

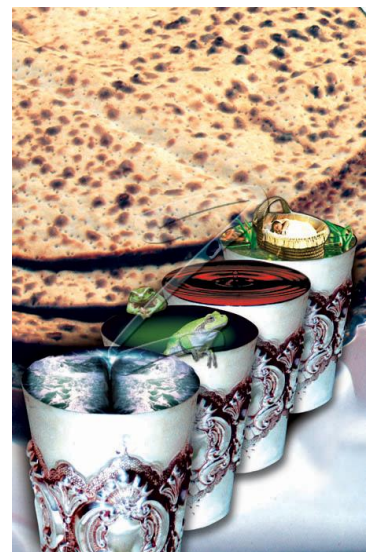


PESACH PREPARATION GUIDE

**INCLUDING:
DIRVREI TORAH FROM
THE SHAAREI BEIS HAMEDRASH**

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Pesach

is one of the most inspiring and meaningful Yomim Tovim (Festivals). Everyone has memories of the Seder from their childhood years. However, due to the pre- Pesach preparations one can often lose focus, arriving at Pesach exhausted, unable to enjoy the Simcha (joy) of the Yom Tov.

Everyone must enjoy Pesach, look forward to it and not dread it. Both men and women should be rested and alert at the Seder table so they can fulfil all the Mitzvos and follow the Haggadah. All the biblical and most of the Rabbinic obligations on Pesach are equally binding for both men and women. Clearly, the performance of pre-Pesach duties must be balanced against the Pesach obligations.

Pre-Pesach cleaning is required to avoid the danger of transgressing any Torah or Rabbinic prohibition of having Chometz in the house on Pesach. It is evident that this need not be excessive.

It is not the intention here to abolish minhogim, which have been passed down from generation to generation. Nevertheless some practices adopted in the Pesach cleaning today are not an actual continuation of the old customs. These extra exertions should not prevent anyone from fulfilling their Pesach obligations.

Following are some guidelines to help make your Pesach preparations easier. However, these instructions are by no means a complete halachic guide to Pesach.

Wishing you and your families a Good Yom Tov and a Kosher Pesach.

Rabbi Ariele Berlin

CONTENTS

General Halachos	Page 4
Practical Application	Page 4-7
Pesach Kitchen Checklist*	Page 8-10
Purchasing Chometz after Pesach & Defining 'REAL' Chometz*	Page 11-13
Guide to Selling 'REAL' Chometz*	Page 14-15
Checking for Chometz	Page 16
Sale of Chometz	Page 16-17
Important Points to Remember	Page 18
The busiest day of the year The laws of Erev Pesach*	Page 19-22
Oven Kashrus *	Page 23-27
Measurement guide	Page 28-29
Checking Lettuce	Page 30
Divrei Torah from the Shaarei Beis HaMedrash	Page 31-34

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GENERAL NOTES

All property and possessions must be cleaned and checked to make sure that they are free of all Chometz, except in the following cases:

- A. If, there is a room or an area in a room into which Chometz is never brought during the year, it does not have to be cleaned out or checked for Chometz. A possible example could be a bedroom or on top of cupboards in a kitchen.
- B. Any item which is not used on Pesach and which is put away and sold need not be checked for Chometz. i.e. clothes if not worn or pots and pans
- C. Crumbs, which have been rendered inedible to the extent that they are not fit to be eaten by a dog are not considered Chometz, eg. by applying detergent.

The general obligation to check for and destroy crumbs does not apply if

- (a) The crumbs are less than the size of a kazayis (approx 30 grams) and
- (b) Are dirty enough that a person would not eat them, or a household detergent has already spoiled the crumbs to the extent that people would refrain from eating them.

An item to be kashered should not be used for hot Chometz for 24 hours prior to kashering. Any vessel or surface which has cracks could be difficult to be kashered, a Rav should be consulted.

Anything that has hot Chometz on during the year and cannot be kashered needs to be covered.

PRACTICAL APPLICATIONS

THE KITCHEN

Floors

In our times we don't have earthen floors with deep cracks in them. Therefore it is sufficient for tiled or covered floors to be swept and rinsed well with a detergent. Small cracks do not have to be checked if the detergent reaches into them.

Food Cabinets

If the cabinet is going to be used on Pesach, take out all the food and wash the surfaces with a rag soaked in detergent. Be sure the detergent goes into all the cracks and soaks into any crumbs that might be there. The cabinets are usually lined.

Refrigerator/Freezer

Take the food out, and wipe with a rag soaked in a detergent. Chometz can also be found in the rubber edges around the door. The racks are usually covered (it is advisable to leave holes for air circulation).

Kashering Sinks (stainless steel) and draining board

- 1) Make sure completely clean (one should use detergent)
- 2) Should not have been used for hot Chometz for 24 hrs.
- 3) Some people pour hot water mixed with bleach down the drain.
- 4) In order to make sure that the water from the kettle remains at boiling point one should either pour the boiling water over a hot stone making sure the water

touches all surfaces of the sink/draining board, or use an electric kettle (Pesachdik) and pour the water over all surfaces within 10 seconds of boiling the water.

- 5) After pouring the boiling water one should rinse the sink / draining board with cold water.

Taps

Cleaning thoroughly with detergent without any further kashering procedure, is sufficient.

Gas top

- 1) The minhag is to clean the grates first.
- 2) Lechatchila, place a blech on top of all the burners, switch them on to their maximum for approx 10 mins, or until the blech gets red hot (the blech can be a Chometz one).
- 3) The areas in between the burners should be covered.

Electric top

- 1) Clean top.
- 2) Switch on to maximum heat for approx 15-20 mins.
- 3) Cover in between areas.

Electric / Gas Ovens

Some do not kasher their ovens for Pesach and use a different oven, some go through the process but still cover it.

According to those who kasher, this is the process:

- 1) Make sure it is completely clean (this must be done using oven cleaner) particular care should be taken when cleaning the racks, screw areas and fan to ensure there is no remnant of Chometz. Any rust must be removed (if this cannot be done then one should put a flame (or blow-torch) to it, bringing anything there to ash)
- 2) Some only kasher the oven using a blow torch (this is called ליבון גמור)
One would put the blow torch to all areas for approx 7 mins, this is done so that there will be sparks and it will get red hot.
Others don't require a blow torch, and leaving the oven on maximum heat for an hour is enough.

Microwave

Some do not kasher a microwave for Pesach, others only kasher them if they are made of metal.

Those who kasher them do it in the following way:

- 1) Clean completely (one should use detergent)
- 2) Not to be used for 24 hrs.
- 3) Boil up some water, so that steam comes out.

4) Cover over the glass dish.

Dishwashers

Many authorities don't allow one to kasher a dishwasher, those who do, do so in the following way:

- 1) Clean completely (one should use detergent)
- 2) Not to be used for 24 hrs.
- 3) Remove the racks, since they cannot be kashered.*
- 4) Let the dishwasher run through 3 cycles, 1 with soap and 2 without

*there are some opinions who allow the racks to be koshered if there are no cracks in the racks

Hotplate

These are very hard to be kashered. If one wants to use them one should clean them as well as possible and double wrap them.

Tabletops/Marble Counters

If they were used for hot Chometz they should be cleaned well with a detergent, especially in places or grooves where Chometz can get stuck. Then boiling hot water should be poured from a kettle, or the surface can be completely covered so that nothing "Pesach'dik" touches them (the covering should be strong enough that it will not tear when moving something on it). Some people do both (for a list of materials that can be kashered see page 7)

Food Processor/Mixer A Rav should be consulted.

Pots, Pans, Dishes, & Silverware (Cutlery)

Whatever is not going to be used for Pesach should be put away with the Chometz, which will be sold. There is no need to clean them if they are going to be sold.

Cutlery and silverware may be kashered (consult a Rav).

Any cutlery, which will be kashered, should NOT be used 24 hours prior to kashering.

Tea Towels and Tablecloths

If one does not have a Pesach'dik set of dishtowels or tablecloths, then one's regular dish towels and tablecloths may be used if they are washed with a detergent.

OTHER PRE-PESACH CONSIDERATIONS

Clothes

If they have been washed in detergent, then there is no need to worry, even if you find crumbs in them on Pesach. Pockets of clothes not being washed or dry-cleaned need only be checked for Chometz by brushing them out.

However, if there is a possibility of crumbs between the stitches or in a hidden crevice, which cannot be shaken out, then the pockets must be wiped with a wet rag soaked in detergent. Of course, clothes, which will not be worn on Pesach can be put away without being checked if all the actual Chometz in them is sold.

Siddurim, Benchers, Seforim, & Books

If there is a chance that they contain Chometz crumbs, then they should either be put away with other Chometz utensils or checked. A thorough shaking is sufficient. It is advisable not to put such books on the table during Pesach.

Shares

There is no problem owning shares in a company that deals with Chometz products. It's not your company, you just get a share of the profit.

Perfumes, Creams, Washing Up Liquid etc

Any Chometz, which is not edible for a dog, although one must not eat it, one can have benefit from it.

Vacuum - Don't forget to clean the Vacuum and empty out the Vacuum bag before Pesach.

Bins

Who do our Rubbish bins belong to? If you would realise as the rubbish truck was collecting your bin that you left a valuable item in it, could the rubbish collector say, "No, sorry this is now council property"?! So it would appear that what's in the bin is the house-owners. Therefore, one should ensure that all the Chometz that is put in the bin is not fit for a dog to eat, ie. pour bleach over the Chometz.

Toys

If there is edible Chometz, then either it should be removed, or be made inedible.

List of materials that can be kashered (according to CRC- Chicago Rabbinical Council)

MATERIAL		
ACRYLIC	YES	Kasherable if no stains or scratches, otherwise must be covered
CERAMIC TILE	NO	These countertops must be covered for Pesach
CONCRETE, CEMENT	YES	If there is a synthetic finish, consult a Rov
GLASS TILE	NO	These countertops must be covered for Pesach
GRANITE	YES	If there is a synthetic finish, consult a Rov
MARBLE	YES	If there is a synthetic finish, consult a Rov
METALS	YES	
PLASTIC LAMINATE	YES	according to cRc policy, this can be kashered
POLYESTER BASE	YES	Kasherable if no stains or scratches, otherwise must be covered
PORCELAIN TILE	NO	These countertops must be covered for Pesach
QUARTZ RESIN	YES	
SLATE	YES	If there is a synthetic finish, consult a Rov
SOAPSTONE	YES	If there is a synthetic finish, consult a Rov
WOOD, BUTCHER BLOCK	YES	Kasherable if no stains or scratches, otherwise must be covered
STOVETOPS		
METAL GRATES	YES	
METAL FLAT TOP	YES	
ELECTRIC BURNERS	YES	
GLASS TOPS	YES	According to the cRc policy, it can be kashered
OVEN TOPS BETWEEN BURNERS (on gas and electric) NO These should be covered		
OVEN TOPS BETWEEN BURNERS (on glass tops) The area should be covered unless this will damage the surface. Otherwise, it must be cleaned.		

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PESACH KITCHEN CHECKLIST

The following is a checklist reviewing items commonly found in the kitchen and how to prepare them for use during Pesach

UTENSIL	PREPARATION
Baby Bottle	Since it comes into contact with chometz (e.g. washed with dishes, boiled in chometz pot), new ones should be purchased.
Baby High Chair	Thoroughly clean. Preferable to cover the tray with contact paper.
Blech	Libbun gamur. Preferably be replaced
Blender/Food Processor Smoothie Machine	New or Pesachdik receptacle required (plus any part of unit that makes direct contact with food). Thoroughly clean appliance. The blade should be treated like any knife, and should be kashered through hagola.
Can Opener	Manual or Electric – Clean thoroughly.
Candlesticks/Tray	Clean thoroughly. Should not be put under hot water in a kosher for Pesach sink.
Coffeemakers	Metal coffeemakers that have brewed only unflavored pure coffee. Clean thoroughly. Replace with new or Pesachdik glass carafe and new filters. Metal coffeemakers that have brewed flavored coffee should be cleaned thoroughly. Do not use for 24 hours. Pour one cup of water into chamber. Water should be heated in unit and allowed to drip over the exposed metal base. Replace with new plastic filter holder, and use new filters, and a new or Pesachdik glass carafe. Plastic coffeemakers should not be kashered.
Colanders	Metal – Libbun kal. Plastic – Do not use.
Dentures, Bite Plates, Braces	Clean thoroughly after one has finishing eating chometz.
Dishwashers	Cannot be kashered.
Electric Burner Drip Pans	Clean thoroughly.
Grater	Metal – Libbun kal. Plastic – Do not use.
Instant Hot Devices	See Water Filters.
Metal Wine Goblets	Hagola.
Metal Wine Trays	Hagola.
Mixer	Do not use, even with new blades and bowls.

Pump Pot	If in contact with chometz (e.g. sponge) do not use. Otherwise, does not need kashering.
Refrigerator, Freezer	Thoroughly clean. Lining shelves is not necessary. Ice trays should be put away with chometz dishes.
Rings, (Finger)	Eruy roschim.
Rings, Napkin	Hagola.
Tables	A table upon which chometz is eaten during the year may be used on Pesach if it is covered with a waterproof covering (e.g. sheet of plastic). It is preferable to put either cardboard or four or more layers of newspaper on the table under the plastic covering. Tablepads may be overturned and used.
Towels, Tablecloths, etc.	Those used during the year with chometz may be used during Pesach if they have been laundered with soap and hot water, even if the stains do not come out. The same applies to potholders, bibs, and aprons. Synthetic material, such as Rayon and Terylene, that can only withstand a warm water cycle, may be used on Pesach after they have gone through a washing with detergent, and only if there are no visible stains after they have been cleaned. Transparent tablecloths may be coated with a powder and should be rinsed off before use. Regarding other tablecloths, see Pesach Product Directory.
Vases	Those used on the table during the year may be used on Pesach if they are washed, both inside and out.
Washing cup (used in kitchen)	Metal – Hagola. Plastic – Put away with chometz dishes
Water Pitchers	Should be put away with chometz dishes.
Water Filters	Plastic water filters that are connected to the faucet should be thoroughly cleaned, including the outside and the coupling, and may be used on Pesach without changing the filters. If they are metal and have been on consistently since the previous Pesach, they should be left on during kashering of the spigot. If they were first attached some time after Pesach, they should be removed before kashering the spigot, and should be kashered separately. Instant hot devices and individual hot/cold water filters that are connected to the sink with a separate spigot should be kashered along with the sink. Instant hot devices should be turned on during kashering of instant hot spigot.

Water Coolers

Cold water coolers should be cleaned thoroughly. The hot spigot on a water cooler should not be used if it came into contact with chometz during the year.

Water Urn

Metal (uncoated) – Hagola; both inside and outside should be kashered. Porcelain Enameled or Plastic – Do not use.

KITCHEN ITEMS THAT CANNOT BE KASHERED:

Bread Machine	Knives w/ Plastic Handles	Sandwich Maker
Crockpot	Melmac	Silverstone
China	Mixer	Stoneware
Corningware	Pasta Maker	Synthetic Rubber
Dishwasher	Plastic Utensils	Teflon
George Foreman Grill	Plastic Vegetable Steamer	Toaster/Toaster Oven
Immersion Blenders	Porcelain (Enamel) Utensils	Waffle Iron
Keurig Coffee Machine	Pyrex	

PURCHASING CHOMETZ AFTER PESACH **& DEFINING REAL CHOMETZ**

Rabbi David Heber, Star-K Kashrus Administrator

There are thirteen days of Yom Tov listed on the Jewish calendar. However, the impact of each holiday is often felt long before and after the thirteen actual days. The entire month of Elul is spent preparing for Rosh Hashana. Hopefully, the commitments of Yom Kippur last long after the final shofar blowing following neilah. The banging of nails can be heard throughout Jewish neighborhoods weeks before Succos. The excitement of Purim often lasts until the next Purim.

In this respect, Pesach is the most unique Yom Tov. In addition to the many hours spent cleaning and preparing the home for Pesach, and perhaps baking matzos, actual Halachos begin before Pesach, and extend long after the Yom Tov ends. On Erev Pesach, chometz may not be eaten after the end of the fourth hour of the day. All chometz must be sold or destroyed by the end of the fifth hour on Erev Pesach, because on Pesach, there is a Torah prohibition of *bal yara'eh u'bal yematze*, one may not have possession of chometz on Pesach. Thus, one may not retain possession of leavened products made from wheat, barley, spelt, oats, and rye (*chameishes minei dagan*).

After Pesach, there is a Rabbinical injunction of not eating or deriving benefit from *Chometz SheAvar Alav HaPesach* (hereby referred to as *Chometz SHAAHP*), chometz that was in the possession of a Jew on Pesach. Therefore, after Pesach, consumers must ascertain the chometz they purchase was not in the possession of a Jew on Pesach. Chometz may be purchased from a store owned by a gentile. In Hilchos Pesach, a store is considered owned by a gentile if the gentile owns more than half of the store. In a corporation, at least 51% of the voting stock must be owned by gentiles, otherwise, the chometz should be considered *Chometz SHAAHP*.

Chometz may be purchased from a Jewish owned store whose owner properly sold the chometz before Pesach (e.g. Star-K Jewish owned facilities). A "proper" sale means the chometz is sold to a gentile (through one's Rav) and put away in a designated enclosed area for all of Pesach. A Rav should be consulted regarding stores who "sell" their chometz before Pesach, yet continue to allow customers to purchase the chometz on Pesach.

If one has a reasonable doubt whether a product was in the possession of a Jew on Pesach, it may be purchased after Pesach. For example, one may purchase pizza crusts with a reliable certification from a store owned by gentiles even though the chometz may have been in the possession of a Jewish distributor on Pesach who in turn sold the pizza crusts to this store. The prohibition applies only when one is certain, or where there is a strong reason to suspect chometz that was in the possession of a Jew on Pesach. What is most confusing is determining which foods fall into this category.

Various foods which may not be eaten on Pesach may not have a problem of chometz that was in the possession of a Jew on Pesach. In order to be eaten on Pesach, the product must have a reliable Pesach hechsher or must be approved for use on Pesach by a reliable authority. However, a product does not necessarily have to be "Kosher L'Pesach" to be purchased after Pesach from a store that has *Chometz SHAAHP*. A good example of this is *kitniyos*. Although Ashkenazim may not eat rice, corn, and other legumes on Pesach, these products do not have to be sold before Pesach. There is, also, no concern of *Chometz SHAAHP*. Therefore, legumes may be purchased from any store after Pesach.

Although products containing any amount of *chameishes minei dagan* should be sold before Pesach, not all products containing these grains are included in the prohibition of chometz that was in the

possession of a Jew on Pesach. The guidelines are as follows:

I. Chometz Gamur - Real Chometz

Products manufactured primarily from *chameishes minei dagan*, such as bread, cake, pretzels, pasta, and many breakfast cereals may only be purchased after Pesach from either a store owned by gentiles or a Jewish owned store that properly sold its chometz. *Chometz gamur* products that were in the possession of a Jew on Pesach become *Chometz SHAAHP*.

It is important to note that products found in major supermarkets have a two week turnaround time. This means, if one finds *chometz gamur* more than two weeks after Pesach on the shelf of a Jewish owned store that did not sell its chometz, one may assume the store acquired the product after Pesach, and there is no problem of chometz that was in the possession of a Jew on Pesach. Products found in smaller "Mom & Pop" shops may have remained on the shelf for a longer period of time, and clarification of turnaround time for each store must be made.

If one accidentally purchases *chometz gamur* immediately after Pesach from a store that sells *Chometz SHAAHP*, one may not derive benefit from the chometz. However, one may return it for a refund as the sale is a mistaken sale. Returning the product does not constitute deriving benefit.

II. Alcoholic Beverages

Alcoholic beverages are often derived from chometz. Whiskeys, including Bourbon, Rye, Canadian, Scotch, Irish Whiskey, Blended Whiskey, and Straight Whiskey, as well as Vodka and Gin, are distilled from fermented mash of grains. These grains are often barley, oats, and wheat. Similarly, one of the main ingredients in beer is barley. Such alcoholic beverages must be sold before Pesach. Most authorities are of the opinion that these alcoholic beverages are *chometz gamur* and the rule of *Chometz SHAAHP* would apply. One who purchased such products immediately after Pesach from a store with *Chometz SHAAHP* should consult a Rav to determine whether the product may be used. Some alcoholic beverages are *kitniyos* derived, and a clarification is necessary.

The turnaround time for alcoholic beverages at liquor stores is longer than that of products in supermarkets. Popular liquor stores generally maintain inventory for about six weeks. A prudent person should wait until after Shavuot before buying liquor from a store that has a *Chometz SHAAHP* problem. At that time, one can assume all inventory arrived after Pesach. Wine and grape juice not Kosher for Passover do not pose a problem of chometz that was in the possession of a Jew on Pesach.

III. Ta'araves Chometz

Products which have a *chameishes minei dagan* content, but are primarily composed of other ingredients are known as *ta'araves chometz*. Common examples are soup mixes, confectionery items, and breakfast cereals where the primary ingredient is not *chometz gamur*.

If the total content of the *chameishes minei dagan* is a *kezayis* or greater (1.33 fl. oz., 40 ml, approximately the size of a golf ball) in the entire package (and is more than 1/60 of the product) there would be a *Chometz SHAAHP* concern. For example, most breakfast cereals containing wheat or oat flour have a *kezayis* of chometz flour in the entire box, and would, therefore, be a *Chometz SHAAHP*. However, a product with less than a *kezayis* of chometz, where the chometz is not cooked together with the other ingredients, would not have a *Chometz SHAAHP* concern, since the volume of the actual chometz is less than a *kezayis*, even though the entire product is greater than a *kezayis*. When the chometz is less than a *kezayis*, and is cooked together with the other ingredients to form a product greater than a *kezayis*, or when the chometz is a flavor component (e.g. malt and barley extract), one should purchase the product from a store owned by a Jew who sold his chometz or

from a gentile.

IV. Safek Chometz

A product which possibly contains chometz should be sold before Pesach. However, such a product may not necessarily become *Chometz SHAAHP* even if it is in the possession of a Jew on Pesach. If a product is most likely non-chometz, it may be purchased from any store after Pesach. A classic example is vinegar. Although grain vinegar may be produced from wheat, most grain vinegar in the United States is produced from corn. Therefore, one may purchase Kosher certified vinegar from any store immediately after Pesach.

Additional products in this category include ketchup, pickles, mayonnaise, mustard, and extracts. Flour is also *safek chometz*, as it does not come in contact with liquid (this includes bleached flour). Although all of the above must be sold, they may be purchased from any store after Pesach. Commercial bakers yeast is generally grown on a molasses medium. It is, therefore, not chometz and may be purchased from any store after Pesach.

V. Processed on Chometz Equipment

Products such as pasteurized beverages, and frozen and canned vegetables which are commonly processed on chometz equipment pose no *Chometz SHAAHP* concern and may also be purchased from any store after Pesach.

VI. Medications

Medications and vitamins containing chometz should be sold before Pesach. However, they may be purchased from any pharmacy after Pesach as there is no *Chometz SHAAHP* concern. One who requires chometz medication on Pesach should consult a Rav.

VII. Non-Edible Items

Glue produced from flour is known as *chometz nuksha* and should be sold before Pesach. However, one may derive benefit after Pesach from *chometz nuksha* that was in the possession of a Jew on Pesach. It may, therefore, be purchased from any store. Regular white glue is generally produced from synthetic ingredients, contains no grain derivatives, and may be used on Pesach. Cosmetics, soaps, cleaners, and detergents not Kosher for Passover may also be purchased from any store after Pesach.

Selling Real Chometz Before Pesach

Although, *L' Halacha*, any chometz may be sold before Pesach, there are pious individuals who do not sell "real chometz," but rather give it away, burn it, or eat it before Pesach. How does one define "real chometz?" If one has possession of a particular food on Pesach and transgresses *bal yera'eh ubal yematze d'oraysa*, a food for which there is a Torah prohibition of ownership on Pesach, the food is "real chometz." This includes all items listed above as *chometz gamur*, real chometz (bread, cake, pretzels, pasta, etc.).

However, *ta'aruvas chometz* where the obligation to burn, is only *m'derabanon*, or at least according to some opinions only *m'derabanon*, is not *chometz gamur*. In addition, *safek chometz*, medications and non-edible items, and products processed on chometz equipment, are not *Chometz Gamur*. These products are sold before Pesach even by individuals who are stringent not to sell *chometz gamur*. Many individuals who do not sell *chometz gamur* will sell alcoholic beverages before Pesach. Each family should follow their custom.

GUIDE TO SELLING "REAL" CHOMETZ BEFORE PESACH

Although, *l'halacha*, any *chometz* may be sold before *Pesach*, there are pious individuals who do not sell "real" *chometz*, but rather give it away, burn it, or eat it before *Pesach*. How does one define "real" *chometz*? A food for which there is an *issur* of *bal ya'raeh u'bal yimatze* (there is a *Torah* prohibition of ownership on *Pesach*), is "real *chometz*". This includes all items that are *chometz gamur*, real *chometz* (bread, cake, pretzels, pasta, etc.).

However, *ta'aruves chometz* where the *chiyuv biur*, (obligation to burn) is only *mid'rabonon*, or at least according to some opinions only *mid'rabonon*, is not *chometz gamur*. In addition, *safek chometz*, medications and non-edible items, and products processed on *chometz* equipment, are not considered to be *chometz gamur*. These products are sold before *Pesach*, even by individuals who are stringent not to sell *chometz gamur*. Many individuals who do not sell *chometz gamur* will sell alcoholic beverages before *Pesach*. Each family should follow their custom.

The following chart offers guidelines as to which products are considered 'real' chometz.

Yes next to a product indicates the product is "real" *chometz*. Pious individuals customarily do not sell these products before *Pesach*. Rather, they either consume it, burn it, or give it away as a gift to a gentile before *Pesach*. **"No"** indicates the product is not "real" *chometz*. Even pious individuals will generally sell such products to a gentile before *Pesach*. (Where indicated, some products may even remain in one's possession during *Pesach* and a sale is not required.)

PRODUCT	"REAL" CHOMETZ?
Barley (if pearled, raw and packaged)	No
Beer	Follow Family Custom
Bread	Yes
Cake	Yes
Cake mixes (dry)	No
Cereal with primary ingredient of wheat, oats, or barley	Yes
<i>Chometz</i> content is more than a <i>k'zayis</i> . The <i>chometz</i> can be eaten in a time span of <i>kdai achilas pras</i> ² (e.g. box of Froot Loops cereal)	Yes
<i>Chometz</i> content is more than a <i>k'zayis</i> . The <i>chometz</i> can not be eaten <i>b'kdai achilas pras</i> ² (e.g. box of Cap 'N Crunch cereal)	No
<i>Chometz</i> content in entire package is less than a <i>k'zayis</i> but is greater than 1/60 of the product (e.g. Corn Flakes cereal)	No
<i>Chometz</i> content is less than 1/60 of the product	Not <i>chometz</i>
<i>Chometz Nokshe</i> (e.g. <i>chometz</i> glue)	No
Condiments containing vinegar (e.g. ketchup, mayonnaise, mustard, pickles)	No
Cooked on <i>chometz</i> equipment (not during <i>Pesach</i>) but contains no <i>chometz</i> in the product.	Not <i>chometz</i>
Cookies	Yes

Detergents	Not <i>chometz</i> ⁴
Extracts	No
Farfel Mix	Yes
Flour	No
Food Coloring	No
Ketchup	No
Kitniyos	Not <i>chometz</i>
Licorice	Yes
Malt flavoring (in product)	No
Maltodextrin	No
Maltose (in product)	No
Mayonnaise	No
Medicine containing <i>chometz</i>	No
Modified food starch (from unknown sources)	No
Mustard	No
Pasta	Yes
Pickles	No
Pretzels	Yes
Products non-edible even for canine consumption (<i>nifsal mayachilas kelev</i>)	Not <i>chometz</i>
Rolled Oats	Yes
Vanillin and Ethyl vanillin	No
Vinegar (from unknown sources)	No
Vitamin tablets containing <i>chometz</i>	No
Wheat gluten (unknown amount in product)	Yes
Wheat protein (unknown amount in product)	Yes
Whiskey	Follow Family Custom
Yeast (Baker's)	Not <i>chometz</i>
Yeast extract	No

CHECKING FOR CHOMETZ

If it is too difficult to check all the rooms on one night, then the work may be divided and done at other times. No Chometz should be left in any room that has been cleaned and checked properly. The brocha may not be recited if the search is done earlier than its correct time. Therefore, at least one place where Chometz was left should be left unchecked in order to fulfil the mitzvah of Bedikas Chometz on the correct night. However, if the whole house has been cleaned completely, then 10 pieces of Chometz (according to the minhag) should be hidden by somebody else so that a proper search is made. Bedikas Chometz is done the night before Seder Night. One has an obligation to check and clean out all the places where Chometz could be. This also includes your office/desk and your car.



Food that Falls

Food that falls onto a chair or onto the floor on Pesach should be washed off for hygienic reasons. The food does not become Chometz even if the food is hot.

SALE OF CHOMETZ

This is the easiest way of getting rid of Chometz and it saves cleaning. However one needs to be aware of how it works.

The Purpose of Selling your Chometz

The Torah tells us that not only is it forbidden to eat or have benefit from Chometz on Pesach, but it is even forbidden to own Chometz wherever it is. This is more stringent than any other Torah prohibition.

Origin

Jews who had large stocks of whiskey etc had to hold on to their stocks because of their livelihood. Therefore, sale was introduced. This is discussed in Shulchan Aruch (Ohr Hachayim 448). Nowadays it is accepted custom that anyone may sell their Chometz.

1. Selling is not a religious act, it's a monetary act, just like giving a ring to get married, or buying a product. It's important to know that **this is a monetary act** because normally with a religious act, even if you do not understand why you're doing it, you have still fulfilled your obligation i.e. tefillin. With a sale you have to know what you're doing, signing and saying.
2. The Rabbi is a shaliach (agent), the form you sign is to appoint him as your agent. You do not sell your Chometz to the Rabbi.

3. Originally when the Chometz was sold to a non-Jew, it was transferred to his domain. This made it difficult to sell either because there was so much Chometz and because of the burden involved, or often the non-Jew didn't have space for the Chometz. So later on it was instituted that rather the Chometz should remain in the Jew's home, and included in the contract is that the Jew rents out the area where the Chometz is placed.

Therefore one should dedicate an area to place the Chometz; if possible, lock it or at least it should be out of sight that you cannot easily get to it, ie. a garage. You rent out this place to a non-Jew. However, it's only rented out to him for storage purposes; otherwise the non-Jew could come on Seder night and make a party in your garage! Therefore the place is rented only for storage. Thus, you empower the Rabbi to do 2 transactions on your behalf: (a) to rent out a storage area (b) sell the Chometz.

4. It should be a real sale, not a trick. Therefore, the non-Jew must know what he's buying. Ideally one should specify what he is selling. The non-Jew should be able to get to the Chometz. Therefore the non-Jew should know how he can get access to "his" Chometz. If you're at home you can give your address or if you're away or your business is closed, you should notify where the key is. If you are going overseas you should inform the Rabbi.
5. If you have an open packet of biscuits, nobody's going to buy it. Therefore the non-Jew is told that as part of the "package deal" it includes products, which he would not normally buy. **Many people try to finish all started packets.**
6. Chometz Pots, Pans, Dishes & Silverware may be owned over Pesach provided they are clean and they are put away so you don't come to use them by mistake. If they are not clean then you can put the pots with the Chometz. It is advisable to do this anyway as it saves you the job of checking all the plates etc. However, it should be noted that one is not selling their pots etc because that creates problems regarding Tevillas Kelim, rather one is selling just the Chometz attached to the pans etc. As mentioned previously, nobody is going to buy dirt attached to pots etc but since it's part of the deal and the non-Jew is told, it's a valid sale.
7. You may have heard that one should not sell proper/pure Chometz eg. bread, biscuits or something that contains real Chometz, eg. jam which contains glucose which may come from wheat or corn. Some people do not sell Chometz because they are concerned it's not a valid sale because perhaps the non-Jew doesn't really want to buy the Chometz. Generally this is looked at as a stringency (chumra). All the shops and bakers sell Chometz
8. If you will be away for Pesach you can sell all the Chometz in your possession. You do not have to clean those areas. However, you would miss the opportunity to perform the mitzvah of searching for Chometz. (for more details consult a Rav)

9. What makes the non-Jew want to buy the Chometz? Either before the transaction he is given a gift (money or whiskey etc) to keep, or after Pesach he gains from the sale back with a profit
10. The non-Jew is told at the time of sale that this is a complete sale. We hope he'll sell it back but he can refuse and the Jew can refuse to buy it back.

IMPORTANT POINTS TO REMEMBER

- Search for Chometz (B'dikas Chometz) takes place on the night before Seder Night (when seder night is on Motzei Shabbos the bedikah is done on Thursday night) immediately after nightfall. The customary Brocha (blessing) is said beforehand and the first Kol Chamira declaration afterwards (see Artscroll Siddur page 654)
- All the Chometz which will be required for the Monday morning should be put aside in a special place.
- Particular care should be taken to prevent children from carrying Chometz about the house after the search.
- The Fast of the First Born is held on Erev Pesach (when Erev Pesach falls on Shabbos it is held on Friday). First born males or fathers of under-barmitzvah first born males have to fast, unless they participate in a siyum in the morning. A siyum will take place after Shacharis.
- One should stop eating Chometz on Erev Pesach by the end of the 4th halachic hour of the day **(See Pesach Timetable)**
- All Chometz, other than that sold should be burnt on Erev Pesach morning by the end of the 5th Halachic hour **(See Pesach Timetable)** and the second Kol Chamira declaration said (see Artscroll Siddur page 654)



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THE BUSIEST DAY OF THE YEAR: THE LAWS OF EREV PESACH

Rabbi Dovid Heber, Star-K Kashrus Administrator

Erev Pesach is one of the busiest and most unique days of the year. With every hour comes another set of *halachos*. Many *halachic* times, including the time for searching for *chometz* and the latest time for eating *chometz*, are well known. However, many *halachos* of *Erev Pesach* are often confusing and not commonly understood. The purpose of this article is to elucidate some of the lesser known laws of *Erev Pesach*.

Note: These *halachos* apply to *Erev Pesach* that occurs on a weekday. If *Erev Pesach* occurs on *Shabbos*, special *halachos* apply to both Friday (13th of Nissan) and *Shabbos (Erev Pesach)*.

I. CHOMETZ

1. **Searching for *Chometz*** – The opening line of *Meseches Pesachim* states that one should search for *chometz* on the night of the 14th of Nissan (i.e. the night before Pesach). This should begin immediately after nightfall.

2. **Eating *Chometz*** – One may eat *chometz* until the end of the “4th halachic hour” of the day. There are different opinions regarding the calculation of the length of the day and *halachic* hour. Ideally, one should use the following calculation: One may eat *chometz* until the end of 1/3 of the “day”.

3. **Burning and Selling *Chometz*** – *Chometz* must be disposed of by burning or selling it before the end of the “5th halachic hour” – 5/12 of the day. *Kol Chamira* is recited following the burning, before the end of the 5th *halachic* hour. One should be aware of the following:

a. Once *Kol Chamira* is recited by the head of the household, no *chometz* may be eaten by anyone at home. For example, if the father burns the *chometz* and recites *Kol Chamira* at 8:30 a.m., he and his family (even if they are not at home) may no longer eat *chometz*. Everything must be put away by that time.

b. Be cognizant of the latest times. All times apply to *chometz* eaten at any location. One year, the gentile owner of a doughnut shop told the Star-K that he saw individuals eating doughnuts in their cars after the latest time for eating *chometz*! Also, *chometz* should not be burned at the last second. This is true whether one burns *chometz* outside his home or at a public *biur chometz*.

4. ***Chometz* in the Mail** – If one receives *chometz* in the mail or with the newspaper on *Erev Pesach* (after the 5th *halachic* hour) or on *Pesach*, one should not assume ownership of the item but rather leave the *chometz* outside. If mail is delivered through a mail slot into one’s home, he should have the intent not to acquire the *chometz* (i.e. not taking legal possession) and kick it or push it outside with a stick to avoid handling it. If it is still around after *Pesach*, he may assume ownership at that time and use it, provided that the sender is a gentile.

5. *Kashering on Erev Pesach* – Ideally, all *kashering* should be completed by the end of the 4th *halachic* hour. If one forgot to *kasher* before this time, he may *kasher* the vessel until candlelighting time on *Erev Pesach* with the following condition: The vessel did not come into contact with anything hot (whether *Kosher L'Pesach* or not) within the past 24 hours. In the event the vessel came into contact with something hot within the past 24 hours, or if one requires *kashering* of a *chometz* vessel on *Pesach*, a rav should be consulted.

6. Finding *Chometz* on *Erev Pesach* – There is a well known *halacha* that states if one finds *chometz* on *Chol Hamoed* or on *Erev Pesach* after the 5th hour, one should immediately burn it. On *Yom Tov*, one should cover the *chometz* (because it is *muktza*) and burn it after *Yom Tov*. This *halacha* applies only if he did not sell his *chometz* to a gentile. However, if he sells *chometz* to a gentile the sale includes all *chometz*, wherever it may be found. Therefore, if one discovers pretzels in a drawer or bagel chips in a coat pocket during *Pesach*, he may not burn this *chometz* since it belongs to the gentile to whom the rav sold the *chometz*! Rather, he should store the item with the “locked up” *chometz* sold to the gentile. On *Yom Tov*, one should cover it and lock it up on *Chol Hamoed*. It may be eaten after *Pesach* when the *chometz* is repurchased.

II. Eating on Erev Pesach & Preparing For the Seder

1. One may not eat even *Kosher for Passover matzoh* all day *Erev Pesach*. This prohibition begins at dawn (72 minutes before sunrise). There are many individuals who have the custom not to eat *matzoh* beginning from *Rosh Chodesh Nissan* or even *Purim*. A child under the age of six may eat *matzoh* even on *Erev Pesach*.

Products containing *matzoh* meal that are baked (e.g. *matzoh* meal cake) may not be eaten all day *Erev Pesach*. *Kosher for Passover matzoh* meal products that are cooked (e.g. *knaidlach*) may be eaten until the beginning of the 10th *halachic* hour of the day – three *halachic* hours before sunset. One who does not eat *gebrochts* on *Pesach* may only eat *knaidlach* and other cooked *matzoh* meal products until the latest time for eating *chometz*. He may not eat baked *matzoh* meal products all day.

Matzoh made with fruit juice, including *Kosher for Passover egg matzohs*, grape *matzohs*, chocolate *matzohs* and *Passover Tam Tams*, etc. may be eaten until the end of the 4th *halachic* hour (same as the latest time for eating *chometz*). The sick or elderly who cannot eat regular *matzoh* and have consulted with their rav may eat *Pesach egg matzohs* any time on *Erev Pesach* and *Pesach*. However, even such an individual can not fulfill the obligation of eating *matzoh* at the *seder* with these *matzohs*.

Meat, fish, salad, cheese, eggs, horseradish, fruits, vegetables, and potato starch cakes may be eaten until sunset. However, one should not fill up on these items so as to ensure a hearty appetite at the *seder*. He may drink wine or grape juice on *Erev Pesach* in quantities that will not affect his appetite at night.

2. All first born males (whether from the father or mother) must fast on *Erev Pesach*. A father must fast in place of his first born child who is between the ages of thirty days and bar mitzvah. The custom is to end the fast early by partaking in a *siyum*. First born girls do

not fast, and a mother does not fast for her first born son (under bar *mitzvah* when the husband is a *b'chor*) if her husband or son attends a *siyum*.

3. Preparations for the *seder* including roasting the *z'roa* meat, cooking and roasting the egg, mixing the salt water, preparing the *charoses*, grating the horseradish, and all necessary *b'dikas tolaim* (checking lettuce for bugs), should preferably be done before *Pesach* as special restrictions apply to preparing these items on *Yom Tov*. If the first day of *Pesach* falls on *Shabbos*, the *z'roa* and *baitzah* must be prepared before *Shabbos*. Additional restrictions apply to the preparations of the other items on *Shabbos*.

4. If one has a difficult time drinking wine at the *seder*, one should mix the wine with grape juice and/or water. Ideally, this mixture should contain a minimum of 4% alcohol. Therefore, if the wine has 12% alcohol content, he should make a mixture consisting of 1/3 wine, 1/3 grape juice and 1/3 water (or 1/3 wine and 2/3 grape juice). He must be aware that many wines available have a lower alcohol content. Therefore, if the wine has an 8% alcohol content he should make a mixture consisting of 1/2 wine, 1/4 grape juice and 1/4 water (or 1/2 wine and 1/2 grape juice). Wine with 6% alcohol content requires 2/3 wine and 1/3 grape juice. If one prepares these mixtures with a measuring cup, it should be done before *Yom Tov*. If one may become ill by drinking any wine, he may instead drink grape juice.

5. One may not say, "This meat is for *Pesach*," as this may appear as if he is designating meat for the *Korbon Pesach*. Rather one should say, "This meat is for *Yom Tov*."

III . Work after Chatzos

During the days of the *בית המקדש*, the *קרבת פסח* was brought on *Erev Pesach* after *chatzos* (midday). Therefore, various *מלאכות* (work activities) are prohibited during this time. Although there is no *בית המקדש* at the time of this writing, the prohibitions remain intact and are similar to the prohibitions of *Chol Hamoed* (with several exceptions). The following is a list of those *מלאכות* that apply to *Erev Pesach* after *chatzos*:

1. During *Chol Hamoed*, a *מעשה הדיוט*, simple work, may be performed only if it is *לצורך המועד*, for the sake of the holiday. For example, one may fasten a hook to the wall on *Chol Hamoed* to hang up a picture to beautify one's home for *Yom Tov*. Similarly, one may assemble an *afikomen* present of a tricycle on *Chol Hamoed* for a toddler to ride on *Chol Hamoed*. However, under normal circumstances one may not perform a *מעשה הדיוט* if it is not *לצורך המועד*. For example, one may not fix a broken chair that will not be used until after *Pesach*. Also, before *Pesach* one may not plan ahead and postpone a *מעשה הדיוט* activity for *Chol Hamoed* even if the activity is *לצורך המועד*. These *halachos* also apply to *Erev Pesach* after *chatzos*.

2. During *Chol Hamoed*, in most cases, one may not perform a *מעשה אומן*, a skilled task requiring a craftsman, even *לצורך המועד*. For example, installing siding or laying bricks are not permissible, even to beautify the home in honor of *Yom Tov*.

There are some major exceptions where even a *מעשה אומן* is permissible on *Chol Hamoed*. This includes *לצורך אוכל נפש* (e.g. repairing an oven that broke and could not be fixed).

before *Yom Tov*) to avoid major financial loss (e.g. repair a roof to avoid structural or flood damage from rain), and in certain cases לצורך הגוף (e.g. fix an only pair of eyeglasses or repair the only toilet in the house). These *halachos* also apply to *Erev Pesach* after *chatzos*.

However, there is one major difference between *Chol Hamoed* and *Erev Pesach*. On *Chol Hamoed*, one may not hire a gentile to perform the above noted skilled tasks. On *Erev Pesach* this is permissible לצורך המועד. For example, a major car repair (e.g. rebuilding a transmission) may be performed by a gentile on *Erev Pesach*, even after חצות, if it is לצורך המועד (e.g. for a *Chol Hamoed* trip). Under normal conditions, asking a gentile to perform such a task on *Chol Hamoed* is prohibited.

3. Laundry, Dry Cleaning, Haircuts & Shaving - In general, these four activities may not be performed after חצות on *Erev Pesach* or during *Chol Hamoed*. However, after חצות on *Erev Pesach* one may ask a gentile to perform these tasks לצורך המועד. Therefore, if one forgot to shave, get a haircut or wash/dry clean clothing he may ask a gentile to do so for him לצורך המועד (i.e. go to a gentile barber or dry cleaner). However, a gentile may not perform these tasks for a Jew on *Chol Hamoed* even לצורך המועד.

4. Drying clothes in a dryer and ironing clothes (except pleats) are classified as a מעשה הדיוט and are permissible on *Chol Hamoed* and *Erev Pesach* after *chatzos*, under the conditions mentioned above (לצורך המועד, etc.).

5. It is preferable to clip finger nails and toe nails before חצות on *Erev Pesach*. בדיעבד, this may be done all day. If one clips nails on *Erev Pesach*, he/she may clip them again on *Chol Hamoed*. If this was not done on *Erev Pesach*, the nails may not be clipped on *Chol Hamoed* unless it is לצורך מצוה (e.g. טבילה).

6. Picking up serviced goods (e.g. at the tailor, shoemaker or dry cleaner) is מותר all day *Erev Pesach*. Regarding *Chol Hamoed*, a rav should be consulted. In years when *Erev Pesach* occurs on Wednesday, an *Eruv Tavshilin* should be prepared. Some people have the custom of studying the laws and reciting the order of the פסח לקרבן after *Mincha* on *Erev Pesach*.

OVEN KASHRUS: FOR YOM TOV USE

Rabbi Avrohom Mushell, Star-K Kashrus Administrator

Yom Tov celebrations could never be complete without the piping hot delicacies that have become traditional through the generations. However the kosher homemaker must be well educated to know how to prepare *Yom Tov* meals without fear of transgression.

When stating the prohibition of work on *Shabbos* the *Torah* writes, “Do not do any *melacha*.” This prohibition applies to *melachah* done for food preparation as well as for other non-food purposes. In stating the prohibition of *melacha* on *Yom Tov* the *Torah* writes, “You shall not do laborious work.” In addition, when giving the initial command about the *Yom Tov* of *Pesach* the *Torah* writes, “No work may be done on them (first and seventh day of *Pesach*) except for what must be eaten for any person only that may be done for you” (*Shmos* 22:16). The *Ramban* explains that the contrast of terms (work, versus laborious work) used for *Shabbos* and *Yom Tov* indicates the difference between *melacha* in general and *meleches hana’ah*. *Meleches hana’ah* is work done for food and similar necessary pleasures. Where the *Torah* commands us about the laws of *Pesach*, the term *meleches avodah* is not used in the prohibition. However, the *Torah* immediately includes the clause allowing *melachah* for food preparation.

This being said, please note that not every *melacha* may be performed for the purpose of food preparation. Only those *melachos* which could not have been done before *Yom Tov* with the same result, may be done on *Yom Tov*. Therefore one may not originate a flame on *Yom Tov* since one could have left a fire burning from before *Yom Tov*. The prohibition of starting a new flame is referred to as *molid*, giving birth to a new entity.

Melachos which are commonly done for bulk processing of food, i.e. harvesting and grinding, are also prohibited. We commonly associate those *melachos* done in the processing of bread from the kneading of the dough and onward as permitted on *Yom Tov* and those processes before kneading i.e. sifting and grinding, as prohibited.

The focus of this article is primarily with the *melachos* associated with cooking on *Yom Tov*: cooking, burning of a flame and extinguishing a flame.

It is important to note that even those *melachos* that may be done for food preparation, or other *Yom Tov* necessities, may only be done with the intent that the benefit of this action will be derived on *Yom Tov*. One may not cook food on *Yom Tov* for use after *Yom Tov*. In fact, one may not cook food on the first day of *Yom Tov* for consumption on the second day of *Yom Tov*. This is because the second day is a holiday only by Rabbinic law. Therefore one must be sure not to do any *melacha* for the second day until the first day has passed and the next night has begun.

When *Yom Tov* falls on a Friday, one may only cook for *Shabbos* if he had already prepared some food for use on *Shabbos*, before *Yom Tov*. This food which is set aside is called *eruv tavshilin*.

With this knowledge in mind let’s take a look at what we are doing when we set the knobs

of our ovens and cooktops and see how these rules apply.

Electric Cooktop

Turning on an electric stovetop to warm food will initiate the flow of electricity to the burner. The *halachic* authorities have determined that electricity used as heat or light is considered fire. Therefore by turning on the burner one is creating a new fire. This action could just as well have been done before *Yom Tov* and is prohibited because of *molid*. Turning the dial on your electric stovetop may also initiate a light or icon on a control panel which would otherwise be off. This may be a transgression of *kosev*, writing, as well as *molid*. Even when the electric burner was left on from before *Yom Tov*, if one wishes to adjust the temperature of the burner there is also reason for concern. This is because, as a rule, one does not know if there is electric current running to the element at the time they wish to make the adjustment. Even when there is an indicator light showing that a burner is on, this may not be an indication that electricity is flowing to the burner at that moment. Rather it is indicating that the element is set to maintain the desired setting which it will maintain by going on and off at pre-determined intervals. As a result when one adjusts the temperature upward on *Yom Tov* they may be initiating the flow of electricity at a time that it was otherwise not flowing. As mentioned earlier, this would be prohibited because of *molid*.

To circumvent this prohibition, an electrician can install an indicator light which is attached to the actual flow of electricity to the burner.⁵ This will indicate when there is current flowing to the burner. When there is electricity flowing, one may raise the temperature in order to enhance cooking.

Lowering the heat setting on an electric stovetop on *Yom Tov* is also not without its *halachic* ramifications. We know that extinguishing a burning log is the *melacha* of *kibui*. Lowering the heat setting of a stove on *Yom Tov* may be associated with the *melacha* of *kibui*. Therefore, this can only be done when it is for the benefit of the food, so that it will remain warm but not burn. One may not turn the burner off completely. However, if there is an indicator light showing when power is flowing to the burner, one must be careful to lower the burner only when the indicator light is off.

Note: Stovetops that come with the Sabbath mode ovens have not been engineered to allow the adjustment of the stovetop temperature. The stovetop must be handled like that of a conventional oven as described above. (See [specific model listings](#) for some exceptions.) Induction cooktops use electricity to create a magnetic field that will heat ferrous metal. These units react to one placing or removing a pot on the cooking surface and cannot be used on *Shabbos* or *Yom Tov*.

Gas Cooktop

Not so long ago the standard gas cooktop had a pilot light which was a constantly burning flame from which the burner drew its fire. If one has such a cooktop they may turn on their stovetop on *Yom Tov* without concern that they are initiating a flame. Due to safety concerns the old pilot flames have, for the most part, been phased out. Instead, cooktops

have been fitted with electronic igniters which spark at the base of the burner to ignite the flame. This is prohibited on *Yom Tov*. One may only turn on a burner if they can do so without causing the electric igniters to go on. If it is possible to turn on the gas flow without starting the electric igniter, the burner may be started by holding a pre-existing flame (from a candle or a match lit from another burner) to the burner when turning on the gas. The easiest option would be to leave the burner on from before *Yom Tov*. It goes without saying that one may increase an existing flame on *Yom Tov* when it is necessary for food preparation.

As is the case with an electric stovetop, one can only lower the flame on a gas burner when this is done for the benefit of the food. An example of this is keeping the food warm while preventing it from burning. However, one may not turn off the flame completely.

Electric Ovens

As with cooktops, one is prohibited from directly initiating a fire or heat to an electric coil because of the prohibition of *molid*. If the oven was left on from before *Yom Tov*, the temperature setting may be raised as necessary for cooking if one is sure that electricity is flowing to the element at that time. Also, one may not cause a light or icon to go on. If one has an indicator light that goes off and on indicating when power is flowing to the heating element, then the temperature may be raised when the light is on.

Generally speaking, lowering the temperature can only be done if it is necessary for the *Yom Tov*'s food and where you will not be turning off a light or icon. If there is an indicator light cycling when power flows to the oven, one may lower the oven when power is not flowing (indicator light is off) even if it is not needed for the food.

Some Sabbath Mode ovens are designed to work with a random delay. This feature allows one to raise the temperature on *Yom Tov* at any time, regardless of when power is flowing to the oven. This is because when one adjusts the dial or keypad, it is not directly causing the temperature to change. These "instructions" are being left for the computer to read at random intervals. The computer will then follow the "instruction" to raise the temperature. Therefore, this action is only causing a *grama*, an indirect action, which in turn will cause the temperature to be raised. Even in these ovens, it is better to lower the temperature only when necessary for food preparation or your enjoyment of *Yom Tov*. (Other features of Sabbath mode ovens are discussed further in this article.)

Gas Ovens

Older ovens used to be ignited with a pilot light. This is a small flame from which the oven drew its fire when turned on. In *halachic* terms, this allowed the user to turn them on, on *Yom Tov* without a question of transgressing the prohibition of *molid*. As with the gas cooktops, new ovens are equipped with electric igniters, most commonly an electric igniter called a glow plug. When turning on the oven, the power to the glow plug is initiated. When the glow plug is hot enough the gas will begin to flow and start the flame. When the oven chamber reaches the temperature set by the thermostat, it turns off the flow of gas and electricity. As the chamber loses heat, the oven will restart the glow plug which in turn

restarts the gas to bring the chamber back to the required temperature. Because one may not directly initiate the flow of electricity to the glow plug on *Yom Tov*, he must turn the oven on before *Yom Tov*. When raising the temperature on the oven on *Yom Tov*, one must be sure that they are not initiating electric current to the glow plug. Therefore, if one sees the glow plug glowing (it gives a bright orange light which can be seen through the side vents on the floor of the oven) or if the flame is on, one may raise the temperature. As discussed earlier with regard to stovetops, one may lower the oven setting only when needed for the benefit of the food. It is important to note that some ovens will give a digital readout of the temperature when raised or lowered. This would pose a *halachic* question of writing and erasing, both of which are prohibited acts on *Yom Tov*.

Sabbath Mode Ovens

(The Following Applies to Yom Tov Only)

Sabbath mode ovens are designed to bypass many of the practical and *halachic* problems posed by the modern oven. For the Sabbath mode ovens with the random delay feature, one may raise or lower the temperature of the oven without concern for the heating element or glow plug. This is because the computer does not directly react to the change in settings. The oven will randomly look to the setting and adjust the temperature. This means that turning on the heating element or glow plug is only an indirect result of your action (*grama*). Therefore, since a *grama* is permitted on *Yom Tov* one may actually adjust the temperature. For the Sabbath mode ovens without the random delay, the temperature may be raised only when power is flowing to the oven and lowered when power is not flowing to the oven as indicated by the readout on the display.⁶

Another issue is that some ovens can be programmed to turn off at a preset time. This feature is known as timed bake. In many models, when the time has elapsed and the oven shuts off, it will sound a bell or buzzer or display a readout (such as the word “end”) to indicate that the oven is off. On some models this buzzer or display will continue until it is manually turned off or until the door is opened, which is not permitted on *Yom Tov*. On those Sabbath mode models that include the timed bake feature, the buzzer or readout is eliminated. (Please note that once the timed bake goes off, the oven cannot be used again for that *Yom Tov*.)

As a safety feature new ovens are designed to shut off after being on for twelve hours. Although this safety feature is very important, it creates a problem when preparing food for the daytime meal which is more than twelve hours after the onset of *Yom Tov*. For all types of Sabbath mode ovens, the twelve hour cutoff is bypassed.

In Sabbath mode ovens, the door plunger switch is disabled so that it will not directly cause any electronic reaction.

The oven cavity light for some Sabbath mode ovens will remain on or off, depending on how Sabbath mode was entered. For other Sabbath mode ovens, the light must be turned on at the control panel before entering the Sabbath mode, or the bulb must be unscrewed.

It is important to note that not all Sabbath mode models offer the same features.

The following are some commonly asked questions about oven and stovetop use on *Yom Tov*:

1. **Why is one allowed to push a button on the keypad of a Sabbath mode oven on *Yom Tov*?**
Pushing a button on an oven, when in Sabbath mode, on *Yom Tov* that starts a process internal to the computer without any heat, light, sound, movement or anything tangible that can be perceived, is not considered a *melacha* and is permitted on *Yom Tov*. When a *melacha* is finally accomplished, namely turning on the heating element in the oven, it is accomplished through a *grama*, (an indirect act because there is a random delay of between 15 and 25 seconds before the heating elements can be activated). This *grama* is permitted on *Yom Tov*, but not on *Shabbos*.
2. **Can one turn on a Sabbath mode oven on *Yom Tov* or *Shabbos*?**
Not on *Yom Tov*, and certainly not on *Shabbos*. This is because it directly causes the display to change which is prohibited.
3. **Can I set the timed bake feature on *Yom Tov*?**
For those ovens that have the timed bake feature included in the Sabbath mode, it can only be set from before *Yom Tov*. This will allow for a one time usage. Once the oven shuts off, it cannot be used again for that *Yom Tov*. One may not set the timed bake on *Yom Tov* (and certainly not on *Shabbos*).
4. **May one turn off their stove or oven to conserve energy on *Yom Tov*?**
No. One is permitted to lower the setting only when it is necessary for the preparation of the *Yom Tov*'s food.
5. **May one lower the setting on a Sabbath Mode oven even when it is not for the benefit of the food?**
Those Sabbath Mode ovens that are equipped with a random delay may be lowered on *Yom Tov*. This is because the random delay makes the reaction of the oven to lower the temperature a *grama* (indirect action). Although we permit extinguishing or lowering a flame only where it is needed for food, this applies where one does the action. Here, where the computer will lower the temperature later on as a reaction to your instructions, it is called *gram kibui* and it is permitted.
6. **Can I open and close a standard oven door at any time on *Yom Tov*?**
One may open and close the door of an oven on *Yom Tov* to process the food as needed if this does not cause a light or icon to go on directly because the door was opened. On *Shabbos* there is a problem with opening the door because it will cause additional burning in the oven. This is prohibited on *Shabbos*⁸ but permitted on *Yom Tov*.
7. **Must I wait until I see the glow plug glowing to open the door to my gas oven on *Yom Tov*?**
As a rule the oven will not immediately go on because of the reduction of heat created by your opening of the door. Therefore, even though the oven will eventually go on because its door was opened, this is not a direct result of your action. The additional burning is permitted on *Yom Tov*.

Regarding raising the temperature of a gas oven on *Yom Tov*, one may not do so unless they know that the glow plug is glowing and the display will not change. This is because raising the temperature setting will directly cause the glow plug to go on if it is otherwise off, creating a problem of *molid*. However, if the oven is certified with sabbath mode that has a random delay feature built in, and this was initiated before *Yom Tov*, one may adjust the temperature on *Yom Tov*.

HALACHA AND MEASURING GUIDE FOR THE SEDER

(Based on the rulings of Harav Moshe Feinstein Ztl.)

The four cups of wine

Preferably the four Cups should be of red wine. One may, however use white wine or wine mixed with grape juice in as strong a mixture as one can bear. If one cannot drink wine one may drink plain grape juice.

The size of the cup should be at least 130.7ml (according to some opinions one can be lenient and rely on 86ml. There are also those who follow the ruling of the Chazon Ish that one should use 150ml) It is best to drink each cup in its entirety but if this cannot be done the majority is sufficient. Each cup should preferably be finished without a pause. If this cannot be done, one is allowed a maximum of nine minutes to finish the cup. It is required that one recline on ones left side while drinking the Four Cups.



Karpas

Any vegetable that grows from the ground may be used for Karpas, it is customary to use either celery, potatoes, parsley or radishes. The Karpas is dipped into salt water and is then eaten. One should eat an amount smaller than the size of an olive.

Matzah

For the mitzvah of Matzah, one takes some of the top and middle Matzah together with additional unused Matzah equal to the size of 15.9cm x 17.8cm (approximately 1/2 Hand Matzah or 2/3 Machine Matzah)

This is eaten at one time. If this cannot be done it may be finished in a time period not longer than nine minutes but preferably less than 2 minutes. The matzah must be eaten while reclining on ones left side.



Marror

Romaine (Cos) lettuce leaves or stalks or ground horseradish may be used for



Marror. When romaine lettuce is used great care must be taken to carefully check each leaf (see attached Halochas relating to checking lettuce)

For ground horseradish preferably 32.5ml should be eaten. If this is difficult, one should eat at least 20.7ml (slightly more than 2 level teaspoons).

When using romaine lettuce leaves an amount the size of 20.3cm x 25.4cm should be eaten. Some have the custom to combine horseradish with romaine lettuce. Before the Marror is eaten it should be dipped into Charoses (a mixture of chopped apple, nuts, cinnamon and wine). The Charoses is then shaken off. The Marror should preferably be eaten at one time, but if this cannot be done, it may be finished in a time period of up to nine minutes. There is no requirement to recline while eating the Marror.

Korech

For Korech a sandwich is made of a piece of the third (bottom) Matzah (combined with other Matzah) equal to the size of 10.2cm x 17.8cm (just over 1/4 of Hand Matzah and just over 1/3 Machine Matzah) This is combined with Marror (same amount as above)

The sandwich is then dipped into the Charoses and the Charoses is shaken off. The Korech should be eaten at one time. If this cannot be done, it may be finished in a time period up to nine minutes. One must recline on the left side while eating Korech.

Afikoman

For the Afikoman, a piece of the hidden Matzah is given to each person along with additional pieces of Matzah to cover an area the size of 15.9cm x 17.8cm (approximately 1/2 Hand Matzah or 2/3 Machine Matzah)

This is preferably eaten at one time. If this cannot be done it may be finished in a time period not longer than nine minutes and preferably less than 2 minutes. One must recline on the left side while eating Afikoman.

YOUR GUIDE TO ROMAINE (COS) LETTUCE

ROMAINE (COS) LETTUCE IS COMMONLY USED FOR *MAROR*.

This lettuce type is known as an open leaf variety. This means that as they sprout forth from the ground, the leaves begin to open up like a flower. Toward the end of their growth, they begin to close around the stalk. Since romaine lettuce grows open, it is much more prone to insect infestation throughout the head than other varieties of lettuce that primarily grow as a closed ball.

We are fortunate here in Australia that locally grown vegetables are in general not as prone to insect infestation as they are in other countries such as US, Europe and Israel. The major concern here are largish, readily identifiable green or black worms.

In addition the insects that can at times be found in open leaf lettuce are small black or green Aphids and Thrips. The leaves of the vegetable often camouflage these insects. The open structure of these vegetables allows insects to penetrate the entire head. Often, insects may be found between the innermost layers of leaves of an infested head. Therefore, each leaf must be washed and checked individually. The use of a light box for checking lettuce can be extremely convenient and helpful.

However, even if a light box is not used, it is crucial to examine both sides of each leaf against a good source of light.

CHECKING FOR INSECTS

BELOW ARE STEP BY STEP RECOMMENDATIONS for how to properly check romaine lettuce for insects:

- 1. Cut off the lettuce base and separate the leaves from one another.**
- 2. Soak leaves in a solution of cold water and soap. The proper amount of soap has been added when some bubbles are observed in the water.**
- 3. Agitate lettuce leaves in the soapy solution.**
- 4. Spread each leaf, taking care to expose all its curls and crevices. Using a heavy stream of water or sink hose, remove all foreign matter and soap from both sides of each leaf. Alternatively, a vegetable brush may be used on both sides of the leaf.**
- 5. Leaves should be checked over a light box or against strong overhead lighting to verify that the washing procedure has been effective. Pay careful attention to the folds and crevices in the leaf where insects have been known to hold tightly through several washings.**

Occasionally, worms may be found in burrows within the body of the leaf. Look for a narrow translucent burrow speckled with black dots breaking up the deep green colour of the leaf. These burrows will often trap the worm within the leaf. To rid the leaf of these worms, carefully slit the bumpy part within the burrow with a sharp knife and remove the worm. It is important to note that many of these varieties feature curly leaves with many folds in which the insects tend to hide. It is therefore recommended that they be washed and checked with particular caution.

THE OBLIGATION TO RECLINE DURING THE PESACH SEDER

(Based on Sugya from Pesachim 108a)

Why do we recline at the Pesach Seder?

On the seder night we are obligated to demonstrate that we are free men. Reclining is a demonstration of freedom, as it was the custom in the time of the Gemorah for freemen to recline while eating.

When is one obligated to recline?

The Gemorah relates that the eating of the matzah (all three times: motzi matzah, korech, and afikoman) as well as the drinking of the cups of wine require reclining as opposed to the eating of the maror that does not. There is a doubt in the Gemorah whether the obligation to recline during the drinking of the wine applies to the first two cups only or the last two cups only. The reason to recline specifically for the first two cups is because that is when our freedom was in the making. The other opinion argues that on the contrary, during the first two cups we were still effectively slaves. We should only be reclining for the last two cups as then we were already free.

Even though the obligation of drinking the four cups is Rabbinic and therefore we should follow the dictum 'safek derabonon lekula', when in doubt relating to a Rabbinic law one is permitted to be lenient, in this particular case if we were to do so then we would never recline and thus eliminate the halacha of reclining altogether. Therefore in such an instance we must be stringent and recline during the drinking of all four cups of wine.

What happens if one forgot to recline?

If one forgot to recline during...

- While eating the first kezayis of Matza: He or she must eat the kezayis again while reclining (OC 472:7 and MB 22).
- While eating korech: Korech need not be repeated. (Graz 472:20)
- While eating the afikoman: If he or she did not yet recite Birkas Hamazon and it is not too difficult to eat again then it should be repeated while reclining. If one has already recited birkas hamazon or finds eating more matzah difficult, it need not be repeated. (MB 472:22, 477:4, Igros Moshe OC 3:67)
- While drinking the first two cups of wine: Generally one would not drink again, unless he or she had in mind that they might drink wine in between the cups. In such a case since a new beracha would not be made on the wine, one would be encouraged to drink again while reclining. (See MB 472:21 for an explanation of this halacha)
- While drinking the last two cups of wine: one should not drink them again.

How should one recline?

One should lean to the left and support himself with a cushion or pillow. If those are not available one may lean on the back of a chair. Even a left-handed person should lean to his left, but if he leaned to his right he need not repeat, as opposed to a right-handed person who leaned to his right, he must repeat where necessary.

A WOMAN'S OBLIGATION IN THE FOUR CUPS OF WINE

(Based on sugya from Pesachim 108a- 108b)

The Mitzvah of drinking four cups of wine at the Pesach seder is a Rabbinic, time bound Mitzvah. The reason that Chazal instituted this Mitzvah was because wine is the drink of free people (Gm. Pesachim 117b). The four cups correspond to the four stages of the redemption from Egypt. The redemption is referred to by four different terms in the Torah, each term represents a specific stage in the Jewish people's transformation from slaves to freemen.

Women are generally exempt from all time bound mitzvos whether Biblical or Rabbinic. There are a number of exceptions and the four cups of wine is one of them. Rabbi Yehoshua Ben Leivi states that the reason for their obligation in the four cups of wine is "af hein hayu be'oso haneis", they too were included in the miracle. There is an interesting dispute amongst the rishonim as to what Rabbi Yehoshua Ben Leivi is referring to. Rashi and the Rashbam quote the Gemorah is Sotah (11b) that remarks that it is in the merit of the righteous women that the Jewish people merited leaving Egypt. This Gemroah implies that the women were the main reason for the miracle of yitzias mitzrayim, they played a focal role in our redemption and therefore they are obligated in this mitzvah which is commemorative of that redemption.

Tosafos disagrees and points out that the language "af", even, seems to imply that they are also part of the miracle but not the main reason for the miracle. They also quote a Yerushalmi that indicates this as well. Tosafos explain that women were also in danger in Egypt and therefore the miracle applies to them equally as to men. It is for this reason that they are obligated in the mitzvah of four cups of wine.

The Mechaber (472:14) paskens that women are obligated not only in the four cups of wine but in all the mitzvos of the night. The Mishna Berura (45) explains that the other mitzvos of the night refers to eating matzah, maror, and recounting the story of yitzias mitrayim. Although their obligation in matza and maror is the same as men, when it comes to the story of yitziyas mitzrayim there is a dispute. The Chayei Odom (130:12) holds that they are only Rabbinically obligated since it is a time bound mitzvah. The Sefer HaChinuch is of the opinion that they are Biblically obligated due to the above principle of "they too, were included in the miracle". It might be argued that the Chayei Odom does not feel that this principle is on a Biblical level.

Rav Eliyashiv ztl has a novel explanation as to why women are Biblically obligated in recounting the story of yitzias mitzrayim. Since the women became obligated in this mitzvah in mitzrayim before the exemption of time bound mitzvos was applicable they are still obligated today because mattan Torah added mitzvos but did not exempt anyone from any previous obligations.

HOW MUCH WINE DO WE NEED TO CONSUME AT THE PESACH SEDER.

We began by explaining the dispute amongst the poskim as to how big a reviis and kezais are. The Gemorah puts forth two methodologies for measuring volume. One approach is by using the average size egg. For example, a Kezayis is half (or a third of) an egg. A reviis is a one and a half eggs. The other method is the use of 'fingers'. The Gemorah in Pesachim 109a stats that a reviis is 2 fingers x 2 fingers x 2.7 fingers. The finger is measured by calculating the width of the average thumb.

The Nodeh Beyehuda conducted an experiment where he measured the amount of dough required for the mitzvah of challah by using fingers. He then took the amount of eggs that the Gemorah relates will yield the amount for challah. He observed that the measurement with the fingers is double that of the eggs. He therefore concluded that the eggs must have shrunk (after proving that the human body did not become larger) and we, therefore, must double our shiurim. The Gra and Graz both subscribed to this position.

Rav Chaim Noeh (the Ketzos HaShulchan) maintained that the wrong measurements were taken and if one measures the width of the thumb at 2cm and compares that to a slightly larger egg one will see that nothing has changed. There is therefore no need to increase our shiurim.

If we take a look at the contemporary poskim three approaches emerge. *(There are many variables in the actual application of this halacha. A Rov should be consulted in order to assess the appropriate amounts for specific situations)*

1. Chazon Ish and Rav Moshe Fienstein ztl both pasken like the Nodeh Beyehuda across the board, although there is a slight variation in their positions. The reviis is as follows...
 - a. Chazon Ish: **150 ml**
 - b. Rav Moshe Fienstein zt"l (IGM 1:136) **118 ml**
2. The Aruch HaShulchan (472:12) disagrees with the Nodeh Beyehuda and holds that the shiurim have not changed. According to the Aruch Hashulchan and Rav Chaim Noeh the Shiur reviis is **86 ml**
3. The Mishna Berura paskens to follow the Nodeh beyehudah on matters that are Biblical and the lenient opinion on matters that are Rabbinic. According to the Mishna Berura the following would result...
 - a. First cup of wine when the seder falls out on Shabbos (this year first night) **150/118 ml**
 - b. The rest of the cups of wine & the first cup when seder is on weekday: **86 ml**

How much does one have to drink?

- Ideally the entire cup.
- If that is not possible then at least the majority of the cup.
- If even that is not possible then according to some poskim it is sufficient to drink the majority of a reviis.

What is the time frame for the drinking?

- Ideally at once.
- If that cannot be accomplished one may drink in two sips with a minimal break in between.
- If even that cannot be done one may drink over the course of nine minutes.

It is highly recommended that people take the time to measure the cups they intend to use at the seder in order to make sure that they are not too big or too small.

THE MITZVA OF KORECH

(Based on Pesachim 115a)

Why do we eat Matza and Maror separately and only then put them together in a sandwich? Why can't we just eat the Matza and Maror sandwich?

The Gemorah Pesachim 115a describes the custom of Hillel HaZaken. Hillel Hazaken in the times of the Beis HaMikdosh would eat the Korban Pesach together with the matza and maror in a 'sandwich'. This sandwich is known as "Korech" (lit. bound, as the different foods are bound together into one unit) According to most Rishonim he included the Korban Pesach in this sandwich but according to the Rambam (Chpt. 7 Hil. Chometz Umatza) he only ate the matza and maror together and the Korban Pesach was eaten separately. This custom of Hillel is based on the posuk "al matzos umemrorim yochluhu" with matza and maror you should eat it. Hillel understood this posuk to be giving instruction to eat the korban Pesach with the matza and maror simultaneously.

Hillel's custom changed upon the destruction of the Beis Hamikdosh. This is due to the fact that the obligation to eat maror is dependent on the eating of the Korban Pesach, once the Korban Pesach was no longer being offered, eating the maror became only Rabbinic in nature. The mitzvah of matza remains Biblical. The different levels of obligation with regards to the mitzvos of matza and maror lead to an interesting halachic issue. If one were to have a matza and maror sandwich today, argues Hillel, the taste of the maror would nullify the taste of the matza. It is only if they are both Biblical or both Rabbinic that there is no concern for the nullification of taste. This is a unique concept of nullification, different to the classical concept of 'bitul'.

The Rabbis, however, disagree entirely with Hillel. They explain the posuk in the opposite manner understanding it to be allowing the matza and maror to be eaten separately, even in the times of the Beis Hamikdosh. There is a dispute in the Rishonim whether the Rabbis hold that one may not eat the matza and maror together, or they only disagree with Hillel in that while it is preferable to eat them together but if one does not one still fulfils the mitzvah whereas Hillel holds one does not fulfil the mitzvah if they are eaten separately.

The Gemorah concludes that we have no definitive ruling on this matter and we therefore need to satisfy both opinions. The Gemroah instructs us to eat first the matza by itself. This is because the matza is Biblical and the maror Rabbinic, and as mentioned above, even Hillel would eat the Matza separately. According to Hillel we would be able to skip right to the Korech as Hillel held that there is a mitzvah derabonon to eat the Korech, but according to the Rabbis the only mitzvah left is the maror. There is no mitzvah to eat the matza again as part of a sandwich with the maror. Were we to eat the sandwich without eating the maror by itself prior, the matza which is not a mitzvah at all would nullify the maror which is a Rabbinic mitzvah. We therefore eat the maror separately in order to fulfil the Rabbis opinion. Lastly, we eat the matza and maror sandwich to fulfill Hillel's opinion.

Zecher Le'Mikdosh Ke'Hillel.

Many have the custom to recite the words "Zecher Lemikdosh KeHillel" before eating the Korech sandwich. The Mishna Berura (Biur Halacha 475 "Ve'Omer") questions why this announcement does not constitute a hefsek (break) between the berachos of matza and maror and the Korech, after all according to Hillel the berachos apply to Korech as well. The Mishna Berura points out that has not found this halacha of reciting "zecher..." in any other Halachic authority. The Aruch HaShuchan (475: 7-8) also warns against saying anything unnecessary in between the berachos of matza and maror until after the Korech but he does endorse saying "zecher limikdosh" before eating the Korech. One could argue that the Aruch HaSulchan considers this proclamation to be a relevant part of the mitzvah and therefore does not constitute a hefsek.