

הלכות פסח סימן תכט עניני חודש ניסן

שואלים ודורשים בהלכות הפסח שלושים יום קודם הפסח and רש"י, תוס'. גמ' פסחים ו'. This is the ¹ as applying to all ² ימים טובים. The שו"ע הרב explains that in the time of the המקדש בית the people needed to know all of the הלכות pertaining to the קרבנות. Nowadays, we need to know all of the 'הל' that apply to מצה, the סדר, etc. There's another גמ' מגילה לב. that says פסח וכו'. משה תיקן להם לישראל שיהיו שואלין דורשין הל' פסח וכו'. Whatever תירוץ you accept, there's an additional aspect of learning החג עניני on that חג.

The שו"ע lists (ב') those things that we don't do during ניסן. 1. תחנון, 2. צדקתך, 3. הספד⁴, 4. קריאת רצון יהי רצון after מ"ב ס"ק ח'. תענית⁵. 5. אב הרחמים התורה. The reason for this is that the נשיאים brought their קרבנות for 12 days starting on ר"ח, and then we have פסח, and it turns out that the majority of the month was without תחנון, and we therefore don't say תחנון for the entire month. This is the reason of the מ"ב ס"ק ז'. The ערוה"ש א-ג' gives other reasons that have to do with ניסן itself.

The רמ"א begins by mentioning the מנהג to give מעות חיטים. You must give to anyone who has lived in your city for 12 months. However, the מ"ב ס"ק ה' quotes the סמ"ק who says that בזה"ז the time period is only thirty days, or if he plans on staying permanently⁶.

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1. The מקור for this is from משה רבינו himself. In (ט:א-ג) בהעלותך he teaches the ב"י the פסח ראשון and on פסח he also teaches the פסח שני of דינים which is ל' יום after.
 2. However, the מ"ב does quote a יש אומרים who say that it only applies to פסח. The ביאור הגר"א ס"ק א' points out from the ברכות יז: that since there aren't many laws that pertain to שבועות, you need only start from ר"ח סיון.
 3. The (מגילה ב: בדפי הרי"ף) ר"ן explains that the only חיוב to give דרשות is during the חג itself. שאלות תלמידים שואלין ודורשין ל' יום refers to two תלמידים who ask. The הלכה is that you answer the one who asks הענין first. The גמרא is telling us that within ל' יום of that יו"ט it's considered ענין. אותו ענין יו"ט is quoted as saying that ל' יום is in preparation for the הלכות of that יו"ט, and the מצוה to learn on the יו"ט itself is a דין of פרסום החג. This is similar to the מג"א (סימן תכט) who explains that before the יו"ט one should learn הלכות יו"ט and on the יו"ט itself one should give דרשות in the החג and be מפרסם the ניסים and ענינים of the חג. The (תפילה יג, ח) רמב"ם quotes only the דין of דורשין בחג and not קודם ל'. Furthermore, he quotes the דין in the middle of הל' קה"ת not in יו"ט. The (שאלתא קסא, א) נצי"ב explains that the רמב"ם understands the הלכה of דורשין בחג to be נתקיים through the קה"ת of the חג, but certainly everyone has an אחריות to learn about it יכולתו.
 4. Except for an תלמיד חכם בפניו משה ר' writes that perhaps we can be מקיל and allow an אונן to be מספיד his קרוב, even on חול המועד. However, צידוק הדין isn't said at a ליה.
 5. Except for חלום תענית. The מ"ב ס"ק י' and ערוה"ש both say that a חתן וכלה can fast on their wedding day, even on ר"ח ניסן.
 6. The פסק"ת quotes that בזה"ז, we give the ענינים enough money that everything should be

The תא quotes from מחבר סימן תא that the שבת before פסח is called שבת הגדול, because of the miracle that took place. The מ"ב ס"ק א explains that the tenth day of ניסן was שבת, and the Jews took their שיה into their homes to prepare it for the פסח קרבן. The נס was that they were able to actually do this without being slaughtered by the מצריים. The רמ"א writes that there's a מנהג to recite the entire הגדה at מנחה time, because this was the beginning of the גאולה.

The שו"ע סימן רכו quotes the גמ' ברכות מג: that says: someone who during the month of ניסן sees the fruit trees blossoming says the following ברכה: **בא"י אמ"ה שלא חיסר בעולמו כלום**: וברא בו בריות טובות ואילנות טובות להנות מהם בני אדם. This ברכה can only be said once a year, and can no longer be said once the actual fruits fully grow in. The מ"ב ס"ק א points out that it need not be made דוקא in ניסן, that's just when the fruits tend to grow.

עניני פסח

The רמב"ם in his introduction to מצות עשה ומצה lists off all of three מצות עשה, and five מצות לא תעשה. 1. The איסור of eating חמץ on the 14th day of ניסן after חצות⁷, 2. To destroy all חמץ on the 14th day, 3. The איסור of eating חמץ all 7 days⁸, 4. The איסור of eating תערובת חמץ all 7 days, 5. בל יראה, 6. בל ימצא⁹, 7. Eating מצה on the night of the 15th, 8. סיפור יציאת מצרים on the night of the 15th. During the time of the בית המקדש, there were an additional 16 מצות that applied; all based on the פסח קרבן.

The איסור of חמץ only applies to the חמשת מיני דגן. The מחבר writes in ב סימן תנט, that the amount of time it takes for flour mixed with water to become חמץ is 18 minutes¹⁰. The

done and prepared in a proper and בכבוד manner. If the עני is used to keeping extra חומרות with his מצה, we should try to give it to him.

7. This is a מח' between שמעון ור' יהודה. The רמב"ם is holding like ר' יהודה. However, the ראב"ד (א,ה) argues and holds that it's only אסור because of the איסור of זבחי דם על חמץ, and תשביתו, like רב' שמעון. However, there's no specific לא forbidding the eating of חמץ, before the night-time, no איסור הנאה, and no מלקות, like the רמב"ם claims. The רז"ה and the סמ"ג agree with the ראב"ד. But the מחבר holds like the רמב"ם (והרמ"א לא השיג עליו) as does the גר"א. The עשה"צ ס"ק א does quote the ראב"ד and therefore concludes that it's unclear how to פסקן.
8. The רמב"ם (א,ב) writes that the איסור חמץ and the איסור שאור המחמצת are the same לאו. The ראב"ד is משגיח that that's only אכילה לגבי, but in terms of ב"ב"י, it's אסור to have נפסל מאכילת כלב even after it's שאור.
9. The כ"מ (א,ג) writes that the difference between ב"י וב"י is that if you have חמץ that is hidden, you only violate ימצא, but if it's in an open view, you also violate יראה. However, the רא"ש (א:ט) argues that you still violate יראה even if you never see it.
10. The מחבר adds, that if he's thoroughly working the dough, then it never becomes חמץ. The רמ"א comments that he should be careful to work the dough quickly so that the

חמץ of pure כזית is a חיוב כרת in order to be שיעור אכילה.

There are two other categories of חמץ: 1. תערובת חמץ, a mixture of חמץ. 2. חמץ נוקשה, which is either a food type product in which the חימוץ process was impeded¹¹. Or, it's חמץ that was never actually fit for human consumption¹² and is now spoiled, but can be eaten הדחק (ע"י הדחק). (The 'מג"א סימן תמב ס"ק א' gives the example of glue made from flour and water.) Any חמץ that became מותר ¹³ לפני האיסור is completely

aren't מצטרף to the שיעור. The 'מ"ב ס"ק טו cites the 'מח' תרומת הדשן and the מהר"ל מבטל it. The 'תה"ד claims that if you are rolling the dough or pounding it, it's the חימוץ that took place already, and the זמן begins anew, but the מהר"ל says that you can't be מבטל the חימוץ that already took place. The מחבר continues and says that after you're finished working the dough and it's now flat and it's been warmed by your hands, it can become חמץ right away, and must be placed in the burning hot oven immediately.

11. The only thing that seems to actually fit into this category is egg matzah. The גמרא (לה-לו) has two contradictory statements. First it quotes ריש לקיש בר בר חנה בשם ריש לקיש who says מי פירות אין מחמיצין ואין חיבין עליה כרת and then it quotes רבן גמליאל who says that if you mixed מצה with מי פירות you must burn it. (ד"ה אין) רש"י explains that the מי פירות is ממהר להחמיץ but it doesn't become חמץ גמור, rather it's חמץ נוקשה (לה: ד"ה). תוס' (לה: ד"ה) explains that חמץ נוקשה is חמץ that's only mixed with מי פירות as opposed to מי פירות and water which is ממהר להחמיץ. The 'הב"ם (הב) argues and says that if there's only מי פירות it's not מחמיץ at all but if it's מי פירות ומים it's מחמיץ. The 'רמב"ם agrees with the 'רש"י. The 'רי"ף seems to permit מי פירות even with water (except on the first night because we need לחם עוני and this is אשירה). The 'תסב"א-ד) writes that מי פירות without water aren't מחמיץ but with water are ממהר להחמיץ, and if you added water, you should bake it immediately. The 'רמ"א writes that the מנהג אשכנז is not to use any מצה made with מי פירות unless you're a חולה or a לזה זקן הצריך לזה. ר' שכטר once told us that אהרון סלביציק had a machine that would constantly knead the dough from the moment it was mixed with the מי פירות and it never has a second to be מחמיץ. He therefore held that his (streitz) egg מצות were completely לפסח, and wrote on the package only in Hebrew that the מנהג is not to eat it in order to satisfy those who knew the דין, but not in English. The 'ערוה"ש (סעיף ה') has a long tirade about how everyone thinks that it's מותר to eat it and the משגיחים are being מכשיל the רבים by putting the הלכה only in Hebrew and after the words לפסח because people just think that that's additional certification.
12. The 'וה"ד במ"ב) 'מג"א explains that if it had once been חמץ גמור, it wouldn't lose that status until it became לאכילת כלב. But if it's not לאכילה at all, there's no ענין to get rid of it at all, even מדרבנן, because the whole דין דרבנן is that you shouldn't come to eat it, and here there's no חשש (יג). (מג"א וה"ד בשעה"צ ס"ק יג).
13. The 'יד' 'מג"א explains based on the (יג: ד"ה ת"ד) that even though normally, food loses its status when it's no longer לאכילת אדם, here it's still ראו to be מחמיץ other things, and we're therefore more מחמיר.

בהנאה. The only question is, does this include eating it¹⁴? The ר"ן holds that even אכילה is מותר, but the רא"ש argues that it's אסור מדרבנן because of אחשביה. Most פוסקים¹⁵ agree with the רא"ש.

Regarding medicine that's not ראוי לאכילת כלב (i.e.) swallowable pills, the vast majority of פוסקים hold that it's מותר לגמרי to take them on פסח¹⁶, because the סברא of אחשביה doesn't apply when you're only taking it for a רפואה. If the medicines have a good taste, or are liquids or chewables, you must find out if they contain any חמץ.

Regarding those liquids that contain ethyl alcohol, (או"ח ג', סב) and many other פוסקים are מחמיר that it's not considered מאכילת כלב because it can be drunk through minor improvements. This is an issue with all kinds of perfumes and products. Many of these products fall into the category of חמץ נוקשה.

The majority of פוסקים assume that owning חמץ נוקשה on פסח is only an איסור מדרבנן¹⁷. Therefore, there's no דין of חמץ נוקשה by חמץ שעבר עליו הפסח¹⁸.

When dealing with a תערובת חמץ, it's important to know what the percentages are in order to establish which איסורים apply. The major difference between תערובת חמץ and normal cases of תערובת is that חמץ is אסור במשהו¹⁹, and can't become בטל like other mixtures.

14. The ר"ן and מאירי write that since the גמ' didn't explicitly אסור eating, it's a סימן that eating it is completely מותר, and the גמ' used the הנאה to show you that even though it's not considered eating (rather it's called הנאה), it's still מותר because all forms of הנאה are מותר. The רא"ש (סימן ב') disagrees, and says that it's still מותר באכילה מדרבנן, because the fact that he's eating it makes it food for him. (אחשביה).

15. The ט"ז (ס"ק ח' והו"ד במ"ב ס"ק מג) and the מותר לקיימו בפסח מחבר תמב, סעיף ט' explains that he's assuming like the רא"ש.

16. אג"מ או"ח ב', צב, יח"ד ח"ב סימן ס', חזו"א קטז, ח' (ויש לו עוד קולא, שאים כשהחמץ היה בעין היה רק חמץ נוקשה, מותר לבעלו עכשיו אם הוא רק אינו ראוי לאכילת אדם ולא בעינין שיהא נפסל מאכילת כלב).

17. The מדאורייתא writes there's no איסור כלל, but he might just mean ערוה"ש תמב יג, because in תמו, מה, he writes that there's no איסור ב"ב" and there he seems to be quoting the מג"א, who says there's no איסור מדאור'.

18. מחבר תמו, יב. The מג"א ס"ק מו quotes a מח' between the ס"ק מו and what he calls the חק יעקב ס"ק נג, שעה"ץ ס"ק קפג. See שעה"ץ ס"ק קפג, where he lists the names, including ריב"ש who says that the מג"א is quoting the ר"ן and the ריב"ש, and didn't check his sources properly, because the ריב"ש writes בפירושו in סימן ג' and is quoted by the בית יוסף as saying that אכילה is אסור. The גר"א (ס"ק מ') simply dismisses the מג"א's suggestion. The דבר פשוט also writes it as a פשוט (נתיבות).

19. רש"י (כ"ט: ד"ה שלא) והרא"ש (סימן ה') hold that we're more מחמיר by חמץ because it carries with it an איסור כרת and it's לא בדילי מנייה, like דם and חלב. The (מ"א טו, ט) ערב gives several נ"מ for ערוה"ש תמו, ב-ג'. דבר שיש לו מתירין holds that it's a פסח אחר חצות, like רש"י, חומר האיסור, then even though it's אסור באכילה, ע"פ מדאור' on חצות, it's not אסור במשהו because there's no חטאת. But acc. to the

תערובת חמץ There are four major categories of

1. חמץ בעין. This is a case of חמץ that's mixed with other things, but it's real חמץ and it's at least half of the food. Eating this is like eating regular חמץ, and carries a חייב כרת.
2. כזית בכדי אכילת פרס²⁰. This is a mixture that contains some חמץ products mixed in with the rest, and you'll eventually eat one כזית of חמץ before you eat 3 or 4 ביצים of the entire entity. According to most פוסקים (The ערוה"ש תמב, ח' writes that this is the דעת רוב (הפוסקים), you're חייב כרת for this שיעור as well. The רמב"ם holds that you would only be חייב מלקות in this case.
3. טעמו ולא ממשו. The vast majority of the food is made of non חמץ, but you can still taste the חמץ inside of it. The רמב"ם holds that eating this is only אסור מדרבנן. However, the איסור דאורייתא משום טעם כעיקר טעם מ"ב תמב, ס"ק א' writes that it's an איסור דאורייתא משום טעם כעיקר טעם.
4. ביטל בשישים. There was a tiny percentage of חמץ in the mixture and it was not a נותן טעם. If the mixture was made before פסח, then it's completely בטל and מותר to eat on פסח, but if the תערובת was made on פסח, it's אסור מדרבנן to eat and even to receive הנאה from it²¹.

This is with regard to אכילה והנאה. Concerning ב"ב"י, everyone²² agrees (מחבר תמב, א) that you can't own a type 1 (חמץ בעין) תערובת on פסח. The מ"ב ס"ק א' adds that no one would say that there's an איסור ב"ב"י on a type 4 (חמץ במשהו) תערובת. The question is by types 2 (כזית בכדי אכילת פרס) and 3 (טעמו ולא ממשו). The מ"ב and ערוה"ש both hold that you do violate ב"ב"י for both 2 and 3²³.

In terms of which products are problems of תערובת חמץ, see R' Eider pp. 41-48.

קטניות. There are two major reasons that בני אשכנז don't eat קטניות on פסח. 1. The מרדכי writes, based on the fact that many קטניות dishes are produced in manners similar to חמץ dishes, like cereal, and bread/cake. 2. The ב"י תנג' ורה"ד במ"ב ס"ק ר' writes that sometimes the bean kernels get mixed up with the חמץ kernels, and aren't properly separated. The מ"ב adds that when you cook them together, it may become חמץ. This גזירה includes liquids, like soda, but carries with it no איסור הנאה. There's no איסור to take medicines containing קטניות.

חמץ נ"מ is whether ערב פסח, דשל"מ, it's a רמב"ם דבר שיש לו מתירין, but it is a איסור כרת, because there's no בטל בשישים is נוקשה.

20. According to רש"י פסחים מד: ד"ה ומשני פרס, the שיעור כדי אכילת פרס is 4 ביצים. The רמב"ם holds that it's 3 ביצים ומצה א'.

21. See R' Eider p. 40 who quotes the חמץ אסור במשהו דין whether the רי"ף והרא"ש applies to יבש ביבש as well.

22. תוס' מב.

23. This is the opinion of the רמ"ך and the חו"מ דח, כסף משנה. The מ"מ says that you violate ב"ב"י in a type 2 case. The סברא is that the איסור of owning חמץ is a כזית. The only difference between type 1 and type 2 cases is regarding eating the חמץ, but לגבי ב"ב"י, it makes no difference. The ערוה"ש תמב, תב quotes the whole thing. Also see ר' מאכלות אסורות טו, א' in חיים.

געבראכטס, or in hebrew מצה שרויה and the גמ' מא. The מחבר (תסא, ד) write that you can be your מצוה of מצה by eating wet מצה. It follows, that it's a דבר פשוט that it's not considered חמץ. Why then is there a מנהג not to eat געבראכטס. The ב"י (תסא) quotes the הגדולה that it's a גזירה that one shouldn't use flour accidentally instead of meal. The הרב (בסוף בשו"ת שלו) mention the more famous reason that there might be non-cooked parts of the מצה that can become חמץ if brought in contact with water²⁴. Many non-Chasidische גדולים also took this מנהג including the חפץ חיים, and the וילנא גאון was against it²⁵, as הרב שכטר told us in שיעור that upon hearing about this new מנהג, he placed a מצה ball in his window. The שו"ת adds that even those who are מחמיר need not worry about dipping the מצה into liquid and eating it immediately. The בני יששכר writes that one can eat געבראכטס on פסח because it's only a חומרא and the last day is only מדרבנן²⁶.

The חייב of getting rid of חמץ. Besides the ימצא בל יראה בל יאסור, there's an additional מצוה of תשביתו. This is done before the 7th hour of the day of פסח. The משנה on יא: א writes ר' יהודה אומר אוכלין כל ארבע ותולין כל חמש ושורפין בתחילת שש. The מחבר holds this way and explains that חז"ל put an איסור אכילה on the חמץ one hour before it becomes אסור. During the 6th hour, is when the חיוב השבתה sets in. There are two ways to גמ' פסחים ו: The 1) ביטול חמץ, 2) ביעור חמץ. דין השבתה the מקיים

24. See שו"ת סימן תס"ק י' שהעריך בענין זה והו"ד במ"ב סימן תנח, ס"ק ד'. He rejects the reason of the כה"ג because women nowadays don't make that mistake, and quotes only the second reason as being a חומרא of אנשי מעשה. He continues that nowadays, one need not worry about this חומרא because we don't create new איסורים. Furthermore, this was established in a time when they baked מצות (not thick enough to פסל, but thicker than ours), and didn't do such a good job kneading the dough. Therefore, he writes that the משגיח should see to it that whoever is baking the dough should do a good job. He continues and says that even if you're מחמיר, there's room to be מקיל by מצה meal, because whatever flour might have been there was certainly ground up and scattered about during the grinding process. Therefore he concludes that there's no need to be מחמיר by our types of מצות or by מצה meal. He also quotes the יעב"ץ בשם אביו החכם צבי that one should not take on this חומרא. However, if one chooses to be 'מקדש עצמו במותר לו', the שו"ת writes עליו אין מזניחין עליו. ע"ש in the continuation where he has an עריכות about whether you need a התרת נדרים to switch back, and at the end he quotes a חומרא that some people don't even eat מצה after the first night. ועל אלו ועל אלו. שליבם לשמים קורים אני זעמך כולם צדיקים.

25. פסקי תשובות (עמ' קסה) for the complete listing, see מעשה רב.

26. In his ספר דרך פיקודך. There are various מנהגים regarding the כלים used on the last day to eat the געבראכטס.

27. See ר"ן בריש פסחים מ"ב סימן תלא, ס"ק ב' based on the famous מדאורייתא חז"ל instituted both in order that he shouldn't only do ביטול but not really mean it, and that he shouldn't do a בדיקה and later find חמץ and have a desire to eat it, even for a second, thereby violating ב"י. This is a way of explaining

(והו"ד במ"ב תלד, ר) writes that if someone finds חמץ on פסח and hasn't done ביטול, if he even has in mind for a second that he wants it in his רשות, he violates ²⁸ב"יב. Any חמץ that was subject to the איסור ב"יב becomes עליו הפסח.

To perform ביטול חמץ, one must have in mind that all חמץ he owns is like dust, and it has no consequence. He should also have in mind that it is now ²⁹הפקר.

The opening משנה in פסחים says: אור לארבע עשר בודקין את החמץ לאור הנר. There are two reasons why חז"ל were מתקן to do it at night: 1) people are generally found at home at night, 2) during the night, it's easier to see the חמץ using a candle or flashlight³⁰. The מחבר writes (תלא, א-ב) that one should begin בדיקת חמץ as soon as it gets dark³¹, and can't do any מלאכה or eat³² before he checks. Even if he has a סדר לימוד קבוע he must stop his סדר and do the בדיקה. If he began his סדר before צאת, the מחבר holds that he can continue learning and the רמ"א says that he must stop³³. He also quotes another reason for the רמ"א, that since חמץ בדיקת only comes once a year, we're more חושש that he'll forget than we are by other ³⁴איסורים.

The מחבר (תלב) writes that one should make the ברכה of ³⁵חמץ ביאור. It's אסור to talk

ע"ש. dispute. דף ב. on תוס' and רש"י that גמרות all of the

28. He can't do ביטול in this case, because it's not really in his רשות, as the שני גמ' says שני דברים אינם ברשותם של אדם ועשאן הכתוב כאילו הם ברשות הבור ברשות הרבים וחמץ משש שעות ולמעלה.
29. R' Eider writes (p. 61) that being חשיבות of the חמץ makes it into הפקר. he quotes this from the גר"ז. However, the פשוט of the סוגיא is that it's a 'רש"י ותוס' מח' what ביטול is, and it's not both. therefore, רבינו told us that we should reverse the order of the חמירא כל so you first make it like אפר, and afterwards you're מפקיר it, and are שיטות all of the יוצא.
30. These two reasons are found in the גמ' ד. בשם ר' נחמן בר יצחק והו"ד ברמב"ם ובמ"ב.
31. The גר"א quotes from the ראב"ד that this is why the משנה uses the לשון אור, to imply that there's still a little light in the sky. (unclear what the משמעות is.)
32. The מג"א (ס"ק ג-ד) writes that it's אסור to start a מלאכה even half an hour before צאת. He adds that טעימה is מותר, which is פירות or up to a כביצה of bread.
33. The מג"א (ס"ק ח) explains the 'מח', that the רמ"א holds that he's being מאיסורא and we're therefore מחמיר (even though he explains that the רמ"א is talking about a half hour before צאת during which the מלאכה ולימוד has already began and it's considered התחלתו באיסור, not בהיתר.) The מחבר holds that since this isn't yet the זמן האיסור, we don't consider it a case of מאיסורא and are therefore מקיל if he already began learning.
34. This reason is found in תוס' ב. ד"ה אור.
35. The ט"ז (ס"ק א' והו"ד במ"ב) writes that we make this ברכה since it's the beginning of the מצות, and not חמץ ביטול, because it's not a complete מצוה. We also don't make a ברכה on חמץ ביטול because it's done בלב and there's no מעשה מצוה. The רמ"א adds that you can continue to say the ברכה as long as you haven't finished the בדיקה, and the מג"א (ס"ק ב' והו"ד במ"ב ס"ק ד) writes that if you already finished, you should say the ברכה tomorrow when you burn the חמץ. However, the חק יעקב argues and holds that

between the ברכה and the beginning of the בדיקה³⁶ and one should try not to say anything unrelated to the בדיקה the entire time that he's checking, so as to better pay attention to what he's doing. The רמ"א (ב') quotes the מנהג to leave 10 pieces of bread out so that it won't be a ברכה לבטלה. He adds that if he doesn't do it, it's not a problem because his דעת בשעת הברכה is to burn all of the חמץ that he finds, if he finds any³⁷. Skipping the דינים of the בדיקה.

Immediately after the בדיקה he should do ביטול (תלד, ב'). The מ"ב explains that even though מדאורייתא, he can no longer violate מדאורייתא, since he searched out all of חמץ that he could, חז"ל were afraid that he will find a גלוסקא יפה and he won't burn it right away, thereby violating ב"ב"י (גמ' ו' ורש"י ד"ה ודעתו). The רמ"א adds that he should say it in a language that he understands. If he says it in לשון הקודש (meaning the נוסח of מ"ב ס"ק י', חז"ל), then it automatically includes both חמץ ושאר, but if he is saying it in another language, he must specify that he means both³⁸. He should be מבטל again at the end of the fifth hour, because once the sixth hour sets in, he can't be מבטל it anymore, (גמ' ו'). This ביטול serves to take care of the חמץ that he had (or purchased) in the morning, and wasn't included in the previous night's ביטול. The מחבר (ג') adds that he should use the words דחזיתיה ודלא חזיתיה, דביערתא ודלא ביערתא and the מ"ב (ס"ק יא-יב) adds that this ביטול is for the leftovers from last night, and one should not be סומך on it because he might be late and not be מבטל it until the 6th hour. The מחבר quotes the כל בו that if he's not at home he should be מבטל wherever he is, and if He should burn the חמץ before he does the ביטול, but if he already burned it, he still does the ביטול.

ערב פסח

³⁹תענית בכורים. On ערב פסח all בכורים have a חיוב to fast (מחבר תע"א). טור writes that the reason for the fast is that the בכורות were spared from בכורות, and must therefore commemorate the seriousness of the day. The חתם סופר (פסחים קח) writes that this fast is similar to תענית אסתר, that it commemorates that which the בכורות did themselves on ליל פסח, out of fear that they would also be killed. The fast applies to both בכורות from the father and the mother, and a father whose בכור is not old enough to fast for himself must

the רמ"א means not to say the ברכה at all. The מ"ב writes that if you want to say the ברכה, you have על מי לסמוך. The ערוה"ש (א') only quotes the מג"א's side that you should say the ברכה.

36. If he did talk, the מ"ב ס"ק ה' writes that he must make another ברכה.

37. The מ"ב ס"ק יג' thinks that the רמ"א disagrees with the מנהג but writes that we should be מקיים the מנהג based on the חק יעקב and the אר"י ז"ל. The ערוה"ש doesn't seem to think that the רמ"א argues.

38. רב שכטר recommends that we should reverse the order found in most סידורים and put the word הפקר after the words עפרא דארעא in order to מקיים both שיטת רש"י and תוס'. The מחבר תלד, ב' doesn't have the word הפקר in his נוסח and the מ"ב adds the לשון הפקר.

39. The word בכור seems to be an androgynous word that can be pluralized as בכורים (as in מסכת בכורות or מכת בכורות) or תענית בכורים.

fast on his son's behalf. The רמ"א (סעיף ב') writes that if the father is a בכור, then the mother should fast on behalf of the son. The משנה ברורה (ס"ק ט') quotes some פוסקים who write that if the mother has difficulty fasting, and certainly if she's nursing or pregnant, then she shouldn't fast.

The מ"ב (ס"ק ז') writes that nowadays, we are מקיל since this fast is only a מנהג, and we join together with a סיוע, and we are even lenient in the requirements of making the סיום⁴⁰. See below for what to do on שחל להיות בשבת.

Eating מצה on פסח. The ירושלמי (פרק י') quotes from רב לוי that one may not eat מצה on פסח⁴¹. There are a few reasons given for this איסור. The רמב"ם (ח"מ וי"ב) holds that it's to separate between the אכילה של רשות and the אכילה של חובה, while the מאירי (פסחים ג.) writes that it's לתיאבון⁴². The רוקח (סימן רפ) offers a third reason, that there's a היקש between the פסח and מצה. Just as you can't eat the קרבן פסח on פסח so too by מצה.

Does this איסור extend to other מצה based products? The מחבר (תעא:ב) writes that before the 10th hour it's מותר to eat egg מצה⁴³. According to the משנה ברורה, as long as the flavor is recognizable as מצה עשירה (meaning with additives). This is assuming that it's מותר to eat מצה עשירה on פסח after the 4th hour. However, the רמ"א (תסב:ד) holds that מצה עשירה is אסור on פסח because of the אסור חמץ.

40. ראשונים (רשב"ם ונמוקי יוסף מסכת ב"ב דף קכא) quotes רב משה (ח"א סימן קנז) that any מצוה that continues for a significant period of time brings with it a level of שמחה and one should have a שמחה when he completes it. Therefore, the פוסקים include a ספר of משניות with the רע"ב and מפרשים standard with at least one of תנ"ך. This is provided that one spent some time learning and finishing the ספר, but if he just did it in one day, the ראשונים do not apply to his situation.

41. The האוכל מצה בערב פסח כבא על ארוסתו בבית חמיו, וכל הבא על ארוסתו לוקה is לשון. The מפרשים explain that this refers to מלכות מרדות, not actual מלכות. In terms of explaining the comparison, the בריתא (סימן מד) quotes שבלי הלקט that כלה in בריתא, writes that כלתה בלא ברכה אסורה לבעלה כנדה. One needs שבע ברכות in order to be permitted to live with his wife. So too by מצה, one needs the שבע ברכות (אשר גאלנו), מצה, one needs the שבע ברכות. Others explain why he doesn't count ידים (על נטילת ידים). Others explain differently.)

42. According to this explanation one can understand why some have the מנהג to refrain from eating מצה beginning on ר"ח ניסן, so they can enjoy the מצה even more, but according to the רמב"ם, there's no ענין to refrain any earlier than פסח. Another מנהג is whether one can eat מצה with which he can't be יוצא. According to the רמב"ם, perhaps one can eat מצה that is not כשר to be used for the מצוה but still tastes like מצה (provided that it's considered a היכר).

43. After that it's אסור to eat any food which will prohibit his enjoyment of the night's meal. It is מותר to eat a small amount of fruits and vegetables or drink a lot of wine, as the גמרא concludes that a large amount of wine actually makes a person hungrier, while a small amount fills him up (see ברכות דף לה:).

ערב פסח שחל להיות בשבת.

Concerning תענית בכורים, the מחבר (תע"ב) quotes 2 דעות as to when we fast. The first opinion is that we forget about the fast altogether. The מ"ב (ס"ק ז') explains that since the whole thing is only a מנהג, once it's pushed off a little, there's no need to make it up. The second opinion is that we push it back to Thursday because we don't want to fast on Friday. This is the accepted opinion for אשכנזים⁴⁴.

Since the איסור חמץ sets in at the beginning of the 4th hour, one should try to finish his daytime סעודה (or at least the bread part) by that time. Based on the aforementioned מחלקת, the מחבר (תמד:א) explains that one who wishes to eat ג' סעודות on שבת should use מצה עשירה⁴⁵ (before the 10th hour when all מזונות and המוציא is אסור). However, the רמ"א doesn't allow for this and recommends that one fulfill שלישיית סעודה with בשר ופירות⁴⁶. However, the נודע ביהודה (או"ח קמא סימן כא) argues that there is no איסור to eat מצה עשירה on שבת, and even אשכנזים may use it⁴⁷. The משנה ברורה quotes a חומרה that attempts to satisfy all of the opinions. He says that one should eat a meal with חלה (or מצה) early in the morning, then betch, take a break, wash and eat a second meal. All this

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44. קונטרס ע"פ שחל להיות בשבת (נדפס בשתובות והנהגות ח"ב סימן ריא) in his משה שטרנבוך argues that the only reason that the תענית was pushed back to Thursday is that it's difficult to fast on שבת. Thus, this should only apply if one is actually fasting on Thursday, not if he's hearing a סיום. Therefore, he proposes that one who doesn't want to fast should try to hear a סיום on both Thursday and Friday to be חושש for the idea that maybe Friday is the real fast day and it's just being pushed to Thursday. However, one who is only fasting on behalf of his son need not be so מחמיר. Nevertheless, the מנהג ישראל is to follow those who hold like (ח"ד סימן סט) משה רב and to hear a סיום on Thursday only. (Also see ח"ב סימן כג.)
45. This is assuming that one eats enough מצה עשירה (or accompanying food) that his eating is considered קביעת סעודה, because מצה עשירה is certainly פת הבא בכיסנין which normally requires a מזונות (considering the מחבר's opinion that even regular מצה is מזונות during the year).
46. In רצאה: the מחבר quotes various opinions what one should eat for שלישיית סעודה, and paskens that סברה ראש' is the עיקר that one should use פת unless he is particularly full and unable to eat it. The רמ"א adds that the same is true if one is unable to eat פת such as in our situation. The מ"ב (ס"ק כה) writes that one should try to eat a מצה-based food like קניידלאך.
47. He proves from comparing various סוגיות that one can't argue both: a) מצה עשירה is actually נוקשה, b) חמץ נוקשה is אסור on שבת. He explains that these opinions are mutually exclusive, thus רש"י himself would not have forbidden מצה עשירה on שבת. Furthermore, רש"י is a דעת יחיד, and virtually every ראשון holds that מצה עשירה is מותר the entire שבת. Therefore, even we, who are חושש for רש"י on שבת should not be מחמיר on שבת. However, since the רמ"א already said that we don't eat it, he backs down a little and says that you can definitely eat it until חצות (the איסור דאו' חצות) and if you have a צורך, you may eat it the entire day.

should be done before the 4th hour into the day. In addition, to satisfy the (majority) opinion that סעודה שלישית must be eaten after מנחה גדולה, one should have a small meal of meat, fruit, etc. in the afternoon as well⁴⁸.

ליל הסדר

The רמב"ם counts 5 מצות that one can be מקיים on the סדר night. 1) אכילת מצה, 2) מצות מצות, 3) סיפור יציאת מצרים⁴⁹, 4) ד' כוסות, 5) אכילת מרור⁵⁰, הלל. The first two מצות are מצות מצות, and the latter three are דרבנן. During the זמן בית המקדש there were 16 additional מצות that involved the פסח.

אכילת מצה. The תורה requires that we eat one כזית of מצה. This מצוה applies to women as well as men. מצה must be a combination of the מיני דגן and water, not מי פירות or any other liquids⁵¹. You can only be מקיים the מצוה by eating שמורה מצה. This means two things⁵²: 1) The מצה must be guarded against becoming חמץ, 2) The מצה must be made לשם מצוה⁵³. There's a מחלוקת הפוסקים when the שמירה must begin. The ר"ף (מ) and the ר' האי גאון (ה"ד ברא"ש סימן כו) hold that the שמירה begins משעת הקצירה, and the רמב"ם (ה"ט)

48. The problem with this חומרא is that you're going out of your way and aren't necessarily accomplishing anything. The רמב"ם (רצ"ב) holds that if you eat סעודה שלישית before מנחה גדולה you're not even בדיעבד יוצא, and must eat again. This is the majority opinion in the ראשונים, while the ר"ן (מג"ד"ה ת"ר) holds that you can be יוצא even before מנחה. However, the ר"ן (מד"ה איכא) is also of the opinion that one can be יוצא with מיני תרומא (meat, fruit, etc.). Furthermore, you're running into a problem of הכרה צריכה if you don't make enough of a הפסק between the two meals. If you wash twice in the morning, you're getting פת, but are only יוצא according to the ר"ן. If you eat מיני תרומא in the afternoon, you're not eating פת, which is the לכחילה way to be יוצא. The best solution seems to be מצה עשירה, but according to the רמ"א, you may not eat that at all.

49. See פרח מטה אהרן (סולובייצק) who quotes two explanations from ר' חיים why the מצוה doesn't count every night as a separate מצוה.

50. Obviously the מצוה of מרור אכילת מצה was originally a מצוה דאורייתא, but the רמב"ם (ז', יב) understands it to only be דאורייתא when eaten in conjunction with the פסח. This is the חומרא of רבא on רבא קכ, against בר יעקב.

51. Because they can be ממהר the חימוץ process.

52. ר"ש (פרק ב' סימן כ) writes that the purpose of שמירה is כדי שלא תחמוץ. The ר"ן (פרק ב' סימן כ) quotes ר' האי גאון who says that a נכרי can bake the מצוה if a Jew is watching him which is משמע like תוס'. He also quotes הרב כהן צדק, who says that the מצוה must be baked לשמה, and that's the purpose of the שימור. The ר"ן (ת"ס ד"ה ואין) quotes this from the רשב"א and the ריטב"א as well. It's כמעט מפורש in the גמ' לח' that says that the פסוק of שמירתם excludes מצוה that wasn't made לשמה. (However, that might just be לאפוקי של זבח, as it says in שם רש"י.)

53. The רמב"ם (ת"ג, ד') simply writes that you need בדיעבד and קצירה משעת קצירה. The רמב"ם (ת"ג, ד') explains that the reason is לשמה לישא. Also see ערוה"ש ומקראי קודש (אפיית המצות פרק א')

and the שאילתות hold it's תחינה (תנג, ד'). The מחמיר לכתחילה is מחבר (תנג, ד'). According to the (תנד:ד) מחבר, one can't be יוצא with stolen מצה. The מ"ב (ס"ק טו) explains that if one borrows מצה, he is יוצא, because the מלה obviously intended for the individual who borrowed it to eat it, which makes it the borrower's מצה. However, others are מחמיר that you should specifically have in mind to be מזכה everyone at your table with their own מצה and they should also have in mind to be זוכה in it⁵⁴.

מצות סיפור and מצות זכירת יציאת מצרים. There are 3 נ"מ's between the מצות סיפור and the מצות זכירת יציאת מצרים according to ר' חיים⁵⁵. 1) סי"מ must be done דרך שאלה ותשובה, not kept to one's-self. This is based on והגדת לבנך⁵⁶. סי"מ has a concept of משובך הרי זה משובך and מתחיל בגנות ומסיים בשבח דין סי"מ has a special דין of נתיקיים with any mention. 2) סי"מ carries with it a דין of רבן גמליאל like the דין of רבן גמליאל. 3) סי"מ carries with it a דין of רבן גמליאל like the דין of רבן גמליאל. Another נ"מ is חייב אדם לראות (להראות⁵⁷) את עצמו כאילו הוא יצא ממצרים. It is incumbent upon each individual to feel (show) as if he left מצרים⁵⁸.

Note: many גדולים are quoted as having said that saying וארטלאך on the הגדה is not a קיום of מצות תלמוד תורה. (although it may be a קיום מצות תלמוד תורה.) Therefore, one should try to contain his actual discussion, to פשט in the story of פסח, as well as the theme of בכל דור ודור ניסים that he performs for us and for the הכרת הטוב להקב"ה. Also, it is important to keep in mind that the מצוה is all night and therefore one need not trouble his family with so many דברי תורה during the period of מגיד, and should try to reach הרב אביגדור נבנצל (ירושלים במועדיה עמ' סו) חצות הלילה by צפון. חצות הלילה writes that although many great רבנים have הגדות with הערות and חידושים that are unrelated to מצות סי"מ, one should realize that they didn't write these הגדות during the סדר. Rather they focused on explaining the סיפור, and understanding the השגת ה' in this world, and learning the הלכות

54. This is based on the הפרשת מצה and גזירה שוה between מצה and לה-לה: that makes a סוכה לה-לה, by which it says ראשית עריסותיכם חלה. The שפת אמת (שם) writes that one should be מחמיר to be מקנה the מצות to everyone at his table, and it's not enough that he simply gives them רשות to eat it, because in order for it to be a real מתנה, it must be yours so that you can be מקדיש it. He adds that the world isn't מקפיד, because maybe they're on the רא"ש who says that you can be מקדש an אשה with a borrowed ring as long as the lender gave it to you knowing what you were going to use it for. This is probably what the משנה ברורה is referring to.

55. These נ"מ's are based on the רמב"ם הלכות חו"מ פרק ז'.

56. Even if he's ח"ו by himself for the סדר he must do it דרך שאלה ותשו'.

57. This is the famous גירסת הרמב"ם (זו) that leads to the מנהג that many ספרדים have, to walk around the table with the אפיקומן on their shoulder (נט, ס"ק טו).

58. The עמק ברכה (דף עז) explains that the ההגדה based his text on these נ"מ's. He began with the משנה of ראב"ע, then he goes on to discuss the ארבע בנים and the general מצוה of והגדת לבנך. Then he continues with אבי עובד אבי and all of the דרשות that are a מתחיל בגנות ומסיים בשבח דין of קיום. Later, he writes about רבן גמליאל's דין of mentioning רבן גמליאל. Finally, he ends off with בכל דור ודור חייב אדם וכו'.

of ⁵⁹פסח.

ד' כוסות. This מצוה is דרבנן and corresponds to the 4 לשונות הגאולה. The cup must be able to contain at least a ⁶⁰רביעית, and לכתחילה, he should drink רוב כוס. רוב כוס בדיעבד he need only drink רוב רביעית ⁶¹. The מחבר (תעב, ט) writes, that one should try to drink wine even if he doesn't like it. The מ"ב ס"ק לו points out that he can water it down, as long as it's still wine that's ⁶²ראוי לקידוש. However, (פרק ט' הל' יא) ⁶³רב י.ד. and רב שלמה זלמן אוירבאך (פרק ט' הל' יא) ⁶⁴נפש הרב עמ' קפה) both hold that one can be יוצא with grape juice.

59. He asks: why is learning the reasons and the למדות of the מצות הלילה considered ס"מ any more than the irrelevant פלפולים? He explains that it's learned from the לשון of the בשעה שיש מצוה ומרור מונחים which we דרשן to mean "בעבור זה" of פסוק "לפניך". Thus we see that the מצות הלילה play an integral role in fulfilling the מצוה of ס"מ. The question is why. Perhaps we can explain based on the מחלקת ראשונים concerning the famous משנה in ערבי פסחים that is quoted in the הגדה of כל רבן גמליאל: "כל שלא אמר שלשה דברים אלו לא יצא ידי חובתו. ואלו הם: פסח מצוה ומרור מצוה". What does he mean by this? What aren't we יוצא? The רמב"ם (הל' חו"מ ז"ה) writes that one is not יוצא the מצוה of ס"מ, while the אבודרהם (הגדה) writes that one is not יוצא the actual מצוה of פסח מצוה ומרור. Perhaps the פשט in the מחלקת is that the רמב"ם holds as we have explained, that ס"מ is a מצוה that must be accomplished through the fulfillment and discussion of the הלילה. The עיקר remains the סיפור, while the מצוה, although independant entities, also serve as a vehicle through which the סיפור is accomplished. On the other hand, the אבודרהם holds that the עיקר of the night is the מצוה הלילה of פסח מצוה ומרור, but integral in the fulfillment of those מצוה is that they not only be consumed, but they serve as vehicles for the propagation of the story of יצ"מ. (This is somewhat based on הררי קדם ח"ב סימן עג).

60. The חזו"א holds a רביעית is 5.07 oz. The חפץ חיים holds 4 oz., and משה ר' holds 3.3 oz. (This is using the קולא of השיעורים because ד' כוסות is only דרבנן).

61. The מחבר (תעב, ט) writes that one should drink רוב או כל הכוס by a כוס that's a רביעית. The מ"ב ס"ק ל' comments that if the כוס only contains a רביעית, he should be מקפיד to drink the whole thing in order to be able to say a ברכה אחרונה. The מחבר quotes a יש רוב כוס מקפיד to drink רוב כוס from the רמב"ן, that even if the cup is huge, he should be מקפיד to drink רוב כוס, and the מ"ב ס"ק לג recommends that one use a small כוס to avoid the issue.

62. R' Eider writes that with modern wine, the ratio is approximately 3.5 parts water to 1 part wine.

63. He was נוהג to do this himself, because he did not enjoy drinking wine. He rejected the proof that other פוסקים bring from the נדרים (מ"ט): רבי יהודה forced himself to drink wine and was sick until שבועות, because in those days they did not have access to grape juice because they didn't have preservatives and refrigeration.

64. He bases this on the רמב"ם (ז"ט) who explains the רמב"ם (ק"ח): "אם לא יצא חייב of חרות. The רמב"ם adds that we see that in order to be יוצא properly, one must drink a wine that he finds pleasant. Thus, רב סולובייצ'יק concluded that since grape juice has a דין of wine, in a case where one finds wine completely unenjoyable, he's better off drinking grape

Women must also drink כוסות ד' because of אף הן היו באותו הנס. All off the כוסות ד' must be drunk while leaning, otherwise, he must drink another כוס. The מחבר (תעב,א) writes that one should not make קידוש before צאת because it is also the first כוס, and therefore it must be drunk on פסח itself.

אכילת מרור. The משנה lists off five possible foods that can be used for מרור. Some פוסקים understand that they are listed in order of preference. The first type listed is חזרת which we translate to mean romaine lettuce. Thus, the מחבר (תעג, ה) assumes that the best way to be מקיים this מצוה is using romaine lettuce⁶⁵. One should be מקפיד to make sure to eat a כזית, which constitutes approximately one large leaf with the stalk. One should not soak the מרור for 24 hours in water, nor should he cook or preserve the מרור in any way.

Some general הערות about the סדר.

קידוש. There are different מנהגים concerning whether to stand or sit during קידוש רב משה. רב משה writes (או"ח ח"ה סימן טז) that even those who stand during קידוש on שבת should sit during the קידוש on the סדר night⁶⁶. This is not generally accepted, because those who stand for קידוש are generally doing so על פי קבלה based on the אר"י ז"ל, and his שיטה applies even on פסח ליל.

Some families have the מנהג that everyone at the table makes קידוש, including the women⁶⁷.

Others have the מנהג that everyone recites קידוש aloud (in an undertone) together with the רב שלמה זלמן אוירבך (הליכות שלמה פרק ט' הל' כג). בעל הבית writes that in such a case, everyone (including the women) should also recite the הבדלה⁶⁸.

juice.

65. ר' אהרון קוטלר held that you can even be יוצא with iceberg lettuce. This is not generally accepted, but I heard that Rabbi Peretz Steinberg holds that you can use it.

66. His argument is based on the idea that the רמ"א (רעא"י) only says that it's permissible to stand for the entire קידוש, but it's preferable to sit following ויכולו. The reason for this is, that when saying ויכולו, one is giving עדות to the creation of the world which should be done בעמידה (although if one sat for it, it's ok., because he was already יוצא this עדות in shul), but the קידוש is supposed to be במקום סעודה, and should be done with the greatest level of קביעת סעודה. Thus, ר' משה agrees that the עיקר מנהג is to stand for ויכולו (in honor of all those who were not in shul and need to be יוצא with this עדות), and to sit for the rest. On פסח, when there is no ענין of עדות, one should certainly sit the entire קידוש, and some say (see שש"כ) even for ויכולו when פסח ליל falls out on שבת because of חירות.

67. (שו"ת הר צבי ח"א סימן קנד, מקראי קודש ח"ב סי' לח) רב צ"פ פראנק explains that since the accepted מנהג is that women say the יו"ט on their יו"ט candles, answering אמן to the שהחיינו would constitute a הפסק and they wouldn't be able to drink from the כוס. Since drinking the כוס is a כוסות ד' חיוב מטעם ד', they make their own קידוש to avoid the whole situation. Furthermore, even if they would elect not to say אמן to the שהחיינו, merely hearing the ברכה might constitute a הפסק and the problem would still exist, ע"ש במקרא"ק.

68. Since the משנה ברורה (רצו, ס"ק לה) allows women to say הבדלה for themselves and isn't

The (תעג, ג) writes that it's מותר to drink between the first two כוסות as long as the beverage is not intoxicating and does not constitute חמר מדינה.

If someone needs to run out of the סדר after קידוש before eating the meal (e.g. a הצלה call or some other emergency) (שם הל' כה) rules that he need not repeat קידוש when he returns⁶⁹.

ורחץ. Even according to those פוסקים who hold that בזה we don't wash when we eat a wet vegetable (or anything dipped in משקה), on the ליל הסדר we do. There are two reasons for this: 1) The (שם חיי אדם וערוה"ש) say it's so the children will see and ask questions, 2) The נצי"ב (הגדת אמרי שפר) explains that it's because we want to recreate the way things were done in the מקדש⁷⁰.

(שם ד"ה נג) writes that women need not remove their rings for this washing. However, one should be careful not to speak between the washing and the eating of the כרפס⁷¹.

כרפס. The main reason for eating כרפס according to the (קטו. ורש"י) is to make a היכר that we eat it then so that we don't have to make 2 ברכות on the מרור later on⁷². This is why we eat פחות מכזית so that we will not be חייב to make a אחרונה ברכה.

Some have the מנהג to eat צנון for their כרפס (עמוד נד אות ג). רב אביגדור נבנצל (עמוד נד אות ג) recommends against it, because our radishes have a bitter flavor and one might be able to be יוצא the

עושה for a הפסק between the בופה"ג and the drinking. Even though normally we discourage women from drinking from the כוס של הבדלה, here the הבדלה is טפל to the קידוש and we need not ask her to be יוצא with the בעה"ב. Obviously, if she already said שהחיינו on the י"ט candles, she should not say it again. However, if she did, she may drink from the כוס.

69. Generally, one who leaves a meal after קידוש before he washes and eats a כזית is required to repeat קידוש because his קידוש was not במקום סעודה (see מגן אברהם סימן (רעג, ס"ק ה'). Since he left the rest of his family behind, it's not considered a היסח הדעת when he leaves and returns.

70. Perhaps a נ"מ between the 2 opinions is whether we require all of the חומרות that we would during a regular נט"י for סעודה. If we're trying to do it מעיקר הדין (to be similar to the ביהמ"ק) we should probably keep all of the דינים related to נטילת ידים. However if it's merely a היכר לתינוקות, the children will likely ask their questions even if we don't wash in accordance with the הלכה.

71. The issue of speaking between the נטילה and the אכילה has nothing to do with the ברכה. In addition, the שו"ע הרב (קסה:א) writes that people who think that they may speak between washing their hands and saying the ברכה of נטילת ידים are mistaken and should be informed of this mistake. (see על הטבילה ושו"ע (סימן קנח)

72. גמרא rejects this reason and questions why we need another explanation when the גמרא is clear about why we do it. The מהר"ל (גבורות ה') answers that he meant that we could have had any היכר לתינוקות we wanted, and we דוקא chose this to avoid the issue of אין עושין מצות חבילות חבילות.

מצוה of מרור with it⁷³.

יחץ. Why do we do יחץ: The (תעג) בית יוסף quotes the כל בו that since we are soon going to say מה דרכו של עני גמרא, we need the מצה to be in a broken state as the גמרא says מה דרכו של עני גמרא. בפרוסה.

Another reason is that the second aspect of לחם עוני is לחם הרבה, and in order to fulfil the דין of saying the הגדה over the מצה, it has to be מצה שראויה לצאת בה. Therefore, the (סעיף לו) הרב שו"ע writes that you must say the הגדה over the מצה פרוסה, because that's ראויה לצאת בה.

The (פסחים כה: ברי"ף) and the (ר"ה כט.) ריטב"א write that we break it now rather than before we're ready to eat it, because the גמרא in (לט:) writes that if they bring before him broken pieces and whole מצות, he should make the ברכה on the broken one because of לחם עוני. However, the גמ' only said this if the pieces were already broken, not that he should break it on the spot and then make the ברכה. Therefore we break it before the הגדה so that we can fulfill the לשון הגמ' מצה אכילת מצה comes around.

(פרק ט' הל' כט) רב שלמה זלמן explains that it's also to show that we are already beginning to busy ourselves with the קידוש and the הפסק between the קידוש and the meal.

The middle מצה should be bigger than the other two, because we want to be able to eat two כזתים from it. Additionally, the שיה יצחק writes that it should stick out slightly more than the other מצות so that when we choose to break this one (and not the first one) it will not be a violation of המצות על מעבירין על המצות.

The larger of the two pieces goes for the אפיקומן, because one should, לכתחילה, eat two כזתים of אפיקומן. Also, the (ס"ק ט') writes that the עיקר מצוה is the אפיקומן, and it should therefore be bigger. In the event that the smaller חלק is less than a כזית, one should use the larger חלק for the ברכה of מצה אכילת מצה, because the ברכה requires a כזית, and save the smaller חלק for the אפיקומן, because the מצוה to eat entirely from that מצה is only (רבבות אפרים ח"ד סימן קיג) לעיכובא, and not לכתחילה.

Many reasons are offered for why we hide the אפיקומן. The כל בו writes that we hide it in order to confuse the children leading them to asking more questions. This is also stated in the רמב"ם (ח"מ ז'ג) where he writes that we grab the מצות away from one another, causing the children to ask questions. The (תעב: ס"ק ב') חק יעקוב adds that this led to the מנהג of the children grabbing away the אפיקומן. ר' רב צ"פ פראנק (מקראי קודש ח"ב עמ' קמח) quotes from ר' קרבן פסח that the מנהג to hide the אפיקומן is based on the הלכה that the חיים סולובייציק

73. Seemingly, this is assuming either מצות אי"צ כונה, or that the ר"ן's opinion of the רמב"ם is correct that when it comes to אכילה, since you are נהנה, you don't need כונה.

However, according to the (תוס' מסכת ברכות יב. ד"ה לא) ר"י, if you have כונה for something else, you aren't יוצא even if you hold אי"צ כונה. Therefore, if you have כונה for אכילת כרפס as opposed to מרור, it's not a problem.

However, ר' רב חסדא (קטו. ד"ה מתקיף) explains in תוס', it's improper to first eat a vegetable that he can use to be יוצא מרור without a ברכה and only afterwards to eat a second time with a ברכה to be יוצא מצות מרור. Thus, we see that we're מקפיד regardless.

requires שמירה⁷⁴, and we therefore guard the אפיקומן which is eaten זכר לפסח. For this reason, ר' חיים was opposed to the מנהג of stealing the אפיקומן because the פסח becomes פסול if the guardian has a היסח הדעת from his שמירה, and this would certainly be the case if it was stolen. Another source of opposition to stealing the אפיקומן is the אורחות חיים because it teaches children to steal, and it's אסור to steal⁷⁵ even if it's for a joke⁷⁶. However, the (עמ' שלח) סדר הערוך argues that the איסור to steal for a joke is only when the נגב isn't מוחל, but here, the father wants the child to steal the אפיקומן in order to keep him involved and excited⁷⁷.

מגיד.

Before reciting the הגדה, one should have in mind to be מקיים the מצוה דאורייתא of סיפור מצות צריכות כונה, because יציאת מצרים.

The משנה ברורה writes that women are חייבות in all of the מצות הלילה, and the ספר החינוך (מצוה כא) explains that it's because אף הן היו באותו הנס. This reason causes a bit of confusion whether women are חייבות מן התורה or only מדרבנן. The ספר החינוך (מצוה כא) writes that they are חייבות מדאורייתא, whereas (מגילה ד.) implies that they are only חייב מדרבנן. This is a general מחלקת concerning how strong the חיוב of הנס is אף הן היו באותו הנס⁷⁸. Many אחרונים offer other reasons why women are חייב in this, and all of the other מצות of the night (see סא פרק סא).

Why don't we say a ברכה on סיפור יצ"מ? The פוסקים offer many answers. The רי"ף (עיין) זכר ליציאת מצרים explains that one is יוצא the ברכה when he says ברכה on ירוחם and אבודרהם. The קידוש explains that since we don't say a ברכה on a מצוה that has no set שיעור, and by סיפור יצ"מ we say כול המרבה הרי זה משובח. Among the אחרונים, ר' יוסף כהנמן, אחרונים is quoted (see סימן קכט) as having said that since סיפור יצ"מ is a קיום of ברכת התורה⁷⁹, one is יוצא the ברכה with תלמוד תורה. The (הגדה מעשה ניסים) claims that this falls into the general category of not making a ברכה on a מצוה which is a ברכה.

74. צפון explained that it's for this reason that eating the אפיקומן is called צפון, alluding to the fact that it must remain hidden.

75. This is learned from the גמ' ב"מ סא: that one cannot steal from an עני having in mind that he will have to pay back כפל or ד' וה', thereby facilitating his giving this עני a donation without embarrassing him.

76. Additionally he writes that the גוים say that we trained our children to steal as a זכר to "וינצלו את מצרים", and we should therefore refrain from giving such an impression.

77. This is similar to the (סל' קל) פורים by תרומת הדשן who writes that when friends grab things away from each other for שמחת פורים it is completely מותר.

78. There is an opinion that they are not חייב at all, Generally we assume that תוס' holds that the סברא of אף הן היו can be מחייב women in מצות דאו' on a דרבנן level. However, the (סימן רנו) and שו"ת מהרי"ל (סימן צט) hold that this סברא doesn't work on any מצות דאו', rather it is a סברא מדרבנן and it is therefore only שייך to מצות דרבנן.

79. The (עמ' שמה) סדר הערוך argues that this is a very difficult סברא to accept, because although one is certainly מקיים the מצוה of תלמוד תורה with סיפור יצ"מ, there is certainly an additional קיום המצוה that takes place, which would seemingly require its own ברכה.

itself⁸⁰. The הגדה already contains its own ברכה of אשר גאלנו, and is therefore considered a ברכה itself and does not require a ברכת המצוה. רב י.ד. סולובייצ'יק elaborated on this slightly. He explains that the חכמים instituted that one fulfil the מצות סיפור יצ"מ through a מסגרת of מוסגרת, beginning with the קידוש ending with the הלל. It is therefore considered to be a ברכה itself (שמעתי ממור"ר הגרצ"ש). The שפת אמת (כרך ג' פסח תרמ) writes that we don't say a ברכה on מצות that we would have done ourselves without a ציווי ה'. Certainly סיפור יצ"מ falls under this category, as the גמרא tells us in (פסחים קטז), "a slave whose master frees him and gives him silver and gold is obviously obligated to thank his master."

When reciting "דם ואש ותרמות עשן" as well as the מכות י', the מנהג is to remove some wine from the glass. The רמ"א (תעגז) writes that one should remove the wine with his index finger, and the משנה ברורה (ס"ק עד) explains that this is a זכר to the statement of the חרטומי מצרים who stated that the מכות were אצבע אלקים⁸¹. However, in the שער הציון (ס"ק פא) he says that perhaps it's better to actually pour the wine out⁸².

When reciting the 3 things that רבן גמליאל say you must mention, you should not hold up the זרוע because it's a זכר to the פסח קרבן and not the פסח itself.

כוס שני. The מחבר (תעד:א) writes that one should not make a ברכה on the second כוס. The משנה ברורה (ס"ק א') explains that since at the time of קידוש he knew that he would be drinking a second cup of wine, there's no היסח הדעת and the ברכה from קידוש still applies⁸³. However, the רמ"א argues and says that our מנהג is to say a ברכה on every one of the כוסות ד'. The main reason for this opinion is that since each כוס constitutes its own מצוה, it's as if he has in mind that he doesn't want the previous ברכה to be מוציא the next כוס. The ביאור הגר"א quotes the רמב"ן (מלחמות פסחים פרק י') that since one is not permitted to drink wine during the הגדה, that constitutes enough of a הפסק. Similarly one cannot drink in the middle of הלל and the ברכת השיר and must make another ברכה on the fourth כוס.

רחצה. Why do we wash a second time? The גמרא פסחים (קטז) tells us that even though one already washed his hands for כרפס, he should do so again. The ראשונים explain that it's because he had a היסח הדעת in between the first washing and this one. רב שלמה זלמן (פרק רב שלמה זלמן) explains that since one is not permitted to drink wine during the הגדה, that constitutes enough of a הפסק. Similarly one cannot drink in the middle of הלל and the ברכת השיר and must make another ברכה on the fourth כוס.

80. For example, even though ברכת המזון is a מצוה מדאורייתא, one never מתקן a ברכה on it because the מצוה is accomplished by saying a ברכה, and you don't make a ברכה on a ברכה.

81. However, the מגן אברהם (ס"ק כה) quotes from the פרקי דרבי אליעזר that ה' actually hit the מצרים with his ring-finger, and to properly fulfill the לשון אצבע אלקים he should use that finger.

82. He explains that one who is an איסטניס and might not drink the wine after sticking his finger in it should avoid the issue and pour it out. This was the practice of רב שלמה זלמן and is also attributed to the גר"א.

83. This is the opinion of the רא"ש. The result of this סברה is that one only makes a ברכה on the first and the third כוסות, and the only reason to make a ברכה on the third כוס is the ברכת המזון that preceded it. otherwise one would only make one בורא פרי הגפן the entire night.

to wash⁸⁴.

מוציא מצה. The (תעה, א' ובמ"ב ס"ק ט') writes that one should eat a כזית of each one of the two מצות on which he makes המוציא and על אכילת מצה. Therefore, one really should eat two כזיתים for the מצה אכילת מצה. This is because we have a ספק as to which מצה was the criteria for which ברכה⁸⁵. The מ"ב adds that one should try to chew the entire two כזיתים together but he need not swallow them at once.

מרור. Although the (תעג, ה) מחבר writes that the best thing to use for מרור is romaine lettuce, the (ס"ק לו) משנה ברורה writes that in his time and location the only מין that one could obtain was horseradish. He adds that one should not eat it whole, as this can cause serious damage to a person's health, rather he should grind it up and leave it uncovered in order to release some of its potency. The וילנא גאון had the practice of grinding the horseradish upon returning home from shul, because he didn't want it to lose too much of its original flavor and no longer be considered מרור. Later (ס"ק מב) the מ"ב adds that if one is unable to properly check the romaine lettuce for bugs, he should certainly use horseradish, because one should not use a מצוה מדרבנן as an excuse for violating an איסור מדאורייתא (of eating insects).

כורך. There is a מחלוקת ראשונים concerning whether one should dip the כורך into חרוסת. According to the majority of (עין טור וב"י תעה) ראשונים, one should dip the כורך into חרוסת, because the entire process is a זכר to what הלל did in the times of the בית המקדש, and he definitely dipped his כירה into חרוסת. This is the פסק of the (סעיף א') מחבר. On the other hand, the רמ"א holds that one should not dip the כריכה into חרוסת since one already fulfilled his מצוה of חרוסת by eating the מרור, the חרוסת eaten now constitutes a רשות. Since we are being חושש for the opinion of הלל, that one is not יוצא these מצות if he doesn't eat them in a כריכה, we are afraid that the חרוסת, which now constitutes a רשות, will be מבטל the מרור and מצה which are חיובים. The משנה ברורה (ס"ק יט) quotes that the majority of אחרונים agree with the מחבר, but one should not deviate from his established מנהג.

שולחן ערוך. The רמ"א (תעו: ב) cites the מנהג to eat eggs during the meal. He explains the reason as being a זכר לחורבן, since we no longer have a בית המקדש and cannot bring the פסח. In addition, since the ליל הסדר always falls out on the same weekday as תשעה באב. The משנה ברורה (ס"ק יא) quotes the גר"א, who offers an additional reason. Since an egg is the קרבן חגיגה, and the main meal consisted of a קרבן חגיגה, we eat the egg during our meal. Based on this one should be מדקדק to eat the egg that is on the קערה.

צפון. The (ס"ק א') מחבר writes that you must eat the אפיקומן before חצות. The מ"ב (ס"ק א') quotes that one should eat two כזיתים of מצה: one as a זכר לקרבן פסח and the second as a זכר to the מצה that was eaten with it. The total of *recommended* כזיתים that one should eat during the סדר (including כורך) is five. If he feels that he can only eat one כזית for אכילת

84. This is because the (תעה ד"ה יטול) ביאור הל' writes that one who is completely sure that his hands are clean should not wash again. Even according to the מגן אברהם who says that since we didn't consider the first washing as a חיוב, one should wash again, that's without a ברכה. Therefore it's worthwhile to be מחמיר and avoid the matter entirely.

85. Whichever מצה required the ברכה of על אכילת מצה needs to have a כזית eaten.

מצה and אפיקומן he need only eat three⁸⁶.

The אבני נזר has a suggestion for those whose סדרים go past חצות and are afraid that they won't eat the אפיקומן on time. He holds that the איסור to eat anything else after the אפיקומן only applies during the זמן that one is חייב to eat it. Thus, if we assume that the last time for eating the אפיקומן is חצות, it follows that after חצות, it's מותר to eat again. Therefore, as long as you're up to the meal by חצות, you can stop eating a minute before, eat a מצה, wait until חצות, and then continue eating. Then, at the end of the meal, eat another מצה to be כזית יוצא according to those פוסקים who say that you can eat the אפיקומן all night.

ברך. The ספר לקט יושר (הל' סעודה או"ח עמ' לו) writes that even though the בעל תרומת הדשן was not מקפיד to wash מים אחרונים during the rest of the year⁸⁷, he did so on the ליל הסדר. This is in order to show extra respect to the כוס של ברכה and to demonstrate an additional level of חירות.

The רמ"א (תעט:א) writes that even though all year we ask one of the אורחים to lead the bentsching, on the ליל הסדר the בעל הבית should be the מזמן. This is because normally, we ask the אורח to lead so that he can bless the בעל הבית, but the פסוק teaches us, "טוב עין הוא", "יבורך", that the generous eye should bless. On the ליל הסדר, the בעל הבית has said the phrase "כל דיכפין ייתי ויכול", and has deemed himself generous. The משנה ברורה (ס"ק יג) points out that one need not be so מקפיד on this if someone else led the bentsching.

הלל. There is the famous statement of רב האי גאון, that the הלל on the ליל הסדר is not the same as הלל during the rest of the year. The rest of the year requires a הלל של קריאה, whereas on the ליל הסדר our הלל is one of שירה, spontaneous song. It can be explained as part of one's חובב to view himself as if he personally left מצרים (תוס' סוכה לת. ד"ה מי). מצרים explains that even though women might be פטורות from הלל on סוכות, because it's מצות גרמה עשה שהזמן גרמה, this is not true on the ליל הסדר. הלל on סוכות is in honor of the חג, which is time bound, whereas הלל בליל הסדר is said over the נס, not the חג, and they too were

86. I have heard in the name of רב דוד פיינשטיין, that since the accepted opinions concerning the size of a כזית are so large, one should eat one of these כזיתים, and it's משנה ברורה that he ate two כזיתים.

87. Even though the שו"ע (קפא:א) writes that מים אחרונים is a חובה, he also writes (סעיף ז) that there are those who are lenient and don't wash מים אחרונים nowadays. The מ"ב (ס"ק כב-כג) explains that the two reasons why one would wash מים אחרונים don't necessarily apply anymore. The first is מלח סדומית, which is very fine salt that they used in the time of the גמרא, which was difficult to see. Therefore, חז"ל were afraid that one would finish eating his meal and rub his eyes with the מלח סדומית still on his hands causing irritation or worse. However, we no longer use מלח סדומית and therefore don't need to wash our hands before ending the meal. The second reason is because in those days they ate with their hands, and one should not say ברכת המזון with dirty hands. However, we are not as concerned with having some food residue on our hands and are therefore permitted to say a ברכה, because in our eyes, our hands are not considered dirty. However, one whose hands are actually dirty certainly has a חובב to wash מים אחרונים according to all opinions.

included in the miracle. ספר עמק ברכה (הגדה אות ג') in his רב אריה לייב פומרנצ'יק explains that this is why we say in the הגדה: **חדשה**: ונאמר לפניו שירה **חדשה**, that the song we sing is supposed to be new as if it's happening now.

נרצה. The מנהג of practically every סדר is to follow the פיוט of חסל סידור פסח with לשנה הבא בירושלים. The מנהג of the אר"י ז"ל was to only say this one time, but the majority of הגדות record the custom to say it three times. It is interesting to note that the בריסקר רב (הגדת בריסק עמ' רלג) is quoted as having been opposed to saying **הבנויה** בירושלים (despite the fact that he was a resident of ירושלים himself) because there is no מקור for such a מנהג. Hopefully, we will all be **זוכה** to properly fulfill the מצות of the סדר night and be able to soon eat from the קרבן פסח in ירושלים.