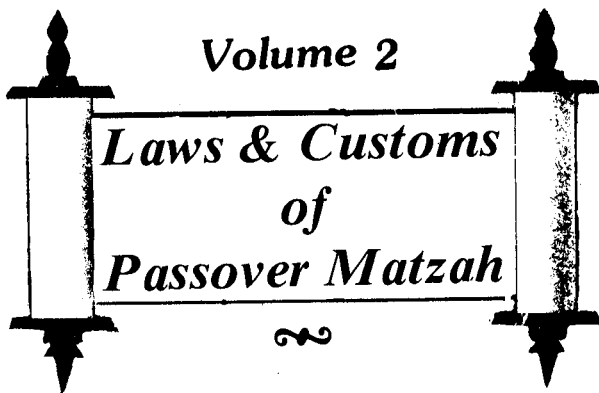


Mitzvah Encyclopedia

Volume 2



***Laws & Customs
of
Passover Matzah***

By

Rabbi Sholom Yehuda Gross

Rabbi of Congregation Magen Shaul of Holmin, Rosh Yeshivah of
Yeshiva and Kolel Beth Yeshaiah,



Brooklyn, N.Y, 5741

Editor:

Rabbi S. Y. Gross

4711 - 12th Ave. Apt. A-5

Brooklyn, N. Y. 11219

Tel.: (212) 436-8086

Mitzvah Encyclopedia

Volume 2

Laws & Customs of Passover Matzah

A guide for fulfilling the mitzvah of eating matzah, according to halacha as set down by the greatest authorities. It is divided into four parts:

-1-

LAWS AND MEASURES

The laws of eating matzah and afikoman on the first two nights of Passover, the quantity required and the time they must be eaten. This is discussed at length, to know the sources of all rulings.

We have also added a brief review of the laws in clear, concise language, as well as the views of the authorities whether eating more matzah at the seder than required is considered a mitzvah.

-2-

THE MITZVAH OF MATZAH

The laws of eating matzah all seven days of Passover (and in the Diaspora eight days) whether there is a mitzvah involved or whether it is optional.

-3-

FESTIVE JOY

The great controversy among savants and saints of yore, whether there is justification for a stringent practice to abstain from eating matzos during the entire festival of Passover, except on the two Seder nights, even on the Sabbath and the last days of the festival. The origin of this practice is found in the words of the early authorities.

-4-

SOAKED MATZAH

The laws of soaked matzah according to those who are strict in this matter, and according to those who are lenient in this matter, and the difference between the first seven days of Passover and the last day.

Endorsments

בע"ה

הנה ראיתי כמה מהספרים שנתחברו ע"י ידידי הרב הגאון מוהר"ר שלום יחא גראס שליט"א הרב דק"ק האלמין מברוקלין, ביניהם הספרים אכילת מצות בישראל ו' חלקים, אפיית המצות השלם ג"ח, שו"ת זכחו וזכוי צדק, אהלי ישראל, דבר משה, מזוזת שלום, מגזת יהודה, קדושת ישראל, נפש ישעי' ועוד, וכולם נכתבו באופן וצורה שראויה לבני תורה לעיין בהם, שהגאון המחבר שליט"א אסף וביאר בחריפות וביקאות נפלאה, ההלכות והשקפות ששייכים לכמה ענינים שהעולם, ר"ל, נכשלים בהם, ואף שלא שייך לי מחמת טרדת הזמן, אלא לעיין קצת בספרים, וממילא לא שייך לכתוב הסכמה לגבי החלטת הדינים, מ"מ כבר אתחזק גברא, שיש לסמוך על הגאון המחבר שליט"א, שחיבר ספריו לכבוד השם ותורתו, וממילא אני מקוה, שכל שומרי התורה יעזרו להגאון המחבר שליט"א, שבאמת מצוה גדולה לחזקו ולתומכו בכל האפשרות.

וע"ז באתי על החתום לכבוד התורה ולומדיה,

ביום י"ח לחדש סיון תש"מ

נאום משה פיינשטיין

I have seen many of the Seforim authored by Rabbi Sholom Yehudah Gross שליט"א, Rabbi of Holmin, from Brooklyn, with whom I am well acquainted. Among them are the works entitled: *Achilath Matzoth B'Yisroel*, 7 vol.; *Afiath HaMatzoth Hashalem*, 3 vol.; *Responsa Zivchu Zivchei Tzedek*; *Oholei Yisroel*; *D'var Mosheh*; *Mezuzath Sholom*; *Minchath Yehudah*; and many others. They are all written in a manner and form worthy of the attention of Torah scholars. The author, a Gaon, has organized and explained each topic with extensive erudition and profound understanding. These Seforim document the laws and ideas concerning many areas of Halacha in which observance has, unfortunately, become lax. Shortage of time has denied me the possibility to properly review his works. I, therefore, am not in a position to endorse his legal decisions. However, this Gaon, the author, may be relied upon since he has already displayed his ability in this field, and has authored his works without any ulterior motives, only for the honor of G-d and His Torah. I, therefore, hope that all observant Jews will assist the learned author of these books, for it is a great Mitzvah to encourage him and support him as much as possible.

I, therefore, affix my signature in honor of the Torah and those who study it, on the eighteenth day of Sivan, 5740.

Moshe Feinstein

In the author's previous works, among them Responsa Zivchei Zedek, Afiath Matzot, Achilas Matza B'Yisroel, Nefesh Yeshaya and Minchath Yehudah, letters of appreciation and support were printed from Geonim and Tzadikim of our generation, the authorities upon whom the House of Israel depends.

Rabbi Eliyahu Zlotnick - Zecher Tzaddik'bracho
*Member of the Rabbinical court of the Ada HaChereydit in
Jerusalem*

Rabbi David HaLevi Yungreis - Zecher Tzaddik L'bracho
*Member of the Rabbinical court of the Ada HaChereydit in
Jerusalem*

**Rabbi Yishayahu Yishai Hacoen Greenfeld - Zecher Tzaddik
L'bracho**
A Rav and author of Seforim in London

Rabbi Levi Yitzchok Greenwald - Zecher Tzaddik L'bracho
The head of the Rabbinical court of Kahal Arugat HaBosem

**Rabbi Yisroel Yitzchok HaLevi Riezman - Zecher Tzaddik
L'bracho**
*Member of the Rabbinical court of the Ada HaChareydit in
Jerusalem*

Rabbi Simcha Bunim Greenberg - Zecher Tzaddik L'bracho
*The head of the Rabbinical court of Pressburg, later a Rav in
Brooklyn*

Rabbi Shimon Yisroel Pozen - Zecher Tzaddik L'Bracho
The Rebbe of Shopron

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The Rebbe of Kehilat Shomer Emunim, Jerusalem

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The head of the Rabbinical court of Haniad

Rabbi Avraham Eliezer HaCohen Yalus Shlita
The head of the Rabbinical court of Philadelphia

Rabbi Avraham M. Britshtein Shlita

*The secretary of the Rabbinical court of Ada HaChareydit in
Jerusalem*

Rabbi Chaim Eliyahu Sternberg Shlita

A Rav and the Rosh Yeshiva of Machzikei Torah Haifa, Israel

Rabbi Yosef Greenwald Shlita

The Rebbe of Papa

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A Rav in Detroit

Rabbi Moshe Feinstein Shlita

Rosh Yeshiva Mesifta Tifereth Jerusalem

Rabbi Moshe Stern Shlita

The head of the Rabbinical court of Debretzin

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Rabbi Shlomo Halberstam Shlita

The Bobover Rebbe

Rabbi Shmuel Yehuda Panet

The head of the Rabbinical court of Daash

Rabbi Shmuel Zaev Miller

The head of the Rabbinical court of Arad

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The following introduction, and preface have already appeared in the Hebrew edition of *Achilas Matzos B'Yisrael*, an extensive anthology concerning the laws and customs of eating matzos on Passover. This is the second volume of a set, the first volume of which is entitled, *Afiat Matzos B'Yisrael*, an extensive anthology concerning laws and customs of baking matzos for Passover. These two volumes are replete with references from Talmudic and Midrashic sources, as well as from the works of *geonim* and *tzaddikim* of all generations, even to the present. The following work is an abridgement of these two volumes.

INTRODUCTION

We have already mentioned in the introduction of *Afiat Matzos B'Yisrael*, that, were we to quote every law, custom, and tradition from its source, these volumes would be impossibly lengthy, and the reader would soon weary of perusing them, especially those who are occupied with earning a livelihood, and must work until shortly before the festival.

Yet, we have presented an extensive compendium from the works of the later authorities, comprising all the laws of matzos, from the harvesting of the wheat until after the eating of the afikoman, as briefly and comprehensibly as possible. These quotations have been culled from the works of the *poskim*, both early and late, whose halachic decisions are our guide, and "whose water we drink".

With this volume, we hope to achieve our goal, to make it easier for the public, both for the students of the *beis-midrash*, and for the working class, both of whom strive to fulfill the mitzvos of baking and eating matzos par excellence, but lack the requisite knowledge and the time to hunt through the many tomes embodying this knowledge. By the time they reach the last book, they have already forgotten the first.

Nevertheless, our brethren are holy and exert much effort to fulfill with pure self-sacrifice, the only remaining mitzvah that is fulfilled by eating (as is pointed out by *Chasam Sofer*, omissions 196) with all its details and ramifications.

We all remember the words of the immortal *Ari zal*, that one who is careful of even the smallest amount of *chometz* on Pesach, is assured that he will not sin throughout the entire year. Now, as far as *Bal Yeraeh* and *Bal Yimatze* (that no *chometz* be seen or found in our possession) are concerned, we fulfill our obligation by searching for the *chometz* and nullifying it. To what avail are all our efforts, however, if our Passover diet is, G-d forbid, improper? Can we expect this promise to be fulfilled?

No doubt, everyone overworks himself in preparation for Passover, and does not spare toil and effort to obtain the best possible matzos, in order to be safeguarded from the minutest possibility of eating *chometz*. See *Malachei Elyon*, quoted above, in the name of three trusted witnesses: the author of *Ohr Lashamaim*, of Apte, o.b.m., (above 33) *Arugas Habosem*, *Parshas Tzav*, and *Haggadah Imrei Kodesh* s.v. *Matzah zo* from the *Tzaddik* of Stelisk (11). All three *tzaddikim* testify that if one works this is true only with the sweat of his brow and with his own physical toil in all parts of the mitzvah. But, now if he puts his hands into his pockets and goes out to the market to purchase ready-made matzos from whatever package that comes into his hands, what will he answer on the Day of Judgment, when the main part of the judgment will be concerning matzos, the *food of healing*, as is elaborated upon in *Avnei Nezer* (392), and what power will he have to silence the Accuser and strengthen the Defender?

It occurred to me that the statement of the *Zohar* and the aforementioned statement of *Ari zal* are closely related, one being the reason for the other. Why is a person judged mainly for his shortcomings in fulfilling the mitzvah of *food of healing* (the

Zohar's appellation for matzah)? Aren't there 612 other mitzvos, in addition to many Rabbinical enactments? The answer is, that, had he observed this mitzvah properly, Ari's assurance would have protected him, throughout the year, from falling into any pitfalls of sin. Consequently, even though it is impossible to issue a harsh verdict, with the full severity of the law, upon mortal man, who originates from earth, and, as the wise king states, *There is no righteous man on earth, who does good and does not sin*, man does, however, have a simple way to beware of sin. This is accomplished by making every effort to erect a fence to enable him to withdraw from a thousandth of a doubt of infinitesimal amount of *chometz*. Then, without a doubt, Ari zal's assurance will stand him in good stead to protect him throughout the year from any taint of sin or transgression, and he will come joyfully to the day of judgment and mercy with a heart full of trust that he will be exonerated in his judgment and will emerge victorious against his enemies.

In summation, let us say that everyone must direct all his desires, his work, and toil, to achieve his aim to avoid the snare of a minute quantity of *chometz*. The greatest danger of *chometz* lies in baking matzos, dough made of flour and water, as is explained in *Pele Yoetz*. What will one answer on Judgment Day, if his aim was only to polish his furniture and his house furnishings, that they should shine like the brilliance of the sky on a summer day, if, afterwards, he will have to budget his time and be compelled to purchase ready-made matzos to fulfill the mitzvah of eating matzos at the Seder.

I must give vent to my pain and anguish in this matter. Perhaps then, I will be relieved. In our times, progress has turned backwards. Important things are treated lightly, whereas minor matters are emphasized. People labor and toil without respite to take a breath. Who can deny that, in every Orthodox home, everyone is toiling with all the strength he can muster, to scour the walls, the furniture, and the utensils, the doors and windows,

to wash clothes, to bring all types of cleaning fluids and the like, to clean the house, to polish the silverware so that it glistens like the noonday sun? From this, everyone experiences the greatest pleasure.

Were they wise, they would discern that all this is but a minor part of the Passover preparations, for the main objective is to rid our houses of any danger of *chometz*. The intelligent person should understand that this mitzvah, according to its simple meaning as well as the Rabbinical interpretation, it to clean out the *chometz* that is found in places where it is usually brought, and to ferret it out of all nooks and crannies as far as one can reach, and the rest is nullified by declaring it null and void. There is no obligation to cause the entire house to sparkle along with all the vessels and utensils found therein. There is, however, *chometz* that *must* be abolished, such as books and magazines containing love stories, and the piece of furniture that generates the most contamination, the television, and second to it, the radio, both of which cause entire Jewish homes to become *chometz*, and destroy the soul with the flesh, like the venom of a viper.

If one resolves to conduct himself according to the law, he will understand the many places where the Talmud mentions women engaged in kneading and baking matzos. Now, when did they have time for that? Didn't the Pesach preparations occupy them until the very day the festival set in? But, according to the aforementioned, it is understood.

Please study both the parts dealing with halachah as well as those dealing with arousing the reader to his duty. Then, your eyes will be opened and your mind will grasp that the main objective is to toil in the baking of matzos, with all its details and ramifications, so that there will be no doubt of their kashruth, and to strive to comply with all views, something impossible unless one personally supervises the baking of his own matzos from beginning to end.

If he lacks the knowledge of the halachos found in the works of the *poskim*, he is like a craftsman without his tools, and like a soldier going to battle without his weapons.

Our whole aim in this publication is to anthologize all the views of the *poskim* who deal with the regulations of eating matzos, with all their details and ramifications, omitting none, so that anyone who really wishes to do his utmost, will be able to do so after studying this book carefully, from beginning to end.

Lest I be counted among those who begin a mitzvah and do not complete it, I have added on part 2 of this publication, which contains the laws of eating matzos in detail, as well as the measures of *kezayis* and *revi'is*, both in terms of the metric system and in terms of the U.S. system. Fulfilling the mitzvah of matzah in its entirety, gives one the status of a partner with the Holy One, blessed be He, in Creation (*Rokeach*), and he is also accounted as though he had fulfilled all 613 commandments (*Yalkut Me'am Loez*).

I have also striven to collect information concerning the practices of *geonim* and *tzaddikim*, which is from the cornerstone of the Torah and its mitzvos. Let everyone endeavor to select some practice, or a stringency emanating from one of their practices. One may gain, as well, the fervor to serve Hashem with love and awe, by reading how the early *geonim* and *tzaddikim* worried, and erected "fences" within "fences" to the extent that is simply unbelievable. Now, how much do we, insignificant beings, have to be ashamed to approach this matter lightly, without effort and fatigue, to fulfill the mitzvos of baking and eating matzos. We must, at least, fulfill the halachic portion properly, not mechanically, but with feeling for the great responsibility to fulfill this mitzvah properly, including the watchfulness for *chometz* involved in it. In this merit, may we be given the privilege to eat, next year, of the *korban chagigah* and the Passover lamb in our holy Temple, Amen.

PREFACE

How true are the words of the Rabbis, that a scholar does not let anything out of his hand unless it is perfect! We, have, therefore, resolved to present the laws of eating matzos on the Seder nights, to complete the laws of baking matzos.

The following publication, *Achilas Matzos B'Yisrael*, includes many useful, important halachos, presented in a clear, concise manner, and according to the order of eating matzos on the Seder nights, commencing with the washing of the hands and ending with the eating of the afikoman. We have collected material from the works of the *poskim* down to the present time, for practical instructions in the field of preparing the matzos, i.e. the amount required, washing the hands, recitations of לשם יתודד before the mitzvos, the intention of eating the matzah, the manner of breaking the matzah and distributing it, the eating itself, the required amount, the time allowed, and many other halachos.

May it be known that we were confronted by the question of whether to amplify or to condense the material, since each method has advantages and disadvantages.

By amplifying, we gain advantages of knowing the origin of every halacha, whose decisions we are quoting, who disagrees, etc. The disadvantage is that the common folk will become confused by the divergent opinions quoted.

The advantage and disadvantage of condensing is understood from the advantage and disadvantage of amplification, since it is the opposite. In order to satisfy everyone, we started off by amplifying the matter, and then, concluded in brief. We hope this will satisfy both the group that desires amplification as well as those who seek brevity. And between both of them, may the Almighty be praised.

LAWS & CUSTOMS OF PASSOVER MATZAH

Chapter 1

LAWS AND MEASURES

-1-

Intention of Eating

Shulchan Aruch (475:4) If one ate matzah without intention..., he fulfilled his obligation.

Mishnah Berurah (34) comments: You should be aware that many *poskim* disagree with this decision, and rule that, according to the accepted halachah that mitzvos required intention, there is no difference between mitzvos related to eating and other mitzvos, and anyone who did not intend to fulfill the mitzvah by eating matzah, did not fulfill the mitzvah. This is the decision of *Pree Chadash*. See *Magain Ha-elef* (ibid) that one should eat matzah a second time without a *berachah*.

See further *Mishnah Berurah* (36) in sources, that if one says explicitly that he does not wish to fulfill the mitzvah, perhaps this is worse, and even though his throat derives benefit, he has not fulfilled his obligation.

Responsa Maharai Ossad (135) suggests that perhaps, in the case of mitzvos performed by deeds, he fulfills the mitzvah even in such a case.

-2-

The Order of Breaking the Matzos-The Amount One Must Eat

For the benefit of the reader, we present the wording of *Shulchan Aruch HaRav*, which states the law in brief, with the reason for each act. No doubt, his words will enlighten the reader

and instruct him exactly what to do for they are in accordance with prevailing halachic opinion and with accepted custom.

Chapter 475:

He must hold the two whole matzos in his hand when he recites the beracha of hamotzi, with the broken matzah between the two whole ones. He should not place the broken matzah on top, because, from the start, he first must recite, Hamotzi, and then Al achilas matzah. Hamotzi is recited over the whole matzah, and the blessing of Al achilas matzah is recited over the broken one, which is bread of poverty. If he places the broken matzah on top, he will have to pass over the mitzvos when he recites Hamotzi first.

2) *After finishing the berachah of Hamotzi, he should allow the third matzah to slip from his hands, and he should hold the broken matzah on the bottom and the whole on on the top and recite the berachah of Al achilas matzah. He should not drop the upper whole matzah, however, before the berachah of al achilas matzah, and it is understood that he should not break off any part of it until after the berachah of Al achilas matzah, since some hold that the berachah of Hamotzi is for the broken matzah, which is bread of poverty, and the berachah of Al achilas matzah is for the whole one. It is, therefore, proper to comply with both views, and to recite both of these berachos and then to break off kezayis from the upper whole matzah and kezayis from the broken one. Even though for the berachah of Hamotzi alone, according to the letter of the law, it is unnecessary to break off kezayis, but even on a small amount one may recite the berachah of Hamotzi, nevertheless, since he must break off kezayis for the berachah of Al achilas matzah, for, on less than kezayis, he cannot recite the berachah, since he cannot fulfill his obligation by eating less than kezayis hence, according to those who hold that the berachah of Al achilas*

matzah is said over the whole matzah, he must break off from it. According to the first view (which is accepted as halachah), that the *berachah* of *Al achilas matzah* is said over the broken matzah, he must break off *kezayis* from the broken matzah. Therefore, in order to comply with both views, he must break off *kezayis* from one and *kezayis* from the other.

3) *These two olive-sized amounts must be eaten together, i.e.* he must put them into his mouth simultaneously, for if he eats first the *kezayis* of *Hamotzi*, viz. of the whole matzah, and then he eats the *kezayis* of *Achilas matzah*, viz, the broken matzah, there will be an interruption between the *berachah* of *Al achilas matzah* and the eating of the *kezayis* of the broken matzah, with the eating of *kezayis* from the whole matzah. Likewise, according to those who rule that the *berachah* of *Hamotzi* is for the broken matzah, if he eats first *kezayis* from the broken matzah and then the *kezayis* from the whole one, he interrupts the continuity between the *berachah* of *Achilas matzah* and eating the *kezayis* of the whole one. He must, therefore, place them into his mouth simultaneously. He need not swallow them simultaneously, however, but must masticate them and swallow first one *kezayis* all at once, and then the other *kezayis* all at once.

4) *If he cannot chew the two olive-sized amounts at once, he* should first eat the *kezayis* of *Hamotzi*, i.e. the whole matzah according to the first view (which is the accepted halachah), and then the *kezayis* of *achilas matzah*, and eating the *kezayis* of *Hamotzi* is not regarded as an interruption after the fact, between the *berachah* of *Al achilas matzah* and eating the *kezayis* of the broken matzah, since it is for that *kezayis*, i.e. for the *berachah* of *hamotzi*, which must be recited for the *kezayis*, i.e. for the *berachah* of *hamotzi*, which must be recited for the *kezayis* for the broken matzah as well.

5) *This is all from the outset*, but, after the fact, even if he ate but one *kezayis*, either from the whole one or from the broken one, and even if he ate it in installments, if, from the beginning of the first installment to the end of the last installment, there has not elapsed more than כְּדֵי אֲכִילַת פֶּרֶס, lit. *the time it takes to eat half a loaf*, i.e. three eggs (See next chapter), he has fulfilled his obligation, even if he conversed quite a bit in the middle of the *kezayis*, between one installment and another, he does not have to repeat the *berachah* of *Al achilas matzah*, surely not *Hamotzi*, since he did not converse between the *berachah* and the beginning of the eating. (See ch. 432).

6) When he eats the *kezayis* of *Hamotzi* and then the *kezayis* of *Achilas matzah*, he must recline also when eating the *kezayis* of *Hamotzi*, according to those who rule that *Al achilas matzah* is recited over the whole matzah, and with that matzah, one fulfills his obligation, and he fulfills it only when reclining, even though, according to them, one must eat first the *kezayis* of the broken matzah, i.e. the *Hamotzi*, if he reversed the order, he committed no crime even according to them, except that from the outset, it is proper to eat first the *kezayis* of the broken matzah, according to them for the *berachah* of *Hamotzi* which he recites first, is said over the broken matzah, but the accepted halachah is in accordance with the first view, that the *berachah* of *Hamotzi*, which he recites first, is for the whole matzah. He must, therefore, place the broken matzah under the whole one before breaking the matzos, in order to avoid passing over the mitzvos, as mentioned above. He, therefore, should eat first the *kezayis* of the whole matzah. We take the latter view into consideration only in matters that are proper even according to the first view, such as to eat the complete *kezayis* of the whole matzah while reclining).

7) *Some are accustomed to dipping the kezayis of Hamotzi and of Achilas matzah*, in salt. In these countries, however, we

do not practice this, because white bread does not require salt, as is explained in chapter 167. Even though we dip the matzah in salt on the other days of Passover despite the fact that it is white bread, on these two nights of Passover, however, we do not practice this, because of the love of the matzah, to perform the mitzvah to fulfill his obligation with matzah that has no mixture of any other taste with it, but, according to the letter of the law, we need not consider this (but one must refrain from dipping the matzah into beverages, according to the letter of the law, as is explained in chapter 461).

-3-

כדי אכילת פרס—The Time it Takes to Eat Half a Loaf
The time allowed for eating the Kezayis Matzah

1) It is an explicit halachah in the *Shulchan Aruch* (475:6) that there may not elapse from the beginning of eating the matzah until the end of the eating, more than *k'dei achilas peras*, the time required to eat half a loaf. (This is reminiscent of the time when a loaf of bread was the size of six eggs, hence, half a loaf was the size of three eggs. In order for the eating to be counted as one, there may not be a lapse of time longer than this.) This applies even after the fact; i.e if one ate a *kezayis* matzah in a longer time than this, he must eat another *kezayis*. Even though the expression in the *Shulchan Aruch* does not appear to mean this, *Magen Avraham* notes that the language is not exact. The great majority of the *Poskim* concur on this point.¹

2) Now, we must delineate the actual time allowed for this mitzvah. Many pens have been broken in trying to set down the amount of time called *K'dei achilas peras*, and it would be

1. וכן החזיקו אחריו בפר"ח, ברכ"י, מ"ב, שו"ת מ"ע להרא"ם סי' ט"ו באורך, שו"ת בית אפרים או"ח נ"א ד"ה ע"ש (דלא כמ"ש בשו"ת האלף לך שלמה או"ח שכ"ג דשיעור הפסקות שבין אכילה לאכילה כל תהא יותר מאכילת פרס, אבל עידן אכילה אי"ל שיעור).

impossible to discuss all the opinions with the reasons given for them. I shall, therefore, state briefly that after leafing through the volumes that discuss this matter, I found opinions ranging from two minutes until nine, for each minute, at least one opinion, also rulings for $3\frac{1}{2}$ minutes and $7\frac{1}{2}$ minutes².

According to one theory, we can add more times: ten minutes, 11, 12, 15³.

Indeed, many great *Poskim* rule that regarding each food, we figure according to how fast the average person eats that kind of food (3 or 4 eggs): that is *achilas peras*. Thus, it is impossible to lay down a fixed rule for this⁴.

In conclusion, let us say that in order to comply with all views, one should strive to swallow a complete *kezayis* all at once, as stated above from *Shulchan Aruch HaRav* (2:3), for, in addition to gaining the fulfillment of the mitzvah in its preferred manner, he avoids the confusion of the various opinions in regards to *k'dei achilas peras*, as well.

If it is impossible to do so, however, he should see not to take longer than two minutes. If, for some reason, his eating took longer, he should hurry to finish it as quickly as possible; the quicker he finishes, the more authorities he will comply with. If he

2. (עי' שו"ת חת"ס ח"ו סי' ט"ז, כג, מהר"ם ש"ק אור"ח פ"ה, רס"ג, ביכורי יעקב תרל"ט ס"ק יג, שו"ת בנין שלמה, שו"ת צ"צ שער המלואים ט"ט, שד"ח אספ"ד מע' אכילה ג, ובפאת השדה שם, ס' ברכות ישראל (לבעל סהרת ישראל) או' תנא, ס' מרחשח סוסי' יד, הגדה מועדים וזמנים בדיני מרוז, חזו"א אור"ח לט, ערוה"ש תרי"ח, חולדות שמואל ח"א סוף הקדמה יג, או' יט, כה"ח סי' ר"י, שלחן מלכים על כללי קש"ע בהקדמה, ובשלום ואמת שם, שו"ת בנין שלמה).

3. (עי' היטב חת"ס שם כמ"ש שתלוי בחצי מיל, ועפ"ז כיון די"א דשיעור מיל כ' מינו"ט (מנוה"ט ה' שבת רס"א בשם אבן עזרא ובעל המאור) וי"א כב ומחצה, וי"א כד מינו"ט, וי"א חצי שעה, אי"כ כי פלגינן להו נמצאת שיעור אכילת פרס שהוא חצי מיל כפי שיעורים הנ"ל, ועיין בחי' תני"ט, מ"א ר"י סי' פט, דרשות מהר"ש, ושד"ח מע' אכילה או' ג, בשם דרכי הוראה, וכן בשלחן מלכים בשלום ואמת או' ז, והלל"מ או' לו, לו).

4. מצ' ש"ג, תורת חסד לב, ולד' התהלה"ד בליקוטים גם דעת מ"א כן, וע"ע מה שכ' החזו"א אור"ח סוסי' ל"ט).

took longer than nine minutes, he will not fulfill the mitzvah, even after the fact.

Hagaon R'Moshe Stern, Rav of Debrecen (See *Halacha L'Mosheh*), states that one should eat in two minutes. If this is impossible, he should try to swallow the two kezayis pieces within five or six minutes (See his reason).

(We may, perhaps, draw a conclusion that, in case of emergency, when it is impossible to do otherwise, he should hurry to eat at least the size of 1/3 of an egg within two minutes, and the remainder within nine minutes. This is based on the grounds that many authorities rule that the measure of kezayis is slightly less than 1/3 of an egg, and many rule that the length of *k'dei achilas peras* is nine minutes. This question needs more deliberation, however.)

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The End of the Time for Eating Matzah

From the start, we must surely strive to eat matzah before midnight. Even after the fact, if it occurred that they did not eat matzah until after midnight, it is no longer permissible to recite the *berachah* of *Al achilas matzah* (and *Al achilas maror*). This is the decision of the *acharonim*.¹ Therefore, if the Seder was delayed until shortly before midnight, he should recite the *kiddush* immediately and drink the first cup. Then he should wash his hands, recite the *berachos* of *Hamotzi*, *Al achilas matzah*, *Al achilas maror*, and he should eat. Then he should recite the *Haggadah*.² He does this not only because of the

1. (דגול מרובה תע"ז, שע"ת שם, פמ"ג שם א, וס"י תפ"ו, דה"ח דיני כוס ראשון או"ג, מ"ב שם ו, ערה"ש שם ה, מסגה"ש קי"ט יא, ועוד), ואפילו בלילה שני ג"כ (שו"ת בנין שלמה סי' כ"ט מובא באו"ח תע"ז), וקשה לסמוך על המשכנות יעקב (קני"ז) שכי' דהמברך לא הפסיד (מובא שו"ח, ואו"ח) דמלבד שהוא דעת יחידי לא הלא בספק ברכות קי"ל להקל.

2. דגו"מ, ושע"ת, מ"ב, וע"ע ס' ויג"מ עמ' קצ"א.

berachah, but also because many *rishonim* hold that we do not fulfill our obligation by eating matzah after midnight³.

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When is Midnight?

There is a sharp controversy among Torah authorities as to how we figure the time of midnight. I will not take upon myself the task of deciding who is right, lest I be held accountable for others. May G-d grant that I fulfill my own responsibilities! In any case, it is not proper for me to free myself completely from this task. I therefore decided to arrange the various opinions and let one more capable than I, decide the halacha. I will not hesitate to express my opinion, but only in discussion not as a final halachah, and let the reader select.

Concerning midnight we find many views. They are as follows:

1) In both summer and winter, we figure the night beginning from the coming out of the stars, and the entire twelve hours after that are regarded as night. Midnight is after six uniform hours from the beginning of the night; i.e. 6 hours of 60 minutes each. In winter, when the nights are long, the last hours of night are regarded as day, and in the summer, the first hours of day are regarded as night. Hence, in winter, midnight is before 12 O'clock, and in summer, it is later.¹

2) In both summer and winter, we figure the night from the coming out of the stars until the first rays of dawn, which we divide into twelve equal parts, called *Sha-os zemanios*, hours based on the time of year. *The middle is regarded as midnight*. In brief, midnight is as its name implies, the middle of the night, i.e.

3. (הר"ח בפ' ער"פ, סמ"ג בשם תוס', תוס' זבחים נו: מרדכי פסחים, רבינו ירוחם נתיב ה' ח"ד, ועי' בה"ל ד"ה ויהא זהיר).

1. (זהו דעת מ"א, סי' א, סק"ד, ושערי ציון, כפי שביארו המח"ש, ובארצה"ח, חת"ס או"ח קצ"ט, וכן נ' דעת אבן השוהם סי' כג, מובא בשע"ת סי' א, ו, ועי' מ"א רלג, (וכ"כ בליקוטי מהר"ן קמט).

midway between the coming out of the stars and the first rays of dawn².

3) We always figure from the time the sun is directly overhead. The next six hours belong to the day. Then begins the night, and six hours later is midnight. Even though in summer, there are more than six hours from noon until sunset, the extra hours are counted for the night, and in winter it is the opposite³.

Now it is apparent that the overwhelming majority of Torah authorities adhere to the view that midnight is twelve hours from high noon. It is, therefore, obvious that we must follow this view also in our case.⁴

2. (אלי' רבא, דוּטא ס"א, א' לחלוק על המ"א הנ"ל, וכ"כ בבבב שור ברכות ג, כשם ליקוטי האריז"ל, והסכים עמו והוסיף עוד דכן מוכח בראשית חכמה שעה"ק, וע"ז השיב עליו בבבב"י ודחה ראיתו מר"ח, (וכן דעת שבילי דוד ס"א).
3. (נהר שלום פ"ו ע"ב להרש"ש, ברכ"י בשם שב יעקב ד"ב שעות אחר חצות היום הוא חצות לילה בשמים, וג"ע הארץ, עיקרי הד"ט ס"א, א, ב, שלמי צבור, שע"ת, יד אפרים, הגר"ז או"ח, סי' יעב"ץ או"ב, שו"ת לב חיים, ח"א ס"ו, ונשנה בספרו כף החיים למהרח"ף, סי' ג, או' לג דסברא זו היא מוסכמת מש"ס ופוסקים ומקובלים, בן איש חי, וישלח או"ד, וכן נשנה במו"ק ולחם שמים ר"י ברכות להיעב"ץ ז"ל, ובברכ"י כ' שכן דעת מהר"ם קורדובוירי זצוק"ל, והיא נכונה ומוסכמת, והאיר כשירו ברכה דאף שדעת מהר"ר נ' מנוגד לדיעה זו אי"צ לחוש לה כי דבריו נאמרו מקדם שיעקב מים על ידי רבינו האריז"ל, וכן הכפיל דעתו בעבודת הקודש מורה באצבע ס"ב, ב, וכ"כ בישרעות יעקב שם, וכ"כ בארצה"ח בארץ יהודה באריכות, וכ"כ באדרת אליהו (להגה"ק בעל משנ"ח) במס' ברכות שם, ובס' אורחות חיים לתלמיד החת"ס ז"ל כ' שרוב העולם גרורין אחר דעת שב יעקב וכן נהג החת"ס סופר ז"ל בין בקיץ בין בחורף, ע"כ, ובארצה"ח שם כ' שכן ג"כ דעת הגאון בעל חסדי דו, וכ"כ ביוסף אומץ, וכ"כ בוהר חי להגה"ק מהר"א מקאמאנא זצ"ל, וכ' שם (פ' ויקהל) שכן אמר לו רבו הגה"ק מזידיטשוב זצ"ל בעל עטרת צבי, וכ"כ במ"ב סי' א, ובערוה"ש שם, וכ' שכן הסכימו רוב גדולי ישראל, וכן עיקר, וכ"כ בכה"ת (האחרון), ובס' קומי רוני סי' ט, כשם כמה פוסקים, וע"ע בשאר אחרונים).
4. (וכדי שלא יבא מי שהוא לחלוק בסכינא חריפא דכל דברי הפוסקים לא נאמרו ונשנו רק לענין עת רצון של אמירת חנוניום בחצות לילה, אבל לא לענין המצות החלויים בזמן כמו אכילת קדשים ואכילת מצה, ואכילת לילה ראשונה בסוכה (או"ח תרל"ט) ע"ז יש לי לפענ"ד ראי' חותכת להיפך, דהרי מבואר בש"ס יבמות עב, וברש"י שם דמ"ח ה"י מכת בכורות בחצות לילה משום שאז הוא עת רצון ממילא ה"י הכאת בכורות בעין רצון, הרי לן דהכאת בכורות תלי בעת רצון של חצות לילה כעין אמירת בקשות וחפלות בעת ההוא, וכיון דכל עיקר מניעת אכילת מצה ואפיקומן אחר חצות מכת בכורות ילפא כמבואר בבאר היטב בש"ס (ברכות ט: ופסחים ק"ל) א"כ ומנם ג"כ בעת רצון של חצות, וזו ראי' שאין עלי' חשובה לכאורה, הא חדא, ועוד שהמעין היטב בארצה"ח (בארץ יהודה) ימצא כדברינו, וכן משאר פוסקים הנ"ל מפורש יוצא אשר דבר שאינו תלוי בשעות רק בחצות אין לו אלא זמן אחד והוא י"ב שעות אחר חצות היום).

4) *The time of midnight according to the clock*: We have not yet completed our task, since we have not delineated the exact time of midnight according to our clock.

Machatzis Hashekel, ch. 1, states that the exact moment for the end of the time to eat afikoman from the outset, and to recite the *berachos* on eating matzah and *maror* even after the fact, is 12:00, since noon is exactly 12:00. Accordingly, twelve hours afterwards, which is midnight, is also exactly 12:00. This view appears to be shared by *Aruch Hashulchan* (233), that noon is always at 12:00, no earlier and no later.

This view is, however, not universally accepted. I quote the following from *Sefer Vayagged Moshe*, p. 193, where he writes: I quote *Hagaon Ben Aryeh* on *Orach Chaim*, who writes that noon is not always twelve o'clock, but it is sometimes earlier and sometimes later. High noon is the minute between sunrise and sunset, when the sun is higher than at any other time of day. Then the sun is exactly in the middle of the south. Accordingly, the correct method of figuring out when it is noon, is to consult a table of sunrise and sunset, from which you will be able to determine the midpoint, and twelve hours after that is midnight.

Even there, I am afraid to tread, since there are greater than I. But, since the Sages have given us a rule, that when the halachah is undecided, go out and see the practice of the populace (*Berachos* 45a, *Eruvin* 14b), we find, in our case, that everyone looks for twelve o'clock, as is explained in *Vayagged Moshe* regarding *minchah gedolah*, which commences 6½ hours after the day begins. This is apparent from *Darchoi Chaim Veshalom*, customs of the author of *Minchas Elazar* o.b.m. from Munkacz, 605, that he was careful to eat before twelve, which was 11:17 on the clock in his city (as is delineated in *Responsa Minchas Elazar* 1:69), especially concerning eating *afikoman*, which is merely a stringency, as is stated in *Shulchan Aruch*, and explained by *Rosh*, ch. *Arvei Pesachim*, that Rabbenu Tam was strict in this

matter, it is surely unnecessary to augment stringencies upon stringencies (See *Responsa Zichron Yehudah* 1:144, 145).

However, it must be brought to the attention of the public that our clocks are, as a rule, not accurate, since they are set by the government, and do not exactly match the movements of the sun, since the railroad was invented approximately 150 years ago, when the times were changed and were established by the government, to establish the time for each city, and since then we must be careful not to become confused by the clocks, but to subtract or add according to what the government added or subtracted from the exact time.

I have elaborated on this theme although it is really simple, because I heard that certain old men rely on the time of midnight according to the wont of their youth in the countries of Europe, e.g., if they are accustomed to considering 12:30 as noon, they do the same in America and in other places where they have settled. Their comparison is incorrect, however, for it is impossible to compare one place to another, since in Europe itself, the cities differed in times. In some places, they subtracted from the real time, and in others, they added. In some places they subtracted close to an hour, as in Munkacz, and in other places, they added to the real time a half hour or more. It is interesting that in New York, the clock is only a few minutes away from the real time (as below). Let the discerning beware.

For example, in Munkacz, midnight was 11:17 as mentioned above, since the government subtracted 43 minutes.⁵

Concerning the real time of New York, see *Vayagged Moshe*, which states that he inquired of government officials, and they

5. והרוצה לחקות על שורש הדברים ימחול נא לעיין בחולדות שמואל סוף ח"ב בקוני' אחרון לחלק א. הקדמה ו. מאמר ג. ס"ד, וכן בשו"ת מנחת אלעזר ח"א סוף סימן ס"ט, ובריו"מ עמ' קצ"ה, ולפענ"ד לזה כוון במאסלה"מ סי' א. בא"ד, אף שלשונו מגומגם קצת.

replied that in New York, the real time is four minutes before the hour. Therefore, 11:56 is really midnight (and similarly, those who figure the time of reading the *Sh'ma* with conventional hours, i.e. sixty minutes each, the time is over at 8:56, and 11:56 a.m. is the latest one may recite *shacharis*).

There is still room, however, to investigate whether the government tables are accurate enough to match our figuring so that we can rely on them wholeheartedly.

Vayagged Moshe p. 300 quotes *Sefer Oros Chaim*, that in Eretz Yisrael, the clock is twenty minutes slower than the real time. Therefore, 11:40 is midnight. The same is true as regards other matters.

5) I find it my duty to inform the public that, although everyone relies on the government tables all year for sunrise and sunset, it is not definite that we may rely on them, especially in serious matters, for it is known from the *Shulchan Aruch* and the *acharonim*, and from books dealing with astronomy, as is plainly visible as well, that sunrise does not occur all at once, but the sun rises little by little, until the entire sphere is visible above the horizon to those standing on the earth. Likewise, the sun sets gradually and does not sink all at once (See *Responsa Lechem Shlomo Orach Chaim*, where he discusses the time it takes).

In our laws, we refer as sunrise to the end of sunrise, and as sunset, to the end of sunset. I believe that I heard from reliable sources that the government tables refer as sunrise to the middle point, when half the sphere is above the horizon, and half is below. Similarly, sunset means the time when half the sun is above the horizon and half is below. It is a mitzvah to be careful and to warn others about this.

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Eating the Afikoman after Midnight.

The *Shulchan Aruch* delineates the time limit for eating the afikoman by stating that one should take care to eat it before midnight (477.1). Since the afikoman is eaten as a remembrance of the Passover sacrifice, it must be eaten within the same time limit as the latter, which was eaten before midnight. This is explained by the *acharonim* who comment on the *Shulchan Aruch*. This regulation is not mentioned in the *Gemara*, but is a stringency originating from the *Poskim*, viz, *Rosh*, ch. *Arvei Pesachim*, who states that Rabbenu Tam was strict concerning this matter. Although it does not originate from the *Gemara*, we may not deal leniently with it, since it is quoted in the *Shulchan Aruch* as a halachah. There were various customs of the saints and sages of all generations in respect to this halachah.

It is stated in *Minhagei Chasam Sofer*, that the *Chasam Sofer* did not take care to eat the afikoman before midnight. It appears that even on the first night he was lenient in this matter.

On the other hand, we find many who took care to eat the afikoman before midnight even on the second night. The *tzaddikim* of Kamarna did so, as is reported in *Minhagei Kamarna*. *Vayagged Moshe* reports (p. 241) that the author of *Arugas Habosem* and his son, the author of *Vayagged Yaakov* were strict about eating the afikoman before midnight even on the second night. *Haggadah Tzuf Omarim* relates an incident concerning Maharash of Makarov, a disciple of the *Chozeh* of Lublin, who appears to have been strict as well.

However, in most places even though on the first night, the pious hurried to eat the afikoman before midnight, on the second night, they were lenient about this. Such was the custom of the Rav of Munkacz, the author of *Minchas Elazar*, as is stated in *Darchei Chaim V'shalom*. Likewise, this is the custom of the grand rabbis of Lubavitch, as stated in *Vayagged Moshe* (242),

and the custom of the *Tzaddik R' Tzvi Hirsch* of Liska, as delineated in *Darchoi Hayashar V'hatov*.

We find an interesting account in *Sefer Menachem Tzion* by the *Tzaddik R' Menachem Mendel* of Rimenov o.b.m., who writes, "The afikoman is hidden before midnight lest the evil forces notice it, and after midnight it is taken out." He writes this in reference to the second Seder. Concerning the first Seder he writes: "The larger portion is hidden to be watched until the middle of the night, when the times change, and the times arrive to enter the world of freedom." This is quoted from *Sefer Imrei Noam* (2:4), who cites this quotation from *Menachem Tzion* as a justification of the *tzaddikim* who eat the afikoman after midnight on the second night. This is quoted in *Orchos Chaim* 477.

I, too, despite my inadequacy, will venture to contribute my share toward the justification of the *tzaddikim* who are not particular about eating the afikoman before midnight on the second night of Passover.

First, let us point out that the second day of *Yom Tov* was originally innovated in the Diaspora because those outside of Eretz Yisrael could not know when the Sanhedrin proclaimed *Rosh Chodesh*. Later, when *Rosh Chodesh* was proclaimed by computation rather than by witnessing the first phase of the moon, and we are well-versed in this computation, there was really no need to continue this practice. The Talmud states that we follow this practice because "the custom of our forefathers is with us." According to this reasoning, we should not be required to eat the afikoman at all, since the reason for eating afikoman is, as explained by *Rosh* (*Arvei Pesachim* 119, 34) a remembrance of the Passover sacrifice. This view is shared by *Meiri* *ibid.* and *Chinuch* 21, and is quoted in *Shulchan Aruch* 477:1. According to Rashi and Rashbam, it was innovated as a remembrance of the

matzah eaten along with the Passover sacrifice. According to both opinions, it was obviously innovated after the destruction of the Temple, as in *Rosh Hashanah* 30a and *Sukkah* 41, where the Rabbis expounded that it is a mitzvah to make a remembrance for the Temple. We find no other source or reason for requiring that anything be performed as a remembrance of what was performed during the existence of the Temple. It is obvious that during the existence of the Temple, when the Passover sacrifice was offered up, those who lived far away from Jerusalem and did not know when the Sanhedrin had proclaimed Rosh Chodesh, would celebrate two days *Yom Tov*. Obviously so, since the sacrifice was offered up in the Temple, they did not eat afikoman as a remembrance of something still in existence, and we find no requirement to enact any such practice.

Even though the sages of the generations following the Destruction instituted the practice of eating afikoman, this was for the first night, when, formerly, the Passover sacrifice was eaten in Jerusalem, and we, too, must perform an act reminiscent of the sacrifice, but on the second night, which was instituted only as a custom of our ancestors who celebrated two days in the Diaspora, since they never ate the Passover sacrifice, nor did they eat afikoman, whence should we derive the obligation to perform an act reminiscent of something our forefathers never did? We follow *their* customs, but not more.

Accordingly, we must understand why we eat the afikoman altogether, on the second night. To answer this, we may say that the Rabbis wished to make the second day like the first day, as far as possible, lest people treat it lightly. They, therefore, did not differentiate between the procedures of both nights, including the eating of the afikoman. As far as limiting the eating of the afikoman to the first half of the night, however, since it is a stringency to do so from the outset, and is not mentioned in the *Gemara* at all, and if one ate it after midnight, it is certainly valid

according to all authorities, if one deals leniently with eating it on the second night after midnight, there is no indication of treating this practice lightly, since even on the first night, eating it at that time is valid (as *Chasam Sofer* indeed did). We can, therefore, conclude that there is no need to strive to eat the afikoman before midnight on the second night, since the reason for its implementation was so that we should not treat the second day lightly, and this reason is not valid for requiring the afikoman to be eaten before midnight. The aforementioned is a justification of those who are not strict about eating the afikoman before midnight on the second night. Those who are strict, however, should not abandon their practice.

A remarkable plan: Many families find themselves caught on the horns of a dilemma when they see that midnight is rapidly approaching, and time will not allow them to finish reciting the Haggadah, to eat matzah and *maror*, to partake of the festive meal, and to eat the afikoman before midnight. They do not know whether to forgo the feast in order to eat the afikoman before midnight, or to celebrate the feast in honor of the festival and to eat the afikoman after midnight.

(See *Eishel Avraham* 2:477, who writes that one should omit part of the Haggadah in order to eat the afikoman before midnight if we had an accurate clock, and he should complete it after eating the afikoman, for this is possibly regarded as “the time that matzah and *maror* lie before you,” since he is still engaged in that matter... If he has no accurate clock, however, he should not omit... Likewise, in order to eat the afikoman before midnight, one may curtail the festive meal if there is no danger of lessening the pleasure derived therefrom. This, too, is permissible only if he knows the exact time.)

In *Avnei Nezer* (381) I found a remarkable plan, based on the premise that, according to the view that the *Korban Pesach* may

be eaten only until midnight, and, likewise, matzah must be eaten before midnight, a leniency results, viz. that after midnight one may eat to his heart's content, and the prohibition of eating after the afikoman does not apply, since the obligation that one must have the taste of *Pesach* and matzah remaining in his mouth, applies only to the time when there is a mitzvah to eat the *korban Pesach* and matzah. After midnight, however, when the time of the mitzvah has passed, there is no such rule.

Accordingly, if, at the beginning or the middle of the meal, one sees that midnight is approaching, he should eat *kezayis* matzah with a condition, that if the halachah is in accordance with R' Eleazar ben Azariah, who rules that the *Korban Pesach* may be eaten only until midnight, this should be his afikoman. If the halachah is in accordance with R' Akiva, who rules that the *Pesach* may be eaten throughout the night, this should not be his afikoman, but ordinary matzah. He should wait until after midnight and complete his meal and then eat a second afikoman. Thereby, he fulfills his obligation in any case. If the halachah is in accordance with R' Eleazar ben Azariah, the first one is counted as afikoman, and after midnight, he was permitted to eat further. If the halachah is in accordance with R' Akiva, the second one was his afikoman¹.

Incidentally, I saw in *Taam Hamelech* (p. 231, appendix, note 35), quoting *Sefer Imrei Noam* from the Dzhikover Rebbe o.b.m. that *tzaddikim* say that afikoman is an assurance for having children. This is alluded to be the Midrash that states that Pharaoh said, “פן ירבה,” *Lest they multiply*, and the Holy Spirit replies, “כן ירבה,” *So shall they multiply*. The words, *Ken yirbeh*, equal numerically, the word, *afikoman*.

1. (ובדין קיום המצות בתנאי ע"י היטב באור"ח תפ"ט ג, ובט"ז ומ"א שם, לענין ספירה בתנאי, ובהג' רעק"א אור"ח מו, לענין קר"ש בתנאי, ובשו"מ (מהר"ד ח"ג קכ"ז) ספירה בתנאי, וע"י רמ"א תק"ד ס"ו, ומ"א שם, ובכ"י בשם הרא"ש שם, תקיעה בתנאי, ובמחזה אברהם (אור"ח ס"י לד) וברע"ת אור"ח מו, וע"ע שו"ת אבני נזר (תמ"ט) עצה כעין הנ"ל לענין ברכת שהחיינו דיו"ט ב' של ר"יה, וע"ע אור"ח לד, ס"ב ומ"א לא, ב, רעק"א ס"י ב.).

Eating Less than the Required Amount

1) We find a great controversy between the greatest authorities of latter generations, whether there is any mitzvah in eating less than the required amount of matzah. I.e. if it is impossible to eat the required amount of *kezayis* of matzah, is there any merit in eating less than the requirement? The ruling on this question has bearing on other mitzvos which are fulfilled by eating.

2) Many *poskim* rule that there is no mitzvah at all eating less than the required amount.¹ Many others rule that, even though the eater does not fulfill the mitzvah in its entirety, he has, nevertheless, fulfilled it partially, and he should, therefore, eat as much as he can.²

3) We may add, that even if we conclude that he does not fulfill the mitzvah, even partially, there is, nevertheless, merit in eating a small amount, for he demonstrates thereby, his love for the

1. (משנה למלך ה' חומ"צ פ"א סוף ה"ו, שו"ת שבות יעקב, ח"ב סי' ח"י, שו"ת דברי חיים ח"א כה, מהר"ט אלגאזי בס' קהלת יעקב חלק תוס' דרבנן או' ח, מנחת חינוך מ' קלד, שו"ת ברית יעקב סי' ח, בני בחייא מובא בשע"ת תע"ה, וכ"נ דעת הצ"ח בדרש לציון מובא בשו"ת מהר"י אסאד סוסי' קמ"ז, שו"ת מהר"ל דיסקין סי' ד, כתב סופר סוסי' צ"ו, לכושי"מ מהד"ת אר"ח קפ"ד, מנחת אלעזר ח"א ל"ה וח"ב נב, מהר"ץ חיות יומא לט, ובדע"ת תע"ה סעי' ו, סוף ד"ה ולענ"ד הביא הוכחה מתור"ט בשם הרמב"ם רפ"ד דמנחות וה' פסח שחיבר האר"י דבי עילאי).

2. (שו"ת חיים שאל סי' ד, שו"ת חת"ס אר"ח מט, ע"ש, מהר"ץ חיות שם בשמו, שו"ת מהר"י אסאד קלו, קמח, קמט, שו"ת אבני נזר שפא, שו"ת לחם שלמה צג, צד, ודע"ת שם בראשית דבריו תלה לה בפלוגתת התנאים יומא סא.).

mitzvah. This is similar to the practice mentioned by *Shaloh*, that the very pious would kiss the matzos and the *maror* out of love for the mitzvot. There is surely manifestation of love in eating a small amount if he finds it impossible to eat the complete amount required. See below, the end of Section 2. Eating less than *kezayis* of *maror*, a mitvah less stringent than eating matzah, has been discussed at length by many *poskim*.¹

4) There is further reason to believe that there is merit in eating matzah for those who find it impossible to eat the complete required amount, for we find in *Shaarei Teshuva* 21:1, that we may not treat *tzitzis* disrespectfully, since it was spun and twisted for the purpose of fulfilling a mitzvah, even though it was not used for that mitzvah. The same applies here, for matzos are baked for the purpose of fulfilling the mitzvah.

See further *Taz* (167:18), where he prohibits giving *matzas mitzvah* to a non-Jew to eat. *Pree Megadim* prohibits feeding it to an animal. These two authorities do not differentiate between

3. ע"י ח"י תע"ג כא, וע"י שאגת אר"י סי'ק, חת"ם סופר קמו תה"ד ח"ב רמ"ה, כתב סופר סי' פ"ו, שו"מ מהר"י ו"י סי' י, מהר"י אסאד קל"ז דברי חיים כ"ה, שו"ת אבני נור שפ"ג, בית יצחק יור"ד ח"א בסופו, מהר"ש ענגעל ח"ד ג, אמרי נועם בסופו סי' ג, עצי חיים סי' ג, ארץ צבי (קאזלינגוב) פ"ה, לחם שלמה צג, חסל"א סי' ג, מערנ"ש קיט, לח, דפ"ק מצוה י' חלק המעשה יב, תפא"י פסחים פ"י, ט"ו, תשו' שם הכהן ס"ד, רחמי האב ערך ברכה, טעה"מ אר' תקי"ט, שעה"מ (ר' ח"ב שער ואמרחם זבח פסח פ"ה ד"ה וצריכין), ישועות יעקב ר"י תע"ה, שו"ת מהר"א הלוי קמג, ביאור מרדכי להגר"מ בנעט ז"ל (פ' ער"פ), וחסל"א בשם החו"ד, ובה"פ פסח שחיבר הגה"ק בעל אר"י דבי עילאי (נד' בס' דברי ישכר דוב, בירושלים עיה"ק) שד"ח (אספ"ד מע' אכילה ד), בשם דברי מרדכי דיש מצוה כפחות משיעור.

kezayis and less. Thus, we deduce that even less than *kezayis* is endowed with the sanctity of the mitzvah.

5) We have heretofore discussed one who, for some reason, cannot eat *kezayis*, but has a piece of the proper size. If, however, two people have but one *kezayis* (in addition to the amount that sticks to the teeth), and they have no alternative but either to share it so that each of them eats one-half of *kezayis*, relying on the *poskim* who rule that, this too, is a partial mitzvah, or that one of them should eat the the entire matzah. In this case, it is far better to cast lots, so that one will fulfill the mitzvah completely. The other one will share the reward for the mitzvah, since he was instrumental in his friend's fulfillment thereof, for through him, the mitzvah is performed, and were it not for the fact that he forfeited his claim, his friend would not have been able to fulfill the mitzvah. This is analogous to the arrangement made by Issachar and Zebulun, for Issachar to learn Torah with Zebulun's financial assistance. Obviously, the reward for a complete mitzvah is much greater than the reward for a partial mitzvah that he himself, would fulfill. Consequently, the one who is privileged to eat the matzah, merits the mitzvah and endows his friend with reward for enabling him to do so⁴.

6) Similarly, a woman who assists her son or her husband physically, or financially, to learn Torah, shares their reward. Her reward is great, since they are commanded to do the mitzvah, and they do so through her efforts. Her reward is much greater than that of a woman who engages in studying the Torah, who although she is rewarded, receives no more than the reward *in store* for one who is not obliged to fulfill a mitzvah, yet does so⁵.

4. בשע"ת תפ"ב (קרויב לסופו בא"ד אך עדיין כו')

5. הגרש"ז בה"ח"ת פ"א אר"ד.

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Eating More than the Required Amount

1) Concerning this matter, too, there has been much discussion. It appears that the Poskim rule that there is merit in eating more than kezayis matzah on the nights of Passover. One of these Poskim was the famed Maharal of Prague (*Sefer Gvuros Hashem*, ch. 48, s.v. השמש)

2) *Vayagged Moshe* (p. 186) quotes *Magen Ha-efef* 475:1, that there is a mitzvah for all matzah eaten on the first night. This appears to be the view of *Raavan* (*Pesachim* 152a), who writes that some do not soak matzah in soup on the first night... They innovated this in order that the taste of matzah remain in their mouth all the first night.

It is obvious that there is a mitzvah in all matzah eaten on that night, otherwise, there would be no purpose in having the taste of matzah remain in the mouth. See also *Tos.* (*Pesachim* 120a, cited by *Vayagged Moshe*, and Rabbenu Eliyahu of London (*Seder of Passover* night, also cited by *Vayagged Moshe* *ibid.*).

3) It appears, however, that *Tos.* (*Rosh Hashanah* 16b, 28b) rules that there is no mitzvah, since they prove that there is no prohibition of performing a mitzvah twice, as there is in adding to a mitzvah. They prove this from the fact that we may eat two kezayis amounts of matzah on the night of Pesach. Were they to hold that, on the contrary, it is a mitzvah to eat more matzah on the night of Passover, there would be no proof from this¹.

4) This may be dependent on the question of whether it is a mitzvah to burn more oil than necessary for Chanukah lights.

1. וכ"כ בשו"ת בית יצחק יור"ד ח"א בסופו לענין מרור, ומשם תדו"ה במצה ויסודו מתרומה שחטה פוטרת, ומ"מ בעין יפה חל קדושה על כולו, כמשנה תרומות פ"ד מ"ה, וכן ממצות תוס' שבת דאע"ג דשיעורו כ"ש ואם מוסיף הרבה בכלל תוס' הוא, מובא בשו"ת לחם שלמה צג, יא, וכ"ה להדיא בשו"ת עצי חיים סי' ג, וכן אפשר לפ' בשו"ת זכרון יהודה קנ"ג.

Magen Avraham (627:3) states explicitly that if one lights Chanukah lights with oil, there is no difference whether he lights little or much; i.e. there is no mitzvah to fill the cups so that the candles burn longer than the required half-hour. Many *Poskim* concur with this ruling².

There are, however, other early *Poskim* who differ, and maintain that the longer the candles burn, the bigger the mitzvah. *Tos., Shabbos 23* explains that Rabbah, from the beginning, would try to light Chanukah lights with sesame oil because it would burn longer than other oils. Apparently, this is a mitzvah.

Eliyahu Rabba, too, writes that it is mitzvah to use more oil (quoted by *Chidushei Mahartza*).

Also, in *Zichron Yehuda* (customs of Maharam Ash), we find that the author of *Imrei Eish* stated that his father-in-law, R'David Deutsch, had a silver Chanukah menorah, whose cups were very big and held a large quantity of oil, and he often added oil so that they remained lit for a long time. Apparently, it is a mitzvah if the candles remain lit after the required half-hour.

Apparently, the controversy depends on the question whether the mitzvah of publicizing the miracle applies to the entire night, except that the Rabbis made it obligatory only for the first half hour, or it does not apply at all³. The same may be true concerning the mitzvah even of eating matzah on the first night of Passover.

2. וכן במהר"ם שו"ק על תרי"ג מצות (מצו' הדלקת מנורה) הגם שלדינא כ' באמת לחלוק על דברי מ"א ולחלק דאיכא ענין הידור באם הכוסות (מקום קיבול השמן) גדולים מצוה למלאותן דאו מאירים הנרות יותר כפי שהחוש מעיד. אבל באם י"ל בית קיבול קטן לשיעור מצומצם א"צ להדר אחר כוסות גדולים שידלקו יותר. אבל עכ"פ הצד השהו בינו למ"א דהדלקת הנר בחר עיקר חיובו אי"ב הידור.

3. (מיהו לפמ"ש בזכרון יהודה שם ג' דאין הנידון דומה לרא"י שכ' על מנהג הנ"ל והנה מצאתי כמעטיו (להרבות שמן) לקדוש אחד מדבר הוא הגאון מהר"י עמדין בשו"ת שאילת יעב"ץ ח"ר סי' ד, דיש לומר שהמצוה של הדלקה כל הלילה אחרי כי הרבה דברים אנו למדין נר חנוכה ממנורה של מקדש, ע"ש). וכמו"כ ראיתי בשו"ת התעוררות תשובה (ח"א סי' מ"ה) שכ' טעם אחר לשבח להדליק בהרבה שמן עיי"ש.

5) *Responsa Zichron Yehudah* (153) writes: "It is unusual for people to eat exactly *kezayis*. Almost everyone eats much more than the required amount because of many reasons." Perhaps he means this.

I feel that *Tur Orach Chaim* (475) is of the opinion that there is a mitzvah in eating more than the required amount of matzah on the Seder nights. He writes:And there is no obligation to eat matzah except on the first night. Afterward, however, if he wishes to eat other things, he is entitled to do so, provided he does not eat *chometz*. Even on the first night, he fulfills his obligation with *kezayis*.

It appears from his wording, that *kezayis* is the minimum for fulfilling the obligation, but it is a mitzvah to eat more. One must take care, however, not to overeat, so that the afikoman should not be eaten after he is full and the afikoman will nauseate him, for this is not counted as eating.

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How much is Kezayis?

Since this work was not aimed to discuss at length and in depth, the rulings of the greatest authorities, I will merely cite the views of the *Poskim* inasmuch as they have bearing on practical application. I present the amounts in terms of liters and ounces with adequate explanation. In addition, I give references to sources which are available for anyone who wishes to delve into the origin and the reasoning behind the various opinions.

1) The fundamental requirement of eating *kezayis*, the size of an olive, is delineated in *Shulchan Aruch Orach Chaim* 486. Since the wording of *Shulchan Aruch HaRav* is very clear and exact, I shall quote it:

The measure of *kezayis* mentioned in many places is not the size of a small olive nor the size of a large olive, but the size of a

medium olive. Some say this is the size of half an egg (*Mordechai, Tos. Chulin 103b, Shulchan Aruch ibid.*), and some say that it is slightly less than 1/3 of an egg... As regards *maror*, which is a Rabbinical mandate, and so with everything that is mandated by the Rabbis, whose requirement is *kezayis*, we may rely on those who hold that it is slightly less than 1/3 of an egg, but, as regards matzah, a Biblical obligation, and any other Biblical obligations, we must rule stringently in accordance with the first view. But, concerning a blessing following eating any foods, or *Birkas Hamazon*, required to be recited only after partaking of *kezayis*, the ruling is that if there is a doubt whether one is obliged to recite a blessing, we rule leniently, and one should not recite the *berachah* unless he eats the equivalent of 1/2 an egg.

From the outset, we must take care not to become involved in cases of doubtful obligations to recite *berachos*. We should, therefore, eat either the equivalent of 1/2 an egg or much less than 1/3 of an egg of foods of which we need not eat *kezayis*.

Pree Megadim concurs. *Mishnah Berurah* adds that it is proper, from the outset, when one eats bread, to eat the equivalent of an egg, in order to recite the *berachah* of *Al netilas yadaim*. So must we take care with everything in which the larger measure is a leniency and the smaller measure is a stringency. *Gra* in *Shaarei Rachamim*, states that one must eat either less than 1/3 of an egg or one whole egg. That is because he was uncertain whether the measurement of *Noda Bihudah* is correct. See below.

2) *Chaye Adam* and *Mishna Berurah* (ibid.) write that if one is ill, he may rely on Rambam, who rules that slightly less than 1/3 of an egg is *kezayis*.

3) *Mishnah Berurah* writes further that, from the outset even, with *maror*, since we must recite a *berachah*, we should not be

lenient, except that a sick person, who finds it difficult, may rely on the ruling that a third of an egg is sufficient.

4) Concerning the space inside the food, see *Shulchan Aruch* *ibid.*, that we do not count the space inside, neither in matzah nor in *maror* (See *Magen Avraham* *ibid.* *Shulchan Aruch HaRav*, *Mishna Beruriah* and other *acharonim*). But that which is blown up like a sponge need not be pressed together, and it counts toward the requirement.¹

5) It is in place here to cite the following quotation from *Responsa Maharam Shick* (*Orach Chaim* 264), that every matzah is counted according to how we see it, even though the water and the baking have made it spongy and expanded it to its present proportions, from less than *kezayis* to *kezayis*, unless there is a space, which must be pressed together. When I studied in the yeshiva of the Gaon, the *Chasam Sofer*, I had the rare privilege of eating at his table on Sabbath and festivals, and I saw that he computed the *kezayis* matzah as it came before us².

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The Larger Measurement — and the Smaller

1) *The Gaon*, the author of *Noda Bihudah*, in his monumental work on *Shass*, known as *Tzelach*, writes that the eggs in our times have shrunk to 50% of their original size. Accordingly, everything that requires the measure of *kezayis*, i.e. $\frac{1}{2}$ an egg, requires now a whole egg. Likewise, everything that requires *r'viis*, i.e. the amount of liquid displaced by $1\frac{1}{2}$ eggs, requires now the amount of liquid displaced by 3 eggs. Many great *poskim* subscribe to this theory¹.

1. (משנה עוקצין מובא במחה"ש שם, וכ"כ הגר"ז ומ"ב שם וכ' בשעה"צ שם דכן הדין לענין בהמ"ז).
 2. וכ"כ בגליוני הש"ס פסחים לה: מובא בריג"מ ע"ש. וכ"כ בשו"ת מהרש"ג (ח"ב י"ט) ושו"ת קרל"ד (קל"ה).
 1. חת"ס אר"ח קבו, וקפא, יור"ד קפד, בית אפרים על טריפות בקנו' החשובות, מובא בשע"ת סי' ר"י, תפז, גר"א במעשה רב או"ע, קה, קו, לענין חלה, וכשערי רחמים לענין כוית וכביצה, רעק"א, א"א בטשאטש אר"ח

2) We find, however, many who do not subscribe to it².

3) As regards common practice: a) *Mikvah*—In addition to what the aforementioned *poskim* write, that regarding mikvah we must adopt the more stringent ruling since it involves a prohibition punishable by *kares*, and it is the foundation of the sanctity of Israel. In addition to those who rule according to the

תפ"ו, שו"ת מהר"ם ש"י"ק יור"ד קצ"ט, וערוה"ש באור"ח קס"ח שכדעת הצ"ח נוהגים כל היראים לדקדק בקידוש והבדלה, ובירור"ד שכ"ד כ' שהמדקדקים מחמירים לכפול כל השיעורים, וע"ע שם סי' רא, ומביא שגם דעת הגר"ז כהצ"ח, (אולי כוונתו למ"ש הגר"ז סי' יא, דלשיעור אגודל מודרין במקום הרחב, דחשבון זה הוא מן היסודות שבנה עליה הצ"ח חידושו שהרי כ' דחשבון אצבעות הוא כפל משיעור חשבון ביצים, והוה כשמודדים במקום הרחב כמבואר באגרות חזו"א ח"א קצד, ובשיעורין של תורה סי' ד' אר' ב' וע"י בראש אפרים קונט' התשובות סי' טז, ומט"א ת"ו באל"מ, ואם כנים אנחנו בזה יש להוסיף גם דעת פוסקים אחרים דס"ל שיעור אגודל זו, והיה דס"ל כצ"ח, והם הפמ"ג שם במש"ז אר' ח', ע"ש, ועמ"ש בסמוך, וכ"כ במ"ב שם, וכ"ד דרכי תשובה סי' יט, ס"ק כו, וע"ע שם סי' ל, סק"א כ"א, נג, ס"ק ל"ב, נח סק"ה, כ ס"ק כ"ה, מו ס"ק ע"א נו סק"ז, ואכמ"ל, אמרי יושר ח"א פ"ח לענין מקוה, שו"ת ערוה"ב ח"ב יור"ד קפ"ח, ג"כ לענין מקוה, בשערי רחמים אר' קס"ה בהערה שכן נהגו ר' חיים מוואלאו"ן, ותלמידו הגאון ר' יוסף מסלוצק, הנצי"ב במשיב דבר ח"א כד, מ"ב לענין כוית של תורה בסי' תפ"ו, קש"ע בכללים כ' המחמיר תע"ב, וכ"ד החזו"א בק' השיעורים וסיים בדמקום ששיעור הקטן לחומרא יש להחמיר כמותה, שוב מצאתי בחזו"א בק' השיעורים אר' ט"ז דמקור שי' הגר"ז הוא בש"ע שלו יור"ד סי' ק"ד, ומ"ש בשו"ת שארית יהודה לאחיו זצ"ל שחור בו הגר"ז תמה תמה קורא עליו, וסיים בדברי הנו"ב מהד"ת יור"ד כט, דאין ע"א נאמן לומר שפלוגי הגאון כ' לו שחור בו ממה שהתיר אחרי שהגאון לא פירסם חזרתו, כד"ן ע"א נגד דבר המחוקק בהיתר, ע"ש), וע"י היטב כד' החזו"א שהאר"ך מאד להחזיק בשיעור זה, (ע"ש ראיותיו ויסודותיו, ותראה פלאות), ודעת כמ"פ להחמיר במקוה (אמרי יושר שם, דברי יחזקאל סי' יג, לבוש"מ יור"ד קל"ג), ובענין מ"ש הלבוש"מ שמצד קנה המדה של החח"ס, עמ"ש בתו"ש עליו.

2. (שו"ת תשובה מאהבה ח"ג שכ"ד, ח"א כלל קכ"ח סט"ו, מהר"י אסאד יור"ד רה, שו"ת דברי יחזקאל יג (לענין קצת דברים), אמרי יושר שם לענין שאר דברים, ערוה"ש תפ"ו ושם לעיקר הדין, קש"ע שם לעיקר הדין, רמ"ע מפאנו סי' ג, מובא בדרי"ת וחזו"א שם, דעת" סי' ל"ה ס"ק קט"ז, וע"ע מ"ש בקו"א טז, בסי' רא, הג' ברוך טעם, שו"ת אמרי א"ש, או"ח לג, במקום שיוצא לחומרא דעת חזו"א להחמיר, ע"י שו"ת מנחת ברוך סו"י עו, בדרי"ת שם הכריע בדבר שאי"ל עיקר בש"ס רק חומרת הפוסקים כשיעור הקטן, מ"ב, לענין כוית ורכיעית שאינן מה"ת ההיינו קידוש ביום, מרור, וכו', ע"י סי' רע"א יג, בכה"ל, הגר"א שם החמיר כשני השיעורים וכו', הבית אפרים שם החמיר בדאורייתא והקיל בדרבנן, שיעורי תורה לרא"ח נאה, חס"ל או"ח סי' חי, מהר"י אסאד סי' ר"ה בשם בירורי המדות, והעיר בשם התשב"ץ דנתקטנו ולא כ"כ כמ"ש הצ"ח, מסגה"ש הספרדי, וע"ע סי' נחלת שבעה משפטי הכתובה סי' יב, אר' לא, ס"ק לג, ד"ה לפי, ובתורת חיים (להג' מפעסט) הקיל ג"כ בדרבנן, וע"ע סי' שיעורין של תורה, ובס' חושבן מחשבות (ר' רפאל עמנואל חי ריקי זצ"ל) ק' מקוה טהרה פכ"ז, ובביאור יצחק ירנן על רי"ף גיאות ס"ק מ"ח, ובס' ערך מילין, ערך אצבע, בירורי המדות והשיעורין ערך "ביצה" וברכת הבית בפתיחה, שד"ח מע' הל' כלל קמ"א אר' כו, ופעתה"ד ח"א סי' ק"צ, ובמנהגי החת"ס תמצא שכוסו לקידוש הי' מחזיק ה' ו' ביצים.

stringent view in all matters of Torah, we find another reason to rule according to the more stringent view concerning mikvah. This is found in *Responsa Tashbatz* (17)32, that concerning mikvah, we must comply with all views, and we must even double and triple the required amount. So is the custom in all Jewish Communities.³

4) *Kiddush, Havdalah, Kos shel berachah: Mishnah Berurah* in *Be'ur Halacaha* (271:13), writes that the prevalent custom is to be lenient concerning the measure of *reviis*. He approves of this custom only for the morning *kiddush* and other occasions in which a cup of wine is required for a *beracha*. For the evening *kiddush*, which is based on a mitzvah of the Torah, however, he states that it is proper to take the view of *tzelach* into consideration, and likewise, for eating *matzah*. He writes the same concerning *maror*. See above what I wrote in the same of *Shulchan Aruch HaRav and Pree Megadim*.

Aruch Hashulchan notes that the custom of the pious in all communities, is to double the measurement even for the cup for *kiddush* and *havdalah*, and likewise, for *challah*.

We can give a reason for adopting the more stringent view in order to comply with all opinions. *Rivosh* (150) quotes *Ran* that even in mundane matters, every intelligent person chooses the safest way, certainly in matters pertaining to Heaven. Surely, in this case, in which *Ran* took into consideration the opinion of even one authority (as explained in *Beis Yosef, Hil. Megillah*), surely here, since many great authorities upon whom the Jewish people relies, rule stringently in this matter.

Moreover, Rashi (*Shabbos* 79b s.v. למצוה) writes that most people perform mitzvos in the best possible manner.

3. מובא בקיצור בש"ך (ר"א סג) ובלח"ש שם, וכ"כ הרדב"ז (ח"א פ"ה) וכ"כ בשו"ת מהר"ם לובלין (סי' צז) ובש"ך (קצח, מה) דבמקוה צריכין לצאת כל הדיעות וצריכין לשנות ולשלש השיעורין, וכן המנהג בכל תפוצות ישראל כמבואר בפוסקים.

Sefer mutzal mei-eish (13) writes that regarding every positive commandment (e.g., *matzah*, *maror*, and the like), whether Biblical or Rabbinical, we cannot be lenient in the case of a ספק ספיקא, double doubt, even if there is one chance out of a thousand that one is obligated to perform the mitzvah, he has not fulfilled his obligation⁴.

The Grand Rabbi of Satmar o.b.m. explained this in a remarkable way, as follows: If someone does not fulfill his obligation because he found it impossible to do so, he is still not accounted as having fulfilled it (*Shach Choshen Mishpat* 51). Accordingly, if, concerning a positive commandment, one relies on the majority of the authorities, perhaps the minority opinion is the correct one. Even though he was entitled to rely on the majority, and he is considered as one who was prevented from performing the mitzvah, he is, nevertheless, not credited with the performance of the mitzvah. See *Chidushei Chasam Sofer*, beginning of Pesachim, s.v. אבוקה, where he states that one must strive to perform the mitzvah of matzah in the best possible manner.

5) It surprises me somewhat that the *Shulchan Aruch HaRav* rules leniently in the case of *maror*, for, even if we say that, as regards the amount required we may be lenient in the case of doubt of a Rabbinical obligation, how can we recite the *berachah*? We should say that wherever there is a doubt concerning the obligation to recite a *berachah*, we are lenient

4. וכ"כ הפלתי סי' טז, ג, ובשו"מ מהדו"ק ח"ג פ"ז, מהר"ם שו"ק או"ח קכ"ה, וישועות יעקב בהרבה מקומות, שו"ת בי"ד או"ח ח.

וכע"ז בחו"ד סי' ק"י וכן במהרי"ט אלגאזי (בכורות פ"ג או' מט) מיהו י"א להיפך דספק בקיום מ"ע קיל מספק בל"ת דשם לכו"ע אינו אלא מדרבנן (נמצא דכמצוה דרבנן הו"ל חרי דרבנן) והם הר"ן חולין כג, תוס' יומא פה, פמ"ג סי' יז, וסי' דש"מ, ברוך טעם בסוגיא דקנין פירות בשם הר"ן, שו"ת תורת חסד (ז. ב.), ומקצת פוסקים כ' להדיא דסי' מהני במ"ע והם שו"ת בית שלמה יור"ד ח"ב קט"ו, וע"ש אה"ע קמח, ושו"ת תורת חסד או"ח ג, ב, וע"י רמב"ן ר"י חולין סוגיא דרוב.

and do not recite it, just as he rules concerning *Birkas Hamazon* and other *berachos* recited after partaking of food and drink. If we say that he means that one can fulfill his obligation with a small amount, but he may not recite a *berachah*, it does not appear so, since it seems that he permits eating the smaller amount of *maror* from the start. It is highly unlikely that he would permit one to eat *maror* without a *berachah*. Moreover, if he did, he should have explained it. I theorize that he holds that, since he rules that one can fulfill the mitzvah by eating approximately $\frac{1}{3}$ of an egg, since in uncertainties in Rabbinic laws, we are lenient, he may, accordingly, recite the *Beracha*. Many *Poskim* however do not permit the recitation of the *Beracha*. See *S'dey Chemed*, *Berachos* 61:18:2. For this very reason, *Mishnah Berurah* decided that, from the start, one should eat the size of $\frac{1}{2}$ of an egg, and only in case of emergency, does he permit reliance on the lenient authorities.

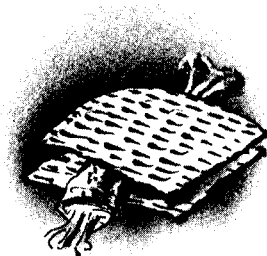
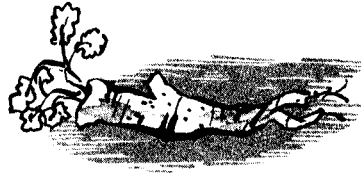
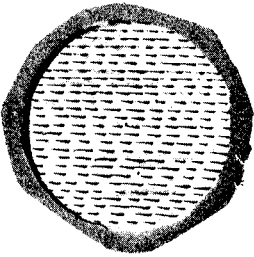
Perhaps, even according to his view, $\frac{2}{3}$ of an egg suffices for *maror*, since we have two reasons to accept it: perhaps the halacha is that $\frac{1}{2}$ egg of our times is enough, contrary to the *Tzelach*. Even if you say that the eggs became smaller, perhaps the amount required for a *kezayis* is less than $\frac{1}{3}$ of an egg, and since the eggs shrank to half their size, we need close to $\frac{2}{3}$ of an egg.

6) But concerning the mitzvah of eating matzah, it appears that we must try, by all means, to eat the larger amount for each *kezayis*, in order to fulfill the mitzvah according to all opinions, since the mitzvah is a Biblical one, as we find in *Shaarei Teshuvah*, *Mishnah Berurah*, and other *acharonim*. See further *Eishel Avraam* 486, *Darchei Chaim* (custom of Sanz) that R'Chaim of Sanz broke off very big pieces for himself. Also, the greatest of the *acharonim* rule that we cannot fulfill a positive mitzvah if there is any doubt.

It should be enough for us to read what *Chasam Sofer* wrote in *Choshen Mishpat* 196: The positive mitzvah of eating matzah

that was watched, on the night of Pesach, is the only mitzvah accomplished by eating that we still have. We have no Passover sacrifice, no other sacrifices, no *terumah*, no tithes, only one matzah from year to year. If we do not observe this perfectly, will Hashem be pleased?

This alone should arouse every G-d-fearing person to make sure to fulfill this mitzvah without leaving any shadow of a doubt. For this reason, many pious men, in addition to breaking off large pieces of matzah, which they chew and then swallow all at once, or at the most, within two minutes, they eat more matzah until nine minutes have elapsed (and perhaps even more), in order to make sure, beyond the faintest shadow of a doubt, that they have fulfilled the mitzvah of eating matzah. They do this because of an additional reason, viz., that many *poskim* rule that there is a mitzvah for which one is rewarded, for every morsel of matzah he eats on the night of Passover. He must take care, however, that when he eats the afikoman, he should be satiated but not to the point of glutting himself.



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The Amount according to Grams and Ounces

I will list here the two main measurements:

1) *The measure of Tzelach*, Gra, Chasam Sofer, Beis Ephraim, R' Akiva Eiger, and Mishnan Berurah. In Eretz Yisrael, this is called "The measure of Chazon Ish" and in other countries, "The measure of Noda Bihudah."

2) *The smaller measure*, called "the measure of Daas Torah" and in Eretz Yisrael, "the measure of R' Avraham Chaim Noeh." I have placed in each table the measure of kezayis both as $\frac{1}{2}$ egg and as slightly less than $\frac{1}{3}$ egg, which is the minimum required according to Rambam, *hil. Eruvin* 1:9, quoted by Magen Avraham 486, *Shulchan Aruch HaRav*, *Mishnah Berurah*, and *Aruch Hashulchan* *ibid*. See above 3:1.



TABLE OF MEASUREMENTS

Kezayis - Keveitzah - Reviis

According to Chazon Ish

(The larger measurement - of Noda Bihudah)

	According to weight	According to the size of eggs
Zayis	Metric - 45 - 50 grams U.S. - 1.6 - 1.8 oz.	$\frac{1}{2}$ medium egg (1 present day egg)

Zayis according to the ruling of less than 1/3 of an egg; i.e., .3 of an egg. (According to the Gra on Proverbs 22:9, in the name of the holy Zohar.)

Zayis	Metric - 30 grams U.S. - 1.1 oz.	
Beitzah	Metric - 100 grams U.S. - 3.5 oz	1 medium egg (2 present day eggs)
Reviis	Metric - 150 grams U.S. - 5.3 grams	$1\frac{1}{2}$ eggs (3 present day eggs)

According to R' Avraham Chaim Noeh
(The smaller measurement - of Daas Torah)

	According to weight	According to the size of eggs
Zayis	Metric - 25.6 grams U.S. - 0.9 oz.	$\frac{1}{2}$ present day egg

Zayis according to the ruling of 1/3 of an egg, i.e. .3 of an egg

Zayis	Metric - 17.3 grams U.S.- 0.61 oz.	As above according to the Chazon Ish
Beitzah	Metric - 57.6 grams U.S. - 2.1 oz.	1 present day egg
Reviis	Metric - 86 grams U.S. - 3.0 oz.	$1\frac{1}{2}$ present day eggs

לוח השיעורים לכזית - ביצה - ורביעית

לדעת חזון איש זצ"ל
(שיעור הגדול - של הנו"ב)

לפי חשבון הביצים	לפי חשבון המשקל	זית
חצי ביצה - בינונית (ביצה זמנינית)	50-45 גרם - בא"י oz. 1.8-1.6 - בחו"ל	

זית ליי"א פחות משליש ביצה, והוא שלש עשיריות ביצה.
(כן ביאר הגר"א שיטה זו במשלי כב, ט, בשם זוה"ק)

	30 גרם - בא"י oz. 1.1 - בחו"ל	זית
ביצה בינונית (שתי ביצים זמנינית)	100 גרם - בא"י oz. 3.5 - בחו"ל	ביצה
ביצה ומחצה (ג' ביצים זמנינית)	150 גרם - בא"י oz. 5.3 - בחו"ל	רביעית

לדעת ר' אברהם חיים נאה זצ"ל
(שיעור הקטן - של דע"ת)

לפי חשבון הביצים	לפי חשבון המשקל	זית
חצי ביצה זמנינית	25.6 גרם - בא"י oz. 0.9 - בחו"ל	

זית ליי"א פחות משליש ביצה, והוא שלש עשיריות ביצה.
(כן ביאר הגר"א שיטה זו במשלי כב, ט, בשם זוה"ק).

כנ"ל בשיעור חזו"א	17.3 גרם - בא"י oz. 0.61 - בחו"ל	זית
ביצה זמנינית	57.6 גרם - בא"י oz. 2.1 - בחו"ל	ביצה
ביצה ומחצה זמנינית	86 גרם - בא"י oz. 3.0 - בחו"ל	רביעית

Concerning these measurements, let me call your attention to the following important point, viz., that it was not meant that for all kinds of foods and beverages, we follow these weights. These weights are the weight of the water that is displaced from a vessel full of water, when an object the size of an egg or an olive is placed in it.

Accordingly, everything we wish to compute with this weight, we must compare with the weight of water, how much heavier or lighter it is than water. Then you will find what you are looking for.

Obviously some things are heavier than others, and will weigh as much as the water displaced by an olive although smaller than an olive.

This rule applies to all three measurements shown on the table, to the *zays*, the *beitzah*, and even to the *reviis*, since wine does not weigh the same as water. Therefore, we cannot judge the weight of wine from this table, to use the amount of wine that is prescribed on the table (See *Kaf Hachaim* 168-46).

This system is, however, difficult to implement, since *Darhei Teshuvah* 211:9, writes that water, too, can have different weights; viz. water containing iron is heavy. Water containing less iron is lighter. Consequently, we have no foundation upon which to build our computations, because even if we compare the weight of matzah or wine to the weight of water, we do not know what water to use.

Laws of Passover by Rabbi Moshe Stern, Chief Rabbi of Debrecen:

The size of the smallest cup is $3 \frac{1}{3}$ oz. The largest measure is $6 \frac{2}{3}$ oz., a great stringency.

There are two more measures, viz. $4 \frac{1}{2}$ oz. and $5 \frac{5}{6}$ oz.

The amount of matzos: According to our matzos, the average *shemurah* matzah contains 3 small *zaysim*, or 2 large *zaysim*,

but no more. The measure is based on the premise that one kilogram contains 33 *zaysim*, and one pound contains approximately 16 large *zaysim* (See below).

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Rules Concerning the Measurements

1) One must know that the aforementioned measurements exclude the matzah stuck to the teeth or between them, or stuck to the gums, none of which is counted.

2) This answers the question posed by *Responsa Imrei Yosher* (2:183) concerning the failure of the *Poskim* to state clearly that we may not take exactly *kezayis* matzah, as *Shaarei Teshuva* states that we should not recite a *berachah* if we have but the exact amount of *kezayis*, lest one err in his figuring, and what he thinks to be whole *kezayis*, may in reality, be less than the prescribed amount (end of 648).

According to what I wrote, we can reconcile this difficulty as follows: We can never take an exact amount, since some of it will adhere to the teeth or the palate and will not be counted. Since it is difficult to figure how much, we take much more than the required measure. This answers his question, why the *Poskim* do not mention that we should not take an exact amount, since it is difficult to figure out that it should be exactly *kezayis*. Since we must take more in order to account for the matzah that adheres to the teeth and palate, there is no need to tell us not to take an exact amount because we may err in our figuring.

3) Later I found in *Sefer Vayagged Mosheh*, p. 299, that he quotes *Responsa Zichron Yehudah* (153), that he was asked why the *poskim* fail to mention that one should take care when eating *kezayis* matzah, to eat a full *kezayis*, in addition to that which remains between the teeth. He replied that it is unusual for people to be so exact to eat just *kezayis*. On the contrary, almost

everyone eats much more than the minimum requirement, because of several reasons.

Perhaps he meant that we fear that we may err, and, therefore, eat more than *kezayis* or perhaps he alludes to the *poskim* who rule that there is a mitzvah in eating matzah throughout the entire night of Passover.

4) Another reason the *poskim* do not mention that we must take care to eat more than *kezayis* lest we err in figuring, is as follows: In the measure of *kezayis*, there is included the measure of less than 1/3 of an egg, as mentioned above. Since everyone is careful to take matzah equivalent to 1/2 an egg, we must no longer fear an error, for even if we err in figuring, there is still the measurements of 1/3 of an egg. Hence, we have a *sefek sefeka*, a double doubt: first of all, perhaps he is not in error, and even if he is in error, perhaps the halachah is that 1/3 of an egg suffices.

Moreover, since everyone takes care to take a large amount to comply with the measure of the *Tzelach* and his company, there is a double doubt, perhaps he did figure the amount correctly, and even if he did not, perhaps the halachah is in accordance with those who rule that the smaller measure is *kezayis*.

I have given all these answers to reconcile the wording of the *poskim*, but in practice, everyone should do whatever he can to comply with all views, lest all his toil in baking the matzos be completely in vain, and in order to fulfill the Creator's commandment without the shadow of a doubt (See above 4:8 - 10, in the name of the majority of the *poskim*.)

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The Order of Washing the Hands, the Berachos, Breaking the Matzos, Eating the Matzas Mitzvah

Washing: Rochtzah. We wash the hands before eating and recite the *beracha* of *Al netilas yadaim* (and if he is certain that he did

not take his mind off washing his hands during the recitation of the Haggadah since he washed them before eating *karpas*, he should bring himself into the obligation to wash his hands, in order to be able to recite the *berachah*).

2) This washing especially, should be performed in the manner of free men, that someone else should pour the water over his hands, and it is proper to have this done by small children over six years old.

Before washing recite: Behold I am ready to wash my hands to eat bread, as our Sages o.b.m. enacted, and they supported this enactment on the Scripture, as it is said: (Lev. 11) *And you shall hallow yourselves, and you shall be holy*, and it is said: *And his hands he did not wash with water*. And I will bless the Almighty upon washing and upon eating, and I will eat bread from which *challah* was separated, everything according to Rabbinic enactment, and I will bless the Almighty upon eating matzah, as the Sages enacted, to fulfill a positive commandment and a negative commandment, and I will eat an olive sized portion of matzah to fulfill the positive commandment, as it is said: *In the evening you shall eat matzos* (from *Sefer Ohr Hashanim*), to rectify its root on high, for the purpose of uniting the Holy One, blessed be He, and His Shechinah, with fear and love, and with love and fear, to unite the name of Yud-Hay with Vav-Hay in a perfect union through the One hidden and concealed, in the name of all Israel. *May the pleasantness of Hashem our G-d be upon us...May the words of my mouth and the thoughts of my heart be acceptable before You, Hashem, my Rock and my Redeemer.* (from *Haggadah Ivri taich*).

Then he recites the *berachah* of *Al netilas yadaim*.

The Berachos and the eating of the matzah: Motzee, Matzah. Those who recite the mnemonic of the seder, should take care to recite *Motzei, Matzah* together before they commence to

recite the *berachah* of *Hamotzee*. Some even say it before washing, together with *Rochtzah*,

2) He should take hold of the two whole matzos with the broken one between them. He should then recite *Hamotzee* but should not break the matzos. Instead, he should allow the bottom whole matzah to slip out of his hand. He should hold onto the lower broken matzah with the upper whole matzah, and immediately recite the *berachah* of *Al Achilas Matzah*. He should have in mind that he recites both *berachos* for both matzos, both the top one and the bottom one, and with the *berachah* for eating matzah, he should have in mind the sandwich and the afikoman. Some take care, that if all the matzos are lying separately, in napkins that cover each one individually, before the *berachos*, they take them together without a napkin separating them. This practice has basis in halachah.

3) Immediately following the *berachah*, he should break *kezayis* from the upper whole matzah, and *kezayis* from the broken matzah. Whether or not we should dip them in salt, is a disputed point among the authorities. In order to comply with both views, he should first dip them in salt and then shake it off, and eat the matzos without salt. Concerning the amount to eat, see above.

4) The two olive-sized pieces must be eaten together, i.e., he must put them into his mouth simultaneously, but he need not swallow them simultaneously, but chew them until he tastes them, and swallow first one *kezayis* all at once, and then the second *kezayis* all at once. If he cannot chew both portions simultaneously, he should first eat the *kezayis* of the whole matzah and then the *kezayis* of the broken one, without interruption. He should take care, at the beginning of the Seder, to prepare the largest matzah for the middle one, from which he will have to take three *zaysim*. If he knows that it will not suffice,

and similiarly, for the other *zaysim*, he should take, at the beginning of the Seder, those matzos he plans to augment and place them on the table, in accordance with the practice of the author of *Yismach Moshe*. See *Customs of Yismach Moshe* in my book, *Afiar Hamatzos*.

5) After the fact, if he ate but a *kezayis* from both the whole matzah and the broken one, he fulfilled his obligation, and even if he ate it with many interruptions, even if he conversed in the middle of eating matzos, if he knows definitely that from the begining of the eating until the end, no more time elapsed than *kedei achilas peras*, he fulfilled the mitzvah. For the time of *achilas peras*, there are many opinions: According to *Responsa Chasam Sofer*, it is no shorter than two minutes, and no longer than nine minutes.

6) Whether he eats the two *zaysim* together or one after the other, he must eat them in a reclining position (explained above, ch. 6), and he should have in mind to fulfill the mitzvah of eating matzah.

7) If the master of the house distributes the *zaysim* to the assembled, there is a question whether he should eat the two *kezaysim* immediately after he recites the *berachos*, and then break off pieces for the company, or whether he should break off pieces of matzah for the assembled at the same time he does so for himself, and they should eat together. Some have a custom that the assembled wash their hands only after the head of the house has eaten his two *kezaysim*, and then he distributes to them immediately. (Understandably, each practice has an advantage and a disadvantage. In order to comply with all opinions, I would suggest the following practice: To distribute the matzos he intends to give to the assembled, before washing the hands. He should then appoint someone who will distribute pieces from his whole matzah after the *berachah* has been recited and the matzah has been broken. Then they all wash, the

head of the house recites the *berachos*, breaks the matzos for himself, and gives of the whole one to the appointed person, who distributes a small amount to each of the assembled, which they all eat. With *maror*, there is no difficulty. It is distributed to all assembled, and then they recite the *berachah*, or the head of the house eats and then distributes.

In view of the fact that our matzos are very thin, and the matzah of the master of the house is insufficient for all the assembled, making it necessary to augment other matzos to distribute, he must take care to distribute at least one *kezayis* from broken matzos, and also combine with this a small piece of his whole matzah for each one. (In order to fulfill the mitzvah of *lechem onee*, bread over which the haggadah is recited it is proper to take care, if possible, that the other matzos he plans to augment to the matzos used for his *zaysim* and the *zaysim* of the assembled, lie on the table during the recitation of the Haggadah, and that they be broken. From there he himself should take and should serve the members of his household. Also, they must listen to his *berachah* in order to fulfill the mitzvah of *lechem mishneh*, and also combine a little of his whole matzah. See *Vayagged Moshe*, pp. 183–4).

Some follow a custom to give each one of the assembled a whole matzah and a broken one (before the head of the house washes his hands), and they recite the *berachos* over both of them, viz., *Hamotzee* and *Al achilas matzah*. Then they break off for themselves *kezayis* from the whole one and *kezayis* from the broken one, (and the head of the household adds a little from the whole matzah that he broke, or he gives them another matzah for *lechem mishneh*). No matter what practice one adheres to, he must take care not to be stingy with himself or with the members of his household by giving out small amounts for the *zaysim*, for this is the main time of fulfilling his mitzvah,

and that this is the main part of his judgment on the day of reckoning, according to the holy *Zohar*.

8) If one was detained from eating matzah until after midnight, the greatest authorities rule that he may not recite the blessing of *Al achilas matzah* (and similarly, *Al achilas maror*), but must eat without a *berachah*.

9) Women, too, are required to eat matzah, and similarly, children must be trained to fulfill this mitzvah.

10) We must take care not to talk about anything not pertaining to the meal, until after eating the sandwich. The strict do not talk until after eating the afikoman. He should have in mind the sandwich and the afikoman when he recites the *berachos*. Also, when he recites *She-hecheyanu in kiddush*, he should have the mitzvos of matzah and *maror* in mind, and also the other mitzvos of the evening.

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Eating Maror

He should take the *kezayis maror* from that which is lying on the plate, (If it is horseradish, he should ascertain whether the taste is still pungent) and dip it in *charoseth* without delay, and then shake off the *charoseth*, and then recite the *berachah* of *Al achilas maror*, bearing in mind also, the *maror* of the sandwich. Before reciting the *berachah*, he should recite the formula of לשם יחוד and הריני מוכן and chew the *maror* in order to taste the bitterness. From the start, he should swallow it in one gulp, but after the fact, he has fulfilled his obligation by eating it within כדי פרט. He should eat it without reclining, and force himself to eat the required amount even if it is difficult. Through this, he should have in mind to rectify all sins of eating prohibited foods during the entire year, and he will be spared the necessity of medications in the merit of this mitzvah. If it is impossible for him to eat a full *kezayis*, he may not recite the *berachah*, except by instructions of a competent rabbi.

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Eating the Sandwich

He takes the third matzah, called *Yisrael* and breaks off a *kezayis*, combines it with *kezayis* of *maror*, and says, "*Zecher lemikdash keHillel.*" He then eats it in a reclining position.

He should take care from the start, to chew it all up and to swallow it all at once. If it is difficult for him, he should swallow a little matzah with a little *maror* simultaneously, and then a little more and a little more, until he has finished the sandwich.

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Eating the Afikoman

1) We take the hidden matzah out from under the cover where it was hidden, and we eat it. From the start, it is proper to eat two *kezaysim*: One reminiscent of the *Korban Pesach*, and one reminiscent of the matzah that was eaten with the *Korban Pesach*. if one finds difficulty in eating two *zaysim*, he may not, in any case, eat less than *kezayis*.

1*) One should take care to eat the afikoman before midnight like the *Korban Pesach*, which was not eaten after midnight. From the start, it is proper to finish reciting the *Hallel* that is said after *Birkas Hamazon*, before midnight.

2) If the hidden matzah does not suffice for all the assembled (or it was lost), we take another matzah. If he has another (or it was lost), we take another matzah, If he has another *matzas mitzvah*, either whole or broken, they should eat from any other matzah that was watched from leavening.

We should take care not to feed the afikoman to an apostate. The zealous are wont to leave over a piece of the afikoman out of love for the mitzvah and for protection throughout the year.

3) One may not eat the afikoman in two places; even in one room he may not eat it on two tables, i.e. one part on one table

and one part on another table. If he fell asleep during the eating of the afikoman and woke up, there are many details involved as to whether he is allowed to resume eating the afikoman.

4) After eating the afikoman, he may not eat anything, nor drink any beverage except water. In the case of dire necessity, however, we may permit nonintoxicating beverages, especially on the second night of Passover.

(From *Haggadah VaYagged Moshe*)

Chapter 2

THE MITZVAH OF MATZAH

The laws of eating matzah all seven days of Passover (and in the Diapora eight days), whether there is a mitzvah involved or whether it is optional.

-1-

Quotation From *Shulchan Aruch HaRav*

Reliable sources state that it is a mitzvah to eat matzah all seven days. First I present a quotation from *Shulchan Aruch HaRav* 475:32:

There is no obligation to eat matzah except on the first night, as the Torah says: (Exodus 12:18) *In the evening shall you eat matzos*. All other nights and the days, one is prohibited from eating *chometz*, i.e. if he wishes to eat bread that has been kneaded with water, he must be careful that it does not leaven, but he must bake it immediately. Concerning this the Torah stated; (Exodus 12:15) *Seven days shall you eat matzos*, i.e., matzos and not *chometz*, but if he does not care to eat bread that was kneaded with water, but other foods, he is entitled to do so. Even though one is required to eat bread on *Yom Tov*, as is delineated above, ch. 188, he may eat bread kneaded with fruit juices, known as "rich matzah" (See 462 that in these countries it is not customary to eat rich matzos at all), but *lechem oni*, bread

of poverty (i.e., matzah kneaded with water only) he is not required to eat except on the first night, as it is said: (Deut. 16:8) *Six days shall you eat matzos and on the seventh day shall be a cessation from work* Thus the seventh day was in the general rule to eat matzos, and it went out of the general rule, since the Torah requires only six days of eating matzos. It did not go out of the rule to teach about itself, but to teach about the entire general rule. This teaches us that all seven days one is not obligated to eat matzos, but only not to eat *chometz*, as I explained. I would think that even on the first night it is so. Therefore, the Torah stated; *In the evening shall you eat matzos*. Scripture made it an obligation. Once he eats an olive-sized piece, he has fulfilled his Torah obligation. I will first quote Talmudic sources that there is a mitzvah in eating matzah all seven days, and then from early authorities, for they have priority:

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Early authorities (rishonim) who ruled that it is a mitzvah to eat matzah all seven days:

1) See *mechilta* on verse (Exodus 12:18) *until the twenty-first day in the evening*, according to explanation of *Chazekuni*.

2) *Pesachim* 28b. Said R' Shimon; When there is a mitzvah to eat matzah, there is a prohibition of eating *chometz*. P'nei Yehoshua explains that perhaps R' Shimon rules that it is a mitzvah to eat matzah all seven days, just as there is a prohibition of eating *chometz* all seven days, like the simple meaning of the verse.

3) *Rabbenu Chananel Kosh Hashanah* 10b (printed in the margin of the *Gemara*) writes: And if one did not eat matzah on the first day except shortly before midnight, *it is counted as a full day*, as it said: *Seven days shall you eat matzos*.

Obviously, he rules that there is a mitzvah all seven days.

4) *Targum Jonathan* (Deut. 16:3) paraphrases: Seven days shall you eat matzos for His Name.

Since he adds the word, “for His Name”, he apparently holds that it is a mitzvah.

5) *Sifrei Behaaloscha* 66: *And according to all its laws*—These are the mitzvos on the Passover sacrifice itself, i.e. seven days of matzah and disposing of the *chometz*.

6) Quoted by Rashi to read: *And according to all its laws*—This refers to the mitzvos related to the Passover sacrifice from elsewhere, such as seven days for matzah and disposing of the *chometz*. (See *Ramban*).

7) *Responsa Rosh* (23:3): Some *Geonim* rule that we must not put on tefillin on *Chol Hamoed*, because it does not require a sign, since the days of *Chol Hamoed* are a sign in themselves, for work is prohibited on them, and furthermore, on *Sukkos* one must eat in the *sukkah*, and on *Pesach* one must eat matzah...

Apparently, the *Geonim* rule that it is a mitzvah to eat matzah all seven days. As for *Rosh* himself—see below 11).

8) *Ibn Ezra* (on verse: *Seven days shall you eat matzos*): There is a mitzvah to eat all seven days (See also Exodus 22:15, *Yesod Mora* 4, p. 85).

9) *Ran* in *Sukkah* rules that there is a mitzvah to eat matzah all seven days (according to *Responsa Chasham Sofer Yoreh* 191). *Chazzekuni* too rules thus (*Chasham Sofer* *ibid.*)

10) *Rambam* too rules that there is a mitzvah in eating matzos all seven days (*Guide to the Perplexed*) (3:43): But eating matzah—if it were one day, we would not notice it, and its reason would not become clear to us, for many times a person eats one type of food for two or three days, but its reason will become clear and well-known by eating it constantly for a complete cycle.

Rambam expresses himself clearly that there is a mitzvah in eating matzah all seven days. This quotation proves that when *Rambam* states in *Mishneh Torah* (*Chometz umatzah* 6:1) that on the latter days it is optional, he does not mean that there is no mitzvah at all, for if that were so, he would contradict his words in the *Guide*. It is, therefore, obvious that he means that, compared to the first night when it is obligatory, the mitzvah on the other days is called optional, as in *Beur HaGra* (below). Just as we explain the *Gemara*, we explain the *Rambam*.... *S'dey Chemed* (*Chometz umatzah* 14:10) did not see *Rambam* in *Guide*, and therefore, interpreted his stand in just the opposite manner (see *Rosh* immediately following, upon which I dwell at length).

11) *Rosh* too rules that there is a mitzvah in eating matzah all seven days. This can be deduced from the ruling of the *Geonim* that he quotes, that because it is a mitzvah to eat matzah all seven days, *Chol Hamoed* does not require the mitzvah of tefillin. *Rosh* rejects this ruling by proving that the Rabbis wore tefillin on *Chol Hamoed*, but he does not refute their action that it is a mitzvah to eat matzah all seven days. By remaining silent, and not refuting this supposition, his silence constitutes concurrence with their view that *there is a mitzvah to eat matzah all seven days*. The fact that *Rosh* in his halachos (*Pesachim* 120b) copies the wording of the *Gemara* that eating matzah all seven days is optional, is no refutation of his view in his responsa. He calls it optional as compared to the obligation of eating matzah on the first night, as mentioned above according to *Rambam*.

Later, I was happy to find that *Chasam Sofer* too explains *Rosh* as I did....

Baal Hamaor, too, rules that there is a mitzvah all seven days (*Responsa Avnei Nezer* 377).

12) *Tzedah Laderech* too, appears to be of the opinion that there is a mitzvah to eat matzah all seven days (Part 4, 6:1), as explained by *Yafeh lalev* vol, 2, p. 15b, quoted by *S'dey Chemed*.

13) *Tur Orach Chaim*, although he states that on the rest of Pesach eating matzah is optional, since he does not state explicitly that he disagrees with his father, the *Rosh*, we must assume that he concurs with him, according to the rules delineated in *Kenesses Hagedolah*, rules of the *poskim* 1. *Rashdam Choshen Mishpat* 250, *Bach*, *Yoreh Deah* 322:2, *Chut Hashani* p. 15b, *Rashach* 2:8....It is obvious, therefore, that he holds that just as the wording of the *Gemara* can be explained in two ways, it was unnecessary for him to quote his father at all. Since he does quote his father's wording, this proves that he explains it to mean that there is a mitzvah in eating matzah all seven days of Passover.

His language is difficult. Why does he write, "but afterwards, if he wants to eat something else, he is permitted to do so"? I.e., why did he change the language of the *Gemara*, which states that eating matzah is optional, by stating that eating other foods is optional? Why would we think that eating other foods is prohibited?

Moreover, why did he find it necessary to conclude, "but afterwards"? Isn't it obvious that since there is no obligation to eat matzah except on the first night, on other days it is optional? If he meant to say that *chometz* is prohibited, he should have written, "Afterwards, he may not eat *chometz*."

It is, therefore, probable that the *Tur* rules that on all seven days there is a mitzvah. He, therefore, deviated from the wording of the *Gemara*, that it is optional, since he rules that there is actually a mitzvah involved. In order to clarify this stand, he wrote that eating other things is optional, i.e., he may eat other foods instead of matzah, for that is the difference between the

first night and the rest of the festival, i.e. on the first night he has no choice but to eat matzah. Otherwise, he has neglected a positive commandment. On the other days, however if he eats matzah, he is rewarded but if he does not eat matzah, he is not subject to any punishment. The *Tur*, therefore, concludes that even on the first night once he ate an olive-sized piece, he has not more obligation than on the other days, i.e. if he eats, he is rewarded, and if he does not, he is not punished.

Accordingly, the rulings of *Rosh* and *Tur* coincide as they usually do. What *S'dey Chemed* asks, that if the *Tur* ruled that it is a mitzvah he should have stated it, presents no difficulty, since he indeed stated it very explicitly.

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Later authorities who rule that it is a mitzvah to eat matzah all seven days:

1) *Hagaon Rabbenu Eliyahu of Vilna o.b.m. in Maaseh Rav: Seven days shall you eat matzos* – all seven days it is a mitzvah. The Gemara refers to it as optional only in comparison to the obligation of eating matzah on the first night. It is, however a mitzvah of the Torah. The Gaon loved the mitzvah of eating matzos very much, and would eat a third meal on the last day, even though he never did so on other festivals, because of his love for the mitzvah that was departing. For this reason, he would try to taste *chometz* immediately after the departure of the festival...and he abstained from eating after Passover, any matzah with which one could fulfill his obligation of eating matzos on Passover. All this was to show that we do not perform the mitzvah for our own pleasure, but to fulfill the decree of the Creator.

2) *Sefer Yafeh Lalev* shared this view (Cited by *S'dey Chemed*).

3) *Magen Avraham* (31:3) apparently shares this view, since he attributes the *Shulchan Aruch* prohibition of wearing tefillin on *Chol Hamoed* to the fact that the days of *Choel Hamoed* do not require the sign of tefillin since they have a sign of eating matzah. This proves that there is a mitzvah during *Chol Hamoed*. He does not mention the prohibition of *chometz*, since a prohibition is not a sign (*Yeshuos Yaakov*)....

4) Concerning a *berachah* for eating matzah all seven days, *S'dey Chemed* states that in his city there were many who recited a blessing, *al achilas matzah*, all seven days, and the *Sefer Yafeh Lalev* tried to reconcile their practice with the halachah. All other authorities state, however, that we are not to recite a blessing, viz., *HaGra*, *Chasam Sofer Yoreh Deah* 191, *Razah* end of *Pesachim*, *Responsa Rashba*, *Birkei Yosef* 475 and *Machazik Beracha* ad loc, *Chok Yaakov*, *Responsa Binyan Tzion* 46. See also *S'dey Chemed* who discusses the practice at length and concludes emphatically that this practice must not be followed.

5) *Responsa Maharsham* (1:209): Concerning your question on those who adopted a practice from a person called a "tzaddik" who sojourned in your city for some time, to recite a blessing over the matzah all seven days, and you disapproved of it.

He responded "...Therefore, that *tzaddik* and his *Chasidim* —do not meet the approval of the wise, and that practice must be discontinued, not only because it is a vain *berachah*, but also because it is an interruption between the *berachah* of *Hamotzi* and eating the matzah. It is, therefore, regarded as eating without a *berachah*.

6) *Gur Aryeh* by *Maharal* of Prague explains the verse: *Seven days shall you eat matzos*, in a novel manner, viz., when the Rabbis state that all seven days eating matzos is optional, they mean that all seven days it is permissible to eat matzos with the

intention that it is a mitzvah, and there is no violation of *bal tosif* the prohibition of adding to a mitzvah.

7) *Yalkut Ma'yan Gannim (Emmor)*: Why does the Torah say, *Seven days you shall eat matzos*, whereas it is obligatory only on the first night? The answer is that the mitzvah of eating matzah all seven days should be dear to us even though it is optional.

8) On the other days of the festival there is no mitzvah to eat matzah, only that it is prohibited to eat *chometz (S'dey Chemed)*.

9) He quotes further from *Sefer B'er Avraham (Maskil L'eisan* who quotes *P'nei Yehoshua* who explains *Sifrei* to mean that all seven days it is a mitzvah from the Torah to eat matzah.

10) He quotes further from a *gadol* who brings proof from *Targum Jonathan ben Uziel (Deut. 16.3)*: *Seven days shall you eat matzos for the sake of His name.* this paraphrase indicates that it is a mitzvah.

Concerning a *berachah*, he states that there is definitely reason to believe that it is a *berachah levattalah*, a vain *berachah*. *Maharsham* draws the same conclusion.

11) *Gilyonei Hashas (R' Yosef Engel) Pesachim 38a*, proves from *Baal Hamaor*, end of *Pesachim* and other *rishonim*, that there is a mitzvah to eat matzah all seven days, but it is obligatory only on the first night.

12) *Aruch Hashulchan*, end of ch. 475: I have a tradition that even though eating matzah is obligatory only on the first night, it is, nevertheless, a mitzvah to eat matzah all the days of Passover, as it is said: *Seven days shall you eat matzos*. The Rabbis refer to it as "optional" only in contrast to the obligation of the first night, since it is not an obligatory commandment, but it is G-d's will that Jews eat matzah all the days of Passover. (See also *Aruch Hashulchan, Yoreh Deah 292*.)

13) *Responsa Avnei Nezer 377* proves this from *Baal Hamaor*.

14) *Mishnah Berurah* 455:18: Also, concerning the other matzos (i.e. outside of those eaten on the first night), we say: *One who keeps a mitzvah will know of no harmful things.*

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Allusions from the Holy Books that there is Mitzvah in Eating Matzah all Seven Days

1) *Matzos shall be eaten during the seven days.* In matzah, there is an allusion to the seven Divine Attributes. It is, therefore, a mitzvah upon us to eat matzos every day of the seven, and to concentrate every day to rectify one of these Attributes (*Menachem Tzion*, first day of *Chol hamoed Pesach*).

2) Eating matzah is a cure for every Jew, so that eating *chometz* all year will not harm his soul. G-d saw through His infinite wisdom that eating matzah for seven days would suffice for every Jew. To protect him from his soul becoming ill from eating *chometz* all year, for the sanctity that remains with him through eating matzah protects him. Not everyone is effected identically, however, for some, upon eating the first matzah on the first night of Passover, attains the knowledge, the intelligence, and the sanctity of eating matza, so that *chometz* will not harm him all year, provided he beware of *chometz* all seven days. As regards such a person, the Rabbis said that eating matzah on the last six days of Pesach is optional. But one who does not experience this by eating matzah on the first night, must indeed eat matzah all seven days. Thus all the verses are very clear. They must be explained for each person according to his degree of piety. Some find it sufficient to eat matzos on the first night only, while others must eat it all seven days (*Maor Vashemesh*, *haftarah* for Passover).

3) One who eats matzah according to halachah seven days, is regarded as a partner to the Holy One, blessed be He, in the Creation, for it is written: *Matzos shall be eaten during the seven*

days. It does not say: *Seven days*, but, *the seven days*, meaning the seven days of Creation (*Rokeach, laws of Passover*).

4) It is well-known that when the Israelites went out of Egypt, it would have been proper for them to refrain from eating *chometz* all year all year-round, as it is stated in the *Zohar* (*Shemos* p. 40): “If so, all the days of the year also?” But the reason is that in the seven days that one eats matzah, he rectifies the whole year, for every day of the week rectifies that day throughout the entire year, and, as *ARI zal* wrote; One who is careful of a minute amount of *chometz* is assured that he will not sin all year long. This is because eating matzos protects him all year long (*Shaar Hatefillah* 3).

5) Although eating matzah is obligatory only on the first night, since it is stated in the Torah, *Seven days shall you eat matzos with it*, there is a mitzvah in eating matzah all seven days. We find a comparable instance in the *Gemara* (*Pesachim* 114b): Rava would try to obtain (for karpas) beets and rice, since it was mentioned by Rav Huna. Similarly, (*Sukkah* 32b) R’Achah the son of Rav would look for *hadassim* with two leaves on one level and one on another level, since Rav Kahana mentioned it. Surely, eating matzah all seven days, that is mentioned in the Torah: *Seven days shall you eat matzos*, that there is a mitzvah all seven days. What the *Gemara* calls “optional” is in contrast with the first night, when it is obligatory. A mitzvah compared to an obligation is called optional. Moreover, the root of the mitzvah of eating matzah stems from the first night, from which it branches out to the entire seven days when it is a mitzvah to eat matzah. It says, therefore: *You shall eat with it matzos*, and for that very reason, the festival is called the Festival of Matzos.

6) (Exodus 34:17, 18) *Molten gods you shall not make for yourself. The festival of matzos shall you keep*. Eating matzos all seven days is a protection from the sin of idolatry throughout the year (*Chesed l’Avraham, Passover* s.v. האלה)

7) *Only good and kindness shall pursue me all the days of my life* (Psalms 23:6), i.e., through the sanctity of this festival, and its highlight, the matzah, the sanctity will remain in Jewish souls for their whole life, as the Rabbis expounded on the verse (Is. 58:2)1 *And they seek me day by day...*, that if one engages in the study of the Torah one day during the year, it is tantamount to studying all year long (*Chagigah* 5). The seven days of the festival effect all the days of a person's life, the proverbial seventy of our life, for every day represents ten years. We, therefore, use the expression, *all the days of my life*. An allusion to this can be found in this verse. The first letters of the words, with the twelve words and one for the entire verse equal matzah. ^{מ.ת.ז.ח.}, i.e. 135.

(*Toras Emes*, last day of Passover)

8) By eating matzah on the first night, and also on all days of Passover, although it is not obligatory, nevertheless, by watching all food that comes into our mouths, lest it contain a minute amount of *chometz* and that only food desired by Hashem should enter our mouths, the sanctity of the Covenant of the Circumcision enters our souls, that it should be kept in sanctity according to His will, for the food gives nourishment for the brain, and from there it extends to the circumcized member that it remain with its proper sanctity. This is the meaning of the well-known maxim, that one who is careful about a minute amount of *chometz* Pesach is assured that he will not sin throughout the year. "Sin" usually refers to distorting the sanctity of the circumcision, for the sanctity of this eating imbues the soul with the sanctity of the Covenant (*Toras Emes, Acharei, Sabbath* following Passover).

9) *Darchei Chaim Veshalom* (customs of Munkacz): The saintly Rabbi, the author of *Minchas Elazar* told in the name of the great *Kohen* of Rimenov, the *tzaddik* R' Tzvi Hirsch o.b.m, that because of love of the sanctity of the matzah, he once ate

twenty-two matzos in one sitting, although other times he ate sparingly.

Chapter 3
FESTIVE JOY

The great controversy among savants and saints of yore, whether there is justification of a stringent practice to abstain from eating matzos during the entire festival of Passover, except on the two Seder nights, even on the Sabbath and the last days of the festival. The origin of this practice is found in the words of the early authorities.

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*The Stringent Practice of Abstaining from Eating Matzah on the
Other Days of Passover*

Shaarei Teshuvah, end of ch. 460: Some abstain from eating matzos on the other days of Passover, except for the Sedarim, for fear of a minute quantity of *chometz*. They partake only of other dainties. On the other hand, some are particular to eat matzah all through Passover, since bread is the staff of life, and it contributes to the enjoyment of the festival.... Those who adhere to either practice, as long as their intention is for the honor of the Almighty, should be judged as *tzaddikim*.

In the works of the *poskim*, there is confusion. Some give valid reasons for those who permit this practice, and some disagree. I cite a portion of their words below:

1) *Yesod, V'Shores Ha-avodah, Shaar 9*: It is proper to eat matzah sparingly, even if it was watched from the reaping, for you do not know which matzos are pure of any taint of *chometz* during the baking. You should sate your hunger with other foods and types of relish.

2) *Shulchan Melachim* (Omissions from laws of tefillim) 354: Indeed, many *tzaddikim*, although they baked their matzos with the greatest caution, refrained from eating them throughout all days of the festival save for the obligatory olive-sized portions they ate at the sederim. They include: *Yismach Moshe*, R' Meir Premishlaner, his son-in-law, R' Avraham of Mikoleiav, the author of *Ach Pri Tevuah* (the saintly R' Tzvi Hirsch of Liska o.b.m.) his saintly disciples, R' Hirtzka of Raatzfert, o.b.m., the author of *Afsei Oretz*, his brother R'Naftali Schreiber, his intimate (i.e. of the Lisker (*tzaddik*)), R' Yeshayah Keristerer o.b.m.

3) *Nimmukei Orach Chaim* (Munkacz) 475 writes very derogatorily about this stringent practice. Among other things, he writes: I disapprove very strongly of those who abstain from eating matzah throughout the entire festival of Passover. My father, too was very much against this practice (*Darchei Teshuvah*). You cannot refute my statement by pointing out that many *tzaddikim* in our country followed this practice, for the saintly gaon, R' Tzvi Hirsch of Zidichov o.b.m., even your own rebbe, doing something contrary to the *Shulchan Aruch* or the Torah, you should not think anything bad about him, but you may not emulate him in this practice until you understand thoroughly that it is compatible with the Torah. It is, therefore, prohibited to follow those *tzaddikim* in this practice, but we may not think anything bad about them.

4) *Shulchan Melachim* refutes *Nimmukei Orach Chaim* and reconciles the practice of *chasidim* and people of exemplary deeds who followed this custom. As regards to what he wrote that the average person must not try to emulate the deeds of the *tzaddikim*, he cites that this was not their own idea, but the Lisker *Tzaddik* would seek to instruct others to follow this practice, as we find in *Darchei Hayashar Vehatov*, in which he cites an incident concerning his father-in-law. Once he was in

the Lisker Tzaddik's house, when a stranger entered. The Rebbe admonished him concerning *Chillul Shabbos*, and then turned around to him (the father-in-law of the author of *Shulchan Melachim*) and said, "When someone comes to me from the region of Hevesh, I admonish him concerning *Chilul Shabbos*. When someone comes from these regions, I admonish him concerning shaatnes. When someone of your caliber comes, I require him not to eat matzah throughout Pesach."

5) *Sefer Zichron Tov*, vol. 2, concerning prayer, 23: Concerning *matzah shemurah*, he quoted his father (the saintly Gaon Maharam of Neschiz o.b.m.) as saying that one who has insufficient *matzah shemurah*, should eat ordinary matzos rather than abstain from enjoying the festival, which is a mitzvah of the Torah.

6) *Toledos Shmuel* (Mitzvah 19:1: Some pious people go so far...that because of their fear...They abstain from eating matzos throughout Passover, even though they were baked with the greatest caution and stringency, except for the obligatory olive-sized pieces on the two Seder nights. This is because they fear stumbling on a slight chance of a minute particle of *chometz*.

7) *Sefer Zichron Yehudah* (Practices of Maharam Ash o.b.m.): He was critical of those who do not eat matzah at all during Passover, even though his grandfather, the gaon R' Dovid Deutsch ate matzos only on *Shabbos* and *Yom Tov*, when one is required to eat bread. He claimed, however, that the Torah was not given to angels. Therefore, a person must be as careful as possible, and then not abstain from enjoying the festival.

I see somewhat of a refutation to the proof some bring from the practice of many *tzaddikim* who ate matzah throughout Passover, according to a tradition from true *tzaddikim* (*Darchei Chaim V'sholom* 281), that concerning a stringency, one may rely on divine communication. Because of their extraordinary

holiness, these *tzaddikim* merited divine communication, and the Schechinah rested on them continuously. They were, therefore, able to discern what to eat and what not to eat. We, however, who do not merit even to recognize anything of their holiness, have good reason to abstain from eating matzos.

We can, therefore, understand why other *tzaddikim* abstained from eating matzos, for they did not wish to rely on their divine communication. *Shaarei Teshuvah* is, therefore, justified in calling both groups *tzaddikim*, since they both mean the honor of Heaven.

9) *Birkei Yosef* 453:9 (quoted in *Shaarei Teshuvah* *ibid.* 8): Although one was in the habit of not eating matzah, only fruit, on the other days of Passover, even though there is reason to rule that we cannot nullify the vow status of this practice, nevertheless, the correct ruling is that we may nullify its vow status as long as he regrets his acceptance of it as a vow (See quotation from his mentor in *Nechpah Bakesef*). *Shaarei Teshuvah* concludes that anyone who wishes to practice abstinence by adopting such stringencies, should stipulate that he has no intention of practicing this indefinitely, but just this time, for sometimes it may be impossible to fulfill it, and he will be guilty of sin. If he forgot to stipulate, however, it appears to me that nullification because if regret is sufficient, as the *Machazik Berachah* writes in the name of his mentor o.b.m.

10) I found the practices of the saintly gaon, R' Tzvi Hirsch of Liska from the *Sefer Darchei Hayashar Vehatov*, wherein it is stated that he did not eat matzos during Pesach even on *Shabbos* and *Yom Tov*, except on the two Seder nights, the olive-sized pieces.

There was a reproduction of a letter that he wrote, as follows:

Greetings to my dear friend, the famous rabbi, R' Amram Yishai Weil, chief rabbi of Serench. I am sending you the

shemurah wheat that I was watching for you. Concerning what you asked me about eating matzah, I can tell you that the Rav of Uhel definitely did not eat matzah except on the two Seder nights, just as much as is required by *Shulchan Aruch Orach Chaim*. The Rav of Ungvar, however, ate matzah on Shabbos and Yom Tov as well, since he wished to fulfill his obligation of eating the Sabbath and festival meals with bread. Most likely, he limited himself to the minimum necessary to fulfill the obligation. Therefore, one may choose whether to follow the practice of the *Tzaddik* of Uhel or that of the Rav of Ungvar, but it is *definitely proper to refrain from eating matzah on Chol Hamoed*.

Your Friend,

Tzvi Hirsch, son of R' Aharon, Chief Rabbi of Liska

He writes further of the customs of the saintly Gaon of Liska:

12) My grandfather was very strict in demanding that in his house no food resembling that made from *chometz* such as noodles and the like, that people make from potatoes, should be made. He would, likewise, refrain from drinking whiskey even if it was made in the best possible manner. He would not eat sugar, but drank coffee with honey. He said that there is no undue stringency on Pesach.

13) On the last day of Passover, they would recite the *shirah* verse by verse, just like on the night of the seventh day of Pesach and in the morning during prayer.

14) Toward the end of his life, he did not eat cooked matzah even on the last day of Pesach.

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The Blessing for Eating Matzah – If One Erred

He Who Wishes to Be Pious, Must Fulfill the Rules of Blessings
(*Bava Kamma* 30)

Khuzari explains that the Rabbis required a blessing before the performance of a mitzvah as a preparation to the performance of that mitzvah and to receiving the sanctity involved in that mitzvah. In like manner, the Kabbalist added the formula: הריני מומן *I prepare...* (*Chiddushei Chasam Sofer, Pesachim 7b*, see also *Ohr Tzaddikim, Responsa Noda Bi'yudah*).

1) If someone who abstains from eating ordinary matzah, recited a *berachah* over matzah thinking that it was *shemurah*, if he has *matzah shemurah* in the room, but they erred and placed the ordinary matzah on the table, he should take the *shemurah* matzah and not eat of the ordinary matzah at all.

If he has no matzah *shemurah* in the room, he should taste something from the ordinary matzah so that his *berachah* should not be in vain, and then eat from the matzah *shemurah*.

2) If he made a vow not to eat ordinary matzah, he may not taste anything of the ordinary matzah (*Shulchan Melachim* p. 46:7).

Shaar Bas Rabbim (*Shaar* 19, *Pesach* 19) writes that in the first case, if there was no *shemurah* in the room, he should eat *k'zayis* of ordinary matzah.

3) If he recited a *berachah* at the Seder, on a matzah that was on the table, thinking that it was one of the matzos baked on the eve of Passover, and before he tasted it, he discovered that it was baked before Pesach, even if the matzos baked on the eve of Passover, is in the house, he must first eat *K'zayis* of the matzah *shemurah* upon which he recited the *beracha*.

3*) If someone made the *berachah Boray Miney Mezonos* on the matzos, he fulfilled his obligation of reciting a blessing. I arrive at this conclusion with the following reasoning: If one recites *Boray minay mezonos* on bread during the year, there is a controversy between the authorities. The following rule that it is

invalid: *Bach* 168, *Beis Yehudah* 41, *Yad Ephraim* 208 on *Magen Avraham* *ibid.* 22, *Shulchan Aruch HaRav*, 168:12 (not in accordance with the *siddur*), *Birkas Habayis* 7:15.

The following, who are the majority, rule that the *berachah* is valid: *Birkei Yosef* 167:10, where he interprets *Beis Yosef* as ruling this, *Taz* *ibid.* 6, *Eliyahu Rabba* *ibid.* 16, where he states that possibly *Bach* too, rules likewise, *Even Haozer* *ibid.*, *Shiurei Berachah* states that *Rama* in *Alfasi Zuta* rules likewise, *Siddur HaGraz*, *Kol Eliyahu* 12, *Beur halacha* 167:10, *Zechor L'Avraham*, *Beis*: 9, *Chaye Adam* 58:1 *Kitzur Shulchan Aruch* 56.1 *Kerem Shlomo* 168, *Yafeh Lalev* *ibid.* 1, *Kaf Hachaim* 167:75, and others.

Now, anyone with any intelligence will surely decide that the *berachah* is valid, for one reason, the vast majority of the halachic authorities rule to that effect, especially since they are the authorities upon whom we rely in halachah. Additionally, in questions of *berachos*, we rule leniently. Now this is in reference to the entire year (see *Meiri Berachos* 35, that the *Berachah* is invalid, but quotes many who rule that it is valid).

On Passover, however, we can easily say that another reason can be added to strengthen the case for ruling that the *berachah* is valid. This is the ruling of *Gan Hamelech* 44 (quoted by *Daas Torah* 168:7), that matzos for Passover should rightly require the *beracha*, *boray minei mezonos* because they are thin wafers, but since they are the bread eaten on the festival, he recites, *Hamotzi*, and washes beforehand.

Accordingly, it is obvious that the blessing is valid after the fact, similar to the case of one who recited, *Boray pree ha-adamah*, on a fruit that requires, *Boray Pree ha-etz*, or *Boray pree ha-etz* on wine, (accordingly to the majority of the authorities, not like *Magen Avraham*) or a fruit that is not the main fruit of the tree, upon which *Borah pree ha-adamah*

should be recited, and one recited, *Borah pree ha-etz*, as we find in many instances.

We find a similar ruling in *Shulchan Aruch HaRav*, that even though if one says, *Boray minei mezonos* over bread, it is invalid, but if there is any doubt whether it is real bread, it is valid.

4) If one recited for matzah (of for bread all year), *Boray pree ha-adamah*, there is a controversy between the authorities, whether it is valid. The following rule that it is valid: *Laws of Berachos 4:6, Rama ibid., Panim Meiros 1:58, Nishmas Adam 58:2, Beis Meir 6*. He writes that if he recites *Hamotzi*, it is a *berachah* recited in vain. Also *Seday Chemed, laws of berachos 1.1*).

The following rule that the *berachah* is invalid: *Birkei Yosef ibid.* quoting *R'ah Ritva Rabbenu Asher ben Rabbenu Chaim, Zechor L'Avraham, Birkas Habayis ibid.*

Therefore, one should have in mind to hear the *berachah* from others after tasting a minute quantity because of a doubt whether the *berachah* was valid, or think the *berachah* (as is delineated in the works of the *poskim* in such cases).

5) If he said, *Hamotzi pass...*, it is valid (*Mishnah Berurah, Kaf Hachaim ibid.1*).

6) If he said, *Shehakol*, it is valid (*Berachos 40a Orach Chaim 167:10, 206:1, all poskim ibid.*).

7) Some say that if he said, *Boray pree ha-etz*, that too is valid (*Kesef Mishneh ibid. Aruch Hashulchab 208:6, Tosefos Yerushalaim, Kaf Hachaim ibid. 76*).

10) After reciting, *Hamotzi*, from the outset, we may not interrupt until having swallowed an olive-sized amount, but if he did interrupt before, he does not repeat the *berachah* (*Magen Avraham 167:7, Dagul Me'revavah ibid, see Shulchan Aruch HaRav, Birkas Habayis 7:18, Shaloh letter hay, and others*). If

he spoke even while he was chewing, he does not have to repeat the blessing (*Magen Avraham, Taz, ibid, quoting Shaloh*), *Birkas habayis ibid., Ben Ish Chai, Emor, Kaf Hachaim 45*).

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Other Related Laws of Blessings found in the Works of Halachic Authorities

1) If someone said *Hamotzi* on the evening following the Sabbath and before eating reminded himself that he had not yet recited *Havdalah*, he must eat less than an olive-sized amount and then recite *Havdalah*. (*Ramo 271:5*) *Eliyah Rabba 14, Shaarei Berachah, Shaar 19:16, Kaf Hachaim, Shulchan Melachim*, and others).

2) If someone recited a *berachah* on pastry made from dough kneaded with milk or butter and then reminded himself that six hours had not yet elapsed since he had eaten meat, he must taste a small amount to save himself from having uttered a blessing in vain (*Levushei Mordechai, vol. 2, Yoreh Deah 167, Responsa Ginzei Yosef 90, quoting Pree Hasadeh*), not like *Sedey Chemed* who permitted it only after four hours in the winter, (See *Sedey Chemed, Meat and Milk 12*).

Likewise, *Shulchan Melachim* writes that if one recited a *berachah* over milk or cheese and then reminded himself that six hours had not yet elapsed since he had eaten meat, he should taste a minute amount.

3) If one who made a real vow to fast, forgot and put food into his mouth and then reminded himself, he is not allowed to swallow anything but must spit it out. He should then say, *Baruch Shem Kevod Malchuso L'olam va-ed (Tal Oros, Chesed L'Avraham, Shevet Yehudah* according to *Pischei Teshuvah* in *Pischei Olam, Daas Torah ibid.*, not in accordance with *Birkei Yosef*, who rules that he should eat less than *kezayis*).

Surely on one of the four public fasts he must spit out the food and not eat anything, and say, *Baruch Shem Kevod Malchuso L'olam Va-ed* (*Gloss of Berzhan* *ibid.*).

4) If one recited a *berachah* over a food or a drink, and then discovered that it was prohibited by the Rabbis, some say that he should eat less than *kezayis* from it, for it is possible that in such a case the Rabbis did not prohibit less than the minimum amount (*Shaar bas Rabbim*).

Some say that regarding all types of prohibited foods, either prohibited by the Torah or by the Rabbis, both foods that are prohibited forever, such as *orlah*, and foods prohibited only for a time, such as *chadash*, or foods prohibited by a vow or an oath, he may not taste anything, but should say *Baruch Shem....* (*Shulchan Melachim* 45b).

5) If someone recited a *berachah* over a fruit during the Three Weeks, and then reminded himself that he had not yet recited *She-hechayanu*, he should recite *She-hechayanu* and taste a little in order that his *berachah* should not be in vain (*Birkei Yosef* 551).

6) If someone recited a *berachah* over meat during the Three weeks (or according to our custom, during the Nine Days), he must taste a little so that his *berachah* will not be in vain, and there is no joy involved in eating such a small quantity (*Rikanti* quoted by *Sedey Chemed*, *Bein Ham'tzarim* 1: letter *hay*).

7) If one recited a *berachah* over bread and reminded himself that it was gentile bread, even if he abstains from gentile bread, he must eat a little; i.e., less than *kezayis* (*Shaarei Berachah* *ibid.* 17).

8) If he forgot and recited a *berachah* over cake before *kiddush* on *Shabbos* morning, he should make *kiddush* and drink from the cup, and then eat the cake without a *berachah*. Since we are not allowed to eat before *kiddush*, the *kiddush* is

not deemed an interruption between the *berachah* and the eating (*Responsa Yosef Daas* 18, by the author of *Shoel Umeshiv*), but other authorities disagree (*Chida, Rav Amram Gaon* 5).

9) If one recited a *berachah* on a fast day before dark and waited until night without taking his mind off the *berachah*, it is valid, for the time comes automatically (*Pree Megadim Eishel Avraham* 206).

10) If somebody dreamed that he recited the *berachah Shehakol* and drank water, and he later awoke and was thirsty, before drinking he must recite a *berachah* (*Responsa Pree Hasadeh* 2:107).

11) If one ate two foods that require the threefold blessing, and forgot to mention one of them at the beginning of the blessing, but mentioned it at the end, it is valid (*Responsa Maharshag*, vol. 1:53, *P'nei Mevin* 41, *Responsa Hisorerus Teshuvah*, *Mis'neh Sachir* 37, *B'er Mosheh* vol. 4:20, and others).

12) If someone drank wine and recited the threefold blessing, but by mistake inserted the words for grain products instead, after the fact, this is valid (*Levush* 209, *Atereth Zahav* 9, *Eliyah Rabba* 26, *Machazik Berachah* 7, *B'er Heiteiv* *ibid.*).

13) If someone recited the blessing *Boray minei mezonos* for anything except water and salt, it is valid (*Derishah* and *Eliyah Rabba* 168, *Chaye Adam* 68:3, *Beur Halachah* 167:10, *Birkas Habais* 19:21).

14) If someone ate a fruit whose *berachah* is *boray nefashos*, and by mistake recited the threefold blessing, it is valid (*Shiurei Berachah*, 207:1, *Machazik Berachah* 1, *Shaarei Teshuvah* *ibid.* 1, *Kaf Hachaim* *ibid.* 1).

15) If one recited the blessing *Al ha-etz v'al pree ha-etz* after wine, it is valid after the fact (*Chaye Adam* 50:4).

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Laws of Challah

In the merit of three things the world was created: In the merit of challah, tithes, and the first fruits (Bereishis Rabba).

1) The scrupulous usually recite: להפריש תרומה חלה. Women, however, recite this formula only when they bake matzos for Passover. This is, however, an error, for all-year-round, they should recite להפריש תרומה חלה (*Rashal, Bach, Parshah* quoted by *Taz, Shach* in *Yoreh Deah* 328, *Beis Lechem Yehudah* 1, *Birkas Habayis* 61 *Machatzis hashekel* 457 *Rokeach* 359 see *Kaf Hachaim* 457:9 *Mayan Tahor* from author of *Yismach Mosheh*, see also *Likutei Mahariach*, practices for *Erev Pesach*, that this is the proper formula for the whole year), but after the fact, any of the following formulae is valid: חלה/תרומה/חלה תרומה/תרומה חלה.

2) Some add the words, מן העיסה. *From the dough* (quoted by *Eliyah Zuta, Derishah, Taz Yoreh Deah* 328. *Derishah* gives reason to justify the custom, quoted by *Magen Avraham* 467:1), but there is no necessity to say it (*Taz ibid, Eliyah Zuta, Kaf Hachaim* 10).

3) He should give it a name by saying, "הרי זה חלה," *Behold this is challah* (*Sh'iltos Parashas Tzav, Raabad Bikkurim* ch. 5 in his name, quoted by *Beis Yosef Yoreh Deah* 328, *glosses of R' Akiva Eiger* points out that *Rashba Chulin* 94 states thus, *Chochmas Adam* in *Shaarei Tzedek* 14:32, *Binas Adam* points out that this is found in *Tosefta*). This is necessary from the onset. If one neglected to say it, however, the *challah* is, nevertheless, valid (*Glosses of Machzor Vitri, laws of Passover*, points out that it is not obligatory, and it is explicit in *Tosefta Terumos* ch. 3, that it is optional, See *Ben Ish Chai Parshas Tzav*, that although many do not require pronouncing the name of *challah* since there are many who do require it, we should do it, in order to comply with all authorities).

4) We must recite the *berachah* before separating *challah* (This is obvious, since all *berachos* must be recited before the mitzvah, see *Birkas Habayis* 61). If he failed to recite the *berachah* before the separation, he should recite it during the separation, but once he separated the *challah*, he can no longer recite the *berachah* (*Birkas habais* *ibid.*).

5) Before the *berachah*, he should say:

לשם יחוד וכו' הריני בא לקיים מצות הפרשת חלה
 מן העיסה כמש"ה ראשית עריסותיכם חלה תרימו תרומה כתרומת גורן כן
 תרימו אותה, לתקן את שורש מצוה זו במקום עליון, ויהי נועם וכו'.

In order to unify the Holy One, blessed be He, and His Schechinah... Behold I come to fulfill the commandment of separating challah from the dough, as it is said: The first of your dough, you shall separate a cake as a heave-offering; like the heave-offering of the threshing-floor, so shall you separate it. I do this to rectify the root of this mitzvah in the heavens above...

6) It is customary to take * kezayis (*Ramo Yoreh Deah* 322, and other authorities). and in *Shaar Hamelech Parshas Shelach*, by *Ari zal* it is written that according to Kabbalah, [even in the Diaspora] one must take off the amount, [prescribed by the Mishnah] i.e. 1/48 of the dough. *Birkei Yosef* quotes this, but comments that he never saw even the most pious following this procedure.

See also *Ein Zocher, Ches, Vav. Ben Ish Chai Parshas Shemini* writes that it is advisable for everyone to comply with the *Ari zal's* practice once a year, quoted by *Kaf Hachaim* 467:13).

7) Those who purchase matzos from the bakery, or from the storekeeper who purchased from the bakery, should put all the matzos into a vessel in his house and then should separate *challah* without a *berachah*, perhaps they were not put together properly in the bakery, and perhaps they did not take *challah* at all, since they are always in a rush, and many people are working,

it is always possible that they rely on one another, and they sometimes forget. If there is a reliable, G-d-fearing man, who knows the laws of *challah* as well, we may rely on him if he says that *challah* was taken (*Kaf Hachaim* 467:14).

8) If it occurred that they forgot to take *challah*, and they inadvertently ate most of the bread [or matzah in our case], even in Eretz Yisrael he should take from the remainder for the entire bread, even for what he ate, for after the fact, he can take *challah* even from dough not near the dough for which he is taking *challah*, as in *Yoreh Deah* 331 concerning *terumah* (*Birkei Yosef Yoreh Deah* 323:4, *Ben Ish Chai* letter hay, *Kaf Hachaim* 457:15, not like *Pree Chadash*, who rules that the sin cannot be rectified).

9) It is commendable for a man to perform the mitzvah of taking *challah* with his own hands at least once a year, and it is very good to do so in the proper time, in order for the mitzvah to outweigh the *averos* on Yom Kippur (*Ben Ish Chai Shemini* 3, *Kaf Hachaim* 13).

10) If he covers the bread with a cloth, it is regarded as a vessel to combine them [to make up the minimum that requires *challah*. (*Semak*, *Bach*, who writes that this is the custom, *Yoreh Deah* 325:1, *Shach* *ibid.*, *Pree Chadash* 457 and others), but all the matzos must be in one cloth, and the cloth must cover them in order to combine them properly (*Derashos Maharil hil. Challah*, *Shach Yoreh Deah* *ibid.*, *Mekor Chaim* 467:4, *Siddur Derech Hachaim*, *Pree Megadim Mishbetzos Zahav* *ibid.* 1.). Even if in the middle they are partially exposed, the matzos are still considered as one, since the sides are covered (*Mekor Chaim*, *Pree Megadim* *ibid.*). If they are lying on a board with a cloth cover then it does not help (*ibid.*).

After the fact, if he has no cloth to cover the matzos both top and bottom, we may be lenient and require that it should be covered only on the top, if they are lying on a vessel that is not a

receptacle. This is customary (*Kaf Hachaim* 25) He explains that people rely on the simple meaning of *Semak*, *Shulchan Aruch*, *Bach* who write that this is the custom. He adds another reason and concludes that whenever possible, it is surely proper to be stringent in order to comply with all opinions. *Maayan Tahor*, also, states that a cover over the bread that is lying on a board or a table, helps. I feel, however, that, since most *poskim* rule stringently, it is proper to refrain from reciting a *berachah* even if he has no other way of taking *challah*, for we are lenient in doubtful requirements of *berachos*, not to recite them. Moreover, the *Kaf Hachaim* adds another reason to permit it, because there is a doubt whether the dough at all requires *challah*, since it is not in a receptacle. In that case, it is exempt from *challah*. Since we must take this possibility in mind, we cannot recite a *berachah*.

11) If the matzos are joined by being deposited in a basket, he should be careful that a loaf, dough, or a whole matzah does not protrude over the sides of the basket (*Ramo Yoreh Deah* 325:1, from *Tur*), and according to some, even if part of one is in the vessel and part of it is over the vessel, the vessel is not regarded as combining all the matzos (*Bach, Shach* 4). The final decision is that even if all the dough is above the sides of the vessel, we must take *challah*. We cannot recite a *berachah*, however, unless all the dough is within the walls of the vessel, and nothing is above the walls of the vessel.

It is customary to cover the matzos with a cloth if they are higher than the walls of the vessel, and to recite a *berachah* (*Kaf Hachaim* 38, *Kol Bo* in name of *Rabbenu Peretz, Beur Halachah* *ibid.*).

12) A built-in box into which matzos were placed, does not combine the matzos as regards *challah* (*Challas Lechem* 4:21).

See *Daas Torah Yoreh Deah* 57:35, concerning a box separated by partitions, if the matzos therein are considered

joined to be required to take *challah*. See also *Kochevei Yaakov* vol. 1, concerning this halachah.

Chapter 4

SOAKED MATZAH

The Laws of Soaked Matzah according to those who are Strict in this Matter, and according to those are Lenient in this Matter, and the Difference between the First Seven Days of Passover and the Last Day.

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Laws of matzah sheruyah, soaked matzah - called gebrokt

1) *Shaarei Teshuvah* (460:10) writes that certain pious people are careful on Pesach not to eat any matzah that was soaked or boiled in water, because they fear that perhaps a little flour was not kneaded and will become *chometz* now by being soaked or boiled. He writes there that even those who are strict because of the aforementioned reason, need not refrain from boiling matzah in water or other liquids if they ate it immediately, since there is no time for it to leaven, and surely they may dip it into wine, which is fruit juice and, according to many authorities, does not leaven. Similarly, to fry matzah meal with oil only, to make *chremzlach*, is really permissible, since oil, too is regarded as

fruit juice. Some are lenient in any case, since they hold that there is no fear of flour remaining unless some has been added during the kneading. Otherwise, we have no fear of it, since we do not have to worry about prohibited things we have no reason to believe have taken place.

2) He conjectures that this stringency originated from the practice of making very thick matzos for Pesach. Even though they were not a handbreadth thick, they were, nevertheless, quite thick. From these matzos, they would make matzah meal with a grater, and it was common to find many of these matzos not baked through thoroughly. Therefore, the G-d-fearing people began to abstain from eating foods made or cooked from matzah meal. Now, however, the generations have improved, and most people do not bake thick matzos at all, only thin wafers, and the matzah meal is made by drying the matzos in the oven and then grinding them with a mill or crushing them with a mortar and pestle. With such matzos there are no such fears, unless we fear that perhaps some flour was left in the middle of the large dough when it was kneaded in the basin, a rare possibility which we need not fear.

3) See further in the gloss in the aforementioned *Shaarei Teshuvah*, that states that even if we fear that some flour remained that was not kneaded, we can be more lenient with crushed and ground matzah than with a whole matzah that has been soaked or boiled, because in the latter case, it is possible to believe that the little flour that remained in one place in the soaked or cooked matzah could become leavened when water reached it, but if it was ground up and thoroughly pulverized until it became very fine, even if a little flour would remain in one matzah, through the grinding or crushing, it becomes like dust and is mixed with the other flour from the many matzos that were crushed, until there cannot be found a crumb of flour in one place, large enough to be regarded as *chometz*. It is clear that even if a particle of flour remained, it would be separated into

infinitesimal particles and mingled with all the other flour, one particle into a thousand. It is plainly discernible that two or three particles of flour, or ever a little more, are not considered leaven at all. Even if we will be strict concerning a small kernel of wheat that falls into water, or even half a kernel, this is different since the particles of the wheat adhere to each other naturally, and they can possibly become leavened, whereas particles of flour that are scattered and spread all over, are completely nullified, and they are not enough to become leavened.

Moreover, I feel that matzah meal made from thin matzos gives us no reason to fear. Just as we eat the matzos and do not fear that perhaps part of it was not baked and became *chometz*, so we do not have to fear that flour remained. There are many who, indeed, eat matzah that is soaked or boiled even without being ground or crushed.

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Soaked Matzah - On the Last Day of Passover

It is customary for many chasidim and pious Jews to be lenient in the matter of soaked matzah on the last day of Passover. This practice is based on the following sources:

1*) Let us start with the words of the Rav, R' Shneur Zalman o.b.m. (See complete responsum above 1:6): On the last day, however, if one is lenient because of festive joy, he loses nothing.

1) Everything a person observes as a stringency that is more than required by the halachah, it is improper to observe on the last day of Passover, for if he observes it on the last day as well, it appears that he considers it real *chometz*. Such an attitude concerning one's fellow Jews, displeases the Almighty (*Derech Pikudecha* by R' Tzvi Elimelech of Dinov, Negative commandment #12, the part concerning speech: 4).

2) Accordingly, the *Chasam Sofer* did not use refined sugar for the first seven days of Passover. On the eighth day, however, he did use it (*Likutei Chaver ben Chaim* vol. 5, Responsa p. 106. He writes that he followed him in this practice, as did his disciple, the author of *Kol Aryeh*. See *Zichron Yehudah*, customs of Maharam Ash, also *Responsa Chasam Sofer, Orach Chaim* 135; vol. 6:22. See also *Responsa Zichron Yehudah, Orach Chaim* 129 on this topic.)

2) See also *Machazik Berachah* 447:10.

3) *Sefer Zichron Yehudah* (customs of Maharam Ash o.b.m.): On the last day of Pesach, he was not lenient with the things he observed strictly all seven days, except that he ate cooked matzah, but he did not eat matzos that he would not eat during the first seven days. He stated that in these times, we must be very careful not to treat the second day of a festival lightly. Since the reformers treat it lightly, we must beware of giving them any support.

4) The saintly rebbe, R' Tzvi Hirsch Hakohen of Rimenov o.b.m. is quoted as having said that the last day of Passover and Shemini Atzeres bridge the gap between the days of Passover and Sukkos and the ordinary weekdays. We are, therefore, lenient with many things on the last day of Passover, such as eating *K'neidlach* and the like, and we sit in the sukkah on the eighth day without reciting a *berachah*. We do this in order not to descend suddenly from the sanctity of the festival.

5) The Rabbi of Munkacz, the author of *Minchas Elazar*, was wont to eat *sheruyah* on the last day of Passover, as is explained in *Darchei Chaim V'shalom*, in the omissions.

6) The custom of the Jewish people to be lenient with all the strict observances they practice on the first seven days, demands an explanation. It appears as though they deal lightly, G-d forbid, with the second day of *Yom Tov*. The truth of the matter is that this custom originated to demonstrate the power of the Rabbinic enactments, designed to safeguard the holy Torah. Since the eighth day is augmented to the festival by their decree, it is safeguarded from all fear of stumbling upon the prohibition of *chometz*. Therefore, no one need fear any danger of infracting the prohibition of *chometz*, for it is safeguarded by their safeguard (*Tzemach David* by the Tzaddik R' Dovid of Dinov o.b.m.).

7) *Sefer Eishel Avraham* (2nd ed., 463) defends those who cook matzah meal and pieces of matzah, both thin ones and thick ones. He concludes that those who are stringent with themselves and do not eat any crumbled matzah, either cooked or fried, do eat matzah soaked in soup on the last day of Pesach. They eat *k'neidlach* as well, for on the second festive day, which is a Rabbinical enactment, there is no basis for practicing pious practices to be stringent because of farfetched dangers (see also Responsa Hisorerus Teshuva).

8) *Likutei Mahariach*: So is the custom of many *tzaddikim* and those who abstain from permissible things, that on the last day, they eat matzah from wheat that was not watched from the time it was reaped. Likewise, they eat cooked matzos, even though they abstain from this all the days of Passover, and similar practices. In spite of this, let no one, G-d forbid, deal lightly with any serious chance of stumbling upon a prohibition of *chometz*, because any minute particle of *chometz* is prohibited even on the last day of the festival. We may, however, be lenient if we find a mixture of a minute amount of *chometz* on the last day, to keep it until after Passover, as is delineated in *Shulchan Aruch* 467 and the commentaries ad loc.

9) *Sefer Darchei Chaim* (Sanz): On the last day of Pesach he would smoke cigarettes (whereas on the other days of Pesach he would only smoke his pipe, as mentioned there). He also ate ordinary matzos.

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More about the Last Day of Passover

10) *Orchos Chaim*, quoting *S'dey Chemed*: A mixture containing a minute amount of *chometz* on Pesach, may not be kept, lest someone eat it inadvertently. He cites here that when the gaon, Mahritz Shor, was confronted with a question concerning a kernel of wheat that was found in a chicken or in cooked food on the seventh day of Passover, he would defer the inquirer until the evening of the eighth day, when he would tell him that he might keep it until after Passover and then burn the wheat kernel and eat the food, for the danger of sinning inadvertently is only if it is kept for more than one day.

Glosses of *Yad Shaul*, Yoreh Deah 242:14: See *Shalah*, that after one has decided the law definitely, he may not defer giving his decision, for this constitutes suppression of judgment, not only in court cases, but even in cases of prohibitions. It appears, however, that if a question came up on the seventh day or the eighth day of Passover, concerning disposing of *chometz*, and if he defers it for the evening, there will be no necessity to dispose of it; this is not regarded as suppression of judgment.

Magen Avraham (ibid. 14) states that this applies in the case of a minute quantity of *chometz*, or *chometz* that gives off an impaired taste. Only in such cases do we permit keeping it. Real *chometz* that is prohibited by the Torah, however, may not be kept even if the question arises on the last day of Pesach, because it is prohibited, at least; by rabbinical enactment (see *Chok Yaakov* ibid, 30).

11) Incidentally, I must make the readers aware of a detail related to eating kneidlach on the last day of Pesach. If it falls on the Sabbath, what shall we do about cooking them on the seventh day, when we still do not eat them? A similar question is found in *Responsa Chasam Sofer*, end of ch. 79, concerning dried fruits, in which he quotes his father-in-law, R' Akiva Eiger, who permitted it because it is fit for a sick person whose life is not in danger. The *Chasam Sofer* refuted this basis to permit it, because, even though there are many sick people whose lives are not in danger, very few need dried fruits.

S'dey Chemed (*Chometz Umatzah* 6:6) suggested a simple solution: Since many people eat them, we can easily say that if guests who eat dried fruits would come, we would be allowed to cook them, there is, therefore, no prohibition involved. We find an analogous case concerning rice on the last day, see *Machazik Berachah* 467:6, *Aruch Hashulchan* 453:4., *Birchas Hamaim* 39b, *Divrei Menachem* 467:15 and others. *S'dey Chemed* replies that perhaps in the locale, nobody ate dried fruits. They, therefore, searched for other ways of permitting it, since it is unusual for guests from other places to come on Yom Tov.

Later, I found in *Sefer Shem Aryeh* (*Even He-ezer* 95), who writes that since abstinence from dried fruits is a stringency, they may be given to children. Therefore, we can say that since they are fit for children, we may cook them on the seventh day of Passover.

Accordingly, all these reasons apply to the case of *kneidlach* as well. It is, therefore, common practice to cook *kneidlach* on Friday, the seventh day of Pesach.

Omissions

1) The Gaon R'Chaim Sofer o.b.m., author of *Responsa Machaneh Chaim*, was very strict with the members of his household not to eat cooked matzah.

2) If any food either wet or dry, fell on the floor, during the eight days of Pesach, he would not allow even small children to eat it.

3) The whole week of Pesach, even the eighth day, he did not smoke.

4) The wheat that was watched for matzos, was selected and examined kernel by kernel, and then placed in a room, specially, designated for that purpose.

5) For his household, he ground the wheat with a hand mill.

6) All the matzos were baked on *erev* Pesach in the afternoon, in his house, in the oven they had prepared for him.

BEDIKAS CHOMETZ CHECKLIST

The following is a convenient checklist which itemizes many places and objects which require **BEDIKA** but are, at times, not so obvious and thus possibly overlooked.

- | | |
|---|---|
| <input type="checkbox"/> Under beds | <input type="checkbox"/> Workshop |
| <input type="checkbox"/> Clothes closets, chests | <input type="checkbox"/> Den |
| <input type="checkbox"/> Linen closets | <input type="checkbox"/> Office: Desk, drawers, lockers, closets etc. |
| <input type="checkbox"/> Desks | <input type="checkbox"/> Factory: Store |
| <input type="checkbox"/> Cabinets | <input type="checkbox"/> Automobile, Truck |
| <input type="checkbox"/> Drawers | <input type="checkbox"/> Beneath car seats: Remove car seats |
| * <input type="checkbox"/> Medicine chest | <input type="checkbox"/> Auto glove compartment, under mats, trunk |
| <input type="checkbox"/> Clothes (pockets, cuffs) | <input type="checkbox"/> Pet house, bird cage (Animal food is probably CHOMETZ) |
| <input type="checkbox"/> Purses, pocketbooks, handbags | <input type="checkbox"/> Behind refrigerator, sink, oven, kitchen cabinets |
| <input type="checkbox"/> Shopping cart | <input type="checkbox"/> Perfumes, hairsprays, deodorants |
| * <input type="checkbox"/> Picnic basket | * <input type="checkbox"/> Briefcase, school bags, attache case |
| * <input type="checkbox"/> Cookie jar, bread box, toaster, candy dish | * <input type="checkbox"/> Lunch box |
| <input type="checkbox"/> Crib | <input type="checkbox"/> School locker |
| <input type="checkbox"/> High chair | <input type="checkbox"/> Kitchen utensils: Broiler, blender, mixer, can opener |
| <input type="checkbox"/> Playpen | <input type="checkbox"/> Shul locker or cubby |
| <input type="checkbox"/> Carriage | <input type="checkbox"/> Shelves |
| <input type="checkbox"/> All toys | <input type="checkbox"/> Bookcases |
| <input type="checkbox"/> Toy chest | <input type="checkbox"/> Breakfront |
| <input type="checkbox"/> Childrens toy carriages and wagons | <input type="checkbox"/> Seforim closet and seforim |
| <input type="checkbox"/> Toy houses and their furniture | <input type="checkbox"/> Book closet and books |
| <input type="checkbox"/> Storage room | * <input type="checkbox"/> 'Bensherlach' |
| <input type="checkbox"/> Safe | <input type="checkbox"/> Jewellery |
| <input type="checkbox"/> Laundry room | <input type="checkbox"/> Jewellery box |
| <input type="checkbox"/> Freezer | |
| <input type="checkbox"/> Basement | |
| <input type="checkbox"/> Hallways | |
| <input type="checkbox"/> Attic | |
| <input type="checkbox"/> Yard | |
| <input type="checkbox"/> Garden | |
| <input type="checkbox"/> Garage | |

- () Cosmetics....Only KOSHER L'PESACH should be used; (Cosmetics are forbidden on Shabbos and Yom Tov)
- () Bar (whiskey is CHOMETZ)
- () Talis bag
- () Suitcase, valise, travel bags
- * () Tooth brush (A new tooth brush is required for Chol Ha'moed; it
- () Discard vacuum cleaner bag
- () Vacuum floors
- () Thoroughly wash, clean and vacuum shag rugs and carpets
- () Wash "broom"
- () Infant seat
- * () Cook books
- () Sink trays
- () Garbage pails
- () Garbage cans
- () Behind radiator
- () Telephone (remove speaker cover)
- * () Shabbos 'Zimiros' books
- () Storage bins
- * () Chalah utensils, vases, decanters used for chometz (e.g. whiskey)
- () Country cottages
- () Backs of chairs, seats
- () Cover sink spout, handles
- () Clean oven, range, grates
- () Clean sink, refrigerator

* These items should be thoroughly cleaned and then "stored" away for the duration of Pesach.