

THE PIRCHEI SHOSHANIM SHULCHAN ARUCH PROJECT

Hilchos Pesach

Lesson One

Mareh Makomos for this shiur

Pesachim 6A (starting 2 lines from the bottom) – 6B

Siman 429 Mechaber Rama

Magen Avraham, Mishna Brura

Aruch Hashulchan 1-3

Siman 430 Bais Yosef, Mechaber Rama

Taz - Magen Avraham

Mishna Brura

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This Series is dedicated to the memory of Mr. Moshe Baruch Sheffey

– R' Moshe Baruch ben Dovid Sheffey z'l

Third Edition

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An Introductory Word about Pesach

The Torah forbids using, eating, seeing or owning any chametz or Bread Products during Pesach (Passover). The Talmud in Brachos 17a teaches that the *yetzer hara* (the evil inclination) spoils our desire to do Hashem's will just as dough sours and becomes chametz.¹ Once that chametz or evil inclination is removed we will be free to fulfill Hashem's mitzvot just as we were when we left Egypt.

Today, many of us unfortunately are enslaved with idol worship in the form of materialism, honor and money. The Sefer HaChinuch (Mitzvah 117) explains that when we do not discipline ourselves to control ourselves then just as dough rises without any action on our part so too the Evil Inclination will grow and take complete control of us. Through the baking of Matzah we jump up and conquer the Evil Inclination and take control of our lives in order to be able to serve Hashem with the guidance of the Torah and its commandments. Therefore, we seek to completely remove the chametz from our sight and presence during the days of Passover. By cleansing our whole being from consuming or benefiting from chametz, we can be masters over our Evil Inclination and not its slaves -- as most of the world has now become.

We must now ask ourselves, "What exactly is chametz composed of?" Simply put it is grown from the ground and is derived from one of the five grains -- Wheat, Barley, Rye, Spelt or Oats -- which has come into contact with water and left to rise. There are other types of grains -- such as corn, soy, rice, peas or beans -- which are not included in the category of chametz. Nonetheless, those of Ashkenazic descent refrain from consuming them on Passover in case they are mixed with chametz; those of Sephardic ancestry allow their use.

On Behalf of the Pirchei Shoshanim Staff we wish you success in learning these shiurim. May we merit celebrating Pesach together in the Holy Land as it says in our Haggadahs:

"Next Year in Yerushalayim!"

¹ See the prayer brought in the name of R' Alexandrei on line 9 and Rashi's explanation of his prayer.

The Month of Nissan



Simon 429

1 One should ask (learn) the halachos of Pesach (starting) thirty days before Pesach.

Rama: The custom is to buy wheat and distribute it to the poor people for their Pesach needs. All that live in the city for 12 months must give to this cause.

2 One does not fall on the face (say tachanun) the whole month of Nissan, nor is צדקתך said at Mincha on Shabbos. Eulogies are not given, one does not fast a fast that is mentioned in public. Firstborns fast on erev Pesach.

Rama: צדוק הדין ² is not said the whole month of Nissan. The custom is that one does not fast at all even on the day that ones father or mother died. However, one does fast because of a (bad) dream.

One does not say מזמור לתודה or קל ארך אפים or למנצח on erev Pesach or Yom Tov.

The custom is to eat a little extra on the day after Yom Tov which is (called) Issru Chag.

Learning the Halachos Thirty Days Before Yom Tov

Gemora 6a³

One should ask (learn) the halachos of Pesach (starting) thirty days before Pesach. As we find that on Pesach Moshe taught the laws of Pesach Shaini.

² The portion of the funeral service which declares Hashem's justice and righteousness, even at a time when one suffer most from the loss of a loved one).

³ starting 2 lines from the bottom

The **Bais Yosef** asks that we find elsewhere (*Megillah* 32a) that the laws of *Pesach* are learned on *Pesach*, the laws of *Sukkos* on *Sukkos* and the laws of *Shevuos* on *Shevuos*.

He gives three answers:

1. It is not a *din* that one must learn the laws of *Pesach* 30 days before *Pesach* rather on who asks on the laws of *Pesach* 30 days before *Pesach* is considered as asking at the proper time.
2. Since there are many more laws of *Pesach* than other *Yomim Tovim*, for example grinding the wheat, baking *matzah*, checking for *chametz* and *bagalas kailim* therefore one must start earlier.
3. In the time of the *Beis Hamikdash* one had to bring the *Korban Pesach* which required knowing a lot of laws. Even though nowadays we can not bring the *Korban Pesach* the law remained that one should start learning 30 days before.

HALACHA

429:1

We see from the *Bais Yosef* that learning 30 days before *Yom Tov* only applies by *Pesach*, however by *Sukkos* and *Shevuos* one need not start to learn the laws 30 days before. However, the **Taz** (1) and **Magen Avraham** (1) hold that one should start learning the laws of *Yom Tov* 30 days before all *Yomim Tovim*. Everyone agrees that on the *Yom Tov* itself one should study its laws.

Kimcha D'Pischa

THE RAMA SAYS

The custom is to buy wheat and distribute it to the poor people for their Pesach needs. All that live in the city for 12 months must give to this cause.

The custom nowadays is either to give *matzah* and other necessities to the poor of money or funds to buy the necessities. It should be done in a respected manor and discreetly where necessary.

Although the *Rama* says that one must be living in the city 12 months, the **Magen Avraham** (2) says that the custom is that even those living in the city for 30 days are obligated to give. The **Mishna Brura** (5) says that if we see that the person moved in to stay then he is obligated to give even if he is there for less than 30 days. The same applies to the poor person.

The **Mishna Brura** (6) says that the amount one is obligated to give depends on his income. One who does not give for this cause are considered transgressors.

The Month of Nissan

HALACHA

429:2

The **Aruch Hashulchan** begins by telling us that the month of *Nissan* is called the first month as it says *החודש הזה לכם ראש חדשים ראשון הוא לכם לחדשי השנה*. The greatness of the month of *Nissan* is that we were taken out of *Mitzrayim* and Divine Providence was revealed to the world, and Hashem showed that the wicked are punished and good is given to his loved ones.

The *Aruch Hashulchan* continues, why was the month of *Nissan* chosen to be the first month? This is because the zodiac of *Nissan* is the lamb. Pharaoh relied the zodiac of the lamb which is the symbol of *Mitzrayim*, and even though he humbled himself after the plague of *בדר* nonetheless after plague of *השך* he had the gall to tell Moshe never to return. This is because the month of *Nissan* was approaching and he relied on his zodiac. Therefore, Hashem told Moshe this is your month as in this month I will show that there is no substance to the zodiacs and that I am in complete control.

It is because of the greatness of the month of *Nissan* that the *Mishkan* was inaugurated on *Rosh Chodesh Nissan*. In the future as well the *Beis Hamikdash* will be built in the month on *Nissan*.

No Tachanun

The **Magen Avraham** (3) says that reason *tachanun* is not said the whole month of *Nissan* is because the *nesi'im* (princes) of the *shevatim* (tribes) brought *karbanos* the first 12 days of *Nissan* when the *Mishkan* was inaugurated. Each day was like a *Yom Tov* for him. *Erev Pesach* is a *Yom Tov* for everyone since the *Korban Pesach* was brought which is followed by *Yom Tov*. Since most of the month is holy we consider the whole month holy.

Some have the custom the first 12 days of the month to read after davening the portion of the *Nasi* of that day from the *Sefer Torah*. Some however question this custom since *Birchas Hatorah* is not said.

Shabbos Hagadol



Simon 430

1 The Shabbos before Pesach is called Shabbos Hagadol because of the miracle that happened on it.

Rama: the custom is to say the hagadah by Mincha from the beginning of עבדים היינו until כפר על כל (רבן גמליאל אומר before) עונותינו

ברכי נפשי is no longer said.

Shabbos Hagadol

HALACHA

430:1

The **Tur** explains that when the *Bnei Yisroel* went out of *Mitzrayim* they were commanded on the tenth of *Nissan* to take a lamb which was the *avoda zara* of *Mitzrayim* and there was a miracle that the Egyptians did not do anything to them. Since the *Bnei Yisroel* went out of *Mitzrayim* on Thursday this miracle happened five days before on *Shabbos*.

The **Taz** (1) asks why don't we call the 10th day of *Nissan* great, why is it always on *Shabbos*. He answers that when the *Bnei Yisroel* entered *Eretz Yisroel* the *Yarden* River was split on the 10th of *Nissan*. In order not to confuse the two the miracle of the *Koban Pesach* is always commemorated on *Shabbos*.

Review Questions

- 1) What are the reasons that one should start the laws of *Pesach* 30 days before *Pesach*?
- 2) Does this apply to *Sukkos* and *Shevuos*?
- 3) Who is required to give *kimacha d'pischa*?
- 4) Why is the month of *Nissan* special?
- 5) Why was *Nissan* chosen?
- 6) Why isn't *tachanun* said the whole month of *Nissan*?
- 7) Why is *Shabbos Hagadol* called such?
- 8) Why is it always on *Shabbos*?