

ליקוטי ופסקי הלכות "חוקי חיים"

ותלמוד
"תקופת התענית"
לעשות רצונך
בלבב שלם



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

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Please do not
read during
Davening or
Krias Hatorah

Seder Night, on Shabbos

Pesach 5782

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Eating and Drinking after First Cup

Drinking

1. There is usually a long gap between the first cup of wine and the start of the seudoh. May one eat or drink between the first and second cups if he needs to?
2. **Drinking wine.** One should not drink wine after the first cup for fear that he may become intoxicated and not fulfill the seder or the reading of the haggodoh (ש"י"ע סי' תע"ג סי"ג). One may finish the wine left over from his first cup even if some time has passed.
3. **Grape juice, water.** One may drink grape juice or water after the first cup. During the brochah of "Borei Pri Hagofen" at kiddush, he should have in mind to cover anything he may drink until the second cup. That way, if he drinks grape juice, it is not considered as if he added to the four cups, and he should not say Shehakol on water he drinks at this time since his Hagofen also covered the water (ה"א סי' צ"ו, ודלא כמבואר בפמ"ג א"א סק"א ובפתיחה להל' ברכות ד"ה מריש). If he did not have in mind to cover the grape juice and it was not in front of him during the brochah, he may not make a brochah and drink after the first cup since doing so looks like adding to the four cups (מ"ב סק"י"ג).
4. **Other drinks.** If, at Hagofen in kiddush, one did not have in mind to cover anything he will subsequently drink, he will have to make a brochah before drinking and he may not drink anything which can possibly be considered "chamar medinah," e.g., orange juice or coffee. Even though they are Shehakol, this would get into the issue of appearing to add to the four cups (ש"י"ע הרב סי"ג). As stated above, one may drink water being that water is definitely not 'chamar medinah'.
5. As previously mentioned, if, at Hagofen in kiddush, one had in mind to cover anything he will drink afterward, he does not need to make a brochah on those drinks, and he may drink anything. Thus, if necessary, one may drink coffee if he had it in mind during the earlier kiddush. Although one may not eat milchigs and fleishigs in the same meal (רמ"א י"ד סי' פ"ט סי"א), since he has not washed his hands for the meal yet, it is not viewed as one meal.
6. **Throughout maggid.** Some rishonim hold once one has started maggid by saying "ho lachmo anyo," he may not interrupt to eat or drink (רמב"ן) (במלחמות והר"ן ערבי פסחים, סתימת הש"י"ע ס"א, לבוש, הגר"א, מ"ב סק"ד).
7. Others hold that besides for during hallel and the brochah of "asher ge'olonu," one may interrupt to eat or drink (בעל המאור, תוס') (פסחים ק"ג: ד"ה רב אשי, הובא בב"ה"ל ד"ה הרשות בידו, חק יעקב סק"ה).
8. Thus, before the start of maggid, one may drink in the manner prescribed above. During maggid, lechatchiloh one should not drink at all. Someone who needs to, e.g., someone who feels a bit weak, a bechor who fasted Erev Pesach, or a pregnant woman who needs to drink often, may drink in this manner during maggid until Asher Ge'olonu (ש"י"ע שבט הלוי ח"ט סי' ק"ח).

Eating

9. **Before karpas.** The halochos of eating after kiddush are similar to the above halochos about drinking, i.e., if one feels weak and that he will not be able to say maggid properly, he may make a brochah rishonoh and taste something before the start of maggid. He should not eat a lot so that he will have an appetite to eat the matzoh (ש"י"ע אור לציון ח"ג פ"ט"ו תש"ד ז'). One may say Borei Nefoshos on anything he eats before karpas.

10. **After karpas.** If there is a great need, one may eat at any point during maggid (ש"י"ע שבט הלוי ח"ט סי' ק"ח). If one eats cake made from potato flour, he should make Shehakol; on a fruit, Ho'eitz. After eating, he should say Borei Nefoshos and have in mind that it should not cover the karpas even though karpas has the same brochah acharonoh (ולסמוך על ש"י"ע רב פעלים א"ח ח"ב סי' ל"ב וש"י"ע הר צ"ב). Otherwise, he will lose the Ho'adomoh he made on the karpas with intent to cover the moror he will eat at the seudoh.
11. If he wants to eat vegetables, the Ho'adomoh he made on the karpas covers them. Although the minhag is lechatchiloh to eat less than a kezayis (ש"י"ע סי' תע"ג סי"ו), since there are those who hold one should specifically eat a kezayis (הגר"י הלוי), he may rely on them to lechatchiloh eat more than a kezayis [the Imrei Emes of Ger once noticed that someone at his table was hungry and gave him much more than a kezayis of karpas]. Even if one does eat more than a kezayis, he does not say Borei Nefoshos (מ"ב סק"י"ו).
12. If a child received kernels, nuts, or almonds [or chocolate, which is "kernels and nuts" of today] and does not want to just look at them, he may eat them throughout maggid.
13. **A change from the normal order.** If one needs to eat or drink outside of the seder's framework – in the permissible manner described above – it is advisable for him to do so away from the seder table, e.g., in the kitchen. It is called the "seder" because it has an order that should not be deviated from left or right.

Seder Night on Shabbos

Kiddush

14. **Kiddush for Shabbos and Yom Tov.** The first of the four cups is for kiddush. When the seder is on Friday night, "vayechulu" is said first (ש"י"ע סי' תע"ג סי"א). If one forgot to say it, he is still yotzei as long as he mentioned Shabbos in the brochah of kiddush.
15. **Just said Shabbos or Yom Tov kiddush.** If one just said the Yom Tov kiddush without mentioning Shabbos at all, or just the Shabbos kiddush without mentioning Yom Tov at all, he is not yotzei and must say kiddush again. This is not considered adding to the four cups since it is as if he did not yet make kiddush at all (מ"ב סי' תפ"ז סק"ב).
16. **Skipped Shabbos or Yom Tov in the ending.** If one mentioned Shabbos and Yom Tov in the text of kiddush but finished with just "mekadeish haShabbos," leaving out "Yisroel vehazmanim," he does not need to make kiddush again (מ"ב שם סק"ו). If he only ended with "mekadeish Yisroel vehazmanim," forgetting to mention Shabbos, the Mishnah Bruroh sides with the poskim who say to make kiddush again. However, he ends by writing "tzorich iyun." Thus, practically speaking, one should not make kiddush again due to this sofeik if he already davened, (הליכות שלמה תפילה פ"ז סי'), especially on Pesach night, when, if he was indeed yotzei, this brings up shailos of adding to the four cups.

Havdolah – Second Seder Night in Chutz Lo'oretz

17. When seder night falls on Motzei Shabbos, e.g., for those in Chutz Lo'oretz [this year – 5782], who do two sedorim, the brochah of havdolah must be said within kiddush. The order of the brochos is Hagofen, Kiddush, Borei Me'orei Ho'eish, Hamavdil, Shehecheyonu, or "yaknehaz" [initials of "יין קידוש נר הבדלה זמן" (ש"י"ע סי' תע"ג סי"א)].

Havdoloh ends with “המבדיל בין קודש לקודש” (טור סי תע"ג). There is no minhag at this havdoloh to fill the cup until it spills over [at least not on purpose.] as a sign of brochoh. This is because we normally do that as a sign of brochoh for the six coming days of work; in this case, Motzei Shabbos is Yom Tov (שש"כ).

18. **Said “המבדיל בין קודש לחול”**. If one mistakenly ended with “המבדיל בין” and did not correct himself within toch kedei dibbur, he is not yotzei and must say havdoloh again (ש"ת שבת הלוי ח"ה סי קי"ח). If he realized his mistake before drinking the first cup of wine or after only tasting a bit, he should say havdoloh again on that cup. If he only realized after drinking the cup, he must follow the same steps as one who forgot havdoloh entirely (below, 24).

Ben Eretz Yisroel in Chutz Lo'oretz

19. **Second seder.** A ben Eretz Yisroel who will be at a home in Chutz Lo'oretz where there will be a second seder, e.g., his parents' or in-laws' home, must participate in the seder along with his wife and sit with the family. Otherwise, he will be publicly showing that he is not keeping Yom Tov. [He should not say brochos on the four cups besides for Hagofen, and he should not say the brochos of “Al Achilas Matzoh” and “Al Achilas Moror.” When making havdoloh before kiddush, he should not say Hagofen again on the first cup. After the first cup, he should say a brochoh acharonoh since it will be a long time until the seudoh starts. In general, the chiyuv to say the haggodoh is the reason we do not say a brochoh acharonoh on the first cup, but he does not have this chiyuv. He should say Hagofen on the second and third cups, but not on the fourth]
20. If he is staying in a separate apartment, or if he is a guest, but for all his host knows, he is eating out, he does not need to participate in a second seder since no one will notice his nonparticipation.
21. **Havdoloh.** In havdoloh, a ben Eretz Yisroel says “בין קודש לחול,” while a ben Chutz Lo'oretz says, “בין קודש לקודש”. Therefore, when there are bnei Eretz Yisroel and Chutz Lo'oretz at one seder, lechatchiloh they should not be motzi each other since doing so is like deviating from Chazal's established text. Instead, the bnei Eretz Yisroel should privately make havdoloh on a cup of wine before the start of the seder (הגרש"א, הגר"ש וואזנר) consisting of Hagofen and Hamavdil with the words “בין קודש לחול.” They can be yotzei Borei Me'orei Ho'eish with the bnei Chutz Lo'oretz's brochoh at the start of the seder.
22. **Ben Eretz Yisroel being yotzei with a ben Chutz Lo'oretz.** If a ben Eretz Yisroel is in a situation where he cannot make his own havdoloh, bedieved he may be yotzei by listening to a ben Chutz Lo'oretz despite the fact that his host will say “בין קודש לקודש.” This is not totally deviating from Chazal's text since Hashem distinguishes kodesh from kodesh, and all the more so kodesh from chol מסגרת השלחן הובא בס' ש"ח אסיפת דינים מערכת ה"א אות י"ב ד"ה והנה, (הגרש"א, הגר"מ פיינשטיין הובא בס' י"ט שני כהלכתו פ"ח אות י"ג ובהעל). However, a ben Eretz Yisroel cannot be motzi a ben Chutz Lo'oretz with his havdoloh [which has “בין קודש לחול” (שם)].
23. If a bas Eretz Yisroel is married to a ben Chutz Lo'oretz and they are living in Eretz Yisroel for the meantime, the wife does not follow her husband – he keeps two days of Yom Tov, while she keeps just one since she has not yet gone to live in Chutz Lo'oretz (וכמשי"כ בגליון חוקי היים גליון 12 אות ל"ה) from Eretz Yisroel for Pesach and she cannot find anyone to be motzi her with an Eretz Yisroel havdoloh, she may make havdoloh for herself privately with the words “בין קודש לחול” (שעה"צ סי רצ"ו) “בין קודש לחול” (ערוה"ש ס"ה) and drink the cup of wine (סקל"ד) and drink the cup of wine [since women should lechatchiloh not do so (רמ"א סי רצ"ו ס"ה)], she may be yotzei with her husband even though he says “בין קודש לקודש” as mentioned above.

Forgot Havdoloh

24. **Remembered while drinking the cup.** If one forgot to say havdoloh on the first cup during kiddush but remembered right after he started drinking, he should stop drinking and say the brochoh of havdoloh. If he already drank most of the cup, he should refill it and say havdoloh without the brochoh of Hagofen (כפה"ח סק"ב).
25. **Remembered before maggid.** If he remembered after finishing the first cup, according to the Mechaber, who rules that Hagofen is not said on each of the four cups (ש"ת סי תע"ד), he should pour a new cup of wine and say havdoloh without the brochoh of Hagofen as long as he has not yet started maggid (ש"ת סי תע"ג ס"א). If he already started maggid – by saying “ho lachmo anyo...” – he should continue through “Go'al Yisroel” and then say havdoloh on the second cup, i.e., Hagofen, Borei Me'orei Ho'eish, and the Shabbos-Yom Tov havdoloh (מ"ב סק"ה).

26. **According to the Ramo,** who rules that Hagofen is said on each of the four cups (רמ"א סי תע"ד), even if he remembered before maggid, he should not make a brochoh on a new cup since it looks like he is adding to the four cups when he says Hagofen. However, if he had in mind that the brochoh on the first cup should cover whatever he will drink afterward (see above, 3), he may say the brochoh of havdoloh on a new cup of wine without saying Hagofen (מ"ב סי תע"ג סק"ד).
27. **Remembered before karpas.** If he remembered before eating karpas, some poskim say according to the Ramo's ruling, he should eat the karpas before saying havdoloh so that it does not look like he is adding to the four cups (שו"ע הרב בביה"ל ד"ה עד); others say it is better to say havdoloh on a new cup of wine with Hagofen so that he does not eat karpas before havdoloh (הגש"פ קול דודי בשם הגר"מ פיינשטיין). The Mishneh Brurah is unsure which is preferable (ביה"ל שם).
28. Some say that if he said the havdoloh of “vatodi'einu” in Shmoneh Esrei, he may eat the karpas and say havdoloh on the second cup (see above, 25). If he also forgot havdoloh in Shmoneh Esrei, he should make havdoloh before eating karpas so that he will not have to daven Maariv again (ש"ת באר משה ח"ה סי קפ"ו) [there is a halochah that is not well-known that if one forgot havdoloh in Shmoneh Esrei and ate before making havdoloh, Chazal required him to daven Maariv again and say havdoloh in Shmoneh Esrei (שו"ע סי רצ"ד ס"א)].
29. **Remembered mid-seudoh.** If he realized in the middle of the seudoh that he did not make havdoloh, he must immediately stop his seudoh and say havdoloh. He should not say Hagofen since his brochoh on the second cup covers it. If, when he made Hagofen on the second cup, he was not planning to drink during the seudoh, he must say Hagofen along with havdoloh (מ"ב סק"ה).
30. **Remembered after afikomen.** If he realized he forgot havdoloh after he ate the afikomen, he should wait until after bentching and say havdoloh on the cup of wine he used for bentching. If he remembered after bentching, he should say havdoloh on the fourth cup. If he remembered after he drank the fourth cup, he should make havdoloh on a fifth cup and say Hagofen since he was not planning to drink any more (מ"ב שם).
31. **Remembered the next day.** If he only realized his mistake the next day, he can say havdoloh at any point in the day with the words “המבדיל בין קודש לקודש” (שש"כ פס"ב סי"ט).

Preparing Charoses, Salt Water on Shabbos

32. **Charoses.** When seder night falls on Shabbos, lechatchiloh one should prepare the charoses and put in the wine before Shabbos (מ"ב סי תע"ג סק"ה). If he forgot to make it Erev Shabbos, he must avoid transgressing the melochah of “dosh,” i.e., he should 1) put the wine in a bowl first and then add the charoses; 2) put in a lot of wine so that it has a thinner consistency; and 3) mix it with his finger, not a spoon. He should cut the fruit before Shabbos. If he did not, he should cut it with a knife, not a grater or other cutting implement. Also, he should cut them close to the seudoh and into pieces slightly bigger than usual (מ"ב סי ש"א סק"ה).
33. **Salt water.** When seder night falls on Shabbos, lechatchiloh one should prepare the salt water before Shabbos as stated in Shulchon Oruch (סי ש"א ס"ב). If he did not prepare it before Shabbos and he does not have vinegar to use for dipping, he may prepare it on Shabbos, but just a small amount, only enough for that night (מ"ב סי תע"ג סק"ה). It should not be strong; he should make sure there is less than two parts salt per one part water (שו"ע סי ש"א שם); otherwise, it looks like he is making brine to pickle fish (מ"ב שם סק"ב).

Saying the Haggodoh by Candlelight

34. If the electricity goes out and there is only a single lit candle, one may say the haggodoh by candlelight when Pesach is on Shabbos even if he is alone. We are not concerned that he will tilt the candle since he is only looking in the sefer to jog his memory; everyone is at least somewhat familiar with the text of the haggodoh (שו"ת סי ע"ה ס"ט). Even if a person is actually entirely unfamiliar with the haggodoh, he may also be meikel so that he does not skip the mitzvoh of haggodoh, which is deoraisa (מ"ב שם סק"י).

Chag kasher vesomeiach
May we be zocheh to eat the korbanos and
the pesochim with the rebuilding of the
Beis Hamikdash speedily in our days

