



KUNTRUS PESACH SIRENS

PRACTICAL HALACHIC
GUIDELINE FOR SIRENS
DURING EREV PESACH AND
THE SEDER



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Hilchos Pesach Sirens - Sirens during Erev Pesach and the Seder

The stark and unsettling reality that many residents are now living through—the sudden sounding of emergency sirens that require immediate entry into a bomb shelter—has transformed what were once abstract halachic discussions into urgent, real-time questions of daily life. Never in recent history have people been so regularly forced, without warning or preparation, to abandon their location and seek shelter elsewhere within seconds, with no ability to choose the timing, duration, or destination of that interruption. These sirens are not a mere inconvenience; they are a matter of pikuach nefesh, obligating one to stop everything he is doing in order to preserve life.

This new reality gives rise to a host of complex and sensitive halachic questions, particularly when such interruptions occur during the preparations for Pesach and during the Seder itself—a night governed by a precise structure, carefully ordered mitzvot, and tightly defined halachic frameworks. Does it make a difference whether one retreats to a mamad within his home, a shelter elsewhere in the building, or a public shelter down the street? How does a forced change of location affect the validity of blessings already recited? When does silence suffice to avoid a hefsek, and when does speech—or even movement alone—create an interruption that requires repetition?

These questions arise already before the Seder begins. What happens if a siren sounds during Bedikat Chametz? What if it occurs moments before sof zman biur chametz, leaving one trapped in a shelter past the final deadline, with no opportunity to destroy or dispose of the chametz in time? Does bitul alone suffice? May chametz still be burned upon return, or must it be treated as sold or ownerless? These scenarios—once virtually unthinkable—are now painfully real, forcing us to confront the intersection of absolute halachic time limits with circumstances entirely beyond human control.

The questions continue throughout the Seder itself. What if a siren interrupts Kadesh, or occurs between the blessing and drinking the wine? What if it happens during Urchatz or Karpas? During Maggid, which may or may not be bound to a fixed location? What are the ramifications if the interruption occurs during the eating of matzah or maror—before a kezayit has been completed, or after? How does one proceed if a siren sounds in the middle of eating the Afikoman, especially with chatzot approaching? Must one return to the original table to recite Birkat Hamazon, or may it be completed in the shelter? And finally, how should one conduct the remaining cups of wine, Hallel, and the conclusion of the Seder under such circumstances?

Each of these situations raises practical, high-stakes questions: When must a blessing be repeated, and when does it remain valid? When may the Seder be continued in a second location, and when must one wait to return? How do the principles of kiddush b'makom seudah, hefsek, hesech hada'at, the required order of the Four Cups, and the obligation to eat certain mitzvot within defined timeframes intersect with the overriding mandate of pikuach nefesh?

This article seeks to address these unprecedented and emotionally charged questions with both sensitivity and precision—faithful to halachic principles, attentive to real-world

constraints, and grounded in the recognition that preserving life comes first, even as we strive to fulfill the mitzvot of Pesach and the Seder in the best possible manner under extraordinarily challenging conditions.

A. Bedikas Chametz – Experienced a Siren After beginning the Bedika:¹

Not to speak unnecessarily: If a siren is heard in the middle of Bedikat Chametz, one must immediately go to the nearest shelter. It is proper for one to minimize all unnecessary speech as much as possible.² This applies mainly to the father of the household who recited the blessing, but should be followed also to anyone who is helping the father perform the Bedika.³ [Speaking to a child, or speaking to anyone who is experiencing a panic attack or anxiety, for the purpose of calming and reassuring them, is certainly permitted. Certainly, one may speak to direct people in the home to go to the shelter.]

Bedieved if spoke:⁴ If speaking did occur in the interim, the blessing over the Bedika is not repeated even if the speech was unnecessary.

Continuing the Bedika in the Mamad: If upon hearing a siren one went to a bomb shelter (mamad) that is located within the home, one should simply continue the checking there for Chametz. For this reason, it is preferable to leave the mamad or in-home shelter as the last room to be checked so that if a siren sounds one can enter it immediately and continue the bedikah there without a significant interruption.

If went to external public shelter:⁵ If one does not have a Mamad in his house and the shelter is located elsewhere, such as down the street or in a building, one should remain there as long as necessary and upon returning home, resume the bedikah from where it was interrupted without repeating the blessing.

B. Bedikas Chametz – Experienced a Siren After Reciting the Blessing Before beginning the Bedika:⁶

In the event that a siren sounds after the blessing for Bedikas Chametz was recited but before the search began, if there is sufficient time to begin the bedikah—such as to check at least one area—and still reach the shelter in time (for example, when the shelter is a mamad within the home and there is approximately a minute and a half), one should do so; however, if there is no time to begin at all, one must immediately proceed to the shelter and avoid speaking as much as possible. If unnecessary speech occurred that was unrelated to the bedikah, the blessing must be repeated upon returning.⁷ Furthermore, even if no speech took place, if one was required to leave the house to go to an external shelter, the blessing must be repeated upon returning home before resuming the bedikah.⁸ If however one simply went to a Mamad within the house, then it does not consist of an interval and

¹ See Admur 432:7

² Admur 432:7

³ Implication of Admur 432:8 who rules that lechatchilah they should not enter another room before beginning to check; Piskeiy Teshuvos 432

⁴ Admur 432:7

The reason: If one went ahead and talked of unrelated matters before finishing the Bedika, nevertheless, he does not need to repeat the blessing, as [since] he has already begun doing the Mitzvah of which the blessing was said on [talking is no longer considered to be an interval, similar to the law by a Sukkah. Thus, bedieved we do not rule like the latter opinion mentioned above, as Safek Brachos Lihakel.] [Admur ibid]

⁵ Admur 432:7: After one begins the search, it does not consist of an interval for one to go into a different house to check for Chametz.

⁶ See Admur 432:7

⁷ Admur 432:6; See Admur 8:21-22 regarding speaking and switching rooms between the wearing of two Talleisim; 25:18-20 regarding speaking between the Tefillin Shel Yad and Shel Rosh; 167:9 regarding talking between the blessing and eating; 592:7 regarding speaking between the blessing of Shofar and the blowing

⁸ Admur 432:8; See Admur 8:22

the blessing is not to be repeated, and on the contrary, one should simply continue the Bedika in the Mamad room.

C. Prior to Sof Zeman Biur Chametz - Experienced a Siren Prior to Sof Zeman Biur Chametz:

In the event that a siren sounds before Sof Zeman Biur Chametz and one still has chametz in the home, and he will therefore be required to remain in the bomb shelter through the time of biur chametz without sufficient opportunity to dispose of it beforehand, he should immediately nullify all of his chametz by reciting the second *bitul* prior to Sof Zeman Biur Chametz.⁹ Upon returning home, if he had already carried out the sale of chametz as is customarily recommended, he should not burn that chametz, since it now legally belongs to the gentile; rather, he should gather all remaining chametz in the home [using a broom and the like rather than ones hands¹⁰] and place it together with the chametz that was designated for sale to the gentile.¹¹ [In such a case, no Biur Chametz is performed this year.] If one nevertheless wishes to be stringent and burn it, he may do so provided that he has in mind to reimburse the gentile after Pesach for the chametz taken from his possession.¹² If Mechiras Chametz was not performed, all chametz must be completely destroyed¹³, and it is not sufficient to discard it in a public area after the time of biur chametz.¹⁴ One who delays destroying it, transgresses the owning prohibition every moment of delay.¹⁵

⁹ Admur 434:11-12

¹⁰ Admur 440:16; 444:13; 446:7; 450:24-25; Rivash 401; Biur Halacha 446 “Biveiso”

¹¹ See Shevet Halevi 9:116; Piskeiy Teshuvos 446:1; The common sale contracts that are given to the gentile include the following clause: *Included in the sale is all pieces of Chametz found in all the mentioned areas, which do not have any sales worth, and are not purchasable, they belong to the gentile.* [Clause in Shtar Mechira of Admur, brought in Hilchos Mechiras Chametz in end of Hilchos Pesach in Shulchan Aruch Harav] Accordingly, all Chametz is included in the sale. [Shevet Halevi 9:116; Mikraeyi Kodesh 1:74; Teshuvos Vehanhagos 2:211; Piskeiy Teshuvos ibid; Netei Gavriel 3:4; footnote 22] Vetzaruch Iyun regarding Chametz that one had no knowledge of at the time of the sale, as he nullified it before Pesach when saying the Bittul, and hence it is no longer his to sell. If this is true, then one would be required to destroy it on Pesach even if he sold his Chametz and would say a blessing if the Chametz is a Kezayis in size. However, in truth, this question is a general question on the Bittul, and as to how the sale and Bittul do not contradict each other, as on the one hand, all Chametz that one plans to sell is not included in the Bittul, and on the other hand one plans to sell all the Chametz. Vetzaruch Iyun. However, perhaps one can suggest that since the Bittul is Rabbinically invalid, it is at least Rabbinically considered that one owns the Chametz, and it is this Rabbinical ownership that is being sold, even if one does Bittul.

¹² See Admur Kuntrus Achron 440:11 that there is no prohibition against stealing from a gentile when one intends to reciprocate its worth; This is in addition to the fact that many Mechira documents contain a clause which gives permission to a Jew to destroy or use the Chametz for himself and reciprocate the gentile for it; Shevet Halevi 9:116 in third option; Piskeiy Teshuvos ibid footnote 7 writes the custom is to destroy the Chametz even if one sold it, however in truth, this is simply because people are not aware of the conditions of the sale, and thus the Minhag does not carry any authenticity. However, perhaps people are accustomed to do so because they do not rely on the validity of the sale, and hence are Makpid not to include Chametz Beiny in the sale. See Nitei Gavriel 4:11, 15 footnote 22 The reason: Although there is no obligation for one to burn the gentiles Chametz, nonetheless, one may do so, as the gentile is not particular if the Jew burns some of the Chametz, as long as he has in mind to pay the gentile back.

¹³ Admur 446:1 “One [who did not sell his Chametz before Pesach] who finds a piece of Chametz on Pesach which he had not found during his search on the night of the 14th, then whether he finds it in his house, or he finds it somewhere else in his property, then if it is [a weekday] Chol Hamoed, then he is obligated to destroy it from the world immediately upon seeing it”

Biblical or Rabbinical requirement: If the Chametz is more than a Kezayis, and was not nullified before Pesach, then this is a Biblical requirement. If it is less than a Kezayis, or was nullified before Pesach, then it is a Rabbinical requirement. [See Admur 431:2; 440:2; 442:28; Halacha 5 and 7!]

¹⁴ Admur 445:2

¹⁵ Admur 431:1; 440:1; 444:16; 445:1; M”A 444:11

If one found Chametz on Pesach, does he transgress retroactively? One who performed Bedikas Chametz before Pesach, does not retroactively transgress Baal Yirah and Baal Yimatze upon finding a Kezayis of Chametz on Pesach, being that he is not at all at fault, as he checked for Chametz as was Halachically required. [Admur 433:12] However, if one did not check for Chametz before Pesach, then if he also did not nullify it, he does Biblically transgress Baal Yirah retroactively on the Chametz that he now found. If he did nullify his Chametz, then he Rabbinically transgresses Baal Yirah retroactively on the Chametz that he now found.

Other opinions: Some Poskim rule that that even if one did not check his house, and did not nullify his Chametz, he does not retroactively transgress Baal Yirah when he finds Chametz on Pesach, and any Chametz which he did not find on Pesach he does not transgress at all, as the Torah only prohibits one from owning known Chametz. [Opinion in Admur 467:4; M”A 434:5, in his understanding of Rambam and Rosh, brought in Kuntrus Achron 433:3] Although Admur, 433:12 and Kuntrus Achron ibid clearly negates this opinion, in 467:4 he joins it for a lenient ruling

**Since one may become delayed or unable to perform biur chametz due to a siren, everyone is strongly advised to carry out the biur as early as possible and not wait until close to the final deadline, lest one become prevented from doing so because of the need to enter a shelter. This applies not only to the burning of the chametz, but also to removing all chametz from one's possession—either by disposing of it in a public, ownerless area or by rendering it inedible, such as through destruction with bleach.*

D. During Kadesh - Experienced a Siren in middle of Kadesh prior to drinking the wine:

In the event that a siren sounds in the middle of reciting *Kiddush* [i.e. *Kadesh*] before drinking the wine, if one has sufficient time to quickly complete the blessing and drink the wine, he should do so immediately, with men reclining as required. However, if there is not enough time—depending on one's location in Israel and the proximity of the nearest shelter—then due to *pikuach nefesh* one must immediately proceed to the closest shelter. In such a case, upon returning, the blessing over the wine and *Kiddush* must be repeated, unless the shelter was within the home and no speech took place in the interim, in which case one may continue from where he left off, even if a significant interval elapsed, as will be explained.

If one spoke during Bracha: In the event that one was in the middle of reciting the blessing of *Hagafen* when he was required to go to the shelter, the blessing must be repeated upon his return, even if the speech in the interim was limited to matters related to the meal.¹⁶ In the event that one was in the middle of the *berachah* of *Kiddush*, after having already completed the blessing of *Hagafen*, when the siren sounded, an interruption does **not** invalidate the blessing. Upon returning, he should continue from the point in the sentence where he stopped. If he was already near the concluding portion of the blessing, he should repeat several words or phrases prior to the conclusion in order to re-establish proper *Meiyn Chasima Karov Lechasima* and complete the blessing.¹⁷

If one spoke between Bracha and Drinking: If the siren sounded **after** he had completed the blessing but **before** drinking, and during the interruption he spoke only about matters related to the meal, the blessing is not repeated, and he should drink as soon as he arrives back. However, if he spoke of matters not related to the meal, even if that speech was necessary due to *pikuach nefesh*, the blessing must be repeated upon his return.¹⁸

Switched rooms: In the event that one must leave the area of the Seder and go to a bomb shelter while in the middle of reciting *Kiddush*, or between the conclusion of the blessing and the drinking of the wine, this change of location may constitute an interruption independent of speech, depending on the circumstances. If one goes from indoors to outdoors—such as to a public shelter or even one located in his front yard—this is considered an interruption in all cases, and the blessing must be repeated upon return, even if no speech occurred in between.¹⁹ However, if one has a *mamad* (in-home shelter) and

¹⁶ Chayeh Adam 5:13; See Admur 124:2 in parentheses [regarding Baruch Hu Uvaruch Shemo]

¹⁷ See Admur 183:11; Ketzos Hashulchan 44:5 footnote 12

¹⁸ Seder 9:1; Luach 6:1; Admur 167:9; 206:3; 271:15, 26; 25:18-20 and 432:6 regarding Birchas Hamitzvos; Michaber 167:6; Tur 167; Brachos 40a; Birchas Habayis Shaar 1:13; Ketzos Hashulchan 37:7

¹⁹ Admur 167:9; Birchas Avraham p. 154; Elya Raba 178:5; Zechor Leavraham 60; Kaf Hachaim 178:21; See Admur 178:1 regarding Hefsek of switching areas while eating; Admur 8:21-22 regarding Hefsek of switching area between Mitzvos; Admur 166 regarding Hefsek of walking between washing and Hamotzi; Shaar Hatziyon 167:28 in name of Admur ibid; Birchas Habayis 1:14; Tehila Ledavid 166:3; M" B 178:39 in name of Birchas Avraham; Ketzos Hashulchan 37:7; Machsheves Chaim p. 135; Piskeiy Teshuvos 167:7; See regarding that walking in middle of a Mitzvah [in contrast to eating] is never a Hefsek: Admur 90:25; 104:2; Kuntrus Achron 8:5; 589:2; M" A 8:17

therefore does not leave the house, then if he had explicit intent at the time of reciting *Kiddush* to move to another room if necessary, he does not need to repeat the blessing upon returning, provided that he did not speak in the interim, as explained above.²⁰ Therefore, it is advised that anyone with a *mamad* in the home should explicitly have in mind at the time of *Kiddush* that he may need to go there in the event of a siren, remain silent throughout, and then continue the blessing or drinking upon returning.

Length of Interruption When Entering an In-Home Shelter (Mamad): If one entered a *mamad* that is located within his home and did not speak at all during the interruption, then upon returning he does **not** repeat the blessing; rather, he simply completes the blessing from where he left off²¹, or drinks the wine if the blessing had already been concluded.²² This applies regardless of the length of the interruption—even if he was unable to leave the *mamad* for ten to twenty minutes or longer.²³ This applies even if an action took place in-between.²⁴

E. After Kadesh - Experienced a Siren after Kadesh, after drinking the wine, but before Motzi Matzah:²⁵

The concern with switching locations between the recitation of Kiddush and the drinking of the wine is based on the principle of “Kiddush b’makom seudah”—that Kiddush must be followed immediately by eating or drinking in the same place. If a person does not partake of the seudah right away in the location where Kiddush was recited and instead changes locations in between, this interruption can retroactively invalidate the Kiddush, requiring it to be recited again. The following is the detailed law vis a vis sirens and bomb shelters.

²⁰ Zechor Leavraham 60; Kaf Hachaim 178:21 [see there that if he took the food with him and had intent to eat it while walking then the blessing is not repeated seemingly even if he went from inside to outside, however, based on Admur in Chapter 20 Halacha 1C it would seem that it must be repeated even in such a case]; See Chapter 20 Halacha 4 A and B

²¹ A silent interruption which occurs in the middle of a blessing, does not constitute a hefsek that would invalidate the blessing, regardless of how long the interruption lasts, provided that no speech took place. [See Admur 65:1; 183:11; 185:5; M”A 53:5; P”M 53; Levush 53; M”B 422:25; Kaf Hachaim 422:49; Piskeiy Teshuvos 65:1]

²² Seder ibid; Luach ibid; Admur ibid; M”A ibid; Beis Yosef 250 in name of Rada even if long time delay; Abudarham ibid; Elya Raba 206:4; Erech Hashulchan 206:3; P”M 206 A”A 4; Chayeh Adam 5:9; Kitzur SHU”A 50:5; Kaf Hachaim 167:44; 206:16

Other opinions: Some Poskim rule that if one delayed more than Kdei Dibbur, then the blessing is invalid. [Beis Yosef 206 in name of Shivlei Haleket; Perach Shushan; Kaf Hachaim 206:16]

²³ Beis Yosef ibid; Abudarham ibid; Kaf Hachaim ibid; Shulchan Hatahos 206:5; Piskeiy Teshuvos 206:9

²⁴ Birchas Habayis 1:15; Piskeiy Teshuvos 167:7 footnote 54

An action which takes much time and attention: Some Poskim rule that an action which takes much time and attention is considered an interval even Bedieved if they are not related the meal, and requires the blessing to be repeated, and it is only by actions of minimal attention that do not invalidate the blessing. [Birchas Habayis 1:17 in name of Tevuas Shur; Piskeiy Teshuvos ibid footnote 54 and 65]

²⁵ **See regarding Kadesh:** Admur 484:5 “He is not Yotzei with the Kiddush he makes in their home, as he is not having his meal in their home, and Kiddush is only valid in the area of the meal.”; **Regarding kiddush:** 273:1 and 6; **Regarding Birchas Hanehnin:** Seder 9:18; Luach 6:18; Admur 178:8; Rama 178:7; Tosefta Brachos 4:18; Rebbe Yehuda in Pesachim 102a; Ramban Milchamos 24a; Ohel Moed Shaar Habrachos 8:5; Ketzos Hashulchan 57:7; Piskeiy Teshuvos 178:2 footnote 5; See Tehila Ledavid 178:1

Background and sources: If one eats in a different home than the Kiddush, the Kiddush is invalid, and must be repeated. [Admur 273:1 and 6] The same applies on the Seder night. [Admur 484:5]; It is even forbidden to make Kiddush in one room and then switch to another room within the same home and eat the meal in the other room, and doing so invalidates the Kiddush, unless one intended to do so to begin with, or one can see the area he made Kiddush, in which case it is valid Bedieved. [Admur 273:2] Initially one is not even to make Kiddush in one end of the room and then eat in the other end of the room. [Admur 273:3] If one made a delay between Kiddush and Hamotzi, then it is forbidden to even switch [rooms within the same home], even if one plans to return and eat in the original area of Kiddush, and doing so invalidates the Kiddush. [Admur 273:5] However, if no delay is made, then some Poskim rule that it does not invalidate the Kiddush, if one switched rooms in-between and returned to eat the meal in the original Kiddush room. [Kneses Hagedola 273 and Yad Melachi, brought in M”B 273:12 and Biur Halacha 273:3 “Lialter”]; Possible understanding of Admur 273:5, as explains Biur Halacha ibid; Kitzur Halachos 273 footnote 5 and 12] The reason for this is because Kiddush and wine both require an after blessing to be said in their place of drinking, and hence leaving to another area is not considered Hesech Hadaas. [Biur Halacha ibid] This certainly applies if the matter is being done for the sake of the meal. [M”B ibid; Kaf Hachaim 273:25] However, other Poskim rule that switching rooms in between does invalidate the Kiddush, even if one returns to eat in the original room, and did not delay at all in-between. [Possible understanding of Admur ibid; Nachals Tzvi and Pesach Davar in length, brought in M”B ibid and Biur Halacha 273:3 “Lialter”]

Drank a Revius of wine:²⁶ In the event that a siren sounds after Kadesh [and he goes to his shelter], once one has already finished drinking the wine, and before Motzi–Matzah, he should simply continue the Seder upon returning, and there is no need to repeat the blessing of Kadesh if he drank a Revius [86 ml] of wine or grape juice in Kadesh, which initially everyone is required to do on the night of the Seder. Certainly, if he drank the entire cup which contains much more than a Revius it is valid, as Kiddush Bemakom Seuda.

Drank less than a Revius of wine: However, if one did **not** drink a full *revi'it* (approximately 86 ml) of wine, but rather drank only *melo lugmav*, which is valid *bedi'avad* for the Four Cups, the ruling depends on the length of the interruption. If he remained in the shelter—whether inside or outside the home—for a prolonged period, then the blessing of *Kadesh* must be repeated upon his return, before continuing *Maggid*.²⁷ If, however, the interruption was brief, such as approximately ten minutes, there is no need to repeat *Kiddush*.²⁸ **For the above reason, everyone is strongly advised at Kadesh to drink at least a full revi'it, and preferably the entire cup, in order to avoid any doubt regarding the need to repeat the blessing or Kiddush in the event that a siren occurs at any point between Kadesh and the conclusion of Maggid. This is aside for the general initial practice to always drink the entire cup by each of the four cups*

When to repeat the Kiddush and the First Cup Due to a Prolonged Stay in the Shelter:²⁹ In the event that one did not drink a Revius of wine and was required to remain in the shelter for an extended period of time, thereby invalidating *Kadesh*, it becomes necessary to repeat the first cup of wine and *Kiddush*, as stated above. This repetition must take place **before** beginning *Maggid*. If one already recited *Maggid* before realizing that *Kiddush* was invalidated, he must repeat *Maggid* again after re-reciting *Kiddush*. The reason for this is that the Sages required the Four Cups to be drunk in the precise order of the Haggadah: the first cup must precede *Maggid*, and *Maggid* must be recited between the first and second cups. If *Maggid* is recited before a valid first cup, the first cup is considered invalid, necessitating its repetition along with *Maggid*.

F. Siren Between Urchatz and Karpas:³⁰

If a siren occurred between Urchatz and Karpas and he goes to his shelter, there is no need to wash the hands again upon returning, provided that one guarded his hands in the interim even if he spoke in between; however, if his hands were not guarded, he should rewash them without a blessing.

²⁶ See Admur 273:7-9 that if one drinks a Revius of wine, in addition to the Rov Revius that is required for Kiddush, he fulfills his obligation according to all, and even if he drinks only a Revius of wine, some Poskim rule he fulfills his obligation; Vetzaruch Iyun Gadol from Admur 484:5 and all Poskim who rule this way [i.e. Michaber 484:1; M"A 484:4] which imply that drinking the cup of wine for Kadesh does not fulfill Kiddush Bemakom Seuda, when in truth if he drank a full Revius in addition to Malei Lugmav then he does! See P"M 484 A"A 4 who asks this very question [with two Kosos] and leaves with a Tzaruch Iyun! However, perhaps one can say that since on the night of the Seder some Poskim rule that you must drink the entire cup, and that is why we do it, therefore it cannot count also for Seuda. [See Piskeiy Teshuvos 273:8 footnote 55 in name of Mishmeres Shalom and Minhagim]

²⁷ Admur 273:5; Vetzaruch Iyun, as by the Seder there is anyways a large delay between Kadesh and Hamotzi, and hence perhaps any leave of area can invalidate the Kiddush. On the other hand, perhaps we do not consider the time spent on the Haggadah in-between Kadesh and Motzi Matzah as a delay at all, as it is needed for the meal, and hence it only invalidates the Kiddush if one stepped out for a delay of sometime.

²⁸ M"B ibid; Biur Halacha ibid; See also Admur 178:8 and in Seder Birchas Hanehnin 9:18

²⁹ Admur 472:16 [See also 472:25; 479:1]; Michaber 472:8; Pesachim 108b as explains Rashbam, Tosafus, Ran; Peri Chadash 472; P"M 472 A"A7; Derech Hachaim 8; Erech Hashulchan 472:2; M"B 472:26; Kaf Hachaim 472:53-56; See Admur 473:1 regarding the first cup; 473:39 regarding the second cup; 479:1 for the third cup and 480:1 for the fourth cup

³⁰ See Admur 164:1; 166:1; Seder Netilas Yadayim 6; Michaber 166:1; M"A 167:12; Shelah Shaar Haosiyos Kuf; Kaf Hachaim 166:10; Aruch Hashulchan 166:2; Chazon Ish 24:30; Piskeiy Teshuvos 166:1; See also Admur 178:8 and in Seder Birchas Hanehnin 9:18

G. Karpas - Siren Between Karpas and Motzi Matzah:

If a siren occurred anywhere between Karpas and Motzi Matzah and he goes to his shelter then one who goes to a shelter outside his home should upon his return re-eat less than a Kezayis of a Hadama food [i.e. the Karpas vegetable] with a blessing, and have in mind that it count also for the Maror.³¹ However, this only applies if one left the home and walked outside, or onto the front courtyard³² in order to reach his shelter. However, if he has a Mamad within the house itself, it is customary to not require the repeating of a blessing if one went from one room to another.³³

H. Siren During Maggid:

If a siren sounds during Maggid, one should immediately proceed to the shelter, and upon returning continue from where he left off; alternatively, one may continue reciting Maggid while in the shelter, since there is no requirement for Maggid to be said in a single fixed location, and when permitted to leave the shelter, one simply resumes the Seder at the table from the point reached in Maggid. However, one must remain mindful of the previously stated halachot regarding the requirement to repeat Kadesh in cases where one did not drink a revi'it and was required to go to a shelter located outside the home, as well as the circumstances that obligate repeating the blessing over Karpas. In the event that Kadesh must be repeated, then Maggid is to be delayed until it can be repeated upon returning from the shelter.

I. Siren During Bracha of Asher Gealanu:

If a siren sounds during the blessing over the second cup, after having begun the blessing of Asher Gealanu, then upon returning, the blessing should be continued from the point at which one stopped [or the beginning of that sentence], and one should not return to the beginning of the blessing. This applies even if speech³⁴ took place in the interim³⁵, even if one entered a shelter located outside the home³⁶, and even if the interruption lasted long enough to have completed the entire blessing.³⁷ If he was already near the concluding portion of the blessing, he should repeat several words or phrases prior to the conclusion in order to re-establish proper *Meiyn Chasima Karov Lechasima* and complete the blessing.³⁸

J. Siren During Bracha of Hagafen before drinking:

If a siren sounds during the blessing of *Hagafen*—whether while reciting the blessing or after completing it but before drinking the wine—the halachah follows the same rules as when a siren sounds in the middle of *Kadesh*, as explained above (see Halachah D). Accordingly, the ruling depends on whether one spoke during the interruption, the nature of that speech, and the location of the shelter to which one went.

³¹ Ashel Avraham Butchah Tinayna 475

³² See Admur 178:1; Seder ibid 11; However, if one went to his backyard, which is closed from all four sides and not used as an entrance to the home, the practically, it is viewed as another room within the home and the blessing is not repeated. [See Piskeiy Teshuvos 178:4 footnote 15]

³³ See Biur Halacha 178:1 “Bibayis Echad”; Shevet Halevi 1:205; Piskeiy Teshuvos 178:7

³⁴ However, **ideally and initially**, one should refrain from speaking at all during the interruption.

³⁵ See Admur 183:11; Ketzos Hashulchan 44:5 footnote 12

³⁶ As we do not find a source to consider shinuiy makaom more of a Hefsek than actual speech, and if actual speech is not a Hefsek then certainly going from inside to outside is not a Hefsek.

³⁷ See Admur 65:1; 183:11; 185:5; M”A 53:5; P”M 53; Levush 53; M”B 422:25; Kaf Hachaim 422:49; Piskeiy Teshuvos 65:1

³⁸ See Ketzos Hashulchan 44:5 footnote 12

K. Siren During Rachtza:

If a siren sounds in the middle of washing for *Motzi–Matzah*, one must ensure that his hands remain guarded for the entire time he is in the shelter. Upon returning, he should recite *Hamotzi* and *Al Achilat Matzah* as usual, and there is no need to wash the hands again, and certainly no washing with a blessing is required.³⁹ This applies even if he talked in between, although initially he is not to do so.⁴⁰ This applies even if he went to an outside shelter and remained there for a long time.⁴¹ However, if his hands were not guarded in the interim⁴², or if he knows with certainty that he touched an unclean part of his body—such as using the bathroom or scratching his head—then he must wash his hands again, and in such a case the washing is performed **with** a blessing.⁴³

L. Siren Between Bracha on Matzah and eating the Matzah:

If a siren sounds during the blessing over Matzah—whether while reciting the blessing or after completing it but before eating the Matzah—the halachah follows the same rules as when a siren sounds in the middle of *Kadesh*, as explained above (see Halachah D). Accordingly, the ruling depends on whether one spoke during the interruption, the nature of that speech, and the location of the shelter to which one went. If one spoke in between about matters unrelated to the meal, the blessing must be repeated [i.e. both *Hamotzi* and *Al Achilas Matzah*]. If, however, he spoke only about matters related to the meal, then if the blessing had already been completed, it does not need to be repeated. Nevertheless, if one was required to go to a bomb shelter outside the home, the blessing must be repeated in all cases, even if no unrelated speech took place. By contrast, if one went to a *mamad* located within his home, the blessing is not repeated. With regard to whether the washing of the hands must be repeated, see the previous halachah for the applicable details and conditions.

Taking the Matzah to the Shelter: Whether taking the matzah with oneself to the shelter is effective when a siren sounds between the blessing and eating the matzah depends on the location of the shelter. If the shelter is within the home (such as a *mamad*), one may take the matzah with him and eat it there, provided that he had explicit intent at the time of reciting *Hamotzi* to eat the matzah in the shelter should a siren occur. However, if the shelter is outside the home, taking the matzah with him does not help, and upon arrival at the shelter he is required to repeat the blessings before eating the matzah.

M. Siren While eating the Matzah:

Ate a Kezayis of Matzah:⁴⁴ In the event that a siren sounds [and he goes to his shelter] after eating a Kezayis of Matzah, then he should simply continue the Seder upon returning, and there is no need to repeat any blessing.

³⁹ See Admur 164:1; 166:1; M”A 167:12; Shelah Shaar Haosiyos Kuf; M”B 166:6; Kaf Hachaim 166:10; Aruch Hashulchan 166:2; Chazon Ish 24:30; Shaareiy Bracha 1:51; Shevet Halevi 1:166; Piskeiy Teshuvos 166:1 footnote 13; See also Admur 178:8 and in Seder Birchas Hanehnin 9:18

⁴⁰ Admur 166:1; Seder Netilas Yadayim 6; Michaber 166:1

⁴¹ See Poskim ibid; Shevet Halevi 1:166; Shaareiy Bracha 1:51; Piskeiy Teshuvos 166:1 footnote 13

⁴² See Admur 164:1; Piskeiy Teshuvos 166 footnote 13

⁴³ Admur 164:2; Piskeiy Teshuvos 166:1 footnote 13

⁴⁴ Seder 9:15-17 [according to all opinions], Luach 6:15; Stam opinion in Admur 178:3; Conclusion of Admur 178:8 that the custom in these provinces is to be lenient by a Rabbinical matter; Rama 178:5; Tur 178; Rambam Brachos 4:1; Rashi and Rashbam Pesachim 102a; Hagahos Maimanis on Rambam ibid Os Alef; Rashba Brachos 53a; Rosh Pesachim 10:6; Rif Pesachim 20a; Tosafus Pesachim 102a; Rav Chisda in Pesachim 101b and 102a; Bach 178; Taz 178:9; Soles Belula 1; P”M 178 A”A 12; Chayeh Adam 59:15; Derech Hachaim 1; Kitzur SHU”A 42:19; Zechor Leavraham 60 that the Achronim rule like Rama; Chesed Lealafim 178:1; Yifei Laleiv 178:2; Ben Ish Chaiy Behalosecha 2; Kaf Hachaim 178:1 and 8, 13-14; Ketzos Hashulchan 41:1; 57:5; Piskeiy Teshuvos 178:1 and 13 footnote 63

Ate less than a Kezayis of Matzah:⁴⁵ However, if one did **not** eat a Kezayis of Matzah, then if he remained in the shelter—whether inside or outside the home—for a prolonged period, then the blessing of Hamotzi must be repeated upon his return. If, however, the interruption was brief, such as approximately ten minutes, there is no need to repeat the blessing of Hamotzi. [However, the blessing of **Al Achilat Matzah** may need to be repeated, depending on the circumstances, just as explained in the previous halachah: if one delayed between the blessing and eating the Kezayis of the matzah by speaking about matters unrelated to the meal, or by going to a location outside of the home, this may require the blessing to be repeated. Practically speaking, however, one should **not** repeat the blessing. This is because it is often difficult to determine with certainty whether one has already eaten the minimum required *shiur* of a *kezayit*, even according to the most lenient opinions. Additionally, this situation may be considered as occurring **in the midst of performing a mitzvah**, and one who is interrupted in the middle of a mitzvah does not repeat the blessing even if an interruption occurred, as we rule similarly with regard to *Megillah* and *Shofar*.] How Much Must Be Eaten if One Has Not Yet Consumed a Kezayit: If one has not yet eaten a full *kezayit* of Matzah, then upon returning to the table he must eat a complete *kezayit* again. This is because the mitzvah must be fulfilled within *kedei achilat pras*—a time span of approximately four minutes—and therefore any partial eating that occurred before the interruption does not combine with what is eaten afterward to reach the required measure.

- Good Advice: As a practical recommendation, if a siren sounds in the middle of eating the matzah, one should take the matzah with him, proceed immediately to the shelter, and continue eating the matzah there while reclining, as there is no restriction against eating Matzah in two places. For this reason, one should initially have explicit intent when reciting Hamotzi that, in the event a siren sounds, he may continue eating the matzah in the bomb shelter.⁴⁶

N. Siren During Maror:

In the event that a siren sounds during Maror, the applicable rulings follow those set forth in the previous halachot regarding matzah, and thus depend on whether the interruption occurred between the blessing and the eating, or during the eating itself. Practically speaking, the blessing over maror is repeated only if one had not yet begun eating the maror and, in the interim, either spoke about matters unrelated to the mitzvah or went to a bomb shelter located outside the home. However, if one went to a *mamad* within his home and did not speak about matters unrelated to the mitzvah of maror, the blessing is not repeated.

Other opinions: Some Poskim rule that all foods have the same law regarding Hefsek and changing areas, and hence even if one ate a Kezayis of bread he must repeat the blessing of Hamotzi when he returns to eat there, unless he left a Chaburah or had sight, just as we rule regarding Borei Nefashos foods, and regarding one who ate less than a Kezayis. [2nd opinion in Admur 178:8, omitted in Luach and Seder; Michaber 178:1; Rambam Brachos 4:3; Rav Sheshes Pesachim 101b; Rif Pesachim ibid; See Kaf Hachaim 178:1] Furthermore, according to this opinion he must also say an after blessing on the foods he already ate prior to continuing eating. [Michaber ibid; M[”]A 178:1; Taz 178:2; Rav Sheishes ibid; Kaf Hachaim 178:1 and 8] However, other Poskim rule that even according to this opinion, there is no need to recite the after blessing upon returning, prior to continuing eating with a repeated before blessing and it is only good advice that this opinion is voicing, that initially prior to moving areas one should recite an after blessing. [Tosafus Pesachim 101b; See Kaf Hachaim 178:8]

⁴⁵ Seder 9:18; Luach 6:18; Admur 178:8; Rama 178:7; Tosefta Brachos 4:18; Rebbe Yehuda in Pesachim 102a; Ramban Milchamos 24a; Ohel Moed Shaar Habrachos 8:5; Ketzos Hashulchan 57:7; Piskeiy Teshuvos 178:2 footnote 5; See Tehila Ledavid 178:1

⁴⁶ Although in general there is no requirement to have explicit intent to eat bread in another room when one plans to return to his meal [See Admur 178:4], in this case—since we are dealing with the performance of a **mitzvah**, and initially one should not change locations in the middle of a mitzvah—explicit intent is necessary.

In all cases in which one had already begun eating the maror, the blessing is not repeated, in accordance with the principles explained above.

How Much Must Be Eaten if One Has Not Yet Consumed a Kezayit: If one has not yet eaten a full *kezayit* of maror, then upon returning to the table he must eat a complete *kezayit* again. This is because the mitzvah must be fulfilled within *kedei achilat pras*—a time span of approximately four minutes—and therefore any partial eating that occurred before the interruption does not combine with what is eaten afterward to reach the required measure.

- **Good Advice:** As a practical recommendation, if a siren sounds in the middle of eating the *maror*, one should take the maror with him, proceed immediately to the shelter, and continue eating it there, as there is no restriction against eating Maror in two places. For this reason, one should initially have explicit intent when reciting the blessing over *maror* that, in the event a siren sounds, he may continue eating the maror in the bomb shelter.⁴⁷

O. Siren During Koreich

If a siren sounds during the eating of Koreich, then upon returning nothing further is required, and one simply continues as usual from where he left off. This follows the same ruling as when one changed locations after already having eaten a *kezayit* of matzah, as explained above, in which case the blessing is not invalidated and no repetition of a blessing is necessary. However, one who has yet to eat a Kezayis of Koreich, is to repeat the eating of the full Kezayis of Koreich upon his return, as explained above. One can also choose to take the Koreich sandwich with him and continue eating it in the shelter, while leaning.

P. Siren During Shulchan Oreich:

If a siren sounds during the eating of Shulchan Orech, then upon returning nothing further is required, and one simply continues as usual from where he left off. This follows the same ruling as when one changed locations after already having eaten a *kezayit* of matzah, as explained above, in which case the eating is not invalidated and no repetition is necessary.

Q. Siren prior to eating Afikoman— Taking the Afikoman to the Shelter:⁴⁸

If a siren sounds before one has begun eating the Afikoman, and he wishes to continue the Seder by eating the Afikoman in the shelter by taking the matzah with him, this is permitted only if he had explicit intent to do so at the time he recited *Hamotzi*.⁴⁹ Therefore, it is advisable that when reciting *Hamotzi*, one should have in mind that, in the event of a siren, he may eat the Afikoman in the shelter, thereby keeping this option open. If he did not have such intent, he must wait until he can safely return to the Seder table and eat the Afikoman in the original location.⁵⁰ If he did have the proper intent and takes the Afikoman with him to the shelter to eat there, he must likewise recite *Birkat Hamazon* in that area, as *Birchas Hamazon* must take place in the same location as the conclusion of the meal.⁵¹

⁴⁷ Although in general there is no requirement to have explicit intent to eat bread in another room when one plans to return to his meal [See Admur 178:4], in this case—since we are dealing with the performance of a **mitzvah**, and initially one should not change locations in the middle of a mitzvah—explicit intent is necessary.

⁴⁸ Admur 479:8; 484:6 “*It is permitted for him to uproot himself prior to eating the Afikoman and to go to another home and make for them the entire Seder and eat with them the Afikoman and recite with them Birchas Hamazon*”; Taz 479:3; See Kaf Hachaim 479:13 for all the opinions on this matter!; See Piskeiy Teshuvos 479:3

⁴⁹ Admur 484:6; 178:4; 184:1; Seder 9:17 [Vetzaruch Iyun why Admur omitted this in 479:8]; Rama 178:1; M”A 178:8; M”B 178:33; Piskeiy Teshuvos 178:11

⁵⁰ Admur 178:4; 184:1

⁵¹ See Admur 178:4; 5 and 479:8; Seder 9:16

If Chatzos is encroaching: If a siren sounds in the middle of eating the Afikoman, and there is concern that one will not have sufficient time to return home and eat a full kezayit of Afikoman before chatzot, then in such a case he should take the Afikoman matzah with him to the shelter, even if he did not have explicit intent to do so at the time of reciting Hamotzi. He should complete eating the Afikoman in the shelter while reclining, and likewise recite Birkat Hamazon there. This exception applies due to the concern of missing the proper time for the mitzvah of Afikoman. However, for this reason—as stated above—it is best initially to have explicit intent at Hamotzi that, in the event of a siren, one may eat the Afikoman in the bomb shelter.⁵²

R. Siren in middle of eating Afikoman:

If a siren sounds in the middle of eating the Afikoman, it does not help to take the Afikoman with him and finish eating it in the bomb shelter, since it is forbidden to eat the Afikoman in two different locations.⁵³ Rather, he must remain in the shelter until it is safe to return, and upon returning to the table he must eat a full kezayit anew in the original location, if he had yet to do so.⁵⁴ However, if he had already eaten a full kezayit of Afikoman before the interruption and was merely continuing to eat additional matzah, then upon returning he may eat as much matzah as he wishes, but he is not required to eat any additional amount specifically to fulfill the mitzvah of Afikoman.

If Chatzos is encroaching: If a siren sounds in the middle of eating the Afikoman, and there is concern that one will not have sufficient time to return home and eat a full kezayit of Afikoman before chatzot, in such a case, it is unclear how one should proceed. On the one hand, taking the matzah with him and eating it in a second location is forbidden, since the Afikoman may not be eaten in two different places. On the other hand, eating the Afikoman only after *chatzot* is considered invalid according to Rabbi Eliezer ben Azaryah and many of the Rishonim. This gives rise to a fundamental question: which option is preferable—eating the Afikoman in two locations before *chatzot*, or eating it in only one location after *chatzot*? Practically speaking, in such a case it would seem that according to the Alter

⁵² That said, if one did not have such intent, a preferable option would be to rely on the stipulation of the Tena'ei Nazer: namely, that one eats the matzah in the shelter before chatzot with the intention that it fulfill the mitzvah of Afikoman according to the opinion of Reb Elazar Ben Azaryah, and then, upon returning to the Seder table after chatzot, he eats the Afikoman again with the intention to fulfill the mitzvah according to Rabbi Akiva, who allows eating the Afikoman after chatzot. In this way, one avoids transgressing the prohibition of changing locations in the middle of a meal without prior intent, since it is permitted to leave a meal and eat elsewhere when one intends to return. [See Admur 178:4] Through this stipulation, one may eat Afikoman in both locations, as the requirement that Afikoman be eaten in one place is satisfied each according to their view based on the Tnai.

⁵³ Admur 478:2-3; 479:8; Rama 478:1; Rosh 10:34; Rashbam 120a

Other opinions: Some Poskim rule that it is permitted to eat the Afikoman in two different areas, as this was only prohibited to be done when eating the Pesach lamb and not when simply eating Matzah in its commemoration. [Tosafus Pesachim, brought in Beius Yosef 478 and Kaf Hachaim 478:8]

Opinion of Michaber and Sephardim: Some Poskim rule that even according to the Michaber it is forbidden for one to eat the Afikoman in two areas, as is proven from the fact that he likewise prohibits eating after falling asleep which itself is prohibited due to it being considered like eating in two areas. [Mamar Mordechai 478:1; Kaf Hachaim 478:8] Other Poskim, however, rule that perhaps according to the Michaber it is permitted to eat it in two different places, nonetheless he himself concludes that initially it is proper to suspect for the opinion of the Rama. [Shulchan Gavoa 478:2; See Kaf Hachaim 478:8]

⁵⁴ Setimas Kol Haposkim who only restrict one who slept from continuing to eat and omit this law regarding one who left the area, as the prohibition only applies if one physically eats the Matzah in two different areas, or if one slept and had complete Hesech Hadaas, as opposed to if one simply left to another area and then returned. With regard to what is written in Piskei Teshuvot 478:3, that according to the Alter Rebbe one is prohibited from continuing to eat the Afikoman once he changes locations—even from one end of the room to another—this assertion is highly perplexing. No such ruling is stated by the Alter Rebbe, and in my view this is a serious error. The prohibition against continuing to eat Afikoman applies only in a case where one fell asleep, and even then, only a deep sleep constitutes a true hesech hada'at. Merely moving to another location is never considered hesech hada'at that would invalidate the eating or require one to wash again and recite Hamotzi anew. Furthermore, the Alter Rebbe's discussion regarding the prohibition of eating the Afikoman in two locations addresses an entirely different matter; he never states that one may not leave to another area in the middle. These are two distinct halachic issues, and conflating them is incorrect.

Rebbe, it is preferable to eat the Afikoman only after returning to the Seder table, even though this will be after chatzot, in accordance with the opinion of Rabbi Akiva and many of the Rishonim. This is because eating the Afikoman in two separate locations is prohibited according to all opinions and therefore should be avoided whenever possible. However, according to the ruling of other poskim⁵⁵, if one had eaten less than a kezayit before the interruption, he may even initially complete the eating of the Afikoman in the second location; accordingly, in a case where chatzot is approaching and there is concern that the mitzvah may otherwise be lost, they would certainly permit eating the Afikoman in the shelter.

S. Siren After Afikoman before Berach⁵⁶

If a siren sounds after eating the Afikoman but before Birkat Hamazon, one must wait in the shelter until it is safe to return and then recite *Birkat Hamazon* at the original Seder table. It is forbidden to recite *Birkat Hamazon* in a second location.

T. Siren in middle of Berach – Birchas Hamazon:⁵⁷

Prior to Al Yichasrein: If a siren sounds in the middle of Birkat Hamazon, prior to concluding the 4th blessing of Al Yichasreinu, one must immediately proceed to the shelter. Ideally, he should remain there silently and, once it is safe, return to his original place and continue *Birkat Hamazon*, since *Birkat Hamazon* must be recited in the location where the meal was eaten—namely, at the Seder table—and not in the bomb shelter.⁵⁸ [Nonetheless, an argument can be made to permit the continued recital of Birchas Hamazon within the bomb shelter.⁵⁹] In any event, since an interruption necessarily occurred—either while going to the shelter or while returning—one should be careful that if he was close to the conclusion of a blessing when the interruption took place, he should repeat a few words or sentences prior to the concluding *berachah* before completing it, in order to ensure *Meiyn Chasima Samuch Lechasima*.⁶⁰ Upon continuing Birchas Hamazon, whether back on the Seder table or in the Miklat, the blessing should be continued from the point at which one stopped [or the beginning of that sentence], and one should not return to the beginning of the blessing if it begins with *Baruch Ata Hashem*. This applies even if speech⁶¹ took place in the interim⁶², even if one entered a shelter located outside the home⁶³, and even if the interruption lasted long enough to have completed the entire blessing.⁶⁴

⁵⁵ Peri Chadash 478; Kaf Hachaim 478:11

⁵⁶ Admur 479:8; Taz 479:3; M”A 479:2; Bach end of 479; Peri Chadash end of 479; Maharal in Gevuros Hashem 63

⁵⁷ This situation gives rise to a halachic dilemma. On the one hand, Birkat Hamazon must be recited in the place where one ate, which is the Seder table and not the shelter. [Admur 184:1; 178:4; Seder Birchas Hanehnin 9:16; Luach Birchas Hanehnin 6:16; Michaber 184:1] On the other hand, it is generally forbidden to make a significant interruption in the middle of Birkat Hamazon, and according to some opinions, an interruption caused by Oness that lasts the amount of time it would take to recite the entire Birkat Hamazon may invalidate it. [See Admur 185:5; 65:1; 183:11; Piskeiy Teshuvos 183:14] It is therefore unclear which concern should take precedence: continuing Birkat Hamazon in an improper location, or risking a potentially invalidating interruption by delaying until one can return. I have not found this issue explicitly discussed in the poskim.

⁵⁸ Admur 184:1; 178:4; Seder Birchas Hanehnin 9:16; Luach Birchas Hanehnin 6:16; Michaber 184:1; Chayeh Adam 184:9 [if traveled already, no need to return]; M”B 184:7; Kaf Hachaim 184:7; Piskeiy Teshuvos 184:1

⁵⁹ Lenient and Stam opinion in Admur 184:1, and perhaps in this case it is valid according to all. Velo Matzasi Baposkim Lieis Ata.

⁶⁰ Ketzos Hashulchan 44:5 footnote 12

⁶¹ However, **ideally and initially**, one should refrain from speaking at all during the interruption.

⁶² See Admur 183:11; Ketzos Hashulchan 44:5 footnote 12

⁶³ As we do not find a source to consider shinuiy makaom more of a Hefsek than actual speech, and if actual speech is not a Hefsek then certainly going from inside to outside is not a Hefsek.

⁶⁴ See Admur 65:1; 183:11; 185:5; M”A 53:5; P”M 53; Levush 53; M”B 422:25; Kaf Hachaim 422:49; Piskeiy Teshuvos 65:1; Piskeiy Teshuvos 183:14

After Al Yichasrein: If the siren sounded after completing the main body of Birkat Hamazon (i.e., Al Yichasreinu⁶⁵), then since one has already fulfilled the primary obligation of benching, he may continue and complete the remaining additions (Harachaman, etc.) in the bomb shelter and finish them there.

U. Siren after Berach before third cup:

If a siren sounds after one has completed Birkat Hamazon but before drinking the third cup, he should simply drink the third cup with its blessing upon returning to the Seder table.

After Borei Peri Hagafen: However, if the siren occurred after he recited the blessing of Borei Pri HaGafen over the third cup but before drinking at least Malei Lugmav of the wine, then upon his return a new blessing must be recited. The sole exception is if the shelter was a *mamad* within his home and no invalidating interruption—such as unrelated speech—took place in the interim, as explained above in Halacha D, in which case the original blessing may still stand.

V. Siren after third cup:⁶⁶

If a siren sounds after reciting Birkat Hamazon and drinking the third cup, one may choose to complete the remainder of the Seder in the bomb shelter, as there is no requirement to finish Hallel in the area of the meal, or to drink all four cups in the same place.

⁶⁵ P”M 189 M”Z 1; See Admur 189:1-2

⁶⁶ Admur 480:2 “*There is no need to complete the Hallel in the area of the meal, and rather one is able to complete it in another home. Now, although one will not be drinking all four cups in the same area, there is no Halachic issue in doing so.*”; 479:8; 484:1 that he may switch areas after Birchas Hamazon and 484:4 in parentheses that he may finish the Hallel and the 4th cup in another home; Rama end of 480; Rambam 8:10, based on Pesachim 86a; M”B 480:11; Kaf Hachaim 479:13; 480:18; Piskeiy Teshuvos 479:3

Other opinions: Some Poskim rule that one is required to drink all four cups in the same home, otherwise it is not considered like four cups. [Raavad on Rambam *ibid*] Practically, we negate this opinion. [Kesef Mishneh *ibid*]

Summary

Bedikat Chametz: Siren After Beginning the Search

If a siren sounds after Bedikat Chametz has already begun, one must immediately go to the nearest shelter. Unnecessary speech should be avoided, though calming children or anxious individuals is permitted. If the shelter is an in-home *mamad*, one may continue the bedikah there, and it is therefore preferable to leave the *mamad* as the last area to be checked. If one went to an external shelter, the bedikah is resumed upon return without repeating the blessing, even if speech occurred.

Bedikat Chametz: Siren After the Blessing but Before Searching

When the blessing was recited but the search had not yet begun, the ruling depends on timing and location. If there is time to begin the search and still reach the shelter safely—such as when the shelter is inside the home—one should do so. If one had to leave immediately, then returning from an external shelter requires repeating the blessing, even if no speech occurred, whereas entering an in-home *mamad* does not constitute an interruption and the blessing is not repeated.

Biur Chametz: Siren Before Sof Zman Biur

If a siren sounds before the final time for destroying chametz and one is forced to remain in the shelter past the deadline, he must immediately recite the second *bitul* before *sof zman biur*. Upon returning, if chametz was sold, it is not burned but gathered with the sold chametz; if not sold, all chametz must be destroyed, and discarding it publicly is insufficient. Because of this risk, the document strongly advises performing biur chametz as early as possible.

Kadesh: Siren During Kiddush Before Drinking

If a siren sounds during Kiddush before drinking the wine, one should complete the blessing and drink if time allows; otherwise, he must go to the shelter immediately. Upon return, Kiddush is repeated unless the shelter was an in-home *mamad* and no invalidating speech occurred, in which case one continues from where he stopped—even after a long delay.

Speech and Location During Kiddush

Speaking during the *Hagafen* invalidates the blessing even if the speech related to the meal, whereas speaking during the Kiddush text after *Hagafen* does not invalidate it, and one resumes from where he stopped. Changing locations to an external shelter always constitutes an interruption requiring repetition, while moving within the home does not if prior intent existed and no unrelated speech occurred.

After Kadesh Before Motzi-Matzah

Once the wine was drunk, a siren before Motzi-Matzah does not invalidate Kiddush if a full *revi'it* was consumed. If less than a *revi'it* was drunk, a prolonged interruption requires repeating Kiddush and the first cup before Maggid, while a short interruption does not. Because of this, the document strongly advises drinking at least a full *revi'it*, preferably the entire cup.

Urchatz and Karpas

A siren between Urchatz and Karpas does not require re-washing if the hands were guarded; otherwise, washing without a blessing is required. If a siren occurs after Karpas and one goes to an external shelter, the *Ha'adamah* must be repeated upon return, whereas entering an in-home *mamad* does not require repeating the blessing.

Maggid and the Second Cup

Maggid may be continued either in the shelter or upon return, as it is not location-dependent. However, if Kiddush must be repeated due to earlier rulings, Maggid must also be delayed and repeated in proper order. Interruptions during *Asher Ge'alanu* never invalidate the blessing; one simply resumes from where he stopped.

Rachtzah and Blessings on Matzah

If a siren occurs during washing for Motzi-Matzah, no re-washing is required as long as the hands were guarded, regardless of speech or duration. If the siren occurs between the blessing on matzah and eating, the ruling depends on speech and location: going to an external shelter always requires repeating the blessings, while entering an in-home *mamad* does not if no unrelated speech occurred.

Eating Matzah and Maror

If a *kezayit* was already eaten, interruptions do not affect the mitzvah. If not, a full *kezayit* must be eaten anew, as partial eating does not combine after a delay. Practically, blessings are generally not repeated due to uncertainty and the principle that interruptions during a mitzvah do not invalidate it. We recommend taking the matzah or maror to the shelter and continuing to eat there, with prior intent at *Hamotzi* or the maror blessing.

Korech and Shulchan Orech

Interruptions during Korech or the meal do not require any corrective action if a *kezayit* was eaten. If not, the eating must be repeated. One may even take the Korech sandwich to the shelter and continue eating there while reclining.

Afikoman: Before, During, and After

Before eating Afikoman, one may eat it in the shelter only if he had intent at *Hamotzi*; otherwise, he must return to the table. If *chatzot* is approaching, exceptions apply to prevent losing the mitzvah. Eating Afikoman in two locations is generally forbidden; if interrupted mid-eating, one must return and eat a full *kezayit* again unless it was already completed. After Afikoman, Birkat Hamazon must be recited at the Seder table, not in the shelter.

Birkat Hamazon, Third Cup, and Completion of the Seder

If interrupted mid-Birkat Hamazon, one should ideally return and continue there, resuming from the point stopped and repeating a few words before concluding a blessing if necessary. After completing the main body of Birkat Hamazon, remaining additions may be finished in the shelter. If the siren occurs before drinking the third cup, it is drunk upon return; if

after *Hagafen* but before drinking, the blessing is usually repeated unless one remained in an in-home *mamad*. After the third cup, the remainder of the Seder—including Hallel and the fourth cup—may be completed in the shelter.

Table of Laws

Event	Timing of Siren	Location of Shelter	Speech During Interruption	Halachic Action	Repeat Blessing ?	Additional Notes
Bedikas Chametz	After beginning Bedika	Mamad (in-home)	Minimize unnecessary speech	Continue checking in Mamad	No	Leave Mamad as last room to check
Bedikas Chametz	After beginning Bedika	External shelter	Any speech	Resume Bedika upon return	No	Do not repeat blessing
Bedikas Chametz	After reciting blessing, before Bedika	Mamad (in-home)	No speech	Begin Bedika if time allows, else proceed to shelter	No	Continue Bedika in Mamad room
Bedikas Chametz	After reciting blessing, before Bedika	External shelter	No speech	Go to shelter	Yes	Repeat blessing upon return
Bedikas Chametz	After reciting blessing, before Bedika	Any	Unrelated speech	Go to shelter	Yes	Repeat blessing upon return
Biur Chametz	Before Sof Zeman Biur Chametz	Any	--	Nullify chametz by reciting second bitul	--	Do not burn sold chametz; gather remaining chametz
Kadesh	During Kiddush, before drinking	Any	--	Complete blessing/drink if time allows, else go to shelter	Yes (if left home or spoke)	If shelter in home & no speech, continue from where left off
Kadesh	After drinking wine, before Motzi Matzah	Any	--	Continue Seder upon return	No (if drank Revius)	If drank less than Revius & prolonged interruption, repeat Kiddush
Urchatz	Between Urchatz and Karpas	Any	Spoke	Return, do not rewash if hands guarded	No	If hands not guarded, rewash

						without blessing
Karpas	Between Karpas and Motzi Matzah	External shelter	--	Re-eat less than Kezayis of Hadama food with blessing	Yes	Have in mind for Maror
Maggid	During Maggid	Any	--	Continue from where left off or recite in shelter	No	If Kiddush must be repeated, delay Maggid
Bracha of Asher Gealanu	During blessing	Any	Spoke	Continue from point stopped	No	Repeat several words before conclusion
Bracha of Hagafen	Before drinking	Any	--	Follow rules for Kadesh	Depends	See Halacha D
Rachtza	During washing for Motzi-Matzah	Any	Spoke	Recite Hamotzi and Al Achilat Matzah as usual	No	If hands not guarded or touched unclean part, rewash with blessing
Bracha on Matzah	Between blessing and eating	External shelter	Any	Repeat blessings before eating matzah	Yes	Taking matzah to shelter only helps if shelter in home & intent
Bracha on Matzah	Between blessing and eating	Mamad (in-home)	No unrelated speech	Do not repeat blessing	No	Explicit intent to eat in shelter helps
Eating Matzah	After eating Kezayis	Any	--	Continue Seder upon return	No	--
Eating Matzah	Less than Kezayis eaten	Any	--	Eat complete Kezayis upon return	May need to repeat blessing	Take matzah to shelter if possible
Maror	During Maror	External shelter	Spoke unrelated	Repeat blessing if not yet begun eating	Yes	Eat complete Kezayis upon return if not yet eaten

Koreich	During eating	Any	--	Continue as usual upon return	No	If not yet eaten Kezayis, repeat eating upon return
Shulchan Oreich	During eating	Any	--	Continue as usual upon return	No	--
Afikoman	Before eating	Mamad (in-home)	Intent at Hamotzi	Eat in shelter, recite Birkat Hamazon there	No	If no intent, must eat at Seder table
Afikoman	During eating	Any	--	Must eat full Kezayis anew at table if not yet eaten	No	If Chatzos approaching, see poskim opinions
After Afikoman	Before Birkat Hamazon	Any	--	Wait in shelter, recite Birkat Hamazon at Seder table	No	Forbidden to recite Birkat Hamazon in second location
Birkat Hamazon	Prior to Al Yichasrein	Any	Spoke	Return to original place, continue from point stopped	No	Repeat few words before conclusion
Birkat Hamazon	After Al Yichasrein	Any	--	Complete remaining additions in shelter	No	--
After Birkat Hamazon	Before drinking third cup	Any	--	Drink third cup with blessing upon return	No	--
After Borei Pri Hagafen	Before drinking third cup	External shelter	--	Repeat blessing upon return	Yes	Exception: Mamad & no interruption
After third cup	After Birkat Hamazon and drinking	Any	--	May complete remainder of Seder in shelter	No	No requirement to finish Hallel or four cups in same place