

HALACHICALLY SPEAKING



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GEBROKTS AND OTHER CUSTOMS ON PESACH

One of the most commonly accepted *chumros* on *Pesach* is to avoid *gebrokts*¹ –*matzah* which was fully baked and then soaked in water. When did this custom start? How binding is it? Does it apply to children? Can one use a little water? Does a woman follow her husband's custom? These questions and many others will be answered in this issue.

Source

From the *Gemorah*² and *Shulchan Aruch*³ it is clear that soaked *matzah* need not be avoided on *Pesach* (other than using it for the *mitzvah* of *matzah*). Nonetheless, the

1. This word literally means “broken” and it has come to mean wet *matzah* because *matzah* is usually ground or broken up into crumbs before it is mixed with water.
2. Meseches *Pesachim* 39b, Rashi “ofuy”.
3. O.C. 461:4, see Rambam *Hilchos Chometz U'matzah* 3:5, Chok Yaakov 460:16.



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custom of many has become not to soak *matzah* in water.⁴

The Reasons

Some say the reason is that we are concerned that a pocket of dry flour might be in the *matzah*. This flour will turn into *chometz* if it is subsequently immersed in water. This was not a concern in earlier times, as they kneaded the dough properly.⁵ Others suggest that we want people to maintain the taste of *matzah* in their mouths, and soaking would spoil the flavor.⁶ Some say that the prohibition is to avoid a *maris ayin* issue, as *matzah* meal (which is *gebrokts*) may be confused with regular flour.⁷

The Stringent Custom

The custom, followed primarily⁸ by those with *Chassidic* background,⁹ is to refrain from soaking *matzah* in any amount of water (see fruit juice below).¹⁰ This was the custom of the *Chofetz Chaim zt"l*.¹¹ The custom of the *Steipler zt"l* was to be stringent as well.¹²

Avoiding *Gebrokts*

Many have the custom to cover the *matzah* all *Yom Tov* (except last day, see below) to avoid any contact with water.¹³ Some people wipe the containers which contain the

4. Refer to Pri Chadash 461, Sharei Teshuva 460:10. This custom is only a *chumra* and not according to the letter of the law (Madanei Shmuel page 118, Ohr L'tzyion 3:11:13, Teshuvos V'hanhagos 1:304).

5. Shulchan Aruch Harav (teshuvos) 6, see Sharei Teshuva 460:10, Machtzis Hashekel 458:1, Oles Shabbos 453:3, Chasam Sofer Y.D. 222, Mishnah Berurah 458:4. See Bach 453, Eishel Avraham Butatchatch 447:4.

6. Refer to Ohr Yisroel 15:page 138.

7. Sharei Teshuva 460:10. Refer to Shalmei Moed page 412 about making foods which look like *chometz* (i.e. noodles). See Ravan Meseches Pesachim 434.

8. Some who were not *Chassidish* also had this custom (See Ohr Yisroel 15:page 142).

9. Moadim L'simcha Nissan 2:pages 438-444. The reason why this custom is kept by mainly Chassidim is because of that fact that the *Arizal* maintains that one should keep all stringencies on *Pesach* (Moadim L'Simcha Nissan 2:page 433:footnote 1). Some say this custom started with the Marzitcha Maggid (Moadim L'simcha ibid:footnote 2, Ohr Yisroel 15:page 139, see Minhag Yisroel 2:pages 144-146). The Ba'al Shem Tov zt"l did not have this custom (ibid). The earliest authority to quote this custom lived between the years 1090-1170 (Minhag Yisroel 2:page 145).

10. Refer to Sharei Teshuva 460:2, Birchei Yosef O.C. 463:2, Chochmas Shlomo 463:3, Pischei Teshuva Y.D. 210:3, Yesod V'shoresh Hu'avodah 9:3, Mishnah Berurah 458:4, Koetzv Bais Aron V'Yisroel 81:page 103:3, Mishmeres Shalom minhagim 64:page 235, Ohr Yisroel 15:pages 141-143 who brings the opinions. Also see Masei Choshev 6:pages 60-62.

11. Dugmas M'darchei Avi page 30. The Chofetz Chaim zt"l let his family eat *gebrokts* (Ohr Yisroel 15:page 142). The custom of Harav Yaakov Kamenetsky zt"l was not to *brok* (B'mechitzas Rabbeinu page 137, Minhag Avoseinu B'yudeinu 2:page 450:footnote 42). Refer to Mesora 15:page 14.

12. Orchos Rabbeinu 2:49:page 50.

13. Sharei Halacha U'minhag 2:page 126:203, Haminhgaim Chabad quoted in Ohr Yisroel 15:page 142, Moadim L'simcha Nissan 2:page 451, Chag Hamatzos page 405:14, Minhag Avoseinu B'yudeinu 2:page 457, Orchos Rabbeinu 2:page 51:51, Minhagei Maharyav 375-376, Ohr Yisroel ibid quoting many others who had the same custom (Skever,

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matzah in order to avoid any possibility of *chometz*.¹⁴ Some do not eat *matzah* with any dish.¹⁵ Those who adhere to this custom do not place the *matzah* in water, soup, batter, or make fish with *matzah* meal.

The Lenient Opinions

The opinion of many *poskim* is that one does not have to be concerned about this,¹⁶ as our *matzahs* are very thin and there is no concern of dry flour in the dough.¹⁷ In addition, any dry flour was baked together with the *matzah*, and once it is baked it cannot become *chometz*.¹⁸ Based on this, the custom of many people is to *brok* on *Pesach*.¹⁹

What is Included in *Gebrochts*?

Gebrochts is not limited to *matzah* which becomes wet. Rather, it applies to any food containing *matzah* or *matzah* meal that was mixed in liquid or made into a dough or batter and then baked or cooked. Examples include *matzah* balls, *kreplach*, all cakes and pastries made from a *matzah* meal batter, and gefilte fish made with *matzah* meal.

Erev Pesach

According to some *poskim*, *gebrochts* is permitted on *Erev Pesach*,²⁰ as cooked *matzah* is not considered *matzah* (*matzah* may not be eaten on *Erev Pesach*).²¹ This is very common when *Erev Pesach* falls out on *Shabbos* and one wants to eat *shalosh seudos* and *brok* (i.e. *kneidlach*, *kreplach*, or gefilte fish made with *matzah* meal).²² *L'halacha* it should only be

Rupshitz, Belz, Bobov, and Stolin), Natei Gavriel Pesach 3:37:10.

14. Natei Gavriel Pesach 2:37:11.

15. Natei Gavriel Pesach 2:37:11, see Darchei Chaim V'sholom 572:page 182.

16. Chok Yaakov 460:16, Sheilas Yaavetz 2:65, Chasam Sofer O.C. 138, Maharshdam 26, Maharshag 1:56, Me'or U'ketziah 460, Matzah Sh'ruya page 5, Yechaveh Daas 1:21, Shearim Metzuyanim B'halacha 108:8, Ohr L'tzyion 3:11:13:footnote 13. Refer to Pri Chadash 461, Chok Yaakov 460:16, Shulchan Aruch Harav 463:3. Some say this is more stringent with machine *matzahs* than hand *matzahs* (Ohr L'tzyion *ibid*).

17. Sharei Teshuva *ibid*, Kaf Ha'chaim 459:82. Refer to Chazzon Ish O.C. 121:19.

18. Refer to Meseches Pesachim 39b.

19. This is the custom of Harav Yisroel Belsky Shlita, and Harav Moshe Feinstein *zt"l* (as related by Harav Aron Felder Shlita) as well as many other Rabbonim, see Chasam Sofer O.C. 138, Y.D. 222, Minhagei Chasam Sofer 10:25, Kaf Ha'chaim 461:31, Betzel Hachuchma 6:40, Maharshag 1:56, Massei Rav 187 (custom of the Gr'a, see Biur Ha'Gra 463:3), Matzah Sh'ruya page 6 says the Gr'a laughed about the custom, opinion of the Chazzon Ish *zt"l* (Tama D'kra page 335:19).

20. Refer to Chai Adom 129:13, Shearim Metzuyanim B'Halacha 115:7.

21. Refer to Meseches Pesachim 94b, Rama 471:2. In regard to *chometz matzah* see Mikroei Kodesh Pesach 2:25. Also see Halacha Shel Pesach 1:9:13. Refer to Mikadesh Yisroel Pesach 282.

22. Refer to Chai Adom 129:13, Mishnah Berurah 444:8, Ohr L'tzyion 3:13:3, 3:14:1. See Shulchan Aruch Harav 444:4, Mishnah Berurah 471:20, Aruch Ha'shulchan 444:5, Shar Ha'tzyion 19, Moadim V'zemanim, 7:175. It has to be bigger than a *kezayis* so one can wash (Shulchan Aruch Harav *ibid*, Shar Ha'tzyion *ibid*).



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eaten until the tenth hour of the day.²³ One is not permitted to eat cake made from *matzah* meal on the entire *Erev Pesach*.²⁴

Chicken stuffing made with *matzah* meal is considered cooked for this purpose, even if it is roasted, because the fat and juices of the chicken have the effect of cooking the *matzah*.²⁵ Cakes and cookies made with potato starch are permitted the entire day.²⁶

Soaking in Fruit Juice

The question arises whether the prohibition includes soaking *matzah* in fruit juice. Some *poskim* limit the concern to water, which alone can create *chometz*, but placing fruit juice on the *matzah* is permitted.²⁷ The custom of many was to soak *matzah* in wine²⁸ and milk (without any added water).²⁹ According to this opinion, one may make *matzah brei* (crushed *matzah* fried in butter and eggs), pancakes made from *matzah* meal mixed with pure fruit juice and eggs, and cakes made with *matzah* meal, eggs, and pure fruit juice.

Others extend the prohibition to fruit juice as well.³⁰

The overwhelming custom today seems that we treat fruit juice like water.³¹

This opinion causes some concern regarding *charoses*, which contains wine.³² If we treat fruit juice like water, how do we put *maror* with *charoses* on the *matzah* for the

23. Mishnah Berurah 444:8, Shevet Ha'Levi 8:117:1, opinion of Harav Elyashiv Shlita quoted in Halacha Shel Pesach page 491:footnote 124, see Mekadesh Yisroel (pamphlet) Pesach page 27.

24. Siddur Pesach K'hilchoso 15:14, Shevet Ha'Levi 8:117:1, Ohr L'tzyion 3:13:3, 3:14:1. Refer to Shulchan Aruch Harav 471:9. The reason for this is since it is baked it may not be considered *matzah ashirah*. There is a discussion if *matzah brei* which is fried is permitted (refer to Chai Adom 129:13, Shar Ha'tzyion 444:1, 471:20, Ohr L'tzyion 3:13:3). In regard to eating *matzah ashirah* for *Shabbos* until the time when *chometz* is permitted see Igros Moshe O.C. 15 in depth, Shearim Metzuyanim B'halacha (Harav Moshe Feinstein zt"l never ate *matzah ashirah* in this context, as related by Harav Aron Felder Shlita).

25. Opinion of Harav Yisroel Belsky Shlita quoted in Rabbi Ribiat Shlita's notes on Hilchos Pesach page 89.

26. Harav Webster Shlita on Erev Pesach which occurs on *Shabbos* page 42.

27. Shulchan Aruch Harav (teshuvos) 6, see Sharei Teshuva ibid, Kinyan Torah 2:87, Mikroei Kodesh Pesach 2:15, Halacha Shel Pesach page 491:33. Also see Minhag Avoseinu B'yudeinu 2:pages 459-461. According to the lenient opinion one is permitted to eat *matzah brei* (Piskei Teshuvos 463:1).

28. Custom of the Biyala Rebbe zt"l as quoted in Piskei Teshuvos 458:footnote 23.

29. Mikroei Kodesh Pesach 2:15, Ohr Yisroel 15:page 143, Natei Gavriel Pesach 2:37:9.

30. Madanei Shmuel page 119, Mishmeres Shalom minhagim 64:page 235, Matzah Sh'ruya page 5, Kinyan Torah 2:87, Orchos Rabbeinu 2:49:page 50 quoting the opinion of the Steipler zt"l.

31. Ohr Yisroel 15:page 144, Halacha Shel Pesach page 491:33:footnote 131.

32. Refer to Tur 475, Shulchan Aruch 475:1, Magen Avraham 7, Chok Yaakov 11, Shulchan Aruch Harav 19, V'yagid Moshe pages 218-219 in depth.

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korech sandwich?³³ Some say that one should take some dry *charoses*³⁴ and put it on and shake some of it off.³⁵

Boiling

Some have the custom that one may place the *matzah* in boiling water even if he does not *brok*.³⁶

Utensils

A utensil which was used with *gebrokts* food may be used for non-*gebrokts*.³⁷ Nonetheless, the custom of some³⁸ is to have separate utensils for *gebrokts*,³⁹ and only use such a utensil on the last day of *Pesach* (see below).⁴⁰ Some permit food which was cooked in the same pot with *gebrokts* foods.⁴¹

Women and Children

Some say that this stringency does not apply to women and children.⁴² A woman who was once stringent, and now finds it hard to do so should be *matir neder* before abandoning the custom.⁴³

Eating it Right Away

Some *poskim* say that one may soak the *matzah* in water and eat it right away, since there is not enough time for it to become *chometz*.⁴⁴ Thus, one could dip his *matzah* in soup and eat it immediately.

33. Moadim L'simcha Nissan 2:page 445. The same applies to using wet lettuce for *korech* and *marror* (ibid:footnote 11). One who wants to be stringent should dry off the lettuce beforehand.

34. V'yagid Moshe page 219:6.

35. Kitzur Shulchan Aruch 119:7, Mishnah Berurah 475:17.

36. Orchos Rabbeinu 2:page 52:55, see Tama D'kra page 335:19.

37. Kinyan Torah ibid, Natei Gavriel Pesach 3:37:13:footnote 26.

38. Many use the same utensils which were used for *Pesach* (Minhag Avoseinu B'yudeinu 2:page 467, Ohr Yisroel pages 147-148). Some say that there is no concern with using this utensil next *Pesach* even for non-*gebrokts* (Sharei Yemi Pesach page 118:footnote 28, Madanei Shmuel page 335, Ohr Yisroel ibid:footnote 74, Halichos Shlomo Pesach 4:footnote 30, see Sharei Teshuvah O.C. 451:1, Pischei Teshuva Y.D. 122:3). Others were stringent (Moadim L'simcha Nissan 2:page 450).

39. Darchei Chaim V'sholom 572:page 182, Kovetz Bais Aron V'Yisroel 81:page 107:1, Kinyan Torah ibid, Chut Shuni Pesach page 160.

40. Ohr Yisroel 15:page 145.

41. Tzitz Eliezer 12:53:2.

42. Refer to Kinyan Torah 6:27, Halacha Shel Pesach page 492:footnote 136, custom in the Steipler zt"l's home (Orchos Rabbeinu 2:page 50:50).

43. Opinion of Harav Elyashiv Shlita quoted in Halacha Shel Pesach page 492:footnote 136.

44. Sharei Teshuva 460:10, opinion of Harav Shlomo Zalman Aurbach zt"l quoted in Halacha Shel Pesach page 491:footnote 127.



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Spreads

Many people have the misconception that one who does not *brok* may not have a spread on the *matzah*. However, some permit butter or cheese on *matzah*.⁴⁵ Eggs are permitted as well.⁴⁶

Frozen *Matzah*

Frozen *matzah* may be eaten without a concern of *gebrokts*.⁴⁷

The Last Day of *Pesach*

The custom is to be lenient with *gebrokts* on the last day of *Pesach*.⁴⁸ Some explain that we signify that those who eat *gebrokts* the entire *Yom Tov* are not doing anything wrong.⁴⁹ Others explain that one should have *Simchas Yom Tov*.⁵⁰ Others say that the various dietary customs preclude any possibility of people mingling. We want to accomplish this at least on the last day of *Pesach*, so we all *brok*.⁵¹ This was the custom of the *Chofetz Chaim* ז"ל.⁵²

Muktzah

Although many do not use *matzah* meal that is *gebroke*d on *Pesach* (except for the last day) it is not *muktzah* throughout *Pesach*.⁵³

Zimun

One is allowed to be *m'zamin* with someone who eats *gebrokts* even if he does not.⁵⁴

45. Shevet Ha'kehasi 4:132, Moadim L'simcha Nissan 2:page 444. See Igrata D'chedvusa 41:14:page 223 who is not so convinced that cheese is permitted.

46. Halacha Shel Pesach page 492:37.

47. Devar Yehoshua 2:82:1:page 205, Natei Gavriel Pesach 3:37:12. See V'Yan Yosef O.C.294 who is not convinced that placing the *matzah* in a freezer is allowed. Refer to Rivevos Ephraim 2:129:13, 3:542:2.

48. Lekutei Maharich 3:page 566 (new), Madanei Shmuel page 335, Sharei Halacha U'minhag 2:pages 89-90:50, page 126:203, Darchei Chaim V'sholom 572:page 182, Lev Avraham 60:page 87, Matzah Sh'ruya pages 6-7, Chazron Ish O.C. 49:15, Chag Hamatzos page 406:17:footnote 27, Teshuvos V'hanhagos 2:234, Natei Gavriel Pesach 3:page 116:1:footnote 1, Kovetz Bais Aron V'Yisroel 81:page 107:1, Pri Temarim 20:440. This is even if the last day falls out on *Shabbos* (Rivevos Ephraim 4:113:51, see Chazron Ish O.C. 49:15, Minchas Yitzchok 7:33). For a detailed discussion on the eating of *gebrotks* on the last day of *Pesach* see Minhag Avoseinu B'yudeinu 2:pages 464-466.

49. Derech Pekudeicha lo saseh 12:chelek dibbur 4:page 113, Shearim Metzuyanim B'halacha 108:7, Moadim L'simcha Nissan 2:pages 452-453.

50. Shulchan Aruch Harav (Teshuvos) 6:page 4, Sharei Halacha U'minhag 5:pages 89-90.

51. Moadim L'simcha Nissan 2:page 453, Lev Avraham 60. For a novel reason see Teshuvos V'hanhagos 2:235.

52. Dugmas M'Darchei Avi page 30:8.

53. Chazron Ish Shabbos 49:15, Minchas Shlomo 2:page 126, Shalmei Moed page 345, see Moadim V'zemanim 7:176. Refer to Piskei Teshuvos 308:33.

54. Rivevos Ephraim 7:375.

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Matzah is Hard to Chew

One who finds it hard to eat the *matzah* may dip it in water without soaking it.⁵⁵ If the *matzah* is still too hard one should be *matir neder* and *brok*.⁵⁶ One may place water in his mouth and then eat the *matzah*.⁵⁷

Cooking and Preparing *Gebrochts* on *Chol Hamoed*

According to some *poskim*, one should not cook *gebrochts* on *Chol Hamoed* for the last day of *Yom Tov*.⁵⁸ Others say that one can be lenient, and this seems to be the custom of many people.⁵⁹

Husband and Wife

The custom of *broking* can sometimes cause discord between spouses, with some people refusing to eat at the in-law's home.⁶⁰ The question arises if the wife has to follow the husband's custom in this regard or not.

The consensus of the *poskim* is that the wife should follow the custom of her husband, and there is no need to be *matir neder* beforehand.⁶¹ The husband may choose to allow her to follow her father's custom.⁶²

Father's Custom⁶³

If the father has the custom not to *brok*, his child may switch his custom if there is

55. Opinion of Harav Elyashiv Shlita quoted in Halacha Shel Pesach page 491:footnote 127. See Madanei Shlomo pages 12-13.

56. Chut Shuni Pesach page 161:2, Orchos Rabbeinu 2:page 51:52-54, Siddur Pesach K'hilchoso 2:8:13, Rivevos Ephraim 2:129:14. It is still advisable to eat the *matzah* quickly in order that it should not become *chometz* (Ohr L'tzyion 3:11:13:footnote 13). One is still *yotzei* his obligation of "eating *matzah*" with soaked *matzah* if it is hard for him to chew (i.e. old person or sick person) (Mishnah Berurah 461:17, Shalmei Moed page 393, Rivevos Ephraim 2:page 239:14). If an old or weak person can not eat the *matzah* even when it is put in water, then he can be lenient and place it in fruit juice (Mishnah Berurah 461:18).

57. Piskei Teshuvos 458:5, Orchos Rabbeinu 2:page 50:49, Shalmei Moed page 393, Moadim L'simcha ibid:page 440:footnote 8, Hamesivta 1993:page 199:footnote 2.

58. Nishmas Chaim 52, Shevet Ha'Levi 8:163: question 6, see Moadim L'simcha Nissan 2:pages 456-465 in great depth.

59. Matzah Sh'ruya pages 8-9, see Kovetz Pri Temarim 21:pages 134-139 in great depth.

60. One should try to work it out that one side gives in and the family should spend the *Yom Tov* together (Harav Yisroel Belsky Shlita, see Moadim L'simcha Nissan 2:pages 438-439:footnote 6).

61. Halichos Shlomo Pesach 4:20:footnote 32, Teshuvos V'hanhagos 1:304, 2:231, see Orchos Rabbeinu 2:page 87, Massei Ish 2:page 111, 3:page 136. If the husband wants her to do like her father and not like his custom she may do so (Teshuvos V'hanhagos 2:231). Refer to Yismach Lev 1:page 258 who quotes the custom of Harav Chaim Kanievesky Shlita who is lenient. See Igros Moshe O.C. 1:158.

62. Halichos Shlomo Pesach 4:footnote 32.

63. This is only if the father has this custom and not the rest of the family (see Halichos Shlomo Pesach 4:footnote 30).



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an important need to do so.⁶⁴ He should be *matir neder* in such a case.⁶⁵

Gebrochts After Pesach

There is no reason to refrain from eating *gebrochts* after *Pesach* due to the concern that one may get used to eating it on *Pesach* (of the upcoming year).⁶⁶

Sofek

If it is questionable whether water touched *matzah* one can be lenient and eat the *matzah* even if he is stringent with *gebrochts*.⁶⁷

Other Customs Regarding Food

Besides the custom regarding *gebrochts*, there are many other customs that apply during the *Yom Tov* of *Pesach*. The main reason for the added *chumros* is because even a slight amount *chometz* is forbidden.⁶⁸ The *Radvaz*⁶⁹ addresses why *chometz* is so stringent that even a slight amount is *ossur* on *Pesach*, and we have to search, burn and annul it. He explains that, “We know *chometz* on *Pesach* alludes to the *yetzer hara* (the leaven in the dough). A person must therefore completely rid himself of the *yetzer hara*, searching after it in all areas; even the slightest amount can not be ignored.” He concludes by saying, “This explanation is true and correct.” In addition, it is quoted in the name of the *Arizal* that one who is careful with a slight amount of *chometz* is guaranteed that he will not sin all year.⁷⁰ Every woman should follow her husband’s *chumra*.⁷¹

We will list many of them below.⁷²

Not to Mish (Mix)

One of the more famous *chumros* is not to eat (mish) in other people’s homes (or buy processed foods)⁷³ In addition, people do not lend utensils to other people on *Pesach*.⁷⁴

64. Halichos Shlomo Pesach 4:19. See Chut Shuni Pesach page 160:1.

65. Ibid. See opinion of Harav Elyashiv Shlita quoted in his Haggadah on page 12, and Chut Shuni Pesach page 161:2.

66. Igros Moshe O.C. 3:64.

67. Chelek Levi O.C. 164, Moadim L’simcha Nissan 2:pages 448-449.

68. Shar Ha’tzyion 444:52, Minhag Yisroel Torah 2:page 203.

69. 3:546. See Nemukei Orach Chaim 443.

70. Be’er Heitiv 447:1.

71. Igros Moshe O.C. 1:158. See Teshuvos V’hanhagos 1:340, Shraga Hameir 2:35, Minchas Yitzchok 4:83, Yabea Omer O.C. 5:37, Bonim Chavivim pages 98-100.

72. For other items which some people refrain from see Minhag Yisroel Torah 2:pages 205-216, Chag Hamatzos 25:23 (tea), 27 (certain spices), 28 (honey), 29 (milk), 42 (water).

73. Moed Lechol Chai 2:15, Kaf Ha’chaim 453:40, Chag Hamatzos 25:41, Halacha Shel Pesach page 156:18:footnote 24.

74. Natei Gavriel Pesach 40:4:footnote 7 “this is *minhag yisroel*”.

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Borscht

The reason for eating borscht on Pesach is because some *amei ha'aretz* say that when the *posuk* forbids fermented food, it means anything which has a sour taste. Therefore, we drink borscht to prove these people wrong.⁷⁵

Carp

In previous years, carp was shipped alive from city to city by placing alcohol on a piece of *chometz* in the fish's mouth. After it died, the *chometz* was absorbed. Therefore, many had the custom to refrain from eating carp on *Pesach*.⁷⁶ Although this practice has been discontinued, some people still have the custom.⁷⁷ Some have the custom to eat fake fish which is made out of chicken instead.⁷⁸

Saying "Bread"

Some people have the custom not to say the word "bread" on *Pesach*.⁷⁹ Some had the custom not to mention the word "bagel" as well.⁸⁰

Whiskey

The manufacture of whiskey for *Pesach* is very difficult, and therefore, many do not drink whiskey on *Pesach*.⁸¹

Dried Fruits

Many have the custom not to eat dried fruits on *Pesach* since there is a concern that it was dried on the same equipment as bread.⁸²

Fruit and Vegetables Which can be Peeled

Some have the custom to only use fruits and vegetable that can be peeled for *Pesach*.⁸³ Others say there is no concern for this.⁸⁴

75. Minhag Yisroel Torah 2:page 206, Natei Gavriel Pesach 2:39:10:footnote 15. Refer to Orchos Chaim 447:22, Kaf Hachaim 476:23, Chag Hamatzos 25:24:footnote 43.

76. Pri Megadim Eishel Avraham 447 (end). Some had the custom to buy live fish (V'yagid Moshe 27:9:page 227).

77. Harav Yisroel Belsky Shlita.

78. Halacha Shel Pesach page 160:footnote 43.

79. Natei Gavriel Pesach 2:40:6.

80. Custom of the Satmar Rebbe zt"l as quoted in Natei Gavriel Pesach 2:2:40:6:footnote 9.

81. Sdei Chemed mareches chometz umatzah 7:9, Chochmas Shlomo 467:8, Minhag Yisroel Torah 2:page 210.

82. Rama 467:8, Chai Adom 127:2, Minhag Yisroel Torah ibid:page 212. Refer to Bais Yosef 467, Sharei Teshuva 14, Shulchan Aruch Harav 17, Mishnah Berurah 26.

83. Chai Adom ibid. See Chag Hamatzos 25:35.

84. Minhag Yisroel Torah ibid. See Halacha Shel Pesach page 158:footnote 35.



אין לו
להקב"ה
בעולמו
אלא ד'
אמות
של הלכה
בלבד...
(ברכות ה')

Potato Starch

Some have the custom to refrain from eating potato starch, since it looks like wheat.⁸⁵ However, the custom is not to be concerned about this, especially since the bag is clearly labeled as potato starch.⁸⁶

Oil

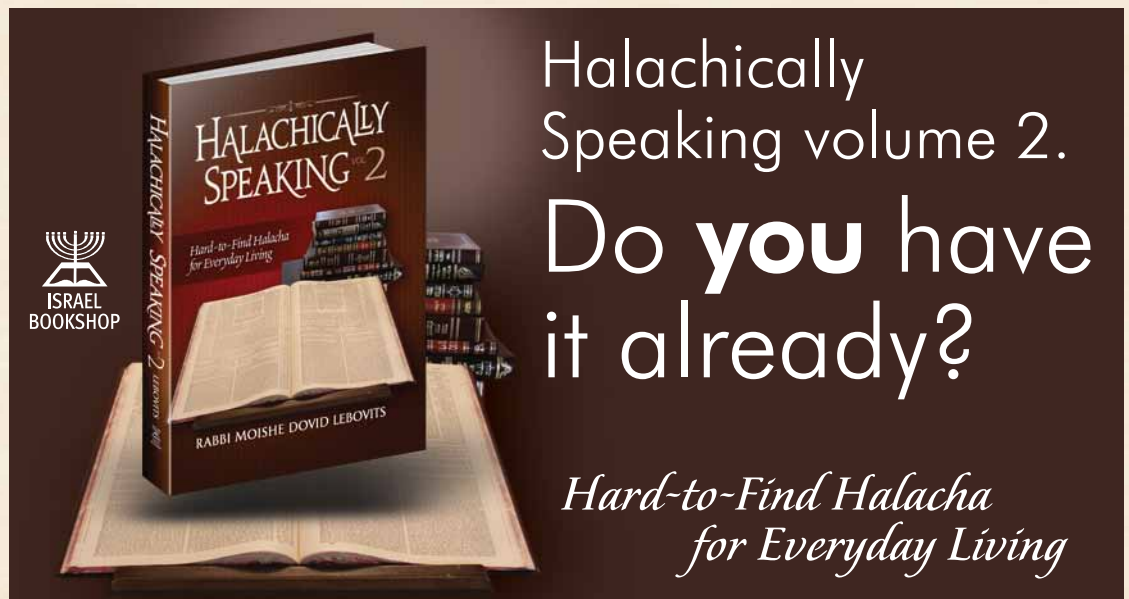
Many people have the custom not to use oil on *Pesach*, and make their own oil from chickens.⁸⁷ However, some are lenient since there are very good *hechsherim* that certify oil for *Pesach*.⁸⁸

Utensil on Floor

Some have the custom that if any utensil falls on the floor, the utensil is not used for the duration of *Pesach*.⁸⁹ Some apply this custom to *matzah* or other food⁹⁰ that fell on the floor.

Haughtiness

Each person should hold of his *chumros*, and it is not considered haughtiness to do so.⁹¹



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85. Shalmei Moed page 412.

86. Aprakasisa D'yana 1:117, Orchos Chaim 463:5, see Arugas Habosem 124, Maharam Shik 236.

87. Chag Hamatzos 25:footnote 55, Halacha Shel Pesach page 162:46.

88. Halacha Shel Pesach Ibid:footnote 55.

89. Minhag Yisroel Torah 2:page 218:5. Others maintain one should wash off the utensil and it may be used (opinion of Harav Shlomo Zalman Aurbach zt"l quoted in Shalmei Moed page 331. See Natei Gavriel Pesach 2:63:footnote 17).

90. If the food can be washed then it is permitted to be eaten (Natei Gavriel Pesach 2:40:3).

91. Moed Lechol Chai 2:17, Machzik Beracha 467:5, Kaf Hachaim 453:40.

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