

VHQ  
VAAD  
HARABONIM  
OF QUEENS

The Vaad Harabonim of Queens

# Pesach Companion

PASSOVER  
5776/2016 EDITION

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2016



**Passover 2016 / 5776**

**DELEGATION OF POWER OF ATTORNEY  
FOR SALE OF CHOMETZ**

I, the undersigned \_\_\_\_\_  
(Name)

Am the owner partner • other \_\_\_\_\_  
(Title)

Of the following company: \_\_\_\_\_  
(Name of Company)

Which has facilities in the following locations, where chometz may be stored:

	Store, Restaurant or Plant Name	Street	City	State
1.				
2.				
3.				
4.				
5.				

I am authorized to appoint Rabbi Chaim Schwartz, or his appointed substitute to act as our legal agent for the transfer and sale of all chometz and chometz products in the possession of the company in any of the above locations, as well as any other location not listed.

Included in this authorization is the right to rent any areas where any chometz may be found.

The sale shall take place April 22, 2016 at or before 11:33AM.

Rabbi Schwartz is empowered to use any legal and halachic (Jewish law) procedures which he deems necessary to effect these transactions and for such duration as to conform to halachic requirements.

This authorization is in conformity with all Torah and Rabbinic laws and with the laws of the State of New York and of the United States of America.

By: \_\_\_\_\_  
(Signature)

Date: \_\_\_\_\_

# **PESACH (PASSOVER) 5776 / 2016**

Friday night, April 22nd  
through Shabbos April 30th

## **Yom Tov Zmanim**

### **Eating Chametz**

Latest Time:

Preferably - 10:14 AM

If necessary - 10:38 AM

### **Burning / Annulling Chametz**

Latest Time:

Preferably - 11:24 AM

If necessary - 11:46 AM

### **Candle Lighting**

*First Night:*

7:24 PM

*Second Night:*

After 8:34 PM

*Shvii Shel Pesach:*

7:30PM

*Acharon Shel Pesach:*

7:31PM

# The Vaad Harabonim of Queens is proud to certify the following list of establishments for Passover 2016



## Kosher for Passover Restaurants

### MEAT

Chosen Garden - 64-33 108th St., Forest Hills, NY  
 Chosen Village - 505 Middle Neck Rd. Great Neck, NY  
 Colbeh Great Neck - 75 North Station Plaza Great Neck, NY  
 Colbeh NYC - 32 W. 39th St., New York, NY  
 Colbeh of Roslyn - 1 The Intervale Roslyn, NY  
 Shiraz Restaurant - 770 Middle Neck Road Great Neck, NY

### DAIRY

CAFÉ MUSCAT – 178-07 Union Tpke. Fresh Meadows, NY  
 BERRYLICIOUS - 69 – 48 Main St. KGH

## Supermarkets

### KEW GARDENS HILLS

ARONS – Meat and Prepared  
 BRACHS – Meat and Prepared  
 MEAL MART  
 SEASONS – Meat and Prepared  
 TIKVAH MEATS  
 WASSERMANS - Meat and Prepared

### FOREST HILLS / REGO PARK

EXCLUSIVE GLATT SUPERMARKET – Meat and Prepared  
 I AND R SUPERMARKET - Meat and Cheese  
 RUBENS GLATT - Meat Only

### HILLCREST/JAMAICA ESTATES

A & A GOURMET – Prepared Foods  
 A TO Z SUPERMARKET – Meat Only  
 FARMERS FRESH DEPOT – Meat and Prepared

### GREAT NECK / LITTLE NECK

EVER FRESH MARKET – Meat and Prepared  
 SHOP DELIGHT - Meat and Prepared

### PLAINVIEW

KOSHER EMPORIUM - Meat and Prepared  
 1163 Old Country Rd.

### SCARSDALE

NEW ROC GLATT - Meat and Prepared  
 SEASONS OF SCARSDALE - Meat and Prepared

### MT. KISCO

G.O. Kosher - Prepared

We are happy to announce that we will be providing Kosher for Passover supervision to the following restaurants that will be serving a Kitniot menu

BUKHARIAN JEWISH CENTER -  
 106-1670 Ave Forest Hills

DA MIKELLE RESTAURANT -  
 102-55 Queens Blvd. Forest Hills

EILAT RESTAURANT -  
 97-25 64 RD Rego Park

L'AMOUR RESTAURANT -  
 102-11 Queens Blvd., Forest Hills

PRESTIGE RESTAURANT -  
 91-33 63 Drive Rego Park

GABRIEL'S PALACE -  
 90-17 63rd Drive Rego Park

*please note: establishment must bear a VHQ Kosher for Passover Kitniot certificate*



*Please be advised that stores may take delivery of eggs on Chol Hamoed*



# SUSHI ON PESACH?



We would like to share with you the ins and outs of making "QuinoaSushi" available for Pesach consumption:

## 1. Quinoa

The major Kashrus organizations in the US have specially Passover certified quinoa available.

## 2. Rice cooker

Just like rice, the quinoa used as the outer layer needs to be cooked. Since rice cookers are extremely hard to Kasher, a new cooker is purchased for Pesach.

## 3. Nuri

Natural Earth produces a kosher for Pesach Star-K certified product.

## 4. Fish

We know that raw fish is inherently kosher for Pesach. What may come as a shock to some is that there are fish that are artificially dyed for color. Those may be problematic.

As well, some imitation crab does contain chometz. Otherwise, all raw kosher fish are acceptable. Which leads us to the next item:

## 5. Equipment

While the raw product is KP, it must be gutted, filleted and prepared with KP knives and boards. We require that new ones be purchased for Pesach.

## 6. Tempura

Tempura is a very popular delicacy. It is seafood fried in batter. As every good Jewish homemaker knows, potato starch is the way to go when frying on Pesach (or making virtually any other Pesach dish). A new deep fryer must be purchased as well.

## 7. Spicy mayo

What would we do without it? KP Mayo and spices easily do the trick.

## 8. Soy sauce

soybean is a classic Kitnios product and will be unavailable.

## 9. Chopsticks

for those of you (and you know who you are) that CANNOT eat sushi without chopsticks, have no fear. The popularly used chopsticks are wood. Although they are kosher for Pesach without Hashgacha, careful consideration must be taken to open a new box not previously opened before Pesach.

*Enjoy your Pesach edition sushi!*

**VHQ** VAAD  
HARABONIM  
OF QUEENS



# Understanding all those Erev Pesach Times

*By Rabbi Shmuel Marcus*

*(President Vaad Harabonim of Queens, and Morah D'asra Kehilas Ishei Yisrael)*

According to Torah law, the mitzvah to destroy chametz begins on the 14<sup>th</sup> of Nisan after the conclusion of the sixth hour of the day. The Biblical prohibition to eat or to benefit from chametz also begins at this time.<sup>1</sup>

Rabbinic law, however, prohibits eating chametz after the conclusion of the fourth hour of the day and prohibits benefiting from chametz after the conclusion of the fifth hour of the day.<sup>2</sup>

The sale of chametz must therefore occur before the end of the fifth hour while it is still permitted to derive benefit from the chametz. Additionally, the bitul chametz recited during the day after the sale must also be recited before that time because one cannot recite the bitul once deriving benefit from the chametz is prohibited.<sup>3</sup>

Finally, the burning of chametz, too, must be completed during the fifth hour because one must burn their last chametz while it is still theirs.<sup>4</sup> Once bitul is recited, however, the chametz is considered ownerless.

These hours are not 60 minute hours; rather, they are proportional to the length of the day. In other words, each hour is 1/12 of the day. We calculate the number of minutes in the day, divide that number by 12, and the result is the length of each halachic hour.<sup>5</sup>

There are two opinions how to calculate the length of the day. One opinion calculates the number of minutes between dawn and nightfall whereas the other counts the number of minutes between sunrise and

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<sup>1</sup> Shulchan Aruch Orach Chaim 443:1

<sup>2</sup> Ibid.

<sup>3</sup> Ibid. 434:2

<sup>4</sup> Mishna Berura 434:12

<sup>5</sup> Mishna Berura 443:7

sunset (גרייא). The Mishna Berura (443:8) recommends following the first (and more stringent) approach in this regard.

Although the times for sunrise and sunset are clearly defined, the calculation for the times of dawn and nightfall are subject to dispute. Dawn (עלות השחר) is assumed in halacha to be 4 מיל before sunrise, i.e., the amount of time it takes one to walk a distance of 4 מיל.

There are various opinions how long it takes to walk 4 mil. The most common approach assumes 4 mil is 72 minutes<sup>6</sup> and accordingly, dawn on Erev Pesach this year is at 4:53 am (72 minutes before the 6:05 am sunrise). However, there are also those that assume 90 minutes is more accurate.<sup>7</sup>

With regard to nightfall (צאת הכוכבים), the opinion of רבינו תם is that nightfall is 4 mil after sunset. Here as well, many assume this means 72 minutes after sunset (nightfall on Erev Pesach this year would then be at approximately 8:54 pm) whereas some prefer 90 minutes after sunset. The Vilna Gaon, however, ruled that nightfall is only  $\frac{3}{4}$  of a mil after sunset.<sup>8</sup>

These various times represent different stages of darkness as the sun sets and the night progresses. The longer one waits after sunset, the further below the horizon the sun sets and the darker it becomes outside.

Many Poskim note that the rate at which the darkness intensifies outside varies based on distance from the equator and the time of year. The sun sets faster at the equator and during the winter. It takes longer for the sun to reach that same position below the horizon when one is further away from the equator and during the summer months. Accordingly, some assume that the times given by the Talmud to identify dawn (4 מיל before sunrise) and nightfall (4 מיל or  $\frac{3}{4}$  מיל after sunset) represent only the intensity of darkness or light visible in Israel (and בבבל)

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<sup>6</sup> Shulchan Aruch 559:2; Mishna Berura 559:15

<sup>7</sup> Bi'ur Halacha 559:2

<sup>8</sup> See Shulchan Aruch 261:2 and Mishna Berura 261:20, 23.

on the equinox day at that time.<sup>9</sup> To achieve that same intensity of darkness at a different location further north of the equator would require one to wait a little longer.

Therefore, if we assume 4 mil equals 72 minutes, we really mean that the level of darkness reached at that point after sunset on the equinox day in Israel is considered nightfall. Astronomically speaking, this is when the sun is approximately 16.1 degrees below the horizon.

If we assume 4 mil equals 90 minutes, we really mean that the amount of darkness reached in Israel on the equinox day 90 minutes after sunset is considered nightfall. This is when the sun is at 19.8 degrees below the horizon.

There are therefore some who rule that to calculate times for dawn and nightfall we calculate not a number of minutes before sunrise or after sunset but rather the time at which the sun reaches a certain number of degrees below the horizon. Assuming dawn is when the sun is 16.1 degrees below the horizon, dawn on Erev Pesach this year according to this approach would be at 4:36 am.

This question also impacts the calculation of the start time for the fast of the **בכורים** which begins at dawn.

These different opinions account for the differences in halachic times you may notice on different Pesach guides. Everyone is advised to consult their own Rav for halachic guidance.

After midday (12:54 pm), one may not engage in any form of work which would be prohibited on Chol Hamoed such as laundering or sewing clothing.<sup>10</sup> This Rabbinic prohibition stems from the celebratory nature of the day due to the offering of the Korban Pesach that everyone was obligated to bring in the afternoon of Erev Pesach.<sup>11</sup>

Firstborns or the father of a firstborn child who are fasting on Erev Pesach begin the fast at dawn.

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<sup>9</sup> Bi'ur Halacha 261:2 s.v. שְׁהוּא

<sup>10</sup> Shulchan Aruch 468:1 and Mishna Berura 468:7

<sup>11</sup> Mishna Berura 468:1

It is prohibited to eat matzah or matza meal (even baked matza meal products) all day Erev Pesach after dawn.<sup>12</sup> This Rabbinic prohibition is intended to highlight and distinguish the mitzva to eat matza at the Seder.<sup>13</sup>

Boiled matza products such as matza balls (קניידלעך בלעז) which cannot be used in fulfillment of the mitzva of matza at the Seder may be eaten Erev Pesach but not after the beginning of the tenth hour of the day (4:18 pm according to the גר"א) in order to ensure one retains an appetite for the mitzvah of matza at the Seder. Eating a moderate amount of fruit, vegetables, eggs, fish or meat is permissible even after this time.<sup>14</sup>

Although with regard to Shabbos one is allowed to accept Shabbos early, the halacha requires that kiddush on Pesach night be recited only after nightfall.<sup>15</sup>

It is quite obvious that proper observance of Pesach requires careful adherence to a multitude of time sensitive halachos. As Rav Yosef Dov Soloveichik once noted, a slave subject to the demands of a master is never in control of his own time. Perhaps our careful attention to these various time constraints on Erev Pesach serves as a fitting introduction to the celebration of our freedom and transformation to an emancipated people who are masters of their own time.

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<sup>12</sup> Rama 471:2, Mishna Berura 471:12

<sup>13</sup> Mishna Berura 471:11

<sup>14</sup> Mishna Berura 471:20, 471:3

<sup>15</sup> Shulchan Aruch 472:1

# Guidelines in Hilchos Pesach

## Pesach Preparation

*Based on talks given by Rabbi Herschel Welcher, Chairman Vaad Harabonim of Queens Kashrus Committee, and Morah D'asra Kehilas Ahavas Yisrael*

- One is not obligated to perform a bedika for place that had already been checked and that was clearly visible.
- One only needs to be concerned about crumbs on Pesach insofar as they should not accidentally be eaten.
- It is for this reason that seforim do not require checking if one ensures that it is not brought to the Pesach table.
- One should make an effort to learn the halachos clearly, as keeping extra halachos that are not required can detract from simchas yom tov.
- All areas must be checked if it had been accessible to children.

## Kitchen - Cleaning and Kashering

### The Stovetop

The area between the burners should be cleaned well and covered with a double layer of heavy-duty foil. Care should be taken not to cover the vents. The backsplashes, and area over the pots should also be covered with foil. Knobs should be soaked in ammonia and water, and then hot water should be poured on them.

**A Gas Range**, one should place aluminum foil over each grate with the center raised in the shape of a tepee. This will allow the flame to go up without burning a hole in the foils center, and the heat will be trapped inside. Each grate should be done separately (so as not to damage the stovetop) for approx. 10-15 minutes. A grate which is not directly on the fire should not be used unless it is cleaned well and then kashered in a self-cleaning oven. The other grates may also be kashered in this

manner. The grates may additionally be kashered by holding each part of the grate (i.e. using pliers) directly over the fire.

On an **Electric Stovetop**, turn the burners on the highest setting for about 5 to 10 minutes. Drip pans should be covered with aluminum foil.

### **Electric Smooth Top (Glass) Range**

Should only be used if there is no alternative, and after consulting with a halachic authority on how to do so.

### **Sinks**

Should not come in contact with anything hot for 24 hours before kashering. Stoppers, strainers, and anything else removable should be taken off and replaced. One should pour ammonia or bleach into the drain and let it sit for about 20 minutes before flushing it out with cold water. Although it is sufficient to just fully cover the sink, it is preferable to pour hot boiling water directly from the pot that it was boiled in, onto every spot of the sink including the drain and faucet's spout. One should splash some of the hot water underneath the spit as well. Sprayers and their hoses can be kashered in the same way or completely covered. Enamel sinks, and non-metal sprayers/hoses should additionally be covered. The backsplashes should also be covered.

If you normally put hot pots directly on the sink, then preferably one should take a hot stone directly from the stove top, and using a pair of pliers, go over each spot on the sink that the hot water is poured on making the hot water run off and sizzle. If that is difficult it is then preferable to cover the sink using an insert. If neither of these options can be done, one may rely on simply pouring the hot water straight from the pot it was boiled in directly onto every spot, but this is not an ideal kashering option.

## **Countertops**

Granite, marble and stainless steel countertops may be kashered by cleaning, waiting 24 hours and pouring boiling water over them. If hot pots had been placed directly upon them, then the surface must be completely covered with a thick, non-porous material. Many countertops are made of material that cannot be kashered, and require being covered. The backsplash must be covered in either case.

## **Ovens**

### **Self-cleaning Oven**

Thoroughly clean with a caustic oven cleaner. Special attention should be paid to the spaces in the areas between the door and the oven, the inside face of the oven door, and the opposing outer rim of the oven outside the gasket as these are not always sufficiently heated during the self-cleaning process. The self-cleaning cycle should then be turned on for 3 hours with the racks inside. Because in newer ovens the doors are not getting sufficiently hot, covering the inside of the oven door with heavy duty aluminum foil is recommended.

### **Gas or Electric Ovens**

Oven racks should be kashered in a self-cleaning oven. The oven itself should be thoroughly cleaned with a caustic oven cleaner. Once the oven has been cleaned, it may be kashered by turning the oven to the highest setting for three hours. The inside of the oven should then be covered with heavy aluminum foil. Preferably one long piece should be wrapped around covering one side, the back and then the other side, in the shape of a 'U'. A single sheet of foil should then be used to cover the bottom of the oven, and then one for the top. The sheet of foil on the top should be able to be held up by the heavy aluminum foil 'U' covering the oven sides. The foil should then be gently pressed into the grooves where the tracks are, so that the oven racks may be carefully slid back in place. It is recommended that one not remove these racks until after the conclusion of Yom Tov as this will greatly increase the likelihood of the foil being torn.

## **Refrigerator and Freezer**

Thoroughly clean and wash out well, especially the gasket and the top of the gasket. Covering the shelves is recommended but not required. Ice trays should be put away with chometz dishes.

## **Microwave Ovens**

Microwave's **with plastic insides** may not be used on Pesach.

Microwave's **with steel insides** should be thoroughly cleaned. The rack and turntable should be removed and put away with ones chometz. One should then pour a small amount of water onto the floor of the microwave. A kosher for Pesach glass or Pyrex cup or a doubled (so that it does not melt) plastic cup of water should be placed inside and the microwave should be turned on for 10 minutes. Hot steam will then be visible inside the microwave, and it will be kashered.

## **Dishwashers**

Stainless steel dishwashers can be kashered by cleaning it well and then running a cycle with detergent, however it is not recommended and should only be done if there is a compelling need.

## **Tables**

Should be cleaned well. Cracks that open where a table can expand should be separated and cleaned. The table should then be covered with a heavy and non-porous covering.

## **Baby High Chair**

Thoroughly clean and the tray must be covered with a thick and non-porous material.

## **Braces or False teeth**

One who has braces should not eat any chometz for 24 hours before Pesach. One who has false teeth needs only to refrain from eating chometz that is hot during this period.

## KASHERING UTENSILS FOR PESACH

*Vaad Harabonim of Queens - Staff*

*It is preferable to have separate utensils for Pesach. When this is not possible, one can kasher some types of utensils as listed below:*

### **Metal Utensils**

Metal utensils that were used for cooking, serving, or eating chometz may be kashered by cleaning them thoroughly, waiting 24 hours and then immersing them into boiling water in a Kosher for Pesach pot. One can kasher an oversized pot by bringing water to a boil and dropping a hot rock into the pot causing the pot to overflow on all sides. The rock needs to be already heated so that the water does not become cooled. If a pot is not completely made of metal, a halachic authority must be consulted. Bake pans and sheet pans cannot be kashered.

### **Blechs**

A blech that had been used during the rest of the year should not be used on Pesach

### **Keurig Machine**

A Keurig machine used during the rest of the year should not be used on Pesach

### **Glassware**

When special pesach glassware is unavailable, one may kasher drinking glasses by immersing them in cold water for three twenty-four (24) hour periods. The water should be emptied and refilled in between. This procedure, however, does not apply to glass (Pyrex) that is used with heat.

*\* Please Note: A competent halachic authority should be consulted.*

## **ITEMS THAT CANNOT BE KASHERED**

Bread Machine | China | Corning Ware | Crock-pot

George Forman Grill | Grater (any) | Knives with plastic handles  
Melmac | Pasta Maker | Plastic Utensils | Porcelain  
Porcelain Enamel Pots | Pyrex | Sandwich Maker | Stoneware  
Synthetic Rubber | Teflon | Toaster Oven | Waffle Iron

## MEDICINES

The following medicinal ingredients are not kosher for Pesach: Avina Sativa, Beta Glucan, Prolamine, Secale, Sodium Lauroyl Oat Amino Acids, and Triticum Vulgare.

All **Non-chewable** pills medications may be taken on Pesach. Vitamins and food supplements do not necessarily fall into this category, and one should consult with a halachic authority.

**Liquid and Chewable** medications that may contain chometz must be discussed with ones doctor and halachic authority.

Liquid and chewable medications that contain kitniyos may be consumed by someone who is sick. This does not include someone who is seeking to relieve minor discomfort.

### *Acceptable Over-the-Counter Medications include;*

- Advil Caplets & Tablets
- (Regular, Not Film Coated or Chewable)
- Aleve
- Alka-Seltzer (Original Tabs)
- Allegra 24 Hour Tablets (regular only)
- Bicarbonate of Soda
- Chapstick (Active & Moisturizer sticks)
- Claritin (Except RediTabs)
- Corricidin
- Dramamine
- Excedrin Sinus
- Metamucil Original Coarse Powder
- Pepcid AC & Complete
- Phillips Milk of Magnesia (unflavored)
- Rolaid's Regular Strength Mint Tablets
- Tylenol Extra Strength Caplets

## NON FOOD ITEMS THAT DO NOT REQUIRE PESACH CERTIFICATION

- Aluminum foil
- Aluminum foil baking pans
- Baby ointments
- Bags (paper or plastic)
- Body wash
- Bowl and tub cleanser
- Candles
- Cardboard
- Carpet cleaner
- Charcoal
- Conditioner
- Copper and metal cleaners
- Cork
- Cosmetics (Except possibly Lipsticks)
- Cupcake holders
- Cups (paper, plastic, or Styrofoam)
- Dental Floss (Any unflavored including Waxed)
- Deodorants
- Detergents
- Dishwashing detergent
- Drain opener
- Fabric protector
- Furniture polish
- Glass cleaner
- Hair gels, sprays and mousse
- Hair removers and treatments
- Insecticides
- Isopropyl alcohol
- Jewelry polish
- Laundry detergents
- Lotions
- Napkins (paper)
- Oven cleaner
- Paper cups, plates and towels
- Perfumes
- Pipe openers
- Plastic bags, cups, and plates
- Plastic containers
- Plates (paper in USA only, plastic or Styrofoam)
- Scouring pads and powder
- Shampoos
- Shaving cream and gel
- Shaving lotion
- Silver polish
- Skin cream
- Soaps
- Stick deodorant
- Styrofoam cups or plates
- Suntan lotion
- Talcum powder (100% talc)

- Toilet bowl cleaner
- Water filters
- Wax Paper

Lipstick, toothpaste and mouthwash that contain chometz should NOT be used. The following brands ARE acceptable:

- Toothpaste- Colgate, Tom's of Maine, Aim
- Mouthwash- Scope, Listerine (Cool Mint, Fresh Burst, Total Care)

### **Kitniyos**

There are many products called kitniyos (legumes and foods that are similar) which are not eaten on Pesach by Jews of Ashkenazic descent.

### **Examples of kitniyos:**

Beans, buckwheat, caraway, cardamom, corn, fennel, fenugreek, lentils, millet, mustard, peas, chick peas, green beans, poppy seeds, rapeseed (Canola oil), rice, sesame seeds, soybeans (tofu), and sunflower seeds.

### **Non-kitniyos foods that may require special checking:**

Anise, carob, coriander, cottonseed, cumin, guar gum, linseed, and locust bean gum.

### **Foods that one may not eat as they may be kitniyos:**

Amaranth and peanuts.

### **Ingredients that are traditionally not used during Pesach:**

Ascorbic acid, aspartame, BHA, BHT, Calcium ascorbate, dextrose, emulsifiers, H.V.P., isolated soy protein, isomerized syrup, lecithin, MSG, nutra sweet, sodium erythorbate, sorbitan, sorbitol, stabilizers, starch, and vitamin C.

### **PET FOOD**

One cannot eat, benefit or own leavened products. Therefore, one should make sure that the pet foods used on Pesach are chometz-free.

Do not use if it contains the following: wheat (cracked, flour, germ, gluten, ground, grouts, middlings, and starch), barley (cracked, flour), oats (flour, grouts, hulled), pasta, rye, and brewer's dried yeast. Any questionable ingredient should be reviewed by a competent Rabbinic authority.

All pet food should be purchased before Pesach so that any possible chometz would be nullified.

Kitniyos, such as beans, buckwheat, brewer's rice, corn, grain sorghum (milo), millet, peanuts, peas, rice, safflower, sesame, soybeans, soy flour, and sunflower, are permitted for pets.

Pet food containing milk and meat (not fowl) is forbidden for year-round use.

**Chometz that was owned by a Jew on Pesach:**

One may not eat chometz that was in the possession of a Jew over Pesach. Therefore one may not purchase chometz from a store owned by a Jew, whose chometz had not been properly sold according to Jewish law.

## A Fast Question

*By Rabbi Yoel Schonfeld*

*(Chaver and Past President Vaad Harabonim of Queens, and Morah D'asra Young Israel of KGH)*

We were learning in our morning Mishneh Brurah shiur that the reason a bechor, oldest son (some opinions maintain that daughters must fast as well), is required to fast Erev Pesach is to mark the fact that he was saved from the decree against firstborns during the tenth plague of the Egyptians (Shulkan Aruch O.C. 470:1).

The thought occurred to me that this is unusual. We always follow a different practice. When one is saved by a miracle, the custom is to celebrate with a meal, not fast. Purim and Pesach are classic examples of this. You know the old adage about Jewish holidays: "They tried to kill us, we won, let's eat". So why in this case do the firstborns fast? Why do they not feast?

Perhaps we can say that during Pesach we are enjoined to relive the Exodus experience. "A person is obligated to view himself as though he himself exited Mitzrayim", is how the chazal put it. That is why we do not recite a bracha on Hallel at the seder table. We are not saying Hallel because of the mitzvah to do so, but because it is as though we are reliving the Exodus and we immediately become inspired to express Hallel to Hashem.

This may be the reason the bechorim fast. They are now reliving the time when the decree was upon the firstborn to be struck. That required fasting as did the Jews during the decree of Haman. This may also explain why this fast is different from all other fasts in that it is suspended with the participation of a siyum. Try that with any other fast! The idea is that although the bechorim are now fasting we want them to celebrate as well just as we have the maror and the wine at the seder table which expresses both the bitterness of the enslavement as well as the ecstasy of freedom. That really cuts to the essence of classic Jewish attitude. Seeking optimism in the most difficult circumstances.

## **Bedikos Chometz: Staying in a Hotel**

*by Rabbi Yoel Schonfeld*

*(Chaver and Past President Vaad Harabonim of Queens, and Morah D'asra Young Israel of KGH)*

If one is going to a hotel for Pesach and occupies his room the night before Pesach, then he is obligated to do *bedikas chametz* with a *beracha* in the hotel room that night. He is a *socher* (renter) with keys. He should preferably come with ten pieces of *chametz* and put them around the room as he would in his own house. He must dispose of the *chametz* the next day as with his own from home.

*(I mentioned this to Rav Herschel Schachter shlita and he concurred.)*

# Questions on Bedikas Chametz

by Rabbi Eli Eleff

(Chaver of Vaad Harabonim of Queens)

## Time Frame

1. When must bedikas chametz be performed?
  - Bedikas chometz must be performed on the eve of the fourteenth of Nissan (April 22, 2016) after nightfall (approximately 40 minutes after sunset)<sup>1</sup>.
  - Once nightfall has arrived one may no longer engage in any form of work until they perform the bedika<sup>2</sup>.
2. When does one recite the bracha?
  - One recites the bracha before they begin the actual bedika process.
3. What if I forgot to make a bracha at the outset?
  - So long as the bedika is not complete, you may recite the appropriate bracha.
4. What if I cannot do the bedika on the night of the 14<sup>th</sup>?
  - Ideally one should designate a *shaliach* (representative) to perform the bedika at the appropriate time. Should that not be feasible, it should be done on the last evening before your departure. A bracha is not made on an early bedika<sup>3</sup>.
5. If for some reason I must do the bedika on the DAY of the 14<sup>th</sup>, do I recite a bracha?

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

<sup>2</sup> Ibid 431:2

<sup>3</sup> Rav Schachter, Shlita

- Yes, when searching on the day of the 14<sup>th</sup>, a bracha is recited until the time of *bitul chametz* (nullification of chometz).

## Procedures

6. What bracha is recited?

- The bracha of "על ביעור חמץ" is recited, immediately followed by the bedika.

7. How must the bedika be performed?

- One must check all rooms, closets and anywhere chametz may have been brought. Special care should be given to corners and crevices as it possible that chametz may be hiding there. The bedika is performed with the aid of the light of a single candle, and may be completed with a flashlight.<sup>4</sup> The generally accepted custom is to start with a candle and then transition to a flashlight.

8. Must one put out 10 pieces of bread?

- The Arizal established the custom of placing 10 pieces of [non-crumby] bread. If it is not feasible to divide the chametz into 10 pieces, fewer pieces may be used<sup>5</sup>. Regardless of the amount of pieces, it is imperative that chametz pieces be laid out prior to the bedika<sup>6</sup>.

9. What happens if I find more than 10 pieces?

- Good for you! This is the purpose of the bedika – to search for chametz that I may, or may not, know about.

10. What happens if I find less than 10 pieces?

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<sup>4</sup> Halachos of Pesach (pg 86) quoting Rav Aharon Kotler and Rav Moshe Feinstein that the flashlight suffices.

<sup>5</sup> MB 432:12

<sup>6</sup> Shaar Hatziun 432:12

- Go back and keep checking! If after an exhaustive search of the entire premises, including all nooks and crevices, it is still not found, one does not have to go back and recheck<sup>7</sup>. Under such circumstances, make sure to have extra concentration when reciting the “Kol Chamira”, the nullification of all chometz.

### Location Questions

11. If I am going away (within thirty days) for Pesach, do I need to check my house, or can I just sell my whole house?

- Ideally, the whole house should be checked. A person who cannot be at home on the eve of the fourteenth should appoint a representative to perform the bedika and nullify his chametz for him on the eve of the fourteenth<sup>8</sup>. If no representative is available then one should perform the bedika the evening prior to leaving without a bracha, even in a situation that one will not return home during the entire Pesach<sup>9</sup>. If one finds it difficult to make a bedika on the whole house it might be possible to clean and check one room, with the remainder of the house sold to a non-Jew

12. If I am at a hotel for pesach, do I need to check the hotel room? When?

- Yes, you must check the hotel room as you would your own house. If you are checked in by the eve of the fourteenth, don't forget to make a bracha. Please bear in mind that it is essential that the 10 pieces of bread be placed out before performing this hotel bedika.

13. If I arrive on erev pesach by day must I make a bedika? With a bracha?

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<sup>7</sup> Shaarei Tshuva 432:7

<sup>8</sup> MB 436:1

<sup>9</sup> MB 436:3

- As mentioned above, if he should check with a bracha provided that it is before the zman bitul (time of nullification – see time chart on page \_\_\_).

14. If I am a guest at someone's house, must I make a bedika?

- No. If one is a guest they may rely on the owner. However, if the host is around, one should ask if the home was checked.

15. My neighbor is going away for Pesach, can I house my guests there if no one did bedika (they are selling the house)? and if not for which rooms must bedika be done?

- You must perform a bedika on all rooms that will be used over the Pesach holiday.

16. If I rent out my house, do I need to do bedika before I leave? What about the person renting from me?

- If you rent out your house to another Jew and you gave him the keys before the eve of the 14<sup>th</sup>, it is the renter's obligation to check for chametz on the premises.

17. Does my car need bedika?

- Yes. Especially if you have little kids. In fact, I just found snacks from last year's pesach in my car!

18. My locker at school?

- Yes. Please bear in mind that Oreos are NOT kosher for Passover.

19. My office, and when should this bedika be performed?

- Again, your personal workspace should be checked. Ideally, one should do it the last day or (if it is possible to stay until) night fall that he is there.

20. My entire workplace – if I am the owner? Yes.

## שמחת יום טוב

## REJOICING ON YOM TOV

Although, it is a mitzvah to honor and celebrate each Shabbos, there is a special mitzvah to rejoice on Yom Tov, as the Torah commands—*ושמחת בחגך*—“and you shall rejoice on Yom Tov” (*Devarim* 16:14).

Furthermore, the Talmud (*Pesachim* 109a) declares that a person is obligated to provide his children and family with a joyful Yom Tov experience. This is codified by the Rambam<sup>1</sup> who writes, “And one is obligated to be happy and have a joyous heart (i.e. on Yom Tov); this includes himself, his children, his wife and his grandchildren.”

When the *Beis Hamikdash* stood in Yerushalayim, it was obligatory to celebrate each Yom Tov by offering a *korban* and eating its meat in Yerushalayim. This chapter will discuss the manner in which this mitzvah must be fulfilled, in the absence of the *Beis Hamikdash*.

### I. Rejoicing—a Torah perspective

### II. Practical issues

#### A. Eating meat on Yom Tov

1. Is it obligatory?
2. Meat or fowl?
3. How much meat?

#### B. Lavishness of Yom Tov meal

#### C. Drinking wine on Yom Tov

#### D. Purchasing new clothing for Yom Tov

1. יר"ט פ"ו הלכה י"ז.

## *Celebrating Yom Tov*

- E. Children's celebration of Yom Tov
  - F. Providing for the needy
  - G. Celebration- in accordance with one's means
  - H. Torah study
- 

### I. Rejoicing—a Torah perspective

Before beginning the discussion of all the *halachic* details of this mitzvah, it is worthwhile to consider the words of the Rambam who calls our attention to the ultimate goal of rejoicing on Yom Tov. The Rambam writes<sup>2</sup>, "When a person celebrates on Yom Tov, he should not overindulge in wine and frivolous behavior, and proclaim that the more that he indulges, the greater is his fulfillment of the mitzvah of celebrating Yom Tov. Such a celebration is meaningless and foolish, and this is not what *Hashem* has commanded us. Rather, we are asked to celebrate in a manner which brings us to the joyful service of *Hashem*." These most beautiful words of the Rambam should be our focus as we experience the joyful celebration of Yom Tov.

### II. Practical issues

#### **A. Eating meat on Yom Tov**

##### 1. Is it obligatory?

Since the destruction of the *Beis Hamikdash*, it is no longer possible to bring a *korban* to celebrate Yom Tov. Consequently, it is

2. פ"ו מיו"ט הלכה כ'.

## REJOICING ON YOM TOV

not obligatory to eat meat on Yom Tov. Nevertheless, even though there is no obligation, one who eats meat fulfills a mitzvah.<sup>3</sup>

### 2. Meat or fowl?

The Talmud (*Chagiga* 8b) states that during the time when the *Beis Hamikdash* stood, the mitzvah of eating meat could only be fulfilled by eating the meat of an animal and not by eating fowl.

Even today, in the absence of the *Beis Hamikdash*, the mitzvah should be fulfilled by eating meat and not fowl.<sup>4</sup>

If it is not possible to eat meat for reasons of health<sup>5</sup>, then the mitzvah may be fulfilled by eating fowl.<sup>6</sup>

### 3. How much meat?

The mitzvah is to eat the normal amount of meat which would be served as a main dish<sup>7</sup> at a lavish meal.<sup>8</sup>

3. כ"כ הביה"ל בסי' תקכ"ט סעי' ב' ד"ה כיצד וזה ע"פ שו"ע הגר"ז בסעי' ז". ודע דהרבה אחרונים סוברים דיש מצוה לאכול בשר אף בזה"ז וכמבואר בשו"ת יחווה דעת ח"י סי' ל"ג.

4. יחווה דעת שם.

5. יחווה דעת שם (ושם הוסיף דה"ה מי שאינו יכול לאכול בשר משום כשרות).

6. יחווה דעת שם והביא רא"י לזה ממס' ביצה י' ע"ב דאיתא שם זימנין דמשתכחי עופות כחושים ואתי לאמנועי משמחת יו"ט והביא עוד מתוס' בביצה ח' ע"א ד"ה ואינו צריך שגם בבשר עוף יש שמחת יו"ט.

7. כנלענ"ד ע"פ רש"י במס' חגיגה דכתב דצריך לאכול בשר לשובע וכן מובא בתוס' יו"ט בחגיגה פ"א מ"ד. ונראה דכמו לענין ברכת המזון דיש חיוב מה"ת בכדי שביעה ואין הכונה שיאכל רק לחם ה"ה בנד"ד אין הכונה שיאכל רק בשר אלא הכונה שיאכל באופן הרגיל לסתם אינשי כשאוכלים סעודת בשר לשובע.

8. דסעודת יו"ט צריך להיות סעודה חשובה כיון שיש מצות שמחה וכדאיתא בשו"ע הגר"ז סעי' ז'.

## Celebrating Yom Tov

### B. Lavishness of Yom Tov meal

In fulfillment of the mitzvah to rejoice on Yom Tov, the Yom Tov meal should be more lavish than a Shabbos meal.<sup>9</sup>

It is also traditional to serve one dish more than would be served at a Shabbos meal. The reason for this practice stems from a controversy concerning the required number of Yom Tov meals. Some authorities equated Yom Tov with Shabbos and required three meals on each day of Yom Tov. Other authorities held that even though on Shabbos there is a requirement to eat three meals, on Yom Tov only two are required (i.e. one at night and one during the day). Although, the *halacha* has accepted the view that only two meals are required, we add an extra dish on Yom Tov as a token fulfillment of a third meal.<sup>10</sup>

### C. Drinking wine on Yom Tov

The Talmud (*Pesachim* 109a) states that in the absence of the *Beis Hamikdash*, drinking wine is a necessary part of the celebration of Yom Tov.<sup>11</sup> It does not suffice to merely drink wine when the *kiddush* is recited, but wine must also accompany the Yom Tov meal.<sup>12</sup>

Women are not obligated to drink wine in celebration of Yom Tov.<sup>13</sup>

9. הגר"ז בסעי' ז'.

10. מ"ב ס"ק י"ג.

11. כן כתב הישי"ש פ"ב דביצה סי' ה' דכונת הגמ' אליבא דהרמב"ם דסובר דיש מצוה לאכול בשר אף בזה"ז, דבזמן דליכא קרבן שלמים והמקדש חרב אין שמחה בבשר לבד אלא צריך גם שתיית יין. וכן כתב הב"ח דאף לפי שיטת הר"ם עיקר השמחה בזה"ז הוי ביין וכש"כ לשיטת התוס' דחיוב מה"ת ליכא בזה"ז (מו"ק י"ד ע"ב תד"ה עשה) דכונת התורה הוא רק בשלמי שמחה דיש לנקוט כפשטות הגמ' דבזמן דליכא מקדש אין שמחה אלא ביין וכן כתב המג"א תרצ"ו ס"ק ט"ו וכמובא כל זה ביחוד דעת שם וכן החליט המ"ב בסי' תקכ"ט סעי' ב' בביה"ל ד"ה כיצד דיש מצוה לקבוע סעודתו על היין וכ"כ השו"ע שם בסעי' א' וע"ש במ"ב ס"ק י"א. והארכתני בכלל זה לאפוקי ממש"כ החי"א (כלל ק"ד בנ"א ס"ק א') בדעת הרמב"ם דהמצוה הוי או בבשר או ביין דאנן לא סבירא לן כן הלכה למעשה.

12. תקכ"ט במ"ב ס"ק י"א וכן כתב הכסף משנה בפ"ל משבת הלכה ט'.

13. פסחים ק"ט ע"א וכן הוא בר"מ פ"ו מיו"ט הלכה י"ח.

## REJOICING ON YOM TOV

Although it may not be obligatory to drink wine on the intermediate days (*Chol Hamoed*) of Pesach and Succos, it is preferable to drink wine on these days.<sup>14</sup>

If it is not possible to drink wine for reasons of health<sup>15</sup>, then the mitzvah of celebrating on Yom Tov should be fulfilled by eating food and drink that one enjoys, wearing nice clothing and engaging in the learning of Torah, singing and other enjoyable activities.

### D. Purchasing new clothing for Yom Tov

Another aspect of the special mitzvah to celebrate Yom Tov is that Yom Tov clothing should be more elegant than Shabbos clothing.<sup>16</sup>

In celebration of Yom Tov there is a special obligation to purchase new clothing and jewelry for one's wife.<sup>17</sup> If this is not affordable, at least some new item of clothing should be purchased for Yom Tov.<sup>18</sup>

14. ע' בספר מועדי ד' (לרב משולם משולמי, בני ברק תשמ"א) בדף כ"א בהערה ו' שמביא בשם הג' רב חיים קנייבסקי שליט"א דאין חיוב בחוה"מ והביא רא"י לזה מגמ' סוכה מ"ז ע"ב כוס כל יומא מי איכא ועי' רש"י שם ואין יין מצוי לכל אדם בחוה"מ וכן מגמ' עירובין מ' ע"ב מ"מ בעינן כוס וכתב שם רש"י ד"ה מ"מ כוס בעינן וסתמא דאינשי יומא קמא אית להו כוס אבל בשאר יומי לכולי עלמא לית להו עכ"ל וע"ש שסובר המחבר הנ"ל (דספר מועדי ד') דחיוב יש רק ביום ראשון אבל בשאר יומי יש מצוה ולא חיוב ויש להוסיף לזה מש"כ בספר תורת רפאל סי' צ"ג דאין שמחה ביין אלא כשאוכל לחם אבל בלא לחם הוי שכרות ע"ש ולפי"ז כיון דנקטינן דאין חיוב לאכול פת בחוה"מ (דחיוב סעודה בשבת ויו"ט נובע מדין עונג וכמבואר בר"מ פ"ל מהלכות שבת ואין דין עונג בחוה"מ כדכ' המ"ב בסי' תקכ"ט ס"ק ט"ז) ומטעם זה אם שכח יעלה ויבא בחוה"מ אין מחזירין אותו וא"כ בודאי אין כאן חיוב (אבל יש להתעורר על זה מהא דפלפלו הראשונים אם יש חיוב לאכול פת ביו"ט) וצ"ע עוד מהא דכתב הרמב"ם בפ"ו מיו"ט הלכה י"ז דשבעת ימי הפסח ושמונת ימי החג דחייב להיות בהן שמח וכו' יש בכלל אותה שמחה לשמוח הוא ובניו וכו' כל אחד כראוי לו כיצד וכו' והאנשים אוכלין בשר ושותין יין עכ"ל הרי שיש כאן חיוב ולא רק מצוה וצ"ע ושמעתי דמרן הגרי"ש אלישיב שליט"א פסק דיש לדקדק לשתות יין בחוה"מ.

15. כ"כ המהרש"א בנדרים מ"ט ע' במועדי ד'.

16. שו"ע תקכ"ט א'.

17. שם סעי' ב'.

18. שם בביה"ל ד"ה כפי.

## Celebrating Yom Tov

### E. Children's celebration of Yom Tov

Children must also be included in the celebration of Yom Tov. Special treats should be provided for them, so that they too experience the joyful celebration of Yom Tov.<sup>19</sup>

### F. Providing for the needy

The Torah (*Devarim* 16:11) specifically obligates us to provide the needy with their Yom Tov needs.<sup>20</sup> The Rambam writes<sup>21</sup> that if a person does not provide for the poor, it is symptomatic that his entire celebration of Yom Tov lacks spirituality.

Thus, the proper celebration of Yom Tov necessitates reaching out to our needy brethren.

### G. Celebration- in accordance with one's means

It is worth remembering that Yom Tov expenses must be consistent with our financial resources.<sup>22</sup> Although it is not proper to be tightfisted when it comes to the mitzvah of celebrating Yom Tov<sup>23</sup>, the *halacha* does insist that we be prudent.

### H. Torah study

As mentioned in the preface of this chapter, the ultimate goal in celebrating Yom Tov is to achieve spiritual elevation.<sup>24</sup> Consequently, during Yom Tov time must be set aside for Torah study.<sup>25</sup> The Talmud

19. שם בשו"ע סעי' ב'.

20. וכך הוא בשו"ע תקכ"ט-ב'.

21. פ"ו מיר"ט הלכה י"ח.

22. תקכ"ט במ"ב ס"ק י"א בשם הרמב"ם (ע"ש בשעה"צ ס"ק י"ב) וכ"כ המחבר שם בסעי' ב'

"כפי ממונו".

23. תקכ"ט-א ובמ"ב ס"ק ב' (וע"ש בביה"ל ד"ה ואל).

24. תקכ"ט-ג' ובמ"ב ס"ק כ"א.

25. תקכ"ט-א'.

## REJOICING ON YOM TOV

requires that particular emphasis be placed on the study of the *halacha* which is relevant to each particular Yom Tov.<sup>26</sup> As the Talmud states, "On Pesach, the laws of Pesach (should be studied), on Shavuos, the laws of Shavuos, and on Succos, the laws of Succos."<sup>27</sup>

26. סי' תכ"ט בשעה"צ ס"ק ה' וע"ש שכתב דכונת חז"ל על הלכה ממש ולא יוצאים בקרה"ת (ופשוט דגם באגדה לא יוצאים ידי חובתו).  
27. גמ' סוף מגילה.



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