



# בית הוראה Halacha Hotline

of the Five Towns and Far Rockaway Community

Under the Leadership of HaRav Binyomin Forst, שליט"א

## PRACTICAL HALACHA

### Practical Pesach Pointers – 5782/2022

#### *Preparing for Pesach*

1) Although we clean our homes thoroughly before Pesach, we are still required to perform a proper *bedikas chametz* (search for *chametz*) in every place in which *chametz* might have been brought (see note).<sup>1</sup> These include all rooms regarding which there is reason to suspect that one might have brought in *chametz* or into which one walked during a meal or while snacking. Closets, shelves, and drawers regarding which there is no reason to imagine that *chametz* was brought in their vicinity do not require *bedikah*. If small children walk around the house carrying *chametz*, one must check any area (even drawers) accessible to them. After rooms have been cleaned for Pesach, children should not be permitted to walk around with *chametz* so that the rooms need not be cleaned again. Until Erev Pesach, one may give children Pesach macarons or the like with a *hechsher* (Kashrus supervision) on which one relies during the year even if one would not rely on that *hechsher* on Pesach (due to one's personal Pesach stringencies). One may also give them egg-matzos or rice cakes (until *sof z'man achilas chametz* on Erev Pesach),<sup>2</sup> even though – according to Ashkenazic custom – these foods are not eaten on Pesach.

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<sup>1</sup> See *Shulchan Aruch Orach Chaim* 433:11 and *Mishnah Berurah* #45-46. See *Dirshu Mishnah Berurah* note on #45 for a discussion of how thorough a *bedikah* is required once the rooms have been cleaned properly. Cf. *Sha'arei Teshuvah* on *Rema* (ad loc.).

<sup>2</sup> *Sof z'man achilas chametz* is the time after which no *chametz* may be eaten on Erev Pesach, which is at the conclusion of four proportional hours into the day. One proportional hour is calculated by dividing the hours of daytime into twelve equal portions. There is a dispute among the *Poskim* (halachic authorities) whether daytime for this purpose is defined as beginning at *alos hashachar* (daybreak) and ending at *tzeis hakochovim* (nightfall – when three medium stars are visible) (*Magen Avraham*), or as beginning at *haneitz hachamah* (sunrise) and ending at *sh'kiah* (sunset) (*GR" A*). See *M.B.* 233:4. (This year – 5782/2022, in the Five Towns/Far Rockaway vicinity, *sof z'man achilas chametz* according to the opinion of the *GR" A* is at approximately 10:42 AM, and according to the opinion of the *Magen Avraham* is at approximately 10:18 AM – if calculating with *alos hashachar* as 72 minutes before *haneitz hachamah* and *tzeis hakochovim* as 72 minutes after *sh'kiah*; and approximately at 9:58 – if calculating with *alos hashachar* to be when the sun is 16.1 degrees below the horizon and *tzeis hakochovim* to be when the sun is 8.5 degrees below the horizon – following the *Ben Ish Chai*.) The *Mishnah Berurah* (443:8) writes that with regard to *achilas chametz* one should

One who will be away from home for Pesach must nevertheless perform *bedikas chametz* and must, therefore, rid one's home of *chametz*. If doing such is difficult, one may sell the entire house to the non-Jew to whom one is selling one's *chametz*. Note: Even if the house no longer requires *bedikah*, one is required to somehow fulfill one's personal obligation of performing a *bedikah*. One should discuss with one's Rav whether to exclude one room of the house from the sale to the non-Jew and to perform *bedikah* on that room, or/and perform *bedikah* where one is staying for Pesach on the night of *bedikas chametz*.

2) When cleaning for Pesach, one is not required to move heavy appliances such as a refrigerator or a washing machine (unless they are easy to move, such as if they are on wheels).<sup>3</sup> (See note for exception.)<sup>4</sup> One should merely clean and vacuum under and around such appliances as best as possible. If it is possible to remove the bottom drawer of the oven or the bottom panel of the refrigerator and clean underneath, one should do so (since there might be significant *chametz* underneath, and/or out of concern that some *chametz* might get dislodged on Pesach and make its way into the kitchen).

3) Since many of our homes are large, and are difficult to check properly in one night, one may begin *bedikas chametz* several nights earlier, checking one or more rooms each night – without a *b'rachah*. One may certainly use an electric flashlight to check at such time (see note 7). At least one room must be left to be checked on the night of *bedikas chametz* – which is on Thursday night this year – at which time the *b'rachah* is recited. After one performs early *bedikah* in a room, one must be careful to keep *chametz* out of the room or one might have to perform *bedikah* again on that room.<sup>5</sup>

4) On the night of *bedikas chametz*, other members of the family (who are responsible adults), may assist in the *bedikah*, each checking one or more rooms. The *ba'al habayis*<sup>6</sup> recites the *b'rachah*, and all those who are assisting must listen to his *b'rachah*. Those assisting should not respond *Baruch Hu U'varuch Shemo* but they should (preferably) respond *Amen*. (See note regarding the usage of a flashlight on the night of *bedikas chametz*.)<sup>7</sup>

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*l'chatchilah* (initially/preferably) follow the more stringent opinion of the *Magen Avraham* (72 minutes), and not the more lenient opinion of the *GR" A*.

<sup>3</sup> See *Koveitz Halachos* (*Pesach* 6:25), based on *S.A. O.C.*, but see note that follows). Likewise, any piece of furniture that might become damaged or cause damage (to the floor or carpet) by moving need not be moved for *bedikas chametz*.

<sup>4</sup> The dispensation does not apply if within 30 days before the night of *bedikah* one places a large appliance in a location (see *S.A. ibid.*). Thus, if within such time one wishes to place a large appliance in a location, one should first perform a proper *bedikas chametz* on that location before placing the large appliance (*Koveitz Halachos- Pesach* 6:26).

<sup>5</sup> *Chok Yaakov* 433:26; *Shulchan Aruch Harav* 433:7; see also *M.B.* 433:1 with *Sha'ar Hatziyun* #5.

<sup>6</sup> Literally: the head of household.

<sup>7</sup> In our houses, using a candle often poses a fire hazard. However, the *minhag* (custom), based on the *Gemara* (*Pesachim* 7b-8a) is to use a candle. It is possible to preserve the *minhag* yet remain safe by reciting the *b'rachah* and beginning the *bedikah* with a candle – in a non-flammable area, and then switching to a flashlight shortly thereafter. Sephardim should consult with their Rav as to the permissibility of using a flashlight for the *bedikah*.

The custom is to place ten pieces of *chametz* around the house on the night of *bedikas chametz* (see note).<sup>8</sup> It is preferable that they be placed by someone other than the one who will be performing the *bedikas chametz* (see note).<sup>9</sup> However, they should not be placed by young children – who are liable to forget where they placed the pieces – unless an adult (or at least a responsible child) keeps track of where the pieces are placed. Each piece should be less than a *k'zayis* (olive size),<sup>10</sup> and preferably wrapped up and sealed. Collectively, the pieces should add up to at least the size of a *k'zayis* (**but see note**).<sup>11</sup> One should not place the pieces in unusual places that do not require *bedikah*. If one performed *bedikah* on a room on an earlier night (see above), one should not place any of the ten pieces in that room. (In fact, one should not even enter that room with the pieces of bread, as above.)

5) Although nowadays we generally own utensils that are designated specifically for Pesach use, and we use a lot of disposable utensils, we nevertheless are likely have a need to *kasher* some items in our kitchens for Pesach, including the stove, oven, and sinks. The guidelines and laws for *kashering* are complex. We refer the reader to chapter 15 in *The Kosher Kitchen (ArtScroll)* for detailed instructions. One point: There are several different types of steam machines available on the market, which people might assume may be used to *kasher* sinks. In actuality, almost all of them may **not** be used for *kashering*, since only steam comes out of the wand, not hot water. Only those machines that have hot water come out of the wand might be valid for *kashering*. One should consult a Rav who is familiar with steaming machines for guidelines.

6) Burning the *chametz*: As on most years, we burn the *chametz* on Erev Pesach – before *sof z'man bi'ur chametz* (see note).<sup>12</sup> One should dispose of most of one's *chametz* before Friday

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<sup>8</sup> The main reason is as follows: The purpose of performing a *bedikah* is to search for *chametz*. If one does not find any *chametz*, there is concern that the *b'rachah* on the *bedikah* is a *b'rachah l'vatalah* (blessing in vain). To prevent such a scenario, we put out bread before beginning the *bedikah* so that we are assured of finding at least those pieces (*Rema O.C. 432:2*; cf. *Dirshu Mishnah Berurah* note to 432:13). (Putting out specifically ten pieces of bread is based on the Kabbalistic writings of the *Arizal*; see *Kaf Hachayim* 432:13.) The *Poskim* write, however, that putting out *chametz* before the *bedikah* is actually not required according to *halacha*, since the *mitzvah* is not to find *chametz*, but merely to search for *chametz* (*Rema* *ibid.*; see also *Taz*, cited in *M.B.* *ad loc.*). Nevertheless, the *Poskim* write that one should act in accordance with the custom (*M.B.* *ibid.*). [In fact, nowadays that we follow the ruling of the *Rema* (*O.C. 433:11*) that prior to the *bedikah* one should clean one's house well, it would seem that we should be required according to *halacha* to put out the pieces of bread. Indeed, *Sha'ar Hatziyun* (432:12) writes such in the name of the *Eimek Halacha*. Cf. *Dirshu Mishnah Berurah* note to *Sha'ar Hatziyun* (*ibid.*) and *Koveitz Halachos* chapter 5 note 8.]

<sup>9</sup> See *Dirshu Mishnah Berurah* n.e. 432:12 note 17. Nevertheless, it would seem that one who will be performing the *bedikas chametz* and has no one else to place the pieces may place the pieces oneself.

<sup>10</sup> *Sha'arei Teshuvah* 432:7.

<sup>11</sup> See *M.B.* 445:10. If one intends to burn only the 10 pieces of bread (see below in the article), one should make sure either that the 10 pieces add up to the size of an egg, or that one adds extra bread to the 10 pieces before burning so that the total one burns add up to the size of an egg (see note 13).

<sup>12</sup> *Sof z'man bi'ur chametz* is the time before which all *chametz* must be destroyed, sold, or disposed of, and is at the conclusion of five proportional hours into the day (as defined in note 2). This year (5782/2022), we rid of our *chametz* before *sof z'man bi'ur* on Friday morning. (**This year – 5782/2022, in the Five Towns/Far Rockaway vicinity, *sof z'man bi'ur chametz* according to the opinion of the GR"A is at approximately 11:48 AM, and according to the opinion of the Magen Avraham is at approximately 11:36 AM – if calculating with *alos hashachar* as 72 minutes before *hanetz hachamah* and *tzeis hakochavim* as 72 minutes after *sh'kiah*; and approximately at 11:15. – if calculating with *alos hashachar* to be when the sun is 16.1 degrees below the horizon and *tzeis hakochavim* to be**

morning— either through selling it or throwing in the garbage – as explained below. One should make sure that the *chametz* one intends to burn is at least the size of an egg (see note).<sup>13</sup> One should not attempt to burn flour, vacuum cleaner bags, bagels, macaroni, or anything wrapped in plastic, since these are difficult to burn and are likely to not be consumed completely by the fire. Moreover, we prefer *halachically* to destroy the *chametz* specifically through burning; items that are wrapped in plastic might become unfit for consumption (for even a dog) due to the melted plastic – and, hence, rendered *halachically* destroyed – before they are burned.<sup>14</sup> Such items, if remaining, should either be put out for trash pickup (see note)<sup>15</sup> or should be thrown into a public garbage bin before one burns the *chametz*.

7) One may not eat *matzah* on *Erev Pesach* (see note),<sup>16</sup> but one may eat Pesach *kneidlech* (*matzah* balls) until the end of the ninth proportional hour of the day.<sup>17</sup> There is a dispute

amongst the *Poskim* (*halachic* authorities) whether one may eat *matzah*-meal cakes on *Erev Pesach* even before the end of the ninth hour of the day.<sup>18</sup>

8) There are different standards regarding the *matzos* one eats on Pesach. a) Unless one has a *minhag* (custom) otherwise, *l'chatchilah* (preferably/initially), one should eat only handmade *shmurah matzos* for the *Pesach Seder*. Those whose *minhag* is to use specifically machine *matzos* for the *Seder* must use machine-*shmurah matzos*.<sup>19</sup> b) There is a worthwhile *chumrah* (stringency) to eat only *shmurah matzah* (hand or machine) the entire Pesach.<sup>20</sup> Those who use non-*shmurah matzos* for the remainder of Pesach should try to use only “18-

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**when the sun is 8.5 degrees below the horizon – following the *Ben Ish Chai*.**) The *Mishnah Berurah* (443:8) writes that with regard to *achilas chametz* one should *l'chatchilah* (initially/preferably) follow the more stringent opinion of the *Magen Avraham* (72 minutes), and not the more lenient opinion of the *GR”A*. Perhaps the same ruling applies to *bi'ur chametz*.

<sup>13</sup> Although all that one is required to burn according to *halacha* to fulfill the *mitzvah d'oraysa* (*Biblical mitzvah*) is *chametz* the size of a *k'zayis* (which is half the size of an egg), due to the doubt in *halacha* as to the precise measurement of a *halachic k'zayis*, one should burn *chametz* at least the size of an egg. See *M.B.* 486:1.

<sup>14</sup> See *Halichos Shlomo, Pesach* 6:10 with notes 45 and 46; and *Seder Pesach K'hilchaso* 15:4 with note 10.

<sup>15</sup> One may either leave it in one's trash can if one is certain that it will be picked up before one burns the *chametz*, or one may put it in a plastic bag and leave it on the curb even for later pickup.

<sup>16</sup> The *Mishnah Berurah* (471:12) rules that the prohibition begins at *alos hashachar* on *Erev Pesach*. Other *Poskim* rule that the prohibition begins on the preceding night. See *Dirshu Mishnah Berurah* (n.e. 471:12 note 7) for an analysis. Many have the custom to not eat *matzah* beginning from *Rosh Chodesh Nisan* (*M.B.* *ibid.*); yet others have the custom to not eat *matzah* beginning from thirty days before Pesach.

<sup>17</sup> *M.B.* 471:20 (cf. the opinion of the *GR”A* cited in *Sha'ar Hatziyun* 444:1; see also *Dirshu Mishnah Berurah* note *ad loc.*). Nine proportional hours into the day translates into three proportional hours before the end of the day (as defined in note 2.) (According to the opinion of the *GR”A*, nine “proportional hours” into the day on *Erev Pesach* this year – 5782/2022 – is at approximately 4:14 PM in the Five Towns/Far Rockaway vicinity. According to the opinion of the *Magen Avraham* it is at approximately 4:51 PM – if calculating with *alos hashachar* as 72 minutes before *haneitz hachamah* and *tzeis hakochavim* as 72 minutes after *sh'kiah*; and approximately at 4:24 PM – if calculating with *alos hashachar* to be when the sun is 16.1 degrees below the horizon and *tzeis hakochavim* to be when the sun is 8.5 degrees below the horizon – following the *Ben Ish Chai*.)

<sup>18</sup> See *Rema O.C.* end of 471:2 with *M.B.* #20; see also *Koveitz Halachos* (*Pesach* 16:7 note 9) at length.

<sup>19</sup> See *S.A. O.C.* 460:1 with *Bi'ur Halacha* s.v. *Matzas Mitzvah*.

<sup>20</sup> *Kitzur Shulchan Aruch* 108:1; *M.B.* 460:2 with *Bi'ur Halacha* s.v. *Matzas Mitzvah*; see also *S.A. O.C.* 477:2 with *M.B.* 13.

minute” *matzos* with a reliable *hechsher*. c) One should note that all products containing *matzah*-meal or cake-meal should be of the same standard as the *matzos* that one eats. Most Pesach cakes, snacks and cereals that contain *matzah*-meal are **not** made from “18-minute” *matzos*.

9) It is preferable to use red wine for the four *kosos*.<sup>21</sup> However, one who dislikes red wine may drink white wine (**but see note**).<sup>22</sup> Before Yom Tov, one may mix white wine with red wine to give the white wine a red color. If one did not mix the wines before Yom Tov, the custom is to allow mixing them on the night of the Seder **if** one first pours the red wine into a receptacle and then adds the white wine, thereby avoiding a concern of the *melachah*<sup>23</sup> of *tzove'a* (“coloring”) on Yom Tov (**but see note**).<sup>24</sup>

In an upcoming article, *IY”H*,<sup>25</sup> we will discuss *halachos* related to the *Pesach Seder*.

<sup>21</sup> Cups of wine at the *Pesach Seder*. *S.A. O.C.* 472:11.

<sup>22</sup> If one has both red wine and white wine and the white wine is superior to the red wine, one may use the white wine (*S.A. ibid.*); but see further in the text. Sephardim, however, should consult with their Rav as customs vary by community.

<sup>23</sup> Labor forbidden on Shabbos/Yom Tov.

<sup>24</sup> *Sh”ut Sheivet HaLevi* 10:56. However, it would seem that it would be worthwhile – if possible – to mix the wines before Yom Tov. The reason is that Rav Elyashiv (cited in *Hilchos Shabbos B’Shabbos*, vol.1 page 749, with note 61) rules that pouring red wine into white wine on Yom Tov solely for the purpose of creating red wine for the *Seder* is forbidden Biblically (see also *Sh’miras Shabbos K’hilchasah* n.e. 11:39). Accordingly, he would likely hold that even pouring white wine into red wine for such purpose would be forbidden. (See also *M.B.* 320:56 and *Sha’ar Hatziyun* 318:65.) Cf. Rav Ovadiah Yosef (*Yalkut Yosef, Kitzur Shulchan Aruch* 272:6) who rules more leniently.

<sup>25</sup> *Im Yirtzeh Hashem* (G-d Willing).

DISCLAIMER: Not all details and aspects of the halachic issues discussed can be expressed fully in this limited format, and a small change in circumstances can change the halachic outcome. Accordingly, for one's personal situation, one is advised to ask a Rabbinic authority, and to not rely on the information presented herein.

# 516.239.2500

	Regular Hours		Emergency Hours (for time-sensitive questions)	
	From	Until	From	Until
Sunday-Thursday	1:30 PM 6:30 PM	2:30 PM 10:00 PM	8:30 AM	11:00 PM
Erev Shabbos/Yom Tov	3 hours before candle lighting	1 hour before candle lighting	8:30 AM	10 minutes before candle lighting
Motzaei Shabbos/Yom Tov	1 hour after Ma’ariv	3 hours after Ma’ariv	1 hour after Ma’ariv	11:30 PM