

ליקוטי ופסקי הלכות "חוקי חיים"

ותלמדם
"תקפי תנים"
לעשות רצונך
בלבב שלם



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Seder Night on Motzei Shabbos | Parshas Tzav, Erev Pesach 5781

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Shabbos Parshas Tzav, 14 Nissan, Erev Pesach

Reciting the Haggada and the Korban Pesach

- Haggada.** Some people recite the Haggada from the beginning of "עבדים היינו" through "לכפר על כל עוונותינו" (רמ"א סי' תל) "לכפר על כל עוונותינו". Even if the Shabbos Hagadol drasha was the previous week (see Issue 216, paragraph 2), the Haggada is recited on this Shabbos (מ"ב סק"ב).
- Korban Pesach.** After Mincha on Shabbos, the procedure of the Korban Pesach is recited since the korban Pesach was shechted on Shabbos, and the Beis Hamikdash will speedily be rebuilt, amen.

Do Not Prepare on Shabbos for Seder Night

- One may not prepare anything on Shabbos for Yom Tov. Even doing a task that is not a melacha shows disregard for Shabbos and is forbidden. Thus, no preparations should be done for Seder night before tzeis hakochavim Motzei Shabbos.
- Afternoon nap.** One may take an afternoon nap on Shabbos, as doing so is pleasurable (ש"ע סי' ר"צ ס"א), even if his intent is to be able to stay up on Seder night. Still, one should not explicitly say he is going to sleep to have energy for Seder night. Similarly, one should not tell his children to go to sleep so that they will be up for the Seder due to the issur of preparing in speech (מ"ב שם סק"ד ע"פ ש"ע תט"ז ס"ב).
- Removing food from the freezer.** One may not prepare on Shabbos for Yom Tov. Thus, one may not remove food from the freezer on Shabbos for Yom Tov. Nevertheless, if necessary, one may remove food on Shabbos with enough time in the day for it to thaw and be edible on Shabbos (מ"ר בשו"ת שבט הקהתי ח"א קנה ע"פ) (הח"א כלל קנה ס"ו).
- Setting the table.** Since one may not prepare for Yom Tov on Shabbos, if one did not set the Seder table on Erev Shabbos, he may not set it on Shabbos or do anything else before nighttime for the purposes of the Seder or the house (פמ"ג סי' תמ"ד א"א סק"א).
- Preparing matzos, kittel.** Someone who will be eating out of his house on Seder night may not take out matzos or his kittel on Shabbos for Yom Tov due to the issur of preparing (ש"ע תק"ג סק"א).
- Machzor, Haggada.** If one goes to shul or somewhere else during the day on Shabbos, he may take his machzor or Haggada if there is an eiruv provided that he will use it at his destination while it is still day to avoid transgressing the issur of preparing.
- Putting on Yom Tov clothes.** Yom Tov clothes should be nicer than Shabbos clothes (ש"ע סי' תקכ"ט ס"א). When Erev Yom Tov falls on Shabbos, lechatchila one should wear his Yom Tov clothes for Shabbos so as not to degrade Shabbos (הג"ה קנייבסקי, מבקשי תורה) (י"ד ע"פ ע"פ ר"י). If one did not do so, he should at least put them on during the day on Shabbos with intent for the honor of Shabbos as well. Alternatively, he can put them on once it is night in honor of Yom Tov. He should not put them on when it is almost night since that looks like preparing (כ"פ החיים סי' תקכ"ט סכ"ג).
- Going to the mikveh for Yom Tov.** Some write that one may go to the mikveh on Shabbos afternoon in honor of Yom Tov since going to the mikveh is not an issue of preparation (ספר ע"פ שהל בשבת פ"ב) (הע"נ נ"ג), but he should not say explicitly that he is going to the mikveh in honor of Yom Tov (דברי יעקב ח"א סי' מה אות) (כ"ו). However, others write that one may not go to the mikveh on Shabbos in honor of Yom Tov (מו"ר בעל קנה בשם ח"ג כ"ב ו"ג). Thus, when going to the mikveh on Shabbos morning, one should have in mind that it is also in honor of Yom Tov.

Havdala for Shabbos on Seder Night

ותודיענו

- When Seder night falls on Motzei Shabbos, the text of Havdala that begins "ותודיענו" is said in Shemoneh Esrei just like on any Yom Tov that falls on Motzei Shabbos (ש"ע סי' תצ"א ס"ב). If one forgot to say "ותודיענו" and already said Hashem's Name ["ותתן לנו ה'"], he should not say ותודיענו; he should rely on the Havdala he will make on a cup of wine at Kiddush (מ"ט אפרים סי' תקצ"ט ס"ז). Although on a regular Motzei Shabbos one should go back to אתה חוננתנו if he did not yet finish the bracha (ש"ע סי' רצ"ד ס"ד), going back in this case will cause him to have said Hashem's Name for no reason (הגרש"א) (שלחן שלמה יו"ט דיני קידוש והבדלה אות ז', ש"ת שבט הלוי ח"ט סי' כ"ג אות ב').
- "ברוך המבדיל."** A person who did not say ותודיענו in Shemoneh Esrei and women who do not say Havdala in Shemoneh Esrei should not do melacha that is forbidden on Shabbos, e.g., cooking, before saying "ברוך המבדיל בין קודש לקודש". It is best to say the entire text [i.e., continue "בין אור לחושך בין ישראל לעמים וכו'"] without Hashem's Name (מ"ט אפרים שם).

Havdala in Kiddush

- When Seder night falls on Motzei Shabbos, Havdala is said in Kiddush in the following order: יין [Hagofen]; אֲשֶׁר בָּחַר בָּנוּ... [Asher bachar banu...]; בֹּרֵי מֵעֵרֵי הָאֵשׁ [Borei Me'orei Ha'eish]; הַבְּדִילָה [Hamavdil]; יָמֵנוּ [Shehecheyanu] – the initials form the acronym "המבדיל בין קודש לקודש" (ס"א). The bracha closes with the words "המבדיל בין קודש לקודש" (הגרש"א, ש"כ פס"ב סט"ו).
- Other minhagim of Havdala.** The bracha on besamim is not said in this Havdala (מ"ב סי' תע"ג סק"ג). Also, we do not spill a bit of wine from the Kiddush cup [at least not on purpose...] as we customarily do from the Havdala cup as a sign of bracha (רמ"א סי' רצ"ו ס"א) since it would be a disgrace to Yom Tov to worry about making money, an act that is forbidden on Yom Tov (הגרש"א, ש"כ פס"ב סט"ו).

Women Saying Havdala

- Some have a minhag on Seder night that everyone, including women, says Kiddush together on their own cup of wine. When Seder night falls on Motzei Shabbos and everyone says their own Kiddush together, women can say the text of Kiddush with Havdala in it. Although some hold that women are exempt from Havdala and therefore should not make Havdala for themselves when they have an alternative (ש"ע סי' רצ"ו ס"ח), on Pesach night a woman can say Havdala within the text of Kiddush since it is part of the nusach of Kiddush that women are obligated in. It is not a problem of interrupting between saying Hagofen and drinking since a woman can bring a chiyuv upon herself (כ"ז הע"ב פס"ב סט"ו) (הגרש"א, ש"כ פס"ב סט"ו).
- Borei Me'orei Ha'eish.** However, a woman should not say Borei Me'orei Ha'eish since all poskim agree women are not obligated to say it (ע"פ ביאה"ל שם ד"ה לא יבדילו). She should remain quiet and listen to her husband say it, but she can say amen since from the standpoint of the one saying the bracha, Borei Me'orei Ha'eish belongs there (הגרש"א, הליכות שלמה פסח פט"ז ארחות הלכה הע"נ 34).
- A woman should drink from the cup of Kiddush wine even though it is also the cup for Havdala. Although women are careful not to drink from the Havdala wine on Motzei Shabbos, this cup has the Kiddush wine and is also the first of the four cups that women are obligated in.

Havdala Candle

18. **One candle.** On every Motzei Shabbos, we say Borei Me'orei Ha'eish over a braided candle, i.e., one with two or more wicks (שוי"ע סי רח"צ ס"ב). When Motzei Shabbos falls on Yom Tov – when it is forbidden to extinguish a flame – many say the bracha on one of the candles that were lit for Yom Tov since strictly speaking, one can make the bracha over a candle with one wick every Motzei Shabbos (שם).
19. **Bringing two candles together.** Many people take two of the Yom Tov candles and bring them together to make the two flames into a torch (אלף המגן מטי"א סי ת"ר סק"ג, ארחות רבינו ח"ב עמ' ק"יא). If possible, it is best to ensure that only the flames touch; the candles themselves should not touch out of concern for the issur of memacheik [smoothing] with the wax (י"ט שני) (הגריש"א, הגש"פ, י"ט שני) (כהלכתו פ"א סי"ד).
20. However, some are unsure about this. They are concerned for a potential issur of extinguishing – which is forbidden on Yom Tov – when the flames are separated. They prefer relying on the basic option of saying the bracha on a single candle.
21. **Yaknehaz candle.** Nowadays, many places sell "Yaknehaz candles." These are small, braided candles or tea lights with two wicks that go out on their own after several minutes. Using these, one can make Havdala in the best way possible, with a flame classified as a torch. [These can also be made at home by taking a tea light and inserting a second wick from a different candle into the hole in the middle.]
22. However, some are also unsure about this. Since the extra wick does not provide benefit under electric lighting, it is called lighting a flame unnecessarily. This is similar to the machlokes regarding lighting a yahrzeit candle on Yom Tov (י"ט שני כהלכתו). Nevertheless, there is basis to rely on if the candle will stay lit on the table until it goes out on its own.

Concluded "המבדיל בין קודש לחול"

23. If one mistakenly ended Havdala in Kiddush with the words "המבדיל בין קודש לחול" and did not correct himself within toch kedei dibur, he is not yetzib and must make Havdala again (שו"ת שבת הלוי). If he did not yet drink the first cup of wine or if he drank just a bit and then remembered, he should say Havdala again on that cup. If he only remembered after drinking the cup, he must follow the same steps as one who forgot Havdala entirely, as will be explained.

Forgot to Say Havdala

24. **Remembered while drinking the cup.** If one forgot to say Havdala over the Kiddush wine but remembered right when he started drinking, he should stop drinking and say the bracha of Havdala. If he already drank most of the cup, he should refill it and say Havdala without the bracha of Hagofen (כ"ה החיים סק"ב).
25. **Remembered before Maggid.** If one forgot to say Havdala and drank the first cup of wine, according to the Mechaber, who rules that Hagofen is not said on each of the four cups (שוי"ע סי תע"ד), he should say the bracha of Havdala on another cup of wine without Hagofen as long as he did not yet start Maggid (שוי"ע תע"ג ס"א). If he already started Maggid by saying "הוא לחמא עניא" he should continue through גאל ישראל and then say Havdala [i.e., Hagofen, Borei Me'orei Ha'eish, and the Shabbos-to-Yom Tov Havdala] on the second cup (מ"ב סק"ה).
26. According to the Rama (סי תע"ד), who rules that Hagofen is said on each of the four cups, even if he remembered before Maggid, he should not make a bracha on a new cup since it looks like he is adding to the four cups when he says Hagofen. However, if he had in mind that the bracha on the first cup was to cover whatever he will drink afterward (see Issue 130, paragraph 3), he may say the bracha of Havdala on a new cup of wine without saying Hagofen (מ"ב תע"ג סק"ד).
27. **Remembered before karpas.** Some poskim say that according to the Rama, if one remembered before eating karpas, it is better to eat the karpas before Havdala than to appear to add to the four cups (שוי"ע הרב בביאה"ל ד"ה עד). Others say it is better to say Havdala with Hagofen on a cup of wine so as not to eat karpas before Havdala (הגש"פ קול דודי בשם הגר"מ פיינשטיין). The Mishna Berura is unsure which is preferable (ביאה"ל שם).

28. Some say that if he said ותודיענו in Shemoneh Esrei, he may eat karpas and say Havdala on the second cup (see above, 25). If he also forgot Havdala in Shemoneh Esrei, he should make Havdala before eating karpas so that he will not have to daven Maariv again (שו"ת באר משה ח"ה סי קפ"ו). [There is a little-known halacha that if a person forgot Havdala in Shemoneh Esrei and ate before making Havdala, as a penalty Chazal required him to daven Maariv again and say Havdala in Shemoneh Esrei (שוי"ע סי רצ"ד ס"א).]
29. **Remembered mid-seuda.** If he realized in the middle of the seuda that he did not make Havdala, he must stop his seuda immediately and make Havdala. He should not say Hagofen since his bracha on the second cup covers it unless he was not planning to drink during the seuda; in that case he must also say Hagofen (מ"ב סק"ה).
30. **Remembered after afikoman.** If he only remembered after eating the afikoman, he should make Havdala after bentching on the cup of wine used for bentching. If he remembered after bentching, he should wait until the fourth cup to say Havdala. If he remembered after he drank the fourth cup, he should make Havdala on a fifth cup and say Hagofen since he wasn't planning to drink any more (מ"ב שם).
31. **Remembered the next day.** If he only remembered the next day, he can make Havdala at any point in the day by saying "המבדיל בין קודש לזבחים" (שמירת שבת כהלכתו פס"ב סי"ט) "קודש לקודש".

Differences When the Seder Is on Motzei Shabbos

"מן הפסחים ומן הזבחים"

32. In a regular year, the bracha at the end of Maggid has the words "And we will eat there 'from the זבחים and from the פסחים'; "פסחים" refers to the Chagiga, which is also shechted on Erev Pesach and eaten at night before the korban Pesach, which is eaten on a full stomach. Hence, we say the words in the order that we will be zocheh to eat them: "מן הזבחים ומן הפסחים" (מ"ב סי תע"ג סק"ב).
33. **Motzei Shabbos.** Some say that when Seder night falls on Motzei Shabbos, we reverse the order of the words – i.e., "מן הפסחים ומן הזבחים" – since the korban Chagiga was brought obly on the first day of Yom Tov, not on Shabbos/Erev Pesach (שער הציון (סק"פ). This is how it is printed in most editions of the Haggada.
34. Others support saying the regular text even when Seder night falls on Shabbos. They point out that it is a tefilla for the following year asking Hashem to bring us to the coming Yamim Tovim, rejoicing in His service. Then – in the coming year, when Pesach will not be in Motzei Shabbos – we will eat from the zevachim [the Chagiga] and then from the korban Pesach (שער הציון שם).
35. In light of the above, both versions are valid. There is basis for whichever one a person says, especially since both versions appear in the Rishonim on the mishna in Pesachim (דף קט"ז ע"ב).

Egg on the Seder Plate

36. Two cooked foods are placed on the Seder plate: one to remember the korban Pesach and one to remember the Chagiga. The minhag is to use meat and an egg (שוי"ע סי תע"ג ס"ד). Some poskim say that when Seder night falls on Motzei Shabbos, one only needs to have one food, corresponding to the korban Pesach. There is no need to put an egg on the Seder plate for the Chagiga since the korban Chagiga does not override Shabbos and was not brought until Yom Tov day (מ"ב שם ס"ב).
37. However, others hold that even so, one must put two foods on the Seder plate just like other years. Being that it is just done to remember the korbanos, Chazal did not make an exception; the minhag follows this opinion (מ"ב שם). In fact, if one is too particular to make everything resemble the processes in the Beis Hamikdash, it looks like he is making actual kodshim (שוי"ע הרב ס"ג).
38. This is especially the case since there are other reasons we put an egg on the Seder plate: The more an egg cooks, the harder it gets. So too, the more Klal Yisroel was tormented, the more they multiplied. Additionally, Tisha B'Av always falls on the same day of the week as the prior Seder night. Thus, we put an egg – a sign of mourning – on the Seder plate to remember the destruction of the Beis Hamikdash.

א' כשר' פריליכן פסח