

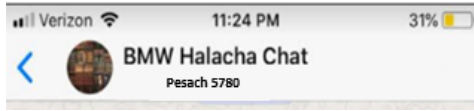
Beis Medrash of Woodmere's WhatsApp Halacha Chat Presents:

Frequently Asked Questions

(Published for Pesach 5780/2020)

Answers by Rabbi Akiva Willig

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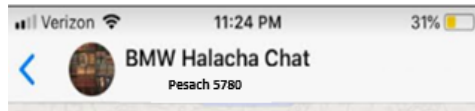
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1 Can one use matzah for lechem mishnah after Rosh Chodesh Nissan?

Can you use matzah as your 2nd lechem mishna this week if you don't eat matzah starting Rosh Chodesh?

3/18/18

The Gemara Yerushalmi teaches that there is a very serious prohibition to eat Matzah on Erev Pesach. While this is codified in by the Rema (O" C 471:2) it is clear that this prohibition applies during the daytime hours of the 14th of Nissan. The Chok Yaakov (7) mentions two opinions if this prohibition is extended even to the night of the 14th. He then mentions the custom of some who would no longer eat matzah from Rosh Chodesh Nissan. In fact there are individuals who cease eating Matzah 30 days before Pesach. See Igros Moshe (O" C 1:155) who explains the logic behind these customs.

While Lechem Mishnah requires two Challos, the SH" A (O" C 274:1) necessitates that only one challah be cut. The Pri Megadim (M" Z 274:1) writes that one may use a challah roll that is פת פלטר – bread baked by a non-Jewish baker even if on Shabbos one refrains from eating that sort of bread. Apparently even if the Challah can't be eaten due to halacha or minhag (as in our scenario) it can be used as Lechem Mishnah. The same would be true regarding matzah after Rosh Chodesh Nissan for those who have the custom not to eat matzah. In fact the Poskim are lenient on Shabbos Erev Pesach to allow one to use a matzah to complete Lechem Mishnah (Shemiras Shabbos 55 footnote 49)

2 Can one buy fresh chicken and meat before prices are raised?

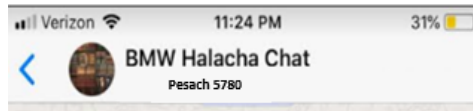
Can one buy fresh chicken and meat (without any spices or pickling) now for Pesach before they raise the prices?

3/18/19

There is no fundamental problem in using fresh poultry and meat for Pesach. Therefore, meat that is packaged in a factory setting is Kosher for Pesach even if it does not say so on the packaging. However, if the meat is cut and packaged or repackaged in a butcher shop or at a large kosher supermarket it cannot be considered Kosher for Pesach. Someone in this industry explained to me that in one room fresh chickens are breaded and marinated and it is possible that a knife may be used for both and chametz crumbs can come in contact with the chicken or meat. While it is true that fresh chicken or meat can be washed off and then used for Pesach, it cannot be considered to be prepared in a chametz free facility. I will add that it is troublesome to think that prices would be raised specifically before Pesach. I have been informed by someone in the industry that this is not the case (at least in some stores in our neighborhood) and I have been told by shoppers that the prices on meat and poultry are not raised.

See OU article below where they express this view.

https://oukosher.org/passover/articles/meat-and-poultry-for-passover/?fbclid=IwAR0nQmI3ZVGzQMNs0-SIkLZWR5PahKFJHbz6ZdXjIztOZom71alxOf_KDwA



3 Should I tovel or kasher first?

We found some old tableware we would like to use for pesach. We're not sure if we've ever used it or toveled it. Should we tovel or kasher first?

3/26/18

Because you are not sure if it was ever toveled or used for Chametz you would need to do tevilah and kasher the utensils. In a situation where one needs to both kasher and tovel, the Shulchan Aruch (Y"D 121:2) writes that kashering should be done before toveling. The reason for this is otherwise when placing the utensil in the mikveh it is still "non-kosher", and it would be tantamount to טובל ושרץ בידו - purifying in the mikvah while holding onto a rodent. The SH"A quotes two opinions if one mistakenly toveled before kashering would he need to tovel again. However the Pischei Teshuva (3) writes that if the non-kosher taste is אינו בן יומו – an old taste all would agree that one wouldn't need to tovel again, after all it isn't considered to be טובל ושרץ בידו in this case. Other Poskim (See Darchei Teshuva 28) disagree and believe that even when dealing with an אינו בן יומו koshering should be done first. Therefore one should first kasher and only then tovel, but if done out of order it would be ok.

Interestingly, there are considerations in this specific case to be more lenient as well as being more stringent. Reason to be more machmir is because when dealing with Chametz we are more stringent regarding an "old" taste. Normally any time we are dealing with an אינו בן יומו, even if one used a pot that should not have been used, everything will be kosher because the taste is pungent. However, regarding chametz on Pesach we find a debate between the Shulchan Aruch and Rema. The SH"A (O"C 447:10) is lenient if one mistakenly uses a pot with Chametz taste absorbed while the Rema is strict in this case. Thus an argument can be made that according to the Rema the old chametz tastes can be considered טובל ושרץ בידו and thus one must kasher before toveling.

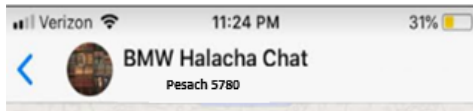
In this specific case because the utensils haven't been used in a long time seemingly more than 12 months, and this may lead to a leniency. The Rishonim (in the halachos of יין נסך See SH"A Y.D. 135:16) mention the possibility that utensils that have not been used last for prohibited foods more than 12 months prior are no longer problematic. It is debatable when and how this idea can be applied, however the Chacham Tzvi (75) uses this leniency to allow for Ashkenazim who follow the Rema (see above) to eat food that was cooked on Pesach in a "chametz" pot that had not been used in a year. Thus in our case one can argue that the very dormant taste absorbed in the pot wouldn't be considered איסור to create a situation of טובל ושרץ בידו.

4 Can one kasher their countertops and sinks for Pesach using a steamer?

Can one kasher their countertops and sinks (assuming they are made of a material that can be kashered) for pesach using a steamer that exceeds 212 degrees?

3/29/18

My father Shlit"a is of the opinion that one may use a commercial steamer (that reaches 212 or close to it) to Kasher countertops for Pesach. While the steam obviously has reached the temperature of boiling water for it all boiled out, nonetheless other Poskim feel that specifically water has the ability to extract the taste that remains in the counters. If one uses a steamer they need to be careful to reach every spot on the counter. I don't think koshering the sink with a steamer is necessary. Boiling hot water can be boiled and then poured upon every area of the sink and it shouldn't be too messy. Halachicly the need to Kasher a sink may be greater because boiling hot foods often touch the sink, so best not to use a steamer for the sinks. This is a brief response, there are other points to make but may have to wait until next Pesach.



5 How to perform hagala in an environment where boiling point is lower

If someone were to move to Denver, where boiling is 203 F and not 212 F, can they do Hagallah on their Keilim for Pesach or must they do Libun or Hagallah while they're still in ny?

4/18/19

The Rema (O"C 452:1,5) writes that in order for Libbun to be effective the water must be boiling hot to the point that it is bubbling. This happens when the water begins to turn to gas. At sea level water boils at 212F but at higher altitudes it happens at a lower temperature, in Denver this happens at 203F (See below). R Shlomo Zalman (Minchas Shlomo 2:51) discusses the question of kashering a pressure cooker. Because the water is under pressure the water can reach up to 250F. For this reason some suggest that one needs to kasher at that temperature. R Shlomo Zalman disagrees and argues that the standard of 212F suffices. He then compares this to water boiling at different temperatures (Higher and lower than 212) and yet one can kasher wherever they are, at the temperature that it currently bubbles. In the Sefer Hagalas Keilim (13:323) he assumes the opinion of R' Shlomo Zalman and cites the Betzel Hachochma (3:55) who believes the same way. Thus one who used their utensils in NY can kasher it in Denver and then take the pot back to NY.

<https://www.worldatlas.com/articles/what-is-the-boiling-point-of-water.html>

However, Rabbi Eli Gersten of the OU (See Daf Hakashrus below) presents a more stringent approach that requires a minimum of 190F even if the water under vacuum can boil at a lower temperature. In the specific Denver case water boils at 203F surpassing the OU minimum so all poskim would agree that kashering in Denver is acceptable.

<https://oukasher.org/content/uploads/2013/05/2012.05.pdf>

6 May one use an ice cube maker in the freezer on Pesach?

Is there any reason to not use the ice cube maker from a freezer?

4/3/18

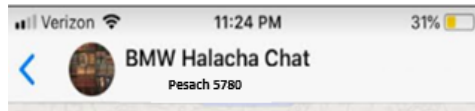
Because the ice machine is used solely for cold items it would not require any kashering for Pesach. Nevertheless it should be cleaned or wiped down, especially if it is possible that some chometz was placed in or could have fallen inside the ice machine.

7 May one use their year-round Brita filter pitcher on Pesach?

What about a Brita filter pitcher?

4/3/18

A Brita filter that never comes in contact with anything other than cold water need not be koshered or replaced on Pesach. However if it occasionally comes in contact with hot chometz it may require Kashering. The Shulchan Aruch (O"C 451:25) writes that glass drinking cups that are used for cold only need to be rinsed, even if they are periodically used for hot chometz items. The Rema disagrees and would require actual Kashering if it ever came in contact with hot chometz. Therefore if the Brita was washed in hot water along with chometz it would be best not to use it on Pesach. If one is currently using their "chometz" Brita, please don't panic. The Mishnah Berura (155) points out that although we follow the Rema, if one follows the view of the Shulchan Aruch there is room to be lenient.



8 Cleaning and sale of chometz for those away the entire Yom Tov.

If one will be away from home for the entire pesach, is there any benefit to cleaning for pesach? Should chometz items be consolidated for a more specific mechira? If there is a chance that you will return to your home just to pick up some items, should you make sure all your chometz is put away?

3/27/19

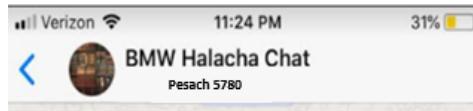
By Torah law one may not own any chametz on Pesach, in fact chametz must be destroyed- תשביתו שאור מבתים. Chazal instituted the mitzvah of בדיקת חמץ to ensure that we will not have any chametz in our possession on Pesach (See Ran Pesachim 1a). The process of “cleaning for Pesach” is really an extension of Bedikas Chametz, ensuring that the house is free of chametz (Shaarei Teshuva 433:11). If one is away for Pesach and sells all of their chametz there is no obligation to “clean for Pesach”.

The idea of selling Chametz to a non-Jew is already found in the Mishnah (Pesachim 21a). Nevertheless, some Rishonim were concerned that this sale can be perceived as a mere legal loophole and thus questioned its validity if the Chametz is sold year after year and the non-Jew always returns it after Pesach (See Ritva). Nevertheless, the Chasam Sofer (O”C 113) notes that the long-standing custom has been to sell all chametz items. While one avoids בל יראה – owning chametz by selling it, it is not clear if one fulfills תשביתו in this way, after all the chametz wasn’t destroyed (See Mishnah Berurah 436:32, 445:10). My father Shlit”a (Am Mordechai Moadim 36:1) assumes that this is a machlokes the Rosh and the Mordechai and suggests that it is best that that one burn their small amount of chametz after the chametz has been sold to fulfill תשביתו.

While selling chametz certainly alleviates the prohibition of בל יראה, one must be very careful that they do not mistakenly eat chametz that they see on Pesach. For this reason, the Mishnah Berurah (448:12) writes that the chametz that has been sold should be behind a mechitza. It is customary to hide or cover the chametz that is sold. Many Poskim write that aside from selling the chametz one should rent or lease the space where the chametz is located (M”B ibid). It is customary to cover the chametz even after the space has also been leased to a non-Jew. For this reason, it is preferable to consolidate the chametz to one area prior to the sale. However, if one will be away for the entire Yom Tov and sells the chametz and leases the home to a non-Jew there is no reason to consolidate the chametz.

The assumption of the question seems to be that there is no bedikas chametz required when selling the chametz/home. In fact, the halacha is clear that if one sells the chametz and leases the home before the night of the 14th of Nissan, no bedikah is required. However, the Mishnah Berurah (436:32) cites two opinions regarding one who is at home on the night of the 14th but wishes to sell all chametz and lease the house and leave for all of Pesach on the morning of the 14th. The Chayei Adam writes that because he still owns the chametz on the night of the 14th the obligation of בדיקת חמץ kicks in and the entire house requires bedikah. However, the Binyan Olam believes that one need not check the entire home as it will be sold in the morning, and cleaning and checking one area is sufficient to fulfill the mitzvah. The Mishnah Berura concludes that it is best to perform an early sale on the 13th, but it is acceptable to follow the Binyan Olam.

As mentioned above we want to be certain that one doesn’t eat any chametz and therefore it should be covered when sold to a non-Jew. The Nodah B’Yehuda is cited as assuming the same of a home that is leased and owned by a non-Jew and prohibited entry into the home due to the fear that one may eat the chometz. Additionally, if one enters into the space that he has relinquished, it can appear that the sale is not taken seriously (Halichos Shlomo 6:8). However, others disagree and allow entry, no different than walking into a non-Jews chametz filled house on Pesach. It seems that it is preferable to plan ahead and not to enter at all but if for some reason one needs to enter, the non-Jew who purchased the chametz and leased the space allows the “owner” entry.



9 Bedikas Chometz for a car?

On the night of bedikas chometz must one do a bedikah in his car that was already cleaned?

4/10/19

The Mishnah at the very beginning of Pesachim (2a) teaches that one must perform בדיקת חמץ the night before Pesach. While Rashi implies that this is a Torah obligation, most understand this obligation to be rabbinic, after all by way of ביטול – nullifying all Chametz one avoids ownership of chametz. The Ran (1a) based on the Gemara (6) explains that both ביטול as well as בדיקה / ביעור are required. While one avoids בל יראה after ביטול there is a possibility that one would find chametz on Pesach and eat it.

The Shulchan Aruch (O”C 433:11) writes that even after one cleans the house, they must perform bedika on the night of the 14th. The Rema adds that one must check the pockets of their clothing because chametz is occasionally put in there. The Mishnah Berura (45) assumes that one must check their entire home during בדיקת חמץ, in fact he assumes (47) that all pockets must be checked during בדיקת חמץ. However, the common custom is to assume there is no chametz in the areas that were cleaned very well, and one need not “recheck” during bedikah (Halichos Shlomo 5:1). The same can be said regarding checking pockets, and one need not check all their clothing during the bedikah. (See Shaarei Teshuva 433:11 who writes that the process of “cleaning for Pesach” is really an extension of Bedikas Chametz, ensuring that the house is free of chametz.) The common custom seems to be corroborated by a comment of the Chok Yaakov (431:17). The Gemara Pesachim (6) teaches that in certain cases one who travels away from their home before Pesach need not do בדיקת חמץ. The Chok Yaakov wonders why the traveler doesn’t do a bedika in the pockets of the clothing? He explains that Chazal instituted בדיקת חמץ in the home based on the pasuk מבתיכם שאור תשביתו and thus while one must be certain that there is no chametz in their clothing, the formal obligation of בדיקת חמץ is limited to the house.

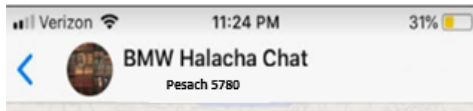
Based on the above my father Shlit”a (Am Mordechai Moed 36:2) assumes that one need not perform בדיקת חמץ on the car after it has been properly cleaned. However, R Shlomo Zalman (Halichos Shlomo 5:5) believes that a bedika with a flashlight on the night of the 14th must be done. He adds that while a bracha is not said, one should check the car immediately after the house so that the bracha covers the car as well. It seems that R Shlomo Zalman believes that a car is more akin to one’s home than to the pockets of one’s clothing. R Ovadia Yosef (Yechavah Daas 1:5) also felt that one should actually perform a bedikah in the car (Although in a footnote he presents an argument that there is no requirement). It seems that the common practice is to clean the car well but not to actually perform a bedikah on the car, and if one does a bedikah on the car a separate bracha should not be said.

10 How should one go about selling chometz in a time-zone further west?

If you live in NY but have a place in Arizona which is 3 hours behind timewise do you need to use a local Rabbi for michiras chometz. Is there an issue with owning Chametz if it’s Pesach there but it’s over here and alternatively if it’s Pesach here but not there?

4/2/19

The prohibition of בל יראה prohibits ownership of chometz on Pesach, but when figuring out when that begins and ends one needs to determine if the focus is on the bread or the individual. The Oneg Yom Tov (36) assumes that this prohibition is solely dependent on where the chometz is, this is true לחומר ולקולא. However, most Poskim disagree and believe that the prohibition begins and ends wherever the owner of the chometz is situated. Thus, if one is in NY, and has chometz in Arizona, the prohibition begins based on NY times and one should sell his Arizona chametz with a NY rabbi. Similarly, if one who lives in NY is traveling to E”Y for Yom tov they must do an early sale on the 13th (in NY) so that their



American chametz is not in their property on the 14th in the morning Israeli time. Following this logic at the conclusion of Pesach one should be allowed to take ownership of his Arizona chametz before the day is over in Arizona. Nevertheless, R Moshe Feinstein writes (Igros Moshe O”C 4:94-95) that it is preferable to stipulate that the chametz not revert back into his possession until Yom Tov is over in the location of the chametz. Almost all Poskim assume like R Moshe against the Oneg Yom Tov and the deciding factor is where the owner of the chametz is. Thus if someone from NY is in Eretz Yisrael for Pesach and he sold his chametz in NY on the 14th in the morning (NY time) his chametz would be considered חמץ שעבר עליו הפסח and that chametz cannot be eaten after Pesach.

11 What is the reason some have the custom not to sell chometz gamur?

Can the Rav discuss the minhag not to sell chometz gamur

3/28/18

The idea of selling Chametz to a non-Jew is already found in the Mishnah (Pesachim 21a). Nevertheless some Rishonim were concerned that this sale can be perceived as a mere legal loophole and thus questioned its validity if the Chametz is sold year after year and the non-Jew always returns it after Pesach (See Ritva). It is for this reason that some Poskim suggest that one should not sell “Chometz Gamur” i.e. bread and pasta, and only sell food items that have some chometz mixed in. This is because, חמץ תערובת most certainly can’t be eaten, nonetheless many Rishonim believe that there is no torah violation to own it on Pesach- בל יראה. These Poskim argue that this loophole can be employed to circumvent a rabbinic prohibition but not a Torah prohibition. This was the advice Rav Solevietchik gave to his students (Nefesh Harav 177). In fact the Vilna Goan (Maaseh Rav 181) would not purchase chometz after Pesach if it was sold to a non-Jew. While many do not sell their own chametz gamur they do assume that the sale is valid and purchase chametz that was sold. Yet the Chasam Sofer (O”C 113) notes that the long standing custom has been to sell all chametz items. My father believes that so long as one believes in the sale and executes the sale properly one may sell chametz gamur as has been common practice for centuries.

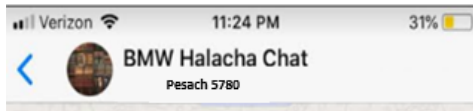
I am not aware of a “minhag” not to sell chametz that is open. I assume the logic is because that which is open is usually not a large amount and there wouldn’t be significant loss if that chometz was discarded.

12 May one who does not sell chometz gamur eat chometz gamur that was sold?

If you are makpid not to sell chometz mamesh for pesach, can you eat from someone who does? If you do sell mamesh chometz do you need to inform people that your chometz was sold over pesach if it's mamesh chometz

4/11/18

See response above where the basis for this custom is discussed. Many individuals follow the advice of some great Poskim to avoid selling חמץ גמור. They do so because the sale is seen by some as questionable and they want to steer clear of the possible Torah prohibition of בל יראה. Conversely חמץ שעבר עליו הפסח, because it is a rabbinic prohibition there is much more room for leniency and to rely on the mechiras chometz to be able to eat the chometz that had been sold. While the Vilna Goan would not purchase “sold chometz” most individuals do not conform to this chumra. Because this is the case I do not believe that one needs to inform their guests that the food they are offering was sold over Pesach. R Shlomo Zalman is quoted (Halichos Shlomo Pesach Chapter 6 footnote 43) as saying that while individuals can follow the opinion of the Vilna Goan, it is not something that should be adopted overtly by the Kashrus agencies because it will cause people to question the reliability of the mechiras chometz.



13 Can yorshim benefit from chometz inherited on Pesach?

What if Chas vasholom someone falls ill before Pesach and is unable to sell his chametz. He then dies on pesach and yorshim discover sometime after Pesach a collection of say fine wines and liquors? Or what would they do if they found this out chol hamoed/yom tov?

3/28/18

The Mishnah (Pesachim 28a) tells us that Chazal said that chometz that remained in Jewish hands over Pesach is prohibited afterwards. In fact one may not even benefit from that chometz. The SH"A (O"C 488:3) is clear that this penalty of Chazal is in place even if one kept mistakenly kept chometz over Pesach, and even if the owner is not at fault. So much so the Pri Megadim (ד אות ב"פתיחה כוללת ח) writes that the prohibition would apply even to children, the ill and infirm. Nonetheless the Mishnah Berura (9) quotes that in certain extreme cases perhaps the penalty of חמץ שעבר עליו הפסח wouldn't apply. Thus if one forgot to sell the chametz it would be considered חמץ שעבר עליו הפסח and be prohibited.

Nevertheless when dealing with inheritance things would be different. The Noda B'Yehuda (1:20) deals with a case where a parent passed away right before Pesach and left chametz of significant value. He suggests a novel idea that because it was after chatzos and the Chametz is already prohibited the children do not acquire it and thereby the heirs can keep the chametz after Pesach. The Noda B'Yehuda writes that the same would be if the parent passes away on Pesach. His logic is because one is prohibited to benefit from Chometz on Pesach; it is actually ownerless, the Torah places in your possession only to violate the prohibition of בל יראה. A child does not wish to inherit the chometz and he will certainly not violate the prohibition against his will. He does add that the inheritors should cover over any chametz so they won't mistakenly eat the chometz on Yom Tov.

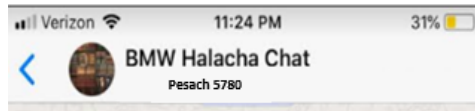
The Noda B'Yehuda then adds that the penalty of חמץ שעבר עליו הפסח would not apply in a case of inheritance and the children can actually benefit from this chametz even though it was owed by their inheritor for part of Pesach. In short his logic is that on Pesach the chometz is prohibited by Torah law, the rabbinic penalty only kicks in at the conclusion of Yom Tov. This penalty was placed on the one who violated the halacha and owned the chometz, however it would not apply to the man who has passed away during Pesach and because his children didn't inherit the chometz on Pesach they may enjoy the food after Pesach. Other Achronim (See Mikrei Kodesh Pesach 59 citing Mekor Chaim) disagree with this approach of the Noda B'Yehuda and they assume that one who inherits chametz on Pesach would automatically violate בל יראה and he must destroy the chometz. In summation if one inherits chometz on Pesach the Noda B'Yehuda allows for the heirs to keep it after Pesach, while other Achronim believe it should be destroyed on Chol Hamoed.

14 What if the non-Jew to whom you sold chometz dies on Pesach?

What if the goy to whom you sold the chametz dies on pesach? What if the goy's estate was left to a Jew?

3/28/18

This exact case, where the non-Jew who purchased the chometz passed away on Yom Tov was dealt with by the Maharsham (6:26). If the non-Jew has heirs then they take ownership and there would be no issue at all. However if he has no heirs or they are not aware of the sale then it is more complicated. The Maharsham deals with many variables but what is clear is that if the chometz is in the property of the Jew he must have intent not to acquire the chametz (by means of קנין חצר) on the days of Pesach. If the heirs inherit the chametz the Jew will need to buy back the chametz from them after Pesach.



If the estate is left to a Jew then that Jew should have intent not to acquire the chometz at all and after Pesach he may take ownership (See last post quoting Nodah B'Yehuda). If the inheritor is a non-Observant Jew and he desires to inherit the Chometz then there is a more serious issue because it can then be considered חמץ שעבר עליו הפסח because it was in the hands of the Jewish heir. If so even if he sells it back to the Jews after Pesach it would be prohibited.

15 How should one go about inviting non-religious Jews to the Seder?

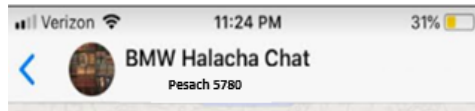
If someone had to invite family for Seder where they know someone will be driving regardless, should you davka try and have them come for second Seder in order to minimize chilul shabbos this year or since there will likely be chilul shabbos anyway better to have them be mekiayim matza which we hold is deoraisa on the first night

4/11/19

The issue of inviting Jews who are not observant for a Shabbos or Yom Tov meal has been dealt with by many Poskim. The primary concern is the prohibition of לפני עור, by inviting these individuals to join on Shabbos Yom Tov they will drive and violate numerous prohibitions. However, the Gemara (A"Z 6) tells us that the prohibition of Lifnei Iver applies only when one enables someone to sin, if however he can sin on his own albeit you assist him, the prohibition would not be in place. In this case one's guest can certainly drive to many other places aside from a Pesach Seder. Nevertheless Tosfos (Shabbos 3a) writes that one would violate the Rabbinic prohibition of מסייע לעוברי עבירה, by assisting another Jew to sin. This case would then appear to be a case of מסייע. The Shach (Y.D. 151:6) writes that מסייע does not apply to a Mumar i.e. one who blatantly violates Halacha. Based on this some Poskim allow for the invitation of those who are not Shabbos observant. However other Poskim take more stringent stances. Most notably R Moshe Feinstein (Igros Moshe O"C 1:99) was very adamant that one cannot extend an invitation to one who will desecrate Shabbos while traveling to the Shabbos meal.

Other Poskim believe that if an invitation is for the purpose of drawing the guests closer to Torah with the hope that they will become more interested in Torah observance only then it is permissible. This is based on a comment of R' Akiva Eiger (Y"D 181) who suggests that in an instance where helping another person sin actually saves them from performing multiple other sins, one may "assist in sin". This idea is developed further by R Shlomo Zalman (Minchas Shlomo 1:35). In a letter written to Kiruv professionals R Shlomo Zalman wrote that one may invite irreligious Jews to arrive before Shabbos, but they must offer them a place to sleep overnight to avoid having to drive home. He adds that even if they do not accept the offer, one is not obligated to admonish them. Based on all of the above every situation needs to be dealt with on its own merits in deciding if it is appropriate to extend an invitation to one who will travel on Shabbos.

While there are many mitzvos performed on the night of the Seder and some involve eating, the only Torah mitzvah to eat a particular item is the mitzvah to eat matzah. In fact, the Chasam Sofer points out that because we no longer have a Beis Hamikdash, throughout the entire year matzah is the only food item that one is commanded to eat on a Torah level. (One certainly fulfills Torah obligations by eating in the Sukkah and eating on Shabbos and Yom Tov, but there is no specific food item which must be consumed.) While this mitzvah can only be performed on the 15th of Nissan (the 16th is rabbinic) nevertheless the performance of this mitzvah does not supersede the possible Torah violation of Shabbos or Yom Tov. Thus, it seems that it is always preferable to invite such individuals for the second Seder so they will violate rabbinic laws on the second and not Torah law on the first day of Yom Tov. Certainly, this year when the first day is Shabbos and the prohibition is greater than that of Yom Tov. When one invites for the Second Seder, they should give a late start time so those traveling will not need to travel while it is still the first day of Yom Tov.



16 May grape juice be used at the Seder? May one use light white wine?

What is the best approach at the Seder for kids who now have a chiv of 4 cups? They have an aversion to wine but like many kids they like the Bartenura Moscato. They can handle a revis for maybe 1 or 2 cups but would get "loopy" beyond that and a rov of a cup might be a bit much. Also, obviously Moscato is white while everyone else at the table will have red wine. The alternative for them is to keep with the historical fine red grape juice.

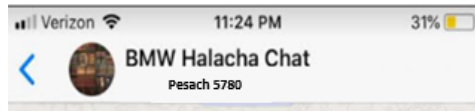
3/9/18

The Shulchan Aruch (O"C 472) touches on all aspects of this question. Regarding Kiddush on Shabbos the SH"A (271:13) writes that the Kiddush cup needs to be at least a revi'is (2.5-3 ounces) and one needs to drink most of a revi'is 1.5 ounces. Regarding the 4 cups the SH"A (472:9) writes that one should drink at least most of the cup. The Mishnah Berura (33) assumes that if the cup contains numerous revi'os one should nevertheless try to drink most of the cup. (See SH"A Harav (19) who assumes that even if the cup is much larger than a revi'is nevertheless one should drink the entire cup.) For this reason one should not use a cup that is too large because it will be difficult to drink the whole (or most) of the wine (See Bach). The Mishnah Berurah (30) points out that when drinking the 4th cup one should certainly drink a complete revi'is to be able to say a bracha achrona. In fact this may be the very reason why a larger amount is required at Seder night because according to some Rishonim a bracha achronah is recited after all 4 cups (See Otzar Miforshei Hatalmud Pesacham 108b footnote 172). The Brisker Rav (Chometz 7:9) explains that when reciting Kiddush the mitzvah is fulfilled when saying the brachos and a little bit must be drunk, on Seder night the mitzvah is to drink thus the amount necessary is greater.

Regarding the color of the wine the Shulchan Aruch (O"C 272:4) cites the opinion of the Ramban that white wine is not suitable for the mitzvah of Kiddush on Shabbos. Others disagree, while they note that the Gemara Pesachim (108b) seems to prefer red wine; it is merely a preference. The SH"A writes that our custom is not like the Ramban, nevertheless the Mishnah Berura (10) writes that it is best to use red wine. The Ketzos Hashulcha (80 footnote 1 see below) writes that according to the SH"A Harav there is no preference of red over white in our days, and he adds that most importantly one should choose a wine that he desires. Nevertheless regarding Seder night the Poskim mention numerous other reasons to drink red wine. A few mentioned; To remember that Pharaoh slaughtered young Jewish children, to remember the מילה ודם פסח ודם מילה, to remember the plague of blood. Therefore it is preferable to use red wine at the Seder. For one who desires white wine it is possible to add in some red to change the color and in this way fulfill this minhag (Shevet Halevi 10:56). There is however a potential problem because while the SH"A (320: 19) is clear that there is no issue of coloring food on Shabbos and יום טוב אין צביעה באוכלין the Mishnah Berura (56) writes that it is best to be machmir. R Shlomo Zalman (Halichos Shlomo Pesach 9:5) writes that one should be machmir especially if the intent is specifically to color the food, he therefore suggests to pour the majority of white into the red and in this way it doesn't appear that one is coloring.

<http://www.hebrewbooks.org/pdfpager.aspx?req=7722&st=&pgnum=74>

The issue of using Grape Juice is a matter of debate amongst the Poskim and there are two basic arguments to specifically require wine. Rav Tzvi Pesach Frank (Mikraei Kodesh Pesach 35) assumes that the beverage used for כוסות must be משמח- make one happy. This is accomplished by drinking an alcoholic beverage. Rav Moshe Feinstein is quoted as saying that because the Gemara (Pesachim 108b) indicates that the beverage must be דרך חירות – the way of celebrating freedom and thus intoxicating. Many other Poskim disagree and believe that for one who favors grape juice it makes one happy and demonstrates freedom. In fact the Chazon Ish, the Tchebeiner Rav and Rav Soleveitchik all used grape juice at the Seder. It is possible to add a little bit of wine (so long as it can be tasted and will be somewhat intoxicating) into the grape juice and in this way cover your bases.



For those who find it difficult to drink 4 cups of wine, after all it is preferable to drink most of each cup at the Seder, and this should be done without any extended break (See Rema 472:9 and Magen Avraham 11) they should most certainly drink grape juice. If possible one should try to mix some wine in the grape juice and in that way fulfill דרך חירות according to all Poskim. If possible one should try to use red wine/grape juice. If one favors the taste of white one can mix some red to alter the color.

17 Using diluted wine at the Seder

Is there a minimum recommended alcohol content for the 4 kosos? Is Kedem Concord Kal 3.5% ok lichatchila?

4/13/19

See response above from 3/9/18.

The issue of using Grape Juice is a matter of debate amongst the Poskim and there are two basic arguments to require specifically wine. Rav Tzvi Pesach Frank (Mikrai Kodosh Pesach 35) assumes that the beverage used for ד כוסות must be מ-שמחה make one happy. This is accomplished by drinking an alcoholic beverage. Rav Moshe Feinstein is quoted as saying that because the Gemara (Pesachim 108b) indicates that the beverage must be דרך חירות – the way of celebrating freedom and thus intoxicating. Many other Poskim disagree and believe that for one who favors grape juice it makes one happy and demonstrates freedom. In fact, the Chazon Ish, the Tchebeiner Rav and Rav Soleveitchik all used grape juice at the Seder. It is possible to add a little bit of wine (so long as it can be tasted and will be somewhat intoxicating) into the grape juice and in this way cover your bases.

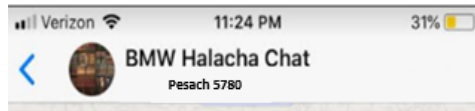
The Rema (O”C 204:5) writes that wines that one recites הגפן on wines that are diluted. In fact even if the wine content is only 1/6th. The Mishnah Berurah (32) writes that because this wine is consumed as wine and it tastes like wine the bracha is הגפן. Thus, even the “light” wines are considered wine and totally acceptable to fulfill the mitzvah of ד כוסות. In fact, for some it is halachicly preferable to use a lighter wine to ensure that they will be awake to fulfill all the mitzvos of the evening properly.

18 Can mevushal wine be used at the Seder

Is it ok to use Yayin Mevushal even though cooked wine was not allowed on the Mizbeyach?

4/14/19

The Rambam (Shabbos 29:14) writes that kiddush wine must be the kind of wine that can be used for libations on the mizbaech. Thus, sweetened wine and cooked wine cannot be used for Kiddush. The Maggid Mishnah writes that while the bracha on these wines is הגפן, because the quality and taste have been diminished they should not be used for Kiddush. The Shulchan Aruch in the laws of kiddush (O”C 272:8) cites two opinions regarding sweetened and cooked wine for kiddush. The Rema adds that a common custom is to use these kinds of wines if they are more desirable than other wines. Interestingly, the Shulchan Aruch in the halachos of ד כוסות (O”C 472:12) writes that one may use cooked wine, and there is no mention of the Rambam’s opinion. The Mishnah Berurah (39) and others assume that non-mevushal wine is more desirable for ד כוסות similar to Kiddush. However, Rabbi Schachter (Nefesh Harav 185) cites from Rav Soloveitchik that the ideal of uncooked wine is limited to Kiddush and does not apply to the ד כוסות. For this reason, Rav Soloveitchik would use wine for the first cup-Kiddush and grape juice (mevushal) for the remaining three cups. All in all, the common custom is to use mevushal wine for Kiddush all year round and on Pesach there is reason to argue that there is no upside for the last three cups.



The Shemiras Shabbos (57:19) points out that common practice is to use mevushal wine for kiddush out of concern that a non-Jew or non-observant Jew may touch the wine. (See lengthy post from 3/19/19 regarding wine touched by one who is not shomer Shabbos) This concern is common at the Seder when non-religious family or friends are often present. Interestingly, it is certainly possible that all wine is mevushal because it is pasteurized. R Moshe Feinstein (Igros Moshe Y"D 3:31) wrote that once pasteurized it is halachikly considered mevushal. R Shlomo Zalman (Minchas Shlomo 1:25) argues that because the wine is heated up in a closed vat and nothing boils out coupled with the fact that there is no real change in taste when pasteurized, the pasteurization process is not considered mevushal. See article below from the OU on this very issue. Thus, even if one prefers to use non-mevushal wine in deference to the opinion of the Rambam, once pasteurized it may already be considered cooked.

<https://oukosher.org/publications/mifustar-is-it-mevushal/>

19 Why is there no bracha of shehecheyanu when eating matzah? Is it different than shofar?

Why don't we make a shehecheyanu on the mitzva of Achilas Matza? What is the difference between Matza and Shofar? I believe that a shehecheyanu is made on a lulav and esrog in Eretz Yisrael on the second day of Sukkos when the first day was Shabbos. Why would Achilas Matza be different?

3/19/18

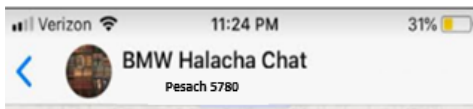
The Avudraham (See below) discusses the rules of when ברכת שהחיינו should be recited and when it is omitted. He asks why it is that שהחיינו is not said when fulfilling the mitzvos of Matzah and Daled Kosos? He offers two reasons. A. It is included in the bracha of אשר גאלנו...והגיענו הלילה הזה לאכול מצה ומרור which is said at the conclusion of Maagid. B. It is covered by the bracha of שהחיינו that is said at Kiddush. The Avudraham uses his second answer to explain why שהחיינו is not said at the time of Bedikas Chometz and Sefiras HaOmer.

What remains unclear is why then is the bracha of שהחיינו recited when performing the mitzvos of Lulav and Shofar, after all the שהחיינו at Kiddush seems to cover the mitzvos of the Yom Tov as well? The Aruch LeNer (Sukkah 46a ה נכנס"ד) explains that only mitzvos that one fulfills on Yom Tov night are included in the שהחיינו of Kiddush, however a mitzvah that begins only in the morning is not covered by that bracha. Thus Matzah and Marmor do not get their own bracha as opposed to Shofar and Lulav.

Based on the 2nd explanation of the Avudraham the Kaf Hachaim (473:6) suggests that one should actually have in mind when reciting שהחיינו for the other mitzvos of the night. Rav Ovadia Yoseph follows this advice as well (Chazon Ovadia Pesach 2 pg. 23). This is similar to the comment of the Magen Avraham (672:1) that when reciting שהחיינו upon reading the Meggillah on Purim morning one should have in mind the other mitzvos.

Because the שהחיינו recited upon Kiddush is in essence on the Yom Tov if one forgot to recite שהחיינו on the first night the bracha can be recited during the duration of Yom Tov (Magen Avraham 473:1). However the Mekor Chaim (473:1) argues that because the bracha of אשר גאלנו is a quasi שהחיינו (as per the first explanation of the Avudraham) one who forgot שהחיינו would no longer say it after אשר גאלנו was already said.

While the Avudraham claims that there is no שהחיינו recited on searching and destroying Chametz, the Tur (O"C 432) actually quotes the Ittur who saw fit to recite שהחיינו when before searching for the chametz. Aside for the Avudraham many numerous other reasons are suggested why שהחיינו should not be said on בעור חמץ- בדיקת-. What is novel according to the Avudraham is that he assumes that the שהחיינו which has yet to be said can cover the mitzvah of בעור חמץ .



Interestingly the *Kaf Hachaim* (432:9) actually suggests that if possible one should recite *שהחיינו* on a new fruit at the time of *בדיקת חמץ* in deference to the opinion of the *Ittur*. I do not believe this is common practice.

ואם תאמר והרי מצה ומרור וארבעה כוסות שיש בהן שמחה והנאה לגוף ואין מברכין שהחיינו. ויש לומר שדי לו בברכה שאחר ההגדה שמזכיר בה והגיענו הלילה הזה לאכול בו מצה ומרור אי נמי די לו בזמן שאו' על הכוס במועד וגם מזה הטעם נוכל לפר' שאין לברך שהחיינו על ביעור חמץ שכיון שהבדיק' היא לבער החמץ לצורך המועד די לו בזמן שאומר על הכוס במועד וכן בספירת העומר כיון שהספירה אינה אלא לצורך הבאת הבכורים כמו שנאמר וספרתם לכם וגו' עד ממחרת השבת די לו בזמן שאומר על הכוס במועד.

20 Is there a mitzvah to relate the story of our exodus to adult children?

Does the Mitzva of vehigadeta l'vincha apply to boys over Bar Mitzvah?

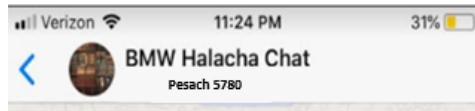
3/26/19

In the words of *ההוא לאמר* *וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא* the Torah instructs one to transmit the Pesach story to our children. It is apparent from the Mishnah and Gemara Pesachim (115) that this mitzvah applies to young children who are limited in their understanding. The Rambam (Chometz Umatzah 7:1) writes about a general mitzvah to tell of the miracles that took place on the 15th of Nissan derived from *זכור את היום הזה אשר יצאתם ממצרים*. The Rambam (2) then adds that there is a mitzvah for one to educate his children even if they do not ask. The Rambam instructs how one teaches a young child or one who is not intelligent *קטן או טיפש* and how one teaches a *גדול וחכם*. He then writes (3) that in order to prompt the children to ask questions we do things that are out of the ordinary, but if there are no children present then one's wife or other adults ask the questions.

From the fact that the Rambam (2) writes that a father must teach his son who is *גדול וחכם* it seems that the mitzvah of *והגדת לבנך* is not limited to teaching small children and it applies to adult children as well. Apparently, this once a year mitzvah is not about training children but rather about transmitting a tradition and thus applies to adult children as well. However *My father Shlit"a* (Am Mordechai Moed 28:6) understands the words *גדול וחכם* as an older child who is intelligent but is not yet an adult. This is because the primary Mitzvah of *והגדת לבנך* is to tell the story to one who is not obligated on their own, one a child is an adult they belong in the category of two adults who must tell the story (7:3). My father compares this to the mitzvah of *ולמדתם אותם את בניכם* - the formal obligation for a man to teach Torah to his son. While it is certainly proper to teach an adult child and it is included in the responsibility to care for a child, the formal obligation is to teach a child who is not obligated on his own. To be clear this understanding of *ולמדתם אותם את בניכם* is debated amongst the Achronim. Some understand that this mitzvah does in fact apply to teaching Torah to adult children. (See Rambam Talmud Torah 1:1, Bach Y"D 245:1)

R Ovadia Yosef in *Teshuvos Chazon Ovadia* (Pesach 21) cites the *שבלי הלקט* (See below) who quotes his nephew *ר' צדקיהו* who seems to understand that the mitzvah of *והגדת לבנך* to tell the story to young children, who are not obligated on their own. R Ovadia adds that while the unique mitzvah of *והגדת לבנך* only applies to young children, the more general mitzvah of *ממצרים* certainly does apply to adult children similar to two adults discussion *יציאת מצרים*. Interestingly, the *Sefer Hachinuch* (21) understands that the mitzvah of *והגדת לבנך* is not specific to children but it is the source for all to fulfill the mitzvah of *ממצרים*. In summation while there certainly is a mitzvah to tell the story of *ממצרים* to an adult child, according to some authorities *והגדת לבנך* does not apply to an adult child.

שבלי הלקט (סי' רי"ח דף צ"ד בד"ה חכם) (מה העדות וכו' אשר צוה ה"א אתכם - ומה שאמר אתכם ולא אותנו פי' ר' צדקיהו בר בנימין אחי שני זצ"ל, שאין בזה מוציא עצמו מן הכלל כיון שאמר אלקינו אלא לפי שאין שוחטין פסח על קטן



רמב"ם הלכות חמץ ומצה פרק ז

ג+ זכור את היום "הלכה א מצות עשה של תורה לספר בנסים ונפלאות שנעשו לאבותינו במצרים בליל חמשה עשר בניסן שנאמר +שמות י
הזה אשר יצאתם ממצרים כמו שנאמר +שמות כ' + זכור את יום השבת, ומנין שבליל חמשה עשר תלמוד לומר והגדת לבנך ביום ההוא לאמר
בעבור זה בשעה שיש מצה ומרור מונחים לפניך. ואף על פי שאין לו בן, אפילו חכמים גדולים חייבים לספר ביציאת מצרים וכל המאריך
בדברים שאירעו ושהיו הרי זה משובח

הלכה ב מצוה להודיע לבנים ואפילו לא שאלו שנאמר והגדת לבנך, לפי דעתו של בן אביו מלמדו, כיצד אם היה קטן או טיפש אומר לו בני כולנו
היינו עבדים כמו שפחה זו או כמו עבד זה במצרים ובלילה הזה פדה אותנו הקדוש ברוך הוא ויוציאנו לחירות, ואם היה הבן גדול וחכם מודיעו
י משה רבינו הכל לפי דעתו של בן"מה שאירע לנו במצרים ונסים שנעשו לנו ע

הלכה ג וצריך לעשות שינוי בלילה הזה כדי שיראו הבנים וישאלו ויאמרו מה נשתנה הלילה הזה מכל הלילות עד ששייב להם ויאמר להם כך
וכך אירע וכך וכך היה. וכיצד משנה מחלק להם קליות ואגוזים ועוקרים א השולחן מפניהם קודם שיאכלו וחוטפין מצה זה מיד זה וכיוצא
בדברים האלו, אין לו בן אשתו שואלת, אין לו אשה שואלת, אין לו אשה שואלת, אין לו אשה שואלת, היה לבדו שואל לעצמו
מה נשתנה הלילה הזה

21 Can sections of Maggid be skipped to keep children at the table

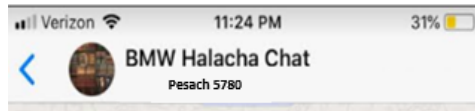
Regarding Maggid: until the section of Raban Gamliel, how much of Maggid is considered חכמים מטבע שטבעו that every word and section needs to be recited, or can parts be sacrificed in order to keep the children awake/involved/interested?

4/5/2018

Chazal were most certainly sensitive and mindful of the children on Seder night. In fact, the Gemara (Pesachim 109a) says that חוטפין מצות בלילי פסחים, בשביל תינוקות שלא ישנו. Rashbam explains that we rush things along on Seder night to keep the children involved. In fact, the Kol Bo (51) writes that the story of the 5 great chachomim who spent the entire night involved in Sippur Yetzias Mitrayim was after they had eaten, because the children needed to be awake. מעשה
ברבי אליעזר - וזה ודאי היה אחר אכילה דאי קודם אכילה הא אמרינן חוטפין מצה בלילי הפסח בשביל שלא ישנו

The Gemara in Pesachim is the basis of the words of the SH"A (472:1) that one should hurry to begin the Seder so that the children will be awake. The Sha'ar Hatziun (2 see below) is unsure what the intent of the Shulchan Aruch is when instructing "to hurry". Is one to hurry to get the Seder going, or to actually hurry the Maagid. If one feels it is necessary to rush Maggid they may do so to benefit the children. Skipping parts of the Haggadah is not a simple issue. It is true that the Rambam's Haggadah does not include the section that talks about how many plagues were in Mitrayim and how many at Yam Suf, but most else is included. After all, the core themes in the Haggadah are based on the mishnayos in Masseches Pesachim. In a situation where sections must be skipped i.e. for the ill or infirm there are parts of the Haggadah that are not as important, and the concept of מטבע שטבעו חכמים is not applicable. However to benefit children the better option is not to skip but rather to read some sections of the Haggadah quickly.

י בחד לישנא דממהרין לאכול, והכונה על כרחו כמו שכתבנו, "ב) מקור האי דינא הוא מברייתא דחוטפין המצה בשביל התינוקות וכפירוש רש
ץ כתב בזה הלשון, וממהרים להאכילם כדי "דאי אפשר לומר דהכונה הוא שיקצרו בהגדה, דאטו האכילה הוא העיקר. וביבין שמועה להרשב
שלא יישנו, ואתינוקות קאי, ופירוש זה אתי שפיר טפי. ומכל מקום אין להאכילם הרבה, שאדרבה, טפי יש לחוש שיישנו על ידי זה וכמו שכתב
ם בסוגיא, עיין שם. ואפשר עוד לומר בכונת המחבר, דשפיר יש למהר ולהגיע לידי, מוציא מצה, כדי שישאלו התינוקות למה אוכלין "הרשב
מצה וכשהן מסובין דוקא, ולמה אוכלין מרור, ועבין הטיבול בחרוסת, ואף על גב דבסדר ההגדה תקנו מה נשתנה בתחלת ההגדה, אין בכך
כלום, דעיקר השאלה והתמיהה של התינוק הוא בשעה שרואה המעשה בעיניו, וצריך עיון.



22 May one use mouthwash after eating the afikoman?

May one use mouthwash after having eaten the afikomen or would this be considered taking away the taste of the afikomen?

4/10/18

The Shulchan Aruch (O" C 478:1) is clear that one may not eat anything after eating the Afikoman. This is because the taste of the matzah must remain in one's mouth the entire night. The SH"A (481:1) adds that one should not drink any wine after the 4 cups, the Rema adds that other beverages are included in this prohibition. Regarding the reason and scope of not drinking after the 4 cups there is much discussion, but according to some Rishonim it is to ensure the taste of matzah remains. For this reason the Mishnah Berurah (481:1) writes that all sorts of flavored drinks should not be consumed. The Birchei Yosef (481:1) extends this halacha to refrain from smoking after Afikoman because it overtakes the taste of matzah, this is cited by the Be'er Haativ (481:1) as well. Cigarettes are not food or drink and they present a problem and by extension the same can be said about mouthwash. Rav Shmuel Kamenetsky (Kovetz Halachos Pesach 32:15) is quoted as saying not to use mouthwash on Seder night. Perhaps it would be proper not even to wash out with water. While one may drink water after the afikoman (SH"A 481:1) washing out with water specifically to clean out the mouth may be more of an issue.

23 How can one properly fulfill **קידוש במקום סעודה** without mezonos on Pesach?

On Pesach, when there is kiddush after davening but no mezonos, how should one be קובע סעודה to satisfy קידוש במקום סעודה? What are the parameters for being קובע on wine? Are there other options? Lastly, if he'll be having the סעודה shortly thereafter in the same location, how much of a break (in terms of time) can there be for the קידוש to still be considered סעודה במקום סעודה?

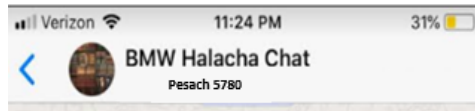
4/24/18

The Gemara Pesachim (101a) introduces the concept of **קידוש במקום סעודה**. The Rashbam offers two explanations for this halacha.

אין קידוש אלא במקום סעודה דכתיב (ישעיה נח) וקראת לשבת עונג במקום שאתה קורא לשבת כלומר קרייה דקידוש שם תהא עונג ומדרש הוא. אי נמי סברא היא מדאיבע קידוש על היין כדתיב לקמן (דף קו א) זוכרה על היין מסתמא על היין שבשעת סעודה הוקבע דחשיב

It is plausible to understand the Rashbam as saying that the requirement to eat a meal attached to Kiddush is a Torah obligation. In fact the Rosh (Pesachim 10:5) indicates that it is a Torah requirement, see R Akiva Eiger (273:5) who expresses this as well. Rabeinu Yonah (cited in Rosh) says that it is only Rabbinic and the Minchas Chinuch (31:19) is certain that everyone agrees that it is not a Torah requirement.

The classic understanding of **קידוש במקום סעודה** אלא אין קידוש אלא במקום סעודה is that one is required to attach a meal to Kiddush and if one doesn't eat the Kiddush wasn't effective and the who ate without fulfilling סעודה has eaten before reciting Kiddush. This appears to be the view of the Shulchan Aruch (273:2) יצא אם קידוש ולא סעד אף ידי קידוש לא יצא. For this reason the Shaar Hatziun (20) points out that if one cannot eat they should not recite Kiddush at all. R Moshe Feinstein (Igros Moshe 4:63:2) argues that according to numerous Rishonim the requirement of **קידוש במקום סעודה** to recite Kiddush before the meal, but one would actually be allowed to recite Kiddush earlier in the day and just eat some fruit (and say Kiddush again before the meal). In fact I heard from my father Shlit"a that Rav Moshe himself did this on Pesach. (I believe it is printed in a publication of MTJ (לתורה ולהוראה) While the Mishnah Berurah (26) mentions this leniency to eat fruit when one has no bread or cake, from his language and the explicit language of the Shulchan Aruch (5) it appears that one



should not rely on this option. It would be best to make Kiddush before one washes to eat matzah and avoid this issue entirely.

The SH"A (5) writes that one can fulfill במקום סעודה קידוש by drinking the Kiddush wine. The Mishnah Berura (22, 25, 27) writes that because many Rishonim disagree with this form of "Seuda" one should only do so if he has no other option בשעת הדחק. He adds that while during the daytime Kiddush one revi'is would suffice, at night one would need to drink a second revi'is of wine.

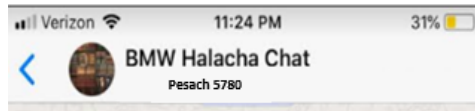
It is certainly true that one should try to streamline from Kiddush to the meal, in fact the Rema (273:2) writes that one should begin eating immediately after Kiddush. The Biur Halacha writes that talking about things that are pertinent to the meal would not be a problem but it appears that other kishmoozing would create an interruption. The Shemiras Shabbos (54 footnote 46, 47) cites numerous opinions as to how long a "break" would be a problem. The times mentioned range from a few minutes to 72 minutes. My father Shlit"a believes that regular schmoozing doesn't create an interruption. Therefore if on Pesach one needs to make Kiddush and doesn't have (or eat) Gebrochts cake they may eat other foods and after some time start the Yom Tov meal with Matzah and in this way properly fulfill במקום סעודה קידוש.

24 Can one fulfill יום טוב שמחת nowdays by eating chicken or fish?

Does chicken have the status of Basar in regards to Simchas Y"Y? Now that there are no korbanos- does it go by a person's preference, i.e. if he enjoys fish or dairy?

4/14/19

The Gemara (Pesachim 109a) teaches that when the Beis Hamikdash stood the mitzvah of ט"שמתח יו was fulfilled by eating the korbanos on Yom Tov. The Gemara continues that today men fulfill the mitzvah of ט"שמתח יו by drinking wine. Some Rishonim (Tosfos M"K 14b) assume that without a Beis Hamikdash ט"שמתח יו is only a rabbinic obligation. However, the Rambam (Yom Tov 6: 17,18) maintains that while we are no longer able to offer Korbanos nonetheless one still fulfills this mitzvah on a Torah level, he then specifies that men achieve simcha through meat and wine. The Beis Yosef wonders why the Rambam includes meat in this mitzvah after all the gemara implies that the mitzvah nowadays is fulfilled only by drinking wine. In fact, in the Shulchan Aruch (O"C 529) R Yosef Karo makes no mention of eating meat. Numerous Poskim assume that following the Rambam requires that one eat red meat, similar to the meat of the Korbanos (See Chavos Yair 178, Darchei Teshuva Y.D. 89:19). However, other Poskim believe that while there is no objective mitzvah to eat meat nowadays, nevertheless, one who enjoys meat should celebrate Yom Tov in this way, after all there are numerous sources that connect the consumption of meat with joy (See Biur Halacha כיצד). The Shaagas Aryeh (65) argues that ט"שמתח יו nowadays is subjective and each person can eat or drink whatever brings them joy. In fact, he claims this is the view of the Rambam as well. Based on the above it seems that it is preferable for one to eat meat on every day of Yom Tov in accordance with the opinion of the Rambam. However, because the Shulchan Aruch does not codify the Rambam's opinion one who doesn't enjoy meat, may fulfill ט"שמתח יו mitzvah by eating other delicacies such as chicken or fish.



25 Listerine tabs on Pesach

Does a chewable pill (eg vitamin, probiotic) need to be kosher for Pesach? Is there any difference if it's for children? What about listerine strips?

3/29/18

Part of discussion posted 11/28/17 Regarding flavored toothpicks, floss and Listerine tabs based on the logic presented there tasty medications would not require a bracha even though they are ingested. These oral hygiene products are not meant to be ingested at all and therefore would not require a hashgacha. It should be noted that the Rama (Y.D. 108:5) writes that one should not place non-kosher in their mouth even if it will not be swallowed. Based on this there are poskim who don't allow non-kosher toothpaste or mouthwash, and by extension perhaps the same can be said about these hygienic items. However many poskim assume that the Rama speaks only about food and therefore his psak would not apply to non-edible items. My Father Shlit"a is of the opinion that the flavored toothpicks and floss as well as Listerine tabs would not require a hashgacha.

The Kof-K certifies Listerine Tabs as Kosher but they do not recommend their use on Pesach, my father Shlit"a feels the same way. While one may use Listerine mouthwash on Pesach even though it does contain alcohol; this is because it is not edible and even if one swallows a small amount it is unintentional. The same cannot be said regarding the Listerine tabs therefore they should be avoided. There are Poskim who disagree in both directions. Rabbi Schachter Shlit"a believes that one can use these tabs on Yom Kippur and Pesach, because they are absolutely not food. Rabbi Asher Weiss on the other hand believes that one must recite a bracha when using these tabs because they are intentionally swallowed (See Kesser Dovid – Laws of Dentistry pg. 91-92). It seems therefore that Rabbi Weiss would prohibit this on Pesach as well. It appears that it would be prudent not to use the Listerine tabs on Pesach.

26 Must chometz which was unspecified in the sale be discarded?

We found an area of the house (a freezer in the basement) containing chometz that we forgot to explicitly right on the sale form. Must it be thrown into the garbage?

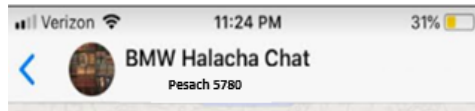
4/2/18

Below is the text that appears in the power of attorney document that I use.

"I, the undersigned, fully empower and permit Rabbi Akiva Willig to act in my place and stead, and in my behalf to sell all chametz possessed by me knowingly or unknowingly, as defined by Torah and rabbinic law, and to lease all places in which chametz owned by me may be found, especially at:"

While the document specifies the specific Chometz and the location of that chometz; it clearly includes "all Chometz" that belongs to any one person. Therefore if one neglected to delineate a specific area on the document it is nevertheless included in the sale, certainly if the seller had this specific place in mind and neglected to write it (See Biur Halacha 448:3 ד"ה בדבר).

The SH"A (O"C 446:1) states that if one finds chometz on Chol Hamoed they should immediately destroy it, and on Yom Tov because one can touch it they should cover it to ensure nobody eats it. Rav Tzvi Pesach Frank (Mikrei Kodesh Pesach 1:74) claims that if one sold "all" of his chometz, it would include even the small pieces that were found on Yom Tov. Therefore he says that one may not dispose of the chometz that is owned by the non-Jew and one can only cover it. Rav Wosner (Shevet Halevi 9:116) suggests that there is an understanding with the non-Jew who purchased the chometz,



and he “forgives” if a small amount of his chometz is disposed of over Pesach. My father Shlit”a certainly feels this way and he actually stipulates very clearly with the non-Jew that should there be a need, the sold goods can be accessed over Pesach. By extension this would be the case regarding a cookie found on Pesach that wasn’t specified in the sale and that chometz should be destroyed immediately.

27 Can one take medication from a “sold” area when necessary on Pesach?

If a child is sick with diarrhea and vomiting on the second day yom tov is it permissible to go into your chometz area to get Pedialyte for hydration purposes. What would be the din if Pedialyte were actual chometz as opposed to just kitniyos?

4/2/18

In the language of the power of attorney used for Mechiras Chametz (above); the sale only includes chometz items. See OU website (below) that indicates that Pedialyte is not chametz. Therefore it is most certainly permissible for one who is sick; additionally it probably was never really sold to the non-Jew altogether, because it is not chometz. If it was never sold it is most certainly permissible to take it from the chometz area. Even if it was sold it would be allowed; firstly often the rabbi stipulates with the non-Jew that should there be a need, the sold goods can be accessed over Pesach, and secondly it wouldn’t be considered stealing at all. Stealing from a non-Jew is certainly prohibited and according to many authorities it is a Torah prohibition (See SH”A C”M 348:2) nevertheless some of the laws are unlike the laws of stealing from Jews. The Shulchan Aruch Harav (O”C 44 Kuntres Achron 11) is clear that if one’s intention is to repay whatever item he “steals” from a non-Jew there would be no prohibition at all. Certainly in a case where the non-Jew has the intention to sell the chometz back after Yom Tov, there would be no prohibition to remove the medication from the chometz area.

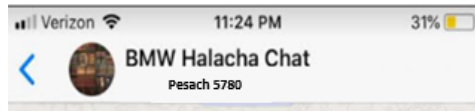
<https://oukosher.org/passover/guidelines/medicine-guidelines/nutritionals-and-dietary-supplements/>

28 Does chametz she'aver alav apply to taaroves chametz or only chametz gamur?

Does chametz she'aver alav also apply to taaroves chametz or only chametz gamur?

4/11/18

Chazal prohibited eating or benefitting from chometz that was owned by Jews on Pesach. While actually owning chometz is a Torah prohibition of, בל יראה, the prohibition of using Chametz that had been in Jewish possession on Pesach-, חמץ הפסח, חמץ שעבר עליו הפסח is a rabbinic enactment (See Pesachim 28a-30a). The Rishonim debate whether one violates בל יראה by owning חמץ תערובת – something that has chometz mixed in it. The Beis Yosef (O”C 442:1) cites the various opinions in the Rishonim, and in SH”A (442:1) he assumes that one in fact does violate בל יראה on a mixture that contains chometz. Based on this the SH”A (447:11) writes that halacha of חמץ שעבר עליו הפסח applies even to a mixture of chometz. The more complex issue is dealt with by the Mishnah Berura (442:1, 447:101-102) regarding the percentage of chometz in a larger mixture. He writes that if the chometz is בטל on a Torah level but it lacks the amount to create ביטול on a rabbinic level, in such a case the food would be allowed after Pesach.



29 May one shave for the 2nd days of Yom Tov?

What's the source for allowing shaving Lekovod Yom Tov for 2nd days in relation to the issur of haircuts/ shaving during chol hamoed?

14/10/18

The Mishnah (Moed Kattan 14a) already mentions the prohibition of cutting hair on Chol Hamoed. The Gemara explains that Chazal were concerned that if they permitted cutting hair people would delay their haircuts until Chol Hamoed and thus enter into Yom Tov unkempt. Based on this the SH"A (O"C 531:1,2) writes that one should get a haircut before Yom Tov and forbids taking a haircut on Chol Hamoed. The Tur cites the opinion of Rabbeinu Tam that it is permissible for one who cut his hair on erev Yom Tov to cut it again on Chol Hamoed, after all he did prepare before Yom Tov. The Tur rejects this opinion for numerous reasons; one reason being that not everyone will know that this individual actually shaved before Yom Tov and thus Chazal would not be lenient for such an individual. Nevertheless some Poskim feel that it is permissible nowadays. Rav Soloveitchik felt that in our society where the common practice is to shave daily it is understood that even those who shaved on erev Yom Tov shave again a few days later during Chol Hamoed. Rav Schachter in Nefesh Harav (24) adds in the name of the Rav that based on this logic one would be obligated to shave on Chol Hamoed in honor of Yom Tov. Rav Moshe Feinstein (Iggras Moshe O"C 1:163) as well permitted shaving on Chol HaMoed for someone who shaves regularly if he shaved before Yom Tov. Rav Moshe does add that he himself was machmir and tis leniency should not be used merely for aesthetic purposes alone.