

PESACH Simplified

A CLEAR, CONCISE AND PRACTICAL GUIDE
TO THE HALACHOS OF PESACH
CLEANING KASHERING LEIL HASEDER AND MORE



ADAPTED FROM THE SHIURIM OF
RABBI SHLOMO Y. HABERFELD

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ברכתי נתונה לכבוד ת"ח מצוין רב שלמה יהודה האבערפעלד שליט"א אשר רחש לבו דבר טוב להוציא לאור מן פסקי הלכה שנשאנו ונתנו בהם בבית הוראה בליקוואוד וראיתי שדבר טוב עשה ואשרי חלקו.

והנני מברכו שיוסיף להוציא לאור ד"ת הלכה למעשה ויתקבלו דבריו בין ת"ח ואני מכיר אותו היטיב וב"ה יש לו יד ושם בהלכה.

וברכה נתונה להנהלת בית הוראה שקבלו עליהם הטרחה להוציא לאור חוברת זו לזכות הרבים.

וע"ז בעה"ח ה' ימים לחדש אדר השני תשע"ט לפ"ק פה ליקוואוד

שלמה אליהו מילר

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INTRODUCTION

B'chasdei Hashem, “Pesach Simplified” has been a useful guide for many in getting the home ready for Pesach.

It is true that cleaning for Pesach is not *easy*; it *does* take will and effort. However, it should not be “stressful and overwhelming”. Knowing the *Halachic* Guidelines of getting our homes *chametz* free will greatly diminish the stress of the *yiddishe* housewife.

Also, the *Halachos* of *kashering* and “turning-over” can be detailed and complex, especially for those making Pesach for the first time. With this guide, one can follow – במנוחת הנפש – step by step with confidence and reassurance that everything is done in accordance with the *halacha*.

The preparation for the *Seder* night and conducting the actual *Seder*, involves many details. Pesach Simplified is here to present its *Halachos* and *Minhagim* clearly and concisely.



Thank you to Rabbi Y. Lipson for listening to our *shiurim* on *Hilchos Pesach* and preparing them for print. Special thanks to the talented editors who combed through each word, assuring that it is reader friendly and enjoyable.

No words are enough to thank my *Aishes Chayil* for her constant devotion and help. She is an equal partner in this *sefer*.

To my wonderful Parents *shlit"u*, I thank you for teaching us what Pesach is all about, and for all you did and do for our family.

To my wonderful *Shver*, Horav D. Weisberger *shlit"u* (and mother-in-law *A"H*), I thank you for the many Pesachs we have spent together, and for everything.

Much *Brachah* to the *Hanhalah* of the *Bais Hora'ah* of Lakewood for the *z'chus* of taking part in servicing the *Klal*.



As we are preparing for Pesach by disposing of the *chametz*, **let us not forget to remove and protect ourselves from all types of *chametz* that are forbidden all year round.** (i.e. all the forms of *Yetzer Horah* that distract us from our goal in life.)

May we all be *zoche* to instill in our children a pride for *yiddishkeit*, and love for Hashem and all His *mitzvos*.

החותם בהודאה להשי"ת, ובתקוה לגאולת ישראל, והרמת קרן התורה.
שלמה יהודה הלוי האבערפעלד
אדר שני תשפ"ב





Section One:
CLEANING
THE HOME
FOR PESACH



Section One:

CLEANING THE HOME FOR PESACH

The Obligation to Remove Chametz

וְלֹא יֵרָאָה לְךָ חֲמִיץ וְלֹא יֵרָאָה לְךָ שָׂאֵר בְּכֹל גְּבוּלְךָ (Shemos 13:7) — *There shall not be seen any chametz, and there shall not be seen any sourdough [with]in all your boundaries.* וְיִמְצָא בְּבֵיתְךָ שִׁבְעַת יָמִים שָׂאֵר לֹא יִמְצָא בְּבֵיתְךָ (Shemos 12:19) — *For seven days, sourdough shall not be found in your house.*

From these *pesukim* we learn the *issur* of *בֵּל יֵרָאָה וּבֵל יִמְצָא*, that we may not own *chametz* over Pesach.

Mid'Oraisa, it would be sufficient to simply be *maskir* all the *chametz* in our possession before Pesach, without actually disposing of it. This is accomplished by being *mevatel* the *chametz*. However, Chazal were concerned that if *chametz* were to remain in the house someone might mistakenly eat it on Pesach, transgressing the severe *issur* eating *chametz* on Pesach. To prevent this, Chazal decreed that we not rely on *bittul*, but dispose of all *chametz* before Pesach.

Pesach Cleaning around the House

M'ikar hadin, the requirement to get rid of *chametz* applies only to crumbs that are the **size of a Cheerio or larger**. Crumbs smaller than a Cheerio are considered *batel*, and are not forbidden to have in one's possession.¹ However, many *nashim tzidkaniyos* are *mehader* to

FOOTNOTES

1. This is on condition that the crumbs are not in places where they can come in

try to get rid of even the smallest crumbs, and they are to be praised.²

Toy Closets: Cleaning out children's toy closets or toy bins can be time-consuming and difficult if every toy is scrubbed individually. According to halachah, this is **not** required; it is sufficient to just empty each toy container, shake it out/wipe it down, and give a cursory look through the toys to make sure that no large pieces of food are stuck to them. Afterward the toys can be returned to their places, and we need not be concerned if there are small crumbs among them, as these crumbs will not be eaten, and they are *batel* based on their insignificant size. However, because the toys have not been made *Pesach'dig*, we must be careful on Pesach **not to allow them to be brought to the table** or any other area where food is eaten.

Children's Bookshelves: The same rule applies to children's bookshelves. The shelves should be emptied and cleaned, after which the books should be returned to their places; it is not necessary to go through each book. Again, we must take care that the books are not brought to the Pesach table. *Sefarim* that came into contact with *chametz* during the year should also not be put on the Pesach table.

As explained, the obligation is to rid one's home of actual *chametz* crumbs that are the size of a Cheerio or larger, or — as a *hiddur* — to destroy even smaller crumbs. Any general cleaning/washing that does not aid in the goal of finding such crumbs is not necessary. When cleaning the bedrooms, for example, there is no halachic need to change the linens, wash the curtains and the dust ruffles, spray the windows, etc.

 FOOTNOTES 

contact with Pesach foods or dishes. See below, *Areas Where Pesach Foods Are Kept*.

2. However, one must be careful that this *chumrah* does not lead to a *kullah*, such as exempting oneself from *bedikas chametz* by selling the house to a goy because of this; so too, it should not cause the housewife to become overstressed (Rav Forchheimer, *shlit"a*).

Areas Where Pesach Foods Are Kept

However, the requirement is entirely different for any area of the house that will be used for storing or cooking Pesach foods. Since it is forbidden to eat even a tiny particle of *chametz* on Pesach, all cabinets and surfaces where foods to be eaten over Pesach will be stored or handled we treat with the utmost stringency. These areas must be cleaned out and washed as thoroughly as possible, as we attempt to get rid of even the minutest of crumbs. After this is done, the areas are then either covered or *kashered*, as explained in the Kashering section (see “Kitchen Cabinets”).





Section Two:

PLACES THAT
REQUIRE
BEDIKAS
CHAMETZ



Section Two:

PLACES THAT REQUIRE BEDIKAS CHAMETZ

General Rule

We are not obligated to clean/search for *chametz* in a מקום שאין בו חמץ — any area where *chametz* is never brought during the year.

Cleaning in Advance of *Bedikas Chametz*

In order to facilitate the *bedikah*, all areas that require *bedikah* should be cleaned before the night of *Bedikas Chametz*. Therefore we present some guidelines as to what should be included in the cleaning process. We will also discuss areas outside the home, such as workplaces and dorms.

Bedrooms

In a home where there is a strict rule not to bring food or *chametz* into the bedrooms, we are not obligated to search those rooms. This does not apply, however, to homes where there are small children, whether living there (in their parents' house), or visiting there (e.g., their grandparents' home). There, any rooms accessible to the children might have had *chametz* brought into them; consequently, those rooms have to be checked.

If there is a possibility that *chametz* was brought into the guest bedroom while guests were staying there (for example, the host did not notify the guests that the room is *chametz*-free), that bedroom requires *bedikah*. This certainly holds true if the host provided refreshments there that contained *chametz*.

Dressers

Dresser drawers generally do not have *chametz* put in them, so they do not require *bedikah*. However, if small children have easy access to the bottom drawers and they might have put *chametz* in them, those drawers must be checked. Children's drawers, in which the children sometimes store their snacks or nosh, should also be checked for *chametz*.

Bathrooms

Generally, no food is brought into bathrooms, so they do not require *bedikah*. Again, this halachah does not apply if small children could have left some food there.

Heavy Appliances

Any *chametz* that is inaccessible has the status of *chametz* that a *mapoles* (a heavy pile of stones) fell on, and we are not obligated to dispose of it. Therefore, *m'ikar hadin*, one is not required to move the heavy appliances in his home – the oven, the freezer, etc. – to clean under or behind them. Nonetheless, ישראל קדושים הם, and people customarily do move them and clean those areas; though someone who is weak, or for any other reason it is difficult to move these appliances, may rely on the *ikar hadin* that one is **not** obligated to do so.

Pockets, Briefcases, and Suitcases

Pockets

The pockets of clothing worn during the year must be checked for *chametz*. However, small pieces of *chametz* that were in them when the

clothes went through the washing machine will generally become inedible. Therefore, for any clothing that has been washed it is sufficient to simply feel on the outside of the pockets for any possible large pieces of *chametz* inside.³

Coat pockets that might have had *chametz* in them during the year must be checked. When checking pockets, it is not necessary to look inside with a flashlight; it is sufficient to simply feel around the inside of the pocket with a hand.

Briefcases

Children's briefcases contain *chametz* during the year; they must be cleaned out and checked for *chametz*.

A responsible child may be given the task of cleaning out his or her briefcase, and it does not need to be re-checked by an adult.

Suitcases

Suitcases used for *chametz* during the year must be checked.

Shuls, Schools and Playgroups

Shuls

Shuls must be cleaned and checked for *chametz*, since *chametz* is brought there during the year. The *gabbai* or another person should do a *bedikah* in the *shul*.

If the person checking the shul first checks his own home, he should have in mind when making the *brachah* of *Bedikas Chametz* at home that the *brachah* will cover the *bedikah* at the *shul* as well. He may check the shul afterwards without making another *brachah*, even if he

FOOTNOTES

3. If the pockets were checked prior to the night of *bedikah* (e.g., before they were put into the laundry or when folding the laundered clothes), it is **not** necessary to re-check them at the time of *bedikah*.

had to walk or drive from his home to the *shul*. One *brachah* can cover many homes and buildings, as long as there was no *hesech hadaas* in between.⁴

For a section of the shul building that will not be used over Pesach, the *chametz* may be sold and the property rented to a *goy* for the duration of Pesach, thereby exempting that area from *Bedika*.

Schools and Playgroups

School buildings may be rented to a *goy* for Pesach, and the *chametz* inside can be sold to the *goy*, thereby exempting the building from *bedikah*.⁵

The same thing may be done for a playgroup area that will not be used over Pesach. But if the playgroup is run in the basement of a home, or any other building **that will be used over Pesach**, obviously it is not an option to rent the area to a *goy* to exempt it from *Bedikas Chametz* (because it would become forbidden to use that area on Pesach), and the space must be cleaned and checked for *chametz*. However, any **closets** or **shelves** not needed over Pesach may be sold to a *goy*; be sure to clearly indicate which they are by locking or taping shut all the closets that are sold.

Playgroups in Rented Basements

The halachah is that the *chiyuv bedikah* for a rented space is on the **renter**. Accordingly, if a playgroup *morah* rents a basement for her

FOOTNOTES

4. Merely having spoken during or after the *bedikah* is not considered a *hesech hadaas*.
5. If a building or home is **rented** to a *goy* for the **duration of Pesach**, it is exempt from *Bedikas Chametz*. However, if the *chametz* is **owned** by a *Yid*, he will be transgressing **בל יראה ובל ימצא**; therefore the *chametz* must be **sold**. (There are two things involved here, renting and selling; renting to exempt from *bedikah* and selling for the actual *chametz*).

A school that has a private owner should preferably not sell *chametz gamur*, i.e., loaves of bread, breaded fish, knishes, many cereals, **unless disposing of the *chametz gamur* will involve a substantial loss**. Consult a *rav* for guidance on this matter.

playgroup, the obligation is the *morah's*; but this depends on the exact terms of the rental. In many instances, the rental covers only the specific times when the *morah* uses the room, while at all other times, the owner has full rights to the room. In that case the owner has jurisdiction over the room during the time of *bedikah*, and the *chiyuv* will therefore rest on the **owner**. However, even when the *morah* is not obligated in the actual *bedikah*, she is still responsible for removing any *chametz* of her own that she knows is in the room, e.g., children's snacks.⁶

Dormitories and Workplaces

Dormitories

A *yeshivah bachur* or a seminary girl who lives in a dormitory during the year is required to do a *bedikah* the night before he or she leaves for home. As this is not the night of י"ד ניסן, no *brachah* should be made on this *bedikah*.

If the dorm is in their hometown, ideally the *bachur* or girl would return to the dorm room on י"ד ניסן and check the room with a *brachah*. However, since the dorm is often locked at that time, they should check it the night before leaving for home.

If they forgot to check the night before leaving for home, *l'chatchilah* it would be best to remain behind until the following night in order to fulfill the obligation of checking at **night**, as Chazal instituted. However, if this will cause considerable difficulty or inconvenience, they may check during the **day** before leaving for home.

Workplace

An office employee must remove all *chametz* from any place where it might be stored, such as a desk drawer, a cubby, etc. Although

FOOTNOTES

6. This is because every person is obligated to get rid of his *chametz* wherever it may be, regardless of whether or not he is required to perform a *bedikah* in that area.

employees have no obligation to check (*bedikas chametz*) since they do not own the office, they are still obligated to dispose of all actual *chametz* that belongs to them.

Someone who **owns** or **rents** an office will need to either check it (*bedikah*), or else rent it to a *goy* for the duration of Pesach to exempt it from the obligation to be checked.

Note: Any place temporarily rented to a *goy* may not be used in the usual way by the owner during Pesach, because this will indicate that the rental agreement was not genuine.





Section Three:
KASHERING



Section Three:

KASHERING

Stoves

Cook stoves have two sections that require *kashering* for Pesach:

- 1) The inside of the **oven** where baking takes place.
- 2) The **stovetop** where cooking is done.

The Oven

The halachah of *kashering* the inside of the oven depends on whether or not it has a self-clean feature.

Self-Clean Ovens

An oven that has a self-clean feature is *kashered* by simply running the self-clean cycle for its full duration. The **oven racks** may be left in the oven to be *kashered* at the same time. Any dust or ashes found after running the self-clean cycle are not considered *chametz*. When *kashering* with the self-cleaning feature, it does not matter if the oven is a *ben yomo* from *chametz*, because the intense heat burns out the *bli'os*.

Oven Door

Regarding the oven door, though, there is a *machlokes haPoskim* if the self-clean cycle is effective, particularly when the door has a glass window. This is because the ovens are specifically designed so that the

intense heat of the self-clean cycle does not reach the oven door, out of concern that the glass would be unable to withstand the heat. Rav Moshe Feinstein *zt"l* maintained that for this reason, the door is not *kashered* through running the self-clean cycle. Instead, the door should be covered with aluminum foil for the duration of Pesach. Other Poskim are lenient, based on the premise that during the year when *chametz* was baked, the intense heat of the oven did not reach the oven door either. *L'chatchilah*, we should be *machmir* to cover the inside of the oven door with aluminum foil for Pesach (when baking foods uncovered).⁷

Non-Self-Clean Ovens

For an oven that does not have a self-clean feature, according to most Poskim the only way to fully *kasher* the oven for Pesach would be by using a blowtorch, as there is no other way to reach the intense heat necessary for the purpose of *kashering* for Pesach.⁸ Since using a blowtorch is not generally feasible, someone whose oven does not have a self-clean feature should buy a portable convection oven, placing it on a countertop for Pesach use.

Permissible Methods of Using the Oven

If necessary, there is a way to partially *kasher* the regular oven: by cleaning the oven well, and then letting it run on its highest heat setting for two hours. After that the oven may be used, **provided that** the racks are covered with aluminum foil, and the food being baked in the oven is tightly wrapped in **two layers** of aluminum foil. *L'chatchilah*, however, one should not rely on this method if it is possible to get a portable convection oven *lichvod Pesach*.

FOOTNOTES

7. Rav Shlomo Miller *shlit"a* adds that the main thing is not to put down hot Pesach pots or pans on the oven door, because it is hard to clean away small crumbs that get stuck in the crevices of the glass in the oven door.
8. In regard to *kashering* an oven with a blowtorch, Rav Shlomo Miller *shlit"a* heard from Rav Moshe Feinstein *zt"l* that the blowtorch should be held over each spot in the oven for seven minutes.

(In the past a special insert, a box-like aluminum frame, was placed inside the oven for Pesach use. This would be an acceptable option, but with the proliferation of self-clean ovens these inserts are no longer readily available.)

The Stovetop

Regarding preparing the stovetop for Pesach, each part has its own unique *halachos*, as follows:

Stove Grates

There are two types of grates: those of an electric stove are flush with the stovetop and become red-hot, while those of a gas stove are made of metal and hold the pots above an open fire.

1. Electric Burners

To *kasher* electric burners, turn them to their highest setting for 10 to 15 minutes, long enough for them to become red-hot. Once they have reached this stage, they are fully *kashered*. **Do not turn more than two burners on at the same time, as this can cause a fire, *chas v'shalom*.**

2. Gas Burners

The metal grates of gas stoves are often soiled with grease or food particles. Before they can be *kashered*, the grates must be scrubbed with steel wool, etc., until they are completely clean.

To *kasher* the grates of gas stoves, simply turning the flames on high for 15 minutes is not a reliable method, because this often causes only the center of the grates to heat up fully. *L'chatchilah*, therefore, to spread the heat of the flame to the edges as well, cover the grates with a clean *blech*, a thick piece of aluminum foil, or several thinner pieces of

aluminum foil.⁹ Then turn on the flames to their highest setting and leave them on for 15 minutes.

Here, too, to avoid a potential *sakanah*, do not *kasher* all four grates at the same time; **only two grates should be kashered at a time**. Also, **do not leave the stove unattended**; stay nearby to oversee the *kashering* process and prevent any danger from arising, *chas v'shalom*.

Technically, one can *kasher* the grates by simply placing them in the oven for the duration of the self-clean cycle. However, many people do not wish to do this because it can affect the finish on the grates.

Just-for-Pesach Stove Grates

It is recommended to buy a separate set of stove grates exclusively for Pesach use. This is a relatively inexpensive *hiddur*, a one-time purchase that will last for many years, and a welcome assurance that we won't run into *she'eilos* or errors regarding the *kashrus* of the grates. It is certainly a praiseworthy thing to do.

Between the Stove Grates

The stovetop around the grates does not require *kashering*. However, it should be cleaned well with a cleaning agent, and then covered with aluminum foil.

Stove Hood

Since cooking *chametz'dige* food during the year causes steam or vapor (*zei'ah*) to rise and probably reach the underside of the stove hood, the taste of that food may have become absorbed in the hood; when food is later cooked for Pesach in an open pot, the *zeiah*/steam rising from that food can cause some of the *chametz'dike bli'os* to get

FOOTNOTES

9. Be careful that the *blech* or foil does not **cover or touch** the rim of the **nearby counter**, as the intense heat will ruin it. It should also be kept away from touching the **back panel** of the oven where the buttons are, so not to damage it.

into the *Pesach'dige* food. To avoid this potential problem, the underside of the hood should be lined with aluminum foil for Pesach.

Bedi'eved, if food was cooked on Pesach while the hood was not covered with foil, ask a *she'eilah*.¹⁰ If the food was cooked **before** Pesach, it is definitely permitted.

Air Vents

When covering the stove with aluminum foil, be careful **not to cover the air vents of the oven**, which allow heat to escape. Covering those vents can be extremely dangerous, *chas v'shalom*. **Slit the aluminum foil layers as necessary to keep the vents open.**

Glass Stovetop

Today many homes have glass-covered stovetops; for year-round cooking, the pots are placed directly on the glass. Such stovetops cannot be *kashered* for Pesach, as we do not *kasher* glass for Pesach. To use these stoves on Pesach, buy metal trivets and put them on the glass.

When cooking, put the pots on the trivets instead of directly on the glass.¹¹ Even when finished cooking, do not place a hot pot directly on the glass.

Chamira Sakanta

As in all other areas of *halachah*, the general rule is “*chamira sakanta mei'issura*” – the laws of avoiding danger are even more stringent than the laws of avoiding *issurim*. Therefore we must be vigilant to ensure that *kashering* is done safely. Under no circumstances should anyone be lax about exercising necessary precautions in this matter.¹²

FOOTNOTES




10. The answer will depend on whether hot vapor reached the underside of the hood, or the hood is high enough that the vapor is not boiling by the time it hits it.
11. Using a *blech* on top of the glass is not an option, as this will break the glass.
12. Similarly, when cleaning and *kashering*, extreme care must be taken that small

Sinks

For *kashering* the kitchen sink, two sections must be addressed: the faucet and the basin. *L'chatchilah*, the faucet should be *kashered* before the basin, whether the plan is to *kasher* the basin or to place a sink insert inside it, as will be explained.

Faucet

The faucet of the kitchen sink must be *kashered* even if a sink insert will be used in the basin. The *halachos* of *kashering* the **faucet** are as follows:

-  *Non-Ben Yomo*: Before *kashering* the faucet, we must ensure that it is not a *ben yomo*. This means that nothing as hot as 110° F or more (“*yad soledes bo*”) should touch the faucet during the 24 hours preceding the *kashering*. To avoid having the hot water turned on accidentally, it is advisable to shut the hot-water tap the day before the *kashering* will be done.¹³
-  *Cleaned*: The faucet and all areas that will be *kashered* should be cleaned and scrubbed thoroughly prior to *kashering*.
-  *Iruy/Pouring*: Unlike the sink basin, which (as will be explained below) is *kashered* by using an immerser, the method of *kashering* the faucet is through *iruy kli rishon*. This is accomplished by pouring boiling hot water from a *kli rishon* over the entire length of the faucet. “*Kli rishon*” refers to the actual vessel containing

FOOTNOTES

children don't have access to toxic cleaning agents, leading to a *sakanah* of swallowing them or being burned, *chas v'shalom*.

13. This is *l'chatchilah*. *Bedi'eved*, if the hot water faucet was turned on, the sink may still be *kashered* on that day. However, if hot *chametz* (e.g., hot *lokshen* from a pot) touched the faucet, 24 hours must pass before *kashering*.

the water as it was boiled up over the fire; once the water was poured into another *kli*, that water cannot be used for *kashering*.

☞ *The Kashering Pot:* The *kli* used for *iruy* on the faucet may be *chametz'dik*, provided that it is clean and is not a *ben yomo*.¹⁴ If a *Pesach'dike kli* was used, it should, *l'chatchilah*, be *kashered* before being used afterward for Pesach.¹⁵

☞ *Bubbling Water:* The water being poured over the faucet must still be boiling hot. Therefore, the water should be kept boiling over the fire up until the time it will be used for *kashering*, and it should be poured over the faucet immediately upon removal from the fire. If the water already cooled down somewhat and is no longer boiling hot, it should not be used in that state; it should be returned to the fire until it is bubbling again.

☞ *Hot Water Tap:* While pouring the boiling water over the faucet, the hot water should be running as well. This will ensure that there is no cold water within the faucet while the hot water is being poured over it.

☞ *One Single Pour:* Pour the water over the entire length of the faucet in a single, continuous, large stream if possible, or in two streams if necessary (see footnote).¹⁶


FOOTNOTES

14. In contrast to the *kashering* of other utensils for Pesach, where the *minhag* is to use a *Pesach'dike kli*, regarding *kashering* the faucet where *iruy* is done, we may use a *chametz'dige kli*. Nevertheless, some *poskim* say that it is preferable not to use a utensil which had contact with actual *chametz* through the year, but an urn or something similar that although treated as *chametz'dig*, probably did not have actual *chametz* in it.

15. The method of *kashering* this *Pesach'dige kli* is by filling it up with water and boiling the water until it bubbles over a little to the outside of the *kli*.

16. There are inherent difficulties in *kashering* through *iruy*, as follows:

First, for the faucet to be *kashered*, every spot of the faucet must have water poured

 *Sink Knobs: L'chatchilah*, one should be *mehader* to pour the boiling water on the sink knobs and the surrounding area along with the faucet. Any area not *kashered* should be cleaned thoroughly and covered.

Aerator

The aerator of the faucet (the end of the faucet, where the water emerges into the sink) is difficult to *kasher*, because it can be very hard to have the water reach all the crevices of the aerator. Instead, remove it from the faucet for the duration of Pesach and use a separate *Pesach'dige* one. This too is a relatively cheap item that can be reused from year to year.

But if the aerator cannot be removed, it will require *kashering*. The person doing the *kashering* should hold the pot of boiling water in the sink, raising it to submerge the aerator in it.

The same method should, *l'chatchilah*, be applied to the underside of the faucet itself. As it can be hard to determine that the water that was poured reached every spot of the underside, submerge the faucet in the mouth of the pot of water as far as possible.

FOOTNOTES

directly upon it. If the water was poured over one area and from there flowed over an adjacent area, that second area is not considered *kashered*.

In addition, the area being *kashered* must be completely dry before pouring the boiling water on it. Consequently, if water flowed from the stream of *kashering* onto the adjacent area, that adjacent area will have to be dried before it can be *kashered*. This can cause the *kashering* process to be quite tedious. Moreover, as only water that is still boiling hot can be used for *kashering*, if one will continuously *kasher* a section of the faucet and subsequently dry the surrounding area before *kashering* it, the water will most likely cool down in the process. The one doing the *kashering* will then have to return the water to the fire before continuing, causing the process to be even more tedious.

To avoid this situation, try to pour the water over the entire length of the faucet in one single, large stream if possible, or in two streams if necessary.

Sink Basin

Sink Inserts

The preferred method to permit the use of the kitchen sink on Pesach is to **place a sink insert into it**. These inserts are sold in the local Jewish hardware stores, in a range of sizes to fit every sink. Using such an insert is like having a completely new sink for Pesach, avoiding *she'eilos* and issues that may arise when *kashering* the year-round sink for Pesach use.

If planning to use an insert in the sink, it is not necessary to *kasher* the sink before placing the insert. (The **faucet**, however, **must** be *kashered* regardless, as explained above.) Some are accustomed to *kashering* the sink before placing an insert; however, this is a *chumrah*.¹⁷ From a halachic standpoint, cleaning the sink and putting an insert into it is sufficient.

Earthenware or Enamel Sinks

Earthenware and enamel cannot be *kashered*. If a kitchen sink is made or coated with one of these materials, or anything other than stainless steel, the **only** possible way to use the sink on Pesach would be by putting a sink insert into it, as explained above.

Stainless Steel Sinks

Sinks made of stainless steel can be *kashered* for Pesach. *M'ikar hadin*, it would be sufficient to *kasher* them through *iruy kli rishon*, which would mean pouring boiling hot water over the entire sink surface; however, the *sefarim* state that one should not rely on this method, but rather should *kasher* the sink by cooking the water within

FOOTNOTES

17. Those who follow this practice certainly do not need to use an immerser to *kasher* the sink, and can rely upon a simple *irui kli rishon*.

Note: For a sink that may have a drainage-backup problem during the year, it would indeed be recommended to *kasher* with *irui kli rishon* before placing the sink insert (Rav Shlomo Miller *shlit"a*).

the sink itself, i.e., causing **the sink itself** to become a *kli rishon*. The method of accomplishing this is explained in the next paragraph.

Kashering With An Electric Immerser

The way to *kasher* a stainless steel sink is as follows. First, fill up the whole sink with water; then, place an **electric immerser** in it.¹⁸ The immerser consists of electric coils that become red-hot, eventually cooking up the water in the sink and causing it to boil. One must be careful not to erroneously remove the immerser immediately when the top layer of the water starts to boil; the sink is not *kashered* until **all** the water in it reaches the boiling point, and the immerser must remain in the sink until then.

The Sink Rim -

While the immerser is in the sink, the water will not reach the outer rim of the sink that extends over the counters. In order to *kasher* this rim as well, the water in the sink should be splashed over all the sides of the sink. This can be done either by carefully moving around the immerser in the sink until water splashes over all of the sides, or alternatively, by placing a red-hot brick into the water several times, until the water splashes over all of the sides. If these methods are not feasible, one should *kasher* the sides through *iruy*, as explained earlier regarding the faucet.

Cleaning Prior to Kashering -

Before *kashering*, the sink must be carefully cleaned, and any food particles stuck to it scrubbed off, because any actual

FOOTNOTES

18. Actually, there is a method mentioned in the *sefarim* of *kashering* without using an immerser; this is done by using an *even meluban*/a stone that is put in a fire until it becomes red-hot. The stone is then held with metal tongs or the like near the surface of the sink, and boiling water is poured over this stone on the whole sink. This causes the water to retain its status of *kli rishon* even as it reaches the actual surface of the sink. However, many *poskim* have concurred that it can be quite difficult to *kasher* the sink properly this way, and it is advisable not to do so.

particles of *chametz* remaining in the sink cannot be *kashered*. Special attention is needed around the drain area, as food particles can be stuck in the groove around the drain; using a toothpick, scrape the groove thoroughly, and then pour a strong cleanser over the area¹⁹ to render any remaining particles *pagum*.

Non-Ben Yomo -

As mentioned earlier in regard to the faucet, the sink basin also may not be a *ben yomo* at the time of *kashering*. The hot-water faucet should advisedly be turned off the day before the *kashering*, to avoid hot water accidentally touching the sink.²⁰ (The requirement of having the *kashering* area dry prior to *kashering* is obviously not applicable when *kashering* the sink basin with an immerser.)

The Water Stopper -

To contain the water within the sink for *kashering*, use a sink-strainer that can also act as a stopper, but not the year-round sink-strainer, because there are often particles of *chametz* on it that can be hard to remove. Use a clean, *Pesach'dige* strainer. This strainer may subsequently be used on Pesach without *kashering* it separately. Alternatively, use a plastic/rubber bathtub stopper to contain the water. However, such a stopper will extend over the sides of the drain hole, causing the area under the stopper to remain not *kashered*; so use a hanger to remove it at the end of the *koshering* procedure, causing the boiling water to flow over that area as well²¹.

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19. And allow it sit there for a few minutes (Rav Shlomo Miller *shlita*).
20. This is just *l'chatchilah*, for as long as no hot *chametz* touched the sink, it can still be *kashered* that day, as mentioned earlier regarding the faucet.
21. It is recommended not to let all the boiling water to go down the drain as this can possibly ruin the plumbing; rather, the stopper should just be lifted one side at a time, allowing the water to cover that area, and at the same time not allowing too much boiling water down the drain in one gush.

Sinks Surrounded by Granite Counters

If the countertop surrounding the sink is made of granite or the like, the lip of the sink is often **under** the surrounding countertop (unlike Formica countertops where the lip of the sink lies **above** the counter). When the countertop is made of granite, *kashering* the sink with an electric immerser may cause the glue between the sink and the countertop to melt, damaging the sink. In this case a sink insert should be used instead of the *kashering* process.

Sink Strainer

The year-round sink strainer should not be *kashered*. Therefore, if one is *kashering* and using the sink, a new strainer should be bought for Pesach use. Like the aerator, this is also a relatively cheap item that can be re-used from year to year.

If using a sink insert, the insert will have its own drain, and there will be no need to use the regular sink strainer. In fact, it is advisable to **remove it** from the sink, leaving the actual sink with no strainer for the duration of Pesach. This will help to ensure that the water will not back up into the insert.

Sink Drain

Whether the sink will be *kashered* or a sink insert will be used, in either case it is advisable before using the sink on Pesach to pour ammonia or a strong detergent down the sink drain. This will circumvent a possible problem that can occur on Pesach: that while washing dishes, old *chametz* food drainage rises and overflows into the Pesach sink. If the dishes were being washed with hot water, this can create a serious *she'eilah* regarding the Pesach sink and any dishes in the sink at the time. By pouring down ammonia in advance, any leftover food particles are rendered *pagum*/inedible, and so would not present a problem in the event that they did come up.

Countertops

Cover the countertops that will be used over Pesach with something durable enough to last through the whole of Pesach, and thick enough to prevent spills from penetrating it and causing contact between the Pesach food and the year-round countertops. In recent years thick, cardboard-like, corrugated plastic boards have come into widespread use for Pesach and proven very effective.

If using a durable covering such as the plastic mentioned above, it is **not** necessary to pour boiling water on the countertop surfaces to *kasher* them. This is because by covering the countertops well, there will be no contact between the counter and the Pesach food or dishes.

Countertops made of stainless steel, such as those commonly found in commercial kitchens, can be *kasher*ed if desired. Consult a Rov for the right way to *kasher* them.

Granite or marble countertops present a problem to *kasher* because they are usually coated with a non-*kasherable* material. Therefore they should be covered, as mentioned earlier.

Refrigerator and Freezer

The refrigerator and freezer should be cleaned out and washed thoroughly with a cleaning detergent to get rid of any crumbs or food remnant. Afterward, any surfaces where foods will be stored should be covered. The shelves may be lined with the plastic refrigerator liners available in the stores, or with a heavy-duty aluminum foil thick enough that it will not tear over Pesach.

The lining should not cover the entire surface; space should be left uncovered at the back of the refrigerator shelves to allow ventilation, preventing food from getting spoiled.

The refrigerator and freezer door handles should also be cleaned thoroughly. Many are *mehader* to cover them with aluminum foil if possible.

Kitchen Cabinets

Kitchen cabinets should be cleaned/vacuumed thoroughly. However, even after this is done there might still be tiny particles remaining, particularly in the corners that are hard to clean completely, so cabinet shelves should be lined with shelf liner or aluminum foil. This applies both to the cabinets that will be used to store Pesach foods (even foods in cans or boxes), and to the cabinets that will house the Pesach dishes. (Shelves of cabinets that will not be used for food or dishes do not need to be covered.)

Microwaves and Dishwashers

Microwaves and dishwashers cannot be *kashered* for Pesach use, so the microwave and dishwasher may not be used at all during Pesach. Tape them tightly shut or tie a string around them, and add a clearly recognizable *siman*, so that over Pesach no one will inadvertently use these appliances out of habit.

Tables

There are two types of tables with regard to Pesach preparation: Tables on which food is served directly during the year, such as the kitchen table, and tables that are covered with a cloth during the year before food is served on them, such as the dining-room table.

The Kitchen Table

For the kitchen table, to prevent Pesach food from coming into contact with the tabletop, the *minhag* is to cover the table with paper,

plastic, or aluminum foil, tucked around the table's edges and taped down well. The Pesach tablecloth is then spread on the table covering.

The Dining Room Table

For the dining-room table, which generally does not come into direct contact with food during the year as we have said, it is not necessary to wrap the tabletop in a separate covering. Clean the table and place the Pesach tablecloth directly on it, in a way that it can be expected to stay securely in its place. Cover the Pesach tablecloth with a plastic tablecloth (see footnote²²).

The Tablecloth

It is a *hiddur* to have separate tablecloths exclusively for Pesach use, and *l'chatchilah* we should do so. However, *l'halachah* we may use the year-round tablecloth after washing it well with soap or detergent.²³ In this case, it would certainly be correct to be *machmir* and put a plastic covering on top of the tablecloth, so that the Pesach food should not come in direct contact with the tablecloth used for *chametz* during the year.

Pots, Pans, and Cutlery

Kashering of pots, pans, and cutlery poses a tremendous difficulty, as we first have to make sure that there are no particles of food remaining anywhere on the vessel. On many of the pots and pans in use today, cracks and crevices, such as between the handle and the pan, make it virtually impossible to remove all the food particles.

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22. In the event that one will be eating directly on the Pesach tablecloth without a plastic covering, he should follow the *minhag* of covering the tabletop before placing the tablecloth on it.
23. Rav Shlomo Miller *shlit"u* added: Provided that the tablecloth is made of cloth. But plastic or leather-like materials can absorb *bli'os*, and if they are used year-round they may not be used to eat on during Pesach.

These pots cannot be *kashered*, because *kashering* is effective only on *bli'os* that were absorbed in the *kli*, but not on actual food remnants. Similarly, many sets of cutlery have designs imprinted on them that make *kashering* difficult or impossible.

Based on this, the general *minhag* is to have separate pots, pans, and cutlery specifically for Pesach, rather than *kashering* those used year-round.

Note: It's not necessary to buy all the Pesach kitchen needs at one time, adding up to an enormous expense in the first year of "making Pesach." It's possible to begin with the basics, relying on disposables, etc., and adding a few new items like larger pots or special china and *bechers* from year to year.

Bechers

M'ikar hadin, *bechers* do not require *kashering* for Pesach, as during the year they were never used with hot *chametz*. However, the *minhag* is to be *mehader* and *kasher* them. This is due to a concern that they may have become *chametz'dig* while being washed in hot water with the dishes, or that a breadcrumb may have soaked inside the *becher* for 24 consecutive hours, causing the *becher* to absorb some *chametz* (based on the *din* of *kavush k'mevushal*).

To *kasher* a *becher*, either bring it to one of the public *kashering* stations, or *kasher* it at home: Clean the *becher* thoroughly and then immerse it in boiling (bubbling) hot water. The pot used to *kasher keilim* for Pesach should be *kosher l'Pesach*. The *minhag* is that the pot used for *kashering* should not be used for Pesach cooking, unless it too is *kashered* after the job is done. Since *kashering* a pot can be complicated, it is preferable to use a disposable foil pan for *koshering* process.

Fill a 9"x13" pan with water and place it on the flame until the water is bubbling²⁴; then immerse the *becher* in it. If the *becher* does not

FOOTNOTES

24. For practical purposes, it is recommended to use two 9"x13" pans, one inside the

fit into the pan all at once, it can be *kashered* in sections: With a plastic spoon or other utensil, rotate the *becher* until every part of it has been immersed in the boiling water.²⁵

Note: For an item not covered here that you might wish to *kasher*, consult with a Rov, first to verify that that the item may be *kashered*, and secondly to find out how to *kasher* it. The *halachos* of *kashering* are complex, and we must make sure to adhere to them. In fact, the *Mishnah Berurah* writes that a *moreh hora'ah* should be stationed in the places where *kashering* is taking place to ensure that it is done in accordance with halachah.

 FOOTNOTES 

other, so that the fire does not penetrate the pan.

25. This 9"x13" pan should not be used on Pesach; it should rather be placed outside the Pesach section of the kitchen, as there is an *issur* to leave a vessel which is *chametz'dig* in the Pesach kitchen.



Section Four:

**EREV
PESACH**



Section Four:

EREV PESACH

A Partial Yom Tov²⁶

In the time of the Beis Hamikdash the Korban Pesach was brought on Erev Pesach from *chatzos* on, amid great rejoicing. Therefore Erev Pesach was a partial Yom Tov, with a certain degree of *issur melachah*. Although we do not have the Beis Hamikdash yet today, the Yom Tov status remains.

Which Melachos Are Forbidden after Chatzos?

The status of Erev Pesach after *chatzos* is less stringent than Chol Hamoed, and therefore, as a general rule, anything permitted on Chol Hamoed is also permitted on Erev Pesach.

Haircuts

Haircutting and shaving must be done before *chatzos*. If someone forgot to take care of it, he is not permitted to do so himself, only through a *goy*.

Nail cutting

Nails should be cut before *chatzos*, but someone who forgot may cut them after *chatzos*.



26. The shiur on the *Halachos* of Erev Pesach was given by Rav Yosef Weisberg *shlit"a*

Laundry

Washing laundry must be done before *chatzos*. However, as long as **the wash cycle is started** before *chatzos*, the machine may continue to work after *chatzos*. It is permitted to put clothing into the **dryer** even after *chatzos*. After *chatzos*, clothing may be washed by a *goy* turning on the machine.

Ironing

Ironing may be done after *chatzos*, provided that one is not making new pleats in a garment.

Polishing Shoes

Polishing shoes and brushing or steaming hats may be done after *chatzos*. One may also polish silver *lichvod Pesach*.

Sewing

Sewing new clothing or doing needlepoint are forbidden after *chatzos*. However, mending torn clothing and sewing on a button or patch *lichvod Pesach* are permitted.

Repairs

Major household repairs, such as installing a new light fixture or window, are forbidden. Minor repairs, like fixing a doorknob or placing a hook on the wall, are permitted if it is necessary for Yom Tov.

Writing

Writing is permitted after *chatzos* (no *shinui* is necessary), unless it is paid work. A person should also not write on behalf of others when he was specifically asked to do so based on his skilled form of writing, even if he will not be paid for this work.

Working

A person should not engage in any paid labor after *chatzos*. Chazal say that anyone who does so will not see *brachah* from it.

Eating on Erev Pesach

Taanis Bechorim

Bechorim are required to fast on *Erev Pesach*. Today the *minhag* is that they partake in a *seudas mitzvah*, such as a *siyum* on a *Mesechta*, thereby exempting themselves from fasting.

The *minhag* is that the father of a *bechor* either fasts or eats from a *siyum* on behalf of his son until the son becomes bar mitzvah.

A *bechor* (or father of a young *bechor*) who is not feeling well may eat even if he does not attend a *siyum*.²⁷

Matzah

We may not eat matzah the entire day of Erev Pesach. This includes even foods containing matzah meal that were **baked** (e.g., *Pesach'dike* cake or cookies made with matzah meal, for those who eat *gebrokts*). **Cooked** foods that contain matzah meal, e.g., kneidlach, may be eaten until the tenth hour of the day (see below).

Children

The prohibition of eating matzah on Erev Pesach applies to children who are old enough to fulfill the mitzvos of the Seder, i.e., they understand the story of *Yetzias Mitzrayim* and the mitzvah to eat matzah.

FOOTNOTES

27. If possible, it is better to avoid a meal that includes bread, so it is considered a fast to some degree (see *Mishnah Berurah* 470:2).

Late Afternoon — After the Tenth Hour

Late in the afternoon, after the tenth hour of the day (around two to two-and-a-half hours before Yom Tov), it is forbidden to partake of a formal meal so as not to spoil one's appetite for the mitzvah of matzah. Therefore, any foods containing matzah meal, even cooked, are forbidden. One may also not drink a *revi'is* of wine or grape juice at this time. Other foods; fruits, vegetables, chicken – are permitted. However, one should be careful to save his appetite for the mitzvah of matzah.

Eating Chametz and Biur Chametz

We must stop **eating** *chametz* by *sof zman achilas chametz*. The *minhag* is to adhere to the earlier *sof zman*. Check your local calendar for the exact time that applies to your city.

Chametz may still be in **our possession** until *sof zman biur chametz*. This means that even after the time we stop **eating** *chametz*, it does not have to be disposed of until around one hour later. Do not forget things that are easily overlooked in the rush, like vacuum bags.

Garbage cans with *chametz* inside that belong to the township/city should be put out at curbside before *sof zman biur chametz*. For privately-owned garbage cans, clarify with a Rov what to do.

Kol Chamira

After burning the *chametz*, *Kol Chamira* is recited. This is a declaration nullifying one's *chametz*, and it must be said in a language one understands.²⁸

FOOTNOTES

28. It is sufficient if one understands the **basic intent** of the declaration (that all *chametz* in his/her possession, whether known to him or not, is nullified and ownerless), even if he does not understand each word.

Women, as well as any boy or girl over bar/bas mitzvah, should not rely on their husband's/father's recitation, but should recite this declaration themselves, in a language they understand.²⁹

Kol Chamira must be recited before *sof zman* of *biur chametz*.³⁰



 FOOTNOTES 

29. We must be concerned about the possibility that they have *chametz* belonging specifically to them, which is not covered by their father's *bitul*, causing them to inadvertently transgress the *issur* of owning *chametz* on Pesach. Many are *mechanech* even children to say *Kol Chamira*.
30. If one did not recite *Kol Chamira* by this time, he may no longer recite it; rather, any *chametz* found subsequently in his possession must be burned. However, the actual time for *sof zman biur chametz* is the subject of a *machlokes haPoskim*. The posted time is usually based on the stringent opinions, because *l'chatchilah* we are *machmir* for those opinions. *Bedi'eved*, if one did not recite *Kol Chamira* before the earlier *zman*, one can rely on the later *zman*, which is the opinion of the Gra, and recite *Kol Chamira* before that *zman*.



Section Five:
PREPARING
FOR THE
SEDER

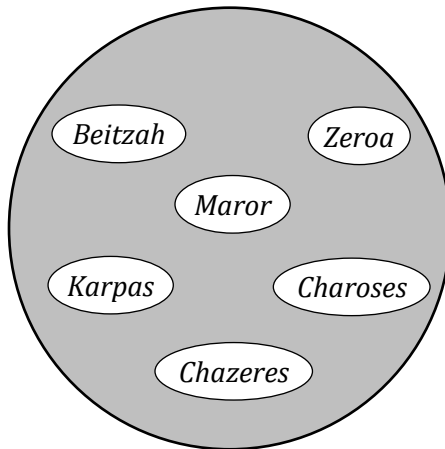


Section Five:

PREPARING FOR THE SEDER

The Ke'arah

For the *ke'arah*, besides the three matzos six more items are used. They are: 1) *Karpas* 2) *Maror* 3) *Chazeres* 4) *Charoses* 5) *Zeroa* 6) *Beitzah*. These items will soon be explained separately. The common *minhag* is to arrange the items on the *ke'arah* according to the order of the *Arizal*. This is done by arranging them in the form of two *segols*, one *segol* positioned higher than the other, as in this diagram:



Zeroa and Beitzah

The *zeroa* and the *beitzah* serve as a *zecher* for the two *korbanos* that were eaten on the night of Pesach, the *Korban Pesach* and the *Korban*

Chagigah. Although the Gemara (*Pesachim* 114b) says that the obligation to make a *zecher* for the *Pesach* and *Chagigah* can be fulfilled with **any** two types of cooked foods, the *minhag* is to use specifically a *zeroa* as a *zecher* for the *Korban Pesach* and a *beitzah* (an egg) for the *Korban Chagigah*. The *sefer Kol Bo* explains that the word for egg in Aramaic (בִּיעָא) is an expression of בעה, meaning “asking” in Aramaic; and the *zeroa* represents the זְרוּעַ נְמוּיָהּ, *Outstretched Arm*. We **ask Hashem** (בִּיעָא) to redeem us once again with an **Outstretched Arm** (זְרוּעַ), so that we can once again bring the *Korbanos* of *Pesach* and *Chagigah* in the *Beis Hamikdash Hashlishi*.

The *zeroa*, a *zecher* for the *Korban Pesach*, is **roasted** rather than cooked, just as the *Korban Pesach* was roasted. However, because we do not wish to give an impression that we now have a piece of the *Korban Pesach*, many do not use a roasted piece of **meat** on the *ke'arah*, rather a roasted piece of **chicken** is used — either a *pulke* (drumstick) or a *fliegel* (wing) or the neck — because a chicken is never brought as a *korban*.³¹

The prohibition of **eating roasted meat** on the night of the Seder applies to any “meat”, whether appropriate for the *Korban Pesach* or not. Therefore, it is forbidden to eat the roasted *zeroa* on the night of the Seder, even if it is a roasted piece of chicken.³²

However, the *zeroa* may be eaten on the **day** of *Pesach*. This is particularly important if one roasted the *zeroa* on the Seder night itself (when the Seder night does not fall on Shabbos). It is permitted to perform food preparation *melachos* on Yom Tov only if intending to eat the food over the course of that day of Yom Tov. Consequently, if someone roasted the *zeroa* on the night of the Seder, there must be specific intent to eat the *zeroa* the following day.³³

מקורות והערות

31. אמנם מנהג יוצאי גרמניה להשתמש בבשר בהמה צלוייה, וראה באר היטב (תע"ג סק"ח) דהאריז"ל לקח זרוע של טלה צלוייה. אמנם כתבנו לבאר מנהג רובא דעלמא.

32. סי' תע"ג משנ"ב ס"ק ל"ב.

33. שם משנ"ב ס"ק ל"ב.

The *beitzah* (-egg) is prepared by first cooking it and then roasting it.³⁴ Here, too, if the *beitzah* is prepared on the night of the Seder itself, the intention must be to eat it either that night or the following day. The roasted *beitzah* **may** be eaten on the Seder night, because the prohibition of eating roasted foods **applies only to meat or poultry**.

When the Seder night falls on Shabbos, one will only be able to have the *zeroa* and *beitzah* on the *ke'arah* if they were roasted before Shabbos, because on Shabbos it is forbidden to do any *melachah* needed for their preparation.

Maror and Chazeres

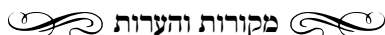
The *maror* and *chazeres* are two portions of *maror*, one for *Maror* and one for *Korech*. Many have a *minhag* to use ground horseradish for the *maror* on the *ke'arah*, and romaine lettuce for the *chazeres*. **Someone who has only one of them may place it for both *simanim* of the *ke'arah*** (romaine lettuce, for example, may be used for both the *maror* and the *chazeres*).

During the Seder we are *yotzei* the mitzvos of eating *Maror* and *Korech* with either type of *maror*, and we may combine ground horseradish with romaine or any of the five types of *maror* mentioned in the *Shulchan Aruch*.

If the romaine lettuce was not pre-checked for insects under a reliable *hashgachah*, it must be checked at home. This should be done before Yom Tov, to allow ample time for thorough checking.

Charoses

The *charoses* is a sweet mixture used for dipping the *maror* into it. Ingredients include ground apples, nuts, wine/grape juice, and



34. המחבר סי' תע"ג ס"ד כתב, דהביצה א"צ צלי, דרך הפסח חייבין לצלותו ולא החגיגה. אבל הרמ"א כתב דהמנהג לצלות גם הביצה, דהחגיגה נאכל בין מבושל ובין בצלי.

cinnamon. The *charoses* should be a thick mixture, as a *zecher* of the cement used in the slavery of Mitzrayim.

When the Seder night is on Shabbos, the *charoses* must be prepared in advance, because the preparation involves *tochen* (grinding the apples) and *losh* (creating a mixture). If one forgot to add wine or grape juice into the mixture, it may be added on Shabbos provided it is done with the following three *shinuin*.³⁵ 1) put the solids into the wine and not the other way around. 2) Use a large amount of wine or grape juice so that the mixture will be a *belilah rachah*, a pourable liquid-like mixture rather than a thick mixture. 3) Mix it with a finger, not a utensil.³⁶

Adding more wine to re-liquefy an already well-mixed *charoses* mixture that has hardened is permitted even on Shabbos.³⁷

Karpas

There are various *minhagim* regarding which vegetable is used for *Karpas*, including radish, potato, and celery. According to halachah, any *ha'adamah* vegetable may be used, and each family should follow its own *minhag*.

The *Karpas* may be prepared on Yom Tov itself. Even when vegetables that require peeling are used, e.g., radish, this can be done

מקורות והערות

35. אבל אם שכח לטחון התפוחים, אין עצה בשבת לדידן שמחמירין שלא לטחון אף סמוך לסעודה כמשנ"ב סי' שכ"א ס"ק מ"ד, אלא צריך לעשות חתיכות גדולות קצת, ושוב יערב שאר המינים יחד. ואמנם להשתמש בכלי של טחינה אסור גם להמקילין סמוך לסעודה, דבכלי המיוחד נחשב מעשה טחינה לכו"ע, ואף ע"י גוי אסור. ומ"מ לחתוך בסכין חתיכות דקות מאוד, סמוך לסעודה יש להחיר ע"י גוי מדיש מתירין גם ע"י ישראל.

וכל זה בשבת, אבל ביו"ט מותר לטחון התפוחים בריב-אייזין, בתנאי שיעשה קצת שינוי כגון שיטחון ע"ג השלחן בלי להשים קערה תחתיה.

36. משנ"ב סי' שכ"א ס"ק ס"ח.

37. חזו"א סי' נ"ח ס"ק ט' ד"ה סימן, דמרכך הלישה ואינו נחשב יפוי הלישה, וש"כ פ"ח דין ז'.

on Yom Tov. (When the Seder night falls on Shabbos, the peeling may be done only immediately prior to the Seder.) If potatoes are used, they may be cooked on Yom Tov, but as there is normally not enough time for this before the Seder, they should be cooked before Yom Tov.

Matzah and Wine

The strings on the matzah boxes were generally tied several weeks before Pesach, and it is therefore forbidden to untie them on Shabbos or Yom Tov. Considering this, they **should be untied before Yom Tov**. If one forgot to untie them before Yom Tov, **cut the string** rather than untie it.³⁸

The caps of wine and grape juice bottles should be opened before Yom Tov.

Roasted Chicken or Meat at the Seder

As mentioned earlier, it is forbidden to eat **roasted** meat or chicken on the night of the Seder. Even if it was placed in a dry pan, put into the oven, and baked that way, if the end result has a dry roasted look, it is still forbidden.³⁹ The way to cook the chicken or meat is with plenty of liquid-like gravy or sauce.⁴⁰

If the chicken or meat dried out in cooking, reheat it by adding water or other liquids to give it some gravy.⁴¹

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38. דקשר ליותר מז' ימים אסור לפתחו מדרבנן (כמבואר בסי' שי"ז), אבל לקרוע חוט אין בו משום קרוע, כמבואר בביה"ל סי' שי"ד ס"ז בסוגריים.

39. משנ"ב סי' תע"ו (סק"א) דדמיא לצלי, ולא יטעו להחיר גם צלי אש.

40. שו"ת שבט הלוי (ח"ט סי' ק"כ, א').

41. אם נתבשל מתחילה ושוב נתבייש ודמיא במראיתו כצלי קדר, מבואר במשנ"ב הנ"ל, דכיון דסו"ס דמיא לצלי קדר אסור, ואמנם רק אם נתייבש לגמרי אסור. ומה שכתבנו דמהני להוסיף קצת רוטב מבואר ג"כ במשנ"ב הנ"ל - דצלי ואח"כ בשלו מותר. ודע, דשניצע"ל שיש בו רטיבות על ידי שמצופה בפטאט"א סטארט"ש וכדו', לא דמיא לצלי קדר, דרק היכא שדומה במראיתו כצלי אש אסור, וזה שייך בצלי קדר או שניצע"ל שאין עליו שום ציפוי, משא"כ כשמצופה אין נראית כצלי ומותר.

Many use the chicken that was cooked in the soup to serve at the Seder.





Section Six:

THE SEDER



Section Six:

THE SEDER

Kittel

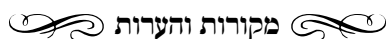
The *minhag* is that all married men wear a *kittel* at the Seder. Some have a *minhag* that a man within *shanah rishonah* of his *chasunah* does not wear a *kittel*. However, the prevalent *minhag* would seem to be that he wears it even during *shanah rishonah* (Rav Elyashiv *zt"l*).

There are various *minhagim* regarding whether an *avel* wears a *kittel* at the Seder, and whichever practice one follows he will have upon whom to rely.

Kadesh

Shabbos: When the first night of Pesach is on Shabbos, the Kiddush begins with ויכולו, as on a regular Shabbos. If it was missed during Kiddush, it should be said at any point during the Seder.⁴²

Motzoei Shabbos: When the Seder night falls on Motzoei Shabbos, Havdalah is recited during Kiddush. The order of the Kiddush is known as יקנה"ז, for the initials of יין, קידוש, נר, הכבדה, ומן. Two



42. ראה משנ"ב בהל' שבת (סימן רע"א ס"ק מ"ה) דאם שכח ויכולו בקידוש, יאמרו באמצע הסעודה "ועל הכוס", והנה בליל פסח מקפידין שלא להוסיף על הכוסות כלל, ולכן אם שכח ויכולו יאמרו לפני שמתחיל ברכת אשר גאלנו על כוס שני, או בתוך הסעודה של שלחן עורך, או שיאמרו בלי כוס, כנ"ל.

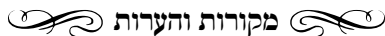
brachos are added to Kiddush — 1) the *brachah* on fire, בּוֹרָא מְאוּרֵי הָאֵשׁ, and 2) the *brachah* of Havdalah. When reciting the *brachah* on fire, the candles that were lit for Yom Tov should be on the table. According to many *poskim* (Rav Wosner, Rav Fisher *zt"l*) the flame of the *neiros* should **not** be joined together.

The *brachah* of this Havdalah⁴³ has a different closing than the regular Havdalah. Instead of saying המְבָדִיל בֵּין קוֹדֵשׁ לְחֹל, we say המְבָדִיל בֵּין קוֹדֵשׁ לְקוֹדֵשׁ.⁴⁴ If someone mistakenly recited the usual *musach*, the halachah is as follows: If it is still within תּוֹךְ כְּרֵי דִיבּוּר [the amount of time it would take to say the words שְׁלוֹם עֲלֶיךָ רַבִּי], he should correct himself immediately. If he did not correct himself within תּוֹךְ כְּרֵי דִיבּוּר, he is **not** *yotzei*, and the *brachah* of Havdalah must be repeated.⁴⁵ If one realized his error after he said the *brachah* of שְׁהַחֲיֵינוּ (i.e., at the end of Kiddush) but before he actually drank the cup of wine, he should say the *brachah* of Havdalah over that same cup (notwithstanding the fact that it is now recited out of its proper order in Kiddush) and drink the wine afterward. If he already drank the cup of wine and then realized his mistake, see footnote.⁴⁶

Amount That One Is Required to Drink

Most *Poskim* rule that the amount one is required to drink from each of the *daled kosos* is *melo lugmav* (a cheekful), which is equivalent to *rov revi'is*, just like any other כּוֹס שֶׁל בְּרָכָה (this is around 2 oz.).

Others hold that the *daled kosos* have a unique requirement in this regard, and that **rov of the entire kos** (at least 51% of the *becher*) must



43. וכן בכל מוצ"ש שהוא יו"ט.

44. אבל באמצע הברכה אין משנים שום דבר ואומרים המבדיל בין קודש לחול, לפי ששם אין הכוונה על יום זה אלא על מציאות ההבדלות שהבדיל ה', ואחד מהם הוא שהבדיל בין קודש לחול, אבל סיום הברכה קאי על עצם יום זה, ושם צריך לומר בין קודש לקודש, פוסקים.

45. הגרשז"א והגר"ש וואזנער זצ"ל ועוד פוסקים.

46. אם נזכר לאחר ששתה כוס ראשון ששכח להבדיל, הרי אי אפשר להוסיף כוס מיוחד להבדלה דמיחזי כמוסיף על הד' כוסות, אלא אומרו לאחר גאל ישראל בכוס שני, ומ"מ צ"ע מה יעשה לענין כרפס, דאסור לאכול לפני הבדלה, עיין שם (תע"ג ס"ק ד' וביה"ל שם).

be drunk. We try to satisfy this stringent opinion, so someone who finds it hard to drink so much wine (i.e. 51% of his becher) should use a smaller *becher*.

If one is able, it is best to drink the **entire** *kos*.⁴⁷

Urchatz

There are different customs as to whether only the head of the Seder washes before *Karpas* or everyone at the table does so too. Each family should follow its custom.⁴⁸

Karpas

When making the *brachah* of *Ha'adamah* on the *Karpas*, have in mind that the *brachah* should cover the *Maror* as well. If someone forgot to have this in mind, he still does not say a *ha'adamah* on the *maror*.⁴⁹

Eat less than a *kezayis* of *Karpas*, so as not to have a possible obligation to make a *Borei nefashos* at that point. If someone inadvertently ate a *kezayis*, the *Mishnah Berurah* rules not to make a *Borei nefashos*.⁵⁰

מקורות והערות

47. שזה מצוה מן המובחר כדאיתא בסי' תע"ב ס"ט בכ"ח (בדעת הרמב"ן) ובשו"ע הרב (תע"ב, י"ט). ובמשנ"ב (סק"ל) הביא המצוה מן המובחר רק לענין לשתות כל הרביעית ולא לגבי שיטת הרמב"ן, ומשמע דנקט דכל ששותה רביעית שלם וגם רוב הכוס, אין צריך יותר.

48. כביאור הלכה תע"ג ס"ו הביא דעות כשאוכל פחות מכזית א"צ נטילה לדבר שטיבולו במשקה וזה טעם לאלו שרק הבעה"ב נוטל, דמדינא א"צ - אנו שאוכלין פחות מכזית, וכך נהג השבט הלוי וצ"ל שרק הוא נטל ולא המסובין.

49. שסומכין דהמרור הוי כדברים שבאים מחמת הסעודה ונפטר בברכת המוציא וכיתר הסעודה (ביה"ל תע"ג ס"ו ושבת הלוי ח', קס"ד-ד).

50. ראה סי' תע"ג (סק"נ"ו) ועיי' שבת הלוי ח"ח סי' קס"ז, ד' שפסק כהגר"א (בביה"ל תע"ג ס"ו) דאם אכל כזית יברך בורא נפשות.

Maggid

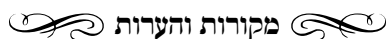
After beginning *Maggid* — i.e., once *Mah Nishtanah* was said — we should not interrupt the Haggadah with unnecessary conversation unrelated to the Seder.⁵¹ Likewise, although the halachah is that in between the first and second *kos* one may drink liquids besides wine or grape juice, **once Maggid has begun, one should not do so.**

In case someone is very thirsty or hungry, see footnote.⁵² Some families pass out chocolates as incentives for children to participate in the Haggadah, and this is commendable.⁵³ Adults, however, should not eat any.

Motzi-Matzah⁵⁴

Brachah

In some families the head of the household recites **both brachos** for everyone, and afterwards hands out matzah for each person (including a small piece of the matzos used for *lechem mishnah* along with each person's *kezayis* of matzah), while in other families the head of the household **recites only Hamotzi** for everyone, hands out matzah to



51. הרמב"ן והר"ן, הובא בבית"ל סי' תע"ג ס"ג, ד"ה הרשות.

52. אף דבארנו דכיון שהתחיל מגיד אסור להפסיק באכילה ושתייה, מ"מ בבית"ל הנ"ל הביא דדעת הבעל המאור והתוס' להקל בזה, ולכן לצורך גדול למעוברת וחלושה וכה"ג יש להתיר בזה, וקודם שהתחיל מגיד מותר לכל אחד.

53. יש מצוה בזה, ראה סי' תע"ב סעיף ט"ז, ומשנ"ב שם.

54. קודם רחצה מכריזין: "רחצה – מוציא – מצה", למנהגינו שמכריזין הסימן לפני כל אחד ואחד, ואין מפסיקין בין הנט"י קודם ברכת המוציא להכריזה (מבית לוי עפ"י הגר"ש וואזנער זצ"ל, ועי' בויגד משה סי' כ"ד אות ח' שקיבץ המנהגים בזה) ויש שאין מכריזין רק "רחצה", אבל למוציא מצה א"צ להכריז, שהברכה של מוציא ומצה עדיף ובמקום ההכרזה הוא.

ושבו שמעתי ממו"ח שליט"א דלדעתו אין קפידה כלל להכריז מוציא מצה אחר נט"י, אבל רק ראש הסדר יכריזו.

everyone, and after everyone has received their matzah, all recite the *brachah* of *עַל אֲכִילַת מַצָּה* together.⁵⁵

Someone **forgot to make the *brachah*** of *al achilas matzah* may still make the *brachah* until he has finished the first *kezayis*. Once he has eaten the first *kezayis*, he can no longer make the *brachah*.⁵⁶

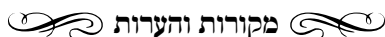
When making the *brachah* of *al achilas matzah*, have in mind that the *brachah* is also for the matzah that will be eaten for *Korech*, and one should not speak unnecessarily after making the *brachah* until after eating the *Korech*.

There is a *shittah* that the *brachah* covers the matzah of *afikoman* as well, and one should have this too in mind during the *brachah*. However, regarding **speaking** between the *brachah* and the *afikoman*, the *minhag ha'olam* is **not** to be *machmir*.

Shiur

The amount of matzah a person is obligated *min haTorah* to eat on Leil HaSeder is a *kezayis*. However, we try to eat more than the **standard *kezayis*** for *Motzi-Matzah*, for the following two reasons: 1) There are opinions that a *kezayis* is actually larger (approximately double) than the standard *shiur kezayis*. Since the mitzvah of eating matzah is *mi'd'Oraisa*, one should eat an amount that is a *kezayis* according to all opinions. 2) The halachah is that one should try to eat two *kezaysim*, one for *hamotzi*, and one for *achilas matzah*.

It is enough to eat **two smaller *kezaysim*** (two standard *kezaysim*), which will contain at least **one large *kezayis***, thereby fulfilling both of these *inyanim*. (By eating a large *kezayis*, one fulfills the *d'Oraisa* requirement according to all opinions. At the same time, he has



55. וכן נהג החת"ס ז"ל.

56. הגרי"ש אלישיב זצ"ל הובא באשרי האיש, דכבר נגמר מצוותו (ואינו דומה לנענועים על הלולב שכ"ז שלא קיים נענועים יכול לברך, דשם נכנס בעצם הנטילה, אבל מה שחייב עדיין בכורך ואפיקומן, הם מצוות נפרדות, וק"ל).

fulfilled the halachah to *l'chatchila* eat a *kezayis* for *Motzi* and a *kezayis* for *Matzah*, because for this *inyan* it is enough to eat two of the smaller *shiur* of *kezaysim*).⁵⁷

A practical shiur with standard hand matzah

Motzi-Matzah: One half of an average hand matzah will generally meet the *shiur* of two *kezaysim*. One who is unable to eat half a matzah should at least eat **one third** of a matzah.⁵⁸

Korech: One quarter of an average hand matzah is sufficient.

Shulchan Orech / Tzafun

If the *afikoman* is eaten in the manner of *achilah gassah* (i.e., one has no appetite **at all** to eat more *matzah* and he is just “stuffing it down”), it is not considered eating and one did not fulfill his obligation. Therefore, **one should be careful not to eat too much during the *seudah***, so that he will be able to eat the *afikoman* properly.⁵⁹

The *shiur* for *afikoman* is *l'chatchilah* two small *kezaysim* – equaling around a half of a hand matzah. Someone who finds it difficult to do so can eat 1/4 of a matzah.⁶⁰

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57. כל זה (וגם המשך הדברים) הוא מתוך שיעור שמסר מו"ר הגר"א שפיצער שליט"א, ונדפס בסו"ס שערי המועדים על הל' פסח, וכ"כ בס' סדר הערוך (פ' ע"ט, ג') בשם גדולי הוראה. (ולכן א"צ לאכול ד' כזיתים בשביל מוציא מצה, אלא די בשני כזיתים).

58. וזקן או חולה מותר להם לאכול המצה ע"י שיתנו המצה לתוך מים לזמן קצר (ראה סי' תס"א, משנ"ב ס"ק י"ז).

59. רמ"א סי' תע"ו סעיף א', אבל כשאינו קץ באכילה רק שאינו מתאוה כלל, קיים המצוה אבל לא מן המובחר, משנ"ב שם.

60. דמעיקר הדין די בכזית אחד לאפיקומן, אלא דמהדרין לאכול כזית נוסף לזכר לחגיגה הנאכל עם הפסח (וכמבואר בסי' תע"ז ס"א ומשנ"ב שם) וכיון דהוא דרבנן סמכינן על שיעור הקטן של כזית.

No *brachah* is made before eating the *afikoman*.⁶¹

Eating or Drinking after Afikoman

After eating the *afikoman* it is forbidden to eat or drink, in order that the taste of the matzah should remain in the mouth. It is permitted to drink water, or juice **diluted with water**, as this will not remove the taste of the matzah.⁶²

Al Hagefen

When making the *brachah acharonah* after the *daled kosos*, we should be especially mindful to insert the mention of Pesach into the *brachah*, as there is a possibility that this would be *me'akev* during the Seder, when we are obligated to drink wine and make this *brachah*.⁶³ *Bedi'eved*, if someone forgot to insert the mention of Pesach he should not repeat the *brachah* (although it may be *kedai* to hear it from someone who has not yet made the *brachah*).

After the Seder

The halachah is to remain awake after the Seder, learning the *halachos* of Pesach and *inyanim* of *Yetzias Mitzrayim* until sleep overtakes him. The Poskim⁶⁴ say that this does not mean that a person may not go to bed until he actually falls asleep at the table; someone who is feeling very tired may go to bed before that point.

מקורות והערות

61. דהוא רק לזכר קרבן פסח הנאכל בסוף הסעודה על השובע, ואין מברכין על זכר. ובשל"ה הביא – דבני עלייה מנשקין המצות והמרור להראות חיבוב מצוה, משנ"ב תע"ז ס"ק ה'.

62. ודלא כמו שראיתי בקצת ממחברי זמנינו שמותר לשתות עפ"ל דו"ש אחר הסעודה, דהא כתב המשנ"ב (סי' תפ"א סק"א) דהא דכתבו האחרונים דמותר לשתות עפ"ל טראנ"ק אחר אפיקומן זה רק "כשלא נכתש התפוחים בבית הבר ויש להם טעם גדול", ולכן צריך להוסיף מים בתוך עפ"ל דו"ש שלנו וק"ל.

63. כן הסתפק הגרש"ז וצ"ל אבל למעשה כתב כנכתב בפנים בסמוך.

64. הגר"ש אלישיב וצ"ל אמר דברך כלל לאחר הסדר והזמן כבר מאוחר מאוד, רובא דעלמא הם בגדר 'תחטפנו שינה', ואם יודע שאם לא ילך לישון יפריע לו ליום מחר לתפילה, ודאי שילך לישון מיד, [כן מסר נכדו, מובא בספר איש על העדה].

As it is Leil Shimurim and we are not concerned about *mazikim*, all the *pesukim* generally recited in conjunction with *Krias Shema she'al hamittah* are omitted. Only *Shema* and *Hamapil* should be said.



כאשר זכינו לסדר אותו בן נוכח לעשותו, וך שוכן מעונה קומם קהל עדת מי מנה,
לשנה הבאה בירושלים הבנויה!

ויהי רצון שישאר בפינו "מעם מצה" למשך כל השנה,
להתחזק באמונה שהקב"ה משגיח עלינו בפרטיות ומטיב לנו בכל עת ושעה



פסקי הלכה
בהלכות פסח ויום טוב



הלכות פסח

א. זהירות בקניית אוכלין ומשקין לפסח

כבר אירעו הרבה מעשים שקנו אנשים אוכלין לפסח מהחנות במקום המיוחד לקניית דברים הכשרים לפסח (Pesach Section), ונתגלה אח"כ שלא היה בכלל כשר לפסח, ויש שממש נכשלו באכילת חמץ בפסח (לא עלינו).

ולכן חובה מוטלת על כל אחד לבדוק כל אוכל ואוכל וכל משקה, ואף שקונה הרבה מאותו הסוג, יבדוק כל אחד בנפרד לראות שאכן כתוב עליו הכשר לפסח, ולא יסמוך על מה שכתוב על השעל"ף (shelf) או הפריזע"ר (freezer) שכשר לפסח.^א

וכן כשבא לו דעליווער"י (delivery), יבדוק כל אוכל לפני שמסדרו במקומו.

וכל זה נוגע גם כשקונה בימי חוה"מ פסח שיבדוק כל דבר שקונה.^ב

ב. זהירות לנוסעים באויר בחוה"מ

הנוסעים באויר בימי חוה"מ ומגישים להם אוכלין, צריכין לבדוק העטיפה הפרטי שעל כל אוכל ואוכל אם הוא כשר לפסח, ולא די לסמוך על התעודה המדובק על עטיפת הניילון מבחורץ, דמצוי טעותים והחלפות (ואין מבחינים בין כשר לשאר ימות השנה פי' חמץ לבין כשר לפסח). ואין לאכול או לשתות שום דבר רק כשרואה שיש הכשר לפסח מוסמך על עטיפת האוכל עצמו.^ג

מקורות והערות

א. שהרי עד סוף זמן אכילת חמץ הרי מוכרים בהחנות חמץ ומצה, ואור וחושך משתמשים בערבוביאי, וכמעט מן הנמנע שלא יהא החלפות וטעותים מבין המון כל הקונים, שמחזירים דברים למקום שאינו ראוי, וכן מצד הגוים העובדים שאינם בקיאים ואינם זהירים, ולכן על הקונה מונח חובת בדיקה ושימת לב יתירה לזה.

ב. ובפרט במאכלי תינוק (baby jars) יבדוק כל אחד שאכן הוא כשר לפסח דמצוי החלפות.

ג. שמעתי שהגאון רבי משה ביק זצ"ל, מגדולי הרבנים בדור העבר, היה רגיל לומר בדרשת שבת

עוד יש להשים לב בענין נסיעה באויר בחוה"מ, כשקונה זכות נסיעה ראוי שיאמר בהדיא שאינו רוצה לקנות מאכלי חמץ המצורף יחד עם זכות הנסיעה^ד, ויפרט שרוצה רק אוכלין הכשרים לפסח (או no meal).

ג. כלי אבילה חד – פעמי (Disposables)

- כלי פלסטיק חד-פעמי (plastic disposables) – (plates, bowls, cups, cutlery) – יכול להשתמש בהם בפסח גם כשאינן עליהם תעודה מיוחדת לפסח, שאינן ביצירתן שום חשש חמץ או קטניות.
- וכן כלים חד-פעמי העשויים מנייר (paper) ואינן עליהם שום ציפוי (non-coated/waxed), אינם צריכים הכשר לפסח.
- אמנם כשיש על הנייר איזו ציפוי (coating) וכגון cupcake holders או parchment paper, hot cups צריך תעודה לפסח.
- כלי אלומיניום חד-פעמי (disposable aluminum), כשאינן עליהם הכשר לפסח, טוב לרחצם לפני השימוש (במעט סבון).

ד. תרופות בפסח

- תרופה נוזלי (liquid medication) שטעמו מר קצת, מותר לשתותו בפסח לצורך רפואה. כי אף אם יש בו חשש חמץ מ"מ כיון שטעמו מר הרי זה "שלא כדרך אכילתו" ומותר לרפואת חולי, אפילו אין בו סכנה.^ה

מקורות והערות

הגדול – "הפסח אינו נאכל..." אויף פסח עסט מען נישט מכל מקום ומקום, שצריך זהירות ודייקנות לבל נכשל במשהו חמץ.

ד. מעיקר הדין נראה שאין חשש משום בל יראה ובל ימצא אף כשלא פירש כלום שהרי אין כאן קנייה לחמץ מסיום, והוא רק 'זכות לקבל אוכלין' בעת הנסיעה, ואם בפסח יתנו לו חמץ הרי ודאי שאומדנא דמוכח דאיסורא לא ניחא ליה למיקני, ולא קנה החמץ שנתנו לו בעל כרחו, אלא שמ"מ יש להדר לפרש שאינו רוצה בזכות הקבלת אוכלי חמץ, ומהניא לפרש גם בינו לבין עצמו (ואם קונה הזכות נסיעה לפני פסח, נכלל ההפקעת הזכות לאוכלי חמץ – בזה שמבטל כל חמצו בע"פ).

ה. ראה יו"ד סי' קנ"ה (סעיף ג') שכל איסורי תורה אף מה שאסור בהנאה (וכגון יין נסך וחמץ בפסח) אם הוא שלא כדרך אכילה הותר לצורך רפואה (ועי' יו"ד סוף סי' פ"ד, בביהגר"א ויד אברהם).

ולכן, כשנצרך לתרופה נוזלי שיש לו טעם טוב ואינו יכול לברר כשרותו (הן לפסח והן בשאר ימות השנה), יש עצה לערב בו דבר שפוגם טעמו הטוב.¹

לקטנים שלא ירצו לשתות תרופה עם טעם מר, צריך לחפש תרופה המאושר לפסח. ומ"מ שייך לפגום התרופה גם לקטנים וליתן להם בדרך חכמה מעט מעט.

- כדורי רפואה (Pills) – כשאינ עליהם ציפוי מיוחד ליתן טעם טוב (Non-Coated), מותרים בפסח.²
- תרופות המונחים בתוך קפסולי (Capsule) – מותרים.³
- כל זה רק לענין תרופות (Medications) ומותר גם לחולי שאינ בו סכנה כלל, אבל לענין וויטעמיניס (Vitamins) – אין להשתמש בהם בפסח רק אם הם מאושרים לפסח.
- סוגי משחות (Creams) הנמכרים – מותר להשתמש בהם בפסח.⁴



מקורות והערות

1. כגון – שיערב לתוכו מי רחיצת הפה (mouthwash), או טיפת סוכן נוזלי, או חומץ (vinegar) הכשר לפסח, או מעט מלח.

2. כן כתב בחזו"א (או"ח קט"ז, סק"ח ד"ה טבלאות), דאף כדורים שמעורב בה חמץ מ"מ כבר פקע מהם שם אוכל לאדם. ואף אם ראוי לאכילת כלב מ"מ אינו ראוי לחמע [פי' להחמיץ] בו עיסה ולכן א"צ שתהא נפסל מאכילת כלב, ואין כאן 'אחשביה לאוכל' שדעתו רק על הסמים, עכ"ל.

נמצא שטעמו משום שנפקע שם חמץ מהכדורים ולא משום שהוא שלא כדרך אכילתו. ויש לצדד עוד דאף לדעות האחרונים ז"ל שסוברים שבליעה נחשב דרך אכילתו, וראי' מדין בלע מצה יצא, וע"כ שנחשב שאכל מצה, מ"מ שאני בלע 'דבר מאכל' מבלע דבר 'שראוי רק לבליעה' שיש לצדד בזה דלכו"ע נחשב שלא כדרך אכילתו, ומותר לחולי (נמצא לפי"ז דמתרי טעמי יש להתירן).

כדורים שאינם מצופים אלא הוסיפו מעט מתיקות בתוך התערובות, מ"מ הרי סברת החזו"א דהחמץ שבכדורים נפסל מאכילת אדם ונפקע שם חמץ, וא"כ בזה המתיקות לא תיקנו החמץ אלא עשו שלא יהא מר ביותר (שמעתי מהגר"ב הירשפעלד שליט"א).

3. ראה שלחן שלמה (רפואה כרך ב', עמוד קצ"ה) מה שהביא שם בהערה דהקפסולי מדועליטין נחשב כעץ בעלמא. וכן אמר הגרי"א פארכהיימער שליט"א בשם הג"ר יעקב קמנצקי זצ"ל.

4. אג"מ (או"ח ג', ס"ב). והנה מרן זצ"ל מתיר מכח דנפסל מאוכל אדם ושרי ליהנות מחמץ שנפסל מאוכל אדם (ראה תמ"ב ס"ד שרק אכילה אסרו משום אחשביה, אבל לקיימו וה"ה ליהנות מותר), ואין כאן משום סיכה כשתיה משום שזה רק בסיכה לתענוג, ע"כ.

אמנם, י"ל שגם בסיכה לתענוג כיון דמעורב בהמשחות דבר הפוגם מותר, וכמש"כ בכף החיים (ס' שכ"ו ס"ק מ"ה). ולכן תמיד יש להתירם.

מהלכות יו"ט הנוגעים להכנת אוכלים

בורר - מלאכת בורר הותרה ביו"ט לצורך אוכל נפש, כל שהוא לצורך אותו היום, ואין צריך שתהיה סמוך לסעודה.

לכן מותר לקלוף פירות ירקות וביצים אף שלא סמוך לאכילה, כל שהוא ליום זה ואף מליל יו"ט ליומנו (אבל מיו"ט ראשון ליו"ט שני אסור).

ביו"ט כיון שהותרה מלאכת בורר לצורך אכילתו, אמרו חז"ל שצריך למעט בטירחא, ולכן כשקל יותר לסלק הפסולות צריך למעט בטירחא ולהוציא הפסולת (אבל בשבת זה איסור תורה).

מותר להשתמש במקלף (Peeler) לקלוף פירות וירקות ותפוז"א.



טוחן - כל מאכל שאם יטחון אותו מערב יו"ט יתקלקל קצת או יפיג טעמו, מותר לטוחנו ביו"ט. ולכן מותר לחתוך ירקות דק דק (ואף שלא סמוך לסעודה כל שהוא לצורך היום).

מותר לטחון פרי אבוקד"ו (Avocado) כדרכו, שהרי מתקלקל קצת, שמשנתנה מראיתו, כשטוחנו לפני יו"ט.

וה"ה לענין בננה (Banana) א"צ שינוי כשטוחנו ביו"ט"א.



מקורות והערות

י. הגם שאסור לברור בכלי המיוחד לברירה, היינו רק בסוג כלי שמשמשים לברור הרבה ביחד "לימים רבים", אבל במקלף אין הדרך לקלף לימים רבים, ולכן מותר.
יא. עפ"י ס' תק"ד משנ"ב סוף ס"ק יט.

בישול ואפייה - אסור לאפות ולבשל מיום א' דיו"ט ליום ב' (תק"ג ס"א). ואם בצהרים של יו"ט ראשון רוצה לחמם קדירה מלאה אוכלין לצורך סעודת הלילה (יו"ט שני) אינו מותר אלא אם יש צורך היום בדבר, וכגון שיאכיל לקטנים או שגדול רוצה בחתיכה אחת ואז מותר לחמם הכל, דריבוי בשיעורין מותר ביו"ט.

אמנם אם בצהרים של יו"ט ראשון רוצה לצלות שניצע"ל וכדומה - שצריך לטרוח ולעסוק בכל חתיכה בפני עצמה, אין היתר לצלות רק כפי מה שצריך עכשיו ליום זה.



הזמנת גוי לסעודה - ביו"ט יש איסור דרבנן להזמין גוי להסעודה, אבל בשבת מותר².

משרת העובד בביתו (aide) מותר להזמינו לישוב לשלחן, ומ"מ אסור לבשל בקדירה מיוחדת עבורו, שגם המלאכות שהותרו ביו"ט הוא רק לצורך ישראל אבל לצורך עכו"ם אסור (אמנם מותר להרבות בהקדירה שמבשל עבור משפחתו, דזהו רק ריבוי בשיעורים).



מקורות והערות

יב. ראה תקי"ב ס"א, דחז"ל אסרו ביו"ט כיון שיש היתר לבשל, וחששו שמא יבשל להגוי במיוחד, שלא ע"י ריבוי בשיעורין, ויעבור על מלאכה, אבל בשבת שאסור לבשל ליכא חשש בהזמנת גוי. מחלל שבת בפרהסיא (רח"ל) דינו כגוי ואסור להזמינו ביו"ט [ומ"מ אם לדאבון הלב הוא חלק מהמשפחה הרי לא גרע משפחה עכו"ם שבביתו דמותר להזמינה].
ותינוק שנשבה מותר להזמינו ולבשל בשבילו. ובארץ ישראל תלוי לפי הענין, וצ"ע לקבוע שהם כתינוק שנשבה (ראה שבט הלוי ח"ב קע"ב שמסתפק כיון שידועין משבת, וחזו"א יו"ד סי' א', ו').

