

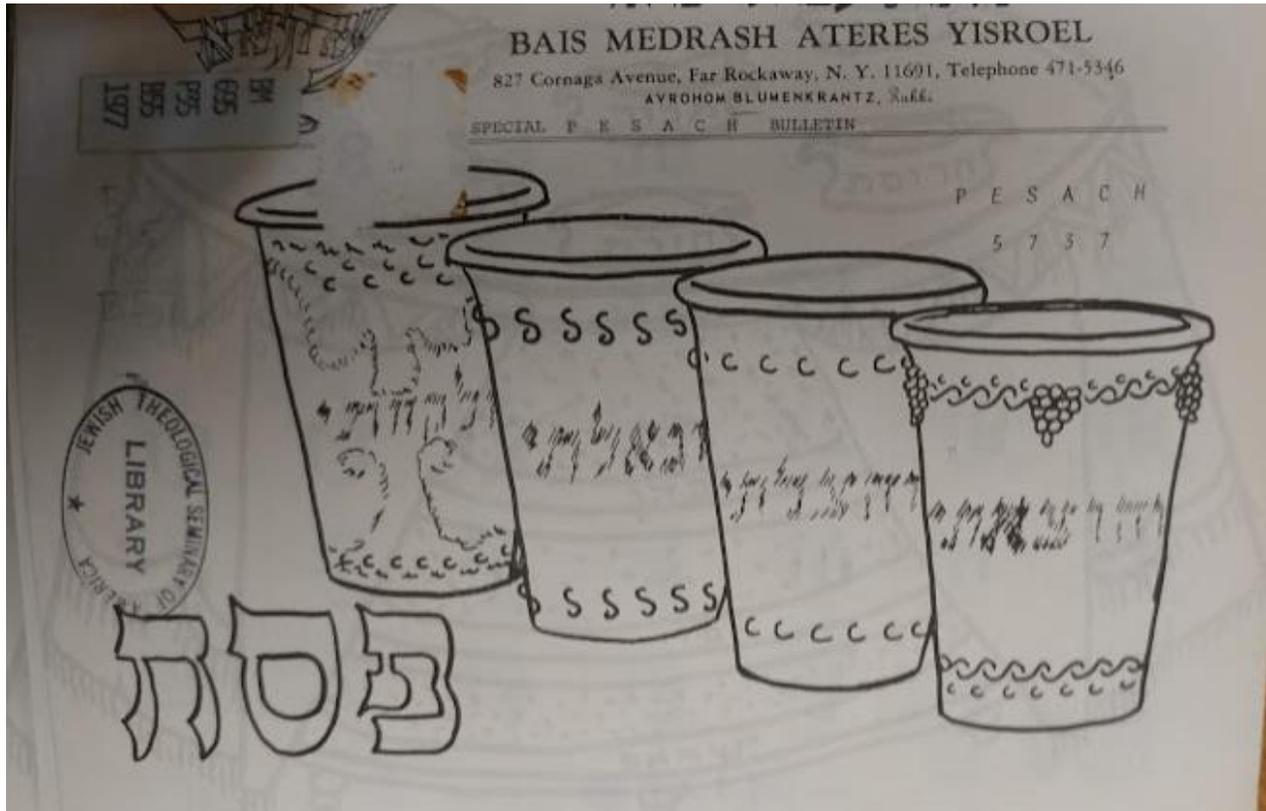
Are Pesach Guides Getting Stricter?

1) Dr. Haym Soloveitchik, “Rupture and Reconstruction,” *Tradition* (1994)

If I were asked to characterize in a phrase the change that religious Jewry has undergone in the past generation, I would say that it was the new and controlling role that texts now play in contemporary religious life. And in saying that, I open myself to an obvious ques-

One of the most striking phenomena of the contemporary community is the explosion of halakhic works on practical observance. I do not refer to the stream of works on Sabbath laws, as these can be explained simply as attempts to determine the status, that is to say, the permissibility of use, of many new artifacts of modern technology, similar to the spate of recent works on definition of death and the status of organ transplants. Nor do I have in mind the halakhic questions raised by the endless proffer of new goods in an affluent society. I refer rather to the publications on *tallit* and *tefillin*, works on the daily round of prayers and blessings in synagogue and home, tomes on High Holiday and and Passover observance, books and pamphlets on every imaginable topic. The vast halakhic corpus is being scoured, new doctrines discovered and elicited, old ones given new prominence, and the results collated and published. Abruptly and within a generation, a rich literature of religious observance has been created and, this should be underscored, it focuses on performances Jews have engaged in and articles they have used for thousands of years.⁸ These books, moreover, are avidly purchased and on a mass scale; sales are in the thousands, occasionally in the tens of thousands. It would be surprising if such popularity did not indicate some degree of adoption. Intellectual curiosity *per se* is rarely that widespread. Much of the traditional religious practice has been undergoing massive reevaluation, and by popular demand or, at the very least, by unsolicited popular consent. In Bnei Brak and in Borough Park, and to a lesser, but still very real extent, in Kiryat Shmuel and Teaneck, religious observance is being both amplified and raised to new, rigorous heights.

2) Rabbi Avrohom Blumenkrantz, Original Pesach Bulletin (1977)



washed again.

Baking pans and cookie sheets:

A simple way to remove the baked-on chometz is to place the corner of the cookie sheet or baking pan over a flame for several seconds, thereby transforming all chometz to charcoal. Or, tape may be placed over those stubborn spots, and the pan confined with the rest of the chometz, preferably in a separate room.

MEDICINES: ASPIRIN: Bayers, Squibb, Anacin, Bufferin, Empyrin, Excedrin, Midol, Tylenol (they must be new bottles)

ANTIACIDS and LAXATIVES: Bicarbonate of Soda (pure), Alcaroid Powder, Alka Seltzer, Pepto Bismol, Epsom Salts, Citra Carbonate (Unflavored), Kaopectate, Milk of Magnesia (unflavored, and new bottle), Mineral Oil (new bottle), Webbers Tea (new box), Colace, Glycerine and Dulcolox Suppositories, Dialose, Dorbane, Senna Leaves, Gaviscon, Dorbane, Dulicolax, Titralac, Mylanta Liquid and Tablets, Miltoné 400's(uncóated), Gelusil, Wingell.

ANTIBIOTIC: Achromycin, Cleocin, Declomycin (capsules), Keflex, Misteclin-F, Pentids Tablets, Pen-Vee-K, Polycillin Capsules, Principen, Terramycin, Tetrex, Vibramycin, Liquipren, Ilosone Liquid, V-Cillin-K, Minocin Capsules, Erythrocin, Phenergan Tablets, Misteclin

ANTIHISTEMINE: Benadryl Capsules, Chlortrimeton 4 mg. (only), Ilosone Capsules, Naldecon, Ornade, Phenergan Tablets, Dimetane 4 mg. Capsules, Disophrol, Copyronil, Novahistine Tablets, Teldrin.

ARTHRITIS: Motrin.

ASTHMA: Tedral, Marax Tablets, Isuprel Mistometer, Quadrinal.

BIRTH CONTROL or HORMONE CONTROL: IT IS PROHIBITED FOR ANY JEW OR JEWESS TO PRACTICE ANY BIRTH CONTROL METHOD WITHOUT HAVING ASKED A 'SHAILO' AND RECEIVING PERMISSION FROM A COMPETENT HALACHIK AUTHORITY. OTHERWISE THE USE OF THE CONTROL IS IN VIOLATION OF DAAS (ש"ד) TORAH AND HALOCHO. FOR THOSE WHO HAVE PERMISSION TO TAKE IT AND MUST DO SO THE FOLLOWING MAY BE USED ON PESACH: Demulen, Oracon, Ovral, Ovulen, Provera, Ortho-Novum

BLOOD PRESSURE and WATER: Diuril, Dyazide, Hydrodiuril, Lasix, Dyrenium, Enduron, Enduronyl, Esidrex, Regroton, Ser-Ap-Es.

BLOOD THINNER: Coumadin

CHOLESTEROL: Atromide-S

COLDS: Otrivin Drops, Naldecon, Contac

CIRCULATION: Cyclospasmol, Isordil, Vasodilan

COLITIS: Azulfidine

COUGH: Dimacol, Hycamine Compound, Tessalon Pearles

DIABETIC: D.B.I-T.D., Dymerol, Diabinese, Orinase, Insulin

DIZZINESS: Antivert

DEPRESSION: See Nerves and Depression

DIARRHEA: Elavil, Diodquin

DIET: Tenuate-Dospan

EPILEPSY: Dilantin

EYE PRESSURE: Diamox (Tablets only)

FUNGI: Fulvicin and ALL OINTMENTS

FERTILITY: Clomid

GOUT: Benemid, Zycloprim

3) Selected passages from later R. Blumenkrantz guides

Packing Peanuts

“Up until now, packing peanuts were produced from a petroleum base (Styrofoam). Today orders may be packed with soluble peanuts. Just hold them over the faucet and they will be gone before you know it unlike petroleum-based peanuts that overflow in landfills for generations. Made from corn and wheat, the new peanuts do not have a trace of chemicals that could hurt the environment when they dissolve. Therefore, one should not possess them on Pesach and surely not dissolve them in the Pesachdike sinks of the house.”

Cleaning tips

“Shine your chandelier in a flash. Turn it off, spread layers of newspaper beneath it and then spray with an ammonia and water solution (again, 50-50 mixture works best). The dirt will drip away. Clean off any dirt streaks with a soft cloth.”

Constipation

“We suggest that those who suffer from constipation should eat whole-wheat *matzos*. Whole wheat is rich in fiber, which could relieve constipation. You can also use prune juice (*kosher l’Pesach*) or eat papaya.”

4) Women’s Branch of the Orthodox Union Guide (1933)

April, 1933.

THE WOMEN'S BRANCH
of
THE UNION OF ORTHODOX JEWISH CONGREGATIONS
OF AMERICA
YESHIVAH COLLEGE BUILDING
Amsterdam Ave., and 186th Street, New York City

Information concerning
KOSHER PASSOVER FOODS

KOSHER SOUR CREAM

The Borden's Co. is making genuinely Kosher Sour Cream for Passover as well as for the rest of the year. This Sour Cream will be procurable from the driver who delivers your milk, or from your grocer, in $\frac{1}{2}$ pint, pint and quart bottles.

Be sure to ask for the bottles of Sour Cream with the name of the Union of Orthodox Jewish Congregations of America, as these are the only ones we vouch for, for Passover.

The Sheffield Farms Co. will also have (for Passover as well as for the rest of the year) the finest quality of Sour Cream. The bottles will have the insignia shown here, and for Passover Holidays they will be marked, in addition, KOSHER FOR PASSOVER.

Make certain that both of these labels are on every Sheffield bottle, which you use and positively refuse those which are not properly labeled. We only vouch for the Kashruth of those which bear both labels.

After PASSOVER —insist that your Sheffield Sour Cream should have the Sign shown here, which indicates that our supervisor was present at the manufacture and bottling of same.

KOSHER COTTAGE CHEESE

Kosher Cottage Cheese will be sold in $\frac{1}{2}$ lb. glass jars at Borden's and Sheffield Farms stores or can be procured from the driver who delivers your milk. These jars must bear the Passover Label of the Union of Orthodox Jewish Congregations of America.

KOSHER BUTTER

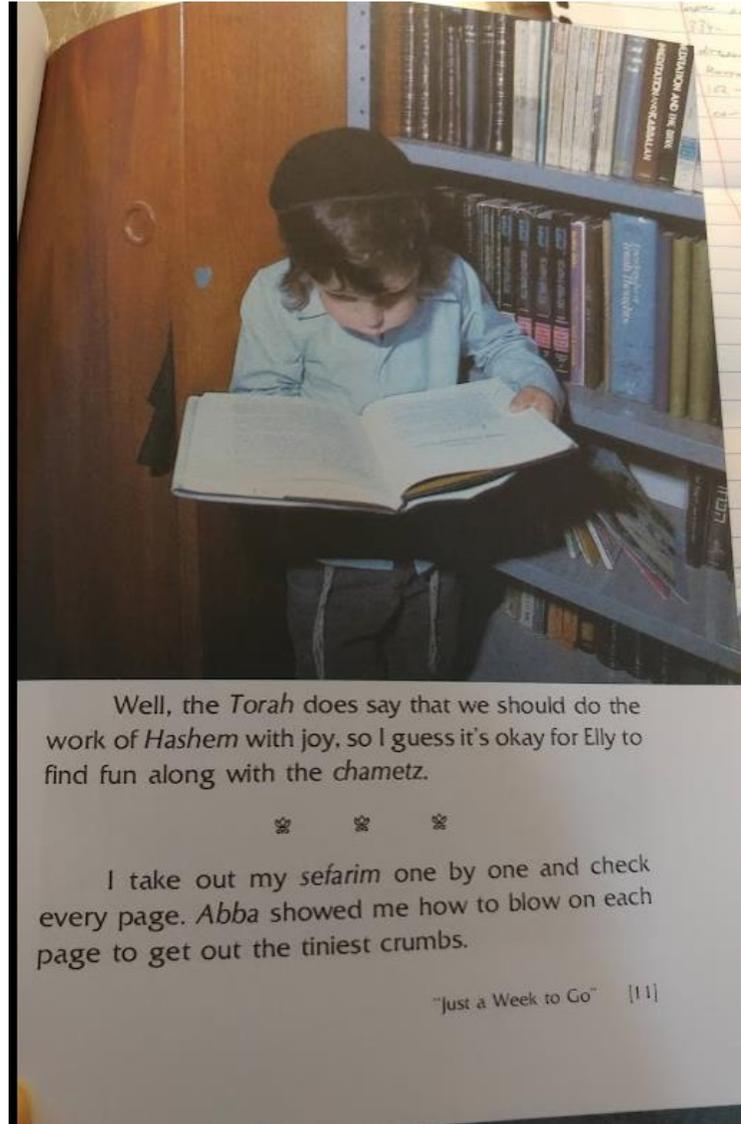
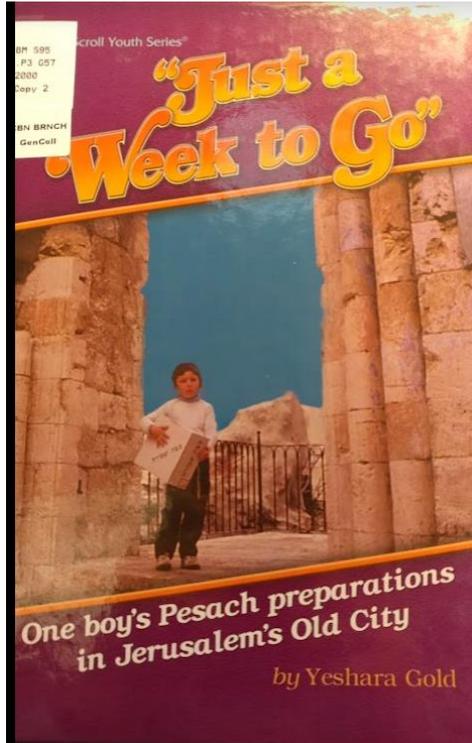
For Passover will be produced by Sheffield's and will bear the Passover Label of the Union of Orthodox Jewish Congregations of America.

Sheffield's Cheese and Butter are under the supervision of the Union ONLY for PASSOVER and NOT for the REST OF THE YEAR.

CAKES AND CANDIES

1. Messing Bakeries, Inc., 821 Bergen Street, Brooklyn, N. Y., Phone, MAin 2-8600; and 14 Lewis Street, New York City, Phone ORchard 4-3200, will again have a full line of Passover Cakes produced under the supervision of Rabbi Samuel Gerstenfeld. Varieties include Coconut Macaroons, French and Almond Macaroons, Sponge Cake, Nut Cake and others. They can be obtained at all Jewish grocers as well as at Macy's Passover Department.

5) Yeshara Gold, "Just a Week to Go" (1987)



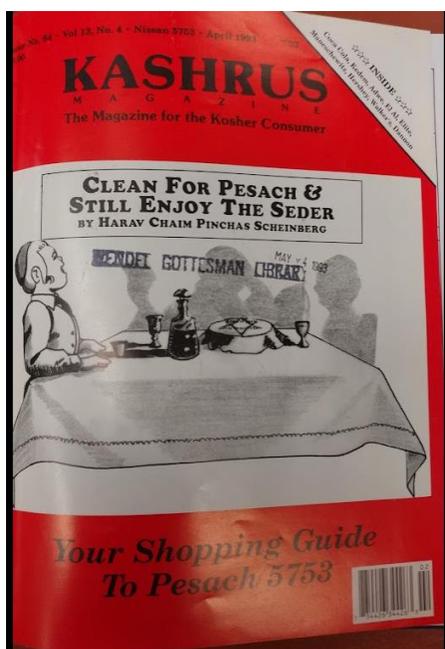
6) Mishna Berura, Orach Chayim 442:7

(לג) ואם לאו חייב לבער - ודוקא כשיש בין הכל כזית דאז הכלי מצרפו אבל כשלא נשאר בין הכל כזית א"צ לבערו... אכן באמת יש מחלוקת בין הפוסקים בזה דדעת הרבה פוסקים דאפילו פחות מכזית צריך ביעור ודוקא כשראוי לאכילה קצת אבל אם היה מטונף קצת ופחות מכזית א"צ לבער לכו"ע

7) Preparing for Passover, Program Department, Community Service Division, Yeshiva University (1955)

All Chametz in one's possession should be collected and placed in a spare room, closet or trunk and locked up the day on which Passover eve falls, at the time designated by the Rabbi. All Chametz dishes and utensils, after having been thoroughly scoured and cleansed, should also be placed in a special closet or room until after Pesach. If the closet or room has no lock, the door should be fastened with twine as a reminder. After all Chametz is assembled, the Rabbi should be formally authorized to draw up a bill of sale and negotiate transfer to a non-Jew.

8) Kashrus Magazine (1993)



It is not the intention here to abolish Minhagim which have been passed down by Klal Yisroel from generation to generation. Nevertheless, some practices adopted by women in the Pesach cleaning today, are not an actual continuation of the old Minhagim. For example, if a person does not sell his chometz, of course it is necessary to check his utensils and to wash off any chometz left on them, or render the chometz inedible. But if the chometz is sold, then washing the pans and dishes which are going to be locked away is not necessary. One might be tempted to insist on doing the extra work anyway—to be "machmir" (stringent). However, in these stringencies lies the grave danger of causing many laxities and brushing aside many mitzvohs completely—Torah and Rabbinic obligations which women are required to do on Pesach and particularly during the Seder.

Many women like to do "Pesach cleaning" than the bar

9) Rabbi Yitzchak Berkovits, "Passover Cleaning: How to Guide" (Aish.com, circa 2000)

"The only kind of crumb that's problematic is one you'd pick up with your finger and put on your tongue. So leftover crumbs from the table are in fact "chametz." Leftover crumbs on the floor, which you wouldn't eat, are garbage. Therefore, any crumb that you would consider dirt (and is smaller than a kezayit) does not have to be gotten rid of."

10) Kezayit Chart – 1976 vs. Contemporary OU Guide



11) R. Dovid Feinstein, Sefer Kol Dodi (1970)

טעם הוצאה לאור של הספר הזה הוא מפני שבאו לידי כמה פעמים שאילות על סדר לילי פסח, כמו כמה שיעור כזית ורביעית, כמה כדי אכילת פרס, כיצד המנהג בדבר זה או זה וכו', ולכן החלטתי להוציא ספר שמבואר בו כסדר כל ההלכות שצריכים ללילה הזה כדי שיהא מוכן לפני הקורא בו שלא יהי' צריך לשאול בהם, ואין כונתי לומר קבלו דעתי למי שיש לו מנהגים שסותרים לדברי, כי בודאי באיתן מושבתם ותלוין באשלי רברבי, אלא למי שאין לו מנהג של עצמו ורוצה לסמוך עלי ובכולם הכאתי מקורים או אמרתי דברים של טעם, ואקוה

כ) שיעור הרומין לעטוס בעלין הירקות הוא 8 על 10 אינצ'ס ובשדרות העלים הוא 3 על 5 אינצ'ס.

12) R. Hadar Margolin, "K'zayit. Just an Olive?" OU Guide (2020)

"The reason we have become accustomed to consuming so much matzah is, of course, the presumed halachic size of a k'zayit. Conventional wisdom has come to accept this as quite large and the result is an amount that many people find challenging.

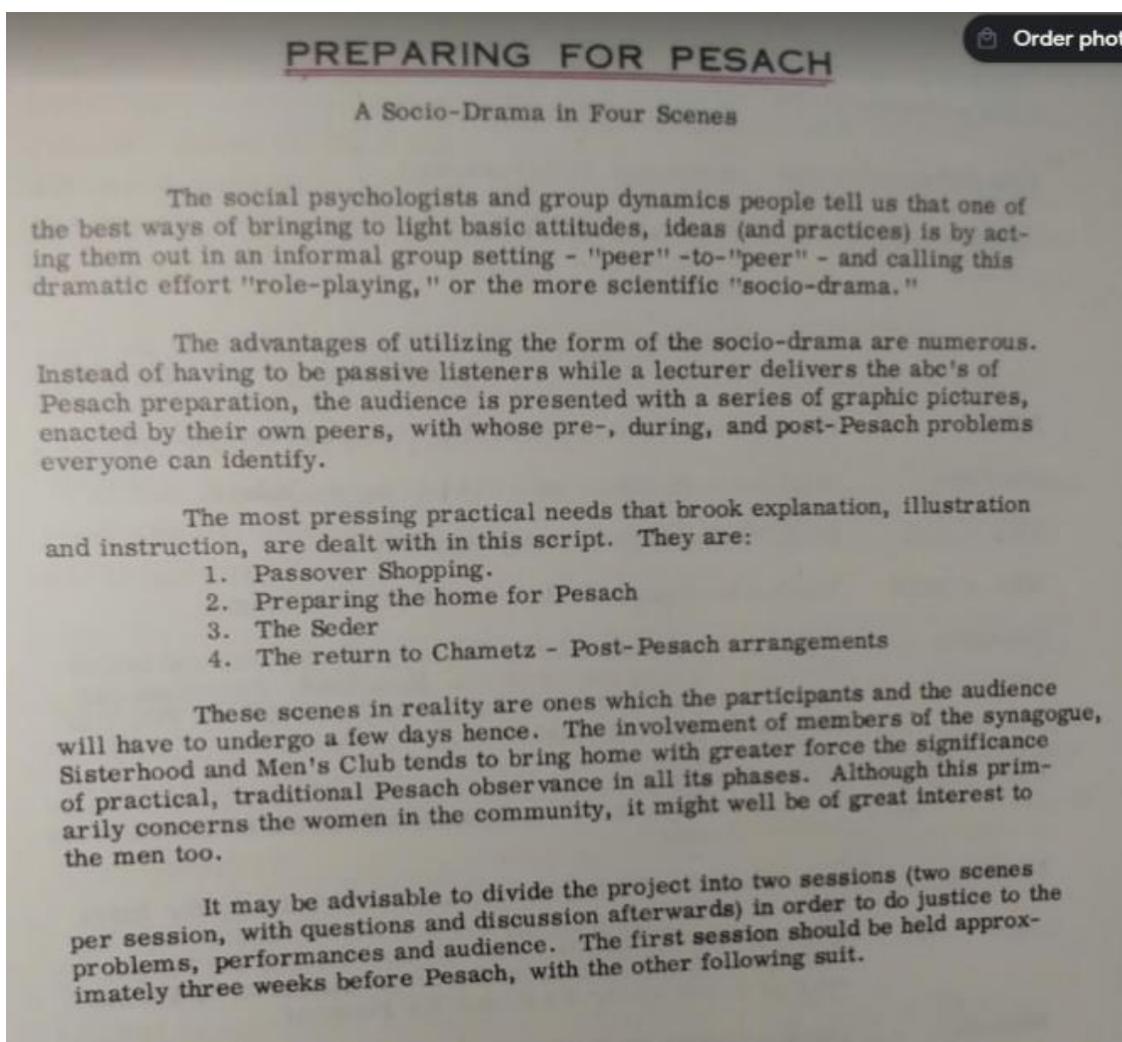
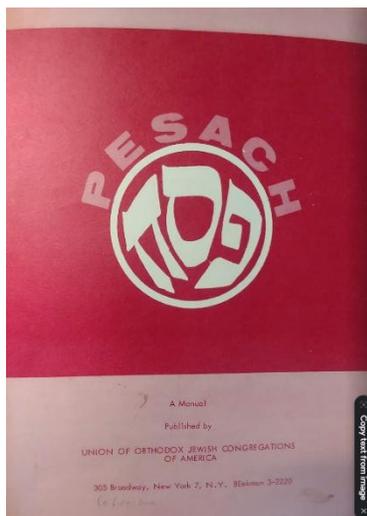
I'd like to present another side to this halacha and offer a perfectly legitimate alternative. ... Accordingly, when seeking to define the size of a k'zayit, I need look no further than my local olive tree. That, and that alone, is the determining factor. Simply stated: "olive" = olive."

13) Natan Slifkin, Rationalist Matzah/Maror Chart

RATIONALIST MATZAH/MAROR CHART



14) OU Pesach "Socio-Drama" (1959)



SCENE II

Half of this session is devoted to PREPARING THE HOME FOR PESACH. Props are "everything and the kitchen sink." If at all possible, try to have, etc. on stage. If this is not feasible, have posters, large enough to be seen by the audience, which will identify each article of the kitchen.

The kitchen in the home of Anne Stein. Her mother, Mrs. Roth, is showing her how to "Kasher" her kitchen for Passover.

You know mom, I'm really excited! This is the first Pesach that we're spending at my house, and I want everything to go just right. I want Jack to be really proud of me as a "Bala Busta."

Don't worry Anne, you'll see it's not as hard as you think. Let's start with the dishes. I see that you and Jack have already put away your chametzdik plates and silverware.

There's just one thing - since we're going to have so many people for the Sedarim I think that we're going to need more dishes and silverware than we have prepared for Passover.

As for the dishes, I know that you can't "kasher" any dishes that are made of china, plastic or any kind of earthenware. I believe, though, that silverware can be "kashered". I forget from one year to the next. We'll check with the rabbi later on. There will probably be other questions to ask him.

I bought those new plastic tablecloths to use for the table and I have boards for the sink and drainboard just the way you always did at home.

Good. Are you certain that the dishes and pots that you bought last month for Pesach have been completely separated from chametz?

Oh yes, mother! Jack and I "toiveled" them and packed them away in the basement where we never have any chametz, or any food for that matter. I'm sure of that.

Fine - I think that we might just as well start working on the stove. First we'll clean it thoroughly. (They both go through the motions of scrubbing the stove with an abundance of "elbow grease")

ANNE: I never realized that a stove could contain so much accumulated food. Incidentally, Jack should return pretty soon with the blowtorch to finish cleansing the stove. I pity any chametz when he gets to work on it.

MOTHER: Don't forget to let those flames burn until the burners are glowing.

ANNE: All right mother, and I've already ordered the aluminum sheet for the oven top.

MOTHER: Well my dear, I see that preparing the home for Pesach is becoming easier every year. It's a far cry from the work that we had to do thirty years ago in Europe. I think that you're just about set here. I'm going to go to the Rabbi's office to sell the chametz so I'll ask him about your silverware. See you later...

Thanks a lot for coming over and helping me, mother. Regards to dad.



15) Pesach Hotel Ad (2020)

For further reading: Yosef Lindell “Think Passover Guides Are Getting Stricter? Think Again,” *The Lehrhaus* (April 2, 2020), <https://thelehrhaus.com/timely-thoughts/think-passover-guides-are-getting-stricter-think-again/>