

לוקוטי ופסקי הלכות

## "חוקי חיים"

ותלמוד  
 "חוקי חיים"  
 לעשות רצונך  
 בלבב שלם



שע"י "חדר הוראה" שכונת מנחת יצחק פעיה"ק ירושלם תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halochos compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

# Halochos of Pessach in Troubled times

## Request:

If this publication is not distributed in your local Beis Midrash, please print a few copies and place it there for the public, with that, having a hand in spreading Torah and relevant Halochos

[To Donate](#)



Click To Download  
 previous Gilyonos  
[Archives](#)

# ליקוטי ופסקי הלכות "חוקי חיים"

ותלמד  
"תקצי חיים"  
לעשות רצונך  
בלבב שלם



שע"י "חדר הוראה" שבנות מנחת יצחק פניה"ק ירושלם טובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halachos compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

Please do not  
read during  
Davening or  
Krias Hatorah

Hilchos Pesach in Challenged Times

Parshas Vayikra 5780

172

## The Current Situation

- Everyone is at home.** Most people are currently at home during this time of danger. People are limited in where they can go and where they can be, and they are cautioned to be quarantined or at least stay home for the most part. As Pesach draws near, Yidden also find themselves limited, in many cases, in their Pesach preparations because the cheders and schools are closed, and all the children are home. Batei medrash, kollels, yeshivos, and workplaces are closed and everyone is at home.
- Not used to making Pesach.** Additionally, there are young couples who suddenly find themselves making Pesach for the first time without time to prepare themselves practically or psychologically. There are also older people who have been going to their children for a long time and now have to make Pesach themselves again.
- Pesach kulos.** People usually have all sorts of "Pesach chumros" because chometz is an issur kareis and people eat it all year. Whoever can continue in this manner should continue, but it is a time of danger and a difficult time. In light of the situation, some people are in a position where they can't keep to everything or where chumros will weigh on them psychologically; it is difficult to be in an extended quarantine and, at the same time, keep to every chumra. Someone who is feeling this may be meikel on several matters that are only chumros, not strictly required, as will be explained; simchas Yom Tov is also a mitzvah deoraisa.
- Hataras nedarim.** It should be pointed out that if someone is meikel on a certain chumra due to the situation this year, he does not need to do hataras nedarim. This is because it is a pressing situation and just temporary. [Someone whose minhag is to go to a hotel every year doesn't need hataras nedarim either..]
- Explaining to children.** When using a kula this year, it is worthwhile to explain and emphasize to the family that it is only a kula for this year due to the situation so that they do not apply what they see this year to future years.

## Several Principles about the Issur of Chometz

### בל יראה - Deoraisa

- The Torah says, "No chometz may be seen in your possession" (שמות [this is referred to as "בל יראה"]. Chazal explain: "You may not see yours, but you may see others' and that of hekdesch." In other words, mideoraisa, one does not violate the issur with chometz that is not his.
- Bittul chometz.** Therefore, as long as one is mevatal his chometz on Erev Pesach and says – and understands – the "כל חמירא כו" text (רמ"א), the chometz is not his; it is hefker. Even if the house is full of chometz, e.g., bread, pretzels, and the like, one does not violate the issur of "בל יראה ובל ימצא" mideoraisa (מ"ב סי' תליא סק"ב).

### בל יראה - Derabanan

- Although mideoraisa it is enough to be mevatal chometz, as explained above, Chazal were afraid that people wouldn't be totally sincere when they made their chometz hefker, and they would really want to keep it, especially people with a lot of chometz. Also, since people are used to eating chometz all year, perhaps they will end up eating chometz that is around on Pesach. Therefore, Chazal decreed that one must also check his whole house for chometz and destroy it. But at the end of the day, all the cleaning for Pesach to completely get rid of all the chometz, is only required derabanan (מ"ב סי' תליא סק"ב).

## A Non-Jew's Chometz

- If there is a non-Jew's chometz on a Jew's property that the Jew is not liable for, he does not violate **מצא** ובל יראה since it is not his (מ"ב סי' ת"מ סק"א). Still, Chazal were afraid he may eat it on Pesach, so they required him **miderabanan** to make a ten-tefach high partition between him and the chometz so that he does not forget and eat it (מ"ב סי' ת"מ) due to his habit of eating chometz all year (שו"ע סי' ת"מ ס"ב).

## Selling Chometz to a Non-Jew

- One may sell chometz to a non-Jew if the transaction is real even if the Jew will buy it back from him after Pesach (שו"ע סי' תמ"ח סק"ג). Some say the chometz may remain in the Jew's house behind a ten-tefach high partition (חזק יעקב סי' תמ"ח); others are machmir and hold when a Jew sells chometz to a non-Jew, a ten-tefach partition isn't enough; it must be removed from the Jew's house (הובא במ"ב שם סק"ב).
- The poskim do not require one who has a lot of chometz in his house to remove it; he may sell it (מ"ב שם) or rent (מ"ב סק"ט) the area where the chometz is to a non-Jew and close off the room, making it as if the chometz is outside the house. However, this does not fulfill the mitzvah to destroy chometz ["תשבינו"].
- One may also put his chometz in a closet, close it off with tape or a string, and put a sticker or something else on it that says it is sold to a non-Jew.

## Selling Chometz through a Rav

- Based on the above, most of Klal Yisroel customarily arrange a chometz sale with their rav before Pesach, but there are different minhagim: some sell even real chometz; others only sell whiskey and the like or other expensive foods; yet others get rid of all the chometz in their house but still arrange a mechiras chometz with a rav for good measure to ensure they stay far away from even a chance of violating the issur of chometz.
- Selling real chometz.** We are in a difficult situation this year [5780/2020]; we don't know what the next day has in store; and there may be a general food shortage after Pesach or limited access to stores. Therefore, even if someone usually does not include real chometz in his sale out of concern it will not be executed properly, if he is afraid about what the situation will be after Pesach, or if he can only eat certain foods for health purposes and he is afraid he will not have them after Pesach, he may lechatchilah keep even real chometz that he already has in the house; include it in the sale through the rav; close off the area it is in; and clearly indicate that the area is sold to a non-Jew. He does not need to do hataras nedarim since it is a pressing situation and temporary (פוסקי זמנינו).
- Buying chometz to keep it around.** Nevertheless, one should not buy chometz before Pesach with intent to keep it until after Pesach. If he knows he will have to be quarantined after Pesach, e.g., he is returning to Eretz Yisroel after Pesach and is afraid he will have to be quarantined without anyone to buy things for him, he may lechatchilah buy chometz before Pesach and include it in his sale (מ"ד בעל שבט הקהתי).
- Authorization, kinyan.** Usually, to make a mechiras chometz, one goes to a rav and appoints him as a shliach to sell his chometz by signing a document of authorization [שטר הרשאה] with a kinyan sudar or the like (שו"ע סי' ת"מ סק"ד ופ"י).

17. **Sale by phone, email.** However, if one cannot get to a rav personally, he can appoint a rav as a shliach over the phone since strictly speaking, a kinyan is not needed to appoint a shliach (ש"י"ע ח"מ סי' קפ"ב סי"א). Therefore, since it is hard to get to a rav this year due to quarantine or the prohibition to be out among other people, one may arrange a sale by phone (הגר"נ קרליץ סידור פסח כהלכתו פ"א) (הני' 25), fax, email, etc. Money for the rav's efforts can, and should, be arranged at another opportunity..
18. **Selling places to avoid bedikah.** One may also make a mechiras chometz to get out of a chiyuv of bedikas chometz, thereby avoiding the need to clean those places altogether. This is a good suggestion for people who didn't manage or are unable to clean a certain place or thing: they may include it in their sale, and they don't need to do anything further, even if they know there is real chometz there.

### Cleaning for Pesach

19. The following halachos about cleaning for Pesach are true in all years, not just this year, during this time of danger.

#### **Just Chometz**

20. **Spring cleaning.** Many women mistakenly think they need to do a spring-cleaning style operation in their house at this time of year. It's a shame they pick the busiest time of year – Pesach – to do this. Putting summer clothes in the wardrobe can wait until after Pesach; the curtains and chandeliers can be cleaned when the children go back to school.

21. **Dust, spiderwebs.** The women need to know that dust and spiderwebs are not chometz (ד"ע).

#### **Size of Chometz to Look For**

22. **Issur to eat.** The size of chometz for which one is chayav kareis for eating is a kezayis. Nevertheless, less than a kezayis of chometz is also forbidden to eat deoraisa [חצי שיעור]. Chazal decreed that even a minute amount is forbidden. Even if it is part of a mixture and botul beshishim, it is forbidden derabanan; it is not botul even if there are one thousand parts non-chometz in the mixture.
23. Therefore, areas that come in contact with food for Pesach – e.g., the kitchen where the food is prepared, kitchen cupboards where Pesach food is stored, the refrigerator, and the like – must be cleaned thoroughly so that there are not even crumbs remaining.
24. **Issur of יראה ובל ימצא.** Mideoraisa, one only violates בל יראה if there is a kezayis of chometz. The poskim argue whether one must destroy less than a kezayis of chometz: some are meikel and say there is no chiyuv (שער הציון סי' תנ"ט סק"מ). Chazal decreed that even a minute amount is forbidden. Even if it is part of a mixture and botul beshishim, it is forbidden derabanan; it is not botul even if there are one thousand parts non-chometz in the mixture.
25. However, others are machmir and hold even if there is less than a kezayis, one must destroy it before Pesach. Some hold this is deoraisa based on the rule of חצי שיעור (חזו"א א"ח) (סי' קט"ז סק"י). [if one did not do bittul chometz – if he did, the chiyuv to destroy it is only derabanan in any event (see above, 7)]. Others hold it is only a chiyuv derabanan to make sure he doesn't end up eating it (ש"י"ע ח"מ סי' כ"ח, מג"א סי' תמ"ד סק"ד).
26. Even the poskim who hold less than a kezayis must also be destroyed are only discussing a case where the chometz is somewhat fit for eating. If it is a bit dirty, everyone agrees it doesn't need to be destroyed (מ"ב שם). Similarly, chometz that one would never eat does not need to be destroyed. Thus, crumbs on the ground, crumbs in a dirty place that one wouldn't eat from, and bits of chometz stuck to the walls or other places do not need to be destroyed.
27. **Scraping walls, chairs.** The minhag is to scrape the walls and chairs that touched chometz, and there is a basis for this (ש"י"ע תמ"ב סי' י"ז). In other words, strictly speaking, there is no need to scrape these surfaces since no one would ever eat that chometz and it is less than a kezayis, as explained above. Still, one shouldn't mock people who do this and say it is a foolish minhag and an excessive chumra since it is supported by the Yerushalmi (מ"ב שם סק"ח). On the other hand, there is no need to do this chumra if it will cause extra stress.

#### **Utensils**

28. **Chometz utensils.** It used to be that people used their chometz utensils on Pesach. To be able to do this, they needed to scrape and clean them well so that not even the smallest amount remained. Today, for the most part, people have specific Pesach utensils. Thus, there is no need to clean them in order not to violate יראה ובל ימצא since there is usually not a kezayis of chometz on them, and also, people will not eat chometz found on them.
29. Therefore, utensils used with chometz that aren't used on Pesach, e.g., a mixer used for dough, a sifter, kneading utensils, a cholent pot, a chometz oven, and the like, may be closed away in a kitchen cupboard and not used. One can include them in the mechiras chometz for good measure and label the cupboard they are in "Sold to a Non-Jew" – then, there is no need whatsoever to spend hours upon hours cleaning and scraping them.
30. Similarly, one may rent a shelf within a utensil cabinet built into the house to a non-Jew, thereby avoiding the need to clean it altogether. The whole shelf should just be covered with something like paper and have a sign on it that says it was sold to a non-Jew (הגר"נ קרליץ, חוט שני פסח פ"ח עמ' ק"ו).

#### **Wardrobes**

31. **Adults'.** Adults' wardrobes are usually categorized as places that chometz is not brought, and accordingly, do not need cleaning or bedikas chometz; the same goes for a linens and towels cupboard. A cupboard for hand towels or kitchen towels must be checked.
32. **Children's.** Children's wardrobes and toys are places where chometz is brought and must be checked for chometz (מ"ב סי' תל"ג סק"ט).

#### **Toys**

33. One may place toys that will not be used on Pesach in a cupboard and sell the chometz on them to a non-Jew instead of going to the effort of cleaning them.
34. Toys that will be used on Pesach may be inspected for pieces of chometz, such as cookies or pretzels, that a child might find and eat. They do not need to be scraped to remove all substances out of fear they may be chometz.
35. One can give toys a thorough cleaning by putting them into the washing machine in a mesh bag or by soaking them in a tub full of soapy water. Toys that did not undergo a thorough cleaning should not be given to children to play with by a table eaten on during Pesach. They may, however, be given to children to play with on the floor.

### Hilchos Pesach

#### **Machine Matzoh**

36. There is a well-known argument among the poskim whether machine matzohs are made lishmah and can be used for the mitzvah of eating matzoh; we will not elaborate here. In any event, if someone usually does not eat machine matzoh but is thrust into a situation where he doesn't have matzohs due to a potential shortage this year as a result of the global state of affairs, he may eat machine matzohs for his Yom Tov seudos if they were baked under an excellent hashgachah and are kosher for Pesach, and he does not need hataras nedarim. Still, he should try to keep to his minhag to eat hand matzohs at least on the Seder night, when the matzohs for the mitzvah must be made lishmah.
37. However, those who follow the Divrei Chaim, who holds machine matzohs are outright chometz, may not be meikel at all even if they don't have other matzohs, despite the fact that even he is meikel on machine matzohs regarding the issur of chometz she'avar alav haPesach (נטעי גבריא).

#### **Various Chumra Minhagim**

38. **Eating at someone else – "mishing."** Many people have the minhag not to eat at other people's houses as one of the chumros of Pesach. Due to the situation this year, someone who is not used to making Pesach and preparing all the seudos and will have difficulty doing so may lechatchilah eat at the homes of people with yiras Shomayim who are meticulous about mitzvos.
39. **Manufactured food.** Many people do not eat food produced in factories depending on the degree of the production process. This year, one who will have difficulty preparing everything himself may be meikel and buy manufactured products with an excellent hechsher that are basic necessities for him. If one does this, he does not need to kasher his utensils for the coming year. However, he should not be meikel this year to buy treats such as candy, chocolate, marshmallows, and the like, that he does not usually buy.

#### **Electric Hot Plate**

40. Someone who does not have an electric hot plate designated for Pesach may use his chometz hot plate after cleaning it well with a cleaning agent and covering it with a thick layer of aluminum foil.

#### **Tablecloths, Kitchen Towels**

41. Someone who does not have a Pesach tablecloth may use one he uses all year after putting it in the washing machine with laundry detergent (ני"פ רמ"א סי' תמ"ב סי"א), especially if he covers it with a plastic tablecloth. Similarly, one may use his regular dish towels after laundering them.

#### **Erev Pesach Siyum over the Phone**

42. This year, many bechorim might be unable to get to shul to participate in a siyum in order to exempt themselves from fasting. The poskim discuss whether one may hear a siyum over the phone to exempt himself from fasting. This year, if one has no other choice, he may be meikel and rely on hearing a siyum over the phone (ש"י"ע ח"מ סי' פ"ג). Still, it is best if he can eat something from someone who made the siyum (בנין שבת הקהתי).

**"Chukai Chaim Members" will shortly receive a compilation of all Giyonos regarding Pessach to date.**  
For details of attaining membership: [Paskenshtibel@gmail.com](mailto:Paskenshtibel@gmail.com)

**Mechiras Chometz** – with the Eida Hachareidis  
One can do Mechira in Cheder Horaha in opening times  
**New:** due to challenged times, we have arranged possibility to do the mechira on the phone or email [see above 17]  
Telephone nos. 052 761 3611 / 053 319 7409  
To request a sales form: [Paskenshtibel@gmail.com](mailto:Paskenshtibel@gmail.com)