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שע"י "חדר הזרעה" שכונת מנחת יצחק פעיה"ק ירושלים תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

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

Halochohs of

Pessach

Morid HaTal

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שע"י "חדר הוראה" שבונת מנחת יצחק פיעה"ק ירושלם טובב"א - בראשות הרב חיים אהרן בלייער שליט"א

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Hilchos Pesach - Morid Ha'Tal

Pessach 5780

Mistakes and Shailos Regarding Seder Night

Found Chametz in Kittel

- Q:** A certain person put his hand in his kittel pocket in the middle of the Seder and felt something. He took it out and saw that it was a piece of chametz cake. The last time he had worn the kittel was Yom Kippur, and in the shul where he davened, they gave out food after the fast. [He should have checked the pockets before Pesach, as the Rama states (סי תל"ג סי"א).] What should he do?
- A:** The Shulchan Aruch rules that one who finds chametz in his house on Chol Hamoed should immediately remove and destroy it. On Yom Tov, he should cover it with a vessel until after Yom Tov to prevent him from eating it (מ"ב סק"ג), and then destroy it (ש"ע תמ"ו סי"א).
- Nowadays, however, most people sell their chametz and specify in the bill of sale that "the chametz, wherever it may be," is included, so the chametz really belongs to the Goy. Therefore, he may put the chametz that he found with the rest of the chametz that he sold, e.g., in the cabinet marked "Sold to Goy." (מקראי קודש פסח ח"א סי ע"ד).
- Some say that it is better to wait until Chol Hamoed, and burn the chametz that he found. Even though he sold his chametz to a Goy, it is permissible for him to burn this chametz, since the Goy was not planning on enjoying the chametz. Therefore, by burning it, he is not causing any damage to the Goy (ש"ת שבט הלוי ח"ט סי קט"ז).
- Muktzeh status.** The chametz is really muktzeh. Therefore, he would have to try shake it out, but not remove it with his hands (מ"ב סי תמ"ו). If it is not possible to shake it out, the kittel should not be worn, in case he will come to eat the chometz (לפי משי"כ בש"ת להורות נתן ח"ה סי ס"ה). If he has already removed it, as long as it is in his hand, he may transfer it to wherever he wants. Therefore, he should place it with the rest of the Goy's chametz.

Everyone Fell Asleep Until Nearly Chatzos

- Q:** Once, after maariv of the first night of Pesach, the parents in a certain family felt worn out from all the Pesach preparations. They felt that they could not begin the seder without first taking a short nap. As it turned out, the whole family fell asleep and woke up just ten minutes before chatzos. What should they do?
- A:** The poskim argue whether one can fulfill the night's obligations after chatzos (ביאה"ל סי תע"ז ד"ה ויהא זיהר). Therefore, they should hurry to do the mitzvos of the night before chatzos. They should make kiddush and drink the first cup of wine, wash their hands and make hamotzi and al achilas matzah, then al achilas maror, and only then should they say the haggadah and eat their meal (דגול מרבבה הובא במ"ב שם סק"ז).
- Some say that the haggadah, whose time is linked to the eating of the matzah, which is only until chatzos according to many poskim, should precede the maror, which is only derabanan (עמק ברכה דף ע"ו).
- Some justify the first approach by pointing out that the mitzvah of sippur yetzias mitzrayim does not have a minimum amount, and can be fulfilled with a few words. In fact, it is possible that they already fulfilled the main de'oraisa mitzvah by saying krias shema or hallel in shul. Therefore, it would be better to eat the maror - its derabanan status notwithstanding - before completing the haggadah (ש"ת שבט (הקדתי ח"א סי קמ"ה).
- In any case, if they were not able to eat the matzah or maror before chatzos, they should eat it afterwards without a brachah for the Mitzva (מ"ב סק"ז), being careful to eat the kezaisim before alos hashachar.

Left to Visit his Wife During the Seder

- Q:** A certain person had a baby, and his wife was in a nearby hospital. He wanted to visit her for a half hour at some point during the seder, and it was convenient for him to visit during the saying of the haggadah. May he leave, or would that undermine kiddush bemakom seudah?
- A:** Kiddush must be made at the location of the meal even on Pesach night; however since Chazal established the seder on Pesach night, eating "shulchan oreich" satisfies kiddush bemakom seudah despite the long delay. If he would leave, he would nullify kiddush bemakom seudah. What he can do is fulfill kiddush bemakom seudah by drinking a revi'is of wine after kiddush (ש"ע אר"ח סי רע"ג סי"ה). During kiddush, he should have in mind that the *borei peri hagafen* should cover this wine which avoids the appearance of adding to the four cups (מ"ב סי תע"ב סק"א). Before leaving, he should make a brachah acharonah, as his leaving will preclude bentsching from covering that wine (כ"ק מרן גאב"ד ירושלים).

Made Al Netilas Yadayim by Urchatz

- By urchatz, the hands are washed without a brachah. If one accidentally made al netilas yadayim, he should still make a brachah when washing for the matzah (כ"ק החיים סי תע"ג סק"ק). In such a case, he should eat a kezayis of karpas in keeping with the Gra's opinion (ש"ת רבבות אפרים סי ש"א).

Zimun for Bentsching

- Q:** A ba'al habayis wanted to have a mezuman for bentsching (מבואר (בהגדת הנצי"ב), so he invited his two sons-in-law and their families. However, all three men had their own matzos and none ate from the others' matzos. May they make a mezuman?
- A:** Since there were not at least two people eating from one type of matzah, they do not combine for zimun (ע"פ הש"ע אר"ח קצ"ו סי"ג). If one would eat from another's matzah, the third one can be part of the zimun (כיצד מזמנין פ"ו אות מ"ז). The custom is that the one who partook of another's matzah leads the bentsching, even if he is not the ba'al habayis (מ"ב שם סק"ט, תשובות והנהגות ח"ד סי ק'). However, he does not come before a Kohein (ש"ת שם סק"ב).
- Some say that even if they would prefer to eat their own matzos, if they would at least be willing to eat another's matzos, they may join for a zimun. If each will only eat his own, even just as a chumrah, they do not join for a zimun (כיצד מזמנין פ"ה אות ל"א). Some say that even if the reason they will only eat their own matzah is health-related, e.g., they will only eat spelt or rye etc., they do not join (ש"ת דעת תורה סי"ג, ש"ת (שבט הלוי ח"ה סי ק"ה שאלה ג).

Forgot Ya'aleh Veyavo

- Q:** If one forgot ya'aleh veyavo in bentsching, does he need to bentsch again [based on סי קפ"ה סי'ו]?
A: He must bentsch again. If he is bentsching over a cup of wine and would make another borei peri hagafen, it would appear as if he added to the four cups. Therefore, he should bentsch again, but without a cup of wine (ש"ת שרגא המאיר ח"ו סי ק"ז).
- It is best to fill the cup before bentsching and wait until after hallel to drink it (תשובות והנהגות ח"א סי ש"ח).

Forgot to Eat Afikoman

- Q:** If one forgot to eat the afikoman and only remembered after bentsching, does he have to wash again, make hamotzi, and eat matzah for afikoman, or not?
- A:** The Mechaber (סי תע"ז סי"ב) rules that if he only remembered that he did not eat the afikoman after washing mayim acharonim or saying "rabbosai nevareich," he should eat the afikoman without saying hamotzi.

Morid Hatal and Vesein Brachah

Beginning "Morid Hatal"

33. In Eretz Yisrael, and in chutz la'aretz in nusach sfard, on the first day of Pesach, "morid hatal" is substituted for "mashiv haruach." In chutz la'aretz, nusach Ashkenaz does not mention tal, and continues with "mechalkeil chayim."

Mistakes

34. If one said "mashiv haruach" and remembered before finishing the brachah, he should go back to the beginning of the brachah. If he finished the brachah, he must restart shemoneh esrei (ש"ע ס"י ק"י"ד ס"ד) without repeating "Hashem sefasei tiftach" (מ"ב סק"א).
35. Some say that if he already said "baruch atah Hashem," it is considered as if he finished the brachah (פנ"ג). Others say that if he only said "baruch atah Hashem," he should say "lamdeini chukechah" and go back to the beginning of the brachah (הובא במ"ב סק"כ).
36. If one who generally says "morid hatal" omitted it, but also did not say "mashiv haruach," he need not go back (ש"ע ס"י ק"י"ד ס"ג).

Toch Kedei Dibur

37. If, in the summer, one said "mashiv haruach" and toch kedei dibur said "morid hatal," some poskim hold he still must go back to the beginning of the brocho (הגרשו"א אשי ישראל פכ"ג הערה ק"ח, שו"ת שבת הלוי ה"ו ס"ז ט"ז); others hold that his correction suffices (אשי ישראל שם).

Unsure What He Said

38. If, within 30 days of switching, one is unsure if he said "morid hatal" or "mashiv haruach," he is assumed to have said "mashiv haruach" and must restart (ש"ע ס"ח). If the zman for that tefillah has passed, he must make it up at the next tefillah.
39. If this happens after 90 tefillos [slightly less than 30 days] from the switch, he may assume that he said the proper text (מ"ב סק"י).
40. If, before shemoneh esrei, one had in mind to say the proper text, his doubt is only significant if it is right after shemoneh esrei. If he only became unsure some time afterwards, he does not need to daven again (מ"ב סק"ח).

Beginning "Vesein Brachah"

41. At the first maariv of chol hamoed, "vesein brachah" is inserted throughout the whole world.
42. If one said "vesein tal umatar," he must go back (ש"ע ס"י ק"י"ד ס"ג). If he only said "vesein tal," he does not need to go back (מ"ב ס"י ק"י"ד סק"ד). If he said "vesein tal um-" without finishing the word, he should go back to the beginning of the brachah, because perhaps here, it is as if he said it (א"א בוטשאטש מהדו"ת ס"ג).
43. If he said neither "vesein tal umatar," nor "vesein brachah," he must go back (הגר"ח קנייבסקי, אשי ישראל פכ"ג הע"ק ק"ע).
44. If he made a mistake, but realized before completing the brachah [see above, 33], he should return to the beginning of the brachah (מ"ב ס"י ק"י"ד סק"ד). If he only went back to "vesein brachah," he is yotzei bedieved (ביאה"ל ד"ה אם שאל).
45. Even if he finished the brachah, as long as he did not conclude shemoneh esrei by saying "elokai netzor" and "yihyu leratzon," he should go back to the beginning of bareich aleinu (מ"ב סק"ד). If he said the second "yihyu leratzon," even if he did not take three steps back, he must restart shemoneh esrei (מ"ב סק"ח).

Went Back But Forgot Ya'aleh Veyavo

46. **Q:** If, on Chol Hamoed, after ya'aleh veyavo and modim, one realized that he said vesein tal umatar, and then went back and said bareich aleinu with vesein brachah, but then forgot ya'aleh veyavo, does he need to repeat shemoneh esrei? [This cannot be compared to one who said two shemoneh esreis, omitted ya'aleh veyavo in one, and said vesein tal umatar in the other - in which case some hold he is not yotzei - because in that case, each shemoneh esrei was invalid, whereas here, he said ya'aleh veyavo the first time, albeit out of order.]
47. **A:** Some say he is not yotzei, because he said ya'aleh veyavo out of order, and deviated from the text instituted by Chazal (מאמר מודכי ס"י). Others hold he is yotzei (תהלה לדוד ס"י וס"ח סק"ו). Practically, he should repeat shemoneh esrei and stipulate that if he is not obligated, it is a voluntary tefillah (ע"י שו"ת שבת הלוי ה"ט ס"י קמ"ב ב).

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20. If he already bentched but did not make a borei peri hagafen, he should wash, make hamotzi, and eat afikoman. After bentching, he should make the brachah on the cup of wine (ש"ע שם).
21. If he only remembered after making borei peri hagafen, he should not eat afikoman; rather he should rely on the matzah he ate during the meal (ש"ע שם). If he would eat afikoman, he would have to bentch again over a cup of wine, and that would appear as if he added to the four cups (מ"ב סק"א). However, since we follow the poskim who hold that bentching does not require a cup of wine (מ"ב ס"י קפ"ב סק"ד), even in this scenario he should eat afikoman and bentch without a cup of wine (מ"ב סק"א). He should pour the fourth cup before bentching a second time, and not drink it until he finishes hallel and the haggadah (ש"ע הרב ס"ח).

Forgot to Mention Pesach in Al Hagefen

22. **Q:** If one forgot to mention Pesach in the brachah acharonah for the fourth cup, must he make it again? Drinking the cup is obligatory, so perhaps it is like bread on Shabbos and Yom Tov, where if retzei/ya'aleh veyavo was omitted, bentching is repeated.
23. **A:** The Mechaber (או"ח ס"י ר"ח ס"י) rules that on Shabbos, Yom Tov, and Rosh Chodesh, we mention the day in a brachah acharonah. If he forgot, he is still yotzei (מ"א סק"י). We rely on the poskim who do not require mentioning the day in a brachah acharonah (מההש"ק). Therefore, even where the drinking is obligatory, such as on Pesach night, he does not need to repeat it (שו"ת שבת הקהתי ח"א ס"י קמ"ח).

Forgot Hafrashas Challah on the Matzos

24. Sometimes, people forget to separate challah from the matzos before Pesach and only remember Pesach night. It should be pointed out that if the matzos were purchased from a bakery with a reliable hechsher, they generally have had challah separated. Even if they were baked in a chaburah, they do not generally incur an obligation to separate challah. Occasionally, however, they do become obligated. It is always best to separate challah immediately, but sometimes it is forgotten.

In Chutz La'aretz

25. One may eat from the matzos and leave over a bit from which challah can be separated after Yom Tov (ש"ע יו"ד ס"י של"א ס"א), since the mitzvah of challah in chutz la'aretz is only derabanan.
26. Matzos from Eretz Yisrael imported to chutz la'aretz. Some poskim hold their obligation is only derabanan (א"א ס"י של"א) and therefore have the same status as matzos made in chutz la'aretz.
27. Others hold that since they were kneaded in Eretz Yisrael, they are obligated in challah like Eretz Yisrael matzos (מ"ב ס"י של"א ס"א). This is the custom lechatchilah. Bedieved, if there are no other matzos mehuduros, one may rely on the Poskim who hold that they have the status of chutz la'aretz matzos (ש"ע חשב האפוד ח"ב ס"י מ"ג).

Bein Hashmashos

28. If one realized at bein hashmashos that challah was not removed, in chutz la'aretz, he should not do anything, and just leave over a bit of matzah (23). In Eretz Yisrael, if he does not have other matzos, he may separate challah until tzeis hakochovim (ש"ע רס"א ס"א), since issurei derabanan are permitted then for a mitzvah (ש"ע שם סק"ד).
29. If the wife or husband already accepted Yom Tov, someone else who did not yet accept Yom Tov may do hafrashas challah.

"Mufla Samuch L'ish (12-Year-Old Boy/11-Year-Old Girl)"

30. If there are no other matzos that he is willing to eat, the gedolei Yerushalayim in the name of the Maharil Diskin allowed a 12-year-old boy or 11-year-old girl, whose vows are binding, to separate challah. Since the issur of separating challah is only derabanan, for a mitzvah purpose and with no alternative one may ask a katan to "violate" this halachah (53 במ"ד בספרו חנוך לנער פל"ז הע"ג, ע"י מש"כ בגליון 14 אות 53).

Relying on the Rav

31. There are some rabbanim who separate challah from their matzos just before Pesach, having in mind that it should exempt everyone who forgot to separate challah [it is not crucial that the hafrashas challah be done next to the matzos], using the principle of benefiting one, even though he is not present [zachin l'adam shelo befanav]. The great rabbanim of Yerushalayim did this (שו"ת מנח"י ה"ד ס"י נ"ט). It is important that they have in mind only the people who forgot to take off challah. If they had in mind everyone, then the people who did hafrashas challah cannot do so with a brachah (תשובות והנהגות ח"ב ס"י תקנ"ג).
32. However, in any particular place, one must find out if the Rav actually did this. One cannot simply assume that he did.

תורה שרוי בצער

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