



Rabbi Zwickler's

# Pesach Guide

Congregation AABJ&D  
2010/5770

This guide is made possible through the generosity of Roz and Steve Flatow in remembrance of Alisa, HY"D, whose 15th yearzeit is on the 10th of Nisan.



Pesach 5770/2010

Dear Members,

The rush and hectic preparation period for Pesach is in full swing. This guide will hopefully make things a bit easier by answering certain questions that you may have. Much of this information was compiled through major Kashrut agencies (OU, Kof-K, Star k, OK, CRC-Chicago Rabbinical Council, etc). Please understand that although certain information may be from one of these organizations, each organization may differ with regard to certain matters. It is for this reason that I have arranged the information and included within it my own suggestions regarding preparation and Pesach observance. When reading this guide, one should understand that the information within is in line with my opinion on all of these matters. If you have any questions about anything written in this guide, please do not hesitate to call me.

I would also like to thank Anne Goldberg and the office staff for their help in the preparation of this booklet.

May we all have a Chag Kasher Vsameyach!

*Rabbi Eliezer Zwickler*

#### **HELPFUL WEBSITES**

[Http://www.oupassover.com](http://www.oupassover.com)

[Http://www.crcweb.org](http://www.crcweb.org)

[Http://www.star-k.com](http://www.star-k.com)

[Http://www.kof-k.org](http://www.kof-k.org)

[Http://www.kashrut.com](http://www.kashrut.com)

Following is an important article written by Marina Goodman about the essence of the Pesach holiday.

## Ladies – Don't Forget to Prepare *Yourself* for Pesach!

*Marina Goodman*

Pesach is coming!! Who will be coming over? What should the menu be? What do we need to buy? When is all the cleaning going to be done? When will the cooking be done? What “special projects” need to be completed?

All holidays are labor intensive, but Pesach takes the (kosher-for-Pesach) cake! And if you didn't have enough to do already, here's one more thing you might consider adding to your mile-long to-do list: having something intelligent to say at the seder or some of the other Yom Tov meals.

That's a nice idea, but ARE YOU OUT OF YOUR MIND?!? I hear some of you ask. But, think about just the physical preparation and ask how did our grandmothers do it? Take gefilte fish, for instance. In order to make gefilte fish, my Babushka had to go to the fish store and she had to buy a *whole fish*! When she brought it home, she had to scale it, gut it, and remove the bones. She would then take the flesh and put it through a manually operated meat grinder (if you've ever used this- you know how difficult it is). After adding a few more ingredients (all hand-made and manually ground), she made little fish balls and used part of the mix to stuff the fish. Hence the name of the dish- gefilte means “stuffed” in Yiddish. Finally she would cook it. As for me? I pick up a gefilte fish roll at ShopRite and put it in a disposable aluminum pan with a little bit of water and a couple of baby carrots (which don't even have to be peeled!). Total preparation time: five minutes, if that. What about all the other conveniences that we have today? We can compose a whole ode to Hashem over them –

Kamah ma'a lot tovot la'makom aleinu (So many favors has G-d bestowed upon us!)

Had He given us almost prepared gefilte fish but not the washing machine, Dayeinu!

Had He given us the washing machine but not beautiful water-proof paper plates, Dayeinu!

Had He given us beautiful water-proof paper plates but not self-cleaning ovens, Dayeinu!

Had He given us self-cleaning ovens... well you get the idea.

Why did Hashem bestow upon our generation so many time-saving and labor-saving devices and products? Just perhaps, maybe Hashem is telling us: here, I'm making your life easier so that the physical preparation that was done before now takes less time. What do you think Hashem might want us to do with the extra time we have? Cook even more? Clean even more? Or perhaps Hashem is hoping that we will be able to find at least a little time to learn about the spiritual aspects of Pesach, maybe have a sneak preview of the Haggadah before the seder, maybe come up with a dvar Torah or two, and think about what the holiday means to us.

**PRE-PESACH Q&A**

Monday, March 15, 2010 at 8 PM

**“What you need to know about Pesach 2010”**

**SHABBAT HAGADOL DRASHA**

Shabbat Parshat Tzav March 27, 2010 at 5:30 PM.

The custom is that on the Shabbat before Pesach the Rabbi of a shul delivers a Drasha relating to the laws of Pesach.

Sunday evening, March 28 after 7:59 PM.....Search for *Chametz*  
*Bedikat Chametz*

Monday, March 29.....Erev Pesach

Fast of the First Born — *Ta’anit Bechorim*

**10:29 AM.....Latest time to eat *chametz***

**11:45 AM. ....Latest time to burn *chametz***

Monday evening, March 29..... First Seder -Candles 7:00 PM

Tuesday evening, March 30.....Second Seder – Candles 8:01 PM

Tuesday & Wednesday March 30 & 31.....First Two Days of *Yom Tov*

Thursday– Sunday, April 1 –April 4..... Chol Hamoed

Shabbos, April 3.....Shabbat Chol Hamoed

Sunday evening, April 4.....Yom Tov Begins Candles 7:07PM

Monday & Tuesday, April 5 & 6.....Last Two Days of *Yom Tov*

Monday evening, April 5..... Candles after 8:08 PM

Tuesday morning, April 6.....*Yizkor* (Memorial Service)

**MECHIRAT CHAMETZ –THE SALE OF CHAMETZ**

A Jew who has Chametz in his or her possession during Pesach transgresses the prohibition of בל יראה (it must not be seen), and בל ימצא (it must not be found). One may never derive any benefit from this chametz if he or she nullifies it.

Therefore, one who has more chametz in his or her possession then he or she is able to destroy is required to sell it to a non-Jew while the Jew is still allowed to have it in their possession. Only by selling the chametz prior to Pesach may a Jew buy the chametz back from a non-Jew and use it again after Pesach.

For the reasons stated above Mechirat Chametz (the sale of Chametz) is not

simply a ceremonial procedure but rather an actual and binding contract. For that purpose one must sign a contract of sale called a "Power of Attorney", which allows a Rabbi to act on their behalf in selling their chametz to a non-Jew. The Mechiras Chametz procedure should only take a few minutes and one should be prepared with the following information before coming to sell one's chametz. The type of chametz one wishes to sell (eg. groceries, liquor, over the counter chametz medications, toiletries etc.) the exact location of the Chametz (eg. kitchen, pantry, living room, cabinets, etc.) and the approximate value of the chametz.

Please find a copy of the Power of Attorney mailed to you with this guide, so that you will have an opportunity to fill out the information prior to coming to shul and thus expedite the process. There will be additional copies available in the shul office.

There is a clause in the Power of Attorney in which one can sell all of their chametz and lease their home to a non-Jew. This may be particularly suitable for those who will be away for the entire Pesach. If signing this paragraph one must identify a neighbor or friend where the keys to one's home may be found.

After filling out and signing the Power of Attorney, you will be asked to raise a handkerchief as assigning a Rabbi as your messenger in the fulfillment of a kinyan Sudar to sell your chametz on your behalf.

Below are the official times scheduled for Mechirat Chametz. However, please feel free to drop by and sell your chametz anytime that I am available in the office after minyan in the morning , or immediately after Maariv on days when I am in shul.

Sunday 3/14	8:00 – 10:00 PM
Sunday 3/21	7:45 – 10:00 AM 8:00 – 10:00 PM
Monday 3/22	7:45 – 9:00AM 8:00 – 10:00 PM
Tuesday 3/23	7:45 - 9:00AM 8:00 – 10:00 PM
Wednesday 3/24	7:45 - 9:00 AM 8:00 – 10:00 PM
Thursday 3/25	7:45 – 9:00 AM 8:00 – 10:00 PM
Friday 3/26	7:30 – 9:00 AM
Sunday 3/28	7:45 – 10:00 AM
	Kashering Utensils 1:00 – 4:00 PM
	Bedikat Chametz after 7:59 PM
	8:00 – 10:00 PM
Monday 3/29	7:30 – 8:00 AM

If one is going away for Pesach earlier than these scheduled times, please contact me to schedule a time to sell Chametz.

IF YOU ARE SPENDING PESACH OVERSEAS OR IN ANY LOCATION THAT HAS A DIFFERENT TIME ZONE, PLEASE STIPULATE THIS AT THE TIME OF SALE!

### **CLEANING FOR PESACH**

It is important to remember that Pesach cleaning is not necessarily “Spring Cleaning”. One must only clean the areas of one’s home or belongings that possibly have come into contact with chametz.

- \* All floors should be washed or vacuumed well.
- \* The vacuum bag should be emptied before 11:45 AM on Monday, March 29th.
- \* One should have a separate broom and dustpan for Pesach since Chametz may have collected in the broom used during the year and removal of such chametz is very difficult.
- \* Benchers that are used during the year should be put away for Pesach since they have come into contact with chometz and may contain remnants of chametz in between the pages.
- \* Seforim that have been brought to the table during the year while eating should be checked and cleaned of Chametz before Pesach.
- \* If it is very difficult for one to clean behind the refrigerator and freezer, it need not be moved.
- \* All shelves and drawers including those found in the refrigerator should be cleaned well before using them for Pesach. Many people customarily reline the areas where food and dishes are kept although this is not necessary.
- \* Garbage cans that are inside the house should be cleaned to make sure that there is no Chametz inside or outside of the cans.
- \* Garbage cans that are outside the house should be hosed down if possible or make sure that no chametz is on them. The reason for this is that the garbage cans belong to the homeowner, and just as chametz cannot be found or seen in one’s home on Pesach it also may not be found in their possessions, which would include any items that belong to the person.
- \* 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 chametz during Pesach, if they are kept in your home.
- \* Turn your children’s pockets inside-out to shake out all crumbs; see that all family members do the same with their clothes. Clean wallet and purses from chametz.
- \* 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.

- \* Check the drawers, filing cabinets, etc. in your office, as well as in your home, for “chametz” you may have forgotten.

***There will be a dumpster next to Degnan Park adjacent to the tennis courts from Friday, March 26 until midday on Monday, March 29 for chametz collection. Please make sure to keep the area clean so as to not make a chilul Hashem when disposing of your chametz. We thank the township of West Orange and Mayor John McKeon for providing this service to us.***

#### **KASHERING OVENS AND CONTERTOPS**

One of the many preparations one must make for Pesach is *kashering* (a process to prepare a non-kosher vessel for kosher use or a *chametz* vessel for use on Pesach). We are instructed by the *Torah* that the proper *kashering* method one uses to rid a vessel of *chometz* depends upon the original food preparation method used which absorbed *chometz* into a vessel. *Kashering* methods can be broadly grouped into four categories:

- 1) *Libbun* - Incinerating;
- 2) *Hagola* - Purging;
- 3) *Eruy Roschim* - Purging through a hot water pour;
- 4) *Milui V'eruy*-Soaking.

Most people only *kasher* their utensils in preparation for Pesach; however, the following directions apply to *kashering* utensils year round as well. As with all areas of halachah, those who are unsure of how to apply the rules of *kashering* to their situation please consult me for assistance.

General rules for KASHERING- (CAUTION IS NEEDED)

**There are two steps in *kashering*.**

**Cleaning—removing all tangible traces of *chametz* and**

**Purging— using heat to remove all absorbed *chametz* flavor.**

#### **CLEANING**

All *chametz* utensils that will be used for Pesach must be thoroughly cleaned. This includes the removal of all food, rust, dirt, calcium deposits and anything else that protrudes; this does not include the removal of discolorations.

**LIBBUN** is divided into two categories:

- \* **Libbun Gamur:** Heating Metal To A Glow
- \* **Libbun Kal:** Heating Metal So That Paper Will Burn On The Other Side Of The Heated Utensil.

Metal utensils used in the oven for baking, must be heated to a glow if they are to be used on Pesach.

The stove must also be kashered if it is to be used for Pesach. This includes the oven, the cook top, and the broiler. No part of the stove can be

considered kashered for Pesach unless it is completely clean, and free from any baked-on food or grease.

### **Ovens**

#### Kashering a Self-Cleaning Oven:

1. Remove any visible pieces of food (or other items) from the oven;
2. Go through one complete self cleaning cycle with the racks in place.

#### Kashering a Non-Self-Cleaning Oven:

1. Clean walls, floor, door, ceiling and racks thoroughly with an abrasive cleaner (for example, Easy-Off ) to remove tangible chametz. Pay special attention to the temperature gauge, the window in the door and the edges of the oven chamber. Black discolorations that are flush with the metal do not have to be removed.
2. Once the oven is clean, it is preferable that it remain unused for twenty-four hours.
3. Place the racks back into the oven, and turn the oven to broil for one and a half hours.
4. Pesach food or pans may be placed directly on the door or racks once the oven has been kashered.
5. If the oven has a separate broiler chamber, it should be kashered in the same manner as the oven chamber. A broiler pan that comes in direct contact with food cannot be kashered.

Note: The method of kashering described above is based on the ruling of Rav Aharon Kotler zt'l.

**The Cook top:** On a conventional **gas range** the cast iron or metal grates upon which the pots on the range sit, may be inserted into the oven after they have been thoroughly cleaned. The grates can then be *kashered* simultaneously with the oven. Another method to *kasher* the grates is to cover the grates completely with a flat double layer of thick aluminum foil and turn the burner on the highest setting for ten minutes. The aluminum foil may then be removed. Please note: If the plastic controls (knobs) are on top of the cook top, there is a possibility that the controls will melt from the heat of the flames. Therefore, the knobs should be removed *before kashering*. The rest of the range (not Ceran top) should be cleaned and covered with a double layer of heavy duty aluminum foil which remains there during *Pesach*. The burners do not need *kashering* or covering, just cleaning.

In a conventional **electric cook top**, one only needs to turn the burners on the high heat setting for a few minutes in order to *kasher* them, since the burners come to a glow in a few minutes. The drip pans should be thoroughly cleaned

and need not be *kashered*. The remaining cooktop areas should be cleaned and covered.

The knobs with which the gas or electricity is turned on should be cleaned. No other process is necessary to *kasher* the knobs.

*Kashering* a **Glass, Corning, Halogen** or **Ceran** electric smooth top range for *Pesach* use is a bit complex. To *kasher* the burner area, turn on the elements until they glow. The burner area is now considered kosher for *Pesach*. However, the remaining area that does not get hot is not *kashered*. The manufacturers do not suggest covering this area as one would a porcelain or stainless steel top, as it may cause the glass to break. Real kasherization can be accomplished by holding a blow torch over the glass until it is hot enough to singe a piece of newspaper on contact with the glass. However, this too may cause the glass to shatter and is not recommended.

As the area between the burners cannot practically be *kashered*, it would be wise to have a trivet on the open glass area to move pots onto. In addition, in order to use a large pot that extends beyond the designated cooking area, one should place a metal disc, approximately 1/8 of an inch thick, on the burner area to raise the Passover pots above the rest of the glass surface. (Caution: This disc should not extend beyond the designated cooking area.) This will also help in case a small pot boils over, sending a trickle of hot liquid that would serve as a connector from the Passover pot to the non-Passover stovetop. (Note: Cooking efficiency may be compromised when using a metal disc.)

For gas stovetops with a glass surface, one may *kasher* the grates in the oven with a *libbun kal* (550° F for forty minutes). In most such models the grates cover the entire top of the stove and there should be no problem adjusting pots on the stovetop. Food which falls through the grates and touches the glass surface should not be used.

For those models where the grates do not cover the entire cook top surface, it would be wise to place a trivet on the open glass area to move pots onto, as no food or pots may come in direct contact with the non-*kashered* glass surface.

Some gas cook tops have an electric warming area on the glass top. This area would have to become red hot when turned on in order to *kasher*. Many of these warming areas do not get hot enough for *kashering* and may not be used on *Pesach*.

**The Broiler and Grills:** The broiler pan and grill cannot be *kashered* by just turning on the gas or electricity. Since food is broiled or roasted directly on the pan or grill, they must be heated to a glow in order to be used on *Pesach*.

This can be done either by using a blowtorch, or in the case of an outdoor grill, by sandwiching the grate between the charcoal briquettes and setting them on fire. An alternate method is to replace the broiler pan or grates of the grill. The empty broiler or grill cavity must then be *kashered* by cleaning and setting it to broil for forty minutes. If one does not intend to use the broiler on *Pesach*, one may still use the oven, even without *kashering* the broiler, provided that the broiler has been thoroughly cleaned. Similarly, other cooktop inserts such as a griddle or a barbecue broiler would require *libbun gamur*, heating the surface to a red glow before usage. If not, the insert should be cleaned and not used for *Pesach*. If the grill has side burners, they should be treated like cooktop grates, assuming no food has been placed directly on it. *Libbun* is best accomplished in a darkened room where the glow can be more clearly perceived.

**Warming Drawers** - Warming drawers cannot be *kashered* because the heat setting does not go high enough to constitute *libbun*. The warming drawer should be cleaned and sealed for *Pesach*.

**Oven Hoods & Exhaust Fans** - Hoods and exhaust fan filters should be cleaned and free of any food residue.

**Microwaves** - Where needed, one can use a chametz microwave on *Pesach* by:

Wait twenty four hours since using the microwave and make sure that the microwave is clean. One should then heat water in the microwave for twenty minutes and then also pour boiling water over the bottom of the microwave oven. If one cannot pour boiling water over the bottom of the microwave oven, then after heating water for twenty minutes one should move the container to another spot and repeat the heating procedure again. **The glass plate be put aside or replaced for Passover.** It is recommended that foods be covered in the microwave during *Pesach* even after *Kashering*.

#### **WHAT COUNTERTOPS CAN BE KASHERED?**

The following information is taken from the cRc (Chicago Rabbinical Council) website with permission of the cRc.

As a general rule, once you kasher your countertop it may be used as is and would not need to be covered. In the cases that one cannot kasher the countertop, they must be covered with a material that is not porous and will not easily rip or tear. (Some people have the custom to kasher and also cover their counter tops).

As the laws of *kashering* are complex, one must see to it that a person versed in the laws of *kashering* will oversee the process in its entirety to ensure all the laws have been carefully followed. The cRc therefore recommends that

one should always cover their counter tops unless they are sure that it was indeed properly kashered.

There are many countertop materials available in the home market today with the most common one being **plastic laminate**, manufactured by laminating a hard plastic material onto a thin piece of wood. Because of this process there are seams formed where the two pieces meet, creating the potential for collecting chometz in that area throughout the year.

Some other popular brands of counter tops available are **Formica, Pionite, Wilsonart and Nevamar**. There is a difference of opinion in Halacha if one can kasher a material that is not mentioned in the Torah. Since plastic and many of the materials that will be listed in this article are not listed in the Torah, Halachic authorities debate whether they can be kashered. Rabbi Gedalia Dov Schwartz, Av Beis Din of the cRc, is of the opinion that plastic may be kashered for Pesach. **However, if it is a type of plastic that might become ruined during the koshering process, then it would not be permitted to kasher, as the Rabbis were afraid that one may not kasher properly since he is afraid of ruining the countertop.**

There is another countertop material that is made to look like stone, but it is actually an **acrylic** and therefore easy to maintain. Some popular brands are **Corian, Staron, Swanstone, Gibraltar, and Surrell**. **Avonite** makes a similar polyester based product. This material is likely to scratch and stain. While in theory it may be kashered, if there are scratches or stains present, kashering will not help and the countertop would have to be covered.

**Butcher block, or wood surfaces** are becoming once again increasingly popular. In the past, wood counter tops, tables and cutting boards were very common. However, it was thought that because of the porous nature of wood, they were highly susceptible to bacteria contamination. Today it has been proven that the natural enzymes in wood actually kill the bacteria and therefore wood is becoming a popular option in the kitchen. The wood used for these products is covered with an oil at the factory, usually tung oil, and should be continuously treated in the home to prevent drying. Wood may be kashered for Pesach, but one needs to be careful that there are no cracks in the wood that could trap chometz. If there are cracks, it would need to be covered. In a butcher shop, it was the practice to sand down the wood surface for kashering, but this could not be done in the home because it would ruin the surface. Some of the popular wood brands on the market are **John Boos, Craftart, Spekva and Omega**.

Today, natural stone such as **granite, marble, limestone, soapstone, slate, and onyx** are commonly found in the kitchen. While they are natural and beautiful, they are very porous and need to be treated with a water-based

sealant to help keep out the bacteria and keep the stone from staining. There are also **concrete** counter tops available, these are exactly what it sounds like – concrete tops formed to the shape of the area to be covered. All of these may be kashered for Pesach. However, one must make sure that the top is not finished with a synthetic, which would also need to be of a kasherable material.

Another material used for counter tops is **quartz resin**, a man made material made to look like granite or marble. It is different than natural stone in that it is not porous. Therefore the surface does not need to be sealed. Some common brands are **Cambria, Silestone, Zodiaq and Caesar Stone**. These may be kashered for Pesach.

There are also **glass, ceramic and porcelain** counter tops available, with porous grout between each tile. There are also other materials used for counter tops, with caulking used to hold down the counter top, or as a seam to seal two pieces together. **These counter tops may not be kashered for Pesach and must be covered.**

While not used as often in a home, **stainless steel, copper and zinc** are also available. These may all be kashered for Pesach.

Special thanks to Rick Glickman of “Dream Kitchens” for his help in our research.

#### KASHERING CHARTS FOR COUNTERTOPS

Brand Name or Material	Can it be Kashered?	Comment
Acrylic	Yes	May be kashered if there are no scratches or stains; otherwise cover
Avonite	Yes	May be kashered if there are no scratches or stains; otherwise cover
Buddy Rhodes	No	Must be covered for Passover
Butcher Block	Yes	May be kashered if there are no cracks; otherwise sand or cover
Caesar Stone	Yes	
Cambria	Yes	
Cement	No	Must be covered for Passover
Ceramic tile	No	Must be covered for Passover
Cheng Design	No	Must be covered for Passover

Brand Name or Material	Can it be Kasherred?	Comment
Concrete	No	Must be covered for Passover
Copper	Yes	
Corian	Yes	May be kasherred if there are no scratches or stains; otherwise cover
Craftart	Yes	May be kasherred if there are no cracks; otherwise sand or cover.
Formica	Yes	Carefully clean seams before kasherred
Gibraltar	Yes	May be kasherred if there are no scratches or stains; otherwise cover.
Glass tile	No	Must be covered for Passover
Granite	Yes	
John Boos	Yes	May be kasherred if there are no cracks; otherwise sand or cover.
Laminate (plastic)	Yes	Carefully clean seams before kasherred.
Limestone	Yes	
Marble	Yes	
Nevamar	Yes	Carefully clean seams before kasherred.
Omega	Yes	May be kasherred if there are no cracks; otherwise sand or cover
Pionite	Yes	Carefully clean seams before kasherred
Plastic Laminate	Yes	Carefully clean seams before kasherred
Porcelain	No	Must be covered for Passover
Quartz Resin	Yes	
Silestone	Yes	
Slate	Yes	
Soapstone	Yes	
Spekva	Yes	May be kasherred if there are no cracks; otherwise sand or cover.
Stainless Steel	Yes	
Staron	Yes	May be kasherred if there are no cracks; otherwise sand or cover.
Surrell	Yes	May be kasherred if there are no cracks; otherwise sand or cover.
Swanstone	Yes	May be kasherred if there are no cracks; otherwise sand or cover.
Wilsonart	Yes	Carefully clean seams before kasherred
Wood	Yes	May be kasherred if there are no cracks; otherwise sand or cover.
Zinc	Yes	
Zodiaq	Yes	

## STOVE TOPS

Brand Name or Material	Can it be Kashered?	Comment
Metal Grpes	Yes	
Metal Flat Top	Yes	
Electric Burners	Yes	
Glass Tops	Yes	According to the cRc policy, it can be kashered
Oven Tops Between Burners (Gas & Electric)	No	These should be covered
Oven Tops Between Burners (Glass)	See comments	The area should be covered unless this will damage the surface. Otherwise, it must be cleaned.

The following information has been taken from the major Kashrus agencies.

**HAGOLA:** (Note: Follow these steps carefully.)

**Metal utensils** that have been used for cooking, serving or eating hot *chometz* may be *kashered* by cleaning them thoroughly, waiting twenty-four hours and then immersing them, one by one, into a kosher for *Pesach* pot of water which has been heated and is maintaining a rolling boil when the vessel is immersed.

The metal utensil or vessel should be submerged in the boiling water for about fifteen seconds. The utensils undergoing the *kashering* process may not touch each other. In other words, if a **set of flatware** is being *kashered* for *Pesach*, one cannot take all the knives, forks and spoons and put them in the boiling water together. They should be placed into the boiling water separately. A special *kashering* suggestion is to loosely tie the pieces of silverware to a string leaving three inches between each piece and immerse the string of silverware slowly. The process is finalized by rinsing the *kashered* items in cold water. If tongs are used to grip the utensil, the utensil will have to be immersed a second time with the tong in a different position so that the boiling water will touch the initially gripped area. The entire utensil does not have to be *kashered* at once; it may be done in parts.

A non-kosher for *Pesach* pot may also be used for the purpose of *kashering*, provided that it is thoroughly clean and has not been used for twenty-four hours. However, it is the custom to make the pot kosher for *Pesach* before using it for *kashering*. This can be accomplished by cleaning the pot, leaving it dormant for twenty-four hours, filling the pot completely with water, waiting until the water comes to a rolling boil, and throwing in a hot stone or brick

which has been heated on another burner. The hot rock will cause the water to bubble more furiously and run over the top ridge of the pot on all sides at one time. The pot is now *kashered*.

**Extra Bonus:** After the *Pesach kashering* process has taken place, the status of these newly *kashered* utensils may be changed from *milchig* to *fleishig*, or vice versa.

**ERUY ROSCHIM:** Sinks are generally made from either china, corian, porcelain enamel steel, stainless steel or granite. **China sinks** cannot be *kashered* at all. **Porcelain or corian sinks** should also be considered like a china sink, since there is a controversy whether these materials can be *kashered*. These sinks should be cleaned, not used for twenty-four hours, and completely lined with contact paper or foil. The dishes that are to be washed should not be placed directly into the sink. They must be washed in a *Pesach* dish pan which sits on a *Pesach* rack. It is necessary to have separate dish pans and racks for *milchig* and *fleishig* dishes.

**Stainless steel sinks** can be *kashered* using the following method. Clean the sink thoroughly. Hot water should not be used or poured in the sink for twenty-four hours prior to *kashering*. It is recommended that the hot shut-off valve under the sink be turned off twenty-four hours before *kashering*. *Kashering* is accomplished by pouring boiling hot water from a *Pesach* kettle/pot over every part of the stainless steel sink. The poured water must touch every part of the sink including the drain and the spout of the water faucet. It is likely that the *kashering* kettle will need to be refilled a few times before the *kashering* can be completed. **Granite sinks** can be *kashered* like a stainless steel sink. If hot water was used in the sink accidentally during the twenty-four hour dormant period, and there is not enough time before *Pesach* to leave the sink dormant for an additional twenty-four hours, a *sheila* should be asked.

**MELUI V'ERUY:** In prewar Europe, where **glass** was expensive and hard to obtain, it was customary to *kasher* drinking glasses by immersing them in cold water for three 24 hour periods. This is accomplished by submerging glasses for twenty-four hours. The water should then be emptied and refilled and let sit for another 24 hours. This procedure should be repeated a third time, for a total of 72 hours. This procedure of submerging cannot be used for **pyrex** or glass that was used directly on the fire or in the oven. In general, *kashering* glasses is only recommended in cases of difficulty. Wherever glasses are readily available for purchase, special glasses for *Pesach* are preferable. **Arcoroc and Corelle** should be treated as glass for *kashering* purposes.

It's important to note that where *libbun kal* helps, certainly *libbun gamur* is good; where *hagola* helps, surely *libbun kal* is good; where *eruy* helps, certainly *hagola* and *libbun* help.

The following is a checklist reviewing items commonly found in the kitchen and how to prepare them for *Pesach*. Also included is a list of items that cannot be *kashered*.

**Baby High Chair** - Thoroughly clean. Preferable to cover the tray with contact paper.

**Blender/Food Processor/Smoothie Machine** - New or *Pesachdik* receptacle (plus anything that food makes direct contact with) required. Thoroughly clean appliance. The blade should be treated like any knife *kashered* through *hagola*.

**Can Opener** - Manual or Electric - Clean thoroughly.

**Candlesticks/Tray** - Clean thoroughly. Should not be put under hot water in a kosher for *Pesach* sink.

**Coffeemakers** - Coffeemakers that have brewed only unflavored pure coffee - Clean thoroughly. Replace with new or *Pesachdik* glass carafe and new filters. Coffeemakers that have brewed flavored coffee should be cleaned thoroughly. Do not use for 24 hours. Pour one cup of water into chamber. Water should be heated in unit and allowed to drip over exposed metal base. Replace with new plastic filter holder, new filters, and new or *Pesachdik* glass carafe.

**Colanders** - Metal - *Libbun kal*. Plastic - Do not use.

**Dentures, Bite Plates, Braces** - Clean thoroughly after finishing to eat *chometz*.

**Dishwashers** – see below

**Electric Burner Drip Pans** - Clean thoroughly.

**Grater** - Metal - *Libbun kal*. Plastic - Do not use.

**Metal Wine Goblets** - *Hagola*.

**Mixer** - Do not use, even with new blades and bowls.

**Plastic and other synthetic materials may be Kashered.** As a rule, materials such as fabric, metal, wood, rubber and stone (for example, granite and marble) can be *kashered* as well.

**Refrigerator, Freezer** - Thoroughly clean. Lining shelves is not necessary.

**Rings, Finger** - *clean*

**Rings, Napkin** - *clean*

**Shabbos Blech** - *Libbun gamur*.

**Tables** - A table upon which *chometz* is eaten during the year may be used on *Pesach* if it is covered with a waterproof covering (e.g. sheet of plastic). It is preferable to put cardboard or four or more layers of newspaper on the table under the plastic covering. Tablepads may be overturned and used.

**Towels, Tablecloths, etc.** - Those used during the year with *chometz* may be used on *Pesach* if they have been laundered with soap and hot water, even if the stains do not come out. The same applies to potholders, bibs, and aprons. Synthetic material, such as rayon and Terylene, that can only withstand a warm water cycle may be used on *Pesach* after they have gone through a

washing with detergent and only if there are no visible stains after they have been cleaned. Vinyl and plastic-lined tablecloths cannot be koshered. Transparent printed vinyl tablecloths from Taiwan are coated with a powder and should be rinsed off before first use.

**Vases** – Those used on the table during the year may be used on *Pesach* if they are washed inside and out.

**Water Pitchers** – Should be put away with *chometz* dishes.

**Water Filters** – Plastic water filters that are connected to the faucet should be thoroughly cleaned, including the outside and the coupling, and may be used on *Pesach* without changing the filters. If they are metal and have been on consistently since last *Pesach*, they should be left on during *kashering* of the spigot. If they were first attached some time after *Pesach*, they should be removed before *kashering* the spigot and *kashered* separately.

Instant hot devices and individual hot/cold water filters that are connected to the sink with a separate spigot should be *kashered* along with the sink.

**Water Coolers** – Cold water coolers should be cleaned thoroughly. The hot spigot on a water cooler should not be used if it came into contact with *chometz* during the year.

**Water Urn** - Metal (uncoated) - *Hagola*; both inside and outside should be *kashered*. Porcelain Enameled or Plastic - Do not use.

#### **WHAT CANNOT BE KASHERED?**

Utensils and appliances which cannot be thoroughly cleaned such as those having crevices, narrow cracks, and deep scratches in which *Chometz* can accumulate may not be koshered.

#### **KASHERING DISHES & UTENSILS**

*For your convenience there will be kashering of utensils (silver, cutlery etc.) taking place in the shul kitchen on*

**Sunday, March 28 1:00-4:00 PM** –*Items that you wish to kasher may not be used within the last 24 hours before Kashering.*

The following **may not** be *kashered*:

**Ceramic**—all types, including brick, china, coffee mugs and enamel.

**Glass**—all forms, including CorningWare, Corelle, fiberglass, porcelain enamel (for example, porcelain sinks and enamelized pots). Pyrex and Thermoses.

Utensils or vessels which cannot be thoroughly cleaned, such as those having crevices in which *chometz* can accumulate, (e.g. bottles with narrow necks, sieves, etc.)

**Dishwashers** – *Dishwashers may be kashered only if one could ascertain that the filter area of the dishwasher is completely clean and washed. This process is not simple and in order for the kashering to be effective, one must be sure that each detail in this process as addressed. It is possible that*

***tampering with the filter can permanently damage the dishwasher. For more information please speak to Rabbi Zwickler.***

**Drinking glasses (not plastic)** may be *kashered* for Passover by soaking them in water for three days. The water should be changed every 24 hours.

**Note:** This method of *kashering* does **not** apply to glass ovenware, whiskey glasses, glass dishes in which hot food is served, or bottles used to store beverages that are *chametz* or that contained vinegar or grain alcohol.

If new, Teflon and similarly coated pots and pans, plastic, Styrofoam, coated paper dishes, serving utensils, glasses, and plastic tablecloths may be used on Pesach. Tablecloths must be freshly laundered before Passover; however, no starch should be used.

#### **Electric Mixers, Food Processors and Blenders**

Since the motor area of electric appliances is often exposed to *chametz* and can be cleaned only with great difficulty, it is recommended that a special mixer for Pesach be used. However, those food processors and blenders that have totally sealed units in their motor area may be used if the bowls and mixers are changed.

#### **Refrigerators and Freezers**

All parts of refrigerators and freezers must be thoroughly cleaned and washed, including storage bins. The shelves should be lined with plastic or foil with small perforations to allow for air circulation.

#### ***TEVILAS KEILIM – for newly acquired utensils***

***There is a Keilim Mikvah for your convenience at the back of the shul. Refer to chart at the mikva for toiveling instructions.***

In His infinite wisdom *Hashem Yisborach* has spiritually elevated the mundane activity of eating and has vested it with special sanctity, special *kedusha*. The food we eat must be kosher; the table upon which we eat our meals represents the holy altar, the *mizbeach*. Similarly, the vessels and utensils used for preparing food and for dining must be given special holiness. When these dishes and or utensils have been previously owned by a non-Jew we have to immerse these utensils, these *keilim*, in a *mikvah*, before their first use.

*Keilim* (vessels/utensils) can be categorized into three *halachic* groupings. Utensils requiring *tevila* (immersion) with a *brocha*, utensils requiring *tevila* without a *brocha*, and utensils not requiring *tevila* at all. Utensils require *tevila* with a *brocha* when they have direct contact with food during preparation or meal time.

\* Utensils made from metal or glass whose intended purpose is not for food usage, e.g. an arts and crafts knife. Even if the knife was to be used

occasionally for food preparation, *tevila* would not be required.

- \* Metal or glass utensils that do not come into direct contact with the food, e.g. the metal shell of a removable crock pot or can-opener.
- \* Utensils which are made by a Jewish craftsman (observant or non-observant) who owns his company or business and are sold directly to a Jewish customer.
- \* Empty metal cans that previously held food, e.g. canned vegetables, can be used to cook food therein without *tevila*. One does not have to immerse the can because the Jew who opened the can to remove the original contents has now created a "new" utensil.
- \* Storage utensils that are not brought to the table, e.g. glass spaghetti/pasta containers or ceramic cookie jars.
- \* Food sold in glass jars (mayonnaise jars or juice bottles): When it is emptied, the glass jar does not require *tevila* due to the fact that it is secondary to its contents. If a deposit is required on the bottle, the glass has individuality in its own right and would require *tevila* before reuse. In the event that the jar or the bottle is fancy and important in its own right, *tevila* would be required. A competent *halachic* authority should determine whether a *brocha* is required when making the *tevila*. One should not assume that Jewish merchants immerse the jars or bottles used to package loose or bulk food items.
- \* Utensils used exclusively with raw, non-edible food, for instance cookie cutters or a metal tenderizer hammer do not need *tevila*.

Utensils require *tevila* without a *brocha* when the dishes or vessels are made from glazed china, bone china, stoneware, corning ware, or porcelain enamel.

Other vessels requiring *tevila* without a *brocha* include:

- \* Utensils made from a combination of materials, e.g. metal pots coated with teflon or enamel.
- \* Utensils used for raw ingredients, but could also be used for edible food, such as mixer beaters or rolling pins, should be *toveled* without a *brocha*.
- \* Metal utensils used for food storage that remain in the kitchen or pantry and are not brought to the table, e.g. metal flour or sugar canisters.
- \* Disposable aluminum pans and containers used for cooking and baking require *tevila* with a *brocha* if they are to be used more than once. If they are to be discarded after one use, a competent Rabbinic authority should be consulted.

The following section will be discussed and elaborated on at the 3/29 Shiur.

## PRODUCTS NOT REQUIRING SUPERVISION

**It is preferable to purchase these items before Pesach.**

Air Fresheners

Rubbing Alcohol, Isopropyl Alcohol

Aluminum Foil, Aluminum pans, Wax Paper, any Styrofoam products, Plastic Wrap (any brand), Paper goods including plates, cups, tablecloths, bowls (paper goods should not be used with hot food).

Ammonia

Baby Oil

Baby Ointment

Baby Powder — Any brand

Baby Wipes — Any brand **without** alcohol

Bags

Baking (Bicarbonate) Soda — not Baking Powder

Balloons - without powder

Band-Aids

Bleach

Boby Wash

Bowl Cleaners

Braces, Orthodontia and Dentures and Wax used for braces

Candles —including scented

Carrots, including baby carrots, raw in plastic bags — Without additives

Cocoa- Hershey's or any other 100% pure, not processed in Europe

Coffee Filters

Contact Lenses and Solution

Contact Paper

Corn Remover

Crock pot liners

Deodorants — Any powdered or stick type

Dental Floss — Any unflavored, including waxed

Detergents — Any powdered brands that are kosher year-round.

Dish detergents - The P'Sak of Rav Schwartz is that all soaps, even those used for dishes, both liquid and powdered, do not need special Passover certification. However, the following brands have been researched for this year: Ajax, Brillo Pads, Dawn, Dermassage, Dynamo, Fab, Fresh Start, Ivory, Joy, Murphy Oil Soap, Palmolive, Scrub Free.

Eggs — **Whole, fresh eggs should be purchased before Pesach.** *Since chicken feed contains chometz, it is customary not to eat eggs that were laid on Pesach.* Other egg products, such as liquid eggs, egg substitute or cooked eggs, must bear Passover certification.

Eyedrops

Fabric Softeners

Fabric Protectors - Scotch Guard

Fish- All raw frozen fish that bears reliable kosher supervision year round is kosher for Pesach.

Fruit — Fresh or Frozen (only unsweetened, without syrup and additive free)

Furniture Polish

Glue

Hydrogen Peroxide

Ice in bags - plain, unflavored

Infant Formula — Isomil, Similac, Enfamil (using separate utensils due to kitniyot) More information about specific formulas will be discussed at the shiur on March 15<sup>th</sup>.

Insecticides - all sprays: Raid Roach and Ant Traps have been researched - approved this year.

**Lactaid: Lactaid Milk** must be purchased **before** Passover. **Lactaid pills contain chometz** and do not fall into the category of pill medication. They may not be used on Passover. If an individual who is lactose intolerant must drink milk or other dairy products on Passover, please see me. **Most soy and rice milks, such as Rice Dream, contain chometz, and should not be used on Passover.**

Laundry Detergent

Meat — Raw, fresh or frozen (not ground), which are kosher year-round

Mineral Oil

Mineral Water –unflavored (not carbonated)

Mouthwash — All major brands, with the exception of Flourigard and Prevident Mouthrinse are OK. **Listerine Pocketpaks are not recommended for Passover use.**

Nail Polish — All

Nail Polish Remover - All

Nuts — Raw nuts in their shell do not require Passover certification. Shelled nuts that list BHA or BHT (preservatives) in the ingredients require special Passover certification. They are sprayed on the nuts using corn derivatives (*kitniyos*). **except peanuts** and Pecan pieces.

Nutritional Supplements - Ensure Regular, Light & Plus are acceptable. Ensure Puddings contains kitniyot. Ensure with fiber contains chometz.

Olive Oil — Extra Virgin (This does not include LITE or spray oils)

Orange Juice Frozen Concentrate - without additives.

Oven Cleaner — Any

Parchment Paper - Chefs Select, Norpak, Pantry Pro, Pure, Sunshine Ind., Wilton (Star K).

Petroleum Jelly - (i.e. Vaseline) - Any Brand

Plastic Cutlery

Potatoes - fresh, peeled - E.Z. Spuds

Poultry, Fresh and/or frozen (not ground) without spices –which has yearly reliable kosher supervision

Salt — Any brand **without** iodine, maltodextrin, dextrose, or polysorbates

Sanitizers  
Scouring Pads  
Silver Polish  
Soap — Any  
Spices - Any whole, unground.  
Stain Remover  
Sugar — Any brand white granulated cane sugar (**not powdered**); It is preferable to purchase the sugar before Pesach. Domino Brown or Sugar, Brownulated with “P” next to kosher symbol.  
Tea — Lipton unflavored tea leaves or teabags including decaffeinated, and Nestea regular and decaffeinated unflavored.  
Tissues  
Toothpaste —All in non-liquid form—will be elaborated on at the 3/15 shiur  
Toothpicks — Any wood or plastic, unflavored and uncolored  
Vegetables — Any fresh  
Water, bottled — From U.S.A. even with electrolytes  
Wax Paper — Any  
Wax – For braces, any

#### **PRODUCTS REQUIRING SUPERVISION**

Beverages  
Candies  
Canned fruits  
Canned vegetables  
Coffee-Unflavored Plain (**not decaf**) Ground does not need special certification for Passover. **All instant and flavored and decaf ground coffee needs special Passover certification.** *Folger's and Tasters Choice REGULAR (NOT DECAF)* instant coffee is acceptable even without Passover certification.  
Fresh Orange Juice and Grapefruit Juice: An updated list will be available the week before Passover  
Honey  
Ices and ice cream  
Instant tea  
Jams and jellies  
Ketchup  
Mayonnaise  
Non-dairy creamers  
Parchment paper  
Prepared horseradish  
Quinoa: There is a difference of opinion regarding the status of quinoa. There is concern that some companies that pack quinoa also may pack other products that may be kitniyos or even chometz. Therefore, it is recommended that it only be purchased from a company that only packs quinoa. Ancient

Harvest brand from Gardena, California, only deals with pure quinoa, however, only the "whole grain" quinoa may be used. Trader Joe's brand with the "half moon K", is also acceptable. Other products such as pasta and flour should not be used for Passover.

Soup mixes

Sour pickles and tomatoes

Spices- Ground spices require Pesach certification. They can be processed on equipment that contains chometz and can also be adulterated with kitniyos or chometz.

Sugar –Brown sugar often shares tanks with items that contain chometz and therefore requires special Pesach certification.

Sugar substitutes

Syrups

Tuna fish

Vegetables (frozen)

Vegetable oils and shortening

Vinegar

#### **Baby Foods And Feeding Young Children**

If and when a physician requires the use of certain baby foods which could contain *chametz*, these may be permissible only after consultation with the physician and an Orthodox rabbi.

#### **Pet Foods**

The following is taken from the CRC website and will be elaborated on at the Pesach Shiur on March 15th

*There are many potential problems presented by pet foods all year, and even more so on Pesach. Many pet foods contain mixtures of meat and milk, which are forbidden by Torah law to derive any benefit from, including use as pet food. For Pesach we must take extra precautions since many pet foods contain actual chometz ingredients (wheat, oats, etc.).*

**Note: Some of the items contain kitnios, which is acceptable for animal consumption. Be careful this year for wheat gluten and milk whey found in many products.**

*Pet foods generally contain chametz. Specific animal food will be discussed at the shiur on 3/29*

#### **MEDICINES (reproduced from the OU Guide to Kosher Passover 2010)**

##### **Guidelines for Medicines on Pesach**

Creams, non-chewable pills and injections may be owned, used and consumed on Pesach even if they contain chametz or kitniot, since they are inedible. This covers most medicines used by adults. (There is a difference of opinion as to whether this leniency applies to vitamins or is limited to medicines).

- \* It is permissible to grind non-chewable pills and mix the powder into food items so that a child can take medicine on Pesach. However, a doctor must be consulted to make sure that the child is getting the correct dosage and that the potency of the pill is not compromised by grinding it up.

Liquid medicines, chewable pills and pills coated with a flavored glaze are edible and may contain chametz and/or kitniot. Therefore:

- \* If possible, they should be replaced - under the direction of a doctor - with a non-chewable pill.
- \* If substitution is not possible and the person is in a state of *sakanah* or *safek sakanah* (any possible danger to human life), they may own and consume the medication. The same applies if the condition is not yet a *safek sakanah* but may deteriorate to that point and there may be any delay in getting the medicine before or on Pesach. (A Rabbi should be consulted as to whether it is preferable to purchase the medicine before or on Pesach, and as to how to dispose of the medicine once the danger passes).
- \* If substitution is not possible and a doctor determines that there is no potential *sakanah* if the person doesn't take the medicine, a Rabbi should be consulted. He may be able to determine that the medicine does not contain *chametz* and/or *kitniot*, or he may decide that the medicine may be consumed due to the seriousness of the patient's condition.

You should exercise extreme caution and consult with your doctor and Rabbi before making a decision not to take a medicine.

These guidelines do not address the question of consuming medicines on *Shabbat* and *Yom Tov*.

**BEFORE DISCONTINUING LIQUID OR CHEWABLE MEDICINE, YOU MUST CONSULT WITH YOUR DOCTOR AND RABBI.**

**COSMETICS AND TOILETRIES**

- \* All varieties of body soaps, shampoos and stick deodorants are permitted for use on Pesach regardless of their ingredients.
- \* All types of ointments, creams, nail polish, hand lotions, eye shadow, eyeliner, mascara, blush, foot and face powders, and ink and paint may be used regardless of their ingredients.
- \* Colognes, perfumes, hairspray, shaving lotions and deodorants that have denatured alcohol (listed as SD, SDA, [or with a number or letter i.e. SD29C or SD40], SD Alcohol, Alcohol, Denatured Alcohol or Ethyl Alcohol) cannot be used on Pesach unless they appear on a reliable list. This only applies to products in a pure liquid state.
- \* Lipstick may be used.
- \* Listerine Pocket Pals and Pocket mist are NOT acceptable.

## EREV PESACH

### **BEDIKAS CHAMETZ (SEARCH FOR CHAMETZ)**

Bedikas Chametz (search for Chametz) is conducted on the evening of the 14<sup>th</sup> of Nissan (March 28) and Biyur Chametz (burning of chametz) on the morning of the 14<sup>th</sup> of Nisan (March 29).

**Bedikas Chametz may begin after 7:59 PM on Sunday night.**



The bedika should be performed as immediately as possible after the time mentioned above. One should not eat or begin any other activities before the bedika. The reason for this is that involvement in other matters may cause a person to forget to search for chametz.

The search should preferably be done with a single wax candle, although any similar candle is acceptable. A flashlight should be used for places that a candle would be dangerous, or that are difficult to access (e.g. Car, boiler room.)

The lights in the room where the search is taking place may be shut so that the light of the candle can illuminate the room sufficiently and make the search efficient. However one may also keep the lights on in order to help the search. A flashlight may be used in addition to the candle.

It is a tradition to use a feather and a wooden spoon to sweep any chametz that is found.

The Bracha said before one begins the search is

אשר קדשנו במצותיו וצונו על ביעור חמץ - One should not speak from the time the bracha is made until the conclusion of the Bedikah.

If one forgot to say the bracha he may do so anytime during the search.

If someone cannot search his or her home personally they can appoint a shaliach(messenger) to do so on their behalf. The shaliach must make the bracha and search as if he or she is the owner.

The custom is to place ten small pieces of bread around the house in different locations. This is to insure that if no other Chametz is found, the bracha said would not be in vain. Needless to say, the search for the chametz is not for the 10 pieces alone, rather to insure that no chametz is found in the house.

### **PLACES TO SEARCH**

All rooms of the house require bedikah, because a person may, on occasion,

enter a room during a meal carrying Chametz. The same halacha applies to a basement, attic, pantry, storage bin, or other areas where food or beverages is kept or where a person may enter during a meal.

It is especially important to search pockets of clothing, children's briefcases and cars.

Places that are difficult to search can be avoided by selling them to a non-Jew. Some examples are one's office, store, and garage. However, if one sells any of the above they may not enter that location for the duration of Pesach.

If one searches more than one location, he or she should only make one bracha on the first location and have in mind the other locations. If one has other people searching multiple locations on his or her behalf, the messengers should hear the original bracha from the owner and then proceed to search in their respective locations.

At the conclusion of the Bedika, the paragraph of Kol Chameira כל חמירא should be recited. Through this statement one nullifies all of the chometz. Kol Chameira should be recited in any language that a person understands. If one does not understand what they are saying, the nullification is not effective.

In English the following should be said "All chametz or leaven which is in my domain, which I have not seen, have not removed and do not know about, should be annulled and become ownerless, like dust of the earth."

#### **THOSE GOING AWAY FOR PESACH**

If one is going away for the entire Yom Tov, they may sell their Chametz and lease their home to a non Jew. However, this would mean that they would not be able to return to their home even in an emergency. Therefore the suggestion for those who will be away for all of Pesach is to clean all of the visual Chametz from one's home and perform a bedikah the night before one leaves. The bedika may be performed if they leave home within 30 days of Pesach. No bracha is recited when performing such a bedika. The Chametz from the bedika should be taken to the pesach destination and burned on Wednesday at that location. The remaining Chametz in the house should be sold to the non-Jew. The statement of Kol Chamira, nullifying all chametz in one's possession must still be recited on Erev Pesach, Wednesday morning.

#### **GUESTS IN A HOTEL**

If arrival is before the night of the search (that afternoon or before), there is an obligation to search the hotel room with a brocha and nullify the chametz in the room by reciting Kol Chameira.

**Eating Chometz** - One may eat chometz until the end of the "4th halachic hour" of the day. This year the last time to eat chametz in West Orange and Erev Pesach is **10:29 AM**.

**On Erev Pesach the first born males are obligated to fast. Those bechorim who do not wish to fast, should attend the siyum at 7:05 AM at the shul in between the 2 minyanim.**

**Burning and Selling Chometz** - Chometz must be disposed of by burning or selling it before the end of the "5th halachic hour". This year in West Orange this time is **11:45 AM**. *Kol chamira* is recited at the time of burning - before the end of the 5th halachic hour.

**This year with the help of the West Orange Fire Department we will be burning Chametz through the efforts of the AABJ&D Men's Club.**

**PLEASE DO NOT BURN ANYTHING WITH PLASTIC, DOING SO IS AGAINST THE LAW IN OUR TOWNSHIP AND HAZARDOUS TO THE HEALTH OF YOURSELF AND OTHERS.**

**Chametz Burning – Wednesday April 9 11:00-11:45 AM – in the Shul parking lot.**

Please try to walk to the shul or park nearby in order to have the parking lot relatively free of cars during that time.

One should be aware of the following:

- \* Once *kol chamira* is recited by the head of the household, no chometz may be eaten by anyone at home. For example, if the father burns the chometz and recites *kol chamira* at 8:30 AM, he and his family (even if they are at home) may no longer eat chometz. Everything must be put away by that time.
- \* Be cognizant of the latest times. All times apply to chometz eaten at any location. Chometz should not be burned at the last second. This is true whether one burns chometz outside his home or at a public biur chometz.

**Chometz in the Mail** - If one receives chometz in the mail or with the newspaper on Erev Pesach (after the 5th halachic hour) or on Pesach, one should not assume ownership of the item but rather leave the chometz outside. If mail is delivered through a mail slot into one's home, have intent not to acquire the chometz (i.e. do not take legal possession) and kick it or push it outside with a stick to avoid handling it. If it is still around after Pesach, one may assume ownership at that time, and use it, provided that the sender is a gentile.

**Kashering on Erev Pesach** - Ideally, all kashering should be completed by the end of the 4th halachic hour. If one forgot to kasher before this time, he may kasher the vessel until candle lighting time on Erev Pesach with the following condition: The vessel did not come in contact with anything hot (whether

Kosher L'Pesach or not) within the past 24 hours. In the event the vessel came in contact with something hot within the last 24 hours or if one requires kashering of a chometz vessel on Pesach, please contact me.

**Finding Chometz on Erev Pesach** - There is a well known halacha that states if one finds chometz on Chol Hamoed or on Erev Pesach after the 5th hour, one should immediately burn it. On Yom Tov, one should cover the chometz (because it is muktza) and burn it after Yom Tov. This halacha only applies if one did not sell his chometz to a gentile. However, if one sells chometz to a gentile, this sale includes all chometz, wherever it may be found. Therefore, if one discovers pretzels in a drawer or bagel chips in a coat pocket on Pesach, one may not burn this chometz as it belongs to the gentile to whom the Rav sold the chometz! Rather, one should store the item with the "locked up" chometz sold to the gentile. It may be eaten after Pesach when the chometz is purchased back.

#### **THE SEDER**

The Seder service is divided into 14 sections (the word Seder means "order"):

1. **Kadesh** Sanctifying the day over a cup of wine
2. **Urchatz** Washing the hands prior to eating karpas
3. **Karpas** Eating a vegetable like potatoes or parsley dipped in salt-water
4. **Yachatz** The breaking of the middle matza
5. **Maggid** The story of our Exodus from Egypt
6. **Rachtza** Washing the hands in preparation for eating the matza
7. **Motzi-Matza** Eating the required amount of matza
8. **Maror** Eating the required amount of bitter herbs dipped in charoset
9. **Koraich** Eating the "Hillel Sandwich" of matza and maror, dipped in charoset
10. **Shulchan Oraich** Eating the festive meal
11. **Tzafun** "Dessert," through eating the required amount of Afikomen (matza)
12. **Barech** Grace After Meals
13. **Hallel** Prayers in praise of Hashem
14. **Nirtzah** Conclusion of the Seder and the festive songs

#### **THE SEDER PLATE**

The Seder plate, upon which all the symbols of Pesach are placed, is at the center of the celebration. A large plate is set at the head of the table (and in many households, before each guest at the Seder) and includes the following items:

- \* Three covered **Matzot**.
- \* A **roasted meat bone**, on the upper right, to remember the time when

our ancestors would offer the Korban Pesach (Passover Sacrifice) in observance of the holiday.

- \* A **roasted egg**, on the upper left, as a remembrance of the additional festival offering by our ancestors in celebration of Pesach.
- \* **Maror** (bitter herbs: horseradish or romaine lettuce leaves) placed in the center and at bottom, to remind us of the bitter slavery suffered by our people during their long stay in Egypt.
- \* **Charoses**, on the lower right, a mixture of nuts, apples, cinnamon, and wine, that serves as a symbol of the mortar used for making the bricks with which our ancestors built cities for Paroh.



Many in the Sephardic community add to the charoses, fruits such as raisins, pomegranates, cinnamon, ginger and other sweet ingredients.

- \* **Karpas** (potatoes, parsley, or any vegetable) on the lower left, to be dipped in salt-water during the Seder, signaling the festive nature of the meal and to arouse the curiosity of the children.

Some in the Sephardic community dip the Karpas into Kosher for Pesach vinegar instead of salt water.

Since everyone is obligated to drink four cups of wine during the Seder to commemorate the redemption of our people, each person attending the Seder should have his or her own cup of wine. Ashkenazim say a bracha over each of the four cups of wine.

Most Sephardim only recite brachot over the first and third cups of wine.

#### **BASIC SEDER REQUIREMENTS & MEASUREMENTS**

The first of the Seder night mitzvos is the drinking of four cups of wine (known in Hebrew as Arba Kosot) by both men and women, in tribute and as a toast to the Almighty for the four promises made and fulfilled concerning the redemption (see Exodus 6:6-7).

In honor of the prophet Eliyahu (Elijah), an additional cup of wine is placed on the table. This wine is not drunk. Eliyahu is the symbol of peace and freedom that one day will reign throughout the world. To symbolize the coming of Eliyahu, the door is opened (following the meal) and all rise to welcome him with the words "Baruch Haba - Blessed is he who comes."

**Based on the halachic decisions of the late Rabbi Moshe Feinstein, zt'l, the**

**following are the minimum amounts of wine required during the Seder:**

For the **Arba Kosot** (four required cups of wine), for Kiddush (except on Friday night) and for Havdalah, the cup must contain at least 3.3 fluid ounces (revi'is ha-lug) in size. The obligation is fulfilled if more than one-half (rov kos) of each cup is consumed after each blessing over the wine.

Since the regular Friday evening Kiddush throughout the year requires a cup that contains at least 4.42 fluid ounces, the Friday night Seder Kiddush requires 4.42 fluid ounces, while the other three cups require 3.3 fluid ounces.

**MINIMUM STRENGTH OF WINE**

Full strength (undiluted) wine is required for the Arba Kosot.

If one's health does not permit this, then one may dilute the wine with grape juice. One should be careful to only dilute the wine as much as necessary, with the least amount of grape juice possible.

If for health reasons one cannot use wine at all, one may substitute grape juice.

If one must dilute grape juice with water, the ratio should not exceed two-thirds cup water to one-third cup grape juice.

If one does not have enough wine to perform the mitzva (Kiddush, Havdalah, etc.) water may be added but not in excess of two-fifths cup wine to three-fifths cup water.

**Note: The *Bracha* over all these mixtures is "*Hagafen*."**

**MAGGID**

Relating the story of our Exodus from Egypt is the vital mitzva of the Seder night. The Torah teaches us that one is specifically obligated to tell the story of Passover to the children (V'hegadta l'vincha). It is therefore important for everyone present, and children in particular, to understand the story. Throughout the Seder, it is appropriate to offer commentary or insights into the Exodus, and anyone who amplifies the story through questions, interpretations, or discussion, is deemed to be "praiseworthy." Most importantly, children should be encouraged to raise any questions they have at the Seder — separate from the well-known "Mah Nishtana" — to further demonstrate the true meaning of freedom.

**MATZAH**

The mitzva of eating matza at the Seder is one of the most important of our Torah commandments, and both men and women are required to fulfill this mitzva. We eat matza at three specific points during the Seder service:

- \* Motzi-Matza — this matza is eaten immediately after the appropriate blessings are recited.
- \* Koraich — the sandwich of matza and maror, eaten prior to the main meal.

- \* Afikomen — dessert — the eating of matza at the conclusion of the Seder.

The halachic requirement is to eat a “k’zayis” (the volume of an olive) of Matza Shmurah, at each of these points during the Seder. Matza Shmurah has been supervised by a Jew from the time of harvest through baking. **Based on the halachic decisions of the late Rabbi Moshe Feinstein, zt”l, the following are the minimum amounts of Matza Shmura required during the Seder:**

**Motzi-Matza:** a piece equivalent in size to 6 inches by 4 inches

**Koraich:** a piece equivalent to 6 inches by 3 inches

**Afikomen:** a piece equivalent to 6 inches by 4 inches

If for health reasons, one cannot eat matza, Shmurah Matza meal (upon which one is permitted to recite the Hamotzi) may be substituted as follows:

- \* After reciting the bracha “Al Achilas Matza” and for the Afikomen, an amount of matza meal that can be compacted into a vessel measuring 1.5 fluid ounces.
- \* For Koraich — an amount of matza meal that can be compacted into a vessel holding 1.1 fluid ounces.

Most Sephardim, unlike Ashkenazim, permit matza ashira, which is made from fruit juice or eggs, on Pesach. Please check with your Rabbi to determine the appropriate use of these products on Pesach.

Some Sephardic communities pass the Afikomen around the Seder table from right shoulder to right shoulder, thus reenacting the Exodus from Egypt.

### **MAROR**

Bitter Herbs - Horseradish or Romaine Lettuce

The eating of bitter herbs is another Seder night mitzva, reminding us of the bitterness of slavery. Both men and women must eat the equivalent of a k’zayit. Bottled horseradish **does not** fulfill the mitzva of maror.

When Romaine lettuce is used, **each leaf must be carefully inspected to ensure that there are no insects.** Prior to the inspection, the outer leaves should be removed and discarded. Separate all leaves and wash each one thoroughly under a hard stream of water. Only then should the individual leaves be examined under good lighting. (Careful washing will ensure that no Torah laws are violated by the ingestion of insects.)

**Based on the halachic decisions of the late Rabbi Moshe Feinstein, zt”l, each person must eat a minimum amount of Maror twice during the Seder, once after the bracha “Al Achilas Maror” and once for Koraich, as follows:**

If using pure, grated horseradish, use the following amounts:

- \* After reciting the bracha “Al Achilas Maror”— eat an amount that can be compacted into a vessel measuring 1.1 fluid ounces.
- \* For Koraich — eat an amount that can be compacted into a vessel measuring .7 fluid ounces.

If using whole leaf Romaine lettuce, use the following amounts:

- \* After reciting the bracha “Al Achilas Maror” and Koraich, eat enough leaves to cover an area of 8 by 10 inches.
- \* If using Romaine lettuce stalks only, use the following amounts:
- \* After reciting the bracha “Al Achilas Maror” and Koraich, enough leaves to cover an area of 3 by 5 inches.

Sephardim do not use horseradish, as it has a sharp taste and not a bitter one. The Sephardic custom is to use the fresh leaves or stalks of Romaine lettuce or endives, but not the root. One should check the maror for bugs on the eve of Passover, before the first Seder.

#### **Laws of Chol Hamoed**

**Chol Hamoed** are the intermediate days of Pesach and Sukkos. These days do not have the same holiness and restriction as do the days of Yom Tov, yet they are considered to be a part of the overall holiday. Fewer activities are prohibited during **Chol Hamoed** than on the days of Yom Tov.

The following is a general list of halachos that pertain to Col Hamoed.

Please feel free to ask me about any specific questions relating to work or any other activity during this period.

Permitted activities include:

- \* Any labor performed for the preparation of food.
- \* Any labor performed for medical purposes.
- \* Any non-strenuous labor which, if not performed at the time, would cause loss (unless it could have been done before holiday and was deliberately delayed until **Chol HaMoed**, thus rendering it forbidden).
- \* Friendly (non-business) correspondence is permitted, but writing should be done in a different manner than usual.

Other **laws of Chol HaMoed**:

- \* It is forbidden to record business matters, unless by not doing so, details will be forgotten and cause financial detriment.
- \* In general, business should be carried out only if it will benefit one's ability to purchase things for the holiday, or if by not working, the business will lose its current capital.
- \* Buying and selling merchandise is prohibited.
- \* Weddings are not held during **Chol HaMoed**, though engagements are permitted.
- \* Doing laundry is forbidden, except clothing needed for Yom Tov and

which could not have been laundered before the holiday began. If children's clothes become soiled one may wash them on Chol Hamoed.

- \* Cutting hair and shaving is prohibited.
- \* Nail cutting is permitted if it was also done before Yom Tov began.
- \* Fasting is prohibited.
- \* Any mourners with questions about Chol Hamoed should please consult me.
- \* One may hire a needy person to do labors usually prohibited on **Chol HaMoed**, so as to provide him with a livelihood with which he can purchase things for the holiday.

**The days of Chol HaMoed include the mitzvah to be joyous and celebrate. We eat festive meals and wear special clothing.**

#### **EATING CHAMETZ AFTER PESACH**

After Pesach, there is a Rabbinical injunction of not eating or deriving benefit from *Chometz SheAvar Alav HaPesach* (hereby referred to as *Chometz SHAAHP*), chometz that was in the possession of a Jew on Pesach. Therefore, after Pesach, consumers must ascertain the chometz they purchase was not in the possession of a Jew on Pesach. Chometz may be purchased from a store owned by a non-Jew. In Hilchos Pesach, a store is considered owned by a non-Jew if the non-Jew owns more than half of the store. In a corporation, at least 51% of the voting stock must be owned by non-Jews, otherwise, the chometz should be considered *Chometz SHAAHP*.

Chometz may be purchased from a Jewish owned store whose owner properly sold the chometz before Pesach. A "proper" sale means the chometz is sold to a gentile and put away in a designated enclosed area for all of Pesach. A Rav should be consulted regarding stores who "sell" their chometz before Pesach, yet continue to allow customers to purchase the chometz on Pesach.

**On Tuesday April 6, one may begin eating the Chametz bought back through Rabbi Zwickler from the gentile beginning at 9:00 PM**

**As in the past, the stores that are under the Hashgocha of the Vaad of Metrowest will have sold their chametz and one may eat there beginning Wednesday, April 7, 2010.**

**SHOPRITE in Essex Green West Orange is a supermarket owned by non Jews. Therefore one may buy Chametz from that Shoprite location beginning immediately on Motzei Pesach.**



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