

לשְׁתוֹת כָּל הַשָּׁנָה, וְאַחַר כֵּךְ יִתְיַקַּר הַיַּיִן, מִתֵּר לוֹ לִקְנוֹת בְּחֹלֶה־מוֹעֵד.
אָבֵל לְמִשָּׂא וּמִתָּן, אֲסוּר לִקְנוֹת.

(ה) דְּבָרִים הַנִּצְרָכִים לְמוֹעֵד, כְּגוֹן פְּרוֹת וְתַבְלִין, מוֹכְרִין כְּדָרְכָן אֶפְלוּ
בְּפְרָה־סֵיא. וְכִיּוֹן שֶׁמִּתְרִין לְפִתּוֹחַ הַחֲנוּת בְּשֶׁבִיל יִשְׂרָאֵל, מִתְרִין לְמַכּוֹ
גַּם לְגוֹי.

(ו) לְתַבַּעַ חוֹבוֹת, נִהְגוּ לְהַקֵּל אֶפְלוּ מִיִּשְׂרָאֵל, מִשּׁוּם דְּחוּשְׁבִין זֶה
לְדָבַר הָאֶבֶד.

(ז) לְהַלוֹת בְּרַבִּית לְגוֹי הַרְגִיל אֶצְלוֹ, מִתֵּר, מִפְּנֵי דִהּוּי דְּבַר הָאֶבֶד,
שֶׁלֹּא יִרְגִיל אֶת עַצְמוֹ אֶצֶל אַחֵר. וְאִם מְלָה לְגוֹי שְׂאִינוּ רְגִיל אֶצְלוֹ,
יוֹצִיא הַרְבִּית מִשְׁבוּעַ אֶחָד לְשִׁמְחַת יוֹם־טוֹב. וְלִמְכּוֹר סְחוּרָה לְמִי שְׂאִינוּ
רְגִיל אֶצְלוֹ, אֲסוּר, וְלֹא מִהֲנִי מַה שְׂיִוְסִיף לְשִׁמְחַת יוֹם־טוֹב. אָבֵל לְמִי
שֶׁרְגִיל אֶצְלוֹ, מִתֵּר, מִשּׁוּם דִּהּוּי דְּבַר הָאֶבֶד, שֶׁלֹּא יִרְגִיל אֶת עַצְמוֹ אֶצֶל
אַחֵרִים.

(ח) חֲלוּף מְטַבְּעוֹת, אֲסוּר.

כג' אדר

סימן קז

דיני חדש ניסן

א) כָּל חֲדָשׁ נִיֶּסֶן אֵין אוֹמְרִים תַּחֲנוּן, וְלֹא צְדוּק הַדִּין, וְאֵין אוֹמְרִים
צְדָקָתְךָ, בְּשִׁבְתָּ בְּמִנְחָה. נוֹהֲגִין מִרֵּאשִׁי־חֲדָשׁ וְאֵילָף לִקְרוֹת בְּכָל יוֹם

8. You may not purchase more than one year's supply because it can be purchased again the following year. (*Beis Yosef, Bach, Mishnah Berurah* 539:31)

9. See *Shulchan Aruch* and *Ramah* 539:9. *Eliyahu Rabbah* rules that buying wine in order to profit is permitted, and only buying large quantities for your own use is prohibited because it is an unnecessary bother. See *Biur Halachah* who says not to protest against those who rely on this opinion.

10. *Shulchan Aruch* 539:10 permits their sale because they are perishable. *Magein Avraham* and *Mishnah Berurah* include non-perishable items as well, provided they are obviously for Yom Tov needs. Anything for Yom Tov that is not obvious, must be done in private. (see *Shulchan Aruch* 533:5)

11. See *Shulchan Aruch* 539:2–3. This reason is only necessary for commercial debts such as payment for merchandise (already delivered). These have the *halachah* of commerce, and are allowed only when classified as prevention of loss. Debts from loans, however, are not considered business and you may try to collect them on *Chol Hamoed*, even in court. (see *Taz, Mishnah Berurah* 539:7–11) If you have a good security (מִשְׁבּוֹךְ) you may not make your claim

allowed to buy it on *Chol Hamoed*,⁸ but it is forbidden to buy it for business purposes.⁹

5) Things that are needed for the Yom Tov, like fruits and spices,¹⁰ may be sold regularly, even openly. And since you are allowed to open your store to sell to a Jewish customer, you may also sell to a non-Jewish customer.

6) It is customary to be lenient about collecting debts, even when the debt is owed by a Jew, because we consider this the prevention of a loss.¹¹

7) Lending money on interest to a regular non-Jewish customer is permitted, because it would be a loss, if he took his business elsewhere.¹² If you lend money to a non-Jew, who is not your regular customer, you should spend the interest¹³ of one week for [the mitzvah of] rejoicing on Yom Tov.¹⁴ Selling merchandise to someone who is not a regular customer is forbidden, and it is of no avail even if you spend more of your profits for [the mitzvah of] rejoicing on Yom Tov.¹⁵ But you are permitted to sell to a regular customer, because it is considered prevention of a loss, so that he will not get accustomed to purchase elsewhere.

8) It is forbidden to exchange money¹⁶ (on *Chol Hamoed*).

April 3

Chapter 107

The Month of Nisan

1) During the entire month of *Nisan* we do not say *Tachanun*¹ or *Tzidduk Hadin*² (burial service), and we do not say *Tzidkasecha* on Shabbos at *Minchah*.³ It is customary⁴ from *Rosh Chodesh* on, to read (from the *Seifer Torah*) the *parashah* of the *Nasi*⁵ who brought his offering on that day. On the thirteenth day of the month, we

in *Beis Din* (court) on *Chol Hamoed*. (*Eliyahu Rabbah*) When claiming outstanding loans, etc., if they are not considered prevention of loss, you may not do *melachah* (like writing) in the process.

12. *Rabbeinu Tam*, *Rosh*.

13. If it was a large loan and you find it difficult to spend so much, you should do the best you can. (*Ba'eir Heiteiv*, *Maharil*)

14. This is in addition to what you had intended to spend. (*Mishnah Berurah* 539:45)

15. See paragraphs 1–2 and footnotes 4–5. Lending is less restricted than business because it does not involve the bother of pricing or the disappointment of overpaying. (*Magein Avraham* 539:17, *Mishnah Berurah* 539:45)

16. *Shulchan Aruch* 539:14. Because it is considered business. (*Vilna Gaon*, *Mishnah Berurah* 539:47)

1. See Chapter 22.

2. See Chapter 198:14.

3. *Shulchan Aruch* 429.

4. This custom is not very widespread in our times, except among Chassidim.

5. The leader of each tribe was called *Nasi*. On *Rosh Chodesh Nisan* the *Tabernacle* was erected, and in honor of its dedication, during the ensuing twelve days, each *Nasi* had his day on which he brought a special offering, as is written in *Numbers* 7:10–7:89.

פְּרַשְׁתָּהּ הַנְּשִׂיא שֶׁהִקְרִיב בּוֹ-בַיּוֹם. וּבַיּוֹם הַשְּׁלֹשֶׁה-עָשָׂר קוֹרִין פְּרַשְׁתָּהּ בְּהַעֲלוֹתָהּ, עַד כֵּן עָשָׂה אֶת הַמְּנוּחָה, שֶׁהִיא כְּנֶגֶד שֶׁבֶט לֹוִי.

(ב) אִין מִתְעַנִּין בּוֹ אֶפְלוּ תַעֲנִית יִאֲרֻצִּיט. אָבֵל תַּעֲנִית חִלּוּם, מִתְעַנִּין. וְהַבְּכוֹרִים, מִתְעַנִּין בְּעָרֵב פֶּסַח, כַּאֲשֶׁר יִבְאָר אִם יִרְצֶה הַשֵּׁם בְּסִימּוֹ קי"ג. וְחֲתָן וְכֻלָּה גַם כֵּן מִתְעַנִּין בּוֹ, וְאֶפְלוּ בְּרֵאשֶׁחֲדָשׁ נִיסָן.

(ג) בְּשַׁבַּת הַגְּדוֹל לְמִנְחָה, נוֹהֲגִין שָׂאִין אוֹמְרִים בְּרַכֵּי נַפְשִׁי, אֲלֵא עֲבָדִים הֵינּוּ וְכוּ', לְפִי שֶׁבְּשַׁבַּת הַגְּדוֹל הֵיחָה הַתְּחִלַּת הַגְּאֻלָּה וְהַנְּסִים.

סִימָן קח

דִּינֵי הַחֲטִיין וְהַקְּמַח לְמִצּוֹת

(א) כְּתִיב, וְשִׁמְרַתֶּם אֶת הַמִּצּוֹת, מִכָּאן, שֶׁצָּרִיכִין לְשַׁמּוֹר אֶת הַחֲטִיין לְשֵׁם מִצּוֹת מִצּוּהָ, שְׁלֵא יִבּוֹאוּ עֲלֵיהֶן מַיִם. וּלְדַעַת קֶצֶת מִגְּדוּלֵי הַפּוֹסְקִים זְכוּרִים לְבְּרָכָה, צָרִיכִין שְׁמִירָה זֹו מִיַּד מְשַׁעַת קְצִירָה וְאֵילָף. אָבֵל הַמְּנַהֵג הוּא כְּפּוֹסְקִים דְּסָגִי לְהוֹ בְּשִׁמְרָה מְשַׁעַת שְׁמוּלִיכִין אוֹתָן לְטַחוֹן וְאֵילָף. וְאֵף הַמְּדַקְדָּקִין בְּמִצּוֹת, חוֹשְׁשִׁין לְשִׁמְרָה מְשַׁעַת קְצִירָה, וְכֵן נִכּוֹן לַעֲשׂוֹת. וְרֵאוּי לְדַקְדָּק שְׁלֵא יַעֲמְדוּ הַשְּׁבָלִים בְּמַחְבֵּר עַד שֶׁיִּתְיַבְּשׁוּ כָּל צֶרֶן וְיִלְבִּינוּ, כִּי אִז אִם יִרְדוּ עֲלֵיהֶן גְּשָׁמִים, יַחֲמִיצוּ אֶפְלוּ בְּמַחְבֵּר, כִּיֹּן שְׂאִינֵן צְרִיכוֹת עוֹד לְקַרְקַע. עַל כֵּן רֵאוּי וְנִכּוֹן לְקַצוֹר בְּעוֹד שֵׁשׁ בְּהֵן עוֹד קֶצֶת מְרֵאָה יִרְקוֹת. וּמִי שֶׁאֶפְשָׁר לוֹ בְּחֲטִיין שְׁמוּרוֹת מְשַׁעַת קְצִירָה לְכָל יְמֵי הַחֵג, מֵה־טוֹב. וְאִם לֹאוּ, רֵאוּי לוֹ עַל־כָּל־פְּנִים לְהִדָּר בְּזֶה לְמִצּוֹת שֶׁעַל הַסֵּדֵר בְּשָׁנֵי הַלֵּילוֹת.

6. Aaron, the High Priest, and *Nasi* of the tribe of *Levi* did not take part in the offering of the *Nesi'im*. His lighting of the *Menorah* was his part in the dedication. See Rashi. (*Numbers* 8:2)

7. The anniversary of the death of one's father or mother. (See *Ramah* 429:2) This is our custom; but *Shulchan Aruch* permits a private individual to fast during *Nisan*.

8. If one has a particularly onimous and disturbing dream, fasting with repentance helps to nullify the decree indicated by the dream.

9. Since it is a day of atonement for them, they fast the day of the wedding until the marriage ceremony takes place. (*Magein Avraham* 573) Refraining from fasting during *Nisan* is not a *halachah*, but a custom, and this fast overrides it. (*poskim*)

10. *Ramah* 573. This is so only on *Rosh Chodesh Nisan*, because two of Aaron's sons (*Nadav*

read in *parashas Beha'alozechah* until “*Kein asah es hamenorah*” “So did he make the Menorah” which is fitting for the tribe of Levi.⁶

2) [During the month of *Nisan*,] we do not fast even the fast of a *Yahrzeit*,⁷ but we may fast because of a dream.⁸ The firstborn (males) fast on *erev Pesach*, as will be explained, God willing, in Chapter 113. A groom and a bride also fast during *Nisan*,⁹ even on *Rosh Chodesh Nisan*.¹⁰

3) On *Shabbos Hagadol*¹¹ at *Minchah* it is customary not to recite *Barchi Nafshi*, but to say instead *Avadim Hayinu*¹² etc., because on *Shabbos Hagadol* the redemption from Egypt and the miracles began.¹³

Chapter 108

The Wheat and Flour for the Matzos

1) It is written, “And you must guard the matzos” (Exodus 12:17). From this we learn that we must guard the wheat [from which we make] the matzos with which we perform the mitzvah, to see that no water comes upon them. According to some of the great *halachic* authorities, of blessed memory, this watchfulness is to begin from the time the wheat is harvested. The prevailing custom is to follow the opinion of the authorities, who maintain it is sufficient to guard it from the time it is brought to the mill, and thereafter. However, people who are meticulous in their performance of mitzvos, are concerned that [the wheat] should be guarded from the time it is harvested, and this is the proper thing to do. Special care must be taken that the stalks do not remain attached to the earth until they completely dry out and turn white, because then if rain falls on them they will become *chametz*, even though they are still attached to the soil,¹ since they no longer need the soil’s (nourishment). It is, therefore, fitting and proper to harvest them when they are still slightly green. If you can obtain wheat that was guarded from the time of harvesting for all the days of *Yom Tov*, so much the better. If this is impossible, you should at least be scrupulous about this for the matzos of both Seder nights.

and Avihu) died on that day. On any other *Rosh Chodesh*, the bride and groom may not fast. (*Magein Avraham, Mishnah Berurah* 573:9)

11. The Shabbos before *Pesach* is so called because in Egypt, the Jews were commanded to take a lamb on the tenth day of *Nisan* and designate it for the paschal offering. They did so, and tied the sheep to their bedposts. The Egyptians, upon hearing the Jews were bringing the sheep as a sacrifice, did not protest, even though the lamb was the Egyptian idol. That year, the tenth day of *Nisan* occurred on Shabbos, and in commemoration of this miracle, we call it *Shabbos Hagadol*—the Great Shabbos. (*Tur* 430 etc.)

12. This is found in the *Hagaddah* of *Pesach*. It is customary to recite until *Lechappeir al Kol Avonoseinu* (to atone all our sins). (*Ramah* 430) The *Vilna Gaon* did not agree with this custom, and many people follow his ruling and do not say it.

13. See note 11.

1. This is so only if there was a huge downpour of rain, but a slight rain or drizzle does not disqualify the wheat and it may be used even for the required matzo of the Seder. (*Mishnah Berurah* 467:18)

(ב) חטים שְׁנִמְצָאוּ בְהֵן מְבַקְעוֹת אוּ מְצַמְחוֹת, הַשָּׂאֵר מִתֵּר. וּבִלְבַד שְׂיִבְרוּ אוֹתוֹן, אוּ צְרִיכִין לְדַקֵּק הַיֵּטֵב, אִם יֵשׁ עַל-כָּל-פְּנִים שְׂשִׁים כְּנֶגֶד הַמְבַקְעוֹת וְהַמְצַמְחוֹת. וּלְכַתְחֵלָה יֵשׁ לְהִדַּר לְבָרֵר גַּם מִן הַחֲטִיִּים שְׂאֵכְלוּ מֵהֶן עֲכָבְרִים אוּ שְׂיֵהִיָּה שְׂשִׁים כְּנֶגְדָן. וְהַחֲטִיִּים שְׂבָאוּ בְּסַפִּינָה אוּ שְׂהִיוּ מִנְחוֹת בְּבוֹרוֹת, אִם הֵן יְבִשׁוֹת וְקִשׁוֹת וְלֹא נִשְׁתַּנָּה מְרֵאִיָּהֶן, כְּשִׁרוֹת. וְאִם הֵיוּ מִנְחוֹת בְּעֵלְיָה וְיָרְדוּ עֲלֵיהֶן גְּשָׁמִים דְּרָךְ הִגַּב בְּקִצַּת מְקוֹמוֹת, אֲסוּרוֹת. אָבֵל אִם נָפַל עֲלֵיהֶן קִצַּת שֶׁלֵּג אוּ קִצַּת מִים בְּמְקוֹם אֶחָד, מִסִּלַּק אוֹתוֹן שְׂיֵשׁ לְהִסְתַּפֵּק בְּהֵן, וְהַשָּׂאֵר מִתֵּרוֹת.

(ג) כָּבֵר נִהְיָ יִשְׂרָאֵל לְדַקֵּק בְּהַכָּשֵׁר הַרְחִים, לְנַקֵּר הַיֵּטֵב וּלְנִקּוֹת בְּכָל הָאֲפָשָׁרִי. וְכִיסִּים, לֹקָחִים חֲדָשִׁים. וּבְמְקוֹם שְׂיֵשׁ תְּלַמְדֵי חֲכָמִים, הֵמָּה הוֹלְכִים אֶל הַרְחִים לְהַשְׁגִּיחַ, שְׂיֵהֵא הַהַכָּשֵׁר פְּרָאוּי. וּבְמְקוֹם שְׂאִין תְּלַמְדֵי חֲכָמִים, רָאוּי לְכָל יִרְא־שָׁמַיִם שְׂיִלְךָ בְּעֶצְמוֹ לְהַשְׁגִּיחַ עַל הַהַכָּשֵׁר, דְּמִצְוָה בּוּ יוֹתֵר מִבְּשָׁלוּחוֹ. וְנוֹהֲגִין כִּי הַקָּמַח הָרֵאשׁוֹן שְׁנִטְחוֹן לְאַחַר הַהַכָּשֵׁר, אִין אוּכְלִין אוֹתוֹ בְּפִסַּח. אִם טוֹחֲנִים בְּרַחֲמִים גַּם תְּבוּאָה לְתוֹתָהּ, צְרִיכִין לְהַפְסִיק בְּמַחְצָה שְׂלֹא יִתְעַרְבוּ בּוּ מִן הָאָבֵק הַהוּא.

(ד' אדר ד) שֶׁק עִם קָמַח שְׁנִתְלַחַלַח מִמֵּיִם, אִם הוּא בְּמְקוֹם אֶחָד, בֵּין שְׂהוּא עֲדִין לַח, בֵּין שְׁנִתְיַבֵּשׁ, יֵאָחַז אֶת הַמְּקוֹם הַזֶּה בִּידוֹ וְיִרִיק הַשָּׂאֵר, וּמִתֵּר. רַק זֶה שְׁנִתְלַחַלַח, אֲסוּר. וְאִם נִתְלַחַלַח בְּכַמָּה מְקוֹמוֹת שְׂאִי אֲפָשָׁר לוֹ לַעֲשׂוֹת כֵּן, אֲזִי אִם עֲדִין הוּא לַח, יִרְקַד אֶת הַקָּמַח. וּמָה שְׁנִשְׂאֵר עַל הַנֶּפֶס פְּרוּרִין, זֶה לְבַד חֲמֵץ, וְהַשָּׂאֵר מִתֵּר. וְכֵן אִם אָכְלוּ עֲכָבְרִים מִן הַקָּמַח, יִרְקַדְנוּ. אָבֵל אִם כָּבֵר נִתְיַבֵּשׁ, לֹא מֵהִנִּי לַח הַרְקָדָה, וְכָל הַקָּמַח אֲסוּר.

(ה) בְּיוֹם שְׂטַחְנוּ אֶת הַקָּמַח, אֲסוּר לְאִפּוֹתוֹ, מִפְּנֵי שְׂאֵז הַקָּמַח הוּא חָם וּמְמַהֵר לְהַחְמִיץ כְּשִׁנוֹתָנִים בּוּ אֶת הַמֵּיִם, עַל כֵּן יִשְׂהֵא אַחַר הַטְּחִינָה לְכָל-הַפְּחוֹת מַעַת-לַעַת.

(ו) הַשָּׂקִים שְׂמִנְיָחִים בְּהֵם אֶת הַקָּמַח, טוֹב לַעֲשׂוֹתוֹן חֲדָשִׁים, אוּ לְכָל-הַפְּחוֹת לְהַתִּיר אֶת הַתְּפִירוֹת וּלְכַבֵּס הַיֵּטֵב בְּחֲמִין וּבְאִפֵּר וּבְשִׁפְשׁוּף וְחֻבִּיטָה.

(ז) אֲסוּר לְהַנִּיחַ שֶׁק עִם קָמַח עַל גְּבִי בְּהֵמָה, אֲלֵא אִם יֵשׁ עוֹר

2) If in some of the wheat there was found kernels that were split open or sprouted; the rest may be used for matzah, provided the unfit ones were separated or carefully measured to make sure that there is at least sixty times as much (of the good wheat) as the split and sprouted (wheat). Initially, you should be scrupulous to sort out even wheat from which mice have eaten, or to make sure that there is at least sixty times as much of the good wheat. Wheat that arrived by ship or was stored in pits, if it is dry and hard, and its color has not changed, is kosher for *Pesach*. If it was stored in an attic and rain dripped upon it in several places, through the roof, it is forbidden. But if a little snow fell on it or a little water, in one place only, you must remove those kernels which are doubtful, and the rest may be used.

3) It is a long established custom in Yisroel, in preparing the mill, to clean it thoroughly, and scrub it in every possible way and to purchase new bags [for the flour.] In a community where there are Torah scholars, they should go to the mill to supervise the cleansing, and to see that the preparations are done properly. In a community where there are no Torah scholars, every God-fearing person should go himself to supervise the preparation of the mill, for it is a greater mitzvah to do it yourself, than if an agent does it for you. It is customary that the first flour milled after this preparation, is not eaten on *Pesach*. If moist grain is also ground at that mill, it should be separated with a partition, so that none of its powder should mix with it.

April 4 4) If a bag of flour has become wet, if only one part became wet, whether it is still moist or already dry, you may take that part in your hand while you empty the rest of the flour, which you are permitted to use. Only the part that has become wet is forbidden. However, if the bag of flour has become wet in several places so that it is impossible to take these steps, then, if it is still moist, the flour is sifted and only the pieces that remain in the sieve are *chametz*, but the rest may be used. If mice have eaten some of the flour, it should be sifted. However, if the bag of flour has become dry, sifting is of no use, and the entire flour is forbidden to be used.

5) On the day the flour has been ground it is forbidden to be baked,² because the flour is then warm and will quickly become *chametz* when water is poured on it. Therefore, you should postpone using it for at least twenty-four hours after the grinding.

6) The bags for holding the flour preferably should be made new, or at least the seams of the old bags should be opened, and they should be washed thoroughly with warm water and ashes, and by rubbing and beating them.

7) It is forbidden to load a bag of flour on an animal, unless thick leather is

2. If, however, it was already kneaded with water, it may be baked, but special care must be taken that it not be allowed to become *chametz*. This is done by speeding up the process and getting into the oven even quicker than other matzos. (*Mishnah Berurah* 453:43)