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subject: Parsha - Shabbat Shalom from the OU

### **The Seder Night: An Exalted Evening**

Excerpted from 'The Seder Night: An Exalted Evening' A Passover Haggadah with a commentary based on the teachings of Rabbi Joseph B. Soloveitchik; Edited by Rabbi Menachem D. Genack  
<http://www.ou.org/oupress/products-page/feature/the-seder-night-exalted-evening-2/>

Seder HaKeara The Talmud (Pesachim 114b) discusses the requirement to place shenei tavshilin, two cooked items, on the Seder plate, commemorating the korban Pesach and the chagigah offering that were eaten when sacrifices were brought in the Temple. Rav Huna says that this requirement may be fulfilled by using beets and rice. According to Rav Yosef, one must use two different types of meat. Rambam (Hilchot Chametz u-Matzah 8:1) follows the opinion of Rav Yosef, while the popular custom is to place one item of meat and an egg on the Seder plate (see Kesef Mishneh, loc cit.).

The presence of the egg at the Seder also has another source. The first day of Passover always occurs on the same day of the week as Tishah be-Av, the day that marks the destruction of the Temple and the exile of the Jews (Orach Chayyim 428:3). Accordingly, the custom is to eat an egg, a symbol of mourning, on the first night of Pesach (see Rama, Orach Chayyim 476:2). The egg, therefore, symbolizes both joy, the chagigah, and mourning, Tish'ah be-Av.

The Beit ha-Levi explains the correlation between the first day of Passover and Tish'ah be-Av as follows. Several midrashic sources indicate that the Exodus from Egypt was premature. The Jews were supposed to have been enslaved in Egypt for 400 years but were redeemed after only 210 years. After 210 years of exile, the Jews were in danger of completely losing their Jewish identity. Had they remained in Egypt any longer, they would have been hopelessly assimilated. The urgent need to redeem them without further delay explains why the Exodus occurred "be-chipazon, in haste" (Deut. 16:3). God, therefore, redeemed them prematurely, and the balance of their term of exile would have to be completed in future exiles. Thus, the

redemption from Egypt was not a complete redemption, since it was the cause of the later exiles. It is, therefore, appropriate to eat an egg, an open expression of mourning, on the very night of redemption.

It is interesting to note that the terminology of shenei tavshilin occurs with respect to the laws both of Passover, when one is required to place shenei tavshilin on the plate, and of Tish'ah be-Av, when one may not eat shenei tavshilin in the meal preceding the Tish'ah be-Av fast. The similar terminology further points to the correlation between Passover and Tish'ah be-Av. (Reshimot)

Seder Leil Pesach There is a logic and a structure not only to the Maggid section of the Haggadah, but also to the entire Seder. The Gemara emphasizes in several places the necessity of preserving the proper order of performance on Pesach night. For example, the Gemara (Pesachim 114b-115a) asks what blessing should be made if one must eat maror before the Maggid section because there is no other vegetable for karpas. It is evident from the discussion that the fulfillment of the mitzvah of maror would not have occurred the first time it was eaten when it was eaten as karpas, but rather the second. If one could fulfill the mitzvah of maror at the first dipping, the whole discussion of the Gemara would be superfluous. Apparently, one may not eat maror before matzah. According to Rashbam (Pesachim 114a), the sequential order of eating matzah first and then maror is biblically mandated. This is based on the verse "al matzot u-merorim yo'kheluhu, they shall eat it (the korban Pesach) with unleavened bread and bitter herbs" (Num. 9:11), implying that the matzot are eaten first, and then the maror. The requirement to maintain a sequence, however, is also applicable to the entire Seder.

In order to explain this, we must understand that each of the mitzvot of Pesach night has two aspects, two kiyumim, two fulfillments. The mitzvah of sipur Yetzi'at Mitzrayim is discharged in a twofold way – through the medium of speech and through symbolic actions. A person who eats the matzah and the maror before saying Maggid fulfills the mitzvah of eating matzah, but does not fulfill the mitzvah of sipur Yetzi'at Mitzrayim by means of eating matzah. That is what the Gemara (Pesachim 115b) means by referring to matzah, lechem oni (Deut. 16:3), as "lechem she-onin alav devarim harbeh, the bread over which we recite many things." Since eating matzah is also part of sipur, we understand the need for Seder, for a particular order of performance. (Kol ha-Rav)

The language utilized by Rambam in his introduction to the order of the Pesach Seder is reminiscent of his introduction to the Temple service of Yom Kippur. In Hilchot Chametz u-Matzah (8:1), Rambam begins "Seder, the order, for the performance of the mitzvot on the night of the fifteenth is as follows." In Hilchot Avodat Yom ha-Kippurim (4:1), Rambam begins, "Seder, the order, for the performances of the day is as follows." Just as following the order of the Yom Kippur service is essential for the proper performance of the mitzvah, so, too, following the order of the Seder is essential for the proper fulfillment of the mitzvot of this night of the fifteenth of Nisan. By following an order we demonstrate that all the parts of the Seder are interconnected and only collectively do they properly retell the story of Yetzi'at Mitzrayim. If, for instance, one were to consume the matzah before reciting Maggid, the narrative would be deficient in that one would not have satisfied the facet of lechem oni, bread over which we are to recount the Exodus. Similarly, the karpas is intended to elicit the questions that will enable the Maggid discussion to proceed, and the failure to eat the karpas in its proper sequence would impair or forestall the Maggid section. Only through adherence to the prescribed order can we express the overarching principles and ideas that are intended to emerge from, and which are coordinated with, our actions on the Seder night. (Reshimot)

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**Rabbi Mayer Twersky**  
**A Lesson in Humility**

The mishna provides the format for sippur yetzias Mitzrayim, maschil b'genus u'mesayem b'shvach. We begin by shamefully recounting our degradation: we were idolatrous and slaves. We conclude by thankfully celebrating our privileged status: Hakadosh Baruch Hu miraculously redeemed us and sanctified us as His chosen people.

What is the source for this format and what is its underlying significance? Rambam does not explicitly address this question. His words, however, implicitly provide a beautiful answer.

Both these festivals, I mean Sukkos and Pesach, inculcate both an opinion and a moral quality ... As for the moral quality, it consists in man's always remembering the days of stress in the days of prosperity, so that his gratitude to God should become great and so that he should achieve humility and submission. Accordingly, matzoh and marror must be eaten on Pesach in commemoration of what happened to us. Similarly, one must leave the houses and live in sukkos, as is done by the wretched inhabitants of deserts and wastelands, in order that the fact be commemorated that such was our state in ancient times: "ki baSukkos hoShavti es Bnei Yisroel - that I made the children of Israel dwell in sukkos", and so on [Guide 3:43]

Rambam had already developed this idea earlier in the Guide as well.

As for the reading on the occasion of the offering of the bikurim - first fruits, it also is conducive to the moral quality of humility, for it is carried out by him who carries the basket on his shoulders. It contains an acknowledgement of God's beneficence and bountifulness, so that man should know that it is a part of the divine worship that man should remember states of distress at a time when he prospers. This purpose is frequently affirmed in the Torah: "v'zocharta ki eved hayisa - and you shall remember that you were a servant", and so on. For there was a fear of the moral qualities that are generally acquired by all those who are brought up in prosperity - I mean conceit, vanity, and neglect of the correct opinions: "pen tochal v'savata u'batim tovim tivne - lest when you have eaten and are satisfied, and build good houses" and so on. It is because of this apprehension that the commandment has been given to carry out a reading every year before Him, may He be exalted, and in presence of His Indwelling, on the occasion of the offering of bikurim - first fruits. You also know already that the Torah insists upon the plagues, which befell the Egyptians, being always remembered: "I'ma'an tizkor es yom tzeitscha - that you may remember the day that you came out", and so on. And it says: "u'I'ma'an t'saper b'oznei bincha - and that you may tell into the ears of your son", and so on. [ibid 39]

The Torah protects us from becoming haughty and feeling entitled. When enjoying prosperity, we are to remember days of penury. When experiencing success, we are to recall suffering. For this reason the pilgrim upon bringing bikurim does not simply say "thank you, Hakadosh Baruch Hu." Instead he is maschil b'genus u'mesayem b'shvach by reliving our degradation and only then thanking Hakadosh Baruch Hu for the prosperous harvest.

We also eat matzah (= lechem oni) and maror and remember yetzias Mitzrayim for this reason as well. Accordingly, Chazal instructed that we recount sippur yetzias Mitzrayim in the humbling format of maschil b'genus. Moreover, the central text for the sippur is arami oved avi, the parsha of mikreh bikurim, which serves as the source for maschil b'genus.

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YESHIVAT HAR ETZION ISRAEL KOSCHITZKY VIRTUAL BEIT MIDRASH  
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YHE-HOLIDAY: SPECIAL PESACH 5774 PACKAGE  
**The Laws of Pesach Medicines and Cosmetics**  
by Rav David Brofsky

The status of medicines and cosmetics on Pesach is a source of great confusion and controversy. Many of the questions asked each year regarding chametz relate to the permissibility of medicines and cosmetics on Pesach, as some medicines and many cosmetics contain actual chametz or chametz derivatives. In this shiur, we will discuss whether one may use these products on Pesach.[1] Medicines on Pesach

The kashrut of medicines is an issue relevant not only on Pesach, but all year round. Many medicines contain non-kosher ingredients, such as magnesium stearate, calcium stearate, and stearic acid, which may be derived from either animal or vegetable sources. Many liquid medicines contain glycerin, which is often produced from non-kosher animals, and gelatin, which many contemporary authorities view as non-kosher. In addition, many medicines and vitamins contain wheat starch, wheat gluten, malt extract, or other powders that contain chametz starches, often derived from wheat.

We will address this question from two perspectives: 1) Assuming the medicine is not kosher, is ingesting medicine in pill or capsule form considered "eating"? 2) Are medicines that are bitter and inedible prohibited at all? At the outset, we should note that one who suffers from a life-threatening condition must take medicine, no matter what the ingredients are, in order to preserve his life. Pikuach nefesh (saving life) sets aside all prohibitions aside from avoda zara, gilui arayot and shefichut damim (idolatry, prohibited sexual relations, and murder). Akhila She-Lo Ke-derekh Akhilatan

The Talmud (Pesachim 24b) teaches: R. Abbahu said in R. Yochanan's name: [With regard to] all the prohibited items of the Torah, we do not give lashes on their account except [when they are eaten] in the normal manner of their consumption. What does this exclude? Said R. Shimi b. Ashi: It is to exclude [this:] that if he ate raw cheilev (prohibited fat), he is exempt [from punishment]. Others say: R. Abbahu said in R. Yochanan's name: [With regard to] all the prohibited articles of the Torah, we do not give lashes on their account except [when they are used] in the normal manner of their usage. What does this exclude? Said R. Shimi b. Ashi: It is to exclude [this:] if he applies the cheilev of a stoned ox upon his wound, he is exempt; and all the more so, if he eats raw meat, he is exempt. R. Abbahu rules that one violates the prohibition of eating or benefitting from prohibited substances only when one uses them in the "normal way." The Rambam (Hilchot Yesodei Ha-Torah 5:8) writes: When does the above – that one may be healed using other prohibitions only when [one's life] is in danger – apply? When one uses them in a way which affords satisfaction – for example, when one feeds a sick person insects or creeping animals, or chametz on Pesach, or when one is fed on Yom Kippur. When, however, [the prohibited substances are used] in a way that does not grant satisfaction – for example, one makes a bandage or compress of chametz on Pesach or from orla, or when one is given bitter-tasting substances mixed with forbidden foods to drink – since one's palate derives no satisfaction, it is permitted even when no danger to life is involved. The Rambam rules that one who is sick, but does not suffer from a life-threatening illness, may ingest a prohibited substance in a manner that affords him no satisfaction (she-lo ke-derekh hana'atan). The Shulchan Arukh (Yoreh De'ah 155:3) rules accordingly. Is swallowing a pill or capsule considered to be "akhila ke-derekh hana'atan," or "she-lo ke-derekh hana'atan"? R. Yechezkel Landau (1713-1793), in his Responsa Noda Bi-Yehuda (Yoreh De'ah 35), cites a gemara (Pesachim 115b) that teaches: "Rabba said: If he swallows matza, he discharges his duty." R. Landau claims that if one can fulfill the obligation to eat matza through swallowing (without chewing), then swallowing must be considered to be "ke-derekh hana'atan." Therefore, swallowing a pill or capsule containing a non-kosher substance would be no different than ingesting it normally. R. Shlomo Zalman Auerbach (Minchat Shlomo 1:17) disagrees. He suggests that while swallowing food, even without chewing, may be considered "ke-derekh akhilatan," swallowing a pill or capsule, which is not a food item, is not considered to be "ke-derekh akhilatan" and would therefore be permitted for a person who is sick. R. Auerbach concludes by questioning whether the definition of "sick" here is equivalent to the category of choleh she-ein bo sakanna found in the laws of Shabbat, which is generally defined as one who is sick with an illness that is not life threatening, or whether even one who is only slightly ill may take such medicine. Although it seems that most posekim agree with the view of R. Auerbach, this reasoning would only apply to someone who is ill, and certainly would not apply to someone suffering from a meichush be-alma (slight discomfort) or to vitamins. Nifsal Me-akhilat Kelev – Medicines Not Fit for Consumption

Medicines containing non-kosher ingredients that are not fit for human consumption should be permitted, based upon the well-known Talmudic principle: Because it has been taught: "You shall not eat of anything that dies of itself [neveila]; you may give it unto the stranger that is within thy gates" (Devarim 14:21) – whatever is fit for use by a stranger is called neveila, and whatever is unfit for use by a stranger is not called neveila. (Avoda Zara 67b-68a)

This passage implies that food substances that are not fit for human consumption are not prohibited. Furthermore, the gemara (Pesachim 21b) teaches

regarding chametz on Pesach that if chametz is severely burnt before Pesach, it is permitted on Pesach: Rabba said: If he charred it [in the fire] before its time, benefit [thereof] is permitted even after its time. Tosafot (ibid., s.v. charkho), along with most Rishonim, assume that this gemara refers to chametz that has been so severely burnt that it is no longer fit even for canine consumption. They cite another gemara (Pesachim 45b), which teaches: If a loaf went moldy, he must destroy it, because it is fit to crumble and leaven many other doughs with it... Our Rabbis taught: If a loaf went moldy and it became unfit for human consumption, yet a dog can eat it, it can be defiled with the uncleanness of eatables, if the size of an egg, and it may be burnt together with an unclean [loaf] on Pesach. As long as this loaf is still fit for canine consumption, it must be destroyed. However, if the loaf becomes so spoiled before Pesach that it is no longer fit even for canine consumption, then one may derive benefit from it. As we noted previously, the Rishonim disagree as to whether this burnt chametz may also be eaten, or only owned. The Ritva (ibid.) writes that the gemara only mentions hana'ah (deriving benefit) and not eating, because it is not normal for a person to eat burnt bread. Similarly, the Ran (Pesachim 5b in Rif) explains that "one may even eat this, as it lost its status of bread before the prohibition of chametz could take hold." Fundamentally, this chametz may be eaten as well. The Rosh (2:1) disagrees. He explains: Some wish to say that not only hana'ah is permitted, but eating as well, as it is akin to dirt. But this does not seem correct, Even though this person's intention [to eat the burnt chametz] is nullified in contrast to the intention of most people, still, since he eats it, it is prohibited. The Taz (442:8) explains that the Rosh prohibits eating this spoiled chametz, from which one is permitted to derive benefit, from the principle of "achshevei." By deliberately eating this chametz, one has elevated its status and has, mi-derabbanan, rendered this chametz fit for consumption. The Taz and Mishna Berura (43) assume that that Shulchan Arukh agrees with the Rosh.

The posekim discuss whether the principle of achshevei applies to medicines. R. Aryeh Leib Gunzberg (1695-1785) writes in his Sha'agat Aryeh (75): It seems to me that foods and drinks which are not fit for consumption are not permitted even for medicinal purposes, as since one eats it, achshevinu (one elevates its status), similar to what the Rosh wrote... and even though it is not even fit for canine consumption, and it is like the dust of the earth, it is still prohibited... R. Gunzberg applies the principle of achshevei to medicines, and thereby prohibits ingesting medicines that are not fit for normal consumption. Almost all modern posekim, however, including the Chazon Ish (Orach Chaim 116:8), the Yad Avraham (Yoreh De'ah 84:17), R. Moshe Feinstein (Orach Chaim 2:92), R. Ovadia Yosef (Yechave Da'at 2:60) and R. Eliezer Waldenberg (Tzitz Eliezer 10:25), rule that achshevei does not apply to medicines. Some explain that achshevei does not apply when one's intent is to obtain the medicinal value of the substance. Some (the Chazon Ish, for example) add that achshevei does not apply to a mixture containing chametz, but only to a piece of chametz that has become spoiled.

Incidentally, while the posekim cited above assume that pills and capsules are considered unfit for human consumption, R. Shlomo Zalman Auerbach (1:17), in a responsum written to R. Chaim Pinchas Scheinberg, challenges that assumption. He notes that the Rambam (Hilkhos Tume'at Okhelin 10:2) includes ear wax, nasal mucus, and urine as edible foods! However, in the original letter (Moriah 75), he comments: "I also do not know why many are so strict regarding this issue."

In summary, it seems that the majority of contemporary authorities permit swallowing tasteless pills, even those which may contain chametz, on Pesach. Some insist that only a choleh, someone who is sick, should take this medicine, and not someone who merely suffers from a "meichush," such as a headache or another slight discomfort. Others rule that one may take pills or capsules to relieve any discomfort (see R. Ovadia Yosef, Yechave Da'at 2:60 and Yalkut Yosef, Hilkhos Mo'adim, p. 362 and Shemirat Shabbat Ke-Hilkhata 40:74-75, for example).

Many posekim, reportedly including R. Moshe Feinstein, distinguish between tasteless pills and capsules and liquid or chewable medicines which contain chametz. They argue that the latter medicines, which have a pleasant taste, are seemingly prohibited according to all authorities. Others (see <http://www.crcweb.org/Sappirim/Sappirim%2014%20%28Oct%202008%29.pdf>) suggest that although liquid medicines and chewable tablets may have taste, they are certainly not considered an edible food item, both because of their taste and because they may be harmful if consumed in large quantities. Furthermore, many posekim distinguish between pills that are medicines and those that are vitamins and food supplements. Taking vitamins and food supplements, they claim, may be considered ke-derekh akhilatan, and achshevei should apply. R. Herschel Schachter (Daf Ha-Kashrus 12:2, available at <http://www.ou.org/daf/5764/Daf%2012-2.pdf>) disagrees. He sees no distinction between pills taken as medicines and those that are food supplements; since both are inedible, both should be permitted.

Over the past few decades, the kosher consumer has become used to lists, prepared each year, that record the medicines that contain chametz and those that do

not. These lists are certainly valuable in determining which liquid or chewable medicines or vitamins are chametz free and which are not. Some, however, are careful that all pills and capsules that they ingest are also free of chametz. Indeed, R. Waldenberg (Tzitz Eliezer 10:25:20) writes: For medicinal purposes, one may surely swallow on Pesach tablets and capsules containing substances that are not fit for consumption... but the Jewish people are holy, and they seek out every way possible to avoid mixtures containing chametz. Concern has been raised, however, that some people are being unnecessarily stringent and discontinuing usage of their medicines during Pesach. Indeed, anyone taking antibiotics, those suffering from high blood pressure, heart disease, diabetes, kidney disorders, seizure disorders, blood clotting disorders, a pregnant woman suffering from toxemia or who is in active labor, and even a person suffering from severe depression must continue taking their medicines on Pesach. An elderly person with the flu or an infant with fever must also take medication, regardless of its contents. Recently, some major Kashrut organizations, such as the OU (<http://oukasher.org/index.php/passover/article/5708/>) and the Chicago Rabbinical Council (CRC) ([http://www.kashrut.com/Passover/CRC\\_Policy\\_on\\_Medicines.pdf](http://www.kashrut.com/Passover/CRC_Policy_on_Medicines.pdf)) have rejected the use of such lists and ruled that all pills that are swallowed may be taken on Pesach. Although pious individuals may wish to be stringent in this matter, it seems that the proper communal ruling should be to permit all medicines which come in tablet or capsule form. In a similar vein, R. Shmuel Eliezer Shtern, a member of the Badatz Chug Chatam Sofer, wrote: Fear and reticence have penetrated the hearts of pious Jews, and they carefully investigate the medicines that they intend on using during Pesach, that their names appear on the "redeeming list," so that, God forbid, they don't encounter a stumbling block, as it has become clear to them that this is akin to eating chametz on Pesach... As a result of this corrupt outlook, many Jews are endangering their lives, as Jews who fear the word of God and take special precautions regarding chametz question why they should use [these medicines]... and they assume that it certainly won't harm them if they stop taking their medicines for the week of Pesach... And the facts on the ground prove that many older, sick people who need consistent medication suffer setbacks in their physical health... And I know many people who weeks after Pesach have still not returned to their former health... And therefore I feel obligated to publicize... that those who take medicines for health problems such as high blood pressure, diabetes, illnesses related to the heart, kidney or other internal organs, and those who suffer from psychological problems may take their medicines without any fear, regardless of whether they appear on the list. Furthermore, they should not even switch to a similar medicine that appears on the list, as the change may cause complications and medical problems that one may not have anticipated... Those who act strictly are acting oddly (min ha-matmihim), and will one day be accountable for their actions. (Madrikh Kashrut, Chug Chatam Sofer, 1993)

One may certainly keep such medicines in one's possession during Pesach. As we learned previously, mixtures containing chametz that are not fit for human consumption may be kept during Pesach. Cosmetics on Pesach

Another source of great confusion on Pesach is cosmetics. Is it prohibited to use cosmetics that contain chametz? The cosmetics in question include creams, ointments, salves, powders, sticks, colognes, perfumes, deodorant in liquid/stick/spray/roll-on form, shaving lotions, eye shadow, eye liner, and blush. They also include mouthwash, lipstick, and toothpaste.

As we noted above regarding medicines, the question of the "kashrut" of these products applies year-round as well. We will therefore first discuss the broader question of whether one may use non-kosher cosmetics at all. We will then question whether one should view cosmetics as chametz, or whether they have been spoiled and are no longer fit even for canine consumption.

The cosmetic products mentioned above can be used in two ways – orally and topically. Prohibited substances that are still edible may not be eaten, nor may they be placed into one's mouth with the intention of spitting them out (Rema, Yoreh De'ah 108:5). However, there should seemingly be no problem applying non-kosher substances to one's skin.

The Talmud, however, teaches that at times, we view sikha (anointing) as akin to shtiyia (drinking). Therefore, just as one may not ingest a prohibited food, it should similarly not be applied to one's skin. For example, the gemara (Shabbat 86a) equates sikha and shtiyia on Yom Kippur. How do we know that anointing is the same as drinking on Yom Kippur? Although there is no proof of this, yet there is a suggestion thereof, for it is said, "And it came into his inward parts like water, and like oil into his bones" (Tehillim 109:19). Furthermore, the gemara (Nidda 32a) elsewhere teaches that anointing with oil produced from teruma is akin to drinking oil from teruma. Thus, regarding certain halakhot, anointing may be viewed as a form of "consumption."

The Rishonim debate whether this principle of "sikha ka-shtiyia" applies to other prohibitions as well. Rabbeinu Tam (Tosafot, Nidda 32a, s.v. u-khashemen; Tosafot, Yoma 77b, s.v. di-tenan) rules that anointing is only akin to drinking regarding

the laws of Yom Kippur, teruma, and other issurei hana'ah (substances from which one may not derive benefit). One may, however, apply other ma'akhalot assurot, forbidden foods, to one's skin. Since soaps were, and still are, commonly made from non-kosher animal fat, this question is quite relevant. Some Rishonim (see Sefer Ha-Teruma 238, for example) rule that it is prohibited to apply these creams and oils for pleasure; it is, however, permitted for medicinal purposes.

The Rama (Orach Chaim 326:10), in discussing the use of soap on Shabbat, implies that one may use animal fat as soap during the week. The Gra (Bi'ur Ha-Gra, s.v. oh bi-she'ar cheilev) accepts the more stringent view, which prohibited anointing with a forbidden substance. The Bi'ur Halakha (326:10, s.v. bi-she'ar cheilev) observes that the common custom is to permit using soaps from non-kosher animals, although if kosher soap is readily available, it is proper to use the kosher soap.

Nowadays, soaps and shampoos are not fit for consumption. The Arukh Ha-Shulchan (Yoreh De'ah 117:29) writes that the above debate never applied to inedible soaps. Furthermore, he also observes that the accepted practice throughout the world is to use soap made with non-kosher ingredients. R. Ovadia Yosef (Yechave Da'at 4:43) also accepts this distinction, and rules that one may use any soap, even those made from non-kosher substances. Assuming that we are not concerned with sikha ka-shtiya and that one may freely apply non-kosher topical substances, we must determine whether cosmetic products may be categorized as chametz, which may not be owned and from which no benefit may be derived. Many cosmetic products contain alcohol. While isopropyl alcohol comes from petroleum, ethyl alcohol is made from the fermentation of starch, sugar, and other carbohydrates. Ethyl alcohol can be produced from grains, which would render it chametz, or from corn or other sources. In addition, some products contain other wheat derivatives.

In order to distinguish between alcohol that is intended for human consumption, which is generally highly taxed and regulated, and inexpensive alcohol used in cosmetics and cleaning solutions, all alcohol not intended for human consumption is denatured, that is, it contains additives which make it unfit for consumption, and even poisonous. Denaturing does not alter the chemical composition of the alcohol and the process of denaturation can be reversed, although different additives are often used to make this difficult.

Seemingly, denatured alcohol should be considered unfit for canine consumption. Products containing this alcohol should therefore be permitted to own and use on Pesach. The Posekim, however, raise a few concerns regarding the permissibility of denatured alcohol.

Some insist that denatured alcohol is still considered fit for human consumption. R. Moshe Feinstein (Iggerot Moshe, Orach Chaim 3:62), for example, writes that "there are those who drink this with slight additions and modifications." Indeed, much of the alcohol used in cosmetics is not "completely denatured," but "specifically denatured alcohol," which is less dangerous. In recent years, prisons have reported that prisoners ingest large quantities of hand sanitizers in order to become intoxicated (see <http://www.freerepublic.com/focus/chat/2348007/posts>, for example). Similarly, The Economist (November 29, 2008, p. 13), relating to excessive alcohol consumption in Russia, reports that "moonshine and 'dual purpose' liquids, such as perfume and windscreen wash, make up a significant proportion of alcohol consumption."

Others suggest that since the process of denaturation can be reversed and the chametz itself was not chemically transformed, the alcohol itself is still considered fit for canine consumption. R. Tzvi Pesach Frank (Mikra'ei Kodosh, Pesach 54) discusses this issue. He cites both the Divrei Eliyahu (5), who rules that since the alcohol can be restored, we do not consider denaturation to permanently render it unfit for consumption, and the Atzei Levanon, who rules leniently. R. Frank concludes that one should not use denatured ethanol as cooking fuel during Pesach.

R. Chaim Elazar Shapira (1871–1937), the Munkatcher Rav, rejects both reasons cited above and rules that fundamentally, denatured alcohol is permitted. He acknowledges, however, the common custom not to use denatured alcohol. R. Ovadia Yosef (Yalkut Yosef, Moadim p. 360) and R. Soloveitchik also permit all denatured alcohol on Pesach.

It is worth noting that whatever starch or sugar is most readily available in a given country will be used for the production of ethanol.[2] In America, corn is the main source of ethanol. In Brazil, if often comes from sugar cane. In Europe, we generally assume that about half of the ethanol is produced from chametz. Although the argument to permit perfumes and aftershaves made with denatured alcohol seems compelling, especially since much, if not most, of the ethyl alcohol produced today does not come from chametz, many are still accustomed to sell these products. R. Shimon Eider (Halachos of Pesach, p. 25–26) rules that one should be concerned with denatured alcohol found in liquids, such as perfumes, colognes, aftershaves, mouthwash, and liquid, spray and roll-on deodorant. However, creams and other substances that contain denatured alcohol, such as ointments, salves, powders, nail polish, nail polish remover,

hand lotions, shoe polish and paint, are permitted. Furthermore, and other cosmetics, such as powdered and stick deodorants, eye shadow, eye liner, mascara, blush and rough are unfit for consumption and permitted on Pesach.

R. Moshe Feinstein (Iggerot Moshe, Yoreh De'ah 2:30) writes that all dish detergent is inedible; one may use dish detergent that contains non-kosher ingredients year round. R. Eider (ibid.) writes that on Pesach, one should only use dish detergent which is approved for use during Pesach. There are three more products worthy of discussion: toothpaste, lipstick, and mouthwash. The Posekim question whether these products are nifsal me-akhilat kelev, and also express concern that they are used near or in one's mouth. R. Tzvi Pesach Frank (Har Tzvi, Yoreh De'ah 95), as well as R. Soloveitchik and R. Moshe Feinstein (Eider, p. 27, nt. 108), assume that toothpaste is not edible. Therefore, one need not be concerned if it contains prohibited ingredients. Thus, the common custom is not to specifically use toothpaste under Rabbinic supervision during the year, despite the fact that most toothpastes contain non-kosher ingredients. R. Feinstein, however, rules that even though toothpaste is inedible and the principle of achshevei would not apply even if he accidentally swallowed some, on Pesach, one should still, when possible, use toothpaste without any concern of chametz (Eider). Some insist that toothpaste, especially toothpaste that comes in pleasant flavors, is considered fit for consumption. Therefore, they believe, even during the year one should purchase toothpaste that does not contain non-kosher ingredients. Furthermore, some are simply more hesitant about putting non-kosher ingredients, even those rendered inedible, into their mouths. It is customary to use a new tube of toothpaste, as well as a new toothbrush, on Pesach. R. Eider (p. 26) includes mouthwash with those liquids that often contain denatured alcohol, which, as discussed above, he believes one should not consume on Pesach. The Sefer Piskei Teshuvot (442:10), however, assumes that any chametz contained in mouthwash is inedible; one may therefore use unsupervised mouthwash on Pesach. R. Hershel Schachter (Daf Ha-Kashrus 12:2) also insists that mouthwash (and toothpaste) is inedible and permitted.

Finally, the Posekim disagree regarding lipstick. R. Eider assumes that lipstick is not considered to be edible, although he does recommend using a fresh stick for Pesach. He cautions, however, against using flavored lipstick. Others insist that one should only use lipstick that is completely free of chametz on Pesach. In summary, all varieties of blush, body soap, creams, eye shadow, eyeliner, face powder, foot powder, ink, lotions, mascara, nail polish, ointments, paint, shampoo, and stick deodorant are permitted for use on Pesach – even if they may contain chametz, it is certainly nifsal mei-akhilat kelev. Many are accustomed not to use liquid deodorants, hairsprays, perfumes, colognes, and shaving lotions that contain denatured alcohol (which appears in the ingredients as "alcohol," or "SD" [special denatured], or "SDA" [special denatured alcohol]). The use of lipsticks, mouthwashes, and toothpastes that are not under Pesach supervision is also subject to debate, and some refrain from using them as well.

[1] R. Shimon Eider's Halachos of Pesach, as well as R. Chaim Jachter's Gray Matter, volume 3, were helpful in the preparation of this shiur.

[2] I'd like to thank Rabbi Gavriel Price, RC Ingredient Approval Registry at the OU, for clarifying this point.

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<http://www.yutorah.org/togo/pesach/>

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**The Four Kosos: Songs of Silence**

**Rabbi Yaakov Neuburger**

Rosh Yeshiva, RIETS • Marah D'asra, Congregation Beth Abraham, Bergenfield NJ

The Four Kosos: a Meaningful Foursome?

Possibly the most popular selection of the otherwise obscure Talmud Yerushalmi explains the symbolism of the four cups of wine that frame the seder night:

"Rabbi Banya states that [the four cups] correspond to the four [languages of] redemption. [The verses state (Shemos 6:6-8)] "I will take you out, I will save you, I will redeem you and I will take you [for Myself as a nation]." Talmud Yerushalmi, Pesachim 10:1

Rabbi Banya teaches that each of the four cups marks a gift, national and individual, bestowed upon us through yetzias Mitzraim and highlighted in the pesukim that predict it: Freedom, life, redemption and chosenness.

Yet our practice poses two questions regarding this most familiar commentary: Do our seder nights confirm that the four cups memorialize these four facets of our redemption? Does drinking the wine raise substantial

discussion that probes these four elements and does the wine in any way raise our curiosity to delineate each term? Would these four components not receive greater study and attention through a brief but explicit presentation similar to Rabbon Gamliel's three principle mitzvos of the evening, or similar to the four sons or the four questions of the Ma Nishtana? Surely the four stages of redemption deserve a more explicit text or a more promising springboard than the four sons or the 13 count of Echod Mi Yodea that concludes the evening.

Furthermore, Rav Banya's interpretations, along with other similar approaches in the writings of Chazal, call our attention to what is altogether a halachic stretch. After all, one cup accompanies the Kiddush and is required at every Yom Tov meal. Another cup enhances the Bircas Hamazon, which is the preferred practice after every meal. Is it accurate to call them a foursome and relate them to a parallel and unique foursome of our yetzias Mitzraim experience? Are there really four extra cups or are there only two?

#### Tosfos' Position

This second question becomes quite pressing upon studying the opinion of Tosfos, Sukkah 38a, s.v. Mi Shehaya, who view the four cups of wine entirely as "kosos shel berocho":

"It seems from here that women are exempt from reciting Hallel on Sukkos and Shavuos because it is a time-bound positive mitzvah. Although the Gemara implies that women are obligated in the four cups of wine on the first nights of Pesach, and the rabbis ostensibly only instituted the four cups to enhance the recitation of Hallel and Maggid, Hallel of Pesach is different because it commemorates the miracle and [women] also were part of the miracle."

A "kos shel berocho." is a cup of wine used to enhance specific berachos or mitzvos, for example, the kos of Kiddush or the kos under a chupah (wedding canopy). Tosfos similarly understand the four cups at seder night to be kosos shel berocho, each one augmenting a mitzva of the evening: Kiddush, sipur yetzias Mitzrayim, Bircas Hamazon and Hallel.1 [1 R. Chaim Soloveitchik inferred this idea from a comment of Tosfos, Pesachim 99b, s.v. Lo Yifchesu. See Haggadah Shel Pesach Mibeis Levi, pg. 104.]

We understand this to be Tosfos' position because they say elsewhere (Pesachim 99b s.v. Lo Yifchesu) that the halocho does not require every participant to drink the wine. As the leader of the seder drinks the wine, the obligation to drink that cup is fulfilled and each participant can personally opt out, having fulfilled their obligation vicariously. Would Tosfos hold that there is an independent rabbinic obligation to actually drink the wine, similar to the obligation to eat marror in our time, then they would have to insist on every individual drinking his or her own cup.

Our practice does not follow this position of Tosfos.2 2 Shulchan Aruch, Orach Chaim, Siman 472. Maharal writes that he was baffled by the opinion of the Tosfos that the kosos are not mandated as independent mitzvos: "I don't understand this idea because it is impossible that one person can fulfill the mitzvah of the four cups on behalf of others. How is this different from matzoh and marror? Just as one cannot fulfill matzoh and marror on behalf of others, so too one cannot fulfill the four cups because it is a mitzvah incumbent on oneself." Gevuros Hashem no. 48

#### Rambam's position

Rambam clearly does identify two distinct aspects of the four cups. The first is to add greater festivity and joy to the celebration of our freedom in a manner not unlike a celebratory party. The second, like Tosfos, to enhance the mitvos of the evening by reciting them with a cup of wine in hand.

Thus, in fulfillment of the first aspect of the four cups, the Rambam writes: "In each generation, one must present oneself as if one is personally leaving the bondage of Egypt ... Therefore, when one eats on the night [of the seder], one must eat and drink in a reclined manner like a free person and each person, whether man or woman, must drink that night four cups of wine." Rambam, Hilchos Chametz Umatzoh 7:6-7 The Rambam obligates every participant to drink from them and juxtaposes this mitzvah with the biblical

duty, incumbent on every generation, to view themselves, on seder night, as newly redeemed and celebrating newly found freedoms. Additionally, Rambam, Hilchos Chametz Umatzoh 7:9, assigns to each kos a specific part of the Haggadah and rules that if one drinks all four cups at once, without spreading them through the seder, one will have duly rejoiced but in so doing, only fulfilled one aspect of the four cups.

The rule that to fully accomplish the mitzvah of the four cups one needs to spread them out over the mitzvos of the seder is found in the Talmud Bavli, Peaschim 108b. The Talmud Bavli further points out that if one drinks a wine concentrate unfit for general drinking before it was diluted properly, then one has satisfied the mitzvah of making Kiddush. However, by drinking wine that would not appear at a festivity, one has not yet celebrated his freedom in the manner required by Chazal.

In other words, Rambam understands that Chazal wove together both the independent obligation to drink four cups with the four separate cups of wine that strengthen the fulfillment of four separate mitzvos of the evening. The two parallel obligations add different observances of the quality of wine and the timing of the cups. Accordingly, the four cups are meaningful beyond the mitzvos that they support. This additional meaning, in Rambam's view, is to celebrate our freedom anew. According to Rabbi Banya, the purpose of this aspect of the four kosos is to recall the four stages of our redemption.

#### Kos Shel Berocho

Does Rabbi Banya's explanation of the four kosos fit with Tosfos' opinion? Can one assume that the four kosos are all the ordinary kosos shel berocho that we find on many occasions, and still see a message in each kos? Whether we follow Tosfos or Rambam, the four cups may help us understand the idea of a kos shel berocho as we practice it so often throughout the year.

Indeed, it seems to me that our familiarity with the kos shel berocho, seeing it every Shabbos at Kiddush and every Motzai Shabbos at Havdalah, twice at every chupa and at every Sheva Berachos, has left it largely unexplored. How does the presence of wine at a bris or at a wedding enhance the event? When Chazal (Peaschim 106a) taught us "zochreihu al hayayin," to announce the sanctity of Shabbos with wine in hand, what did they want us to understand, express or experience that is not captured by the text?

Our curiosity should be further piqued as we recall the many ways in which Chazal ask us to celebrate the very cup of wine. It should be cleaned and filled full with untouched wine, received in two hands, held in the right, raised and focused upon, and finally, allocated lovingly.3 [3 Shulchan Aruch, Orach Chaim, Siman 183.]

The Machzor Vitri, born out of the bais hamedrash of Rashi, in his discussion of the four kosos, advances the Gemoro's phrase (Berachos 35a) "ein shira elo al hayayin—there can be no song without wine." Whereas many of the Chachmei Ashkenaz [4 See Tosafos, Pesachim 106b, s.v. Mekadesh] and the Maharitz Gayis, Hilchos Kiddush, as well attach this phrase to Kiddush and Bircas Hamazon, it becomes particularly instructive in the context of seder night. After all, there is the full Hallel, the Hallel Hagadol (the extended Hallel at the end of the seder), Nishmas, the closing piyutim, the Bircas Shir (the closing berocho of Hallel), the matzoh and the Torah of young and old, but apparently without the wine all of these songs are incomplete.

The phrase "ein shira elo al hayayin" has its root in the nesachim, the wine libations in the Bais Hamikdash. There, too, are the songs and the symphony of the Leviim, the majesty of the bigdei kehuna (the priestly garments) and the surreal sense of Hashem's presence. What could the wine possibly add to the song?

Perhaps that is precisely the idea to which we are directed. There is the song that cannot be expressed. In fact, what words could we put together that would express our appreciation for the promise of freedom (vehotzeisi), for being snatched from oppression and death (vehitzalti), for the catharsis of redemption (vegoa'alti) and for the dreams of nationhood (velokachti)? The cup of wine simply reminds us that there are sublime songs that are present,

songs that would be terribly diminished by the limitations of the human tongue.

Perhaps Chazal understood that every sacrifice brought in Mikdash, from those that inspire introspection, achieve forgiveness and reconnect one to Hashem to those that create the daily discipline of the Mikdash ritual, speak to the privilege of housing Hashem's presence in this world. Now, would any imaginable lyrics capture that?

Similarly in our own lives the appreciation of the gift of Shabbos, its access to sanctity and to the spiritual moment, its refreshing disconnect and familial reconnect, finds much greater expression for us in the soulful music of Kabbalas Shabbos than in any liturgy that we could pen. Hence Chazal established "zochreihu al hayayin." So too, the bris and the chupa, events that are rich with legacy and promise, memories and aspirations challenge us to find the words that would do justice to our thoughts and emotions. The silent cup of wine reminds us of the great songs that silently reverberate in our hearts.

I believe that this insight can be found in a midrash that records a discussion about a feast that takes place in the future, where Hashem celebrates the accomplishments of His children: "Hashem will one day prepare a feast for the righteous on the day that He provides kindness to the descendants of Yitzchak. After they eat and drink, they will give Avraham Avinu a cup of wine to recite [Birkas Hamazon]. He says: I will not recite it because I begot Yishmael. They say to Yitzchak, "Take the cup and bless." He says, I will not recite it because I begot Esav. They say to Ya'akov "Take the cup and bless." He says, I will not recite it because I married two sisters and the Torah would later prohibit that. They say to Moshe, "Take the cup and bless." He says, I will not recite it because I did not merit entering the Land of Israel during my lifetime or after death. They say to Yehoshua, "Take the cup and bless." He says, I will not recite it because I never merited having a son ... They say to Dovid, "Take the cup and bless." He says, it is appropriate for me to bless, as it states, "I will raise the cup of salvation and I will call out with the name of Hashem." " Pesachim 119b In the conversation, each points to their personal vulnerability and finds themselves unworthy of taking the lead. It is only when Dovid proclaims "kos yeshuos eso, I will take the cup of salvation," reciting his Birkas Hamazon with his kos shel berocho in hand, does he bring the meal to a thankful conclusion. In so doing, Dovid, the master lyricist of all time, showed that with a raised cup of wine in hand, perhaps giving recognition to the humbling abject shortcomings of our language, one can sometimes soar beyond human weaknesses.

#### A Closing Thought

I believe there may be another way to read this midrash. Avraham will refuse to lead the song as he is consumed with the pain of fathering Yishmael; Yitzchak will refuse because he is too shaken by the disappointment of raising an Eisov; Yaakov will feel unworthy as he married two sisters that will ultimately be prohibited by the Torah; Moshe Rabbeinu will see himself as censured as he was barred from entering Israel; Yehoshua will feel similarly distanced from Hashem for his prayers for a son went unanswered.

Dovid Hamelech will indeed accept the kos and explain that he does deserve to hold it, as his mantra was not guilt or disappointment, but rather to savor the moments of Divine assistance, even when those moments are only temporary. Dovid Hamelech was able to let go of the larger worries of his life—and they were many and seeming unending—long enough to dwell on the happiness of moments of grace and success.

The midrash is teaching us that often the happiest moments of life visit hearts that ache with pain and worry and even sadness. The kos shel berocho expresses for us that this is a moment of great joy that may have to be shared with our lingering doubts and painful worries. The kos expresses of us that the moment of joy has a beautiful song even if we are not ready to give it full voice.

The same is certainly true regarding the night of seder. Whereas most families will enjoy the Yom Tov and the seder nights with family, there are too many homes who will be reminded of those who should have a seat at the table and are not there. Looking around the table can often bring both the overwhelming gratitude for what one has and the heartache of those unfulfilled dreams and prayers, all at once. Chazal remind us of the triumph of Dovid Hamelech to find the joys—maybe even the lesser joys of life—and to give them their moment—even as they are the silent song of the kos that we hold.

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from: Shabbat Shalom shabbatshalom@ounetwork.org reply-to: shabbatshalom@ounetwork.org date: Thu, Apr 3, 2014 at 9:15 PM

#### **OU Kosher Answers Your Questions for Passover 2014**

OU Staff April 1, 2014

The questions below are answered by Rabbi Tzvi Nussbaum, the voice of OU Kosher's Consumer Hotline; the Webbe Rebbe; and Rabbi Eli Eleff, rabbinic coordinator and consumer relations administrator. Rabbi Moshe Zywic, OU Kosher executive rabbinic coordinator, supervises the OU Consumer Relations Department.

**Q:** Do raw nuts require certification for Passover?

**A:** Raw nuts in their shell do not require Passover certification. Shelled nuts that list BHA or BHT (preservatives) in the ingredients require special Passover certification. Please note regarding peanuts that different communities have different customs. Some hold them to be kitniyot; while others eat peanuts on Passover.

**Q:** What coffees are acceptable for Passover?

**A:** All regular ground coffees are acceptable for Passover use when bearing an OU.

**Decaffeinated coffee:** Coffee is often decaffeinated by means of ethyl acetate, which is derived from either kitniyot or chometz. Therefore, decaffeinated coffees are not acceptable for Passover unless specifically marked for Passover or found in our Passover Guide and on [oupassover.org](http://oupassover.org) under the heading of products certified for year round use and Passover.

**Instant coffees** often contain maltodextrin, which is derived from either from corn (kitniyot) or wheat (chometz). Therefore, all instant coffees require special Passover certification unless explicitly mentioned in our Passover Guide and on [oupassover.org](http://oupassover.org) under the heading of products certified for year round use and Passover.

**Q:** How do I kasher a Keurig machine?

**A:** A Keurig machine may be kashered by way of Hagalah or Iruy (please refer to pages 14-16 in the OU's 2014 Passover Guide which can be viewed on, or downloaded from, [oupassover.org](http://oupassover.org). Alternatively one can find this information in 'The Kashering Primer – Passover 2014' article located on the homepage of [oupassover.org](http://oupassover.org)).

First remove the K-cup holder and clean very well. Perform Hagalah or Iruy on the K-cup holder, and then brew a Kosher for Passover K-cup.

**Q:** If Splenda is not available for Passover how can it be listed as an ingredient in OU-P certified products?

**A:** Kosher for Passover certified Splenda is available only at the industrial level. This is what is being sourced for products bearing OU-P certification. For alternative Passover certified sweeteners please refer to page 72 of the OU's 2014 Passover Guide.

**A:** These two items are not considered kitniyot.

**Q:** Is parchment paper acceptable for use on Passover?

**A:** Parchment paper requires Passover certification unless the brand appears on page 60 or 61 of the OU's 2014 Passover Guide, which can be viewed on, or downloaded from, [oupassover.org](http://oupassover.org).

**Q:** Which Coca-Cola sodas are acceptable for Passover?

A: Classic Coke and Diet Coke will be available with an OU-P designation. Aside from the New York Metropolitan area, Coke for Passover will also be available, inter alia, in Boston, Baltimore, Washington, Miami, Atlanta, Houston, Philadelphia, and Los Angeles. This year, in New York, Coca-Cola items will be made with an OU-P in 2 liter bottles. All these items, of course, require the 'P' designation next to the OU symbol. Most of the bottling plants servicing these markets will designate the Passover Coke items with a distinctive yellow cap in addition to the OU-P symbol on the cap or shoulder of the bottle.

Q: Can coconut flour be used on Passover?

A: OU policy is that grain-alternative flours of any kind, in order to be approved for Passover use, would require an OU-P designation due to the stringency of the laws of Kashrut on Passover.

Q: Does orange juice require Passover certification?

A: Pure frozen orange juice concentrate does not require certification. Other forms of orange juice do.

Q: When one is away, how can fish be fed over Passover?

A: An automatic fish feeder can be used to dispense non-chometz food [i.e. fish food that does not contain wheat, barley, oats, spelt and rye]. If one is still unsure whether a product contains chometz the OU recommends contacting your local Orthodox Rabbi.

Q: Do latex gloves require Passover certification?

A: The OU recommends using latex gloves without powder during Passover.

Q: Does extra virgin olive oil need to be certified kosher for Passover?

A: All extra virgin olive oils are Kosher for Passover, as long as it bears the OU symbol. All other oils (including olive oil) require a reliable Kosher for Passover certification to be consumed on Passover.

Q: Which baby formula can I use for my infant on Passover?

A: Most infant formulas are made from soy products which are kitniyot. Since kitniyot does not apply to infants most formulas may be used on Passover. For a list of acceptable formulas please visit: <http://oukosher.org/passover/articles/baby-formula/>. Please note that care should be taken to keep bottles, nipples and formula away from the general kitchen area. Any mixing or washing should be done elsewhere, such as in the bathroom sink.

Q: May I use frozen Kirkland Salmon?

A: Due to the frequent application of glazes to raw fish, it should be purchased only with reliable kosher certification. However, Kirkland Frozen Wild Salmon is acceptable after washing it off, while the Kirkland Atlantic (Farm Raised) Salmon is acceptable as is for Passover

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Ohel Avraham Volume 8 A Journal of Divrei Torah 5773 Congregation Beth Abraham Bergenfield, NJ

### **בכל דור ודור חייב אדם לראות את עצמו כאילו הוא יצא מארץ מצרים** **Two Aspects of Seeing Ourselves as Redeemed From Egypt** **Chaim Ozer Shulman**

In the Haggadah at the end of Magid we recite: ברוך אתה ה' אלהינו אשר "Blessed is Hashem ... who has redeemed us and redeemed our fathers from Egypt." Note the positioning of "us" before "our fathers."

Yet earlier in Magid we recite: לפיכך אנחנו חייבים להודות להלל... למי שעשה "Therefore it is our duty to thank, to praise... the One who did all these miracles for our fathers and for us." Note here the positioning of "our fathers" before "us."

Why the reversal of the order? Should we be mentioning our redemption first or our fathers' redemption first?

There is a principle recited a little earlier in Magid בכל דור ודור חייב אדם "In every generation a person is obligated to see himself as if he had come out of Egypt."

I believe that there are two aspects of this principle of Bichol Dor V'Dor. The first is that אילו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים הרי אנהנו ובנינו "If Hashem had not taken us out from Egypt, we and our children and our children's children would still be enslaved to Pharaoh." In other words in terms of the actual redemption had Hashem not taken us out of Egypt, we and our children would still be enslaved in Egypt.

The second is that in terms of the miracles that happened in Egypt we must regard ourselves as if we had actually experienced the miracles that occurred. Through the retelling and reliving of the redemption each Pesach we believe the miracles occurred as if they actually happened to us. This aspect of visualizing ourselves as if the miracles actually happened to us is fulfilled by doing all the mitzvos of the Seder to relive the experience of the Exodus from Egypt – such as eating matzah and marror.

Therefore, the Brachah we recite "Blessed is Hashem ... who has redeemed us and redeemed our fathers from Egypt" is referring to the actual redemption from Egypt, that If Hashem had not taken us out from Egypt we would still be slaves to Pharaoh. Therefore we mention אשר גאלנו who has redeemed us before גאל את אבותינו redeemed our fathers, because in terms of the fact that we are not still enslaved to Pharaoh this applies to us equally, so we mention ourselves first.

However, the statement לפיכך אנחנו חייבים להודות למי שעשה לאבותינו ולנו את כל הנסים האלו "It is our duty to thank the One who did all these miracles for our fathers and for us" is referring to the miracles that happened. The miracles didn't happen to us. They happened to our fathers. But by reliving the experience we can visualize as if the miracles happened to us. But since the miracles actually happened to our fathers we mention our fathers first.

This dual aspect of בכל דור ודור חייב אדם לראות את עצמו כאילו הוא יצא מארץ מצרים also explains a contradiction in the Rambam.

The Rambam in the Yad Hachazakah (Chametz U'Matzah 7:6) writes בכל דור ודור חייב אדם להראות את עצמו כאילו הוא בעצמו יצא עתה משעבוד מצרים "In every generation a person must show himself as if he had just now left Egyptian slavery. Therefore, when he eats on the night of Pesach he is required to eat and drink while reclining as a sign of freedom."

Yet the Nusach Ha'Haggadah of the Rambam (according to the most commonly printed version) is בכל דור ודור חייב אדם לראות את עצמו כאילו הוא יצא מארץ מצרים (In every generation a person is obligated to see himself as if he had come out of Egypt).

Why does the Rambam have two versions of Bichol Dor Vador one with Lir'os and another with Li'Haros?

If we say that there are two aspect of Bichol Dor Vador the answer is very simple. In the Yad Hachazakah (7:6) the Rambam is discussing experiencing the mitzvos such as Matzah and Marror and Heseibah. This is done to visualize as if the miracles happened to us. In the Nusach Ha'Haggadah, however, the Rambam is referring to the basic concept that if Hashem had not redeemed us from Egypt we would still be enslaved to Pharaoh – and that is something that one need not visualize or show – we actually are free only because of the Exodus from Egypt.

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### **Hallel in Shul on Seder Night** **By Rabbi Yirmiyohu Kaganoff**

Question #1: When I visit Eretz Yisroel, I notice that even Nusach Ashkenaz shullen recite Hallel on the first night of Pesach. Should I be reciting Hallel with them when my family custom is not to? Question #2: Should a woman whose husband recites Hallel in shul on Seder night recite Hallel with a bracha before the Seder? Question #3: When I was in Eretz Yisroel for Pesach, I davened maariv the second day of Pesach with a chutz

la'aretz Nusach Ashkenaz minyan, but none of us knew whether to recite Hallel. What should we have done?

Hallel is our unique praise to Hashem that is reserved for special occasions. Whenever the Jews survived a crisis, they responded by singing Hallel. Thus we sang Hallel after crossing the Yam Suf and again after Yehoshua defeated the allied kings of Canaan. Devorah and Barak sang Hallel when their small force defeated the mighty army of Sisra; the Jews sang this praise when the huge army of Sancheiriv fled from Yerushalayim and when Hashem saved them from Haman's evil decrees. Chananyah, Mishael, and Azaryah sang Hallel after surviving Nevuchadnetzar's fiery furnace. After each of these events, Jews recited Hallel to thank Hashem for their miraculous salvation (Pesachim 117a, as explained by Rashi; cf. Rashbam ad loc.). Before addressing the above questions, let us clarify the five different ways we recite Hallel during Pesach.

**THE FIVE TYPES OF PESACH HALLEL** I. Thanking Hashem while performing mitzvos In the Beis HaMikdash, the Jews sang Hallel while offering the korban pesach on Erev Pesach (Mishnah Pesachim 64a, 95a; Gemara 117a) and then again during the festive meal when they ate it that night. To quote the immortal words of the Gemara, "Could it possibly be that the Jews would offer their korban pesach without reciting Hallel?" The Jews sang Hallel at the Seder with such fervor that a new expression was coined, "The kezayis of Pesach and the Hallel split the roof." It is unlikely that people needed to hire roofers to repair the damage after Pesach; this statement reflects the zeal of the experience. As Chazal teach, we should sing every Hallel with ecstatic feeling and melody (Mesechta Sofrim 20:9). The Hallel recited while offering and consuming the korban pesach is inspired by the fervor of the event. Similarly, some have the custom of reciting Hallel while baking matzos on Erev Pesach to remember the arousing passion of singing Hallel while offering korban pesach. Unfortunately, as we have no korban pesach with which to ignite this enthusiasm, we substitute the experience of baking the matzos.

II. Part of the evening davening In the times of Chazal (Mesechta Sofrim 20:9; Yerushalmi Berachos 1:5), the Jews recited Hallel immediately after maariv in shul on Seder night, a practice continued by Nusach Sefard and in Eretz Yisroel. I will soon discuss the different reasons for this practice.

III. During the Seder We sing Hallel as part of the Seder. This Hallel is different from the regular Hallel in the following ways: We divide this Hallel into two parts, separating the two parts with the festive Yom Tov meal. We sing the first part as the conclusion of the Maggid part of the Seder, as we describe the ecstasy of the Exodus while holding a cup of wine in celebration. The bracha, Asher Ga'alenu, is recited after these preliminary paragraphs of the Hallel, immediately followed by a bracha upon the second cup of wine. (Sefardim do not recite a bracha on this cup of wine.)

Following the birchas hamazon after the meal, which concludes with the third cup of wine, we pour a fourth cup of wine and hold it while reciting the rest of Hallel. Upon completing Hallel, we recite Chapter 136 of Tehillim, Nishmas, a bracha to conclude the Hallel (there are different opinions which bracha to recite), a bracha upon the wine (Sefardim do not recite a bracha on this cup of wine either), and then drink the cup of wine as the last of the four kosos. Another difference between Hallel on Seder night and Hallel during the year is that we sit for Hallel at the Seder. Halacha requires that one give testimony standing, and when we recite Hallel we testify that Hashem performed wonders for us. Furthermore, the pasuk in Hallel declares, "Sing praise, servants of Hashem who are standing" (Tehillim 135:1-2), implying that this is the appropriate way to praise. However, at the Seder we sit because the Hallel is part of the meal and is recited while holding a cup of wine, which is not conducive to standing; furthermore, sitting demonstrates that we are free from bondage (Shibbolei HaLeket #173). Reciting Hallel during the Seder commemorates singing Hallel while eating the korban pesach (Mishnah Pesachim 95a). Unfortunately, we have no korban pesach, so we must substitute the Yom Tov meal and the matzos.

IV. After Shacharis on the first day(s) of Pesach We recite the full Hallel immediately following shmoneh esrei on the first day(s) of Pesach to fulfill the mitzvah of reciting Hallel on days that are either Yom Tov or commemorate a miracle. These days include Chanukah, Sukkos, Shavuos, and the first day(s) of Pesach (Arachin 10a). This Hallel can only be recited during daytime hours, which the Gemara (Megillah 20b) derives from the verse, from the rising of the sun until it sets, Hashem's name shall be praised (Tehillim 113:3).

V. After Shacharis on the other days of Pesach We recite Hallel with parts deleted (colloquially referred to as half Hallel) immediately following shmoneh esrei on the other days of Pesach. This reading is not part of the original takanah to recite Hallel on Yomim Tovim, but is a custom introduced later, similar to the recitation of Hallel on Rosh Chodesh. Thus the poskim dispute whether one recites a bracha prior to reciting this Hallel. Rambam (Hilchos Chanukah 3:7) rules that one does not recite a bracha, and this is the prevalent custom among the Sefardim and Edot HaMizrach in Eretz Yisrael (Shulchan Aruch, Orach Chayim 422:2). Tosafos (Taanis 28b), however, rules that one may recite a bracha on Hallel on Rosh Chodesh and the last days of Pesach, and this is the universal practice among Ashkenazim.

Why do we recite the full Hallel every day of Sukkos, but only on the first day of Pesach? The Gemara gives a surprising answer to this question. We recite full Hallel every day of Sukkos since each has different korban requirements in the Beis HaMikdash; on Pesach, we do not recite full Hallel every day because the same korban was offered every day. The fact that a day is Yom Tov is insufficient reason to recite Hallel; there must also be something original about that particular day's celebration. Thus, although the Seventh (and Eighth) day of Pesach is Yom Tov, full Hallel is omitted. The Midrash presents a different explanation why full Hallel is not recited on Pesach -- we should not recite it at a time that commemorates human suffering, even of the evil, since this was the day that the Egyptians drowned in the Yam Suf (quoted by Shibbolei HaLeket #174). Now that we have a basic background to the five types of Hallel, we can now discuss the Hallel we recite at the Seder. The Gemara's list of dates that we recite Hallel only mentions reciting Hallel in the daytime. However, other sources in Chazal (Mesechta Sofrim 20:9; Tosefta Sukkah 3:2; Yerushalmi Sukkah 4:5) include Hallel of Seder night when mentioning the different days when we are required to recite Hallel. This leads us to an obvious question:

**DO WE RECITE A BRACHA ON HALLEL AT THE SEDER?** Since we recite Hallel at the Seder, should we not introduce it with a bracha? Although the universal practice today is to not recite a bracha before this Hallel, whether one recites a bracha on this Hallel is actually disputed. Here are three opinions: 1. One should recite a bracha twice; once before reciting the first part of Hallel before the meal and once before resuming Hallel after bensching (Tur Orach Chayim 473, quoting Ritzba and several others). 2. One should recite a bracha before beginning the first part of Hallel, notwithstanding the interruption in the middle of Hallel (Ran; Mahara). 3. One should not recite any bracha on Hallel at the Seder (Shu't Ri MiGash #44; Rama; Bach). Of course, this last opinion presents us with an interesting difficulty: If Chazal instituted reciting Hallel on Seder night, why does it not require a bracha beforehand? I found three very different approaches to answer this question: A. Some contend that, despite inferences to the contrary, Hallel on Seder night is not a mitzvah but only expresses our rejoicing (Shu't Ri MiGash #44). B. Alternatively, although there is a mitzvah Seder night to praise Hashem, this praise could be spontaneous and unstructured which would not technically require reciting the structured Hallel. Since no specific song or praise is required, Chazal did not require a bracha before singing Hallel (see Rav Hai Gaon's opinion, as quoted by Ran, Pesachim Chapter 10). C. Although Hallel Seder night should require a bracha, we cannot do so because we interrupt the recital of the Hallel with the meal (Tur Orach Chayim 473). This approach leads us to our next discussion:

**HALLEL SEDER NIGHT IN SHUL** In several places Chazal mention reciting Hallel in shul on the first night of Pesach. Why recite Hallel in shul, if we are going to recite it anyway as part of the Seder? The Rishonim present us with several approaches to explain this practice. A. In Chazal's times, there were no siddurim and therefore the common people davened together with the chazzan or by listening to the chazzan's prayer. (This is why the chazzan is called a shaliach tzibur, the emissary of the community, since he indeed prayed on behalf of many individuals.) On the days that we are required to recite Hallel, these people listened to the chazzan's Hallel and responded appropriately and thereby fulfilled their mitzvah. However, how could they recite Hallel Seder night? They did so by reciting Hallel together with the chazzan in shul before coming home (see Gra, Orach Chayim 487). B. A different approach contends that the community recited Hallel in shul the first night of Pesach in order to fulfill the mitzvah with a large group. Although one may recite Hallel by oneself, reciting it communally is a greater observance of the mitzvah. Neither of these two approaches necessarily assumes that Hallel on Seder night requires a bracha. Indeed, the Chazon Ish recited Hallel in shul Seder night without reciting a bracha beforehand. There are congregations in Bnei Braq that follow this approach. C. A third approach contends that the primary reason for reciting Hallel in shul is to recite a bracha beforehand. These poskim contend that Hallel at the Seder would require a bracha if it was not interrupted by the meal; to resolve this, Hallel is recited twice, once in shul with a bracha without interruption, and then a second time during the Seder. According to this opinion, Hallel Seder night fulfills two different purposes: (1) We sing Hallel to Hashem as we do on all Yomim Tovim because of his miracles; on Seder night we sing Hallel at night because that is when we were redeemed. (2) We praise Hashem while performing the mitzvos of Seder night – haggadah, matzah etc. Although one could fulfill both of these mitzvos by reciting Hallel one time during the Seder, one would miss making a bracha. Therefore, Hallel is recited during davening so that it can be introduced with a bracha, and is sung again during the Seder so that it surrounds the mitzvos of the night. This is the prevalent practice of Sefardim, Chassidim, and the most common approach followed in Eretz Yisroel today (see Gra, Orach Chayim 487).

At this point, we can begin to discuss the questions we raised above:

**Question #1:** When I visit Eretz Yisroel, I notice that even the Nusach Ashkenaz shullen recite Hallel on the first night of Pesach. Should I be reciting Hallel with them when my family custom it not to?

Your custom follows the poskim that reciting Hallel Seder night does not require a bracha. You should preferably follow your own practice and not recite a bracha on the Hallel, but there is no reason why you cannot recite Hallel with them. Since you do not lose anything, have in mind to fulfill the bracha by listening to the chazzan's bracha. However, there is another halachic issue, which is that one should not do things in a way that could cause strife. Rav Moshe Feinstein (Igros Moshe, Orach Chayim 2:94) discusses a situation of someone in chutz la'aretz who does not recite Hallel in shul on Seder night, but davens in a Nusach Ashkenaz shul that does. The person asking the shaylah, a certain Reb Yitzchak, was apparently upset that his shul recited Hallel with a bracha on Seder night and wanted to create a commotion to change the practice. Rav Moshe forbids this and emphasizes that one should follow a path of shalom. Rav Moshe further demonstrates that if it is noticeable that Reb Yitzchak is omitting the bracha on Hallel, he must recite the bracha with them so that no machlokes results.

**Question #2:** Should a woman whose husband recites a bracha on Hallel in shul Seder night recite Hallel with a bracha before the Seder? This takes us to a new question. Assuming that one's husband recites Hallel with a bracha on the night of Pesach, should his wife also recite Hallel before the Seder with a bracha?

**WOMEN AND HALLEL** Are women required to recite Hallel? Although Hallel is usually a time-bound mitzvah from which women are absolved (Mishnah Sukkah 38a), some poskim rule that women are obligated to recite Hallel on Chanukah and Pesach since this Hallel is recited because of

miracles that benefited women (see Tosafos, Sukkah 38a s.v. Mi; Toras Refael, Orach Chayim #75). All agree that women are required to recite Hallel Seder night because women were also redeemed from Mitzrayim. Rav Ovadiah Yosef reasons that the wife or daughter of someone who recites a bracha before Hallel in shul on Seder night should also recite Hallel with a bracha before the Seder (Shu't Yechavah Daas 5:34). However, the prevalent custom is not to.

**Question #3:** When I was in Eretz Yisroel for Pesach, I davened the second day of Pesach with a chutz la'aretz Nusach Ashkenaz minyan, but none of us knew whether we should recite Hallel. What should we have done?

Assuming that this minyan consisted of people who do not usually recite Hallel in shul on Pesach night, they did not need to recite Hallel, and certainly not a bracha on Hallel, in their minyan. Since they are only visiting Israel, and have not yet assumed residence there, they follow their own custom in their own minyan, and their custom is to not recite a bracha on Hallel Seder night. Reciting Hallel with tremendous emotion and reliving Hashem's miracles rekindles the cognizance of Hashem's presence. The moments that we recite Hallel can encapsulate the most fervent experience of His closeness. In the merit of joyously reciting Hallel, may we see the return of the Divine Presence to Yerushalayim and the rededication of the Beis HaMikdash, speedily in our days.

<http://www.israelnationalnews.com/Articles/Article.aspx/11481#>

### "Torah Lights"

**by Rabbi Shlomo Riskin**

Efrat, Israel - The Festival of Passover is called by our sages "the time of our freedom," the celebration of our exodus from Egypt. It is also Biblically known as the "Festival of Matzot," the Holiday of Unleavened Bread.

The flat, rather tasteless dough which was never given a chance to ferment and rise was the "bread of affliction" which our ancestors ate in Egypt. After a long day of servitude, they prepared the simplest fare possible and this was the same "bread" that our ancestors hurriedly prepared for their journey to freedom. Is it not strange that our liberty from enslavement by a mighty, totalitarian regime is symbolized by a half-baked pumpernickel flour and water interrupted from rising in its earliest stage of development?!

Furthermore, the Bible teaches us that "You shall count for yourselves - from the morrow of the Festival day, from the day when you bring the Omer of the waving - seven weeks, they shall be complete... you shall offer a new meal offering baked leavened loaves of bread" (Lev 23: 15-17) to celebrate the Festival of the First Fruits, the Festival of Weeks (Shavuot)."

Why, after all manner of leavening has been forbidden during Passover, do we celebrate this connected holiday (through the counting of each day from the second day of Passover continuing for a full seven weeks) with an offering of leavened, risen loaves of bread? And, why is this culminating festival called "Weeks" (Shavuot), which connotes a period of counting, rather than an achievement worthy of a significant holiday?

One final question; on Passover we read the magnificent Song of Songs, the love song between Shlomo and Shulamit, the shepherd and the shepherdess, God and Historic Israel. But this is not a poem of the lover seeking his beloved, a passionate chase culminating in conquest of the prize. It is rather a search, a hide-and-seek quest for love and unity which is constantly elusive. At the moment that the beloved finally opens the door, the lover has slipped away and gone. The very final verse cries out, "Flee, my beloved, and appear to be like a gazelle or a young hart as you upon the mountains of spices."

The answer to all three of our questions lies in the distinction between the western mentality and the Jewish mindset. Western culture measures everything by the bottom line, the result of the game: "Did you win or did you lose?" The ancient world, and especially Jewish teaching, is more interested in the method, the search for meaning, how you played the game.

Indeed, the Chinese religion is called Tao, the Way; Judaism speaks of "halakha," the walking or progressing on the road.

Hence, Passover is only the beginning of the process, the road to redemption, which takes us out of Egyptian enslavement, but only brings us as far as the arid desert. We count seven weeks, paralleling the seven sabbatical years leading up to the Jubilee, but the actual festival itself – replete with the vision of Israel rooted on her land, bringing first fruits to the Holy Temple, welcoming even the Moabite Ruth into the Jewish fold as the ultimate achievement of universal redemption – is called the Festival of Weeks after the process which will get us there, overseeing the development from half-baked dough to the fully risen loaves of bread. During the last five thousand years, the endgame, the actual redemption, has eluded us – but that is hardly the real point. It is the weeks of preparation, the arduous expectation and the paving of the way, which makes the Festival of Weeks the significant piece.

That is the true meaning behind the Song of Songs. Love is not the act of conquest, the achievement of unity; it is the search for unity, and the closeness between the two which it engenders, not the obliteration of the one into the other which absolute unity suggests.

And so the truest commandment is not to effectuate the Messianic Age, but rather that we await its arrival and prepare the road for its coming. This preparation for the Messiah was the most important aspect of the teachings of the Lubavitcher Rebbe, ztz"l. He taught the necessity of preparing ourselves for the coming of the Messiah rather than the identification of who it may be. The State of Israel is not redemption realized, not even to the most ardent religious Zionist; it is merely the "beginning of the sprouting of the redemption," a work-in-progress which will hopefully pave the way toward our worthiness to be redeemed.

Talmid Hakham, the Hebrew phrase for a Talmudic Scholar, does not mean "wise individual," rather it means "a student of the wise," a good Jew who aspires to the goal of wisdom. The greater a person's wisdom, the greater is their understanding that they have not yet achieved complete wisdom. What counts is their aspiration – the achievement is beyond the grasp of mortal humans.

Hence, especially during the Passover Seder, the questions are more important than the answers; indeed, the author of the Haggadah "types" the four children by the quality – and music – of their questions.

"When the one Great Scorer will place a grade next to your name, He will mark not whether you won or whether you lost, but how you played the game."

Shabbat Shalom and Hag Sameach

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