

לוקוטי ופסקי הלכות

"חוקי חיים"

ותלמוד
 "חוקי חיים"
 לעשות רצונך
 בלבב שלם



שע"י "חדר הוראה" שכונת מנחת יצחק פניה"ק ירושלם תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halochos compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

Halochos of Pessach in Troubled times - 2

Request:

Please send to as many people as possible, with that, having a hand in spreading Torah and relevant Halochos in these troubled times

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Hilchos Pesach in Challenging Times – 2 | Tzav – Shabbos Hagadol 5780

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Shabbos Hagadol Drashah

Learning Hilchos Pesach

1. There is a minhag for the rav to give a drashah on Shabbos Hagadol, mainly in order to teach the public the ways of Hashem and to teach them what to do, i.e., the halochos of hagalah, destroying chometz, baking matzah, and other hilchos Pesach. If the drashah is just analytics or nice insights, they are not yetzei their chiyuv (מ"ב תכ"ט ס"א). In any event, everyone has a mitzvah to familiarize themselves with hilchos Pesach 30 days before the Yom Tov and on the Yom Tov itself (מ"ב שם). This year, Klal Yisroel cannot congregate, so everyone should learn the halochos himself. Also, the head of each household should relate the halochos in his house to fulfill the minhag of the Shabbos Hagadol drashah. [As long as there is one listener, it is called a drashah – what an opportunity!..] One can relate the halochos from this publication – just print before Shabbos.

Quarantine-Related Shailos

Tevilas Keilim

3. **Question.** Someone who is making Pesach for the first time bought new Pesach dishes, and then the authorities imposed a general lockdown – everyone had to stay in the house, and he wasn't able to leave to toivel his dishes due to the danger. Is there anything he can do? [One who is able to leave and is just nervous about the mikveh water – which is usually not treated with chlorine – can wear disposable gloves and wash the dishes at home with water and soap.]
4. **Answer.** Given no other choice, he may rely on the heter to transfer ownership of his dishes by giving them as a real gift to a non-Jew (שיע' בי"ד סי' ק"ב סט"ו) with a kinyan hagbahah, or, if they cannot be lifted, meshichah (מ"ב סי' תמ"ה סק"ט). He can then borrow them to use them since a dish does not need tevilah while it belongs to a non-Jew.
5. **Does this work long term?** Some poskim say one should only leave the dishes in the non-Jew's ownership until he is able to toivel them, e.g., the following year. This is because they are going to remain in a Jew's care, and it is like they belong to a Jew. They should be toiveled without a brochoh or with another dish (ט"ו סק"ה). However, others argue and hold this works as a permanent arrangement, and the Jew does not need to toivel them (כנסת הגדולה, רע"א).

Bedikas Chometz in a Hospital

6. If someone is sick, lo aleinu, and in a hospital on the night of bedikas chometz, he should check his closet and the items by his bed without a brochoh. He should have someone in his house do a bedikah there.

Disposing of Chometz in a Bathroom

7. Someone who is in quarantine or isolation in his home and cannot take his chometz out to burn it, may lechatchilah crumble his chometz into small crumbs and flush them down the toilet bowl since doing so removes them from the world (מ"ב סי' תמ"ה סק"ה). In an apartment building, one should make sure not to cause a blockage in the pipes, which could cause the chometz to be in his neighbor's apartment..

Halochos of Spending Seder Night Alone

8. This year, many people may be making the seder alone, in some cases, a single person, in others, just a husband and wife. We will go through several relevant halochos.

Mah Nishtanah

9. A young child asks first. If there is no young child, a son who is a gadol asks (חיי אדם כלל ק"ל הסדר בקצרה סי' ו'); if there are no sons, a ketanah or gedolah daughter asks (ערוך השלחן ס"א); if there are no sons or daughters, the wife asks [she can still begin, "Tatte leben" ...]; and if

someone is alone, he asks himself (שור"ע סי' תע"ג ס"ז), i.e., he says the Mah Nishtanah text to himself.

10. If one person, such as a son or wife, asks "Mah Nishtanah," instead of repeating "Mah Nishtanah," the leader of the seder should begin with "Avadim Hayinu" in order to maintain the question/answer format of the Haggadah (רמ"א סי' תע"ג ס"ז). Nevertheless, some have the minhag that the leader of the seder does repeat "Mah Nishtanah" since it is part of the Haggadah (הג' חת"ס על שור"ע).

Sippur Yetzias Mitzrayim

11. If a person is completely alone for the seder night, he still has the mitzvah of relating at length the story of Yetzias Mitzrayim. This is accomplished by verbally retelling the miracles and wonders, not by learning sefarim that discuss it and reading the words with the eyes. When the Haggadah says, "Whoever relates more about Yetzias Mitzrayim, this is praiseworthy," it is referring even to someone sitting alone (שיח' יצחק הגש"פ עמ' ר"ב).

Pouring for Each Other

12. The head of the household should not pour the cups of wine for himself; someone else should do it for him as a show of freedom (רמ"א סי' תע"ג ס"א). Everyone else at the seder should also pour for one another (ורג' משה סי' ו' סק"א), but the main display of freedom is for the leader of the seder. Therefore, he should not pour for anyone else. If one is having a seder with just his wife, she should pour for him (הש"פ סי' תע"ג ס"א) as well as for herself.

Sick with the Disease

13. Someone who is sick with the virus from China and quarantined in his room in the same house as other healthy family members should not leave his quarantine to participate in the seder. He should sit alone in his room so that he doesn't endanger others. Still, he can open his door to take part and listen from a distance. Lechatchilah he should make sure to have a seder plate with the simanim in front of him since he is sitting totally separate from the others (ראינו כמו שמבואר במ"ב סי' תע"ג סק"ז).

Seder Night through Technological Devices

14. We are embarrassed that we even need to mention this in our publication. However, since some rabbanim gave a psak that has been publicized to the masses, and since in challenging times, people are on edge and gullible to believe all sorts of ridiculous things, such as "medical" tips to protect against the disease as well as all sorts of halochos as if everything became mutar because of the time of danger, we must mention it:
15. Since there will be elderly people and children that will not be together at the seder night, and the continuation of the mesorah is very much dependent on the elder generation instilling minhagim and emunah in the younger generation, a group of rabbanim put out a psak allowing, lo aleinu, people to conduct the seder over the program called Zoom running on a computer or something similar that was turned on before Yom Tov. This way, the elderly and young people sitting in other places can see what is happening with each other. They allowed this due to the current danger and the pikuach nefesh of sick, elderly people, to give them the motivation to live and be connected with their family members.
16. **Completely assur.** There is no need to write, and it is self-evident to every sensible person who keeps Torah and mitzvos, that this is completely assur to do according to the Torah and no one should chas vesholom justify it under any circumstances. It is the antithesis of communicating the pure mesorah to the generation's children, and it is a trick of the yetzer to make people think that everything is mutar under the current circumstances. In this matter, there is no difference between Ashkenazim, Sephardim, and Moroccans. There is no need to say more.

A Sick Person Fulfilling the Mitzvos of the Night

17. Currently, there are many sick people in Klal Yisroel, lo aleinu. Therefore, it is necessary here to go through halochos of Pesach that pertain to sick people. We give a brochah that all the sick people in Klal Yisroel have a refuah sheleimah and that we should just fulfill the learning of these halochos, but they shouldn't be relevant in practice.

Shiur of the Mitzvoh of Sippur Yetzias Mitzrayim

18. Everyone knows there is no limit to the fulfillment of the mitzvoh of sippur Yetzias Mitzrayim, as Chazal said, "Whoever relates more about Yetzias Mitzrayim, this is praiseworthy." The question is what is the minimum requirement to fulfill the mitzvoh? This is important for someone who has a hard time speaking because he is sick or, chas vesholom, on a respirator or oxygen. The poskim argue what it takes to be yotzei the chiyuv.
19. **Any words.** Some say one is yotzei his chiyuv with whatever words he says about Yetzias Mitzrayim (רש"י). Accordingly, when he says "זכור ליציאת מצרים" in Kiddush, he is already yotzei (אבודרהם בשם הר"ף). Some point out that on Pesach night, one must also say something in a way that shows it is as if he left Mitzrayim (ארחות חיים); or he must say something in a narrative style, e.g., "Hashem took us out of Mitzrayim." With this, one is yotzei his chiyuv deoraisa (פמ"ג פתחה כוללת להל"ק).
20. **Relating what happened.** However, the Acharonim argue. They hold that although one is yotzei his daily chiyuv to mention Yetzias Mitzrayim with any words, on Pesach there is an additional requirement to tell the actual story in order to fulfill the chiyuv deoraisa (חיי אדם כלל ק"ל ס"א, הגש"פ ר' יעקב מליסא בהקדמה). One is yotzei his main chiyuv as long as he tells the story on a basic level.
21. **Three things.** We quote Rabban Gamliel in the Haggadah that "Whoever doesn't mention Pesach, matzoh, and maror is not yotzei his chiyuv." Some hold he is not yotzei his chiyuv deoraisa (חיי אדם כלל ק"ל ס"א, הגש"פ ר' יעקב מליסא בהקדמה). However, most hold "...is not yotzei his chiyuv" refers to the derabanan aspects of sippur Yetzias Mitzrayim, but he is yotzei his chiyuv deoraisa with less, as mentioned above (פמ"ג שם).

Amount of Matzoh to Eat

22. We wrote at length in the past (Issue 85) about how much matzoh to eat and concluded one should be machmir and eat 40 grams of matzoh for the two kezaisim within kedei achilas pras – two minutes. Someone sick – even if he is not in danger – can be meikel and eat one kezayis of the smallest shiur (מ"ב תפ"ז סק"א): 9 grams of matzoh within 9 minutes.
23. **Crumbling the matzoh.** If it is hard for someone to swallow a piece of matzoh, he can crumble it into matzoh meal and eat a kezayis of it to fulfill the mitzvoh of achilas matzoh. He can also say the brochos of Hamotzi and Al Achilas Matzoh (ביה"ל תס"א ס"ד ד"ה רוצא). The grinding can be done on Yom Tov, and even on Shabbos, because there is no issur to grind something that has already been ground ["אין טוחן אחר טוחן"], but without a utensil meant for grinding (ביה"ל שכ"א ס"ב ד"ה לפרד).
24. **Matzoh with water.** If it is hard to swallow the dry matzoh, someone who eats gebrochts can dip the matzoh into water right before eating it. One can also mix water with matzoh meal and eat it with a brochah (מ"ב ס"א תס"א סק"א). One who does not eat gebrochts may put matzoh or matzoh meal into his mouth and then drink some water because there is no problem of gebrochts when the matzoh is in the mouth (ש"ת בנין ציון ס"ב כ"ט).
25. **Matzoh with wine.** The poskim argue whether one fulfills the mitzvoh of matzoh with matzoh that was soaked in wine, as the wine may diminish the matzoh's taste (מ"ב ס"א תס"א ס"ה). Therefore, an elderly or sick person who cannot dip the matzoh in water may dip the matzoh in wine or other liquids to fulfill the mitzvoh of achilas matzoh (מ"ב שם).
26. The poskim also argue whether matzoh dipped in pure, undiluted wine is a problem of gebrochts, like the halochah of wine in fruit juice [see Issue 86 – Hebrew edition only as of now]. Since even out of those who don't eat gebrochts, many are meikel, an elderly or sick person may dip matzoh in pure wine. As far as fulfilling the mitzvoh to eat a kezayis of matzoh, one may be meikel if it is dipped just for one moment since the wine doesn't diminish the matzoh's taste (הזכור במ"ב שם, ארחות רבינו ח"ב עמ"ב).

Amount of Maror to Eat

27. A weak, elderly, or sick person may rely on the smallest shiur for eating maror (מ"ב ס"ב תפ"ז סק"א) – 17.3 grams according to Rav Chaim Naeh within 9 minutes.
28. **Less than the shiur.** If someone is sick and can only eat less than a kezayis of horseradish, some poskim are meikel and allow him to say the brochah on less than a kezayis of maror (ש"ת מהר"ש). (ענגלי ח"ד ס"ג אדמו"ר גליציה, ש"ת מהר"ש). Their reason is that horseradish on its own is not really meant to be eaten, so for it, even less than a kezayis is considered "eating" (ש"ת ארץ צבי קוויגלוב ח"א ס"ב פ"ה ע"פ מ"א ס"י תע"ה סק"א, מועדים). Some suggest changing the wording of the brochah in such a case to "על מצות מרור" (ש"ת מהר"י אסאד). (ס"ג קל"ז). Most poskim, though, hold no brochah should be made when less than the smallest shiur of a kezayis is eaten.

29. **Chewing horseradish.** If all one has is horseradish and he cannot eat any of it, he should at least put some in his mouth, chew it, and then spit it out as a way to remember the bitterness, but he shouldn't say a brochah (מ"ב ס"ב תע"ג סק"א).
30. **Horseradish, lettuce.** If someone usually eats both horseradish and lettuce as maror, but it is hard for him to eat the horseradish, he may be meikel and only eat lettuce (מ"ב ס"ב תע"ג סק"א). It is better to eat a kezayis of lettuce with a brochah than to make a brochah on less than a kezayis of horseradish.

Eating Maror without a Sense of Taste

31. One of the symptoms of the virus from China is loss of smell and taste, sometimes during the illness, at other times afterward, during the recovery. This creates some shailos regarding hilchos brochos.
32. **Regular birchos hanehenin.** Someone who lost his sense of taste must still make brochos before and after eating food, even though he doesn't taste it, because his body still benefits and he is eating in the usual fashion (פסקי תשובות סי' ר"ד אות י"ט).
33. **Eating maror.** The halochah is that the taste of the maror must be felt, and thus, "one who swallows maror is not yotzei" (ש"ת סי' תע"ה). Therefore, someone who lost his sense of taste and cannot taste the maror's bitterness should eat maror Pesach night without saying a brochah (הגר"ח קנייבסקי, קובץ מים חיים פסח עמ' 79).

Someone Who Is Not Eating Matzoh or Maror

34. If a sick person cannot eat matzoh or maror at all, he should skip the words "לאכול בו מצה ומרור" in the brochah "אשר גאלנו," instead saying "ביה"ל ס"י תפ"ג ד"ה עד גאל ישראל" "הגענו הלילה הזה, כן ה' אלוהינו יגיענו וכו'." If he will only eat matzoh or maror, he should mention that one.

Four Cups

35. Each cup of wine must hold a revi'is: 150 cm³ [Chazon Ish] – gematria "כוס" – or 86 cm³ [Rav Chaim Naeh] – gematria "כוס". One should lechatchilah drink the entire cup; bedieved, most of the cup is enough (ש"ת סי' תע"ב ס"ט ומ"ב שם). A sick or weak person may lechatchilah drink most of the 86 cm³ shiur – about 50 cm³.
36. **Difficult to drink wine.** If it is difficult for someone to drink wine or it will give him a headache, he must push himself to drink the wine to fulfill the mitzvoh of drinking the four cups (ש"ת סי' תע"ב ס"י ומ"ב סק"ה).
37. **Sick.** If someone is already sick, even if he is not in danger, and cannot drink wine or is afraid drinking wine will make him sick enough that he will need to lie down, he should not drink any wine (מ"ב שם).
38. **Grape juice.** Although it is bedieved for most people to drink grape juice for the four cups (פמ"ג משב"ז סוף סי' תע"ב, הגר"מ פיינשטיין), someone who is sick can be yotzei with grape juice lechatchilah (ש"ת משנה). If he cannot even drink most of a revi'is of grape juice, after drinking the first cup Kiddush properly, he should just drink a little bit from the next three cups and listen to someone else say the brochos.
39. **Orange juice, coffee, tea.** If a sick person cannot drink wine or grape juice, he should drink a chamar medinah that is kosher for Pesach, such as 100% pure orange juice, coffee [for the first two cups it can be with milk], or tea, depending on the local minhag (see Chukai Chaim, Issue 130).

Drinking between the Cups

40. Anyone can drink other things after the first cup and before starting Maggid with "הא לחמא ענינא," as long as he had in mind when saying Hagafen on the first cup that it should cover whatever he will drink afterward (see Chukai Chaim, Issue 130).
41. A pregnant woman, a bechor who fasted Erev Pesach, and a sick or weak person may drink other things throughout Maggid, until the brochah "אשר גאלנו." They should have in mind at the first cup that the brochah should cover whatever they will drink afterward (ש"ת ש"ת שבט הלו ח"ט ס"י ק"ח).

Threw up Matzoh, Maror, Four Cups

42. **Sick person.** The poskim argue whether a mitzvoh of eating requires "hano'as meiyaim" [the stomach's satisfaction] or "hano'as garon" [swallowing the food]; the halochah is that hano'as garon is necessary (ש"ת חת"ס או"ח סי' קכ"ז, ש"ת כת"ס סי' צ"ו). Thus, if someone threw up matzoh, maror, or one of the four cups of wine, he does not need to eat or drink it again since he was yotzei when he swallowed it the first time (אורחות רבינו ח"ב עמ"ב ע"א).
43. **Healthy person.** Nevertheless, if someone is completely healthy and just happened to throw up, but eating again will not harm him at all, he should try to eat at the very least a kezayis of matzoh to satisfy the opinions that hold hano'as meiyaim is the main thing (ש"ת קנ" תורה ח"ג). Also, this way he will be able to say Birkas Hamazon, which depends on hano'as meiyaim (ש"ת חת"ס, ש"ת פנים מאירות ח"ב סי' כ"ז).
44. **Eating through a feeding tube.** Even if someone is sick and can only be fed through a feeding tube, he is not yotzei the chiyuv to drink the four cups if they are giving to him through the tube since he does not have hano'as garon. Therefore, he should not say a brochah on that wine. The same is true for all birchos hanehenin (ש"ת מנח"י ח"ג סי' י"ח).

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