



## Chametz Products after Pesach

Our Sages instituted that *chametz* that was owned by a Jew over Pesach, known as *chametz she'avar alav hapesach*, may not be eaten even after the *chag*. *Chametz she'avar alav hapesach* was equated by our Sages with *chametz* on Pesach, and therefore numerous stringencies were added to this decree. These include benefiting from *chametz she'avar alav hapesach* after Pesach and from *chametz* that was accidentally left under Jewish ownership. This article examines the extent of the prohibition.

### **Chametz after midday of erev Pesach**

Later authorities (see *Biur Halacha* 443) discuss someone who was unable to destroy or sell his *chametz* until after midday on *erev Pesach*. Many later authorities are lenient in this case since the prohibition of eating *chametz* on *erev Pesach* comes from verses regarding *korbanot* (sacrifices), and our Sages expanded it to prohibit benefiting from *chametz* on *erev Pesach* as well. Since *erev Pesach* is not part of the original biblical prohibition of eating and benefiting from *chametz*, one may be lenient if *chametz* was sold or given to a non-Jew before dusk on *erev Pesach*. (See *Pri Megadim* 448, *Mishbetzot Zahav*

6, *Sha'agat Aryeh* 79, *Sha'arei Teshuva* 448:15). For example, if someone realized he had an expensive bottle of whisky that was not sold for Pesach, he may ask a non-Jew to take it as a present on *erev Pesach*. If the non-Jew decides to give it back after Pesach, it may be consumed.

### **Products included in the decree**

All pure *chametz* products are included in the decree of *chametz she'avar alav haPesach*. This includes bread, pasta, cookies and the like. (Mixtures, such as soup powders, will be discussed in a separate article.) Later authorities disagree regarding the status of *chametz* smaller than a *kezayit* (a halachic measurement, between 11 and 50 cc). It would seem from the *Magen Avraham* (see *Biur Halacha* 447) that since less than a *kezayit* of *chametz* is not included in the biblical transgression of *chametz* on Pesach, there is room to be lenient and benefit from such an amount after Pesach. However, the *Chazon Ish* (OC 116:18), based on different sources, rules that there is no difference regarding size or volume, and that even the smallest crumb is included in the decree of *chametz she'avar alav hapesach* (see *Vilna Gaon* 447). It seems appropriate to rule like the *Chazon Ish*. For example, if a small bag of breadcrumbs (that was not sold) containing a very small amount was found after Pesach, it should not be used and must be thrown away.



## Flour

Early halachic authorities discuss the status of wheat flour as it relates to the prohibition of *chametz* on Pesach. The production of flour has changed over the generations. Wheat kernels are generally tempered with water before grinding, and certain flours are tempered after the grinding process as well. Based on research and supervision of flour mills both in Israel and around the world, the OU rules that flour is generally considered *safek chametz* (doubtful *chametz*) and perhaps even *chametz gamur* (definite *chametz*). As such, flour must be sold or disposed of before Pesach. As far as the prohibition of *chametz* after Pesach, the same rule applies. Therefore, flour that was not sold may not be consumed after the *chag*. Regarding the issue of benefit, one should consult with a competent halachic authority.

### In summary:

- The prohibition of *chametz she'avar alav hapesach* includes benefiting from this *chametz*, just as the original prohibition of *chametz* on Pesach includes benefit, not just eating.
- *Chametz* that was sold or given away to a non-Jew between midday and dusk of erev Pesach may be consumed after Pesach.

- All pure *chametz* products, such as bread, pasta, etc., are included in the decree.
- *Chametz* smaller than a *kezayit* as well as flour are both included in the prohibition of *chametz she'avar alav hapesach*. ■

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