

Shaarei Tefillah Pesach Guide

**Practical Halachos
& Articles of Interest**

**Including: Divrei Torah from the
Shaarei Beis Hamedrash**



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

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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 Erev pesach 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)



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 RESIGN	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.		

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	

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.

CLARIFYING THE OBLIGATION OF BEDIKAS CHOMETZ

Excerpted from a shiur delivered by Dayan Chaim Heimlich שליט"א at the Shaarei Tefillah Beis Midrash - Transcribed by Rabbi Moshe Schreck & Rabbi Dr. David Sacks

In addition to not being allowed to own chometz on Pesach one must actually search and destroy any chometz he might have prior to halachic midday on the eve of Pesach. In order to fulfil these two mitzvos Chazal instituted the mitzvah bedikas chometz on the night of the 14th of Nissan.¹

It is worthwhile to keep in mind that when we begin our Pesach cleaning, some of us weeks before Pesach, we are actually fulfilling this mitzvah ensuring that we will have no chometz in our possession on Pesach.

Since the main obligation of the bedika is to avoid violating the prohibition of owning chometz on Pesach, we have to clarify the exact type of chometz with which one violates this prohibition. If there is a type or size of chometz with which one does not violate the prohibition of owning chometz on Pesach, one might not be obligated to search for that chometz.

The Shulchan Aruch² clearly states that owning a kezayis³ of chometz constitutes a Biblical transgression of *bal yeraeh and bal yimatze*. On the other hand, we see that crumbs are nullified automatically⁴ and one need not search and destroy them. It is based on this that Rav Shlomo Zalman Auerbach zt"l⁵ says that one need not search for crumbs in seforim and may use those seforim on Pesach as long as they are not brought to the table, or any other situation where the crumbs might fall into one's food.⁶

The question remains what about chometz that is less than a kezayis but more significant than crumbs. A cookie, for example, may be less than a kezayis but is definitely more significant than a crumb. Does one violate the prohibition of owning chometz on such an item? If not, one may not be obligated to search for that amount of chometz.

The Shulchan Aruch⁷ discusses a case where a bowl of sorts is full of cracks and there is dough (chometz) filling up those cracks.

¹ See Mechaber 431:1 and Mishna Berura 2.

² 442:7-8

³ approximately the size of a match box

⁴ Shaar Hatziyun 433:32

⁵ Sefer halichos Shlomo Pesach 5:10

⁶ Even though crumbs are automatically nullified and one does not violate the prohibition of owning chometz, if one would eat a crumb he would violate the Biblical prohibition of eating chometz.

⁷ 442:7-8

There are three situations the dough could be in visa vi the halahcos of owning chometz.

1. *A kezayis of dough in one crack*- one has to destroy it.
2. *Less than a kezayis on one crack but all the dough in all the cracks combined equal a kezayis **and** they are actually helping the functionality of the bowl by reinforcing the bowl*- there is no need to destroy it since all the pieces are considered to be 'nullified' to the bowl.
3. *Less than a kezayis on one crack but all the dough in all the cracks combined equal a kezayis **and** they are not reinforcing the bowl*- One must destroy the chometz. This is due to the halachic principle that the bowl 'joins' all the pieces of chometz and we view them as one piece that equals a kezayis.

In the next seif the Mechaber discusses chometz that is stuck to the wall of a house. Here there are two situations that are addressed.

1. There are a number of pieces of chometz stuck in the walls, each one is less than a kezayis but together they equal a kezayis – they must be destroyed since there exists a concern that they will be joined together by being swept up together.⁸
2. Same as above but there is only one piece per floor/room – there is no need to destroy this chometz since there is no concern that they will be joined together due to their distance one from the other and they are each less than a kezayis.

We see from this last case that there is no obligation to search for chometz that is less than a kezayis and will not come to be joined with other chometz equalling a kezayis. However, we have still not answered our question regarding a cookie less than a kezayis. The Mechaber is talking about chometz stuck to the walls of a house, we are discussing free standing chometz, maybe there is still an obligation to search and destroy such chometz?

The Mishna Berura⁹ makes note of this detail and brings a lenient opinion that even if the chometz is not stuck to the wall, as long as it is less than a kezayis and will not become grouped together with other pieces of chometz equalling a kezayis. This seems to be our case, however, the Chazon Ish¹⁰ explains that this lenient opinion is not talking about free standing chometz, but rather chometz that is stuck to the wall which is less than a kezayis and is therefore batel automatically. But one would have to destroy any chometz on the table even if less than a kezayis. The Chazon Ish's logic is based on the concept of *chatzi shiur* lit. half a shiur. Even though the full transgression only occurs at a kezayis, there still exists a Biblical transgression at any amount. The issur of owning chometz on Pesach is no different than any other issur that has this feature.

⁸ As explained by Mishna Berura 36.

⁹ 37

¹⁰ OC 116:13

The Shulchan Aruch HaRav¹¹ agrees with the Chazon Ish on a practical level that one has to pursue such chometz, however he says that the obligation is only Rabbinic. The Shulchan Aruch Harav seems to hold that there is no halacha of *chatzi shiur* by this prohibition but the Rabonon were concerned that one might come to eat such chometz so they obligated one in destroying such chometz. It is noteworthy that there are some places in the Mishna Berura¹² that seem to clearly indicate not like the Chazon Ish.

In summary we have three opinions with regard to the prohibition of owning free standing chometz which is less than a kezayis.

1. Chazon Ish: Biblical transgression of owning chometz on Pesach
2. Shulchan Aruch Harav: Rabbinic prohibition of owning chometz on Pesach
3. 'Simple' understanding of Mishna Berura: allowed to own such chometz.

Based on the above one would be obligated to search for a cookie and the like that is less than a kezayis. However. The Mishna Berura¹³ writes that the obligation to search for less than a kezayis does not apply if the chometz is "*metunaf ketzas*" i.e. a bit dirty. If the chometz is in a state where one would not eat it, then there is no obligation to destroy it if it is less than a kezayis. This seems to hold true even according to the Chazon Ish as he does not disagree on the Mishna Berura on this point.

Therefore, the obligation to search for chometz is for pieces that

1. are a kezayis
2. pieces less than a kezayis that one would come to eat.

But, if the piece is less than a kezayis and one would not come to eat it there is no obligation, according to all opinions, to search for that chometz.

One would not come to eat chometz that has been lying on the floor for a number of days or has fallen in between the closet and the wall or in between the cushions of the couch, such chometz one does not have to search after.

The above discussion was from a purely halachic perspective. However, it is well known that the Arizal stated that anyone who is careful from any isur of chometz can be sure that he will not sin in the upcoming year. Many of us are extremely careful but yet still sometimes fall to the traps of the yetzer harah and sin.

In light of this phenomenon how are we to understand the guarantee of the Arizal? The Minchas Elozor said that this guarantee only applies if one is careful regarding crumbs as well. If one goes above and beyond the actual halacha and ensures that he doesn't possess even a crumb of chometz will avail himself of this guarantee.

¹¹ 442:27-29

¹² See Mishna Berura Siman 444:33,

¹³ 442:33

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 חצות:

1. During *Chol Hamoed*, 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 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 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 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 מעשה אומן is permissible on *Chol Hamoed*. This includes לצורך 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 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 קרבן פסח after *Mincha* on *Erev Pesach*.

FEEDING PETS OVER PESACH

By Rabbi Arie Berlin

A common question that arises each year is what to do in regards to feeding one's pets during Pesach.

There are a couple of introductory points that need to be clarified:

- On Pesach not only can one not eat Chometz, one may not have any benefit from, or even own Chometz. Feeding one's animals Chometz is considered benefiting from Chometz. The Tur (OC 448) brings from the Yerushalmi that even giving Chometz to a **כלב של הפקר** is a problem as there is some enjoyment gained by giving it away.
- For Chometz to be a problem, it needs to be **ראוי לאכילת כלב** (fitting for consumption of a dog), since the pet food is what the pet eats, it makes it **ראוי** and it is problematic.

Based on the above, one must ensure that any pet food that is chametz is disposed of or sold in a halachically accepted manner for the duration of Pesach. One must also remember not to buy animal feed in a zoo to feed the animals. This applies even though the pet food is unfit for human consumption.

Not only may one not feed chametz to one's animal over Pesach, but the Shulchan Aruch (OC 448:7) forbids one from instructing a non-Jew to do so on their behalf.

The Mishna Berura (448:33) and Aruch Hashulchan (OC 448:12) write that one may sell their animal to a non-Jew for the duration of Pesach. Even though it is preferable that the animal is given to the non-Jew a few days before Pesach, if this is not possible one can be lenient if it is with the non-Jew for the entire duration of Pesach. The Mishna Berura adds that it is best to sell the animal together with one's other chametz to ensure that the transaction is carried out in a halachically accepted manner and the animal should be removed to the non-Jew's property. One shouldn't sell the animal along with its chametz food as that is giving the impression that one is using a tricky loophole to feed one's animal chametz.

Although Ashkenazim don't eat kitniyos on Pesach, they are permitted to own and benefit from it. Therefore, one may feed their animals food that contains kitniyos.

The Rambam (Chametz Umatza 4:8) and the Shulchan Aruch (OC 442:4) write that one does not need to dispose of a mixture containing chametz that is totally inedible (by humans). Therefore, R' Ben Zion Abba Shaul (Ohr Letzion 3:8:5) allows one to feed one's fish with regular fish food on Pesach even though it contains a little chametz, as there is no way that such food can be considered edible. However, many poskim recommends one to buy kosher l'pesach food, such as dried worms, etc.

Rabbi Dovid Ribiat brings in the name of Rav Belsky z'l that if one has a fish tank one should stop feeding the fish Chometz from two weeks before Pesach, as many times it takes that long for all the Chometz to be consumed. If one did use Chometz one should clean out the tank or make sure all the Chometz has been removed.

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*.

UNDERSTANDING THE CUSTOM OF GEBROCHTS

By Rabbi Moshe Schreck

There is no Yom Tov or ritual in the Jewish religion that has more varying customs than Pesach. One of the most well-known customs is that of not eating Gebrochts (Yiddish: געבראָכטס, lit. 'broken'). Those who have the custom of not eating Gebrochts refrain from allowing matzah to mix with water. There is much variation even amongst those who keep this custom. Some people are only careful not to place matzah in actual water. Others go further and will not have matzah and water on the table at the same time. Still others will eat their matzah in special matzah 'tashin' (pockets) out of a fear that some crumbs might remain on the table after one has finished eating and subsequently come into contact with water.

This article will briefly explore two questions. What is the reason for this custom? And why do many people not subscribe to this custom?

Chometz is defined by one of the five grains coming into contact with water for at least 18 minutes without any manipulation of the mixture. Once the dough has been baked within 18 minutes from when the flour and water were mixed it can no longer turn into chometz. Therefore the Gemorah in Pesachim (41a) allows for matzah to be soaked in water and is not at all concerned for any possibility of the matzah turning into chometz. This Gemorah is codified in the Shulchan Aruch.¹⁴

Since the Gemorah and Shulchan Aruch clearly permit the mixing of matzah and water why is there a custom not to mix them?

There are four basic reasons brought in the *poskim* (halachic authorities) for this custom.

1. **Confusion:** The Sha'arei Teshuva¹⁵ records an incident where a woman was deep frying matzah meal¹⁶ in order to make a certain dish. An unlearned onlooker thought that she was using plain flour and proceeded to make the same dish using plain flour, which became real chometz. As a result of this unfortunate event some rabbis¹⁷ decided to prohibit deep-frying/cooking of matzah on Pesach. The Pri Chodosh argued on those who prohibited stating that we no longer have the authority to enact new decrees.
2. **The Unmixed Flour:** The Pri Chodosh does, however, note that there are those who are stringent and refrain from placing matzah in water for a completely different reason. They are concerned that there are some pieces of flour inside the matzah that never became mixed with water, mixing them with water now can lead them to become chometz. The Sha'arei Teshuva notes that those who are not concerned with this base

¹⁴ OC 461:4, see also 463:3

¹⁵ 460:10

¹⁶ Matzah that was fully baked and then crushed into a flour like consistency. There is no concern for chimutz as the matzah meal was previously baked.

¹⁷ The Kneses Hagedolah as brought in the Sha'arei Teshuva ibid.

themselves on the halachic principle “achzukei issura lo machzekinan”, we do not assume something became prohibited unless there is a concrete reason to think so.

3. **Unbaked Dough:** Another reason for this custom is a concern that the middle of the matzah did not get fully baked and therefore contact with water can cause that part to turn into chometz. The Sha’arei Teshuva suggests that this concern only existed when they made thicker matzos. Matzos of our times are thin and there is no concern for unbaked dough in the middle.
4. **Flour on Surface of Matzah:** The Shulchan Aruch HaRav¹⁸ points to a phenomenon that existed in his times where flour would be present on the surface of the already baked matzos. Mixing this flour with water could lead to it turning into chometz. This concern is completely avoided in well-designed bakeries with competent halachic supervision where flour is kept in a separate room away from matzah production and packing areas.¹⁹

The Mishna Berura²⁰ brings the custom of some righteous people who are stringent and do not dip their matzah in water. He paskens that even though according to halacha one need not be concerned with this issue, one should not ridicule those who are stringent. The Shulchan Aruch HaRav paskens that since the strict halacha permits gebrochts one should not protest those who eat gebrochts. That being said, he does recommend adopting a stringent approach to Pesach in general and to gebrochts in particular except for the 8th day of Pesach where he says that one may be lenient with gebrochts for the sake of simchas Yom Tov.

It is important to note that changing a minhag is not a simple thing and a Rov must be consulted before one does so.

The Gemorah brings as the source for the obligation to follow *minhagim* a pasuk in Mishlei “al titosh toras imecha” (do not disregard the Torah of your mother) Why does ‘the Torah of your mother’ refer to *minhagim*?

A father’s Torah is taught through formal texts while the mother’s Torah transmitted informally, it is the taste of yidishkeit, the warm feelings that children have, the atmosphere in the house, Jewish values, morals, Torah by example. The *minhagim* passed on from one generation to the next are called the Torah of the mother because they capture the spirit of the Torah. *Minhagim* that withstand the test of time that eventually become halachicly binding reflect the values that are dear to the Jewish people. Even if the technical reason for the *minhag* no longer applies, the *minhag* conveys to us what our ancestors held dear, it is our link to the previous generations.²¹

¹⁸ Teshuva #6.

¹⁹ The Halachos of Pesach pg. 160 (Rabbi D Ribiat)

²⁰ 458:4

²¹ Based on the article “Curious about Kitniyos” from the OU.

CHAROSES – IS IT A MITZVA OR NOT?

By Rabbi Ariele Berlin

The Mishna (Pesachim 114a) brings a disagreement between the Sages and Rav Elazar ben Tzadok as to whether Charoses constitutes a Mitzva. The Sages argue that it does not, while Rav Elazar ben Tzadok argues that it does.

The Gemorah (Pesachim 116a) explains both of the opinions recorded in the Mishna. It explains that the Sages believe that Charoses merely serves to blunt the bitter taste of the Maror. The Gemorah subsequently presents two explanations of Rav Elazar ben Tzadok's opinion. One explanation is that the Charoses serves to remind us of the mortar used by our ancestors in Egypt to build for Paroh when they were slaves. A second explanation is that the Charoses serves to remind us of the Tapuchim (apple trees) in Egypt. Rashi and Rashbam explain that the Jewish women in Egypt would painlessly and quietly give birth beneath the apple trees so that the Egyptians would not discover that a Jewish male was born.

The Gemorah in Pesachim continues and teaches that we should add spices to the Charoses to remind us of the straw in Egypt. Before spices are ground up, they are long and stringy and thus resemble straw. The straw that we remember likely refers to the decree made by Paroh that we must gather our own straw for building.

The Rambam's rulings regarding Charoses appear to be contradictory. In his commentary to the Mishna in Pesachim, he rules with the opinion of the sages that Charoses does not constitute a Mitzva. He also states that according to Rav Elazar ben Tzadok one should be making a brocha on Charoses (Al Achilas Charoses). However, in the Mishne Torah (Hilchos Chametz U'matzah 7:11), the Rambam rules with the view of Rav Elazar ben Tzadok that there is a rabbinical obligation to have Charoses at the table, but makes no mention of the need for a brocha. The Lechem Mishna writes that the Rambam must have changed his mind from the time he wrote the commentary to the Mishna to the time he wrote the Mishne Torah.

Many of the Achronim try to answer the Rambam and explain why no brocha is needed on the Charoses (see Harerei Kedem Siman 94, Moadim Uzmanim Vol 3 Siman 258, Merumei Sadeh Pesachim 114a). It comes out from the Achronim that there is a big discussion as to what the mitzva of Charoses is. Is it eating the Charoses, or having the charoses on the table and dipping into it. It seems from the language used in the Rambam (Mishne Torah) that he is of the opinion that the mitzva is to bring it to the table (and that is why no brocha would be made)

Besides for the question of if one needs to make a brocha on the Charoses, there comes out a number of other practical applications depending on if the mitzva is to eat it or just have it on the table:

- How much does one dip and does one need to shake off the Charoses (see Shulchan Aruch O.C. 475:1 with Mishne Brurah 13).
- Does one need to eat a kesayis of Charoses (see Mordechai end of Pesachim).
- Can one eat Charoses on Erev Pesach (See Rema O.C. 471:2 and in Darchei Moshe 471:5).

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.

LAWS OF A חולה REGARDING EATING MATZA AND FULFILLING OTHER MITZVOS

HOW FAR DOES ONE NEED TO GO TO FULFIL A MITZVA?

The Gemorah Nedarim 49b discusses how Rabbi Yehudah Bar Ilai would have a headache from Pesach to Shavuos as a result of drinking the 4 cups of wine on Seder night

The question is; was he required to put himself in such discomfort for the sake of the mitzva of Daled Kosos?

The Rashba (Shut 1:278) brings a proof from this Gemorah that one must do the mitzva even if it will cause discomfort.

The Besamim Rosh (Siman 94) says that there is no proof from this Gemorah, since maybe that was because of פרסומי ניסא or that was מדת חסידות. However, Rav Ovadia Yossef (Chazon Ovadia 1:4) disagrees and claims that there must have been an obligation to push oneself (even at the expense of causing discomfort) otherwise he would not have done it, since one cannot put oneself in such a situation.

LOOKING AT OTHER MITZVOS

The Gemorah Sukka 26a discusses the halacha of when a חולה and someone who is מצטער (in discomfort) are פטור from סוכה. The Gemorah says that when it comes to someone who is sick both he and those who are attending to him are exempt, however, when it comes to someone who is in discomfort (see Gemorah for examples) only he is exempt.

מצטער is a סוכה exemption based on כעין תדורו (one has to dwell in a Sukka the way one would in one's house), however the exemption of חולה seems to be a general exemption. The Rema (OC 640:4) clarifies that when it comes to מצטער he is not פטור on the first night. There is no mention what the Halacha would be when it comes to a חולה on the first night – seems to be no distinction.

The Rosh (Brochos 3:31) has a version of the Yerushalmi that Rabbi Yochanan would only put on Tefillin once a year - Erev Pesach, and he would have a headache until Shavuos.

The Leket Yosher (P.85) discusses this practice of Rabbi Yochanan. He explains that on the one hand it seems he was פטור from tefillin, otherwise he would have put them on. But – if he was פטור; why did he put them on that one time (and cause himself pain). It

must be that one must put oneself through some pain – but not too much. If he would have worn them more frequently – it would have put him in a dangerous situation.

OTHER REASONS WHY ONE WOULD BE PATUR

1. The Gemorah in Bava Kama (9a-9b) brings that one does not need to spend all of one's money on performing a mitzva. The Binyan Shlomo (Siman 47) explains that if one does not need to spend all one's money on a mitzva then certainly one does not need to become sick or in a situation of צער.
2. The Gemorah Sukka (25a) says that people who are busy with doing a Mitzva are exempt from the mitzva of Sukka. The Besamim Rosh (Siman 94) expands on this and says a sick person is exempt from Mitzvos since he is involved in another mitzva – that he is healing himself. Rav Elchonon Wasserman (Kovetz Shiurim 2:41) also uses this idea when it comes to a choleh who is not able to put on tefillin.

HOW DO WE PASKEN WHEN IT COMES TO ד' כוסות

The Shulchan Aruch (OC 472:10) says one should push oneself to drink the 4 cups. The Mishna Berurah (35) says this is only if he will not become a חולה. The Shaar Tziyon (52) explains the reason is because it is not דרך חירות – ie. It is only a local פטור when it comes to ד' כוסות (since there it is all about חירות).

When it comes to Maror – the Mishna Berurah says (473:43) if it is damaging to one's health one doesn't need to eat it. But if it doesn't affect one's health – the Shaar Tziyun says one should push oneself

Point to remember – Maror is a mitzva דרבנן – what would be the הלכה in a דאורייתא if it will lead to חולה

EXTRA SOURCES RELEVANT TO THE TOPIC

Maharam Shik (1:260) – Can one make a brocha if one eats matzah or maror in a situation of sakana? Question of if one eats something that is damaging – is it called אכילה. If it is not called an אכילה how come the Shulchan Aruch says one pushes oneself to drink the ד' כוסות, even if it damages him. The Maharim Shik brings a chiluk that ד' כוסות are different since the damage comes later.

Igros Moshe (1:172) – if someone is in hospital and they recommend staying longer so that he won't get sick. Does he need to push to get out to hear shofar – Rav Moshe says stay there

Minchas Asher (3:42) brings 4 levels when it comes to a Choleh

1. סכנה – חולה שיש בו סכנה – can't do a Mitzva if it will put him in a situation of סכנה

2. סכנת אבר – forbidden to be machmir
3. חולה שאין בו סכנה – really one is פטור, but one can push oneself. One can make a brocha
4. צער / in pain – one is obligated to push oneself

מצה אכילת FOR THOSE THAT HAVE ALLERGIES

When it comes to eating Matza there are some people who have allergies to certain grains. Are there any other alternatives to the regular Matza's?

Many celiac are able to eat Oat Matza (please check with your Doctor).

Below we will discuss some of the halachic concerns with Oat Matza's as an option to fulfil one's mitzva on Seder night.

The Mishna in Pesachim 35a lists the 5 grains that are permissible for **אכילת מצה**. We generally translate them as Wheat, Barley, Oat, Rye and Spelt. The Gemorah explains that Spelt comes under the category of wheat and oats and rye come under barley. To explain the word **שיבולת שועל** Rashi uses the French word aveine/avoine which is oats, this is also the opinion of Rabbeinu Gershon (Menachos 70b).

Professor Yehuda Felix (1922-2005), an Israeli botanist challenged the notion that **שיבולת שועל** are oats, claiming that oats never grew in Eretz Yisroel in the time of the Mishna. This raised great controversy amongst the poskim. Rav Shlomo Zalman Auerbach (quoted in Rivevos Ephraim 7:391) and others ruled that one does not need to be concerned with Professor Felix's claim.

Other reasons why it would be preferable not to use oats

The Rama (OC 453:1) says the minhag is to use wheat. The Maharsham (OC 453) writes that there is an additional concern with non-wheat matzah. He collected a number of sources that non-wheat matzah becomes chometz quicker than wheat.

Dayan Weiss (see Minchas Yitzchok 9:49) originally said one should not use oat matzah, even for those with allergies because of the concern that it can become chometz, he concludes the teshuva by saying he finds it difficult to believe that people with allergies are not able to eat regular matzah once a year. In a second teshuva he wrote that if there was the need and someone couldn't eat regular wheat matzah – one can have oat matzah

OTHER PROBLEMS WITH OATS:

1. They don't rise (many oat flours have gluten added to it which helps it rise)

2. When the Aruch brings his definition of שיבולת שועל he brings a machlokes between Rashi and the Rambam as to what it is. The Rambam calls it segala – which seems to be a type of barley. Furthermore, if one looks at segala it is much closer to what barley looks like. Unlike oats which is completely different. Since the Gemorah says שיבולת שועל comes under the category of barley – it seems to be pointing more to segala than oats
3. The Gemorah says that to be one of the five grains it must be something that can become chometz – what does this mean?
There is a Machlokes Rambam and Ramban – is it from a grain that can become chometz or does this actual grain / matzah need to have the ability to become chometz. There is a big machlokes in the Achronim who we follow. Since heat-treated oats cannot become chametz even if mixed with water – this would impact the ability to be able to use oat matzah's.
Rabbi Kestenbaum from London spent many years making oat matzah's. However, for a long time he was not able to develop a way of using oats that were not heat-treated. It seems that in recent years he has been successful.

In summary: for someone who cannot have wheat matzah's there are opinions that they can rely on to use oat matzah's. However, for someone who can tolerate wheat matzah (even with some discomfort) it is preferable to use wheat Matzah and eat a small shiur (measurement) for אכילת מצה.

THE OBLIGATION TO RECLINE DURING THE PESACH SEDER

By Rabbi Moshe Schreck

(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

By Rabbi Moshe Schreck

(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 Levi 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 Levi 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.

By Rabbi Moshe Schreck

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

By Rabbi Moshe Schreck

(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.

Zecheir Le'Mikdash Ke'Hillel.

Many have the custom to recite the words "Zecheir Lemikdash Ke'Hillel" 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 "zecheir..." 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 "zecheir limikdash" before eating the Korech. One could argue that the Aruch HaShuchan considers this proclamation to be a relevant part of the mitzvah and therefore does not constitute a hefsek.

THE PARAMETERS OF CONDUCTING BUSINESS ON CHOL HAMOED

By: Rabbi Moshe Schreck

There exists a prohibition against performing melachos on Chol Hamoed.²² The Rishonim dispute whether the prohibition is דאורייתא or דרבנן.²³ There are three basic approaches. The Rambam²⁴ rules that meleches Chol Hamoed is only prohibited מדרבנן and all the *derashos* in the Gemorah are בעלמא. The Rif²⁵ rules that they are prohibited מדאורייתא. The Ramban takes a compromise position arguing that if the melacha is being done for the sake of the Yom Tov (צורך המועד) or it is a *davar ha'aved*²⁶ then it is דרבנן but if it is missing both of these qualities then it is prohibited מדאורייתא. This dispute leads to a number of significant ramifications. One of the major implications is when one is in doubt as to whether a certain act is permitted. If we rule that meleches Chol Hamoed is דאורייתא then one would not be allowed to perform the melachca but if it is דרבנן then one would be allowed to do so.²⁷ The Mechaber clearly rules that it is only prohibited מדרבנן while the Mishna Berura²⁸ is concerned for those who rule that it is דאורייתא.

In addition to an איסור מלאכה, Chazal instituted a number of other prohibition on Chol Hamoed. The Gemorah in Moed Katan rules that on Chol Hamoed one is not allowed to conduct business.²⁹ Business is defined, by the Rosh,³⁰ as buying and selling items. The reason Chazal saw fit to prohibit business is due to the effort and exertion³¹ that are required in operating a business. The energy that would be exerted on business matters will detract from one's focus on Chol Hamoed and detract from שמחת המועד.^{32 33} One would become totally immersed in business leaving no time for Torah study.³⁴

The prohibition of doing business on Chol Hamoed is not limited to transactions that accrue one a profit. Buying an item for personal use if it is not needed for Yom Tov is prohibited as well.³⁵

²² Gm Chagiga 18a, Rosh Moed Katan 1:1

²³ See Rosh ibid for a lengthy discourse on this topic.

²⁴ Hil. Shevisas Yom Tov perek 7

²⁵ Moed Katan 1a. see Tur siman 536 and Biur Halachca 530 "U'Muttar".

²⁶ A situation where if one does not perform a melacha one will experience a significant loss, see Rashi Moed Katan 2a. This concept is defined and explained later in this article.

²⁷ See Pri Meggodim Eshel Avroham introduction to siman 537

²⁸ Siman 530 Biur Halacha "U'Muttar"

²⁹ Moed Katan 10b ואמר רבא פרקמטיא כל שהוא אסור

³⁰ Moed Katan 1:23

³¹ See Teshuvos HaRash 23:4 (as quoted in Beis Yosef 539:13) who explains כי בקניית פרקמטיא טורח גדול בשיווי הדקדוק של מקח ומתוך טרדתו ימנע משמחת יום טוב וגם לפעמים יקנה ביוקר ויצטער

³² Ibid. brought in the Mishna Berura 539:1

³³ See Beis Yosef (539:5) brings an additional reason גזירה שמא יכתוב

³⁴ Aruch HaShulchan 539:3

³⁵ Rosh 2:15, Mechaber seif 9

As discussed above, Chazal prohibited conducting business on Chol Hamoed to allow one to feel the kedushas Yom Tov to the optimum. That being said, they also realized that there is a need for one to conduct business in certain situations. Chazal allowed for four hetzeirim to conduct business on Chol Hamoed.

בצינעה / Private Transactions

The Rama³⁶ rules that if one expects to make a significant profit from a particular transaction then one may conduct business as long as it is done privately and some of the profits are put toward Simchas Yom Tov acquisitions that wouldn't have been bought without this profit.³⁷

פועל שאין לו מה יאכל / A Worker who Doesn't Have Enough to Eat

One is permitted to conduct business if he doesn't have sufficient funds to provide for himself and his family without doing so. The Mordechai³⁸ extends this beyond an individual who cannot literally sustain himself to a person who, due to financial insecurity, curbs his Yom Tov expenditures. Such a person has a heter to conduct business on Chol Hamoed to allow him to provide additional funds for Yom Tov.³⁹ One need not spend all of the profits on Yom Tov.⁴⁰

לצורך המועד / For Yom Tov Needs

One may conduct business to supply people with their Yom Tov Needs.⁴¹ However, the Gemorah⁴² differentiates between selling perishables versus longer lasting items. The Gemorah states that fruit and clothing merchants may only sell in a private fashion. A fruit or clothing store located on a side street may be open as usual while a store which is located in the public domain may not sell as usual. They must only have one door open and one door closed.⁴³ This gives the impression that the store is not overtly open for business.⁴⁴ If one is unable to operate in such a manner one may sell in the regular fashion.⁴⁵ Some poskim add

³⁶ 539:1

³⁷ The Rama is basing himself on the Beis Yosef in the beginning of the Siman who quotes a number of Rishonim who permit business altogether if it is conducted privately. It is interesting to note that the Beis Yosef himself does not bring this heter in the Shulchan Aruch.

³⁸ Moed Katan 846

³⁹ Mechaber 539:4. See Taz 2 who extends the application of this heter to anyone who is not extremely wealthy (מופלג בעשירות). See Biur Halacha "Ve'yotzi". However, it seems that this approach would not be applicable in the vast majority of situations today.

⁴⁰ Mishna Berura 16 in the name of the Machtzis HaShekel.

⁴¹ Mishna Moed Katan 13ב מוכרי פירות...

⁴² Gemorah Ibid.

⁴³ It appears that most stores in the times of the Gemorah had two doors in front. Therefore, operating with one door closed was unusual.

⁴⁴ Based on the Meiri on the Mishna ibid. Rashi "פותח" seems to understand the significance of closing one door is that people will realize that today is not business as usual and it is a special day.

⁴⁵ Shemiras Shabbos Ke'Hilchasa ch. 66 footnote 139 quoting the sefer Zichron Shlomo who quotes a responsa from Rav Moshe Feinstein zt"l.

that the merchant should do something to indicate that it is not a normal business day, for example, lowering the storefront gate halfway.⁴⁶

The Gemorah relates that spice merchants may be open in their usual manner. Rashi⁴⁷ explains that the Gemorah is referring to spices that only last for a short period of time and therefore it is clear that one is purchasing them for Yom Tov⁴⁸ as opposed to clothing and fruit which can last for longer periods of time and it is not clear if they are being purchased specifically for Yom Tov.⁴⁹

Once one is selling in the permitted manner one may sell even to a non-Jew. Even though the sale to the non-Jew is not for Yom Tov needs. However, since the prohibition is not on the individual sale but rather on the opening of the store, once there is a hetter on the opening of the store all transactions are permitted.⁵⁰ There is uncertainty whether one may sell to a Jew who is not buying for Yom Tov since by doing so the merchant is aiding the Jew in transgressing the laws of Chol Hamoed.⁵¹ One may operate a store that contains both “perishable” type items that are clearly bought only for Yom Tov as well as items that are not.⁵² This is based on the same logic that permits one to sell to a non-Jew as discussed above.

Another consideration that a merchant must contemplate before opening his store on Chol Hamoed is that one may not open a business, even to sell Yom Tov needs, unless people requested him to do so.⁵³ One may not open because, for example, maybe someone might need to buy a shirt for Yom Tov. One may infer from this that a Jewish merchant would not be allowed to open if the items that the Jew is selling for Yom Tov are available from non-Jewish sources.⁵⁴

Davar Ha’aved/incurring a loss

Definition

One may do business on Chol Hamoed in order to avoid a loss.⁵⁵ For example, one who does not sell their stock on Chol Hamoed will have to sell it for a loss afterwards is allowed to sell it on Chol Hamoed.

⁴⁶ Ibid in the name of the Be’er Moshe

⁴⁷ 13ב “כדרכו”

⁴⁸ A spice store whose spices last for long periods of time would not be allowed to operate in its usual fashion. However, a store selling non-perishables that for some other reason clearly being bought only for Yom Tov may operate in a normal fashion. Mishna Berura 33.

⁴⁹ Mishna Berura 33.

⁵⁰ מוגן אברהם 10 on לבושי שרד

⁵¹ See Shemiras Shabbos Ke’hilchasa ch. 66 footnote 132, 139

⁵² Sefer Hazichron Mevakshei Torah Chol Hamoed pg. 472 in the name of Rav Eliyashiv zt”l (Dirshu note 539:28)

⁵³ Ibid ch. 66 Halacha 28 in the name of Rav Moshe Feinstein zt”l.

⁵⁴ Unless through being closed for the week the merchant might lose current clients. See next section on the hetter of davar ha’aved

⁵⁵ Moed Katan 10ב מותר באבד ובדברי האבד מותר

Chazal permitted a *davar ha'aved* since the entire reason for the prohibition of conducting business was to maximize *simchas Yom Tov* and avoid one being burdened with concerns of business over *Yom Tov*, therefore prohibiting someone from avoiding a loss would be self-defeating, the person would be more pained by having to live with the loss and that would affect his *simchas Yom Tov* in a more significant way than if we would allow him to conduct his business just in order to avoid the loss.⁵⁶

***Revach she'eno mattzui*/An Unusual Gain**

The Yerushalmi⁵⁷ extends the concept of *davar ha'aved* to missing out on a rare opportunity for profiting. The Yerushalmi discusses a case where a caravan came to a certain city for a short period of time and was selling an item that either was not available in that city or was not available at such a reduced price.⁵⁸ The Yerushalmi ruled that one is allowed to purchase those items. The Mechaber⁵⁹ rules in accordance with this Yerushalmi.

As mentioned above, the prohibition of doing business on *Chol Hamoed* extends to an individual who is buying an item for private use. The Mechaber⁶⁰ discusses a scenario where the custom was to buy a year supply of wine at a particular time of the year when wine was very cheap. One may not purchase that amount of wine on *Chol Hamoed* as it would constitute a violation of doing business since some of the wine is not for *Yom Tov*. If, however, the wine will not be available at the same price after *Yom Tov*, one may purchase the entire year's supply on *Chol Hamoed* as this is considered a *davar ha'aved*. This is allowed even if the savings is not significant.⁶¹

Retaining a Client

Is one allowed to conduct business in order to retain a client? The Rishonim discuss this question in the context of money lending.⁶² There are Rishonim who prohibit as lending money in such a capacity resembles business while others argue that lending with interest is fundamentally different from conducting business. The Rosh⁶³ points out that when it comes to business there is a significant amount of effort exerted ensuring that the price will maximize profits. Additionally, there are times that one is forced to spend more money than one intended to procure the desired items and this causes disappointment. Both these features do not exist when it comes to money lending.

⁵⁶ Ritva Moed Katan 13. See also Chazon Ish OC 134:14 where he seems to indicate that another reason to permit *davar ha'aved* is out of Chazal's concern over a Jew losing money. וז"ל שקדו לחוס על ממונן של ישראל

⁵⁷ Moed katan 2:3

⁵⁸ See MB 539:32 and Biur Halacha "Ve'im" who rules leniently like the Bach

⁵⁹ Seif 5

⁶⁰ Seif 9

⁶¹ As opposed to when buying for the purposes of making a profit where it would only be allowed if there will be a significant profit.

⁶² See Rosh 1:24 as brought in Beis Yosef in the end of the siman.

⁶³ Teshuvos, 23:4

Based on this distinction the Rosh allows one to extend a loan with interest to an existing client where there exists a possibility that the Jew will lose the non-Jewish client if he does not operate his business on Chol Hamoed.⁶⁴

The Mechaber⁶⁵ brings this Rosh and divides this halacha into two cases. Firstly, one may lend to an existing client. Secondly, one may even lend to a new client but only if he takes the revenue from the first week and spend on Yom Tov needs.⁶⁶ The Magen Avraham⁶⁷ seems to indicate that both these scenarios are permitted since money lending is not really considered to be a typical business, quoting the distinctions of the Rosh above. However, the Mishna Berura⁶⁸ brings this only with regard to the second scenario, indicating that the allowance to retain an existing client is not based on the more lenient nature of loans. There would seem to be a substantial *nafka mina* between the Mogen Avroham and the Mishna Berura. May one operate one's business in order to retain a client? According to the Mogen Avroham one would not be allowed to since the allowance only applies to loans which are a more lenient form of business. The Mishna Berura would seem to say that one would be allowed to operate his business in order to retain a client. The Machtzis HaShekel points out that the Mogen Avroham must be referring to the second halacha only, as it is clear from the Rosh that retaining a client is a definite *davar ha'aved* and all businesses would be allowed to do so. The Rosh first makes the distinction between regular business and loans with interest and only afterwards does the Rosh say that retaining a client is a straight forward *davar ha'aved* just like a visiting caravan that has a rare item to sell.⁶⁹ However, the Aruch HaShulchan⁷⁰ clearly states that retaining a client is only permitted in the case of a loan with interest strongly implying that in a regular business setting it would not be allowed.

⁶⁴ Rosh quoted in Tur ibid. Mishna Berura 44

⁶⁵ Seif 13

⁶⁶ See Mishna Berura 45 who understands this to mean that one must spend more than he was otherwise intending.

⁶⁷ Sk 17

⁶⁸ 539:45

⁶⁹ Seif 5

⁷⁰ Halacha 19

COMMON CHOL HAMOED SHAILOS

(excerpted from a Shiur by Dayan Hemlich)

1. Laundering shirts on Chol hamoed

May an individual who changes his shirt after every wearing launder shirts on Chol Hamoed if he ran out of clean shirts?

There is a prohibition to launder clothing on Chol Hamoed even if the garment is needed for the Yom Tov. This prohibition was enacted in order to ensure that people enter Yom Tov in a respectable manner with freshly laundered clothing and not rely on doing a wash on Chol Hamoed.⁷¹ By prohibiting laundering on Chol Hamoed, Chazal were trying to ensure that one would enter Yom Tov with an ample supply of clean clothing. Based on the above, there are certain articles of clothing that are not subject to this prohibition. The Shulchan Aruch⁷² rules that one may wash hand towels and children's clothing. The Mishna Berura⁷³ explains that hand towels become soiled immediately as a result of one use. Since the objective of this prohibition is to avoid laundering on Chol Hamoed, therefore articles of clothing that even if one were to wash before Yom Tov would still require laundering on Chol Hamoed are exempted from the prohibition. The Mishna Berura⁷⁴ point out that in his times people began laundering hand towels only once a week. Therefore, one is no longer allowed to launder them. However, children's clothing is still permitted until today. The Shemiras Shabbos Kehilchasa⁷⁵ applies this better to socks since this is a type of clothing that is normally changed every day.⁷⁶

When it comes to shirts there are varying customs, some people change their shirts every day while others much less frequent. The Shemiras Shabbos is in doubt whether the halacha follows the custom of the majority of people or the individual.⁷⁷ The answer to the above question would then depend on what the norm is. If most people change their shirts a number of times throughout a week then it would be permitted to launder a shirt if one ran out of clean shirts. However, if one has a sufficient number of shirts to last him throughout Yom Tov he is obligated to launder them beforehand so as to avoid having to launder them on Chol Hamoed.

⁷¹ MB 354:1. See also Shemiras Shabbos Kehilchasa chapter 66 footnote 237

⁷² OC 534:1

⁷³ Ibid:4

⁷⁴ Ibid

⁷⁵ 66:66

⁷⁶ The Shemiras Shabbos states "והוא רגיל להחליפם כמה פעמים במשך החג" lit. and he normally changes them a number of times throughout the Yom Tov.

⁷⁷ Ibid. Footnote 261.

2. The Prohibition of Moving Residence on Chol Hamoed

A couch is being given away and the owner informs the proposed recipient that he must pick it up now on Chol Hamoed or else he will give it to someone else. Is the recipient allowed to pick up the couch and move it into his house on Chol Hamoed?

Ideas from the Chavrei HaKollel

Mishna Moed Koton 13a says one may not move dira or keilim on chol hamoed. The Ritva learns either because of tircha or uvdin dechol. There are certain heteirim (1) It is permitted to move from house to house in one chatzer because it is be'tzina. (2) Tzorech hamoed is muttar (3) Yerushalmi allows moving into one's own house from someone else's house. (4) Mogen Avroham says that one who lives amongst the goyim may move into a Jewish neighborhood, and other such cases are kefi re'os einei hamoreh. Is our case similar to any of these heteirim? Are there any other heteirim?

Dayan Heimlich's Response

It is interesting to note that the reason for the prohibition of moving residence on Chol Hamoed is because it is "tircha". Tircha is generally understood as something laborious and physically or mentally strenuous. The above notwithstanding, it is permitted to move residence if it is done in a private manner. For example, one may move from courtyard to courtyard if there is a way to do so without traversing a public domain.⁷⁸ It is unclear how moving in a private manner mitigates the tircha involved.

There exists some ambiguity regarding how exactly to define tircha. Therefore, we will only prohibit that which we find explicit on the Poskim to be prohibited. The Shulchan Aruch is referring to a person moving his entire residence, a feat which is quite cumbersome. Moving a couch is definitely less of a tircha and therefore is permitted.

In addition to the prohibition of moving residence, we also have to analyze if there will be an issue with the melacha of hotza'ah. The Biur Halacha⁷⁹ seems to indicate that hotza'a is prohibited on Chol Hamoed. It is also reported that the Chazon Ish would empty his pockets before walking outside on Chol Hamoed.⁸⁰ However, the Shevet Halevi⁸¹ rules leniently that there is no prohibition of hotza'a on Chol Hamoed noting that the Meiri⁸² explicitly permits and that this is the prevalent custom. Therefore, there will not be an issue with hotza'a and one would be allowed to move the couch into his residence on Chol hamoed.

Additionally, there is a hetter of davar ha'aved as will be explained below.

3. The Parameters of conducting business on Chol Hamoed

⁷⁸ Mechaber 535:1, MB 2

⁷⁹ Siman 536 "Muttar"

⁸⁰ Orchos Rabbeinu 2:121

⁸¹ 6:68

⁸² Moed Katan 18b

One may conduct business on Chol Hamoed in order to avoid a financial loss. What is the definition of *davar ha'aved* (bearing a financial loss) as opposed to *meniyas ravach* (missed opportunity of gain)? Why is losing a current client considered a *davar ha'aved*, the seller/provider does not have the future business now nor is there any legal obligation for the client to use the same company that he did in the past?

Ideas from the Chavrei HaKollel

Gm 11b rules that one may water a field on chol hamoed in a situation where if he does not he will lose the crop for that year. We see here even though he has nothing yet, it is still considered a dovor ha'aved. Same principle is found in Mishna 11b and 12a losing the future oil/wine from the olives/grapes is considered a davar ha'aved. However, Nimukei Yosef 1a seems to indicate that only something which I have now that might be lost is considered a davar ha'aved, unless that is just to exclude improving an existing item, but the above cases are not improvements but rather items that I will never have unless I do the melacha now.

Dayan Heimlich's response

There is a crucial distinction that has to be made before discussing the halacha of davar ha'aved on Chol Hamoed. We find two main prohibitions on Chol Hamoed that both have a hetter of davar ha'aved. There is a hetter of davar ha'aved pertaining to the prohibition against performing melachos on Chol Hamoed. This prohibition according to some Rishonim is de'oraysa.⁸³ There is also a hetter of davar ha'aved as it applies to the prohibition of sechora on Chol Hamoed. The Rosh,⁸⁴ as brought by the Tur,⁸⁵ defines sechora as buying and selling for a profit.⁸⁶ Sechora, according to all opinions, is Rabbinic in nature. Therefore, one cannot automatically apply a hetter of davar ha'aved found in sechora to the arena of melachos.

The Shulchan Aruch⁸⁷ rules that one who has a supply of items and there exists a fear that if it is not sold on Chol Hamoed he will only be able to sell it at a loss is allowed to sell such stock on Chol Hamoed. The Shulchan Aruch adds that if one is presented with a rare opportunity for a profit, for example, one has a small window to buy a product that is normally unavailable or even if it is normally available but not at this low price,⁸⁸ he may buy it on Chol Hamoed. Additionally, the Mechaber⁸⁹ rules that one may lend with interest to a non-Jew who he has lent to in the past on Chol Hamoed. This is because it is considered a davar ha'aved to lose an existing client. The Biur Halacha⁹⁰ brings the Elya Rabbah who laments the fact that many people do business as usual on Chol Hamoed. He suggests, citing the above halacha, that

⁸³ See Biur Halacha 530 "U'Muttar" for a comprehensive list of the differing opinions.

⁸⁴ Moed katan 1:23

⁸⁵ Siman 539

⁸⁶ It is clear from the Rosh Ibid that there is a prohibition for the individual to buy or sell something where there is no need to do so for Yom Tov. See Mechaber 539:9 and Biur Halacha there.

⁸⁷ 539:4,5

⁸⁸ See Biur Halacha seif 9 "ve'im"

⁸⁹ Seif 13

⁹⁰ Seif 5 "Eino"

maybe the custom is based on the assumption that if Jews will not do business at all on Chol Hamoed their non-Jewish competitions will take away all their clients. He concludes by noting that this application of *davar ha'aved* only applies to the prohibition of *sechora* and not to where an actual *melacha* is involved.

Thus far we have a *heter* to retain a client where no *melachos* are involved. In today's business climate, it is virtually impossible to conduct business without also performing *melachos*, in which case the above *heter* will only apply in a very limited manner.

The Mechaber⁹¹ rules that an individual who has a one-time opportunity to purchase wine at a cheap price may do so on Chol Hamoed. Even though by not purchasing one will not lose any current assets nonetheless it is considered a *davar ha'aved* in the context of *sechora*. The Mechaber adds that one may fix the wine barrels in order to be able to store the wine. The Mishna Berura⁹² points out that one can fix the barrels even if *melachos deoraysa* are involved. This appears to be a contradiction to the Biur Halacha quoted above where *melachos* are only permitted when one will actually lose assets. The Minchas Pittim⁹³ explains that missing a rare opportunity for profit only permits the prohibition of *sechora*. However, once we allow *sechora*, then any *melachos* that might ensue as a result of the *sechora* are also permitted. For example, one is allowed to sell an item, he may then write down and record what was sold. Only if the actual *sechora* involves a *melacha* does this application of *davar ha'aved* become irrelevant.⁹⁴

We have now found a *heter* to perform *melachos* but only when the *melachos* are not the main part of the *sechora*. However, there are many types of business where phone calls, emails, and other *melachos* are central to the execution of the sale or service and would not be included in the above *heter*. The Chazon Ish extends the *heter* of *sechora* to include any *melachos* that are 'momentary' *melachos* that are quick and easy to perform. According to the Chazon Ish phone calls, typing, and even driving will be included in the category of *sechora* and therefore one would be permitted to operate one's business on Chol Hamoed in order to retain an existing client as well as procure a new client who presents is a rare opportunity for profit.

We can also apply this *heter* of *davar ha'aved* to the previous question regarding moving a couch on Chol Hamoed. Since the couch is being given away for free this would definitely fall under the category of rare opportunity. There are no *melachos* involved in the transaction just in the transportation of the couch there may be *melachos* but they will be permitted based on the explanation of the Minchas Pittim.

⁹¹ Seif 9

⁹² Sk. 30

⁹³ Rav Meir Arik (1855–1926).

⁹⁴ Rabbi Yisroel Rabi pointed out that this seems to be the intention of the Mishna Berura sk. 30.

PURCHASING CHOMETZ AFTER PESACH

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'aruves Chometz

Products which have a *chameishes minei dagan* content, but are primarily composed of other ingredients are known as *ta'aruves 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.

PESACH, MATZAH, AND MAROR – QUESTIONS AND RIDDLES

By Rabbi Aba Levin

Where do we see this concept: *What you think will cause us trouble will actually get us out of trouble!?*

The Korban Pesach that the Jewish nation had to bring on the eve of the Exodus was diametrically contradicting the Egyptian pagan idol-worship. We demonstrated then, that what the Egyptians viewed as the matter that would be a cause of death for the person doing so (slaughtering the sheep), actually was a cause to be saved from death (*Rambam, Moreh Nevuchim* 3:46).

Likewise, we find that many of the halachos that apply to the Korban Pesach can be traced to this thought. The Korban Pesach was brought to eradicate and show our complete rejection of *avodah zarah*. The *Chizkuni* lists a number of examples:

- 1) The Korban Pesach had to be brought without a blemish and within its first year (12:5). This requirement was in order to show the Egyptians that the sheep that they served as idols are the very same sheep that we will slaughter to Hashem. Had they been allowed to take a blemished or old sheep, then this point would have been missed. It would have been easy for the Jewish person to explain why this animal anyways was not fit to be served as an idol, and thus the Korban Pesach would not demonstrate the complete opposite of the idol-worship rampant in Egypt.
- 2) The Korban Pesach had to be slaughtered in the afternoon (12:6), which is when people are on their way home from work. This way it would be publicly seen that we are *shechting* the idol of Mitzrayim (see, however, *Ibn Ezra* 12:7).
- 3) In case some of the Egyptians did not clearly see that the Jews were slaughtering their gods, Hashem instructed them to place the blood on the שְׁתֵּי הַמְּזוֹזוֹת וְעַל הַמִּשְׁקוֹף – *two outer doorposts and lintel* (12:7) (others render מִשְׁקוֹף a window, as it was customary to have a window above the door with which to see who was coming – *Ibn Ezra* *ibid.*), in order to make an obvious statement that we show our disdain for the prevalent Egyptian culture of *avodah zarah* (this is consistent with the opinion of *R' Yitzchak* in the *Mechilta* who maintains that the blood was placed on the outside of the houses).
- 4) The Korban Pesach was to be eaten together with bitter herbs (12:8). This also came to disparage the idol-worship. Hashem did not instruct us to eat the Korban Pesach with sweet and important foods but only with bitter foods, to show the disdain for *avodah zarah* (*Chizkuni*). The *Ohr Hachayim* explains that the bitter herbs come to make one appreciate and have an appetite for the roasted meat. This can also be explained in light of the above; since eating the god of Mitzrayim

is an act to show our allegiance to Hashem and the distancing from idol-worship, the bitter herbs come to enhance our appetite for eating the Korban Pesach). [According to the Mishnah in *Pesachim* (10:5) and the *Haggadah Shel Pesach*, the reason for eating the bitter herbs is to remember the bitterness our forefathers endured during their slavery].

- 5) The Torah commands the Jewish people אַל-תִּאֲכְלוּ מִמֶּנּוּ נָא וּבִשַׁל מִבֶּשֶׁל בְּמִים כִּי אִם-צֶלֶי־אֵשׁ – which can be simply translated to mean *please do not eat it cooked, only roasted* (12:9). Do not cook the Korban Pesach secretly, but rather roast in on fire out in the open with its scent wafting through the air, so that all Egyptians will understand that we are no longer afraid of the gods of Mitzrayim.
- 6) The Korban Pesach had to be roasted completely in one piece (12:9). This was done to show the Egyptians that this is without a doubt their god that they used to worship and that we are not afraid of *shechting* and roasting it.
- 7) If there are leftovers of the Korban Pesach it needs to be burned in fire (12:10). Again, this was done to disparage the idol of the Egyptians. (Others understand the requirement to burn the leftover meat as a way of preserving the dignity of the *korban*. If burning it was not mandatory it would likely end up being eaten by dogs or thrown away in a disgraceful manner. Therefore, Hashem instructed us to burn the leftovers in order that such scenes would be prevented – *Bechor Shor*).
- 8) The Korban Pesach had to be eaten בְּחֶפְזוֹן – *in haste* (12:11). This was done to show contempt for the Egyptian idols. (The requirement to eat the Korban Pesach מִתְּנִיכֶם חֲגָרִים נְעָלֵיכֶם בְּרַגְלֵיכֶם וּמַקְלֵיכֶם בְּיָדְכֶם וְאִכַּלְתֶּם אוֹתוֹ בְּחֶפְזוֹן – *your belts around your waist, your shoes on your feet, and your staff in your hand, and you should eat it in haste* (ibid.) is subject to dispute: Some understand that there was no command to actually eat it with the belts fastened, shoes on the feet, and sticks (to lead their donkeys with – *Ibn Ezra*) in their hands. The requirement was simply to be prepared – mentally and physically – to leave Mitzrayim. That could be accomplished by simply being in a state where one was ready to leave. The underlying principle of readiness to leave – even while they were still in the prison of Mitzrayim – was what was required of them to demonstrate their trust in Hashem (see *Seforno*). Others, however, understand that the requirement was literally applicable to all the Jews at the time and they had to eat the Korban Pesach with their belts tightened, shoes on their feet, and sticks in their hands (*Shevus Yehudah* on Rashi).

[See also *Chizkuni* to 12:46 (*you should not remove any of the meat from the house to the outside*), that due to the requirement of eating the Korban Pesach in haste, one is not allowed to send portions of the Korban Pesach from one house to another house, as there was no time for doing these small favours on the night of the Exodus. Likewise, the prohibition of breaking a bone in the Korban Pesach

(ibid.) is linked to the requirement of eating it in haste, as it is not the manner of people rushing their meal to break the bones (*Rashbam*)).

How many days does it take to appreciate a new food?

The Rambam writes that the Torah mandated matzah for a period of seven days (12:15), since by eating it for a whole week one will come to understand and value the lessons we are meant to gain from eating matzah. Had we only been eating matzah for a few days, it would not leave a lasting impression on us. It would have been like someone trying out a new food for a couple of days, and nothing else. Eating matzah for a full week serves to bring the point of Yetzias Mitzrayim home (*Moreh Nevuchim* 3:43).

The *Medrash (Shemos Rabbah* 9:12) says that each of the makkos lasted for a full week. Thus, the requirement to eat matzah for a full week, is to commemorate the makkos that Hashem brought upon the Egyptians (*Chizkuni*).

How often did bread customarily get baked in Mitzrayim?

Every day! Due to the hot climate, bread did not keep fresh for long. Therefore, baking bread was part of the day to day routine. For this reason, the Torah specifically prohibited being in the possession of שָׂאֵר – *sourdough* (12:19), that although not edible by itself can ferment the dough. If one would have sourdough in his house, he is likely to throw some in to the baking of his daily bread, and the Torah therefore prohibits being in the possession of this sourdough (*Abarbanel*).

Which utensil did the B'nei Yisrael carry themselves when they left Egypt?

The *Ibn Ezra* translates the words (12:34 מִשְׁאֲרֵתָם צָרָרְתָּ בְּשִׁמְלֹתָם עַל-שִׁבְכָם) to mean that they Jewish people carried their kneading-bowls (מִשְׁאֲרֵתָם) bound up in their garments on their shoulders. Their donkeys were loaded with the gold, silver, and clothing that they received from the Egyptians, so they had to carry their kneading-bowls themselves [According to Rashi the word מִשְׁאֲרֵתָם means the leftovers from the Matzah and Maror that they ate the night before. The *Targum Yerushalmi* translates it to mean the leftovers from their Korban Pesach (which they were carrying for the purpose of burning it – *Ahavas Yehonasan*)].

Is there a mitzvah to relate the story of Yetzias Mitzrayim throughout the Yom Tov of Pesach?

Although the obligatory mitzvah of telling over the story of the Exodus only applies to the night of the Seder, some want to suggest that an additional mitzvah applies throughout the entire Yom Tov. Although there is no obligation to talk about Yetzias Mitzrayim throughout the Yom Tov, but if one does he fulfills a mitzvah. This can be seen

from the opinion of the Vilna Gaon that holds that there is an optional mitzvah that one fulfils every time he eats matzah throughout Pesach (besides the obligatory eating on the night of the Seder). The Matzah is called לֶחֶם עֹנֵי – which is understood to mean נֶשֶׁעֹנֵינּוּ עָלָיו דְּבָרִים הַרְבֵּה – *the bread that is spoken about* – in other words, the mitzvah to eat matzah carries with it the mitzvah to speak about Yetzias Mitzrayim. If so, when there is an elective mitzvah to eat matzah the entire Yom Tov of Pesach it follows that there is equally a non-compulsory mitzvah of relating the story of the Exodus the entire Yom Tov (*Bad Kodesh* 5:9). This can be seen in the words of Rabban Gamliel as well, as he said that one must mention Pesach, Matzah, and Maror during Pesach; he did not say that one must mention Pesach, Matzah, and Maror at the night of the Seder only (*Otzar Divrei Hameforshim* p. 394).

How does the word Pesach refer to a place with three different names?

The Torah was given at *Har Sinai*, also known as *Har Paran* and *Har Chorev*. The first letters of these three names (פָּאֶרָן סִינַי חוֹרֵב) spell out the word Pesach. This teaches us that the whole purpose of Yetzias Mitzrayim was to receive the Torah at *Har Sinai* (*Chodesh Ha'aviv* p. 55).

This point can also be seen by spelling out each letter of the word Pesach, as follows: פֶּסַח - פה סמך חת – The *gimatriya* of the word Pesach when spelled out like that equals 613, the amount of mitzvos in the Torah. Again, we see that the point of Pesach is to accept upon ourselves the Torah (*Panim Yafos, Bo*).

Instead of lifting the Matzah when you say מִצָּה זוּ what else can you do?

Some have a custom when saying מִצָּה זוּ that they place their hands on top of the Matzah (*Machzor Vitry*, this is based on an alternative reading of *Pesachim* 116b). Whether one lifts up the Matzah or places his hands over it, the reason for doing it remain the same; it is meant to impart תְּחִיבוֹת הַמִּצְוָה – the love of mitzvos upon all the participants (*Shulchan Aruch* 473:7). Likewise, some have a custom to praise the Matzah as being nice and beautiful, all done to impart this kind of positive feeling towards the mitzvos (*Toldos Kol Aryeh, Minhagim* 112). This is hinted at in the words בָּעֶרֶב תֹּאכְלוּ מַצּוֹת – *at night should eat Matzos* (12:18) as the word עֶרֶב also indicates עֲרִיבוּת – sweetness. It therefore implies that the mitzvah of Matzah should be made sweet (*Tiferes Shlomoh*).

What food is good to take along when traveling?

Matzah. The Jewish people in Mitzrayim would await Hashem's redemption every day, and they would therefore bake matzos daily so it would be easy for them to take it with them when they would travel, as matzos don't end up spoiling that fast (*Ginzei Kneset Yisroel* quoting R' Yonasan Eibeshutz).

What shape was the bread that the Egyptians used to bake?

It depended on the amount of gods that he believed in. If he believed in three gods he would make his bread triangular, if he believed in four gods he would make his bread square and so on. To show how we distance ourselves from the falsehood of idol-worship we bake our matzos round, which is something that has no beginning or end to show that Hashem is One (*Rabeinu Sa'adyah, Sefer Yetzirah*).

Where do we see that going to daven if you are exhausted is greater than if there would be no difficulty in the way?

R' Yisroel Salanter explains that the bitterness that the Jewish people went through was actually the catalyst for their redemption. Since they were undergoing so much pain in their lives, it made every act of *Avodas Hashem* that much more precious to Hashem. It was therefore in the *zechus* of the suffering that their tefillos were accepted. Since it was so much harder for them to *daven*, their tefillos were as a result more readily answered. Therefore, we eat Maror on this night to remember that when the mitzvos are difficult to do for whatever reason, the reward for keeping them are commensurate to the difficulty - לְפִיּוֹם צָעָרָא אֶגְרָא (*Ohr Yisrael* 8).

Many people shake off the *charoses* after dipping the Maror into it, what else do some people shake off during the Seder.

There are different opinions as to whether or not one needs to dip the Matzah in salt on the Seder night. Some hold that one needs to dip the Matzah in salt just like is done the rest of the year (*Shulchan Aruch* 475:1, *Be'er Heitev* 475:3 quoting the *Arizal*). On the other hand, the Rema (*ibid.*) writes not to dip it in salt (as it is not necessary to dip clean bread in salt, and furthermore it looks more like – poor man's bread if it is not dipped in salt, *Mishnah Berurah* 475:4-5). In order to satisfy both opinions there are some who suggest that one first dip the Matzah in salt (like the *Shulchan Aruch*) and then shake off the salt (like the Rema) (*Kaf Hachaim* 475:14). Others dip one *Kezayis* into salt and eat it, and then eat another *kezayis* not dipped into salt (*Haggadas Chakal Yitzchak*) [Common Ashkenazi custom is not to dip the Matzah into salt].

What are the *Sheva Brachos* we need to say before we can eat Matzah?

On the night of the Seder we are renewing *Klal Yisrael's* marriage to Hashem, which is expressed most fully when we eat Matzah. We therefore need to say *Sheva Brachos*, just like by a real marriage. The seven *brachos* that are said before we can eat Matzah are: *Hagafen* (on the first cup), *Kidush*, *Shehecheyanu*, *Ha'adamah* (on the *karpas*), *Hagafen* (on the second cup), *Hamotzi*, and *Al achilas matzah* (*Maharil*, beginning of the Haggadah, and *Avudraham*. It is unclear why *Al netilas yadayim* for *Rochtzah* is not

counted as one of the *brachos*. Perhaps the reason is that this *brachah* is not necessarily said around the Seder table).

Since digesting the matzah is not easy, therefore.....

...we are not commanded to eat matzah throughout the year! Although the matzah serves as a spiritual pill of sorts that can cure our inner spiritual pitfalls and illnesses, the mitzvah was limited to one week and not for an entire year. Since Hashem knows that it is not easily digested, the mitzvah was limited for one week only, and there is therefore no mitzvah to eat matzah for the rest of the year (*Radvaz, Ta'amei Hamitzvah* 107).

What are the health benefits of eating Maror?

Eating the bitter Maror might not be enjoyable, but is beneficial for digesting one's food. In the same way, the bitter life our ancestors lived in Mitzrayim 'digested' the length of the exile, and the Jewish people were able to leave earlier than anticipated due to their hardships (*Tiferes Yisroel, Boaz, Pesachim* 10:5).

What can maror do for your appetite?

Maror can whet your appetite (see *Tosfos, Pesachim* 114a). Likewise, the bitter slavery the Jewish people went through in Mitzrayim, stimulated their desire for life. This yearning expressed itself when they turned to Hashem in *tefillah*, and that eventually led to their redemption (*Es Ha'ochel, R' Tzadok Hakohen*).

What do we do with the Maror to show that we do not want to cause a *Chilul Hashem*?

We dip the Maror into Charoses in order to nullify the potential dangerous sharpness or poison known as the *kappa* (see *Pesachim* 115b). The question is that the whole year we are not that concerned for this danger, and we are not particular to first dip any bitter herbs in Charoses first in order to invalidate any potential danger? The answer is that in truth it is highly unlikely to get ill as a result of this *kappa*, but if one were to get sick as a result of a mitzvah that would be a *Chilul Hashem*, and it therefore must be avoided at all costs. In order that people should not say that the mitzvah caused them the illness, we are required to dip the Maror into Charoses, so that this concern should be avoided (*Terumas Hadeshen*)