

THE OHR SOMAYACH PESACH PRIMER

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HILCHOS PESACH

The current practical laws particular to Pesach are divided into two basic categories. The first of these categories of laws is known as “Issurei Chometz” (Prohibitions of Chometz). These are the prohibitions of deriving benefit on Pesach from those things that are called chometz, or of having chometz in one’s possessions. The second category of laws pertain to the positive acts we must fulfill in order to satisfy our obligations on Pesach. These include the eating of matzah, the drinking of the four cups of wine (“Arbah Cosos), eating of Morror (bitter herbs), and Magid, which is the relating of the story of our going out of Egypt. The last, Magid, captures the actual essence of Pesach; for one must try to feel himself as though he were of the original Children of Israel who were freed from the physical and spiritual bondage of Egypt.

PROHIBITION OF CHOMETZ

Chometz may be defined as the resultant product of the fermentation of one of the five grains: wheat, barley, rye, spelt, and oats, after its combination with water. This process takes place chemically, approximately 18 minutes after water at 45-48 degrees Fahrenheit (approx. 8 degrees Celsius) is combined with flour of these species and is allowed to ferment. The actual visible signs of chometz are when the dough begins to have hair-like cracks or whitening of the dough.

The prohibition of chometz on Pesach is an absolute one, which we call an “Issur Hanoah.” It is positively forbidden to derive any benefit through any means from chometz. This prohibition includes a prohibition of eating, “Issur Achilah,” a prohibition of selling, or even feeding it to one’s pets. There is, of course, a difference between eating and selling, which we will discuss later.

At present there are three basic ways of removing chometz from one’s possession:

1. Bitul Chometz - nullification of ownership of chometz.
2. M'chiras Chometz - sale of chometz.
3. Bedikas Chometz. - searching and destroying (burning) of chometz.

We shall discuss the three methods in the chronological order in which they are performed. Due to the seriousness of removing chometz, all three are done; although it is possible one need not sell his chometz (if he destroys it all). M'chiras chometz is usually performed first. It can only be done before the end of the 5th hour of daylight of the day preceding the first Seder (the 14th of Nissan). The sale is not a sale in name only. It is a bona fide, legal sale with contract and all, in which the owner of the chometz or his agent, who is usually his Rabbi, conducts a contractual agreement with a non-Jew to purchase the chometz, payment of which need not be made until after Passover. There is a stipulation for non-payment in which ownership reverts back to the original owner but not retroactively. Therefore, during Pesach, the non-Jew must have access to the Chometz since is legally his. If possible, all the chometz to be sold should be kept in one place, since the place where the chometz is kept is sold or rented to the non-Jew along with the chometz itself. Incidentally, dishes and pots, etc., need not be sold on Pesach and indeed should not be sold. If they are sold, they may require "t'vilas kailim" for all metal and glass utensils. It is advisable to consume all or as much as possible of chometz on hand and destroy the remainder, thereby dispensing with the sale altogether.

It is important to note that if one does retain some chometz and for financial reasons it would be too great a loss to destroy it, it is essential to contact his local competent Orthodox Rabbi, concerning the sale. If one is living far away, he can phone, fax or email the Rabbi, and appoint him as his representative.

The next step is the searching for the chometz. This is done preferably beginning with dusk on the evening of the 14th day of the Hebrew month of Nissan, which is the evening before the first Seder. Those years in which the first Seder falls on a Saturday night, the Bedikah must be conducted Thursday night.

One should make the search by candlelight although some authorities allow the use of a flashlight. One may not use a multi-wicked candle since it sheds very uneven light. The owner of the house or renter of the apartment must search his home for every piece of chometz he can find and is required to look in those places where he may have brought chometz.

Before one begins the search he recites the blessing: "Blessed are You, G-d, our L-rd, King of the universe, Who sanctified us with His commandments and commanded us concerning the destruction of chometz."

The search follows, and should be a real search, not merely a perfunctory ritual. When the brocho is being recited anyone listening may be included and may aid in the search. The search should be done by men. If no man is present, a woman should search. When the time for the Bedikah arrives nothing may be started before the Bedikah is completed and even one who is learning must stop (by nightfall) to engage in the search for chometz. Upon completion of the search, during which one should not engage in idle distracting conversation, the third part, the Bitul (nullification of ownership) is performed. There is a formula called "kol chamirah," which is recited. However, it was formulated in Aramaic and since the nullification must be knowledgeable, those who cannot read and understand Aramaic should say this English translation instead: "All chometz or leavening which is in my possession which I have not seen or have not removed or whose existence I didn't know about, I am making null and void (hefker)

as the dust of the earth.” At this point, the only chometz that he owns is that which he found during the search and that which he knows about and has yet to sell or burn.

The following morning, before the end of the 5th hour of light (your Rabbi should be consulted as to the time limit), the chometz not sold must be burned. The nullification is again pronounced with the addition of: “All my chometz that I do know about,” following “or don’t know about” in the above formula.

It is customary to burn one’s lulav and any hoshanos left from Succos with the chometz so that we accomplish the mitzvah of burning chometz with an object that was used for a Mitzvah.

It is preferable to say it first in Aramaic and then in English but if it is too difficult to say in Aramaic, then there is no question that it is better to say it in English alone. “Kol Chamira” is not a prayer.

With the completion of the burning and verbal nullification, the prohibition of chometz on Pesach in your possession has been remedied.

After the 5th hour, nullification does not work, rabbinically (and after the 6th hour, Torahitically). Incidentally, if chometz is found during the first day or last day of Pesach, in Eretz Yisroel, and the first or last two days of Pesach, outside Eretz Yisroel, one must cover it with a vessel he has picked up for another purpose and, after Yom Tov, burn the chometz. If found on the intermediate days, the chometz must be burned immediately!

There is a widespread custom to put down ten pieces of bread before making the Bedikah. Some say that the reason for this custom is that one should not make a Brocho L’vatalah, that is, make a blessing on the bedikah with the possibility of not finding anything. Actually, the reason for the custom stems from Kabbalah as does the number ten and not because of the possibility of a Brocho L’vatalah. In fact, there is no question of this situation since the blessing is made on the search, not necessarily on the finding of anything.

A shul or Beis Medrash requires Bedikah, as do business offices, etc.

Pockets and books should be checked for chometz.

If bedikah is missed at night, in the early morning of the 14th, open areas that have many windows and are well lit may be searched by the light of the sun.

The reason for the decree to nullify our ownership of chometz that we do not know about, in the day, is for fear it was not done at night.

If we burn all the chometz that we know about, why are we “m’vatal” the chometz that we know about after it is burned? The Tur explains that the essential Mitzvah is to burn immediately after the Bedikah, but now that people buy or leave over bread for breakfast, the Rosh (and according to the Beis Yosef, Rashi as well) holds it is necessary to nullify again. Therefore, even though the procedure we follow is different we must still go along with the original decree.

If someone missed the Bedikah on the night of the 14th, he should do it as soon as he remembers and recite the brocho. If however, he does not remember until after Pesach, he does not recite the brocho, but still must search.

Someone who is going away for Pesach and will leave before the night of the 14th does the following: If it is less than 30 days before Pesach, he must search before he leaves, but does not say a blessing. If it is more than 30 days before, he need not search there.

TORAITIC OR RABBINIC

The Torah prohibits eating the smallest amount of chometz after the 6th hour of Erev Pesach. If more than a k'zayis is eaten within 9 minutes (K'day Achilas Pras, and some say four minutes, and yet others, two minutes), after nightfall of the 15th of Nissan, one has incurred a penalty of Korais. These and all prohibitions apply to all the days of Pesach. The Torah prohibits any use of chometz on Pesach, whether it is eaten, sold or even given away (it may only be destroyed).

The Torah also prohibits any chometz to be found in one's possession, whether it be his own, another Jew's or even that of a non-Jew, to which he is responsible (Bal Yairah U'Bal Yimatzi). Although according to some authorities one has not transgressed "Bal Yairah" if chometz is found in his possession between the 6th hour and nightfall, Erev Pesach, nevertheless he has transgressed the positive command to destroy chometz. (acc. to Rashi on Daf Tzade, Amud Aleph in Psachim (90A), he has transgressed the negative commandments mentioned above, "Bal Yairah").

At the end of the 6th hour Erev Pesach, the Torah takes the ownership of all chometz out of the hands of all Jews but leaves them with the responsibility of destroying it. Failure to do so is a violation of a Toraitic command.

All admixtures of chometz are prohibited. The Torah permits the bitul of chometz b'ta'am, up until one in 60. Due to the severity of a prohibition carrying the penalty of Korais, the Sages prohibited even the smallest admixture. The Sages also prohibited having chometz in one's possession after the end of the 5th hour of Erev Pesach (even for T'rumah, which was permitted until the end of the fifth).

However, liquid admixtures are treated as other prohibitions, before nightfall, (re: bitul) because there is no Korais, until Pesach itself. If dry, and it will be reheated it must be eaten before Pesach, because on Pesach is "Chazer V'niur," – it reawakens the prohibited chometz.

In addition, the Sages prohibited after Pesach any chometz found in the possession of a Jew on Pesach. Therefore, extreme care must be exercised after Pesach to purchase chometz only from a Jew who sold his chometz before Pesach (M'chiras Chometz) or from a non-Jew. This is called "Chometz Sh'Avar Alav HaPesach."

Chometz not fit for the consumption of a dog is not forbidden on Pesach.

In the period of the Gaonim an additional prohibition was levied forbidding the consumption of "kitniyos" (bean products, corn, rice, mustard, peas, and other grains) which, when ground into flour, may in some way resemble one of the five species, and also Kitniyos were mixed together with one of the 5 species of grains. Ashkenazim (Europeans who daven Nussach Sephard and Chassidim included) accepted the decree. Most Sephardim did not. However, many Sephardim today have, out of concern that they may not have been examined carefully enough.

Therefore, it is perfectly permissible for Sephardic Jews to eat "kitniyos" on Pesach. In Eretz Yisroel this presents a problem since many things marked kosher for Pesach contain "kitniyos" and are forbidden to Ashkenazim. Therefore, as during the rest of the year, extreme care should be taken and one should be aware of the nature of the "hechshair" (supervision).

If erev Pesach falls on Shabbos, the Bedikah is performed on Thursday night, the 13th. The Shabbos meal is eaten of chometz. Davening in the morning is completed as early as possible so that the meal that follows will be completed by the end of the fourth hour. The

remaining chometz must be destroyed before the end of the 5th hour. It may be done by disposing down the toilet. Since it is Shabbos, it may not be burned. Seudas Shelishis, which should be eaten after noon, may be fulfilled with fruits.

Some authorities advise splitting the Shacharis meal in two, washing twice, with an interruption between the two parts, making them separate meals. However, one should be extremely careful to be certain that the first meal has terminated before he begins the second, in order to avoid reciting an unnecessary blessing (A “brocho Sh’ einah Tzricha”).

Erev Shabbos one should destroy all his chometz before the end of the fifth hour, except that which he is saving for the Shabbos meal. He should not say the nullification until the fifth hour on Shabbos. One should avoid cooking any chometz dish that will be difficult to clean on Shabbos and will result in problems of “Bal Yairah.” **CHOMETZ MAY NOT BE EATEN AFTER THE FOURTH HOUR OF THE DAY M’drabbanan.**

There are some who have the custom to abstain from allowing any matzah product to come in contact with water all Pesach except the last day in the diaspora. This custom is called “gebrucht.” Therefore, matzah-bry, matzah balls, etc., may not be eaten by those who accept the custom of gebruchts. Gebrucht is not halacha since it was not accepted by most communities. A woman who marries follows her husband’s customs even if she previously did not eat gebrucht.

MATZAH SHMURAH

The need for matzah shmurah comes from the Toraitic statement “U’shmartem Es HaMatzos” (“And you shall guard the Matzos”). There are three types of shmurah, which literally means “watched.”

As previously mentioned, if water comes into contact with one of the five species of grain and is allowed to stand for 18 minutes, it becomes chometz. If dough is constantly kneaded, it will not ferment. Matzah must be made with these five species of grain and also must be made with water. What is required is guarding that the dough or the grains not be allowed to stand 18 minutes once they have come in contact with water. They must be baked within that time.

The three types of sh’murah matzah are:

1. Mishaas K’tzirah - watched from the time of reaping (harvesting)
2. Mishaas Techina - from the time of grinding (milling)
3. Mishaas Lisha - from the time of kneading

A grain may become chometz any time after reaping (after it is removed from its organic source of growth) if it has come into contact with water. Therefore it must be carefully guarded.

Although we eat matzah all Pesach, one is only legally obligated to eat matzah on the first night of Pesach (in Eretz Yisroel) and the first two nights in the diaspora. This of course does not mean that chometz may be eaten; IT MAY NOT. Therefore we are especially careful with the matzos that we eat that night (or those nights). Matzos commonly bought in supermarkets or grocery stores that are “Passover Matzos” are also shmurah matzos. However they are NOT sufficient to fulfill one’s obligation. First, they are only watched from the time of kneading, which is in itself not desirable, but more importantly, they lack another essential condition, that of being baked “L’Shame Matzas Mitzvah” (“for the sake of the commandment”). Therefore while they may be permitted the rest of Pesach they may not be used to fulfill one’s

obligation to eat matzah on the first night of Pesach (first two in diaspora). Most G-d fearing people eat only matzah shmurah mishaas k'tzirah the entire Pesach. However, those who do not do so have authorities upon whom to rely.

The matzah used to fulfill the Toraitic precept of eating matzah must be made "L'shema," for the sake of the mitzvah. Therefore all the steps of the production must be made with the intention of L'shema Matzas Mitzvah. Many authorities question the permissibility of using machine matzos even if the one who pushed the button on the kneading blenders has the proper intention. Therefore hand matzos, in which the kneading and the putting in the oven are done by hand, are preferred. There are, in addition, mills that grind the flour for matzos, which are "Rachayim shel yad" hand mills, and "Rachayim shel mechona" machine mills. On the other hand there are those who say that the machine-kneaded dough is more homogeneously worked and there is less chance of fermentation, concluding that it is preferable to use machine matzos. There are authorities that hold that if the one who pressed the button had the proper intention it has been made "L'shema Matzas Mitzvah."

It is accepted today that hand matzos are most preferred. (The author, having observed and supervised both processes, has no question that the well-supervised hand matzah baking is superior in both aspects, L'Shema Matzas Mitzvah, and chometz free.)

Matzos must be baked with water that has been placed in a cool place over night and must stay at least 12 hours. It is preferable to draw the water just before sunset. If however it was done earlier, or later, it is acceptable if it stayed 12 hours. This is called Mayim SheLanu. If mayim shelanu was intentionally not used, the matzos are forbidden. However, if no other matzos are available for matzah the first night, it may be used. If unintentionally not used, then they are permitted. Egg matzah is totally unacceptable to fulfill the obligation of eating matzah. In fact, egg matzah should not be bought at all unless health reasons require it. If for health reasons one cannot eat matzah he should consult a competent orthodox rabbinic authority.

At the Seder, matzah should be eaten while leaning on one's left side.

ARBAH KOSOS

On the first night of Pesach (first two in the diaspora) it is incumbent upon every Jewish man, woman, and educable child to drink four cups of wine in recognition of the four expressions of freedom mentioned in the Torah in connection with Y'tzias Mitzrayim (the going out of Egypt). The four expressions can be found in Exodus 6:6-7. They are: V'Hotzaisi, V'Hitzalti, V'Ga'alti, and V'lakachti. (The Gra holds that V'lakachti is a "taos sofer" in the Yerushalmi and the fourth expression is a repetition of V'Ga'alti.) There is actually a fifth expression, which a minority opinion holds requires a fifth cup. We DO NOT hold in accordance with this opinion and a fifth cup MAY NOT be drunk.

As during the entire year one should be extremely careful to purchase and drink only kosher wine. It is most preferred to use red wine on Pesach for the Seder.

The keynote of Pesach is freedom. Consequently, as an expression of freedom, rabbinic enactment mandates leaning to one's left side while drinking the cups of wine. The reason we lean (called "hasayba") is that wealthy people used to recline on a couch while eating, and, for health reasons, (Shema Yakdim Kana L'Veshet) leaned on the left. Even left-handed people must lean to the left. Leaning to the right is not considered leaning. So important is this expression of freedom, that according to the Rama, if one does not drink the first two cups while

leaning, he must revert and drink an additional cup for every cup drunk while not leaning. Since there are authorities who hold that, nowadays, we do not require leaning, since it is no longer the mode of freedom, and an additional opinion who holds that between the first and second cup no wine may be drunk lest it be construed as adding to the Mitzvos, one MUST ONLY return for the second cup if he did not lean on his left side.

It is customary to have someone else pour cups for the one who leads the Seder as an expression of freedom.

If one has difficulty drinking four cups of wine during the Seder in their proper place, he may use grape juice (only kosher grape juice with rabbinic supervision). One may not drink all four cups consecutively, one after another. Women are obligated to eat matzah and drink four cups.

As with the eating of the matzah, there is a minimum requirement that must be consumed. One should have a cup of at least 4.42 fl. oz. for Kiddush if Pesach falls on Shabbos, and of at least 3.3 fl. oz. if not. All other cups require only 3.3 fl. oz., according to Rabbi Moshe Feinstein. The Chazon Ish requires 150 cc or 5.072 fl. oz. The leader of the Seder should remind everyone to lean while eating the matzah and drinking the wine.

MORROR

The reason we eat morror, or bitter herbs, is to remind us that there was great bitterness in Egypt. It is an unusual person who can make himself feel this bitterness and appreciate the great kindness of G-d for taking us out of Mitzrayim. Our Sages, keenly aware of this, required us to continue the Toraitic precept of “Al Matzos U’M’ror’rim Yochluhu,” (to eat the Paschal sacrifice with the matzah and morror) even though the sacrifice is no longer offered. The bitterness of the herbs may help us appreciate, perhaps a little, the magnitude of this great suffering. One should not fool himself into thinking that he can begin to feel this unless he is quite knowledgeable of the events that took place.

The measurement for morror is 8 in. x 10 in., if Romaine lettuce is used, or an amount equivalent to ½ of an egg (at least 1/3), if pure horseradish is used. Extreme care should be taken by one using romaine lettuce, since there are often little worms and bugs in the leaves. Horseradish normally bought in stores is insufficient since sweeteners are added to make them less bitter. Morror which has been cooked or boiled is unfit to fulfill one’s obligation. Morror soaked over 24 hours in water is also not acceptable.

For Koraich, a smaller measurement is used. The measurement for Morror in fl. oz. is 1.1, and for Koraich, .7 fl. oz. If romaine lettuce is used for koraich, the measurement of 3.6 in. x 7.2 in. is used. Rav Elyashiv shlita holds that 15 grams of Morror is sufficient (0.529 oz).

SIPUR Y’TZIAS MIZTRAYIM

The telling of the going out of Egypt is what the Seder is really concerned with. Although the other laws are extremely important, the story of Y’tzias Mitzrayim should be told in great detail.

One should make every effort to learn about Y’tzias Mitzrayim in order to tell their children, which is the fulfillment of the mitzvah “V’higadta L’vincha . . .” (“and you shall tell your children . . .”) which is a Toraitic commandment.

KADAISH

It is customary that someone else pours the wine, not the one who conducts the Seder. The one who says Kiddush should have in mind (and should announce before he begins) that he will me “motzi” all those who listen to every word and concentrate on fulfilling their obligation to hear Kiddush. If the first night is Shabbos, then all necessary insertions pertaining to Shabbos must be made. If the first or second night is Motzei Shabbos, the Havdalah is said immediately after Kiddush, its order of blessing being: wine, Kiddush, Borei M’Orei Ha’Aish, HaMavdil Bain Kodesh L’Kodesh, and also have in mind the mitzvohs of the night ie. Haggadah, Matzoh etc. Then, one should Lechatchila drink the entire cup or if difficult, at least drink more than half a cup containing a R’veeis of wine must be drunk in one sip by each participant while leaning to the left side. The second cup should be poured immediately after the drinking of the first to stimulate questioning by small children.

U’RECHATZ

After the Kiddush, we wash our hands without a brocho. We do this for two reasons.

- 1) Any detached food dipped in one of the seven fluids (water, wine, blood, dew, milk, olive oil and bee honey) makes food susceptible to spiritual uncleanliness and requires washing of hands.
- 2) Since we are not accustomed to dipping, we do it to provoke questions from the children who observe us doing something unusual.

The opinion of the Vilna Gaon is to make a brocho for this washing. It is customary, that the one who heads the Seder does not leave the room to wash his hands, but has the water brought to him.

KARPAS

We take a piece of vegetable, preferably green, less than a k’zayis (size of an olive) and dip it into salt water or vinegar and say the brocho “Borei P’ri HaAdamah,” having in mind the Morror which we will eat later. Since the morror to come is eaten because of the mitzvah, and not as part of the meal, the blessing of “HaMotzi” will not cover it. Normally, if one eats more than a k’zayis, he requires a brocho achrona (an after blessing). Therefore, one should be careful not to eat more than a k’zayis and not necessitate a brocho. If one inadvertently ate more than a k’zayis, b’dieved, he need not make a brocho achrona.

YACHATZ

The Seder leader should have three Sh’murah Matzos before him. Where possible, all at the table who want to make their own Afikoman should have three Sh’murah Matzos before

them also, even though this is not required. The middle matzah is broken into two uneven parts. The larger part should be designated as the Afikoman and hidden away until later when it will be eaten. It represents the Korban Pesach. The Talmud states that children should be encouraged to try to take the Afikoman (acc. to Chok Yaakov) in order that they may remain awake during the Seder. The larger part should be at least a k'zayis and preferably two.

MAGID

Before discussing the Haggadah, one should remind the participants to have in mind to fulfill the obligation of Sipur Y'tzias Mitzrayim. The introduction to Magid begins with "HaLachma Anya," ("This is the bread of poverty/affliction"). The matzah should remain uncovered and the Seder plate with matzos on it should be lifted. Before we commence, we remind everyone to have intention to fulfill the obligation of Sipur Y'tzias Mitzrayim. Next we say the "Ma Nishtana" which is traditionally asked by the youngest child. However, even a great scholar having the Seder alone should say it aloud.

One should make very effort to get an English translation of the Haggadah. IT IS MORE IMPORTANT TO KNOW WHAT YOU ARE SAYING THAN TO MERELY MUMBLE INCOMPREHENSIBLE WORDS!

While mentioning each of the plagues it is customary to spill a little wine from the cup as an expression of grief for the loss of the Egyptian lives that was necessary for our freedom. This wine is spilled with the index finger in conjunction with the Toraitic expression "Etzba E-lokim He." ("It is the finger of G-d"). Some have the custom to use the pinky, even though the Hebrew term for the index finger is "etzba" while the pinky is called "zeres." The Vilna Gaon spilt directly from the cup, without using his finger. So did the Shelo Hakodosh.

For the second cup, as for the first, everyone should drink a measurement while leaning to the left.

The most important part of the Haggadah is the section of "Rabban Gamliel haya omair" until after the paragraph, "U'moror." Even women who are not in the room should be called in to hear this (and preferably, they should say it themselves).

ROCHTZA

Wash hands for HaMotzie as usual.

MOTZIE MATZAH

The Seder leader should then lift the three Sh'murah matzos, the two whole ones sandwiching the remaining part of the broken matzah. Having in mind to fulfill the Toraitic precept of eating matzah he should first say the blessing of "HaMotzie Lechem . . ." He should immediately put down the bottom matzah, retaining the top one and the portion of the broken one, and say the blessing "Al Achilas Matzah." He should then, leaning to his left side, eat preferably two k'zaysim (one for Motzie Matzah, and second for Al Achilas Matzah) within eight minutes without talking in between. According to Rabbi Moshe Feinstein, Zecher Tzaddik L'vrocho, this may be eating 1/3 of a hand-made or 3/4 (7 in. x 4 in.) of a machine Sh'murah

Matzah, which is enough for both K'zaysim. (According to the Chazon Ish, ½ hand matzah or a whole machine matzah).

Rabbi Y.S. Elyashiv shlita holds that for the first kzayis 20 grams (0.705 oz) of hand Matzo, and the second kzayis 15 grams (0.0529 oz) ie, 35 grams of matzoh (1.234 oz)

Some people who are very exacting in the performance of mitzvos chew two k'zaysim before swallowing and swallow it all at once.

MORROR

Next we take a k'zayis of morror, dip it in the choroises (see earlier), say the brocho "Al Achilas Morror" and eat it without leaning. Remember, we already recited "Borei P'ri HaAdamah" on the Karpas. This, as all the mitzvos of the night, must be done by both men and women. If for health reasons, this cannot be done, consult a competent orthodox rabbi.

KORAICH

Next we take a k'zayis of morror between a k'zayis of matzah, dip it in the chorises and, without a blessing but with the recital of "Zecher L'Mikdash K'Hillel," eat the sandwich.

SHULCHAN ORAICH

There are those who eat the egg from the seder plate to remind us of the chaggiga, also the first night of Pesach coincides with the day of the week on which the ninth of Av comes out on, and the egg is eaten by mourners.

We eat and drink our meal. It is forbidden to set aside meat and designate it for Pesach (1st night) lest it be misconstrued as Korban Pesach. He may say, "This meat is for Yom Tov." If one did say it was for Pesach, he may b'dieved eat it on Pesach. On the 1st night (1st two in the diaspora) one may not eat meat or chicken roasted unless it was roasted with water. Juices produced by dry pan roasting are not sufficient to be considered roasted in water. The importance of the meal should be de-emphasized as much as possible and eating limited to allow the Afikoman to be eaten with some appetite.

TZAFUN

Before saying Bircas HaMazon, we eat the Afikoman, leaning on our left side. We should try to eat two k'zaysim. One represents the Korban Pesach and the other represents the Korban Chagigah. The Afikoman must be eaten before midnight (not necessarily 12:00 AM). One may not eat after the Afikoman. If one has only one k'zayis of Sh'murah Matzah, he should save it for the Afikoman.

BORAICH

The predominant custom is that the master of the house lead the Bircas HaMazon on the night of the Pesach. Before pouring the third cup, it should be cleaned and rinsed.

After Bircas HaMazon, the third cup is drunk leaning to the left side. One should have in mind to be “yotzai” the third cup.

HALLEL

It is customary to have a cup filled on the table for Eliyahu. We immediately fill our fourth cup. We say “Sh’foch Chamascha . . .” all this after opening the door for Eliyahu. We then complete the Hallel. Then, having in mind to fulfill our obligation to drink the fourth cup, we make the brocho and drink while leaning to our left. Hallel should also be completed before midnight. After the fourth cup, only water may be drunk.

NIRTZAH

We then conclude the Seder with Nirtzah. People of merit staying up at night as long as they can discuss the going out of Egypt. Most people sing the “Songs of Praise” at the end of the Haggadah.

ADDITIONAL LAWS

- A. There is a custom to give Maos Chittin, which is money for the poor to buy flour for Matzos for Pesach. Anyone who resides in a town that is so accustomed for 12 months a year is obligated.
- B. The entire month of Nissan neither Tachanun during the week nor Tzidkascha Tzedek on Shabbos afternoon are said.
- C. The Shabbos before Pesach is called SHABBOS HAGADOL because of the miracle that occurred on it. The Torah states that the Korban Pesach must be set aside for offering on the 10th of Nissan. That year (Y’tzias Mitzrayim) the 10th fell on Shabbos, and although the Egyptians worshiped these animals, no protest was made when they were taken. It is customary in most places to have a special Shabbos HaGadol “drasha.” A special Haftora (Malachi 3:4-24) is read.
- D. Erev Pesach, Mizmor L’Sodah is not said, nor is LaM’natzaich.
- E. When the 14th is on Shabbos, even though bedikas chometz is done Thursday night, Friday morning davening is regular as far as saying Mizmor L’Sodah and LaM’natzaich.

In commemoration of “Makas Bechoros,” the killing of the first-born Egyptians, male Jews must fast on Erev Pesach. Fathers fast for children under thirteen. If one, however, is invited to a Seudas Mitzvah, he is permitted to eat. It is traditional to have someone complete a tractate of the Talmud Erev Pesach and to invite those presents to join him in his simcha. This is not just a formal reading of the last line of a tractate, but must be a bona fide completion. A father must fast for his minor son, even if the father is not a first-born. Some hold that if the father is first born the mother must fast for her son. Everyone holds if the father is first born and the mother is pregnant or nursing, then the father fasts for both. It is generally accepted that in all cases, the father fasts for both. A first-born father and his minor first born son need only one Siyum.

Matzah may not be eaten Erev Pesach nor should one work after midday. In some places the custom is to prohibit work all day.

It is a custom to read the Haggadah Shabbos HaGadol from “Avadim HaYeenu.” However, the Vilna Gaon says it should not be observed because of the line in the Haggadah, “I might think from day.”

Erev Pesach, the table should be set so the Seder may begin immediately after nightfall. Kiddush should not be recited before nightfall (Tzais HaKochavim). Many have the custom to wear a kittel (a special white robe). Since Pesach is “Lail Shimurim (“a night of guarding”), the entire “Krias Sh’ma Al HaMitah” is not said; only the Sh’ma and the brocho of “HaMafil.” Some have the custom to say the entire Hallel in shul (with or without a brocho) after Ma’ariv on the first night of Pesach. This is the custom in Eretz Yisrael (with a brocho).

From the Mussaf of the 1st day of Pesach one ceases saying “Mashiv HaRuach” in Shemoneh Esreh. In Eretz Yisroel, Morid HaTal is substituted (as it is in Nusach Sefard even in the diaspora). The whole Hallel is said on the first day of Pesach (first two days in the diaspora) and half-Hallel on the remaining days. “V’sain Tal U’Matar” is omitted from Bircas HaShanim beginning with the first intermediate day of Pesach, and “V’sain brocho” is substituted.

There are two customs concerning wearing Tefillin on the intermediate days. There are those (Rashba) who hold that since Chol HaMoed is an “os” because of the matzah (Succos because of the Succah) it is forbidden to wear Tefillin since one already has the “os” of the holiday. There are those (Rosh) who say since you are permitted to work on Chol HaMoed, it is not an “os” and you must wear tefillin. Most authorities hold even those who do wear tefillin do not make a brocho. In Eretz Yisroel the accepted minhag is not to wear tefillin on Chol HaMoed, and those who do wear should not do so publicly, but instead should put them on when they return home after davening with a minyan.

S’FIRAS HAOMER

On the second night of Pesach we begin counting the Omer. In the times of the Mikdash, there was a mitzvah of cutting the Omer on the 16th of Nissan and fulfilling the Toraitic precept of counting every day until Shavuos. Although we do not have the mitzvah today of cutting the Omer, there are those (Rambam, Chinuch) who hold that the counting is still Toraitic. The majority of the authorities, however, hold in accordance with the opinion of Tosaphos who say it is rabbinic, in commemoration of the Mikdash.

- A. The counting should be done after nightfall.
- B. If it is done after sunset one has fulfilled his obligation, b’dieved.
- C. Since the Torah (Parshas Emor; Leviticus 23:15-16) mentions counting both weeks and days, after the seventh day, one must also mention weeks.
- D. If one forgets to count at night he counts in the morning without a brocho.
- E. If he forgot to count an entire day he counts the rest of the days without a brocho.
- F. If one is in doubt whether he counted or not he counts subsequent days with a brocho.
- G. If before counting someone asks you “What is today’s count?” say to him: “Yesterday was . . .” If you mention the day of today, you have already fulfilled the mitzvah and may not say the brocho that day.

- H. L'chatchila (preferably), the counting should be done standing, but if done sitting, one has fulfilled his obligation.
- I. According to the L'Voosh, everyone must say the counting by himself and therefore another Jew cannot be "motzie" him. The P'ri Chadash, however, is lenient. Therefore, it is advised to act in accordance with the suggestion of the Chayai Adam, "If one intended to be "yotzie" with his friend's count, he should count again without a brocho."
- J. According to most authorities, "chadash is forbidden in these times. Chadash is one the five grains, which has taken, root after the 16th of Nissan. It is prohibited by the Torah until next Pesach.
- K. Between Pesach and Shavuos the students of Rabbi Akiva died on every day that Tachanun is said. Since there are thirty-three such days, all Jews observe a period of partial mourning. There are two predominant customs. The first is to observe from Pesach to Lag B'Omer (33rd day). The second is to observe from the first of Iyar to the third day of Sivan. The lenient combination of these two periods may not be adopted (the overlap.)
- L. During this period it is forbidden to take haircuts, shave, have weddings or parties or other types of "Simchas M'raim."
- M. On Lag B'Omer, according to both customs, all is permitted.
- N. The last day of each of these periods must be observed only partially because "Miktzas HaYom K'kulo" ("part of a day is like the whole day") applies to the last day of a mourning period.

SHAVUOS

- A. Shavuos is the day the Omer was brought and is a complete Yom Tov (see Hilchos Yom Tov).
- B. Shavuos is also the day (the sixth of Sivan) upon which the Torah was given. Since the B'nei Yisroel slept the night before the giving of the Torah and had to be awakened by Ha-Shem, we are accustomed to stay awake all night Shavuos learning Torah to correct this.
- C. Care should be taken in the morning with the brocho "Al N'tilas Yadayim," since there is a difference of opinion as to whether night or sleep causes the Ruach HaTumah.
- D. If one stays awake all night, the brocho "Elokai N'shama" should not be said, nor should "HaMa'avir Shainah."
- E. Since there has not been an interruption in learning, Bircas HaTorah need not be said.
- F. It is strongly advised to have someone who has slept be "motzie" everyone with these brochos.
- G. There is a minhag to say "Akdamos" on Shavuos.
- H. There is a custom to eat dairy dishes on Shavuos because when the nations returned from Matan Torah they did not find any prepared dishes and ate dairy dishes. Another explanation is that they had no kosher meat or pots for meat since they were just given the commandments of kashrus.
- I. From Rosh Chodesh Sivan until the day after Shavuos no Tachanun is said. Some hold an additional seven days as well, for make-up Korbanos (Tashlumim).

SPECIAL NOTE: To students of the yeshiva who are invited to spend the Seder with families: Since Matzah (especially hand matzah) and wine are very expensive, it is proper Derech Eretz for you to bring your own to the Seder. Also, please try and help the family in any preparation that you can, since it is a difficult Yom Tov.

CHAG KASHER V'SOMAYACH!

HAGALAS KAILIM — KASHERING VESSELS

The following is a summary of the laws pertaining to cleaning the house or apartment for Pesach and the use of utensils used for chometz. As previously mentioned any place in the house where chometz was brought requires a search. This includes: the refrigerator, drawers, closets, books, clothes, pockets, etc.

WHAT TO DO WITH CHOMETZ DISHES

- A. Pots and dishes used for chometz should not be sold with the chometz on Pesach as not to require their immersion in a mikveh after Pesach.
- B. All that is needed is for them to be washed well and put away in a hidden place or locked closet until after Pesach. They need not be kashered.
- C. Chometz she'avar alav HaPesach applies only to actual chometz, not taste.
- D. If a chometz vessel is found on Pesach, it may be cleaned and put away.

TYPES OF KASHERING

- 1. “Iruiy” – pouring boiling water from a vessel over a utensil.
- 2. “Hagala” – Immersion in boiling water.
- 3. “Libun Kal” – heating to point that a piece of straw would burst into flame if touched to it.
- 4. “Libun Gomur” – heating to red-hot. (Blow-torch, etc.)

WHY VESSELS NEED TO BE KASHERED

- A. Ta'am (taste) is considered as the thing itself. Therefore, if the taste of a forbidden object (or food) is absorbed in the walls of a vessel when the vessel is used again the taste may go into the food. Therefore, if you cooked meat in a new pot and then cooked milk in the pot, the milk is not kosher because the taste of meat absorbed by the pot is not introduced into the milk.
- B. Taste in a pot more than 24 hours is called “notain ta'am lifgam” and does not render the food unkosher b'dieved. The pot, however, is still traif.
- C. There are two ways taste becomes transferred: through heat and through contact with sharp (spicy) foods (i.e. onions, garlic, etc.)
- D. An object soaked in water over 24 hours is called pickling (“Kavoosh”) and is considered as cooked.
- E. “Keboloy Poltoy” (Avodah Zorah 75b) – Taste is removed from the vessel the same way it is put in. Therefore, pots used in cooking need hagala and those used directly on fire (roasting without water) need libun.

POTS AND DISHES

- A. The only way to kasher earthenware vessels is to reheat in kiln.

- B. Anything that needs libun or hagala may not be used on a consistent basis without kashering, even for cold.
- C. If the pot is metal or wood, it can be kashered through hagala. Regarding plastic, a rov should be consulted
- D. Ceramic, china, melmac or porcelain utensils are considered earthenware.
- E. To kasher a pot (other than earthenware) that was used on the stove for cooking:
 1. Immerse the pot in a larger pot of boiling water. This will momentarily lower the temperature. Therefore leave it in long enough so that the water continues boiling.
 2. Immediately after immersing the item to be kashered in boiling water, it must be immersed in a container of cold water.
- F. Before immersing, a pot must be cleaned perfectly.
- G. Vessels with handles glued on cannot be kashered.
- H. Pots with cracks may be kashered through hagala only if the cracks are burned out through libun first.
- I. If a handle wasn't kashered the food is permitted, b'dieved.
- J. All rust must be removed.
- K. Discolorations do not interfere with hagala.
- L. Covers of pots must be kashered if they are not, food cooked in a pot covered by them is prohibited even b'dieved.
- M. Normal "Issurim" ("prohibitions," i.e. traif) cannot be kashered within 24 hours of use unless libun is performed.
- N. On Erev Pesach, since chometz is still permitted, even within 24 hours of use a pot may be kashered.
- O. The difference between other prohibitions and chometz is, that if the chometz is kashered before the end of the 4th hour Erev Pesach, we are removing a permitted taste and therefore we are lenient.

FRYING PANS AND DISHES

- A. Frying pans must be thoroughly cleaned. They should be kashered through libun kal, however, b'dieved they are permitted even through hagala b'kli rishon.
- B. Metal or wooden dishes which are used by pouring (iruivy) out from a k'li shaini (a vessel poured into from one which is on the fire) then the kashering is by pouring boiling water from a k'li shaini.
- D. When kashering through pouring it is essential that the stream of water is uninterrupted.

CUTLERY

- A. Forks, spoons, etc., should be immersed in a pot of boiling water. The pot should not be used for 24 hours before kashering. This is the rule for kashering other prohibitions. For kashering chometz, if it is done before the fifth hour of the day he need not wait 24 hours.
- B. Knives that were used with heat require libun for other prohibitions. However, for Pesach we are lenient and require only hagala.

- C. Most authorities hold that a knife with a 2-piece handle cannot be kashered through hagala.
- D. When doing libun, rust need not be removed.
- E. Normally we prohibit kashering dairy cutlery or pots in order to be used for meat and vice versa. However, if it was kashered for Pesach it is permitted to make the change.

GLASSWARE

- A. There are two basic opinions concerning the kashering of glassware:
 1. That glass does not absorb taste and needs no kashering.
 2. That glass does absorb taste and cannot be kashered.

Ashkenazim hold like the second opinion, regarding Pesach, but are lenient for year-round purposes.
- B. Glass vessels used for cold only need to be washed well.
- C. Glassware used for hot should not be used or kashered for Pesach.
- D. If one cannot obtain new glassware for Pesach, one may kasher through “iruiy gimel yamim.” This means, fill the glass with water and leave it for three 24-hour periods, changing the water every 24 hours.

REFRIGERATOR, STOVE AND OVEN

- A. The refrigerator should be washed out well. If the shelves came in contact with hot food they should be lined with aluminum foil or paper.
- B. Stove tops must be thoroughly cleaned. Tops should be lifted and the entire cooking area cleaned. The area at the base of the burners where the gas is connected usually contains residue of spills and must be cleaned.
- C. The metal grating of the burner must be cleaned and then placed upside down over the lit burners for 15 min. Instead, one can place the shabbos blech over the lit burners for 15 min.
- D. The oven must be cleaned of all chometz. The best tools are commercial oven cleaners and razor blades.
- E. The inside should be burned out with a blowtorch raising the temperature to red-hot level on every spot! (This is extremely difficult to do).
- F. Some authorities allow the oven to be left on its highest temperature for two hours. If this method is used, it is advisable to buy a tin insert that fits into the oven.
- G. Some people prefer not to use the oven and use such an insert (which in any case is covered on 6 sides, one being a door) on top of the stove.
- H. If the oven is not to be used on Pesach it must be cleaned thoroughly of any edible chametz inside and needs nothing more.
- I. Knobs and racks must also be thoroughly cleaned.

TABLES AND OTHER UTENSILS

- A. Table tops should be well covered after they have been cleaned thoroughly.
- B. It is advisable to use a thick covering.
- C. Counter tops or tables on which hot, viscous food is placed should be kashered by pouring boiling water on them and covering with something for use on Pesach.
- D. If it is improbable that it came in contact with chometz it only requires hagala, l'chatchila.
- E. Sinks made of enamel or porcelain should be cleaned thoroughly and have boiling water poured into them and on their sides. Then they should be covered with an insert. Stainless steel sinks can be kashered if they are cleaned thoroughly and not used for 24 hours. Then pour a kettle of boiling water into them so that the water touches each surface of the sink.

MISCELLANEOUS

- A. The M'chaber says we kasher a vessel in the way that it was used most of the time.
- B. The Rama says we must use the stronger type even if used only once. We hold l'chatchila like the Rama and b'dieved like the M'chaber.
- C. There is no fear that newly bought vessels have been used for chometz. They need not be kashered for Pesach.
- D. L'chatchila one should not even use a k'li shaini on Pesach without hagala. However, if he did, because there is an opinion that taste is not absorbed in a k'li shaini, the food is permitted, b'dieved, if the following three conditions are met:
 - 1. The vessel wasn't used in 24 hours.
 - 2. Considerable financial loss is at stake.
 - 3. Enjoyment on Yom Tov will be ruined otherwise.
- E. If one may have used a vessel directly on fire, without liquid, it needs libun kal.

HILCHOS YOM TOV

WHAT IS YOM TOV?

- A. In the Torah, Yom Tov is called “Shabbos” and melacha is prohibited with the exception of “ochel nefesh” (“needs of feeding”). Therefore, all purposeful creative activity forbidden on Shabbos is forbidden on Yom Tov with the exception of those things permitted because of eating needs.
- B. Melacha is defined as the 39 categories of creative activities that serve as prototypes of the activities in the Tabernacle.
- C. In Eretz Yisroel, the technical term Yom Tov applies to:
 - a. The first and last days of Pesach.
 - b. The day of Shavuos.
 - c. The first day of Succos.
 - d. The day of Sh’mini Atzeres.
 - e. The two days of Rosh HaShana.
 - f. The day of Yom Kippur.

Outside of Eretz Yisroel, the technical term Yom Tov applies to:

- a. The first two days and last two days of Pesach.
 - b. The two days of Shavuos.
 - c. The first two days Succos.
 - d. The two days of Sh’mini Atzeres (Simchas Torah).
 - e. The two days of Rosh HaShana.
 - f. The day of Yom Kippur.
- D. The laws discussed in this section apply to all Yomim Tovim except Yom Kippur, which is like Shabbos since eating is not permitted.
 - E. All melacha that is forbidden on Shabbos is forbidden on Yom Tov except those involving preparation of food, carrying from domain to domain and transferring flame.
 - F. For all those things prohibited on Yom Tov, one is forbidden (as on Shabbos) to ask a non-Jew to do it for him.
 - G. Outside the land of Israel, Yom Tov is always two days. On the second, all prohibitions apply as on the first.
 - H. One who lives in Israel and is visiting outside of Israel on Yom Tov may not do work even in private.

WHAT MELACHA IS PERMITTED?

- A. Concerning work on Yom Tov, the Torah states: “L’chol Nefesh Hu L’vado Y’aseh Lachem Ach Asher Y’achol.” (“But that which is feeding all people, it alone may you do.”)
- B. All melachos listed before kneading (in the list at the end of this bulletin.) are forbidden.
- C. Reaping, removing food from its organic source of growth, winnowing, grinding, squeezing fruits, and hunting are forbidden on Yom Tov even though they are for ochel nefesh.

COOKING

- A. Meat may be salted on Yom Tov even if it could have been salted Erev Yom Tov.
- B. It is permitted to salt many pieces for an early day meal even if one wants only one piece.
- C. Cooking on Yom Tov is done without a blech.
- D. One may cook or bake more than he needs on Yom Tov as long as he eats from each pot. Then he may use the rest of the food on the second day of Yom Tov. Since he is preparing for the first day as well, it is permitted.
- E. If baking on Yom Tov, it is forbidden to measure the flour if the precise amount is not critical, as in baking bread, because one could have measured it Erev Yom Tov. However, in baking cakes, etc., it may be done (Pri Megadim).
- F. Flour must be sifted and checked for bugs. It should be done Erev Yom Tov. However, b’dieved, it may be done on Yom Tov if it was pre-sifted Erev Yom Tov and it is done with a “shinui” (some procedural change).
- G. It is permissible to have a non-Jew sift flour for you on Yom Tov.
- H. With water heated Erev Yom Tov, one may wash his entire body on Yom Tov.
- I. It is assur to cook for pets on Yom Tov. However, one may add to a pot he is cooking for himself.
- J. It is permitted to lower the flame on the stove only if the pot is over the flame and this will help the cooking process, and there is no other burner.
- K. Cooking implements that could not possibly have been prepared Erev Yom Tov may be prepared with a change (shinui) in normal procedure as a reminder that it is still Yom Tov.

CHALLAH

- A. It is permitted to knead dough on Yom Tov and separate Challah.
- B. Challah is the part of the dough (size of an olive) taken and given to the Cohain. Since there is doubt today concerning the spiritual purity (tahara) we burn the Challah. Since we may not burn Challah on Yom Tov we must set it in a special place until after Yom Tov and then burn it.

- C. If flour in the dough is less than 2 lb. 10 oz (1 kilo 200 gram.), Challah should not be taken. Between 2 lb. 10 oz. and 4 lb. 15.2 oz. (2 kilo 250 gram.), it should be taken without a brocho (Chazon Ish). Over 4 lb. 15.2 oz. it should be separated with a brocho.
- D. If dough was kneaded Erev Yom Tov and Challah not separated, it is forbidden to separate on Yom Tov. One may, however, leave over and separate after Yom Tov, outside Eretz Yisrael only.
- E. In Eretz Yisroel it is forbidden to eat before Challah is separated.
- F. If one kneads another batch of dough and mixes it with the dough kneaded Erev Yom Tov, then the procedure mentioned in “D” above is permitted even in Eretz Yisroel.

PREPARING ON FIRST DAY YOM TOV FOR SECOND DAY

- A. One may not prepare on the first day Yom Tov for the 2nd day Yom Tov.
- B. One may cook or bake more than he needs on Yom Tov as long as he eats from each pot. Then he may use the rest of the food on the second day on Yom Tov. Since he is preparing for the first day as well, it is permitted.
- C. If the pot is already on the fire you may add meat or fish only but not other things.
- D. Once one has finished the meal on first day Yom Tov, one may not add even meat or fish to the pot.
- E. If you are cooking extra in the day, it is preferable not to mention that the cooking is being done for the night.
- F. Although it is permissible to pound (not grind) spices on Yom Tov, if their strength will wane were they ground Erev Yom Tov, it should be done in an unusual way to remind us it is Yom Tov.
- G. It is permissible to measure out spices to add to cooking pot because over-spicing may ruin the dish.

ERUV TAVSHILIN

- A. If Yom Tov falls on Erev Shabbos, in order to cook for Shabbos on Yom Tov, one must make an eruv tavshilin.
- B. What is an eruv tavshilin? We usually take a piece of bread or matzah and a cooked food as large as an egg, set aside Erev Yom Tov, and eat on Shabbos.
- C. How does it work? Actually there are two concepts that join together to make the eruv tavshilin work. The first is; since we started preparing the meal Erev Yom Tov we are only finishing its preparation on Yom Tov and second is the concept of “Shema Yavo’u Orchim” (“Perhaps guests will come unexpectedly in the afternoon of Yom Tov and we won’t have anything to feed them”) therefore, we may prepare for that eventuality. If they do not come we may eat the food on Shabbos. It is important to note that each one of these principles is not sufficient on its own but together they allow the eruv to work.
- D. Therefore, one must be certain to finish cooking in enough time to be able to eat some of the food Erev Shabbos.
- E. If one forgot to make an eruv tavshilin, he may do so up until the congregation says “Barchu” for Ma’ariv or before nightfall, whichever falls earlier.

- F. If one forgot completely to make an eruv tavshilin he may rely on the eruv of the community only if it is the first time it happened.
- G. Even after a woman has lit candles on Yom Tov she may depend upon her husband's eruv tavshilin (Baiur Halacha).
- H. The size of the eruv should be at least a k'beitzah of bread (size of an egg) and a k'zayis of cooked food (3.3 fl. oz.).
- I. Erev Yom Tov at the time of setting aside the eruv one should give it to an adult Jew to merit (be "m'zakeh") for the community. He takes it back and says the brocho: "On the Mitzvah of eruv tavshilin" and then the formula "With this eruv we shall be permitted to bake and cook and "hide" and transfer fire and to do all needs from Yom Tov to Shabbos for me and so and so and all the people of this city!"
- J. This formula is found in Siddurim in Aramaic. If one does not comprehend Aramaic, it is preferable to say it in English (as written in paragraph I).
- K. If one made an eruv he may cook from second day Yom Tov for Shabbos but not from first day Yom Tov to Shabbos even though he made the eruv on the eve of the first day, unless the first day is a Friday.
- L. If the eruv was eaten or lost before he cooked for Shabbos, he may no longer cook for Shabbos unless there remains at least a k'zayis.
- M. It is customary and proper to eat the eruv with the third meal Shabbos afternoon.
- N. It is the opinion of the Rosh that if an eruv was not made it is forbidden to light Shabbos candles. Although we do not hold in accordance with this opinion, but are lenient according to the Rambam, we do make an eruv and specify kindling in the formula.
- O. Outside Eretz Yisroel, if one forgot to make an eruv tavshilin Erev Yom Tov for any Yom Tov except Rosh HaShana, he may do it on the first day itself with the following stipulation: "If today is holy there is no need to make an eruv and if tomorrow is holy then let this eruv allow me to cook, etc."

IGNITING AND EXTINGUISHING

- A. It is forbidden to kindle fire on Yom Tov but one may transfer fire from one source to another.
- B. If fire was kindled, although it is forbidden to do so, according to most halachic authorities, it is permissible to use the fire. There is an opinion (Taz) who holds it is forbidden.
- C. It is forbidden to extinguish combustion on Yom Tov
- D. If one's house is on fire it is permitted to extinguish the fire on Yom Tov.
- E. It is forbidden to turn lights on or off on Yom Tov.

WHY TWO DAYS OUTSIDE ERETZ YISROEL?

- A. Why are there two days Yom Tov outside Eretz Yisroel? According to the Torah, every new month is sanctified in Sanhedrin when two acceptable witnesses testify they saw the renewed moon. Sanhedrin (court) would, after satisfactory examination of the testimony, declare the new month. Messengers would then be sent out to spread the word that the month was sanctified. It was necessary to inform people because each lunar month is

either 29 or 30 days. The most distant place in Eretz Yisroel could be reached within a week, but outside Eretz Yisroel took longer. In the months of the holidays of Pesach and Succos, there would always be a doubt as to when the new moon was declared in Beis Din. (It actually depended on the day it was declared not the day it was seen.) Therefore, the rabbis instituted two days Yom Tov for “S’feika D’Yoma” (“Uncertainty of the day”). When Beis Din no longer had the power to sanctify, the calendar was instituted. Although today we know which is actually Yom Tov (the first day) we may not nullify the second day because of the principle: Any decree made by a Beis Din can be nullified only by a Beis Din greater in number and wisdom. There hasn’t been any such Beis Din. Therefore, today, outside Eretz Yisroel, two days must be kept according to the law.

- B. Why is Rosh HaShanah two days even in Eretz Yisroel? Rosh HaShana is obviously a problem because it falls on the new moon. It has a special status of “Yom Arichta” — one long day, since if Beis Din would proclaim today holy all work done on it would be retroactively forbidden. In addition, it would be impossible to notify all the land. Therefore, even in Eretz Yisroel, Rosh HaShana is two days.
- C. Those people who come from outside Eretz Yisroel and are visiting for Yom Tov must keep two days.
- D. If one has moved permanently to Eretz Yisroel, he keeps only one day.
- E. If one is studying in Eretz Yisroel and is uncertain as to whether he will remain or not, if he is dependent upon his parents for most of his support, he keeps two days. In any case, he should ask a “posek” (rabbinic legal authority) what to do.

LIGHTING CANDLES ON YOM TOV

- A. When kindling candles Yom Tov say: “Asher Kid’shanu B’Mitzvosuv, V’tzivanu L’hadlik Nair Shel Yom Tov.”
- B. On the first day on Yom Tov also say Shehechyanu. This applies to Sh’mini Atzeres as well. (In the diaspora both days Yom Tov.)
- C. If Yom Tov falls on Shabbos, one brocho is said mentioning Shabbos first.
- D. If the second night of Yom Tov falls on Friday night one must be extremely careful to light at least 18 minutes before sunset in order not to desecrate the Shabbos.
- E. If the second night is Saturday night one must be extremely careful to light after nightfall (after Shabbos is over) in order not desecrate the Shabbos. On all Yomim Tovim, candles are lit on the second day after nightfall.
- F. Some women who have a custom to light many candles on Shabbos light only two on Yom Tov.

CARRYING WHERE THERE IS NO ERUV

- A. It is permitted to carry on Yom Tov if there is some need for it to enjoy the Yom Tov.
- B. It is permitted to carry a Machzor home from shul even though it will not be used again on Yom Tov if it was brought on Yom Tov.
- C. It is permitted for children under 13 to play ball, even in the street.
- D. If there is an “Eruv Chatzeros” then even things not connected to the needs of the Yom Tov are permitted to be carried, as long as there is some need.

- E. Although it is permitted to carry from one domain to another on Yom Tov is not permitted to carry large or heavy loads because it is profane weekday activity. (In the house it is permitted if it is necessary for the chag.)

DOING BUSINESS

- A. Although business (“buying and selling”) is forbidden on Yom Tov there are ways to acquire products needed for Yom Tov on Yom Tov itself. The following are some specific rules.
- B. If something which has no specified amount, size or weight, like meat is taken, a random cut must be taken as it is forbidden to weigh anything on Yom Tov.
- C. Prices may not be stipulated or asked on Yom Tov.
- D. One may pay for things taken on Yom Tov after Yom Tov.
- E. A Jew may not sell to a non-Jew on Yom Tov.
- F. Something of specified weight, size or amount may be taken if price is not discussed.

MISCELLANEOUS MELACHOS

- A. Although it is permitted to do sh’chita on animals if it is needed for simchat Yom Tov, since it is impractical to cover the laws in a work of this nature, and since it involves difficulties of hachana, muktza, and technical difficulties of sh’chita itself, we will not go into details.
- B. On Yom Tov it is forbidden to milk a cow that is kept for milking. However with one that is standing for sh’chita it is permissible to milk into or onto a food.
- C. It is permitted to separate (Borer) on Yom Tov if the food is needed that day but not with strainers, etc.
- D. It is permitted to peel vegetable with a peeler on Yom Tov.
- E. Making butter or cheese on Yom Tov is prohibited.
- F. It is permitted to heat water to wash ones hands, face and feet on Yom Tov.
- G. One may not apply perfume on Yom Tov (or Shabbos) on clothes although it is permitted to apply perfume to the body.
- H. An egg that was laid on Yom Tov is forbidden to touch. If it was laid on first day Yom Tov it is permitted on second day, except Rosh HaShana.
- I. One is not permitted to do work with animals on Yom Tov.
- J. It is permitted to sweep the house if it will mean greater simchat Yom Tov.
- K. It is forbidden to put food directly in front of wild animals, birds or fish on Yom Tov, but one may feed pets and domestic animals.
- L. It is forbidden to ride on Yom Tov.
- M. If one is visiting Eretz Yisroel on Yom Tov and keeps two days, he may not ride on the second day.

SIMCHAT YOM TOV

- A. One should spend liberally for expenses of Yom Tov.
- B. One should not eat a meal Erev Yom Tov after the 9th hour of the day.

- C. If Erev Yom Tov is Shabbos it is permitted to eat seudas shelishis (the third meal).
- D. It is proper for everyone to help prepare some dish for Yom Tov.
- E. There is a mitzvah on Yom Tov to split the day, half for learning Torah and half for eating and drinking.
- F. One is obligated to have two whole breads on Yom Tov as on Shabbos.
- G. A special kiddush is recited in the evening and another one in the day.
- H. On Yom Tov one should wear even nicer clothes than on Shabbos.
- I. Seudas shelishis is not eaten on Yom Tov.
- J. One should buy his wife new clothes and jewelry according to his financial position to increase the joy of Yom Tov.
- K. Although it is a mitzvah to be happy on Yom Tov one should not over-indulge in wine or become frivolous but his joy should be a service to HaKadosh Boruch Hoo.

39 MELACHOS OF SHABBOS

1.	Plowing.	21, 22	Tying, untying a knot.
2.	Sowing.	23.	Sewing.
3.	Reaping.	24.	Tearing.
4.	Sheath-making.	25.	Capturing.
5.	Threshing.	26.	Slaughtering.
6.	Winnowing.	27.	Skinning.
7.	Separating.	28.	Tanning.
8.	Grinding.	29.	Marking with guidelines.
9.	Sifting.	30.	Smoothing.
10.	Kneading.	31.	Cutting.
11.	Baking.	32.	Writing.
12.	Shearing.	33.	Erasing.
13.	Cleaning.	34.	Construction.
14.	Combing raw materials.	35.	Demolishing.
15.	Dying.	36.	The finishing touch.
16.	Spinning.	37.	Kindling a fire.
17, 18, 19	Weaving operations.	38.	Extinguishing a fire.
20.	Separating into threads.	39.	Carrying.