

OBSERVING Passover

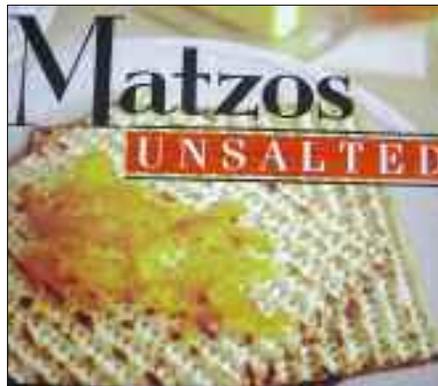


GLOSSARY OF PASSOVER TERMS

HAMETZ — *Fermented or leavened wheat, rye, oats, spelt and barley.* When these grains come in contact with water, they leaven within 18 minutes. In the case of hot or salted water, leavening takes place instantly. *Hametz* may not be consumed either by eating or drinking, and may not be held in one's possession, nor may any benefit be derived from *hametz*. Grain flour is commonly produced from grains that have been washed and tempered. Tempering is the process by which grains are softened by soaking in water, and this flour and all products made with it are, therefore, *hametz*.

KITNIOT — *Leguminous vegetables such as beans, peas, corn and rice.* The consumption of these foods is restricted by European Rabbinic tradition, though these foods are not *hametz*. Unlike *hametz*, benefit from and possession of *kitniot* during Passover are permitted. Yemenite, Sephardic and Oriental Jews are not bound to this custom by their traditions. The tradition of the *kitniot* restriction has been steadfastly maintained by all Jews of European origin for centuries. This includes the Jews of France, England, Germany, Russia, Poland, Hungary, Austria and the Low Countries.

MATZA — *Unleavened bread prepared from the flour of grains that have not been washed or tempered, and have been milled under supervision, completely protected from any contact with water.* Matza may be prepared only with water that has been stored overnight. It is kneaded into dough either by hand or machine, but only in a cool room, since heat may cause instant leavening. The dough may not be left idle for a period longer than 18 minutes. It is rolled into thin sheets and then baked. All equipment used in the preparation of matza must be constantly cleaned of dough crumbs, and the oven in which matza is baked must be set at the proper baking temperature. Insufficiently heated ovens cause leavening to occur. Once matza has been baked properly, leavening can no longer occur, and the product can no longer become *hametz*. Therefore, matza products such as ground matza meal, flour and farfel



may be cooked in hot water, baked or blended with any variety of Passover ingredients.

SHMURAH MATZA — *Matza used for the Seder on Passover eve.* All Jews must fulfill the mitzvah of *achilat matza*—eating of matza. This matza is eaten at the Seder just before the meal, at which time the blessings of *Hamotzi* and *Al Achilat Matza* are pronounced. Such matza must be prepared with the express purpose of the mitzvah of matza, *Le'shem Matzot Mitzvah*. It is traditional that the flour from which this matza is prepared should be specially supervised from the time the wheat is cut — *shmurah mishaat ketzirah*. When this special supervision has been instituted only from the time of milling — *tekhinah* —matzot prepared from such flour may be used for matzot mitzvah only when the traditional *shmurah mishaat ketzirah matza* is not available.

MATZA ASHIRAH — *Matza made from flour kneaded with fruit juice or eggs.* This matza may not be used for the mitzvah regardless of which flour is used. This type of matza is commonly referred to as egg or grape matza. Water may not be used in the baking of this matza since adding water to the dough would create instant leavening. According to Ashkenazic practice, such matza may be consumed on Pesah only by the elderly, sick or young children who cannot digest regular matza. Sephardim should consult their Rabbi.



First Seder in Jerusalem by Rueben Rubin, 1950

BEDIKAT HAMETZ — *The search for hametz.* On the night of the fourteenth of Nisan, Sunday, March 28, 2010, a search for *hametz* is to be conducted in the home, wherever *hametz* may have been brought during the year. The search is conducted in the evening, by a candle or a flashlight. *Hametz* found during the search is set aside for burning the next day.

BITUL HAMETZ — *The nullification of hametz.* Since *hametz* may not be held in one's possession during Passover, one may rid oneself of the *hametz* by declaring all types of *hametz* in one's possession to be dust and ashes, abandoned property. The *bitul* is pronounced immediately after the search, to nullify the *hametz* that may have been overlooked, and again after the burning in the morning, to include any additional *hametz* that may have come into one's possession in the interim.

BIUR HAMETZ — *The destruction of hametz.* All *hametz* in one's possession must be destroyed before Passover, by the fifth portion hour on the **fourteenth day of Nisan, Monday, March 29, 2010.** The daylight hours of each day are divided into twelve parts; each twelfth is

then reckoned as a portion hour of that day. *Hametz* may be eaten only during the first four portion hours; it may be used or sold during the fifth portion hour. The remaining *hametz* should be destroyed before the end of the fifth portion hour. It is not permitted to rely solely on the utterance of the *bitul* to fulfill the *mitzvah* of *biur hametz*. Though any method of complete disposal is permitted, e.g., flushing into sewers or throwing into the sea, it is traditional to destroy *hametz* by fire during the fifth portion hour of the day, after which the *bitul* is pronounced to nullify any *hametz* that may have been overlooked. The *bitul* cannot be pronounced during the sixth portion hour of the day, since at that time, the use of *hametz* is restricted and one can no longer rid oneself of its possession.

MECHIRAT HAMETZ — *Sale of hametz to a non-Jew.* The requirement of *biur hametz* is limited to foods under Jewish ownership and possession. *Hametz* that has been transferred to a non-Jew need not be destroyed. Such transfer of *hametz*, by legal and binding sale with a properly executed contract (*shtar mechirah*) gives the non-Jew full title to all

hametz foods. This transfer is traditionally carried out by engaging the rabbi to act as an agent, with power of attorney to sell the *hametz* to a non-Jew by means of *kabalat kinyan* and contract — *shtar harshaah*. The rabbi, acting as an agent for the owners of the *hametz*, then enters into an agreement with a non-Jew for the sale of *hametz*. When the sale is carried out, a limited amount of *hametz* is not sold and set aside to be destroyed on the following day, in order to fulfill the *mitzvot* of *bedikah*, *biur* and *bitul*. *Hametz* that has been sold must be put in a completely sealed-off place, inaccessible during Passover.

HAMETZ SHE'AVAR ALAV HA'PESACH *Any hametz held over Passover under Jewish ownership.* This *hametz* may not be used or sold after Passover, as a penalty for failure to perform the *mitzvot* of *bedikah* and *biur* properly. Selling the *hametz* before Passover to a non-Jew avoids Jewish ownership during Passover. The *mitzvot* of *bedikah* and *biur* have therefore not been violated, and the injunction of *hametz she'avar alav ha'Pesach* is avoided.

PASSOVER FAQ'S

WHAT IS PASSOVER?

Passover is an eight day Jewish holiday, of biblical origin, marking the birth of the Jews as a people and their emergence as a unique nation in history, devoted to God's will. It celebrates the liberation of the children of Israel from slavery in Egypt over 3000 years ago, under the leadership of Moses.

WHEN DOES PASSOVER BEGIN?

According to biblical law, Passover is determined by the Jewish lunar calendar, and begins on the eve of the fifteenth day of the month of Nisan. The English date varies from year to year, falling in March or in April.

This year Passover begins Monday evening, March 29, 2010.

WHAT DOES "KOSHER for PASSOVER" MEAN?

During Passover, Jewish law forbids the consumption or possession by Jews of all edible fermented grain products (*hametz*) or related foods. Therefore, even foods and household products which meet the strict, year-round dietary regulations, and are considered kosher, are nevertheless often unacceptable, or require special preparation for Passover use in the Jewish home in order to be kosher for Passover.

HOW CAN ONE TELL IF A PRODUCT IS KOSHER FOR PASSOVER?

Most processed foods and beverages require special rabbinical supervision for Passover use. They must also be kosher for year-round use, and prepared in accordance with all of the regular Jewish dietary laws. Jewish consumers are urged to look for the "P" or the "Kosher for Passover" designations as an integral part of the product label, and to be familiar with the rabbi or organization giving the Passover endorsement. The mere mention of Kosher for Passover on the label is not a sufficient guarantee of the product's acceptability for Passover use. The largest and most widely respected kosher supervisory agency is the Orthodox Union. Its registered service mark, "P," on thousands of consumer and industrial food products, is a guarantee of the highest standards of *kashrut* for Passover. Processed foods not carrying any rabbinical supervision should be cleared with a rabbi before Passover use.

WHAT IS MATZA?

Matza is a crisp, flat, unleavened bread, made of flour and water, which must be baked before the dough has had time to rise. It is the only type of "bread" which Jews may eat during Passover, and it must be made specifically for Passover use, under rabbinical supervision. Eating matza on Passover commemorates the unleavened bread eaten by the Jews when they left Egypt in such haste that there was no time for the dough to rise. There are many mystical concepts tied to the unique relationship between matza and *hametz* on Passover. One interpretation equates matza with God's commandments (*mitzvot*), and *hametz* with sin (*chayt*). The rigorous laws of Passover, in this interpretation, represent the great care that must be taken to follow the Godly path.

WHAT SPECIAL PREPARATIONS MUST BE MADE IN THE JEWISH HOME FOR PASSOVER?

The home must be thoroughly cleaned of all *hametz* before Passover. Any *hametz* not removed from a Jew's premises before Passover should be sold. Jewish law forbids the use of any *hametz* which remains in a Jew's possession during Passover, even after the holiday is over. All cooking and eating utensils must be either set aside exclusively for Passover use, or, in some cases, "made kosher" in consultation with a rabbi, according to the procedures of Jewish law. All of these preparations must be completed by the morning before Passover.

WHAT ARE THE RITUALS FOR THE PERIOD BEFORE PASSOVER BEGINS?

This year Monday, March 29 is a fast day for Jewish first born males, in commemoration of the tenth plague, involving the firstborn male Egyptians, which immediately resulted in the Exodus. In many congregations, a special celebration *Siyum* is conducted, following which participating first born males are permitted to break their fast. A ritual search for *hametz* is conducted Tuesday evening, April 7, and the *hametz* that is found is burned the next morning.

WHAT IS THE PASSOVER SEDER?

The Seder is a ritual banquet which reenacts the Exodus, conducted on both the first and second evenings of Passover, Monday, March 29 and Tuesday, March 30, 2010. Its major feature is the reading of the *Haggadah*, which relates, in detail, the events of the exodus of the Jewish people from ancient Egypt, complete with symbolic reenactments using kosher wine, specially prepared matza, and bitter herbs. The specially prepared *shmurah matza* is made specifically for use at the Seder, with specially supervised flour according to particularly stringent Jewish traditions and laws. The bitter herbs (*maror*), consisting of either romaine lettuce or horseradish, commemorate the harsh conditions of slavery in ancient Egypt. Four cups of wine are consumed during the course of the Seder to commemorate the redemption of the Jewish people, the sanctity of the holiday and events related in the *Haggadah*. The Seder is a traditional occasion for Jewish families to gather together to reinforce their ties to Judaism.

WHEN DO PESAH'S DIETARY LAWS END?

All Passover dietary laws remain in effect until nightfall of the eighth day, Tuesday, April 6, 2010. *Hametz* which was in the possession or jurisdiction of a Jew during Passover, in violation of Jewish law, is forbidden for consumption by any Jew even after Passover.

WHAT OTHER RESTRICTIONS ARE APPLICABLE ON PASSOVER?

Sabbath-like restrictions on work and creative activity, with the exceptions of carrying and the use of fire (with respect to cooking and the preparation of food), apply to all Jews on the first two and last two days of Passover. Full Sabbath rules remain in effect on Friday evenings and Saturdays during Passover. With the exception of the Sabbath, during the intermediate four days of Passover, **Hol HaMoed — Tuesday nite, March 30 through shortly before sundown, Sunday, April 4, 2010**, only non-essential work activities and crafts, as defined by Jewish law, are prohibited.



IMPORTANT NOTE

PLEASE DO NOT ASSUME THAT SIMPLY BECAUSE A PRODUCT WAS ACCEPTABLE FOR PESAH LAST YEAR, THAT THIS AUTOMATICALLY IS THE SAME FOR THIS YEAR. IF THE ITEM HAS NO LABEL, IT IS MOST LIKELY PROBLEMATIC. AND SPECIFICALLY CONCERNING MEDICATIONS, MANY THAT WERE ACCEPTABLE LAST YEAR ARE NOT THIS YEAR, DUE TO A CHANGE IN METHOD OF PRODUCTION. PLEASE CHECK THIS OUT WITH OUR RABBI. AND BE WELL.

PREPARING for PASSOVER

For more detailed instructions and guidance, a competent halakhic authority should be consulted.

REMOVING HAMETZ

1. Prior to Passover, every Jew is required to remove all *hametz* from his/her home, property, and all premises under his/her jurisdiction (e.g. desk, office, locker, car). Even if one will not be on the premises during Passover, as long as one is there within thirty days of Passover, the obligation to remove all *hametz* applies. In such cases, one should consult a competent halakhic authority and make the necessary arrangements.

2. To facilitate the removal of *hametz*, each Jew is obligated to conduct a diligent search in all places where *hametz* may have been kept or consumed any time during the preceding year. The specified time for this search is **Sunday, March 28, 2010 at nightfall (8:06 p.m.)**, traditionally using a feather and the light of a single candle. If using a candle is impractical, a flashlight can be used. If using a candle would create a fire hazard, it is strongly suggested that one use a flashlight. However, Passover cleaning in Jewish homes must be started much earlier. The premises should be clean by the time the search begins. The blessing is recited before the search begins, and a public disclaimer of ownership of *hametz* (בטול) is recited afterward. These texts can be found in most traditional *Haggadot*.

3. It is permissible to sell *hametz* to a non-Jew before the restrictions on *hametz* go into effect on the day before Passover. To comply with the stringent requirements of Jewish law, the sale is conducted by contract through a competent Rabbi, who is empowered to act as an agent. The sold *hametz* becomes the non-Jew's property and must be treated accordingly. The *hametz* should be locked away until after Passover, when the Rabbi may purchase it for the community.

SALE of all HAMETZ

THE RABBI IS NOW AVAILABLE TO ARRANGE FOR THE SALE OF YOUR HAMETZ DAILY AFTER SHAHARIT AND BEFORE/AFTER MINHAH-MAARIV. THOSE WHO WOULD DELEGATE POWER OF ATTORNEY TO THE RABBI FOR THIS PURPOSE SHOULD DO SO AS SOON AS POSSIBLE.

4. Restrictions on the eating, then use, and finally, possession of *hametz* normally begin on the morning before Passover, which this year is on Monday, March 29, 2010. Just before these restrictions begin (10:50 a.m.), the remaining *hametz* must be destroyed. The burning takes place on Monday, March 29, 2010 by 11:45 a.m.

5. *Hametz* which remains in a Jew's possession during Passover may not be used by him/her or any other Jew at anytime, and it may not be purchased after Passover. If *hametz* is discovered during Passover, it should be disposed of, in accordance with Jewish law, as soon as possible. Consult a competent rabbi immediately for the appropriate procedures.

UTENSILS FOR USE ON PASSOVER

1. Jewish law requires special dishes, cooking utensils, glassware, and silverware for Passover use, with separate meat and dairy sets. They can be made of any material, including plastic or paper. Once these are used for *hametz*, they may not be used again on Passover.

2. If it is not possible to maintain a complete set of separate utensils for Passover, it may be possible to use some year-round utensils for Passover after a special "kashering" procedure. "Kashering" should only be done under the guidance of an Orthodox rabbi. Metal and wooden utensils, if they can be thoroughly cleaned, may be "kashered", but earthenware utensils may not be "kashered". Procedures for "kashering" depend on how the utensil was used during the year. Consult our Rabbi for details.

3. Shelves, countertops and eating surfaces used year round should be cleaned and covered for Passover use, and special dish racks, sink racks and wash basins should be used. Cooking surfaces should be thoroughly cleaned and covered. Ovens should be thoroughly cleaned, and either "kashered" by being burnt out (consult our Rabbi for details) or used with a special insert liner.

FOODS WHICH MAY NOT BE USED ON PASSOVER

1. Any food or food product containing fermented grain products (*hametz*) may not be used or remain in a Jew's possession on Pesah. Even foods with minute amounts of *hametz* ingredients, or foods processed on utensils which are used for other *hametz*-containing foods, are not permissible for Passover use.

2. Ashkenazic Jews, (Jews of Eastern European descent) also do not eat many legumes (*kitniot*)—beans, corn, peas, rice and products containing them as ingredients throughout Passover, while Sephardic, Yemenite and Oriental Jewish custom varies from one community to another.

3. Because of the large number of food products which contain *hametz* or *kitniot* ingredients, only food products manufactured under reliable rabbinical supervision should be purchased for Passover use. That includes beverages, condiments, spices, and all processed foods such as fruits and vegetables, fish, meat and dairy products, and especially, baked goods.

4. There are many families which maintain the tradition of additional restrictions to their Passover diet. Some do not eat any food products made of matza or matza meal mixed with water (*gebrochts*) during the first seven days of Passover.

All PRODUCTS INGESTED DURING PESAH SHOULD HAVE A KOSHER FOR PASSOVER ENDORSEMENT.

IF KOSHER FOR PASSOVER PRODUCTS ARE UNAVAILABLE AND THERE IS A MEDICAL NEED, PLEASE CONTACT OUR RABBI – AND BE WELL!

GUIDELINES for MEDICINES on PESAH

CREAMS, NON-CHEWABLE PILLS AND INJECTIONS

Creams, non chewable pills and injections may be owned and used on Pesah even if they contain *hametz* 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 pills and mix the powder into food items so that a child can take medicine on Pesah. However, a doctor must be consulted to make sure that the child is getting the correct dosage and that the potency of the pill isn't compromised by grinding it up.

LIQUID MEDICINES, CHEWABLE PILLS

Liquid medicines, chewable pills (and pills coated with a flavored glaze) are edible and may contain *hametz* and/or *kitniot*.

If possible, they should be replaced – under the direction of a doctor – with a non-chewable, uncoated 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.

A Rabbi should be consulted as to whether it is preferable to purchase the medicine before or on Pesah, 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 possibility of *sakanah* if the person doesn't take the medicine, a Rabbi should be consulted. He may be able to determine that the medicine doesn't contain *hametz* 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 to not take a medicine.

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

THESE HOUSEHOLD ITEMS MAY BE USED ON PESAH WITHOUT CERTIFICATION, as they contain no hametz, or any hametz in them would be nifsal (rendered inedible):

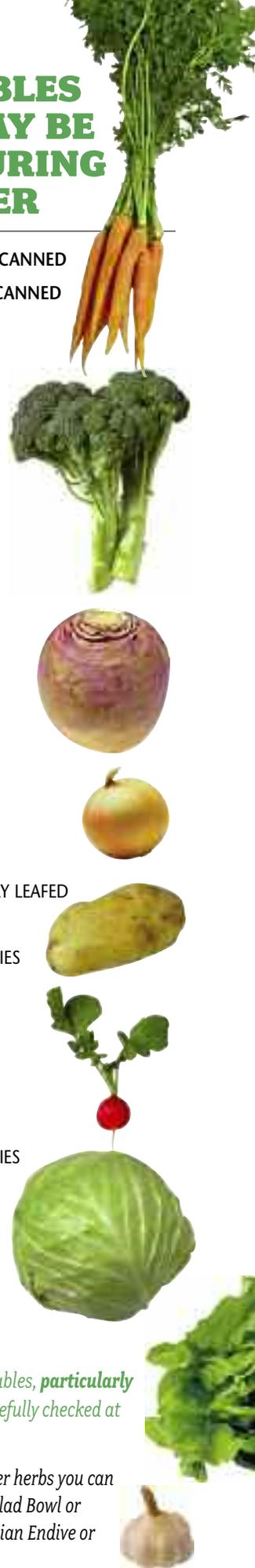
ALUMINUM FOIL
ALUMINUM FOIL BASKETS
BABY OINTMENTS
BAGS (PLASTIC)
BODY WASH
BOWL AND TUB CLEANER
CANDLES
CARDBOARD
CARPET CLEANER
CHARCOAL
CONDITIONER
COPPER AND METAL CLEANERS
CORK
CUPS (paper/plastic/styrofoam)
CUPCAKE HOLDERS
DETERGENTS
DISHWASHING DETERGENT
DRAIN OPENER
FABRIC PROTECTORS
FURNITURE POLISH
GLASS CLEANER
HAIR GELS, SPRAYS & MOUSSE
HAIR REMOVERS & TREATMENTS
INSECTICIDES
ISOPROPYL ALCOHOL
JEWELRY POLISH
LAUNDRY DETERGENTS
LOTIONS
NAPKINS (PAPER)
OVEN BAGS
OVEN CLEANER
PAPER TOWELS
PIPE OPENERS
PLASTIC BAGS, CUPS AND PLATES
PLATES (paper/plastic/styrofoam)
SHAMPOOS
SILVER POLISH
SKIN CREAM
SOAPS
SUNTAN LOTION
TALCUM POWDER (100% TALC)
TOILET BOWL CLEANER
WATER FILTERS

VEGETABLES THAT MAY BE USED DURING PASSOVER

- * ARTICHOKEs – NOT CANNED
- * ASPARAGUS – NOT CANNED
- BEETS
- * BROCCOLI
- * CABBAGE
- CARROTS
- * CAULIFLOWER
- * CELERY
- CUCUMBERS
- EGGPLANT
- * BELGIAN ENDIVE
- GARLIC
- FRESH GINGER ROOT
- * LETTUCE
- HORSERADISH
- KOHLRABI
- * LEEKS
- FRESH MUSHROOMS
- ONIONS
- PARSLEY – NOT CURLY LEAFED
- PARSNIPS
- PEPPERS – ALL VARIETIES
- POTATOES
- RADISHES
- RHUBARB
- RUTABAGAS
- * SPINACH
- SQUASH - ALL VARIETIES
- SWEET POTATOES
- TOMATOES
- TURNIPS
- * WATERCRESS
- ZUCCHINI

* **NOTE:** These vegetables, particularly lettuce, should be carefully checked at all times for insects.

When preparing bitter herbs you can use Grand Rapids, Salad Bowl or Simpson lettuce, Belgian Endive or Horseradish Root.





BRIEF GUIDE to the PASSOVER SEDER

SEDER PLATE

A special *Seder* plate is displayed during the *Seder*, containing the key elements of Passover. The plate is carefully prepared and placed before the head of the household, or the one conducting the *Seder*, who dispenses the *Seder* foods to each of the participants. The following items appear on the *Seder* plate:

1. **THREE WHOLE MATZOT** – on the plate or next to it;
2. **MAROR** – bitter herbs, usually horseradish or romaine lettuce;
3. **HAROSET** – special mixture of apples, nuts, wine and cinnamon symbolizing mortar;
4. **KARPAS** – a vegetable, preferably parsley or celery;
5. **ZEROAH** – a piece of roasted or boiled meat or poultry, preferably a shankbone, recalling the Paschal sacrifice of the original Exodus. Before the destruction of the Jerusalem Temple the Paschal sacrifice was the central feature of the *Seder*;
6. **BAYTZAH** – a roasted or boiled egg, commemorating the festival sacrifice that was brought at the Jerusalem Temple. An egg is used because it is a traditional food for mourners, reminding us of the destruction of the Temple in Jerusalem;
7. There are other items that can be placed on *Seder* plates depending on the customs followed by the family.

BASIC OBLIGATIONS

THERE ARE FIVE BASIC MITZVOT PERFORMED BY EACH JEW, IN THE COURSE OF THE *SEDER* CONDUCTED ACCORDING TO THE TRADITIONAL HAGGADAH:

- 1) Eating matza
- 2) Drinking four cups of wine (*Arbah Kosot*)
- 3) Eating bitter herbs (*maror*)
- 4) Relating the story of the Exodus (*Haggadah* or *Magid*)
- 5) Reciting Psalms of praise (*Hallel*)

MATZA

There are three times during the course of the *Seder* when matza must be eaten – at the beginning of the *Seder* meal, when the special blessing over matza is made, for *Korekh* (Hillel sandwich) together with the *maror*, and at the end of the meal for the *afikoman*.

For the appropriate minimum quantities of matza, and the time period in which it must be consumed, please refer to the following section on *Shiurim*.

Three unbroken matzot are required for the *Seder* plate for each *Seder*. Each individual must consume the minimum specified quantity of matza during the course of the *Seder*. If the matzot from the *Seder* plate are insufficient, they should be supplemented by additional matzot. The matza is eaten while reclining on the left side as a symbol of freedom.

The piece of matza called *afikoman* should be eaten before midnight, and no solid food should be eaten thereafter.

To fulfill the mitzvot of the *Seder*, one must use *shmurah matzot*, which are produced under a special standard of supervision, beginning with the harvest of the grain (rather than with its milling into flour, as with regular matzot for Passover).

According to Ashkenazic practice, matza made with fruit juice or eggs, including egg matza, chocolate covered egg matza, and white grape matza are permissible on Passover only for the elderly, sick, or young children who cannot digest regular matza. Under no circumstances should they be eaten by others at any time during Passover, nor can they be eaten to fulfill the mitzvot of the *Seder*. Sephardim should consult their Rabbi.



FOUR CUPS OF WINE

Each Jew is obligated to drink four cups of wine at these specific times during each *Seder*:

- *the first at the start of the Seder, following kiddush;*
- *the second before the meal, after reciting the Haggadah story;*
- *the third following the grace after the meal;*
- *the last after completing psalms of praise (Hallel).*

Please consult the following section on *SHIURIM* for minimum volumes necessary to be consumed and time limits for each of the four cups.

Red wine is the preferred beverage for use during the *Seder*. If a person has difficulty drinking wine, it may be diluted with kosher grape juice. If one cannot drink wine, some authorities hold that one should dilute the wine with water. If one wishes to dilute the wine with water, an Orthodox rabbi should be consulted to determine the minimum acceptable proportions. Other authorities believe that one should use grape juice. If such a situation arises, an Orthodox rabbi should be consulted. If an individual cannot drink any grape product, then a rabbi should be consulted on another substitute beverage in order to fulfill the *mitzvah* of drinking the four cups.

One should drink the wine reclining on the left side, in order to symbolize freedom.

BITTER HERBS (MAROR)

All persons are obligated to eat bitter herbs twice at each *Seder*. According to most authorities, the bitter herbs may consist either of romaine lettuce, horseradish or endives.

When using romaine lettuce, one may use the stalks or leaves for *maror*. When horseradish is used for *maror*, it should be chopped, ground or grated to reduce its strength, but it must be covered so as not to be weakened too much. Cooked or preserved vegetables are not suitable for *maror*; therefore commercially prepared grated horseradish, which is packed in vinegar, may not be used for the *mitzvah*.

The maror is dipped in *Haroset*, a specially prepared mixture of wine, nuts, cinnamon and apples, symbolizing the bricks and mortar of ancient Egypt.

Immediately thereafter, a second, smaller volume of maror is eaten with matza in *Korekh* (Hillel sandwich).

When lettuce is used, it must be cleaned and inspected very carefully to remove the small insects which often are present in its leaves. One recommended way to clean lettuce of insects is to soak it for not more than half an hour in salt water, and rinse it in fresh water before inspection.

Consult the section on *SHIURIM* for the minimum volume of *maror* to be consumed and the time limits.

RELATING THE STORY OF THE EXODUS AND HALLEL

Most of the unique *Seder* practices are designed to stimulate interest and arouse curiosity in the Exodus story. The central theme for the *Haggadah* is the discussion of the Exodus, a timeless event which has forged countless generations of Jews into an unbroken chain through history, with each year's *Seder* another link of that chain.

The *Seder* is a symbolic reenactment of the Exodus, with a compelling message for young and old alike. *Seder* participants are encouraged to discuss the various aspects of the Exodus in detail, beyond the text of the *Haggadah*.

Young children are encouraged to participate in the *Seder* to the extent of their ability. In addition to the Four Questions at the start of the *Seder*, they are encouraged to drink the Four Cups, eat the maror and matza, and ask as many questions as they wish.

In addition to relating the story of the Exodus, each Jew at the *Seder* is obligated to discuss three central elements of the *Seder* ritual:

— *THE PASCHAL SACRIFICE*

— *THE MATZA and*

— *THE MAROR*

as explained in the *Haggadah*. The *Seder* is a miniature recreation of the Exodus, and participants should imagine themselves as leaving Egypt.

The formal part of the *Seder* closes with special psalms known as *Hallel*, which praise the Almighty and His special relationship with the people of Israel.

The *Seder* traditionally concludes with the singing of several lively songs celebrating the relationship between God and the Jewish people.

FURTHER GUIDELINES for PASSOVER

1. *Brown & icing sugar should be used only with Passover supervision.*
2. *Cosmetics, toiletries, soap, topical medications which are in solid form or are thick creams, ointments and salves, may be used (preferably without perfume). Please consult our Rabbi about wheat and oat based soaps*
3. *The following items, which are not fit for human consumption, (preferably unscented when applicable) are permissible on Passover (excluding Shabbat and Yom Tov) — Nail polish, hand lotion, hand cream, cold cream, unscented baby lotion, baby cream, shampoo (without wheat), shoe polish, ink, paint, solid air freshener, nail polish remover, stick deodorants, eye shadow, eyeliner, mascara, blush and rouge, non-flavoured new lipsticks.*
4. *The following may contain hametz: pet and fish food (i.e. hydrolysed vegetable protein, starch, etc.), baby powder.*
5. *The following are hametz — Play Dough and Postum.*
6. *Balloons and rubber gloves may have starches inside.*
7. *Plastic bags and wraps do not need kosher supervision when used for cold food.*

SHIURIM

MEASURES & MINIMUMS



In order to fulfill the mitzvot of the Seder, it is necessary to consume a minimum quantity (**SHIUR**) of the four cups of wine, matza and maror, in a minimum period of time. For wine, the volume of most of a **REVI'IT** should be consumed.

For matza and maror, a **K'ZAYIT** is the minimum volume. The time limit is **K'DAY AHILAT PRAS**.

Rabbinic authorities have historically disagreed as to the exact quantities that each of these represent in modern measures. We quote here, for the information of the public, the modern equivalent values for the minimum acceptable quantities (**B'DIEVED**) for each of these mitzvot, according to the listings published by the OTZAR HAPOSKIM of Jerusalem. We also include some practical suggestions for estimating these amounts.

We urge the reader to consult with a competent halachic authority for the ideal quantities that should be consumed in each case to perform the mitzvah optimally (**L'HATHILA**).

MINIMUM VOLUME for WINE

86 cc (3.0 fluid ounces)

This should be the minimum size of wine cups used during the Passover Seder for drinking the four cups. Each Seder participant must drink more than half this volume for each of the four cups to fulfill the mitzvah.

MINIMUM QUANTITY of MATZA

The minimum quantity of matza is approximately at least one-third of an average, machine-made matza. Please note, however, that machine made matzot vary in size. Optimally (**L'HATHILA**) one should consume substantially higher minimum quantities both for the initial mitzvah of Ahilat Matza and for the Afikoman.

MINIMUM VOLUME of MAROR

19 grams (0.7 fluid ounces)

In the case of ground horseradish, this volume can be easily estimated by putting it in a small cup or glass. In the case of lettuce, this volume can be estimated as follows:

LEAVES: enough to cover an area of 80 square inches (8" by 10")

STALKS: enough to cover an area of 15 square inches (3" by 5")

TIME LIMITS

The eating of the matza and maror, and the drinking of each of the four cups of wine should be done, if possible, in one or two swallows. In any event, the drinking of each cup of wine and the eating of the matza and maror should be completed within four minutes. In the event this might not be possible, a competent halachic authority should be consulted.



Making a Seder

I — THE OBLIGATION OF 4 CUPS AND THEIR SIZES

1. Every Jew is required to drink four cups, *Arba Kosot*, of wine at the Seder.
2. The minimum size of a cup is 3.1 fluid ounces.
3. For *Kiddush*, the minimum size is 4.5 fluid ounces. It is better to use a cup which holds 4.5 fluid ounces for all *Arba Kosot*.
4. Preferably one should drink the entire cup at each of the four cups.
5. One should drink at least most of the cup, even if it is a large size (more than 4.5 ounces).
6. If one cannot possibly drink even that much, one may drink an amount which fills one side of the mouth.
7. One definitely does not fulfill the obligation at all by drinking only a little sip.
8. Preferably one should drink the cup in two swallows, continuously without a break, preferably in less than two minutes.



II — SUITABLE LIQUIDS FOR FOUR KOSOT

1. One should endeavor to use the highest priority liquid as follows:
 - a. A quality red wine.
 - b. A quality white wine.
 - c. Ordinary red wine.
 - d. Ordinary white wine.
 - e. Wine diluted with grape juice.
 - f. wine diluted with water (see #2 below).
 - g. Grape juice (see #3).
2. If one must dilute wine because one does not have enough, or because wine is injurious, one should ask a Rav for guidance on the permissible ration of wine and water, which vary with the way the wine was produced.
3. The *mitzvah* should be performed with wine. Therefore, one should use grape juice only if one becomes quite ill from wine, or will not be able to finish the seder if one drinks wine.

III — WHO IS OBLIGATED TO DRINK THE ARBA KOSOT?

1. Men, women, and children.
2. "Children" refers to those who are of an age, old enough to understand the story of the Redemption.
3. A child must have a full sized cup, but is not obligated to drink more than 1 oz. of grape juice.

IV — LAW OF RECLINING

1. One must recline for all four cups of wine, *matza*, *korekh* and *afikoman*.
2. If one did not recline where required, some are of the opinion that the ceremony requires repetition.
3. Even according to those who maintain you must repeat, one repeats only the first two cups reclining, or eats matza again, while reclining.
4. One does not recline and repeat the last two cups if one failed to recline the first time.
5. See sections xvi and xviii for reclining for *korekh* and *afikoman*.
6. A child who makes the Seder at the parent's table should recline.
7. A *talmid* (student) at the Rebbe's table does not recline unless the Rebbe gives permission.
8. One must recline to the left (and not lean or slouch backwards).
9. A left-handed person who reclined to the right has, *post facto*, fulfilled the *mitzvah*.

V — PREPARATION FOR THE SEDER

1. One should have the table set before it gets dark. One should lay out only the three matzot required for the Seder. Additional matza for the meal may be brought to the table when you start the meal.
2. One should *daven* early, in order to start the seder as soon as night falls. However one should be careful not to start too early.
3. *Kittels* should be worn.
4. The Seder plate is brought to the table and set before the head of the house.
5. The plate has the following: *matza*, *marror*, *haroset*, *karpas* and two prepared items (see #7).
6. There are three matzot: Two for *Lehem Mishneh*, and one for *afikoman*.
7. The two items (see #5 above) may be anything, but traditionally, they are an egg, and a chicken wing. The wing should be roasted over the fire or broiled. It may not be eaten that night. It may not be thrown away. If one uses it the second night and it is no longer appetizing, one should recook it to make it more appetizing. If it was prepared on *Pesah* rather than before *Pesah*, it must be eaten that day and not saved.
8. Arrangements of the seder plate.



(matzot underneath the plate)

*This is the system of the ARI.

Many people use the ARI'S arrangement, but there are other customs. As in all such matters, one should follow the tradition of the family.

VI — KADESH

1. The *Baal Habayit* (head of the household) should have the wine poured for by someone else. Traditionally, all others who also say *Kiddush* have the wine poured for them by someone else.
2. Start only after it is properly dark
3. The cup must be whole, with no chips on the rim or on the inside, and it must be big enough to contain a proper amount (see 1.3).
4. Don't forget to recline.
5. Do not drink anything between the first 2 cups.

VII — RAHATZ

1. Wash hands as for bread; that is, with a vessel, up to the wrists.
2. Do not make a blessing.





VIII — KARPAS

1. A vegetable is brought to the table for dipping in salt water. It must be one not suitable for *marror*.
2. Many use a green vegetable, such as celery. Others use potatoes or parsley. If there are none of these vegetables, anything on which *Boray pri haadamah* is made will do. Lettuce should not be used because it is suitable for *marror*.
3. Prepare the salt water before *Yom Tov*. If it was not prepared before *Yom Tov*, prepare just a little bit – only as much as will actually be needed. If made on *Yom Tov*, put the salt in first, then add water.
4. Dip the vegetable in salt water, and then make the proper blessing. Have in mind that the *marror* be included in this blessing.
5. One should eat this while reclining.
6. Some *poskim* say one should eat less than a *k'zayit*, others hold one should be specifically eat more than a *k'zayit*. One should follow the family custom.

IX — YAHATZ

1. Take the middle *matza* and break it in two.
2. Hide the bigger of the two pieces, wrapped in a piece of cloth (as a remembrance to those who carried bundles on their backs when leaving Egypt).
3. The custom is for children to steal the *afikoman*, and ransom it back, in order to show them how loved the *matza* is to us on *Pesah*, and to keep them awake during the *Seder*.
4. Raise the *matzot* and say *Ha Lahma Anya* in a loud voice.
5. Cover the *matzot* with a cloth after saying *Ha Lahma Anya*.

X — MAGID

1. It is an affirmative *mitzvah* to tell the story of the redemption of Egypt (Exodus). Before saying the *Haggadah*, one should have in mind or express verbally that one has in mind to fulfill this *mitzvah* by reciting the *Haggadah*. A person should understand what one is saying when reciting the *Haggadah*. If appropriate one should recite it in one's native language.
2. Have the second cup filled.
3. The child asks the 4 questions. The parent has an obligation to teach the child how to ask if the child does not know how to do so. If there are no children present, the wife asks. If there is no wife, then one participant asks the other. If one is alone, one voices the questions alone.
4. The one asked does not have to repeat the questions.
5. Uncover the *matzot* and begin the recitation of the *Haggadah*.
6. At *V'Hee She'amda* cover the *matzot*, raise the cup. Afterwards put down the cup and then uncover the *matzot*.
7. Scoop out a little bit of wine at *D'tzakh*, as is the custom. If one finds it makes the wine unappetizing by use of a finger, one may use a utensil or just pour it out of the cup. Do not use the spilled wine. Refill the cups at *Raban Gamliel*.
8. One must mention *matza*, *marror* and *Pesah*. When one mentions *marror* lift the *marror*. When one mentions *Pesah*, however, only look at the shankbone, but do not lift it.
9. If one is able, keep the cup lifted from *L'Fikhakh* until *Ga'al Yisrael*. Otherwise start lifting at the beginning of *Hallel*. Cover the *matzot* before lifting the cup.
10. Drink reclining.

XI — RAHTZAH

Wash again, this time with a blessing. One should not talk from that point until after *Korekh* (except if necessary for the particular *mitzvah* of the *Seder* being done at that time).

XII — MOTZIE

1. Keep the *matza* covered for the blessing of *HaMotzie*.
2. Hold all three *matzot* and make the blessing. Do not eat them yet, but do uncover them after the blessing.

XIII — MATZA

1. After making *HaMotzie*, from the bottom *matza*, make the blessing of *matza* on the top and middle half *matza*.
2. Have in mind that this blessing on the *mitzvah* of *matza* covers also the *korekh* and the *afikoman*. Therefore, do not talk until after *Korekh*. If one did talk, it is not necessary to make another blessing.
3. Remember: One should finish a *k'zayit* (one half a *matza*) reclining within 4 minutes.
4. It is a Biblical commandment, to eat *matza*. Have it in mind when eating the *matza* to fulfill this *mitzvah*.
5. As soon as a child is old enough to eat *matza*, it should be included in the *mitzvah*.

XIV — THE SIZE OF A K'ZAYIT

1. The size of a *k'zayit* is $\frac{1}{2}$ of a large egg, or $1\frac{1}{2}$ fluid ounces. However, for the 2 *zaytim* mentioned above, you may use the minimum *shiuir* (amount) of 7 fluid ounces per *k'zayit*, or $1\frac{1}{2}$ fluid ounces for both.
2. This $1\frac{1}{2}$ fluid ounces is equal to a piece of *matza* 7 inches by $6\frac{1}{4}$ inches.
3. One who is ill or old and cannot eat *matza* may eat $1\frac{1}{2}$ fluid ounces of *shmura matza* meal (and may make *HaMotzie* on it). Consult a *Rav* if it is necessary to wet the *matza* meal.
4. The *k'zayit* should be eaten within 2 minutes, and should not take longer than 4 minutes. If one has delayed more than 8 minutes one has definitely not fulfilled the *mitzvah* according to any opinion.
5. Women are obligated *d'Oraita* (biblically) to eat *matza* just as men are.
6. One must use *shmura matza*, *matzot* made for the purpose of fulfilling the *mitzvah* of *matza*. *Pesah* *matzot*, which are guarded against being *hametz*, but were not made *Le'shem mitzvah*, are not enough for this *mitzvah*.





XV — MARROR

1. *Marror* is a rabbinic mandate.
2. After the matza, make the blessing for *marror* and eat a *k'zayit*.
3. Have at least 1.1 fluid ounces. If it is very difficult to eat that much marror, one may use only .7 fluid ounces. The time limits are as for matza, but if sorely needed, one may take up to nine minutes.
4. Have in mind that this blessing is also for the *korekh* sandwich.
5. Dip the marror in the *haroset*, and remove it right away.
6. *Marror* should not be eaten while reclining.
7. While the *Mishna* lists five kinds of *marror*, we can positively identify only two: horseradish (*khrein*) and lettuce.
8. Horseradish must be peeled and ground. It should be ground *Erev Yom Tov*. If one forgot to grind it before *Yom Tov*, it should be ground with a *shinui* (differently than your usual manner). Keep it covered until use. (one may not use a regular grate if grinding it on *Yom Tov*).
9. If the *Seder* is on *Shabbat*, the horseradish must be ground before *Shabbat*.
10. The *marror* must be raw, and not soaked, even in water. (Some stores do soak their horseradish in water until purchasing, so be careful).
11. The leaves of the horseradish or other *marror* may not be used, only the horseradish proper, or the lettuce leaves or stalks.
12. While people generally have used Romaine other types of loose leaf lettuce such as Grand Rapids, Salad bowl or Simpson are preferable because of the bug problem with the Romaine variety.
13. Lettuce must be carefully checked for tiny green bugs and worms. Wash and rub the leaves in running water, and then hold them up to a heat source (so the worms will not move) and check carefully. Discard the outermost leaves.
14. You should have a *shiur* (amount) of an 8"x10" of leaves, or 3"x5" of the stalk.
15. Grind *haroset* before *Yom Tov*. If one forgot, do it in a different manner than usually employed. Put the wine in before dipping. Put in apples, nuts and/or figs dates and pomegranates. If the *Seder* is on *Shabbat*, you should put the wine in before *Shabbat*. If one forgot, put the *haroset* into the wine. Do the dipping of the *marror* into the *haroset* before making the blessing.
16. If one cannot possibly eat a whole *k'zayit* of *marror*, one should eat a little bit, without a blessing, for a *zekher l'mitzvah*.

XVI — KOREKH

1. Since we do not know if the *halakhah* in the *Bet HaMikdash* is like Hillel or the Rabbis, we satisfy all the opinions by also eating *korekh* as a *zekher l'mikdash* (remembrance of the ceremony in the *Bet HaMikdash*).
2. We do this by first making a blessing on the matza and eating it, then making a blessing on the *marror* and eating that; then we eat matza and *marror* together, without making a blessing.
3. Do not talk between the blessing on the *marror* and the eating of the *korekh*.
4. Take a *k'zayit* each of matza and *marror*.
5. Dip the *korekh* in the *haroset*, and shake off the excess *haroset*.
6. Eat it in one continuum within 2-4 minutes. It is better at least to chew it all at once and swallow at leisure.
7. Use the third matza for *korekh*.
8. Eat reclining.
9. *Minimum shiur* (amount): Not less than 7"x4" of matza, or 1.1 fluid ounces. Not less than .7 fluid oz. of marror.

XVII — SHULHAN OREKH

1. It is a *mitzvah* to eat the whole meal reclining, but we are lenient because it is uncomfortable.
2. Do not eat so much that the eating of the *afikoman* becomes gluttonous. If one eats the *afikoman* even though not hungry, that is acceptable, but if one must force the self to eat it, then one does not fulfill the *mitzvah* at all.
3. The custom is not to eat anything roasted (even pot roast) at the *Seder*.
4. Some are accustomed to eat eggs, as a *Zekher l'karban hagigah* (remembrance for the holiday sacrifice in the *Bet HaMikdash*).
5. Some are accustomed not to eat anything dipped besides those items dipped, as found in the *Haggadah*.

XVIII — ZAFON

1. After the meal but before benching eat the *afikoman*.
2. Eat at least a *k'zayit*, within the allotted time (2-4 minutes). If one cannot eat matza one may substitute 1.5 fluid ounces of *shmurah* matza meal. (The matza must also be *shmurah* as before). Be sure to eat a *k'zayit*, as some say one fulfills the *mitzvah* of matza here, and not earlier (XIII). Therefore, have in mind at this time the desire to fulfill the *mitzvah* according to whomever the *halakhah* is.
3. If there is not enough of the *afikoman* hidden to give everyone a *k'zayit*, take additional matzot.
4. Eat reclining. If one did not, and it is very difficult to eat another *k'zayit*, one does not have to repeat.
5. *Afikoman* should be eaten before midnight. B'dieved one may eat it until the morning star rises.
6. It is not permitted to eat the *afikoman* at more than one place.

7. If one falls asleep while eating *afikoman*, one may not eat more on arising.
8. After the *afikoman*, one may not eat or drink anything except water. If one did eat or drink, but did not bench yet, one should repeat the *afikoman*.
9. If one forgot to eat *afikoman* and remembers
 - a) before benching – he eats the *afikoman*.
 - b) after benching but before the third cup – wash, *Hamotzie*, *afikoman*, and bench again.
 - c) after drinking the 3rd cup – wash, *Hamotzie*, *afikoman*, bench without a cup.

XIX — BAREKH

1. Have the third cup poured, with rinsing of the cup, which may be accomplished by pouring a little water in the cup first.
2. Pour Eliyahu's cup. Many do not pour Eliyahu's cup until after benching.
3. Bench over the cup (i.e., the one leading the benching holds the cup until *l'olam al yehasrainu*).
4. The head of the household should be *mevarakh* if there is a *mezumen*, and not be *mekhabed* a guest. If there is a *mezumen* the head of the household holds the cup, otherwise everyone holds their own cup.
5. After benching, say *Boray Pri Hagafen* and drink the wine while reclining. If one forgot to recline, one does not have to repeat the drinking.
6. Do not drink anything (except water) between the 3rd and 4th cup.
7. Open the door and say *Shefokh Hamatkha*.

XX — HALLEL

1. Pour the 4th cup.
2. It is better to hold the cup while saying *Hallel*.
3. Women must also say *Hallel*.
4. If there are three or more people, including women and children, the *Hodu* are said in refrain, as in *shul*.
5. Make a blessing & drink the 4th cup reclining. If one forgot to recline, one does not repeat.
6. According to some opinions, one should try to finish hallel before midnight.
7. One says the concluding blessing only if one drank a *Revi'it*. Therefore one must drink at least 3 fl.oz. to remove doubt whether to say it (4.5 fl.oz. is even better).

XXI — NIRTZAH

1. After the 4th cup, one may not eat or drink any beverage other than water or unflavoured seltzer.
2. It is an affirmative *mitzvah* to spend time telling about the redemption from Egypt. Therefore, until one feels very sleepy, one should discuss the wonders and miracles done by God during the Exodus.
3. If one is not too tired, *Shir HaShirim* should be read.
4. For *K'riyat Shemah al Hamitah*, only *Shemah* and *HaMapeel* are said, and the rest omitted, as it is a *Lel Shimurim*.