

# גליון הלכתי - משולחן הפוסקים

מרכז גבוה להוראה ודיינות לשכת הפוסקים | מיסודו של רשכבה"ג מרן שר התורה הגר"ח קניבסקי זיע"א

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ארץ ישראל



## לשכת הפוסקים

לזכרו המהור של פוסק הדור מרנא הגר"ש אלישיב זצוק"ל  
מיסודו של רשכבה"ג שר התורה הגר"ח קניבסקי זיע"א  
ביתר עילית

## Halachos of Erev Pesach

A

### 🌀 Bedikas Chometz 🌀

- It is forbidden *m'doraiso* (from the *Torah*) to consume, own or possess *chometz* on *Pesach*. One who transgresses the prohibition of eating *chometz* is subject to the punishment of *kares* (extirpation).
- Chometz* consists of anything made from the five species of grain (wheat, barley, spelt, rye and oat) through its attachment to water for a duration of eighteen minutes or longer.
- One must search and destroy any *chometz* that one possesses in their property prior to *Pesach*, so as not to have it in their possession on *Pesach*. This search is referred to as "*bedikas chometz*".
- The time to fulfill the obligation to search for *chometz* is the night before *erev Pesach*.
- The search should be conducted via the light of a candle (not with the light of the room). However, it is permissible to search by the light of a flashlight (even LED), though it's better to begin with the use of a candle.
- Before *bedikas chometz*, one must thoroughly clean all his property and possessions (that one usually brings *chometz* there) from *chometz*.
- There is a custom to hide ten pieces of bread around the house before *bedikas chometz* (as the *brachah* on *bedikas chometz* shouldn't be in vain if no *chometz* is found). The one who hides the bread should mark down on a paper the places the *chometz* was hidden in order not to forget the places if the *chometz* is not found.
- Before performing *bedikas chometz* one recites the *brachah* *חמץ העולם על ביעור חמץ*, and immediately begins searching any place that *chometz* may have entered (including one's office, storage room, car and basement etc.) and clothing (pockets, backpacks etc.).
- There is a custom to hold a spoon and a feather while searching for *chometz* (in order to sweep up and to carry any *chometz* found). In the event that they are used to move *chometz* they should be burned with the *chometz* on *erev Pesach*.
- From a half hour prior to the time that one is obligated to do *bedikas chometz*, one may not perform work of any kind, including showering or get a haircut until after *bedikas chometz*.
- After performing *bedikas chometz*, one should set aside all the *chometz* they have in their possession (e.g., *chometz* to be burned, *chometz* that will be consumed and *chometz* that one intends to sell) in a specifically set aside, guarded location. Once set aside, one should be careful where they move around the *chometz* (if the *chometz* isn't placed in a guarded location and small children have easy access to it, one may have to search their home from *chometz* again).
- Immediately after completing *bedikas chometz*, one should revoke ownership of any remaining *chometz*. This procedure only affects *chometz* whose whereabouts are unknown. Therefore, one must revoke ownership again after burning the *chometz*, on all *chometz* in his property (which also revokes ownership of *chometz* whose whereabouts are known).
- The *nusach* that is recited at night on *chometz* whose whereabouts are unknown is: "כל חמירא וחמיעה דאיכא" ברשותי דלא חמיתיה ודלא בערתיה ודלא ידענא ליה ליבטל ולהוי כעפרא דארעא".
- One must understand the translation of the Aramaic words. One who does not understand the meaning of the words should recite it in a language that is understood by them. The English version would be as follows, "I hereby nullify any *chometz* that is in my possession, that which I didn't see and that which I didn't get rid of and whose whereabouts are unbeknownst to me, all *chometz* should be null and *hefker* (renounced property) as the sand of the earth".
- It is preferable to burn the *chometz* by day (at the fifth hour of the day), in order to remember to revoke ownership of the *chometz* whose whereabouts are known (which must take place by day).

B

### 🌀 Taanis Bchorim 🌀

- Any firstborn male (firstborn from either parent even if born after a stillborn), is obligated to fast on *erev Pesach*, to commemorate the miracle of the firstborns being saved from *makas bechoros* (plague of the firstborn).
- A minor is not obligated to fast, however the father of the child should fast in his place. If the father is a firstborn himself and fasting, it would seem (from *halachah*) that the

mother would be obligated to fast in his place, however, our custom does not follow this practice.

18. A firstborn who intends on completing his fast (and not break it with a *siyum* celebration) should recite *aneinu* by *mincha* in the *bracha* of *shma koleinu* (but should not be the *chazan* in order not to publicize fasting in the month of *Nisan*).
19. As with all fast days, the end of the fast is at nightfall (*tzeis hakochavim*). However, one who experiences headaches or the like, is not required to complete the fast. Furthermore, one who will experience difficulty to fulfill the commandments of the night due to fasting, should not fast.
20. Nowadays, the custom is that one makes a *siyum* on *erev Pesach*, in order to render one's eating into eating for a *mitzvah*. After one has eaten in a permissible manner, one may continue eating throughout the day.
21. One who did not make a *siyum* can participate in another's *siyum* and therefore eat for the rest of the day. Similarly, if one participates in a meal of a *bris* or *pidyon haben* it is permissible for them to eat from the meal and continue eating as mentioned above. (One who does not have any meal of a *mitzvah* to attend, according to some opinions may redeem the fast by donating money to *tzedakah* but should also nullify the fast in a manner of *התרת נדרים*).

## C

### 🕎 The Prohibition of Eating Chometz on Erev Pesach 🕎

22. The same way we are commanded not to consume *chometz* on *Pesach*, we are also commanded (*m'doraiso*) not to consume *chometz* on *erev Pesach* beginning from the seventh hour of the day.
23. *Chazal* extended the prohibition of consuming *chometz* beginning from the fifth hour of the day. However, although consumption of *chometz* is forbidden at this time, deriving pleasure from *chometz* is permissible until the sixth hour of the day. During the sixth hour, the prohibition of consuming and deriving pleasure from *chometz* is only forbidden by *chazal* and not a *Torah* prohibition.
24. From the time it is prohibited to consume *chometz*, it is also prohibited to eat foods that were prepared (cooked etc.) with utensils that were used for *chometz* throughout the year. Therefore, it is imperative to use kosher for Passover utensils to prepare food during this time.
25. Also, one should be sure to perform *הגעלת כלים* (scouring stovetops, utensils and counters etc. with scalding water) to be used for *Pesach* before the fifth hour of the day, therefore making it permissible for use on *Pesach*.
26. If one ate *chometz* right before the deadline of eating *chometz*, they should wash out their mouth from any remnants of *chometz*.

## D

### 🕎 Burning and Selling Chometz 🕎

27. We are commanded (*m'doraiso*) to dispose of all *chometz* on *erev Pesach* before the seventh hour of the day. *Chazal*

mandated an earlier deadline to dispose of the *chometz* from the fifth hour of the day.

28. Even if one gets rid of all *chometz* beforehand, one should make an effort to leave over some *chometz* to burn at the time of the *mitzvah*.
29. One could fulfill the commandment of disposing the *chometz* from one's possession in one of two ways, 1- through *ביטול* (revoking its worth), 2- through *ביעור* (disposing the actual *chometz* preferably by burning it, or by throwing it in to the water).
30. Regardless, after burning the *chometz* one should revoke ownership of the *chometz* (to fulfill both laws, of disposing and revoking ownership).
31. One should be careful to leave enough time before the fifth hour of the day for the *chometz* to burn completely.
32. Some have a custom to burn their *lulav* and *hoshanos* in the fire, as once a *mitzvah* was performed with them one can perform another *mitzvah* via them.
33. It's better not to use gasoline (or any type of lighter fluid etc.) in the fire, as it would deem the food unworthy for consumption and therefore one would not fulfill the obligation of burning the *chometz* (which is only for food deemed worthy of consumption).
34. One who wishes to give all their *chometz* to a non-Jew or throw it all in the garbage, should be careful to leave over a *kazayis* to fulfill the obligation of burning *chometz*.
35. After burning the *chometz* one must revoke ownership of the *chometz*. The procedure should be performed before the sixth hour of the day, since after that time the *chometz* is deemed out of one's jurisdiction and cannot be revoked.
36. The *nusach* of the procedure by day is as follows: "כל חמירא וחמיעא דאיכא ברשותי דחמיתיה ודלא חמיתיה דבערתיה ודלא בערתיה דידענא ליה ודלא ידענא ליה ליבטל ולהוי כעפרא דארעא". As at night, one who doesn't understand the meaning of the words, should recite it in a language that is understood by them. The English version would be, "I hereby nullify any *chometz* that is in my possession, that which I didn't see and that which I didn't get rid of, *chometz* whose whereabouts is known to me and those whose whereabouts are unbeknownst to me, should be null and *hefker* (renounced property) as the sand of the earth".
37. Once one disposes of all their *chometz* (renounces ownership of *chometz* whose whereabouts are unknown by night, burns the *chometz* he finds and revokes ownership of all *chometz* again by day), there is a custom to sell the *chometz* to a non-Jew. The reason to sell the *chometz* is since once it is sold it is considered property of the non-Jew and one will therefore not transgress the prohibition of *בל יראה ובל ימצא*.
38. The selling of the *chometz* must be done before the sixth hour of the day.
39. One should mark all the places that are sold to the non-Jew, so that one should not come to open them on *Yom-Tov*. The non-Jew must know what is included in the sale. Therefore, one should mark down precisely the places that are being sold.

### ✧ Prohibition of Working on Erev Pesach ✧

40. In the time of the *Beis Hamikdash*, the day of *erev Pesach* was of special importance as it was the day the *Yidden* sacrificed the *korban Pesach* from *chatzos*. Since in those days it was considered a *Yom-Tov*, we observe the day as a quasi *Yom-Tov* nowadays as well. (Another reason given for the prohibition of some tasks on this day is so that one should not become preoccupied on *erev Pesach* and forget to do the obligations of the day.)
41. Any task which is forbidden to perform on *chol hamoed* is forbidden as well on *erev Pesach*.
42. The prohibition is very stringent, as one who transgresses it is boycotted and an excommunication is enforced. Furthermore, one who performs a forbidden task on *erev Pesach* will see no blessing from their labor and heaven forbid will see losses to counter what he has gained on this day.
43. There are some who refrain from doing any work or labor from the beginning of the day. One should follow their custom in this matter.
44. One should get a haircut, cut one's nails and if applicable, shave etc. before *chatzos*. One who forgot to cut their nails before *chatzos*, may do so after *chatzos*. If one forgot to get a haircut, may get one from a non-Jewish barber.
45. If possible, one should make an effort to do other permitted tasks as well, before *chatzos* (e.g., laundry).

## F

### ✧ Eating on Erev Pesach ✧

46. It is forbidden to eat *matzah* all day on *erev Pesach* starting from *alos hashachar*. Similarly, it is forbidden for children who understand the concept of redemption from *Mitzrayim* in the eating of *matzah* as well.
47. The prohibition applies to *matzah* made from only flour and water. However, egg *matzah* (מצה עשירה) which cannot be used to fulfill the obligation of eating *matzah* at night, some are of the opinion that it may be eaten until the fourth hour of the day. However, some are more lenient and permit its consumption until the sixth hour of the day. Though, many have the custom to refrain from eating egg *matzah* at all on *erev Pesach* in its entirety.
48. Those who have the custom of refraining from eating *gebruks* on *Pesach* may eat foods made from *matzah* meal (ground *matzah* e.g., *kneidels*), if the food was cooked but not if it was baked until the tenth hour of the day. Even those who eat *gebruks* on *Pesach*, should refrain from eating these foods from the tenth hour of the day.
49. From the tenth hour one may eat a limited amount of fruit, vegetables, eggs, meat etc. to remain hungry for the meal at night.
50. One should not drink wine during the day if it would refrain from his consumption of *matzah* at night, or trouble him from fulfilling the obligations of the night.

### ✧ Preparation for Yom-Tov ✧

51. There is a custom to bake *matzos* on *erev Pesach* from *chatzos*. If one has the opportunity of doing so, he should strive to do so. However, since at the time of baking the possession of *chometz* is forbidden, one should be very careful while baking to ensure that none of the dough should become *chometz* (there are some who refrain from this custom due to the fear that there will be even a small amount of *chometz* created while baking).
52. There is a *mitzvah* to bathe for *Yom-Tov*.
53. Some have the custom of purifying themselves by dipping in a *mikva* before *Yom-Tov*.
54. There are those who recite on *erev Pesach* the procedure in which the *korban Pesach* was offered in the times of the *Beis Hamikdash*, as through reciting the procedure it is considered as one has offered the *korban* themselves. (רב שמשון מאוסטרולא רב)
55. On *erev Pesach* one should prepare the food for the seder, set the table and do all preparation needed for the seder, so that everything should be ready when one comes from *shul* at night.
56. One should prepare the *simanim* of the *kearah* before *Yom-Tov*.

## בית דין צדק לשכת הפוסקים

מיסודו של רשכבה"ג שר התורה הגר"ח קניבסקי זצוק"ל  
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חבר הבד"ץ הגאון רבי אלימלך קורנפלד שליט"א  
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יום שני | שעות הערב בין השעות 19:30 - 21:00

הרכב ב'  
בראשות אב"ד הגאון רבי מאיר אליהו שטיינברג שליט"א  
חבר הבד"ץ הגאון רבי שלמה שלזינגר שליט"א  
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יום שלישי | שעות אחה"צ 15:30 - 18:00

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57. If possible, one should make an effort that all matters of preparation for the *Yom-Tov* should be done by a Jewish male adult, and not by a non-Jew or children.
58. As by every *Yom-Tov*, there is an obligation of שמחת יום טוב. Therefore, one should buy wine in honor of the *Yom-Tov* for the men, a new article of clothing or jewelry for the women and sweets for the children.
59. As part of preparing for the *seder* on *erev Pesach* one should prepare:
- 1- tablecloths, couches, chairs, pillows, and seating arrangements for all participants.
  - 2- prepare the *matzos*

- 3- prepare the *simanim* of the *kearah* (grill the egg and chicken bone).
- 4- cook potatoes and greens for *karpas*.
- 5- to clean and prepare the *maror* leaves.
- 6- prepare the *charoses*.
- 7- grind the *maror*.
- 8- cook eggs (as many have the custom of eating eggs during the meal to commemorate the *korban chagiga*).
- 9- prepare candies for the children.
- 10- prepare wines and grape juice to conform to everyone's taste and wishes.

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