

Halachos of Pesach 5773

Compiled by

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HECHSHER KEILIM -- KASHERING SMALL KEILIM (UTENSILS):

These laws are quite intricate and extensive. What follows is a very brief synopsis of them. There are different methods of *kashering* depending on the nature of the item and its use. Many utensils are either extremely difficult or are simply not permitted to be kashered. Items For items that need both kashering and tevillah, *kashering* should be done first and then the immersion in the *mikvah*. As in past years, the Shul is providing a community wide *kashering* service on **Sunday, March 17th**, at *Bais Yisroel*. For further information and questions please contact Rabbi Shimon Perez at (612) 812-1571. All utensils undergoing *kashering* should be completely cleaned — free of all dirt and palpable rust — and not used with heat or hot items for 24 hours prior to the *kashering* process. Only utensils manufactured from wood, stone, metal and natural rubber may be *kashered*. These include *Kiddush* cups, pots, silver trays and serving pieces, silverware and various utensils. Graters, grinders and sieves, as well as frying pans and skewers, may not be kashered through *Hagalah*. **A minimum donation of \$18 per family is requested to cover costs.** Checks should be written to Minnesota Kosher.

For those who would like to kasher at home, it may be done in a clean chometz pot. First boil a full pot of water, spill it out, and then refill the pot and bring to a boil. After each item is inserted for koshering, make sure the water is again at a boil before inserting the next item. All utensils should be rinsed with cold water after kashering. —Kashering may also be done in a Pesach pot. Since we only kasher utensils that haven't been used for 24 hours, there is halachically no need to re-kasher the Pesach pot for Pesach use. However, some have the custom to do so.

KASHERING APPLIANCES. OVENS: —R' Aharon Kotler held that if the oven is not a *ben yomo* (i.e., hasn't been used for 24 hours) then *libun kal* is sufficient. It should be cleaned well with Easy-off (including the inside of the door), then left on broil for two hours. According to R' Shmuel Kamenetzky, one hour is sufficient. —R' Moshe Feinstein held *libun chumur* is needed. This means to blowtorch each spot for a few minutes. This method helps without any prior cleaning, and even if it is a *ben yomo*. The door, though, should be cleaned and covered with foil. —If an oven insert is used, all agree there is no need to kasher the oven, but many have the custom to do *libun kal* before placing the insert inside. —If you have a self-cleaning oven, running a full self-clean cycle is the equivalent of *libun chamur*. No prior cleaning is necessary and there is no need to wait 24 hours. The inside of the door should be covered with foil for Pesach. —The outside of the door, and all knobs and handles should be cleaned well. (It's advisable to clean with ammonia or something similar that will invalidate the chometz from being fit to be eaten by a dog.) Many have the custom to also cover the knobs with foil. —If the broiler tray under the oven was used for chometz, it may only be kashered with a blowtorch. —If chometz was placed directly on the oven racks, they need *libun chamur*. (Leave them in the oven during the self-cleaning cycle.) Otherwise, according to R' Aharon, *libun kal* would suffice. ***STOVETOPS:*** —Electric grates are kashered by turning the coil onto its hottest temperature for 15 minutes. —Gas grates are kashered by placing a blech or large pot (even a chometz one, if clean), or even heavy duty foil over the burners and turning on the highest flame for 15 minutes. (For safety it may be advisable not to do all four at once!) Alternatively, the grates may be placed into the oven during the self-clean cycle. —For stovetops with a flat glass top (with the electric coils under the surface) turn all the burners on (the highest setting) for 45 minutes. *Do not cover them*, as that may cause it to break. —All areas of the stovetop should be cleaned well and covered with foil. The actual metal source of the gas flow need not be cleaned. —The oven hood should be cleaned well and covered with foil. ***SINKS:*** Enamel or ceramic sinks cannot be kashered, and a sink insert should be used. Some cover the sink with contact paper before placing the insert inside. —Stainless steel sinks can be kashered. The sink should not be used for hot 24 hours before kashering. It should be cleaned well, including all cracks and crevices. (Again, ammonia is advisable.) Boiling water is then poured from a pot which was heated on the fire (*kli rishon*) directly onto every

spot in the sink. Extra attention should be given to the drain, as sometimes something can be stuck down there. Ammonia or the like should be poured down, too, to invalidate any food residue. This should be done even if you are using a sink insert and not koshering the rest of the sink, since sometimes the drain can back up and water from the drain will end up in the sink. —The faucet should be turned on hot, and when the water reaches its hottest temperature, boiling water should be poured on the outside of the spigot. The aerator and filter should preferably be replaced for Pesach. Otherwise clean it very well and pour boiling water over it. The hot & cold knobs should be cleaned well and covered with plastic. **COUNTER-TOPS**: Granite, smooth marble (but not grooved marble), metal and smooth wood counters can be kashered, by pouring boiling water from a *kli rishon* on every spot. If the granite has been coated with a protective polyurethane or plastic finish, it cannot be kashered. —Other types should be cleaned well and covered well, with a thick covering that won't tear over Pesach. The backsplash should also be cleaned and covered. **MICRO-WAVE OVENS**: Most today have plastic or enamel and should not be kashered for Pesach. **DISHWASHERS** should be cleaned and sealed and not used on Pesach.

RELATED TO KASHERING: —One who has **fillings** in his teeth should stop eating *hot* chometz 24 hours before the latest time for eating chometz. —One who has **braces** must clean them extremely well, and should not eat hot chometz 24 hours before the time. Some hold that because food can get stuck, *no* chometz should be eaten during that period. Those braces that are removable should be removed, and if possible (without ruining them) hot water should be poured over them. —**False teeth** should also be cleaned, and hot water being poured over them if possible. No hot chometz should be eaten for 24 hours before.

OTHER RELATED ITEMS: —**Tables and chairs** must be cleaned of all chometz. (Again, ammonia or bleach is a good idea.) The table must then be covered well. Some are careful to have at least one layer of covering that is waterproof. —**Refrigerator**. Shelves should be removed to clean well of all chometz., and then should be covered well. (Be careful not to cut off the airflow inside.) —**Highchairs** should be cleaned well, especially the tray. The tray should then be covered well, so as not to rip. —**Hand towels and bibs** that were cleaned well in the wash may halachically be used for Pesach, but many

have the custom to purchase separate ones for Pesach. —**Tablecloths** may be used for Pesach, but must be washed extremely well. Here, too, many will purchase separate ones for Pesach.

TEVILAS KEILIM New dishes or utensils, sold or manufactured by a non-Jew must be immersed in a kosher *mikvah* prior to use. Remove all stickers, adhesives and labels prior to their immersion. Some utensils such as those made of metal or glass need a *Bracha*, others are immersed without a *Bracha*. Most chinaware, earthenware, and wooden utensils do not have to be *toiveled* at all. When in doubt, ask.

MECHIRAS CHAMETZ. Anytime after *davening*, individuals may sign a *Shtar Harsha'ah*, a contract authorizing me to sell their *Chametz* to a non-Jew. To be included this must be done no later than 9:00 A.M. Monday morning, March 25th, *Erev Pesach*. Please make your checks payable to *Bais Yisroel Tzedakah Fund*.

SHABBOS HAGADOL DRASHA. The traditional *Shabbos Hagadol drasha* will be given on Shabbos, *Parshas Tzav*, March 23rd, at 6:10 P.M. The Drasha will include some *Halacha Lemeiysa*, practical applications of *Hilchos Pesach*.

BEDIKAS CHAMETZ: SEARCH and DESTROY. *Pesach* is a unique *Yom Tov* in that *Chametz*, which is permitted year round, is strictly forbidden during the eight-day holiday. In fact there are two separate prohibitions concerning seeing and finding *chametz* in one's possession. We are also very concerned with inadvertently finding and eating *chometz* on Pesach. Therefore there is a *Mitzvah* not just to destroy *chametz* but to search for it as well. This is referred to as *Bedikas Chametz*. This year the *bedikah* takes place Sunday evening, prior to the 14th of *Nissan*, March 24th beginning 8:22 P.M. Do not begin a meal, start any work or even learn Torah half an hour prior to the time of the *Bedikah*. The *minhag* is to have a family member put out ten pieces of *chametz* before the search. Make sure they are rather small so as not to equal a kezayis and wrap them up so as not to allow crumbs to break off. Keep a list as to where they were placed. Recite the *bracha*; no talking is permitted between the *bracha* and the start of the search. Family members may help with the search. Preferably, the only talking during the search should concern matters relating solely to the *Bedikah*. Use a candle with a single wick. A flashlight may be used in places where a candle is inadequate or dangerous. This is not merely a ceremony but a thorough search. Search all rooms especially in a home where there are younger

children. A less thorough search may be done in areas that were cleaned earlier. Pockets and cuffs of garments should be checked for *chometz*. The car, telephone, baby carriages, high chairs, tables, chairs and benches are all high priority. One should check behind appliances if they are easily movable. *Seforim* and books that have been used at the table during the year need *Bedikah*, and they should not be used at the *Pesach* table. Benches used at the *chometz* table should be put away for *Pesach*. Businesses and offices must also be searched. After the *Bedikah* recite the *Kol Chamirah* nullifying all unknown *chometz* and relinquishing it from your ownership. *Kol Chamirah* must be said in a language you understand.

Chometz found during the *Bedikah* should be put away in a secure fashion and place until it is burned the next day so that crumbs will not be scattered throughout the house.

BEDIKAS CHAMETZ FOR TRAVELERS: These *halachos* are numerous, but we will try to cover a number of common cases. — One who is leaving home for the duration of *Yom Tov*, and leaves his home within 30 days of *Pesach* (but before *erev Pesach*), must do a *bedika* the night before he leaves, without a *bracha*. If he leaves home more than 30 days before *Pesach*, he need not do a *bedika* at all and may rely on *bittul*. — If one is moving out of his home before *Pesach*, it depends on the following: If he's moving into his new home before *Pesach*, his obligation of *bedika* is only on the new home. If, though, he's not moving into a new place until after *Pesach*, then, if the old home is owned by a *frum Jew*, it's the owner's obligation to do *bedika*. Otherwise the one who moved out must do the *bedika*, unless someone *else* is moving *in* before *Pesach*. — *Bochurim* returning home from *Yeshiva* must do a *bedika* on their dorm rooms before they leave. — Those going to hotels for *Pesach* must do a *bedika* on their hotel rooms, with the following guidelines: If one arrives at the hotel before the night of *erev Pesach*, a regular *bedika* with a *bracha* should be done. (If the room was cleaned well by the hotel staff, as one would expect, one should eat a *chometz* meal in the room beforehand in order to be able to say the *bracha* before checking.) One who arrives on *erev Pesach* (or on *Chol Hamo'ed* for a 2nd days stay) must still do a *bedika*, unless the owner in a *frum Jew* who himself did a proper *bedika*. — Married children who are staying with their parents for *Pesach* may do a *bedika* with a *bracha* in the room that they will be staying in for *Yom Tov*.

EREV PESACH, Monday, March 25th Shacharis (6:30 & 8:00 AM) Mizmor L'Sodah and Laminatzayach are omitted from davening.

SIYUM BECHORIM. All first-born sons are required to fast *Erev Pesach* in gratitude for and commemoration of the Jewish firstborn who were saved during *Makas Bechoros*. This year any *Bechor*, or someone whose son is a *Bechor* and still a minor is obligated to fast on Monday, the 14th of Nissan, March 25th, beginning 5:54 AM. A first born of either parent is required to fast, including *bechorim* of *Kohanim* and *Leviyim*. A *Bechor* born after a miscarriage (*Rchm"l*) should also fast, even though he did not have a *Pidyon HaBen*. There is a custom to end the fast by participating in a *siyum*, a festive meal celebrating the conclusion of a *Mesechta*. To be released from the obligation to fast you must be present in Shul, when at the conclusion of *Shacharis*, a *siyum* on a *Mesechta* will take place. To be considered a participant, you must eat something from the *Seudah*.

BIYUR CHAMETZ. *Chametz* may not be eaten after 10:51 A.M. The burning of the *chometz* must be completed on Friday, before 12:05 P.M. Do not saturate the *chometz* with lighter fluid or the like prior to burning it; this may render it inedible before the burning, thereby rendering it ineligible for the fulfillment of the mitzvah of burning. Some have a custom to add the *hoshanos* and *aravos* of *Succos* and wicks from *Chanukah* to the fire. The *chometz* should be burned until it is completely charred. AFTER the *chometz* is completely burned, the *bitul* is recited nullifying and relinquishing ownership of any and all remaining *chametz*. The entire process must be completed before 12:05 P.M. There are differing opinions whether one should acquire a piece of *chometz* to burn if he no longer owns any by *Erev Pesach*. The Mishna Brura holds that one should try to do so.

EREV PESACH: After *chatzos* (midday), **which is 1:19 PM**, *melacha* (work) is not allowed, and the halachos are similar to those of *chol hamo'ed*. Therefore, haircuts and nail cutting should be completed before that time. The Mishna Brura says that if it was not done earlier, it may be done after *chatzos*.

PREPARATIONS FOR THE SEDER - FIRST NIGHT. Although during the year we refrain from displaying our nicest silver, china and linen all at one time, in memory of the destruction of the *Bais HaMikdosh*, on the night that we celebrate our freedom, the night of the *Seder*, the table should be set with our finest and most elegant possessions. The *minhag* is not to eat roasted meat or

poultry. Most *Poskim* prohibit even meat roasted in a pot with no liquid added. The entire Seder table should be prepared in advance on Monday, so that the *Seder* can begin immediately after nightfall, and to avoid any possibility of violating prohibitions of *Yom Tov*.

All wine bottles that will be needed for the *Sedorim* should be opened before *Yom Tov*. The *Zeroah* and *Beytza* should be roasted before *Yom Tov*. The salt water should be prepared before *Yom Tov* as well as the *marror* leaves or stalks which must be carefully checked for bugs before *Yom Tov* begins. The horseradish should be grated prior to *Yom Tov*. The *charoses* should be prepared before *Yom Tov*. —If one neglected these preparations until *Yom Tov*, the following guidelines may be used: The *Zeroah* and *Beytza* may be roasted on *Yom Tov*, but they must then **be used that day**. (The *zeroah* can't be eaten until daytime.) The *charoses* may be ground with a *shinui* (change, e.g. onto the table instead of on a plate). The mixing is OK without a *shinui*, since kneading is allowed on *Yom Tov*. Only a small amount of saltwater should be made, no more than is needed for that night. Its ingredients, too, should be combined with a *shinui* (e.g. put the water in first and then the salt). The horseradish for *marror* may be ground with a *shinui* (see above, *charoses*). *Marror* leaves may be checked for bugs on *Yom Tov*, but only as much as is needed for that night.

The *Yom Tov* candles are lit 18 minutes before sunset at 7:14 P.M. Some have the custom to light later, before the seder begins. Even though we normally are allowed to recite *Kiddush* before nightfall *Leyl Yom Tov*, *Kiddush* on *Seder* night must be recited after nightfall. *Kiddush* is counted as the first of the *Arba Kosos* and therefore is connected to the *Haggadah*. The obligation of *Sippur Yetzias Mitzrayim* begins only after nightfall. Also, the *mitzvah* of *matza* and *morrer*, coincide with the eating of the *Korban Pesach*, which may only be eaten at night. Therefore, *Kiddush* may only be recited at night, when eating the *matza* is permitted. Therefore, the *Seder* should absolutely not commence until after nightfall at 8:39 P.M.

SECOND SEDER: Tuesday night . One is prohibited from preparing anything on the first day of *Yom Tov* for the second day of *Yom Tov*. Any and all preparations including setting the table, seating and pillow arrangements, must be done after nightfall. Do not light candles or begin any preparations before 8:24 P.M. The horseradish may be grated the night of the second Seder so as not to lose its sharpness. It should be grated with a *shinuy* (in an unusual man-

ner), either by holding the standing grater upside down, by grating the horseradish with the left hand, if one is right handed, or by grating the horseradish over a tablecloth or counter instead of a bowl. If this is difficult to do on *Yom Tov* it can be grated on Monday, *Erev Pesach* as long as it is well sealed in a Tupperware--type container. The *charoses* should be prepared on Monday. If, however, one neglected to do so, it may be prepared with a *shinuy*.

THE SEDER PLATE. Below is one widely used arrangement (*Ari Zal*); there are other customs, too:

egg zeroah

marror

karpas charoses

chazeres

KIDDUSH AND THE FOUR KOSOS. Both men and women are obligated to perform this *Mitzvah* correctly. Have the intention to fulfill two *mitzvos*, *Kiddush* and the first of the four *Kosos*. Drink the *Kos* reclining. Women need not recline. The *Kos* must contain a *reviyis* of wine, for which, 3.3 oz. is sufficient. This year, being that the first seder is Friday night, the first cup for *Kiddush* must be at least 4.2 oz. Preferably one should drink the entire amount in the *kos*. If unable to do so, drink *rov reviyis*, (most of the contents) and you are *yotzeh* -- you've fulfilled the requirement. The fourth *kos* should be completely finished to enable you to recite a *Bracha Acharona*. It is preferable to drink wine for the *kosos* as the alcohol adds the necessary dimension of *cheyrus* -- freedom. The wine should be red, uncooked and without added sugar. If not available, any Kosher red wine may be used. The order of preference for the *Arba Kosos* is as follows:

1. Wine
2. Wine with grape juice
3. Wine with water
4. Grape Juice
5. Grape juice with water
6. Chamar Medina (popular beverage)

MATZOH. *Shmura Matzah* must be used for both *Sedorim*. Everyone is obligated in this *Mitzvah* in the following amounts: *Motzi Matzah* - approximately 2/3 of machine *matzah*, or 1/2 of a hand matza for a matza of average thickness. A thicker matza would require less of the matza to be eaten, while a thinner matza would need more of the matza to be eaten. *Korech*: approximately 1/4 hand *matzah* of average thickness. For the *afikoman*: approximately 1/2 hand *matzah*,

or 2/3 of machine matzah. The matzah should preferably be eaten in 2 to 4 minutes but no longer than 9 minutes . The meal should be completed early enough to allow the eating of the Afikoman before *chatzos* (1:19 AM). Contrary to rumor, women are also required to recite the entire *Haggadah* and eat the *Afikoman*.

MARROR. Do not completely coat the *Marror* in *Charoses*, as it is supposed to taste bitter. If you use Romaine lettuce leaves, the amount for both manor and korech is an amount covering an area of 8x10 inches. If you use stalks, it is 3x5 inches. If you are brave and use fresh pure grated horseradish for marror, use 1.1 fluid ounces; for *korech*, 0.7 fluid ounces. Eat in a span preferably of 2-4 minutes, up to a maximum of 9 minutes.

SIPPUR YETZYIAS MITZRAYIM. The Haggadah. The highlight of the Seder is the reliving and retelling of the miraculous exodus from *Mitzrayim*. Involve the children; make it real for them. As each of us sits at our *Seder* and recites *Leshana Haba'ah BeYerushalayim*, may we all be *zocheh* to the *Geula Amitis* -- the true redemption. *BeNisan Nigalu UveNisan Asidin Lehigael*. May it come speedily in our time.



SHABBOS HAGADOL

When to Celebrate -- Tenth of Nisan or the Shabbos before Pesach?

(From BYSO Archives)

Many explanations are offered by the commentaries as to why this Shabbos is given a special title. The Tur explains that in the year that the Jews left Mitzrayim, the 10th of Nisan fell out on Shabbos. That was the day that the Jews brought their lambs home to begin the four day inspection prior to slaughtering it on the 14th for the Korban Pesach. The Mitzrim asked them why they're all taking home these lambs, and they answered that they plan on slaughtering them in a few days time. The Mitzrim of course were furious, since they worshipped the lamb, yet Hashem performed a great miracle and they had no ability to harm the Jews. It is this miracle that we celebrate on Shabbos Hagadol. The Magen Avraham, Taz, and others ask, why do we celebrate the day of the week, and not the date of the 10th of Nisan, like we do with all other holidays?

R' Zalman Sorotzkin, in his *Sefer Hade'ah V'hadibur*, answers with another question. Why did the Jews answer the Mitzrim truthfully? Didn't they realize that the Mitzrim would want to kill them for planning on harming their idols? [Moshe himself attested to this fact previously, see Shemos 8:22.] Wasn't this a true *Makom Sakana* (situation of danger) where it would definitely have been permitted to lie? The answer is that this took place on Shabbos, and the fear of this holy day doesn't allow a Jew to lie. We find in the Mishna in *Demai* that the word of an *Am Ha'aretz* is trusted on Shabbos concerning *Maaser*, even though during the week it is not. The reason for this may be that the Jewish people, through resting on Shabbos, are testifying to the fact that Hashem created the world in six days and rested on the seventh. One who lies is not valid to be a witness, and therefore on Shabbos all Jews are extra careful not to lie so as not to invalidate themselves from being able to testify.

It follows that the whole miracle came about only because it was Shabbos. Had it not been Shabbos, the Jews wouldn't have been open about what they were doing, and rightfully so. Since it was Shabbos, though, they had to tell the truth, and then the miracle happened that the Mitzrim anyway couldn't harm. Since it was Shabbos that brought about the miracle, we celebrate yearly on Shabbos, whichever date it may fall on.

PESACH

The Proper Way to Celebrate Miraculous Salvation

Hashem instructs Moshe (Shemos 12:16) that the first day of Pesach is a holy day, and the seventh day is holy, too. The Gemara (Pesachim 96a) tells us that during that first year in Mitzrayim the prohibition against leaven only applied on the first day of Pesach. The **Meshech Chachma** quotes numerous commentaries who say that in that year even the status of Yom Tov was applied only to the first day. The question then arises, why did Hashem feel it necessary to command the nation then, about something which would only apply at a later time?

The answer is that Hashem was teaching us an important lesson about the nature of His Mitzvos. When other nations celebrate a victory over their enemies, many celebrate the day they were victorious in battle and rejoice in the downfall of their enemy. The Jewish nation is different. The Posuk says in Mishlei (Proverbs 24:17) "Don't rejoice in the downfall of your enemy."

The Medrash tells us that Hashem didn't allow the angels to sing praise over the downfall of the Mitzrim, and likewise we don't complete the Hallel during the second part of Pesach for the same reason. What we do rejoice over is our salvation and our deliverance from bondage. The Torah constantly repeats that we celebrate the fifteenth of Nisan "because on that day Hashem took us out of Mitzrayim." Never does the Torah state the reason of celebration to be because on that day Hashem meted out justice to the Mitzrim.

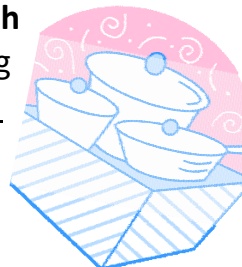
[We find a similar concept on Chanukah, when we celebrate the miracle of the flames, which commemorates how Hashem watched over us in miraculous fashion. We don't publicly celebrate the miracle of the battle against our enemies. Similarly, on Purim we don't celebrate the day on which we won the battle, but rather the next day, when we rested from battle.]

Had Hashem only commanded us to keep the seventh day as Yom Tov after the Mitzrim were drowned on that date, it may have appeared as a command to rejoice over Egypt's destruction. Therefore, Hashem told us about this Mitzvah beforehand, even though it didn't apply yet, to make it clear that we are not celebrating the downfall of our enemy, but rather our own deliverance.

Pesach Kashering Service

בס"ד

Bais Yisroel is sponsoring a community wide Pesach Kashering Service on **Sunday, March 17th**. All utensils undergoing kashering should be completely cleaned and not used for twenty-four hours prior to the kashering process. Generally, only utensils manufactured from wood, stone, metal and natural rubber may be kashered. These include Kiddush cups, pots, silver trays and serving pieces, silverware and various utensils. Graters, grinders and sieves may not be kashered through Hagalah.



A minimum donation of (\$18) eighteen

dollars per family is requested. Please make checks payable to *Minnesota Kosher*.



Bring your items to Bais Yisroel in sturdy bags or boxes between the hours of 8-10 AM Sunday. They will be returned to shul later that day.

28th St. Mikvah Schedule For Tevilas Keylim

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|---|----------|-----|----------|
| Tevilas Keylim 9:30 AM – 6:00 PM | | | |
| Sunday | March 10 | Wed | March 13 |
| Sunday | March 17 | Wed | March 20 |

PLEASE use the crate for glass

PLEASE do not leave any garbage behind

PLEASE remember to leave payment in the box.

OPEN FOR MEN ONLY

Fridays, weekly from 1:00 PM

Erev Yom Tov, Monday, March 25 & Sunday, March 30th
after Shacharis