



Pesach Guide 5780

Mah Nishtana haLayla HaZeh? How is this night different from all other nights? This year, the answer is obvious. To some degree our sederim are similar, perhaps with different guests, locations, or menus, but this Pesach is looking like it will be one of the most unique holidays the Jewish people will celebrate. I don't need to tell you that we are living in unique and unprecedented times. Due to this, and the continued anxieties of balancing work, health, staying in, and trying to stay connected, Pesach and everything that comes with that is going to raise our anxieties. We are here to make things a little easier for you. Remember, we are going to get through this, TOGETHER. I will be hosting a Q and A through Zoom on Sunday evening; click [here](#) to submit a question.

I want to thank Rabbi Yudin, Simi Maline, Ann Brodsky, Howard Eisenstater, and Dori Zofan for their help in putting together this year's guide.

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1. ***Mechirat Chametz*** As you are aware, during the eight days of Pesach, our homes must be cleared of all grain products and all products that have any grain content. All such items are to be placed in *designated areas* and sold for the eight-day period to a non-Jew. *During the entire Pesach, the designated cabinets should not be opened, and no items in the designated areas should be used during this period.*

Changes in Mechira due to COVID-19

While I still hope that we can all see each other before Pesach, I am attaching this form, which can be printed out and returned by email (office@shomrei-torah.org), or mail (19-10 Morlot Avenue, Fair Lawn, NJ 07410), or by [filling out this form online](#).

This year real chametz (chametz gamur) may be included in the sale, even if you do not typically include it. You do not have to specify the exact type of chametz items; rather, you can mention general categories; e.g., liquor, pasta, and cereal.

Kinyan

When appointing a(n) shaliach/agent, a *kinyan* (completed by the lifting of an item, i.e handkerchief) is made with the agent to confirm the validity of the sale. During this time of heightened health precautions, Rav Schachter has paskined that it is permitted to fill out (either virtually or with a pen) the document and send it back without the *kinyan*. *The language in the Mechira agreement has been changed to serve in lieu of the kinyan.*

The reason why this is permitted is because the most important aspect of appointing a shaliach is 'daas,' full understanding and acceptance by the individual. There is a minhag that we concretize that acceptance with a *kinyan sudar*, due to our health concerns.

Please note: *Chametz* cannot be eaten after 10:19 am on Wednesday morning, April 8, 2020.

2. ***Hechsher Keilim (Kashering of Utensils)***: In order to ensure the health of everyone in the community, we will not be offering a public *Hechsher Keilim* this year. However, in partnership with the OU, we are working on creating some 'how to' videos to help people kosher from home. We will communicate and send the videos to you as soon as we get them. It is important to note that from the letter of the law, it is not necessary to *kasher* Kiddush cups as most of the wine/grape juice that we consume is Kosher l'Pesach and is served cold or at room temperature. Click here for the OU list of how to Kasher.



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3. ***Maot Chittim (Charity for Passover)*** There is a custom to give charity before Pesach to see that all Jews have their holiday needs taken care of. As opposed to *Matanot Le'evyonim*, which can easily be taken care of on the day of Purim, *Maot Chittim* are needed well in advance of Pesach to allow for proper distribution of funds. You can drop off a check in Rabbi Markowitz's mailbox (white mailbox on the left of 4-55 Lyncrest Ave) or click here to donate electronically. The money will be distributed to many that need it this year both in the U.S. and in *Eretz Yisrael*.
4. ***Shabbat HaGadol*** As many parts of our life are day to day, we will notify you as Pesach gets closer when the *Shabbat HaGadol Derashah* will be delivered
5. **Burning the *Chametz* - Drop off.** You will have the ability to drop off your *chametz* on Erev Pesach in the shul parking lot in order for the *chametz* to be burned in a safe manner. *Chametz* must be burned **before 11:39am on Wednesday, April 8th**. **We have been working with the town to ensure fire department presence at the *biur*. There will be a live video of the burning of the *chametz*, where one say the appropriate tefillot.**
6. ***Taanis Bechorot (Fast of the first born)***: It is very likely that we will be unable to physically meet this year for a siyum. A minyan or the recitation of kaddish is not needed for a siyum to be effective. Some suggestions:
 - Rav Willig has encouraged those who are able either to learn on their own or with an online shiur to make their own siyum. *Masechet Tamid* (only 8 dapim) would be a good option for this year. ArtScroll is offering a [free download](#) of one *masekhta* of a person's choice.
 - Rav Yosef Eliyahu Henkin, zt"l (Kisvei HaGaon Rav Y.E. Henkin, vol. 2:31) maintains that redeeming the fast with charity (i.e. donating to charity an amount that equals what one typically eats during the course of a day) is actually the most recommended course of action. See [here](#) from the CRC.
 - We will be arranging for a webcast and teleconference via Zoom for our own *siyyum*. Rav Schachter said this will fulfill the requirement for a siyum.
7. ***Meat and Chicken Purchased Before Pesach***: All unprocessed raw meat and chicken is automatically kosher for Pesach and just needs to be rinsed well before use. (Note: ground meat must be kosher for Pesach.)
8. ***Passover Product Information***: Orthodox Union Pesach guides are available at the shul.f you need one please reach out to office@shomrei-torah.org, and [through this link](#) . [Here is a list from OU of items that are Kosher for Pesach without special Pesach recognition](#) and [a list of non-food items that are Kosher for Pesach](#).



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9. Information for Diabetics: The Star K & Jewish Diabetes Association have prepared very helpful guides of Halacha, advice -- and recipes! Please see the following links for more information: jewishdiabetes.org or star-k.org/articles/articles/seasonal/349/passover-guide-for-diabetics

10. Pet Food One of the many challenges of *Pesach* is finding permitted pet food. There are two separate *kashrut* issues for one to be aware of--one related specifically to *Pesach*, the other related to the rest of the year as well. The year-round problem concerns meat and milk. Commonly, dog and cat food that contains meat (not chicken) and milk together is rendered forbidden to Jewish pet owners all year round; however, there is even more for a Jewish pet owner to be concerned about during *Pesach*.

Due to the prohibition of deriving any pleasure or benefit from *chametz*, one is not permitted to use or own pet food containing any type of *chametz* on *Pesach*. It is therefore important to be aware of the prevalent use of the five grains (wheat, rye, barley, oats, spelt) in dog and cat foods today. Almost every dry pet food lists wheat or oats as its first ingredient. This is true for fish food and bird food as well.

The Star-K has compiled a list [Kosher for Pesach Pet food that be found here.](#)

11. Kashering for Pesach Since much *kashering* will take place at home, the following guidelines should be observed. I have added 'How to' videos and we are working with the OU to have a live demonstration via Zoom and Facebook Live.

Helpful Kashering Videos:

[Allison Josephs, Jew in the City, Top 3 Cleaning Hacks for Pesach](#)

The next three videos come from Rav Yosef Tzvi Rimon, of the Gush. The videos are in Hebrew with English subtitles. dont be afraid of the hebrew. Rav Rimon is extremely clear, and the videos are concise and straightforward....and you'll learn some Hebrew while listening. It's a win-win!

[Rav Rimon on Kashering Ovens](#)

[Rav Yosef on Counter Tops](#)

[Rav Rimon on Kashering Stove Tops](#)

[Safety tips from the Star-K for Kashering](#)

The Oven: Any conventional oven, whether gas or electric, must be completely clean before *kashering* can begin. Oven cleaner is necessary to remove baked-on grease. If a caustic type



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of oven cleaner (such as Easy-Off) was used to clean the oven and some stubborn spots remain after the caustic cleaner has been applied a second time, the remaining spots may be disregarded. Once the oven and racks have been cleaned, they may be kashered by *libbun kal*, which is accomplished by turning the oven to the broil setting for sixty minutes. In a gas oven, the broil setting will allow the flame to burn continuously. In a conventional electric oven, the highest setting, broil or 550°F, kashers the oven.

A **continuous cleaning** oven can not be assumed to be sufficiently clean for *kashering* just because the manufacturer claims it “continuously cleans.” **A visual inspection is required.** Since caustic or abrasive oven cleaners, e.g. Easy-Off, cannot be used without destroying the continuous clean properties of the oven, a non-abrasive, and non-caustic, cleaner must be used to clean the oven. Grease spots will usually disappear if the top layer of grease is cleaned with Fantastic and a nylon brush. Then the oven should be turned on to 450°F for an hour so that the continuous clean mechanism can work. If the spots don't disappear the oven should be left on for a few hours to allow the continuous cleaning mechanism to deep clean. If spots still remain,, they should be removed with oven cleaner or steel wool. If the spots are dark spots that crumble, they can be disregarded. In all of the above cases the oven should then be *kashered* by turning the oven to the broil setting for forty minutes.

In a **self-cleaning** oven, the self-cleaning cycle will clean and kasher the oven simultaneously. This is true for **convection** ovens with a self-cleaning feature as well. The oven need not be thoroughly cleaned before the process begins because everything inside of the oven is reduced to ash. The oven door and rubber around the door should, however, be completely clean before beginning the self-clean cycle.

The Cooktop: On a **gas range** the cast iron or metal grates upon which the pots sit should be turned on the high setting for 15-30 minutes in order to *kasher*. The rest of the range should be cleaned and covered with a double layer of heavy-duty aluminum foil. The burners themselves do not need *kashering* or covering, just cleaning. The drip pans should be thoroughly cleaned but need not be kashered.

Kashering a **glass, Corning, halogen or Ceran** electric range top for Pesach is a very difficult task. The elements of the stove can be turned on until they come to a glow. The **burner areas** are now considered kosher for Pesach. However, the rest of the cooktop presents a serious *kashering* problem. The unheated area of glass top ranges cannot be covered with foil like conventional or porcelain tops. Since glass tops are made of tempered glass and are not meant to be covered, there is a risk that the glass cooktop will shatter if it is covered. Therefore, one should check with the company before attempting to *kasher* a Corning stove top. In an **electric cooktop**, one only needs to turn the burners on the high heat setting for a few minutes in order to kasher them, since the burners come to a glow in a few minutes. The remaining cooktop areas should be covered. The **knobs** with which the



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gas or electricity is turned on should be cleaned. No other process is necessary to kasher the knobs.

The Broiler: The broiler pan and grill cannot be kashered by just turning on the gas or electricity. Since food is cooked directly on the pan or grill, these items must be heated to a glow in order to be used on Pesach. An alternate method is to replace the pan with a new pan and *kasher* the empty broiler cavity by cleaning and setting it to broil for forty minutes. If one does not intend to use the broiler on Pesach, one may still use the oven, even without *kashering* the broiler, provided that the broiler has been thoroughly cleaned. Similarly, other cooktop inserts such as a griddle or a barbecue broiler would require "*libbun gamur*"-- heating the surface to a red glow before usage. If not, the insert should be cleaned and covered and not used for Pesach.

giyMicrowave Ovens Clean the microwave and do not use for 24 hours. Then boil a cup of water on the highest setting for 10 minutes. Then quickly insert your hand and touch the oven ceiling. If it is burning hot, the microwave should not be used for Pesach. If it is relatively cool (or even warm), the oven may be used and is considered to have been kashered. The glass plate should preferably not be used.

Metal Utensils that have been used for cooking, serving or eating hot *chametz* may be *kashered* by cleaning them thoroughly, waiting 24 hours, and then immersing them, one by one, into a Kosher for Pesach pot of water which has been heated *and is maintaining a rolling boil when the vessel is immersed*. Note that we do not *kasher* pans coated with Teflon.

The utensils undergoing the *kashering* process may not touch each other on the way into the pot. In other words, if a set of flatware is being kashered for Pesach, one cannot take all the knives, forks and spoons and put them in the boiling water together. They should be placed into the boiling water one by one. The process is finalized by rinsing the *kashered* items in cold water. If tongs are used to grip the utensil, the utensil will have to be immersed a second time with the tong in a different position so that the boiling water will touch the initially gripped area. The entire utensil does not have to be immersed all at once.

Please watch out for utensils that are rusty or difficult to clean properly. Silverware that is made of two parts (a handle and a blade, for instance) depends on how it is made, please call to advise.

A non-Kosher for Pesach **pot** may also be used for the purpose of *kashering*, provided that it is thoroughly clean and has not been used for 24 hours. However, it is the custom to make the pot kosher for Pesach before using it for *kashering*. This can be accomplished by cleaning the pot, leaving it dormant for 24 hours, filling the pot completely with water, waiting until the water comes to a rolling boil, and throwing in a hot stone or brick which has been heated on another burner. The hot rock will cause the water to bubble more



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furiously and run over the top ridge of the pot on all sides at one time. The pot is now kashered.

Ashkenazim today do not kasher **glass utensils** for Pesach. **Arcolac, Pyrex, Duralux & Corelle** should be treated as glass.

Sinks

China sinks cannot be kashered at all.

Porcelain or Corian sinks should also be considered like a china sink, since there is a controversy whether these materials can be kashered. These sinks should be cleaned, not used for twenty-four hours, and completely lined with contact paper or foil. The dishes that are to be washed should not be placed directly into the sink. They must be washed in a Pesach dishpan that is placed on a Pesach rack. Alternatively, a sink insert can be purchased, allowing for the placement of either *milchig* or *fleishig* dishes directly into the sink. It is necessary to have separate dishpans and racks for *milchig* and *fleishig* dishes.

Stainless steel sinks can be kashered by the following method. Clean the sink thoroughly. Hot water should not be used or poured in the sink for twenty-four hours prior to *kashering*. It is recommended that the hot shut-off valve under the sink be turned off 24 hours before *kashering*. *Kashering* is accomplished by pouring boiling hot water from a Pesach kettle/pot **over every part** of the stainless steel sink. The poured water must touch every part of the sink including the drain and the spout of the water faucet. It is likely that the *kashering* kettle will need to be refilled a few times before the *kashering* can be completed.

Granite sinks can be *kashered* like a stainless steel sink.

Warming Drawers should not be kashered for Pesach.

Countertops made of granite may also be kashered. Formica countertops should be cleaned and covered with a waterproof material. The same goes for tables with synthetic tops. Wood tables could theoretically be kashered with boiling water, but the custom is to clean and cover them.

One does not need to purchase new **dish towels** or **tablecloths** for Pesach. In order for them to be used on Pesach, they must be cleaned in the washing machine with detergent in hot water.



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Booster Seats need to be cleaned thoroughly but do not need to be covered.



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Delegation of Power of Attorney for Sale of Chametz Inside the US

KNOW YE that I, the undersigned, fully empower and permit Rabbi Andrew Markowitz to act in my place and stead, and in my behalf to sell all CHAMETZ possessed by me (knowingly or unknowingly) defined as claimed by The Torah and Rabbinic Law (e.g. Chametz, doubt of Chametz, and all kinds of Chametz mixtures), as well as Chametz that tends to harden and to adhere to a surface of inside of pans, pots and cooking and usable utensils, and all kinds of live animals that have been eating Chametz or mixtures thereof, and to lease all places wherein the Chametz owned by me may be found, especially in the premises indicated below and elsewhere.

Rabbi Markowitz has the full right to sell and to lease by transactions, as he deems fit and proper and for such time which he believes necessary in accordance with all terms detailed in the general authorization contract which is in the possession of Rabbi Markowitz authorizing him to sell Chametz; on behalf of others. I hereby give Rabbi Markowitz full power and authority to appoint a substitute in his stead with full power to sell and lease as provided herein. The above given power is in conformity with all Torah, Rabbinical regulations and laws.

I am appointing Rabbi Andrew Markowitz or his designee as agent to sell my chametz to a non-Jew.

Signature: _____ *Date:* _____

Print name: _____

Home Address: _____

Office Address: (if Chametz in office) _____

Street _____

City, State _____



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Indicated below are my primary forms of *chametz*, with general location and approximate value. However, the authorization to sell my Chametz also includes all Chametz, even if not listed below.

TYPE OF CHAMETZ	GENERAL LOCATION	APPROXIMATE VALUE



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Delegation of Power of Attorney for Sale of Chametz Outside the US

KNOW YE that I, the undersigned, fully empower and permit Rabbi Andrew Markowitz to act in my place and stead, and in my behalf to sell all CHAMETZ possessed by me (knowingly or unknowingly) defined as claimed by The Torah and Rabbinic Law (e.g. Chametz, doubt of Chametz, and all kinds of Chametz mixtures), as well as Chametz that tends to harden and to adhere to a surface of inside of pans, pots and cooking and usable utensils, and all kinds of live animals that have been eating Chametz or mixtures thereof, and to lease all places wherein the Chametz owned by me may be found, especially in the premises indicated below and elsewhere.

Rabbi Markowitz has the full right to sell and to lease by transactions, as he deems fit and proper and for such time which he believes necessary in accordance with all terms detailed in the general authorization contract which is in the possession of Rabbi Markowitz authorizing him to sell Chametz; on behalf of others. I hereby give Rabbi Markowitz full power and authority to appoint a substitute in his stead with full power to sell and lease as provided herein. The above given power is in conformity with all Torah, Rabbinical regulations and laws, and also in accordance with the laws of State of _____.

I am appointing Rabbi Andrew Markowitz or his designee as agent to sell my chametz to a non-Jew.

Signature: _____ *Date:* _____

Print name: _____

Home Address: _____

Office Address: (if Chametz in office) _____

Street _____

City, State _____



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If I will be away from home during Pesach, my key will be at:

Name: _____

Address: _____

Street _____

City, State _____

Indicated below are my primary forms of Chametz, with general location and approximate value; however, the authorization to sell my Chametz also includes all Chametz in my possession, even if not listed below.

<i>TYPE OF CHAMETZ</i>	<i>GENERAL LOCATION</i>	<i>APPROXIMATE VALUE</i>



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Bedikat Chametz FAQ

1) What is the proper time to perform bedikat chametz? Bedikat Chametz should ideally be performed immediately after nightfall of the 14th of Nissan.¹ This year, that occurs on Thursday Night, April 7th and should be performed after 8:11 pm. If one is unable to perform bedikat chametz at that time, it should be performed as soon as one can perform the mitzvah.

2) How thorough must I be during the bedikah? Bedikat Chametz is not just a ceremony where one looks for the ten hidden pieces. One must check all of the places where there may be chametz.² This includes pockets of clothing.³

3) I already cleaned my whole house and I can guarantee that there is no chametz to be found. Do I still have to perform bedikat chametz? If so, what am I looking for? Bedikat chametz must still be performed, even if the entire house has already been checked.⁴

4) Should I check my office during bedikat chametz? If you own or rent the office, the rules of bedikat chametz apply as if it were one of the rooms of the house.⁵ You do not need to recite another beracha when you arrive at your office.⁶ If the office is far away, you are not required to return to the office at night. Rather, you should check the office on the 13th of Nissan before leaving the office and then mentally confirm that you checked the entire office during bedikat chametz.

5) Should I check my car during bedikat chametz? Yes

6) In general, may I use a flashlight instead of a candle? It is traditional to use a candle. However, If one feels that it is dangerous to use a candle, then you should use a flashlight.⁷

7) Can the task of checking the whole house be split among family members? Yes. If you do this, one person should recite the beracha and then each family member can check a part of the house.⁸ It is ideal to include children in the mitzvah.

¹ Shulchan Aruch, O.C. 431:1 and Mishna Berurah 431:1.

² Shulchan Aruch, O.C. 433:3.

³ Rama, O.C. 433:11.

⁴ Shulchan Aruch, O.C. 433:11

⁵ Mishna Berurah 432:7

⁶ Ibid

⁷ R. Shlomo Zalman Auerbach in Halichot Shlomo 5:11.

⁸ Shulchan Aruch, O.C. 432:2



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8) I put out ten pieces and I lost one of them. What do I do? One should make sure that the ten pieces are approximately the size of a noodle. After one rechecks the house, if the piece is less than the size of a k'zayit (an olive), there is no need to recheck.

9) Am I allowed to eat chametz in my house after I perform bedikat chametz? Yes, but you should be very careful to keep track of all of the chametz that is brought into the room.⁹

10) I am going to family for Pesach and I am arriving there before the time for bedikat chametz. What should I do about bedikat chametz in my home and in their home?

There is an obligation to check your home, even if you are not going to be there on Pesach.¹⁰ The bedikah should be performed the night before you leave¹¹ and you should not recite a beracha.¹² Additionally, you may participate in the bedikat chametz of your host by listening to his beracha and performing the bedikah in the room that is designated for your Pesach stay.¹³

13) I am in a position where I can't burn my chametz (i.e family is in quarantine). Is there another acceptable way of disposing of it? While it is preferable to burn the chametz,¹⁴ if that is not possible, one can dispose of it by destroying it (flushing it down the toilet; grinding it and throwing it into the wind or river).¹⁵ Note: one should not make private burnings, as this is not safe. We will have a 'communal' safe biur chametz. See above for details.

14) May I recite bitul chametz (Kol Chamira) in English? If you don't understand the Aramaic, you should recite it in a language that you understand.¹⁶ The English translations are perfectly suitable.

⁹ *Shulchan Aruch, O.C. 434:1*

¹⁰ *Shulchan Aruch, O.C. 436:1.*

¹¹ *Mishna Berurah, 436:3.*

¹² *Rama, O.C. 436:1.*

¹³ *See note 14.*

¹⁴ *Rama, O.C. 445:1.*

¹⁵ *Shulchan Aruch, O.C. 445:1*

¹⁶ *Rama O.C. 434:2, and Mishna Berurah 434:9*