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First Time Making Pesach...A Cheat Sheet for the Rest of Us

Date: January 21, 2026

By Rabbi Dovid Cohen, cRc Administrative Rabbinic Coordinator, Chicago

Introduction - Preparing for Pesach takes effort, but with a bit of planning and focus it is possible to succeed and welcome Yom Tov positively. This article's goal is not to provide details and instructions, but rather to provide a framework of what must be done and issues to consider, and guidance on how to learn more about those topics. This article is written specifically for those who have never made Pesach at home or have not done so for many years but may also be a good overview for those who have more experience.

A. Schedule - Finding ways to be organized and scheduled goes a long way towards having a successful preparatory Pesach season. Many find it helpful to work backwards, thinking which jobs should or must happen on Erev Pesach, which should be done in the days before that, etc. to roughly plan when each item will be taken care of.

In this context it is worth noting that many Pesach tasks can be performed well in advance of Yom Tov. For example, one can buy clothes and have them tailored and checked for shatnez, and paper goods can be purchased and put away. Any job that can be taken care of early is one less thing to do in the hectic days just before Pesach. - It may be difficult for one person to perform all the steps needed to prepare for Pesach. Of course, there are tasks that family members, even small children, can help to accomplish, but those who can afford extra help in the house should take advantage of that opportunity.

B. Clean the house - We can avoid owning chametz on Pesach by selling our chametz to someone who is not Jewish; this is known as mechiras chametz and can be arranged with your local Rabbi. If we are home on Pesach, then we must also clean our houses to ensure we do not accidentally eat any chametz on Pesach. We identify all chametz and either destroy it or put it into a closet, cabinet, or room that will be closed for Yom Tov and sold to a non-Jew. [1]

Which foods are chametz and must be removed? The letter of the law is that only items which meet these three requirements must be removed: - It is chametz Chametz includes just about everything made with wheat, barley, rye, oats, or spelt.

Ashkenazim do not eat kitnios (corn, rice, soy, beans, et al) on Pesach, but do not have to remove them from their homes.

Many medicines, cosmetics and toiletries are free of chametz or deemed inedible and are, therefore, "not chametz". Others should only be kept if they are known to be chametz-free. Similar rules apply to cleaning products and certain other non-foods.

Pet foods are considered edible, and if they contain chametz they (a) cannot be served to pets on Pesach, and (b) must be put aside with the "sold" chametz. In this context, all of the following are acceptable for Pesach:

Ammonia, baby oil, bleach, blush, body wash, candles, detergent, dishwashing soap, eye drops, eye liner, eye shadow, furniture polish, hair gel, hairspray, isopropyl alcohol, liquid dish soap, lotions, mascara, mineral oil, nail polish, nail polish remover, ointments, oven cleaner, petroleum jelly, sanitizers (e.g. Purell), shampoo, shaving lotion, silver polish, soaps, and sponges. Further listings are available on ASKcRc.org.

It is either larger than an olive (kezayis) or in a form that someone might eat it For example, there is no need to get rid of one solitary Cheerio or chametz crumbs (because they are smaller than an olive), or a dirty pretzel underneath a bed (since no one would eat that, even if it is technically edible). [2]

It is reasonably accessible For example, you must remove chametz which is in the folds of a couch, under a bed or dresser, or in one's office, but not if it is behind a refrigerator or underneath the washing machine.

The above reflects the letter of the law and is appropriate for situations when one has no other choice. But the longstanding minhag is to thoroughly clean one's home and remove even the smallest bits of chametz. Those who have questions as to how this applies to their situation, should discuss their family dynamics with their local Rabbi.

Basic Cleaning Guide - Sweep, vacuum, or mop the entire house, and empty vacuum cleaner bags. - Collect all chametz into 1 or 2 places. - Empty and wipe all areas that hold food, such as pantries, shelves, refrigerators, and freezers. - Thoroughly clean all parts of the kitchen, dining room, family room, and other rooms where food is eaten. - Vacuum all parts of the car and couches, including in "folds" of the seats, and check the trunk and glove compartment. - Empty and wipe all purses, briefcases, knapsacks, and school bags, and check pockets. - Check/clean drawers (especially in children's rooms) at home and in the office. - Check medicine cabinet for sprays, toiletries, and cosmetics that are not recommended for Pesach. - Thoroughly clean and wash crib and Pack 'N Play (including padding), and highchair, stroller, and toy boxes.

C. Shopping - The second part of preparing for Pesach is shopping for an entire pantry worth of food. The simplest reason for this is that many foods require special hashgacha for Pesach. But the truth is that even if a particular product does not need special hashgacha, it is prudent to purchase a new package or container to ensure that there are no crumbs or other residue of chametz in the package which was used before Pesach.

Meat, poultry, fish, wine, and grape juice are typically available as kosher for Pesach well before Yom Tov. After Purim, one can also purchase most dry goods, spices, frozen foods beverages, Pesach matzah, and many other staples. If those are bought in advance, the only shopping needed just before Pesach will be fresh fruits and vegetables, and (fresh) prepared foods. In shopping for food, keep in mind the needs of infants, children, pets, and those who are ill. Which type of formula, pet food, nutritional supplement,

and medicinal items might be needed? What about toothpaste, mouthwash, and other toiletries for the rest of the family? Which ones are suitable for Pesach, and if the regular choice is not acceptable, which substitute is available? Getting answers to these questions early, will avoid a last-minute emergency.

A related issue is to consider other Yom Tov shopping needs such as for clothing, shoes, shaitels (and haircuts), paper goods, presents, and Hagaddos, and plan for them accordingly.

D. Kashering - Whenever hot food comes into contact with a pot, dish, counter, sink, oven, dishwasher, piece of silverware, or anything else, some of the food's taste/flavor is absorbed into the pot etc. Accordingly, if these items were used with chametz during the year, we cannot use them for Pesach, unless they undergo a process known as hechsher keilim or "kashering".

Items made of ceramic or glass cannot be kashered, and for this reason China, Corelle, mugs, and drinking glasses must be replaced for Pesach. In addition, dishwashers, colanders, and other items with small crevices or holes where food might be trapped, also cannot be kashered. One other basic rule of kashering is that nothing can be kashered unless it first is thoroughly cleaned and left unused for 24 consecutive hours. Lastly, as a rule, kashering cannot be performed on Pesach. Based on these considerations, most people will: - Kasher their oven, stovetop, and kitchen sink a few days before Pesach. [See below in Section E.] Countertops are either kashered and/or covered depending on whether they are made a material which is suitable for kashering.

Purchase pots, pans, oven mitts, and sponges for Pesach, and never use them during the year.

Kasher tablecloths and dishtowels. - In general, flatware generally can be kashered, but dishes cannot be. Accordingly, many have silverware and dishes which are used only on Pesach, and others use disposables.

Details of how to kasher the kitchen can be found in the cRc Pesach Guide and are demonstrated in the video available at <https://kshr.us/KasherKitchen>. Those who will be purchasing new pots, dishes, flatware, peelers, and other kitchen utensils for Pesach should remember that generally, they must undergo tevillah before they are used.

E. Switching Over - In the final days leading up to Pesach, the house must be converted from one where people are eating and using chametz, to one which is going to be used for Pesach. Most people want to be able to eat chametz until the "last minute", but at the same time the house must be cleaned, the kitchen kashered, and cooking must begin so there will be something to eat once Yom Tov starts. - There are different ways to deal with this logistical issue. Some pointers include:

Kitnios - One may own kitnios on Pesach, such that even after a room has been cleaned for Pesach it is perfectly fine to eat rice, corn, beans or other kitnios foods there. The same applies to "egg matzah"; Ashkenazim do not eat egg matzah on Pesach, but it is permitted to own it. Therefore, it may be eaten in a room after it has been cleaned for Pesach.

Timing the koshering - The choice of when to kasher the kitchen is a balance between people wanting to continue eating chametz as long as possible, the need to cook food for Pesach in advance, and technical issues, such as that one can only kasher if the item has not been used for the previous 24 hours. One way to resolve this issue is to kasher one part of the kitchen (e.g., the meat side) a few days before the rest.

Erev Pesach can occur on four days of the week – Monday, Wednesday, Friday, and Shabbos – and the day to kasher depends somewhat on that.

When Erev Pesach is on Monday, most families will kasher their kitchen some time before Shabbos Hagadol (e.g., Wednesday night), and basically eat Pesach food for that Shabbos. Any chametz food, such as challah, will be carefully controlled and kept away from Pesach pots, dishes, etc.

In contrast, when Erev Pesach is on Friday or Shabbos, most families will eat chametz food for the Shabbos before Pesach, and then kasher after Shabbos.

An advantage to kashering just after Shabbos is that no one cooks etc. on Shabbos such that (just about) everything has not been used for 24 hours and

is ready for kashering. When Erev Pesach is on Wednesday, some will kasher before Shabbos and others will wait until afterwards.

F. Erev Pesach - On the night before Pesach, we must search for chametz in all parts of the house where food is ever brought. The mitzvah, called bedikas chametz, is to use a candle or flashlight to look for the types of chametz which one cannot own on Pesach, as defined above in Section B. The halacha states that this must (a) be performed in homes, offices, dormitory rooms, summer homes, and all areas where chametz might have been eaten, and (b) include a thorough check of all "cracks and crevices", which would include under beds, the folds of a couch, clothing pockets, pantry shelves, etc. There is a difference of opinion as to whether this type of "full" bedikas chametz is required if the house has already been thoroughly cleaned, and one should consult with their Rabbi on this issue. Bear in mind that when Erev Pesach is on Wednesday, one must create an Eruv Tavshilin on Erev Pesach. When Erev Pesach is on Friday, an Eruv Tavshilin is needed on Thursday of Chol HaMoed (the day before the second days of Yom Tov). On the morning of Erev Pesach, one may only eat chametz (and kitnios and egg matzos) until a given time called sof zman achilas chametz, and all chametz must be destroyed/burned or sold by a somewhat later time. These times vary based on the day of the year, and the location.

G. Seder Preparations - There are many items to purchase and prepare for the Seder. Some of these tasks can be taken care of a few days before Pesach, and others will have to happen on Erev Pesach, as follows:

Have Available - Wine, grape juice, shemurah matzah, marror, and karpas vegetable for each participant. Haggadah, kos (cup), and pillow for each participant. Kittel and k'arah (Seder plate) for leader of the Seder.

Prepare - If using romaine lettuce for marror, check it for infestation (or buy pre-checked lettuce). If using horseradish, grate before Yom Tov.

Saltwater for karpas (and for beginning of festive meal)

Zeroah (meat on bone), beitzah (egg), and charoses for Seder

Details of how to prepare the Seder plate can be found in the cRc Pesach www.kshr.us/SederPlate.

In addition to the physical items needed for the Seder, it is important that everyone be well rested and that the participants give thought to the ideas and ideals they will share at this important time.

H. Chametz After Pesach - Chametz which was owned by a Jewish person over Pesach, may not be eaten or used by anyone, even after Pesach ends. Towards this end one must ascertain that any Jewish-owned grocers have sold their chametz.

Endnotes - 1 There are two reasons one must clean their home for Pesach: Firstly, the Torah forbids us from owning chametz on Pesach. Secondly, we are accustomed to eating chametz all year round, and getting rid of it ensures no one will mistakenly eat it on Pesach. We can satisfy the first reason by selling our chametz, but that will not help for the second one. - 2 It is forbidden to eat even the tiniest bit of chametz, but assuming one performs bitul chametz (recited after "bedikas chametz"), they may keep it in their possession if it is very small or so undesirable that no one would want to eat it. - This article first appeared in the cRc Pesach Guide 2021 and was updated in January 2026.

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Parshas Tzav - **The Korbon Olah - Hints at the Fate of a Baal Gayva**

These divrei Torah were adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Tapes on the weekly portion: # 499, Davening Quietly. Good Shabbos!

The Korbon Olah Hints at the Fate of a Baal Gayva

The parsha begins with the mitzva of the Korban Olah: Hashem spoke to Moshe: Command Aharon and his sons, saying: This is the law of the olah-offering. It is the olah-offering that stays on the flame, on the Mizbayach (Altar), all night until the morning, and the fire of the Mizbayach shall be kept aflame on it. (Vayikra 6:1-2)

The Medrash finds an allusion within this pasuk to a person who is a baal gayvah (haughty person). The Medrash interprets the word “olah” (literally ‘that which goes up’) as a person who holds himself on high, deriving from this that such a person eventually inherits gehinom (hell), meaning he will remain on the flames all night.

The Chassidic work Vayedaber Moshe gives a further insight into this pasuk. If the word “olah” refers to a “baal gayvah,” the pasuk is hinting at the downfall of every baal gayvah. “Zos (this) is the Torah of the ‘baal gayvah.’” The word “zos” (meaning ‘this is the way it needs to be’) is the downfall of every baal gayvah. He is never willing to compromise. He is never willing to give in. It is always zo,s – my way, or the highway!

Unfortunately, so many times this is a cause of friction in marriages. People are unbending and unyielding. This stems from an underlying gayvah. Success in many of life’s endeavors and particularly in life’s relationships, boils down to midos (character traits). The Baalei Mussar, in effect, said: A man’s character is his fate. However we formulate this idea, it is a fact. A person’s midos determine how he is going to do on the job, how he will do in marriage, and how he will do with raising children.

“Zos” – always insisting on this way, is Toras ha’olah, the practice of someone who holds himself on high. Unfortunately, as the Medrash points out, such a person does not wind up in a positive fashion in the world of truth.

The Kohen Is Always a Rookie

The next pesukim in the parsha teach the halacha of the removal of the ashes: “The Kohen shall don his fitted linen tunic, and he shall don linen pants on his flesh; he shall raise the ashes which the fire will consume of the olah-offering on the Mizbayach, and place it next to the Mizbayach. He shall remove his garments and shall wear other garments, and shall remove the ashes to the outside of the camp, to a pure place.” (Vayikra 1:3-4)

The Beis Hamikdash was a very busy place. Starting with the offering of the morning Tamid sacrifice, and throughout the day, there was constant activity on the Mizbayach, as the various private and communal offerings were brought. People who own their own business or manage an office know that there is always a set routine at the beginning of each business day. Whether it involves turning on the heat or the air-conditioning or turning on the computer or other equipment, there is always a standard procedure that is the first thing that is done to begin the daily cycle of any busy operation. The first thing that they did in the Beis Hamikdash was to remove the previous day’s ashes to outside the camp.

This was not just a matter of practicality – that if they did not remove the ashes each day, the Mizbayach would get stuffed up. There may well have been room to accumulate several days’ worth of ashes before cleaning out the Mizbayach. Nevertheless, this service of “terumas hadeshen” (Literally, ‘the offering of the ashes’) was the first thing that the Kohen did in the Beis Hamikdash every single morning.

Rav Samson Raphael Hirsch sees great symbolism in this. The message of the terumas hadeshen, he says, is that every day is a fresh beginning. A person must begin anew, as it were, every single day. In matters of spirituality, there is no resting on one’s laurels. There is no such thing as saying, “yesterday we had a banner day in the Beis Hamikdash.” Yesterday is gone. Today is a new beginning. There is no concept of relaxing – of being able to “take it a little easy today” because I accomplished so much yesterday. Each day, we wipe the slate clean and start over.

Rav Hirsch explains that the thought of what has already been accomplished can ruin that which is still to be accomplished. Woe unto him who, with smug self-complacency, thinks he can rest on his laurels, on what he has already achieved, and who does not meet the task of every fresh day with full fresh devotion, as if it were the first day of his life’s work! Every trace of yesterday’s sacrifice is to be removed from the hearth on the Mizbayach so that the service of the new day can be started on completely fresh ground. This is a powerful statement.

This is the message of the terumas hadeshen: “A new day, a new beginning. Today you are a rookie again. You must prove yourself again.” This is why

the daily service that symbolically represents all Divine service always begins with taking out yesterday’s ashes.

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This week’s write-up is adapted from the hashkafa portion of Rabbi Yissochar Frand’s Commuter Chavrusah Series on the weekly Torah portion.

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PARSHA WEEKLY PARSHAT TZAV SHABBAT HAGADOL 2026

The Difference between Tzav and Vayikra

Rabbi Menachem Leibtag

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At first glance, Parshat Tzav appears to simply repeat Parshat Vayikra. Both parshiot present the detailed laws concerning the five basic categories of korbanot: Olah, Mincha, Chatat, Asham and Shlamim. A more careful examination reveals that these parshiot differ not only regarding the order of their presentation of the korbanot, but also with respect to their detail. Would it not have been more logical for the Torah to include all the laws and details concerning the korbanot in one parsha?

A Key Phrase The key to understanding Parshat Tzav is the single phrase that introduces each category of korbanot: “Zot torat ha-... – These are the laws of the ...” (see 6:2–7:11). This very same phrase appears one last time in the Torah’s summary of all the korbanot at the conclusion of the parsha: “Zot ha’torah – la’olah la’mincha, v’la’chatat...” (7:37). In effect, this expression sets the structure for the entire parsha, as it both opens and closes each section therein. Therefore, a clear understanding of the word “torah” will help us determine what Parshat Tzav is all about. “Torah” is only one of the various categories of laws found in Chumash. We also find “Chukim,” “Mishpatim,” “Mitzvot,” etc. For our purposes here, suffice it to say that the specific meaning of “torah” is a procedural law – a series of actions necessary for the completion of a given process. For example, the pasuk in Parshat Tzav, “zot torat ha’mincha...” (6:7–10), should be translated as, “This is the procedure for offering the korban Mincha.” This pasuk introduces the details regarding how the kohanim offer the Mincha, namely, the procedure of:

(a) taking it to the Mizbayach;

(b) offering a kometz from its flour and oil;

(c) eating the leftovers as matza in the courtyard. Similarly, Parshat Tzav details the procedures regarding how each korban is offered. Herein lies the basic difference between Parshat Tzav and Parshat Vayikra. Whereas Parshat Tzav deals primarily with the procedures for offering the various korbanot, Parshat Vayikra focuses on which korban is to be offered under which circumstances. Parshat Vayikra details the various korbanot that the individual can (nedava) or must (chova) bring. It focuses not on the technical details of how to prepare each korban, but rather on what type of korban is to be offered in any given situation. Thus, Parshat Vayikra serves as a “halachic catalogue” – guiding the individual as to which korban to bring, while Parshat Tzav serves as an “instruction manual” – teaching the kohen how to offer each type of korban. Chumash presents each “manual” independently because each serves a different purpose. This is why the Torah divides the details of each korban between two separate parshiot.

In fact, the opening pasuk of each parsha reflects this distinction: Parshat Vayikra begins with:

“Speak to Bnei Yisrael and tell them: if an individual among you wishes to offer a korban to G-d...” (1:1–2). Parshat Tzav begins with:

“Command Aharon and his sons, saying: this is the procedure for bringing the olah...” (6:1–2). Parshat Tzav is addressed specifically to the kohanim, instructing them how to offer the korbanot. Parshat Vayikra, by contrast,

directs itself toward all Bnei Yisrael, since everyone must know which specific korban he can or must bring in any given situation. Since many of the details concerning korbanot must be known to both the kohanim and the individual, we find that some details are repeated in both parshiot. The “New Order” With this background, we can better understand the difference in the order of presentation of each parsha. Parshat Vayikra discusses the categories of korban yachid, beginning with the voluntary nedava korbanot – Olah and Shlamim – and then continuing with the obligatory chova korbanot – Chatat and Asham. Tzav makes no distinction between nedava and chova. Once the korban comes to the Mikdash, the kohen needs to know only the category to which it belongs, not the circumstances surrounding the owner’s decision or requirement to bring a korban. Therefore, the order in Tzav follows the level of kedusha of the various korbanot: Olah, Mincha, Chatat, Asham and Shlamim.

PARSHA WEEKLY SHABBAT HAGADOL 5786

TORAT MIZRACHI

RAV AND RABBANIT RIMON

Halachic Q&A

Rabbi Yosef Zvi Rimon

[Nasi, World Mizrachi | Rabbi of the Gush Etzion Regional Council | Rosh Yeshiva, Jerusalem College of Technology | Founder and Chairman, Sulamot and La’Ofek]

Adapted from Rav Rimon’s “A Guide to Kashering the Kitchen for Pesach” published by Sulamot.

Which materials can be kashered for use on Pesach? In the days leading up to Pesach, we are occupied with cleaning our homes and kashering our utensils and kitchens. Today, many people do not kasher their chametz utensils for Pesach, since they own a separate set of utensils designated specifically for Pesach. Nevertheless, there are situations in which certain utensils need to be kashered. In addition, the kitchen itself needs to be kashered, including the countertops, sinks, and the like. We will outline here the basic principles for kashering various materials for Pesach.

Glass: The Rishonim disagree as to whether glass utensils can be kashered. (1) Some maintain that glass utensils do not absorb at all; therefore, one may use them for meat and then for milk, with rinsing the utensil in between being sufficient (Rabbeinu Tam, Tosafot, Avoda Zara 33b, s.v. kunia, and others). (2) Some maintain that glass is comparable to metal, which does absorb but can be kashered through hagala (Or Zarua 2:256, citing Rabbi Shmuel of Falaise, and others). (3) Others maintain that glass utensils are comparable to earthenware (since their initial formation is from sand, like earthenware vessels), and therefore hagala is ineffective for them (Hagahot Maimoniyot, end of Hilchot Chametz UMatza, citing Rabbi Yechiel of Paris). In practice, Sephardim follow the first approach, maintaining that glass utensils do not absorb; therefore, they require no kashering, and rinsing alone suffices (Shulchan Aruch, OC 451:26; YD 135:8; Yechaveh Daat 1:12; Chazon Ovadia, Pesach 1, p. 152). However, some Sephardic authorities are stringent and kasher glass utensils for Pesach. Ashkenazim customarily follow the second approach throughout the year, treating glass utensils like metal.¹ However, on Pesach, Ashkenazim customarily follow the third approach and do not kasher chametz glass utensils for Pesach, and the Rema (OC 451:26) rules accordingly:² “There are those who are stringent and maintain that for glass utensils even hagala is ineffective, and this is the custom in Ashkenaz and in these lands.”

Pyrex and Duralex: The commonly accepted view is that these materials are comparable to glass. Accordingly, Ashkenazim should be stringent and not kasher them for Pesach,³ whereas throughout the year they may be kashered through hagala. For Sephardim, even if these utensils are used in an oven, if they are mostly used with cold foods, rinsing suffices in order to kasher them. However, some Sephardim are stringent and require hagala.

Earthenware: The Gemara (Pesachim 30b) establishes that earthenware utensils cannot be kashered.⁴ Concerning earthenware utensils used as or within a kli sheni (a “second vessel”), or even where only the majority of

their use is in a kli sheni, the Darchei Teshuva rules that they may be kashered by performing hagala three times,⁵ and the Chazon Ish and Rabbi Tzvi Pesach Frank write similarly.⁶ With respect to Pesach, the Mishna Berura allows leniency only in cases of significant financial loss and where the joy of Yom Tov would otherwise be compromised.

Plastic, rubber, nylon, and Formica: These materials did not exist in the time of Chazal. In the past, such utensils were not resistant to hagala, and therefore there was discussion as to whether they could be kashered at all. Today, these materials can withstand hagala, and therefore they may be kashered through hagala, especially after waiting twenty-four hours.⁷ Nevertheless, if these utensils have crevices, it is best to avoid kashering them. Similarly, it is preferable to kasher only plastic utensils that are not used directly on the fire, whereas plastic items that are placed directly in the oven (such as silicone baking trays) should not be kashered.⁸

Wood: The Rishonim determine that wood has the same status as metal (Rif; Rambam; Shulchan Aruch, OC 451:8).

China, ceramics (even when coated), porcelain: Their status is the same as earthenware.⁹

Enamel: Enamel utensils are metal utensils which are coated, and it is unclear whether this coating is considered earthenware. The accepted practice is to be stringent and not to kasher enamel utensils for Pesach; however, with respect to the rest of the year, one may be lenient.¹⁰

A pleasant effort: Kashering the kitchen is the most important part of cleaning the home for Pesach. Nevertheless, it can be done with manageable effort. Family members should make a concerted effort to bring joy to one another during these days, and to cultivate a pleasant and positive atmosphere that enables preparation for Pesach to be carried out in a constructive and pleasant manner.

Endnotes: 1. However, an Ashkenazi whose parents use the same glass utensils for (hot) meat and milk may certainly eat in their home, for several reasons: (i) It is possible that the Rema agrees with the Shulchan Aruch with regard to the rest of the year; (ii) some maintain that Ashkenazim are stringent lechatchila only out of concern that the utensil may not be rinsed thoroughly; (iii) some maintain that the entire stringency applies only lechatchila. 2. Nevertheless, some Ashkenazim are at times lenient to kasher glass utensils for Pesach, particularly those not used directly on a flame or mostly used with cold foods. 3. Some are lenient to kasher these utensils through hagala even for Pesach, especially since Pyrex withstands hagala well; some recommend performing hagala three times. 4. There is extensive discussion whether earthenware can be kashered through three hagalot; many limit any leniency to non-Pesach contexts or rabbinic prohibitions. 5. When performing hagala three times, the water should be changed between each immersion. 6. Some Rishonim maintain kli sheni earthenware may not absorb significantly, allowing leniency in limited circumstances. 7. If used only with irui, kashering may be done via pouring boiling water or immersion off the fire. 8. Rav Moshe Feinstein is stringent regarding synthetic materials, but many are lenient, especially after 24 hours when ta’am is pagum. 9. See Mishna Berura and related sources regarding ceramics and porcelain.

10. See Mishna Berura and Shevet HaLevi; some permit triple hagala, though standard practice is stringency.

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date: Mar 26, 2026, 7:00 AM subject: Morals and Meanings in Pesach
Leil HaSeder - A Night to Remember

כחם מה הוא אומר: מה העדות והחקים והמשפטים אשר צוה ה' אלק-ינו אתכם. ואף אתה אמר לו: כהלכות הפסח, אין מפטירין אחר הפסח אפיקומן

What does the wise son say? “What are the testimonies and the statutes and the laws that Hashem, our God, has commanded you?” You, in turn, should tell him like the laws of the Pesach offering: “One may not eat any dessert after the meat of the Pesach offering.”

This section of the Haggadah, dealing with the first of the four sons, raises a few questions: It is interesting to consider why this son is called wise. If he is so wise, why is he asking? Perhaps we will say that it is the question that is wise, thus showing that he is indeed wise himself. But is the question so wise? Granted he has mentioned the various types of commandments by name, but ultimately he seems to be just as uninformed as the simple son!

What is the meaning behind the answer that we give the wise son: ‘One does not eat dessert after the meat of the Pesach offering’? How does this address

his question? The Haggadah instructs us to tell him כהלכות הפסח, which literally means 'like the laws of the Pesach', for the letter כ at the beginning of a word connotes similarity. This seems very strange, as the law of not eating dessert after the Pesach offering is not 'like the laws of Pesach', it is one of the laws of Pesach!

Rav Kook[1] explains that this son is indeed asking a wise and important question. The goal of Seder is more or less self-understood: it is very important to remember our roots and the defining national experience of subjugation in and redemption from Egypt. The question of the wise son, however, is: Why are there so many different types of laws which are essentially coming to achieve the same goal? One or two mitzvos would certainly have sufficed to commemorate the Exodus!

The answer to this question is that the goal of Seder night is not merely to commemorate the Exodus. Rather, it is to renew and refresh the connection made at the time of the original Pesach, in a way that will inspire us for the rest of the year.

It is for this reason that one has to see himself as if he personally came out of Egypt; for Seder night is not just about looking backwards to the historical event of leaving Egypt. It is about looking forward to the year ahead, with our connection to Hashem and commitment to His Torah energized and invigorated by the experience of leaving Egypt.

If someone wishes to ensure that the impact of an event will endure, he plans it down to the smallest detail, with a variety of different means focusing on the theme of the event.

Consider the way a wedding is planned. In principle, the goal of the evening is for the young couple to get married, and this alone should not require such extravagant arrangements. The choice of color scheme between the flowers and the napkins will not make them any more or less married. However, all of those involved wish to make it a night to remember, and that involves extensive planning, from the band to the flower arrangements and everything else in between.

A meaningful Seder is one whose message will remain for the weeks and months to come. To that end, the Torah has mandated many different types of mitzvos, each one in its own way expressing the theme of the Seder, in order to make it 'a night to remember'.

Interestingly, we can see this concept embodied in one of the laws of the Pesach offering: 'One does not eat dessert after the meat of the Pesach offering'. The Talmud Yerushalmi explains the reason for this law: in order that the taste of the Pesach should remain in his mouth. When we think about it, this is essentially the message that we are looking to impart to the wise son. This is what the Haggadah means when it says to tell him 'like the halachos of Pesach', for the answer to his question about the numerous types of mitzvos on Seder night is just like that halacha of Afikoman – that the taste of the Pesach should stay with us.

May we merit to taste true freedom this coming Seder Night, and may it herald the full redemption of the Jewish People, speedily in our days.

Chag kasher ve'sameach.

from: **Ira Zlotowitz** <Iraz@klalgovoah.org>

date: Mar 26, 2026, 7:02 PM

subject: **Tidbits Parashas Tzav** 5786 in memory of Rav Meir Zlotowitz ztl
Parashas Tzav - Shabbos HaGadol • March 28th • 10 Nissan 5786

This Shabbos is Shabbos HaGadol, the Shabbos before Pesach. Many congregations say yotzros during shacharis • The haftarah for Shabbos Hagadol is read. Av Harachamim and Tzidkoscha are omitted, the Kel Malei is also not said, and Vihi Noam is omitted Motzaei Shabbos ... The final opportunity for Kiddush Levanah is in the early morning after the first Leil Haseder, April 2nd at 4:35 AM EDT. One must donate money for Maos Chittin, money which will be used to provide the needy with food during Pesach. The donation may be given from maaser funds.

Daf Yomi - Shabbos: Bavli: Menachos 75

Leil Bedikas Chametz is on Tuesday evening, March 31st

Pesach begins on the evening of Wednesday, April 1st.

In a Paragraph:

TZAV: (Daily) Terumas and (occasional) Hotzoas HaDeshen (removal of the ashes) • The Mizbeiach fires • Laws of the Korban Minchah • The daily Korban Minchah of the Kohen Gadol; inauguration Minchah of regular Kohen • More laws of the Korban Chatas, Korban Asham, Korban Todah, and Korban Shelamim • Laws of nosar and piggul • Prohibition of eating fats and blood • The breast and thigh portions of the Korban Todah are given to the Kohen • The anointing of Aharon and his sons • The seven days of Mishkan inauguration

Haftarah: The Haftarah (Malachi 3:4-24) encourages our belief in Hashem and the Torah. The Tur says that Shabbos HaGadol (the "Great Shabbos") earned its name on account of the great miracle wherein the Egyptians could not react when Bnei Yisrael prepared sheep of Korban Pesach for slaughter. Sheep were among the idols of Egypt, but the Egyptians could not prevent the Jews from doing so. Taking the sheep was an act of faith and its success strengthened their emunah further by proving that the Mizriyim were powerless to stop them. Additionally, some point to the Haftarah's concluding words, "Yom HaGadol v'ha'Nora", the Great and Awesome day (of redemption), to explain why this Shabbos is called "Shabbos HaGadol". The haftarah also includes the verse that promises wealth to one who sets aside funds for maaser and even allows one to "test" the validity of Hashem's promise. This timely message encourages us to fulfill our obligation to help our fellow Jews with Maos Chittin.

Mitzvos: Parashas Tzav • 97 Pesukim • 9 Obligations • 9 Prohibitions 1) Remove ashes from the Mizbeiach daily. 2) Ignite the Mizbeiach fires. 3) Do not extinguish the Mizbeiach fires. 4) The Kohanim shall eat the remainder of the Menachos. 5) Do not allow these remainders to become chametz. 6) The Kohen Gadol's daily Minchah offering. 7) Do not eat any of a Kohen's Korban Minchah. 8) Laws of Korban Chatas. 9) Do not eat the Chataos Penimios. 10) Laws of Korban Asham. 11) Laws of Korban Shelamim. 12) Do not leave over meat from korbanos. 13) Burn any nosar (leftover) meat from a korban. 14) Do not eat piggul (a korban sacrificed with nullifying thoughts). 15) Do not eat kodoshim that became impure. 16) Burn kodoshim that became impure. 17) Do not eat cheilev (fats) of kosher domesticated animals. 18) Do not eat blood from any animal or bird.

For the Shabbos Table

אש תמיד תוקד על המזבה לא תכבה A fire shall continually remain aflame on the Mizbeiach; it shall not be extinguished (Vayikra 6:6)

The Mishnah in Avos (5:5) lists ten miracles that occurred in the Beis Hamikdash, among them that despite any rainfall, the fires on the Mizbeiach were never extinguished. Additionally, smoke rose from the Mizbeiach fires in a straight column, unaffected by windy conditions on the Har Habayis. One may ask, why did Hashem not simply arrange for no rain or wind to be present in this area?

Rav Chaim Volozhiner (Ruach Chaim) answers that rainfall symbolizes parnassah, while fire symbolizes the aish of Torah. This miracle teaches us that despite the strains of earning a livelihood, one must 'keep the fire going' in his commitment to Torah study. Furthermore, one who remains steadfast in his resolve will be able to remain firm despite any winds which threaten to disrupt his focus.