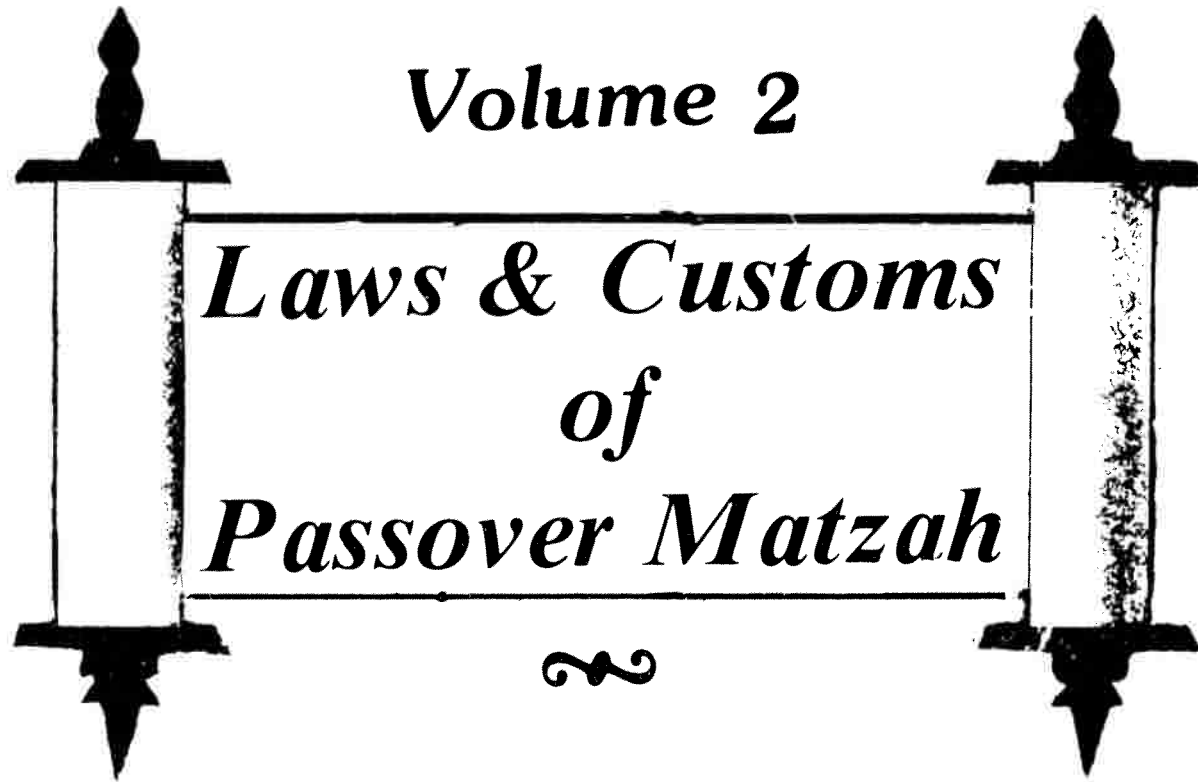


Mitzvah Encyclopedia

Volume 2



*Laws & Customs
of
Passover Matzah*



By

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Brooklyn, N.Y., 5741

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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.

בע"ה

הנה ראיתי כמה מהספרים שנתחברו ע"י ידידי הרב הגאון מוהר"ר שלום יודא גראס שליט"א הרב דק"ק האלמין מברוקלין, ביניהם הספרים אכילת מצות בישראל ז' חלקים, אפיית המצות השלם ג"ח, שו"ת זבחו זבחי צדק, אהלי ישראל, דבר משה, מזוזת שלום, מנחת יהודה, קדושת ישראל, נפש ישעי' ועוד, וכולם נכתבו באופן וצורה שראויה לבני תורה לעיין בהם, שהגאון המחבר שליט"א אסף וביאר בחריפות ובקיאות 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.

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Member of the Rabbinical court of the Ada HaChereydit in Jerusalem

Rabbi David HaLevi Yungreis - Zecher Tzaddik L'bracho

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Rabbi Avrohom Yitzhok Kahan Shlita

The Rebbe of Kehilat Shomer Emunim, Jerusalem

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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, *Afiyas 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 Midrshic 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 *Afiyas 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.

X

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 יחוד 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.

x

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 פָּרֶס, 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 עו"ש (דלא כמ"ש בשו"ת האלף לך שלמה או"ח שכ"ג דשיעור הפסקות שבין אכילה לאכילה בל 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 שי"ק או"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 טהרת ישראל) או' תנא, ס' מרחשת סוסי' יד, הגדה מועדים וזמנים בדיני מרור, חזו"א או"ח לט, ערוה"ש תרי"ח, תולדות שמואל ח"א סוף הקדמה יג, או' יט, כה"ח סי' ר"י, שלחן מלכים על כללי קש"ע בהקדמה, ובשלוש ואמת שם, שו"ת בנין שלמה).

3. (עי' היטב חת"ס שם במ"ש שתלוי בחצי מיל, ועפי"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, א"כ כי פלגינן להו נמצאת שיעור אכילת פרס שהוא חצי מיל כפי שיעורים הנ"ל, ועיין בחי' תנ"ט, מ"א ר"י סי' פט, דרשות מהר"ש, ושד"ח מע' אכילה או' ג, בשם דרכי הוראה, וכן בשלחן מלכים בשלוש ואמת או' ז, והלל"מ או' לו, לז).

4. מצ' שי"ג, תורת חסד לב, ולד' התהל"ד בליקוטים גם דעת מ"א כן, וע"ע מה שכ' החזו"א או"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.)

-4-

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 Haggadah². He does this not only because of the

1. (דגול מרבבה תע"ז, שע"ת שם, פמ"ג שם א, וסי' תפ"ו, דה"ח דיני כוס ראשון או' ג, מ"ב שם ו, ערוה"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 (קנ"ז) שכ' דהמברך לא הפסיד (מובא שד"ח, ואו"ח) דמלבד שהוא דעת יחידאי 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 נז: 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 המחז"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, וזוטא סי' א, לחלוק על המ"א הנ"ל, וכ"כ בבכור שור ברכות ג, בשם ליקוטי האריז"ל, והסכים עמו והוסיף עוד דכן מוכח בראשית חכמה שעה"ק, וע"ז השיב עליו בברכ"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 די"ב שעות אחר חצות היום הוא חצות לילה בשמים, וג"ע הארץ, עיקרי הד"ט סי' 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 למהר"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 קורדובירי זצוק"ל, והיא נכונה ומוסכמת, והאיר בשירוי ברכה דאף שדעת מהר"ח נ' מנוגד לדיעה זו אי"צ לחוש לה כי דבריו נאמרו מקדם שיצק מים על ידי רבינו האריז"ל, וכן הכפיל דעתו בעבודת הקודש מורה באצבע סי' ב, וכ"כ בישועות 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 החתם 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 בזוהר חי להגה"ק מהרי"א מקאמארנא זצ"ל, וכ' שם (פ' ויקהל) שכן אמר לו רבו הגה"ק מזידיטשוב זצ"ל בעל עטרת צבי, וכ"כ במ"ב סי' א, וכערוה"ש שם, וכ' שכן הסכימו רוב גדולי ישראל, וכן עיקר. וכ"כ בכה"ח (האחרון), ובס' קומי רוני סי' ט, בשם 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 תחנונים בחצות לילה, אבל לא לענין המצות התלוים 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 דמה"ט הי' מכת בכורות בחצות לילה משום שאז הוא עת רצון ממילא הי' הכאת בכורות בעידן רצון, הרי לן דהכאת בכורות תלי בעת רצון של חצות לילה כעין אמירת בקשות ותפלות בעת ההוא, וכיון דכל עיקר מניעת אכילת מצה ואפיקומן אחר חצות ממכת בכורות ילפא כמבואר בבאר היטב בש"ס (ברכות ט: ופסחים ק"כ) א"כ זמנם ג"כ בעת רצון של חצות, וזו ראי' שאין עלי' תשובה 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 *Darchei 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 בתולדות שמואל סוף ח"ב בקונ' אחרון לחלק א, הקדמה ו, מאמר ג, ס"ד, וכן בשו"ת מנחת אלעזר ח"א סוף סימן ס"ט, ובו"ג"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 *Darchei 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 עי' היטב באו"ח תפ"ט ג, ובט"ז ומ"א שם, לענין ספירה בתנאי, ובהג' רעק"א או"ח מו, לענין קר"ש בתנאי, ובשו"מ (מהד"ד ח"ג קכ"ז) ספירה בתנאי, ועי' רמ"א תק"ד ס"ו, ומ"א שם, ובב"י בשם הרא"ש שם, תקיעה בתנאי, ובמחזה אברהם (או"ח סי' לד) ובדע"ת או"ח מו, וע"ע שו"ת אבני נזר (תמ"ט) עצה כעין הנ"ל לענין ברכת שהחיינו דיו"ט ב' של ר"ה, וע"ע או"ח לד, ס"ב ומ"א לא, ב, רעק"א סי' ב').

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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"ז, שו"ת שבות יעקב, ח"ב סי' ח"י, שו"ת דברי חיים ח"א כה, מהרי"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 מהרי"ל דיסקין סי' ד, כתב סופר סוסי' צ"ו, לבוש"מ מהד"ת או"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 מתוי"ט בשם הרמב"ם רפ"ד דמנחות וה' פסח שחיבר הארי' דבי עילאי).

2. (שו"ת חיים שאל סי' ד, שו"ת חת"ס או"ח מט, ע"ש, מהר"ץ חיות שם בשמו, שו"ת מהר"י אסאד קלז, 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 mitzvos. 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 מהדו' ו' סי' י, מהר"י אסאד קל"ז דברי חיים כ"ה, שו"ת אבני נזר 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 (קאזליגוב) פ"ה, לחם שלמה צג, חסל"א סי' נ, מעדנ"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 או' תקי"ט, טעה"מ (ר' ח"ב שער ואמרתם זבח פסח פ"ה ד"ה וצריכין), ישועות יעקב ר"י תע"ה, שו"ת מהרי"א הלוי קמג, ביאור מרדכי להגר"מ בנעט ז"ל (פ' ער"פ), וחסל"א בשם החו"ד, ובה' 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 בפחות 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 (קרוב לסופו בא"ד אך עדיין כו')

5. הגרש"ז בה' ת"ת פ"א או' יד.

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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-elef* 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 תדין דה"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 שי"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 דאז 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 השווה בינו למ"א דהדלקת הנר בטר עיקר חיובו אי"ב הידור.

3. (מיהו לפמ"ש בזכרון יהודה שם נ' דאין הנידון דומה לראי' שכ' על מנהג הנ"ל והנה מצאתי כמעשיו (להרכות 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 הרכה 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 בהרכה 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 $\frac{1}{3}$ 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 $\frac{1}{3}$ 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 $\frac{1}{2}$ 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 $\frac{1}{2}$ an egg or much less than $\frac{1}{3}$ 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 $\frac{1}{3}$ 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 $\frac{1}{3}$ 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 בויג"מ ע"ש. וכ"כ בשו"ת מהרש"ג (ח"ב י"ט) ושו"ת קרל"ד (קל"ה).
 1. חת"ס או"ח קכז, וקפא, יור"ד קפד, בית אפרים על טריפות בקונ' התשובות, מובא בשע"ת סי' ר"י, תפו, גר"א במעשה רב או' עד, קה, קז, לענין חלה, ובשערי רחמים לענין כזית וכביצה, רעק"א, א"א בטשאטש או"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 שי"ק יור"ד קצ"ט, וערוה"ש באו"ח קס"ח שכדעת הצ"ח נוהגים כל היראים לדקדק בקידוש והבדלה, וביו"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 מודדין במקום הרחב, דחשבון זה הוא מן היסודות שבנה עליה הצ"ח חידושו שהרי כ' דחשבון אצבעות הוא כפל משיעור חשבון ביצים, וזהו כשמודדים במקום הרחב כמבואר באיגרות חזו"א ח"א קצד, ובשיעורין של תורה סי' ד' או' ב' ועי' 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, וה"ה דס"ל כצ"ח, והם הפמ"ג שם במש"ז או' ח', ע"ש, ועמ"ש בסמוך, וכ"כ במ"ב שם, וכ"ד דרכי תשובה סי' יט, ס"ק כז, 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 סקי"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 או' קס"ה בהערה שכן נהגו ר' חיים מוואלאזי"ן, ותלמידו הגאון ר' יוסף מסלוצק, הנצי"ב במשיב דבר ח"א כד, מ"ב לענין כזית של תורה בסי' תפ"ו, קש"ע בכללים כ' המחמיר תע"ב, וכ"ד החזו"א בקו' השיעורים וסיים דבמקום ששיעור הקטן לחומר יש להחמיר כמותה, שוב מצאתי בחזו"א בקו' השיעורים או' ט"ז דמקור שי' הגר"ז הוא בש"ע שלו יור"ד סי' ק"ד, ומ"ש בשו"ת שארית יהודה לאחיו זצ"ל שחזר 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 שחזר בו ממה שהתיר אחרי שהגאון לא פירסם חזרתו, כדין ע"א נגד דבר המוחזק בהיתר, ע"ש). ועי' היטב בד' החזו"א שהאריך 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 החת"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 בדר"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 לחומר דעת חזו"א להחמיר, עי' שו"ת מנחת ברוך סוסי' עו, בדר"ת שם הכריע בדבר שא"ל עיקר בש"ס רק חומרת הפוסקים כשיעור הקטן, מ"ב, לענין כזית ורביעית שאינן מה"ת דהיינו קידוש ביום, מרור, וכו', עי' 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, חסל"א 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 ס' נחלת שבעה משפטי הכתובה סי' יב, או' לא, ס"ק לג, ד"ה לפי, ובתורת חיים (להג' מפעסט) הקיל ג"כ בדרבנן, וע"ע ס' שיעורין של תורה, ובס' חושב מחשבות (ר' רפאל עמנואל חי ריקי זצ"ל) קו' 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 או' כו, ועפתה"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"ס שי"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 דבמצוה דרבנן הו"ל תרי 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 דס"ס 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.

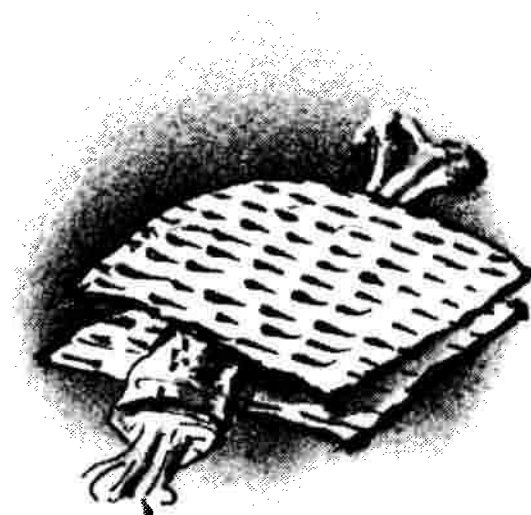
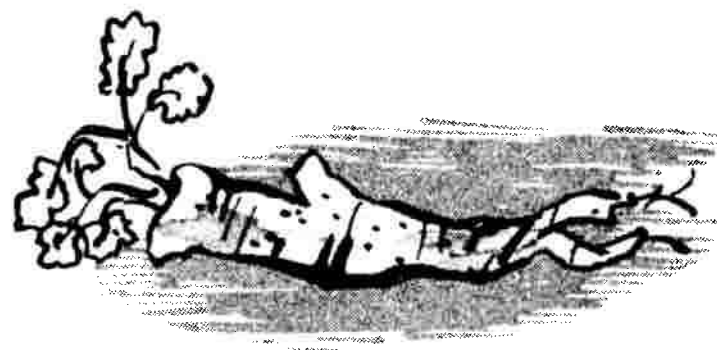
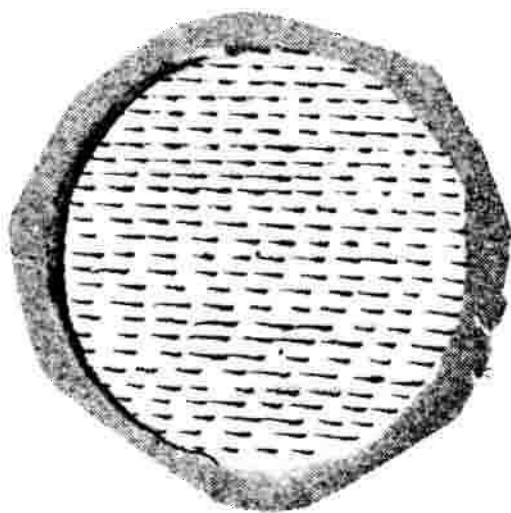
Perhaps, even according to his view, $\frac{2}{3}$ of an egg suffices for *maror*, since we have two reasons to accept it: perhaps the halacha is that $\frac{1}{2}$ egg of our times is enough, contrary to the *Tzelach*. Even if you say that the eggs became smaller, perhaps the amount required for a *kezayis*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

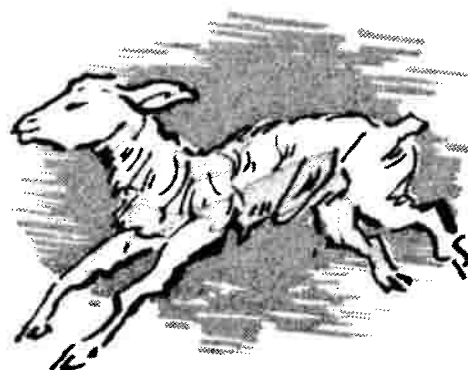
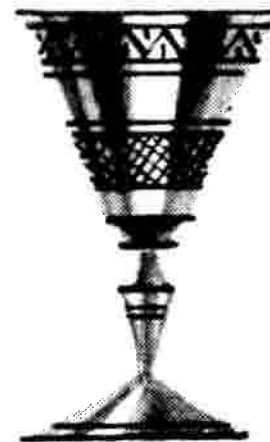


TABLE OF MEASUREMENTS

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.	½ 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	1½ 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.	½ 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.	1½ present day eggs

לוח השיעורים לכזית – ביצה – ורביעית

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

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

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

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

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

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

17.3 גרם – בא"י oz. 0.61 – בחו"ל	כנ"ל בשיעור חזו"א	זית
57.6 גרם – בא"י oz. 2.1 – בחו"ל	ביצה זמנינית	ביצה
86 גרם – בא"י oz. 3.0 – בחו"ל	ביצה ומחצה זמנינית	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 *zayis*, 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 *Darchei 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 1/3 oz. The largest measure is 6 2/3 oz., a great stringency.

There are two more measures, viz. 4 1/2 oz. and 5 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*.)

–13–

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 taitch*).

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 similarly, 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 beginning 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.

-14-

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 פרס*. 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.

-15-

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.

-16-

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*)

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 | |

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

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

לוח השיעורים

לכזית - ביצה - ורביעית

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

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

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

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

	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