzvah habah bi'aveira*”.

1368. See “*Shiurim*”. We generally calculate based on volume and not weight (see Kovetz Halachos pg 399, Mekadeish Yisroel 626) It is a *machlokes* if a *kezayis* is a half an egg (Tosfos) or a third of an egg (Rambam). Shulchan Aruch (486:1) is strict for the opinion that it is half an egg (see Mishnah Berurah 481:1). Additionally, as discussed earlier, many opinions say our eggs are half of the size they used to be and for *mitzvos de'oraisa* we are strict for that opinion. Therefore, one should eat a full egg's worth of matzah by *Motzi Matzah* (Kovetz Halachos 28:6).

1369. Shulchan Aruch 475:6, Mishnah Berurah 475:40

1370. Ohel Yaakov pg 151

1371. Halichos Shlomo 9:87, Kovetz Halachos 28:17-18. See Mekadeish Yisroel 640.

1372. Kovetz Halachos 28:17-18. See Mekadeish Yisroel 640.

1373. Shulchan Aruch 454:4

other reasons.<sup>1374</sup> One definitely does not need to be strict for their family living with them.<sup>1375</sup> One who wants to be strict, should lift their matzah 10 inches and have the owner gift it to them.<sup>1376</sup>

- In a hotel (or hospital etc.) the matzah belongs to the guest since they paid for it.<sup>1377</sup>
- If one accidentally took and ate someone else's matzah (e.g. each family member bakes their own matzah and brings it to the seder), they are *yotzei*.<sup>1378</sup>
- One should make sure to pay for at least part of their matzos before Pesach, in order to ensure one owns them on a *d'oraisa* level.<sup>1379</sup>

## Talking

- One should not talk (things unrelated to the *mitzvos*) until after finishing *Koreich*,<sup>1380</sup> and especially not before eating a *kezayis* of matzah.<sup>1381</sup> However, if one did so, they do not say any brachos again.<sup>1382</sup> If one spoke (things unrelated to eating the matzah) in between the brachos and swallowing any matzah (or the taste of the matzah), they would need to repeat the brachos.<sup>1383</sup> However, some

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1374. Halichos Shlomo pg 206, Teshuvos Vihanhagos Vol 2, 240, Betzel Hachachmah Vol 4, 172, Shiurei Halacha 6:12, Mekadeish Yisroel 635, Nitei Gavriel Vol 2, 90:22

1375. Shiurei Halacha 6:12

1376. Mekadeish Yisroel 635

1377. Ohel Yaakov pg 145. See Mekadeish Yisroel 636.

1378. Aruch Hashulchan 459:16, Kovetz Halachos 28:25. However, see Mishnah Berurah 454:15.

1379. Mekadeish Yisroel 636. If one was gifted matzah, it belongs to them. However, some give some money as a payment.

1380. Shulchan Aruch 475:1

1381. Mekadeish Yisroel 632. However, after eating a drop of matzah, they should answer "*amein*" to someone else's bracha. However, see Ohel Yakkov pg 155.

1382. Mishnah Berurah 475:24

1383. Mishnah Berurah 167:35, Biur Halacha 167:6 "*vilo*", Kovetz Halachos 28:3. See Mekadeish Yisroel 632.

say once one started chewing, they would not repeat any brachos.<sup>1384</sup>

- If one washed *netilas yadayim* and is waiting for many people to wash *netilas yadayim*, it is not considered a *hefsek*.<sup>1385</sup>

## When

- One may not eat matzah before *tzeis hakochavim*<sup>1386</sup> even during *bein hashmshos*.<sup>1387</sup>
- Many say the *mitzvah* to eat matzah on Pesach night is until midnight (*chatzos*). After midnight until *alos*, one must eat the matzah but does not say a bracha of “*al achilas matzah*”.<sup>1388</sup>
  - ◆ While not required, it is a *mitzvah* to eat *shemura* matzah throughout the entire Pesach, if possible.<sup>1389</sup>
- If one is running late, they should skip sections of the *hagada* in order to eat the matzah before *chatzos*.<sup>1390</sup>

## How Much to Eat

- One needs to eat a *kezayis*<sup>1391</sup> of matzah in the timespan of “*kidei*

1384. Aruch Hashulchan 167:13. See Shulchan Aruch Harav 475:18.

1385. Aruch Hashulchan 166:2. However, see Mekadeish Yisroel 628.

1386. Shulchan Aruch 472:1, Mishnah Berurah 472:1. See Chok Yaakov 472:3.

1387. Mishnah Berurah 472:5. See Mekadeish Yisroel 542-546.

1388. Biur Halacha 477:1, Kovetz Halachos 28:4

1389. Maseh Rav 185, Mishnah Berurah 475:45, Aruch Hashulchan 475:18, Kovetz Halachos 28:5

1390. Nitei Gavriel Vol 2, 91:2

1391. For eating (e.g. matzah) - It is a *machlokes* if a *kezayis* is a half an egg (Tosfos) or a third of an egg (Rambam). Shulchan Aruch (486:1) is strict for the opinion that it is half an egg (see Mishnah Berurah 481:1). However, some say it is a third of an egg (Chazon Ish 39:17 with its shell). Additionally, as discussed earlier, many opinions say our eggs are half of the size they used to be and for *mitzvos de'oraisa* we are strict for that opinion. Therefore, one should eat a full egg's worth of matzah by *Motzi Matzah* (Kovetz Halachos 28:6). However, some would only say to eat 2/3rds of an egg (as we double even according to the strict opinion (Chazon Ish 39:17)).

*achilas pras*”.<sup>1392</sup>

- The size of a *kezayis* was discussed in section “*Shiurim*”. Many say to be strict and measure according to the larger opinion that the size of our eggs need to be doubled.<sup>1393</sup> Some say a *kezayis* is a third of an egg but must be doubled.<sup>1394</sup> Some say 42.5 cc which is slightly less than 1.5 ounces.<sup>1395</sup> However, many say that the smaller calculation for a *kezayis* has been accepted and is sufficient even for the mitzvah *d’oraisa* of eating matzah, and 28.8 cc of matzah (which is converted as slightly less than one ounce) is sufficient.<sup>1396</sup> The smaller amount is 15 cc which is slightly more than half of an ounce.<sup>1397</sup>
- Some say 50 cc is the larger calculation which is slightly less than 1.7 ounces.<sup>1398</sup>
- A whole hand matzah is approximately 2.5 ounces.<sup>1399</sup>

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Regarding the second *kezayis* some are strict to eat by *Motzi Matzah* (Shulchan Aruch 475:1), one can be lenient to measure the *kezayis* with the smaller opinions (a third of an egg and not double the eggs size) (Kovetz Halachos 28:8) which would automatically be accomplished when eating a larger calculated *kezayis* (see below).

Some say that we measure half of an egg and do not double it, even for *mitzvos d’oraisa* (Rav Chaim Na’ah, Shiurei Torah 3).

Therefore, the range would be 28.8 ml according to the smallest opinion, 33.3 according to the middle opinion, and 50 ml according to the strict opinion.

1392. Shulchan Aruch 475:6, Mishnah Berurah 475:40

1393. Mishnah Berurah 486:1, Kovetz Halachos 28:6. See Biur Halacha 271:13 “*shel*”.

1394. Chazon Ish 39:17

1395. Mekadeish Yisroel 624 quoting Kol Dodi

1396. Ohel Yaakov pg 152. One does not include the matzah which gets stuck in their teeth and not swallowed. Therefore, one should eat slightly more than the minimum. One ounce would be sufficient. See Mekadeish Yisroel 625. See Divrei Chachamim pg 316 regarding if precision is needed when measuring *shiurim*.

1397. Ohel Yaakov pg 152. See Mekadeish Yisroel 624 some say 1.05 ounces (Minchas Yitzchok). Some say 0.6 ounces is the smallest (Rav Shlomo Zalman Auerbach).

1398. Kovetz Halachos 28:7

1399. Mekadeish Yisroel 625

- Many say half of a machine matzah is a *kezayis*.<sup>1400</sup>
- Some say it is approximately a third to a half of a hand matzah (according to the larger calculation).<sup>1401</sup> Some say a quarter of an average hand matzah is sufficient as a large *kezayis*.<sup>1402</sup>
- Some say it is the size of the palm and fingers of an average man (not including the thumb).<sup>1403</sup>
- Some say one can eat 1.33 ounces and that is sufficient, as it is a *kezayis* measured as a third of an egg, and doubled in accordance with the strict opinion.<sup>1404</sup>
- Some say to eat the size of 7 x 6.25 inches of matzah (which is almost a whole machine matzah).<sup>1405</sup>
- Many say one can be lenient on the second night of Pesach and measure matzah using the smaller calculation.<sup>1406</sup>

## Leaning

- Men must lean when eating the matzah.<sup>1407</sup> See “Leaning” for more details and if one forgot to do so.

## How Quickly to Eat

- “*Kidei achilas pras*” is the amount of time it takes a person to eat a “*pras*” of bread in a normal way. A *pras* is six *kezeisim*.<sup>1408</sup> This means,

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1400. Halichos Evan Yisroel pg 175, Divrei Chachamim pg 315, Ohel Yaakov pg 152.  
If one measures the volume of half a machine matzah, its volume will be one ounce, which is half of the volume of an egg if not doubling *shiurim*.

1401. Kovetz Halachos pg 400

1402. Piskei Teshuvos 486:1

1403. Orchos Rabbeinu Vol 2, pg 78

1404. Chazon Ish 39:17

1405. Divrei Chachamim pg 315 quoting Rav Dovid Feinstein

1406. Halichos Shlomo 9:17, Kovetz Halachos pg 399, Mekadeish Yisroel 625.  
However, see Chok Yaakov 481:3.

1407. Shulchan Aruch Harav 475:9

1408. Mishnah Berurah 612:8 We are strict for things which are *dè'oraisa*. Some say

one has six times the amount of time it would normally take them to eat one *kezayis* of bread (or that specific food).<sup>1409</sup>

- One should eat the *kezayis* within four minutes.<sup>1410</sup> Some say within three minutes.<sup>1411</sup> If it is difficult to do so (e.g. elderly), one can eat the *kezayis* within six minutes<sup>1412</sup> or even up to nine minutes.<sup>1413</sup> See Kuntris Teshuvos Yechezkel for various opinions of “*kidei achilas pras*”.
- One starts calculating the time from when they begin to swallow the matzah and not from when they begin chewing.<sup>1414</sup> However, if possible, one should be strict and calculate from the time of chewing.<sup>1415</sup>

## Drinking While Eating

- One can drink water to help with eating the matzah.<sup>1416</sup>

## Crumbling the Matzah

- If it is difficult for one to chew the matzah, they can make the matzah into crumbs and eat it.<sup>1417</sup>

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a *pras* is eight *kizeisim*.

1409. See Shulchan Aruch 612:4, Chazon Ish O.C. 39:18.

1410. Halichos Shlomo 9:86, Kovetz Halachos 28:15, Shiurei Halacha 6:13. See Mekadeish Yisroel 634 to eat it within two minutes but if difficult one can eat it within four minutes.

1411. Igros Moshe O.C. Vol 4, 41, Orchos Rabbeinu Vol 2, pg 70. See Ohel Yaakov pg 148. See Mekadeish Yisroel 634 for various opinions.

1412. Ohel Yaakov pg 149

1413. Halichos Shlomo 9:86, Kovetz Halachos 28:15

1414. Kovetz Halachos 28:16, Shiurei Halacha 6:13, Kol Dodi 14:12, Mekadeish Yisroel 631, Ohel Yaakov pg 150 quoting many poskim

1415. Teshuvos Vihanhagos Vol 6, 109:8, Ohel Yaakov pg 150

1416. Shiurei Halacha 6:13, Ma'adanei Shlomo pg 12, Mekadeish Yisroel 637, Ohel Yaakov pg 150. Unflavored seltzer is the same as water. See Kovetz Halachos 28:19. If needed, other drinks are permitted (Mekadeish Yisroel 637).

1417. Biur Halacha 461:4 “*yotzei*”, Kovetz Halachos 28:19. See Kovetz Halachos 28:19-20 if this will not help. See Mishnah Berurah 504:20 It is permitted to do so on Yom Tov (as there is no *tochein achar toichen*) even with utensils.

## Sick, Diabetic, Chron's, Celiac<sup>1418</sup>

- If one will become bedridden from eating a *kezayis* of matzah, they are exempt from doing so. However, if they will only get slightly sick (e.g. stomachache) they must eat a *kezayis* of matzah.<sup>1419</sup> If eating matzah may be potentially life threatening, they may not eat any matzah.<sup>1420</sup>
- One who is sick etc. can be lenient and calculate the size of a *kezayis* using the smaller measurement (e.g. a third of an egg and not doubled). They can say a bracha of *al achilas matzah*.<sup>1421</sup>
- If one will only be able to eat one *kezayis* total by the seder, they should skip *Ruchtzah* and *Motzi Matzah* and eat *maror*, then *Shulchan Orech* (with its proper brachos), and then wash *nililas yadayim*,<sup>1422</sup> say a bracha of *hamotzi* and *al achilas matzah*, and eat one (small) *kezayis* by *afikomen*.<sup>1423</sup>

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However, on Shabbos one should prepare the matzah before, or crumble it with their hands (Nitei Gavriel Vol 2, 92:4).

1418. See Yalkut Yosef Vol 3, pg 497 That if one who has celiac it is considered life threatening to eat wheat matzah. However, they can eat (gluten free) oat matzah and there is no concern that oat matzah is not a valid grain for matzah. (Others suggest listening to the bracha of "*al achilas matzah*" from someone else when eating oat matzah, to avoid any questionable bracha).
1419. Kovetz Halachos 28:21, Mekadeish Yisroel 645. See Keser Shlomo pg 249. Some say that becoming bedridden is worth more than 1/5th of their money. See Nitei Gavriel Vol 2, 92:10-11 they may not be strict.
1420. Mekadeish Yisroel 645
1421. Chayei Adam 130:1, Mishnah Berurah 486:1, Kovetz Halachos 28:22
1422. If one will not be eating even the smallest size of a *kibeitzah*, they should not say a bracha of "*al nililas yadayim*" (see Mishnah Berurah 158:9, Nitei Gavriel Vol 2, 92:9).
1423. Kovetz Halachos 28:23, Nitei Gavriel Vol 2, 92:9. If one can only eat less than a *kezayis* of matzah, they should do so without a bracha of *al achilas matzah* and without a bracha of *al nililas yadayim* (Aruch Hashulchan 477:3, Kovetz Halachos 28:24, Mekadeish Yisroel 644).

## Vomits

- If one vomits their matzah after eating the minimum amount, they are *yotzei*.<sup>1424</sup> However, they do not *bentch* (see footnote).<sup>1425</sup> If they continue eating, they do not say a new *bracha rishona* (and then do *bentch* if they eat enough).<sup>1426</sup> It seems if they are sick enough to be in bed, they are exempt from eating more matzah for the *afikomen*, and can rely on what they ate by *Motzi Matzah* (even though it was vomited).<sup>1427</sup>
- One should not drink wine or use horseradish as maror, if this will likely cause them to vomit. Rather, they should use grape juice (or *chamar medina*) and lettuce.<sup>1428</sup>
- See above regarding one who will become bedridden if they eat or drink.

## Two Kezeisim

- Some say to eat two *kezeisim* by *Motzi Matzah*, one for the bracha of *hamotzi* (the top matzah) and one for the *mitzvah* of matzah (the middle matzah).<sup>1429</sup> However, many say this is only applicable to the

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1424. Orchos Rabbeinu Vol 2, pg 71, Mekadeish Yisroel 642, Nitei Gavriel Vol 2, 90:13

1425. Mekadeish Yisroel 642. See Sharei Teshuvah 208:1. If they were satiated before vomiting, they should *bentch* or listen to someone *bentch* (see Kuntris Chezkas Purim). If possible, they should eat more matzah (a *kezayis*) and *bentch*. Some say to eat any food and say a *bracha achrona*, in order to drink the third of the *daled koses* after the *bracha achrona* (Shar Hamoedim pg 378).

1426. Mishnah Berurah 184:17.

1427. See Mishnah Berurah 477:12 *bi'dieved* if one did not eat *afikomen* they are *yotzei*. The same should apply, especially since they may be exempt as a *choleh shein bo sakana*.

1428. Mekadeish Yisroel 642. However, even if they know they will vomit, they can still say a bracha. However, if they will become bedridden, they are exempt from the *mitzvos* of eating and drinking by the seder.

1429. Shulchan Aruch 475:1, Shiurei Halacha 6:13. Since we are unsure which bracha is said on which matzah.

one leading the seder<sup>1430</sup> (and definitely doesn't apply to women and children).<sup>1431</sup> Additionally, one does not need to be strict with the size of a *kezayis* for the second *kezayis* one eats, and is therefore automatically *yotzei* eating two smaller *kezeisim* when eating one larger size *kezayis* (half an egg's worth and doubled).<sup>1432</sup> Some question the need to eat two *kezeisim*.<sup>1433</sup>

- If one is only eating one large *kezayis* in order to fulfill eating two smaller *kezeisim*, they should eat it within four minutes (as above).<sup>1434</sup> If this is difficult, see above.

## Eating Alone & Personal *Ka'ara*

- One who is eating alone does not need to eat all of the matzah from the *ka'ara*, and one large *kezayis* is sufficient. They should eat a smaller *kezayis* from the middle (broken) matzah, and a smaller *kezayis* from the top matzah (for a total of one large *kezayis*). If they can only eat a smaller *kezayis*, it should be from the middle matzah (and they should eat a very small piece from the top matzah).<sup>1435</sup>

## Burnt Matzah

- The burnt part of the matzah which is normal to eat is included in the amount one eats.<sup>1436</sup>

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1430. Halichos Shlomo 9:40, Kovetz Halachos 28:9, Kol Dodi 14:3, Chut Shuni pg 203

1431. Mekadeish Yisroel 627

1432. Kovetz Halachos 28:8-9, Shiurei Halacha 6:13. It seems one should eat an additional smaller *kezayis* after eating a larger size *kezayis*. However, this is unnecessary and one is *yotzei* with one large *kezayis* (Ohel Yaakov pg 152). See Orchos Rabbeinu Vol 2, pg 80 the Chazon Ish would only eat one *kezayis*. See Mekadeish Yisroel 624 that one is *yotzei* by eating 2/3rd of an egg's worth of matzah since the strict calculation is half an egg's worth of matzah, and the second *kezayis* is only a stringency.

1433. Biur Halacha 475:1 "kezayis"

1434. Mekadeish Yisroel 625

1435. As heard from Rav Yaakov Skoczylas (Ohel Yaakov). See Mekadeish Yisroel 624.

1436. Kovetz Halachos pg 392

## How to Eat

- Technically, one should ideally place two *kezeisim* of matzah in one's mouth, chew it, and swallow at least one *kezayis* (at one time).<sup>1437</sup> However, many say this is impossible to do (with our hard, thin matzah)<sup>1438</sup> and we therefore eat the *kezeisim* in a normal way of eating in the proper timeframe (preferably without pausing).<sup>1439</sup>
- One should really eat the top matzah first and then the middle matzah. However, many mix the matzos and eat them.<sup>1440</sup> Some say to eat part of the top matzah and part of the middle matzah together in the first bite.<sup>1441</sup> If one ate a *kezayis* with either the top or middle matzah but did not eat from both, they are *yotzei* after the fact.<sup>1442</sup>

## Measuring

- It is permitted to measure the wine, *maror*, matzah etc. on Yom Tov since it is for a *mitzvah*.<sup>1443</sup> Many say one can weigh the matzah etc. (using a non-electric scale).<sup>1444</sup>

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1437. Shulchan Aruch 475:1, Mishnah Berurah 475:9

1438. Even though it seems in the times of the Mishnah Berurah the matzos may have been just as thin and hard as our matzos. However, see Mishnah Berurah (486:3) and Aruch Hashulchan (486:2) who both discuss using soft (spongy) matzah.

1439. Aruch Hashulchan 475:4, Orchos Rabbeinu Vol 2, pg 70 quoting the Chazon Ish, Steipler, and Rav Chaim Kavievsky, Kovetz Halachos 28:14 quoting Rav Moshe Feinstein, Shiurei Halacha 6:13 quoting Rav Moshe Feinstein and Rav Tuvia Goldstein. See Madanei Shlomo pg 11, Mekadeish Yisroel 630, Ohel Yaakov pg 155.

1440. Shiurei Halacha 6:13

1441. Kovetz Halachos 28:14

1442. Mishnah Berurah 475:11

1443. Mishnah Berurah 306:34, Kovetz Halachos 28:11, Shiurei Halacha 6:15 However, if possible, it should be measured before Yom Tov.

1444. Halichos Shlomo 9:7, Kovetz Halachos 28:11, Shiurei Halacha 6:15 (If one did not do so before Yom Tov).

## Intent

- One must have intent before eating the matzah to fulfill the *mitzvas aseï* of eating matzah. If one did not have such intent, they should eat another *kezayis* of matzah with intent.<sup>1445</sup> Therefore, one should announce this to all of the participants before washing *netilas yadayim*. If one did not do so, they should announce before saying the brachos, after washing and saying the bracha of *al nitlias yadayim*.<sup>1446</sup>



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1445. Kovetz Halachos 28:12. See Mishnah Berurah 475:34, Shar Hatziyun 475:34, Aruch Hashulchan 475:16.

1446. Kovetz Halachos 28:13

❧ *Maror* ❧

- If one did not announce “*Maror*” before *Ruchtzah*, they may do so before *Maror*, after finishing eating the matzah.<sup>1447</sup>
- After finishing eating the matzah of *Motzi Matzah*,<sup>1448</sup> one takes the *maror* and dips (part of)<sup>1449</sup> it into the *charoses*<sup>1450</sup> and shakes it off,<sup>1451</sup> says the bracha of “*al achilas maror*”, and eats<sup>1452</sup> a *kezayis* of *maror* without leaning, within “*kidei achilas pras*”.<sup>1453</sup>

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1447. Ohel Yaakov pg 140 For *Maror* and *Koreich* there is room to be lenient to say it after washing. See Nitei Gavriel Vol 2, 89:5.

1448. If one skipped *Maror* and ate *Koreich* after *Motzi Matzah*, they are *yotzei Koreich* and should now eat *Maror* but without a bracha of “*al achilas maror*” (Kaf Hachaim 475:26).

1449. Shulchan Aruch Harav 475:11, Mishnah Berurah 475:13, Kovetz Halachos 29:12. However, some dip all of the *maror* into the *charoses* (Shulchan Aruch 475:1, Aruch Hashulchan 475:6, Ohel Yaakov pg 166, 175).

1450. If one did not dip the *maror* into the *charoses* at all, they are *yotzei* (Kovetz Halachos pg 418). It seems the same applies to one who is allergic to (or extremely dislikes) the *charoses*. However, see Nitei Gavriel Vol 2, 93:25 to eat *maror* again with dipping it into *charoses*.

If using ground horseradish, one should still dip some of it into *charoses* (Mekadeish Yisroel 655).

1451. Shulchan Aruch 475:1, Aruch Hashulchan 475:6 One should not have too much *charoses* on the *maror*, as one needs to taste the *maror* and not the *charoses*.

1452. One is not *yotzei* if they swallow the *maror* without chewing, since we need the taste of the *maror* (Shulchan Aruch 475:3). However, one does not need to chew every part of the *maror*, and eating with chewing in a normal way is sufficient (Kovetz Halachos pg 433).

If one lost their sense of taste (e.g from Caronavirus), they should not say the bracha on *maror*, and should listen to someone else say the bracha and then eat the *maror* (Ohel Yaakov pg 180).

1453. If one wants to lean they can do so (Mishnah Berurah 475:14). See Aruch Hashulchan 475:6.

- One can distribute the *maror* to the guests after eating the matzah.<sup>1454</sup>
- After midnight (*chatzos*), one does not say a bracha of “*al achilas maror*”.<sup>1455</sup>

## Who is Obligated

- Men and women are obligated to eat a *kezayis* of *maror*.<sup>1456</sup>
- Children (boys and girls) who can eat a *kezayis* of *maror* in the proper timeframe should be trained to do so.<sup>1457</sup> However, if one only uses horseradish and the child does not want to eat it, they should not be pushed to do so. One should ideally have lettuce for the child.<sup>1458</sup>

## Type of Vegetable<sup>1459</sup>

1454. Kitzur Shulchan Aruch 119:7

1455. Mishnah Berurah 477:6

1456. Shulchan Aruch 472:14, Mishnah Berurah 472:44-45

1457. Kovetz Halachos 29:3, Mekadeish Yisroel 657

1458. Mekadeish Yisroel 657. It seems the same applies if the child will be negatively affected by the horseradish (e.g. they will cough or feel pain).

1459. The Mishnah (Pesachim 39a) lists the vegetables which are valid for *maror*: 1) *chazeres* 2) *tamchah* 3) *charchavina* 4) *olshin* 5) *maror*. Shulchan Aruch (473:5) says to ideally use *chazeres*. If not, then one should use one the other listed vegetables and lists the order of preference as *olshin*, *tamchah*, *olshin*, *maror*. It is clear from the Gemara (Pesachim 39a) and the *Rishonim* (e.g. see Rashi), and *Achronim* (Chacham Tzvi 119, Mishnah Berurah 473:34, Aruch Hashulchan 473:12) that “*chazeres*” is romaine lettuce. Therefore, if one can buy romaine lettuce which was checked for bugs, or if they know how to check for bugs, they should ideally use romaine lettuce, and not horseradish (Mishnah Berurah 473:42, Kovetz Halachos 29:5) (even though many refer to horseradish as “real *maror*”, that is not accurate). Some do not even eat a *kezayis* of *maror* as they think horseradish is (the only real) *maror*, and it is very difficult to eat a *kezayis* of horseradish. They must be informed that romaine lettuce is ideal for *maror* (see Chacham Tzvi 119). This is despite the fact that romaine lettuce is sometimes not bitter (Aruch Hashulchan 473:13. See Ohel Yaakov pg 162). It should be noted that the darker romaine lettuce is bitter.

Additionally, it seems that many Jewish communities in the past few hundred years did not have access to romaine lettuce so they ended up using horseradish.

- The ideal vegetable to use for *maror* is romaine lettuce (even if not bitter).<sup>1460</sup>
  - ◆ Hydroponic lettuce is valid for *maror*.<sup>1461</sup>
  - ◆ One should not use iceberg lettuce for *maror*.<sup>1462</sup>
- Many use (ground)<sup>1463</sup> horseradish, even though it is not as ideal as romaine lettuce.<sup>1464</sup>
  - ◆ One can leave the ground horseradish uncovered if it will not lose all of its strength. Some recommend doing so in order for the horseradish to not be too strong.<sup>1465</sup>

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However, this is only due to their circumstances and not because it is more ideal (see Chayei Adam 130:3, Aruch Hashulchan 473:13).

Some even question the validity of using horseradish for *maror*, as it is not really bitter, but is sharp (see Mishnah Berurah 473:36, Ohel Yaakov pg 135). However, this has been the *minhag* in *Klal Yisroel* for centuries and some say the sharpness masks the bitterness (see Ohel Yaakov pg 165 many *gedolim* would only eat horseradish for *maror*. However, many would only eat lettuce). Some question “*tamchah*” being translated as horseradish and say it is horehound or other things besides horseradish. Horehound is a bitter herb in the mint family. (see Halachically Speaking, Rashi 39a “*tamchah*”).

Additionally, some question eating horseradish when it is shredded (see Mekadeish Yisroel 515, Teshuvah M’ahavah Vol 2, 262). However, many say this is acceptable and even recommend shredding the horseradish (Mishnah Berurah 473:36, Aruch Hashulchan 473:14. See Mekadeish Yisroel 652).

Some say to use romaine lettuce even if it is more expensive (Levush 473:5, Chacham Tzvi 119, Mishnah Berurah 473:42 “slightly more expensive”).

1460. See above footnote.

1461. Shiurei Halacha 6:19. See Minchas Shlomo Vol 2, 4, Kovetz Halachos 29:9.

1462. Mekadeish Yisroel 652

1463. See Mishnah Berurah 473:36, Ohel Yaakov pg 167.

One should grind or shred the horseradish before Yom Tov. However, one can grind the horseradish on Yom Tov but may not do so on Shabbos. On Yom Tov, they should grind it in an unusual way (e.g. onto the table and not onto a plate) (see Mishnah Berurah 504:19. However, Orchos Rabbeinu Vol 2, 84 is lenient). If the seder is on Shabbos, one must grind the horseradish before Shabbos, and cover it (and seal it) well.

1464. Kovetz Halachos 29:7

1465. Mishnah Berurah 473:36, Ohel Yaakov pg 168

- ◆ One can use the part of the horseradish which grows in the ground, even though we do not use the “root” for *maror*.<sup>1466</sup>
- Some use endive (*olshin*), and this is preferred over horseradish.<sup>1467</sup>

### From the *Ka'ara*

- One does not need to eat the *maror* from the *ka'ara* and any *maror* is acceptable.<sup>1468</sup> However, some are particular to eat the *maror* from the *ka'ara*, and distribute small pieces of it to the guests.<sup>1469</sup>
- Some are particular to dip the *maror* into the *charoses* from the *ka'ara*.<sup>1470</sup>

### Switching Types

- One does not need to use the same type of *maror* as they always do and can switch the type of *maror* that they use. One can also eat a different type of *maror* from the rest of their family (e.g. they do not like that type).<sup>1471</sup>

### Mixing Types of *Maror*

- One does not need to use bitter romain lettuce. They also do not need to add any horseradish to their lettuce. Some say if they want to, they can do so.<sup>1472</sup> However, many say not to mix horseradish and lettuce.<sup>1473</sup>

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1466. Kovetz Halachos 29:8

1467. See Kovetz Halachos pg 425. If one does not have any of the above vegetables and cannot ask a neighbor, they can use any bitter vegetable. However, the bracha of “*al achilas maror*” is not said (Mishnah Berurah 473:46).

1468. Kovetz Halachos 29:11

1469. Nitei Gavriel Vol 2, 93:2, Ohel Yaakov pg 177

1470. Nitei Gavriel Vol 2, 93:6. Some eat the leftover *charoses* on Pesach day.

1471. See Mishnah Berurah 473:43.

1472. Kovetz Halachos 29:6, Mekadeish Yisroel 652, Ohel Yaakov pg 170

1473. Halichos Evan Yisroel pg 180, Ohel Yaakov pg 170, Sukkas Chaim pg 308, Halichos Shlomo 9:46. However, see Shulchan Aruch 473:5, Mishnah Berurah

## Checking Lettuce

- One who did not check their lettuce for bugs<sup>1474</sup> before Yom Tov (or Shabbos), is permitted to do so on Yom Tov and Shabbos. If a bug is found on the lettuce it should be removed with some of the lettuce. If it is found in the water after removal of the lettuce, it can be spilled out. This should all be done close to the mealtime.<sup>1475</sup> It is more lenient regarding *borer* on Yom Tov.<sup>1476</sup>

## Soaked in Water

- One may not use *maror* which was soaked in water (or anything else) for more than 24 hours.<sup>1477</sup> However, small droplets of water on the *maror* after washing it or a wet paper towel (even if very wet) on top of the *maror* is not considered “soaked” even if left that way for more than 24 hours.<sup>1478</sup>
- One can soak their lettuce in water with soap for a few minutes when washing their lettuce (for bugs).<sup>1479</sup> There is more to the process of checking for bugs. See above.

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473:40 that one can combine different types of *maror*.

1474. cRc - For Romaine non-organic hearts, (other types of lettuce may have different checking methods) the following method may be utilized: 1) Separate the leaves from the hearts, place them in a bowl of soapy water and agitate for approximately one minute. 2) Remove lettuce from the soapy water and gently rub all areas of both sides of the leaves with a sponge (this includes flattening the curled up edges so that they can be scrubbed). 3) Rinse each leaf under running water, front and back, while running your fingers across the entire leaf to undo the folds. 4) Start again, by putting the lettuce back into a fresh bowl of soapy water and agitate the leaves for about a minute. 5) Rinse each leaf under running water, front and back.

1475. Ohel Yaakov pg 16. See Shemiras Shabbos Ki'hilchasa 3:36.

1476. Shulchan Aruch 510:2. See Shemiras Shabbos Ki'hilchasa 4:15.

1477. Mishnah Berurah 473:38

1478. Kovetz Halachos 29:19, Ohel Yaakov pg 169

1479. As heard from Rav Yaakov Skoczylas (Ohel Yaakov). See Mekadeish Yisroel 658, Ohel Yaakov pg 169. See Kovetz Halachos 29:20 not to use vinegar.

## Intent

- One should have in mind to fulfill the *mitzvah derabunan* of eating *maror* as a remembrance to the bitter life *Klal Yisroel* had in *Mitzrayim*.<sup>1480</sup>
- One who did not have intent is *yotzei*.<sup>1481</sup>

## Drinking While Eating

- If needed, one can drink water to help with eating the *maror* (e.g. the horseradish is very strong) but other drinks should not be drunk, as one needs to taste the *maror*.<sup>1482</sup>

## How Much to Eat

- See above “*Shiurim*” for the size of a *kezayis*. We are lenient for things which are *derabunan* (e.g. *maror*).<sup>1483</sup>
- One can calculate the size needed for *maror* by using the smaller calculation. Ideally one should calculate a *kezayis* as half of an egg.<sup>1484</sup> However, many say a third of an egg is sufficient.<sup>1485</sup>
- Slightly less than one ounce is sufficient. If difficult, 0.6 ounces is sufficient.<sup>1486</sup>

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1480. Nitei Gavriel Vol 2, 93:12. See Mishnah Berurah 473:42.

1481. Chok Yaakov 475:18, Kovetz Halachos 29:15. However, see Biur Halacha 475:4 “*lo*”.

1482. Mekadeish Yisroel 656. See Ohel Yaakov pg 165. If one needs to eat before eating *maror* (horseradish) so that it doesn't hurt their stomach, they can eat a snack but should not interrupt with talking or other activities (Mekadeish Yisroel 659).

1483. Biur Halacha 271:13 “*shel*”, Kovetz Halachos 20:19

1484. Mishnah Berurah 486:1, Aruch Hashulchan 486:1, Kovetz Halachos 29:10

1485. Shulchan Aruch Harav 486:1, Aruch Hashulchan 486:1, Mekadeish Yisroel 651

1486. Mekadeish Yisroel 651, Ohel Yaakov pg 172. See Shiurei Torah pg 124.

## How Quickly to Eat

- Ideally, one should swallow a *kezayis* of *maror* in one shot after it is chewed. However, if needed (e.g. horseradish), one can eat the *maror* within the allowed timeframe (“*kidei achilas pras*”).<sup>1487</sup>
- “*Kidei achilas pras*” is the amount of time it takes a person to eat a “*pras*” of bread in a normal way. A *pras* is either six *kezeisim* or eight *kezeisim*.<sup>1488</sup> This means, one has six or eight times the amount of time it would normally take them to eat one *kezayis* of bread (or that specific food).<sup>1489</sup> Since they are *derabanun*, one has more time to eat by *Maror* and *Koreich* than by *Motzi Matzah*.
- One should eat the *kezayis* within four<sup>1490</sup> or five<sup>1491</sup> minutes. If it is difficult to do so (e.g. elderly), one can eat the *kezayis* within six minutes<sup>1492</sup> or even up to nine minutes.<sup>1493</sup>
- One starts calculating the time from when they begin to swallow the matzah and not from when they begin chewing.<sup>1494</sup> However, if possible, one should be strict and calculate from the time of chewing.<sup>1495</sup>

## Sick, Diabetic, Chron’s

- If one will become bedridden from eating a *kezayis* of matzah, they are exempt from doing so. However, if they will only get slightly sick (e.g. stomachache) they must eat a *kezayis* of *maror*.<sup>1496</sup> If eating

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1487. Mishnah Berurah 473:43, Shar Hatziyun 473:60, Ohel Yaakov pg 173

1488. Mishnah Berurah 612:8 We are strict for *mitzvos* which are *deoraisa* and lenient for *derabanun*.

1489. See Shulchan Aruch 612:4, Chazon Ish O.C. 39:18.

1490. See Halichos Shlomo 9:86, Kovetz Halachos 28:15, Shiurei Halacha 6:13.

1491. Mekadeish Yisroel 634

1492. Ohel Yaakov pg 149

1493. Halichos Shlomo 9:86, Kovetz Halachos 28:15. Nitei Gavriel Vol 2, 93:16 says one can eat *maror* within nine minutes even if it is not difficult.

1494. Kovetz Halachos 28:16, Shiurei Halacha 6:13, Kol Dodi 14:12, Mekadeish Yisroel 631, Ohel Yaakov pg 150 quoting many poskim

1495. Teshuvos Vihanhagos Vol 6, 109:8, Ohel Yaakov pg 150

1496. Kovetz Halachos 28:21, Mekadeish Yisroel 645. See Keser Shlomo pg 249.

*maror* may be potentially life threatening, they may not eat any.<sup>1497</sup>

- One who is sick etc. can be lenient and calculate the size of a *kezayis* using the smaller measurement (e.g. a third of an egg and not doubled). They can say a bracha of *al achilas maror*.<sup>1498</sup>



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Some say that becoming bedridden is worth more than 1/5th of their money.  
See Nitei Gavriel Vol 2, 92:10-11 they may not be strict.

1497. Mekadeish Yisroel 645

1498. Chayei Adam 130:1, Mishnah Berurah 486:1, Kovetz Halachos 28:22

## ❧ *Koreich* ❧

- If one did not announce “*Koreich*” before *Ruchtzah*, they may do so before *Koreich*.<sup>1499</sup>
- After eating the *maror*, one takes the third matzah from the *ka'ara* and eats a *kezayis* of matzah with a *kezayis* of maror together (like a wrap or sandwich),<sup>1500</sup> while leaning.<sup>1501</sup> The *kezayis* of matzah is the total amount of matzah being eaten. One does not need a *kezayis* for the top part and another *kezayis* for the bottom part of the sandwich.
- Many dip some of the “wrap” into *charoses* by *Koreich* and shake it off.<sup>1502</sup> See “Leaning” if one forgot to lean.

1499. Ohel Yaakov pg 140 For *Maror* and *Koreich* there is room to be lenient to say it after washing. See Nitei Gavriel Vol 2, 89:5.

1500. One should not just have the *maror* on top of an open piece of matzah (like a cracker), as that is not considered “wrapped” (see Kitzur Shulchan Aruch 119:7). However, some allow doing so (Hagdas M’beis Levi pg 207)

1501. Shulchan Aruch 475:1, Mishnah Berurah 475:16. One does not fulfill their obligation of eating matzah or *maror* by eating *Koreich*, since one needs to taste the taste of the *maror* alone and not mixed, and the matzah eaten is *de'oraisa* while the *maror* is only *derabanun* so we do not eat them together (and mix their flavors). However, since in the times of the Beis Hamikdash when the *Korban Pesach* was eaten, Hillel was of the opinion to eat the matzah, *maror*, and *Korban Pesach* all together, as a remembrance, we eat the matzah and *maror* together (after eating the matzah and *maror* separately). See Aruch Hashulchan 475:6-7.

It is called “*Koreich*” which translates as “wrapped” since the matzah in the times of Hillel were soft (similar to laffa, which is how Sephardi matzah is made) and was able to be wrapped around the *maror* (and *Korban Pesach*). It is not because they would wrap the lettuce around the matzah (see Kitzur Shulchan Aruch 119:7, Aruch Hashulchan 475:7, See Nitei Gavriel Vol 2, 94:2, Ohel Yaakov pg 182).

1502. Shulchan Aruch 475:1, Maseh Rav 191, Chayei Adam 130:7, Aruch Hashulchan 475:8, Mishnah Berurah 475:17-19. However, some do not (Rama 475:1). Some do not dip into *charoses* by *Koreich* since it may be *gebruks*. The

- The leader of the seder distributes a small piece from the third matzah along with other matzah to all of the guests, so that everyone has a *kezayis*.<sup>1503</sup> See above. The matzah (and *maror*) for *Koreich* does not need to be distributed before *Ruchtzah*.<sup>1504</sup>
- One should not talk about things unrelated to the *mitzvos* being done from *Motzi Matzah* until after eating *Koreich*. However, even if one did talk about things unrelated to the *mitzvos*, they do not say a new bracha by *Koreich*.<sup>1505</sup> See above.

### ***Zeicher Li'mikdash K'Hillel***

- Many say “*Zeicher Li'mikdash K'Hillel*” before eating *Koreich*.<sup>1506</sup> However, some say it after finishing eating *Koreich*.<sup>1507</sup>
- Many say “*koreich matzah, u'maror*” without mentioning “*pesach*”.<sup>1508</sup> Some say “*koreich pesach, matzah, u'maror*”.<sup>1509</sup>

### **How Much to Eat**

- See above “*Shiurim*” for the size of a *kezayis*. We are lenient for things which are *de'rabunan* (e.g. *maror* and *Koreich*).<sup>1510</sup>

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same would apply to using wet lettuce by *Koreich*, since it is placed on the matzah (Mekadeish Yisroel 663). However, it is permitted if eaten immediately (Mekadeish Yisroel 371).

1503. Ohel Yaakov pg 182. See Nitei Gavriel Vol 2, 94:1.

1504. Nitei Gavriel Vol 2, 94:1. See Kitzur Shulchan Aruch 119:7.

1505. Mishnah Berurah 475:24

1506. Shulchan Aruch 475:1, Shulchan Aruch Harav 475:18, Kitzur Shulchan Aruch 119:7, Halichos Evan Yisroel pg 182, Mekadeish Yisroel 662, See Nitei Gavriel Vol 2, 94:10 (Note: Nitei Gavriel does not even bring the *minhag* to say it after *Koreich*). See Sukkas Chaim Vol 2, pg 321.

1507. Halichos Shlomo 9:52, Kovetz Halachos 30:6. See Aruch Hashulchan 475:7.

1508. Shulchan Aruch Harav 475:18, Chok Yaakov 475:13, Mishnah Berurah 475:21, Kovetz Halachos 30:7

1509. Shulchan Aruch Harav 475:18, Mishnah Berurah 475:21

1510. Biur Halacha 271:13 “*shel*”, Kovetz Halachos 20:19

- One can calculate the size needed for both the matzah and the *maror* of *Koreich* by using the smaller calculation. Ideally one should calculate a *kezayis* as half of an egg.<sup>1511</sup> However, many say a third of an egg is sufficient.<sup>1512</sup>
- Slightly less than one ounce is sufficient. If difficult, 0.6 ounces is sufficient.<sup>1513</sup> If needed, some are even more lenient.<sup>1514</sup>

### How Quickly to Eat

- One should eat the *matzah* and *maror* by *Koreich* together as a sandwich within *kidei achilas pras* (e.g. nine<sup>1515</sup> minutes). One does not need to swallow it all at once, and eating it in the normal manner without long breaks is sufficient (similar to *Motzi Matzah*. See above).<sup>1516</sup>
- One should have both matzah and *maror* in each bite.<sup>1517</sup>

### Type of *Maror* for *Koreich*

- By *Koreich*, one does not need to use a different type of *maror* from the one used by *Maror*.<sup>1518</sup> However, some do so.<sup>1519</sup> One can mix types of *maror* by *Koreich*, since many are lenient even by *maror*, and the taste of the matzah is also mixed in by *Koreich*.<sup>1520</sup> Different types

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1511. Mishnah Berurah 486:1, Aruch Hashulchan 486:1, Kovetz Halachos 29:10

1512. Shulchan Aruch Harav 486:1, Aruch Hashulchan 486:1, Mekadeish Yisroel 651

1513. Mekadeish Yisroel 651, Ohel Yaakov pg 172. See Shiurei Torah pg 124.

1514. See Igros Moshe O.C. Vol 3, 66, Kovetz Halachos 30:2 regarding the *maror* in *Koreich*.

1515. Nitei Gavriel Vol 2, 93:16, 94:11. See above. See Mekadeish Yisroel 664.

1516. Kovetz Halachos 30:5, Mekadeish Yisroel 664

1517. Ohel Yaakov pg 183

1518. Chayei Adam 130:11, Kovetz Halachos 30:3. See Nitei Gavriel Vol 2, 94:2 for various *minhagim*.

1519. Mekadeish Yisroel 652 recommends using at least a small piece of lettuce by *Koreich*, even if using horseradish. Ohel Yaakov pg 182

1520. See Mekadeish Yisroel 652. See Kovetz Halachos 29:6. See above.

of *maror* combine towards the *kezayis* needed (e.g. half a *kezayis* of lettuce and half a *kezayis* of horseradish).<sup>1521</sup>

### Removing the *Ka'ara*

- After eating *Koreich*, one can remove the *ka'ara* from the table for the remainder of the seder.<sup>1522</sup> However, some are particular to leave the *ka'ara* (with the foods on it) on the table until the end of the seder.<sup>1523</sup>



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1521. Shulchan Aruch 473:5, Mishnah Berurah 473:40

1522. Kaf Hachaim 473:52

1523. Nitei Gavriel Vol 2, 95:4

## ❧ *Shulchan Orech* ❧

- Some do not sing *zemiros* by *Shulchan Orech*. Some do. Some only do so on Shabbos.<sup>1524</sup>

### Leaning

- Some say to ideally lean the entire meal while eating and drinking.<sup>1525</sup> However, many do not do so.<sup>1526</sup> See “Leaning”.

### Not to Overeat

- One should eat and drink what they want in a joyous way.<sup>1527</sup> However, they should make sure to not overeat or drink too much wine by *Shulchan Orech*. This is so they will be able to eat the *afikomen* with an appetite and so that they will not fall asleep before finishing the seder, due to too much alcohol.<sup>1528</sup> If one is so full that eating the *afikomen* repulses them, they are not *yotzei* eating it.<sup>1529</sup>

### Eating Roasted Meat

- There is no prohibition to eat lamb on Pesach even by the seder (as long as it is not a whole lamb).<sup>1530</sup> However, the *minhag* is not to eat roasted meat on the night of the seder (both nights outside of

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1524. Nitei Gavriel Vol 2, 95:11, Ohel Yaakov pg 192

1525. Rama 472:7, Mishnah Berurah 472:23

1526. Chok Yaakov 472:16, Halichos Shlomo 9:42, Kovetz Halachos 21:2, Shiurei Halacha 6:2, Ohel Yaakov pg 188

1527. Nitei Gavriel Vol 2, 95:5-6, Ohel Yaakov pg 186

1528. Rama 476:1, Aruch Hashulchan 476:4

1529. Mishnah Berurah 476:6. Eating the *afikomen* without any appetite (even if not repulsed) is not the optimal fulfillment of the *mitzvah*.

1530. Shulchan Aruch 476:1

Eretz Yisroel).<sup>1531</sup>

- By day, it is completely permitted.<sup>1532</sup>
- This includes chicken but does not apply to fish.<sup>1533</sup>
- Roasted vegetables can be eaten.<sup>1534</sup>
- Liver should not be eaten unless it is cooked (sauteed) in oil afterwards.<sup>1535</sup>
- Roasting is defined as any form of cooking without liquid, even if using a pan (and not roasting directly on the fire). This includes baking, grilling, and frying (sauteing), or searing without oil, even if it roasts in its own juices.<sup>1536</sup>
  - ◆ Therefore, some say not to eat meat or chicken cooked in a sous vide, as it is cooking only its own juices.<sup>1537</sup> However, if one cooks it in liquid after, it is permitted (see below).
  - ◆ However, some are lenient with roasting in a pan,<sup>1538</sup> especially if it does not appear to be roasted.<sup>1539</sup>
- If there is any liquid (e.g. oil or water), it is considered cooked and not roasted.<sup>1540</sup> It seems a really minimal amount of oil (e.g. by using

1531. Mishnah Berurah 473:32, 476:1. See Ohel Yaakov pg 197 regarding someone who keeps one day of Yom Tov in Eretz Yisroel taking a picture or video of someone keeping two days of Yom Tov in Eretz Yisroel.

1532. Mishnah Berurah 473:32, 476:1, Kaf Hachaim 476:2

1533. Shulchan Aruch 476:2, Mishnah Berurah 476:9, Aruch Hashulchan 476:4. See Kaf Hachaim 476:23 that some specifically eat fish by the seder.

1534. Shulchan Aruch 476:2, Aruch Hashulchan 476:4

1535. Aruch Hashulchan 476:4, Ohel Yaakov pg 195

1536. Mishnah Berurah 476:1. However, see Aruch Hashulchan 476:2 who is lenient with roasting in a pan, even without any liquid since it is not valid for the *Korban Pesach*.

1537. Rav Hershel Schachter (OU)

1538. Aruch Hashulchan 476:2

1539. Kovetz Halachos 31:3

1540. Sharei Teshuvah 476:1 Even if the liquid evaporates during the cooking, Shevet Halevi Vol 9, 120:1 Even if people refer to it as “roasting” etc. However, one

an oil spray) is not considered adding liquid.

- ◆ Some say ¼ inch of liquid is enough to permit eating the food, as it is definitely not considered roasted.<sup>1541</sup>
- If meat or chicken is fried in (even a little bit of) oil (e.g. schnitzel) and does not appear to be roasted, it is permitted to eat.<sup>1542</sup>
- Therefore, grilled chicken and baked or broiled chicken (even if breaded), broiled meat, stir fry (without sauce or oil), and chopped meat which is “browned” in a pan without liquid should not be eaten by the seder.<sup>1543</sup>
- If meat or chicken is roasted (even on a fire) and then cooked, it is permitted to be eaten.<sup>1544</sup>
- If meat or chicken is cooked and then roasted, it is preferable to not eat it unless needed.<sup>1545</sup>
- Additionally, one may not roast a whole lamb on Erev Pesach after midday or on Pesach night.<sup>1546</sup> However, roasted meat or chicken can be eaten on Erev Pesach.<sup>1547</sup>

## The Egg

- Many eat the egg from the *ka'ara*<sup>1548</sup> by the beginning<sup>1549</sup> of *Shulchan*

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should ideally add enough liquid so that it is recognizable. Kovetz Halachos pg 441 Even a little bit of water is considered cooked.

1541. Rav Moshe Heinaman (Star-K)

1542. Kovetz Halachos 31:4, Mekadeish Yisroel 677

1543. See Ohel Yaakov pg 194.

1544. Shulchan Aruch Harav 476:4, Mishnah Berurah 476:1 Since it does not look like roasted meat.

1545. Mishnah Berurah 476:1. See Aruch Hashulchan 476:2 who is lenient even without a need.

1546. Mishnah Berurah 469:5

1547. See Rama 471:2, Shulchan Aruch 476:1.

1548. Some divide the egg from the *ka'ara* so many people can eat from it (Nitei Gavriel Vol 2, 95:2).

1549. See Ohel Yaakov pg 189 in order to eat it close to *koreich*, which is a

*Orech*. However, it is not a requirement to do so.<sup>1550</sup> Many eat any egg, and it does not need to be the (roasted) egg from the *ka'arah*.<sup>1551</sup> One can just eat a drop of the egg and does not need to eat the whole egg.<sup>1552</sup>

- Some dip the egg into salt or saltwater.<sup>1553</sup> See below.

## Dipping

- Some do not dip other foods during the seder, besides for the *karpas* into salt water and the *maror* into *charoses*, and *koreich* into *charoses*.<sup>1554</sup> Some say we do not dip other foods in order to show that the dipping is for a *mitzvah*.<sup>1555</sup>
- However, many dip their food (or matzah) during the seder meal (*Shulchan Orech*) into sauces and dips etc. since it is considered part of the meal and not an exclusive “dipping”.<sup>1556</sup> Pouring or mixing

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remembrance to the eating in the times of the Beis Hamikdash (and we eat the egg either to mourn the loss of the Beis Hamikdash or as a remembrance to the *Korban Chagiga*). However, it can be eaten at any time during the meal. Sephradim eat the egg earlier (Yalkut Yosef Vol 3, pg 238).

1550. Chayei Adam 130:9, Mishnah Berurah 476:11-13. See Igros Moshe O.C. Vol 1, 156 explains the Chayei Adam to be saying that there is a small *mitzvah* to eat the egg from the *ka'ara*, but to eat many eggs is not a *mitzvah*. However, see Biur HaGra 476:6 that it is a requirement (for someone) to eat the egg from the *ka'ara*. See Kovetz Halachos pg 442 who says one can even save the egg from the *ka'ara* for the second seder. See Ohel Yaakov pg 190.
1551. Rama 476:2, Shulchan Aruch Harav 476:6, Aruch Hashulchan 476:4, Kovetz Halachos 31:5. See Mishnah Berurah 476:11 that the main thing is to eat the egg from *ka'ara*, but many eat other eggs as an extension of the *minhag*.
1552. Nitei Gavriel Vol 2, 95:1
1553. See Mekadeish Yisroel 665, Kovetz Halachos pg 442, Nitei Gavriel Vol 2, 95:3, Ohel Yaakov pg 191.
1554. Rama 476:2, Mishnah Berurah 476:14 The dipping by *koreich* is included in the dipping of the *maror*, and is therefore included in the two dippings (not three) mentioned in the *Mah Nishtanah*.
1555. Shulchan Aruch Harav 476:7
1556. Kovetz Halachos 31:6. See Ohel Yaakov pg 192. However, see Aruch Hashulchan 476:4.

sauce etc. onto food is definitely permitted.<sup>1557</sup>

- Some dip the egg into salt(water). Some pour the saltwater onto the egg.<sup>1558</sup>
- When the seder is on Motzei Shabbos, some say to add a food to the meal in honor of *Melava Malka*.<sup>1559</sup>

## Sleeping During the Seder

- If one fell asleep during the seder for a short period of time in their chair or on the couch (even if more than 30 minutes), they should wash *netilas yadayim* without saying any brachos (*netilas yadayim* or *hamotzi*), and eat the *afikomen*<sup>1560</sup> (or more food and then the *afikomen*).

## Dessert

- One should keep in mind that they said a bracha of *ha'adama* on the *karpas*. Therefore, if eating fruit which is *ha'adama* (e.g. watermelon), one should not say a bracha on it (see footnote regarding other food for dessert).<sup>1561</sup>

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1557. Nitei Gavriel Vol 2, 95:14

1558. See Mekadeish Yisroel 665, Kovetz Halachos pg 442, Nitei Gavriel Vol 2, 95:3, Ohel Yaakov pg 191.

1559. Ohel Yaakov pg 192

1560. Rama 478:2, Mishnah Berurah 178:48, Kovetz Halachos 31:7. One does not need to wash *negal vaser* after a nap when it isn't in bed, even if it is longer than 30 minutes. See Mishnah Berurah 4:27, Kaf Hachaim 4:55.

1561. Nitei Gavriel Vol 2, 95:13 See Mishnah Berurah 184:17. There is a discussion of which foods eaten during a meal require a bracha. It seems foods that are eaten as dessert for their sweet taste require a bracha. Examples include fruit, nuts (Shulchan Aruch 177:1, Mishnah Berurah 177:4 even cooked fruit), chocolate, candy, popcorn (which is *kitniyos* and not eaten on Pesach), ice cream, and ices (see Shevet Halevi Vol 1, pg 270, Evan Yisroel Vol 9, 62:6). However, there is a dispute if *pas haba bi'kisnin* requires a bracha during a meal as it may be considered bread. Therefore, one would normally not say a bracha on *pas haba bi'kisnin* that has one or two of the three possible characteristics of *pas haba bi'kisnin*, such as thin crackers or a sweet dough pastry. However, if a cake

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has all three characteristics (thin and crumbly, sweet dough, filled with sweet things, see Shulchan Aruch 168:7), it is definitely not bread and would not be included in the *hamotzi* said at the beginning of the meal. (On Chanukah one would not say a bracha on a jelly donut during a meal even though it is fried and never considered bread. However, it is generally satiating when being eaten and would therefore not say a bracha (see Kuntris Chag HaChanukah pg 101, Mishnah Berurah 168:75, Halichos Shlomo 17:12, Shoshanas Yisroel Chanukah 23:14). However, an apple pie (or a cheesecake) may have all three characteristics (when the crust is brittle and sweet), and would therefore require a bracha during a meal. Even if a pie (or cheesecake) does not have all three characteristics, one can say a bracha on it if they choose to (see Chayei Adam 43:10, Biur Halacha 168:8). Some suggest having the cake in mind when saying *hamotzi*, which would exempt it from a bracha. Some say that all sweet pastries require a bracha as they are definitely not bread (Rivivos Ephraim Vol 5, 153). It seems that if the danish or cheesecake is also being eaten to satiate, one would not say a bracha on it during the meal (or at the end of the meal). However, on Pesach, many cakes are made out of potato starch or almond flour etc. which requires a *shehakol* (see Avnei Yoshfei Vol 3, 17). There is a discussion if coffee or tea being drunk at the end of a meal requires a bracha as it may only be to help digestion. On Shabbos or Yom Tov one definitely is exempt from saying a bracha on the coffee or tea since the *Kiddush* covers it. During the week one should not say a bracha, and should ideally say a *shehakol* on a food that requires it such as candy (see Mishnah Berurah 174:39, Aruch Hashulchan 174:14 says coffee is exempt but tea is not, Kaf Hachaim 174:40).

## ❧ Tzafun ❧

- After finishing the meal (*Shulchan Orech*), we eat the *afikomen*.<sup>1562</sup>
- See earlier “*Yachatz*” regarding various halachos about stealing the *afikomen* and returning it.

### **Afikomen**

- One should be satiated and full when eating the *afikomen* with somewhat of an appetite. However, if one is so full that eating the *afikomen* repulses them, they are not *yotzei* eating it.<sup>1563</sup>
- Many say that the matzah eaten as the *afikomen* does not need to be the matzah from *Yachatz* which was set aside (or hidden).<sup>1564</sup> However, many eat a piece from that piece of matzah and complete the *kezayis* with other matzah.<sup>1565</sup>

### **Won't Return the Afikomen or Lost It**

- If the *afikomen* is lost or the child who hid the *afikomen* is asking for an expensive gift etc. in exchange for the *afikomen*, one can definitely use other *shemurah matzah* for the *afikomen*.<sup>1566</sup>

1562. Shulchan Aruch 477:1. We refer to the matzah eaten as “the *afikomen*”, even though “*afikomen*” is really a phrase used in the Gemara for not eating (sweets) after eating this matzah (Ohel Yaakov pg 199).

1563. Mishnah Berurah 476:6. Eating the *afikomen* without any appetite (even if not repulsed) is not the optimal fulfillment of the *mitzvah*.

1564. Kovetz Halachos pg 444, Nitei Gavriel Vol 2, pg 527, Mekadeish Yisroel 674

1565. Nitei Gavriel Vol 2, 97:1, Ohel Yaakov pg 203. Some specifically distribute (other) broken matzah (not whole) to the guests for *afikomen*.

1566. Kovetz Halachos pg 444, Nitei Gavriel Vol 2, pg 527, Mekadeish Yisroel 674 (unless the *afikomen* is Erev *Pesach matzos* and the other matzah is not).

## When to Eat

- One should be careful to finish<sup>1567</sup> eating the *afikomen* before *chatzos* (midnight).<sup>1568</sup> However, many *gedolim* were not particular about doing so.<sup>1569</sup> One who did not eat the *afikomen* before *chatzos*, should definitely eat the *afikomen* after *chatzos* (before *alos*).<sup>1570</sup>
- If one is by a seder where they aren't careful to eat the *afikomen* before *chatzos*, and they want to eat the *afikomen* before *chatzos*, it seems they should ask permission from the host to do so (if it will not cause the host or anyone to be upset or embarrassed). The same applies when the host is one's father (or father-in-law). One who is lenient to wait until after *chatzos* to eat the *afikomen* with everyone (especially if it will keep everyone happy) has whom to rely on.<sup>1571</sup>
- If it will cause fighting etc. one should not rush to eat the *afikomen*

1567. Kovetz Halachos pg 445, Mekadeish Yisroel 684.

1568. Shulchan Aruch 477:1, Shulchan Aruch Harav 477:6, Aruch Hashulchan 477:1. Even on the second night of Pesach (Kovetz Halachos 32:3. However, see Mekadeish Yisroel 689).

1569. Nitei Gavriel Vol 2, 97:15, Ohel Yaakov pg 199. See Mekadeish Yisroel 684. The *machlokes* is as follows: The Gemara (Pesachim 120b) has a *machlokes* regarding the time period for eating the *Korban Pesach*. Rebbe Elazar ben Azariah says one must eat the *Korban Pesach* before *chatzos* (midnight), but Rebbe Akiva says one has until the morning (*alos*). The same applies to eating matzah on Pesach by the seder. There is an additional *machlokes* as to who we *pasken* like. Some say we *pasken* like Rebbe Akiva (Rif, Rambam, Ritvah, Ramban, Meiri, Bal Ha'itur, etc.). Some say we *pasken* like Rebbe Elazar ben Azariah (Rabbeinu Chananel, Smag, Ohr Zeruah, Rabbeinu Yonah, Mordechai etc.). (See Mekadeish Yisroel 680). Some say even if we *pasken* like Rebbe Akiva, there is still a *rabbinic* requirement to finish eating before *chatzos*, so one doesn't accidentally eat after *alos* (see Biur Halacha 477:1).

See Mekadeish Yisroel 686 that one can delay eating the *afikomen* until after *chatzos* (even without the Avnei Nezer's *tenai*) if it will cause fighting or the women who prepared the meal for *Shulchan Orech* will be upset that they have to rush through it or skip it (since one already ate a *kezayis* by *Motzi Matzah*).

1570. Aruch Hashulchan 477:5, Kaf Hachaim 477:12. There is benefit to starting before *chatzos*, even if one will not finish before *chatzos* (Nitei Gavriel Vol 2, 97:15).

1571. See Mekadeish Yisroel 685.

before *chatzos*.<sup>1572</sup> Some say that one can continue the *hagada* (*sipur yetzias mitzrayim*) especially if children are present, even if it will delay the *afikomen* until after *chatzos* (if they eat matzah [*Motzi Matzah*] and *maror* before *chatzos* by pausing the *hagada*).<sup>1573</sup>

## The Avnei Nezer's *Tenai*

- The Avnei Nezer<sup>1574</sup> says that if one is running late and realizes they will not be able to finish eating the *afikomen* before *chatzos*, they should make the following *tenai* (stipulation): “If the *halacha* is like Rebbe Elazar ben Azariah (who says one must eat the *Korban Pesach* before *chatzos*), then I am eating the *afikomen* now.” Then wait until after *chatzos* and continue eating the meal (since one had the taste of the *afikomen* in their mouth at the latest time it was acceptable to eat, there is no problem eating more food after). “However, if the *halacha* is like Rebbe Akiva (who says one has until the morning to eat the *afikomen*), the matzah I will eat at the end of my meal (after *chatzos*) should be the *afikomen*” (and then one may not eat anything afterwards, as discussed below). One ends up eating two *afikomen*’s.
- Many poskim argue on the Avnei Nezer and do not allow one to do so.<sup>1575</sup> However, many poskim allow relying on the Avnei Nezer if needed (when not planned), especially if not doing so will cause fighting due to rushing or skipping the meal or other parts of the seder.<sup>1576</sup>

1572. See Nitei Gavriel Vol 2, 97:15, Mekadeish Yisroel 684-686, Ohel Yaakov pg 199.

1573. Mekadeish Yisroel 687

1574. Avnei Nezer 381. One does not need to say this stipulation. Thinking it is sufficient (Ohel Yaakov pg 200).

1575. Igros Moshe O.C. Vol 5, 38:8, Chut Shuni pg 210, Halichos Evan Yisroel pg 186

1576. Kovetz Halachos 32:2, Teshuvos Vihanhagos Vol 2, 239, Shiurei Halacha 6:16, Mekadeish Yisroel 688, Ohel Yaakov pg 200. See Minchas Yitzchok Vol 9, 48. See Simchas Hamoadim pg 379 quoting that Rav Ahron Kotler relied on this if needed. See Mekadeish Yisroel 686 that one can delay eating the *afikomen* until after *chatzos* (even without the Avnei Nezer’s *tenai*) if it will cause fighting or the women who prepared the meal for *Shulchan Orech* will be upset that they have to rush through it or skip it.

## How Much to Eat

- Men and women are obligated to eat a *kezayis* of matzah for the *afikomen* (while leaning).<sup>1577</sup>
- Some say to ideally eat two *kizeism* of matzah.<sup>1578</sup> However, one *kezayis* is sufficient, especially if it is difficult.<sup>1579</sup>
- One can measure the matzah using the smaller calculations as above. One third of an egg is a *kezayis* and it is not doubled.<sup>1580</sup>

## How Fast to Eat

- One must eat the matzah *kidei achilas pras* which is ideally, within four or five minutes. However, one has nine minutes to eat the *kezayis* of matzah.<sup>1581</sup>

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1577. Mishnah Berurah 477:2. Some kiss the matzah to show their love for the *mitzvah* (Mishnah Berurah 477:5).

1578. Shulchan Aruch Harav 477:3, Chok Yaakov 477:2, Mishnah Berurah 477:1  
It is a *machlokes* if the matzah eaten by the *afikomen* is the main *mitzvah* of eating matzah on Pesach night as it represents the matzah eaten with the *Korban Pesach* which was eaten at the end of the meal (Rashi, Rashbam Pesachim 119b “*ein*”), or if it is a remembrance to eating the *Korban Pesach* and the main *mitzvah* is the matzah eaten by *Motzi Matzah* (Rosh Pesachim 10:34, Shulchan Aruch 477:1). We therefore try to be strict for both opinions and say the bracha of “*al achilas matzah*” before *Motzi Matzah*, and have in mind the matzah eaten by the *afikomen* (Shar Hatziyun 477:4, Mishnah Berurah 477:1). The meal and talking etc. until the *afikomen* is not a *hefsek*, as the bracha is on the entire *seuda* (similar to “*hamotzi*” by any meal). We are strict to not interrupt from “*hamotzi*” until after *Koreich*, to cover all opinions (that *Koreich* might be the main *mitzvah*). However, not interrupting until *afikomen* would be impossible (Chok Yaakov 475:14).

1579. Shulchan Aruch Harav 477:3, Chok Yaakov 477:2, Kaf Hachaim 477:1. See Maseh Rav 191 This was the *minhag* of the Gra. See Ohel Yaakov pg 202 This was the *minhag* of the Steipler. See Kovetz Halachos pg 449 that Rav Shmuel Kamenetzky eats one *kezayis* and a bit more.

1580. See Orchos Rabbeinu Vol 2, pg 67 quoting the Steipler.

1581. Ohel Yaakov pg 203. See above for various opinions.

## Children

- Children (boys and girls) above the age of *chinuch* should be trained to eat one *kezayis* of matzah for *afikomen*.<sup>1582</sup>

## Leaning

- Men must lean while eating the *afikomen*.<sup>1583</sup> If one did not lean, they should eat a *kezayis* of matzah while leaning (if it is not very difficult to do so). However, this is only if they did not *bentch* or wash *mayim achronim*. If they did *bentch* or wash *mayim achronim*, they should not eat more matzah.<sup>1584</sup> Women are exempt from leaning. See “Leaning”.

## Intent

- One should have in mind to fulfill the *mitzvah* of eating the matzah as the *rabunan* wanted us to do.<sup>1585</sup>

## Two Locations

- One may not eat the *afikomen* in two different locations (similar to the *Korban Pesach*).<sup>1586</sup> This would mean one may not eat part of the *afikomen* with a different “group” or family that wasn’t part of their seder. However, one can move to another area in the room (e.g. the couch or an empty table) or to a different room (in the house), or to a different table with people who are part of their seder.<sup>1587</sup>
- In a hotel dining room with multiple families having their own seder, one may not move to their table and continue eating the *afikomen*.<sup>1588</sup>

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1582. Ohel Yaakov pg 203

1583. Shulchan Aruch 477:1

1584. Igros Moshe O.C. Vol 3, 67, Ohel Yaakov pg 64. See Chayei Adam 130:13, Mishnah Berurah 472:22, 477:4, Kovetz Halachos 21:24.

1585. Kovetz Halachos pg 444, Kol Dodi 18:5

1586. Rama 478:1, Mishnah Berurah 478:4

1587. Kovetz Halachos pg 450

1588. Kovetz Halachos 32:7

## Fell Asleep

- One who fell asleep before eating the *afikomen* should still eat the *afikomen* when they wake up (before *alos*).<sup>1589</sup> If one fell asleep while eating the *afikomen* but other people remained awake, they can continue eating the *afikomen* when they wake up (before *alos*). If everyone fell asleep (or if one is eating by themselves and fell asleep), they may not continue eating the *afikomen*. If they all just dozed off,<sup>1590</sup> they can continue eating.<sup>1591</sup>
- If one fell asleep during the seder for a short period of time in their chair or on the couch (even if more than 30 minutes), they should wash *netilas yadayim* without saying any brachos (*netilas yadayim* or *hamotzi*), and eat the *afikomen*<sup>1592</sup> (or more food and then the *afikomen*).

## Already Bentched

- If one (accidentally) decided to *bentch* before eating the *afikomen*, and said “let’s *bentch*” (or similar)<sup>1593</sup> or washed *mayim achronim*, they still should eat the *afikomen* (without a new bracha of *hamotzi*).<sup>1594</sup>
- If one forgot to eat the *afikomen* and already said *birchas hamazon* and drank the third of the *daled koses*, they should wash *netilas yadayim* (without a bracha),<sup>1595</sup> say *hamotzi*, eat the *afikomen*, and

1589. Rama 478:2

1590. If one is asked where an item is and can respond correctly (even if the response is “yes” or “no” when the questioner asks if it is in a specific location) they are considered “dozing” and not “sleeping” (Mishnah Berurah 478:9).

1591. Shulchan Aruch 478:2, Mishnah Berurah 478:6-11

1592. Rama 478:2, Mishnah Berurah 178:48, Kovetz Halachos 31:7, Mekadeish Yisroel Purim 307. One does not need to wash *negal vaser* after a nap when it isn’t in bed, even if it is longer than 30 minutes. See Mishnah Berurah 4:27, Kaf Hachaim 4:55.

1593. See Mishnah Berurah 179:3.

1594. Shulchan Aruch 477:2. Some say to wash *netilas yadayim* again without a bracha (Aruch Hashulchan 477:6).

1595. Mishnah Berurah 477:9

*bentch* without a cup of wine,<sup>1596</sup> and then continue the seder.<sup>1597</sup>

- The same applies if one already finished the seder, they do not repeat Hallel etc. If one remembers in the middle of saying Hallel, they should finish Hallel, drink the fourth of the *daled koses*, and then eat the *afikomen* as above.<sup>1598</sup>
- If one remembers during *bentching* (they must finish *bentching*) or after *bentching* but before saying the bracha of “*ha’gafen*”, they should not say a bracha of *ha’gafen*, and should eat the *afikomen* (as above) and then *bentch* again with the (same) cup of wine.<sup>1599</sup>

### Saving the *Afikomen*

- Some have the *minhag* to save a piece from the *afikomen* and hang it on a wall or place it on top of the door etc. (on an already existing hook). One can make a hole in the matzah on Yom Tov if it is not a specific shape (e.g. a circle or star).<sup>1600</sup>
- Some save a piece of the *afikomen* from both nights of Pesach. Some only save from the second night.<sup>1601</sup>
- Some do not hang up the *afikomen* piece, but just save it and put it away.<sup>1602</sup>

### Vomits

- If one vomits their matzah after eating the minimum amount of *afikomen*, they are *yotzei* (and should not eat more if they finished

1596. Some say to pour the fourth of the *daled koses* before *bentching*, but not to drink it (or say a bracha on it) until after Hallel (Shulchan Aruch Harav 477:8).

1597. Aruch Hashulchan 477:7, Mishnah Berurah 477:11

1598. Aruch Hashulchan 477:7, Mishnah Berurah 477:11

1599. Aruch Hashulchan 477:7

1600. Magen Avraham 500:7, Chok Yaakov 477:2, Mishnah Berurah 500:15

1601. Nitei Gavriel Vol 2, 97:25. The *minhag* is to burn the saved piece of *afikomen* the following year when burning the *chametz* (Nitei Gavriel Vol 2, 97:29).

1602. Mekadeish Yisroel 717

eating).<sup>1603</sup> However, they do not *bentch* (see footnote).<sup>1604</sup> If they continue eating, they do not say a new *bracha rishona*.<sup>1605</sup> It seems if they are sick enough to be in bed, they are exempt from eating (any) matzah for the *afikomen*, and can rely on what they ate by *Motzi Matzah* (even though it was vomited).<sup>1606</sup>




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1603. Ohel Yaakov pg 210. See Orchos Rabbeinu Vol 2, pg 71, Mekadeish Yisroel 642, Nitei Gavriel Vol 2, 90:13.

1604. Mekadeish Yisroel 642. See Sharei Teshuvah 208:1. If they were satiated before vomiting, they should *bentch* or listen to someone *bentch* (see Kuntris Chezkas Purim). If possible, they should eat more matzah (a *kezayis*) and *bentch*.

1605. Mishnah Berurah 184:17

1606. See Mishnah Berurah 477:12 that *bi'dieved* if one did not eat the *afikomen* they are *yotzei*. The same should apply, especially since they may be exempt as a *choleh shein bo sakana*. See Shar Hamoedim pg 378 to eat something and say a *bracha achrona* before drinking the *third kos* (if they won't be *bentching*).

## ❧ Eating & Drinking After the *Afikomen*<sup>1607</sup> ❧

- See above regarding the Avnei Nezer's *Tenai*.
- After (and during)<sup>1608</sup> eating the *afikomen*, one may not eat any food.<sup>1609</sup> This is on both nights of the seder.<sup>1610</sup> The reason is so that the taste of the *afikomen* (which represents the *Korban Pesach*) remains in one's mouth.<sup>1611</sup> The wine (or grape juice etc.) we drink for the third and fourth of the *daled koses* were set up for after the *afikomen*, and therefore must be drunk then.<sup>1612</sup>

### Eating More Matzah

- One can eat a large amount of matzah for *afikomen*. However, after they mentally finish eating the *afikomen*, they may not eat more matzah.<sup>1613</sup>

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1607. Various reasons are given as to why we do not eat after the *afikomen* (see Kovetz Halachos pg 447). 1) Since the way of a king is to have the taste of their meal (meat) remain in their mouth 2) So one does not eat the *Korban Pesach* in two different places 3) To remind us to say Hallel 4) So one does not eat the *Korban Pesach* before their meal (since it needs to be eaten when satiated) 5) To remind us to discuss leaving *Mitzrayim* the entire night 6) To show our love for the *mitzvah* (As heard from Rav Hershel Schachter). See below regarding drinking.

1608. Kovetz Halachos 32:7 If one did dip the matzah of *afikomen* into another food, they are *yotzei*.

1609. Shulchan Aruch 478:1, Aruch Hashulchan 478:3

1610. Chok Yaakov 481:1, Aruch Hashulchan 481:4. However, on the second night of Pesach, one can drink any non-alcoholic beverages, even without a major need (see Shulchan Aruch Harav 481:1. However, see Kovetz Halachos 32:16).

1611. Mishnah Berurah 478:1, Aruch Hashulchan 478:1

1612. Aruch Hashulchan 478:3

1613. Kovetz Halachos 32:9, Mekadeish Yisroel 672, Ohel Yaakov pg 210

## Accidentally Ate

- If one did eat some food after the *afikomen*, they do not eat another *kezayis* of matzah for *afikomen*.<sup>1614</sup>

## Medicine

- If one is slightly sick (e.g. one has a headache or is nauseous), they can eat or drink after the *afikomen* to help them feel better.<sup>1615</sup>
- Consuming medicine (when permitted)<sup>1616</sup> after eating the *afikomen* is permitted, even if it tastes good and is chewed (e.g. Tums).<sup>1617</sup>
- A doctor or nurse etc. who needs to eat during the night in order to properly care for their patients (even not in a hospital) can eat (and drink) after eating the *afikomen*.<sup>1618</sup>

## After Sleeping

- Even after one goes to sleep, they should not eat anything until *alos*. However, if needed (e.g. one wakes up early and is very hungry or feels weak), one can be lenient.<sup>1619</sup>

## Drinking

- After (and during) eating the *afikomen*, drinking other drinks

1614. Chok Yaakov 478:1, Aruch Hashulchan 478:3, Kovetz Halachos 32:10. See Mekadeish Yisroel 678.

1615. As heard from Rav Hershel Schachter

1616. There is no prohibition of *refuah* (e.g. taking medicine) on the second day of Yom Tov (Mishnah Berurah 496:5).

1617. As heard from Rav Hershel Schachter

1618. Ohel Yaakov pg 208 quoting Rav Shlomo Zalman Auerbach.

If a doctor etc. has a choice to eat some matzah and *maror* (read some of the *hagada* and drink the first two *daled koses*) before *chatzos* but in a hurried way without concentration or to wait until after *chatzos* and then they will be able to eat matzah and *maror* (and read the *hagada* etc.) in a relaxed way with concentration, they must eat before *chatzos* (Mekadeish Yisroel 679).

1619. Kovetz Halachos 32:11, Ohel Yaakov pg 213

besides for the remaining *daled koses* is not permitted.<sup>1620</sup> Water is permitted.<sup>1621</sup> However, some say that all non-alcoholic beverages are permitted.<sup>1622</sup> Some say that as long as the beverage is not *chamar medina*, it is permitted.<sup>1623</sup>

- Practically, one should only drink water, seltzer (even flavored), or tea (even with sugar or honey etc.),<sup>1624</sup> and many are lenient to drink soda,<sup>1625</sup> lemonade,<sup>1626</sup> or coffee (with sugar etc.).<sup>1627</sup> Fruit juices (e.g. apple juice) should not be drunk.<sup>1628</sup> If one does not like the above drinks, and they are very thirsty or not feeling well, they can drink any non-alcoholic drink (one should especially avoid wine or grape juice if possible).<sup>1629</sup>

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1620. Various reasons are given. Some say not to drink more wine since it can cause one to fall asleep and not finish the seder. Some say not to drink more wine (or *chamar medina*) as it appears as if one is adding more cups than the four required cups (*daled koses*). Some say it is so that the taste of the matzah from the *afikomen* remains in one's mouth (see above regarding eating). The difference between the reasons would determine if one needs to refrain from all beverages (besides water), *chamar medina*, or only alcoholic beverages. Some say that since we drink the third and fourth of the *daled koses* after the *afikomen*, it must be the reason is not to get too drunk, so one can continue discussing *yetzias mitzrayim* (Mekadeish Yisroel 703. See Chok Yaakov 481:1).

1621. Shulchan Aruch 481:1

1622. Chok Yaakov 481:1, Chayei Adam 130:14

1623. Mishnah Berurah 481:1

1624. Mishnah Berurah 481:1, Shar Hamoedim pg 375

1625. Halichos Evan Yisroel pg 194, Nitei Gavriel 98:1, Shar Hamoedim pg 375. See Aruch Hashulchan 478:3, Mekadeish Yisroel 603. However, see Kovetz Halachos 32:14 regarding cola.

1626. Aruch Hashulchan 481:3

1627. Be'er Heitiv 481:1, Nitei Gavriel 98 footnote 5, Ohel Yaakov pg 209-211

1628. Aruch Hashulchan 481:3. However, see Mekadeish Yisroel 705, Ohel Yaakov pg 211 who are lenient if the taste is not very strong. This is difficult to determine. Many poskim discuss squeezed apple juice, and say not to drink it (Mishnah Berurah 481:1 Even though he allows flavored water and tea etc.). It seems many fruit juices are mainly fruit juice (with its natural water from the fruit itself) and do not contain a lot of added water, whereas soda or tea etc. contain mainly water.

1629. Shulchan Aruch Harav 481:1, Mishnah Berurah 481:1-3. See Biur Halacha

- Ices made of mostly water (with some fruit juice etc. but not made of fruit) are considered a drink according to some poskim, and can be consumed after the *afikomen*.<sup>1630</sup>

## Brushing Teeth & Mouthwash

- One can brush their teeth (see “Brushing Teeth on Yom Tov”) or use mouthwash before going to sleep, even though it is after eating the *afikomen*, especially if they are uncomfortable.<sup>1631</sup>

## Smoking

- Notwithstanding the general *halachic* issues with smoking cigarettes etc. during the week<sup>1632</sup> and on Yom Tov,<sup>1633</sup> even one who is lenient should not smoke after eating the *afikomen*.<sup>1634</sup> However, some are lenient (with regards to smoking after the *afikomen*).<sup>1635</sup>

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481:1 “*vi'yoimer*”. A diabetic who needs to drink grape juice (when other drinks are not available) is obviously required to drink it.

1630. Kovetz Halachos 32:12, Ohel Yaakov pg 211

1631. Yalkut Yosef Vol 3, pg 704, Na'os Mordechai pg 443 (Rav Mordechai Gross). See Kovetz Halachos pg 458, Ohel Yaakov pg 212 Only if one is uncomfortable not doing so. As heard from Rav Shmuel Felder (since it is not eating or drinking). However, it seems based on the reasons for not drinking after eating the *afikomen* (see above), one can rely on the other two opinions besides for the one of ensuring the taste of the matzah remains (especially since many question this reason based on the fact that we drink more wine (*daled koses*) afterwards). See Chok Yaakov 481:1. Additionally, it is possible that there is a difference between swallowing a drink versus rinsing, as the rinsing will not affect the taste in one's throat (smoking may affect the taste in one's throat since it is “consumed”). There are also poskim who are lenient with smoking after eating the *afikomen* (see Ohr Litzion Vol 3, 15:23, Mekadeish Yisroel 703).

1632. See Igros Moshe Y.D. Vol 2, 49, C.M. Vol 2, 76, Rav Dovid Feinstein in Kuntress Yad Dodi pg 305, Tzitz Eliezer Vol 17, 21, Shevet Halevi Vol 10, 295, Minchas Shlomo Vol 2, 58:6, Be'er Moshe Vol 6, 160:9, Rivivos Ephraim Vol 8, 586, Teshuvos Vihanhagos Vol 3, 354, Minchas Asher Vol 1, 35-36.

1633. See Teshuvos Vihanhagos Vol 1, 316, Mekadeish Yisroel 703.

1634. Be'er Heitiv 481:1, Nitei Gavriel 98:3

1635. Ohr Litzion Vol 3, 15:23, Yalkut Yosef Vol 3, pg 704, Mekadeish Yisroel 703

### ***Vacht Nacht***

- If a baby is having a *bris* on Pesach, some say there is a *vacht nacht* the night before, even though it is the seder (and *leil shimurim*). After the seder, the men should stay up learning.<sup>1636</sup>



## ❧ *Bareich* ❧

- We pour the third of the *daled koses* and say *birchas hamazon*, then say *hagafen* and drink the third of the *daled koses* while leaning.<sup>1637</sup> See “Leaning” if one forgot to lean.

### Washing the Cup

- After using the cup for any of the *daled koses*, it is still considered “clean” even if there is leftover wine (etc.) inside of the cup (since it is leftovers of a *mitzvah*).<sup>1638</sup> However, after eating (before the third *kos*), if the cup has food residue on or in it, it should be washed.<sup>1639</sup>

### Bentching

- Some say “*shir hamalos*” before *bentching*.<sup>1640</sup>
- Some say to wash *mayim achronim* even if one normally does not do so.<sup>1641</sup>
- The *minhag* is for the leader of the seder to lead *bentching* when there is a *zimun*. However, if he wants to honor a guest with leading *bentching*, he may do so.<sup>1642</sup>
- Some have the leader of the seder lead *bentching* on the first night and honor a guest on the second night of Pesach.<sup>1643</sup>

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1637. Shulchan Aruch 479:1

1638. Aruch Hashulchan 479:1, Mishnah Berurah 479:1, Kovetz Halachos 20:18, Ohel Yaakov pg 126

1639. See Aruch Hashulchan 479:1, Mishnah Berurah 479:1, Kovetz Halachos 20:18, Halichos Evan Yisroel pg 190.

1640. Ohel Yaakov pg 214

1641. Ohel Yaakov pg 214

1642. Mishnah Berurah 479:13, Aruch Hashulchan 479:2

1643. Kovetz Halachos 33:2, Ohel Yaakov pg 217 quoting the *minhag* of Rav Moshe

- One should *bentch* sitting and not leaning.<sup>1644</sup>
- Only the one leading the *bentching* needs to hold the cup during *bentching*.<sup>1645</sup>
- One should not say “*hareini muchan...*” after *bentching* before saying *hagafen* and drinking.<sup>1646</sup>

### ***Yaleh Viyavo***

- One who forgets *Yaleh Viyavo* in *bentching* at one of the mandatory meals on Yom Tov must repeat *bentching*.<sup>1647</sup> Some say this includes women.<sup>1648</sup> However, some say this does not apply to women since they aren’t obligated to eat a meal on Yom Tov.<sup>1649</sup> All agree by the seder on both nights of Pesach that a woman must repeat *bentching*.<sup>1650</sup>
- One who forgot *Yaleh Viyavo* and realizes after drinking the third of the *daled koses*, should fill up the cup for the fourth of the *daled koses* and *bentch*, but should not drink it after *bentching*. Rather, they should wait until after Hallel to drink it (as normally done). One is *yotzei* drinking the third of the *daled koses*, even though they need to repeat *bentching*.<sup>1651</sup>
- The same applies to one who needs to repeat *bentching* due to forgetting to say *Ritzei* on Shabbos.<sup>1652</sup>

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Feinstein. See Ohel Yaakov pg 217 regarding making a *zimun* with people who don’t eat machine matzah or vice versa.

1644. Ohel Yaakov pg 219

1645. Kovetz Halachos 33:3, Kol Dodi 19:6

1646. Kovetz Halachos 33:7, Kol Dodi 19:9. However, see Nitei Gavriel Vol 2, 100:2.

1647. Mishnah Berurah 188:26

1648. As heard from Rav Shmuel Fuerst quoting Rav Moshe Feinstein. See Mekadeish Yisroel 698. Some note that the Mishnah Berurah does not bring Rav Akiva Eiger and does bring the Shages Aryeh who disagrees with Rav Akiva Eiger.

1649. Rav Akiva Eiger 1, Kovetz Halachos 33:5, Ohel Yaakov pg 220

1650. Kovetz Halachos 33:5, Ohel Yaakov pg 220

1651. Kovetz Halachos 33:6, Nitei Gavriel Vol 2, 100:12. See Mekadeish Yisroel 698. If they *bentched* again without filling up their cup, they are *yotzei*. See Shevet Halevi Vol 9, 41.

1652. See Shevet Halevi Vol 9, 41.

## Sheva Brachos

- Many say when there is a *sheva brachos* on the night of the seder, the one leading the *bentching* uses his own cup (the third of the *daled koses*) to *bentch* (the same as everyone) and everyone waits to say “*hagafen*” after *bentching* until after the *sheva brachos* are said. After *bentching*, someone should take the *chassons* cup (which he *bentched* on and will use for the third of the *daled koses*) and use it to say *sheva brachos* on (passing it around to various people). They then return the cup to the *chasson*, the one leading *bentching* says “*hagafen*” on his personal cup, the *chasson* (and everyone else) have in mind to not be *yotzei* with the “*hagafen*” said, they all say their own bracha of “*hagafen*”, and the *chasson* drinks his personal cup (which *sheva brachos* were said on) as the third of the *daled koses*, and does not distribute it to anyone to drink from (including his *kallah*). Everyone drinks their own cup for the third of the *daled koses*.<sup>1653</sup>
- *Panim chadashos* is not required on Yom Tov by the two required meals (night meal and day meal) in order to say *sheva brachos*.<sup>1654</sup>

## Drinking After the Third Cup

- In between the third and fourth of the *daled koses*, one may not drink additional wine. However, non-alcoholic beverages are permitted, preferably not *chamar medina*.<sup>1655</sup>
  - ◆ One can continue drinking wine from their cup used for the third of the *daled koses* after drinking the minimum amount (if it is not yet finished), even if sipping slowly with breaks in between.<sup>1656</sup>



1653. Nitei Gavriel Nesuin Vol 2, 107:1-2, Ohel Yaakov Nesuin pg 333. See Darkei Moshe 473:4, Igros Moshe E.H. Vol 1, 95, Kol Dodi 19:5.

1654. Shulchan Aruch E.H. 62:8. However, on Chol Hamoed, *panim chadashos* is required (Nitei Gavriel Nesuin Vol 2, 90:1).

1655. Aruch Hashulchan 479:3, Mishnah Berurah 473:12, 479:5

1656. Rama 479:1, Aruch Hashulchan 479:3

## ❧ Shifoch Chamascha ❧

- Some pour the fourth of the *daled koses* before *Shifoch Chamascha*. However, some wait until after saying it to pour.<sup>1657</sup>

### ***Kos Shel Eliyahu***

- The *minhag* is to pour a large cup<sup>1658</sup> of wine or grape juice before *Shifoch Chamascha*. This is referred to as the “*kos shel Eliyahu (Hanavi)*”.<sup>1659</sup> However, any size cup is sufficient.<sup>1660</sup>
- Some pour the “*kos shel Eliyahu*” before *bentching*. Some pour it

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1657. Nitei Gavriel Vol 2, 101:2

1658. If one has a designated cup for the *Kos Shel Eliyahu*, it is debatable if it required *tevilah* if it is not used to drink from (e.g. *Kiddush* the next morning). One should *toivel* it without a bracha. Some say even if one pours the wine from the *Kos Shel Eliyahu* back into the bottle, it still does not require *tevilah* (see Ohel Yaakov pg 224, 226).

1659. Chok Yaakov 480:6, Shulchan Aruch Harav 480:5, Mishnah Berurah 480:10, Nitei Gavriel Vol 2, 101:4. Many reasons are given for this *minhag*. Some say as a *zechus* for showing we believe that it is a *leil shimurim* and open the door, *Moshiach* will come (Rama 480:1, Aruch Hashulchan 480:1). Some say it is to show we believe Eliyahu Hanavi will come tonight as *Moshiach* to redeem us just like Hashem redeemed us from *Mitzrayim* (Mishnah Berurah 480:10). Some say we pour this fifth cup and do not drink it because when *Moshiach* (Eliyahu Hanavi) comes, he will give his ruling if we are supposed to drink five cups or only four (Divrei Eliyahu, Va'eira).

Some explain the *minhag* of opening the door as a remembrance to eating the *Korban Pesach*. Since they were not able to eat the *Korban Pesach* outside, we assume they closed their doors. Now, since they finished eating the *Korban Pesach* (or we finished eating the *afikomen*), we open the doors (Ohel Yaakov pg 225. See Pesachim 85b).

1660. See Chok Yaakov 480:6, Shulchan Aruch Harav 480:5, Mishnah Berurah 480:10.

when pouring the fourth of the *daled koses*. One can pour it at any time.<sup>1661</sup>

- Some honor a guest to pour the “*kos shel Eliyahu*”. Some have the leader of the seder pour this cup.<sup>1662</sup>

## Opening the Door

- We open the front<sup>1663</sup> door to say *Shifoch Chamascha* to show it is “*leil shimurim*” (a night of protection).<sup>1664</sup>
  - ◆ Some have the leader of the seder open the door. Some send a child to open the door.<sup>1665</sup> Anyone can open the door.
- Some stand when saying *Shifoch Chamascha*. However, some sit.<sup>1666</sup>

## What to do with the *Kos Shel Eliyahu*

- Some leave the *kos shel Eliyahu* on the table the whole night (and then spill it out). Some cover it and leave it on the table so they can use it for *Kiddush* in the morning. Some pour it back into the bottle of wine after the seder is over. Some distribute the *kos shel Eliyahu* to everyone to use as part of their fourth cup.<sup>1667</sup>

## Locking the Door

- We close the door and begin Hallel.<sup>1668</sup> Some do not lock their

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1661. Nitei Gavriel Vol 2, 101:5, Ohel Yaakov pg 224. See Kovetz Halachos pg 465.

1662. Nitei Gavriel Vol 2, 101:4

1663. See Mekadeish Yisroel 700.

1664. Chayei Adam 130:15

1665. Nitei Gavriel Vol 2, 101:7, Ohel Yaakov pg 225. Rav Moshe Feinstein would open the door himself.

1666. Kovetz Halachos pg 466, Nitei Gavriel Vol 2, 101:8. See Ohel Yaakov pg 225 for the *minahgim* of many *gedolim*.

1667. Nitei Gavriel Vol 2, 101:11, Ohel Yaakov pg 226

1668. Nitei Gavriel Vol 2, 101:13

door Pesach night as it is a *leil shimurim*. However, in a place where there are criminals, one should not keep their door unlocked.<sup>1669</sup>



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1669. Shulchan Aruch Harav 480:5, Kaf Hachaim 480:16, Nitei Gavriel Vol 2, 106:1, Ohel Yaakov pg 224. See Mekadeish Yisroel 700 If one has multiple locks, they should only use one (if they will not be anxious).

## ❧ Hallel ❧

- Ideally, one should say Hallel and drink the fourth of the *daled koses* before *chatzos*.<sup>1670</sup> However, many do not do so.<sup>1671</sup> One can still say Hallel with a bracha even after *chatzos* (until *alos*).<sup>1672</sup>
- Women are also obligated to say Hallel by the seder.<sup>1673</sup>

### Hallel Without a Cup

- If one said Hallel before pouring the fourth of the *daled koses*, they do not repeat Hallel and should pour the fourth cup and drink it (until *alos*).<sup>1674</sup>
- If one drinks the fourth cup before finishing *Hallel*, they are not *yotzei* according to many.<sup>1675</sup> However, if they did so, and there was a short break (e.g. one minute)<sup>1676</sup> from drinking the third cup, they are *yotzei*.<sup>1677</sup>

### Switching Locations for Hallel

- One can move to a different location to say Hallel and drink the fourth of the *daled koses*.<sup>1678</sup>

1670. Rama 477:1

1671. Chok Yaakov 477:3, Maseh Rav 191, Aruch Hashulchan 477:4, Mekadeish Yisroel 690-691. See Shar Hatziyun 477:6, Kovetz Halachos 20:26.

1672. Kovetz Halachos 34:1, Ohel Yaakov pg 229

1673. Shulchan Aruch 472:14, Biur Halacha 422:2 "*hallel*", Kaf Hachaim 479:16. See Nitei Gavriel Vol 2, 102:10.

1674. See Mekadeish Yisroel 699.

1675. Aruch Hashulchan 472:11

1676. See Ohel Yaakov pg 28, Chut Shuni pg 189.

1677. Chut Shuni pg 189. See Biur Halacha 472:8 "*shelo*", Kovetz Halachos 20:33.

1678. Rama 480:1, Mishnah Berurah 480:11, Kovetz Halachos 34:2

## Holding the Cup

- One does not need to hold their cup during Hallel.<sup>1679</sup>

## Leaning

- One should sit and not lean when saying Hallel.<sup>1680</sup>

## Zimun

- It is ideal to have a *zimun* for Hallel so that one person can lead the Hallel with the other two (or more) people responding.<sup>1681</sup> However, it does not need to be adult males. Children<sup>1682</sup> (above the age of *chinuch*)<sup>1683</sup> and one's wife, mother, sister (or other guests) can be included.<sup>1684</sup>
- If there are two people (or less), each person should say "*hodu*" themselves, and not in a responsive manner (they do not repeat the first line).<sup>1685</sup>

1679. Kovetz Halachos 34:3, Ohel Yaakov pg 227. However, some do so.

1680. Be'er Heitiv 473:27, Mishnah Berurah 480:1, Kovetz Halachos 34:4. However, some stand (Nitei Gavriel Vol 2, 102:7).

1681. Shulchan Aruch 479:1

1682. Children can lead "*ana*" but cannot lead "*hodu*" (Mishnah Berurah 479:12).

1683. Shulchan Aruch Harav 479:6

1684. Mishnah Berurah 479:9, Kovetz Halachos 34:5, As heard from Rav Yaakov Skoczylas (Ohel Yaakov).. The wife can lead and say "*hodu*" etc. but she should not sing it. This is besides the general prohibition of *kol isha* (with certain women). The age of a girl whose voice is subject to *kol isha* when singing is a *machlokes*. Some say it is based on if the girl looks mature (Chazon Ish O.C. 16:8). Some say the age of nine (Halichos Bas Yisroel 6:120, Halichos Shlomo Tefillah 20), Rav Moshe Feinstein allows until 11 years old if needed and for sure until nine years old (Igros Moshe O.C. Vol 1, 26). Some are more lenient (see Divrei Chachamim pg 603). Regarding sisters (and one's mother or daughter), many say *kol isha* does not apply at all (Divrei Chachamim pg 605, Keser Shlomo pg 604).

1685. Mishnah Berurah 479:11

- If guests come to the seder after they finished their seder (and said Hallel), they are included in the *zimun* for Hallel.<sup>1686</sup>

## Repeating Words

- One can repeat the words of *pesukim* in Hallel. One can also explain the words (or say *divrei Torah*) during Hallel.<sup>1687</sup>

## Fourth Cup

- One should drink a *rivius* in order to be able to say a *bracha achrona*.<sup>1688</sup> However, one is *yotzei* if they drink the minimum amount, but they do not say a *bracha achrona* (unless they drank enough by the third cup).<sup>1689</sup>
- If one forgot to say “*vi’samcheinu bi’yom chag...*” in their *bracha achrona*, they do not repeat it.<sup>1690</sup>
- See “Leaning” if one forgot to lean.



1686. Nitei Gavriel Vol 2, 102:15. See Shulchan Aruch Harav 479:6. However, they do not say the bracha.

1687. Kovetz Halachos 34:9, Ohel Yaakov pg 230

1688. Mishnah Berurah 472:30, Kovetz Halachos 34:11, Nitei Gavriel Vol 2, 103:2

1689. Nitei Gavriel Vol 2, 103:4, 12. See “*Daled Koses*”.

1690. Halichos Shlomo 9:64, Ohel Yaakov pg 232

## ❧ Nirtzah ❧

- After Hallel and drinking the fourth of the *daled koses*, we say *piyutim* (songs or poems) printed in the *hagada*.<sup>1691</sup> However, this is not required. If one is exhausted, they can go to sleep (or begin cleaning up).<sup>1692</sup>
- Some say “*vayihi ba’chatzi haleila*” on the first night of Pesach and “*vi’amartem zevach Pesach*” on the second night of Pesach.<sup>1693</sup> However, some say both on both nights.<sup>1694</sup>
- Some say many of the *piyutim* in English (e.g. *echad mi yodaya*) or have people (especially children) translate the words to English (or their language).<sup>1695</sup>
- Some dance after finishing the seder.<sup>1696</sup>

### Staying Up All Night

- One is required<sup>1697</sup> to stay up all night and discuss<sup>1698</sup> or involve themselves with the story of *yitzias Mitzrayim* or *halachos* of Pesach,

1691. Nitei Gavriel Vol 2, 104:2

1692. Shar Hamoedim pg 384, As heard from Rav Yaakov Skoczylas (Ohel Yaakov). See Minhagei Chasam Sofer 10:20.

1693. Mishnah Berurah 480:6, Kovetz Halachos 35:1

1694. Chok Yaakov 480:5. Some say both on the second night (Nitei Gavriel Vol 2, 104:4).

1695. Nitei Gavriel Vol 2, 104:5. In order to keep them awake.

1696. Nitei Gavriel Vol 2, 104:8, Ohel Yaakov pg 239 quoting the *minhag* of the Brisker Rav

1697. It seems it is not an actual requirement as one was already *yotzei* “*sipur yetzias Mitzrayim*”. However, it is included in “*kol hamarbeh, harei zeh meshubach*” (Ohel Yaakov pg 234-236. See Chok Yaakov 481:2, Mekadeish Yisroel 701-702). However, see Ohr Litzion Vol 3, 15:10.

1698. One can also learn by reading or thinking, without talking (see Mekadeish Yisroel 711).

or the Gemara discussing Pesach etc. until they are falling asleep.<sup>1699</sup> The parameter of "falling asleep" is if one is so tired that they would normally go to bed.<sup>1700</sup>

- If one is not so exhausted after the seder, the *minhag* is to say “*shir hashirim*”.<sup>1701</sup>
- If one will not be able to daven Shacharis properly (or on time) if they stay up late, they should go to sleep even if they aren't “falling asleep”.<sup>1702</sup> One should also keep in mind that lack of proper sleep is generally a lack of *simchas Yom Tov*.<sup>1703</sup>
- If one fell asleep and woke up before *alos*, they can go back to sleep and are not obligated to remain awake and discuss *yitzias Mitzrayim* etc. even if they are not very tired.<sup>1704</sup>

### ***Krias Shema Al Hamita***

- The *minhag* is to only say the first *parsha* of *Shema* and the bracha of *hamapil* on both nights of the seder, since it is *leil shimurim*.<sup>1705</sup>

### **Doctors, Soldiers, etc.**

- If one was unable to do any of the *mitzvos* of the seder before midnight (e.g. Hatzalah member), they should do all of the *mitzvos* if it is still before *alos*. They should go in order of the *hagada*. They

1699. Shulchan Aruch 481:2, Kovetz Halachos 26:22, 35:2. The same applies to different *divrei Torah* regarding the *hagada* and even *halachos* of *bedikas chametz* etc. See Ohr Litzion Vol 3, 15:10.

1700. Kovetz Halachos 26:20. This is generally the case after the seder. See Chut Shuni pg 213, Mekadeish Yisroel 701, Sukkos Chaim Vol 2, pg 204.

1701. Chayei Adam 130:16, Kovetz Halachos 35:2. See Ohel Yaakov pg 237.

1702. Kovetz Halachos 26:21, Mekadeish Yisroel 702, Ohel Yaakov pg 234

1703. See Mekadeish Yisroel 701.

1704. Nitei Gavriel Vol 2, 105:4. See Mekadeish Yisroel 701.

1705. Mishnah Berurah 481:4, Aruch Hashulchan 481:4. However, see Kaf Hachaim 481:14 to not say the bracha of *hamapil*. See Rama 481:2. The same applies to someone keeping two days of Pesach in Eretz Yisroel and to someone from Eretz Yisroel who is outside of Eretz Yisroel (Ohel Yaakov pg 238).

do not say a bracha of “*al achilas matzah*” and do not say a bracha of “*al achilas maror*” after midnight. Some say to only say a bracha on the first and third of the *daled koses*.<sup>1706</sup> However, some say they can say a bracha before all four of the *daled koses*.<sup>1707</sup>



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1706. Nitei Gavriel Vol 2, 92:16, Nishmas Avraham O.C. 477 quoting Rav Shlomo Zalman Auerbach

1707. Kovetz Halachos 20:27. They can say the bracha at the end of Hallel. Even after midnight (Kovetz Halachos 34:1).

## ❧ Motzei Pesach ❧

- Some have the *minhag* to make *Havdalah* on beer on Motzei Pesach.<sup>1708</sup>
- One must wait to use or eat their *chametz*, until it is bought back from the non-Jew.
- Even if someone needs or wants the *chametz* immediately after Pesach (e.g. Pesach programs), and they really do not want the *chametz* to be used by the non-Jew (e.g. sourdough starter), it does not invalidate the sale, and the *chametz* is permitted after Pesach. They can even purchase or make the *chametz* right before the *zman issur* in order to be sold over Pesach.<sup>1709</sup>

### Buying *Chametz*

- Only real *chametz* that wasn't sold for Pesach is a problem to be bought from a Jew after pesach. See “Selling *Chametz*” for which items are included.
- If one cannot determine if the store is owned by a Jew, they can be lenient and assume it is owned by a non-Jew and can purchase *chametz* after Pesach.<sup>1710</sup>

1708. Rama 296:2

1709. Kovetz Halachos 8:5. One is not benefitting from the *chametz* on Pesach. The case of “*rotzeh bi'kiyuma*” is when one rents their pot to a non-Jew over Pesach and the non-Jew cooks *chametz* in it. Since if the *chametz* wouldn't be in the pot, the pot would get ruined, it is as if the Jew is benefitting from the *chametz* on Pesach and wants it in the pot (see Shulchan Aruch 450:7, Mishnah Berurah 450:24-28). Our case is clearly different. Additionally, the area is also sold to the non-Jew. See Mishnah Berurah 449:5.

1710. Rav Dovid Feinstein (even if the owner has a Jewish sounding last name). See Mishnah Berurah 449:5. However, see Piskei Teshuvos 449:1.

- According to the AKO<sup>1711</sup> the following stores that have absolutely no *chametz* issues and one can purchase *chametz* items immediately after Pesach: Aldi, BJ's, Costco, CVS, Duane Reade, Jewel-Osco, Kmart, Lidl, Pavilions, Publix, Randall's, Rite Aid Safeway, Sams Club, Starbucks (Corporate), Stop and Shop, Trader Joes, Walgreens, Walmart, Wawa, Wegmans, Whole Foods.
- Key Food, Korger, and Winn Dixie may use a Jewish distributor who sells their shares (not only a *mechirah* on their *chametz*) before Pesach but continues to operate on Pesach. It is permitted to purchase *chametz* from these stores after Pesach.<sup>1712</sup>
- Even one who does not sell *chametz gamur*, can still buy *chametz gamur* which was sold.<sup>1713</sup>
- Target is a potential issue because of the various distributors.
- Amazon is acceptable if sold by Amazon itself. The same applies to Walmart.
- The following stores are individually owned and can be assumed to be owned by non-Jews unless otherwise known (e.g. 7-Eleven, Starbucks (Kiosks), Dunkin Donuts).
- Shoprite has many locations which are owned by non-Jews (see footnote).<sup>1714</sup>

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1711. Association of Kashuras Organizations led by Rav Shalom Fishbane (cRC)

1712. See Igros Moshe O.C. Vol 1, 149.

1713. Kovetz Halachos 8:3. See Igros Moshe O.C. Vol 4, 95.

1714. The following are Jewish owned locations which are located in frum neighborhoods but had a *mechirah*. ShopRite of Paramus 24 Route 4 East & Forest Ave. Paramus, NJ 07652, ShopRite of Englewood 40 Nathaniel Place Englewood, NJ 07631, ShopRite of Avenue I 1080 McDonald Ave. Brooklyn, NY 11230, ShopRite of Gateway Center 590 Gateway Drive Brooklyn, NY 11239

*Mechiras chametz* executed includes selling of the operating business, but the store is open on Pesach.

## ***Isru Chag***

- One should rejoice slightly and increase their eating and drinking on the day after Pesach (*Isru Chag*).<sup>1715</sup>
- A *chasson* and *kallah* do not fast on their wedding day which is on *Isru Chag*.<sup>1716</sup>
- See Kuntris Chag Hashavuos for more halachos of Yom Tov, including *Eruv Tavshilin*, Brushing Teeth on Yom Tov, Bringing in Amazon Packages, Preparing for the Second Day of Yom Tov, The Kitchen on Yom Tov etc.

## חג כשר ושמחה



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1715. Aruch Hashulchan 429:5

1716. Aruch Hashulchan 573:2

**Reviewed by:**  
**Rabbi Menachem M. Abramson**  
 (author of *Bathing & Showering in Halachah*)

## ❧ ❧ **Showering on Yom Tov** ❧ ❧

- One may not take a hot shower on Yom Tov.<sup>1717</sup>
- Many poskim say that one who showers daily and feels very uncomfortable not showering on Yom Tov, or if one is very sweaty, they may wash their whole body at once in a cold<sup>1718</sup> or a warm shower on Yom Tov.<sup>1719</sup>
  - ◆ Some poskim only allow washing parts of one's body separately, limb by limb and not putting one's whole body under the shower head at once.<sup>1720</sup>
  - ◆ Some say that one may wash less than half of their body in hot water, dry themselves, and immediately wash more of themselves.<sup>1721</sup>
  - ◆ Other poskim do not allow warm water.<sup>1722</sup>

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1717. Shulchan Aruch 511:2. See *Bathing & Showering In Halacha* pg 81-96.

1718. Igros Moshe O.C. Vol 4, 74, Shemiras Shabbos Ki'hilchasa 14:11 regarding showering in cold water even on Shabbos.

1719. *Bathing & Showering In Halacha* pg 110 quoting many poskim including Rav Moshe Feinstein, Rav Shlomo Zalman Auerbach, Rav Chaim Pinchus Sheinberg, Rav Herschel Schachter and many others. As heard from Rav Dovid Cohen and Rav Yitzchok Zilberstein. See *Beis Meir* Y.D. 197:3 quoted by *Shar Hatziyun* 511:25. Also see *Da'as Torah* 511:2, *Aruch Hashulchan* 511:6, *Shu't Rav Akiva Eiger* Vol 1, 17, *Piskei Teshuvos* 511:9.

1720. *Bathing & Showering In Halacha* pg 111 quoting Rav Shmuel Kamenetzky. See *Mishnah Berurah* 511:18.

1721. *Bathing & Showering In Halacha* pg 103 quoting Rav Shmuel Kamenetsky. See *Biur Halacha* 511 "*aval*". Some suggest wearing a rubber glove when showering this way. See *Shabbos Shlomo* 20:47.

1722. See *Bathing & Showering In Halacha* pg 108 footnotes 60, 61 quoting Rav Shmuel Felder and Rav Shlomo Miller.

- Rav Moshe Feinstein says that warm water means a temperature lower than a normal hot shower that most people take during the week (not the temperature that the individual normally uses).<sup>1723</sup>
- Other poskim say warm water is when one is not enjoying the heat of the water, but it is warm enough to be comfortable.<sup>1724</sup>
- One should initially turn the handle to a hot setting and then cool the water until it reaches the desired, warm temperature.<sup>1725</sup>

## Children

- Young children may be bathed in hot water on Yom Tov, if needed, in the following way:
  - ◆ An adult should turn on the hot water in order to wash their hands or face and then leave the water running for the child's bath.<sup>1726</sup>
- Note: One may not use hot water from a "tankless water heater" on Yom Tov. If hot water is absolutely necessary (e.g one is dirty) or if a child needs a bath, one may ask a non-Jew to turn on and off the hot water.<sup>1727</sup>
- Bar soap may not be used on Yom Tov.<sup>1728</sup>
- Liquid soap and shampoo may be used as long as it is liquidy.<sup>1729</sup>
- One should dilute the liquid soap if necessary, in order to get it to a consistency that when poured on a flat surface, it begins to spread.

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1723. Igros Moshe O.C. Vol 4, 74

1724. Chut Shuni Niddah pg 279

1725. Bathing & Showering In Halacha pg 111

1726. Rav Moshe Feinstein in Mesores Moshe vol 3, pg 146. See Mishnah Berurah 511:12 This is necessary because the child is being bathed in hot and not warm water.

1727. See Mishnah Berurah 510:23, Biur Halacha 502:1 "ein", Rama 328:17.

1728. See Mishnah Berurah 326:30.

1729. Rav Chaim Kanievsky in Maseh Ish Vol 2, pg 105, Shemiras Shabbos Ki'hilchasa 14:18, Aruch Hashulchan 326:11, Kovetz Halachos Shabbos Vol 2, 42:19

- One may not use a loofah when showering on Yom Tov.<sup>1730</sup>
- One may not touch their hair in order to intentionally squeeze or shake out water from it.<sup>1731</sup>
- Some poskim allow one to use shampoo as usual by rubbing the shampoo into one's wet hair.<sup>1732</sup>
- Other poskim say this is not allowed<sup>1733</sup> and therefore;
  - ◆ One can either put the shampoo in their hair before it is wet or one can wet their hair and then pour the shampoo directly onto their hair without rubbing it in, and in both cases preferably<sup>1734</sup> let the water wash the shampoo away without touching one's hair.
- After showering, one must be careful to avoid intentionally wringing out their hair.<sup>1735</sup>
- Some poskim permit drying wet hair with a towel on Yom Tov in the normal fashion.<sup>1736</sup> However, some poskim say that one may only dry their hair if they do not strongly press the towel against their hair.<sup>1737</sup>
- One may dry their body with a towel (or their hands), and not be concerned about wringing out water from their body hair.<sup>1738</sup>
- A towel may be used as long as it does not get saturated to the point that using it squeezes out water.<sup>1739</sup>

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1730. Shemiras Shabbos Ki'hilchasa 14:13

1731. Mishnah Berurah 326:25

1732. Igros Moshe O.C. Vol 1, 133, Shemiras Shabbos Ki'hilchasa 14:1. See Mishnah Berurah 326.25.

1733. Shevet Halevi Vol 5, 45. See Kovetz Halachos Shabbos Vol 2, pg 627.

1734. Nishmas Shabbos Vol 4, 263. However, many allow one to squeeze out the shampoo (with water) from their hair while they are standing under the water, since it is not visibly being squeezed out (see Shemiras Shabbos Ki'hilchasa 12:39, 14:1, Shevet Halevi Vol 7, 102, Kovetz Halachos Shabbos Vol 2, pg 643)

1735. Mishnah Berurah 326:25

1736. Shemiras Shabbos Ki'hilchasa 14:66. See Mishnah Berurah 326:26.

1737. Kaf Hachaim 320:111, Kovetz Halachos Shabbos Vol 2, 34:34

1738. Orchos Rabbeinu Vol 1, pg 287, Kovetz Halachos Shabbos Vol 2, 34:35 If the hair is not one cluster.

1739. See Mishnah Berurah 302:60.

- A woman should be careful not to wring out her hair after showering. Therefore, it is recommended that she wear a shower cap so her hair does not get wet. If a woman needs to wash her hair on Yom Tov, then she should either dry her hair with a towel (as usual or according to some poskim only pat her hair gently), or wrap a towel around her head.<sup>1740</sup> Some say one may use dry shampoo spray.<sup>1741</sup>
- One may not brush their hair with a brush or comb. However, one can tidy their hair with their fingers (gently) or use a brush with soft bristles which was designated for Shabbos and Yom Tov, to straighten up their hair (without removing knots etc.).<sup>1742</sup>
- One may not use hair gel or hairspray on Shabbos or Yom Tov.<sup>1743</sup>

## Swimming

- One should not go swimming on Shabbos or Yom Tov, even if the pool is not hot.<sup>1744</sup>



1740. See Bathing & Showering In Halacha pg 46.

1741. Nishmas Shabbos Vol 3b, 342.

1742. See Mishnah Berurah 303:85-88, Igros Moshe O.C. Vol 2, 78, Kaf Hachaim 303:123.

1743. Shemiras Shabbos Ki'hilchasa 14:56. However, see Nishmas Shabbos Vol 3b, 342 who is lenient to use hairspray (not gel) if it is just to hold the hair in its place (and is not adjusted or styled afterwards). Spraying hairspray on a wig is permitted. Some say dry shampoo is permitted to use (even on one's hair).

1744. Shemiras Shabbos Ki'hilchasa 14:12, Nishmas Shabbos Vol 6, 440, Hakono Olamo 24, Bathing & Showering In Halacha pg 64. See Igros Moshe E.H. Vol 2, 13, Yalkut Yosef Vol 2, pg 7-14. The issue isn't that one might come to build a raft (see Beitzah 36b, Shabbos 40b). There are many potential issues, some of which one can avoid when it is permitted to take a shower. Additionally, Ashkenazim do not go into water unless there is a need for it. If one is hot they can shower to cool off and they do not need to go swimming for that purpose. Additionally, a shower may be more lenient than a pool as one is not submerging their body into the water. A hot tub is definitely not allowed. This is so even if one is lenient to go to a (hot) *mikvah* on Shabbos and Yom Tov, as swimming is more stringent (e.g. since one is wearing a bathing suit) and is not being done for *mitzvah* purposes.

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