

Laws of Pesach through Shavuot (5780)

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“The way of the world is that when there is a revolution or drastic external change, everyone gets caught up in it – in what’s going on outside – pushing away private matters and neglecting family life. No one considers that it is precisely at such moments when it is especially important to invest more time and effort in the home.”

But in the Exodus from Egypt, in the midst of that world-changing event, things worked differently: In the midst of the drama we received instructions on how to conduct the first Seder. Where? Inside, in the home. “Each family is called upon to eat by itself, at home. Public figures too are obligated to set aside community obligations at this time for the sake of a family meal, the first of its kind to be eaten with regal bearing as free people. This is done so that the entire nation can stabilize itself. Enhancing stability at home and in the family comes first.”

Rav Moshe-Zvi Neria

Schedule for Pesach 5780

Latest Time: According to:	To eat Chametz:	To burn Chametz (and prohibition on deriving benefit from Chametz)
The Gr”a	10:33	11:37
Magen Avraham	10:04	11:22
Rav Ovadia	10:08	11:24
Rav Eliyahu	09:38	10:51

Chatzot – Halachic Midnight on Seder Night – 24:41

The Month of Nissan

1. During the entire month of Nissan 'Tachanun' is omitted, as is 'Tzidkatcha' in Mincha on Shabbat. Ashkenazim also omit 'Av Harachamim' although it is said on the shabbatot after Pesach.¹ Furthermore, no fasts are observed throughout the month of Nissan, other than the fast of the firstborns (Tzom Bechorot) on erev Pesach.² According to Ashkenazi custom, even a bridegroom fasts on the day of his wedding.³
2. A person who sees fruit trees blossoming outside during the month of Nissan recites the blessing for the trees (Birkat Ha'ilot): ברוך אתה ה' אלוהינו מלך העולם שלא חיסר (Blessed are You, Lord our G-d, King of the universe, Who has made nothing lacking in His world, and created in it goodly creatures and goodly trees to give mankind pleasure.) This blessing is recited once a year and those who wish to perform the mitzvah at the earliest time possible will recite it on Rosh Chodesh Nissan, preferably in a minyan.⁴ The blessing is recited only over fruit trees,⁵ upon viewing two trees – optimally of different species.⁶

Cleaning the house and office

3. All places that might harbor chametz must be cleaned: the home – with an emphasis on the kitchen and its implements, dining rooms, offices, storage rooms, cars, handbags and briefcases, clothing pockets etc. Gabbaim must ensure that the synagogue is cleaned.
4. Books do not need to be shaken out⁷ (some rule stringently and require cleaning).

Bedikat Chametz

5. On the eve of the 14th of Nissan we perform the Bedikat Chametz (search for chametz)⁸ – men and woman alike.⁹ The optimal time for Bedikat Chametz is immediately after nightfall,¹⁰ though Ma'ariv should be recited beforehand. Those who customarily attend a later Ma'ariv or pray in solitude should perform Bedikat Chametz at its optimal time and pray later on that night.¹¹

¹ Rema 284:7; Mishnah Berurah 284:18.

² Shulchan Aruch 429:2 ; Luach Dinim U'Minhagim.

³ Mishnah Berurah 429:10.

⁴ Shulchan Aruch 226:1; Yalkut Yosef, Mo'adim p. 345.

⁵ Mishnah Berurah 226:2; Yalkut Yosef, Mo'adim p. 345.

⁶ Yalkut Yosef, Moadim, p. 345:6.

⁷ Halichot Shlome 5:6, Pninei Halacha 4:7.

⁸ Shulchan Aruch 431:1.

⁹ Pninei Halacha, Pesach 4:1.

¹⁰ Shulchan Aruch 431:1; Mishnah Berurah 431:1; Yalkut Yosef 347:2.

¹¹ Mishnah Berurah 431:8, Chazon Ovadia 45 – one should recite Ma'ariv early or another person should remind him to pray after searching for the chametz.

6. One should not sit down to a meal, begin a task or even study Torah from half an hour before nightfall lest he forget to perform Bedikat Chametz.¹² A regular shiur can be scheduled prior to Bedikat Chametz and it is a good idea to remind those attending that it should be performed.
7. It is necessary to inspect all places that are liable to harbor chametz, e.g.: rooms, storage rooms, offices, kitchens, dining rooms, balconies and gardens, cars.¹³ **The stairwell of an apartment building is common area and therefore the obligation to inspect it is incumbent on all the residents.**¹⁴ **In practice, they should appoint one person to inspect it.** Gabbaim should inspect the synagogue on the strength of the blessing that they recited at home.¹⁵
8. Before conducting Bedikat Chametz, one recites the blessing 'al bi'ur chametz'. There should be no talking between uttering the blessing and beginning the search: throughout the search, it is preferable to restrict talking to matters pertaining to the search itself.¹⁶
9. Once the search concludes, the chametz is nullified by reciting 'Kol Chamira', the passage that appears in most Haggadot and siddurim.¹⁷ If the person does not understand the Aramaic they should recite it in Hebrew: כל המז ושאור שישנו ברשותי .שלא ראיתיו ושלא ביערתיו, יתבטל ויהיה הפקר כעפר הארץ".¹⁸ If necessary, he should repeat it in a language that he understands. The main principle is that the person understands what he is saying and that he is nullifying the chametz.
10. The search should be conducted by candlelight using a candle with a single wick: therefore, a Havdalah candle cannot be used for this purpose.¹⁹ If a candle is not available or if it is impossible to use a candle in a certain place (like a car etc.) one can use a flashlight.²⁰
11. It is permissible to inspect several places on the strength of a single blessing:²¹ walking between places does not constitute a 'hefsek' (abruption).²²
12. One is not required to inspect books.²³

Bedikat Chametz for someone who will be away from home²⁴

¹² Shulchan Aruch 431:2, Mishnah Berurah 431:8, Yalkut Yosef 347:3.

¹³ Shulchan Aruch 433:3, Yalkut Yosef 347:4-5, Pninei Halacha 4:4.

¹⁴ Pninei Halacha 4:4.

¹⁵ Yalkut Yosef, Mo'adim, p. 349; Chazon Ovadia – Haggadah Shel Pesach, p. 30.

¹⁶ Shulchan Aruch 432:1-2, Mishnah Berurah 432:6; Yalkut Yosef 348:12, Pninei Halacha 4:3.

¹⁷ Shulchan Aruch 434:2.

¹⁸ Rema 434:2, Mishnah Berurah 434:9; Yalkut Yosef, p. 349:19; Pninei Halacha Pesach 5:1.

¹⁹ Shulchan Aruch 433:1-2; Rema 432:2; Yalkut Yosef, p. 348:9 – if he checked with a torch he should repeat the search without reciting the blessing.

²⁰ Haggadah Shel Pesach of Rav S.Z. Auerbach, p. 29; as well as in Halichot Shlomo 5:11; Yalkut Yosef 358:10; Pninei Halacha Pesach 4:5.

²¹ Shulchan Aruch 432:2.

²² Mishnah Berurah 422:7; Yalkut Yosef 348:14.

²³ Halichot Shlomo 5:6; Pninei Halacha 4:7.

²⁴ Shulchan Aruch 436; Pninei Halacha 4:10

- If he left home within thirty days of the holiday, i.e. between Purim and Pesach, expecting to return after Pesach concluded, he should clean and inspect his home the night before his departure, using a candle but without reciting the blessing.
- If he left his home before Purim he does not need to search for chametz: upon his return he should destroy any chametz that he finds.
- If he intends to return before Pesach or during chol hamo'ed he must inspect his home before his departure (even if he departed long before the holiday) unless he had appointed someone to inspect it for him on the eve of the 14th).
- In all the above cases, he should annul his chametz on the day of the 14th with the accepted formula from wherever he is at that time.

Bedikat Chametz for hotel guests, soldiers etc.²⁵

13. A person who books a hotel room is considered as one who rents a home since he undertook payment for the room which was then placed at his disposal and to which he was given a key. Therefore, it is incumbent upon the person to inspect the room on the eve of the 14th of Nissan while reciting the blessing and, following the search, to annul the chametz that might have been left, undiscovered, in his possession.
14. If he arrived at the hotel in the course of the holiday, he should inquire if the room was inspected for chametz: if it was only given a regular cleaning without being inspected for chametz – or if it was inspected but thereafter inhabited by a non-Jewish guest, he should perform Bedikat Chametz with a blessing.
15. A hospital patient, a soldier in his room on the base or a yeshiva student in his dorm room etc. should perform Bedikat Chametz by inspecting his room and closet, on the eve of the 14th. However, he should not recite the blessing²⁶ since the room he occupies is not at his personal disposal (see note regarding those who do require a blessing), and he could be transferred to a different room at a moment's notice or additional soldiers/patients could be assigned to the room.

Mechirat Chametz – the sale of chametz²⁷

16. Anyone who possesses chametz that he wishes to retain after Pesach should sell it or gift it unconditionally to a non-Jew. Many poskim are stringent and insist that private individuals not sell 'chametz gamur' as the financial loss of its obliteration, as required, is not great.²⁸

²⁵ Pninei Halacha 4:12.

²⁶ Among the poskim who require a blessing: Rav Shlomo Goren in Piskey Hilchot Tzava pp. 212; Rav Dov Lior and Rav Rubin in Kishrey Milchamah part 2, pp 222; see Halichot Shlomo part 5, 17 regarding the requirement for Yeshiva bochurs to recite the blessing when checking on the eve of the 14th. Among poskim who disagree and maintain that a blessing is unnecessary : Rav Eyal Karim, head of the IDF's military rabbinate in Kishrey Milchamah part 2:84 and in Torat Hamachaneh, part 3 response 2.

²⁷ Shulchan Aruch 448:3.

²⁸ Pninei Halacha 1:3.

17. A partition of at least 80 cm. should cordon off any sold chametz left in the home; alternately, it should be placed in a marked cabinet to ensure that no one opens and consumes it by mistake.
18. After the chametz is sold, no benefit should be derived from it: therefore, dogs and other animals should not be fed chametz as that would constitute a benefit.

Erev Pesach

19. First-born sons fast on erev Pesach (Ta'anit Bechorot).²⁹ A first-born who does not feel well is unconditionally exempt from the fast.³⁰ Leniency is generally practiced and the fast is usually obviated through participation in a 'seudat mitzvah' marking the 'siyum' (completion) of a tractate etc.³¹ (Those who insist on fasting should take note and consider whether they can then perform the Seder as halachically mandated).
20. Ashkenazim do not recite 'Mizmor Le-Todah' on erev Pesach.³² Sephardim do recite it.³³
21. 'Lamenatzeach' is not recited on erev Pesach.³⁴ Sephardim do not recite this chapter or 'Mizmor Le-David' throughout the entire month of Nissan.³⁵
22. It is permissible to consume chametz until 10:04. Furthermore, the chametz from the previous night's Bedikat Chametz as well as any remaining chametz should be annulled and burned by 11:22.³⁶ Similarly, all dishes requiring kashering through 'hagalah' should be kashered by this time.³⁷
23. If it is not possible to burn the chametz, there are several other ways it can be obliterated: it can be crumbled and scattered in the wind or into the sea,³⁸ it can be made 'unfit for consumption even by a dog' by pouring bleach or kerosene over it,³⁹ and it can be flushed down the toilet.⁴⁰
24. After the obliteration of the chametz (biur), before the end of the fifth (halachic) hour, the 'Kol Chamiya' formula that appears in siddurim and Haggadot is recited. The formula that is recited during the day includes all chametz: "that is seen and unseen, that has been destroyed and that has not been destroyed."⁴¹ A person who does not understand the Aramaic should say it in Hebrew: "כל חמץ שישנו ברשותי".

²⁹ Shulchan Aruch 470:1; Mishnah Berurah 470:2 – those who are interested will add 'Anenu' in Shma Kolenu at Mincha.

³⁰ Mishnah Berurah 470:2; Yalkut Yosef, Mo'adim, p. 371.

³¹ Mishnah Berurah 470:10; Yalkut Yosef 372:5.

³² Rema 429:2.

³³ Yalkut Yosef 369:12, and on Chol Hamo'ed.

³⁴ Rema 429:2.

³⁵ Yalkut Yosef 344:4.

³⁶ Mishnah Berurah 434:12; Chazon Ovadia – Haggadah Shel Pesach 40:9.

³⁷ Shulchan Aruch 452:1; and see there what the law is if one has not done 'hagalah' by this time.

³⁸ Shulchan Aruch 445:1.

³⁹ Chazon Ovadia – Haggadah Shel Pesach 40:9; Pninei Halacha 5:4.

⁴⁰ Mishnah Berurah 445:5; Pninei Halacha above.

⁴¹ Shulchan Aruch 434:3.

or in any other language that that he understands.⁴²

25. One may not perform work from (halachic) mid-day onwards,⁴³ although one is permitted to perform labors that fulfill basic needs such as food.⁴⁴ Therefore, haircuts and laundry should be done before mid-day.⁴⁵ Work that is permissible to perform on chol hamo'ed is also permitted on erev Pesach and therefore one may cut ones nails and polish shoes after mid-day⁴⁶ (according to Ashkenazi practice one should ideally cut one's nails before mid-day).⁴⁷
26. It is forbidden to consume matzah on erev Pesach in order to highlight the matzah consumed that evening.⁴⁸ A soldier is permitted to eat matzah on erev Pesach since that is what is served at the base during the days preceding the holiday.⁴⁹ Cooked food containing matzah meal may be consumed as well as 'matzah ashirah' (matzah kneaded with fruit juice).⁵⁰
27. After the tenth (halachic) hour (15:47) it is forbidden to consume any food that requires a 'Hamotzi' or 'Mezonot' blessing. One may consume a small quantity of other food but not enough to satisfy ones appetite since it is important that the matzah be eaten with appetite.⁵¹
28. The holiday candles are kindled before sunset⁵² and the blessing "Lehadlik ner shel Yom Tov" is recited.⁵³ Some women also recite the 'Shehechyanu' blessing.⁵⁴ A woman who recited the 'Shehechyanu' blessing should not answer 'amen' to the 'Shehechyanu' blessing recited during Kiddush⁵⁵. Following Ma'ariv the full Hallel is recited with a blessing.⁵⁶ According to some opinions, one who prays alone should not recite the blessing over the Hallel.⁵⁷

⁴² Rema 434:2; and in Mishnah Berurah 434:9-10.

⁴³ Shulchan Aruch 468:1.

⁴⁴ Mishnah Berurah 468:6.

⁴⁵ Mishnah Berurah 468:5, 7; Yalkut Yosef 369:6-10.

⁴⁶ Shulchan Aruch and Rema 468:2; Mishnah Berurah 468:7, Chazon Ovadia – Haggadah Shel Pesach 91:14.

⁴⁷ Mishnah Berurah 468:5, and see Sha'ar Hatzion 7.

⁴⁸ Rema 471:2; Chazon Ovadia – Haggadah Shel Pesach 93:5, (Ashkenazim do not eat matzah from Rosh Chodesh Nissan – Mishnah Berurah 471:12).

⁴⁹ Halichot Shlomo 8 note 12; however in Torah Hamachaneh part3, question 3 they permitted until the 14th but on the day itself it is permissible only under great duress. However, matzah ashira etc. is permitted. Yalkut Yosef pp. 370:18.

⁵⁰ Shulchan Aruch 471:2; Yalkut Yosef 370:15-17.

⁵¹ Shulchan Aruch 471:1-2; Mishnah Berurah 471:3-4; Chazon Ovadia – Haggadah Shel Pesach, p. 95.

⁵² Shmirat Shabbat K'Halacha 44:2. If lighting was not done before sunset – on Yom Tov one may transfer fire and light, and then lay down the match that was used to be extinguished by itself.

⁵³ Shulchan Aruch 263:5.

⁵⁴ Mishnah Berurah 263:23. Chazon Ovadia p. 269 states that, ideally, 'Shehechyanu' should not be recited.

⁵⁵ Shmirat Shabbat K'Halacha 44:4, states that, similarly, if one hears kiddish from another person he should not answer 'amen' to 'Shehechyanu'. However, in Yalkut Yosef, Mo'adim p. 389:34 it states that women may respond with 'amen.'

⁵⁶ Shulchan Aruch Rema 487:4; and Mishnah Berurah 487:16.

⁵⁷ This is the opinion of Rav Nevenzal cited in Mikra'ei Kodesh part 3 note 18. However, Yichve Da'at part 5:34 states that even women who do not come to synagogue should recite the full Hallel with a blessing,.....

29. Preparation of the kitchen and its implements⁵⁸

All equipment that is kashered should not be used during the 24 hour period before kashering.

- Toaster: Cannot be koshered.
- Sink: There is a difference between stainless steel sinks and ceramic (clay) sinks. Stainless steel sinks may be kashered by pouring boiling water over them (the sink should not be used for 24 hours prior to this). Regarding a ceramic sink, Rav Ovadia Yosef rules that it may also be kashered by pouring boiling water but Ashkenazi authorities do not consider it fit for kashering. Therefore, the sink should be cleaned thoroughly, boiling water should be poured over it and for the duration of the festival a plastic bowl –or at the very least a flat plastic grid – should be placed inside. A strong cleaning detergent (bleach or acid) should be poured around the spout where the water comes out of the tap. The filter that fits over the mouth of the drain should be cleaned well, as well as any garbage collection vessel, which usually rests inside the sink. It is preferable that a special filter and garbage vessel be used for Pesach.
- (Gas) Stove top: All surfaces, knobs etc. should be cleaned well. Burners: holes must be cleaned and should be lit for a few moments or should be burned lightly around with a blowtorch. Grid: Clean well and dip in boiling water (hagalah) or apply blowtorch lightly. (It is preferable that special separate grids be used for Pesach, or that the grids be covered with aluminum foil.) Surface (below burners): Pour boiling water over the surface and then cover with aluminum foil.
- Electric Stove Top: Clean well and leave on maximum temperature for one hour.
- Ceramic Stove Top: There are two approaches regarding the kashering of ceramic stove tops. According to the more lenient approach, the entire surface should be cleaned well and not used for 24 hours prior to kashering. The burners should then be turned to maximum heat for half an hour. The more stringent approach equates heatproof glass with “cheres” (clay) and thus deems it unfit for kashering. (Those interested can cover the heating elements with aluminum foil when cooking—for short periods of time only, although manufacturers do not recommend doing this).
- On “induction” stove tops that can only operate if there is a pot on them, place an empty pot with paper inside and heat until the paper singes.
- Dishwasher: Preferably should not be kashered. If required it should be cleaned thoroughly from all chametz, fats etc. and kashered by operating it empty on maximum heat WITH CLEANING DETERGENT. Removable parts must be dipped in boiling water (hagalah) separately.
- Hot Water Urn: Assuming that the urn is used only for water, it should be cleaned of all calcium residues, filled to the top with water and boiled until it boils over. The tap must be open as the urn boils to enable its koshering too. People

⁵⁸ From Rav Golan’s Pesach Booklet, 5779.

sometimes place chametz (halla, rolls etc.) on top of the urn –in this case, the cover requires kashering by means of a blowtorch.

- Microwave: Some poskim take a strict view and do not permit microwaves to be kashered for Pesach. There are those who rule more leniently in the following manner: one should clean it very well before kashering and then place inside a vessel with water and heat it on the maximum heat for a quarter of an hour (until it emits steam). At the conclusion of the kashering, the door of the microwave should be opened immediately. The glass revolving tray should be changed or covered. It is desirable to cover food before putting it into the microwave. A microwave with a grill component is considered as an oven and is thus kashered as such.
- Mixmaster/hand mixer: The body of the mixer (motor) must be cleaned well so that no flour, crumbs of dried dough etc. remain. It is preferable that it be covered with plastic or aluminum foil (NB –don't cover the ventilation holes!) With regard to the parts, it is preferable that special separate ones be used for Pesach. When this is not possible, they should be taken apart and metal or plastic parts should be dipped in boiling water. If the machine has definitely not been used for chametz (e.g., if it has only been used for pureeing fruits or vegetables) then a thorough cleaning and rinsing is sufficient.
- Fridge/freezer: Clean well with water and cleaning detergent. Special attention should be paid to the rubber insulation around the door and the runners of the shelves. Some people cover the shelves with plastic or paper after they are cleaned.
- Shabbat 'platta': It is preferable that a special separate platta be used for Pesach. Where this is not possible, the platta must be cleaned well (including the legs and electric cord, which often have food remnants stuck to them). Kashering is performed by operating it for two hours on maximum heat, or by pouring boiling water over it. Following kashering the platta should preferably be covered with aluminum foil.
- Electric Kettle: Assuming that the kettle is used only for heating water, the same procedure applies as for urn. If the kettle at any time held chametz, it may not be kashered.
- Marble ('shayish') work surfaces: If the surface has cracks in it, it is impossible to kasher and must be covered for the duration of Pesach. If there are no cracks, it is cleaned thoroughly and then boiling water is poured over it. It is customary that the surface is covered following kashering. If the lip of the surface is covered with plastic, it should be removed before kashering and must be cleaned well, inside too. As a rule, we distinguish between countertops produced from granite (or Hebron stone) which are natural marble and are considered as stone for halachic purposes and thus kasherable by boiling water, and Caesarstone (quartz) which is an engineered composite of crushed stone, considered by some poskim unkasherable by hagalah (boiling water) and which should then be covered for Pesach.

- Oven: Some poskim take a strict view and do not permit the kashering of ovens for Pesach. For those wishing to kasher an oven: clean well so that absolutely no chametz remains (one may –and is advised to –use a special oven cleaner for this purpose). Special attention should be paid to the knobs (to which food often adheres). Kashering is performed by operating the empty oven on maximum heat for two hours. For self-cleaning ovens, the self-cleaning mechanism should be used. Kashering is possible only for the oven itself and not for the trays inside (including Pyrex trays). Therefore, there is a need for special trays (such as disposables). Regarding the oven rack – it may be kashered by operating the oven as described above. Those who regularly use a tray within a tray, can kasher the exterior tray by a light heating (libun kal). More lenient poskim permit the kashering of racks in self-cleaning stoves that clean themselves at extremely high heat, as the cleaning of the stove is extreme “libun”.

30. Kashering cooking and dining utensils⁵⁹

- Wine glasses: If made of metal, the cup should be dipped into boiling water (hagalah). If glass, it should be kashered in the same way as other glasses (see below). Glass vessels: According to Sephardic custom, these require only washing and rinsing. For Ashkenazim it is preferable that they not be kashered (since some authorities maintain that they fall under the same category as utensils made of clay). If necessary, they are kashered by soaking them for 3 days and nights in water, changing the water after each 24-hour period.
- Duralex and pyrex: Sephardim treat these in the same way as glass vessels. For Ashkenazim it is preferable that they not be kashered. If necessary, they are kashered by means of dipping in boiling water (hagalah), preferably three times. They should not be rinsed thereafter with cold water.
- Clay, ceramic, porcelain vessels: May not be kashered. (Those who have old cookware and dishes that have not been used for several years should seek rabbinic advice regarding how and if to kasher them).
- Frying pan: Although some authorities permit kashering by means of dipping in boiling water (hagalah), we usually kasher frying pans with a blowtorch (lightly). Teflon pans which are used for frying without oil are not to be kashered.
- Enamel pots: There is some debate among the poskim as to whether these may be kashered by means of dipping in boiling water. According to those who permit this, they should be kashered in the same way as metal pots (see below), and it is preferable that they be dipped three times.
- Metal pots: Clean well and kasher by dipping in boiling water. If there is rust or “creases” these places should be treated with a blowtorch prior to dipping. After dipping, rinse in cold water. Lids of pots must also be dipped. Handles must be taken apart, all parts must be cleaned well and then dipped.

⁵⁹ From Rav Golan’s Pesach Booklet, 5779.

- Metal cutlery: If made of one solid piece of metal, these are kashered by means of dipping in boiling water (hagalah). If there is a join (usually the case in knives) then the area of the join must be cleaned well and a blowtorch should be lightly applied. If the handle is made of wood the utensil may not be kashered. Plastic: According to most poskim plastic articles may be kashered by dipping in boiling water, preferably three times.
- Baking trays: May not be kashered (including pyrex trays), unless you regularly use a 'tray within a tray' in which case you can kasher the exterior tray by a light heating (libun kal).

31. Other General Rules for Kashering the Kitchen⁶⁰

Utensils that are not used for Pesach:

- Utensils that are not to be used for Pesach should be cleaned well before the festival and placed out of the way so that they will not mistakenly be used during Pesach.
- The kitchen usually contains some electrical appliances that are not used for cooking (e.g. radio). These should be cleaned well, since it is likely that during the course of preparing food in the kitchen some particles will have adhered to them. Electric cords of these appliances should also be cleaned well.
- Chairs and tables should be cleaned thoroughly (especially around corners and joins). The table should be covered with a special separate cloth for Pesach, or one that has been washed in boiling water. If no such cloth is available then the table or tablecloth should be covered with plastic.
- It is preferable not to use items that are generally placed on the table at mealtimes during the year (such as 'birkonim') during Pesach.
- Regarding appliances that have a filter in them (such as washing machine, dishwasher etc.), the filter should be cleaned well.
- Remember to clean the vacuum cleaner and change the bag inside before burning the chametz!
- Women who generally keep their rings on while they work with dough are advised not to wear these rings during Pesach.

32. Kosher for Pesach food products

- General: One should take care to ensure that any product bought for use on Pesach should carry a "kasher le-Pesach" stamp. A sticker on the package is not always reliable. One should also check who grants the kashrut certification. It is also highly advisable to check the list of ingredients in order to avoid possible problems (for example, the product may contain kitniyot, and the 'kasher le-

⁶⁰ From Rav Golan's Pesach Booklet, 5779.

Pesach' label does not always indicate that the product is only fit for those who eat kitniyot on Pesach).

- Food products which are real chametz: Felafel powder, soup powder, noodles, coated peanuts, dough, biscuits, bulgur, white and black beer, Bissli, blintzes, all types of 'vegetarian' meat, ice-cream cones, barley, granola, breakfast cereals, porridge for adults and babies (Quaker oats, semolina etc.), fish coated with breadcrumbs (fish schnitzel or patties), wafers, whiskey, wheat, puffed wheat, macaroni, sausages and salami, bran, grape sugar (foreign imports, usually made from wheat!), semolina, sorbitol, grain starch, cakes and cookies, pasta, pizza, toasties, chicco and other coffee substitutes), crackers, soup almonds, dried dates, coffee whitener substitutes, instant tea, various essences. Regarding coffee substitutes (Chico and others): although the main ingredient is chicory, which is not chametz, these products frequently contain grains and thus fall under the category of chametz gamur. Flour: Since the wheat is soaked in water before it is ground, there are grounds for suspecting that it has fermented. Therefore, regular flour is not used on Pesach. On the other hand, a person who has left over flour in their home does not need to dispose of it: it can be put away. The flour used for baking matzot is regular wheat flour that is not soaked in water before it is ground. Non-gluten flour is not chametz. Chickpea flour, corn flour and rice flour are kosher for those who consume kitniyot.
- Kitniyot (legumes): Ashkenazim (and some eastern communities) do not use kitniyot on Pesach. Most authorities also prohibit the use of kitniyot derivatives (oil, lecithin) but permit small children and the ill (even if not dangerously so) to eat kitniyot. For most Sephardic communities kitniyot are permitted on Pesach, but they should be checked for chametz and cleaned well before Pesach. The various types of mixed nuts ('pitzuhim') are generally toasted with flour and must not be eaten on Pesach.
- The prohibition of kitniyot includes: rice, peas, glucose, sunflower seeds, hummus, hilba, cumin, all types of beans, mustard, soya, lentils, popcorn, corn flour, sesame, corn. The custom that is accepted among Ashkenazim is to be especially strict with regard to dry kitniyot and fresh (green) kitniyot. Regarding soybeans, peanuts and rapeseeds (canola), there is a disagreement whether the oil extracted from them was included in the prohibition of kitniyot. Oils that have no fear of being kitniyot are: olive oil, palm oil, walnut oil and almond oil. Most poskim also allow cotton oil. Regarding soybean oil and canola (rapeseed), most poskim are stringent but there are those who are lenient.
- Products which are treated as kitniyot because of their ingredients: soup powders (even those marked 'kasher le-Pesach'), Bamba, non-dairy milk and creamers, peanut butter, cocoa butter, 'Milky', mayonnaise, margarine, pudding powder, "Prili", parve whip, cocoa, chocolate, oil. Some products from the above list are available with a stamp "le-lo hashash kitniyot" ("containing no kitniyot" – i.e., these are permissible). Each product should therefore be examined individually. In the Efrat stores under our supervision, every effort is made to ensure that these stamps are clear and legible.

- People who do not eat kitniyot (Ashkenazim) may eat at the home of someone who is permitted to eat kitniyot and may use his utensils, but must not eat actual kitniyot.
- Kitniyot in “mixed” families: The Rashbatz writes in his Responsa⁶¹: “According to Halacha, a woman is included in her husband’s obligations, since they are considered one entity in all regards and she is no longer bound to the community into which she was born. This matter is clear-cut and unequivocal: It is inconceivable that a couple should dine at the same table and be required to differentiate between the foods that are permitted and prohibited to each.” Based on this ruling, R’ Moshe Feinstein⁶² determined: “Whether they are strictures or leniencies, a woman should adopt her husband’s practices. The same principle governs the conduct of a person who travels from one place to another with no intention of returning to his point of origin. In this case the person should follow local custom, whether a stricture or a leniency.” He does not state that the woman is required to perform Hatarat Nedarim (annulment of vows), nor does he record the option of her retaining the customs of the home in which she was raised. However, the Yalkut Yosef⁶³ rules that: “An Ashkenazic woman married to a Sephardi... if upon marrying she wishes to disavow her parents’ customs and adopt those of her husband, it is proper that she perform Hatarat Nedarim so that she might be able to consume rice and legumes. This applies equally to all Ashkenazic strictures, especially those pertaining to Passover, since the Ashkenazic woman, as the wife of a Sephardic man, is entitled to adopt Sephardic practices after she disavows her former customs.” Similarly, “a Sephardic woman who followed the leniencies of her parents’ home should not, upon marriage to an Ashkenazic man, prepare rice for her own consumption in her husband’s home. However, when she visits her parents’ home she may partake of their food, since the rulings of the Shulchan Aruch predominate in the Land of Israel, and therefore it is not as if she has adopted all Ashkenazic customs in full.”

In conclusion: According to R’ Moshe Feinstein, the woman should adopt her husband’s practices in full and is not required to perform Hatarat Nedarim. She may not retain the customs of the home in which she was raised. According to R’ Ovadia Yosef, she must perform Hatarat Nedarim, and a Sephardic woman married to an Ashkenazic man may continue to consume legumes when visiting her parents’ home.

- Matzah Ashira (Egg matzah): Matzah ashira is made from flour that is kosher for Pesach mixed with juice (natural fruit juice, wine or eggs), without water. Sephardim are permitted to eat this on Pesach (according to the Shulchan Aruch). Ashkenazim do not eat it⁶⁴, except for small children and the ill. However, according to many poskim⁶⁵ this only applies when the matzah ashira was baked

⁶¹ Part 3, Paragraph 179.

⁶² Igrot Moshe, Orach Haim, Part 1, Paragraph 158.

⁶³ Kitzur Shulchan Aruch Orach Haim 453:8, 12.

⁶⁴ Rema 462:4.

⁶⁵ Mishnah Berurah 462:19, Rav Moshe Feinstein.

according to the same stringent specifications of regular matzah! Young children are also permitted to consume matzah ashira. Please note that while many matzah ashira cookies are marked simply “Kasher Le’Pesach”, this holds only for Sephardim and not Ashkenazim. Even those who do not permit the consumption of egg matzah on Pesach do permit it on Erev Pesach. Cakes made from ground matzah mixed with fruit juice are not considered matzah ashira and may be consumed on Pesach (except by those who do not eat gebrokht – matzah that has come into contact with any liquid).

- “Neutral” Food Products:

It would seem that “neutral” products like meat, fish, eggs, milk, etc. would not be problematic, nevertheless – kashered meat requires supervision related to the kashering salt. Processed or ground meat requires supervision due to the presence of additives (there are protein additives that contain kitniyot!)

Fish: Rinse before using. Processed and ground fish must have Kashrut supervision.

Eggs: Not problematic. In previous years, there was a problem with stamped markings on the eggs, but this problem has been solved.

Milk: Certain Halachic authorities see a problem with the milk of chametz-fed cows. Therefore, cowsheds are supervised to ensure that cows do not eat chametz for an extended period before Pesach, and some consumers restrict their consumption to dairy products prepared erev Pesach.

“Processed” dairy products (cheeses, yogurts, etc.) must carry a hechsher. Some of these products contain kitniyot.

- Quinoa: Clearly not a species of grain (both botanically and because it is gluten-free and doesn’t “leaven”). The relevant halachic question is if it is considered kitniyot. I maintain that it is not kitniyot, for two reasons: a) From a botanical perspective (belongs to the family of vegetable roots) and because of its form of growth (seeds of a plant). b) In conformance with the principle established by Rav Moshe Feinstein⁶⁶, “We are bound only by what was explicitly customary to forbid... Only specific species were forbidden, but not others that were not forbidden because they were not extant then.”

Summary: For Sephardim who permit kitniyot, quinoa is certainly permitted, and even Ashkenazim have a broad basis to be lenient. Buyers of quinoa in bulk need to inspect it very closely and separate out any foreign matter (as they do for rice).

- Perfume and cleansing agents: Some cosmetics and cleansing agents (especially those imported from abroad) may contain alcohol extracted from grains that are chametz. However, since this chametz is deemed “unfit for a dog’s consumption” even before the period during which the consumption of chametz is forbidden, many poskim permit the use of these materials. There are however, poskim who prohibit the use of dishwashing liquid (that might mingle with food) or body lotions (anointing = drinking) or pleasant tasting toothpaste used orally that do not

⁶⁶ Responsa Igrot Moshe, Orach Chaim, Part 3, Paragraph 63.

have a Pesach hechsher. There is a wide variety of readily available kosher le-Pesach products whose use entails no halachic difficulties. Cleansing agents for general use, laundry detergent, shoe polish etc. do not require special Pesach certification.

- **Medications:** Certain medications may contain ingredients that are chametz, and therefore the following guidelines should be followed: A dangerously ill person may take any medication prescribed by a doctor. For a patient who is in no danger there is no halachic problem with injections, suppositories, ear-and eye-drops, creams and stickers for application to the skin, iodine. According to most authorities, there is also no problem with tablets or bitter syrups. The problem lies with tablets that must be sucked, or syrups that have a pleasant taste. In the case of such medication being required, the doctor or pharmacist should provide a medication that appears on the list of those that are kosher le-Pesach. People who generally consume vitamins and dietary supplements should consult a doctor and a rabbi to ascertain how crucial this consumption is.

33. Medications

- A dangerously ill person – even a person with a potentially dangerous condition – should take any medication prescribed by his doctor: if there is a non-chametz, equally effective, alternative that should be preferred.⁶⁷
- Medications that include kitniyot are permissible for all patients – even those who refrain from consuming kitniyot.⁶⁸
- Creams, eye drops and any medication that is used externally are permissible for all patients.⁶⁹
- Ahead of Pesach, the kupot cholim, in collaboration with the chief Rabbinate, publicize a list of kosher le-Pesach chametz-free medications.

Preparations for the Seder night

34. The table should be set in a festive manner that articulates freedom.⁷⁰

35. The items necessary for the Seder should be prepared ahead of time⁷¹ during the day. This includes arranging the Seder plate, roasting the egg and the shank bone, washing the lettuce for the maror, preparing the horseradish, the charoset and the salt water.

⁶⁷ Piskei Teshuvot, Part 5, 466:1.

⁶⁸ Piskei Teshuvot, Part 5, 442:5.

⁶⁹ Piskei Teshuvot Pesach, Part 5, 442:1.

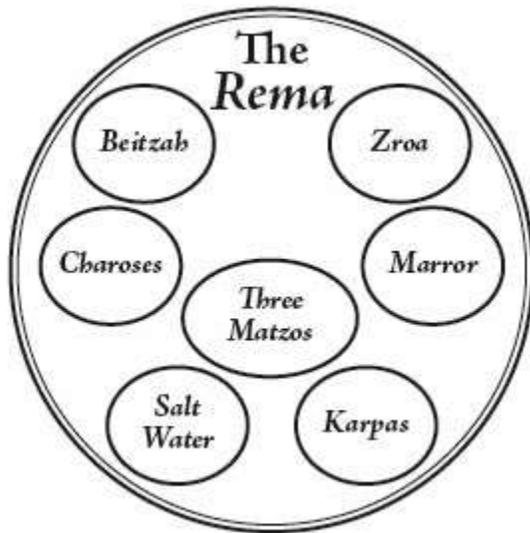
⁷⁰ Shulchan Aruch 472:2.

⁷¹ Shulchan Aruch 472:1; Mishnah Berurah 472:1.

36. For karpas, a vegetable requiring a ‘Boreh Pri Ha’adamah’ blessing is used. Celery is customarily used although some use a radish, potato or parsley. Any other vegetable excluding lettuce or horseradish may be used too.⁷²

Arranging the Seder plate

The Rema’s Method⁷³



The Arizal’s Method⁷⁴



Reclining

37. Our sages instituted the practice of reclining while eating and drinking during the Seder, as a mark of our free status.

38. One should recline to one’s left. Even ‘lefties’ should lean and recline to their left.⁷⁵

39. We recline at certain set points during the Seder⁷⁶: when consuming the ‘kzayit’ (olive-sized portion) of matzah, when drinking the four cups of wine, during korech and when eating the afikoman. It is considered praiseworthy to recline during the entire meal.⁷⁷ However, when eating the maror and when reading the Haggadah we do not recline.⁷⁸

⁷² Shulchan Aruch 473:4; Mishnah Berurah 473:20; Kaf Hachayim 473:48.

⁷³ Rema 473:4.

⁷⁴ Be’er Hetev, 473:8.

⁷⁵ Shulchan Aruch 472:3; Mikra Kodesh – Leil Haseder 4:25; Chazon Ovadia – Haggadah Shel Pesach, p. 122.

⁷⁶ Shulchan Aruch 473:2, 475:1, 477:1.

⁷⁷ Rema 472:7. wrote that ideally participants should recline throughout the Seder. Chazon Ovadia – Haggadah Shel Pesach p.124 states that it is commendable to recline. See also Mikra’ei Kodesh ch. 9 note 15 citing Rav Nevenzal that this is a pivotal facet and therefore praiseworthy.

⁷⁸ Mishnah Brurah 473:71; Kaf Hachayim 473:151.

40. If a person consumed a 'kzayit' of matzah without reclining he should eat another 'kzayit' while reclining but should not recite the blessing again.⁷⁹ However, if he ate the matzah without reclining during korech and the afikoman he does not need to consume another portion while reclining.⁸⁰
41. If a person did not recline while drinking one of the four cups of wine, according to Sephardim he should drink another cup while reclining without reciting the blessing.⁸¹ However, according to Ashkenazim this applies only to the second cup (he should not repeat the first cup) and to the consumption of 'matzat mitzvah'. It is not necessary to consume another portion of afikoman.⁸²
42. According to Sephardic custom, women also recline. Among Ashkenazim there are different customs: some have the custom that women recline while others do not.⁸³

Kadesh – drinking the four cups

43. Our sages obligated every Jewish man and woman to drink four cups of wine or grape juice on Seder night.⁸⁴
44. The cups should be imbibed according to the set order that appears in the Haggadah. Sephardim recite a blessing on the first and third cups,⁸⁵ whereas Ashkenazim recite the blessing over all four cups. Furthermore, if a person imbibed all four cups in succession, without reciting the interspersed Haggadah text, he did not fulfill his obligation.⁸⁶
45. Ideally, each cup should be filled to the brim.⁸⁷ When selecting a cup one should take into consideration the requirement to drink most of its contents.⁸⁸
46. A person is required, from the outset, to drink a 'revi'it' (a certain halachic quantity) of wine from each cup; in practice, it is sufficient to drink most of the 'revi'it'.⁸⁹

Urchatz – washing hands for Urchatz⁹⁰

47. All the Seder participants wash hands without reciting a blessing; some have the custom that only the celebrant washes his hands. All participants partake of the

⁷⁹ Shulchan Aruch 472:7; Mishnah Berurah 472:22; Chazon Ovadia – Haggadah Shel Pesach, p. 159.

⁸⁰ Mishnah Berurah 472:23 and 477:4; Chazon Ovadia – Haggadah Shel Pesach, pp. 177-178.

⁸¹ Shulchan Aruch 472:7; Yalkut Yosef, Mo'adim, 396:22;

⁸² Rema 472:7; Mishnah Berurah 472:21-22.

⁸³ Shulchan Aruch and Rema 472:4; Mikra'ei Kodesh, 4:21.

⁸⁴ Shulchan Aruch 472:8, 13; Yalkut Yosef, Mo'adim 386:15; Pninei Halacha 16:7; Halichot Shlomo 9:11 and in a note.

⁸⁵ Yalkut Yosef, Mo'adim 390:38.

⁸⁶ Shulchan Aruch 472:8.

⁸⁷ Kaf Hachayim 472:67, quote Hama'amar Mordechai; Mikra'ei Kodesh – Hilchot Leil Haseder 4:13 and in Note 48 Rav Eliyahu so decided.

⁸⁸ Mishnah Berurah 472:33.

⁸⁹ Shulchan Aruch 472:9; Mishnah Berurah 472:33; Yalkut Yosef 390:22.

⁹⁰ Mikra'ei Kodesh 5.

karpas,⁹¹ eating less than a 'kzayit' amount.⁹² The karpas (any vegetable aside from lettuce or horseradish: Ashkenazim generally use potatoes, parsley or radish while Sephardim use celery) is dipped into the salt water or vinegar and some have the custom to dip it into the charoset. The 'Borey Pri Ha'adama' blessing is recited with the intention that it should also exempt the maror. Some have the custom that only the celebrant recites the blessing, with the intention of discharging the obligation of all the participants.

Yachatz - breaking the middle matzah

48. The middle matzah of the three is broken in two (those who have the custom of using only two matzot on Seder night will break the lower matzah). One-half remains while the other half is wrapped in a napkin and reserved for the afikoman.

Magid – Recounting the Exodus story⁹³ is the core of this evening, when we transmit the tradition to the next generation. Therefore one should attempt to prolong it (taking into account the energy level and tiredness of the participants), and to recount the wonders of G-d, the Creator, at the time of the Exodus.

49. "It is a Torah commandment to recount the miracles and wonders performed on behalf of our ancestors in Egypt on the night of the fifteenth of Nissan."⁹⁴

50. Any person who did not say and explicate these three things: Pesach, matzah and maror, did not fulfill his obligation.⁹⁵

51. The Haggadah should be explained and elucidated in a manner that enables all the Seder participants to understand it and thus to fulfill their obligation to recount the Exodus.⁹⁶

52. The Haggadah begins with the reciting of 'Ha Lachmah Anya'.⁹⁷

53. It is the custom to cover the matzot or to remove them from the table until 'Avadim Hayinu'. Then the second cup is poured and the recitation of the 'Ma Nishtanah' begins.

54. There are different opinions regarding washing the wine glass after drinking the first cup and before pouring the second. According to the Mishnah Berurah: "There is no need to wash the cup since it was already washed for Kiddush". The Kaf Hachayim, however, writes that all the cups need to be washed, concluding: "It is best to have a

⁹¹ Shulchan Aruch 473:6.

⁹² Mikra'ei Kodesh, Note 8 – there are those who require a 'kzayit' amount.

⁹³ Shulchan Aruch 473:6; Mikra'ei Kodesh 6.

⁹⁴ Rambam, Hilchot Chametz u'Matzah, Chapter 7, Halacha 1; Chazon Ovadia, 'Magid', Paragraph 10.

⁹⁵ Rambam, Hilchot Chametz u'Matzah, Chapter 7, Halacha 5; Mishnah Berurah 473:64.

⁹⁶ Rema 473:6; Chazon Ovadia – Haggadah Shel Pesach, p. 149.

⁹⁷ Various customs, whether "Ha" is written with a 'kamatz' or a 'tzira', and whether to say "Ke'Ha Lachmah Anya ..."

water-filled vessel near the table that can be used to wash the wine glasses between cups.”⁹⁸

55. The recitation of the Haggadah concludes with the words “Ga’al Yisrael”, after which we drink the second cup, reclining to our left.

Rachtza – washing hands with a blessing

56. We wash our hands and recite the blessing in order to consume the matzah.⁹⁹ All participants must wash their hands. (Those who say ‘Leshem Yichud’ or who recite the ‘simanin’ of the Seder should be sure to say them before washing hands so as not to create an interruption between washing and reciting the blessing over the matzah.

Motzi-Matzah¹⁰⁰

57. Every Jewish person who has passed bar or bat mitzvah age (those younger must eat for educational purposes) are obligated to eat matzah at the Seder.
58. The ‘Hamotzi’ blessing is recited over the three matzot. The bottom matzah (for those who use three matzot and not two) remains on the table and the ‘Al Achilat Matzah’ blessing is recited over the top two matzot (a whole matzah and a half). The celebrant then breaks both matzot simultaneously and distributes pieces in ‘kzayit’ measures to all the participants who eat it while reclining.
59. According to the Shulchan Aruch,¹⁰¹ the matzah is dipped in salt while the Rema maintains that it is not dipped on the night of the Seder as befitting its status as ‘the bread of affliction’.
60. What is the correct measure that should be eaten? According to the Shulchan Aruch¹⁰² a ‘kzayit’ measure from each one, i.e. two ‘kzayit’ measures ,(in practice, however, according to the Mishnah Berurah one fulfill’s ones obligation with one ‘kzayit’ measure).
61. When the matzah tray is positioned before the celebrant and the matzah in the tray is not enough to go round, each participant receives a bit of the matzah from the matzah tray and takes enough of other ‘shmurah’ matzahs to reach the required quantity (two ‘kzayit’ measures).
62. The ‘kzayit’ measure: according to major contemporary Sephardic poskim, each ‘kzayit’ measure is equivalent to 27 g., whereas for the sick and those who have difficulty eating, 19 g. is sufficient. According to Ashkenazim: the Grach Na’eh defines a ‘kzayit’ measure as equivalent to 27 ccm. (Some say that this is the weight

⁹⁸ Mishnah Berurah 473:65; Kaf Hachayim 473:1.

⁹⁹ Shulchan Aruch 475:1; brought in Chazon Ovadia – Haggadah Shel Pesach, that if one knows that he was not distracted since the first washing of the hands, he should wash them now without reciting the blessing. The Mishnah Berurah 475:1, however, write “we are afraid that he was distracted.”

¹⁰⁰ Mikra’ei Kodesh 7.

¹⁰¹ 475:1

¹⁰² 475:1.

equivalent in grams as well: in any event, this is roughly the equivalent of one machine matzah sheet), whereas for the sick and those who have difficulty eating 19 ccm. is sufficient. According to the Chazon Ish, a 'kzayit' is 50 ccm. for the first matzah and just 25 ccm. for the following 'kzayits'; he permits leniency regarding those who are sick or who have difficulty after the first matzah.

63. Assuming that a machine matzah sheet weighs 30-35 g., if a person consumes an entire matzah sheet he can be assured of having discharged one's obligation to eat two 'kzayit' measures and of fulfilling the mitzvah of 'motzi matzah' in accordance with all opinions (on the assumption that only the first 'kzayit' is a Torah obligation and thus requires consuming the larger measure, and that the second 'kzayit' is a rabbinic ordinance.)
64. This amount of matzah must be eaten 'kdei achilat p'ras' (within the time it usually takes to eat a portion of food of a defined quantity). Most poskim understand this time limit to be four minutes (although some maintain otherwise and allow up to nine minutes).
65. Talking is forbidden while consuming the first two 'kzayit' measures of matzah. If a person nevertheless did speak about something other than the mitzvah at hand, according to Ashkenazim he should repeat the 'Hamotzi' and the 'Al Achilat Matzah' blessings; according to Sephardim, the blessing is not repeated.
66. The matzah consumed (later on) for korech is exempted on the strength of the 'Al Achilat Matzah' blessing that is recited at this point in the Seder.
67. If the matzah was consumed before nightfall by mistake, another portion should be eaten after nightfall without reciting the 'Al Achilat Matzah' blessing. The matzah should be eaten before (halachic) midnight; if it is consumed after midnight, the blessing is omitted.

Maror

68. A 'kzayit' measure of maror is dipped in charoset, the charoset is shaken off and the maror is consumed (ideally¹⁰³) without reclining.
69. Since 'Breh Pi Ha'adamah' was already recited before consuming the karpas at the beginning of the Seder, we do not recite it again over the maror although we do recite the 'Al Achilat Maror' blessing.
70. The Mishnah enumerates five types of maror; however, in practice only two are used: lettuce (identified as 'chazeret' in the Mishnah) and horseradish (chrein – the white root colloquially referred to as 'chazeret') identified as 'tamcha' in the Mishnah. It is preferable to use lettuce!
71. A 'kzayit' measure of maror should be consumed.

Korech

¹⁰³ Mikra'ei Kodesh 8:5.

72. A 'kzayit' measure of the third matzah (for those who use three matzot) is taken along with a 'kzayit' measure of maror. These are dipped in charoset and eaten as a sandwich while reclining.
73. No blessing is recited on the korech sandwich.
74. There are several versions of the 'Zecher Le-mikdash K'Hillel' recitation. Each person should recite the version that is his custom to recite.

Shulchan Orech

75. The holiday meal is eaten with gusto and joy, taking care not to imbibe too much wine, lest one fall asleep.

Tzafun

76. After the meal is completed, a 'kzayit' measure of the afikoman is consumed while reclining,¹⁰⁴ without a blessing. The Mishnah Berurah mandates the consumption of two 'kzayit' measures.
77. After the afikoman is consumed, nothing further should be eaten. There is some debate regarding beverages: essentially, one is allowed to rinse one's mouth with mouthwash after eating the afikoman although some are stringent on this matter.¹⁰⁵
78. Opinions are also divided regarding smoking after consuming the afikoman since smoking removes the taste of the matzah. Rav Nevenzal wrote that smoking is prohibited because of the rule of 'safek nefashot lehachmir'.
79. Once the afikoman is consumed, the third cup of wine is poured. This is the time for 'mayim achronim' for those who have this custom.
80. The afikoman should be consumed by 'chatzot' - the halachic midnight point (24:41).

Barech

81. We recite Birkat Hamazon (with 'Ya'aleh Ve-yavo') without reclining,¹⁰⁶ and then drink the third cup of wine while reclining.
82. All agree that we recite the 'Boreh Pri Hagefen' over the third cup. Sephardim should have the intention to exempt the fourth cup on the strength of this blessing.
83. We do not recite the 'Bracha Achrona' on the third cup.
84. No further alcoholic beverage should be consumed until the fourth cup; however, water is permitted.¹⁰⁷

¹⁰⁴ Shulchan Aruch 477:1.

¹⁰⁵ Be'ohala Shel Torah 71.

¹⁰⁶ Mikra'ei Kodesh 9, Note 51.

¹⁰⁷ Mikra'ei Kodeah 9:44

85. Immediately after we drink the third cup, we pour the fourth. At this point, Ashkenazim have the custom of pouring the cup for Eliyahu, in anticipation of his swift arrival heralding the full redemption.

Hallel

86. Before the Hallel is recited, it is customary to recite the ‘Shfoch Chamatcha al Hagoyim’ prayer. Ashkenazim recite this with the door open.
87. We recite Hallel from ‘Lo Lanu Hashem’ until ‘Yehalelucha’ and then proceed to ‘Hallel Hagadol’ (psalm 136), ‘Nishmat Kol Chai’, ‘Yishtabach’ until the beginning of the blessing and conclude with ‘Yehalelucha’ and with the ‘Melech Mehulal Batishbachot’ blessing. Some traditions dictate a different order for these prayers.
88. Hallel should be recited joyously and with a pleasant demeanor, with a feeling of liberation. Some have the custom of holding the wine cup while reciting Hallel.
89. Some are careful to recite the Hallel before the (halachic) midnight point too.
90. After reciting Hallel, we drink the fourth cup of wine while reclining. Ashkenazim recite the ‘Boreh Pri Hagefen’ blessing before drinking the fourth cup. According to all traditions and opinions, the ‘Brachah Achronah’ (‘Al Hagefen’) is recited after the drinking of the fourth cup.
91. There is no obligation to recite the Hallel and to drink the fourth cup in the same place where the meal was eaten; however, some are stringent on this matter.

Kriyat Shma al Hamitah

92. Sephardim read the entire ‘Kriyat Shma’ (some maintain that the ‘Hamepil’ blessing should not be recited; Ashkenazim recite the first paragraph only and say the ‘Hamepil’ blessing).

93. Measures: Summary¹⁰⁸

Mitzvah	Measure	Practical Measure	Time Allotment	Remarks
Matzah	‘Kzayit’ – ideally two ‘kzayits’	‘Kzayit’: Ashkenazim – two thirds of a machine matzah sheet, some say a third. Sephardim – a third of a machine matzah sheet, some are stringent and say an entire machine matzah sheet	Ideally consecutive consumption, in practice between 2-9 minutes. The Gra Yosef maintains 6-7.5 minutes	Torah mitzvah. It is preferable to attempt to observe it in its ideal manner. Many are careful to eat handmade matzah at the Seder.
Maror	‘Kzayit’	About 25g. For those who are stringent – 1 large lettuce leaf	Same as above	Ensure that the lettuce is bug-free
Korech	A ‘kzayit’ measure of matzah and a	Matzah – about 1/3 of a matzah. Some are lenient	Same as above	When necessary there is room for leniency - to allow less than a

¹⁰⁸ Pninei Halacha 16.

	'kzayit' measure of maror	and mandate only a fifth of a machine matzah sheet. Maror – about 25g. For those who are stringent – 1 large lettuce leaf.		'kzayit' measure of maror in the korech sandwich
Afikoman	'Kzayit'	For Ashkenazim: about a third of a matzah; those who are lenient mandate only a fifth of a machine matzah sheet. For Sephardim: ideally a third of a machine matzah sheet; those who are stringent require a full machine matzah sheet	Same as above	Some have the custom of consuming two 'kzayit' measures
Four cups	A 'revi'it' for each cup	86 ml. (about a third of a disposable plastic cup). Some are stringent and require 150 ml.	Ideally – at once. In practice – same as matzah	Ideally one should drink a 'revi'it' of 150 ml. If the cup is large it is sufficient to drink most of the cup. In practice, most of the 'revi'it' is sufficient.

Schedule for Pesach 5780

Latest Time: According to:	To eat Chametz:	To burn Chametz (and prohibition on deriving benefit from Chametz)
The Gr"ra	10:33	11:37
Magen Avraham	10:04	11:22
Rav Ovadia	10:08	11:24
Rav Eliyahu	09:38	10:51

Chatzot - (halachic) Midnight on Seder Night – 24:41

Laws of Chol Hamo'ed

The Mitzvot of Chol Hamo'ed

94. It is a mitzvah to honor and to take pleasure in Shabbat. The same mitzvah applies to Jewish festivals as well: we are commanded to regard them as 'Mikra Kodesh'. Our sages explained that this means that we should respect our festivals by wearing appropriate attire and making them pleasurable through food and drink.¹⁰⁹
95. During the days of Chol Hamo'ed we should be careful to wear clean clothes; ideally one should wear special clothes, similar to those that we usually designate for Shabbat.¹¹⁰
96. 'Vesamachta Bechagecha' – it is a Torah commandment to rejoice and to be happy on the days of the holiday. Therefore, it is a mitzvah to consume meat, wine, and other festive, indulgent foods.¹¹¹
97. It is a mitzvah to have a substantial meal that includes bread in both the mornings and the evenings on Chol Hamo'ed, although there is no obligation to do so.¹¹²
98. We add 'Ya'aleh Ve-yavo' in Birkat Hamazon. If a person forgot to add it and has already progressed to the next blessing, he should not go back to recite it.¹¹³
99. We add 'Ya'aleh Ve-yavo' to the Amida in Shacharit, Mincha and Ma'ariv. If a person forgot to add it and has not yet stepped back at the end of the Amida, he returns to the 'retzeh' blessing. If he remembered after stepping back, he must recite the Amida again.¹¹⁴
100. We recite Hallel after 'Chazarat Hashatz', skipping the 'Lo Lanu' and the 'Ahavti' segments.¹¹⁵

Work that is prohibited

101. "And call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure": our sages explained that calling the Shabbat a delight refers to the Shabbat of creation,

¹⁰⁹ Mechilta Bo Parasha 9; Safra Parashat Emor Parshata 12:5-8; Sifrei Parashat Pinchas 147; Mishnah Berurah 530:1; Sha'ar Hatziyon 530:4. In any event, Chol Hamo'ed enjoys a less exalted status than that of the full-fledged festival days, as some labors are permitted and there is no definitive requirement to eat substantial meals that include bread as on Shabbat and festivals; rather we must sanctify these days and respect them to distinguish them from regular weekdays.

¹¹⁰ Mishnah Berurah 570:1; Yalkut Yosef, Mo'adim, p. 502.

¹¹¹ Rambam Hilchot Yom Tov 6:17-18; Mishnah Berurah 529:17.

¹¹² Mishnah Berurah 530:1; as well as Mishnah Berurah 475:45, quoting the Gr"a; Yalkut Yosef, Mo'adim, p. 502.

¹¹³ Shulchan Aruch 188:7. However, if one remembers after he completed the blessing 'Boneh Yerushalayim', but before beginning the blessing 'Hatov u'Meitiv', he says: "Baruch Atahshenatan mo'adim le-amo Yisrael lesason u-lesimcha." (Shulchan Aruch loc. cit) If he remembered before uttering the name of G-d at the end of the 'Boneh Yerushalayim' blessing, he should return to 'Ya'aleh Ve-yavo'. Similarly, if he had already uttered the name of G-d, he should continue with 'Lamdeyni Chukecha' and then return to 'Ya'aleh Ve-yavo' (Mishnah Berurah 188:22; Yalkut Yosed Mo'adim p. 449.)

¹¹⁴ Shulchan Aruch 490:2 and Mishnah Berurah 490:3.

¹¹⁵ Shulchan Aruch 490:4 and Mishnah Berurah 490:7.

‘honorable’ refers to Yom Tov and ‘finding thine own pleasure’ refers to Chol Hamo’ed.¹¹⁶

102. To distinguish Chol hamo’ed from regular weekdays, several types of work were prohibited.¹¹⁷ Our sages were very stringent regarding this prohibition saying: “anyone who dishonors the festival is akin to an idolater.”¹¹⁸
103. Daily activities that are not strenuous such as talking on the phone, riding in a car etc. are permissible even if their performance is unconnected to the holiday.¹¹⁹
104. Writing, business transactions, and other activities that are even slightly strenuous are prohibited if not performed in connection with the holiday. However, if they are useful or beneficial in any way for the holiday (such as solving crossword puzzles), or if there is a good chance they might be necessary, they may be performed.¹²⁰
105. Work that is necessary for the holiday (not including food preparation¹²¹) is permitted only if it could not have been performed earlier; however, if before the beginning of the holiday, the person had planned to postpone these tasks to Chol Hamo’ed, they are forbidden.¹²²
106. One is permitted to perform unskilled work for the benefit of many on Chol Hamo’ed, even if it does not directly benefit or add enjoyment to the holiday.¹²³
107. Work that requires training or skills (such as construction¹²⁴) is forbidden even if required for the holiday, with the following exceptions:
 - Meal preparation for the holiday as well as repairing kitchen appliances needed for this objective.¹²⁵
 - Actions necessary to maintain physical well-being,¹²⁶ such as repairing a shower that will be used on the holiday.
 - ‘Davar Ha-aved’ – work that will prevent financial damage or damage to one’s health or that will prevent financial loss or even a reasonable fear of financial loss.¹²⁷
 - When the work will benefit many - when it is necessary for the holiday itself.¹²⁸

¹¹⁶ Isaiah 58:13; Vayikra Raba Parasha 34:17.

¹¹⁷ Mishnah Berurah 530:1 (and see there that the Rishonim were divided as to whether this is a Torah or rabbinically ordained prohibition); Yalkut Yosef, Mo’adim, p. 502.

¹¹⁸ Masechet Pesachim 118:71.

¹¹⁹ Mishnah Berurah 540:7.

¹²⁰ Shulchan Aruch 541:5; Mishnah Berurah 537:1; Shmirat Shabbat Kehilchata 67:34.

¹²¹ Shulchan Aruch 533:1.

¹²² Mishnah Berurah 540:9.

¹²³ Shulchan Aruch 544:2; Mishnah Berurah 544:1.

¹²⁴ Shulchan Aruch 540:1.

¹²⁵ Shulchan Aruch 533:1, 540:7-8; Mishnah Berurah 540:18, 26.

¹²⁶ Shulchan Aruch 546:5; Bi’ur Halacha beginning from “all”; Shmirat Shabbat Kehilchata 66:20.

¹²⁷ Shulchan Aruch 537:1. See Shmirat Shabbat Kehilchata 67:16, which states that the terms ‘very onerous’ and ‘great financial detriment’ refer to what is superficially apparent at that moment.

¹²⁸ Shulchan Aruch 544:1-2; Mishnah Berurah 544:1-2.

108. Our sages prohibited haircuts and shaving despite the fact that they are required for the holiday, to encourage people to perform these labors before the holiday and in its honor.¹²⁹ The prohibition applies even to those who usually shave daily.¹³⁰
109. Similarly, doing laundry is prohibited on Chol Hamo'ed.¹³¹ Ironing, however, is permitted.¹³²
110. It is permissible to spot clean a stain if a garment was soiled during the holiday, or in the event that the person has no other suitable garment (even if it became soiled before the holiday).¹³³
111. It is permissible to launder socks and other items that are in constant need of laundering, if they became soiled during the holiday and the person has no clean items to wear instead.¹³⁴ Some poskim permit adding to the (machine) load other clothing intended for the holiday that needs laundering.¹³⁵
112. It is forbidden to buy or sell items during Chol Hamo'ed other than what will be needed for the holiday.¹³⁶ However, if one finds a very good deal that will be difficult to duplicate after the holiday that is also permitted¹³⁷ and "in any event, one should use a little of what was purchased for 'Simchat Yom Tov'".¹³⁸
113. We are prohibited from asking a gentile to perform on our behalf all work that we are prohibited to do on Chol Hamo'ed.¹³⁹

Tefillin

114. The custom in Eretz Yisrael is not to put on Tefillin on Chol Hamo'ed; some however do put on Tefillin discreetly and without reciting the blessing.¹⁴⁰

Isru Chag

115. It is customary to eat and drink a bit more than usual on Isru Chag and to avoid fasting and eulogizing on this day.¹⁴¹

¹²⁹ Shulchan Aruch 531:2; Mishnah Berurah 531:3.

¹³⁰ Shmirat Shabbat Kehilchata 66:107; Yalkut Yosef, Mo'adim, p. 516. And see Responsa Igrot Moshe Orach Chayim 1:163, which proves that it is permissible for one who shaves frequently to shave on Chol Hamo'ed, but concludes by stating that, "I do not generally permit, except for one who has a great need or to whom it causes great distress but if someone wants to rely on this for aesthetic reasons we should not object since essentially it is permitted."

¹³¹ Shulchan Aruch 534:1.

¹³² Shulchan Aruch and Rema 541:3; Yalkut Yosef, Mo'adim, p. 518.

¹³³ Shmirat Shabbat Kehilchata 66:72.

¹³⁴ Shulchan Aruch and Rema 534:1; Yalkut Yosef, Mo'adim, p. 518.

¹³⁵ Shmirat Shabbat Kehilchata 66:251.

¹³⁶ Shulchan Aruch 539:1, 11.

¹³⁷ Shulchan Aruch 539:5, 9.

¹³⁸ Mishnah Berurah 539:5.

¹³⁹ Shulchan Aruch 543:1.

¹⁴⁰ Yalkut Yosef 503:3; Shmirat Shabbat Kehilchata 67:168.

¹⁴¹ Rema 429:2; Mishnah Berurah 429:14.

Laws of Sefirat Ha'Omer

116. There are several reasons why we don't recite the 'Shehechyanu' blessing during Sefirat Ha'omer:

- The Ba'al Hame'or and the Rashba attributes this to Sefirat Ha'Omer's affinity to the destruction of the Temple.
- The Ran perceives Sefirat Ha'Omer as preparation for Shavuot and we do not recite blessings over preparations for a festival e.g. building the succa for Succot. Furthermore, the mitzvah of counting the Omer is completed only at the end of the counting period and we do not recite the 'Shehechyanu' blessing after completing a mitzvah.
- The Levush explains that we only recite the 'Shehechyanu' blessing over a joyous event: there is no inherent joy in Sefira - it merely indicates that we are anticipating Shavuot.
- The Ba'al Ha-Akeda maintains that the Exodus transpired so that the Israelites could receive the Torah, yet they had to wait fifty days before that event due to their lowered spiritual state. This being the case, during that period of the Sefira – until their purification – the Jewish people were distant from G-d and the Torah: therefore, it does not make sense to make the 'Shehechyanu' blessing over these days of distancing from G-d.

117. We recite the blessing for counting the Omer – 'Asher Kidishanu ...Al Sefirat Ha'Omer' – from a standing position (in practice if a person recited it while seated he still fulfills his obligation).¹⁴²

118. The counting should indicate the number of the day, and – from the second week – the number of weeks and the number of days that have passed from the beginning of the new week, and conclude with the word 'Ba'Omer' or 'La'Omer'.

119. The counting should take place after nightfall; the optimal time to count is following Ma'ariv right after nightfall.¹⁴³

120. A person who forgot to count one day should count without reciting the blessing.¹⁴⁴

Mourning Rituals during Sefirat Ha'Omer

121. According to Jewish custom, certain mourning customs are practiced during the period of Sefirat Ha'Omer. These customs commence immediately after Pesach and

¹⁴² Shulchan Aruch 489:1.

¹⁴³ Pninei Halacha, Zemanim 2.

¹⁴⁴ Shulchan Aruch 489:8.

- extend to Lag B'Omer.¹⁴⁵ Some Ashkenazim begin practicing these customs on the second day of Iyar until Shavuot.¹⁴⁶
122. Sephardim maintain mourning customs throughout the day of Lag B'Omer and into the following night, permitting haircuts and rejoicing only from the morning of the 34th day.¹⁴⁷ According to Ashkenazic custom, rejoicing is permitted from the morning of Lag B'Omer.¹⁴⁸
123. The mourning customs include prohibiting marriages, haircuts and shaving. Regarding shaving – those who shave daily have a halachic basis for shaving one's beard (see note below for sources).¹⁴⁹ Moreover, the custom is to refrain from playing music; however, an engagement may be celebrated with a festive meal without musical accompaniment.¹⁵⁰
124. A person who is invited to the wedding of a couple whose custom permits their marriage on that day may dance and participate in the wedding feast even if contrary to his custom.¹⁵¹
125. Sephardic custom permits haircuts for women while Ashkenazic custom is stringent on this matter.¹⁵²
126. Parties that do not include music and dancing are permitted.¹⁵³
127. Trips and vacations are permitted as long as they do not include music.¹⁵⁴
128. The Chief Rabbinate's ordinances remove all restrictions on Yom Yerushalayim (the 28th of Iyar) for Sephardim and Ashkenazim alike – including those Ashkenazim who maintain mourning customs during this period –and even marriages may take place.¹⁵⁵

¹⁴⁵ Shulchan Aruch and Rema 493:1-2.

¹⁴⁶ Certain Poskim mention additional customs: those who practiced mourning customs from the 30th of Nissan until the morning of the 3rd of Sivan, not including Lag B'Omer (Mishnah Berurah 493:15); others who practiced mourning customs throughout the Sefira period except for Rosh Chodesh Iyar, Lag B'Omer and from Rosh Chodesh Sivan onwards (Mishnah Berurah 493:15); as well as mystics (mekubalim) who practiced mourning customs throughout the Sefira period except for erev Shavuot and even refrained from getting haircuts on Rosh Chodesh and on Lag B'Omer (Kaf Hachayim 493:13).

¹⁴⁷ Shulchan Aruch 493:2.

¹⁴⁸ Rema 493:2. There are those who permit haircuts already from the night of Lag B'omer – Mishnah Berurah 493:11; Pninei Halacha 3:7 and Note 9.

¹⁴⁹ Shulchan Aruch 493:1-2. In Responsa Igrot Moshe leniency was given for shaving during sefira, when one needs to do so in order to earn a livelihood. Leniency was also given to someone who is invited to appear before a minister and he will be looked upon with disapproval if he goes there unshaven Pninei Halacha 3:5.

¹⁵⁰ Aruch Hashulchan 493:2. Responsa Igrot Moshe Orach Chayim 2:166; Responsa Yichve Da'at 3:30, 6:34; Responsa Tzitz Eliezer 15:33.

¹⁵¹ Pninei Halacha, Pesach 3:5.

¹⁵² Shulchan Aruch and Rema Yoreh De'ah 390:5, Igrot Moshe Yoreh De'ah 2:137.

¹⁵³ Aruch Hashulchan 493:2.

¹⁵⁴ Article by Harav Melamed, Revivim 27 Nissan 5778 (12 April 2018).

¹⁵⁵ Pninei Halacha, Pesach 4:11.

129. The restriction regarding haircuts and shaving apply to Rosh Chodesh Iyar too¹⁵⁶ unless it falls on Shabbat, in which case one may shave and have a haircut on Friday.¹⁵⁷
130. Hachnasat Sefer Torah – it seems that the Magen Avraham permits music and dancing in celebration of this mitzvah during Sefira. Thus, it is permissible to hold this type of event since it is a mitzvah and its purpose is to honor the Torah.
131. It is the custom to shave in honor of Yom Ha'atzmaut.¹⁵⁸

Yom Yerushalayim and Yom Ha'atzmaut¹⁵⁹

132. It is a mitzvah to give thanks, feast and be happy on these days.
133. It is a mitzvah to say Hallel on Yom Ha'atzmaut and on Yom Yerushalayim (opinions are divided regarding saying the blessing or not). There are also other additions to the prayers that appear in the siddurim and in the Luach Dinim Uminhagim.
134. We do not say 'Tachanun' on these days.
135. According to most halachic opinions, the mourning customs associated with Sefirat Ha'Omer should not be practiced on these days.

Shavuot

136. There are many customs associated with this holiday, all of which are important and praiseworthy: the most prevalent customs are Torah study on the night of Shavuot ('Tikun Leyl Shavuot'), the custom of decorating the synagogue and homes with foliage and consuming dairy foods and honey.
137. The custom to stay awake and to study/recite the 'Tikun' is important but it should not detract from the centrality of the next morning's prayers: every person should decide for himself or herself how they divide their energies.
138. Those who stay awake may eat and drink throughout the night with no restrictions until daybreak (03:47).¹⁶⁰
139. 'Birkot Hashachar' and 'Netillat Yadayim' for those who did not sleep at night: the prevalent custom is to recite all 'Birkot Hashachar' and 'Birkot HaTorah'. Those

¹⁵⁶ Shulchan Aruch 493:3.

¹⁵⁷ Mishnah Berurah 493:5.

¹⁵⁸ Rav Yitzhak Nissim decided thus in his article in the book, Laws of Yom Ha'atzmaut and Yom Yerushalayim. Rav Tzvi Yehuda Kook would instruct the students of Yeshivat Merkaz Harav in this manner as well. Similarly, Rabbi Haim Palachi wrote in Mo'ed Lekol Chai (Orach Chayim 6) that in his hometown, Izmir, those families who had experienced a miraculous deliverance on the 8th and the 11th of Iyar would celebrate a 'Purim for generations' and some would get haircuts on these dates.

¹⁵⁹ Pninei Halacha, Zemanim 4, mainly 6, 11, and the notes there.

¹⁶⁰ A substantial meal until half an hour before this time.

who are stringent will fulfill their obligation by hearing them recited by someone who slept through the night.¹⁶¹

The timing of the blessings: they should be recited just before Shacharit. According to some opinions, ‘Birkot Hashachar’ should be recited after (halachic) midnight and ‘Birkot HaTorah’ after daybreak.

140. Reading Megillat Ruth – Sephardim and most Ashkenazim do not recite the blessing ‘Al Mikra Megillah’; however, some Ashkenazim who follow the Gra are careful to read Ruth from a parchment scroll and to recite the blessings of ‘Al Mikra Megillah’ and ‘Shehechiyanu’.

Sephardim and Yemenite Jews have the custom of reading Megillat Ruth before Mincha. Ashkenazim read it before the reading of the Torah in Shacharit although some postpone its reading to right before Mincha to enable those who stayed awake the night before to be more attentive to the reading.

141. On Isru Chag we do not recite ‘Tachanun’. This year it falls on Shabbat so we do not say ‘Av Harachamim’ or ‘Tzidkatcha Tzedek’.

142. We resume reciting ‘Tachanun’ in tefilla on Friday, 13 Sivan (5 June 20).

Mourning (Aveilut)

- Ashkenazim do not fast the entire month of Nissan, even on the day of a parent’s death.¹⁶²
- The custom is not to eulogize during the month of Nissan although a memorial event (azkara) may be held without eulogies.¹⁶³
- One may visit a grave on a yahrzeit and recite psalms ‘l’iluy’ a person’s soul but the memorial prayer and the ‘E-l Maleh Rachamim’ prayer are not recited.¹⁶⁴
- Shiva is cancelled if the holiday (also Shavuot) intervenes, even if the mourner had begun to sit shiva for a short while before the holiday. According to Ashkenazic tradition, if shiva is not for a parent, the mourner gets up and prepares for the holiday from ‘chatzot’ (halachic mid-day) as anyone else, including getting a haircut and shaving.¹⁶⁵ According to Sephardic practice, aveilut continues until the advent of the holiday although the mourner may launder his clothes in preparation for the holiday from ‘chatzot’ onwards.¹⁶⁶
- A first-born who is in aveilut and who did not leave his home to participate in a ‘siyum’ (on erev Pesach) may “redeem” his fast with charity.¹⁶⁷

¹⁶¹ Pninei Halacha, Mo’adim 13:10.

¹⁶² Rema 429:2.

¹⁶³ Shulchan Aruch 429:2; Yalkut Yosef 40:30.

¹⁶⁴ Gesher Hachayim 29:5; Pnei Baruch 37:11, 23; Yalkut Yosef, Aveilut 40:27.

¹⁶⁵ Me’olam Ve’ad Olam 35:14.

¹⁶⁶ Chazon Ovadia, Part 3, p. 116.

¹⁶⁷ Yalkut Yosef 43:4; Harav Nebenzahl – there are those who say he should fast. And there are those who say that efforts should be made for the one completing the masechet to come to his home.

- A person in aveilut who is sitting shiva must still perform the Bedikat Chametz.¹⁶⁸ An ‘onan’ (a mourner before burial of the departed) is exempt from positive mitzvot and therefore should appoint an emissary to perform the Bedikat Chametz on his behalf.¹⁶⁹
- Although shiva was terminated because of the intervening holiday, it is customary to light a yahrzeit candle (in honor of the departed) for seven days.¹⁷⁰
- A person in aveilut and an ‘onan’ is obligated to perform all mitzvot of the Seder, including Hallel and reclining.¹⁷¹
- A person who is in aveilut for a parent, whose (Ashkenazic) custom it is to wear a ‘kittel’ during the Seder, should refrain from doing so within 12 months of a parents’ death; however, if he nevertheless decides to wear one, his decision should not be contested.¹⁷²
- If a person dies during Yom tov or during Chol Hamo’ed, the funeral is held on Chol Hamo’ed. No public signs of mourning should be displayed; the mourners attend shul and only begin to sit shiva at the end of Chol Ham’oed. Some (Ashkenazim and Sephardim) have the custom that the ‘Dayan Emet’ blessing is recited at the time of death/funeral while ‘kriyah’ (ripping the mourner’s shirt) is performed after Chol Hamo’ed.
- An ‘onan’ should count the Omer without a blessing.
- If Shavuot falls out during the week of shiva, the person in aveilut may study Torah at ‘Tikun Leyl Shavuot’, since the holiday terminates the shiva practices.¹⁷³

¹⁶⁸ Nitei Gavriel, Part 1, 124:1.

¹⁶⁹ Me’olam Ve’ad Olam 6:56.

¹⁷⁰ Mishnah Berurah 548:3; Geshet Hachayim 20:1c

¹⁷¹ Chazon Ovadia – Haggadah Shel Pesach, p. 122; Mishnah Berurah 472:12.

¹⁷² Mishnah Berurah 472:12; Mikra’ei Kodesh Pesach 4:26.

¹⁷³ Hilchot Aveilut of Rav Yosef Zvi Rimon, p. 171.