



Overview

Halacha Highlight

Siman 443 Seif 1:

Chometz becomes prohibited from benefit from the 6th hour on the 14th. It is also prohibited to benefit from the *chometz* that belongs to a gentile from that time. **Chazal prohibited *chometz* two hours in advance, meaning from the beginning of the 5th hour. During that 5th hour one is permitted to derive benefit from *chometz* and it may be sold to a gentile even in large quantities that cannot be consumed before Pesach. One may also feed *chometz* to his animal during that hour as long he watches that the animal does not hide the *chometz* anywhere and one destroys what is leftover. At the beginning of the 6th hour *chometz* is also prohibited from benefit.** In a leap year when the days around Pesach are longer these four hours are calculated according to the length of the day and one is permitted to eat *chometz* until the end of 1/3 of the day. According to some one may eat *chometz* until two hours before midday.

- ❖ One is not liable to *kares* for eating *chometz* until nightfall. Similarly, according to many Poskim one does not violate until after nightfall. Nevertheless, one violates the positive command to destroy *chometz* if one retains ownership of *chometz* after the 6th hour on Erev Pesach. (M.B. 1)
- ❖ There is a dispute whether *chometz* is prohibited during the 5th hour. (M.B. 3)
- ❖ Generally, a funeral should be held in the morning unless it will not leave time for people to consume their *chometz* and then they should finish their *chometz* and then have the funeral. (M.B. 6)
- ❖ The length of the day is calculated from *alos hashachar* until nightfall and according to others from *hanetz hachama* until *shekiah*. Preferably one should be stringent and follow the first opinion. (M.B. 8)
- ❖ According to the second opinion it is permitted for one to eat *chometz* until the end of the 10th hour from midnight. (M.B. 9)
- ❖ Poskim write that one should follow the first opinion and one should not eat *chometz* beyond 1/3 of the day but *b'dieved* if one did not yet sell his *chometz* and he will suffer a significant loss he may sell it until one standard hour before midday. (M.B. 9)

When should one sell his *chometz* if he is in a different time zone than his *chometz*

Shulchan Aruch Siman 443 Seif 1

חמץ משש שעות ולמעלה ביום ארבעה עשר אסור בהנאה

Chometz becomes prohibited from benefit from the 6th hour on the 14th. Poskim debate the halacha in a circumstance in which a person and his *chometz* are not within the same time zone. Is the prohibition against owning *chometz* determined by the location of the owner or the location of the *chometz*? Kaf HaChaim (סי'ק טו"ב) cites Teshuvos Oneg Yom Tov (סי' ל"ו) who writes that the prohibition is determined by the location of the *chometz* regardless of whether that generates a leniency (if the *chometz* is west of the owner) or a stringency (if the *chometz* is east of the owner). Many other authorities (עי' פסקי תשובות אות א' הע' 2) disagree and contend that the prohibition is determined by the location of the owner of the *chometz*. Although many Poskim rule in accordance with this latter view, it is preferable for a person to be stringent and make sure that in the event that his *chometz* is in a time zone ahead of him that it is sold by the time the prohibition begins in that time zone (עי' שו"ת אג"מ ח"ד סי' צ"ד וצ"ח ושו"ת מנח"י ח"ז סי' כ"ה).

Therefore, one who lives in Eretz Yisroel but will spend Pesach somewhere west of Eretz Yisroel, e.g. in Europe or the United States, where the prohibition against owning *chometz* begins a number of hours after it began in Eretz Yisroel, must make sure that his *chometz* is sold to a gentile before the prohibition against owning *chometz* in Eretz Yisroel begins. In the event that he did not sell his *chometz* by this time he may still sell it as long as the prohibition against owning *chometz* did not begin where he is currently located.

Similarly, someone who travels east to Eretz Yisroel for Pesach (coming from Europe or the United States) where the prohibition against owning *chometz* begins before the prohibition begins where the *chometz* is located, must make sure that his *chometz* is sold before the prohibition against owning *chometz* in Eretz Yisroel. In the event that the person visiting Eretz Yisroel had his *chometz* sold in his home town, which is after it was prohibited for the owner to own *chometz*, there is a disagreement whether that *chometz* is permitted for benefit after Pesach (עי' פסקי תשובות שם הע' 8).

Stories to Share

The Trace of Chometz

רמ"א סי' תמ"ג, א': "ומותר לאכול חמץ עד שליש היום..."

A certain businessman began to see great success in his endeavors. As is usually the case in such situations, he raised his standard of living in accordance with his continually growing wealth. Sadly, as he became richer, he abandoned his chassidic customs and religious practices one after the other. First he stopped wearing a streimel. Then he dropped his kapote. His beard followed closely after this.

Along with all these changes in his outer self, his attitudes also altered. Unfortunately, his children took his arrogance and apathetic religious feelings to the next logical step and stopped observing mitzvos entirely.

Although this man had slowly distanced himself from chassidus, he still donated large sums at times and would visit various rebbes as the mood took him. One year, he traveled to the Ahavas Yisrael of Vizhnitz along with the shochet of his town—a simple, poor, but very G-d-fearing man.

As the two approached the rebbe to greet him, the wealthy man pushed ahead of the shochet since he felt that he was much more important than his simple traveling companion. To his surprise, the Ahavas Yisrael immediately made it clear that he disagreed. Ignoring the wealthy man's hand, he leaned forward and took hold of the hand of the shochet first.

As he was still holding the shochet's hand, the rebbe turned to the wealthy man and said, "On Erev Pesach you only have until a third of the day to eat *chometz*. After that even the smallest amount may not be consumed. Why do you suppose that is? The answer is that even one crumb of *chometz* can blow a person up to a shocking extent and the same is true regarding a Jewish heart. The moment one's ego starts to inflate, he begins to 'advance,' until he throws the entire Torah away..."

It was only after he finished speaking that the rebbe stretched out his hand to the wealthy man.