

HILCHOS PESACH! As we are now less than 30 days before Pesach, we should try to learn the Halachos of Pesach (including the Halachos of the Seder) from a practical Sefer. To some, it can be the Mishna Berurah or the Aruch HaShulchan; to others it can be an English Sefer such as *The Halachos of Pesach*, by Rabbi Shimon Eider, Z'tl. The importance of studying the Halachos within the 30 days before Pesach is highlighted by the Mishna Berurah (Shulchan Aruch, Orach Chaim 429 seif katan 1), who writes that the source for the 30 day study period is actually found in the Torah itself (see *ibid.*). We intend to provide two to three short Halachos per day. This should not of course serve as a replacement of one's own study, but only as a supplement for our collective use. The following halachos are culled from the Mishna Berurah, Dirshu Edition (Shulchan Aruch Orach Chaim 432):

A. Bedikas Chometz is the first step on Erev Pesach in ridding ourselves of Chometz possessions. Indeed, it is part of a large process of Biur Chometz--the destruction of Chometz. Accordingly, the bracha one recites at the outset of Bedikas Chometz is *Ahl Biur Chometz*. The Pri Megadim rules that if one recited the bracha of *Ahl Bedikas Chometz*--he is not Yotzei. We do not recite a Shehechyanu at Bedikas Chometz, because its purpose is for Chag HaPesach itself--and we rely on the Shehechyanu made on the Leil HaSeder (similar to one building the Sukkah who relies on the Shehechyanu made on the first night of Sukkos). (Dirshu Notes 1 and 5)

B. According to the *Shulchan Aruch HaRav*, the obligation to check for Chometz in places where there is regularly Chometz is MiD'Oraysa if one is not *mevatal* his Chometz, but for places in which Chometz is not usually stored or used but where it is possible that Chometz may have been brought--even if one is not *mevatal* his Chometz, the chiyuv is MiD'Rabanan. (Dirshu Note 15)

HILCHOS PESACH: We continue to provide Halachos relating to Pesach in this especially spiritual period--less than thirty (30) days before Pesach! The following halachos are culled from the Mishna Berurah, Dirshu Edition (Shulchan Aruch Orach Chaim 433). Of course, one should in all events consult with his own Rav or Posek pertaining to his particular facts or circumstances:

A. Even though the general rule is *safeik d'rabanan lekulah*, when it comes to Bedikas Chometz, one should not be lenient in the event of *safeik*--for the entire *takanah* is to check and clarify that no Chometz remains (Dirshu Note 22).

B. If one lives in a condominium building, his obligation to check the stairway reaches only until his floor and his apartment. Even though one pays the common area charges for the entire building--that is just a matter of the agreement of the parties (Dirshu Note 16).

C. In a house where there are children, one is obligated to check the bathroom and bath for Chometz--as although adults would not bring food into these areas, it is likely that children do so (*ibid.*, Dirshu Note 18). However, with respect to places where the crevice is too narrow for one's hand to enter (such as between a heavy bookshelf and a cabinet and a wall, one does not have to move away the heavy bookshelf or wall--and instead can rely on his bitul). This would

be true even if one knows that something valuable fell behind the cabinet he would move it (Dirshu Note 25).

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A. L'Halacha, if one undertakes Bedikas Chometz and actually finds no Chometz at all, the bracha of *Ahl Bi'ur Chometz* that was recited at the outset of the *bedikah* is not a bracha l'vatalah--firstly, because the Mitzvah is to check and search and if one does not find it does not matter; and secondly, the bracha actually refers to *Bi'ur Chometz*--which will occur the next day in the morning--which may consist of the leftovers of what he has eaten prior to the *bi'ur*. Nevertheless, the *Chok Yaakov* writes that the Minhag Yisrael of putting out ten pieces should not be stopped and gives reasons for it. The Arizal also provides a reason for the Minhag. In the words of the *Ba'er Heiteiv* it is a *Sod Gadol*. For those who have the custom--the Mishna Berurah cautions that one be careful not to lose any of the pieces (ibid., Mishna Berurah seif katan 12)! If one performs his *bedikah* before the night of the 14th (i.e., because he is going away for Pesach), there is a Machlokes HaPoskim as to whether he should keep his minhag regarding the ten pieces at the early *bedikah*. (ibid., Dirshu Note 17)

B. If one performs the *bedikah* by the light of a torch or other large fire, and not by the light of a single candle, the *bedikah* is ineffective and one must perform the *bedikah* again (ibid., 433, Mishna Berurah seif katan 10).

C. If one forgot to make the bracha of *Ahl Bi'ur Chometz* at the time of *bedikah*, there is a Machlokes Haposkim as to whether he can still make the bracha before burning the Chometz. The Mishna Berurah rules that if one wants to rely on those who hold that one may recite the bracha at the time of *bi'ur*, *ain mochin bo*--we do not rebuke him for doing so (ibid., Dirshu Note 5).

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A. We find throughout Hilchos Pesach the term *Chumra D'Chometz*. Since chometz is punishable with *Kares*, there are many *Chumros* accepted in dealing with chometz on Pesach which are not used in dealing with other prohibited foods (e.g. Chometz on Pesach is prohibited *b'mashehu* while other *issurim* are *Batel B'Shishim*). Because of *Chumra D'Peasch*, many *minhagim* were accepted, most of these have a basis in Halacha:

B. Some communities did not eat dried fruit during Pesach. The basis for this minhag is that flour was spread on the fruit during the drying process. In addition, the ovens used for drying were also used for chometz. Where there is proper supervision, it is permissible.

C. Some communities did not eat garlic during Pesach. Although the basis for this minhag is questionable (some say that the farmers would soak the garlic in beer), where there is proper supervision, most Poskim hold that even ground garlic is permissible.

D. Some people use only unwashed eggs during Pesach. Their reason is that since the eggs were washed with the chicken feed (which may contain chometz) and with questionable detergents, chometz may have been absorbed by the eggs during the washing. Although most Poskim hold that it is permissible, the eggs should be rinsed before cooking.

E. Because the Jewish people are a nation of Kedoshim and Chassadim and the Ari, Z'tl, said that one who is saved from violating even the most minute *issur* of chometz on Pesach is assured that the entire year he will not sin, individuals have accepted upon themselves additional Chumros for Pesach.

F. Although some of these minhagim have no firm basis in halacha, one who conducts himself in this way and his intentions are purely L'Sheim Shomayim, the *Sha'arei Teshuvah* (Shulchan Aruch Orach Chaim 460) applies the Pasuk: *V'Ameich Kulam Tzaddikim* (Yeshaya 16:21).

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A. One fulfills the Mitzvas Asei of *Tashbisu* by appropriately removing Chometz from his possession. If one fulfills *Tashbisu* by burning his Chometz, he should burn the Chometz until it becomes thoroughly burned, like charcoal. The Rema writes that it is our Minhag to burn the Chometz, rather than dispose of it by throwing it into the water or flushing it away in the lavatory, and the Mishna Berurah explains that this is because there are some Poskim who rule in accordance with Rebbi Yehuda that the only way to dispose of Chometz is through burning (Shulchan Aruch Orach Chaim 445:1; Mishna Berurah seif katan 1, 3 and 14).

B. HaRav Shlomo Zalmen Auerbach, Z'tl, rules that one should not pour kerosene or a similar flammable agent on the Chometz while burning it, because while doing so he renders the Chometz inedible to a dog, in which case there is no longer an obligation of *biur*. Accordingly, if one did so, he would not fulfill the Mitzvas Asei of *Tashbisu*. If one feels that he must quicken the process of burning the Chometz, then he should leave at least a kezayis to burn without the aid of kerosene. HaRav Nissim Karelitz feels that one can be lenient in this regard because the kerosene burns before the Chometz itself, and in any event HaRav Auerbach rules that if one does so, one need not rebuke him or perhaps one can view the entire act as one act of burning (Shulchan Aruch Orach Chaim, Dirshu Note 8).

C. If one does dispose of it by throwing it into the water or into the wind in a public place, he should crumble it into small pieces, so that anyone who finds it cannot obtain any benefit from the Chometz (ibid., Mishna Berurah seif katan 2).

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A. The Mishna Berurah writes that it is a good practice to burn one's Chometz together with the Hoshanos from Sukkos--since one Mitzvah was done with it, a second Mitzvah of *Tashbisu* should be performed with it as well. The Rema brings a different Minhag--to bake Matzos with the Hoshanos (Shulchan Aruch Orach Chaim 445, Mishna Berurah seif katan 7, Dirshu Note 10).

B. Can one take any leftover Chometz that he has and throw it into his trash can on the side of his house? HaRav Moshe Feinstein, Z'tl, (*Igros Moshe*, Orach Chaim 3:57) rules that even though one would not violate *Ba'al Yeira'eh* with Chometz disposed of in a trash can, nevertheless, one should destroy any Chometz by the time the *z'man* of *biur* arrives. Many Poskim, including the *Minchas Yitzchak* and *Shevet HaLevi* agree. The Steipeler Gaon, Z'tl, held that one should sell the Chometz in his trash cans, and reports that it was the Minhag of the Chazon Ish to burn the Chometz that was found in trash cans, and to wash the cans out with water. The Steipeler himself would pour kerosene into the cans in order to ensure that there was no leftover edible Chometz within them. HaRav Elyashiv, Z'tl, on the other hand, rules that when one throws trash into a trash can, it is no longer usable, and is the same as giving it to an *akum*, with no further action being required (ibid., Dirshu Note 22).

C. If *c'v*, one found Chometz in his home on Pesach--what should he do--after all, has he not sold it to an *akum*, and accordingly, it is no longer his to destroy? HaRav Tzvi Pesach Frank, Z'tl, rules that, in fact, one should not burn it, but put it away together with other Chometz that he has sold. The *Shevet HaLevi*, rules that *lechatechila* one should make a fence around it--but if one cannot do so, then he can place it in the location of items that he sold to an *akum*. The *Shevet HaLevi* adds that it may very well be that it is permissible to burn this Chometz, for the *akum* would understand, is *mochel*, and not consider this to be problematic in terms of the sale (ibid., 446, Dirshu Note 2)

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Almost everyone purchases some kind of new utensil before Pesach. Accordingly, in order to give you plenty of time, we once again provide the **Hakhel Tevilas Keilim Guidelines** (reviewed By HaRav Yisroel Belsky Shlita). Please note that Tevilas Keilim is an obligation (*chiyuv*), and if not done properly, a k'li may not be used until *toveled* correctly.

General Tevila Reminders:

A. All chatzitzos (i.e., dirt, glue and stickers or other items or markings not part of the k'li which neither the owner nor most people would use with this item on the k'li) must be removed prior to submersion.

B. The entire k'li (even if oversized) must be fully submerged all at once (not one-half first, then the other half immediately thereafter).

C. Do not hold the k'li tightly, so that the mikva water can reach everywhere. You can tovel the k'li by moving your hand to another part of the k'li while holding it below the water level; or you can dip your hand in the mikva first, and then take hold of the k'li and submerge it in the mikva.

D. All keilim should be submerged right side up or on a slant, but not upside down, so that no air is trapped in the utensil.

E. Submersion must be supervised only by an individual over bar/bas mitzvah. A child may be tovel keilim if an adult sees him do it.

F. Using baskets:

1. Items should be placed in the basket side by side and not on top of each other.

2. The basket may be submerged in water, and then you may drop utensils into the basket, so that each utensil is surrounded by water as it falls in.

G. The Bracha:

1. Brachos are made for metal and glass utensils only.

2. “*Al Tevilas Keli*” for one item, “*Al Tevilas Keilim*” for more than one item.

3. Hold the *k'li* in your hand (or basket) and be ready to tovel immediately after making the bracha.

4. When toveling storage utensils or utensils which come into contact with the food while it is not yet edible, no bracha is made.

Hakhel Note: Tevilas Keilim is such a basic, beautiful and simple Mitzvah to perform--let us take a moment out to make sure that we, and those around us, are performing it properly! Please distribute further--and if you can, post these guidelines near your Keilim Mikveh!

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A. The Mishna Berurah (Orach Chayim 436, seif katan 32) provides the following ruling to us for these days before Pesach: “*Kol Shloshim Yom Tzorich LeAyein Bechol Davar She'oseh She'lo Yishar Bo Chometz Be'ofen She'lo Yuchal Lehasiro BeKal*--during the thirty days before Pesach one must be sure in everything that he does not to leave Chometz over in a way which in which it will be difficult to remove or dispose of”--**the Housewife's Vigilance is rooted deeply and firmly in the words of the Mishna Berurah!**

B. What is *gebrukt*--L'Halacha? The following is culled from the excellent and need-to-have Sefer *Halachos of Pesach* (Feldheim), by Rabbi Shimon D. Eider, Z'tl:

1. Where matzah in any form (e.g. matzah meal, cake meal) came in contact with water [or other liquids], some communities have a minhag not to eat it on the first seven days of Pesach. Yet, we know that once matzah was baked, it cannot become chometz again. What then is the reason for this minhag? The *Knesses HaGedolah* explains that it was made as a gezeirah, that one should not, in error, come to use flour instead of matzah meal during Pesach. Another reason mentioned is that there is a possibility that some of the matzah flour was not kneaded well and when it will get wet it will become Chometz. Since the last day of Pesach is MiD'Rabanan, many of those who accepted this minhag did not accept it for the last day of Pesach because of Simchas Yom Tov.

2. Can one change his minhag? Since *gebrukt* is not considered in halacha as chometz and this minhag was not accepted by most communities, there are Poskim who hold that in case of necessity one may change his minhag. However, a Rav should be consulted as to whether *Hataras Nedarim* is required. A woman, upon marriage, assumes the minhag of her husband (see *Igros Moshe*, Orach Chaim I: 158 and III:64).

C. Annual Essential Hakhel Alert: As the saying goes, a fool learns from his own mistakes--a wise person learns from the mistakes of others! When one notices two or three Hashgachos on a product--**one should look to make sure that the Hashgacha that he is relying upon is actually certifying it for Pesach near its insignia.** Unless the 'Kosher L'Pesach' insignia is next to the Hashgacha's name--it does not mean that the Hashgacha is certifying the product as Kosher L'Pesach. An extra moment of purchasing caution--can save hours of kashering issues (or at least moments of consternation or concern) later! Chazal teach *Aizehu Chacham HaRo'eh Es HaNolad*--the wise person looks into his actions and understands their ramifications. We will be reading about the Chacham on the *Leil HaSeder*--let's start practicing now!

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A. Although one should not interrupt the bedika, if one needs to take care of his bodily functions during Bedikas Chometz, HaRav Elyashiv, Z'tl, rules that he recites an Asher Yatzar. HaRav Vosner, *y'blcht*, adds that one can even answer Amen and Baruch Hu U'Varuch Shemo to the brachos of others, and make brachos over thunder and lightning as well. (Shulchan Aruch, Orach Chaim 443, Dirshu Note 8)

B. In the Nusach of Bitul Chometz, we recite the words “*Debiyartei U'delah Biyartei*--which I have burned/destroyed and which I have not burned/destroyed.” If it has been destroyed--why does one need to nullify it? There are many reasons: (i) perhaps the subject Chometz has not been completely burned or destroyed; (ii) one intends with these words to include Chometz upon which something has fallen and which one does not intend to uncover, but still requires *bitul*; and (iii) the words also cover Chometz which has been removed by being sold to a non-Jew, and the possibility exists that the sale did not properly take place.

C. The following is from the Sefer *Otzros HaTorah* on the *Haggadah Shel Pesach*: All of the *chumros* and *dikdukim* that we undertake in cleaning our homes and utensils for Pesach are certainly *me'orer* great zechuyos for K'lal Yisrael, and are *mevatel* [as in *bitul* Chometz!] the *machshavos ra'os* of our enemies against us. It is said that when HaRav Levi Yitzchak of Berditchov would see women cleaning and preparing their homes, rinsing, washing, scrubbing and the like before Pesach, he recited the following: “*Yehi Ratzon She'eilu HaMalochim HaYotzim Meima'asei Yedeihen Ya'alu Lifnei Kisei Kevodecha VeYamlitzu Tov Ba'adeinu*--may this be an *Eis Ratzon* before You, Hashem, and may the Malochim that are created by their holy activities come before Your Holy Throne and serve as *melitzei tov* for all of K'lal Yisrael.” Let us not lose sight of, and remember, that all of our holy activities in these days are creating Malochim Kedoshim! Rabbi Levi Yitzchak recited a *Yehi Ratzon*--so can we!

D. On Erev Pesach, the Chasam Sofer, Z'tl, would himself prepare the Seder table with a *zriyus nifla'ah* and *simcha atzumah*. The Michtav Sofer, based upon this, writes that every Yirei Shomayim should begin to set the Seder table after Chatzos on Erev Pesach, and make sure that everyone's kos has a proper shiur and is fit for use (Shulchan Aruch, Orach Chaim 431, et al.).

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A. The Kollel Los Angeles, under the leadership of Rabbi Gershon Bess, Shlita, has once again prepared *5775: A Passover Guide To Cosmetics And Medications*, a detailed list of acceptable products that may be used on Pesach, which is available by contacting the Kollel at [323-933-7193](tel:323-933-7193). Rabbi Bess writes that HaRav Elyashiv, Z'tl, and *yblch't* HaRav Vosner, Shlita, urged his continued publication of this listing--both for reasons in Halacha and in Minhag Yisrael. At the outset of the Guide, Rabbi Bess warns “no one should refrain from taking any required medication, even if it contains Chometz, without first consulting his/her physician and Rav.” Rabbi Bess also notes that the list (unless otherwise indicated) does not address whether a particular product is Kosher--but only its Chometz-free status. Something can, of course, be non-Kosher and Chometz-free.

B. Of particular note is that, among others, items in the Advil caplet and liquid gel, Dial hand sanitizer, Gold Bond cream, Herbal Essence, Pantene, Mary Kay, Cortizone, Claritin and Amoxicillin, Prevident, Pepto Bismol, Eucerin, Shaklee, 4Kids, lines do contain Chometz. Additionally, Lactaid remains a Chometz issue. Page 4 of the Guide provides a list of ingredients to be on the lookout for. Page 64 of the Guide provides a list of products to be on the lookout for.

C. For questions to Rabbi Bess regarding the Guide, one may email rgbess@hotmail.com. In the upcoming weeks, for the latest updates (not yet updated for this year) to the Guide, we refer you to www.kehilasyaakov.org

HILCHOS PESACH: We once again present pertinent rulings of **HaRav Elyashiv, Z'tl**, relating to **Hilchos Pesach**, as excerpted from the monumental **Sefer Ashrei Halsh** (Orach Chaim, Volume III):

PESACH

1. It is best to recite the Birkas Ha'Ilanos over a minimum of two trees, as the bracha itself refers to 'Ilanos' in the plural. The bracha may be recited on Shabbos and on Yom Tov.
2. Ma'os Chittim may be given from Ma'aser money; however, at least a small amount should not be from Ma'aser funds.
3. When a Jewish store sells its Chometz, and then continues to sell Chometz on Pesach it is a *chucha u'telula*. Accordingly, one should not purchase from a store like this after Pesach, as it may be *Chometz Sheavar Alav HaPesach*. It is better to purchase pre-Pesach Chometz from a store which sold its Chometz properly before Pesach, than to rely on the other store selling Chometz from 'after Pesach'.
4. If one lives in a building in which the tenants or unit owners are not interested in selling the Chometz in the common areas, one should be *mafkir* his Chelek in the common areas before the time of Issur Chometz sets in. [Hakhel Note: One should consult with his Rav as to how one is *mafkir*.]
5. According to the *Ikar HaDin*, one need not check his Seforim before Pesach, as any miniscule crumbs would be *batel*. However, a Sefer which was not cleaned page by page, should not in any event be placed on the table, for a crumb from the Sefer may fall on the food, and all of the food would become *assur*, as the Chometz is not *batel* in the food.
6. If one checks his pockets well by hand, he need not check them by candle light.
7. On Erev Pesach, one should LeChatchila complete laundering, pressing, sewing, haircutting, nail cutting, and shoe shining before Chatzos. However, if one was not able to do so, he may still cut his nails and shine his shoes after Chatzos, but a hair cut after Chatzos may only be performed by a non-Jew.

8. One can measure a *Revi'is*, a *Kezayis* and a *Kebeitzah* on Yom Tov, for the shiur of the four Kosos, Matzah and Maror, but one may not weigh the Matzos in this regard.
9. The fact that one eats food in a *Kittel* on the Leil HaSeder does not derogate the *Kittel's* status, for the Leil HaSeder is a *Layla Shel Mitzvah*. Accordingly, one may not enter the restroom wearing a *Kittel*.
10. One should prepare the *Kezaiysim* of Matzah for all participants in plastic bags before Yom Tov, so when it comes time to partake of the Matzah, there is no significant lapse between the bracha and the eating of the Matzah. [Hakhel Note: The same would seem to apply for Maror.]

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1. One should pay for his Leil Seder Matzos before Yom Tov, so that it is legally his, both MiD'Oraysah and MiD'Rabanan.
2. On Shabbos, one should not remove a piece of Matzah which is possibly *Kefulah*, because of the Issur of Borer. One must instead remove the possible *Kefulah* together with some Kosher Matzah. If the Matzah is actually (*Mitsad HaDin*) *Kefulah*, then it is Muktzah on Pesach and on Shabbos as well. Hakhel Note: This p'sak is especially pertinent this year, as the first day of Pesach is Shabbos.
3. LeChatchila, men and women should use wine for the four Kosos. However, one may dilute the wine with grape juice, provided that the taste of alcohol significantly remains. For children, one can be *maikil* and give them grape juice. It is better for an adult to drink a smaller shiur of wine than a large shiur of grape juice. If one is repulsed by wine and cannot drink it, he is *patur* from drinking it, as it is *ma'us* to him. He should try to mix wine and grape juice in a manner in which the wine is still tasted. If he cannot tolerate this, he can drink grape juice. It is also better to drink an entire smaller cup than the majority of a larger cup.
4. *Heseibah* requires *Derech Cheirus*--which means in a royal and enjoyable manner, as kings eat. This includes a person not bending his body towards the food, but bringing the food to the body. *Heseibah* involves leaning most of one's body and one's head to the left side, and leaning on the arm rest or a pillow. One should feel comfortable as royalty would feel. If one leans without actually leaning on something, this is not considered *Heseibah*. [Hakhel Note: If one is unsure how to perform *Heseibah*, he should consult with his Rav or Posek.]
5. Although before performing a Mitzvah, one should state that he is about to perform it, one should not say "*Hineni Muchan U'Mezuman LeKayeim Mitzvas Asei*", if in fact it is a

Mitzvah DeRabanan. HaRav Elyashiv himself recites “*Hineni Muchan U’Mezuman LeKayeim...*”, but does not say the “*LeSheim Yichud...*”

6. The Sefer *Chayei Adam* strongly objects to the partition which separates the Matzos in a Matzah cover. The places that are *noheig* like the *Chayei Adam* should keep their Minhag.
7. The *Yesod of Sippur Yetzias Mitzrayim* is to relate the story--it is not *Me’akev* for it to be to a son. This is why a son does not necessarily have to come to his father for the Seder. If a child is only three years old or so, and could only understand this story on a kindergarten level, the father should relate it to the child on that level. There is no *inyan*, however, for the three year old to relate the story to the father based upon what he knows from kindergarten.
8. One should throw the wine from his cup at the designated points in the Haggadah with his *Etzbah* (pointer finger as opposed to pinky), because the Pasuk says “*Etzbah Elokim He*”.
9. If one is in the midst of eating Matzah, he can answer “*Amen*” to another’s bracha if he has swallowed a bit.

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A. The Mishna Berurah writes that the Haggadah itself is not recited *b’heseibah*, but instead *B’Eimah U’V’Yirah*--in awe. Likewise, HaRav Shlomo Zalmen Auerbach, Z’tl, rules that the brachos over the wine and the Matzah should not be recited *b’heseibah*--as a bracha requires awe as well.

B. Although it is brought that the Yom Tov meal at the Seder be eaten *b’heseibah* (see Mishna Berurah, Orach Chaim 472, seif katan 23), the Chazon Ish, Z’tl, the Steipeler, Z’tl, and HaRav Shlomo Zalmen Auerbach ruled that if one feels uncomfortable eating *b’heseibah*, he need not do so, and they in fact did not do so.

C. In a similar vein, HaRav Elyashiv rules that the drinking of wine at the Seder to demonstrate *cheirus* should not be overbearing--and that one could use *eitzos* to make the drinking more pleasant--for instance adding grape juice to some extent--as long as the taste of the wine is still felt, so that *derech cheirus* remains. The Chazon Ish, the Brisker Rav, Z’tl, the Chebiner Rav, Z’tl and HaRav Shlomo Zalmen Auerbach, all rule that one can be *yotzei cheirus* with grape juice. HaRav Moshe Feinstein, Z’tl and Rav Elyashiv require wine. One who follows the latter p’sak should consult with his Rav or Posek in the event of any health or other issue regarding the intake of wine.

HILCHOS PESACH: We continue to provide Halachos (currently, Shulchan Aruch, Orach Chaim 431, et al.) relating to Pesach in this especially spiritual period--less than thirty (30) days before Pesach! The following are culled from the Notes of the Dirshu Edition of the Mishna

Berurah. Of course, one should in all events consult with his own Rav or Posek pertaining to his particular facts or circumstances:

- A. The Steipeler would give treats to the children *before* the Seder began, so the children would get excited and begin to ask questions as to what was happening.
- B. Before Kiddush, HaRav Shlomo Zalmen Auerbach would especially advise all those at the Seder that they should have in mind that the bracha of Shehechyanu covers all of the Mitzvos of the night.
- C. The Mishna Berurah rules that when drinking each one of the four kosos, one should drink a *rov revi'is* from the *kos* at one time.
- D. The Mishna Berurah rules that if one does not have zero'ah for the ke'arah, he can take any type of meat. If one does take the zero'ah, it should have some meat on it, as it is *zecher l'korban Pesach*. The Chayei Adam writes that it is a bizuy mitzvah to throw out the zero'ah; instead, it should be eaten on the morning of the second day (or in Eretz Yisrael, on the first day) as part of the Seudas Yom Tov.
- E. The egg for the ke'arah need not be roasted; it can be cooked as well, for it is *zecher l'korban Chagigah*--which could be roasted or cooked.

HILCHOS PESACH: We continue to provide Halachos (currently, Shulchan Aruch, Orach Chaim 431, et al.) relating to Pesach in this especially spiritual period! The following are culled from the Notes of the Dirshu Edition of the Mishna Berurah. Of course, one should in all events consult with his own Rav or Posek pertaining to his particular facts or circumstances:

- A. The Steipeler would leave pieces of cinnamon which were not ground in the charoses so that it resembled straw--*zecher l'teven*.
- B. There is a dispute among authorities as to whether one can combine two different kinds of maror together to make up the Shiur. The Aruch HaShulchan brings that some do have the Minhag to do so, whereas HaRav Shlomo Zalmen Auerbach, Z'tl, and the Minchas Yitzchak are concerned that one may take away from the taste of the other. In all events, if one expels the Maror without swallowing it, he is not yotzei the Mitzvah.
- C. When dipping must be done, such as the karpas in salt water, HaRav Chaim Kanievsky, Shlita, rules that the dipping should be done before the bracha is recited.
- D. There is a Machlokes Haposkim as to whether one should eat the karpas *b'heseibah*. HaRav Chaim Kanievsky and HaRav Nissim Karelitz, Shlita, for instance, rule that it is not eaten *b'heseibah*. On the other hand, the Kitzur Shulchan Aruch, as well as the Brisker Rav and others, require *heseibah*.

E. The Maharil writes that when the Mah Nishtanah is recited, it should be done in a beautiful tune, with the intent of praising Hashem. The one asking the Mah Nishtanah need not be a child--it can be an adult as well. HaRav Shlomo Zalmen Auerbach rules that the person leading the Seder is obligated to specifically explain the answer to each one of the four questions of the Mah Nishtanah--and how through the Parasha of Avadim Hayinu all of the questions are resolved. One should not simply rely upon the “*Rabban Gamliel Omer*” at the end of the Haggadah.

HILCHOS PESACH: We present the following rulings of HaRav Belsky, relating to **Hilchos Pesach**, as presented at the OU/Hakhel Shiur on Sunday night, as well as from *Piskei Halacha of Rav Belsky*, as compiled by Rabbi Moishe Dovid Lebovits, Shlita (this excellent Sefer is divided into 54 chapters, so that one chapter a week can be studied every Shabbos at a Seudah). CD's of the OU/Hakhel Shiur are available by calling [718--252-5274](tel:718-252-5274):

BEDIKAS CHOMETZ: Even if one goes away for Pesach, he should be sure to designate an agent to be *bodek* Chometz and to be *mevatel* and sell his Chometz as well. Going away does not create ‘an exemption’ from Chometz.

LIBUN: One should not make his own determination as to how to Kasher his stove--which is perhaps the most important item to properly Kasher for Pesach. One should consult with his Rav as to just exactly what to do and how to do it.

SIYUM BECHORIM--One must eat some food at the siyum in order to be able to eat later.

SEDER: The Seder is intended to be a time of enthusiastic renewal--what does it mean to be an *eved* to anything--and what does it mean to be free? A person can be a slave to a potato chip--if he must eat the next one and the next one. On the Leil HaSeder, every person should bring himself to internal and external cheirus. Hakhel Note: We likewise refer to freedom from the servitude to a Smartphone, as we mentioned the other day. As HaRav Eliyahu Lopian, Z'tl, teaches--a truly free person is not one who does what he wants--but one who does not do what he wants!

HESEIBAH: Heseibah is not intended to be an act of contortion, but a comfortable way to eat in a reclined fashion, as if one is on a short bed. If one does not know how to do Heseibah, or is unsure--he must consult with his Rav as to how to properly perform the Mitzvah. Hakhel Note: Rabbi Belsky demonstrated HaSeibah at the Shiur.

HAVDALAH ON MOTZA'EI SHABBOS: Even women who recite Kiddush together on the Leil HaSeder should not recite the Havdalah portion of Yaknehaz on Motza'ei Shabbos and should instead answer “Amen” to the brachos over the Ner and Havdalah.

TOOTHPASTE: Toothpaste is made to be palatable, and certainly made to be able to be swallowed accidentally. Very often, the glycerin product in the toothpaste is not Kosher. No one should fool themselves by purchasing a non-Kosher toothpaste. There is adequate Kosher toothpaste on the market.

DEODORANT--Some say that liquid deodorant is *nifsal me'achilas kelev* and may be kept in one's house on Pesach. Thus far no one has demonstrated that this is so; no test as to whether this substance is potable has been conducted. Others argue that this is similar to *kufas se'or l'yeshiva* (Shulchan Aruch, Orach Chaim 452:9), meaning that once it is permanently designated for a non-food use it is considered to be *batel*, and is no longer a Chametz item. This opinion has appeared in some recent halachic works and it is a total misconception. *Kufas se'or* loses its status as Chametz because the Chametz does not contribute to its functionality. In the case of the deodorant, the alcohol contributes to its functionality. Whether it's designated as a food or non-food is irrelevant.

SHAMPOO--The alcohol that shampoo in America contains is almost certainly not Chametz since most of the alcohol in the United States is derived from corn. Wheat extract in the shampoo is *batel* in more than 1/60. However, it is still better not to use any products on Pesach without checking to see whether it is permitted.

STARCHED SHIRTS--According to the basic premise of the law, one may wear starched shirts on Pesach as long as the starch was applied before Pesach. It is customary to refrain from wearing them in case the starch might fall into the food during meals.

LICKING ENVELOPES--Glue which is on the back of envelopes should not be licked on Pesach because the glue might contain wheat starch which would be Chametz. .

TUMS--When there are no Tums available, the best remedy for treating heartburn is to consume a combination of baking soda and water. The baking soda eliminates the heartburn immediately.

HILCHOS PESACH: We continue to provide Halachos (currently, Shulchan Aruch, Orach Chaim 431, et al.) relating to Pesach. The following is culled from the Notes of the Dirshu Edition of the Mishna Berurah. Of course, one should in all events consult with his own Rav or Posek pertaining to his particular facts or circumstances:

A. HaRav Shlomo Zalmen Auerbach rules that if parents and grandparents are present at the Seder, a father can rely on the grandfather's teachings, for the Mitzvah of *Vehigadeta Levincha* simply requires the son to hear the *Sippur Yetziyas Mitzrayim* on the Leil HaSeder--not that the father specifically be the one to relate it. If one has no children present, one nevertheless has a duty to himself to review in detail the *Sippur Yetziyas Mitzrayim*. The *Kaf HaChaim* adds that when one reviews the *Sippur* to himself, he should do so in a loud voice.

Hakhel Note: At a Hakhel Pre-Pesach gathering, HaRav Moshe Tuvia Lieff, Shlita, emphasized that one must experience the Leil HaSeder as a *Derhobiner Nacht*--personally feeling a level of *Kedusha*, together with a *Simcha Atzumah*--the personal euphoria of *Yetziyas Mitzrayim*. We may add that one who truly feels and is elevated and uplifted by the experience of our previous Geulah--will be well trained and ready to experience the *Kedusha* and *Simcha* of our Geulah Sheleimah--*BeMiHeirah V'Yameinu!*

B. HaRav Nissim Karelitz, Shlita, writes that the Sippur Yetzias Mitzrayim should be related on the Leil HaSeder in the manner **in which all gathered understand, feel and are moved by what happened to us in Egypt--bringing them to give hoda'ah to Hashem for what has occurred**. Any other pilpulim, drashos and kushiyyos are unrelated to Sippur Yetziyas Mitzrayim and to the reading of the Haggadah.

C. Women are obligated to recite Hallel just as men are at the Seder.

D. The use of the term 'stealing' the Afikomen is objectionable--as Jewish children do not steal. In fact, HaRav Shlomo Zalmen Auerbach, Z'tl, did not allow the children to take the Afikomen, for it is colloquially known as stealing--and how can we allow children to steal and get rewarded for it? Accordingly, HaRav Shlomo Zalmen rules that if one does have the Minhag in his family, he should not use the negative verb of 'stealing' but rather '*chatifa*'--or grabbing, which is more palatable (forgive the pun). HaRav Chaim Soloveitchik, Z'tl, objected to the practice as well, because the Afikomen needed to be guarded--as all Matzos Mitzvah, based upon the Pasuk "*U'Shemartem Es HaMatzos*". It was also not a custom in the Steipeler's home for the child to take the Afikomen.

E. The Brisker Rav writes that everyone at the Seder should eat their first kezayis from Matzos that were on the table when the Haggadah was being recited--properly fulfilling the term *Lechem Oni*--bread over which the Haggadah was recited.

F. When using ground chrain for Maror, HaRav Chaim Kanievsky, Shlita, rules that because it is difficult to dip into Charoses, one can simply place a little bit of Charoses on top of the Maror.

G. The Tur writes that reason that we do not make a bracha over Charoses, is because it is *tafel* to the Maror.

H. Although we do not eat the Maror B'heseiba because it is *zecher l'avdus*, the Mishna Berurah rules that one may nevertheless eat it B'heseiba.

I. One should be sure to drink a revi'is of the fourth cup--as he is making a bracha achrona of Al Hagefen after this cup.

HILCHOS PESACH: At a Shiur on the Halachos of Pesach, Rabbi Shlomo Pearl, Z'tl, taught:

A. It is a Mitzvah to eat Shalosh Seudos this Shabbos--even though the Leil Seder Sheini will begin a few hours later. It is best if one davens Mincha on Shabbos early, goes home, washes and eats Shalosh Seudos with Matzah. Indeed, the Aruch HaShulchan (Orach Chaim 291:12) writes "*Chalila LeHakel Shelo Le'echol Pas LeSeudas Shelishis...*" [If one cannot find an early minyan for Mincha, and in his Shul they will be davening Ma'ariv soon after Mincha, then one can also eat Shalosh Seudos before Mincha].

B. There are different Minhagim as to which brachos are recited by all participants in the Seder. The Minhag Sefarad is generally that the Ba'al HaBayis makes all brachos (even over the four

Kosos) and is Motzi everyone in order to fulfill the Hiddur of *Berov Am Hadras Melech*. Others have a Minhag to the contrary, based upon the ruling of the *Magein Avraham*, and everyone recites his/her own Kiddush, *Al Achilas Matzah* and *Al Achilas Marror*, etc.. A third opinion attributed to HaRav Moshe Feinstein, Z'tl, is that the Ba'al HaBayis makes Kiddush and HaMotzi, and everyone makes all of the other brachos on their own. Everyone should, of course, follow their own Minhag. However, for those whose Minhag it is for the women to recite their own Kiddush on the Leil HaSeder--will they also recite Havdalah immediately following Kiddush on the second Seder Night? The Debriztiner Rav, Z'tl, held that they would; as to whether women recite the bracha of *Borei Meorei HaEish*--this is a matter of further discussion (see *Bi'ur Halacha* 296, d'h *Lo Yavdilu*). Hakhel Note: Accordingly, one should consult with his own Rav or Posek as to how to properly conduct himself.

HILCHOS PESACH: We continue to provide Halachos (currently, Shulchan Aruch, Orach Chaim 475, et al.) relating to Pesach. The following are culled from the Notes of the Dirshu Edition of the Mishna Berurah. Of course, one should in all events consult with his own Rav or Posek pertaining to his particular facts or circumstances:

- A. The Bach rules that with each achilah of a kezayis of Matzah on the Leil HaSeder, we accomplish a separate Mitzvas Asei Min HaTorah.
- B. For the Afikoman, Lechatchila one should eat two kezaysim--one *Zecher LePesach*, and the second *Zecher* to the Matzah that was eaten together with the Pesach. HaRav Shlomo Zalmen Auerbach, Z'tl, writes that based upon the Bach's opinion that every kezayis of Matzah is a Mitzvah, it is certainly befitting that we eat Matzah (and not another food) *Zecher LePesach*.
- C. The Shelah HaKadosh writes that he has seen *bnei aliyah* who would kiss the Matzos and the Marror (just as they would kiss the Sukkah upon entry and upon exit) to show affection for the Mitzvah. The Shelah HaKadosh concludes: "*VeAshrei Me She'oved Hashem BeSimcha--fortunate is the one who serves Hashem with joy!*"
- D. Some have the custom of only dipping twice at the Seder--with no additional dippings during the meal--in order to show that the dippings of the evening are *L'Sheim Mitzvah*.
- E. It is proper to wash the *kos* before pouring wine into it for the *kos* on Birkas HaMazon, so that it is fresh and clean.
- F. If some at the table only eat hand Matzah and some only eat machine Matzah, they should consult with a Rav as to whether they can recite zimun before bentsching together.
- G. The Pasuk in Shir HaShirim of "*Hashme'ini Es Koleich*"--in which Hashem says to Bnei Yisrael "Let Me hear your voice"--refers to us reciting Hallel in a beautiful niggun!
- H. There are different minhagim as to when the Kos Shel Eliyahu is poured. Some pour it when pouring the fourth cup. From the Kitzur Shulchan Aruch (119:1), it would appear that it is already poured when pouring the wine for the first kos at Kadeish [some have the custom of

then adding a little bit of wine to the kos Shel Eliyahu every time an additional kos is poured for the participants].

I. The Chok Yaakov teaches that we open the door at *Shefoch Chamosecha* so that if Eliyahu is coming--he will find an open door--and we will be able to run out to greet him.

Hakhel Note: The *Otzar Meforshei Haggadah* presents the following insights regarding the *Shefoch Chamosecha*:

1. When opening the door for Eliyahu HaNavi, some have the custom of reciting “Baruch HaBa!”
2. There are four Pesukim which comprise this Tefillah, three of which are from Tehillim, and the last is from Eicha. These four Pesukim represent the “Four Cups of Punishment” that will be meted out against the Four Nations which subjugated us in the Four Galios.
3. The opening of the door signifies that unlike the redemption from Egypt in which we could not leave our houses during Makas Bechoros, and which was only immediately realized in its entirety by Bnei Yisrael and not by the other nations of the World, at the time of our final Geulah we will witness the punishment of the wicked, and all the nations of the world will openly and immediately appreciate our redemption. Additionally, our opening of the door reminds us of the opening of the gate of the Bais HaMikdash exactly at Chatzos on the Seder night. [Even when we open doors, it has great significance!]