

# Day by Day

ה'תשע"ה  
5775

## London Times:

End of 4<sup>th</sup> hour ... **10.52** ... סוף זמן אכילת חמץ  
End of 5<sup>th</sup> hour ... **11.58** ... סוף זמן ביעור חמץ

## מכירת חמץ

We fully rely on the sale of chometz, and we do not hesitate to sell even absolute chometz.

The chometz and chometz-dishes must be stored in **designated locations**. An entire room which is locked, or specific closets or units within a room, which are taped off.

The chometz should not be stored in boxes in random locations, even if sealed, as they may be moved around.

One must not enter those rooms or open those closets, units, etc. as they are rented out to the non-Jew one is trespassing.

If one realized during Pesach that a necessary object was left there by mistake, one may briefly enter these locations or open the closet, but one should leave straight away.

One should not sell the chometz in one drawer of the freezer, while retaining access to the rest of the unit.

During Pesach, if one finds chometz that was not stored away in those designated places, it should be destroyed immediately on חול המועד.

**General consensus:** The deadline for selling Chometz, goes according to the location of the **owner**, and not the location of the **chometz**. Therefore when going away for Pesach ...

... **Eastwards** (e.g. from America to Europe), sell your Chometz where you are **staying** (e.g. Europe), since it has an **earlier** deadline. (Unless an extra **earlier sale** is arranged by the Rov)

... **Westwards** (e.g. from Europe to America), you can sell it in either place. The Rov who buys it back, is 'Zoch' it for himself, until the end of **your** Pesach (in America).

## הכנה לפסח

## Preparing for PESACH

Compiled by

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A project of **halochos.com**

## Kashering

### Sinks, Counter-tops, Table-tops

Which come in direct contact with hot chometz

**Porcelain and enamel:** Cannot be kashered.

Reason: **Earthenware** vessels are porous and no amount of heat can completely extract what has been absorbed.

**Glass and crystal:** Cannot be kashered

Reason: On Pesach we treat them like **earthenware**.

**Formica and corian:** There is a מחלוקת.

Reason: **Plastic** did not exist in early days, so plastic was never explicitly ruled out like **earthenware**.

**Marble, granite, metal, and wood** (smooth without grooves or crevices, and uncoated): Can be kashered.

**Step One - Cleaning:** Applies equally to all materials.

Clean them thoroughly. Pay special attention to all crevices on the knobs, taps, etc. Between the sink bottom and the drain, pour some bleach to render any chometz inedible.

### Step Two - Kashering:

All kashering should be done **before** סוף זמן אכילת חמץ

**'Non-Kasherable' materials:** Line the sinks with a liner, and cover the counters with a heavy duty waterproof material so that no liquid seeps through to the other side. (e.g. heavy-duty foil, thick corrugated plastic covering, boards). It is advisable to cover the backsplash since food often touches it.

Celebrating the birth of a

**GREAT-GRANDSON**

to

**PAT and ANTHONY  
MORRIS**

Much *Nachas* from your entire family

**Extra caution:** Although covering is sufficient, many still go through the kashering process as well, in case the cover tears or comes off, and some of these materials are considered kasherable according to some opinions.

**'Kasherable' materials:**

1. Do not place on them any **hot** chometz (43c) for 24 hours prior to kashering.
  2. Scrub them completely clean. Remove any rust that may have covered up some chometz.
  3. The surface should be completely **dry**.
  4. Pour boiling hot water directly from the kettle (or pot),
  5. (Required only if one places hot chometz, i.e. boiling pot or bread out of the oven, **directly** on the counter) Immediately run a hot rock or brick, or an **electric iron**, over the surface so that the water reaches a boil (sizzle).
- Warning:** The electric iron must remain extremely hot. So it will need re-plugging again and again. To avoid electric shock make sure to unplug each time, before applying it to the hot water.
6. Pour **cold water** over the entire kashered surface.

**When kashering a sink:** Each part, taps etc. must be exposed to the direct stream of boiling water from the kettle. Splash water on the underside of the taps.

It is advisable to turn on the hot water (or even turn on the boiler to the maximum heat) before kashering, so that there is scalding water both within and without.

**Pot/kettle used for kashering - Three options:**

1. All year long kettle/pot, which has not been used for chometz (even if some crumbs fell inside they are בטל).
2. A Chometz pot. Clean it and don't use it for 24 hours. Kasher it by filling it up with water and bringing it to the boil till it overflows (some say throw in a hot stone to make the water spill over). Empty the contents. Rinse with cold water. Refill it with water and when it boils, start kashering.
3. A Pesach pot. After using it, the מנהג is to re-kasher it for Pesach.

**Extra caution:** Even after kashering the type of materials which can be kashered, many still cover them, in case they were not kashered properly (e.g. the water did not reach every point, etc.).

**Refrigerator and Freezer:** Clean thoroughly. Preferably, line the shelves and any part where food may get stuck. Many, also line the walls since they come in contact with food.

**Tablecloths:** If they have been starched after the last wash, they should not be used, unless covered by a sheet of plastic.

For anyone who has  
**Fillings, Crowns or Fixed Braces:**

**Lenient opinion:** Brush and floss carefully. Avoid **hot chometz** (43c) for 24 hours before סוף זמן אכילת חמץ. But they don't require kashering.

**Stricter opinion:** In addition to the above, after avoiding **hot chometz** for 24 hours, rinse your mouth with hot water to the highest degree that you can tolerate. This is sufficient kashering, as the mouth never absorbs anything hotter.

**בדיקת חמץ**

One may not eat a meal (52 gr. of bread or cake) from a half hour before nightfall until after בדיקת חמץ. During that time, one is allowed a snack (less than 52 gr. of bread or cake, or any amount of other foods).

A snack is allowed, even after nightfall, but it must not delay בדיקת חמץ.

Before בדיקת חמץ the floors should be properly swept, including underneath the beds.

**Reason:** To get rid of any dirt or dust that will distract one from detecting the chometz.

**Minhag:** Place some pieces of chometz in different corners around the home. According to **Kaballah: Ten** pieces.

**Reason:** This guarantees that you have some chometz to burn tomorrow, which in turn will remind you (to do something more important) to say כל חמירא which is done during the burning. This declaration is critical as it includes disowning also chometz that you have kept for tonight's supper and tomorrow morning's breakfast and may not have completely disposed off.

Each piece should be **less** than a kazayis.

**Reason:** In case a piece is not found, they are nullified because of their minuteness.

The 10 pieces should add up to at least one kazayis.

**Reason:** To fulfil the מצוה of burning chometz according to all opinions.

The searcher himself may hide the pieces.

However, many prefer that someone else hides them, especially children, to involve them in the Mitzvah in every possible way.

Use **hard** chometz, to avoid creating crumbs all over the house.

**Suggested wrapping:** Place each piece in a **small paper envelope** and seal it. Silver foil (even cling film) delays the burning of the chometz by the fire.

**לעילוי נשמת**

ר' רחמיאל ב"ר צבי ע"ה  
נפטר כ"ד אלול ה'תשל"ט

ור' יצחק ב"ר הערש ליב ע"ה  
נפטר ד' אלול ה'תש"ח

By the **Sidelsky Family**  
שיחי

If for some reason, one does not place pieces of chometz around the home, the מצוה to search remains in full force, and one still says the ברכה.

**Reason:** The מצוה is complete even if no chometz was found, because the מצוה is to **search**, not to **find**.

It is appropriate to wash נטילת ידיים before starting.

**Reason:** It is an important מצוה, and should be done with clean hands.

Light the candle before saying the ברכה.

**Reason:** To avoid unnecessary הפסק between the ברכה and the start of the מצוה.

It must be a single wick candle.

**Reason:** To be able to enter tight places, and search properly, without fear of causing fire.

**Bees wax** is the best choice.

**Reason:** It produces the clearest light.

Search only along the walls and corners, since there is a possibility of chometz trapped in **holes and cracks** that cannot be reached through sweeping.

After the search has started with a candle, one may/should switch to a **flashlight** when checking tight or flammable places.

If you are being assisted by others (preferably men or boys over מצוה (בר מצוה) who are assigned to search some of the rooms, they should answer אמן (and not ובי"ש) after your ברכה, while holding their own candle. They should start searching in a nearby area, to avoid a הפסק, and then carry on to their designated part of the house.

The same ברכה covers the search in more than one home that belongs to you, places of work, cars, Shul.

After searching your home, proceed to search your **car**. Use of a candle is unsuitable, therefore use a flash light.

Some allow searching the car in the daytime, similar to the checking of **pockets, hand-bags, school-cases, etc.** which are done by day. It is preferable to roll down all the windows during the searching. If they are tinted, they must be rolled down. The same applies to a bus.

**Shul & Beis Midrash:** A ברכה could be said. However, if done straight after one's own home, one ברכה covers both.

**No talking** until after the entire search is over.

The 10 pieces are collected into a paper bag, which is well tied and stored in a safe place.

Plinths and covers for the front of the base of the kitchen unit do not need to be removed in order to search beneath the units.

Chometz that fell behind heavy furniture or large appliances (e.g. refrigerator, cooker, etc.) and one does not wish to move them before Pesach, and has no intention of moving them during Pesach, even if it is visible, may be left there, since it will be disowned, by saying כל תמירא, and it is beyond reach, so there is no concern that one may mistakenly eat it during Pesach.

**However**, if one is anyway moving the heavy furniture within 30 days before Pesach, to clean behind them, and it may be too difficult to move them again during the search, in that case, before returning the heavy furniture, one should do the search during one of the nights, with a candle, but without a ברכה.

If an entire room is included in מכירת חמץ it does not require בדיקת חמץ.

Doing it an **earlier night** (13<sup>th</sup>, 12<sup>th</sup> ...):

When there is a **good reason**, one may search part of one's premises on an earlier night. The procedure is exactly the same, with a candle, but **without** a ברכה.

Two examples of a **good reason**:

1. **Place of work** (that you will enter חול המועד so it cannot be included in the מכירת חמץ), when it is too difficult to come in the night of the 14<sup>th</sup>.
2. When one transforms a kitchen/room into a Pesach kitchen, filled with sacks of vegetables, etc. a few days before Pesach, and once all the Pesach foods are stored, the search will not be thorough.

One who will spend the **entire** Pesach away from home, does not need to do any cleaning. One should include the entire house in the מכירת חמץ. The same applies to Bochorim regarding their dorm rooms in Yeshiva.

**However**, while the **home** is exempt from בדיקת חמץ, the **master** of the home, according to some opinions, is still bound to keep this Mitzvah **somewhere**, since he **had a home** and left it **within 30 days** before Pesach.

If you wish to follow this opinion, you have several options:

1. If you are still home the night of Erev Pesach, leave one room unsold, where the search is performed, with a ברכה.

### לעילוי נשמת

ר' אהרן דוב ב"ר שאול הכהן ע"ה  
נפטר ב' מנחם-אב ה'תשמ"ט

וזוגתו מרת אלטא שרה בת ר' יהודה ע"ה  
נפטרה ג' מר-חשוון ה'תשמ"ג

**By their dear family**

שיחיו

2. If you are leaving **before** the night of Erev Pesach, leave one room unsold and search that room, during one of the nights preceding your departure, **without** a ברכה.

3. Buy some chometz **of your own**, and eat it in the house of your host. You are **automatically** doing the Mitzvah (by making a minimal mess when you eat your chometz even if you don't help to clear it up), since the host acts as your 'Shliach' to remove **your** chometz.

4. Assist your host in his search, and be יוצא with his ברכה.

**Another possible option:** Searching your car, may be similar to searching your home. Some even require a ברכה.

## שריפת חמץ

During the 5<sup>th</sup> hour of Erev Pesach, the chometz is burnt, to the degree that it becomes **completely inedible** (i.e. even for a **dog**).

The chometz is thrown into the fire with the right hand.

A loaf of bread or a chunk of cake should be thinly sliced so that the fire will be able to consume it totally.

At this time, pockets in clothing must be searched and cleaned out. If, during the year, you never place chometz in your pockets, you are not **obligated** to search them. However, המחמיר תבא עליו ברכה.

If one delayed, and the 5<sup>th</sup> hour ended, one must burn the chometz until it is reduced to **ashes**, or reduced into small crumbs and thrown into the wind, or sea, or flushed down the toilet.

According to some, it is not advisable to pour petrol or other combustible materials over the chometz before it is properly burnt.

**Reason:** The **ideal מצוה** is to destroy **edible** chometz with **fire**, and not to make inedible with **petrol**.

However, if it is close to the end of the 5<sup>th</sup> hour, and there are still edible pieces which cannot be reduced to ashes, either because the fire is too small, or there is too much chometz, if it is on **your property**, quickly pour petrol to render it inedible.

כל חמירא, which renders all your chometz ownerless, is said **after** the fire has rendered the chometz inedible.

**Reason:** Once you disown it, you lose out on the Mitzvah of burning **your** chometz.

כל חמירא **must** be said before the end of the 5<sup>th</sup> hour.

There are customs to burn other mitzvah-related items along with the chometz, like the wooden spoon used for the search, hoshanos, lulav, leftover oil and wicks from Chanukah and fingernails.

There is a problem with depositing chometz into your rubbish bins. But there are **several solutions**:

1. Before the end of the 5<sup>th</sup> hour, pour a chemical over the chometz which will render it completely **inedible**.

2. Place the rubbish bin on public property **and** renounce possession of it, by declaring it 'hefker' in the presence of three adults. You may leave it on your property, but then you must also disown the space it occupies. You may then, continue using the rubbish bin, during Pesach.

3. Some hold that placing it on public property renders it **automatically** 'hefker'. But, it is better to remove the bag from the garbage can. Some apply the same **natural** 'hefker' status even to private property, which is not fenced in, and anyone could walk in. But remove the bag from the rubbish bin.

4. Include the rubbish bin and its chometz contents in the מכירת חמץ. This advice **only works** if you do not need to use that particular rubbish bin during Pesach, since it does not belong to you.

5. If they belong to the **local council** (who are not Jewish), it is enough to place it on **public** property. Some even allow you keep it on your **own** property.

## תענית בכורים

Who is considered a בכור in regard to **this fast**?

Any first born male, whether to his father or to his mother. A לוי and כהן also fast.

If a בכור is under מצוה בר, his father should fast for him. There is a מחלוקת if a new-born baby under thirty days, obligates his father to fast.

The custom is that the בכורים and their fathers avoid the fast by participating in a סיום and eating what is served.

לכתחילה - one should eat during the סיום.

בדיעבד - if one did not eat anything, one is still allowed to break the fast later.

If one did not understand the סיום, or did not even hear it, but was present, it is still valid according to most opinions. **Reason:** One **feels the joy** of those who **do understand**.

If one arrived in time for **eating**, and missed the סיום one must assist in serving the food, to be considered **part of it**.

**ANAYAT LTD.**

wishes you a

**Kosher and Happy  
PESACH!**