



Hechal Shalom / Or Oziel

Pesah Guide 5783/2023



פסח כשר ושמח!

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Message from our Rabbi...

Rav Yonatan Eibashetz in his *Sefer Yaarot Devash* has a beautiful insight. The Year is divided into four seasons: Winter, Spring, Summer, & Fall. It is like a pendulum. On the Tenth of Tebet, they started the siege on Yerushalayim and instituted a fast day for generations. Three months later, the Tenth of Nisan, Shabbat Hagadol, is a day of good news and preparation for the redemption. Three months later is the Tenth of Tamuz. They destroyed the walls of Yerushalayim during the First Bet Hamikdash, and the enemies overran the city. Three months later, The Tenth of Tishri, Yom Kippur, is a day of atonement & forgiveness for generations and we received the second set of Luchot (Tables of the Covenant) There is a very deep message behind these words as to why specifically the Tenth of the month and there are many more deep concepts. However, one thing we see is that our lives are like a pendulum. We have good and bad times, peaks and valleys, and ups and downs. The Rav Hid"א explains the great wisdom of Shelomo Hamelech. Shelomo wanted to sum up the secret of life in a wise short dictum and to have it in front of his eyes at all times. He took a goldsmith and instructed him to make a ring and engrave the words, "Everything will pass". This is a powerful Message. When good news prevails and there is affluence and people are being faithful, he looks at the ring and realizes that this is only momentarily and everything comes to an end. When bad news becomes dominant and there is abundant financial loss and low morale, he again looks at the ring and is given hope that this also will pass. Who is a wise man? A man who sees the future. Yosef Hatzadik was wise in the fact that even through years of abundance he was able to save and prepare for the future years of famine. The Three Hagim are times of abundance. With the Mitzvot each Hag encompasses, we become totally involved and immersed in doing the will of the Almighty. The wise men truly utilize this time to earn as many Mitzvot to achieve a respectable level until the Next Hag. Hashem should help us maximize our Spiritual Pesah experience in order to grow from strength to strength. Amen.

In this spirit, Hechal Shalom/ Or Oziel offers this Pesah Guide to our dear community, praying that our observance of *Hashem's* redemption of our People more than 3,300 years ago will lead to the Ultimate Redemption in 5783 Amen.

Pesah begins with the first *Seder* on the eve of the 15th day of *Nissan*, corresponding to Wednesday evening, April 5th, 2023, and ends at the conclusion of the 22nd day of *Nissan*, corresponding to Thursday evening, April 13th, 2023.

Pesah Kasher Vesameah,

Rabbi David Elmaleh

On behalf of Rabbi Elmaleh and the Board, we would like to wish each and every one of you together with your beloved families a Hag Pesah Kasher Vesameah, A truly Spiritual uplifting experience, and a positive meaningful growth for you and your family. Tizku Leshanim Rabot, Neimot Vetobot.

Shabbat Hagadol

The *Tur* states: The lamb was the Egyptian deity. Many Jews, after 210 years of immersion within Egyptian civilization, had also adopted this animal as their G-d. When G-d commanded that a lamb be set aside and tied to the bed for four days in anticipation of sacrifice, the Jewish people abandoned their idolatrous practice and courageously fulfilled this mitzvah in the eyes of the Egyptian people, thereby demonstrating their complete trust and faith in G-d. Nothing could have been more abominable to the Egyptians, for their G-d was to be slaughtered. Nevertheless, miraculously the Egyptians were unable to utter a word or lift a hand. They watched helplessly as their G-d was being prepared for slaughter. This miracle was a great miracle (*nes gadol*) and gives this Shabbat its name.

Shabbat, 10th of Nisan: The Jewish people are commanded by Hashem to take a lamb for the Korban Pesah and to tie it to their bedpost.

Wednesday, 14th of Nisan: each home offered Pesah sacrifices, placing some of the blood on the doorposts, indicating that this was a Jewish home.

The Seven Days of the Exodus

Thursday, 15th Nisan: The Jews departed Egypt in the morning after a night of eating Matzah and the Paschal Lamb and which saw the demise of every firstborn in every Egyptian household. They arrived in Sukkot on this day and were encircled with seven protective and illuminating Clouds of Glory.

Friday, 16th Nisan: Journeyed to Etam at the edge of the wilderness.

Shabbat, 17th Nisan: They remained in their place and did not travel.

Sunday, 18th Nisan: Preparations were made for further journeying. Paraoh's messengers urged them to return to Egypt but they refused. A battle ensued and many of the messengers were injured. The Jews travelled backwards toward Egypt to appear as if they were returning to Egypt and withdrew to Pi-HaCherot — a journey of 1 ½ days.

Monday, 19th Nisan: Paraoh's messengers returned to him with the news that the Jews had fled.

Tuesday, 20th Nisan: Paraoh mobilized his forces to pursue the Jewish people and reached them that evening encamped by the sea near Pi-HaCherot.

Wednesday, 21st Nisan: The eve of the 21st the Jewish people descended into the Red Sea, which split and allowed them passage. They emerged at daybreak on Thursday. The Egyptians, who followed them into the sea, met a raging body of water that drowned them all and the Egyptians no longer threatened the Jewish people. The Jews joyously sang an Az Yashir Moshe (Song of Praise) to the Almighty.

The Seventh Day of Pesah

The seventh and final day of Pesah is a day upon which numerous miracles were performed for our ancestors at the Red Sea. On that day, we reached the Red Sea with the Egyptians in hot pursuit and nowhere to run. The Sea parted and allowed us to pass safely, whereas the Egyptians who plunged in after us were swallowed by the swirling waters and their entire fighting force drowned. Upon witnessing their salvation and the miracles wrought by the Almighty on their behalf, the Jews, led by Moses, broke out in a joyous Song of Praise known as "Az Yashir." The entire nation sang this song, even the infant at its mothers breast ceased feeding, while they sang, "This is my G-d and I will glorify Him."

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מסעות

2447



המטרה - עץ החיים
ללכת להשיג

2332



מסעות -
החלפת קטני הסעודה

2309



מסעות וקט

2238



הקטן והגדול יצאו למסעות

2018



הקטן והגדול

המסעות

ליל ב' א' ניסן



הקטן והגדול יצאו למסעות

ב' ניסן



הקטן והגדול יצאו למסעות

ג' ניסן



הקטן והגדול יצאו למסעות

ד' ניסן



הקטן והגדול יצאו למסעות

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Laws of Hametz



To commemorate these great historical events, the Torah commands us to celebrate the Yom Tov of Pesah. During these seven days of Pesah, it is forbidden to eat or possess any Hametz (leavened bread or other food). Hametz is a product that (a) contains even a minimal amount of one of five types of grains [Wheat, Barley, Spelt, Rye, Oats,] and (b) has undergone fermentation as a result of contact with liquid. Any of these products, which come into contact with water for more than 18 minutes at room temperature, would become Hametz. Any mixture of flour and water, unless supervised under severely strict conditions, would result in leaven, which is forbidden. These rigorous standards of supervision are used when manufacturing Matza ensuring that the highest Halachic guidelines are adhered to at all times. Therefore, all grain products such as breads, cereals and other breakfast foods, grain alcohol, grain vinegar and grain malts, are forbidden during Pesah. The Torah issued several commandments regarding Hametz:

- The positive commandment to remove all Hametz from one's home.
- Not to possess Hametz in one's domain (i.e. home, office, car, etc.) during all eight days of Pesah.
- Not to eat Hametz, or admixtures containing Hametz, during Pesah.

These prohibitions take effect around late morning on the eve of Pesah, the 14th of Nissan. Hametz is permitted again at nightfall after the final day of Pesah.

Pre-Pesach cleaning:

In olden times, cleaning was extremely hard work. Table were made of raw wood, many had to be sanded and scrubbed, to ensure that no food was left in the cracks. Wooden floors were not like they make them today and had to be thoroughly cleaned and scrubbed. Cleaning ladies were not in great supply. Today, we are living in a world of plenty. Houses have tremendous amounts of furniture, utensils and clothing. However, prior to Pesach, the housewife finds herself extremely busy with making sure that everything is cleaned, scrubbed and perfectly cleaned in honor of this great Holiday. However, unlike the olden days, the housewife feels the need to clean and scrub even as in olden times, even though the wood of the furniture is finally finished, the floors are acrylic, or marble-tiled making such detailed cleaning perhaps, unnecessary.

There is no reason for housewives to feel pressured, resulting in them being stressed and not enjoying Pesach as they should. This is a Yom Tov that should be enjoyed like any other. It should be anticipated with joy and all those in the family should feel relaxed and alert at the Seder table in order to carry out the fulfillment of the Torah and the rabbinic obligations, following the Hagaddah with the rest of the family.

United Orthodox Synagogues of Houston

Checking for "Important chametz" is easy to do. We are not concerned with small pieces of chametz that we do not want. One must remember that there is no obligation to destroy chametz crumbs. The prohibition is eating them on Pesach. Therefore, we must be careful to clean away any chametz that may come into contact with food. Since the kitchen is the location where most of our food is prepared, we must be very careful when preparing this room for Pesach. However, crumbs that cannot get into food do not have to be cleaned away. We have to keep this in mind when cleaning for Pesach and make sure not to confuse Pesach cleaning with spring cleaning.

It would be a shame to approach Pesach with a sense of fear and dread, wishing that you could go to a hotel instead of staying home and cleaning. Would the Torah decree an action that a normal, intelligent person would consider difficult, especially during time of happiness and redemption? Also, it is certainly a disgrace to the Torah and to Hashem to work so hard before Pesach that you enter the Seder exhausted and barely able to keep your eyes open.

Kosher London Bet Din website Step 1 – Don't Panic!

Passover is not as difficult or as expensive as you think. It does not *have* to be a 'spring clean'. You do not need to scrub the paintwork, wash the curtains, or empty the airing cupboard.

One only has to search and clean for chametz in places where there is a reasonable likelihood that cake or biscuits (for example) may have been left. (Admittedly if you have young children, this includes almost everywhere below three-foot-six). It does usually exclude high shelves and cupboards, the garden shed and between the pages of the Britannica (unless you read it at table during supper!).

Examples of places where one should look for Hametz. (MK Guide)

Attics bar behind major appliances benching cards (<i>store away till after Pesah</i>) bird cages books (Rav Ovadia is lenient not requiring checking) briefcases attaché cases bookcases cabinets car (<i>glove compartment, trunk and seats</i>) cat baskets C.D.'s, tapes, etc.	cosmetic boxes cook books (<i>clean & store</i>) cribs/under the beds cupboards desks drawers fish tanks garages garbage cans highchairs infant car seats kennels knapsacks lockers luggage lunch boxes	medicine chests picnic baskets playpens pockets of clothing porches purses & handbags school desks school bags shelves shopping baskets storage area for computer discs storage rooms strollers study toys and toy chests workshop/office
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Did you remember to... (CRC Guide)

- Check your medicine cabinet for sprays, toiletries, and cosmetics including mouthwash, that are not recommended for Pesah use?
- Thoroughly clean and wash the playpen, including padding, as well as the high chair and crib, carriages and strollers, as well as toy boxes?
- Make certain that your pets are not fed *Hametz* during Pesah?
- Turn your children's pockets inside-out to shake out all crumbs; see that all family members do the same with their clothes? (Women should also be careful not to leave candy, gum or *Hametz* cosmetics in their purses).
- Thoroughly clean the glove compartment of the car, and vacuum the inside of both the front and back seats, as well as the trunk?
- Meticulously clean your kitchen area: stove, cupboards, refrigerator, table top, shelves, sink, etc.?
- "*Kasher*" any utensils or silverware before Wednesday, April 5th, 2023, at 10:54am.
- Check the drawers, filing cabinets, etc. in your office, as well as in your home, for "*Hametz*" you may have forgotten?
- Replace all vacuum cleaner bags/brooms.



Halachot of Pesah

Koshering the Kitchen:

Although it would be great to have everything totally separate for Pesach, this is sometimes difficult. The Halacha therefore allows for the Kashering of most vessels and utensils. Kashering (with the exception of libun gamur) should be done before the latest time to eat Hametz, which is Wednesday, April 5th, 2023, at 10:54am.

This guide will discuss the following 3 forms of Hechsher *kelim* (kashering):



1. **HAG'ALAH** (הגעלה)

The item is cleaned thoroughly and left unused for 24 hours. The 24 hour idle period is known as rendering the item *aino ben yomo* / אין בן יומו. All surfaces of the item are then placed into a pot of water that is on the fire and at a rolling boil. After each item is inserted for koshering, make sure the water is again at a boil before inserting the next item. It is acceptable to use an ordinary pot that had previously been used for Hametz, dairy or meat, if the pot is clean and *aino ben yomo* to do the Hag'ala. However, it is preferred to kasher it beforehand. Immediately after the Hagalah, one places the item in cold water. Hagalah does not help if the item has rust on it.

2. **IRUI KLI RISHON** (עירוי כלי ראשון)

The item is cleaned thoroughly and left unused for 24 hours. Water is brought to a rolling boil in a pot on the fire, or an urn/kettle and that water is poured directly from the pot onto all surfaces of the item being *kashered*.

Extreme caution should be exercised during this method of *kashering*, to protect against anyone accidentally being burned by the cascading boiling water. It is acceptable to use an ordinary pot that had previously been used for *chametz*, dairy or meat, if the pot is clean and *aino ben yomo*. However, it is preferred to kasher it beforehand. One should be careful that the pouring should have direct contact with all surface areas of the utensil.

3. **LIBUN GAMUR** (ליבון גמור)

The item is heated with a blowtorch or hot coals until the item begins to glow red-hot. *Aino ben yomo* is not required for this form of *kashering*. Even if the item has rust, it can still be koshered through this method. **This method of *kashering* is impractical for most individuals and should only be done by someone specially trained in this area.**

Under no circumstances may something be *kashered* if there is a concern that it will break, as this might lead the person performing the *kashering* to be apprehensive and therefore not perform the *kashering* properly. For this reason, some items are listed as not being eligible for *kashering* even if technically there is a way that *kashering* can be done.

As relates to a number of items, the guidelines will differentiate between whether they are used with or without liquids, and this refers to whether the food is cooked or fried in a meaningful amount of water or oil. For example, a pot used to cook pasta is considered to have been used “with liquids” (even though the pasta/*Hametz* is a solid) because cooking is always done with liquid in the pot. On the other hand, a baking sheet used to bake bread is considered to have been used “without liquid” (even though the bread/*Hametz* contains water) since bread is basically a dry item.

The guidelines record the general ruling that china cannot be kashered.

According to Sephardic Tradition

Can it be Koshered?

ITEM	FOR PESAH	YEAR-ROUND	Method of koshering (where applicable) and other notes
Aluminum (disposable)	NO	NO	
Aluminum (not disposable)	See note	See note	- If used with liquid, kosher via hag'alah - If used without liquids, requires libun gamur
Baby Bottles & Nipples	See note	See note	New ones should be purchased. If not possible then do Hagala to them after washing thoroughly.
Baking trays	YES	YES	<i>Libun gamur</i>
Blech	YES	YES	Clean blech well and don't use for 24 hours, then place blech on stovetop burners and turn on all burners to their highest setting for 30 minutes. Exercise caution as the blech will become very hot.
Bone China	NO	NO	
Braces & Retainers	See note	NO	Clean braces thoroughly paying special attention to hooks on braces.
Candlesticks & Tray	See note	NO	Clean thoroughly
Cast Iron	YES	YES	- If used with liquid, <i>kasher</i> via <i>hag'alah</i> - If used without liquids, requires <i>libun gamur</i>
Ceramic (e.g. coffee mug)	NO	NO	
China	NO	NO	
Coffee maker	YES	YES	Clean well, De-scale it, do not use for 24 hours, and then run through one cycle.
Colander	NO	YES	For year-round, kosher via <i>hag'alah</i>
Corelle	NO	NO	
Cork	NO	NO	
Corningware	See note	See note	Consult Rabbi
Crystal	YES	YES	Wash with cold water & soap

ITEM	FOR PESAH	YEAR-ROUND	Method of koshering (where applicable) and other notes
Cutting Board	NO	NO	One must purchase a new one
Dentures (false teeth)	YES	Not required	For <i>Pesach</i> , <i>kasher</i> via <i>irui kli rishon</i>
Dishwasher made of Porcelain	NO	NO	
Dishwasher made of Stainless steel or plastic	YES	YES	Clean out the filter. Do not use for 24 hours, and then run through one cycle with soap and one without soap at the highest possible temperature.
Duralex	YES	YES	Wash with cold water & soap
Farberware	YES	YES	For koshering, see individual utensils (e.g. baking sheet, frying pan, pot)
Food Processor	NO	YES	For year-round, <i>kasher</i> all parts including those made of hard plastic via <i>hag'alah</i>
Frying pan, with Teflon coating	NO	NO	
Frying pan, without Teflon coating	See note	See note	- If used with generous amounts of oil or other grease, <i>kasher</i> via <i>libun kal</i> (clean well and do not use for 24 hours, then put on open flame until both inside and outside are hot enough to singe paper). - If used with insignificant amounts of oil (e.g. cooking spray) <i>kasher</i> via <i>libun gamur</i>
Glass-topped range Ceramic Hob	YES	YES	- For year-round, <i>kasher</i> via leaving all burners on highest setting for half an hour - For <i>Pesach</i> , <i>kasher</i> as above but one must do <i>Iruy Keli Rishon</i> (100° C) to <i>Kasher</i> the space between the burners.
Glasses used for drinking	YES	YES	Wash with cold water & soap.
High Chair - Baby	YES	YES	Spotlessly clean and do not use for 24 hours. Boiling water to be poured over the entire surface. Some say it is preferable to cover the tray over <i>Pesach</i> .
Hot Plate	YES	YES	To <i>kasher</i> , clean and do not use for 24 hours, then leave on highest setting for half an hour, unplug it and do <i>Iruy Keli Rishon</i> (Pour boiling hot water 100° C over it)

ITEM	FOR PESAH	YEAR-ROUND	Method of koshering (where applicable) and other notes
Kiddush Cup	YES	YES	Wash with cold water & soap.
Microwave oven	YES	YES	To <i>kasher</i> , clean microwave thoroughly and do not use for 24 hours. Boil a cup of water with soap in the chamber for an extended amount of time, until the chamber fills with steam and the water overflows from the cup. The glass plate should be thoroughly cleaned before <i>kashering</i> begins. For Pesach, it is a commendable extra precaution to cover all foods in the microwave, even after performing the above <i>kashering</i> .
Pot made of Metal (uncoated) or Teflon-coated metal	YES	YES	<i>Hag'alah</i>
Plastic	YES	YES	<i>Hag'alah</i>
Pyrex	YES	YES	Wash with cold water & soap.
Rubber	YES	YES	<i>Hag'alah</i> , assuming there are no cracks where food might get trapped. If there are cracks, it cannot be <i>kashered</i> (or used).
Serving Trays	YES	YES	If used for cold just wash them thoroughly. If used for hot one must do <i>Iruy Keli Rishon</i> .
Stainless steel	YES	YES	For <i>kashering</i> , see individual utensils (e.g. baking sheet, frying pan, pot)
Stoneware	NO	NO	
Teflon-coated cookware	See note	See note	For <i>kashering</i> , see individual utensil (e.g. Baking Sheet, Frying Pan, Pot)
Wood	YES	YES	For <i>kashering</i> , see individual utensil (e.g. Baking Sheet, Frying Pan, Pot)

KITCHEN ITEMS THAT CANNOT BE <i>KASHERED</i>		
Bread Machine	Waffle Iron	Sandwich Maker
China	Melmac	Silverstone
George Foreman Grill	Mixer	Stoneware
Crockpot	Pasta Maker	Toaster/Toaster Oven
Porcelain (Enamel) Utensils	Teflon	

Countertops:

The procedure for kashering a countertop is to clean it thoroughly, not use it for 24 hours, and then carefully pour boiling water on all surfaces. Once the countertop is kashered, it may be used without being covered. However, many people have a custom to both kasher and cover their countertops.

Wood, Formica, Plastic, Corian, Granite, Marble, or Stainless Steel must be *kashered* through pouring boiling water over them after they have been cleaned thoroughly.

Oven:

Non-self-cleaning oven: The interior and exterior surfaces of the oven must be thoroughly cleaned, the oven should not be used for a full 24 hours, and then it should be turned on to its highest temperature for one hour. As an added precaution for Passover, once this process is complete, the racks and grates should be covered on both sides with aluminum foil (which should be perforated for air circulation). Additionally, no food should be permitted to touch the side, bottom or top of the oven on Passover.

One should remember to thoroughly clean the oven Knobs and rubber around the inside of the oven door.

Self Cleaning Oven:

A complete self-clean cycle should be run with the racks inside the oven, and then the oven may be used for Passover without covering the racks. This *kashering* may be done even if the oven was not left unused for 24 hours. If the racks are not inside the oven while the self-clean cycle is run, the racks should be *koshered* separately. One should remember to thoroughly clean the oven Knobs and rubber around the inside of the oven door.

The exhaust hood, extractor hood, or range/oven hood:

The oven hood and fan should be cleaned well but they need not be covered for Pesach¹⁹ unless the hood is very low. One should be careful not to place very large pots directly under a hood during Pesach. They should rather be placed on the front burners. Some punctilious individuals cover the oven hood with foil.

Kashering the faucet:

The faucet, and its knobs or lever, should be cleaned thoroughly. The aerator or spout should be removed, if possible, and all crevices should be cleaned. One should take the kashering pot or kettle and pour boiling water over the faucet, the knobs or lever, and the faucet base. Each part of the faucet should come in contact with the direct stream of boiling water. One should splash boiling water on the underside of the faucet, as well. It is advisable to turn on the hot water before kashering the faucet and pour the boiling water over the faucet as the hot water flows through the faucet. In this way, the faucet is heated both within and without in scalding water. This replicates more fully the manner in which the faucet is used with *Hametz* during the year.

Kashering the Sink:

A stainless steel or granite sink may be kashered. Porcelain or Corian (or any other synthetic material) sinks should not be kashered for Pesach use.

One should clean the sink thoroughly and wait twenty-four hours without using the sink. It may be used with cold water during this time. One should then pour boiling hot water (Irui Keli Rishon) carefully over every part of the sink's surface. One should kasher the sink bottom by pouring the boiling water back and forth along the bottom until every spot has been exposed to a direct flow from the boiling kettle. When kashering the sides, one preferably starts at the sink bottom and works one's way up the sides, pouring the water along a horizontal line back and forth until one reaches the sink top. One then pours boiling water into the drain.

Mechirat Hametz – Selling of the Hametz

A Jew is not permitted to own and hold in his possession any *Hametz*, wherever it may be, from one hour before midday of the eve of Pesach through the entire Pesach. Any *Hametz* that one owns must be disposed of before that time.

One of the ways that one disposes of the *Hametz* is by selling it to a gentile.

One must appoint a competent Rabbi as one's representative by giving him power of attorney to conduct the sale of all *Hametz* belonging to him. The Rabbi will in turn meet with the buyer and draw rental contracts for the premises where the *Hametz* is found and sale contracts for the *Hametz*.

The Rabbi will perform all the *Kinyanim* (means of acquiring) necessary to transfer legal ownership. The gentile will put down a deposit, which will make the sale fully legal, and payment in full will become due after Pesah. At the end of Pesah, he will be requested to pay the owing amount in full or he may choose to withdraw from the contract.

This is a complicated sale that should only be performed by a Rabbi who knows how to conduct the sale properly with the specific contractual elements that will make it legal according to Halacha.

Hametz that is sold to a gentile may remain in the Jew's premises (these are leased by the gentile) as long as they are not exposed within easy reach of the Jew during Pesah. One should set aside certain sealed cardboard boxes, storage rooms and drawers in which you will store items of *Hametz* that will be sold via your Rabbi for the duration of the whole Pesah.

It is prohibited to ever derive any benefit from *Hametz* that remained in possession of a Jew before Pesah.

Therefore, one may not eat or benefit from *Hametz* in the home of an individual, only until one can reasonably assume that the *Hametz* that remained in his possession has already been consumed.

However, for businesses who may not have sold their *Hametz*, the turn-over period is set at one month after Pesah, unless there are indications to the contrary.

A complete form must be filled out with all the details of where your *Hametz* is stored and must be returned to the Rabbi no later than Monday evening, April 3rd. This *Hametz* will then be repurchased for you approximately fifty minutes after the holiday of Pesach is over (April 13th at 9:15pm).



Guide To Selling "Real" Hametz Before Pesah

Although, *l'halacha*, any *Hametz* may be sold before *Pesah*, there are pious individuals who do not sell "real *Hametz*," but rather give it away, burn it, or eat it before *Pesah*. How does one define "real *Hametz*?" A food for which there is an *issur* of *bal ye'raeh u'bal yimatze* (there is a *Torah* prohibition of ownership on *Pesah*), is "real *Hametz*." This includes all items that are *Hametz gamur*, real *Hametz* (bread, cake, pretzels, pasta, etc.).

However, *ta'aroovet Hametz* where the *chiyuv biur*, obligation to burn, is only *mid'rabanen*, or at least according to some opinions only *mid'rabanen*, is not *Hametz gamur*. In addition, *safek Hametz*, medications and non-edible items, and products processed on *Hametz* equipment, are not *Hametz gamur*. Even individuals who are stringent not to sell *Hametz gamur* sell these products before *Pesah*. Many individuals who do not sell *Hametz gamur* will sell alcoholic beverages before *Pesah*. Each family should follow their custom.

The following chart offers guidelines as to which products are considered "real *Hametz*." "Yes" next to a product indicates the product is "real *Hametz*." Pious individuals customarily do not sell these products before *Pesah*. Rather, they either consume it, burn it, or give it away as a gift to a gentile before *Pesah*. "No" indicates the product is not "real *Hametz*." Even pious individuals will generally sell such products to a gentile before *Pesah*. (Where indicated, some products may even remain in one's possession on *Pesah* and a sale is not required.)

PRODUCT	"REAL" HAMETZ?
Barley (if pearled, raw and packaged)	No
Beer	Follow Family Custom ¹
Bread	Yes
Cake	Yes
Cake mixes (dry)	No
Cereal with primary ingredient of wheat, oats, or barley	Yes
<i>Hametz</i> content is more than a <i>k'zayit</i> . The <i>Hametz</i> can be eaten in a time span of <i>kde achilat pras</i> ² (e.g. box of Froot Loops cereal)	Yes
<i>Hametz</i> content is more than a <i>k'zayit</i> . The <i>Hametz</i> can not be eaten <i>b'kdai achilat pras</i> ² (e.g. box of Cap 'N Crunch cereal)	No
<i>Hametz</i> content in entire package is less than a <i>k'zayit</i> but is greater than 1/60 of the product (e.g. Corn Flakes cereal)	No
<i>Hametz</i> content is less than 1/60 of the product	Not <i>Hametz</i> ⁴
<i>Hametz Nokshe</i> (e.g. <i>Hametz</i> glue)	No
Condiments containing vinegar (e.g. ketchup, mayonnaise, mustard, pickles)	No
Cooked on <i>Hametz</i> equipment (not during <i>Pesah</i>) but has no <i>Hametz</i> content in product.	Not <i>Hametz</i> ²
Cookies	Yes
Detergents	Not <i>Hametz</i> ⁴
Extracts	No
Farfel Mix	Yes

PRODUCT	"REAL" HAMETZ?
Flour	No
Food Coloring	No
Ketchup	No
Kitniyos	Not <i>chometz</i> ³
Licorice	Yes
Malt flavoring (in product)	No
Maltodextrin	No
Maltose (in product)	No
Mayonnaise	No
Medicine containing <i>chometz</i>	No
Modified food starch (from unknown sources)	No
Mustard	No
Pasta	Yes
Pickles	No
Pretzels	Yes
Products non-edible even for canine consumption	Not <i>chometz</i> ³
Rolled Oats	Yes
Vanillin and Ethyl vanillin	No
Vinegar (from unknown sources)	No
Vitamin tablets containing <i>chometz</i>	No
Wheat gluten (unknown amount in product)	Yes
Wheat protein (unknown amount in product)	Yes
Whiskey	Follow Family Custom ¹
Yeast (Baker's)	Not <i>Hametz</i> ³
Yeast extract	No

1. The majority of individuals sell this *Hametz*, others do not. One should follow his family custom.
2. *Kde achilat pras* is the amount of time it takes to eat the volume of buttered bread equaling 3-4 eggs (approximately 2-4 minutes). For example, if one eats a bowl of Froot Loops cereal, he will eat a *k'zayis* of *Hametz* within 2-4 minutes.

However, if one eats Cap'N Crunch cereal, he will not eat a *k'zayit* of *Hametz* fast enough as the amount of *Hametz* in Cap'N Crunch cereal is relatively minimal.

3. These products are not *Hametz*. One may even retain possession on *Pesach*. Sale is not necessary (*mutar b'hana'ah b'Pesach*). The product may not be eaten on *Pesach*.

4. These products are not *Hametz*. One may even retain possession on *Pesach*. Sale is not necessary (*mutar b'hana'ah b'Pesach*).



Bedikat Hametz - Searching For Hametz



The time for Bedikat Hametz starts at Tzet Hakochavim (Nightfall). This Year, Bedikat Hametz commences Tuesday April 4, 2023, at 8:13 pm. Following Arbit, 10 pieces of bread are placed in different corners of the house. Each piece of bread should be less than a *Kezayit* - 28 grams of bread. They should be tightly wrapped up in paper towel or other material in order that the Hametz should not spread. However, a careful note should be kept where these pieces are placed in order that they should be found during this search.

It is forbidden to begin a meal or do any kind of work starting a half-hour prior to nightfall, which is at 7:43pm. However, any snack or bread the measure of a *Kabetzah* (the size of an egg - 56 gr.) or less, or any amount of fruit is permitted at this time. When the actual time of the search arrives, one should not spend much time eating even a snack, as this would cause a delay in the start of the search. To study Torah is also forbidden once the time for the search has arrived. However, if this is a regular daily scheduled class, it may be permitted providing that everyone be reminded after the class to head home and perform the Bedika.

Any place where it is possible that Hametz might have entered the vicinity must be searched. Even places where Hametz is not usually found, but where there is a slight possibility that Hametz may have been brought there, requires a search.

Pockets of garments must be searched, even if one feels confident that he has never put any Hametz in them, because one often does without realizing it.

The search should be conducted with a single wick wax candle. If a candle is not available, or in dangerous places like the car, a flashlight may be used.

Before the search, the following Beracha is said:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל בְּעוֹר חָמֶץ:

“Baruch Ata Ado-nai Elo-henu Melech Haolam Asher Kideshanu Bemitsvotav Vetzivanu al Bi-ur Hametz”.

We recite the Beracha and we begin searching for the Hamets. One should not make any interruption from the time the Beracha is made until the Kal Hamira prayer is mentioned (below), unless the interruption is regarding the search itself. One should have in mind that the Beracha is for all the searches conducted this night. One should store the Ten pieces in a safe place ensuring there is no spreading of Hametz throughout the clean house.

After searching the house, one moves on to search the car/s or Office/Store.

Once you have established that the house is Hametz free (not including what we will consume during the permissible time) we say Kal Hamira. Kal Hamira otherwise known as **Bitul Hametz** Nullifying the Hametz is a formal renunciation of ownership or desire to benefit from any undiscovered chametz in one's possession. It must be recited by everyone. Since the person making this declaration must understand what he or she is reciting, it may be recited in any language the reader understands. Here is the Bitul Hametz statement, in Aramaic and English:

כָּל חֲמִירָא דְאִיכָא בְּרִשּׁוּתִי. דְּלֹא חֲזִיתָהּ וְדְלֹא בִיעַרְתָּהּ, לְבָטִיל וְלִהְיוֹי כְּעֶפְרָא
דְּאַרְעָא:

“Any chametz or leaven that is in my possession, which I have not seen, and which I have not removed, should be nullified and become ownerless, like dust of the earth.”

One should repeat this declaration three times.

Erev Pesah Taanit Bechorim – Fast of the Firstborn

On **April 5th** a fast day takes place for all Jewish firstborn males commemorating the 10th plague which was the slaying of the firstborn male Egyptians and which resulted in the immediate exodus from Egypt. This fast could be treated leniently when they participate in a Seudat Mitzvah (as customary done with the conclusion of a Siyum Masechet - Talmudic Tractate).

Firstborn males participate in the Siyum and are permitted to break their fast when they partake from the food served at the Siyum. This will take place following Shaharit. This year, the fast of the firstborn is on Wednesday, April 5th starting at 5:58 am.



Biur Hametz – Burning of the Hametz

Any leftover Hametz and the Ten pieces we found should be burned on Friday, April 5th before 12:08 pm. This should be done without adding or pouring any lighting fluid over the Chametz, which would then make it inedible and thus would nullify the mitzvah of destroying the Chametz. Once the Chametz is fully burned to fulfill the Mitzvah of burning the Chametz, we recite again the Kal Hamira with an additional part.



כָּל חֲמִירָא דְאִיכָא בְּרִשּׁוּתִי. דְּחֲזִיתָהּ וְדְלֹא חֲזִיתָהּ, דְּבִיעַרְתָּהּ וְדְלֹא בִיעַרְתָּהּ,
לְבָטִיל וְלִהְיוֹי (פַּעַם שְׁלִישִׁית יוֹסִיף: הַפְּקָר) כְּעֶפְרָא דְאַרְעָא:

“Any Chametz or leavening substance that is in my possession, which I have seen or have not seen, which I have burned or not burned, should be annulled and considered like the dust of the earth.”

One should repeat this declaration three times.

It is also customary to burn the Lulav together with the Hoshanot (Hadasim - Myrtle leaves) that we used the previous Sukkot, and the wicks of the Hanukiya we used the previous Hanuka.

Hadlakat Nerot – Candle lighting

Lighting candles for **Pesah** will be done on Wednesday Night, April 5th at 7:21pm.

We say the following blessing before lighting the candles

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (בְּשַׁבָּת תוֹסִיף
שַׁבָּת ו) יוֹם טוֹב:

“Baruch Ata Ado-nai Elo-henu Melech Haolam Asher Kideshanu
Bemitzvotav Vetzivanu Lehadlik Ner Shel (Shabbat Ve) Yom Tov”.

The women then recite the “Sheheheyanu” blessing during the candle lighting. Before lighting the candles, one should also light another candle, called a “Neshama” candle, that will last 26 hours. The following night Thursday, after 8:14pm, one will light once again the candles for the second night of Pesah from the existing light of the Neshama candle. One recites the same Blessing of Lehadlik Ner Shel Yom Tov as the first night. The same process will be carried out for the last two nights of Pesah; Tuesday, April 11th at 7:24pm, and on Wednesday Night, April 12th at 8:17pm.



DO's AND DON'T's FOR PESAH SEDER

DO start your preparations early enough. Make sure your house is sparkling clean, and your table as beautiful as possible. Invite as a guest someone who is far from his own home.

DO have uniform Haggadot with good translations (and perhaps transliteration) for everyone at the table, in order that all can participate in the Seder without difficulty. These Haggadot are in addition to the decorative ones, or ones of special historical interest. Select, in advance, sections of the haggadot to be assigned for individual reading in English by those who may not be able to follow the Hebrew. Rehearse MAH NISHTANAH with the child who will ask the Four Questions, and also for other special parts given to individuals.

DO plan different wines, especially Israeli wines for the four cups. You may want to place a saucer under each wine cup to prevent excessive stains on the tablecloth. Arrange a cushion or pillow for the master of the house to recline on during the meal in the style of the "freemen" in ancient times. Remember to arrange for different red and white grape juices, including Israeli juices, for the children and those who do not drink wine.

DO remember to provide an appropriate small reward for the child who finds the AFIKOMEN. During the Seder the father hides a part of the middle matzah to be distributed and eaten later by all present. Toward the end of the meal, the father pretends not to notice that the children hid it. He offers a reward for its return, since the meal cannot be properly concluded until each person has tasted a piece of the AFIKOMEN. In some homes, the father will hide the AFIKOMEN and after the meal, they will search for it; in some homes, they are instructed "hot and cold."

DO suggest that one of the children prepare a talk for the Seder on freedom in modern times.

DON'T rush through the Seder; it is time that is being invested in your family and a family tradition for future generations. Plan ahead for the meal such that you have time for the traditional family songs and hymns at the end of the Seder.

DO use an attractive, different "Pesahdik" set of dishes which are used annually only for the holiday; they add to Seder beauty and dignity.

SEDER REQUIREMENTS

The word Seder means “order” or “procedure” e.g., the order of events by which the night of Pesah is celebrated. Most of the preparations for the Seder should be completed before the onset of Yom Tov. You may set the table on Yom Tov, but it is preferable if this is done before. The table should be beautifully laid out with ones best ‘Pesahdika’ crockery, silverware and other beautiful vessels and utensils, in honour of the festival.

Wine

All kinds of Kosher wine are acceptable for the four cups. It is preferable to use red wine (sweet, semi-dry or dry. Also, preferable not Mevushal). Kosher sparkling wine is also acceptable for the four cups. Kosher grape juice for either mixing with wine or drinking undiluted for the four cups for those who are unable to drink wine is also acceptable. (All wines and grape juice for Pesah must have a reliable Hechsher/Hashgacha).

Matzah

One should purchase enough Matzah not only for the Sedarim but for the whole Festival. It is preferable that you use SHEMURAH matza for the Sedarim. Some people have the custom of eating Shemurah Matzah the entire Festival of Pesah.

Marror

Romain Lettuce or Endives (check well for infestation or purchase with a reliable Kosher certification and still check them).

Hard Boiled Egg: The custom is to roast the egg over a fire prior to the onset of Pesah.

Zroa: A roasted bone

Karpas: Celery

Charoset: This is a mixture of ground fruit, spices, red wine and nuts. It is of claylike color and consistency reminiscent of the mortar used by the Jews in the forced labor.

Vinegar or Salt Water



Preparing for the Seder

The Seder table should be completely arranged and set up during the day so that the Seder can begin without delay as soon as the men arrive home from Arvit. Also, since the Afikomen should be eaten before midnight (1:23am – Halachic time) it is important that we begin the Seder right away. Nevertheless, Kiddush may not be recited until after nightfall, which is at 8:14pm, since it is the first of the four cups which we must drink only after the night has begun.

The seats of those who must recline while drinking the wine and eating the Matza should be prepared in a manner that will enable comfortable reclining on one's left side.

The Seder marks the beginning of Pesah. It is an introduction to a full week of celebrating a number of events and ideas such as the birth of the Jewish nation and its struggle for freedom.

Setting up the Seder Plate

There are two opinions as to the order of placing the symbols on top of the Seder plate. Our Minhag (custom) is according to the ARIZA"l Hakadosh. The Seder Plate is placed before the head of the household (the one who conducts the Seder). Three Matzot are placed in the three compartments of the Seder plate or Seder plate cloth. The top Matzah represents the COHEN, the middle Matzah represents the LEVI, and the third Matzah represents the YISRAEL. We now place the symbols on top of the Seder Plate. TOP RIGHT, WE PLACE THE SHANK BONE, which represents the Passover sacrifice.

OPPOSITE TOP LEFT, WE PLACE THE HARD-BOILED EGG, which represents the usual Festival sacrifice. IN THE MIDDLE, JUST BENEATH THE TWO TOP SYMBOLS, WE PLACE THE MARROR (BITTER HERBS) TO THE RIGHT, JUST BENEATH THE BITTER HERBS, WE PUT THE CHAROSET, OPPOSITE LEFT, WE PLACE THE KARPAS (CELERY). Salt water/Vinegar is placed on the table.

All these items should remain on the Seder plate during the entire Seder.



The Order of the Seder

There were fifteen steps leading up to the Bet Hamikdash (Temple) corresponding to the fifteen Shir Hamaalot found in Tehillim (Psalms). In a similar way, the Seder follows a fifteen-step process.

Kadesh: As one arrives home from Arbit, the Kidush must be recited, and the wine must be drunk leaning on the left.

Urhatz: We wash our hands without saying the Beracha.

Carpas: We take a small piece of celery we dip it into vinegar or salt water, and we say the Beracha: “Bore Peri Haadama”.

Yahatz: The leader takes the 3 Matzot and breaks the middle one into two. The biggest piece is then hidden under the tablecloth for the Afikomen (eaten at the end of the meal). The smaller piece remains with the two whole Matzot. We sing “Bibhilu Yatzanu Mi’Mitzrayim” passing the plate over the heads of those present.

Magid: The second cup of wine is filled, and we start reciting the Hagada.

- When we get to “Ma Nishtana,” the plate of the Seder is placed at the end of the table.
- When “Ma Nishtana” is finished, before saying “Abadim,” the plate is brought back to its place.
- The “Ma Nishtana” must be recited by the youngest in the family. If there are no children at home, the wife must say it, if not, the man himself recites it.
- When “Vehi She’amda” is recited, the Matzot are covered, and the cup is lifted.
- When we reach the plagues, (Dam, Sefardea, etc.) for each plague, we pour wine and some water into a recipient.
- When one gets to “Matza” the middle matza is lifted.
- When one reaches “Maror Ze” the lettuce is lifted.
- When “Lefichach Anahnu Hayabim” is reached, the matzot must be covered and one must lift the cup of wine through to “Gaal Yisrael” and then drink it.

Rohtza: One must wash their hands and recite the Beracha of “Al Netilat Yadaim”.

Motzi Matza: The head of the family takes the two Matzot with the half in the middle and recites the “Hamotzi.” He then drops the bottom Matza and recites the Beracha of “Al Achilat Matza” on the top whole Matza and the broken middle Matza. Then, breaks a portion from both the top Matza and the middle Matza (the half), dips them in salt and eats them together, leaning on the left.

Maror: The lettuce is taken, dipped into the Haroset*, and is eaten after saying the Beracha of “Al Achilat Maror”.

Korech: From the third remaining matza, a piece is taken and put into a piece of lettuce. The “sandwich” is then dipped into the Haroset and “Zecher Lamikdash” is recited.

Shulchat Orech: Dinner is served.

Tzafun: After the supper, the piece of matza kept under the tablecloths (Afikomen) is eaten, after saying “Zeicher Lekorban Pesach” etc.

Barech: The third cup is filled, the hands are washed with Mayim Aharonim, and then one proceeds with “Birkat Hama-zon”. After the blessing over the meal, the Beracha “Bore Peri Hagefen” is said before drinking the third cup.

Halel & Nirtza: We fill the fourth cup and the Hagada is continued from “Shefoch” to the end. Once the Hagada is finished, we drink the fourth cup followed by the Beracha of “Al Hagefen Ve’ al Peri Hagefen”.

Explanation and laws of the different steps for the Pesach Seder:

It is customary and recommended that each one of the steps of the Pesach Seder be said aloud before accomplishing the Mitzvah.

Kadesh

The head of the family, together with all the members participating in the Seder fill up their cups for the Kiddush recital. It is preferable that someone else pours the cup of wine on our behalf representing the freedom of the evening as though we were kings. The Kiddush will be said by all the members of the table with the exception of the blessings where we will only need to answer Amen. When saying the blessing of the “Bore Peri Hagefen” one should also have in mind that this blessing will also be for the second cup of wine, which we will drink at the end of Magid. When the “Sheheheyanu” blessing is said, we must also have in mind the “Matza” and the “Marror” which will be eaten during the Pesach Seder for the first time that year. One must drink the majority of the wine in the cup, and one must do so reclining on our left side. Therefore, it is preferable to use a smaller cup (that contains a minimum of 2.9 fl. oz.) and drink the whole cup, than to have a larger cup and drink the majority. The minimum amount to drink to fulfill the obligation of the four cups is a Reviit. According to Rav Haim Naeh it’s 86 (ml) c.c. = 2.9 fl. oz and according to the Hazon Ish it’s 150 c.c. (ml or 5.1 fl. oz). The Kiddush should be recited only after the coming out of the three stars (Tzet HaKochavim) which is at 8:14pm.



Urchatz

All the members of the Seder will wash their hands using a Netilat Yadayim cup. Pour the water three times on each hand the same way we do during the year, prior to eating bread. However, without reciting the beracha of “Al Netilat Yadaim”. One should not speak or divert his attention from the Karpas from the time he washes his hands until after he recites the Beracha and partakes of the Karpas.



Karpas

We take a small piece of celery (less than 18 g.) and dip it into vinegar or salt-water. The salt-water symbolizes the tears shed as a result of our harsh slavery. We then recite the blessing of “**Baruch Ata Ado-nai Eloheinu Melech Haolam Bore peri Ha-Adama**” also having in mind the eating of the Marror which will be eaten later in the Seder (in order to exempt it from its blessing). The eating of the celery Karpas



is not done reclining. It is recommended to weigh the Karpas quantity needed for the Seder before the start of the holiday. The word Karpas is made up of the Hebrew letters כ' פ' ר' as a reminder of the slave labor of 600,000 Jews in Egypt. One should eat less than a kezayit of Karpas.

Yachatz

The leader takes the 3 Matzot from the Seder plate and breaks the middle one into two. The biggest piece is then hidden under the tablecloth for the Afikomen (eaten at the end of the meal). The smaller piece remains with the two whole Matzot. We sing “Bibhilu Yatzanu Mi’Mitzrayim” passing the plate over the heads of those present.



Maggid - Reading the Hagadah

The Maggid is the most important part of the Pesah Seder.

When reciting the Hagadah one should bear in mind that one is keeping the Mitzva of “and you shall tell your son on that day saying”. Primarily, the Mitzva applies to children before Bar Mitzva age, even to those too young to ask. This Mitzva can be fulfilled by either telling the story oneself or by hearing it from others. This Mitzva applies to both men and women. One should therefore recite the Haggadah in a language that everyone can understand. We begin relating the story in the Haggadah. It should be read in the original Hebrew and then can be translated and explained in any language. Many people have the custom of reading the Hebrew together and then different individuals reading the translations and explanations. It is important for everyone present, and the children to understand the story. One should offer commentary and insights regarding our exodus from Egypt. Anyone who amplifies, discusses, or explains the story is praiseworthy.



This begins with the youngest person asking The Four Questions, a set of questions about the proceedings designed to encourage participation in the Seder. The Four Questions known as ‘Mah Nishtanah’ (Why is it different?), which are the first words of the Four Questions.

The Maggid is designed to satisfy the needs of four different types of people: the wise son, who wants to know the technical details; the wicked son, who excludes himself (and learns the penalty for doing so); the simple son, who needs to know the basics; and the son who is unable to ask, the one who doesn’t even know enough to know what he needs to know.

The Matzot of the Seder plate are uncovered before the start of the Hagada reading. Prior to the start of the reading of the first paragraph of the Hagada “Ha Lachma Anya” the Sephardic tradition is to pass the Seder plate over the head of the entire member’s participating in the Seder, singing “Bibhilu Yatzanu Mi-Mitzrayim Ha Lahma Anya Bene Chorin” which means “with precipitation we left Egypt”.

The second cup of wine is filled, and we start reciting the Hagada. Even though it will only be consumed at the end of the Hagada reading; this is done to arouse the curiosity of the children.

- When we get to “Ma Nishtana,” the plate of the Seder is placed at the end of the table.
- When “Ma Nishtana” is finished, before saying “Abadim,” the plate is brought back to its place.
- The “Ma Nishtana” must be recited by the youngest in the family. If there are no children at home, the wife must say it, if not, the man himself recites it.
- When “Vehi She’amda” is recited, the Matzot are covered, and the cup is lifted.

- When we reach the plagues (Dam, Sedardea, etc.) for each plague, we pour wine and some water into a recipient.
- When one gets to “Matza”, the middle matza is lifted.
- When one reaches “Maror Ze”, the lettuce is lifted.
- When “Lefichach Anahnu Hayabim” is reached, the matzot must be covered and one must lift the cup of wine through to “Gaal Yisrael” and then drink it.

Some have the custom of translating the entire Hagada into the language they understand. This is recommended because the whole concept of the Pesach Seder is to increase the understanding that G-d did all these miracles for us and our children when taking us out of Egypt. Therefore, it is also recommended that we have the children take a nap during the afternoon prior to the Seder so that they will be awake and participate in the Hagada reading. No Beracha will be said when drinking this second cup, since we had it in mind during the Beracha of the “Bore Peri Haggefen” of the Kiddush. However, we do drink this cup reclining ourselves on our left side.

Rochtza

Everyone washes their hands again like the first time, but will now say the Beracha of: “Baruch Ata Ado-nai Elo-henu Melech Haolam Asher kideshanu Bemitzvotav Vetzivanu Al Netilat Yadaim.” **before drying the hands.**



בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו. וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

Some have the custom to bring water and a large bowl to the head of the household at the Seder table. One may NOT talk between making the blessing and the completion of eating the Matzah.

Motsi-Matza

The head of the household will hold all three Matzot with both hands (the two whole Matzot, with the half Matza in between them) and recite the Beracha of:



בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

“Baruch Ata Ado-nai Elo-henu Melech Haolam Hamotzi Lehem Min Haaretz”.

He will then put back on the Seder plate the whole bottom Matza. With the whole top Matza and the middle half, he recites the Beracha:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

“Baruch Ata Ado-nai Elo-henu melech Haolam Asher kideshanu Bemitzvotav Vetzivanu Al Achilat Matza.”

(One should have in mind the half Matza, which was given to one of the members of the family before the reading of the Hagada in order to be eaten at the end of the meal as the Afikomen). Passing a piece of Matza from both Matzot to all the participants, along with another whole Matza, which everyone should have in front of them, will complete the obligation of eating 54g. This is the 2 Kezetim one is

obligated to eat by Motzi Matza. This should be eaten all at once, while reclining ourselves on our left side, in a time limit of 4 minutes, but no later than 6 minutes. No talking should be done until after the eating of the Matzot. Also, when eating the Matzot one should not accompany it with other foods.

Marror - Bitter Herbs

The one conducting the Seder takes the Marror from the Seder plate and everyone else takes Marror which is dipped in the Haroset and recites the Beracha of:

“Baruch Ata Ado-nai Elo-henu Melech Haolam Asher kideshanu Bemitzvotav Vetzivanu AL ACHILAT MARROR” (Haggadah).



בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת מָרֹר:

The Marror is NOT eaten in a reclining position. No reclining is needed because the reason for the eating of the Marror is to remind us of the bitterness of our slavery in Egypt, and the reclining symbolizes our freedom. The minimum amount of Marror to fulfill one's obligation is as follows. If you are using raw leaves the amount required is 8x10 inches. If you are using a stalk the amount required is 3x5 inches. Should you be using Romaine lettuce, please inspect each leaf meticulously to ensure that there are no insects.

The Haggadah states that in every generation they rise against us to wipe us out. Over the generations, many occurrences have happened where the nations of the world have attempted to break us both emotionally and physically. However, we, the Jewish nation have prevailed, and we will go from bitterness of servitude to the celebration of freedom.

Korech

The head of the household will distribute a piece of the bottom whole Matza to all the members of the Seder table, together with a half Matza in order to each have a Kazayit (28g). A Kezayit of Romaine lettuce together with Haroset is put together forming a sandwich. We then recite the following prayer:



זָכַר לְמִקְדָּשׁ כְּהִלֵּל הַזֵּיגֹן שֶׁהָיָה כּוֹרֵחַן וְאוֹכֵלֵן בְּבֵית אַחַת לְקַיִם מָה נִשְׁנְאָמַר עַל מִצְוֹת וּמָרֹרִים יֵאָכְלוּהוּ:

“Zecher Lamikdash keHillel Hazaken Shehaya Korchan Veochlan Bevat Achat Lekayem Ma Sehen’emar Al Matzoth Umrurim Yocheluhu”.

This sandwich will be eaten reclining ourselves on our left side. This is the third Kezayit of Matza we eat on the night of Pesah.

Shulchan Orech - Eating the Festival Meal

The table is now laid, and the meal is served with a feeling of joy and freedom. Bear in mind the mitzvah of “you shall be joyful on your festival.” One should be careful not to eat or drink too much, in order that we should have space later on for the Mitzva of Afikomen. Only during the meal may additional wine be drunk other than the four cups.



Tzafun

Following the dessert, but before washing “Mayim Acharonim” for the “Birkat Hamazon”, we take the middle Matza that was put away at the start of the Seder. We give a piece of it to all the participants, together with a half Matza (once again to fulfill the obligation of a Kazayit), and recite:

“Zecher Lekorban Pesach Hane-echal Al Hassobah”



זֶכֶר לְקֶרְבַּן פֶּסַח, הַנֶּאֱכָל עַל הַשֶּׁבַע:

We will eat this Matza reclined on our left side. This is a remembrance of the Korban Pesach (the Pesach sacrifice) in the time of the temple. **Preferably, this Afikomen should be eaten before midnight, which is at 1:23am.** However, if the Seder finishes after midnight, we still accomplish the Mitzvah. Following the eating of the Afikomen, we are not permitted to eat anything else because we want the taste of the Afikomen to remain in our mouth. Only the two last cups of wine will be consumed. Coffee, tea, or non-alcoholic drinks are permissible.

Barech

We fill up the third cup of wine, wash our hands (Mayim Aharonim) and recite the Birkat Hamazon (grace after meal). Once the Birkat Hamazon is concluded, we recite:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן:

“Baruch Ata Ado-nai Elo-henu Melech Haolam Bore Peri Hagefen”

before the drinking of the third cup, reclined on our left side. During the beracha of “Bore Peri Hagefen” of the third cup, we need to have in mind the fourth cup of wine, which will be drunk at the end of the Hallel recital, in order not to need a beracha for that fourth cup.



Hallel

The fourth cup of wine is poured together with an extra cup of wine for Eliyahu Hanavi (called “kos Shel Eliyahu”). The front door of the house is opened, and the singing of the Hallel begins. The singing of the Hallel should be said with joy and happiness to praise G-d for all the miracles he made when

taking us out of Egypt and making us his beloved children. When the Hallel singing concludes, the fourth cup of wine is then consumed, **reclined on the left side without saying a blessing.**

The extra cup we filled for Eliyahu Hanavi will be used for the Kiddush on the following mid-day festive meal.



הודו לי'. כי טוב, כי לעולם חסדו.
 יאמר נא ישראל, כי לעולם חסדו.
 יאמרו נא בית
 אהרן, כי לעולם חסדו.
 יאמרו נא יראי יי, כי לעולם חסדו.

Nirtzah – Accepted

After having completed the whole Seder service accurately and conscientiously, we are assured that it has been accepted by the Almighty. We conclude the Seder with the different songs that appear in the end of the Haggada, hoping that Hashem has received all of our prayers and hoping that we will also be redeemed from this exile and all meet next year in Yerushalayim Habenuya. If possible and we are not too tired, it is a big merit (zechut) to discuss all the great miracles that G-d did for us when he punished the Egyptians with the ten plagues up until the crossing of the red sea.



לשנה הבאה בירושלים הבנויה

Very Important: The second night of Pesah has the same meaning as the first night. Therefore, we should treat the second night's Seder with the same importance as we have done on the first night's Seder.