

מדריך לחג הפסח

YOUR COMPLETE PESAH 2023 / 5783 GUIDE



The Festival of Matzot / חג המצות

It may be summed up in one word: Freedom.

Pesah is a challenge to observe, no more than freedom is a challenge to preserve.

By Rabbi Joel M. Levenson, DMin
April, 2023 / Nisan, 5783

Pesah Rules Got your head spinnin'?

Rabbi Levenson: jlevenson@mjc.org

FIRST SEDER: Wednesday, April 5, After Sunset, Candle Lighting: 7:04 PM

CONCLUSION OF PESAH: Thursday, April 13—8:13 PM

TABLE OF CONTENTS

Community Seder RSVP Form	3
<i>Siyyum Bekhorim</i> —The Fast of and Siyyum for the First Born	4
I’ve Never Prepared for Pesah—How Do I Begin?	5
A Few Pointers for the Seder Leader	7
The Seder’s Agenda	9
The Big Burn—Tuesday, April 7	12
Candle Lighting Schedule & Blessings	13
The Other Preparation to Achieve A Deeper Clean	15
Understanding Pesah Kashrut	17
Prohibited & Permitted Foods	18
Kitniyot	19
Other <u>H</u> ametz to Get Rid of...	21
Pesah Kashering Made E-Z	23
Glossary	26
The Midway Jewish Center Pesah Schedule	30
Four More Questions	33
In-Person <i>Mekhirat Hametz</i> Schedule	34
<i>Mekhirat Hametz</i> Form	35
Miriam’s Day—Wednesday, April 15	36

**AT THE MJC COMMUNITY SEDER, WE
DISCUSS THE HAGGADAH, EAT MATZAH, DRINK WINE
SING, CELEBRATE, AND LAUGH A LOT!!**

WEDNESDAY, APRIL 5, 2023 7:15 PM



YOU GET:

An intriguing seder,
Rabbi Levenson conducting,
full course meal,
a pot & pan-free evening,
new insights into
an ancient text, AND
a chance to ask the four
questions if you're the youngest!!!

And the Price is Right:

ADULTS: \$60.00 CHILDREN (10-18): \$45.00
CHILDREN (3-9) \$30... UNDER 3? YOU'RE FREE!

The reservation deadline is: Monday, March 26. [Register on-line \(click here\)](#) or send your check (payable: Midway Jewish Center) to 330 South Oyster Bay Road, Syosset, NY 11791. **Hag Kasher v'Same'ah**— Have a Happy and kosher Pesah!

The enclosed check for _____ covers the cost of _____ adult/s and _____ child/ren. Please list all names of those who will attend and ages of children.

Name _____

Address _____

Phone / E-mail _____

WHY THIS GUIDE?

Pesah is the Hebrew term for the festival known as Passover. This festival is one of three major Jewish festivals, and the Jewish people would have it no other way. It bears all sorts of warm associations with family get-togethers, wonderful foods, and traditions—some ancient and some peculiar to a given family. Pesah can also be the most physically exhausting and intellectually challenging festival we encounter during the course of the year. This guide will therefore serve as a resource for you to help in preparing for your festival and in answering the many questions that arise during this season. Of course, nothing beats a call to the rabbi. Don't panic—just contact **The Pesah Problem Professionals**. Rabbi Rank or Rabbi Levenson should be able to answer most of your questions, including how not to go overboard in your preparations. The call is free and the advice is priceless.

The Siyyum is for the First-Born, But the Service is for Both of You!

On Erev Pesah (i.e., the day when Pesah begins that evening), the first born, men and women, fast to commemorate their having been spared from the tenth plague: The Killing of the First Born.



Parents would generally fast for their pre-Bar/t Mitzvah first born. The tradition has evolved for all such "fasters" to participate in a sacred celebration, thus releasing them from the fast. Fathers generally fast for their pre-B'nei Mitzvah children. Parents and children would attend such an event, a very lovely way to begin the festival. And we have such a sacred celebration for you—

A SIYYUM (especially for the first born)

A Siyyum celebrates completing a sacred work, and then even the first born must have a nosh.

Rabbi Levenson will conduct a siyyum on:

SEDER ZERA'IM—THE MISHNAIC ORDER, SEEDS

Wednesday, April 5, 2023 6:30 AM

Shaharit—The morning service, siyyum, and a lite bagel breakfast will follow

I'VE NEVER PREPARED FOR PESAH—HOW DO I BEGIN?

Pesah doesn't just happen. Like every other celebration in life, it requires planning and preparation. For someone who has never prepared for Pesah, all the rules and regulations may seem overwhelming. If you find yourself doubting whether you could ever successfully prepare for Pesah, read on. This section of the Guide will help you understand what needs to be done in order to create Pesah.

SPRING CLEANING

You may have heard about all the cleaning that goes on prior to Pesah—living rooms, dining rooms, the car, the kitchen, etc. Impressive, isn't it! Maybe you've felt relief at not having to do all the cleaning yourself, or maybe you've felt left out of it all. Whatever your reaction, here's a new way to think of getting ready for Pesah: spring cleaning. Everyone cleans for spring, and in our tradition as Jews, we do as well, only we have a deadline and it's called Pesah.



Getting ready for Pesah is a lot like spring cleaning—airing out the house, cleaning the carpets, washing the blankets, and then there's the kitchen. The kitchen gets a real thorough scrub-down. Finally, getting ready for Pesah has an added dimension: ridding your house of hametz.

GET RID OF THE OBVIOUS HAMETZ

Without delving into the technicalities of hametz, consider this bottom line: during Pesah, Jewish homes should have no breads, bagels, doughnuts, muffins, pizza, or pasta products. That means clearing out the freezer and fridge as well. We do not eat these products within or outside our homes for the entire eight days of the festival.

WHY SHOULD I BOTHER?

Preparing for Pesah is a beginning, much like the New Year. We engage in spring cleaning to freshen up our physical space. But like our homes, our *neshamot* or souls also require a good airing so we get rid of *hametz* to freshen up our spiritual space. The rabbis connected *hametz* with “sin,” noting the similar sound between *hametz* and “*het*,” Hebrew for “sin.” Because leavening causes fermentation that makes a product swell, *hametz* is also likened to pride or arrogance. We rid ourselves of sin, pride, arrogance, resentment, etc., at this time of year in order to begin the year fresh. But wait—didn’t we already do that six months ago, at Rosh Hashanah, during the month of Tishrei? We did but as one might suspect, there is a Talmudic debate regarding the true Rosh Hashanah. Rabbi Eliezer claimed God created the universe in Tishrei, when we observe Rosh Hashanah. But Rabbi Joshua said it was in Nisan, when we celebrate Pesah (Rosh Hashanah 10b-11a). Their disagreement teaches us that there are multiple beginnings in life and Pesah is one such beginning. We begin by washing away our arrogance, our certainty, our stubbornness, and our pride. The only rewarding life is a humble life, the most refreshing way to live. Is Pesah cleaning worth it? Absolutely!

PLEASE DON’T TELL ME TO EAT MATZAH FOR EIGHT DAYS!

You don’t have to. According to the rabbis, we are obligated to eat matzah on the first night only, and outside of Israel, on the first two nights only. The rest of the week we may eat matzah, but there is no obligation to do so. Nonetheless, we do not eat *hametz* at all for the duration of this eight-day holiday.

SO, IS THAT WHAT A SEDER IS—A MEAL WITH MATZAH?

A seder without matzah would be pointless, but a seder is more than a meal with matzah. It’s a discussion about who we are as a people and who we are, in large part, has to do with our narratives. The Exodus from Egypt is a sacred narrative regarding our enslavement in and redemption from Egypt. Somewhere in this world is a Jew who does not speak English, has never been to Long Island, does not drive a car and knows nothing about the Rangers. On Pesah, that Jew will be telling the same story as us. That Jew is our brother or sister. That sacred narrative with its focus on the importance of freedom, the imperative of responsibility, the need for wonder in a world full of hiding miracles, and God’s love of mindful living, is what binds us together as a people.

WHO IS GOING TO LEAD ALL THIS DISCUSSION?

Every family has a special someone who is good at giving directions, and hopefully, good at listening too. It’s time to tap into his/her talents. Hold a family meeting and appoint someone the leader.

IN SUMMARY

- 1) Clean the house;
- 2) Get rid of the *hametz*;
- 3) Eat matzah on the first two nights;
- 4) No eating or even owning *hametz* for eight days;
- 5) Make sure the seder is more than just a meal; and...

THE FIFTH QUESTION

When do we eat? A seder takes time, but your family and guests needn’t go hungry. The karpas ritual, at the beginning of the seder, in which we dip parsley in salt water, is really an overture to serving crudités. Make sure that there’s a veggie platter on your seder table. Your family and guests will thank you for allowing them to nosh during the seder.

A FEW POINTERS FOR THE SEDER LEADER

CHOOSE A HAGGADAH THAT'S RIGHT FOR YOUR FAMILY

Maxwell House coffee is kosher for Pesah, but its Haggadah may not be the right one for your family. Which Haggadah is? It may be time to shop around. Here's what to do. Go to Amazon.com and enter a "Haggadah" search. Searching on Amazon for "Haggadah" led me to no fewer than 30 different options. Forget about the one that costs \$45.89, unless you're "sederling" alone (how depressing!). And beware the "messianic" Haggadah—those are not for a Jewish table. The truth is that an interesting Haggadah will go a long way to produce the kind of seder that will keep the family talking Torah even after the afikomen. What follows are a few of my favorite Haggadot—

Passover Haggadah: Feast of Freedom—This Haggadah, published by the Rabbinical Assembly, is complete and has many fascinating notes in the margins that offer the reader food for thought. It is beautifully designed and well written. It is somewhat expensive and gives minimal guidance to the leader who may need to skip certain sections because of time limitations. Nevertheless, it's a worthwhile investment.

In Every Generation: A Family Haggadah—This Haggadah, published by Kar-Ben Copies, Inc., is abbreviated, but covers the essentials. It is especially good for families with small children. Although the Haggadah is inexpensive, the editors were creative in their use of color and thus produced an attractive book.

A Different Night—This Haggadah is published by Shalom Hartman Institute and contains a full seder with many options for discussion. It is meant to be used as a catalyst for further thought about our redemption in ancient times, and the redemption that we continue to experience even today. It is an excellent investment in your liturgical library.

Whichever Haggadah you choose, make sure you have enough copies for all in attendance.

SET THE SEDER TABLE FOR MAXIMUM ORGANIZATION

Every seder table should have:

- 1) One Haggadah per person;
- 2) One wine goblet per person;
- 3) A plentiful and accessible supply of both wine and grape juice;
- 4) A few pillows off to the side—for anyone who would like to recline in traditional style. When drinking the wine and eating matzah, we lean to the left, on our pillows, symbolically enacting the leisurely posture of free people.
- 5) A main seder plate, arranged with the following foods:

<i>Beitzah</i>	A roasted egg, reminiscent of the festival sacrifice.
<i>Haroset</i>	A mixture of apples, nuts, wine, etc. reminding us of the mortar the Israelites produced to build in Egypt.
<i>Karpas</i>	A great leafy vegetable, like parsley, to remind us of the spring time.



Maror Bitter herbs, whose bitter taste will make us feel like slaves in Egypt.

Hazeret More bitter vegetables—e.g., romaine lettuce or better yet—arugula.

Zero'a A shank bone, reminiscent of the Paschal sacrifice that the Israelites ate in haste prior to their departure from Egypt.

5) A cup of Elijah and a cup of Miriam, Elijah's cup filled with wine and Miriam's with water. If left empty, some families may pass the cups around and have each seder participant fill it, each with the appropriate drink. Water is a symbol of both physical sustenance and Torah, for both are essential to life, and wine is a symbol of holiness. Participating in the filling of these cups point to the need for all of us to contribute to a world that is sustainable and to our own responsibility to find our purpose, our sacred mission, within the world.



6) Three matzot on a central plate, and some may add a fourth. The three matzot represent the three different kinds of Jews (Kohen, Levi, & Yisra'el), all of whom are invited to our seder tonight. Some people add a fourth matzah in honor of our Israeli brothers and sisters who sacrifice so much to keep the Land of Israel secure and safe.

7) Bowls of salt water—at least one bowl for every six people. Since the seder participants will later have to dip some parsley into the salt water, it's important to have several bowls. 30 people dipping parsley in one bowl of salt water will disrupt the pace you had hoped to establish for the seder.

- 8) **Netilat Yadayim** bowls (Bowls for Washing of the Hands)—again, at least one bowl for every six people. These bowls needn't be on the seder table which, at this point, is probably getting a little crowded. But have them easily accessible. They will be needed later, during the seder.

THE IMPORTANCE OF INDIVIDUAL SEDER PLATES

In addition to what belongs on every seder table, creating seder plates for each individual setting helps maintain the pace of the seder. By having the appropriate foods already in front of the participants, less time is invested into cutting up foods, with more time preserved for talk and discussion. So, each person should have a salad plate containing the following food items:

- 1) One sprig of parsley or celery stick;
- 2) Three pieces of matzah (each equivalent to a quarter of a full board);
- 3) One slice of horseradish or one radish;
- 4) A heaping tablespoon of **haroset**, in a cup so the juice does not run and the **haroset** remains moist.

THE SEDER'S AGENDA

A seder is a meal with attitude, its agenda is not so hidden. A seder's agenda has fourteen items. Some require a minute like breaking the middle matzah (**yahatz**) while others need a little time like discussing the exodus tale itself (**maggid**). Do your best to cover all fourteen items but don't let any one item drag on. If the seder is crawling then your guests will be snoozing, or annoyed, or both! Remember—the Israelites had to get out of Egypt, fast! The seder's pace should reflect that. The agenda:

KADEISH The blessing over the wine. Of course, we will be doing this four times during the course of the seder. But the first cup is honored as an agenda item, separate and apart from the rest. For each of the four cups of wine, toast a family member or friend, or national figure, who has served as an example of advancing the cause of freedom in the past year.

URHATZ A washing of the hands, recited without a blessing, done to remind us of the importance of hygiene. In the Talmudic period, such ritual, hygienic washings, always preceded the dipping of specific foods. The next agenda item is one such vegetable.

KARPAS A green vegetable like parsley, symbolic of spring, is dipped into salt water, symbolic of tears. We thus remind ourselves that the springtime may free the earth from the oppression of winter, but for the oppressed of this world, their springtime is still covered in a veil of tears.

YAHATZ The breaking of the middle matzah. Half, usually the smaller half, is left on the matzah plate; the other half is wrapped for the **afikomen**. We break the middle matzah to remind us of the meager portions we ate in Egypt. We make due with half a loaf, but we can never rest as long as others have only a half loaf to eat.



It depends—a matzah cracker, yes, but any other kind, no. Give Polly some matzah and wine—that’ll get her squawking!

MAGGID The telling of the Exodus story. This is the essence of the seder. It is important to do more than simply read the Haggadah. The leader may want to appoint a family member to tell, in his/her own words, the story of the Exodus. This is the part of the seder when the four questions are asked, but there are clearly more than four questions to be asked this evening.

Ask those questions which will generate discussion around the themes of the evening: freedom, exodus, God's intervention in history, etc.

ROHATZ A washing of the hands, recited with a blessing, done to remind us that even the bread of affliction must be broken with ethically clean hands, hands committed to earning a living honestly and with integrity.

MOTZI, MATZAH Eating of the matzah is preceded by two blessings. One is **hamotzi**, the regular blessing over bread and the other is for matzah, reminding us that it is a mitzvah to opt for the bread of affliction with freedom than delicacies in a world of oppression.

MAROR Eating of the bitter herbs which are first dipped into **haroset**. This act is preceded by one blessing. We dare not forget the bitterness of our own experience in Egypt lest we harden our hearts to the bitterness of those who remain enslaved in the world today.

KOREKH A sandwich created by Hillel which combines the matzah, **maror** and **haroset**. Hillel created this sandwich in order to fulfill that verse in the Torah which reads: “with matzot and maror they shall eat it [the Paschal sacrifice]” (Numbers 9:11)



IF ONLY THIS QUALIFIED AS A HILLEL SANDWICH (it doesn't)

SHULHAN OREKH

Dinner—and this requires no further explanation.

TZAFUN

The children must now find the hidden afikoman. The *afikoman* represents the paschal sacrifice, but more importantly, the Jewish rejection of mere surface answers to our questions. We teach our children to dig deeper and search for the hidden, in order to truly understand life.

BAREKH

Grace after Meals, thanking God for the wonderful meal.

HALLEL

We open the door for Elijah and pray that he come soon, bringing us news of a new age of peace, freedom, and godliness.

NIRTZAH

Conclusion.

THE BIG HAMETZ BURN (with a side of S'mores)



TUESDAY, APRIL 4, 2023

Ma'ariv 8:00 PM

The Big Burn 8:20 PM

After you have gone through your home with feather and candle
and spooned into the hametz bag all the hametz that needs to be removed from your home,
bring it to the synagogue and we'll get rid of it for you.

And this year, we'll take advantage of The Burn and make a few S'mores.

THE BIG HAMETZ BURN Don't Miss It!

THE CANDLE LIGHTING SCHEDULE & BLESSINGS



One of the ways we make **Yom Tov** special, a day separate and apart from other days of the week, is by ushering it in with light. We light at least two candles, of the Shabbat variety, or one for each member of the family. Anyone can say the candle blessings, though the honor is generally given to the woman of the household. In addition to the blessings found below, it is good to add your own brief, personal prayer to God before or after the blessings.

DAY	APRIL	TIME	BLESSINGS
Wednesday	5	7:04 PM	1, 2
Thursday	9*	8:06 PM	1, 2

DAY	APRIL	TIME	BLESSINGS
Tuesday	11	7:11 PM	1
Wednesday	15*	8:12 PM	1

* The flame used to light candles on the second night must be obtained from an existing fire, like a pilot light or a candle lit before Yom Tov. This is because on Yom Tov, we may transfer fire, but we may neither create nor extinguish it.

BLESSING # 1

ברוך אתה יי, אלקינו מלך העולם,
אשר קדשנו במצותיו וצונו להדליק
נר של יום טוב.

Barukh atah Adonai, Eloheinu melek ha'olam,

asher kidishanu bemitzvotav, vitzivanu lehadlik ner shel Yom Tov.

Praised are You, Adonai, our God and Guide within the universe,
who makes us holy through mitzvot
and has commanded us to bring light to this good day.

BLESSING # 2

ברוך אתה יי, אלקינו מלך העולם,

שהחיינו וקימנו והגיענו לזמן הזה.

*Barukh atah Adonai, Eloheinu melek ha'olam,
shehehyanu, vekiyimanu, vehigi'anu, lazeman hazeh.*

Praised are You, Adonai, our God and Guide within the universe, who has given us life, and given us
sustenance, and has brought us to this special time.

BLESSING # 3

ברוך אתה יי, אלקינו מלך העולם,

אשר קדשנו במצותיו וצונו להדליק נר של שבת ושל יום טוב.

*Barukh atah Adonai, Eloheinu melek ha'olam,
asher kidishanu bemitzvotav, vitzivanu lehadlik ner
shel Shabbat vishel Yom Tov.*

Praised are You, Adonai, our God and Guide within the universe,
who makes us holy through mitzvot
and has commanded us to bring light to this Shabbat and to this good day.

THE OTHER PREPARATION TO ACHIEVE A DEEPER CLEAN

What is Pesah? Don't ask the extra-terrestrials. If any ET's were to land on earth and enter a Jewish home a couple weeks before Pesah, they would conclude that Pesah was a kitchen-cleaning holiday. What do ETs know! More to the point—what do we know? What exactly is Pesah? It is a story commemorating our redemption. It is about the love between God and the Jewish people. It is about gratitude and family, which is a primary reason for a festive meal. It is about letting go of stuff, particularly hametz. And it is about the holiness of living on just a little: eating matzah for seven days. But all this being true, there seems a gaping disconnect between freedom, love, gratitude, sacrifice, and frugality, and spending hours and hours cleaning a kitchen prior to the holiday. Not that there is anything wrong with clean kitchens, or strict hygiene, or starting out fresh come the Spring, etc., but does all this dusting, washing, and scouring enhance the Pesah message or detract from it? At this time of year, do we look forward to Pesah with anticipation or apprehension?

Some Jews I know would do away with Pesah cleaning entirely, as if it were a total nuisance. That would change the character of the holiday dramatically, though not necessarily for the better. Then again, is there a balance between the received traditions our ancestors have handed down to us and creating a Pesah whose spiritual message is at least as strong as the clean kitchens we routinely and annually and devotedly produce? There is! It is not my intention to delineate how much Pesah cleaning you should or should not do. Each family will determine that on its own. But it is my intention to recommend that you make time for another kind of Pesah preparation. This other kind of preparation may impinge on your Pesah cleaning. In order to do it right, you will have to devote some time to it. Not to worry—you will get the physical Pesah cleaning done. You always do. But you need to personally, or as a couple, or as a family, ponder the following questions as part of your Pesah preparations:

REDEMPTION: Are there any habitual behaviors that we have which deserve to be discarded? If there are, these behaviors are our Mitzrayim (Egypt) and with personal conviction and faith in God, we need to commit ourselves to such steps that will earn us redemption.

GRATITUDE: What blessings in our lives or our lives as a family must we give thanks for? We must acknowledge them, thank God for them, and celebrate them through the seder for our having been so blessed.

DISCARDING HAMETZ: Can we be so courageous as to identify the hametz in our lives, some unseemly trait, which we must throw into the fire and burn to the point of *afra d'ara* (dust of the earth)? It may be a jealousy, a resentment, a hatred, or it may be an inclination to bad mouth others, make wild assumptions, or bear a grudge. We may think that we control these traits, but these traits most certainly control us. Like the final crusts of bread or the last bits of cereal, they deserve to be thrown out of our lives. We prepare for Pesah by burning this hametz to a crisp and discarding it forever.

LIVING SPIRITUALLY: What about our spiritual life? We are members of a holy nation and a partnership of priests. Has our craving for stuff deadened our destiny as spirits in a material world? In a broken world, the Jewish people were meant to bring healing and wholeness. What can we or our family commit ourselves to do this year, to bring that healing and wholeness into the world?

This year we will clean our homes, our kitchens, and haul out the Pesah dishes and pots. But there's some other preparation that needs to be done. It's a way of starting new and fresh, of escaping the imprisonment of our own routines and habits, our own laziness and absent-mindedness. It's a way of

rescuing Pesah from those who have buried its meaning below a pile of rags and scouring pads, sponges and rules, details and irrelevancies that turn the holiday into a harrowing chore. We all clean for Pesah; that's a given. But the other preparation is as important and the one preparation should balance the other. It's only by challenging ourselves with some pressing personal questions that we achieve the deeper clean.



You may know the answer, but never stop asking the question.
Maybe tomorrow, the same question will generate a new answer. That's freedom of thought.



A FEW WORDS ABOUT WHAT'S KOSHER AND WHAT ISN'T UNDERSTANDING PESAH KASHRUT—

Keeping kosher is not difficult. It is a way of life. Even on Pesah, when we further limit what is available to us, the observance of kashrut or koshering our kitchens need not be a burden or a chore. What follows is a combination of kashrut standards for Conservative Jews, based not only on the Committee on Jewish Law and Standards' recommendations, but also on Rabbi Rank's take on those standards. As always, where there is a lack of clarity or a question that arises, contact Rabbi Rank or Rabbi Levenson for further clarification.

THE BOTTOM LINE OF KASHRUT ON PESAH

On Pesah, we are prohibited from eating hametz, but what is hametz? If one of five grains—wheat, oats, rye, barley or spelt—comes into contact with water, a process of fermentation begins. If the fermentation continues for 18 minutes or more, the grains are regarded as hametz, a term commonly translated as “leaven.” The Torah is fairly explicit about hametz on Pesah: “...whoever eats hametz from the first day to the seventh day shall be cut off from Israel” (Exodus 12:15). Ouch.

An obvious example of hametz is bread, but traces of leaven can be found in many processed foods or liquor, which are accordingly proscribed on Pesah.



Mmm, Mmm—something you can eat, AFTER PESAH

WHAT TO EAT, AND WHAT NOT TO EAT, ON PESAH

PROHIBITED FOODS

Prohibited foods include the following: leavened bread, cakes, biscuits, crackers, cereal, pasta, coffees with cereal derivatives (i.e., wheat, barley, oats, spelt, rye), any food containing these grains or derivatives of these grains; and virtually all flavorings, since so many are derivatives of grain alcohol.

PERMITTED FOODS

A differentiation will be made between foods purchased before Pesah as opposed to foods purchased during Pesah. The distinction is important. During the year, a food substance may lose its identity if mixed with another food substance at least 60 times its volume. This principle is known as ***batel beshishim***—null by virtue of 60 parts—and may be illustrated as follows. Milk and chicken soup don't mix, and if they do, the resulting liquid is not kosher. But if a drop of milk accidentally made its way into a huge vat of chicken soup, the soup might still be kosher if the quantity of chicken soup is at least 60 times greater than that of the milk. In other words, the milk loses its identity on the basis of ***batel beshishim***. ***This rule, batel beshishim, applies to hametz before the start of Pesah, but not during Pesah.***

During the eight days of Pesah, ***hametz*** can never lose its identity in any mixture, no matter how minute the quantity. The slightest trace of ***hametz*** renders the whole mixture prohibited on Pesah. A distinction is therefore made between foods purchased before and during Pesah.

FOODS WHICH NEVER REQUIRE A KOSHER LEPESAH LABEL

Fresh fruits and vegetables; eggs; fresh fish (whole or gutted); fresh or frozen kosher meat other than chopped meat; whole (unground) spices and nuts; whole or half pecans (not pieces); pure black, green, or white tea leaves or teabags (not herbal teas); Nestea regular and decaffeinated unflavored tea; coffee (unflavored regular); baking soda and bicarbonate of soda.

NON-FOOD ITEMS WHICH REQUIRE NO KOSHER LEPESAH LABEL

Aluminum products, ammonia, baby oil, bleach, candles, contact paper, charcoal, coffee filters, fabric softener, isopropyl alcohol, laundry and dish detergent, oven cleaner, paper bags, paper plates (with no starch coating), plastic cutlery, plastic wrap, polish, powder and ointment, sanitizers, scouring pads, stain remover, water with no additives, and wax paper.

FOODS WHICH REQUIRE NO KOSHER LEPESAH LABEL, IF PURCHASED BEFORE THE HOLIDAY

White milk, all pure fruit juices, filleted fish, frozen fruit (with no additives), pure white sugar (with no additives), olive oil (extra virgin only), non-iodized salt, pepper; natural spices, Bolivian or Peruvian quinoa marked "gluten-free."

FOODS WHICH ALWAYS REQUIRE A KOSHER LEPESAH LABEL

All baked goods (matzah, Pesah cakes, matzah flour, farfel, matzah meal, and any product containing matzah), 100% fruit juices, herbal teas, canned tuna, wine, vinegar, liquor, decaffeinated coffee and tea, dried fruits, oils, frozen uncooked vegetables and all frozen processed foods, candy, chocolate milk, ice cream, yogurt, cheeses, butter, and soda, and any processed food.

KITNIYOT

Kitniyot (poorly translated as legumes), the Ashkenazic custom of refraining from beans, corn, and soy products during Pesah, is no longer a custom supported by the Conservative Movement. In December 2015, the Committee on Jewish Law and Standards (CJLS), a committee of the Rabbinical Assembly instituted to deliberate over questions of Jewish law, concluded that there was abundant reason to no longer promote it. To learn more about the change, Rabbi Rank has an article that you can peruse if you like. He will send a copy to you if you so wish. Just to be clear, the CJLS is not prohibiting the custom, but also sees no reason for anyone to abide by it if they so choose. And so this section on Kitniyot is divided into two. For those who wish to forgo the custom and for those who wish to maintain the custom.

FOR THOSE WHO WISH TO INDULGE IN KITNIYOT, A FEW GUIDELINES

Peanuts and peanut oil are kosher as long as they have year-round kosher certification;

Corn on the cob and fresh beans (e.g., lima beans in their pods) may be purchased before and during the holiday without Kosher LePesah label;

Dried legumes, rice and corn can be purchased bagged or in boxes, before Pesah, free of any other additives.

Dried legumes, rice and corn should not be purchased in bulk from bins which previously may have held **hametz**;

Frozen raw kitniyot (corn, edamame, etc.) may be purchased before Pesah as long as it is free of any other additive;

Canned kitniyot require kosher for Pesah certification;

Processed foods, including tofu, require a Kosher LePesah label;

FOR THOSE WHO WISH TO MAINTAIN THE RESTRICTION ON KITNIYOT

These are the foods, known as kitniyot, to avoid: buckwheat, bulgur, corn, fennel, fenugreek, millet, mustard seed, rice, sesame seeds, sunflower seeds, and certain legumes (beans or peas; string beans, however, which are not beans, are permitted). The Committee on Jewish Law and Standards has ruled unanimously that peanuts, though legumes, are permissible, as peanuts do not technically fit the requirements for what constitutes **kitniyot**. Some Ashkenazic authorities permit, while others forbid, the use of **kitniyot shenishtanu**—"kitniyot whose original form has been altered" for example, corn sweeteners, corn oil, soy oil, or ascorbic acid (vitamin C). Rabbi Rank agrees that we need not refrain from **kitniyot shenishtanu** over Pesah.

A COMPLETE (almost) LIST OF KITNIYOT

This list was prepared by Arlene Mathes-Scharf in consultation with Rabbi Blech and the Chicago Rabbinical Council and from the Star-K article, "Kitniyot by Any Other Name."

Anise

Ascorbic acid

kitniyot shenishtanu

Aspartame (NutraSweet)

kitniyot shenishtanu

Beans

Black eye peas

Buckwheat

Canola oil

Caraway

Citric Acid

kitniyot shenishtanu

Chickpeas	
Coriander	
Corn (maize)	
Corn syrup	enzymes used to produce it are made from <u>hametz</u>
Cumin	<i>may contain <u>hametz</u>, according to Israeli chief rabbinate</i>
Dextrose	<i>could be hametz</i> if made outside of the US & Canada
Erythroic acid	<i>kitniyot shenishtanu</i>
Fennel	
Fenugreek	
Flavorings	<i>may be <u>hametz</u></i>
Flax seeds	
Glucose syrup	enzymes used to produce it are made from hametz
Hydrolyzed vegetable protein	<i>kitniyot shenishtanu</i>
Kasha	
Kimmel	
Lecithin	
Lentils	
Licorice	
Lucerne	
Lupine	
Malto-dextrins	
Millet	
MSG	<i>kitniyot shenishtanu</i> or may be <u>hametz</u>
Mustard	
Polysorbates	<i>kitniyot shenishtanu or <u>hametz</u></i>
Popcorn	
Poppy seeds	
Rice	vitamins added may be <u>hametz</u>
Saffron	
Sesame seeds	
Snow Peas	
Sodium citrate	<i>kitniyot shenishtanu or <u>hametz</u></i>
Sodium erythorbate	<i>kitniyot shenishtanu or <u>hametz</u></i>
Sorbitol	may be <u>hametz</u>
Soy & corn oils, corn syrups, soy lecithin	<i>kitniyot shenishtanu</i>
Soy	
Sunflower seeds, Tofu, Vetch, Vetching, Wild rice	
Xanthan gum	<i>kitniyot shenishtanu or <u>hametz</u></i>

OTHER HAMETZ TO GET RID OF...

Resentment and Anger.

Does it get us anywhere? Not really. We must know when to make up and when to move on.



Addiction. It may make us feel good for a while, until we realize the good feel is at the expense of our health, and possibly our lives!

Depression and Suicidal Thinking. We get it: life is tough, but we have to find a friend, a rabbi, a relative that we can speak to. There is a way out of despair and depression, but we sometimes may need another's hand to pull us out. And that's okay. That's how God wants us to interact with each other.



Sexual Harassment. When powerful people or authorities use their positions to advance their own amorous objectives on subordinates, that's an abuse of power and authority. Workplace romances may evolve, but they are legitimate only if mutual.

We should try to **Cleanse Ourselves** with as much enthusiasm as we clean our kitchens.
Pesah is a time to begin anew...



PESAH KASHERING MADE E-Z

Rule Number 1—**DON'T PANIC!!**

Because our everyday plates, bowls, pots and pans, silverware, etc., as well as our ovens, refrigerators, freezers, kitchen counters, etc., have all come into contact with hametz of one form or another, they all require kashering.

Yes, it is a bit of work, but you can do it and get it done efficiently and quickly.

Actually, when it comes to dishes, pots and pans, silverware, and so forth, the best solution is to have a Pesah set stored away, ready for use over Pesah. One could clean out all the cupboards and replace the everyday utensils with Pesah utensils—that's a bit of work. One could also lightly clean out the cupboards and lock them up for the duration of Pesah and simply use a room adjacent to the kitchen for a temporary, eight day storage area for Pesah utensils. That's a little easier. Secure a card table or larger table, clean it, cover it with a new plastic cover, and you have an instant storage area. The key here is to keep the regular utensils out of sight for the duration of the holiday and use only your Pesah utensils.

But you may want to use your regular utensils. This too is possible, though a bit more involved. Here's how you go about koshering utensils.

KASHERING UTENSILS

The general principle used in kashering is **kevalo—kakh polto**, the way the utensil absorbs food is the way it is purged of food. This principle is applied differently on the basis of the quality or intensity of how a particular item absorbs food. Kitchen items used for cold food can be kashered by simply rinsing, since no substance has been absorbed by the dish or glass. Items used on a stove are more likely to absorb food and thus need a stronger kashering action by immersing the item into boiling water, a procedure known as **hag'alah**. The most intense form of kashering applies to items used directly on a fire or in an oven. Such utensils require burning or **libbun**, thus burning away the remnants of absorbed food. There is one

additional principle in play as far as kashering goes and that is **ein ben yomo**, or “unused for a day.” The rabbis sometimes require that a utensil to be kashered be out of use for a 24 hour period.



HAG'ALAH—IMMERSION IN BOILING WATER

There are two ways to effect **hag'alah**. The first and most traditional method is to dunk a utensil into a very large pot of boiling water. The second method is to subject a utensil to a full cycle of a dishwasher. This is based on the fact that water in a dishwasher gets very hot and is capable of kashering.

LIBBUN—BURNING

There are two kinds of **libbun**, **libbun kal** or a light burning and **libbun gamur** or a complete burning. **Libbun kal** is heating a chamber, as when the heat in an oven is turned on for a period of time, approximately 18 minutes. **Libbun gamur** is burning by a direct flame, as when a charcoal barbecue grill is kashered by direct flame or every

surface of a utensil is subjected to the flame of a blow torch.

Most of what will require **libbun** kashering in your home will suffice by **libbun kal**, so don't worry about making any conflagrations in your back yard over this type of kashering.

IRU'I—DOUSING

Take boiling hot water and pour it over a utensil or other item. For **iru'i** to be effective, the surface must have no hairline cracks, nicks or scratches that can be seen with the naked eye. Plastic laminates, limestone, soapstone, granite, marble, glass, Corian, Staron, Ceasar-stone, Swanstone, Surell, and Avonite surfaces can be kashered. A wood surface that does not contain scratches may also be kashered.

THE KASHERING OF SPECIFIC KITCHEN APPLIANCES AND UTENSILS

All items to be kashered should be thoroughly cleaned with fresh sponges and/or scouring pads in a kashered sink (see below) and then—

CLOSETS AND PANTRIES—They should be cleared of all hametz items and utensils, washed thoroughly, and covered with contact paper, regular paper, foil, or cloth that does not contain hametz. Note that the covering material should be made of material that is not easily torn.

DISHWASHERS— Run a full cycle with detergent, with racks inserted, while empty. *Ein ben yomo* is required. After 24 hours, run the dishwasher without detergent again, empty.

ELECTRICAL APPLIANCES—If parts of an electrical appliance are removable, they can be kashered as any metal item. If parts are not removable, the appliance cannot be kashered. A good solution: treat yourself to a few “special for Pesah only” electrical appliances.

KEURIG MACHINES—It should be left idle for 24 hours (*ben yomo*). Wipe out the cup holder all around, inside and underneath, with damp paper towels and then run hot water through the machine so that it touches all surfaces. It has been found that ripping out the bottom of a Styrofoam cup and placing it over the bottom of the cup holder will cause the holder to fill with hot water. Not all their coffees are kosher for Pesah so you do have to be careful about that, but there should generally be no problem with unflavored, natural coffees.

GLASSWARE—Everything requires *ein ben yomo* and *hag'alah*, except for bakeware, which cannot be kashered.

METAL UTENSILS—If used in fire (spit or broiler), they require *libbun*. Pots and pans, silverware, etc., require *ein ben yomo* and *hag'alah*.

MICROWAVE OVENS—Microwave ovens, that have no convection option, should be thoroughly cleaned, and then an eight ounce cup of water placed in them, and boiled away. Do not wait until all the water is boiled away as this may damage the oven. For a microwave with a convection option, see the convection section in Ovens and Stoves. A microwave oven that has a browning element cannot be kashered for Pesah.

OVENS & STOVES—Self-cleaning ovens should be scrubbed and cleaned and then put through the self-cleaning cycle (*libbun*). Continuous cleaning ovens must be kashered in the same manner as regular ovens. Convection ovens are kashered in the same way. Smooth tops require *libbun* and *iru'i*. If something has burned onto the smooth top, a scraper (with a razor blade inside) held at a 30 degree angle will scrape off the food.

INDUCTION STOVES—clean the surface with a cleaning agent designed for tempered glass stovetops. There are two types of induction stovetops:

For induction stovetops with discrete burner areas, clean hametz pots that work on your induction stovetop and that match as closely as possible the maximum radius of each burner area. Leave the clean pots and the clean induction stovetop untouched for 24 hours. When the 24 hours have elapsed, partially

fill the prepared pots with water and place on their size-matching burners. Turn up the temperature to the maximum for each burner until the water in each pot is vigorously boiling. This will generate enough heat to kasher each burner area. Turn off each burner as it reaches this maximum temperature.

For induction stovetops in which the entire surface is available for cooking, completely clean one or more metal square or rectangular baking pans made of a metal that works on your induction stovetop. Leave the clean pans and the clean stovetop untouched for 24 hours. When the 24 hours have elapsed, partially fill the baking pan/s with water. Think about the surface of your stovetop like a grid. Place your prepared pan/s starting at one corner of your induction stovetop surface and turn up the temperature to the maximum until the water in each pan is vigorously boiling. Turn off the stovetop. Wait for the pan/s to cool. Shift the pan/s to the next contiguous area of the grid of your stovetop and repeat the heating-to-boiling process as many times as necessary until you have kashered the entire area of the stovetop. When cool, douse the entire surface with boiling water and then dry with a clean cloth.

REFRIGERATORS—Empty them of all hametz foods and opened packages. Clean thoroughly with hot water and scour the racks. In a freezer, frozen hametz foods should be put in a special “hands-off” section and should be sold with the other hametz (see **MEKHIRAT ḤAMETZ**).

SINKS—A metal sink may be kashered by *iru'i*. A porcelain sink should be cleaned and a sink rack used. If, however, dishes are to be soaked in a porcelain sink, a dish basin must be used.

TABLES & COUNTERS—They require *ein ben yomo* (if possible) and *iru'i*, in which case no further covering is necessary. If *iru'i* is not possible, they need to be covered. Suitable coverings include contact paper, regular paper, foil, or cloth that does not contain hametz. Note that the covering material should be made of material that is not easily torn.

WHAT CANNOT BE KASHERED

Here's the list: ceramic, cement, or porcelain, earthenware (china, pottery, etc.) cannot be kashered. However, fine chinaware that was stored and not used for over a year may be used after a thorough washing. This china is considered *pareve* and may be designated for meat or dairy.

Non-Pesaḥ dishes, pots and hametz whose ownership has been transferred, should be separated, locked up or covered, and marked so as to prevent accidental use.

GLOSSARY

Afikoman The hidden matzah which must be discovered by the children and eaten by all before the seder can continue toward its conclusion. And why must the children find the **afikoman**? The seder is an educational event. We prepare our children to search for future miracles of redemption in their lives and the lives of others.

Bedikat Hametz

The ritual search for **hametz** that takes place the evening prior to the first seder. Ten small pieces of bread are placed in the house. We symbolically clean the house by meticulously searching for the bread by candlelight. Once found, we do not touch the bread itself but brush it with a feather onto a wooden spoon and place it in a brown paper bag. The next morning, the **hametz** is burned. **Bedikat hametz** kits are usually made available through the synagogue. The appropriate blessing said prior to the search is:



*Barukh atah Adonai, Eloheinu melekh ha'olam, asher kidishanu bemitzvotav,
vitzivanu al bi'ur hametz.*

Praised are You, Adonai, our God and Guide within this universe, who makes us holy through mitzvot and has commanded us to remove all **hametz**.

Bi'ur Hametz

The burning of **hametz** which takes place on the morning after **bedikat hametz**.

Beitzah

The egg which constitutes one of the symbolic foods on the seder plate. It represents the **Yom Tov** sacrifice given at the Temple on the occasion of Pesah.

Erev Pesah

Whenever the term **Erev** appears, it refers to the day before a particular observance, in this case, Pesah.

Haggadah

The book of prayers and Torah study which serves as a guide and source of discussion during the course of the seder.

Haroset

A concoction of chopped nuts and apples mixed with wine and cinnamon that constitutes one of the symbolic foods on the seder plate. It represents the mortar the Israelites were forced to make for their Egyptian taskmasters.

Hol Hamo'ed

The intermediate days of the holiday which, though special, are free of many of the Yom Tov restrictions. We should strive to create a holiday spirit by making a commitment to attend synagogue services, have a little wine with our meal, continue to study the Haggadah, etc.

Karpas A green vegetable—parsley or celery—which constitutes one of the symbolic foods on the seder plate. It represents the spring season, itself a symbol of freedom from winter, and the very season of Pesah itself.

Kiddush A blessing, usually recited over wine, which points to the sanctity of a particular festival or Shabbat.

Maror The bitter herb which constitutes one of the symbolic foods on the seder plate. It represents the bitter lives we endured while slaves and suggests the bitterness of life for all who are still yearning for freedom.



Mekhirat Hametz The selling of hametz which takes place prior to Pesah. It is virtually impossible to rid the home of all hametz, an act which could result in substantial financial loss (e.g., most liquors are hametz), it is customary to hide all such hametz and sell it to a non-Jew for the festival's duration. The money collected from people selling their hametz is generally given as **me'ot hittin**.

Me'ot Hittin Wheat money, or money used specifically to buy Pesah provisions, such as matzah, for those unable to sustain the greater financial burden that the festival imposes.

Paschal Sacrifice Originally, this sacrifice was made just prior to the last plague, when the firstborn of every Egyptian family, both human and beast, died. The Israelites took the leafy hyssop, dipped it in the blood of the sacrifice, and applied the blood to the lintel and two doorposts of their homes. The Angel of Death thus “passed over” such homes the evening of the tenth plague and the Israelite families were thus spared the loss inflicted upon the Egyptians.

Pesah This is the Hebrew term for Passover and refers to the paschal sacrifice which spared the Israelites from the terrible tenth plague.

Seder A discussion with family and friends that centers around the tale of our exodus from Egypt. Through symbolic foods, we recreate the bitterness of slavery and the miracle of redemption.

Talmud A 63 volume set of Jewish law, lore and debates, the classic rabbinic interpretation of the Torah between the year one to 600 C.E.

Yom Tov One of the holy days on the Jewish calendar, though distinguished from Hol Hamo'ed, the intermediate days of the holiday which, though special, are free of many of the Yom Tov restrictions.

Zero'a The shank bone which constitutes one of the symbolic foods on the seder plate. It represents the Paschal sacrifice that spared the Israelites from the terrible tenth plague.



Cleaning a kitchen is tough but try schlepping through the desert
for 40 years—Vey!

THE MIDWAY JEWISH CENTER PESAḤ SCHEDULE
2023 / 5783

DAY	APRIL	TIME	EVENT
			Sell Your <u>Hametz</u> with Rabbi Levenson....
S	2	9:45-10:30 AM	
T	4	7:30-8:00 PM	
W	5	7:15-8:00 AM	
T	4	Dusk	Bedikat Hametz —The ritual Search for <u>hametz</u> takes place by the light of the candle, complete with spoon and feather used to “sweep away” the prohibited crumbs from our homes. Such kits are available free from the synagogue.
		8:00 PM	Ma’ariv (Evening Service)
T	4	8:20 PM	THE BIG HAMETZ BURN Bring the <u>hametz</u> you’ve discovered in your home during Bedikat Hametz and we’ll subject it to the fires of the Midway Parking Lot. We’ll also be roasting some S’mores!

DAY	APRIL	TIME	EVENT
W	5	6:30 AM	Ta’anit Bekhorim —Fast of the First Born. This fast, observed by the first born and parents of first born children not yet Bar or Bat Mitzvah age, commemorates the miraculous rescue of the Israelite first born from the tenth and most terrible plague: the killing of the Egyptian first born. There is a tradition to release the first born from this fast by conducting a siyyum —a ceremonial conclusion to the study of a specific, sacred text. Rabbi Levenson will be conducting a siyyum during services, after which a light breakfast will be served.
W	5	7:15-8:00 AM	After the siyyum , sell <u>Hametz</u> with Rabbi Levenson
		10:47 AM	Akhlilat Hametz or Eating Hametz is now prohibited for the rest of the day.
		11:52 AM	Bi’ur Hametz, Burning of Hametz. All your <u>Hametz</u> should be burned by this time. Do the burning on the backyard barbecue.

YOM TOV RISHON SHEL PESAḤ—The First Day Begins

6:45 PM	Minḥah & Ma’ariv (Afternoon & Evening Services)
7:09 PM	Candle Lighting
	The First Seder—Enjoy!

W 5 7:15 PM The Community Seder—Everyone is invited, but reservations are required. [Click here to sign up!](#)

Th 6 9:00 AM *Shaharit & Musaf* (Morning & Additional Services)
Right after Kiddush *Minhah* (Afternoon Service Only)
NO MA'ARIV SERVICE THIS EVENING

YOM TOV SHEYNI SHEL PESAH—The Second Day Begins

8:06 PM Candle Lighting (from an existing flame)

TH 6 PM... The Second Seder—Enjoy as much as the first night! ***Sefirat Ha'omer*** begins this evening—a ritual counting of the 49 days between the second night of Pesah and the holiday of Shavu'ot. We thus link physical liberation, represented by Pesah, with spiritual liberation, represented by Shavu'ot, a holiday commemorating the giving of the Torah at Mount Sinai.

F 7 9:00 AM *Shaharit & Musaf* (Morning & Additional Services)
6:00 PM *Minhah, Ma'ariv* (Afternoon, Evening Services) & *Havdalah*
7:06 PM Candle Lighting (from an existing flame)

DAY **APRIL** **TIME** **EVENT**
Sa-Th 8-11 ***Hol Hamo'ed Pesah***—The intermediate days of Pesah begin, observed by eating matzah, having a little wine with dinner, not working so hard (take a few days off!), and making a commitment to morning and/or evening services.

M-T 10-11 6:15 AM *Shaharit & Musaf* (Morning & Additional Services)

EREV SHEVI'I SHEL PESAH—The Seventh Day Begins

T 11 7:11 PM Candle Lighting
7:20 PM *Minhah, Ma'ariv* (Afternoon, Evening Services)

W 12 9:00 AM *Shaharit & Musaf* (Morning & Additional Services)
MIRIAM'S DAY—Today the women will dance with tambourines in hand as we process with the *sifrei Torah*

EREV SHEMINI SHEL PESAH—The Eighth Day

7:30 PM *Minhah & Ma'ariv* (Afternoon & Evening Services)
8:12 PM Candle Lighting (lit only from an existing flame)

Th 13 9:00 AM *Shaharit & Musaf* (Morning & Additional Services)
11:30 AM ***Yizkor—Memorial Service***
7:30 PM *Minhah, Ma'ariv* (Afternoon, Evening Services) & *Havdalah*
8:13 PM Pesah is officially over. It's time to get ready for pizza and pasta!



לשנה הבאה
בירושלים הבנויה

*Next year in a
Rebuilt Jerusalem!*

Jerusalem by Jonathan Kis-Lev

FOUR MORE QUESTIONS

(Four questions is the minimum, not the maximum—here's four more for your guests to ponder)

????

1. The Israelites suffered financial oppression in Egypt. In a word, we were poor and kept impoverished by virtue of slavery. Mahatma Gandhi (1869-1948), the great Indian social activist, is purported to have claimed, "Poverty is the worst form of violence." Nearly half of the world's population, 3 billion people, live on less than \$2.50/day. Is poverty the worst form of violence? If not, what is?
2. Moshe Rabbeinu, Moses our Teacher, led us out of Egypt on the authority granted him by God. He was, for all intents and purposes, a benign dictator. Today, such rule would be met with great resistance. How different would the history of Israel be had we rejected the benign dictatorship of Moses and opted for democracy? Are there times when a society could benefit from a dictatorship over the blessings of a democracy?
3. Finding the Afikomen may be a metaphor for the search for the deeper meanings in life. Or perhaps, it is another way of saying—Beware fake news. Go the extra mile to find out the real story. How do we keep ourselves from spreading fake news? What steps can we take to be purveyors only of truth—the afikomen and nothing else?
4. When we left Egypt, our most immediate destination was not the Promised Land, but Mt. Sinai, there to receive the Ten Commandments. If God had to deliver an eleventh commandment to the Jewish people today, what would it be?

WE WANT YOUR HAMETZ!



DURING PESAH, WE CANNOT **OWN** ANY HAMETZ,
EVEN IF IT IS STORED AWAY IN A PLACE WHERE YOU WON'T SEE IT.
SINCE WE CAN RARELY GET RID OF ALL OUR HAMETZ,
RABBI LEVENSON WILL **SELL IT** TO A THIRD PARTY...
THAT'S A MITZVAH!

Selling hametz is part of the Pesah tradition, and though it's easy enough and kosher to just send in the form and have the rabbis take care of it, you'll enjoy a brief visit to their studies to approve the sale, pull the hanky (kabbalat kinyan—it seals the deal) and wish each other a Hag Kasher veSame'ah!

[Click here to complete this online.](#)

THE IN-PERSON MEKHIRAT HAMETZ SCHEDULE

DAY	APRIL	TIME
S	2	9:45-10:30 AM
T	4	7:30-8:00 PM
W	5	7:15-8:00 AM

MEKHIRAT HAMETZ—SELL YOUR HAMETZ FORM

DOES THE PROHIBITION AGAINST *HAMETZ* APPLY ONLY TO EATING?

No. The Torah also states that *hametz* should not be found in our homes (Exodus 12:19) and should not be seen within our borders (Exodus 13:7). We are thus commanded to rid our homes of *hametz*.

WON'T GETTING RID OF ALL MY *HAMETZ* RUIN ME FINANCIALLY?

To completely rid our homes of *hametz*, we would have to discard our canned goods, processed foods, candies, wine, liquor, etc. This could be an economic burden. The rabbis therefore ordained to sell our *hametz* to a non-Jew. If such a sale was not enacted prior to Pesah, use of that *hametz* following Pesah is prohibited, a principle known as *hametz she'avar alav haPesah*, *hametz* that made it through Pesah without benefit of a sale.

We first cover the *hametz* and store it away such that it is out-of-sight. We then commission the rabbi to sell our *hametz*. Following the sale, the *hametz* is no longer regarded as in our possession. Give away foods that can be given to the poor and discard those foods, especially from opened cans or packages, that cannot. Dishes and utensils are simply locked away in storage for the duration of the festival. For the on-line Mekhirat Hametz Form click [here](#).

MEKHIRAT HAMETZ FORM

I, the undersigned, fully empower and permit Rabbi Joel Levenson to act in my behalf to sell all *hametz* possessed by me—knowingly or unknowingly—as defined by Torah and Rabbinic Law, and lease all places wherein *hametz* owned may be found. This transaction will be in effect for the duration of Pesah, which this year begins with sundown on Wednesday, April 5, 2023 and runs through Thursday, April 13, 2023, 8:13 PM. In the spirit of the words of the Haggadah—

ALL WHO ARE HUNGRY, LET THEM ENTER AND EAT

I enclose this gift of tzedakah made payable to the Rabbi's Fund, to be used for all people who are hungry or in need. Money collected will be used for both *me'ot hittin*, food provisions donated specifically to Jewish people in need, as well as to the New York Board of Rabbis which addresses the needs of poor Jews throughout our area and throughout the year. [Click here to complete this online.](#)

NAME _____

ADDRESS _____

TOWN _____ STATE _____

TELEPHONE _____

WEDNESDAY, APRIL 12, 2023
9:00 AM
SEVENTH DAY OF PESAḤ: MIRIAM'S DAY



Miriam Dancing, by Bracha Lavee

Come dance with tambourines and song,
as we recall the joy that Miriam brought to the Israelites,
following the crossing of the Red Sea