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פסח

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Pesach

Galus: The Key to Our Eternal Nature

On the Seder night, we begin Maggid with the words “הא לחמא עניא”, referring to Matzah as a “poor man’s bread.” Yet, we know that we are obligated to recline as kings while eating the Matzah during the Seder. Why do we display royalty while eating something that represents poverty?

We find a similar paradox regarding Maror. Just as one must refrain from eating Matzah on Erev Pesach in order to increase one’s appetite for the מצה של מצוה to be eaten that night, it is customary, notes the Rema, to refrain from eating Maror on Erev Pesach as well, for the same reason—to increase our anticipation for the מצוה של מצוה (Rema, Orach Chaim 471:2). But why would anyone yearn to eat something bitter?

Bris Bein HaBesarim - A Promise Given Beyond the World

To answer these questions, we must first understand the purpose of the Egyptian exile. The first time the Torah mentions the *galus* in Mitzrayim is in Parashas Lech Lecha at the בריית בין הבתרים. Avraham Avinu asked Hashem, “מה תתן לי ואנכי”—“הולך ערירי”—what value are all my possessions if I have no children? (Bereishis 15:2) In response, Hashem promised him descendants.

More than merely promising him children, however, Hashem revealed to Avraham the entire future of his offspring, namely, the difficult exiles and suffering they would endure throughout history, concluding with the assurance that it would ultimately end well.

We must understand Hashem’s



seemingly puzzling response. Avraham Avinu was troubled by his lack of children, and Hashem reassured him that he would indeed have descendants. Yet at that very moment, Hashem also revealed that these children would endure long and challenging exiles filled with suffering. One could imagine Avraham responding, “If so, I would rather not have children at all.” Why, then, did Hashem choose to reveal his descendants’ painful future precisely when delivering such comforting news?

The answer becomes clear when we consider where Avraham Avinu was at that moment. The *pasuk* states, “וַיִּצַא אוֹתוֹ הַדּוֹעָה,” (Bereishis 15:5) and Rashi, quoting the Midrash, explains that Hashem lifted Avraham beyond the natural order—outside of the entire universe—and told him to look down at the stars.

By promising him children specifically in that setting, Hashem was conveying that his descendants would be loftier than the natural world. Thus, Hashem quite literally raised him above the world at the

very moment He promised him children.

Why an Eternal Nation Cannot Settle

This idea of Yidden being loftier than this world is beautifully explained by the Maharal (Netzach Yisroel, 20). If the whole world was created for Klal Yisroel, why, he asks, are we constantly wandering throughout history and never settled for long? Each time we build stability and success, we are met with persecution and forced to begin again elsewhere. If the world was truly created for us, it would seem more fitting for us to be firmly and permanently established within it.

He explains that it is precisely because of our greatness that we are constantly wandering. Since this world is inherently temporary, any nation that reaches its peak within it begins to fade from existence. Just as an apple, once it reaches full maturity, falls from the tree and eventually decays, so too does an empire decline once it attains the height of its success.

Because Hashem loves us so deeply, He has made us an eternal people. As such, He ensures that we never attain complete perfection within this world. The very purpose of the many exiles we endure is to prevent us from reaching our peak and, *chas veshalom*, declining like everything else in this transient world.

As an eternal nation, we belong to a far greater reality. This world is too fleeting for us to become settled within it, for were we to do so, we too would become transient, like everything else.

The Rise and Fall of Empires

There have been many wealthy and powerful empires throughout history that have since been relegated to the past. The first recorded example of a world-dominating empire that reached its peak only to collapse was Egypt. Today, all of its immense wealth lies in museums, while the empire itself has no real remaining remnant.

The same is true of many world powers throughout history. The Gemara's description of the Roman

Empire would lead one to think it was eternal. Yet today, all that remains of it are ruins scattered across Europe and the Middle East. When Rome stood at the height of its greatness, the Jewish people were so downtrodden that one could hardly imagine we would survive for more than a handful of years.

Time and time again, we see empires rise to their peak and then collapse, for once they reach their climax in this transient world, there is nowhere further to go. We, however, are still here, because we are destined for a world beyond this one. Therefore, Hashem ensures, by whatever means necessary, that we never reach our full climax within this temporary world.

Why We Must Never Reach Our Peak

When Hashem promised Avraham Avinu that he would have a child from whom Klal Yisroel would emerge, He lifted him beyond this world. Hashem was conveying that although his descendants would live within this world, their roles in it throughout history would be

temporary, for they are greater than it and do not truly belong to it.

He then revealed to Avraham that the only way to pass through this world and reach Olam Haba is through enduring hardship. When Hashem brings hardship upon us, He ensures that we never become too comfortable in this world. By causing us to wander, He guarantees that we will always remember that we are merely travelers passing through.

We can now understand that Avraham Avinu received great comfort from everything Hashem told him at the ברית בין הבתרים. Hashem was not merely informing him that he would be blessed with children, but that his children would be an eternal people. He understood that the purpose of *galus* is to prevent us from reaching *sheleimus* in this world, which would result in our withering away, *chas veshalom*, like everything else in this temporary existence.

Moshe Rabbeinu's Eternal Choice

This eternal nature of Klal Yisroel also explains why Moshe Rabbeinu desired to be part of them. As is well known, Moshe Rabbeinu represents the *middah* of נצח—eternity. For this reason, Rashi (Shemos 2:12) tells us that before killing the Egyptian who was striking the Yid, Moshe looked ahead to the end of time to ensure that no righteous descendants would emerge from him. Moshe's *middah* of Netzach enabled him to envision eternity.

This concept also explains something fascinating. Moshe Rabbeinu was raised in the palace of the king and was the heir to the throne. Yet one day, he went out and saw the oppression that the Yidden were enduring, and he chose to join them. He left behind luxury, wealth, and future power to align himself with a degraded and humiliated nation. Why?

The answer is that by virtue of the *middah* of נצח, he understood that as a prince in Egypt—at the height of its success—he had no true future. He perceived that this mighty empire had already reached



its peak and was destined to decline, as indeed it did. In contrast, seeing Klal Yisroel in a state of oppression made it clear to him that they were an eternal nation—one that would never reach its peak within this world. It was with them, therefore, that he saw his future.

A Burning Bush that Endures

We further see how Moshe Rabbeinu valued what appears to be failure in this world when Hashem first appeared to him. The Torah tells us that Hashem revealed Himself from the סנה—a thornbush, the lowest of vegetation. The Midrash (Shemos Rabbah 2:5) explains that the thornbush represents Klal Yisroel in exile, oppressed and in a lowly state.

Moshe Rabbeinu was struck by the fact that the bush, though burning, was not consumed. As one who embodies the *middah* of נצח, he understood why the bush continued to exist despite the fire, for on the contrary, it was not consumed precisely because it represents exile and oppression. It is these very difficulties of *galus* that preserve us. We endure not despite the suffering,

but because of it.

The Promise That Sustains Us

It is the difficult times we endure that actually sustain us. This is why, immediately after recounting the narrative of the ברית בין הבתרים in the Haggadah, we declare: “והיא שעמדה.” We affirm that our resilience and survival throughout all the exiles is directly rooted in the prophecy Hashem revealed to Avraham Avinu—that we would continually be afflicted and never reach complete perfection in this world. When we recognize the temporary nature of this world and do not assign it ultimate importance—when we do not strive for material *sheleimus*—we reveal ourselves to be an eternal people.

Bris Milah: A Gateway to Eternity

This connection between Klal Yisroel and a higher world is further highlighted by the mitzvos we performed immediately prior to leaving Mitzrayim. On the very night before our departure, we were commanded to perform the mitzvah of *bris milah*. The Maharal

explains in many places that the number seven corresponds to the natural order of this world, while the number eight represents the next world.

At the very beginning of a Jewish baby's life, we connect him to Olam Haba through the mitzvah of *milah*, which is performed on the eighth day. Through this first mitzvah, a Yid is given the ability to live his entire life with the awareness that this world is temporary and that he is connected to a higher, transcendent existence. Accordingly, *milah* involves the spilling of blood and an element of hardship, teaching us that it is specifically through difficulty that we merit reaching the "eighth day"—our eternal existence.

Living as Travelers in This World

We then left Egypt and began our journey through the wilderness. Hashem wanted us to experience life as nomads, in order to instill within us the awareness that we are merely travelers in this world. True settlement only comes when we complete our journey here and arrive in Olam Haba, where we truly

belong.

A Yid succumbs to sin only when he becomes entrenched in this world and turns what is merely a means into an end. Therefore, immediately following Yom Kippur—when our sins have been fully atoned for—we enter the succah, which enables us to detach from any sense of permanence in this world and dwell, instead, in a temporary structure. Having cleansed ourselves of sin, which stems from feeling overly rooted in this world, we then carry this awareness forward through the tangible mitzvah of succah.

Royalty Within Poverty

It's now clear why we recline as kings while eating Matzah, the "poor man's bread." On Pesach, we celebrate the fact that our eternity is rooted specifically in the constant "Matzah" in our lives. We come to recognize and appreciate that our greatness is only made possible through the difficulties we endure. Sitting at the Seder and internalizing that the Matzah—the "poor man's bread"—is our gateway to eternity, we naturally recline as

kings while eating it.

The same is true for Maror. There is a minhag to refrain from eating Maror on Erev Pesach in order to heighten our anticipation for the Maror at the Seder. This is because we come to realize that all of our bitter experiences are merely the means that lead us to our eternal destiny.

Thanking Hashem for Affliction

When we sit at the Seder and look back at our difficult history, we are transported to the days of Mashiach, when we will thank Hashem for all the hardships that ensured our eternal nature. This is how some commentaries explain the *pasuk* אודך כי עניתיני —“I thank You for afflicting me.” (Tehillim 118:21) Why would we thank Hashem for affliction? The answer lies in the continuation of the *pasuk*: ורתה לי לישועה—because precisely this affliction brought about the *yeshuah*.

Pesach: Leaping Beyond this World

This is why the Yom Tov is called Pesach. Rashi explains that the word

פסח means to jump—on Pesach, we are able to leap into a higher, future reality. This idea is apparent on the very night of *yetzias Mitzrayim*. The Targum Yonasan (Shemos 12:42) teaches that Hashem transported us to Har HaBayis to offer the Korban Pesach, and then returned us to Mitzrayim, where we were still physically in exile. In that moment, we came to understand that it is the difficult *galus* itself that propels us toward the *yeshuah*.

Practical Lesson

When navigating through life in *olam hazeh*, a person must distinguish between what is permanent and what is temporary. Chazal (Beitzah 17a) call Shabbos “קביעה וקיימא”—it is permanently fixed, for Shabbos is מעין עולם הבא. The קביעות of Shabbos gives us a sense that true permanence belongs only to Olam Haba. Similarly, we speak of being “קובע עיתים” in learning Torah (see Shabbos 31a), highlighting that Torah is something enduring and eternal.

The lesson of Pesach is that the world around us is temporary, while

Torah and mitzvos are eternal. Truly grasping the fleeting nature of life in *olam hazeh* guides us toward the eternal world.

May we all be *zocheh* to gather

together and partake of the Korban Pesach in Yerushalayim this year. Amen!





Pesach

Living Emunah

The Zohar (2:183b) refers to matzah as “מיכלא דמדהימונתא”—the bread of *emunah*. Indeed, the entire Yom Tov of Pesach relates to *emunah*, as Chazal reveal that each of the שלש רגלים corresponds to one of the Avos, with Pesach corresponding to Avraham Avinu, who is the pillar of *emunah*, as the *pasuk* says: ויהאמין בה' ויחשבה לו צדקה (Bereishis 15:6). The connection between Pesach and *emunah* reaches its climax on Shevi'i Shel Pesach at Krias Yam Suf, where the *pasuk* testifies: ויאמינו בה' ובמשה עבדו (Shemos 14:31). What, then, is the connection between Pesach and *emunah*?

What is Emunah?

Let us first define what it means to have *emunah* in Hashem. מאמין is one who not only believes in Hashem, but feels that Hashem is

his source of life. When a person truly recognizes that his entire existence is in Hashem's hands, he remains unfazed in the face of adversity.

Avraham Avinu was not afraid when he was thrown into a fiery furnace, because he possessed this *emunah*. When one understands that Hashem is the only source of life, he does not view a fiery furnace as a threat to his life—for if Hashem wills it, he can remain alive even within the flames. If so, true *emunah* empowers a person to find life and security even in a place of certain death.

Modeh Ani – Beginning the Day with Emunah

Immediately upon waking in the morning, we begin our day with *emunah* by reciting the tefillah



of “Modeh Ani”. We testify that Hashem is “מֶלֶךְ חַי וְקַיִים” – the source of all life. We then conclude with the words “רַבָּה אֱמוּנַתְךָ”. Upon awakening and realizing that Hashem has just returned our *neshamah* and brought us back to life, we naturally express our *emunah*, for *emunah* is the recognition that Hashem is מֶלֶךְ חַי וְקַיִים.

This idea is beautifully expressed by the Navi Chavakuk. The Gemara (Makkos 24a) teaches that the entire Torah is based on the mitzvah of *emunah*, as the *pasuk* says, “וְצִדִיק וְצַדִּיק בְּאֱמוּנָתוֹ יִחִיה” (Chavakuk 2:4) The *pasuk* specifically uses the word יִחִיה to teach that *emunah* means living with the awareness that Hashem is constantly infusing us with life.

Emunah in Parnasah

One who is a מַאֲמִין understands that all of his sustenance comes from Hashem, even if he works hard to earn a living. His sustenance is his life, and *emunah* is the *ko'ach* to recognize Hashem as its source. Nothing truly comes from the work of his hands; Hashem alone is the source of money, food, and clothing;

in short, the source of life.

The Navi Yirmiyahu (2:2) describes how Klal Yisroel followed Hashem into the desert, an “אֶרֶץ לֹא זֵרֻעָה.” This depiction seems obvious—of course a desert is not a place of growth. However, the *pasuk* is teaching that through surviving in that environment, we recognized that Hashem’s being the only source of life is the singular reality everywhere, even beyond the *midbar*, amidst fertile, cultivated land. Just as it was clear in the *midbar* that Hashem was sustaining us at every moment, so too was that reality clear everywhere. We therefore entered Eretz Yisroel with the awareness of “לֹא עַל הַלֶּחֶם לִבְדּוֹ” “יִחִיה הָאָדָם כִּי עַל כָּל מוֹצֵא פִי ה' יִחִיה הָאָדָם” (Devarim 8:3)

Whenever a person exerts effort to earn a living, he must remember from where his sustenance truly comes. The Gemara (Shabbos 31a) teaches that סֵדֶר זֵרֻעִים corresponds to *emunah*. Tosafos, quoting the Yerushalmi, explains that this is because when working the soil, one is “זֹרֵעַ וּמֵאֲמִין בְּדֵי הָעוֹלָמִים.” Once again,

we see that *emunah* is defined as the recognition that Hashem alone is the מקור החיים in every area of effort and in every possible environment, that we are truly no better off in an “ארץ לא זרועה” than in an “ארץ זרועה.”

Kriyas Yam Suf – Life from Within Death

We can now understand why we reached the climax of *emunah* at Krias Yam Suf. Immediately following the words “ויאמינו בה' ובמשה” and “עבדו,” we began to sing “אז ישיר.” Rashi explains that “אז ישיר” alludes to תחיית המתים. Indeed, תחיית המתים is the final and ultimate principal in the אני recitation, for it is the clearest revelation that Hashem provides life even within a place of death.

As David HaMelech says, “גם כי אלך, בגיני צלמות לא אירא רע כי אתה עמדי.” (Tehillim 23:4) With true *emunah*, a person can stand in the most life-threatening situation without fear, because he feels that Hashem is his source of life always and everywhere. This is the meaning of the words in Shemoneh Esrei “ומקיים אמונתו” “לישני עפר.” We refer to the dead as those who “sleep,” for death has no

ultimate reality for one who believes that Hashem is the מקור החיים. This is the definition of *emunah* that leads to the ultimate revelation of תחיית המתים.

Shirah – The Expression of Life

When Klal Yisroel experienced ויאמינו בה' at Krias Yam Suf, they sang *shirah*. Chazal reveal that *shirah* emerges when one's עצם החיים is revealed. Thus, after crying out: המבלי אין קברים במצרים (Shemos 14:11), when we felt death staring us in the face, a profound feeling of חיים emerged from within that very place of מיתה, and we burst into *shirah*.

Chazal say that David was a בר נפלא, a stillborn baby (Sanhedrin 93b). In addition, he survived many assassination attempts throughout his life. It was therefore David in particular who composed Sefer Tehillim—the book of song. He sang his way through a turbulent life, and he therefore concludes Tehillim with the words “כל הנשמה” “תהלל יה” which Chazal explain as expressing praise to Hashem for “כל נשימה ונשימה,” for every breath one takes (Berachos 60b). When one's

emunah is so strong that he feels each breath as a fresh infusion of life from Hashem, he naturally lives a life of *shirah*.

Accordingly, we find David saying: דרך אמונה בחרתי (Tehillim 119:30) and כל מצוותיך אמונה (ibid. v. 86), for feeling himself infused with life from Hashem every moment, he deeply grasped the *madreigah* of *emunah*.

The Seder – A Night of Shirah

On Pesach, the entire Seder is considered a fulfillment of *shirah*, because we feel so strongly that Hashem is our only source of life. The Ran explains that we do not recite a *berachah* upon reciting Hallel during the Seder because it is part of the mitzvah of סיפור יציאת מצרים, which is entirely *shirah*. The *pasuk* in Yeshayahu (30:29) states: “השיר יהיה” – “לכם כליל התקדש חג” – the entire Seder night is one continuous song to Hashem, as we experience that He is the source of our everlasting life. Because on Leil Pesach we feel such a strong connection to the eternal life, we pour the fifth cup for Eliyahu HaNavi, who lives eternally.

The Gra explains that the *seudah* of Seder night parallels the *seudah* of Tchiyas HaMeisim. We remain awake throughout the night, thereby revealing life from a time associated with sleep, which Chazal describe as a sixtieth of death.

This also explains the strong emphasis on beautifying the Seder table with signs of wealth. The Gemara (Nedarim 64b) teaches that a poor person is considered as being dead. Therefore, we ensure that there is no appearance of poverty at the Seder, which represents חיים. By displaying wealth, we express that we are alive—because Hashem is our source of life.

Rain vs. the Illusion of Life

Rain serves as a constant reminder that Hashem is the source of life. A person may work the field in the best possible way, but without rain, there is no life. In Mitzrayim, where it did not rain and yet life continued, the Egyptians mistakenly believed that they possessed an independent source of life.

Therefore, the purpose of *yetzias*

Mitzrayim was to reveal that only Hashem is constantly providing life. This is why He led us through the *midbar* and sustained us in a place completely devoid of natural life. This all reached its climax at קריעת ים סוף, where we literally found life within a place of death—enabling us to attain the highest level of *emunah*.

The Practical Lesson

A person naturally feels that life comes from the circumstances around him—from his work, his skill, his surroundings. The *avodah* of Pesach is to uproot that perception and internalize that

there is no source of life other than Hashem.

This is the meaning of eating מיללה דמהימנותא, the bread of *emunah*—to absorb this awareness until it becomes one's natural way of living, and living with this clarity of *emunah* is itself a taste of *geulah*.

We should be *zocheh* to witness the ultimate *emunah* through *Techiyas HaMeisim*, speedily, in our days. Amen!





Pesach

Jumping with Mesirus Nefesh

Rashi (Shemos 12:13) explains the word פסח as an expression of דילוג and קפיצה commemorating the miracle that Hashem, כביכול, “jumped” over the Jewish houses when He smote the Egyptian firstborn. Why is the entire Yom Tov named after this idea of “jumping”?

Am Yisroel were commanded with two mitzvos on the night of *yetzias Mitzrayim*—פסח and מילה. What is the connection between פסח and מילה, and where do we find the concept of jumping (פסח) with regard to מילה?

Just as the beginning of Pesach commemorates the notion of “jumping,” so too does the end of Pesach—שביעי של פסח—feature a courageous act of jumping, when נחשון בן עמינדב leaped into the Yam

Suf (see Sotah 37a). What is the connection between the jumping at the beginning of Pesach and the jumping at its end?

The Trigger for Redemption

The answer to these questions is that the common denominator between Pesach and *milah* is מסירות נפש. Chazal say that the Yidden took their lambs, which the Egyptians worshipped, and, when challenged, declared openly that they planned to slaughter them as a *korban* for Hashem—a wondrous display of *mesirus nefesh*. Similarly, Chazal (Gittin 57b) explain the *pasuk* כי היום עליך הורגנו כל היום (Tehillim 44:23) as referring to the mitzvah of *milah*, which directly involves the *mesirus nefesh* of spilling blood.

A Disproportional Leap

These two mitzvos of Pesach

and *milah*, both performed with *mesirus nefesh*, actually triggered the miracles of דילוג and קפיצה that took place at Makkas Bechoros. This is because the very act of *mesirus nefesh* is itself a *madreigeh* of דילוג and קפיצה. The *avodah* of *mesirus nefesh* is disproportionately greater than the *avodah* of all other mitzvos. As such, the *madreigah* attained through *mesirus nefesh* is entirely beyond that attained in all other areas of *avodas Hashem*, and it therefore elicits a corresponding concept of דילוג from Hashem.

Having established that *mesirus nefesh* is considered a דילוג, we can understand why the word מילה is alluded to in the *roshei teivos* of השמונה לנו (Devarim 30:12, see Baal HaTurim). Ascending to Shamayim is itself a form of דילוג, and only the *mesirus nefesh* of *milah* can bring a person to such a leap. This *remez* teaches us that through *mesirus nefesh* one can transcend not just one level, but leap across many levels, all the way up to Shamayim.

This is why, when we left Mitzrayim, we miraculously travelled 120 מיל in

a very short time, a דילוג וקפיצה (see Rashi, Shemos 12:37). This was a reward for the fact that millions of Yidden entered the desert without provisions, an act of *mesirus nefesh*, as the Navi says that Hashem will always remember our having לכתך אחרי במדבר בארץ לא זרועה. Therefore, our דילוג of *mesirus nefesh* in entering the *midbar* was met with a corresponding דילוג—covering such a vast distance in so short a short time.

As explained, the response to the דילוג of *mesirus nefesh* is a דילוג from Hashem. The *pasuk* in Shir HaShirim (2:4) describing Klal Yisroel in the *midbar* says: ודגלו עלי אהבה, which Chazal expound: אל תקרי ודגלו אלא ודילוגו (Shir HaShirim Rabbah 2:4). In the *midbar*, we were carried דרך דילוג, as expressed by another *pasuk* in Shir HaShirim (2:8) stating that Hashem was מודלג על ההרים—again emphasizing that when we act with *mesirus nefesh* below (entering the *midbar*), Hashem responds with דילוג from Above.

The Daily Leap of Mesirus Nefesh

The daily expression of our

willingness for *mesirus nefesh* is found in the *pasuk* of שמע ישראל. Since this *pasuk* represents *mesirus nefesh*, it also alludes to דילוג—the words ה' אלוקיני refer to *olam hazeh*, while ה' אהד refers to *Olam Haba* (see Rashi, Devarim 6:4). In this very declaration, we “jump” from this world into the next.

Rabbi Akiva's Transformational Leap

This idea also explains the extraordinary *madreigah* of the holy Tanna, Rabbi Akiva. The *madreigah* of someone who, until the age of forty, harbored intense opposition to *talmidei chachamim* (see *Pesachim* 49b) and yet later became one of the greatest *talmidei chachamim* of all time is absolutely unparalleled. How did he grow with such a דילוג, leap so far beyond natural progression?

The answer is that Rabbi Akiva embodied *mesirus nefesh*. While tortured by the Romans, he revealed that all his life he longed to fulfill the mitzvah of dying על קידוש ה' (Berachos 61b). His very essence was *mesirus nefesh*—and as we have seen, *mesirus nefesh* generates

גדך דילוג.

For this reason, on Seder night, the Tannaim gathered together specifically with Rabbi Akiva. This is the night of *mesirus nefesh*—the night the Yidden fulfilled *Pesach* and *milah*. It is the night we connect to the *tzaddikim*, who embodied *mesirus nefesh*, and therefore the night we merit Hashem's דילוג in passing over the בתי ישראל.

Seder Night—A Leap in Avodah

This also explains why we begin the Seder with קדש, followed by ורחץ. We attain *kedushah* even before cleansing ourselves—דרך דילוג. Normally, one must first engage in סור מרע and only then attain *kedushah*, but on Leil *Pesach*, everything unfolds דרך דילוג.

The Gemara (*Avodah Zara* 17a) tells of ר' אלעזר בן דורדיא, who repented for his grave sins by crying intensely until his soul departed. Such *mesirus nefesh* elevated him immediately to the highest *madreigos* דילוג, which is why Rabbi wept and said regarding him: יש קונה עולמו בשעה אחת.

Shevi'i Shel Pesach—The Final

Leap

This explains the connection to שביעי ששל פסח, when נחשון בן עמינדב jumped into the Yam Suf in an awesome display of *mesirus nefesh*. This carried Am Yisroel דרך דילוג all the way to the End of Days, where they experienced a level akin to תחיית המותים, and burst out into אז ישיר, which alludes to Techiyas HaMeisim (see Rashi, Shemos 15:1).

Living the Leap—The Path to Geulah

Life comes with its challenges. At times, a Yid may wonder how

he'll ever climb out of his current situation. Often, a step-by-step process is insufficient, and the way forward is through a measure of *mesirus nefesh*—going beyond one's limits—which Hashem rewards with the strength to “jump” out of one's situation into a better place. Just as *yetzias Mitzrayim* was through דילוג וקפיצה, so too should we be *zocheh* to leap into the גאולה שלימה, speedily, in our days. Amen!

(Kiddush, ~~Shabbos~~ ~~Parah~~, 5784)



Pesach

The Power of the Smallest Things

Chazal decreed that the prohibition of chametz on Pesach extends even to a *משדו*, the smallest possible amount (Pesachim 44a). This stands in sharp contrast to most other prohibitions in the Torah, where a defined *shiur* determines the prohibition. Why is Pesach unique? Why is there such a *chumrah* that even the slightest trace of chametz is forbidden?

Pesach and the World of *Katnus*

This focus on even the smallest amount of chametz reflects a broader theme of Pesach: the emphasis on *קטנות*, smallness. The central mitzvah of the night, *סיפור* *יציאת מצרים*, is directed specifically toward our children, *even* the youngest among them. Although the *seforim* reveal that the deepest and most elevated *madreigos* descend on Pesach, the practical focus is on

engaging even the smallest minds. Why is the *avodah* of Pesach so deeply rooted in *katnus*?

The Danger of Small Compromise

The answer is based on a story that is brought in the *seforim* about the Baal Shem Tov. A suffering *neshamah* once came to him, begging for a *tikkun*. The *neshamah* revealed that he had been the reincarnation of a great *talmid chacham*. The Baal Shem Tov asked him why he was suffering and why he required such an urgent rectification.

The *neshamah* explained that originally the *yetzer hara* had no ability to cause him to sin, as he was extremely meticulous in his adherence to halacha. However, at one point, *the yetzer hara* succeeded in convincing



him to be מוליל in the mitzvah of *netilas yadayim*, arguing that it was “only” a *mitzvah derabanan*. Once he fell into that trap, the barrier was broken. From there, the *yetzer hara* was able to lead him further, eventually causing him to transgress even the most serious *aveiros* of the Torah.

From this story we see that the concept of a משהו—a small amount—is something very dangerous to tamper with. A person must never think that a small *aveirah* is insignificant, imagining that he can allow himself such lapses as long as he avoids more serious transgressions. On the contrary, the primary battle with the *yetzer hara* takes place specifically in the realm of *katnus*.

How the Yetzer Hara Operates

The Gemara in Berachos (17a) teaches that the שאור שבעיסה, the leaven in the dough, hints to the *yetzer hara*. The *yetzer hara* does not begin by attempting to convince a person to be *mechalel Shabbos* or to eat non-kosher,

for a Jew generally feels no pull toward such severe *aveiros*; he is too far removed from even considering them.

Rather, the *yetzer hara* begins his work in a far more subtle way: by attempting to cause a person to stumble in small and seemingly insignificant *aveiros*. Once a person begins to stumble in these minor areas, he starts to feel a certain distance from Hashem. That distance, in turn, can gradually lead him to fall into the greatest and most serious transgressions.

This is why even a tiny speck of chametz (יצר הרע) is forbidden. It teaches us that the *yetzer hara* wages his battle specifically through the smallest things in life. Accordingly, we are commanded to destroy even the smallest manifestation of the *yetzer hara*—the משהו of chametz.

The Two Fronts of Katnus

On the positive side as well, the *yetzer hara* operates through *katnus*. He attempts to convince

a person that small successes and achievements in *ruchniyus* are worthless. In his view, only large and impressive accomplishments qualify as true success in *avodas Hashem*. If a person wakes up early for Shacharis and has a full day of learning, then he considers it a successful day.

But if he is not feeling well, or circumstances prevent him from reaching that same level, he is made to feel as though he has accomplished nothing at all. The small victories—the quiet efforts and partial successes—are dismissed and ignored.

In this way, the *yetzer hara* wages his battle through *katnus* on two fronts: he belittles the severity of small *aveiros*, and at the same time he is *מזלזל* in the importance and power of small mitzvos.

Matzah: The Greatness of Smallness

The matzah that we eat on Pesach is guarded with great care to ensure that it does not rise—we preserve its smallness.

It represents the beauty and significance of even the smallest areas in *ruchniyus*. In fact, it was precisely this smallness that saved us in Mitzrayim. Chazal teach that Klal Yisroel had already descended to the forty-ninth level of *tumah* (Zohar Chadash, Parashas Yisro) Only one level remained untouched. It was because of that single remaining *nekudah* of purity that we were *zocheh* to leave Mitzrayim.

Yaakov vs. Eisav: A Cosmic Struggle Over “Small”

This idea is reflected on a cosmic level in the encounter between Yaakov and Eisav. Yaakov Avinu, the father of Am Yisroel who represents every Jew, crossed back over the river to retrieve his *פנים קטנים*, his small jugs (see Chullin 91a), demonstrating that he recognized significance even in the smallest of things.

It was specifically there, in the context of these small vessels, that the Sar of Eisav, representing the *yetzer hara*, came to wage battle against him.

The struggle was not over great or obvious matters, but precisely over the *katnus*, the seemingly insignificant items. The Shach on the Torah (Parashas Vayishlach) explains that those very small jugs ultimately became the miraculous כֶּךָ שֶׁמֶן that was used to light the Menorah at the time of the first Chanukah. From the smallest of beginnings, the greatest and most wondrous outcomes can emerge: a tiny amount of oil that burned for eight days.

The Name יֵעֶקֶב: A Worldview of Smallness

This idea is embedded in the very name יֵעֶקֶב itself. The letter ך is the smallest letter in the *aleph-beis*, while the word עֶקֶב refers to the heel—the lowest and seemingly least significant part of the body. Yaakov’s *avodah* was to recognize and appreciate even the smallest areas of *avodas Hashem*. It is for this reason that he was born holding onto Eisav’s heel, for Eisav only values great and visible accomplishments, and has no connection to what the

heel represents—the importance of even the smallest and most hidden aspects of *avodah*.

יֵשׁ לִי כֹל vs. לֵישׁ לִי רֹב

When Yaakov sought to appease the anger of Eisav, he sent him gifts that were spread out over a wide area. Rashi (Bereishis 31:21) explains that this was לְהַשְׁבִּיעַ עֵינָיו שֶׁל אוֹתוֹ רֹשַׁע—to satisfy the eye of that wicked one. The only way to satisfy Eisav is by presenting him with something large and expansive. Eisav responds, לֵישׁ לִי רֹב—“I have a lot,” because anything less than abundance holds no value in his eyes. Yaakov, however, says לֵישׁ לִי כֹל—“I have everything.” Even if what he possesses is small, if it represents his current maximum, he is content and grateful.

Leil HaSeder: Educating Through Smallness

To counter this perspective, we center the Leil HaSeder around the small things, making a special effort to teach even the youngest children. In doing so, we give *chashivus* and importance to every Jew, regardless

of his level of accomplishment. Even at a time when such immense spiritual energy fills the world, Hashem teaches us not to be מזלזל in the small areas of *ruchniyus*.

Even though the great inspiration of the night of Pesach eventually wanes, a Yid must learn to live his life serving Hashem through the accumulation of small accomplishments, even those that may appear completely insignificant.

Sanctifying the Small Beginning

This also explains why the very first mitzvah given to us as a nation was קידוש החודש. The moon that we sanctify at the beginning of the month is so small that it can barely be seen, yet from that point it grows steadily each day. Beis Din sanctifies the moon specifically when it is at its smallest.

A clear parallel emerges from the Gemara in Yoma (39a): אדם מקדש את עצמו מעט מקדשים אותו הרבה—when a person sanctifies himself even a little, he is sanctified greatly from Above. A Yid must simply do his maximum. At times, that maximum may be small, but from that point it will continue to grow and grow.

The Message of Pesach

This is the message of the Yom Tov of Pesach. A person must be completely vigilant to stay away from even the smallest *aveirah*—the משהו of chametz—and at the same time become fully alive and inspired by even the smallest mitzvah. We should be *zocheh* to prepare for the *heilige* Yom Tov of Pesach with this awareness—that no effort is insignificant, no act is too small, and that every משהו truly counts!





Hilchos Pesach

Piskei Halacha from HaRav Zucker שליט"א

Chodesh Nissan

- One is obligated to learn Hilchos Pesach beginning thirty days before Pesach.
- One should also begin the practical preparations for Yom Tov during this time, including cleaning the house and preparing dishes for Pesach. The Magen Avraham (end of סימן תל"ו) adds that from thirty days before Pesach, one should be especially mindful of where chametz is brought and placed, to avoid leaving crumbs in areas that may later be difficult to check.
- צדקתך is not recited at Mincha on Shabbos during the month of Nissan.
- אב הרהמים is not recited before Mussaf on the first two Shabbosim of Nissan. It is resumed on the Shabbos after Pesach, in remembrance of the tragedies that occurred during the days of Sefiras HaOmer.
- One does not fast during the month of Nissan, even for a *yahrtzeit*. However, a fast for a troubling dream is permitted.
- A *choson* and *kallah* fast on the day of their wedding, even if it falls on Rosh Chodesh Nissan.
- Some have the *minhag* not to visit

kevarim during Nissan, even for a *yahrtzeit* or to visit *kivrei tzaddikim*. Others are lenient with regard to visiting *kivrei tzaddikim*.

- Some have the *minhag* to refrain from eating Matzah beginning after Purim, while others begin from Rosh Chodesh Nissan. Rav Moshe Feinstein (אגרות משה) (ח"א קמ"ה) writes that it is preferable to stop eating Matzah from Purim, though Chazal did not establish this as an obligation. One may, however, feed Matzah to children during this time, and it may also be used for *Lechem Mishneh*.

Kimcha D'Pischa

- Every person is obligated to give *Kimcha D'Pischa* to the poor in preparation for Pesach. This includes not only money but also clothing and any other essential needs for Yom Tov.
- Rav Elyashiv adds that one should give according to his means for *Kimcha D'Pischa*, unlike *Matanos La'Evyonim*, where a more defined and respectable amount is required.
- One may fulfill this obligation using *maaser* money.
- One who has poor relatives must give



them precedence over others.

Birkas Hallanos

- The Tur and Shulchan Aruch dedicate a special *siman* to this *berachah*, and therefore throughout the generations, special emphasis has been placed on it.

- According to Kabbalistic sources, one should ideally recite this *berachah* during the month of Nissan. This is based on the Zohar (בלק קצו), which teaches that during this time, *neshamos* are found in gardens and orchards.

- בדיעבד, if one did not recite the *berachah* in Nissan, it may be recited in Iyar. However, there is a *machlokes* among the poskim whether it may be said in Iyar with שמ ומלכות.

- This is specifically true in regions such as the Middle East, where trees typically blossom in Nissan. In colder climates, such as the United States and Europe, the Aruch HaShulchan writes that trees often blossom in Iyar or even early Sivan, and one may recite the *berachah* with שמ ומלכות at that time. Nevertheless, if one sees blossoming trees in Nissan even in those regions, it is preferable to recite the *berachah* then.

- In South Africa and Australia, where the spring season occurs during Tishrei, one should make the *berachah* in Tishrei. Since this *berachah* is recited only once a year, if one made the *berachah* there in Tishrei and then travels to Eretz Yisroel in Nissan, he should not make it again in Nissan.

- One may recite the *berachah* at night,

provided the blossoms are clearly visible.

- On Shabbos, based on Kabbalistic sources, one should לכתחילה avoid reciting the *berachah*, although מעיקר הדין it is permitted. Therefore, if the last day of Nissan falls on Shabbos, it is preferable to recite the *berachah* on Shabbos rather than delay until Iyar.

- The *berachah* is recited only on fruit-bearing trees. If the tree no longer produces fruit, most poskim rule that the *berachah* should not be recited. However, since some poskim permit it, if one already recited the *berachah* on such a tree, he should not repeat it upon seeing a different tree—since he has nevertheless recited a valid ברכת הודאה. (This is not due to ספק ברכות להקל, but rather because he has already recited a ברכת הודאה on trees and is therefore יוצא.)

- לכתחילה, one should recite the *berachah* upon seeing two fruit trees together. For this reason, many have the *minhag* to go to an orchard.

- Men are obligated to seek out such trees. Women are not obligated; however, if a woman happens to encounter blossoming trees, she may recite the *berachah*.

Kashering the Kitchen

Introduction

- The source for *kashering keilim* for Pesach is from the Torah, as stated regarding the vessels of Midyan (Bamidbar 31), from which Chazal

derive the principle of כבולעו כך פולטו—that a *kli* expels absorbed taste in the same manner that it absorbed it. Therefore, in order to use a *kli* in which chametz was used during the year and became absorbed into its walls, one must *kasher* the *kli* before using it on Pesach.

- There are two primary methods of *kashering keilim*: *hagalah* and *libun*. *Hagalah* is used for *keilim* that absorbed chametz through liquids (e.g. cooking or soaking), whereas *libun* is required for *keilim* that absorbed chametz through direct heat without liquid (e.g. baking or roasting).

Hagalah and Libun

- The Yesod Shoresh V'Avodah writes that לכתחילה on Pesach one should not use *keilim* that are used during the year, even though they can be kashered through *hagalah* and *libun*, because it is difficult to remove every כושהו of chametz. Therefore, it is preferable to buy new *keilim*, and to clean the year-round *keilim* well and store them away.
- One does not need to sell the *keilim* used during the year if they are properly cleaned, since there is no *issur* of יראה of chametz that has been absorbed into the *kli* (בלויע). However, if one wishes to use these *keilim* on Pesach, they must undergo *hagalah* or *libun*.

Hagalah

- *Hagalah* is performed by placing a *kli* into boiling water, thereby removing

the בליעות of chametz from the *kli*.

- One must ensure that the entire *kli*—including the handles and lid—is thoroughly washed and cleaned 24 hours before *hagalah* and then left unused for 24 hours. Before performing *hagalah*, one should check that the *kli* is completely dry.

- A *kli* that has holes or cracks which are difficult to clean (especially wooden *keilim* with cracks) requires a *libun kal* (heating to the level that would burn straw or paper) in those areas prior to *hagalah*. If one performed *hagalah* first, he should do *libun* afterward. If *libun* is not possible, one should pour bleach or another strong cleaning agent into the cracks and then perform *hagalah*.

- לכתחילה, *hagalah* should be done before Erev Pesach. בדיעבד, it may be done on the 14th until the fifth hour.

- לכתחילה, *hagalah* should be performed with water, which is most effective at removing בליעות. *Bedieved*, other liquids are also valid.

- The water (throughout, not just on the surface) must be fully boiling and bubbling during the entire process. The heat of יד כולדת בו alone is not sufficient to remove בליעות of chametz.

- One should not remove the *kli* immediately after inserting it; rather, it should remain in the water for a second or two, but not for too long, as the בליעה may re-enter the *kli*.

- לכתחילה, the *minhag* is to place the *kli* immediately into cold water after *hagalah* to prevent the בליעה from re-

entering. בדיעבר, if one did not do so, it is still valid because:

1) *Hagalah* is done before the fifth hour on the 14th, when the chametz is still permitted,

2) The *kli* was unused for 24 hours, rendering the absorbed chametz נותן טעם לפגום—meaning the absorbed taste has become spoiled and no longer enhances the food.

3) The בליעה is generally בשישים.

• Just as the *kli* itself requires *hagalah*, so too its lid (which absorbs from the עיפה-steam of the pot) and its handle—even if the handle is made of plastic or is attached separately.

• The fire must be directly under the urn and not on the side.

• The *keilim* should be placed upright or on their side, but not upside down, so that the water can properly enter.

• When kashering multiple *keilim* in a holed basket, one must ensure they are not touching each other (unlike *tevilas keilim*). Extra care should be taken with cutlery; one should shake the basket to ensure the water reaches all parts.

• If using tweezers instead of a basket, one must turn them around to ensure the water reaches all areas. Preferably, one should use a holed basket rather than tweezers.

• One may perform *hagalah* on fleishig and milchig *keilim* together, provided they are not בני יומן (i.e., they have not been used for hot food within the past twenty-four hours). If they are inserted separately, it is permitted even if they

are בני יומן.

• Although during the year *hagalah* does not allow switching a meat *kli* to milchig or vice versa, on Erev Pesach—since the primary intent is to remove chametz—one may use this *hagalah* to switch between them.

• There is a fundamental dispute between the Mechaber and the Rema regarding the kashering of *keilim* based on their typical usage. The Mechaber holds that we follow the majority usage (רוב תשמישו). Therefore, even if a *kli* was occasionally used as a כלי ראשון, as long as its primary use was as a כלי שני (such as standard eating utensils), it does not require full *hagalah*. Rather, it suffices to kasher it with water at the level of יד כולדת בו consistent with its typical use. However, the Rema is *machmir* and does not rely on majority usage. Even if a *kli* was used the majority of the time as a כלי שני, since it was at times used as a כלי ראשון, it requires full *hagalah* in כלי ראשון. That said, the Rema agrees that if one knows with certainty that a *kli* was never used as a כלי ראשון throughout the year, then it may be *kashered* at the level of its usage — meaning *hagalah* in כלי שני is sufficient.

• *Hagalah* is effective for metals such as aluminum, stainless steel, silver, and copper, as well as for wood and stone. However, earthenware (including porcelain and ceramic) cannot be kashered through *hagalah*, and may not be used on Pesach.

• For new *keilim* purchased from

stores, many are *machmir* to perform *hagalah* before *tevilah* due to oils used in manufacturing that may be *treif*. If one did not do so and already used the *kli*, the food remains permitted, but *hagalah* should be done afterward. Since this is a *chumrah*, one need not remove handles, and it is permitted to perform this *hagalah* even after chatzos on Erev Pesach. Additionally, one may heat water inside the *kli* to the level of *יד סולדת בו* (approximately 45°C) until the *kli* is heated throughout. *Keilim* intended only for cold use do not require *hagalah*.

- If one wishes to use Kiddush cups used during the year at the Shabbos table for Pesach, even though they were used only for cold liquids, the *minhag* is to perform *hagalah* on them, since they are sometimes washed in hot water together with dishes that may have chametz on them.

- A woman who regularly wears rings—especially while cooking—should clean them well (e.g., with a toothpick) and perform *hagalah*. If this is not possible, she should avoid wearing them on Pesach while cooking or eating.

Cutlery

- If the cutlery was used during the year with heat, even though it is generally not used as a *כלי ראשון*, nevertheless Ashkenazim are *machmir* like the Rema (mentioned earlier), and therefore *לכתחילה* one should perform regular *hagalah*. However, it is preferable to buy new cutlery for Pesach.

- If there are areas in the cutlery with holes or crevices—such as a large knife where the handle is screwed onto the blade, leaving gaps between them—*hagalah* alone is not effective, and those areas require *libun*. One should first perform *libun* on those areas and then do *hagalah* on the rest of the knife.

Glass

- According to the Mechaber, glass is not *בולע*, and therefore one may use glass *keilim* from the year on Pesach after washing them. However, the Rema holds that even *hagalah* does not help for glass. Therefore, the *minhag* among Ashkenazim is that glass cups used during the year—even for cold drinks—should not be used on Pesach.

- Pyrex, which is a type of glass used for cooking, even according to the Rema may be *kasher* through *hagalah* from a *כלי ראשון* and used on Pesach.

- A thermos that has a glass lining has the same *din* as Pyrex, and one may *kasher* it for Pesach.

Kitchen Counters

- Before *kashering* the counter, one should clean it thoroughly and refrain from using it for 24 hours.

- There are two primary ways to *kasher* marble kitchen counters. One method is to take a stone that has been heated until red-hot and place it on the counter, pouring hot water over it while moving the stone across the surface.

- If the marble may crack from this

process, one may instead use hot water from a kettle, which has the halachic status of עירוי כלי ראשון (since the metal of the kettle is considered fire, the water is considered to come from a כלי (ראשון)). One should pour this water over the entire counter, making sure that the kettle is just above the countertop. If the kettle is too far from the counter when pouring, the water will cool before reaching the surface. Afterward, one should pour cold water over the surface and wash it into the sink.

- After *kashering*, one should dry the counter and cover it with a thick plastic material. Some are *machmir* to place foil underneath and then plastic on top. Many are even *machmir* not to place hot pots directly on this covering during Pesach.
- The backsplash should undergo *hagalah* and then be covered with foil up to the height of the pots, in case of splashing.

Sinks

- If the sink is made of porcelain (חרסינה), it has the status of כלי חרס, for which *hagalah* is ineffective. Therefore, one should clean it well, pour a strong cleaning agent into it (including down the drain), and then fully cover it with foil, and place a plastic insert into the sink.
- If the sink is stainless steel or marble, it requires *hagalah*. One should clean it thoroughly, leave it unused for 24 hours, and then perform *hagalah* in the

same manner as the counters above. The *minhag* is to place a plastic insert into the sink.

- For the faucets, one should follow a similar process. During *hagalah*, the hot water should be running at maximum heat. Afterward, one should pour cold water over the faucet and then cover it with cloth or foil. It is also proper to install a new faucet filter to prevent possible chametz particles from passing through. If this is not possible, one may cover it with a cloth filter.

Hotplates

- For a Shabbos *plata* (hot plate), one should clean it well, then heat it up and pour hot water over it while it is still hot. Afterward, it should be covered with thick foil that will not tear when placing hot dishes or pots on it.

Blech

- If one does not purchase a new blech for Pesach, one should clean it thoroughly and then turn it over, placing the side normally used for pots directly onto the fire for some time. Afterward, it should be covered with thick aluminum foil.

Stovetop

- It is preferable to purchase a new stovetop for Pesach and sell the existing one with the *Mechiras Chametz*.
- If one cannot purchase a new one, then for a gas range the grates must be thoroughly cleaned. One should then either cover them with foil, or לכתהילה

perform *libun chamur*, but בדיעבד *libun kal* suffices (ליבון חמור is heating until sparks emerge, while ליבון קל is heating to the level that would burn straw or paper).

- The metal pieces directly over the flame should be cleaned well, returned to their place, and the fire should be turned on to maximum for approximately half an hour.
- Glass or induction stovetops cannot be *kashered*.

Ovens

- לכתחילה one should purchase a new oven for Pesach. בדיעבד, one may *kasher* an existing oven by cleaning it thoroughly with oven cleaner (which is פוגם the chametz), then leaving it unused for 24 hours. Afterward, one should turn the oven to its highest temperature for at least one hour, and cover the inside of the oven, including the glass door.
- One should purchase new oven trays for Pesach, since properly *kashering* them would require a ליבון חמור that would likely ruin them.
- If the oven has a self-cleaning system that heats to at least 400°C, one may rely on it to fully *kasher* the oven.

Shelves/Fridge/Cupboards

- One should clean them thoroughly with a cleaning agent, and then cover them with paper or lining, since Pesach food and *keilim* will be placed on them.
- To clean the rubber linings of the fridge, one should use a brush to remove

any chametz that may be lodged inside.

Microwave

- לכתחילה, one should not use a microwave on Pesach. בדיעבד, it is possible to *kasher* it by cleaning it thoroughly, leaving it unused for 24 hours, and then placing inside a *kli* of boiling water mixed with a cleaning agent, and running it for an hour so that the steam will *kasher* the microwave. This is on condition that when using it on Pesach, the food is fully covered.

Kettle/Urns

- One may *kasher* a kettle or urn through *hagalah* from a כלי ראשון, even if there are lime deposits (אבנית) underneath, since it is uncertain whether there is chametz beneath them, and even if there is, it is considered טעם לפגם.
- The method of *kashering* is to fill the urn completely with water and bring it to a full boil.
- There are poskim who hold that if the urn never came into contact with hot food, it does not require *hagalah*.

Kitchen Table

- If one does not normally place hot pots or food directly on the table, it is sufficient to clean it well, and it does not require *hagalah* of כלי ראשון. עירוי כלי ראשון. However, if it is common to place pots directly from the fire onto the table, one should clean it well, leave it unused for 24 hours, and then perform עירוי כלי ראשון (or use a boiling stone).

- One should then cover the table with foil and a thick plastic tablecloth.
- A dining room table that is normally covered with a tablecloth, and upon which hot food is not placed directly, should be cleaned well and covered with a double covering. Some are *machmir* to use a thick plastic tablecloth over the regular tablecloth.

Bedikas Chometz

Leaving One's Home Before Pesach

- One who leaves his house **within** thirty days before Pesach and will not return until after Pesach must perform בדיקת חמץ the night before he leaves, with all the relevant halachos, but without a *berachah*. He should still recite כל המירה after the *bedikah*, with a slightly different *nusach*: instead of דאיכא נביתה הדין, he says דאיכא ברשותי.
- If it is difficult to perform the *bedikah* the night before leaving, one may do it the night prior.
- According to Rav Elyashiv, it is preferable for one to perform the *bedikah* himself before leaving, rather than appointing a *shaliach* to do it on the night of the fourteenth. However, Rav Vosner holds that it is preferable to appoint a *shaliach* so that the *bedikah* is done at the proper time with a *berachah*.
- One who leaves **more** than thirty days before Pesach and will not return until after Pesach—if he has removed all ודאי

חמץ and there is only a slight possibility that chametz remains—does not need to perform בדיקת חמץ. On Erev Pesach, he should perform ביטול חמץ (without a *berachah*) wherever he is. However, if he knows for certain that chametz remains, there is a *machlokes* among the poskim (see Shulchan Aruch HaRav סימן ט"ו (תמ"ה סעיף ו'), and one should be *machmir* and perform a *bedikah*.

- Even if one leaves his home close to a year before Pesach with the intention of returning during Pesach, he must perform בדיקת חמץ before leaving. If he forgot, he is obligated to return home to perform the *bedikah*.
- If it is difficult to perform בדיקת חמץ before leaving, מועיקר הדין, one may sell the entire house to a non-Jew. However, this is not preferable, as one forfeits the mitzvah of בדיקת חמץ. Therefore, it is preferable to leave over one room that is not sold, and to perform בדיקת חמץ there.
- Regarding ביעור חמץ before leaving, one may either burn the chametz that same evening or the following morning before departure. However, כל המירה should only be recited on Erev Pesach.
- One who left his home without performing בדיקת חמץ and without selling his chametz—if he knows that there is at least a כביצה of chametz in the house, he must either return home, appoint a *shaliach* (even via telephone) to perform the *bedikah*, or sell the entire house to a non-Jew from wherever he is.

Bochrim in a Dormitory

- Bochurim living in a dormitory—since their tuition is paid—are considered renters of their rooms. If they are present on ליל י"ד, they must perform בדיקת חמין with a *berachah*.
- However, some poskim argue that the room does not fully belong to the bochur, since the *hanhalah* of the yeshiva may reassign rooms. Therefore, they advise that the bochur should hear the *berachah* in the Menahel's house and then go to his room to perform the *bedikah*.
- Nevertheless, all agree that if bochurim typically purchase their own chametz and store it in their rooms, they may certainly recite a *berachah* on their בדיקת חמין.
- If the bochurim leave at the beginning of Bein HaZmanim, they should perform בדיקת חמין the night before leaving without a *berachah*. The responsibility for the rest of the yeshiva (Beis Medrash, dining room, etc.) falls upon the staff.

Zman Bedikas Chometz

- The ideal time to begin בדיקת חמין is at the beginning of the night, when there is still some light outside. Therefore, those who daven Maariv later should ideally daven earlier (even twenty minutes after *Shkiyah*) in order to begin the *bedikah* as soon as possible.
- בשעת הדחק, one may begin the *bedikah*

already from השמשות בין, since some poskim hold that this is the עיקר זמן of בדיקת חמין.

- It is forbidden to begin any *melachah* within a half-hour before the *bedikah*. Additionally, one may not begin a meal within this time; however, light eating is permitted—bread up to the shiur of כביצה, and fruits even more. Once the זמן הבדיקה arrives, one should not eat even fruit, though drinking is permitted.
- It is also forbidden to begin learning within a half-hour before the *bedikah*, unless one appoints a *shaliach* to remind him when the *zman* arrives. Others are lenient to permit learning beforehand and only prohibit it once the *zman* begins.
- If one did not perform *bedikah* on the night of the 14th, he should perform the *bedikah* the next morning immediately after Shacharis, with a candle and a *berachah*.
- If one is unable to perform *bedikah* on the night of the 14th and must do it on the 13th, he should do so without a *berachah* and leave over one room to check on the night of the 14th with a *berachah*.

Ten Pieces

- Nowadays, when one thoroughly cleans the house before Pesach, some poskim hold that one is obligated מדין to place ten pieces of bread, since otherwise the *berachah* may be considered a ברכה לבטלה. Others hold that

it is not a *bedikah* regardless, because:
 a) the *berachah* also applies to the *bedikah* performed after the *bedikah*, and
 b) the mitzvah is to search, whether or not one finds chametz.

- One should ensure that all ten pieces together amount to at least a *kezayit*, since some poskim hold that less than a *kezayit* does not require *bi'ur*. At the same time, each individual piece should be less than a *kezayit*, so that if one of the pieces is not found, one will not be in violation of *בל יראה ובל ימצא*, as the prohibition applies only to a *kezayit* of chametz.
- Each piece should be placed in a bag and should be hard bread, so that it does not crumble.
- The one hiding the pieces should record where each piece was placed, to ensure that none are forgotten.

The Berachah

- The *berachah* is *על ביעור חמץ*. If one said *לבער חמץ*, he is *yotzei*.
- If one forgot to make the *berachah* before the *bedikah*, he may still make it as long as he is actively involved in the *bedikah*. If he already completed the *bedikah*, some hold that he may recite the *berachah* the next day at the time of *שריפת חמץ*. Others, however, maintain that in such a case he should recite the *berachah* without *ומלכות* *שם*.
- *לכתחילה*, one should not speak about matters unrelated to the *bedikah* during the *bedikah*. If one spoke about unrelated matters between the *berachah*

and the beginning of the *bedikah*, he must repeat the *berachah*. However, if he spoke after beginning the *bedikah*, he does not need to repeat the *berachah*.

- One may recite *אשר יצר* and the *berachah* on thunder or lightning during *bedikah* *חמץ*.

The Bedikah

- One does not need to check areas of the house that will be sold to a non-Jew, even though the sale will only take effect the following day. For this reason, it is preferable to arrange the sale on the 13th.
- A young couple staying at their parents' home for Pesach, who are given a designated room that no one else enters, the best *eitzah* is to hear the father's *berachah* and then perform a *bedikah* in their room.
- A car requires *המין* *בדיקת*, and it is not sufficient to rely on cleaning done in a garage.
- *לכתחילה*, one should use a flashlight when checking a car, rather than a candle, due to the concern of causing a fire.
- One should *לכתחילה* check the car immediately after checking the house, so that the *berachah* recited earlier can apply to the car as well.
- If one forgot to check his car on the night of the 14th, he should check it during the day of the 14th without a *berachah*.
- R' Shlomo Zalman zt"l and R' Ovadia

zt"l held that one is not required to check *seforim* for crumbs in between the pages, because they are not important enough to require *bedikah* and *bittul*, even *seforim* that he used at the table where he eats. However, the Chazon Ish used to check the *seforim* that he planned to use on Pesach page by page. For the other *seforim* that he was not planning to use on Pesach, he would cover the bookcase with a sheet.

- לכתחילה, one should perform בדיקת המזון with a candle and not with a torch (i.e., a multi-wick flame such as a Havdalah candle). If one used a torch, some poskim hold he is not *yotzei*. When a candle cannot be used, one may use a small flashlight that can shine into crevices, but not a strong, wide beam.

- The Chazon Ish, the Steipler, and Rav Moshe Feinstein checked with a candle even when the room lights were on. Rav Shlomo Zalman was particular that the lights remain on during the *bedikah*. However, Rav Vosner records that some have the *minhag* to check with the lights off.

- One should check his pockets during the *bedikah*.

- One who completed the בדיקה and was טעה, and later remembers that he missed a room, should go back and check it without a *berachah*.

- In a home with children, one must check under beds and closets.

After the Bedikah

- If one completed the *bedikah* and did not find all ten pieces of chametz, he should search again without a *berachah*.

- After בדיקת המזון, one should be מבטל the chametz that was not found during the *bedikah* by reciting the *nusach* of כל המירא. Since this declaration is in Aramaic, one who does not understand it should review its meaning or say it in a language he understands, since ביטול depends on one's intent, and without understanding, it is not considered a valid ביטול.

- If a woman recites כל המירא, she should say דאיכא ברשות בעלי.

- If one finds chametz after performing ביטול, some poskim hold that it should not be eaten, as it appears as though one is retracting the ביטול that was made on the chametz that was not found.

- There are poskim who hold that שליחות does not work for ביטול המזון, since only the owner can be מפקיד. Therefore, לכתחילה one should not appoint a *shaliach*. However, בדיעבד, appointing a *shaliach* is valid.

Medicines / Cosmetics / Soaps

- Pills with a bitter taste, medicinal creams, and ear drops are, מעיקר הדין, considered inedible even for a dog, and are therefore permitted for use on Pesach without a Kosher L'Pesach *hechsher*, since one's intent is for healing and not consumption. Nevertheless, the *minhag* is to include them in the

Mechiras Chametz.

- If such medications were sold to a non-Jew, and they are needed, one may take them for one-time use without invalidating the sale. However, regular use may raise concerns.

- Sweet pills (such as chewables or lozenges) and children’s syrups that may contain chametz are forbidden מעיקר הדין to keep without including them in *Mechiras Chametz*, and they may not be used unless they have a proper Kosher L’Pesach *hechsher*.

- Soaps, shampoos, and perfumes—even if they contain chametz—are not considered edible for a dog. However, some poskim are stringent, since they have a pleasant scent, and according to the opinion that סיכה כשתיה, one should avoid using such products on Pesach. Therefore, it is preferable to use products that do not have a חוש חמץ.

- Dish soap is not intended for fragrance, and therefore מעיקר הדין there is no issue even if it contains chametz. Nonetheless, the *minhag* is to use Kosher L’Pesach dish soap.

- Laundry detergent and floor-cleaning solutions (*sponga*) do not require a Kosher L’Pesach *hechsher*.

Mechiras Chametz

- In earlier times, each individual would sell his chametz directly to a non-Jew. However, the Chasam Sofer (שו"ת סימן קי"א) writes that the *minhag* today is to

appoint a Rav as a *shaliach* to sell one’s chametz.

- Rav Moshe writes (Igros Moshe ז"ח סימן ק"ג) that when appointing the Rav, one should explicitly state that he is appointing him to sell the chametz, rent out the areas where the chametz is located, and grant the non-Jew access to enter and retrieve it.

- One must understand the meaning of the *mechirah* and have proper intent for it to be valid.

- If one has thoroughly cleaned his home and removed all chametz, or is entering a brand-new residence, מעיקר הדין he does not require *mechirah*. Nevertheless, Rav Elyashiv writes that one should still be *machmir*, in case of chametz in medications, clothing, or similar situations.

- The sale must be unconditional in order to be valid. However, one may sell even if he knows the non-Jew will not actually enter the home.

- One who knows that his friend sold his house to a non-Jew may place his own chametz in his friend’s house, provided he informs his friend and appoints him as a *shaliach* to sell it on his behalf. If he does not inform him, the chametz becomes forbidden after Pesach.

- If one’s friend left his home before Pesach and forgot to sell his chametz, many poskim are lenient and allow one to sell it on his behalf based on the *din* of זכין לאדם שלא בפניו. However, Rav Shlomo Zalman is *machmir* and holds that זכין only applies if one actually removes the

chametz from his friend's house and sells it to a non-Jew.

- לכתחילה, one should personally go to a Rav to sell his chametz and not appoint a *shaliach* to go on his behalf. בדיעבד, one may appoint a *shaliach*, provided he is not a non-Jew or a child.

- If one forgot to place chametz into the sold area, it is still permitted after Pesach, since the sale includes all chametz in one's possession.

- If after going to a Rav to sell his chametz one finds additional chametz (or acquires new chametz), Rav Elyashiv holds that as long as the Rav has not yet completed the sale to the non-Jew, one may still add it to the sale, even though he has already signed.

- Chametz received as a delivery during Pesach is not included in the prior *mechirah*, since it was not yet in one's possession.

- In most places today, the Rav does not actually purchase the chametz from the individual, but rather is appointed as a *shaliach* to sell it on his behalf. Therefore, the *kinyan* (such as lifting the cloth) serves only to strengthen the appointment of the Rav as a *shaliach*, and is not an actual *kinyan* on the chametz. Accordingly, even if one did not perform this *kinyan*, the sale to the non-Jew remains valid.

- Even though מעיקר הדין the *mechirah* is effective even for חמץ גמור, one should be *machmir* not to sell חמץ גמור to a non-Jew and instead dispose of it, unless there is a significant loss. This is because the

היתר of *Mechiras Chametz* is primarily בדיעבד, as the chametz remains in the Jew's possession, and therefore it is preferable not to rely on this היתר for חמץ גמור.

- Rav Vosner זצ"ל suggests that one who has חמץ גמור may bring it to a store that sells chametz (which is anyway selling its חמץ גמור due to הפסד) and ask the owner for permission to leave his chametz there over Pesach.

- One should be careful, when listing the items being sold to a goy, to specify that he is selling the chametz absorbed in or attached to the *keilim*, and not the *keilim* themselves. Otherwise, if the *keilim* are included in the sale, they would require *tevilah* after Pesach, as they would be considered as coming from the *reshus* of a goy.

- Medicinal creams or drops for external use (not for consumption), even if they contain alcohol mixed with chametz, Rav Moshe (Igros Moshe ס"ב ס"א) holds that they are permitted on Pesach if they were manufactured before Pesach. This is despite the principle of סיכה כשתיה (smearing is like drinking), since that concept applies primarily to oils, and even then is only מדרבנן. However, for soaps or cosmetics that contain a חמץ גמור, the *minhag* is to include them in the *mechirah*.

- One may sell large quantities of flour.

- If a woman is the one arranging the *Mechiras Chametz*, she should first receive her husband's permission.

The Rav's Sale to a Non-Jew

- The non-Jew gives the Rav a פרוטה for each seller, as well as an additional amount for renting the places where the chametz is located. The goy then gives his cloth to the Rav, and the Rav lifts it, thereby effecting a קנין and transferring the chametz into the רשות of the goy. The Rav then writes a שטר documenting that the chametz was sold and that the locations were rented to the goy, and both the Rav and the goy sign, along with two witnesses.
- One who sells his entire house to a goy should do so on the 13th, so that he will not be obligated in בדיקת חמץ on the 14th of Nissan. For this reason, Rav Elyashiv held that it is preferable to arrange the sale on the 13th, so that it takes effect before the חיוב בדיקה.
- One who forgot to sell his chametz and remembers after the sixth hour on the 14th, and then attempts to sell it to a goy—if the chametz is נוקשה (i.e., not fully edible, such as dough), since its prohibition is only מדרבנן, it remains permitted after Pesach. If he remembers before the sixth hour but the Rav has already completed the sale, the Rav should write a note to the goy to include this person's chametz in the *mechirah*, and the שטר מכירה can be relied upon to cover this addition.

Sreifas Chometz

- The *minhag* is to be stringent and fulfill

one's obligation of ביעור חמץ specifically through burning.

- It is proper to crumble the chametz before placing it into the fire, to ensure that it burns well. One should remain by the fire until the chametz is completely burned and no longer fit even for a dog.
- One should not pour gasoline onto the chametz before burning it, since this renders it inedible before the fire destroys it, and one thereby loses the *hiddur* of שריפה.
- One may burn chametz using a gas flame; it is not necessary to use a wood fire.
- Some are stringent to burn the chametz after the fourth hour, since before that time there may be an issue of בל תשחית. However, during the fifth hour, when chametz may no longer be eaten, this concern no longer applies.
- The mitzvah of שריפה should be performed with חמץ גמור and not חמץ נוקשה. Therefore, even if one has already disposed of all his bread, it is worthwhile to take another's bread in order to burn it in the fire and fulfill the mitzvah.
- One does not fulfill the mitzvah of ביעור חמץ by disposing of chametz in the garbage (even though it becomes dirty and one is מפקר it), since the garbage remains in his possession and the chametz is still לאכילת כלב, and is therefore not considered destroyed. The only way to fulfill ביעור in such a case would be to render the chametz not ראוי לאכילת כלב (e.g., by pouring a strong substance such as gasoline into

the garbage).

- In Chutz La'aretz, where garbage bins are typically owned by the municipality (non-Jews), one may discard chametz there, as it leaves his רשות.
- In Eretz Yisroel, where garbage bins are generally owned by Jews, one does not fulfill ביעור by placing chametz there.
- There is a *hiddur* for a child to acquire a כזית of chametz from his father in order to fulfill the mitzvah of שריפת חמץ himself.

Erev Pesach

Eating

- It is forbidden to eat מצה של מצוה on Erev Pesach from עלות השחר. However, מצה עשירה (kneaded with fruit juice or eggs to give taste) may be eaten until the tenth hour of the day. The *minhag*, however, is not to eat מצה עשירה from the sixth hour.
- Cakes and cookies made from Matzah meal are permitted.
- Even Matzah that was not baked for Pesach, or Matzah that may be chametz, may not be eaten on Erev Pesach, since the purpose of the *issur* is to preserve the taste of Matzah for the night, and this Matzah has that same taste.
- Some have the *minhag* not to taste Marror on Erev Pesach, in order to eat it להתאבון at night. However, the Mishnah Berurah writes that there is no basis for this *minhag*, since there is no requirement to eat Marror להתאבון.

The כף ההיים, however, explains that the *minhag* is to preserve the excitement of the mitzvah.

- After the tenth hour, one may only eat a small amount of fruit, raw or cooked vegetables, meat, or fish—provided it does not fill him up. Similarly, one should not drink even a small amount of wine, as it is satiating.
- Some have the *minhag* not to eat chametz in the morning before the end of the fourth hour. However, many Chassidim are *makpid* specifically to eat chametz during that time.

Taanis Bechoros

- The purpose of תענית בכורות is to commemorate the miracle in Egypt, when the firstborns of Bnei Yisrael were saved from מכת בכורות.
- Some poskim question this explanation, as there is no parallel fast instituted to commemorate a miracle. Rather, they explain that the Egyptian firstborns themselves fasted on the 14th in order to be saved, and our fast serves to commemorate that fast.
- A firstborn from either the father or the mother fasts, since all Egyptian firstborns were struck—even those who were firstborn from only one parent.
- A father of a young *bechor* fasts in place of his son.
- If a *bechor* was born via C-section, some poskim hold that he (and his father) does not fast, since he is not considered a halachic *bechor*.

- If the father himself is a *bechor* and is therefore fasting, the poskim debate whether he can have in mind his son, who is also a *bechor*, or whether the mother should fast on behalf of the child. Therefore, in practice, the father should participate in a siyum, which exempts him, and his wife is then also exempt from fasting. In Pressburg, the *minhag* was that mothers of a young *bechor* would attend and hear the siyum in order to exempt themselves.
- If a baby was born less than thirty days before Pesach, some poskim hold that since the child is not yet definitively considered a *בר קיימא*, the father is not required to fast. In cases of difficulty, one may rely on this opinion.
- The poskim debate whether this fast lasts the entire day or only until chatzos. Therefore, one who feels weak should not continue fasting if it will affect his ability to fulfill the mitzvos of the night.
- A *bechor* who fasts should recite ענינו at Mincha. If there is a minyan of fasting *bechorim*, technically the שליח ציבור recites ענינו, even though public fast-day additions are generally not said in Nissan. Nevertheless, it is preferable for someone not fasting to serve as ש"ץ in order that ענינו is not recited בציבור.
- The common *minhag* today is to participate in a siyum or סעודת מצוה (such as a *bris*), thereby exempting oneself from fasting. Ideally, one should attend a siyum on a *masechta* of Gemara. Some are lenient to allow

a siyum on Mishnayos if it was learned אגרות משה ח"ב סי' י"ב) בעיון. Rav Moshe also considers completing a sefer of Nach studied over time as a סעודת מצוה.

- לכתחילה, the *bechor* should hear the actual siyum and the Hadran in order to partake in the סעודת מצוה.
- לכתחילה, a *bechor* should eat at least a מלא לוגמיו of *mezonos* or drink a כביצה of *mezonos* during the סעודת מצוה in order to be considered as having halachically broken the fast and thus be permitted to eat later. However, בדיעבד, even if he did not eat, some poskim hold that mere participation in the סעודת מצוה is sufficient to nullify the fast.
- A *בכור* who is still a קטן and completes a *masechta* can exempt his father from fasting.

Issur Melacha

- After chatzos on Erev Pesach, it is forbidden to go to work unless one needs the income for Pesach expenses.
- It is forbidden to sew or wash clothing, whether for oneself or for others, even לצורך יום טוב.
- Minor sewing repairs are permitted לצורך יום טוב, provided they are not done for payment.
- It is a mitzvah to get a haircut on Erev Yom Tov, but before הצות. After הצות, one should not get a haircut. Some are lenient that if a non-Jew performs the haircut, it is permitted even after הצות.
- If one forgot to cut his nails or polish his shoes before הצות, he may do so

afterward.

- It is permitted to write *חידושי תורה* while learning, even after *הצות*, if it is for personal use in order to remember. Some limit this leniency to Divrei Torah needed for Yom Tov.
- It is permitted to start a washing machine before *הצות*, even though it will continue running after *הצות*.

Leil HaSeder

Preparation

The Table

- One should set the table fully during the day so that the Seder can begin immediately at night, in order to keep the children awake. The Aruch HaShulchan adds that having the table prepared in advance is itself an expression of *cheirus*.
- One should not have a non-Jew prepare the Seder table; rather, the Baal HaBayis should prepare it himself. The Chasam Sofer would do so with *זריזות* נפלאה ושמוחה עצומה.

The Seder Plate

- Regarding the *קערה*, one should prepare the *simanim* on Erev Yom Tov. However, many have the *minhag*, based on the Pri Megadim, to place them on the Seder table at night upon returning from shul.
- There are various *minhagim* regarding the arrangement of the *simanim* on the *קערה* (see Rema תע"ג:ג and באר היטב

שם). The Chayei Adam and the Aruch HaShulchan write that the *minhag* follows the Arizal. According to the Arizal, the saltwater is not placed on the *קערה*. There is a dispute among the *mekubalim* as to how the Arizal himself held the matzos should be placed—whether beneath the *simanim* or next to them. Those who follow the *minhag* of the Gra place the matzos in the middle, the Marror and *charoses* above on the two corners, and the *זרוע* and *ביצה* on the two lower corners.

- *Charoses* should be prepared before Yom Tov from fruits to which Bnei Yisrael are compared in Shir HaShirim, such as apples, pomegranates, and almonds, mixed with red wine to recall the blood, and spices like cinnamon and ginger to resemble straw. It should have a thick, mortar-like consistency.
- One should prepare saltwater before Yom Tov. If one forgot, it may be prepared at night by first placing the water and then adding the salt (but not on Shabbos).
- One should roast the *זרוע* on Erev Yom Tov. If one forgot, it may be roasted at night with intent to eat it the next day, since roasted meat is not eaten at night. The *זרוע* should have meat on it to commemorate the *פסח* קרבן.
- The *minhag* is also to roast a *ביצה*, commemorating the *קרבן הגיגה*. Some have the custom to eat it at the Seder meal.

Daled Kosos

- One should remember to open the wine bottles before Yom Tov. If one forgot, he may make a wide opening in the cap, provided it is done in a place without writing. If the cap is plastic, Rav Shlomo Zalman holds that one may open it in the normal manner, since the form of the cap already exists and one is not creating a כלי by opening it.
- One should ideally use a cup that holds a *shiur* of approximately 150 ml (Chazon Ish). However, since לכתחילה one should drink the entire cup, it is preferable not to use a larger cup.

Matzos

- One should designate during the day the three matzos for Leil HaSeder. However, many have the *minhag* to place them into the קערה only upon returning from shul.
- The matzos should be thin and whole. If complete matzos are difficult to obtain, all poskim agree that a matzah which appears whole—even if slightly chipped on the edges—has the status of שלם, especially if the missing piece is less than 1/48 of the matzah. Some suggest that burning the edges restores its status as a שלם, however Rav Elyashiv and others hold that there is no source for this in halacha. A matzah that is cracked—if, when lifting the cracked part, the entire matzah remains together—is considered a שלם. If one of the three matzos is slightly more broken, it should be used as the middle

matzah, which will be broken in any case.

- One should ensure to pay for the matzos before Pesach, since there is a requirement of לנכס, and therefore the matzos must be fully owned by the person in order to fulfill the mitzvah.
- On Erev Yom Tov, when preparing the matzos, one should check for נפולות (folded areas) or נפוח (bubbles). Such areas are a ספק chametz, as the flour inside may not have baked properly. One should remove that section, and if it is still Erev Yom Tov, burn it. One should also remove the surrounding area (כדי נטילה), which is approximately 2 cm according to R' Chaim Naeh, and 2.4 cm according to the Chazon Ish.
- It is proper to prepare a bag containing two כזיתים of matzah for each participant at the Seder. This way, when making the *berachah*, only a small piece needs to be distributed, and each person can complete the *shiur* from his own portion.

Marror

- According to the Gra, one should grate the horseradish used for marror only after Maariv in order to preserve its sharpness. However, the *minhag* today is to grate it in the afternoon and store it in an airtight container to maintain its sharpness.
- Rav Moshe Feinstein would open the container before the beginning of the Seder, as he held that it is sufficient if the marror retains only a mild

sharpness.

- One should remember to check and soak the lettuce properly in order to ensure it is free of insects.

Women on Leil HaSeder

- Some women light candles at the regular *zman* *hadלקת נרות* before *shkiya* *שקיעה*, while others light when their husbands return home from shul.
- If she lights at night when her husband returns home, she may not create a new fire; rather, she should light from an existing flame. She should also not extinguish the match, but allow it to go out on its own.
- If her *minhag* is to light at night, she should prepare the candles in the candlesticks before Yom Tov, as it is forbidden to do so on Yom Tov.
- On Leil HaSeder, one should use long candles that will remain lit throughout the *seudah* (“*Ma Nishtana licht*”), since the primary obligation of lighting is for the Yom Tov meal.
- Women are obligated in all the mitzvos of Leil HaSeder—*Matzah*, *Marror*, *korech*, *Afikoman*, the four cups, *Hallel*, and *סיפור יציאת מצרים*.
- Even though women recite *שהחיינו* at candle lighting, many *poskim* hold that they may still answer Amen to the *שהחיינו* in Kiddush, and should have in mind that it applies to all the mitzvos of the night. R' Shlomo Zalman זצ"ל held that they should answer Amen, since the first *שהחיינו* is on Yom Tov, while the *שהחיינו* in Kiddush applies to all the

mitzvos of the night.

- Regarding *הסיבה* (leaning), the *minhag* in most places is that women do not lean.
- Since women are obligated in the four cups, which must be drunk in the proper order of the Seder—with the Haggadah recited between the first and second cup—they should make sure to say at least part of the Haggadah. Therefore, if she was occupied with her children and missed much of *Maggid*, even if she returns when her husband is already drinking the second cup, she should quickly say “*Rabban Gamliel*” and then drink the second cup.
- If a woman finds it difficult to recite the Haggadah herself, she should listen to it from her husband.
- As mentioned above, although some *poskim* prefer wine, women may *לכתחילה* drink grape juice, as it is not common for them to drink wine.
- While many are stringent to eat two *כזיתים* of *matzah*, some *poskim* are lenient for women and allow one large *כזית*. The same applies to the *afikoman*.

Children on Leil HaSeder

- A child who has reached the age of *chinuch* (approximately ages 5–7, depending on his level of understanding), there is a mitzvah to give him the four cups with a full *shiur* (86 ml, according to Rav Chaim Naeh). Nevertheless, he is only required to drink *מלא לוגמו* (a cheekful).

- A child who has not yet reached the age of chinuch should still be given a cup to drink, but the cup itself does not need to be one that can hold a *shiur* of רביעית.
- The Shulchan Aruch HaRav writes that girls have the same status as boys regarding chinuch on Leil HaSeder, since the mitzvos of the night revolve around *emunah*, which applies equally to all.
- Rav Shlomo Zalman holds that a child should only recite the *berachos* of על אכילת מצה and על אכילת מרור if he is able to eat a כזית פרס within כדי אכילת פרס (with stringent opinions at about 2 minutes, and בשעת הדחק one may rely on the more lenient opinion of up to 9 minutes). Additionally, one may rely on a smaller shiur of approximately 15g for a child.

Daled Kosos

- לכתחילה, one should drink each cup in one or two gulps. בדיעבד, one is *yotzei* as long as it is drunk within the time of כדי אכילת פרס (with opinions ranging from approximately 2–9 minutes; a common middle opinion is about 4 minutes).
- Ideally, one should drink the entire cup, or at least the majority of the cup. בדיעבד, one fulfills the obligation if he drinks a רביעית.
- If possible, the Baal HaBayis should have someone else pour the wine for him, as a display of חירות.
- Rav Elyashiv holds that לכתחילה one should not use grape juice, as it is not

considered דרך חירות, and one should instead drink wine, even if it is more difficult. Furthermore, since there are two *shiurim* for a רביעית—Rav Chaim Naeh (86 ml) and the Chazon Ish (150 ml)—it is preferable to drink the smaller shiur of wine rather than a larger amount of grape juice. However, Rav Shlomo Zalman argues that חירות is expressed through drinking wine itself, not its strength, and therefore if one finds wine difficult, he (and Rav Yisroel Yaakov Fisher) hold that one may לכתחילה use grape juice. Similarly, women who are not accustomed to wine may use grape juice. The Steipler would mix wine with grape juice. All agree that if wine would make a person ill and bedridden, he should use grape juice. If using grape juice, one should not dilute it with water (though Rav Vosner permits slight dilution).

- If one is ill and cannot drink even grape juice, he may use חמר מדינה. Rav Moshe Feinstein defines חמר מדינה as a beverage that one would serve an honored guest even if he is not thirsty, and therefore excludes fizzy drinks and soda. Rav Elyashiv holds that natural fruit juices (such as orange juice) are considered חמר מדינה today, unlike tea which is mostly water. Similarly, highly diluted or concentrated fruit drinks are not considered חמר מדינה.

Haseibah (Leaning)

- One must lean to the left (even a left-

handed person). If a left-handed person leaned to his right, he is still *yotzei*.

- One should ideally sit on a chair with armrests, placing a cushion on the armrest and leaning on it. If the chair has no armrest, one should place another chair next to him with a cushion and lean on that.
- One should lean on his side, not on his back or face.
- One should not begin leaning until finishing the *berachah* and should not begin eating and drinking until in a complete leaning position.
- An *avel*, חס ושלום, within the twelve months for a parent is still obligated to lean, but should do so with a *shinui*.
- A *talmid* eating in the presence of his Rebbe may not lean unless his Rebbe explicitly grants permission. He should not ask for permission, as this is not considered respectful. This applies even to one's Maggid Shiur, even if he is not his Rebbe Muvhak. However, when eating with a great Talmid Chacham who is not his Rebbe, one may ask permission.

• If one forgot to lean for the Daled Kosos:

First cup: Sefardim drink another cup while leaning. Ashkenazim do not, since it would require another *berachah* and appear as adding to the cups. Therefore, the proper practice is to have in mind before drinking the first cup that he may drink between the first and second cup; then if he forgot to lean, he may drink again without a *berachah*.

Second cup: One should drink another cup while leaning, since it is common to drink during the meal.

Third or fourth cup: One should not drink another cup.

Kadesh

- Before Kiddush, one should cover the matzos.
- Many have the *minhag* that everyone recites Kiddush quietly together with the Baal HaBayis.
- The Baal HaBayis should remind everyone that when reciting שהדינו in Kiddush, they should have in mind all the mitzvos of the night (סיפור יציאת מצרים, מצה, מרור, וכו' (מזכרים). It should also be announced that this Kiddush is the first of the כוסות ה'.
- R' Shlomo Zalman holds that even those whose *minhag* is to be *yotzei* with the Baal HaBayis and not recite along should nevertheless hold the cup, to emphasize that this is a *kos* of Kiddush and not merely one of the *daled kosos*.
- Before Kiddush, one should have in mind to drink between the first and second *kos*. This way, if one forgot to lean for the first *kos*, he may drink another *kos* while leaning without needing a new *berachah*, and it will not appear as adding to the *daled kosos*.
- If one is unwell and expects to need additional drinks after Kiddush, he should ideally have them on the table during Kiddush so that he may drink without a new *berachah*. If they were not

on the table but he had this in mind, he may still drink without a *berachah*.

- Similarly, if one did not finish the entire *kos* of Kiddush, he may drink the remaining wine without a *berachah*, unless he had in mind not to drink more.

- Once the leader of the Seder announces “Urchatz,” it is forbidden to drink unless one had specific intent beforehand. בדיעבד, one may drink until the second cup is poured before Ma Nishtana. If necessary, one may drink water.

- One who is very hungry may eat fruit or similar foods and recite בורא נפשות, but only before eating *karpas*. Once *karpas* has been eaten, the בורא נפשות would cover it as well, preventing the בורא נפשות from being used later for maror.

Urchatz

- Many have the *minhag* that only the Baal HaBayis washes.

- No *berachah* of על נטילת ידיים is recited.

- While washing, one should have in mind not to fulfill the obligation of נטילת ידיים for המוציא.

- Many have the *minhag* that someone else pours the water over his hands, as a sign of שררה and חירות.

- One should not speak from after washing until after eating the *karpas*. However, one may announce the word “כרפס.” (It is preferable to announce “ורחץ כרפס” before washing.)

Karpas

- There are various opinions as to what constitutes כרפס. The Chasam Sofer brings from his Rebbi, R' Nosson Adler, that *karpas* is celery, as cited in the Chayei Adam. However, the Magen Avraham holds that it is parsley, and the Aruch HaShulchan writes that it may be radish or potato. Due to this uncertainty, many have the *minhag* to use more than one type, provided that together they are less than a כזית, so as to avoid a בורא נפשות ספק whether a בורא נפשות is required.

- When reciting בורא פרי האדמה, one should have in mind that this *berachah* also covers the maror that will be eaten later. For this reason, one should be careful not to eat a כזית of *karpas*, which would obligate a בורא נפשות.

- Even if one ended up eating a כזית of *karpas*, he should not recite בורא נפשות, since the בורא פרי האדמה on the *karpas* also covers the *maror*, and therefore the benching recited later will cover both the *maror* and the *karpas*.

- Most have the *minhag* not to lean while eating *karpas*, since it represents the פרך—the bitterness and hardship of slavery.

- There is a *machlokes* among the poskim whether one should dip the *karpas* into the saltwater before the *berachah* or after the *berachah*. Our *minhag* is to first dip and then recite the *berachah*.

Rachtzah

- Even though one already washed

during *Urchatz* before eating the *karpas*, we wash again now because there may have been a distraction (היסח הדעת) from properly guarding one's hands. If someone is confident that there was no interruption, there is a dispute among the poskim whether a *berachah* should be made. Therefore, it is advisable to touch a normally covered part of the body (מקומות מכוסים) before washing, so that one can wash with a *berachah* according to all opinions.

- Before the Baal HaBayis washes, he should remind everyone present:
 - To eat the two כזיתים of matzah while leaning
 - Not to speak at all from the first כזית of matzah until after *Korech*
 - To have in mind that the *berachah* of על אכילת מצה also covers the eating of *Korech*.

Motzi Matzah

- The *shiur* of a כזית of matzah: לחומר, one measures by placing his hand over the matzah with fingers slightly spread including the thumb (approximately 22g for hand matzah); לקולא, one measures with four fingers together without the thumb.
- The requirement to eat two כזיתים of matzah is due to a ספק whether the *berachah* of על אכילת מצה applies to the top matzah or the middle matzah. Since לחומר requires a כזית, one should, eat a כזית from each.
- One takes the three matzos and makes

the *berachah* of המוציא.

- After reciting the המוציא, one sets aside the third matzah (reserved for *Korech*), and holding the top whole matzah together with the broken middle matzah, recites the *berachah* of על אכילת מצה.
- As mentioned above, a practical way to distribute the matzah is to prepare bags for each person in advance with matzos inside. The Baal HaBayis then only needs to give each person a small piece from the matzah he made the *berachah* on, minimizing any הפסק between the *berachah* and his eating.
- There are different *minhagim* regarding how the *berachos* are handled: Some have the *minhag* that each person makes their own המוציא and על אכילת מצה before eating their כזיתים. In this case, it is preferable for the Baal HaBayis to first eat his כזיתים, and only afterward distribute to everyone else, who will then make their own *berachos* and eat. Others have the *minhag* that everyone is *yotzei* with the Baal HaBayis' *berachos* and all eat together. In this case, לכתחילה, the Baal HaBayis should distribute quickly to minimize any delay, even though מעיקר הדין this is not considered a הפסק, since it is a צורך סעודה.
- If one spoke between the המוציא and eating the *Korech*, he does not make another המוציא on the *Korech*.
- לכתחילה, one should eat two כזיתים— one from the whole matzah and one from the broken piece. בדיעבד, one כזית suffices. If a person can only manage one כזית, it should preferably be from

the broken matzah.

- The *shiur* of אכילת מצה is approximately half a ביצה.

- Some have the *minhag* to dip the matzah into salt (על פי קבלה), while many do not dip on Leil Pesach, since a פת does not require salt. Nevertheless, even those who do not dip should have salt on the table.

- According to most Rishonim, one should not dip the matzah into *charoses*, since the taste of the *charoses* (דרבנו) may overwhelm the taste of the matzah (דאורייתא).

- לכתחילה, one should try to eat the two כזיתים together. At the same time, one should eat slowly enough to properly taste the מצה טעם.

- The matzah should be eaten within כדי אכילת פרס, preferably within 2–4 minutes. If necessary, there are opinions that extend this time up to 9 minutes (the opinion of the Chasam Sofer).

- When eating, one should have in mind to fulfill the mitzvah דאורייתא of אכילת מצה.

- If one forgot to lean when eating the matzah, לכתחילה he should eat the matzah again while leaning; however, בדיעבד he is *yotzei*.

Marror

- One eats the Marror immediately after finishing the מצה.

- The primary mitzvah of Marror is fulfilled with הסא (romaine lettuce).

However, many poskim question the *minhag* of using lettuce alone, since it is not very bitter. Therefore, many have the *minhag* to include horseradish, often wrapped in the lettuce, in order to experience the full מרירות of Marror.

- The *shiur* of a כזית of Marror may be a combination of lettuce and horseradish. Those who eat a כזית of horseradish alone may be lenient with a smaller *shiur* — approximately one-third of a כביצה (just over 17g).

- The lettuce leaves are only valid for Marror when they are fresh and moist, not when they are dry, as they then lack proper taste.

- לכתחילה, one should eat the entire כזית of Marror at once. בדיעבד, it may be eaten within כדי אכילת פרס. If necessary, one may rely on the more lenient opinions regarding this time frame. Nevertheless, one must chew the Marror and feel the bitterness — one who swallows it without chewing is not *yotzei*.

- One does not make a בורא פרי האדמה on the Marror, since it is already covered by the *berachah* recited earlier on the *Karpas*. In addition, the Marror is considered part of the meal (בא מחמת הסעודה).

- Many poskim hold that one should dip the Marror into the *charoses* before making the *berachah* of מרור, while others dip after the *berachah*. After dipping, one should shake off the *charoses* before eating.

- Marror is eaten without הסיבה. If one

did lean, he is still *yotzei*.

- For a קטן שהגיע לחינוך, one may be lenient with a smaller shiur of a כזית — approximately one-third of a ביצה (as above).
- If one forgot to grate the horseradish before Yom Tov, it may be grated on Leil Yom Tov with a *shinui*. Others hold (as mentioned above from the Gra) that it is even preferable לכתחילה to grate the Marror on Leil HaSeder itself in order to preserve its sharpness.

Korech

- One takes the third bottom matzah, breaks it in two, and places a כזית of Marror in between, and eats them together. Some have the *minhag* to dip the Marror of *Korech* into *charoses*, while others have the *minhag* not to dip it during *Korech*.
- Those who are *machmir* on שרויה (*gebroks*) should be careful that there is no moisture on the lettuce.
- One should be careful not to eat too much matzah, so that the taste of the Marror is not overpowered.
- There is a *machlokes* as to when to say זכר למקדש כהלל — before eating or after eating. Therefore, many have the *minhag* to eat a small amount of *Korech*, say the זכר למקדש, and then eat the rest.

Shulchan Orech

- The *minhag* is to eat a hard-boiled egg as a זכר לחורבן, since Leil Tisha B'Av falls on the same night of the week as Leil

HaSeder. In addition, the egg serves as a זכר לקרבן חגיגה.

- Some use the egg from the Seder plate, while others leave the Seder plate intact until after Leil HaSeder.
- One should drink a רביעית of wine during the seudah for שמחת יום טוב, together with eating meat. However, one should be careful not to drink too much wine, as it may cause one to fall asleep and miss the later parts of the Seder.
- One must be careful not to eat excessively, so that the Afikoman will not be eaten as an אכילה גסה.
- According to the Rambam, לכתחילה one should eat the entire seudah while leaning. However, most do not follow this practice.
- The Maharal paskens that it is a mitzvah to eat matzah throughout the seudah, because all matzah eaten on this night is a fulfillment of the mitzvah בערב תאכלו מצות of דאורייתא. He adds that at least when eating matzah during the meal, one should lean.
- One who eats a vegetable-based dessert (such as a compote) that would normally require a בורא פרי האדמה should not recite the *berachah*, as it is covered by the *berachah* made earlier on the Karpas. It is worthwhile to remind those present of this during the meal.
- One should not dip foods during the seudah, since on this night there are specifically two טיבולים and not more.
- The Shelah HaKadosh (beginning of Maseches Pesachim) writes that one

should be extremely careful to avoid any שיחה בטילה throughout the seudah. Rather, one should feel as though he is eating at the סעודת לוייתו, and conduct himself בקדושה ובטהרה. The Imrei Emes explains that this is why the seudah is placed between the two parts of Hallel — to demonstrate that the meal itself is part of the *avodas Hashem* of the night.

- The *minhag* is not to eat roasted meat on this night, as it may appear like one is eating קדשים בחוץ. However, foods such as fish or eggs, which do not require *shechitah*, may be eaten roasted.

Tzafun (Afikoman) / Bareich

- As mentioned above, one should be careful to eat the Afikoman while he still has at least some appetite. If one is already completely full, this is not a מצוה מן המובהר. If it is very difficult to eat due to fullness, it may be considered an אכילה גסה, in which case it is not considered an אכילה and one is not *yotzei* the mitzvah.

- If the Afikoman went missing, one should use another matzah in its place for the Afikoman.

- לכתחילה, one should eat two כזיתים — one as a זכר לקרבן פסח, and one as a זכר למצה that was eaten with the Korban Pesach. If this is difficult, one may eat one כזית, and should have in mind that it is a זכר לקרבן פסח. The Afikoman should be eaten within כדי אכילת פרס.

- No *berachah* is made on the Afikoman, as it is only a זכר לקרבן פסח.

- The Afikoman is eaten בהסיבה. If one forgot to lean, he does not eat it again.

- If one missed chatzos, he is still obligated to eat the Afikoman afterward, since the Rambam and other Rishonim pasken like Rabbi Akiva that the Korban Pesach may be eaten all night; accordingly, the same applies to the Afikoman. In fact, the *minhag* of the Chasam Sofer and many other *tzaddikim*, who would be סיפור מאריך in יציאת מצרים, was not to be *makpid* to eat the Afikoman before chatzos.

- If one sees that it is approaching chatzos, and he is only at the beginning or middle of the meal (after already fulfilling the mitzvos of Matzah, Maror, and *Korech*), there is a well-known *tenai* from the Avnei Nezer (א"ח סימן שפ"א) that many rely upon. The *tenai* works as follows: One eats a כזית of matzah for the Afikoman before chatzos, even in the middle of the meal, and stipulates: If the halachah follows Rabbi Elazar ben Azariah, that the Korban Pesach may only be eaten until chatzos, then this matzah should count as the Afikoman. He then refrains from eating until chatzos. After chatzos, he resumes his meal, and at the end of the seudah eats another כזית of matzah, stipulating: If the halachah follows Rabbi Akiva, then this second matzah should be the Afikoman.

- The Brisker Rav praised this approach of the Avnei Nezer, but noted that one could accomplish the same result even without making any *tenai*: He should simply eat one כזית for Afikoman before chatzos, and another after the seudah

following chatzos — thereby covering both possibilities. The Minchas Yitzchak adds that this may even be preferable to making the *tenai*. The reasoning is that when one eats the first *kos* without a condition, it can count fully — even if Rabbi Akiva held that *lechatchilah* the Afikoman should ideally be eaten before chatzos.

- If one forgot to lean for the Afikoman, he should not eat it again.

- If one forgot to eat Afikoman:

If he remembered:

- After *מים אחרונים* or after saying “*רבתי*” — *נברך* — he should eat the Afikoman without making a new *מוציא*.

- After *ברכת המזון*, if he remembered before making *פרי הגפן* on the third *kos* — he should wash (there is a *machlokes* if one makes *על נטילת* *על ידיים*), say *המוציא*, eat the Afikoman, bentsh again, then make *פרי הגפן* and drink.

- After making *פרי הגפן* on the third *kos* but before drinking — he should drink a small amount, then wash, say *המוציא*, eat Afikoman, etc.

- After drinking the third *kos* — some hold that one should not eat the Afikoman, and instead rely on the matzah eaten earlier, since eating now would require another bentshing *על הכוס* and another *בורא פרי הגפן*, which appears like adding to the *kosos*. However, one who does not normally *bentsh* on a *kos* may eat the Afikoman and then *bentsh* without a *kos*.

- Before bentshing, one should rinse out the *kos* (even if it is clean).

- Even those who are not careful with *מים אחרונים* during the year should be careful on Leil Seder (the Terumas HaDeshen would wash *מים אחרונים* only on Leil Pesach).

- Immediately after *bentshing*, one drinks the third *kos*, and one may not drink between the third and fourth *kos*. However, if one used a large *kos* and did not finish it, he may drink the remainder if he had this in mind when making the *berachah*.

- Some have the *minhag* to pour the fourth *kos* before saying *שפוך חמתך*, while others pour it afterward.

- When pouring the fourth *kos*, one also pours the *כוס של אליהו*.

- Although generally the Baal HaBayis does not pour his own four *kosos*, some have the *minhag* that the *כוס של אליהו* is poured specifically by the Baal HaBayis.

Hallel

- Many Rishonim (such as the Ran and Rashba) hold that Hallel should ideally be completed before chatzos. However, many poskim rule that one does not need to rush through the Haggadah in order to finish Hallel before chatzos.

- Hallel is recited sitting down on Leil Seder, as an expression of *חירות*.

- One may not make an interruption (*הפסק*) in the middle of Hallel unless it is necessary.

- One should recite Hallel out loud, slowly, and with *שמחה יתירה*.

- One should make sure before Pesach to learn the meaning of Hallel, since this Hallel has a status of שירה והודאה. If one does not understand what he is saying, it is difficult for it to be considered true הודאה (Mishnas Yaavetz, Orach Chaim, סימן י"ט).

- There is a concept of zimun within Hallel: the Baal HaBayis says הודו, and at least two others respond. However, even if there are not three adult men, one should still follow this format, with the Baal HaBayis saying הודו and others (such as his wife and children who have reached *chinuch*) responding.

After the Seder

- Following the Seder, the *minhag* is to say Shir HaShirim. The Chida writes that it should be said with great *simchah* and *dveiykus*. The Chasam Sofer would learn Shir HaShirim with his talmidim after the Seder and add his own chiddushim.

- One may not eat anything until עלות השחר.

- One may drink after the נוסח ד', but only beverages such as water, soda, or tea; some permit coffee without sugar, while others are *machmir* not to drink coffee at all.

- Regarding pure fruit juices, some forbid and some permit. In a case

of need, one may rely on the lenient opinions, as long as the drink is not alcoholic.

- If one fell asleep and then woke up before עלות השחר, it is permitted to eat and drink. Some are *machmir* even in this case.

- After completing the Haggadah, one should continue learning הלכות פסח and Midrashim of יציאת מצרים, and speak about Hashem's wonders until he falls asleep.

- If one already fell asleep and then wakes up, this obligation no longer applies.

- This night is ליל שימורים, and some have the *minhag* not to fully lock the doors. However, in places where there is concern for theft or danger, one should not rely on miracles and must lock as necessary.

- At קריאת שמע על המטה, one recites only the parashah of Shema. Regarding ברכת המפיל, some have the *minhag* to say it and some do not. The reason is that this night is ליל שימורים from מזיקין, and therefore the additional protective tefillos are not required.

We should be zocheh this year to bring up the Korban Pesach together בבנין בית מקדשינו ותפארתינו Amen!



בס"ד

PARSHAS VAYIKRA

שבת פרשת ויקרא

CANDLE LIGHTING	5:15	הדלקת נרות
MINCHA/KABBALAS SHABBOS	5:35	מנחה/קבלת שבת
SFAS EMES SHIUR WITH THE RAV	Not This Week	שיעור שפת אמת עם הרב שליט"א
SHACHARIS	8:30 (הדרו 8:45)	שחרית
SOF ZMAN K" S (G"RA) (Please say before davening)	8:44	סוף זמן ק"ש (ג"א)

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AVOS U'BANIM	4:10	אבות ובנים
HILCHOS SHABBOS SHIUR FROM R' ELIYAHU YAARI (EZRAS NASHIM)	4:30	שיעור הלכות שבת (עם ר' אליהו יערי (בעודת נשים))
MINCHA #1 (45 Mins before Shkiyah)	5:10	מנחה א' (45 דק לפני השקיעה)
MINCHA #2 (15 Mins before Shkiyah)	5:40	מנחה ב' (15 דק לפני השקיעה)

SHALOSH SEUDOS

MAARIV (R" T)	7:07	מעריב וצאת דר"ת
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MAZEL TOV!

R' Dovi Lederer and mishpacha on the
birth of a baby girl!



סדר הזמנים* לימי

חג הפסח

הבעל"ט

שבת חול המועד

6:24.....	הדלקת נרות.....
6:44.....	מנחה.....
8:30.....	שיעור שפת אמת עם הרב שליט"א.....
8:45.....	שחרית (ברכות).....
9:33.....	סו"ז ק"ש.....
6:19.....	מנחה.....
8:17.....	מעריב (ר"ת).....

שביעי של פסח

6:27.....	הדלקת נרות.....
6:47.....	מנחה.....
7:43.....	מעריב.....
8:30.....	שיעור שפת אמת עם הרב שליט"א.....
8:45.....	שחרית (ברכות).....
9:31.....	סו"ז ק"ש.....
6:55.....	מנחה.....
	סעודת משיח - נעילת החג
8:19.....	מעריב (ר"ת).....

ערב פסח

8:30.....	שחרית.....
10:38.....	סו"ז אכילת חמץ (גר"א).....
11:40.....	סו"ז ביעור חמץ (גר"א).....

חג הפסח

6:23.....	הדלקת נרות.....
6:43.....	מנחה.....
7:35.....	מעריב והלל.....
12:42.....	חצות הלילה.....
9:30.....	שחרית (ברכות).....
9:35.....	סו"ז ק"ש.....
6:55.....	מנחה.....
8:15.....	מעריב (ר"ת).....

חול המועד

8:45.....	שחרית.....
6:55.....	מנחה.....
7:15.....	מעריב.....

*זמני תפילה מיוחדים ליו"ט ובין הזמנים
 אין מזמנים ליו"ט שני
 הודו 15 דק' אחרי ברכות

