



## Overview

## Halacha Highlight

### Removing the last remnants of *chometz*

Shulchan Aruch Siman 444 Seif 5  
ינער המפה שאכלו בה

**One should shake out the tablecloth that was used for the meal**

One of the issues that must be addressed by those who eat *chometz* on Erev Pesach that falls on Shabbos is the removal and destruction of all the remaining *chometz*. Mishnah Berurah (סי"ק ט"ו) writes that one need not be concerned with the crumbs that are on the floor. Since they will be trampled, they become destroyed on their own. Nevertheless, he recommends arranging for a gentile to come and clean the house. The reason it was necessary to arrange for a gentile to clean the room rather than the Jews themselves doing so is that sweeping a dirt floor is prohibited since it involves smoothing out the dirt. Nowadays, however, that our floors are tiled there is no prohibition against sweeping the floors and thus it is unnecessary for one to arrange for a gentile to come and clean the room. One may not, however, wash the floor (עי ס"י שלי"ז סעי' ג') even if there is no concern that one will squeeze water out of a cloth. One may ask a gentile, however, to wash the floors of the house (עי פסקי תשובות אות ט"ז).

Some Poskim write that after the meal one should examine his clothing to make sure that no crumbs remain. Similarly, one should clean out his teeth to assure that *chometz* is not stuck in or between his teeth. One may even use a dry toothbrush to remove all remaining *chometz* (עי פסקי תשובות אות ט"ו). One who has false teeth or wears a retainer should clean it well with a dry brush and dry it well. Teshuvos Minchas Yitzchok (ל"ז) writes that one should pour boiling water on the false teeth in order to kasher them as well. Others write that it is sufficient to kasher false teeth with hot water in a *kli sheni* since most hot food that people eat is from a *kli sheni*. Additionally people generally do not eat food that is *yad soledes bo* and thus it may be kashered in a *kli sheni* (עי פסקי תשובות ס"י תנ"א אות כ"ג).

toothpick after he finishes eating *chometz* even when Erev Pesach does not fall out on Shabbos, bringing a story to illustrate the dangers of one who is not careful in this regard.

A certain man was careful to observe various stringencies to ensure that his matzos were mehudar according to all opinions. One year after he ate the matzah regally and completed the seder he fell asleep and had a horrifying dream. He saw a man who said to him, "Woe to you that you ate *chometz*!"

Then he woke. Not surprisingly he began to weep since he felt in his heart that the dream was true. As he wept he fell asleep and saw the same man again. "You ate *chometz* before the time when it is prohibited. This adhered to your teeth and came out when you were eating matzah."

The Ben Ish Chai concludes, "From this story we see the great importance of cleaning out our mouths after eating *chometz* for the last time before Pesach."

בן איש חי, פרשת צו, אות ח'

### Siman 444 Seif 3:

**One should not cook for this Shabbos sticky foods that would stick to the pot nor should one make dry bread in a plate.** If one cooked a sticky food and the food is stuck to the pot and cannot be wiped off it is permitted to rinse out the pot to remove the *chometz*.

❖ Even though it is prohibited to wash these dishes on Shabbos since they are not needed that day, nevertheless, in this case it is permitted due to the prohibition against *chometz*. If a gentile is available it is preferable for him to wash the dishes. (M.B. 14)

### Siman 444 Seif 4:

**After eating the morning meal one should shake out the tablecloth, wipe off the plates that were used and put them out of sight with the other *chometz* utensils. If there is any leftover bread one may give a small quantity of it to a gentile with a deceptive stipulation that he does not take it into the public domain.**

❖ The crumbs that are left from the meal are inconsequential since they will be trampled and will become destroyed on their own but it is preferable to have a gentile clean the room. (M.B. 15)

❖ It is permitted to give *chometz* to a gentile since it is considered a gift for the sake of a mitzvah. (M.B. 16)

❖ One may not stipulate that the gentile take the *chometz* into the public domain and a נפש בעל נפש will stipulate that he should not take it into the public domain. (M.B. 17)

❖ The gentile may take the *chometz* into a *karmelis*. (M.B. 18)

❖ As long as one does not instruct the gentile to take the *chometz* into the public domain it is permitted. (M.B. 19)

❖ A small amount is defined as the amount needed for a single meal. The gentile may be given a small amount numerous times. (M.B. 20)

### Siman 444 Seif 5:

**If there is *chometz* left after eating one should nullify it, cover it with a utensil until after Yom Tov, and then destroy it.**

❖ The *chometz* is covered with a utensil only when it cannot be given to a gentile or animal because they are not available. (M.B. 21)

❖ If the 6<sup>th</sup> hour came one may ask a gentile to take the *chometz* and throw it in the river or dispose of it in a bathroom. (M.B. 21)

## Stories to Share

### A Terrifying Dream

שי"ע ס' תמ"ד, ד': "אחר שאכל בשבת זו סעודת שחרית..."

The Kaf Hachaim warns that after the meal on Shabbos day when Shabbos is Erev Pesach one should not forget to clean out his mouth from leftover *chometz*. The Ben Ish Chai writes that one must also be vigilant to clean out his mouth with a kind of