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DAY-TO-DAY HALACHIC GUIDE

Detailed instructions on the
laws and customs for the

Festival of Pesach 5782

Part I
Rosh Chodesh Nissan - 10 Nissan

Sale of Chometz Instructions
Kashering & Toiveling
Q & A on Pesach Preparations

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Rosh Chodesh Nissan - 10 Nissan

Including:

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By

Horav Yosef Yeshaya Braun, shlita
member of the Badatz of Crown Heights

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**Listen for Sale of Chometz times at the Beis Din
on the Badatz hotline: 718.604.8000**

FOREWORD

Presented here is comprehensive guidance for selling *chametz*, *kashering* and *toiveling* dishes, laws and customs associated with the days from *Rosh Chodesh Nissan* through 10 Nissan.

The basic laws and customs presented below are derived from multiple sources, Revised by Rabbi **M. M. Rotenberg**.

Due to a dearth of space only some references and halachic notes have been added. Primary sources include: *Shulchan Aruch* and commentaries, *Haggadah Shel Pesach Im Likkutei Taamim U'minhagim*, *Sefer HaMinhagim Chabad*, *Luach Colel Chabad*, *Sichos* and *Igros Kodesh*. Please see the footnotes in the Hebrew section for more halachic discussion of the topics mentioned.

The intention of this summary is to inform you of some of the relevant laws, not to replace each person's obligation to review the *Halachos* comprehensively.

* * *

TIME TO PREPARE

In a *sichah* on the second day of Rosh Hashanah in 5752, the Rebbe states:

"We need to focus on studying the laws that apply to this time of year, during which many changes are made to the standard prayers and there are numerous customs that apply. We should make certain to study these laws in the Code of Jewish Law.

"Recently, yearly calendars have begun to include many of the laws that apply to the relevant time of the year and that are necessary to know. This is particularly useful for those who, for whatever reason, do not have sefarim or do not know how to find what they are looking for in the sefarim that they own. Now, however, they can simply examine such calendars and easily find the relevant laws.

"It is therefore extremely appropriate for every single person to peruse the contents of these calendars, such as the Kollel Chabad calendar (available both in wall size and pocket size formats) in such a manner that the laws that apply to this time of year will become fixed in his memory. After all, it sometimes happens that a halachic question arises precisely at a point during which it is forbidden to interrupt and ask for

someone's guidance - or when there is nobody around to ask. Furthermore, [not having familiarized himself with the relevant laws beforehand,] it can happen that one does not even realize that there is a problem to begin with.”

* * *

This guide incorporates several reminders about laws that will only be applicable during the Era of Redemption, with the hope that Moshiach will come speedily, allowing us to implement these laws in practice. The concept of studying these halachos is based on several sichos, some of which are quoted below:

TO REALIZE REDEMPTION

“Hashem **begs** the Jewish people,” the Rebbe passionately stated, “to occupy themselves with the study of the laws of the sacrificial orders ... which [as our Sages state,] is considered as if we had actually offered the sacrifices. This study will bring about the actual offerings because it brings [to quote Rambam,] ‘King Moshiach [who] will build the Beis Hamikdash ... and restore the laws of the Torah ... so that the Jewish people will again offer the sacrifices ... in accordance with all the mitzvos that are stated in the Torah,’ speedily, in our time—literally! [Then, to quote the festival liturgy,] ‘We will offer before You there the offerings of our obligations ... in accordance with the commandments of Your will!’”

“We must experience greater longing and yearning for the Redemption,” the Rebbe demanded. “One of the ways this is accomplished is through studying more Torah on the subjects of the Redemption and the Beis Hamikdash. Studying these topics greatly hastens their actual realization, to the extent that we will go directly from studying these subjects to greet our righteous Moshiach. We will inform him, ‘We have just completed studying the laws associated with your coming!’ An additional motivation to study these laws is that we must expect Moshiach’s arrival each and every day. In that case, these laws [concerning the Redemption and the Beis Hamikdash] are matters that every Jew—men and women alike—must know, in order to put them into practical use on a daily basis, such as many of the laws of the offerings².”

1) *Likkutei Sichos*, vol. 18, p. 341—*Emphasis in the original*

2) *From a sichah addressed to N'shei u'B'nos Chabad—Sefer HaSichos* 5750, vol. 2, p. 485.

General Note: The times listed below are for Crown Heights only. Since one can never achieve complete precision, and many factors may influence the accuracy of these times, it is recommended to begin earlier than the time listed and not wait until the last minute (e.g., for the start of Shabbos), or to wait extra time, when that is the appropriate precaution (e.g., at the close of Shabbos).

THIRTY DAYS

LEARNING THE LAWS

Starting from Purim, we begin to discuss the halachos of Pesach.

Law of Redemption: The Alter Rebbe states³ in his *Shulchan Aruch*: “During the times of the *Beis Hamikdash*, the early Sages instituted that the laws of each festival should be explained to the public starting thirty days prior to each festival. Therefore, they would begin teaching the laws of Pesach from Purim onwards ... Each person living in Eretz Yisrael was obligated to bring three offerings (*olas re'iyah*, *shalmei chagigah*, and *shalmei simchah*) on each festival. Each sacrifice has to be free of any blemish or other disqualification. The Sages therefore instituted the practice of publicly explaining the laws of the festivals thirty days in advance, to remind the people of the festival so that they do not forget to prepare animals that are fit for offering. They then had a full thirty days to prepare.”

MAOS CHITTIM

Now is also the time to begin donating, preparing, and organizing to provide *ma'os chittim*⁴—supplies for those who cannot afford the Pesach expenses, providing them with *shemurah matzos* for the *sedarim* and for Pesach, as well as providing their other Pesach needs.⁵

Women are also accustomed to personally be *mehader* in this important mitzvah.

3) beg. *Hilchos Pesach*

4) Regarding the use of *ma'aser* for purposes of providing Pesach needs, see [#3217](http://www.asktherav.com).

5) See *Sefer HaSichos* 5750, vol. 1, p. 351, fn. 134; *Sichas Purim* 5726; *Sichas Shabbos Parshas Parah* 5740

DONATIONS BY WOMEN

In *Sichos Kodesh*, the Rebbe explains, “Women have a special connection with the mitzvah of *tzedakah*. In our society, husbands are accustomed to entrust considerable sums to their wives’ discretion and therefore even significant funds are considered within the halachic definition of a minor sum, which a *tzedakah* collector was permitted to accept from a woman in former times [when society placed the majority of a family’s funds under the husband’s sole jurisdiction]. In the USA, it is prevalent for the distribution of funds for *tzedakah* and for many other matters to be the woman’s prerogative to a far greater extent than that of their husbands.”

NO MATZAH

We refrain from eating matzah during the thirty days prior to Pesach until the Seder on the first night of Pesach. It is customary to avoid even *chametzdik* matzah not fit for consumption on Pesach.

MORE CARE WITH CHAMETZ

Care should be taken to prevent *chametz* substances from becoming firmly attached or entrenched in our possessions, which would frustrate our subsequent efforts to clean for Pesach. Many *poskim* refer to scenarios of avoiding *chametz* throughout these thirty days—such as not using a *chametz* utensil to collect wine from a barrel that has been set aside for Pesach use; preventing *chametz* from entering a location that will be exempt from *bedikas chametz*; not laundering clothes with a *chametz* agent; not gluing paper with a *chametz* substance; care for a property that will be vacated within the thirty days and not returned to until after Pesach; storing things away in a place that will not be cleared until after Pesach, and so on.

MIVTZA MATZA

The entry for the year 5714 in *Shalshelas HaYachas* (in the introduction to *HaYom Yom*) reads: “[The Rebbe] encouraged [that the *chassidim*] bring merit to the public by providing *shmurah matzah* for Pesach.”

The Rebbe established⁶ the practice whereby everyone, but especially those in positions of authority such as a Rav or a communal leader or activist, should send round

6) *Sefer Haminhagim Chabad*

hand-baked *matzos* (they must be *shmurah matzah*) for Pesach—or at a minimum, enough for the *sedarim*—to their acquaintances who would not otherwise obtain such on their own initiative. Organizers of large public *sedarim* in hotels and the like should make similar arrangements.

In 5751, the Rebbe announced,⁷ “Public *sedarim* will be held in many places. Out of these, many locations will be holding just one *Seder* due to lack of funds and other concerns. It is urgent and extremely appropriate to put every effort into holding two *sedarim*. At least, the existing budget should be spread over both nights. No doubt, that remedy will prove unnecessary because Hashem will certainly bless and supply the organizers with all that is necessary and even more than that.”

THE MONTH OF NISSAN

Our Sages say, “In the month of Nissan, our forefathers were redeemed from Egypt, and in the month of Nissan, we are destined to be redeemed.”

NO TACHANUN

For the duration of the month of Nissan, we do not say Tachanun. On Shabbos, we likewise do not recite *Av Harachamim* in Musaf nor *Tzidkascha* in Minchah.

On these days when Tachanun is not said, and we therefore omit *Lamnatzeach* (Chapter 20 of Tehillim) as part of davening. Instead, we precede the daily Tehillim with its recitation.

FASTING

We avoid fasting for the entire month—even as an individual *tikkun*, or Erev Rosh Chodesh (Iyar) for those who do so as their usual custom, or even for a *yahrtzeit*. The exceptions to this rule are the Fast of the Firstborn on Erev Pesach and a *chosson* and *kallah* on their wedding day.⁸

THE NASI

Starting on *Rosh Chodesh* Nissan (when the Mishkan was inaugurated), and every day until the 12th of Nissan, the

7) *Sefer HaSichos* 5751, vol. 1, p. 411

8) The latter is observed even on Rosh Chodesh Nissan. However, on *Isru Chag*, they do not fast.

Nasi is recited after *Shacharis*, followed by the *yehi ratzon* prayer. On the 13th of the month, the concluding passage of *Zos Chanukas Hamizbe'ach* is recited to represent the tribe of Levi.

BLESSING ON THE TREES

Someone who goes outdoors during the month of Nissan⁹ and observes trees in bloom should recite the blessing:

ברוך אתה ה' אלקינו מלך העולם שלא חסר בעולמו כלום וברא בו בריות טובות ואילנות טובות ליהנות בהם בני אדם.

“Blessed are You, L-rd our G-d, King of the universe, who has made nothing lacking in His world, and created in it goodly creatures and goodly trees to give mankind pleasure.”

This blessing is recited only once a year, the first time a person observes blossoming trees during Nissan. Someone who observed such trees but failed to recite the blessing should recite it the next time they see such trees, but should omit the words, *atah Hashem Elokeinu Melech ha'olam* (“L-rd our G-d, King of the universe”) from the *brachah*. Rather, simply state, “*Baruch shelo* etc.” (“Blessed is the One Who has made...”)

This blessing is only recited on a tree that does not produce fruit—though the fruit does not have to be edible.¹⁰

The tree should be in the blossoming stage, prior to the production of fruit. Some are extra scrupulous to recite the blessing over two such trees simultaneously. Both men and women alike make the *brachah*. Some authorities maintain that the blessing should not be recited for a tree that is *orlah* (within the first three years of its planting) or a tree that has been grafted. The majority of authorities permit reciting this blessing during Shabbos and Yom Tov. If the *brachah* was delayed until the blossoms have fallen and given way to fruit, it should be recited without mentioning Hashem’s name, in the method described above.

PREPARING FOR 11 NISSAN—120 YEARS

THE GIFT THE REBBE WANTS

“There is still time remaining until Yud Alef Nissan,”

9) This law is applicable only during the month of Nissan.

10) See www.asktherav.com #8068

the Rebbe says¹¹ that can be used to fulfill all of the good resolutions made in connection with this day, and to accept even more good resolutions.”

The Rebbe, on another occasion¹²: Those who are preparing for the birthday are thinking about what to do—perhaps in *tzedakah*... or Torah.

First of all, these efforts should be connected with Torah. And not merely that pledges for *tzedakah* should go **toward** Torah study. Although, it is true, there is much to be said for those who “support for Torah,” and even more so, to quote, “those who support it are ‘*me’ushar*—fortunate”, about which the Zohar states: “Do not read it ‘*מאושר*—fortunate,’ but (by rearranging the letters we get:) ‘*מראשו*—from His head”. This means that a “supporter of Torah” draws from the “head” and source of all blessings.

Still, this does not approach the value of Torah study itself (even though the passuk first states, “Zevulun on your journeys” [referring to those who do business and support Torah study], and only after, “And Yissachar in your tents” [referring to those who sit and learn Torah]) And therefore, simply stated, whatever *hachlatah* you mean to focus on as a gift for my birthday it must include the realm of Torah. Obviously, this refers to whoever desires to do so— as it is not possible to offer conditions for a gift — but since a gift is meant to be pleasing (it should be in line with what the recipient desires).

So whatever the gift will be: *tzedakah* as so, positive activities or good deeds in a different milieu, it would be proper, desired, good...(let’s include all fifteen positive expressions mentioned in the prayer, *Emes V’yatziv*), that each should include an addition in Torah study. And as mentioned—the addition should be both in *niglah* and the inner, deeper part of Torah, *Chassidus*.

PREPARATIONS FOR PESACH

It is a mitzvah for each individual to learn the halachos of Yom Tov prior to Yom Tov, so that they will become proficient in the halachos and know what to do.

11) From the *sichah* of Yud Shvat 5733

12) From the *sichah* of Purim 5732. In *Sichos Kodesh I*, p. 539.

SPECIAL PURCHASES

If you have not yet purchased shmurah matzah¹³ for Pesach, do so now.

If you have not yet purchased wine for Pesach, do so now too. It is a mitzvah to specifically utilize red wine for the Seder, unless a white wine is of superior quality than the available red wine.

In 5747,¹⁴ the Rebbe issued the following directive: “It is extremely worthwhile and highly appropriate for each Jewish child to receive their own *Haggadah shel Pesach* before the start of the festival. It would be best to give them an illustrated text that depicts the various mitzvos and events that are discussed in the Haggadah, making the Haggadah’s contents far more accessible to children. On the inside cover, inscribe the words *laHashem ha’aretz u’melo’ah* (“*To Hashem is the Earth and its contents*,” often abbreviated as “ה', acknowledging that everything belongs to Hashem), followed by the child’s name.”

In 5748¹⁵, the Rebbe added: “It would be best to purchase a new Siddur or the like for a child before Yom Tov. The importance of such gifts can be derived from the law that one should purchase edible treats for a child in honor of Yom Tov, and those are merely non-obligatory items.”

FOR PESACH

It is forbidden to say in reference to the meat of any kosher animal (domestic or otherwise) or fowl, “This meat is for Pesach.” This would appear as though he is designating it for the *korban Pesach*. Be careful to say instead, “This meat is for Yom Tov,” or something similar. Nor should one person tell another, “Please take this money and buy meat for Pesach.” Instead, they should take care to say, “Please buy me meat for Yom Tov.”

Regarding fish or other foods that are not considered meat, it is permissible to say, “This is for Pesach.” Some, however, are stringent to avoid saying, “This is for Pesach,” regarding any item except for the wheat that will be used for the

¹³ If absolutely necessary, spelt matzah may be used. See www.asktherav.com #7062

¹⁴ *Sichas Shabbos Parshas Vayikra 5747*

¹⁵ *Sichas Shabbos Parshas Vayikra 5748*

matzos that require guarding from contact with water from the moment of its harvest. In this particular case, someone who overhears someone declaring that this wheat is “for Pesach” will correctly assume that he intends to guard it from becoming leavened, so as to use it for the Pesach *matzos*. It is best to be cautious and to try following this stringent opinion.

It should be noted that it is only forbidden to declare specific meat *l’Pesach*—“for Pesach,” but there is nothing wrong with employing a different phrase with the same meaning, such as “*al Pesach*”—“over Pesach,” as per the literal translation of the common Yiddish phrase, “*oif Pesach*.” (Many explain that the common custom to be lenient is on account of the English translation that doesn’t represent the same connotation as the Hebrew.)

SELLING CHAMETZ

Mechiras chametz will take place at the Badatz office (The times for the Sale of Chometz at the Beis Din can be heard on the Badatz phone line: 718 604 8000). It is advisable to arrive as early as possible and not push off until the last day. The laws of selling the chametz are detailed at the end of this booklet.

JOY OF YOM TOV

Gladness and a joyful frame of mind are mandated for the entire eight days of the festival. A man must see to it that his wife, children, and all who are dependent upon or accompany him are similarly joyful. This joy is a Biblical obligation. How is this accomplished? A husband purchases clothing and jewelry for his wife, according to his means. (For how this applies to men and children, see the laws of the First Day of Pesach).

MEDICATIONS KFP

Someone who must take medication regularly should not simply decide on their own to be stringent and avoid taking it throughout Pesach. Rather, consult a Rav regarding the status of these particular medicines.

An individual who has personal questions regarding Pesach (such as the above, concerning medicines) that require the deliberation of a Rav at the Badatz should not delay approaching the Badatz until the last minute. It is essential

to contact a Rav as early as possible.

CLEANING & BEDIKAH

It is permissible to begin—although not complete—the mitzvah of *bedikas chametz* earlier than the night of the fourteenth of Nissan. Regardless of the date of the search, it must be conducted during night hours and a candle must be used. In such a case, a blessing is not recited, and care must be taken to avoid introducing any *chametz* into the searched area following the conclusion of the search until after Pesach. One room must be left unsearched, so that a search can be conducted in that room on the night of the fourteenth, with a blessing.

Here is a practical example of such a scenario: A businessman intends to enter his office during Pesach. In that case, the office cannot be included in the sale of *chametz*. It must be cleaned and searched instead, but he does not need to wait until the night of the fourteenth; he may search it earlier, as explained above. He must be extremely careful not to introduce *chametz* to the office following his search.

If a room is cleaned from *chametz* with the intention of storing Pesach items there, it is wise to wait to introduce the Pesach items until the night after it has been cleaned and conduct a search for *chametz* by either candlelight or the use of an electric flashlight, and not rely on the search that will be conducted later on the night of the fourteenth.

Reminder: Make sure that even the less obvious places need to be *chametz*-free—e.g. the computer keyboard must be cleaned thoroughly from *chametz*.

PESACH MESSAGES

The Rebbe discusses the coincidence of Pesach and Shabbos, as will occur this year, in the following public letters: *Erev Rosh Chodesh Nissan 5745*, its sequel on Yud Alef Nissan 5745, and Yud Alef Nissan 5748. For more, see *Sichas Yom V'Erev Shabbos Kodesh Erev Pesach 5751*¹⁶ at length and *Sichas Acharon shel Pesach 5751*.¹⁷

16) *Sefer Hasichos 5751*, vol. 1, pp. 427ff.

17) *ibid.*, pp. 436ff.

KASHERING FOR PESACH

The laws of *hagalas keilim* are complex and not everyone is fluent in them. It is therefore appropriate and correct—despite common practice to the contrary—for an expert in the laws of *hagalah* to perform the procedure.

For the details on which kitchen utensils and appliances may be kashered and the method of kashering, see the appendix.

HAIRCUTS

We are obligated to take haircuts before Pesach to avoid entering the festival disheveled.

SHABBOS PARSHAS TAZRIA, 1 NISSAN

ROSH CHODESH, PARSHAS HACHODESH

Kabbalas Shabbos is recited as usual. *Ya'aleh veyavo* is added during the *Amidah* of Maariv. If you made a mistake, see the chart at the end of the booklet.

In *Birchas Hamazon*, *Retzei* is recited followed by *ya'aleh veyavo* and the *Harachamans* for Shabbos and Rosh Chodesh. If you forgot the above, see the chart at the end of the booklet.

When saying the brachah *Me'ein Shalosh* (for items requiring *al hamichya* or the seven fruits and wine), the proper wording for today is: *ורצה והחליצנו ביום השבת הזה וזכרנו לטובה ביום ראש החודש הזה*. If you forget, see the chart at the end of the booklet.

Add *ya'aleh veyavo* in the *Amidah* of Shacharis. If you forgot to recite *ya'aleh veyavo*, see the chart at the end of the booklet.

During Shacharis, half-*Hallel*¹⁸ is followed by *V'Avraham zaken*, *Kaddish tiskabel*, *Shir shel Yom* (*Mizmor shir l'yom hashabbos*), *Hoshi'einu*, *Barchi nafshi*, and *Kaddish Yasom*. Then *Ata horeisa* is said, and *Krias Hatorah* begins.

18) Does one make a brachah on half-*Hallel* if davening without a minyan? See www.asktherav.com #2750

KRIAS HATORAH

Three *sifrei Torah* are used today.

THREE TORAHS

There is special providence in the opportunity to read from three Torahs on one, or even two, additional occasions during the year. (the annual default for this is Simchas Torah, but there are times—such as this year—when Rosh Chodesh Teves and Rosh Chodesh Nissan fall on Shabbos.) See the *sichos* of Shabbos Chanukah 5742 and Parshas Vayikra 5751 for insights and lessons from the Rebbe on this phenomenon.

Parshas Tazria is read from the first (in six *aliyos*), after which the second *sefer Torah* is placed on the *bimah* alongside the first. (We may not remove the first *sefer Torah* until the second *sefer Torah* is placed on the *bimah*, so that the *bimah* should not be vacant from a mitzvah.) *Hagbah* (lifting the Torah) and *gelilah* (wrapping the Torah) are performed on the first Torah. The seventh *aliyah* is read from the second *sefer Torah*. It is the reading for Shabbos Rosh Chodesh (*Uv'yom hashabbos .. u'verashei chadsheichem*). Then the third Torah is placed on the *bimah* alongside the second. *Chatzi Kaddish* is recited, and the second Torah is raised and wrapped.

Maftir is read from the third *sefer Torah*. This section is called *Parshas Hachodesh* and speaks about the mitzvos pertaining to the *Korban Pesach*. The third Torah is then raised and wrapped.

If you made a mistake in the order of the readings, or failed to read *Parshas Hachodesh*, see the chart at the end of the booklet.

The *Haftorah* begins *Ko Amar*. Upon its conclusion, the first and last verses from the *Haftorah* of Shabbos Rosh Chodesh are added. These are: *Ko amar Hashem hashamayim kisi... Vehayah midei chodesh... Veyatzu ura'u... Vehayah midei chodesh...*

Av harachamim is not recited before Musaf.

During Musaf, the section for Shabbos Rosh Chodesh is read instead. It begins *Atah yatzarta* and ends *mekadeish hashabbos v'Yisrael v'Roshei Chodashim*. If you made a mistake in Musaf, see the chart at the end of the booklet.

CREATION & THE NATION

“We are taught in *sefarim*,” the Rebbe says at a farbrengen on Shabbos Rosh Chodesh,¹⁹ “that on Yom Tov we say *Atah Bechartanu*—‘You chose us...’, because Yom Tov is associated with the giving of the Torah when Hashem chose us as His Nation. This is opposed to Rosh Chodesh that falls on Shabbos, when we say *Atah Yatzarta*—‘You created...’, because Shabbos commemorates Creation. Both of these occasions, Shabbos and Rosh Chodesh, precede the giving of the Torah; Rosh Chodesh was a mitzvah given to the Jewish nation while still in Mitzrayim. However, even though the first words of the *Amidah* prayers of Shabbos Rosh Chodesh and Yom Tov differ, they both conclude in the same vein.

“We can apply this connection to the *niggun* as well, by singing the words of *Atah Yatzarta* to the tune of *Atah Bechartanu*—let us do so now!

“And may we actually affect, through the conflation of these two ideas, we will achieve an actual merging of them; and very soon, we will reach the time when ‘on every Rosh Chodesh and Shabbos, each living being will come and bow before Me, says Hashem.’ As the Yalkut teaches, that when Moshiach comes, traveling to the Beis Hamikdash will occur on every Rosh Chodesh and every Shabbos — with the coming of Moshiach Tzidkeinu, speedily, in our days, literally.”

The Rebbe concluded: “Everyone should look inside the *siddur* and see what is written there.” They then sang *Atah Yatzarta* to the tune of *Atah Bechartanu*.

Law of Redemption:

The cycle of the yearly half-shekel tax begins today, Rosh Chodesh Nissan. All communal *korbonos* henceforth are purchased with the funds from the new donations.

We offer the following *Korban Musaf* in the *Beis Hamikdash* in honor of Rosh Chodesh: two bulls, one ram, seven lambs as burnt-offerings, and one goat for a sin-offering. These are in addition to the regularly scheduled *musafim* for Shabbos and the *Korban Tamid*.

When Shabbos and Rosh Chodesh coincide, the songs of Rosh Chodesh take precedence over the Shabbos tunes during the *Avodah* to publicize the advent of the new month.

19) *Shabbos Parshas Noach* 5741

We will all ascend to the *Beis Hamikdash* in Yerushalayim—not just three times a year, for Pesach, Shavuos and Sukkos, but also for each Shabbos and for each *Rosh Chodesh* (as it says in Navi²⁰). And “when Shabbos and Rosh Chodesh coincide, we will come twice in one day, one time for Shabbos, the second for Rosh Chodesh. The clouds will be boarded in early morning to bring them to Yerushalayim and they will daven there and then reboard to return home. (The *possuk* in the Navi²¹ says) ‘Who will fly like a cloud?’ This refers to the early flyers. Then the *possuk* continues, ‘and like doves to their roost’, these are the Minchah arrivals.”²²

START THE NASI

The *Nasi* is recited after Musaf and *Tehillim*. Today’s *Nasi* is for the tribe of Yehudah and marks the first day of inaugural offerings. After the *Nasi*, the *yehi ratzon* prayer is recited.

ROSH CHODESH CUSTOMS

“It is an ancient custom, on each Rosh Chodesh, to study one verse of the chapter of *Tehillim* that corresponds with the current years of a person’s life. The verse should be studied with the commentary of Rashi, and additional commentaries may be added as well. If the current chapter contains less than twelve verses, or in a leap year, when there are more than twelve months, verses that have been studied on a previous Rosh Chodesh should be studied a second time. Similarly, if the current chapter contains many verses, then two or three verses should be studied at once on each Rosh Chodesh of the year.”

Minchah: The *Amidah* includes *ya’aleh veyavo* and *V’al hanissim*. If you omit these, see the chart at the end of the booklet.) We do not say *Tzidkascha* today (as well as during the entire month of Nissan).

Shabbos ends at **8:03 pm**.

20) *Yeshayah* 10:23

21) *Yeshayah* 60: 8

22) From *Yalkut Shimoni* on the *possuk*, Remez 503 and discussed in *sichos* and a *maamar*.

SUNDAY, 2 NISSAN

Today is the *Yom Hilulah* (anniversary of the passing) of the Rebbe Rashab, the fifth Chabad Rebbe. He passed away on the *motzoei Shabbos*, 2 Nissan, 5680, in Rostov.

TODAY'S NASI

Recite the *Nasi* after Shacharis and *Tehillim*. Today's *Nasi* is for the tribe of Yissachar and marks the Second day of inaugural offerings. After the *Nasi*, the *yehi ratzon* prayer is recited.

FRIDAY, 7 NISSAN

THE EQUINOX

Tekufas Nissan, the spring season in the Jewish calendar (marked by the vernal equinox) begins Thursday night, at 12:00 am.²³

TODAY'S NASI

The *Nasi* is recited after Shacharis and *Tehillim*. Today's *Nasi* is for the tribe of Efrayim and marks the seventh day of inaugural offerings. After the *Nasi*, the *yehi ratzon* prayer is recited.

Law of Redemption: Describing the inauguration of the third *Beis Hamikdash*, the prophet Yechezkel states,²⁴ “*And so shall you do on seven [days] in the month, because of mistaken and simple-minded men, and expiate the House.*” According to Rashi’s commentary, this verse informs us that in the Era of Redemption, the Jewish people will begin their seven-day inauguration of the *Beis Hamikdash* on Rosh Chodesh Nissan, completing the process on the **seventh** of Nissan.²⁵

23) The *tefukos*—seasons—are mentioned in the introduction to the calendar in *Hayom Yom* and in *Luach Colel Chabad*. For more detailed laws, see the notes in the Hebrew section. See also: *Likkutei Sichos*, vol. 16, p. 98, fn. 33; vol. 21, p. 233, fn. 33; vol. 16, p. 577.

24) 45:20; *Haftorah* for *Parshas Hachodesh*

25) See *Likkutei Sichos*, vol. 22, p. 198. Radak’s commentary on the verse notes that repeating the inauguration process for the altar and the *Beis Hamikdash* on the seventh of Nissan is exclusive to the Era of Redemption. According to the *Gemara Menachos*, the prophet Eliyahu will clarify the details found in Yechezkel’s description of the future inauguration. For additional discussion, see further in that *Gemara*.

The seven days of ritual cleanliness for the sake of the *korban Pesach* begins on this day.

Rambam states that “all Jews are warned by the Torah to maintain a state of ritual purity during each festival (Pesach, Shavuos, and Sukkos), so that they are ready to enter the *Beis Hamikdash* and partake of the sacred offerings.”²⁶ This is especially critical before Pesach, because each Jew is required to offer and partake of the *Korban Pesach* in the required state of ritual purity.²⁷

In order to accomplish this, all those who are ritually impure from a form of impurity that involves a bodily discharge (a *zav*, *zavah*, and possibly a *niddah* according to the stringency of Rabbi Zeira) and who must count seven days of cleanliness from the source of impurity, immerse, and bring a *korban* on the eighth day, must begin counting seven clean days from the seventh of Nissan (after determining that they are fit on the previous day prior to sunset) in order to be ritually clean in time for the *Korban Pesach*.

Candle lighting is at **7:09 pm** (eighteen minutes before sunset).

SHABBOS PARASHAS METZORA, 8 NISSAN

SHABBOS HAGADOL

This Shabbos is known as *Hagadol* (“Great”) to commemorate the great miracle that occurred on this Shabbos immediately prior to the Exodus from Egypt.²⁸

KRIAS HATORAH

Generally, *Parshas Metzora* is read prior to Pesach in a leap year.²⁹ The hint for this order of events is *sagru u’paschu* (the first word hints at the *metzora*-leper who is *musgar*—isolated from the camp, the telling of which is followed by celebrating Pesach).

The *Haftorah* for *Parshas Metzora* is read. The *Haftorah*

26) See *Likkutei Sichos*, vol. 32, *Parshas Shemini*, at length.

27) See *Likkutei Sichos*, vol. 36, p. 208

28) The details of the miracle are recorded in *Tur* and in *Shulchan Aruch Admur HaZaken*, beginning of 430 and are explained in many places in *Likkutei Sichos*.

29) See Hebrew section notes for some exceptions.

for *Shabbos Hagadol* is **not** read. It is read only when *erev Pesach* coincides with *Shabbos*, which is not the case this year.³⁰

Av harachamim is not recited today, nor on any *Shabbos* during the month of *Nissan*.

TODAY'S NASI

The *Nasi* is recited after *Musaf* and *Tehillim*. Today's *Nasi* is for the tribe of *Menasheh* and marks the eighth day of inaugural offerings. After the *Nasi*, the *yehi ratzon* prayer is recited.

Law of Redemption: Nowadays, all people are considered ritually impure from having had contact with a corpse. Anyone who contracted this form of impurity must begin the purification process today, in order to count seven days free of impurity and to enable offering the *korban Pesach* in the required state of purity.³¹

Some authorities permit the nation to offer their sacrifices in a state of impurity when all or the majority of the nation is impure. In the case of the *Korban Pesach*, however, even these authorities concur that ideally, every possible effort must be made to ensure that the offering is brought in a state of ritual purity.

MINCHAH

In 770, *Minchah* is held earlier than usual today. The Torah reading for *Minchah* is from *Parashas Acharei*.

Tzidkas'cha is not recited today, nor on any *Shabbos* during the month of *Nissan*.

Minchah is followed by the individual reading of the *Haggadah*, from *Avadim hayinu* until *lechapeir al kol avonoseinu* (the end of the paragraph that follows *Dayeinu*). This reflects the fact that it was on the *Shabbos* prior to the *Exodus* that the redemption and the miracles began.

30) The Rebbe notes in *Hanhagos* for *Nissan* 2, 5698 (Paris) that when *erev Pesach* coincided with *erev Shabbos*, like this year, that "individually, one reads both haftoros." This refers to the readings associated with *shnayim mikra*.

31) See *Rambam* and *Ra'avad*, *Hilchos Korban Pesach*, 6:2, as to the date for beginning the seven day count for those who contracted impurity from contact with a corpse.

FOCUS ON KIDS

“Our practices on Pesach place great emphasis on children,” the Rebbe said on *Shabbos Hagadol* 5748, “we use all kinds of tricks to keep them awake at the *Seder*. This means that we must engage them on the Shabbos preceding Pesach, *Shabbos Hagadol* (as brought in different sources in *Rishonim* and *Acharonim*) in retelling the story, so that on Pesach they should ask (at the *Seder*). I haven’t seen this custom practiced, but that’s no proof (that it shouldn’t be)...”

THE DRASHAH

In recent generations, it has become customary for the Rov of a community to lecture on the laws of Pesach on *Shabbos Hagadol*. The main goal of this address is “to teach the people the ways of Hashem and to advise them in the practical laws of Pesach.”³²

In 770, the *Shabbos Hagadol* address will be delivered by the Rabbanim of the Badatz at **7:30 pm**.

MOTZOEI SHABBOS, EVE OF 9 NISSAN

Shabbos ends at **8:11 pm**.

Vih no’am and *V’Atah Kadosh* are recited as usual³³ at the conclusion of *Maariv*. *Kiddush Levanah* is recited after *Maariv*.

Havdalah is recited. Then, *Veyiten lecha*.

Since we do not use cloves during Pesach, it is important to remember to place the cloves, after using them for *Havdalah*, in an area designated to be sold to a non-Jew during Pesach.

MELAVEH MALKA

“One should always set his table,” writes the Alter Rebbe in *Shulchan Aruch*, “and arrange it fully on *motzoei*

32) as explained in *Likkutei Sichos*, vol. 3, p. 953ff

33) There is a well-known dispute among the halachic authorities regarding the recital of *Vih no’am* and *V’atah Kadosh* at the conclusion of *Shabbos Hagadol* when Pesach will occur on the following Shabbos, as it does this year. Usually, these prayers are omitted when a festival occurs during the following week, but in this case, the halachic dilemma is fueled by the fact that the following six weekdays include *erev Pesach*. No apparent consensus can be derived from the conduct of the Chabad Rebbeim on this matter. In practice, it would seem that these prayers are indeed recited.

Shabbos (for *melaveh malka*), as if he were setting it for a complete *seudah*. Even if he will only eat a *kezayis*, either because that is all he has [or for other reasons]... he should nevertheless prepare and set his table as if he were sitting down to a full meal, in order to escort the departing *Shabbos* with honor, similar to the honor with which he welcomes it.”

MONDAY, 10 NISSAN

Miriam the Prophetess, sister of *Moshe Rabbeinu*, passed away on the tenth of Nissan. This date was therefore established as a fast day when it occurs during the week.³⁴ Common custom, however, is not to fast on this day.³⁵

TODAY'S NASI

The *Nasi* is recited after *Shacharis*. Today's *Nasi* is for the tribe of Dan and marks the tenth day of inaugural offerings. After the *Nasi*, the *yehi ratzon* prayer is recited.

Law of Redemption: It is a mitzvah to examine the animal designated for the *Korban Pesach* today, four days prior to its slaughter, to ensure that it contains no disqualifying blemishes or wounds. (If someone neglected to examine the animal today, the *korban* is still valid.)

As mentioned earlier, someone who is ritually impure with the degree of impurity that is associated with contact with a corpse (this status applies to everyone, everywhere, nowadays) must undergo a seven-day purification process to regain ritual purity. Ritual purity is required to offer the *Korban Pesach* on *erev Pesach*.

Part of this process involves being sprinkled with the ashes of the *Parah Adumah* (red heifer) on the third and seventh day. Since ritual purity is required to offer the *Korban Pesach* on *erev Pesach*, the last opportunity to begin the seven-day count was this past *Shabbos*. Those who began the count on *Shabbos* would be sprinkled with the ashes for the first time today—the third day of their count.

“In the Future Era, Yom Kippur will be observed on the tenth of Nissan [instead of the tenth of *Tishrei*].”³⁶

34) as stated in the Alter Rebbe's *Shulchan Aruch, Orach Chayim* 580.

35) see, however, *Magen Avraham* 492:106

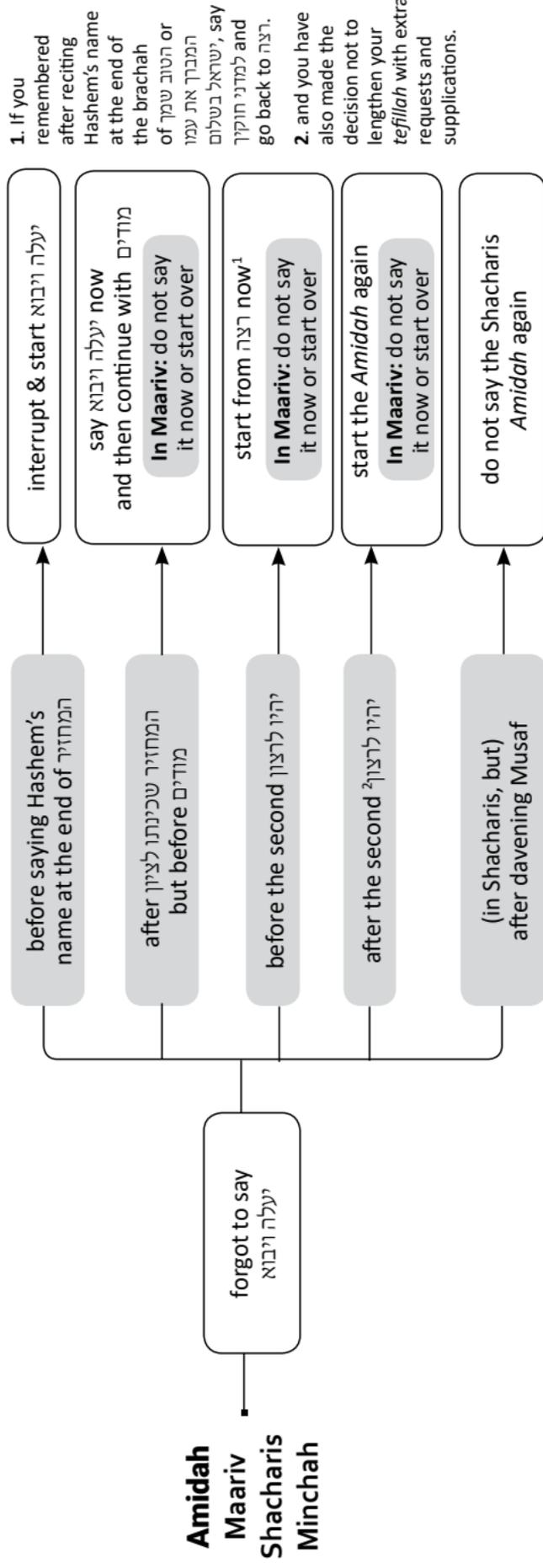
36) *Ahavas Yonason (Parshas HaChodesh)*; see the reasoning in the original

“Oops! I made a mistake...” on Shabbos Rosh Chodesh Nissan

What did I do?

When did I remember?

Now I should...



Musaf Amidah

תקנת שבת³ said

before saying Hashem's name
at the end of
מקדש השבת

start from יצרת⁴ now

3. or if you are unsure what you said.

4. If you

remembered

after reciting

Hashem's name

at the end of the

brachah of

מקדש השבת

or הטוב שמך

המברך את עמו

, ישראל בשלום

say למדני חוקיך

and go back

to אתה יצרת⁴.

5. and you have

also made the

decision not to

lengthen your

tefillah with extra

requests and

supplications.

after saying Hashem's name
at the end of the brachah

conclude the brachah:

מקדש השבת וישראל וראשי חדשים

ונעשה לפניך בתמיד: בתמיד

היום ובקרוב מוסף ראש חודש הזה

רצה then continue with

after starting
רצה

והשב העבודה לדברי ביתך: say:

ונעשה לפניך בתמיד היום

ובקרוב מוסף ראש חודש הזה

after המחזיר שכינתו לציון
but מודים before

ונעשה לפניך בתמידי היום ובקרוב: say:

מוסף ראש חודש הזה

then continue with

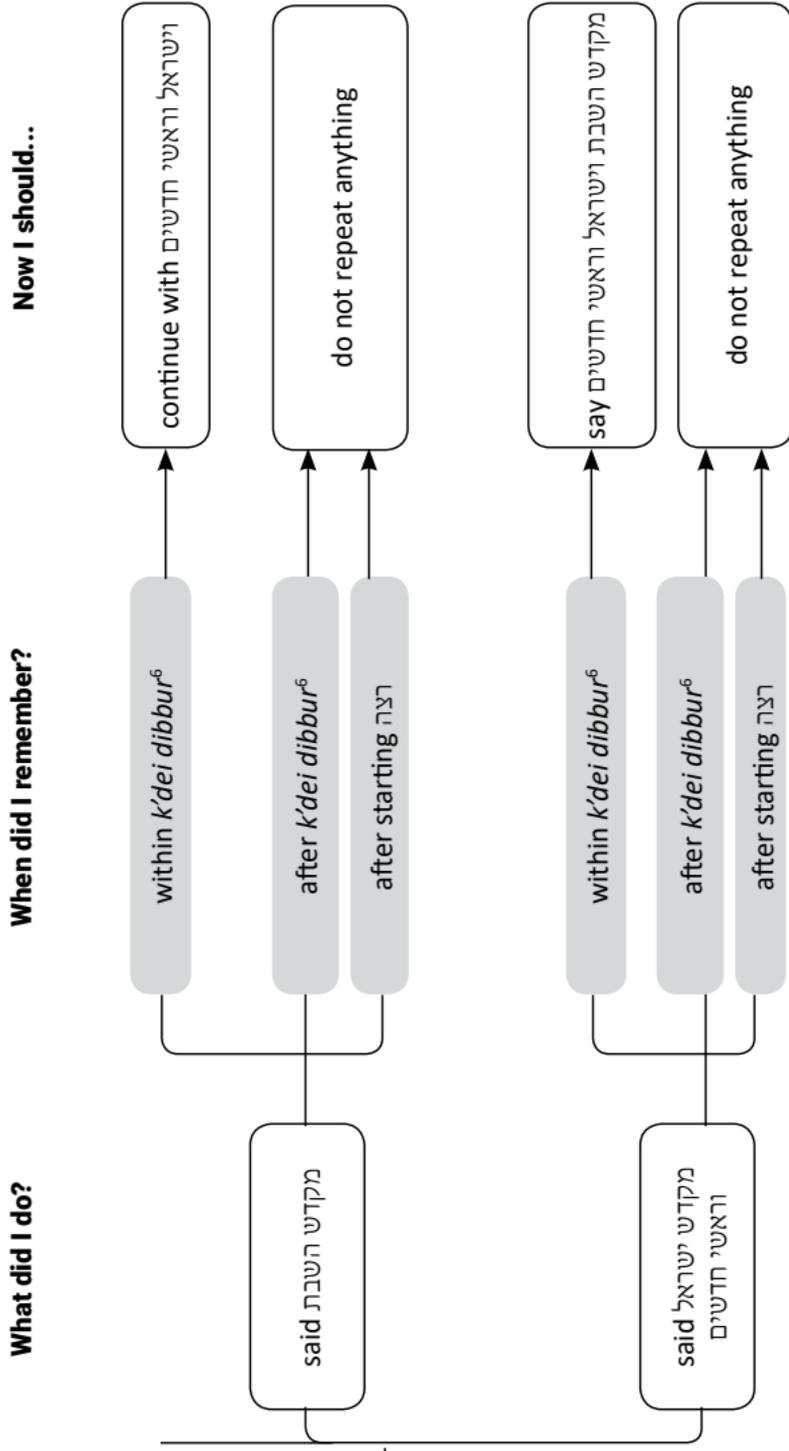
before the second יהיו לרצון

start from יצרת⁴ now

after the second יהיו לרצון⁵

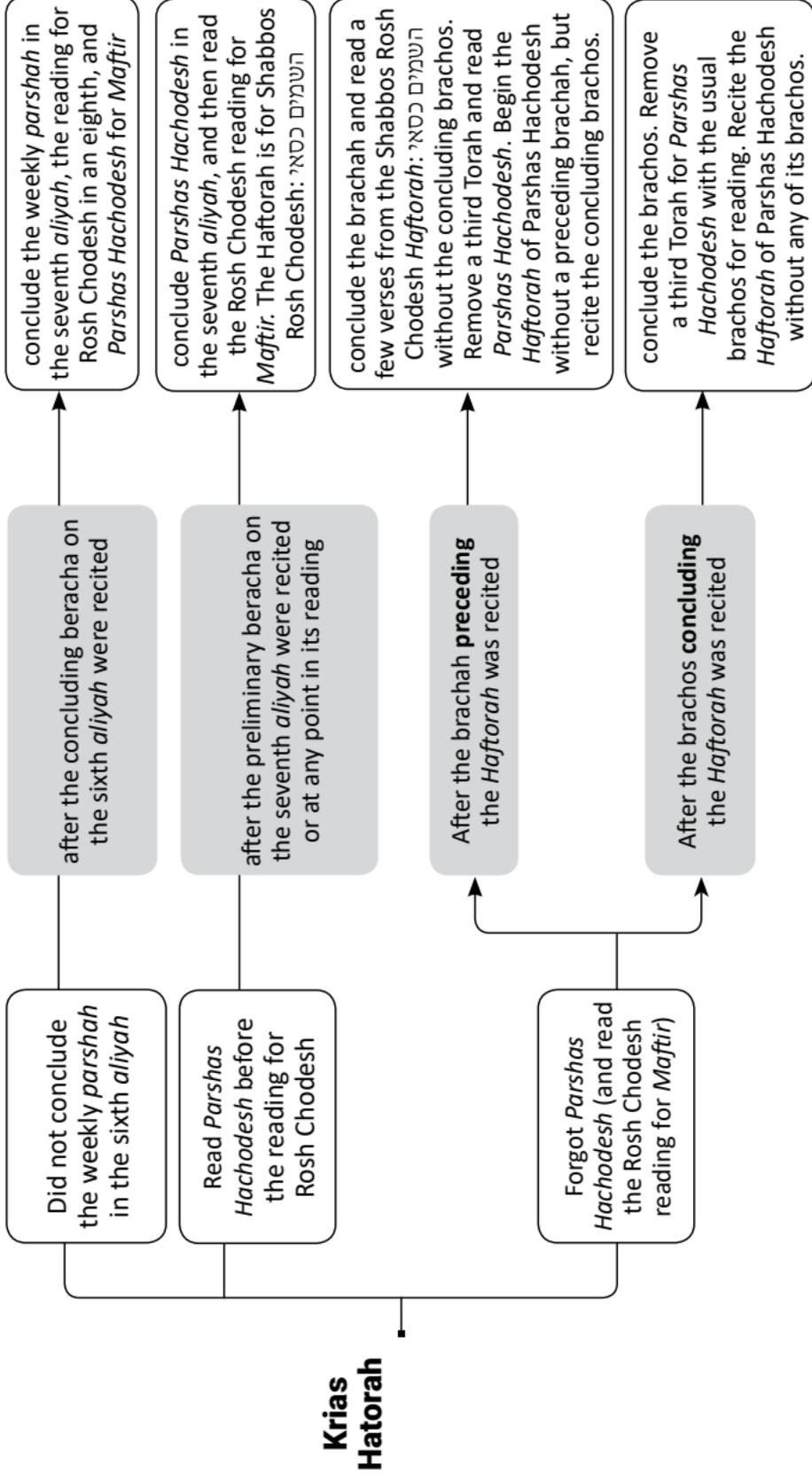
start the *Amidah* again⁵

Musaf Amidah



6. the (short) amount of time that it would take to say the words: *Shalom alecha Mori V'Rabbi*.

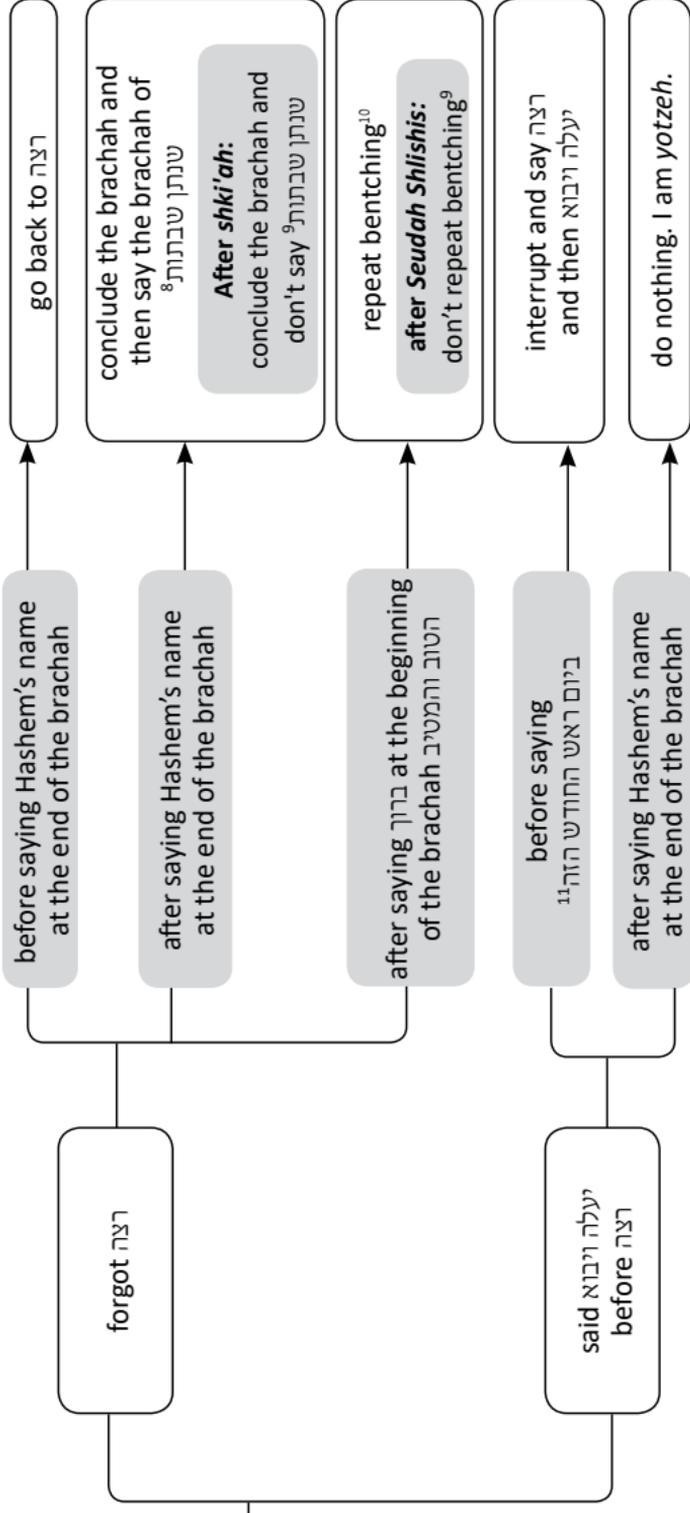
7. Even if you only said ברוך אתה ה'



What did I do?

When did I remember?

Now I should...



Birchas Hamazon

8. as stated in the siddur (for Shabbos): ברוך אתה ה' אלקינו מלך העולם שנתן שבתות למנוחה לעמו ישראל באהבה לאות ולברית ברוך אתה ה' לעמו ישראל באהבה לאות ולברית למנוחה ברוך אתה ה' יעלה ויבא יעלה ויבוא **before** שבתות למנוחה לעמו and it is **before shki'ah**, say: **ברוך אתה ה' אלקינו מלך העולם שנתן שבתות למנוחה לעמו**

ישראל באהבה לאות ולברית וראשי חדשים לזכרון ברוך אתה ה' מקדש השבת וישראל וראשי חדשים ברוך אתה ה' אלקינו מלך העולם שנתן שבתות למנוחה לעמו ישראל באהבה לאות ולברית וראשי חדשים **without the conclusion.**

9. If you did not realize that you are not meant to repeat bentsching and you started saying it again, stop wherever you are currently holding—even in middle of a brachah.

10. יעלה ויבוא יעלה ויבוא must be repeated as well.

11. Possibly even later, as long as you did not finish the brachah, in order to say יעלה ויבוא יעלה ויבוא in the correct order.

THE HOWS AND WHYS OF SELLING CHAMETZ

Q: What is the basis for selling *chametz*?

A: The Torah forbids the possession of *chametz* during the festival of Pesach and instructs us to destroy our *chametz* on *erev Pesach*. *Chametz* that remains in a Jew's property over Pesach becomes *assur b'hana'ah* (prohibited for any benefit) even once Pesach has passed, whether the *chametz* remained in their possession on purpose or through oversight. Hiding the *chametz* from sight does not help in this respect.

Anyone who owns a large amount of *chametz* and wishes to avoid incurring the financial loss that its destruction would invite is permitted to sell it to a non-Jew.

It is insufficient to merely sell the *chametz* to a non-Jew; you must also rent the location of the *chametz* to the non-Jew. Only once you have taken both steps are you permitted to leave the *chametz* in your home without violating the prohibitions of *bal yeira'eh* and *bal yimatze*—because the *chametz* now belongs to a non-Jew and is located in the area he is renting.

Q: How long has the custom of selling *chametz* existed?

A: The concept of selling *chametz* to a non-Jew as a means of avoiding ownership of *chametz* during Pesach appears in a Mishnah at the beginning of the second chapter of Tractate Pesachim. The Tosefta mentions the theoretical option of buying the *chametz* back from the non-Jew after Pesach. During the era of the early *poskim*, a recommendation was made regarding such a sale. In subsequent times, selling the *chametz* was presented as a practical course of action, and was included as such in the Shulchan Aruch. Eventually, the custom became dominant throughout Jewry.

Q: Why is it necessary to have a Rav arrange the sale?

A: There are multiple laws involved in making such a sale. It is therefore customary to sign an authorization form

designating a Rav familiar with these laws as our emissary to execute the transaction on our behalf in full accordance with halachah.

According to the view of the Alter Rebbe (in his *Seder Mechiras Chametz*), if the transaction does not comply with all of the halachic requirements, the owner of the *chametz* will have transgressed *bal yeira'eh* and *bal yimatze'eh mid'Oraisa* (as prohibited by the Torah). The Alter Rebbe adds specific requirements to the standard methods of transaction. Some of these details are significant enough that otherwise the entire sale might be rendered invalid. The most obvious example is the requirement of an *areiv kablan*, a third-party guarantor to the sale. Accordingly, it is crucial for the sale to be conducted by a Rav.

Q: What exactly should I do?

A: Fill in the authorization form that is supplied by the Rabbonim, specifying the addresses in which *chametz* is to be found. Then, a *kinyan sudar* is performed with the Rav (by lifting an item belonging to the Rav). It is important to inform the Rav if you are planning to travel elsewhere for Pesach, so accommodation can be made according to any time difference between your destination and the Rav. It is a custom to pay the Rav for his efforts in this sale.

Q: What does the authorization note include?

A: The authorization note is a form that authorizes the Rav to sell your *chametz* and to rent out the location in which the *chametz* is found, in the manner he deems appropriate. On the form, specify all the addresses in which your *chametz* will be found. In addition to the form, it is best to make a *kinyan sudar* with the Rav.

Q: What is a *kinyan sudar*?

A: According to halachah, it is insufficient to conduct any transaction in which an item is transferred from one person's ownership to another's based on a verbal agreement alone. An act of acquisition is essential. This is because the present owner must have sincerely resolved to transfer ownership of the item to the other person. The person acquiring the item can then rely on the sincerity of the decision. In order to be certain that the owner truly resolved to make the transaction, an act of acquisition such

as a *kinyan sudar* is performed as follows:

The person acquiring the item hands something of his own to the original owner. Common practice calls for the witnesses to a transaction to offer such an object for this purpose. The owner then raises the object he was handed, thereby making the transaction effective.

When we authorize a Rav to sell our *chametz*, we do not technically require a *kinyan sudar*. That is because the Rav is not purchasing our *chametz*; he is merely acting as our agent to sell it to a non-Jew. We are nevertheless accustomed to performing such an act through raising a garment, or another object belonging to the Rav, in order to confirm that our request that he act on our behalf is made in earnest.

Q: Is it necessary to read the entire form?

A: It is preferable, although not essential. It is certainly not desirable to make the authorization unthinkingly, out of habit. Rather, it is important to realize that you are truly and completely selling your *chametz* in a binding sale. For that reason, if you failed to read the document, but are nevertheless familiar with its purpose and truly intend to make the sale, the sale is valid.

Q: Until when can *chametz* be sold?

A: Once the time of *biur chametz* has passed, any *chametz* that we still own becomes *assur b'hana'ah*. At that point, it is no longer possible to sell any *chametz*. It is therefore highly inadvisable to wait until the last moments before the *biur chametz* deadline to authorize your sale. It is advised to come to the office of the Badatz **at the earliest opportunity** to sell your *chametz*.

Although the office of the Badatz is open for selling the *chametz* until **Thursday night, Nisan 14, at 1:00 am**, it is strongly advisable to take care of your *chametz* in the preceding days.

Q: Which comes first, filling in the form or making the *kinyan sudar*?

A: There is no preference—either sequence is fine.

Q: Should I hand my keys to the Rav?

A: No. In *Igros Kodesh*, the Rebbe writes that in recent times and in many locations, even individuals most scrupulous in their observance of mitzvos do not follow the custom of handing a key to the Rav when selling their *chametz*.

Q: Do I need to specify every place in my home where *chametz* will be locked away?

A: It is necessary to specify each address that is included in your sale such as homes, offices, cars, vacation homes, off-site storage rooms, and lockers in shul. Likewise, include any change in residence for Pesach, if you intend to travel and bring *chametz* there before the *zeman* and want it included in the sale. In the form, also add "...and wherever the *chametz* may be found." Be sure to record the exact address of each location, including apartment number, where applicable. However, you do not need to specify each closet within your home, office, and the like. This is because the authorization form states clearly that the sale will include all the *chametz* that is placed in "designated places" within the addresses listed.

Remember not to move the *chametz* to an address not recorded on the form once it has been itemized.

Q: In addition to recording the name of the person selling the *chametz* as well as the appropriate addresses, what else must I do?

A: You need to securely close off or lock away all *chametz* that remains on your properties and will be sold to a non-Jew, and clearly mark those locations (e.g., tie or tape the doors closed). There are a number of reasons for this—among them, the need to clarify what exactly is included in the sale, and to prevent us from accidentally accessing these locations during Pesach.

All areas which are certain to contain real *chametz* must be sectioned-off with a secure *mechitza* that is 10 *tefachim* (around three feet) high. If the *chametz* is stored in a normal kitchen unit with doors, it is sufficient to close the doors and mark it clearly.

Q: Is there any form of *ha'aramah* (evasion) involved in this sale?

A: No. According to the Alter Rebbe the sale is absolute in

every sense, to the extent that it is a valid remedy to avoid the stringent biblical prohibitions of *bal yeira'eh* and *bal yimatze'h*. The Tzemach Tzedek adds that the Alter Rebbe's requirement for an *areiv kablán*, third-party guarantor, dispels any concern of *ha'aramah*.

Q: Can we include real *chametz* in the sale?

A: According to the Alter Rebbe the sale is a totally valid sale (not simply *ha'aramah*) and there is therefore no reason not to include actual *chametz* in the sale. The Chabad Rebbeim personally followed this practice.

Q: If I verbally nullify any *chametz* that remains in my possession on *erev Pesach*, must I also sell it to a non-Jew?

A: *Chazal* insisted that verbally declaring all *chametz* nullified is insufficient. We must actively search for any *chametz*, remove it from our property and destroy it. If there is particular *chametz* that we wish to retain, we can sell that *chametz* to a non-Jew. However, this *chametz* is **not** included in our verbal declaration of nullification because we intend to buy it back from the non-Jew after Pesach.

Q: What is the source of the custom to pay the Rav for arranging the sale?

A: The practice is ancient and is reported in *Sdei Chemed* and similar sources. In addition to the obvious reasons such as the actual efforts expended and the need to cover the costs involved in the sale, it is also a means of paying the Rav for serving the community throughout the year. Halachic sources also discuss halachic reasons for this practice that strengthen the validity of the sale.

Q: Can I sell *chametz* through any Rav I like?

A: Rabbinic responsa discuss at great length the concept of encroaching on the rabbinic jurisdiction of a community rabbi. This is upheld by many contemporary authorities such as *Sha'alos u'Teshuvos Sha'arei Ezra*, who specifically forbids selling *chametz* through someone who has not been designated for this purpose by the Badatz.

Q: If I sign an authorization form at the offices of the Badatz a few days before Pesach, and then purchase additional *chametz*, is the new *chametz* included in

the sale?

A: According to the Tzemach Tzedek, yes, it is included in the sale. The authorization form includes an additional clause, in accordance with the suggestion of the Tzemach Tzedek (as an “extra measure”) that the Rav is authorized to perform a *zechus* for us and include in the sale any *chametz* that may enter our possession up until *erev Pesach*, and this year - the day before.

Q: Can I still access an area that was designated as sold to a non-Jew after the time of *biur chametz* has passed?

A: While processing the transaction with the non-Jew, the Rabbonim come to an agreement with him whereby he good-naturedly allows the sellers to temporarily access those places that are being sold to him **in cases of necessity**. If you do access these locations during Pesach, be careful to avoid touching any *chametz* and avoid remaining there for any length of time.

If you intend to spend Pesach in the home in which your *chametz* is sold, or if you are travelling elsewhere but are leaving guests in your home during Pesach, do not include the rooms that will be used over Pesach in the sale of *chametz* --because no one may live in the rooms that have been sold as *chametz* to a non-Jew.

Q: If I sell my *chametzdige* utensils to a non-Jew, must I immerse them in a *mikveh* after Pesach like I would when purchasing utensils from a non-Jew?

A: In *Likkutei Sichos*, the Rebbe explains at length that this is unnecessary; although the non-Jew is technically authorized to make use of the utensils during Pesach, this is highly unlikely to ever occur.

Q: Is there anything else I must do in addition to selling personal *chametz*?

A: Yes. In *Igros Kodesh*, the Rebbe writes that it is a mitzvah to encourage neighbors and business owners to sell their *chametz* as well, in order to avoid the strict prohibitions of owning *chametz* on Pesach. There is an added benefit in doing so, since it acts as a much-needed reminder to many Jews about the general prohibition of *chametz* and of the customs and traditions of their ancestors.

Q: Do I need to search for *chametz* in those areas that will be sold to a non-Jew?

A: No, common practice is not to search these areas. (The Tzemach Tzedek explains this at length in his halachic correspondence with the *Divrei Nechemiah*.)

Q: Can I simply sell my entire house to a non-Jew and thereby free myself from the obligation to search for *chametz*?

A: No. Each *chametz*-owning individual has an obligation to conduct a search. The best practice is that even a guest in another's home should place some personal *chametz* in their room at the time of *bedikas chametz*, providing an opportunity to conduct their own search. (According to the strict letter of the law, however, it is acceptable if the host searches for *chametz* on a guest's behalf). Some suggest that a guest should purchase the room in which he is staying from his host (using a purchase method that is halachically valid). However, it is still advisable to listen to the host recite the blessing over the search that he conducts prior to the guest conducting the search in their rooms. It is also advisable that even if you plan to travel for Pesach, (and you are leaving home less than thirty days before Pesach), to clean at least one area in your home and conduct a search there, without a blessing, before departing.

Only someone who does not possess any *chametz* at all is exempt from the search.

Q: Is there any type of *chametz* that I can't sell?

A: 1. You may sell *chametz* located in the trunk of your car, even though it does not have an address, provided that you simultaneously sell *chametz* located within your home. In such a case, specify the details regarding the vehicle, such as its parking spot and license plate number in the Sale of *Chametz* authorization form. If possible, it is preferable that the entire car be leased to the non-Jew, and hence the car cannot be driven around on Chol Hamoed (even if was properly searched and found to be clean from *chametz*). Nonetheless, according to the strict letter of the law, you need not be concerned about this. Still, ensure that the trunk is locked, and the key is securely stored away.

Needless to say, if you find it difficult to entirely rid your

car of *chametz*, you cannot simply include the entire car in the sale and then ride in it during Pesach.

2. As mentioned above, if you are certain there is absolute *chametz* in a particular location, it is not sufficient to sell the *chametz* there and mark the location with tape; the area needs to be sectioned off with a proper *mechitza* of 10 *tefachim*. In an area where a proper *mechitza* cannot be arranged, you cannot sell the *chametz* located there; rather, dispose of the *chametz* properly.

3. Halachic authorities debate whether we can sell crumbs of *chametz* that are worth less than a *perutah*. True, the text of the sale includes a clause stating that the sale includes *chametz* that “is not subject to sale and will never be bought by anyone.” Nevertheless, this clause does not indicate that the sale extends to *only* this form of *chametz*. Therefore, if you have no *chametz dig* utensils or other forms of *chametz* that are worth at least a *perutah*, and merely wish to evade cleaning the house of crumbs, you cannot rely on the sale. You must conduct an adequate search to rid your homes of all *chametz*, in accordance with *halachah*, on the eve of the fourteenth of Nissan.

4. If you are aware that you own *chametz* that is currently in transit—it has been deposited with movers, on a boat or airplane, at a port, or in the mail—this must be specified in your authorization form. Even if you report this in the form, the sale will be valid only if you simultaneously sell additional *chametz* that is in your home. If the moving or mail company happens to belong to a Jew, consult your Rav for specific instructions.

5. If you own animals that require to be fed *chametz* on Pesach, you cannot rely on the standard authorization form, and you need to consult your Rav.

6. If members of your household own *chametz* that is their personal property, they should sell it separately and not rely on the sale conducted by the head of the household.

7. As Chabad Chassidim, we are accustomed not to sell food or beverages that were received from the Rebbe, but to eat or drink them in their entirety before Pesach. This practice is explained at length in *Likkutei Sichos*.

8. Some contemporary poskim argue that challah dough

which was separated for the mitzvah of *hafrashas challah* cannot be sold and should be destroyed.

9. Due to time-zone limitations, if you intend to travel for Pesach to a location where Pesach begins earlier than it does in your present location—for example, if you travel from the USA to Eretz Yisrael or Europe—you must inform the Rav before selling your *chametz*. This is because at the time that the prohibition will affect you on *erev Pesach*, the sale of *chametz* will not yet have been conducted here, in the offices of the Badatz. This year, due to popular request, the Badatz has prepared a special authorization form for those who are traveling overseas and will be in an earlier time zone for Pesach. By completing this form, the Badatz can ensure that your *chometz* will be sold earlier than usual to correspond with the time difference in your location on *erev Pesach*.

Q: When on *motzaei Pesach* can I begin using the *chametz* I sold?

A: You can make use of the *chametz* that was sold immediately after Pesach has ended. It has always been the custom of the Rabbonim of the Badatz to leave during the Rebbe's *farbrengen* towards the end of Pesach to buy back the *chametz* from the non-Jew as soon as Pesach has ended.

Q: Where can we study more about the laws and customs of selling *chametz*?

A: *Shulchan Aruch Admor Ha-Zaken*, 448; *Seder Mechiras Chametz* that appears in *Siddur Admor HaZaken* and in the commentary *Sha'ar HaKolel* (authored by HaRav Lavut, the Rebbe's grandfather); *Piskei Dinim of the Tzemach Tzedek*, 448; *HaMo'adim B'Halachah*, authored by Rabbi Zevin; and in numerous contemporary halachic compilations.

TEVILAS KEILIM

UTENSILS IMMERSION

DISH DIPPING IN A MINI-MIKVEH PRIOR TO INITIAL USE

What is the original source for *tevilas keilim*?

In *Parshas Matos* (*Bamidbar* 31:21) the Torah relates that following the war against Midyan, the Jewish nation was commanded to immerse all eating and cooking utensils that they had captured as spoils of war before using them. This requirement came in addition to the obligation to *kasher* these utensils with scalding water or fire to remove the penetration of non-kosher foods. Most halachic opinions concur that immersion of utensils is a Biblical obligation—*de'Oraisa*.

What is the basic definition of this *mitzvah*?

All utensils made of metal, glass, or similar material that had belonged to a non-Jew and now belong to a Jew and are used to prepare, serve, or store food and beverages must be ritually immersed before they can be used.

A utensil rented or borrowed from a non-Jew does not require *tevila*.

What is the reason for this *mitzvah*?

This commandment is a *chok* (supra-rational decree of Hashem). However, the following rationale was provided: Ritual immersion serves to purify the utensils from the spiritual impurity of non-Jewish ownership and to induct them into the sanctity of the Jewish nation. It is comparable to a convert's immersion in a *mikveh*.

In *Likkutei Sichos* the Rebbe explains at length that according to *peshat* (the literal meaning) there is another reason (that also fits well with the halachic rationale) for immersing utensils prior to initial use: to purge the utensils of the potential for non-kosher contamination.

To clarify: A utensil, that was owned by a non-Jew but not used by him, nevertheless was subject to potential

contamination via non-kosher food during that time. Ritual immersion purifies the utensil of the negative influence caused by potential contamination.

Do utensils that have never been used require immersion?

Absolutely. As explained above, the obligation to immerse applies whether or not the utensil had been used.

Is it permissible to use a utensil temporarily—just once—before immersion?

No. It is forbidden to use such a utensil even once before immersion. However, disposable utensils that are designed for one-time use may be used without immersion one time.

If one then decides to continue using the disposable utensil it is preferable that he immerse it, but without reciting a blessing.

Do disposable aluminum pans require immersion?

A disposable aluminum pan that will be used just once does not require immersion. However, if one purchases such pans with the intention of reusing them, then according to many halachic opinions, they must be immersed without reciting a blessing before their first use. This applies regardless of whether one plans to line them with parchment paper and the like while baking, in which case the food will not come in direct contact with the pan. (There are many who are accustomed not to immerse disposable aluminum pans that they intend to use more than once. There are many *poskim* who defend the lenient practice, especially if the pans will be lined with parchment paper and the like.)

Bottles and cans that are sold with food inside them, such as coffee jars, do not require immersion for their initial use until they have been emptied of their original contents. If one then decides to continue using them for food-related purposes it is preferable that it be immersed, but without reciting a blessing.

Which type of utensils requires immersion?

All utensils used in the preparation, serving, and consumption of foods and beverages. This includes utensils used directly for eating such as cups, plates, bowls, cutlery,

and the like, as well as utensils used for serving food or bringing food to the table, such as serving platters.

It also includes utensils used to cook, bake, fry, and the like—such as pots, pans, kettles, as well as their covers that come in contact with food or steam from the food.

Utensils that are used in food preparation and come in direct contact with food, such as peelers, grinders, and food processors require immersion.

Utensils that only partially prepare food, after which further major processing is required—such as a flour sieve, a raw-meat grinder, or a *shechitah* knife—should be immersed without reciting the blessing.

Utensils that do not come in contact with foods or beverages, such as bottle and can openers do not require immersion at all.

Utensils used for storage such as jars, cans, bottles, and containers that are used to store flour, sugar, and the like should be immersed without reciting a blessing. A container used to store food that is constantly wrapped while in storage, such as one that holds individually wrapped tea bags, need not be immersed. There are those who wish to be stringent and immerse them without reciting a blessing.

If one uses a storage container to serve food at the table, it requires immersion **with** a blessing like all serving utensils.

A nutcracker should be immersed without reciting a blessing.

If a utensil is made of many parts, only those parts that come in contact with food require immersion.

Does it matter what material the utensil is made of?

Introducing the laws of immersing utensils the Torah specifies six kinds of metal utensils that require immersion *mi'de'Oraisa* (on a Biblically binding basis). These are: gold, silver, copper, iron, tin and lead. In practice, every type of metal requires immersion, including stainless steel and aluminum.

Glass utensils (including Crystal, Pyrex, Duralex, and Coral) must be immersed *mi'de'Rabanan* (as per an enactment of our Sages). The law of metal was extended to

glass since they resemble each other in that they can both be melted down and recycled.

Wooden, earthenware, stone, and paper utensils do not require immersion unless they are coated with metal or glass. Generally, a utensil that has a coating made from a material that requires immersion should be immersed without reciting a blessing. By contrast, if the entire surface (interior and exterior) is coated with metal (in contrast to glass), not merely for aesthetic appeal, it should be immersed with a blessing.

Utensils made from a combination of materials, some of which require immersion while others do not, should be immersed without reciting a blessing. However, if a utensil's chief function is accomplished via a material that requires immersion, and the utensil would be useless without this material, and this material also comes in direct contact with food—then it should be immersed with a blessing.

For example, an electric kettle may be made entirely of plastic, but the element that directly heats the water is made of metal. The kettle requires immersion with a blessing.

Metal utensils with handles fashioned from a material that does not require immersion must be fully immersed with a blessing—the entire utensil with its handles, all at once.

Plastic, nylon, and silicone tools do not require immersion according to the majority of halachic opinions. Some people are stringent and immerse them nevertheless, but without reciting a blessing. Metal utensils with a Teflon coating should be immersed without a blessing.

According to custom, porcelain utensils are immersed without reciting a blessing.

Is there an issue with immersing an item that does not require immersion?

Yes. An item that does not require immersion at all—according to all opinions—must not be immersed because doing so might lead one to inadvertently recite a blessing in vain.

Do electrical appliances require immersion?

Yes—even if there is a risk of damage to the appliance by immersing it. However, one may be lenient and immerse only the part of the appliance that directly receives the food or liquids without immersing the electrical cord. Nevertheless, the section of cord in immediate proximity to the appliance requires immersion along with the actual appliance. It is advisable to wait a considerable length of time (forty-eight hours or longer, if necessary) before using the appliance, so that it has time to fully dry before using it.

If there is concern over damage to the appliance it can be taken to a Jewish technician who can disassemble the appliance—so that it is no longer considered an appliance—and then reassemble it. The appliance will then be considered the product of Jewish manufacture and will not require immersion. For this method to be halachically valid, only a professional technician may dismantle and reconstruct the appliance. It is insufficient for the expert to simply remove and reattach the electrical cord.

Some suggest making an arrangement with a non-Jew, whereby the appliance is given to the non-Jew as a gift and then borrowed in return from him. In that case, the appliance technically remains the property of a non-Jew and does not require immersion. However, this method should not be employed because in actuality the appliance will constantly remain exclusively with the Jew.

A bread toaster is an example of an appliance that will most likely be damaged by immersion. There is room for leniency in such a case—it can be used without immersion as long as its electrical cord remains constantly plugged into an electrical outlet. Even in such a case, it is worthwhile taking a stringent approach and having the appliance disassembled and reconstructed by a Jewish technician, so that it will be considered manufactured by a Jew.

How do intervening substances impact the immersion?

Every part of a utensil requiring immersion must come in direct contact with the water. Any substance that will act as a barrier to prevent complete contact with the water must be removed from the utensil prior to immersion. Examples of such substances are rust, residual glue, labels and adhesives.

If the substance is found on a minor portion of the utensil, to the extent that most people (including the actual owner) would simply ignore it, the immersion will be valid even if it was not removed.

Valuable labels that the owner specifically desires to leave attached to the utensil, such as quality brand names that raise the utensil's value, may be left attached even during immersion, provided they cover only a minor area of the utensil.

One should not hold the utensil during its immersion, because his hands will prevent the waters from fully contacting every area of the utensil. If he must keep a hold of the utensil, he should hold it very loosely.

Another option is to change the position of one's hands from one part of the utensil to another while the utensil is underwater. This way, at least for the brief moment it takes to switch position, the water will be in contact with the entire utensil.

Another suggestion is to put one hand into the water and then, with the first hand still underwater, lower the second hand that is holding the utensil into the water, so that it comes to rest on the first hand.

What is the halachic status of food placed in a utensil that was not immersed?

The food is permissible to be eaten. However, it should not be eaten while it remains in that utensil. It should be transferred and eaten from a non-problematic utensil.

One who eats at the home of someone who does not yet observe the *mitzvos* must assume that his host has not immersed any utensils that require immersion. As a result, even if for whatever reason *kashrus* is not a concern, he should nevertheless avoid eating directly from—or with—his host's utensils.

What if there is a doubt regarding the necessity of immersion?

If there is a doubt as to whether a particular utensil requires immersion, one should immerse it without reciting a blessing.

The manufacturers of many products in the USA are

Jewish. Do American products require immersion?

Utensils purchased directly from a factory that is jointly owned by a Jew and a non-Jew require immersion but without reciting a blessing. (Some *poskim* do require a blessing in such a case.)

If the factory is Jewishly owned but the workers are non-Jewish, its products require immersion but without reciting a blessing.

If there is doubt as to whether the factory owners are Jewish, the utensils require immersion. Furthermore, if it is not possible to clarify the nature of the factory's ownership a blessing must be recited over the immersion, because the majority of factories are owned by non-Jews. (According to some opinions a blessing is not recited in this case.)

It is important to note that even if a product was manufactured by a Jew, if it has since been sold to a non-Jewish outlet, store, or the like, it acquired the influence of non-Jewish ownership. Regardless of the product's origins, one who now purchases the product from a non-Jewish source must immerse it with a blessing.

What type of *mikveh* is good for immersing utensils?

Not every men's *mikveh* is kosher for immersing utensils. As described earlier, the obligation to immerse utensils acquired from a non-Jewish source is of Biblical origin – *de'Oraisa*. In that case, the *mikveh* must likewise meet the Biblical definitions of a kosher *mikveh*.

The construction of such a *mikveh* requires the oversight of experts in the laws of *mikveh*, with continual oversight for the duration of its operation to ensure that it does not become invalid in some way. One who wishes to immerse utensils in a *mikveh* located within a store should first ascertain that the *mikveh* was recently examined by expert *rabbanim*.

It should be noted that the *mikveh* located in the store adjacent to the offices of the Badatz was constructed under the guidance of expert *rabbanim*, through the efforts of the *rabbanim* of the Badatz. It is kosher to the highest standards.

The outdoor *keilim* mikvah on Kingston Avenue between Crown and Carroll was also recently renovated under the

guidance of the *rabbanim* of the Badatz.

Please note that these locations have been updated for Pesach 5782. The status of any mikvah should be confirmed periodically to ensure that it is still in good repair halachically.

Can anyone perform the immersion?

Any male or female over the age of *bar* or *bas mitzvah* may perform the immersion, provided they are *shomer* Shabbos.

Some are stringent and only allow individuals who are halachically considered having entered adulthood to immerse utensils that require immersion *mi'de'Oraisa*.

A child may perform the immersion as long as an adult stands next to him and can vouch for the child having conducted a valid immersion. Theoretically, even if a utensil is immersed properly of its own accord, without human intervention, the immersion is valid.

Therefore, if one sends a minor to immerse utensils he must receive an adult's report that the immersion was valid. For example, he may send a cell phone with the child so that an adult present at the *keilim mikveh* may call the parent and report on the validity of the immersion.

One may rely on a child's immersion of utensils that require immersion *mi'deRabanan* (although some opinions are stringent even in this case).

What exactly does the immersion process involve?

The first step is to fully pay for the purchase of the utensil. If the purchase has not been fully completed, the immersion is invalid because the utensil has not yet passed from the vendor's ownership to the buyer's ownership.

If a utensil requires *hagalah* for purposes of *kashrus*, that step must be conducted prior to immersion.

The utensil must then be prepared for immersion by removing any substance that could intervene between the utensil's surface and the waters of the *mikveh*.

The utensil is then held in the right hand (a left-handed person holds it in his left hand) and a blessing is recited—provided that the utensil requires immersion with a blessing according to the rules explained above.

The blessing for immersing a single item is: *Baruch Atta ... asher kideshanu b'mitzvosav ve-tzivanu al tevilas keili* (“... who sanctified us with His commandments and instructed us regarding the immersion of a utensil”). For multiple items the final word is replaced by the plural—*keilim* (“...of utensils”).

It is best to immerse an item that does not require a blessing together with one that does require a blessing. This way the blessing recited on the latter can include the former. The item that requires immersion with a blessing should be immersed first, immediately after the blessing.

The entire utensil must be immersed at once, not first one part of the utensil and then the rest of it. Some are accustomed to immersing each item three times.

One should not speak from the moment he recites the blessing until after immersing the last of his items that require immersion.

An item that is comprised of distinct parts, such as a meat grinder, should be immersed fully assembled, as if it were to be used for its intended function, even if some of its parts do not require immersion altogether. It should not be immersed in parts. Nevertheless, if it was immersed in separated parts, the immersion remains valid. Under pressing circumstances, it may be immersed in parts to begin with. In such a case, care should be taken to ensure that it is *entirely* separated into parts. Needless to say, if the each part of a utensil or appliance is intended to be used separately, then each part should be immersed separately.

Utensils may be immersed while resting inside a basket, net, or the like that has many holes. The basket or net should be shaken back and forth while underwater so that the water reaches every part of the utensil. More than one utensil may be placed alongside each other in such a basket, as long as they are not stacked on top of each other.

Pots and containers must be immersed with their openings facing upwards or to one side, but not facing downwards, so that the water can fill them entirely. To be certain that the water has reached every part of the utensil, it should be lowered into the water slowly while held at an angle so

that the water can flow and fill the entire utensil. A narrow vessel should be left in the water for some time to ensure that the water reached all parts of the vessel.

Is there an issue with immersing items that were purchased in order to give as gifts?

Yes, this is problematic. Items may not be immersed until they have entered the ownership of the end user. Therefore, the recipient of such gifts may not rely on the fact that they were immersed by the giver beforehand. One who nevertheless wishes to immerse an item on behalf of the intended recipient must first have the intention to acquire the item on behalf of the recipient and only then may he immerse it on that recipient's behalf. The recipient should obviously be informed about this *tevila*.

There is room to suggest that one who sends a utensil filled with food, as is often done with *mishlo'ach manos* that is distributed on Purim, should indeed immerse the utensil before giving it to the recipient. Since there is some doubt about this obligation, he should seek to avoid the obligation altogether by not allowing the food to directly contact the utensil. Instead, the foods should be placed in a bag before being placed in the utensil. Simply lining the utensil with baking parchment and the like is not considered a sufficient barrier between the food and the utensil in this case. The recipient will then later immerse the utensil with a blessing upon receiving the gift.

Store owners must not sell items labeled as having been immersed because immersion performed by a vendor prior to selling the item does not absolve the buyer from the obligation to immerse that item once it falls under his ownership.

Is it necessary to immerse *chametz* utensils after Pesach because they were sold and then repurchased from a non-Jew?

In *Likkutei Sichos*, the Rebbe explains at length that this is unnecessary because although the non-Jew could technically make use of the *chametz* utensils during Pesach, it is a scenario of extreme improbability.

Where are the detailed laws of *tevilas keilim* recorded?

There are copious sources, but here are some basics:

Shulchan Aruch, Yoreh De'ah, 120; *Shulchan Aruch Admur HaZaken*, 323:8, 451:70, 452:25, 159:21 (also see 161:1-7 [laws of intervening substances that apply to hand washing and bodily immersion]); *Kitzur Shulchan Aruch*, 37; *Tevilas Keilim* (authored by HaRav Tzvi Kohen); *Kashrus Keilim* (authored by HaRav Yisachar Chazan).

Tevilas Keilim Chart

Material	Needs Tevila	Needs Bracha
All Metals (gold, silver, copper, iron, tin, lead, stainless steel, aluminum)	YES	YES
All Glass (crystal, pyrex, duralex, and corelle)	YES	YES
Wooden	NO	NO
Wooden coated with metal or glass	YES	NO*
Earthenware	NO	NO
Earthenware coated with metal or glass	YES	NO*
Enamel	YES	NO
Stoneware coated with metal or glass	YES	NO*
Paper, Styrofoam	NO	NO
Paper coated with metal or glass	YES	NO*
Metal with teflon or enamel coating	YES	NO
Porcelain	YES (as per custom)	NO

* If both interior and exterior are coated with metal (in contrast to glass) and not merely for aesthetic appeal, it should be immersed with a bracha.

Used for storage, doesn't come in contact with food because wrapped (tea bags)	NO (some are stringent)	NO
Barbeque grill	YES (only the grill)	YES
Nut Cracker	YES	NO

Type of Utensil	Needs Tevila	Needs Bracha
Bought in factory jointly owned by Jew	YES	NO
Owned by Jew, non-Jewish workers	YES	NO
Doubt if factory owned by Jew	YES	YES*
Manufactured by Jew, sold by non-Jew	YES	YES
Electric Appliance	YES	YES
Plastic Electric Appliance with metal heating element	YES	YES
Even for first time use	YES	YES

* If cannot confirm if most factories are non-Jewish. Some omit Bracha

KASHERING MADE SIMPLE*

By Rabbi Yosef Yeshaya Braun
member of the Badatz of Crown Heights

The methods and the situations that they apply to

Kashering Methods Overview¹

These six methods are represented by their number on the left in the tables below.

#1: הגעלה² (Boiling) Immersing an item in a pot of bubbling hot water while it is on a source of heat. The item cannot have been used for 24 hours in advance for hot food. And must be clean from substantial dirt and rust³. For more detail, see below: Additional Details on הגעלה.

#2: ליבון קל (Light Burning) Heat the item to the point that straw on the other side of the heat contact would burn. In some cases, it's sufficient if the other side is hot to the extent that one's hand would naturally recoil.

#3: ליבון גמור (Burning) Heat the item to the point that it is red hot, most commonly done with a blow torch.

#4: עירוי ואבן מלובן (Pouring and Heated Stone) Pour hot water from a kli rishon (water still within the original source of heat)⁴ over the surface of the⁵ item⁶ whilst passing a white-hot stone⁷ or a hot iron⁸ over the surface.⁹

#5: עירוי (Pouring) Pour boiling water from a pot or kettle over the surface of the item.

#6: Cannot be Kashed

*) For more information, see www.asktherav.com

The following only applies to kashering for pesach, not when kashering from other issurim.

It is best for a halachically versed person to kasher items because of the nuances.

1. All items should be clean from visible dirt before kashering. With ליבון גמור pre cleaning is not necessary but basic cleaning is advisable.

2. Where הגעלה is sufficient, one can also substitute with ליבון קל and heat the item to the point that both sides of the item are hot to the extent that one's hand would naturally recoil.

This doesn't apply where there is rust or dirt or any concern for actual chometz substance. In this case, ליבון קל must be performed specifically as described in #2.

3. Any non cleanable parts require ליבון קל.

4. Practically, it's most convenient to do this with an electric cordless kettle.

5. Make sure it pours in a direct flow without interruption before touching the surface of the item being kashed.

6. The surface must be dry.

7. Use tongs, long sleeves, non-loose clothing and closed shoes.

8. Be mindful of the dangers of using a plugged in iron for such a thing.

9. It is customary not to use the pot that was used for the kashering on Pesach without kashering it itself afterwards.

Item		Kashering Method. <i>Refer to the table above for the indication of the kashering method each number represents.</i>
Kitchen Utensils	Alcohol Vessels - long term containers	1 only if washed and scoured to remove taste and smell
	Cooking pots, frying pans, lids and cooking utensils (for moist/oily/greasy foods)	1
	Cutlery	1
	Earthenware such as ceramic, porcelain, china and glass	6
	Enamelware	6
	Hard to clean items and items with crevices	6
	Items damaged easily by heat (glued handles, boneware, etc)	6
	Knives from one solid piece	1 ¹⁰
	Knives with screws or glue	6
	Metal ware	1
	Plasticware, rubberware, and other synthetic materials	6 ¹¹
	Roasting pans and lids (for foods with little moisture)	3
	Stoneware	6
	Stone Slabs (such as marble and granite countertops)	2
	Teflon	6
	Wood - Undyed/uncolored	1
Wood - Dyed/colored	6 ¹²	

10. It's preferable to buy new knives.

Many poskim mention this about all dishes, that it's preferable to buy new ones, instead of kashering.

11. In cases of need, there are grounds for leniency.

12. Wooden dishes with cracks or holes should be smoothed first with sandpaper.

Sink	Enamel sink	4 three times and must put in a sink insert afterwards.
	Faucet	1 if removable, if not possible 5
	Faucet handles	5
	Porcelain and clay sinks	6 ¹³
	Metal Sink	2 or 4
	Spout strainer	6
Gas and Electric Stove ¹⁴	Burner plates	2
	Burners	2 ¹⁵
	Electric stove	3 ¹⁶
	Enamel stove top	6 ¹⁷
	Glass stove top	6
	Grates	3 Turn on fire and place blech on top when kashering
	Knobs	6 ¹⁸
	Metal stove top	2 or 4

13. Requires sink insert

14. If doing ליבון גמור on grates, can turn on fire for a while and cover entire top with blech, and then everything is kashered in one step

15. Clean them well, especially the holes the fire comes out from. Replace and leave burning for an hour.

16. Leave on the highest heat level until the element becomes red.

17. Clean well and cover with special cover for Pesach.

18. Remove them and clean them well, and then cover with silver foil or such.

Oven	Oven (including continuous cleaning ovens)	6 see footnote ¹⁹ for options
	Self-Cleaning oven	See footnote ²⁰
Appliances	Dishwasher	6
	Keurig	6
	Microwave	6
	Shabbos hotplate	See footnote ²¹
	Shabbos blech	3 ²²
	Urn	See footnote ²³

19. Best not to use a Chametz oven on Pesach. If that isn't an option, clean it well with an oven cleaner to disqualify the Chametz that can be seen by the naked eye, leave it on the highest heat level for two hours, and insert a tin crate that is closed from all sides to place the food within or double wrap all the food.

20. If the temperature of the self cleaning cycle reaches 900 fahrenheit, run the oven on self clean on the highest heat for as long as the cycle runs. The door should be covered with thick silver foil. (A continuous cleaning oven is treated Halachically as a normal oven. Some new self cleaning ovens use Aqualift technology that cleans at low heat; they should be considered like non-self-cleaning ovens.)

21. If possible, one is to purchase a new electric hot plate for Pesach. If needed, clean the entire hot plate, cord, sides, and bottom with bleach etc. After 24 hours, turn the hot plate onto its hottest setting for an hour, and then pour boiling water over it. One is to then cover the hot plate with a thick piece of tinfoil. For extra care, one can place a second sheet of tin foil or aluminum pan on the hot plate.

22. This can be done but putting it over the fire for about 20 minutes.

23. An urn used all year round may not be used for Pesach without kashering, in each of the following cases:

- if it is small enough to be brought to the table,
- if it is used to heat other beverages, if one ever warmed challah or other food on top of it for Shabbos,
- if one cleaned it with vinegar (to remove calcium buildup),
- if it's washed with chametz dishes,
- if it was placed down while hot onto chametz,
- if one has poured hot water from the urn onto chametz (e.g. instant noodles or a Chametz soup mix), or
- if one has poured the leftover hot water into a chametzdik sink.

If one is certain that none of the above took place with the urn, it is not required to be kashered. Practically, however, it is difficult to ascertain this.

If the urn is plastic, it should not be used, as plastic is customarily not kashered. If it's stainless steel, or even if it's plastic but this a case of need, do as follows:

- Remove the hardened calcium from the urn before Kashering.
- The lid should be kashered with הגיעלה.
- Fill the urn itself with water and turn it on. When the water reaches the highest temperature, the cover should be removed. Then throw

How to Prepare Common Kitchen Items for Pesach	
Bread bin that contains hot Chametz	4. If you aren't sure all the crumbs are removed, sell it.
Cabinets that contain dishes or food at room temperature	Clean well from all visible Chametz, reaching all corners, and line it.
Chairs and Benches	Scrub and clean the chairs.
Fridge and Freezer	Clean well, including the shelves, drawers, and the rubber that lines the door. Wipe them with a wet cloth. Remove the ice from the freezer before cleaning. It is customary to line the shelves and drawers.
High Chair	Clean and wipe down well. Line the tray with plastic wrap/saran wrap/cling film to stay for the entire Pesach.

into the boiling water an אבן מלוח [red hot stone or slab of metal] such that the water overflows the top. Run a blowtorch over the edge on top.

24. Since pouring water might ruin the cabinets beneath the counters, it is recommended to place a towel over the cabinet doors to protect them.

25. It's sufficient to pass a blow torch over the counter to the extent that the other side gets hot enough that one's hand would naturally recoil. The common custom is to also cover the counters and tables after kashering. One should also cover the wall above the counter to the height where the pots reach when placed on the counter.

Table and countertops²²	Formica that's used for hot dishes	Must be covered. As an added stringency, 5.
	Wood, stainless steel, stone (granite, quartz)	4 ²³ Some are stringent not to rely on kashering for quartz, especially for pesach. Therefore, it's necessary to cover it.
	A table with no pots placed on it and always covered with a tablecloth when eaten upon	Clean well and cover.

ADDITIONAL DETAILS ON הגעלה

Preparing an item for הגעלה

Clean all cracks and crevices well from dirt or rust²⁶ and dry well. Discoloration or burn stains are okay.

Any non-cleanable parts require **ליבון קל** as well. If one didn't do so in advance, it can be done post הגעלה.

Screws, company imprints and the area around handles need extra attention. Clean well or do **ליבון קל**.

Do not use items to be kashered or the kashering pot with hot food for 24 hours in advance.

Preparing a Chametzdik pot to be used for kashering

Bring a full pot of water to boil. Submerge a white-hot stone so that the pot overflows and becomes kashered.

Empty and rinse with cold water.

Fill with boiling water again and use this water to kasher the items.

Process

When submerging an item in the boiling water, it must be bubbling. Wait in between each item so that the bubbles return.

26. One can use the following to remove rust: lemon juice, vinegar, baking soda, steel wool or rust remover.

Item should be submerged entirely but doesn't need to reach the depth of the pot.

Leave it in for a moment so the water can draw out the Chametz but not for too long. Remove when water is still bubbling.

Wash with cold water immediately.

Items too large to be kashered in one immersion

One can do it in two parts and try as much as possible that the same section shouldn't be submerged twice.

If any parts don't manage to enter the hot water, one can do **ליבון קל** on those parts.

Pointers:

- It is best not to kasher items that absorb chametz on different levels together, such as an item used only for cold chametz and an item used on the fire for chametz.
- The entire item needs to be in contact with the hot water. If using tongs, make sure to release them and grasp the item at a different part at some point during the immersion. Best to place the item in a basket or such rather than kashering the item part by part with tongs.
- Don't pack the basket with many items. They shouldn't be touching so that they all come in full contact with the water.
- If the item holds liquid, submerge it on its side so that no air pockets are formed.
- The water must be pure water.
- If the water has been reused many times, replace.
- If one wants to use the items used for kashering for Pesach and the water it held wasn't sixty times more than the item it kashered, it needs **הגעלה**. There is no need to empty the water it is already holding. Add more water and when it reaches boiling point, submerge a white-hot stone or iron within it so that the water overflows the brim. Rinse with cold water.
- If doing **הגעלה** on erev Pesach, be sure to finish before **סוף זמן אכילת חמץ**. Some have the custom to kasher three days before Pesach.²⁷

²⁷ **ליבון גמור** may be done on Chol hamoed if it wasn't done before, but it's not recommended to leave it till then, as one may forget and use it without **ליבון**.

CHUMROS ON PESACH

Q&AS PART I

**MARA D'ASRA AND CHAVER HABADATZ OF CROWN
HEIGHTS HORAV YOSEF Y. BRAUN SHLITA**

**Interview by Mrs. Chana Shloush of the N'shei Chabad
Newsletter**

WHAT IS CHABAD'S GENERAL APPROACH TO PESACH CHUMROS AND HIDDURIM?

Let's distinguish between the two words themselves: chumra and hiddur. While the terms are used interchangeably, nonetheless for the purpose of our discussion it would be worthwhile to establish a distinction. Chumra means stringency, with connotations that it is challenging, difficult, strict, and narrow. Hiddur, in contrast, means the beautification of a mitzvah. There is an old vort about the three different approaches to mitzvos. One can view them as 613 different segulos, i.e. "what's in it for me," or, worse, as 613 problems to contend with. The third - and ideal - way is to think of the mitzvos as 613 opportunities to connect with Hashem. Of course, this is the authentic Torah approach and is particularly highlighted in Chassidus. The added stringency or beautification then enhances our connection. Still, when taking on a chumra or hiddur, it is important to understand the historical background and halachic discussions involved. A sefer entitled *Sh'ailos Uteshuvos Min Hashamayim*, written in the early 13th century, by Rabbi Jacob of Marvège (which incorporates responses he received from Shamayim to various halachic questions), discusses this subject. The author (actually, the Author with a capital A) writes that since avoiding chometz on Pesach was one of the very first mitzvos the Jews accepted from Hashem, therefore, our ancestors embraced it with ahavah, chibah v're'us: love, affection, and warmth. Because of that tremendous initial enthusiasm, they were quite machmir, and the special care and attention paid to Pesach has only grown over the generations. In fact, some tzadikim have said that when the mitzvah of Pesach was given, there was uncertainty as to the parameters, since it was before mattan Torah, but due to

their love for the mitzvah, the Yidden formulated their own chumros. There are several practical reasons for stringency as well. Chazal have taken a different attitude toward chometz on Pesach than toward any other mitzvah, since the Torah itself is extremely stringent regarding chometz. The Torah tells us that not only may we not eat chometz; we must go so far as to declare it ownerless or, alternatively, search for it and destroy it. Chazal went a step further and added that we must always perform the mitzvah of bedikah. Strictly speaking, from the Torah perspective, one may declare the chometz ownerless in a process called bittul – and that would have been sufficient. Chazal have insisted that we search for the physical chometz on the night before Erev Pesach in order to burn it on Erev Pesach. After the bedikah, we destroy it in our thought (bittul), and we verbalize that it has been destroyed and declared ownerless. Furthermore, Chazal say we are not permitted even a mashehu of chometz in a mixture, unlike other mitzvos where a tiny amount of the forbidden might be allowed in a mixture, in some cases, as determined by a Rav. One of the reasons for all these extra safeguards regarding chometz is due to the fact that chometz is permitted year-round, unlike traife, which is always forbidden. The extra care we take regarding Pesach serves as a margin of safety as we separate ourselves from what is otherwise allowed. In later times, more Rabbinic prohibitions were added. Kitniyos (beans, legumes, rice, etc.) is an example of food which is not chometz but which Ashkenazi poskim have forbidden on Pesach. Of course, all of Ashkenaz Jewry has accepted the prohibition of kitniyos on Pesach, and even some Sefardim have taken upon themselves this issur. Even in times of severe famine, the Tzemach Tzedek (among other Poskim) treated kitniyos almost as serious a prohibition as actual chometz (except for the infirm or for children). It's important to always keep our focus on the fact that the Jewish people's becoming increasingly machmir through the ages stemmed from our love for this mitzvah. In addition to all the above, we have the spiritual dimension. It is quoted in the name of the Arizal that one who is careful about a speck of chometz on Pesach is protected from sin year-round. Because chometz represents the yetzer hara and the ego, we need to work full force against it (as per Responsa from the Radbaz). There are only three other things which the Torah forbids b'mashehu,

even a minute amount: anger, arrogance and avodah zarah. Chometz is symbolic of all of the above. However, here is a crucial caveat: If being machmir on Pesach enhances our ego (engendering a “holier than thou” attitude toward others who are less machmir) or leads to anger in the household, we are defeating the purpose and allowing our chumros to become a stumbling block. In being machmir on Pesach, people sometimes violate an explicit din in Shulchan Aruch (Alter Rebbe 469:5) because they say, “How difficult this Pesach is for me!” Such an expression sounds like the words of the rasha in the Haggadah, “What is this work to you?” The reality, however, is that people do feel this way and therefore they express it. The Alter Rebbe was melamed zechus on such people by pointing out that the rasha in the Haggadah was referring to the avodah of the korban Pesach exclusively, whereas today’s Jews are complaining about all the extra chumros. Nevertheless, if we fall into the trap of complaining, we are defeating the purpose.

DOES THAT MEAN WE SHOULD BE LESS EXACTING ON OURSELVES?

Not necessarily. Another perspective on Pesach chumros, from the Shulchan Aruch (Alter Rebbe 442:30), is that Yisroel kedoshim heim – the Jews are holy: they scrape their chairs and walls. Even though the tasks are not necessary according to the letter of the law, the Rishonim tell us – and Shulchan Aruch quotes this – that the Jews are considered a holy nation for performing them. The Shulchan Aruch adds (O.C. 442:6): Yesh lahem al mah she’yismochu – they have a basis to rely upon. This turn of phrase is generally reserved for discussing a leniency, since normally we would not be halachically lenient, unless there was a real halachic basis. Why is this expression used here when discussing a chumra? The Maadanei Shmuel brings the following explanation from Reb Yaakov Yosef of Ostra (and a similar thought is also found in Mishna Berurah on this halachah): Here we learn an important perspective that our chumros must also have a basis, a real source backing it up. The chumros should not be a chassidus shel shtus – a foolish piety... An individual cannot simply add his own made-up stringencies to the list. All chumros must stem from an actual halachic source, or at least from a specific community minhag or family mesorah.

HOW IMPORTANT IS THE DISTINCTION BETWEEN HALACHAH AND CHUMRA?

It is important to distinguish, because there are clear differences. This is one of the many reasons offered (see *Derech Pikudecha Mitzvah 12*) as to why we all eat matzah shruyah on Acharon Shel Pesach: if other Torah-true Jews are eating it throughout the Yom Tov, it surely is halachically permissible after all. In order that we don't create any notion that others are eating something which might be chometz, chas v'sholom, we go out of our way on the last day of Pesach to drop this particular chumra. (Of course, other reasons are offered why we eat shruyah specifically on Acharon Shel Pesach and why we don't take this approach with other chumros.) Reb Michel Zlotchover's son, Reb Binyomin Zev, was exceedingly machmir on Pesach and of course always ate matzah shmurah. At one occasion, he noticed his followers humiliating a Yid for eating matzah that was only guarded from the time of grinding. He stood up and said: "You think that so many Yidden who aren't machmir on shmurah are eating chometz on Pesach? Chas v'sholom. Certainly, these matzos are very kosher." He then asked for some only-from-time-of-grinding matzah and ate it in the presence of all the chassidim. Relying on Hashem and maintaining proper humility and respect for others on Pesach are the themes of this eye-opening story which the Rebbe told at a farbrengen on Shabbos Parshas Ha'azinu 5722. (While the story is not printed in the transcript of the sichos, and some have doubted the veracity of the story as it appears in other sources differently, my father-in-law, Rabbi Berel Lipskier, zol gezunt zein, testifies that he heard it personally from the Rebbe): A certain chossid of the Tzemach Tzedek was extremely careful in his Pesach preparations, doing everything himself including baking his own matzos. He wouldn't use the regular water in his house obtained by the water carrier, preferring to draw water from a covered well behind his home. He didn't want to eat in the Tzemech Tzedek's house, so he only visited the Tzemach Tzedek on the last day of Pesach. At that time the Tzemach Tzedek told the chossid, "I want you to know that you had chometz the entire Yom Tov. Check the well behind your house." The man ran to the well and discovered a loaf of bread floating on the surface. Distraught, he ran back to the Tzemach Tzedek and said, "I have three questions:

Why did I receive such a serious punishment when I was so careful to avoid chometz? Why did the Rebbe not warn me? What is my tikkun?" The Rebbe replied, "I didn't see you all Pesach so I couldn't warn you. What occurred is not a punishment, but a direct result of your own actions - you relied only upon yourself and forgot about siyata d'Shmaya." The Rebbe then gave the man a tikkun.

SO, IF ONE WISHES TO OBSERVE EXTRA CHUMROS FOR PESACH, WHAT IS THE PROPER APPROACH?

Simchas Yom Tov, celebrating Pesach with joy, is a mitzvah from the Torah for men, women and children. Hiddurim, on the other hand, are just that - hiddurim, not obligations. If Pesach puts someone in a Tishah B'Av mood, hiddurim are out of place (see Chassidim Mesaprim I:637). People need to approach a Rav or mashpia with any questions. They may learn that some of their so-called "hiddurim" have no basis whatsoever in halachah or minhag. The Rebbe quotes (in his account of Pesach 5692 with the Frierdiker Rebbe) in the name of the Rebbe Rashab that one should not take on extra chumros on Pesach, so that one will not be making a neder. On a different occasion, the Rebbe Rashab said after selling his chometz, "I'm very scared of chumros." This is difficult to understand; the Alter Rebbe brings from the Arizal that one should "follow all chumros regarding chometz." Indeed, the Rebbe Rashab himself observed many extra chumros beyond the norm on Pesach. One lesson we can learn from the Rebbe Rashab's strong language is the importance of taking on our Pesach hiddurim "bli neder." Not all hiddurim are suitable for all people. A person has to be makir es mekomo: to know whether a practice is suitable to take on or whether it is beyond their level. Discuss this with a mashpia or Rav. And when one decides to keep a particular hiddur, one should do so with both simchah and humility, recalling that many people of the highest spiritual caliber did not keep such hiddurim. The great chossid Reb Noteh of Malastirchina never ate shmurah matzah in his life. (Keep in mind, in earlier times all matzah was hand-made, but most was guarded from contact with water only from the wheat-grinding stage, not from the time of harvest. Today all hand-made matzah is shmurah matzah, guarded from

harvest.) Reb Noteh would say, “I don’t know when I should begin [observing this hiddur].” Of course, nowadays we all insist on eating only shmurah. (This stringency became the norm in the time of the Rebbe Maharash.) Whether or not we keep a particular minhag or hiddur, it’s vital to emphasize the importance of not undermining, chas v’sholom, any minhag Yisroel practiced by others.

WHAT SHOULD BE DONE IF A PERSON REALIZES THEIR PESACH *HIDDUR* IS BEYOND WHAT THEY ARE CAPABLE OF DOING?

There is always the option of doing hataras nedarim when one realizes a certain practice cannot be kept any longer. Consult a Rav who is a moreh hora’ah b’poel (an experienced Rav) if necessary.

CAN THE RAV DISCUSS *HALACHAH* AND *HIDDUR* IN CLEANING FOR PESACH?

When cleaning, some people overdo Pesach hiddurim in an inappropriate way. People often confuse Pesach cleaning with spring cleaning, saying, “I might as well...” However, if one runs into a time management problem, one can develop a negative attitude toward Pesach altogether. It is important to separate Pesach cleaning from spring cleaning, as was famously said, “Dirt is not chometz, and children are not the korban Pesach.” If one wants to do spring cleaning, one may do so as long as one realizes it is extra work and has nothing to do with Pesach. As mentioned, if one wants to perform extra hiddurim, one should appreciate that this is a hiddur, done out of a love for the mitzvah and not complain about the difficulty. And really, why not wash curtains and windows before Shavuot? Or in honor of Rosh Hashanah? Pesach cleaning today is often much harder than it was centuries ago. We have larger houses and far more possessions. In addition, we do not have many maids and servants – plus a grandmother and extended family living with us – as did our ancestors with small homes. It is critical to keep in mind the halachah, “A place into which one doesn’t bring chometz does not require bedikah.” We have a halachic definition of such a spot: In the middle of a meal, you would not get up from the table and take things from that place. Of course, in a house with young children,

many additional areas must be checked because children don't necessarily follow such rules. But one need only check places where children can reach, not the high shelves they cannot access or places like the boiler room or meter room, where they will not go. In addition, according to the Tzemach Tzedek, a place that is being sold does not require bedikah or cleaning beforehand. Remember: One need not dispose of a piece of chometz smaller than a k'zayis which is slightly soiled. If the chometz is larger than a k'zayis, then only in a case where it's entirely soiled, e.g., it is soaked in bleach, is it okay to leave it. Of course, as mentioned, Yisroel kedoshim heim- the Jews are holy and go beyond the letter of the law, if they can.

AFTER ALL MY CLEANING, *BEDIKAS* *CHOMETZ* FEELS LIKE A WASTE OF TIME. ANY SUGGESTIONS?

The purpose of all our cleaning is in order to make a proper bedikah. Traditionally, people swept their earthen floors on the 13th of Nissan in order to prepare properly for the bedikah at night. People certainly didn't start cleaning for Pesach in Adar Rishon. My grandfather z"l used to say, "In Rozhvodov [Galicia] they took a broom, and it became Pesach." We do the bedikah after sweeping because the broom might not reach into all the nooks and crannies where chometz could be lodged. Today, however, many people have confused the priorities: "sweeping" (cleaning) has become the overriding issue, while the bedikah, over which we make an actual brachah, is sometimes not treated so seriously and may be given minimal time and attention. As we know, the Alter Rebbe had only one room, but he spent all night doing bedikas chometz there. Our Rebbe has said that we always do bedikas chometz after Maariv because our custom is to do a very long bedikah and thus one might come to forget to daven Maariv. On the emotional level, we can understand people's feelings about bedikas chometz. The kitchen is particularly difficult: it is usually already Pesachdik on the night of bedikas chometz and people don't even want to walk into it with chometz, or with the bedikas chometz paper bag. Also, there are very few actual cracks and crevices in the home today. A proposal which the Rebbe Rashab suggested to Rabbi Yaakov Landau of B'nei Brak is worthwhile for us

to adopt. Before we make a room Pesachdik, the husband can do bedikas chometz in that room with a candle (or flashlight), any night before Pesach, so long that it is within 30 days of Pesach. This bedikah should be done without a blessing. In this way, the mitzvah, broken into smaller segments, is done carefully and properly. It also becomes extrameaningful for the woman, who usually cleans the home in preparation for the bedikah: it accentuates all her hard work in preparing each room, and not only the husband's carrying out the final bedikah, thus fostering sholom bayis. Of course, some areas must be left for the night of Erev Pesach bedikah, to be done with the blessing.

DO I NEED TO BUY BRAND NEW SIDDURIM EVERY YEAR FOR PESACH?

There is no need to buy new siddurim each year for Pesach, so long as last year's Pesach siddurim were stored away from the chometz. You may also use siddurim that were not stored away if they were never used by the table throughout the year and have been checked to ensure that they are totally clean from chometz. It should be noted however that the Rebbe once spoke (Sefer Hasichos 5748 I:343) about buying the children new siddurim for Yom Tov, to make them happy.

DO COUNTERS NEED TO BE BOTH KASHERED AND COVERED?

According to basic halachah, if one covers, one does not need to kasher, and if one kashers, one does not need to cover. Why do people both kasher and cover, despite the fact that both are not required? This is all part of the spirit of undertaking extra chumros. One reason is due to a concern (which was common in the wooden counters that were prevalent in days of old) that the area wasn't sufficiently cleaned and a minute amount of real chometz might have remained somewhere on the counter. Also, some counters are made of materials which not all agree can be kashered. The halachah is that areas that became chometzdik through fire cannot become Pesachdik by kashering with water alone. These areas might need a higher level of kashering, such as blowtorching, but then, blowtorching might destroy the surface. In such a case

(which isn't very common with kitchen surfaces), after kashering with water, people would cover the area. In addition, kashering with water is supposed to be done in a pot, a kli rishon. Pouring the water over a stone onto the surface is a second-choice solution. Since this is not the preferred practice, people cover the surface. Finally, it is a hiddur not to rely on kashering chometzdik items altogether and to purchase new utensils especially for Pesach. The Shulchan Aruch says to buy new knives, and some apply this ruling to all vessels and to covering their counters as well. Why would people not simply cover their surfaces without kashering? First, the halachah is that chometzdik utensils are supposed to be locked away. Accordingly, we are not satisfied with merely covering the chometzdik counters, rather we kasher them first. Second, in case the covering tears or moves, there could be a chometz problem. Third, heat might pass through the covering into the surface below and then back above. Especially problematic is a case where liquid penetrates the covering. Therefore, in order to be extra careful, many people both kasher and cover surfaces.

AFTER THE WALLS NEAR THE STOVE ARE WASHED, DO THEY HAVE TO BE COVERED AS WELL?

There is no real reason to cover walls, since we don't eat from our walls. People may cover their walls if they wish. In case one is concerned that a hot chometz pot has touched the backsplash or a wall near the stove, and then a Pesachdik pot would touch the same spot, there is room in halachah to say to cover the area.

AFTER THE REFRIGERATOR AND FREEZER SHELVES, DOOR, ETC., ARE THOROUGHLY WASHED, MUST THEY BE COVERED IN ADDITION? IF SO, WHAT COVERING MATERIAL IS BEST?

Covering the inside of the refrigerator has a real, practical reason, since chometzdik food is actually put there. Because we are not allowed even a mashehu of chometz on Pesach, and because it is very hard to clean every crevice of the refrigerator, people cover it to be safe. In days of old, when

they stored food in wooden closets, the Maharil cautioned to cover those closets used during the year for chometz, even though they were cleaned for Pesach. Covering with foil may lead to transgressing the important halachic prohibition of bal tashchis since foil is known to cause refrigerators to break. If a refrigerator breaks down during Yom Tov and all the food spoils, this greatly compounds the issue. Therefore, plastic refrigerator lining is a good choice for covering.

IF CLOTHING HAS BEEN WASHED IN DETERGENT OR DRY CLEANED, DO POCKETS NEED TO BE CHECKED BEFORE PESACH?

There is no need to check the pockets of clothing which has been washed in soap or dry cleaned before Pesach (rendering all possible chometz inedible). This only applies to clothing which was not worn afterwards, so that there wasn't a chance to put fresh chometz into the pockets after cleaning.

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