

**RamBam**

**Pesach.** From the Eve of Passover one is obligated to remove the door of one's home and not replace it until after the last day of Passover. It appears to me that this applies to the doors of the kitchen only.

**Raavad**

Say Avraham, this is one of his own compromises, and not the best one either. If it's a requirement, it should apply to all doors. And if it's not a requirement, don't bother me!!

Therefore, to permit exit and entrance from one's house, the doors are removed. Rava say, this is not the reason, but rather it is a Gezerah lest one come to transfer Chometz on Passover via contact on the doorknobs.

What is the [difference](#) between these two reasons? If one removes the

door knobs. For Abbaye, this is still prohibited for one is exiting via the door. For Rava, it is permitted, for there is no longer a fear of Chometz transfer via the doorknobs.

Another difference (Nafak Minah) is if one seals the doors closed with duct tape. For Abbaye, it is permitted, for there is no longer a possibility of exit or entrance via the door. For Rava, it is prohibited, for one may still transfer Chometz via the doorknob.

Rav Huna was sitting behind Rav, who was sitting in front of Reb Chiyya, who was sitting on top of his servants, who were beside his donkey, alongside his daughter, next to his son, and in front of his house. Rav asked Reb Chiyya, "I have heard that Rebbe does not have doors on his house in [Tzipori](#)?" Rav replied, "Chiyya, my sister's son, and my brother's son, such is the house of Rebbe in Tzipori, on the highest part of the city. It has no doors, and winds blow across the mountain to provide fresh air for the house." Replied R. Chiyya, "So the house of Rebbe did not have doors to remove for Passover? Are they obligated to install doors so to have doors with which to fulfill the mitzvah?" Rav replied, "Chiyya, my

**Door of Passover**

**Mishnah:** From when is one obligated to remove one's doors prior to Passover? R. Meir says from Rosh Chodesh Nissan. R. Yehudah says from Purim. R. Akiva says it is only necessary from the Fourteenth of Nissan, at the time of Passover preparation. They all agree that the doors are not replaced until after the Eighth Day.

**Gemara:** From whence is this law derived? Abbaye says, we have a Gezerah Shava. It says "And from [the door](#) (Pesach) of the Tent of Meeting they shall not exit lest they die" (Leviticus 10:7), and we learn Pesach-Pesach to apply this law to the Passover holiday. Just as in former case one may not leave via the doors, so too in the latter case (i.e. Pesach) one may not leave via a door.

**Rashi**

**the door.** In the time of the Gemara, houses were constructed with only one room and one door, on the front entrance to the courtyard, and a front door from the courtyard to the public street. The Mishnah refers to the front door of the courtyard, similar to the source from the Mishkan which had a courtyard. Our houses no longer have a courtyard in front, and therefore we have adopted the opinion of Rebbe, that homes without doors do not require removal. And we all regard ourselves as the Gadol Hador.

**difference.** the NafkaMinah

**Tzipori.** Why Tzipori? So that birds (tzipor) may fly through, but only in Tzipori

**Gadol HaDor (sic)!!!".** (i.e. the Leader of the Dor/Door? not to be confused with the lead of The Doors, Jim Morrison)

**Code of Law**

From the Eve of Passover one is obligated to remove the door of one's kitchen and not replace it until after the last day of Passover. If one's kitchen has no door, there is no requirement. Rama: In the land of Ashkenaz, the custom is to build homes with kitchens that have no doors. If one's kitchen does have a door, then one renovates the kitchen completely and re-designs the kitchen to have no doors. One may borrow from one's parents for such an obligation, and mortgage himself until one has no further credit. A homeless person is obligated to take out a mortgage to buy a home to fulfill this obligation.

**Rashi**

**left.** showing that Rav Ashi agrees with the opinion that the ikar is the door-knob

**Taz the Maharal Me'Prague and the Raz.** Collectively, the “Raz-Ma-Taz”. What? There is a Rashi on Art Scroll!?!?

**Tosafot**

Rashi's opinion is based on the difficulty of using a doorknob on Pesach

that has been used during the year. First, the difficulty of kashering doorknobs is very great. It is too much of a burden on the poor to require changing doorknobs, and even if one replaces them the issue of which way to turn them is one that should be avoided on Pesach.

brother's son and sister's son, have I not told you not to engage in silly thoughts? Rebbe is different, for he is the *Gadol HaDor (sic)!!!*"

Ravina passed by the house of Rav Ashi on Chol HaMoed of Pesach, and saw Rav Ashi climbing out the window. Asked Ravina, "Rebbe, are you of the opinion of Abbaye, but to a more stringent degree,

and therefore do not leave your house via the doorway, even with the doors removed? Or are you of the opinion of Rava, that removing the doorknobs is sufficient, and therefore your door without a knob is not able to open

and you leave via the window?" Replied Rav Ashi, "It is better to have *left* [by the window] than to have left."

Replied Ravina, "Surely, master, that is simple: Breaking the door completely down. For the former reason, it would still be prohibited, but for the latter, it would be permitted." Said v Ashi, "My student, you have surpassed your peers, and truly are worthy of the blessing of passing Torah from Dor to Dor."

**Mishna:** On Pesach it is fitting to be more stringent than during other times. Thus, turning a doorknob to the left on Pesach should not be undertaken.

**Pischei T'shuva: (Doors of Repentance)**

It has become the custom in our lands to renovate one's kitchen regardless of doors or not, in order not to shame those who have homes with doors and must therefore renovate by letter of the law. It is preferable to renovate prior to moving in to the home. However, one has until five years to complete such renovation. Such expense takes high precedence, and even pushes aside the obligation to go to Orlando on Winter Break to make the pilgrimage to the land of Disney and receive the face of Mickey, or take the family to a resort hotel for Passover.

**Rav Art Scroll**

Great merit is to be ascribed to those in our generation who have renewed interest and observance in this law of our heritage. Our parents and grandparents on arrival to America were not fortunate to be in a position to observe this law, living in tenement apartments and modest homes, and the law was almost entirely forgotten. Only the pious few maintained the law and fully renovated their kitchens. However, we have merited once more the resurgence of our heritage and witnessed a rebirth of this law. Happy is our generation! In the merit of the efforts of our construction and increasing debt levels, may we all soon see the Final Redemption, and open the Door to Elijah the Herald of Messiah!

Some communities favor doorknobs that are really levers and which move up and down. The same problem exists here.

A sefer that combines the opinions of the *Taz the Maharal Me'Prague and the Raz*, the Maharal Me'Prague and the Raz, advocates the use of a latchstring during Pesach. First, “latchstring” is one of the only words in English that has six consecutive consonants, thus making it almost compatible with the lashon ha-kodesh. Installing a latchstring requires drilling a small hole in the door. Since one may not prepare for Pesach until after Purim, and since many baali-ha'batim never could figure out which end of a drill bit does the work, one cannot expect the work to be complete in that time.

The Carpenter Rebbe states that while the mitzvah of doorknobs is so important that one should not use a non-Jewish shaliach to drill the hole, he recommended that some of his chasidim hire contractors to do the work, l'shem pikuach nefesh. This ignores the practical reality that no contractor contacted after Purim will drill even one tiny hole before Pesach, although many will promise to do so. The practical effect has been the loss of the custom of

**Rashi**

**weaknesses.** as we  
spring back to  
chometz after Pesach

Gemara: One might assume that turning doorknobs only to the right would solve the problem. However, after releasing the doorknob it springs promptly back to the center, moving left. While causing a doorknob to spring left is merely a grama and is thus permitted, it nonetheless is a reminder to the Satan of our [\*weaknesses\*](#) and testifies against us. The Chachamim disagree, stating that, just as we are not required to live our year without chometz but “return” to it after Pesach, so too we are allowed to turn a doorknob to the right and allow it to “re-turn” to the left. This is not a majority view.