



# The Laws of Pesach

פסח תשפ"א | Pesach 2021

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Dedicated in loving memory of

**Dr. Vivian B. Mann**

חיה ביילע בת ישעיהו יעקב ושרה צפורה  
in commemoration of her 2nd Yartzheit

*By Stephen & Miriam L. Wallach*

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Dedicated in loving memory and  
in commemoration of her 3rd Yartzheit

**Linda Raquel Cohn**

רחל בת יהושע

*By her children, grandchildren & great-granddaughter*

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Dedicated in loving memory of

**Michael S. Strauss a”h**

החבר שלמה מיכאל בן מאיר שטראוס

*By Jeremy & Meryl Strauss*

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Dedicated Anonymously

לעילוי נשמת רחל לאה בת מרדכי צבי

Dear Members,

When sitting down with our families at the Seder, we are all familiar with the traditional foods which are placed on the table. Our dining rooms become transformed to tell the story of Yitzias Mitzraim, when Hashem saved our people from the hands of the Egyptians and selected us to be his chosen nation. Certain foods like the Zroah (shank bone) are for visual purposes only, while others are consumed. Some with relish (charoses), while others with difficulty (maror). One of the foods that many have a custom to eat is the beitz, an egg. What is the significance of the egg? While the more famous answer is that it represents the Karban Chagiga that was brought on Pesach, I would like to share the following two answers that I believe are linked.

Rav Meir Shapiro, the founder of the Daf Yomi movement, suggests that the egg symbolizes the inner strength which Yisrael exhibits during their years of exile and oppression. Generally, when most foods are cooked, the longer they cook the softer they get. The egg is different. The more it cooks, the stronger it becomes. So too Israel, though we face the challenges and difficulties of the exile, we grow stronger and continue to develop as a nation. A second answer is offered by the Ishbitzer Rebbe. He looks at the egg and sees within it an allusion to two different aspects of redemption. One aspect is the physical redemption: the freedom from servitude, when the Jews were saved from the physical oppression of Egypt. The second focuses on the spiritual redemption when we received the Torah at Sinai. Most creatures that are born come into this world in a completed state. The egg however is “born” in an incomplete state. While the egg physically exists, it still requires additional time to further grow and develop, and only reaches its completed form when it hatches later on. The same is true with Israel. Leaving Egypt, finding freedom from servitude was only the initial stage in their birth as a nation. Their shleimus, like the egg, was only experienced at a later stage, when they stood by Sinai and received the Torah. For this reason an egg appears on the table.

This year has certainly been a most difficult one, but like the beitz, our Tzibur has gotten stronger. By caring for each other, navigating this pandemic as a Kehilla and exhibiting great mesiras nefesh in our commitment to Torah and Tefilah, we have shown a resilience and fortitude we never could have imagined. Part of that effort has been this special project headed by Rabbi Shay Schachter and Rabbi Ike Sultan to enhance our observance of the chagim. I thank them for making this Pesach guide available to the public.

On behalf of the Rabbinat of the Young Israel of Woodmere, I wish you a Chag Kasher V'samayach.



Rabbi Shalom Axelrod



## Month of Nissan

### Preparation for Pesach

One should begin learning the halachos of Pesach thirty days before the holiday.<sup>1</sup> Starting from that time, a person should prepare to clean and remove all *chametz* in the house. Therefore, one should not leave *chametz* in any place from which it will be difficult to remove later.<sup>2</sup>

### Tachanun, Fasting, and Eulogies

Since the month of Nissan is connected to *kedusha* and *geulah*, the minhag is not to recite *tachanun*, fast, or have eulogies for the whole month.<sup>3</sup>

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1 Shulchan Aruch 429:1

2 Mishna Brurah 436:31

3 Shulchan Aruch and Rama 429:2

### Birkas Hailanos

During the month of Nissan, as spring begins, we recite *birkas ha'ilanos*, which is a special, annual *bracha* for seeing fruit trees in blossom.<sup>4</sup>

### Shabbos Hagadol

This year, when Erev Pesach falls out on Shabbos, the minhag is to have the *Shabbos Hagadol drasha* – related to *hilchos* Pesach the week before Erev Pesach.<sup>5</sup>

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4 Shulchan Aruch 226:1

5 Mishna Brurah 430:1

## Thursday: Ta'anis Bechoros

In commemoration of the miraculous salvation of the Jewish firstborns in *Mitzrayim*, the firstborn children fast on *Ta'anis Bechoros*.<sup>6</sup> When Erev Pesach falls out on Shabbos, *Ta'anis Bechoros* is pushed up to Thursday and the current minhag is that a *bechor* should listen to a *siyum* on Thursday before eating.<sup>7</sup>

### Who Should Fast or Listen to a Siyum

A firstborn of one's mother or the firstborn of one's father (or both) should fast on Erev Pesach.<sup>8</sup> This includes *Kohanim* and *Leviim*.<sup>9</sup> The Ashkenazic minhag is that firstborn women do not fast.<sup>10</sup>

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6 Mishna Brurah 470:1

7 Rama 470:2, Sh"t Igrot Moshe 4:69. Rav Hershel Schachter ("Inyanei Erev Pesach She'chal BeShabbos", min 71-72) explained that because some held that the fast is pushed up to Friday and not Thursday, some recommend being strict to make a *siyum* both on Thursday as well as Friday.

8 Shulchan Aruch 470:1

9 Mishna Brurah 470:2

10 Rama 470:1, Mishna Brurah 470:4

A father should fast in place of his son<sup>11</sup> who is a firstborn but is under bar mitzvah. According to the minhag, the father should go to a *siyum* in place of his son. If the father is a firstborn and also has a young son who is a firstborn, it is sufficient for the father to hear a *siyum* for both of them.<sup>12</sup>

### On Livestream

Many poskim say that someone who cannot make it to shul may rely on a *siyum* over the phone or video livestream.<sup>13</sup>

Preferably, after hearing the *siyum*, one should eat a *ke-baytzah* of *mezonos* or bread as a meal for the *siyum*. If one attended the *siyum* but did not eat at the *siyum*, they are still exempt from fasting.<sup>14</sup>

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11 Rama 470:2

12 Rav Hershel Schachter (oral communication, 3/3/21)

13 Rav Hershel Schachter (Teshuva dated 28 Adar 5780 p. 2), Rav Asher Weiss, Rav Shlomo Zalman Auerbach, Rav Nebenzahl

14 Halichot Shlomo 8:1

## Thursday Night: Bedikas Chametz and Bitul

### Erev Pesach on Shabbos

Because it is impossible to light or carry a candle on Shabbos when Erev Pesach falls out on Shabbos, bedikas *chametz* is done Thursday night with a candle and bracha. Bitul *chametz* is recited afterwards.<sup>15</sup>

### Bracha

After one began, it is preferable not to speak until completion of the bedika.<sup>16</sup> One may make the bracha on the bedika with many people listening and then split up for each person to check an area of the house.<sup>17</sup>

### Time

The ideal time to begin bedika is 7:39pm (Siddur Baal Hatanya), *tzeis hakochavim*.<sup>18</sup> Someone davening Maariv in shul should daven at *tzeis*<sup>19</sup> and then do bedika. A person who cannot go to shul and is davening at home should daven *maariv* at the ideal time, which is *tzeis hakochavim*, and then start the *bedika*.<sup>20</sup>

### Crumbs

There's no obligation to check for crumbs of *chametz* that might be on the floor. Any edible crumbs should be removed.<sup>21</sup>

### Cleaning the House Beforehand

One should sweep or vacuum the house before the bedika to clean it well.<sup>22</sup> During the *bedika*, the minhag is to do a cursory check of the house without checking every crack or crevice for *chametz* since the house was previously cleaned.<sup>23</sup>

As a general rule, a person need not overwork them-

selves with performing bedikas *chametz*.<sup>24</sup>

### Leaving for Pesach

If one leaves their house more than 30 days before Pesach and doesn't plan to return for Pesach there is no need to do bedika. Reciting bitul *chametz* is sufficient.<sup>25</sup> If one leaves home within 30 days of Pesach and does not plan to return for Pesach, they must do *bedika* with a candle the night before they leave, followed by *bitul chametz*. The *bedika* is done without a *bracha*.<sup>26</sup> After nightfall of the last night before leaving, one shouldn't eat, work, or learn before performing the bedika.<sup>27</sup> In this case, it is sufficient to do a basic search for *chametz* as no one will be home for Pesach.<sup>28</sup>

### Where

One must check only in area where they would have brought *chametz*.<sup>29</sup> A family with small children must do bedika in all the rooms in the house because children tend to bring *chametz* everywhere.<sup>30</sup>

One should do *bedika* in the kitchen even though they are planning on storing or eating *chametz* there on Friday and *Shabbos*. After finishing their *chametz* on Friday or *Shabbos*, one should clean that area again.<sup>31</sup>

The *minhag* is not to do *bedika* in the areas where one stores *chametz* and is going to sell to a goy for Pesach.<sup>32</sup> If one's front or back porch is roofed and fenced in, it is considered like any other room that needs to be checked with a bracha.<sup>33</sup>

### Hotels

If one arrives in a hotel before Thursday night and plans on staying for Pesach, they should perform *bedika* in their room with a *bracha*. This is true even though the

<sup>15</sup> Mishna Brurah 444:1-2

<sup>16</sup> Shulchan Aruch 432:1, Mishna Brurah 432:6

<sup>17</sup> Mishna Brurah 432:11

<sup>18</sup> Shulchan Aruch 431:1, Mishna Brurah 431:1

<sup>19</sup> Rav Hershel Schachter (oral communication, 3/3/21). C.f. Mishna Brurah 431:8

<sup>20</sup> Rav Shmuel Fuerst (min 1-5). Mishna Brurah 431:8 quotes a dispute if it is better to daven or check first if you usually daven at home.

<sup>21</sup> Rav Hershel Schachter (oral communication 3/7/21), Halichot Shlomo ch. 5 fn. 10

<sup>22</sup> Rama 433:11

<sup>23</sup> Kaf HaChaim 433:24, Halichot Shlomo 5:1. C.f. Mishna Brurah 433:46

<sup>24</sup> Rav Schachter (OU Pre-Pesach Webcast 5771, min 19-21). Haggadah of the Roshei Yeshiva (pg 13) records Rav Moshe Feinstein's minhag to spend a little over an hour performing bedika in his small apartment.

<sup>25</sup> Shulchan Aruch 436:1

<sup>26</sup> Shulchan Aruch 436:1

<sup>27</sup> Pri Megadim E" A 436:1

<sup>28</sup> Rav Schachter on OU Webcast 5771 (2-3)

<sup>29</sup> Shulchan Aruch 431:1

<sup>30</sup> Rav Schachter (OU Pre-Pesach Webcast 5771, min 26-7), Mishna Brurah 433:19

<sup>31</sup> Halichot Shlomo 5:2

<sup>32</sup> Halichot Shlomo 5:3

<sup>33</sup> Rav Hershel Schachter (oral communication, 3/3/21).

room was cleaned by the cleaning staff before arrival. In order to recite a *bracha*, one should bring in some *chametz* before the time of the *bedika*.<sup>34</sup>

If one arrives in the hotel during the day of the 14th of Nissan and the hotel did a *bedika* on the 14th at night, one doesn't need to do *bedika*. In the case that the hotel didn't do *bedika* one should do so with a *bracha*.<sup>35</sup>

### Sefarim

Many authorities maintain that there is no obligation to check sefarim for *chametz* crumbs.<sup>36</sup>

Benchers and *Zemiros* booklets of the rest of the year should not be used on *Pesach*.<sup>37</sup>

### Pockets

One should check the pockets of clothing since sometimes *chametz* is placed in there.<sup>38</sup> Many poskim permit checking the pockets before the night of the 14th.<sup>39</sup>

### Under Furniture

A person should check for *chametz* under the refrigerator, stove, couches, and other furniture.<sup>40</sup> One need not move any heavy furniture which isn't regularly moved to remove any out of reach *chametz*. For those pieces, one can rely upon the bitul *chametz*.<sup>41</sup> Similarly, *chametz* that is buried in the cracks in the floor or between the back of a cabinet and the wall need not be sought out, since it is unreachable.<sup>42</sup>

### Inside Machines

*Chametz* which is stuck inside of a machine - e.g.: a mixer or laptop keyboard - need not be removed if it is inaccessible without disassembling the machine.<sup>43</sup>

### Office

One should perform *bedika* at night in one's place of work.<sup>44</sup>

<sup>34</sup> Rav Hershel Schachter (min 4-6), Rabbi Aryeh Lebowitz

<sup>35</sup> Siddur Pesach KeHilchato 12:8

<sup>36</sup> Halichot Shlomo 5:6, Rav Mordechai Willig in Am Mordechai (p. 154), and Halachos of Pesach p. 72 quoting Rav Moshe Feinstein

<sup>37</sup> Halachos of Pesach p. 72

<sup>38</sup> Mishna Brurah 433:47

<sup>39</sup> Halachos of Pesach (pg 71) in name of Rav Moshe Feinstein

<sup>40</sup> Rav Shmuel Fuerst (min 8)

<sup>41</sup> Rav Hershel Schachter (oral communication, 3/3/21). Rav Nissim Karelitz (Chut Shani Pesach 2:11)

<sup>42</sup> Piskei Teshuvot 433:4

<sup>43</sup> Rav Elyashiv (cited by Shoneh Halachos siman 433 fnt. 34 v. 3 p. 57)

<sup>44</sup> Halichot Shlomo 5:4

### Car

It is proper to check one's car for *chametz* on the night of the 14th using a flashlight.<sup>45</sup>

### Shul

At night a gabbai or another appointed individual should perform *bedika* in the Shul or *Beis Medresh*. To avoid any dispute about the *bracha*, this search should be mentally included in the *bracha* for the *bedika* of one's house.<sup>46</sup>

### Eating or Working before Bedika

A person shouldn't start a job or start eating a bread meal from a half hour before *tzeis hakochavim* until one has done *bedika*. If one started beforehand, one can continue until *tzeis* and then stop for *bedika*.<sup>47</sup>

A person shouldn't start learning from *tzeis hakochavim* until one has done *bedika*. Some add that one may not learn from a half hour before *tzeis*.<sup>48</sup>

### Candle vs. Flashlight

One should check using a single wax candle, not a torch or even two candles together.<sup>49</sup> Most poskim allow using a flashlight in place of a candle.<sup>50</sup>

One need not turn off the electric lights while performing the *bedika*.<sup>51</sup>

### Scattering Ten Pieces of chametz

The *minhag* is to scatter ten pieces of *chametz* to be found during the *bedika*.

Nowadays, when people clean the house of *chametz* in advance, some say that it is obligatory to scatter these pieces, while others maintain that it's still not an obligation but only a *minhag*.<sup>52</sup>

These pieces should be hard *chametz* that does not create crumbs. It is advisable to wrap the pieces so that they don't make crumbs.<sup>53</sup>

<sup>45</sup> Halichot Shlomo 5:5

<sup>46</sup> Mishna Brurah 433:10, Aruch Hashulchan 433:12

<sup>47</sup> Rama 431:2

<sup>48</sup> Mishna Brurah 431:7

<sup>49</sup> Shulchan Aruch 433:2

<sup>50</sup> Halichot Shlomo 5:11, Halachos of Pesach (pg 86) quoting Rav Aharon Kotler and Rav Moshe Feinstein

<sup>51</sup> Halachos of Pesach (pg 86) quoting Rav Moshe Feinstein, Minchat Asher 3:31, Halichot Shlomo p. 110 fnt. 57

<sup>52</sup> Shaar HaTziyun 432:12, Halichot Shlomo 5:12

<sup>53</sup> Mishna Brurah 432:12, Halachos of Pesach (pg 80)



## If One Found Chametz on Pesach

If one finds *chametz* on Yom Tov, one shouldn't burn it right away but rather cover it and then burn it on chol hamoed.<sup>54</sup> If one sold one's *chametz* before *Pesach* and then finds *chametz* on *Pesach*, one should store it away

<sup>54</sup> Shulchan Aruch 446:1

with the other *chametz* that was sold to the non-Jew, since the document included all of one's *chametz* regardless of its location.<sup>55</sup>

<sup>55</sup> Mikrai Kodesh 1:74

## Bitul Chametz

Biblically, *bitul chametz* is effective even for known *chametz*. Nonetheless, this is a rabbinic obligation to do *bedikas chametz* and remove all known *chametz*.<sup>56</sup>

Since many members of the household have their own spending money and sometimes buy *chametz*, it is proper for everyone in the family to say the text of *bitul chametz*.<sup>57</sup> It can be said from anywhere,<sup>58</sup> in any language that you understand.<sup>59</sup>

<sup>56</sup> Aruch Hashulchan 431:17

<sup>57</sup> Rabbi Hershel Schachter (OU Kosher Pre-Pesach Webcast 5770, min 4-5)

<sup>58</sup> Shulchan Aruch 434:4

<sup>59</sup> Rama 434:2

### Bitul at Night

After one does *bedikas chametz* one should recite *bitul chametz*.<sup>60</sup> The standard text is: כל חמירא וחמיעא דאיכא - ברשותי, דלא חזיתיה ודלא בערתיה, לבטיל כעפרא דארעא - "All *chametz* or leaven in my possession that I have not seen, and have not destroyed, shall be nullified and become ownerless, like the dust of the earth."<sup>61</sup> Some say that one should instead say כל חמירא וחמיעא דאיכא בר-שותי, דלא חזיתיה ודלא בערתיה, לבטיל כעפרא דארעא ולהוי הפקר.<sup>62</sup>

<sup>60</sup> Shulchan Aruch 434:2

<sup>61</sup> Mishna Brurah 434:8

<sup>62</sup> Rav Hershel Schachter in B'ikvei Hatzon p. 77, Rav Schachter

## Friday Morning: Biur Chametz

### Burning Chametz on Friday Morning and Leaving Over for Shabbos

#### **Ideal latest time for burning chametz on Friday in Woodmere, NY: 11:45am (MA).**

A person should destroy all his *chametz* besides food for two meals before *Shabbos*. There is nothing wrong with eating a snack of *chametz* besides those two meals as long as it is before the fifth halachic hour *Shabbos* morning.<sup>63</sup> The *chametz* set aside for *Shabbos* should be stored in a safe place so that it isn't dispersed.<sup>64</sup>

It is proper to burn the *chametz* one found during the *bedika* and any *chametz* that one is not leaving over before the sixth hour on Friday morning. If it is done later

on the Hagaddah p. 11-12

<sup>63</sup> Rav Hershel Schachter ("Inyanei Erev Pesach She'chal BeShabbos", min 74-5)

<sup>64</sup> Mishna Brurah 444:3

in the day, next year someone might be confused. If one missed that time, one can still burn it later.<sup>65</sup>

One should leave over just enough *chametz* for two meals. If someone is very worried about not being able to get rid of the extra *chametz* they can get rid of all of their *chametz* before *Shabbos* and use *matzah ashira*, egg matzah, for the *hamotzi* of Friday night and *Shabbos* lunch.<sup>66</sup>

### Burning or Other Means

The minhag is to burn *chametz* until it becomes coals or ashes during the day, however, one fulfills the mitzvah by destroying the *chametz* in any fashion.<sup>67</sup> At a public burning, one should stay there until one sees that it is completely burnt. Otherwise, the *chametz* might be removed and thrown in the garbage prematurely. There

<sup>65</sup> Shulchan Aruch 444:2

<sup>66</sup> Igrot Moshe 1:155

<sup>67</sup> Rama 445:1

is no *bracha* for *biur chametz* since it is included in the *bracha* for *bedikas chametz*.<sup>68</sup> If someone forgot the *bracha* on *bedika* the night before, they can recite it the next day on the burning.<sup>69</sup>

The minhag is to burn the *chametz* in its own bonfire or fire-pit and not on one's stove because the ashes of *chametz* are forbidden from benefit.<sup>70</sup>

It's preferable to burn the *chametz* without dousing it in gasoline or lighter fluid so that one can destroy the *chametz* with fire and not to make it inedible using any other means.<sup>71</sup>

### Kezayis

One should leave over at least a *kezayis* of *chametz* that they are not selling to a non-Jew to properly fulfill this mitzvah.<sup>72</sup>

### Garbage

If possible, one should bring one's garbage to the public garbage dump. If one puts *chametz* in one's private garbage bin and it isn't picked up until after midday on Erev Pesach, one should either pour Ajax or bleach on the *chametz* to make it totally inedible or put it in the street and declare it ownerless in front of three people.<sup>73</sup>

### Minhag to Burn the Lulav with the Chametz

The minhag is to burn the ten pieces of *chametz* that were hidden for the *bedika* along with the rest of the *chametz* during *biur*.<sup>74</sup> There are some who have a custom to burn their *lulav*<sup>75</sup> along with the *chametz*.

<sup>68</sup> Mishna Brurah 432:3

<sup>69</sup> Mishna Brurah 423:4

<sup>70</sup> Mishna Brurah 445:11

<sup>71</sup> Halichot Shlomo 6:10

<sup>72</sup> Mishna Brurah 445:10

<sup>73</sup> Minchat Yitzchak 4:56, Shevet Halevi 1:137, Chelkat Yaakov 3:165

<sup>74</sup> Kaf Hachaim 432:1

<sup>75</sup> Rama 664:9

### Women

Women are obligated in the mitzvah to destroy *chametz* but can fulfill it by proxy.<sup>76</sup>

### Asking a Non-Jew

Some hold that one can fulfill *tashbisu*, the mitzvah of destroying *chametz*, by asking a non-Jew to destroy the *chametz*.<sup>77</sup> Others disagree and hold that one should destroy it oneself or have another Jew do it.<sup>78</sup> If one still has *chametz* on *Shabbos* after the fifth hour, it is *muktzeh*, but one should ask a non-Jew to get rid of the *chametz* on his behalf.<sup>79</sup>

### Bitul During the Day

The final *bitul* is said on *Shabbos* itself before the sixth halachic hour. It is unnecessary to say it on Friday while burning the *chametz*.<sup>80</sup>

The nullification done after the burning in the morning includes all remaining *chametz*. Therefore, the text is: כל חמירא וחמיעא דאיכא ברשותי, דחזיתיה ודלא חזיתיה, דבערתיה ודלא בערתיה, לבטיל ולהוי הפקר כעפרא דארעא.<sup>81</sup>

### Work on Erev Shabbos (Erev Erev Pesach)

Since *Erev Pesach* is the day for every Jew to bring a *korban Pesach* when the *Beis Hamikdash* is standing, iy"H soon, it is treated as a type of *Yom Tov*. Therefore, the rabbis enacted a prohibition to work after midday. This applies even though there is no *Beis Hamikdash* today. Nowadays, the *minhag* is not to work after midday.<sup>82</sup> This year, when *Erev Pesach* falls out on *Shabbos*, there is no prohibition to do work on *Erev Shabbos*, since the *Korban Pesach* would not be brought at that time. However, another reason for the prohibition is to afford a person time to prepare for the holiday. Accordingly, the injunction would apply to Friday when *Erev Pesach* falls out on *Shabbos*. The *poskim* are lenient on the matter.<sup>83</sup>

<sup>76</sup> Sefer Hachinuch Mitzva 9

<sup>77</sup> Magen Avraham 446:2, Kovetz Shiurim Pesachim n. 190

<sup>78</sup> Rabbi Akiva Eiger OC 446:1, Chazon Ish OC 124 27b

<sup>79</sup> Mishna Brurah 444:21

<sup>80</sup> Shulchan Aruch 444:6, Mishna Brurah 444:22

<sup>81</sup> Shulchan Aruch 434:4

<sup>82</sup> Chayei Adam 129:4, Halichot Shlomo 8:5

<sup>83</sup> Kaf Hachaim 468:3

## Friday: Selling Chametz

Although some *poskim* question the sale of true *chametz* because it seems to be a legal ruse to avoid a prohibition,<sup>84</sup> most *poskim* allow it and that is the minhag.<sup>85</sup>

If one doesn't sell true *chametz* such as cake, bread, or noodles, one may still sell bleached flour (that is *chametz*), ketchup, mayonnaise, or any mixture of a minority of *chametz*.<sup>86</sup>

Even if one wants to observe this stringency, it is advisable to perform *mechiras chametz* for mixtures of *chametz* and as a protection, in case one unknowingly retained *chametz* items.<sup>87</sup>

### Procedure of Selling Chametz

When selling *chametz* through the local shul, one should write down one's address and provide access by leaving the keys by the Rabbi, neighbors, or security guard. If one feels uncomfortable doing that one should at least write down one's cell phone number at which one would be reachable over Pesach.<sup>88</sup>

One who sells his *chametz*, should not sell the containers which are holding the *chametz* to the goy because if they do so, they may be required to dip them in the *mikveh* again.<sup>89</sup>

### Stocks of Companies which Own Chametz

Some authorities hold that there is no prohibition of owning *chametz* for a minority shareholder of a company which owns *chametz* on Pesach. This is because

the minority shareholder has no say in the company's procedures.<sup>90</sup>

### Storing the Chametz

*Chametz* which one sells to a non-Jew for Pesach should be put away in a closet or another partition of ten *tefachim* (36 in. *Rav Moshe*) and not opened on Pesach.<sup>91</sup>

### Bedika in House or Rooms that are Sold

It is improper to avoid doing *bedika* altogether by selling one's house and *chametz* before the night of *bedika*. Rather, one should leave out one room from the sale and do *bedika* there.<sup>92</sup>

If someone sells their house and the *chametz* in it to a non-Jew for Pesach in the standard sale of *chametz*, some say they are not obligated to do *bedikas chametz*, while others hold they are obligated since it wasn't sold at the time they were obligated to perform *bedika*. If they sell it before the night of the *bedika*, they are certainly exempt from doing *bedikas chametz*.<sup>93</sup>

### Rent vs Selling

Some say that one should specifically rent the rooms and not sell them in order that the rooms not become exempt in *mezuzah* over Pesach and then after Pesach the *mezuzos* are invalid since they were exempt and then left up (תעשה ולא מן העשוי).<sup>94</sup>

<sup>84</sup> Nefesh HaRav p. 177

<sup>85</sup> Bikvei HaTzon (siman 15)

<sup>86</sup> [Rav Schachter \(OU Pre-Pesach Webcast 5771, min 26-7\)](#), Rav Belsky (ad loc. Min 79-80)

<sup>87</sup> Halachos of Pesach (p. 123)

<sup>88</sup> [Rabbi Sobolofsky \(min 4-6\)](#)

<sup>89</sup> Chachmat Adam 73:3

<sup>90</sup> Igrot Moshe EH 1:7, Rav Dovid Feinstein (cited by Journal of Halacha and Contemporary Society v. 24 p. 85)

<sup>91</sup> Shulchan Aruch 440:2

<sup>92</sup> Halichot Shlomo (vol 1, pg 101 note 14)

<sup>93</sup> Mishna Brurah 436:31

<sup>94</sup> Dirshu 436:19 citing Rav Elyashiv (Ashrei Haish 3:51:36, Halichot Vahanhagot p. 15)

## Shabbos Meals

### *Latest Time to Eat Chametz*

**The latest time to eat chametz is 10:28am in Woodmere, NY: (MA).**

From the beginning of the fifth halachic hour, *chametz* is forbidden to eat.<sup>95</sup> One should brush his teeth before the prohibited time for *chametz* arrives,<sup>96</sup> even on Shabbos.<sup>97</sup>

### *Latest Time to Remove One's Chametz*

**The latest time to remove chametz is 11:44am in Woodmere, NY: (MA).**

From the beginning of the sixth hour, one may not derive benefit from *chametz*, and so it is forbidden to give it to a non-Jew or feed it to a dog.<sup>98</sup> Before 11:44am, one should flush the leftover *chametz* crumbs down the toilet. *Chametz* should be eaten on top of tissues that can be flushed or disposable dishes which after being shaken out can be thrown in the garbage.<sup>99</sup>

### *Eating Outside*

If someone is concerned for eating *chametz* in one's house one may eat the *challah* on the porch or the backyard if it is within the *eruv* or has a fence and then eat the rest of the meal inside.<sup>100</sup> The crumbs of *chametz* on the porch or backyard should be swept off the porch or table if there is an *eruv*.<sup>101</sup> The *birkas hamazon* should be said where the bread was eaten.<sup>102</sup>

### *Lechem Mishneh*

For the mitzvah of *lechem mishneh*, it is possible to have two small rolls that one will consume. Alternatively, besides the *challah* that one is going to eat for the second loaf, it is possible to use matzah stored safely inside a

plastic bag, even though one is not going to eat it during that meal.<sup>103</sup>

### *Menu Restrictions*

A person should not make hot *chametz*, such as *chullent*, for Shabbos Erev Pesach because in doing so the leftovers stuck on the pot will be *chametz* and one cannot clean them on Shabbos since it isn't necessary for Shabbos. After the fact, if one made a hot *chametz* food in a pot, that pot can be cleaned to remove the *chametz* on Shabbat morning. When cleaning that pot, one should do the minimum possible; if the *chametz* can be removed by being wiped off that should be done, if it needs to be cleaned with water that measure should be taken.<sup>104</sup>

It is preferable to make all of one's food for Shabbos kosher for Pesach or new pots.<sup>105</sup>

### *Eating Matzah on Erev Pesach*

Some have the minhag not to eat matzah 30 days before Pesach, some have the minhag not to eat matzah from the beginning of the month, while others have the minhag to continue to eat it until Erev Pesach.<sup>106</sup>

One should be strict not to eat any matzah meal cakes or matzah meal in any baked foods.<sup>107</sup> It is permissible to eat a cooked matzah meal dish, such as matzah balls.<sup>108</sup> Egg matzah is not halachically matzah with respect to eating matzah on Erev Pesach.<sup>109</sup>

### *Seuda Shelishis Entree*

Ideally (on a regular Shabbos) Seuda Shelishis should be eaten after midday and it should be eaten with bread. On Erev Pesach this becomes

<sup>103</sup> Dirshu 444:8 citing Igrot Chazon Ish 1:188

<sup>104</sup> Shulchan Aruch and Rama O.C. 444:3, Mishna Brurah 444:13

<sup>105</sup> Mishna Brurah 444:14

<sup>106</sup> Mishna Brurah 471:12, Sh"t Igrot Moshe 1:15

<sup>107</sup> Rama 471:2, Mishna Brurah 471:20, Sh"t Shevet HaLevi 8:117. See Halichot Shlomo 8:4.

<sup>108</sup> Shaar Hatziyun 471:16

<sup>109</sup> [Rav Hershel Schachter \("Inyanei Erev Pesach She'chal BeShabbos", min 50-53\)](#). Rav Hershel Schachter (oral communication, 3/3/21) said that Ashkenazim are only strict to be concerned for Rashi's opinion that egg matzah is *chametz* on Pesach itself but not Erev Pesach.

<sup>95</sup> Shulchan Aruch 443:1

<sup>96</sup> Yechave Daat 1:91:8

<sup>97</sup> Nefesh Harav p. 168. If someone does not usually brush on Shabbos they should wash their mouth out with mouthwash.

<sup>98</sup> Shulchan Aruch 443:1

<sup>99</sup> [Star-K Guide](#)

<sup>100</sup> Mishna Brurah 178:33, Vezot Habracha ch. 6 n. 6

<sup>101</sup> It is ideal to do so gently so it isn't scattered in the wind but most poskim permit that. Mishna Brurah 446:6, 319:67.

<sup>102</sup> Shulchan Aruch 178:4, [Star-K Guide](#)

problematic as one may not eat chametz after the fourth hour of the day and one cannot eat regular matzah on Erev Pesach either. Therefore, there are a number of options available to fulfill Seuda Shelishis this year.

- The first option available is to divide the morning meal into two parts. Many shuls will daven an earlier Shacharis. When returning home, one should recite Kiddush and Hamotzi, eat one course with bread or egg matzah and then bentch. After a break of one-half hour, one should wash again, recite Hamotzi with bread or egg matzah, eat the rest of the meal and bentch. If using bread one must be finished by the fourth Halachik hour of the morning.<sup>110</sup>

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<sup>110</sup> Amongst Ashkenazim there is a debate whether egg matzah can be eaten after the fourth Halachik hour of the morning of Erev Pesach (see footnote 109). According to the Igros Moshe (O.C 1:155) it would not be allowed. According to the Shulchan Aruch (471:2) and Aruch HaShulchan (444:5) this would be allowed. Rabbi Hershel Schachter follows the latter position. According to this latter opinion, one would be permitted to eat Seuda Shelishis using egg matzah, after the fourth Halachik hour

- Alternatively, we can fulfill our Seuda Shelishis meal with fruits, vegetables, fish, meat or other foods that are permitted after midday on erev Pesach. This would even include cakes made with potato starch and foods where matzah meal is a binder (like kugel).

### ***Seuda Shelishis Timing***

If someone is having *seuda shelishis* in the afternoon, one should make sure to have it before the end of the ninth halachic hour (4:07pm GRA) so that they will be hungry for the seder that night.<sup>111</sup> Ideally, they should daven *mincha* before *seuda shelishis*.<sup>112</sup> If they forgot, they can eat it even after the ninth hour. After *seuda shelishis* it is permitted to eat a snack with fruits or vegetables even after the ninth hour, but one should make sure to save an appetite for the seder.<sup>113</sup>

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of the day. One should try and have egg matzah that contains grape juice (see Nefesh HaRav 179-180).

<sup>111</sup> Mishna Brurah 444:7

<sup>112</sup> Rama 291:2

<sup>113</sup> Shulchan Aruch 471:1

## **Hallel the Night of Pesach**

Many Sephardim and Chasidim have a minhag to recite *hallel* with a *bracha* after the *shemoneh esrei* on the first and second nights of Pesach.<sup>114</sup> An individual who is not in shul should not recite *hallel* at all.<sup>115</sup> Many Ash-

kenazim don't have this custom.<sup>116</sup> Someone who finds himself in a shul where they do recite *hallel* should recite it along with them.<sup>117</sup>

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<sup>114</sup> Shulchan Aruch 487:4

<sup>115</sup> Rav Hershel Schachter (oral communication, 3/7/21)

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<sup>116</sup> Rama 487:4, Mishna Brurah 487:16

<sup>117</sup> Igrot Moshe 4:94

## **Shiurim of Matzah and the 4 Cups**

Preferably, one should drink the whole cup of wine. For someone whom that is difficult majority of the cup is sufficient. If one can't even drink that one can rely on the opinion that one fulfills one's obligation with a *reviyis* (3 oz Rav Schachter) or majority of a *reviyis*.<sup>118</sup> If one intends to drink the minimum amount one should

use a cup that is just the size of a *reviyis*.<sup>119</sup> Ideally, a person should eat two *kezayisim* for *motzei matzah*, one for *kore'ch*, and two for *tzafun*.<sup>120</sup> Each *kezayis* is a piece of standard handmade matzah that is the size of one's palm not including the fingers.<sup>121</sup>

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<sup>119</sup> Mishna Brurah 472:33

<sup>120</sup> Shulchan Aruch 475:1, 477:1

<sup>121</sup> Rav Hershel Schachter (oral communication 3/7/21)

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<sup>118</sup> Shulchan Aruch 472:9





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