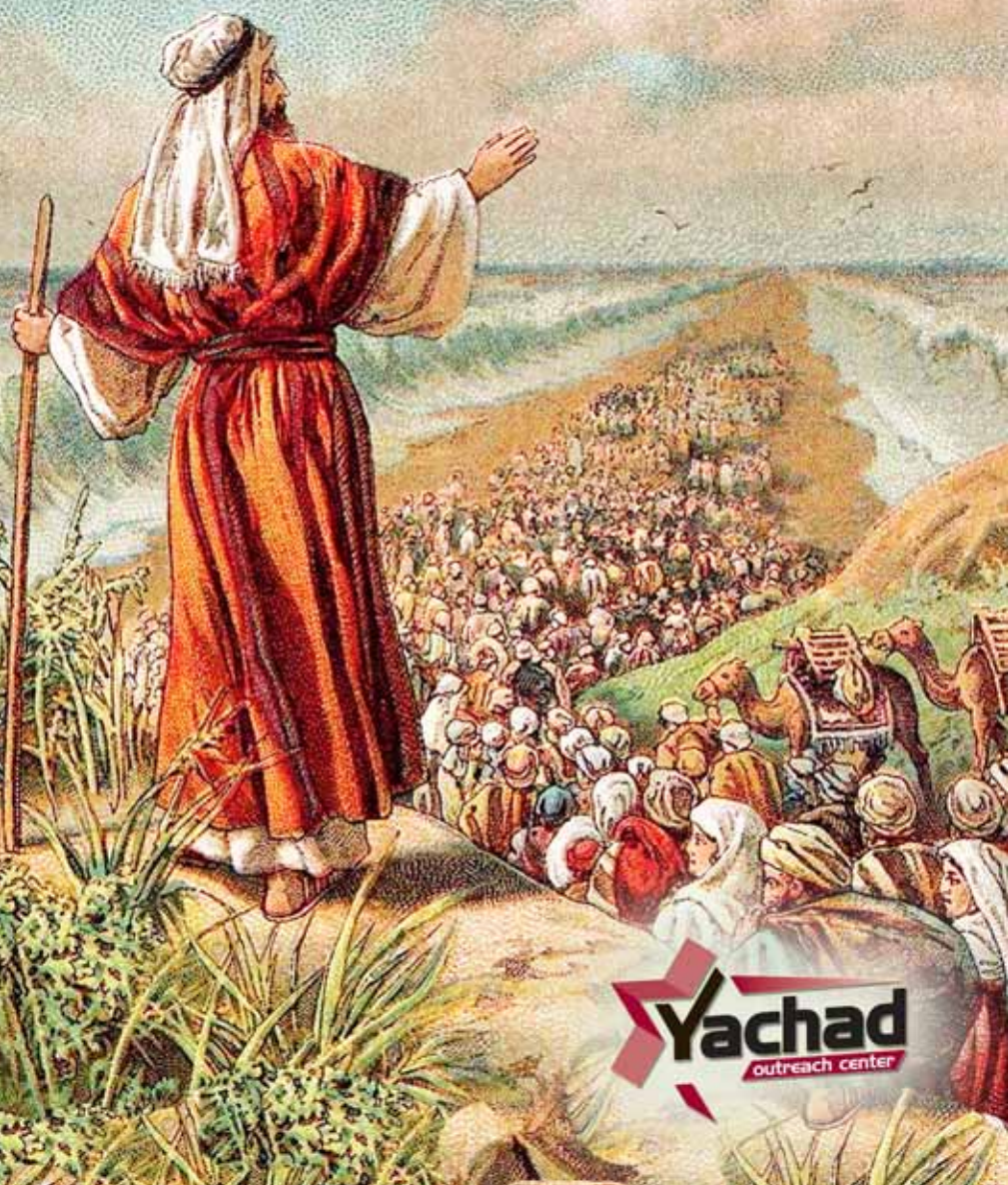


YACHAD PASSOVER GUIDE

According to Sephardic Customs & Traditions 2013



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Yachad Outreach Center is proud to once again bring you this PESACH GUIDE. Our hope is that you will use its many features to enrich your Passover physically & spiritually, and we wish you a Happy Holiday .

Acknowledgments

We thank The Orthodox Union, JSOR , Star-k, Rabbi Bess and Rabbi Blumenkrantz z"l's Digest whose Publications we have used extensively in preparation of this guide.

This project would not have been possible without the support of many people who selflessly spent many personal hours to make sure this publications is free of any error.

Rabbi Micheal Segan-Kohanim

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Rabbi Baruch Amiri

Mr. Ezra Habooshe (Printing)

Rabbi Shlomo Zargari

This publication contains Divre Torah. Please treat it with proper respect.



This Passover guide has been partially dedicated for

Eluy Nishmat Yischak ben Avraham

Eluy Nishmat Chaim Yakov ben Yischak

Eluy Nishmat Meir Ben Aghai

Eluy Nishmat Gowhar Bat Zaghi

Passover Times 5773 (2013)

Sunday night, March 24th

Search for Chamesh/Bedikat Chamesh,

After 7:54 pm

Monday, March 25th

Latest time to consume Chamesh

10:32 am

Burning Chometz/Be'ur Chamesh before

11:46 am

Candle lighting for the 1st night

6:51 pm

Tuesday, March 26th

Candle lighting for the 2nd night

7:55 pm

Friday, March 29th

Candle Lighting for Shabbat

6:54 pm

Sunday, March 31st

Candle lighting for the 7th night

6:56 pm

Monday April 1st

Candle lighting for the 8th night

7:59 pm

Tuesday April 2nd

The earliest time to purchase & consume Chamesh

8:00 pm



אגוד הרבנים האיראניים בלום אנג'לס
מטעם הרבנות הראשית בארץ
PERSIAN RABBINICAL COUNCIL
WWW.PRCCA.ORG

We would like to extend our best wishes for a joyous and happy Passover to all of you, our dear community members.

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RABBI DAVID LOLOYAN

We all have fond memories of efforts our parents and grandparents made in order to ensure a truly **“Kosher Passover”**. Today’s technological advances have changed the food industry so much that new questions arise regularly and the Kosher consumer **must** stay constantly informed and alert to ascertain the kosher status of different products*.

Yachad Outreach Center, with the consultation and guidance of our member Rabbis, has prepared this guide to provide the community with accurate and reliable information. Painstaking care has been taken to ensure that the material presented reflects our community’s time-honored traditions and practices so as to enhance your holiday experience. It is our hope that this publication will provide a uniform guide that will unify the community and put your mind at ease that you are following recommendations of our community’s Rabbis in accordance with our longstanding customs.

It is truly a source of pride how careful and scrupulous the community is in keeping the laws of Passover. It is important to keep in mind that **the prohibition to consume and purchase Chamesh remains in effect until Tuesday April 2nd at 8:00 PM**. We all work very hard to make sure we have a Chamesh-free Passover, It would be a real shame to desecrate the holiday by purchasing Chamesh a few hours early . Please educate your friends and family that the time to get together and partake in Chamesh is the day after Passover; Wednesday, April 3rd.

Just as we celebrate this holiday of freedom may it be Hashem’s will that we will look at an ever brighter future and a world blessed with harmony and Peace.

Sincerely,
Persian Rabbinical Council

*A story comes to mind: A few years ago an inquiry was made to us, as to whether a certain brand of raisins could be used on Passover. We were able to determine that the raisins were produced in IRAN. After many phone calls and emails we located a community member in Tehran who was familiar with the industry and had visited the plant in question. To our surprise his response to the questions was: “These raisins are absolutely Chamesh, the plant dries and processes them using oat flour (Chamesh!).”

The Month of Nissan

From the beginning of the month of *Nissan* (coinciding with March 12th this year) which is the 1st month of spring in Jewish calendar one may recite the blessing of blossoming trees.

The following blessing is said over two or more fruit trees that are blossoming:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁלֵא חָסַר בְּעוֹלָמוֹ כְּלוּם, וּבָרָא בּוֹ בְּרִיּוֹת טוֹבוֹת
וְאֵילָנוֹת טוֹבוֹת, לִיהֲנוֹת בָּהֶם בְּנֵי אָדָם:

The concept of this blessing is the fundamental and universal Jewish idea of living to the fullest at every moment and not letting the glorious and beautiful moments pass us by unnoticed. Here too we take a moment to pause, view and praise almighty for the breathtaking portrait of trees in full blossom.

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 G-d'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 Nissan. The English date varies from year to year, falling in March or in April. This year Passover begins Monday evening, March 25, 2013. Dietary restrictions begin approximately three hours before mid-day on Monday. (10:32 AM Los Angeles Time)

WHEN DO PASSOVER DIETARY LAWS END?

This year, **2013**, all Passover dietary laws remain in effect until nightfall of the eighth day of Passover, Tuesday, April 2, 2013 (8:00 PM L.A. time). *Chamess* 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. Under no circumstances should one purchase *Chamess* before the above-mentioned time.

The Ten Commandments for the Sephardic Passover Consumer

I. Thou shalt know what is *Chamess* - Any foods or food products, which contain ingredients, derived from one of the following fermented cereal grains: wheat, barley, oats, spelt or rye are forbidden on Passover. Even foods that contain minute amounts of *Chamess*, or foods which are processed on utensils which are used for other *Chamess*-containing foods, are not permissible for Passover use.

Many Sepharadim have the custom of eating different legumes or kitniyot and foods that are derived from them.

II. Thou shalt read Product labels carefully – Make sure a reliable Kosher for Passover certification appears on the package. Take this guide with you to the store! Remember that ‘reading the labels’ is impossible on Pesach; too many chemicals may have *Chamess* ingredients. Alcohol, Ascorbic Acid, citric acid, Dextrose, Glucose, Malt dextrin, PolySorbates, Sodium Citrate, Sodium, Erythro-bate, Xanthan Gum & Sorbitol (outside U.S.) are among the list of common ingredients that can be derived from both grain and legume sources. Even if the label says 100% natural, American law allows use of some agents which may be *Chamess* ; **DO NOT ASSUME AN ITEM IS OK UNLESS IT’S APPROVED BY A RELIABLE LIST OR AGENCY.**

III. Thou shalt beware of Look Alikes – Often Kosher for Passover and non-Kosher for Passover products have identical packaging.

IV. Thou shalt not buy any product simply since it is in the “Passover Aisle”! Some stores do not remove the *Chamess* matzot and other “year round kosher” foods from the shelf before restocking for the holiday. (Like marshmallows!)

V. Thou shalt know thine personal Kashrut level. Check with the people who will partake of your meals and see what they prefer- ask your family custom pertaining to corn, rice, beans. Even within the community there are different family customs to take into account. This advance planning will save heartache and promote shalom.

VI. Thou shalt look before you cook! – Even with the best intentions a non-Kosher for Passover item could be purchased inadvertently.

VII. Thou shalt not assume – Ask! If you have a doubt about a product being Kosher for Passover, clarify the question with your Rabbi.

VIII. Thou shalt not purchase a product just because it was good last year. – Discard old lists - they will confuse you; some things change.

X. Thou shalt enjoy the spirit of the Holiday!

May the merit of our care in observing the commandments of the holiday bring us all closer to *Avinu She’beShamayim*, our Loving Father in Heaven that we may merit His redemption!

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.

WHAT IS "MASSA"?

Massa is 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 Massa 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 Massa and *Chamess* on Passover. One interpretation equates Massa with G-d's commandments (*Missvot*), and *Chamess* with sin (*chet*). The rigorous laws of Passover, in this interpretation, represent the great care that must be taken to follow the G-dly path.

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

The home must be thoroughly cleaned of all *Chamess* before Passover. Jewish law forbids the use of any *Chamess* 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. See the following section, "Preparing for Passover," for more specific details.

WHAT ARE THE RITUALS FOR THE PERIOD BEFORE PASSOVER BEGINS?

This year Monday, March 25 is a fast day for Jewish firstborn males, in commemoration of the tenth plague, the slaying of the firstborn male Egyptians, which immediately resulted in the Exodus. In many congregations, a special celebration *Siyum* is conducted, following which participating firstborn males are permitted to break their fast. A ritual search for *Chamess* is conducted Sunday evening, March 24, and the *Chamess* 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 and Tuesday, March 25 and March 26, 2013). 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 Massa, and bitter herbs. The specially prepared *shmurah* Massa 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 romaine lettuce, commemorate the harsh conditions of slavery in ancient Egypt. Four cups of

WISDOM OF TALMUD AND CHEMICAL REACTIONS

Our Rabbis in Talmud give us detailed explanation of how the *Chimuss* (the process of leavening) takes place. Following are some example their directives: *Chamess* could be made only from wheat, barley, spelt, rye and oats. Rice and corn do go through a fermentation process but that's not *Chimuss*.

Chimuss happens only in presence of water.

When one of the above mentioned grains comes in contact with water *Chimuss* occurs in 18 minutes under normal circumstances if the water is hot or salted or if yeast is added to the mixture *Chimuss* could happen instantly.

Chimuss is marked by (a) whitening of the dough and (b) the appearance of hair-cracks.

Massa is made when the dough is rolled out flat and quickly baked in a very hot oven.

Cereal grain is comprised of three main constituents besides salts, fats and water:

1. Starch – About 60%
2. Protein – About 10%
3. Enzymes-very small percentage of the grain.

Wheat germ contains four enzymes:

1. B-Amylase-breaks down polysaccharides into maltose.
2. A-Amylases- breaks down duo-saccharine into glucose.
3. Oxidase-causes "rising" of the dough.
4. Proteinase-breaks down protein molecules, causing the foul odor associated with decomposition

The B-Amylase is missing in the corn and rice, thus, the leavening process cannot take place, since no carbon dioxide gas is released.

In wheat and barley, enzyme action begins immediately after water is added, forming alcohol and carbon dioxide. The proteinase begins its action, but the odor associated with decomposition is overshadowed by the fermentation process. With the corn however, having no fermentation, the decomposition process becomes more evident. This is called *sirchon*.

In the leavening process, the gluten which holds the particles of dough together prevents the immediate escape of carbon dioxide. This causes a "hollow" sound when the dough is slapped. As the process builds up, gas accumulates below the surface of the dough. This is soon extended, causing the "whitening" and "hair cracks" mentioned above. At that moment, the fermentation is up to the level at which the dough is considered *halachically chamess*. At normal temperature, this takes place about 18-20 minutes from the time the water is mixed with the flour, explaining the urgency of getting the dough into the oven within 18 minutes. As long as the dough is being kneaded and pummeled, however, it will not become *chamess* since such manipulation enables the carbon dioxide to escape.

The Torah refers to two kinds of *chamess*: *chamess proper* which is edible and *s'or* or *leaven*, which is formed when dough is allowed to stand for a long time. This dough is used to speed up the leavening of other dough, a function performed nowadays by yeast.

Finally *Massa* can be made because the heat from the oven expels all the water from the dough, preventing the enzymes from operation. In addition, B-Amylase is destroyed by heat at 80° C.

We can see from the above, that Chazal (Rabbis of Talmud), in formulating the laws of *Chimuss* thousands of years ago, already incorporated into the *halacha* the scientific knowledge being learned today.

wine are consumed during the course of *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.

WHAT DOES KOSHER FOR PASSOVER MEAN?

During Passover, Jewish law forbids the consumption or possession by Jews of all edible fermented grain products (*Chamess*) 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.

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 Sabbath, during the intermediate four days of Passover, *Chol Hamoed* (nightfall of Wednesday, March 27, 2013 through shortly before sunset Sunday, March 31, 2013), only nonessential work activities and crafts, as defined by Jewish law, are prohibited.

Passover Kitchen

A brief guide for the preparation of the kitchen for Pesach, based on excerpts from Gateway to Halacha by Rabbi Eliezer Toledano and Rabbi Shmuel Choueka. Please consult your Rabbi for further guidance and instruction.

Just as it is forbidden to eat Chamess on Pesach, it is forbidden to cook with utensils which have been used for cooking Chamess, since the cooking process transfers the *Chamess* status to the utensils. Of course, the simplest thing to do is to have a set of *Pesach* utensils which were never used with *Chamess*. However, where this is not possible, certain types of utensils may be rendered usable for *Pesach* within the following guidelines.

Koshering the kitchen

Ovens should be cleaned thoroughly so that no tangible *Chamess* remains on its floors, walls or the oven door. Preferably wait 24 hours and set the oven for its highest temperature and burn for one hour. If you have self clean, run full cycle.

Stove top – clean very well, giving special attention to burner wells and edges. Wait 24 hours without using prior to koshering. Burners, grates and the area between may be koshered in two ways. #1 by *hagalah*, pour boiling water over them: or #2 inserting them in the oven to be kosherized together with the oven.

Microwave – clean thoroughly, and then place a vessel of water in the oven. The

microwave is operated until the oven is filled with steam.

Sink- thoroughly clean especially around the drain and faucet. Do not use for hot *Chamess* for 24 hours. Boil water on the stove and pour over all the parts of the sink. Some recommend using a rack.

Counters and table tops- clean thoroughly, taking extra care in cracks and crevices. These areas may then be koshered by *Hagalah*, pouring boiling water over all areas of the counter top or table. Or alternatively, they may simply be covered.

Dishwasher- clean away any tangible *Chamess* and run through one cycle empty. Some recommend replacing the racks for *Pesach*.

High chairs should be cleaned very carefully and then either covered or pour boiling water to kosher

Coffee makers and urns should be koshered by filling with water and turning on so that the water boils over. (Care should be taken to clean well the exterior before hand.)

Mixers, food processors and kitchen aids which were used to mix dough, should be cleaned well and put away with the rest of the *Chamess* utensils.

Refrigerators should be cleaned thoroughly, taking extra care to remove crumbs in the cracks and crevices.

Types of Utensils

Koshering Utensils

Type of Utensils

1. **Earthenware utensils** which were used with *Chamess* at high temperatures cannot be koshered at all. These include porcelain, enamel, stoneware, corning ware and china. These should all be washed from any visible *Chamess* and should be put into a sealed closet until after *Pesach*.

2. **Glass** utensils need only be washed both inside and outside, and then they may be used for *Pesach*.

3. Utensils made of wood, stone, metal, natural rubber or plastic, which are used in or with water may be made usable for *Pesach* by *hagalah* (immersion in boiling water) in a manner described below. Metal utensils which were used directly on the fire, without water in them, require *Libun* (koshering by fire) as will be described later, to render them usable on *Pesach*.

All utensils must be cleaned thoroughly as koshering removes the taste of *Chamess*, not pieces of food. Items that are cracked, rusted or difficult to clean should be put away for the holiday. Handles should be removed and extra care should be taken to scrub the edges where food may accumulate.

Kosherization process

Utensils are koshered in the manner in which they are used. Thus, the same level

of heat must then be used to accomplish the koshering. There are 4 levels:

1. *Al Ha'aish or Libun*-Direct flame or heat. For utensils that come in direct contact with *Chamess* over an open flame. Utensils are either put in the self-clean cycle of the oven or are 'torched' by a blowtorch (not for everyone to attempt).

2. *Kli Rishon- Hagalah* -A pot of hot liquids on the fire- Primary vessel: For pots used for cooking *Chamess* with water. After proper cleaning (see above) + 24 hours waiting, utensils may be immersed in a large, clean pot which was not used for 24 hours that water has been brought to a full, rolling boil. Either completely cover the utensil for several seconds, or if not possible, do it in stages, so that the entire utensil passes through the boiling water. Rinse with cold water. When multiple utensils are to be koshered, allow the water to return to full bubbling boil between items. If the pot will not fit inside another pot, the pot itself should be filled to the top and allowed to boil. Meanwhile heat a stone or large piece of metal until it is red hot. Using a tong, pliers or other tool, place the heated item in the boiling pot, causing the water to overflow, thus koshering the rim. Empty and rinse with cold water.

3. *Iyrei Kli Rishon*- A flow of hot liquids from the primary vessel. Utensils which have boiling hot liquid poured into them may be koshered by a flow of boiling water. (i.e. serving trays that the food is poured into them)

4. *Kli Sheni*- a vessel containing hot liquids poured from a primary vessel. Spoons and forks which are used in a secondary vessel, such as for serving may be koshered this way.

Note: a utensil which requires a lower level of heat to be koshered may surely be koshered at a more intense heat level.

In summary, we must all review the laws of koshering our kitchens in order to make sure that we do things properly. The best thing is to attend a class given by your Rabbi to obtain a full explanation. This short review is by no means a full detailed guide. Many items may not be included. When in doubt, ask.

PREPARING FOR PASSOVER

REMOVING CHAMESS

A. Prior to Passover, every Jew is required to remove all *Chamess* from his home, property, and all premises under his or her jurisdiction (e.g. desk, office, locker, and car). Even if one will not be on the premises during Passover, as long as one is there within 30 days of Passover, the obligation to remove all *Chamess* before Passover applies. In such cases, one should consult a competent Halachic authority and make the necessary arrangements.

B. To facilitate the removal of *Chamess*, each Jew is obligated to conduct a diligent search in all places where *Chamess* may have been kept or consumed any

time during the preceding year. The specified time for this search is Sunday, March 24, 2013 at nightfall, 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 (approximately 45 minutes after sunset 7:54 PM L.A. time). The following blessing is recited before the search begins:

ברוך אתה ה' אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על בעור חמץ:

The following public disclaimer of ownership of *Chamess (bitul)* is recited after the search

כל חמירא דאיכא ברשותי. דלא חזיתיה ודלא ביערתיה לבטיל ולהוי [הפקר]
 כעפרא דארעא:

Any Chamess or leaven that is my position which have not seen, have not removed and don't know about should be annulled and become ownerless like dust of earth.

C. Restrictions on the eating, then use, and finally, possession of *Chamess* normally begin on the morning before Passover which occurs this year on Monday, March 25, 2013. Just before these restrictions begin, the remaining *Chamess* must be destroyed (usually burned) and a public disclaimer of *Chamess* ownership (*bitul*) recited.

כל חמירא דאיכא ברשותי. דחזיתיה ודלא דביערתייה. דלא ביערתיה.
 לבטיל ולהוי [הפקר] כעפרא דארעא:

Any Chamess or leaven that is my position whether I have seen it or not, whether I have removed it or not should be annulled and become ownerless like dust of earth.

The exact times depend on your geographic location.

LATEST TIME FOR EATING CHAMESS

(MONDAY MORNING, MARCH 25) Los Angeles time, 10:32 AM

LATEST TIME FOR ANNULING CHAMESS

(MONDAY MORNING, March 25) Los Angeles time, 11:46 AM

D. *Chamess* which remains in a Jew's possession during Passover may not be used by him or any other Jew at any time, and it may not be purchased after Passover. If *Chamess* is discovered during Passover, it should be disposed of, in accordance with Jewish law, as soon as possible. Consult an Orthodox rabbi immediately for the appropriate procedures.

FOODS WHICH MAY NOT BE USED ON PASSOVER

A. Any food or food product containing fermented grain products (*Chamess*) may not be used or remain in a Jew's possession on Passover. Even foods with minute amounts of *Chamess* ingredients, or foods processed on utensils which are used for other *Chamess*-containing foods, are not permissible for Passover use. B. Ashkenazic Jews, (Jews of Eastern European descent) also do not eat many legumes (*kitniot*) – beans, corn, peas, rice, etc. and products containing them as ingredients throughout Passover, while Sephardic, Yemenite and Oriental Jewish custom varies from one community to another.

C. Because of the large number of food products which contain *Chamess* 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.

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:

- A.** Three whole *Matzot* – unleavened “bread” (either on the plate or next to it);
- B.** *Maror* – bitter herbs, usually romaine lettuce;
- C.** *Charoset* – special mixture of apples, nuts, wine and cinnamon symbolizing mortar;
- D.** *Karpas* – a vegetable, preferably parsley or celery;
- E.** *Zeroah* – a piece of roasted or boiled meat or poultry, preferably a shank bone, 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*;
- F.** *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;
- G.** 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 obligations (*Misvot*) performed by each Jew, in the course of the *Seder* conducted according to the traditional *Haggadah*:

- 1) Eating Massot**
- 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*)

MASSA

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

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

C. Three unbroken *Matzot* are required for the *Seder* plate for each *Seder*. Each individual must consume the minimum specified quantity of *Massa* during the course of the *Seder*. If the *Matzot* from the *Seder* plate are insufficient, they should be supplemented by additional *Matzot*.

D. The *Massa* is eaten while reclining on the left side as a symbol of freedom. The piece of *Massa* called *afikoman* should be eaten before midnight, and no solid food should be eaten thereafter.

E. To fulfill the *Misvot* 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).

F. *Massa* made with fruit juice or eggs, including egg *Massa*, chocolate covered egg *Massa*, and white grape *Massa* can not eaten to fulfill the *Misvoth* of the *Seder*.

FOUR CUPS OF WINE

A. 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; and the last after completing psalms of praise (*Hallel*).

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

C. 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 can not drink any wine he should use grape juice.

BITTER HERBS (MAROR)

A. Everyone is obligated to eat bitter herbs twice at each *Seder*. According to most authorities, the bitter herbs consist of romaine lettuce.

B. When using romaine lettuce, one may use the stalks or leaves for *maror*. It is recommended to use the stalks only so to be sure that no insects are consumed. 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.

- C. The *maror* is dipped in *charoset*, a specially prepared mixture of wine, nuts, cinnamon, and apples, symbolizing the bricks and mortar of ancient Egypt.
- D. Immediately thereafter, a second, smaller volume of *maror* is eaten with Massa in *Korech* (Hillel sandwich).
- E. 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.
- F. Consult the following section on *Shiurim* for the minimum volume of *maror* to be consumed each time and the time limits.

RELATING THE STORY OF THE EXODUS AND HALLEL

- A. 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.
- B. 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*.
- C. 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 Massa, and ask as many questions as they wish.
- D. 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 Massa 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.
- E. 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.
- F. The *Seder* traditionally concludes with the singing of several lively songs celebrating the relationship between G-d and the Jewish people.

SHIURIM: MEASURES AND MINIMUMS

When Torah commands us to partake in certain food, that eating must be minimally significant. In order to fulfill the *Misvot* of the Passover *Seder*, it is necessary to consume a minimum quantity (*Shiur*) of the four cups of wine, Massa and *Maror*. For wine, the volume of most of a *Revi'it* should be consumed. For Massa and *Maror*, a *K'zayit* is the minimum volume.

MINIMUM VOLUME FOR WINE:

86 cc (3.0 fluid ounces). This should be the minimum size of wine cups used dur-

ing 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 MASSA:

The minimum quantity of Massa is approximately at least two-fifths of an average, machine-made Massa or about 20 gram. Please note, however, that machine made matzot vary in size. Optimally (*l'chatchila*) one should consume substantially higher minimum quantities both for the initial *mitzvah* of *Achilat Massa* and for the *Afikoman*.

MINIMUM VOLUME OF MAROR (BITTER HERBS):

27 grams (1 fluid ounces). This volume can be estimated as follows: Leaves: enough to cover an area of 110 square inches Stalks: enough to cover an area of 22 square inches (3" by 5")

TIME LIMITS:

The eating of the Massa 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 Massa and *maror* should be completed within four minutes. In the event this might not be possible, a competent halachic authority should be consulted.

GLOSSARY OF COMMON PASSOVER TERMS

CHAMESS

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. *Chamess* 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 *Chamess*. 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, *Chamess*.

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 *Chamess*. Unlike *Chamess*, 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.

MASSA

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. Massa 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 Massa must be constantly cleaned of dough crumbs, and the oven in which Massa is baked must be set at the proper baking temperature. Insufficiently heated ovens cause leavening to occur. Once Massa has been baked properly, leavening can no longer occur, and the product can no longer become *Chamess*. Therefore, Massa products such as ground Massa meal, flour and farfel may be cooked in hot water, baked or blended with any variety of Passover ingredients.

SHMURAH MASSA

Massa used for the *Seder* on Passover eve. All Jews must fulfill the mitzvah of *achilat Massa* – eating of Massa. This Massa is eaten at the *Seder* just before the meal, at which time the blessings of *Hamosi* and *Al Achilat Massa* are pronounced. Such Massa must be prepared with the express purpose of the mitzvah of Massa, *Le'shem Matzot Mitzvah*. It is traditional that the flour from which this Massa 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 – *techinah* – matzot prepared from such flour may be used for *matzot mitzvah* only when the traditional *shmurah mishaat ketzirah Massa* is not available.

BEDIKAT CHAMESS

The search for *Chamess*. On the night of the fourteenth of Nisan, Sunday, March 24, 2013, a search for *Chamess* is to be conducted in the home, wherever *Chamess* may have been brought during the year. The search is conducted in the evening, by a candle or a flashlight. *Chamess* found during the search is set aside for burning the next day.

BITUL CHAMESS

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

BIUR CHAMESS

The destruction of *Chamess*. All *Chamess* in one's possession must be destroyed before Passover, by the fifth portion hour on the fourteenth day of Nisan, Monday, March 25, 2013. The daylight hours of each day are divided into twelve parts; each twelfth is then reckoned as a portion hour of that day. *Chamess* may be eaten only during the first four portion hours; it may be used or sold during the

fifth portion hour. The remaining chometz 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 Chamess*. Though any method of complete disposal is permitted, e.g., flushing into sewers or throwing into the sea, it is traditional to destroy *Chamess* by fire during the fifth portion hour of the day, after which the *bitul* is pronounced to nullify any *Chamess* 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 *Chamess* is restricted and one can no longer rid oneself of its possession.

CHAMESS SHE'AVAR ALAV HA'PESACH

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

GUIDELINES FOR MEDICINES ON PESACH

1. Creams, non-chewable pills and injections may be owned, used and consumed on Pesach even if they contain *Chamess* 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).

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

2. Liquid medicines, chewable pills and pills coated with a flavored glaze are edible and may contain *Chamess* a Rabbi should be consulted. He may be able to determine that the medicine does not contain *Chamess*, or he may decide that the medicine may be consumed due to the seriousness of the patient's condition.

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

INEDIBLES ON PESACH

The following household items may be used on Passover without certification, as they either contain no *Chamess*, or any *Chamess* in them would be *nifsal* (rendered inedible):

Aluminum foil,
Aluminum foils, baking pans,
Baby ointments,
Bags (paper or plastic),
Body wash,
Bowl and tub cleaner,
Candles,
Cardboard,

Carpet cleaner,
Charcoal,
Conditioner,
Copper and metal cleaners,
Cork,
Creams and gels,
Cups (paper, plastic or Styrofoam),
Cupcake holders,

Detergents,
Drain opener,
Fabric protectors,
Furniture polish,
Glass cleaner,
Hair gels, sprays and mousse,
Hair removers and treatments,
Insecticides,
Isopropyl Alcohol,
Jewelry polish,
Laundry detergents,
Napkins (paper),
Oven bags,
Oven cleaner,

Paper towels,
Plastic containers,
Plates (paper (in USA only), plastic or Styro-
foam),
Shampoos,
Silver polish,
Skin cream,
Soaps,
Suntan lotion,
Talcum powder (100% talc),
Toilet bowl cleaner &
Water filters



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Remembering the Exodus from Egypt is a major foundation of the Torah, so much so that the First Commandment is "I am G-d who took you out of Egypt". Our daily prayers continue with remembering the Exodus, and we are obligated to remind ourselves twice a day about going out of Egypt when we say Shema.



No other occurrence, not even the revelation at Mount Sinai, where we received the Torah, is treated with such importance. What is so essential about this Missva?

The answer may be that many people believe in G-d but they are unaware that He supervises our world, He observes everything, He makes things happen, and He can even change nature.

At the Exodus we realized that G-d is not just in heaven; G-d is everywhere. The source of our victories, happiness, and successes is only Him. At the time of redemption we saw that powerful nations were rendered powerless. Strong people became weak, and rich people became poor for the sole purpose of not preventing the Jews from serving G-d.

It is important that we remember the Exodus everyday of our life to understand that we have a merciful Father Who loves us and will save us from all our difficulties – no matter what.

On behalf of the Yachad, I would like to wish you and your family a happy and kosher Passover.

Rabbi Yosef Shemtov

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The Passover Food Guide

Passover 2013 only

Whenever possible, buy those products that bear a reliable Passover label to be assured that the product has been prepared for the holiday.

All products, whether or not they need special supervision, should only be used if the package is new and unopened.

Baby Cereal: According to OU, manufactured baby rice cereals can contain actual chamess.. Alternatively, may we suggest one of the following.

1. 1/4 cup rice powder (brown or white [not enriched] rice ground in blender, food processor, or coffee grinder).
2. 1 cup water.
3. Bring liquid to boil in saucepan. Add the rice powder while stirring constantly.
4. Simmer covered for 10 minutes, mix in formula or breast milk and fruits if desired.

Baby Formula: Materna (Badatz), The following should be purchased before Passover and be maintained segregated from kosher for Passover foods.

Alsoy, America's choice ,Baby Basics ,Bear Essentials, Belacta, Berkley & Jensen, Bright Beginnings, CVS, Daily Source, Discount Drug, EnfaCare, Enfalac, nfalyte, Enfamil, Enfapro, Follow-Up, Food Lion, Full Circle, Giant, H-E-B, Hannaford, Heinz Nurture, Home 360 Baby, Hy-Vee, Isomil, Kirkland Signature, Kozy Kids, Kuddles, Lactofree, Laura Lynn, Life Brand, Little Ones, Ameijer, Member's Mark, Mother's Choice, My Organic Baby, Nature's Place, Nestle Good Start, ext Step, Nutra Infant, O Organic Baby, Parent's Choice, Pathmark, PBM Solutions, Premier Value, President's Choice, Price Chopper, ProSobee, Publix, Rite Aid, Safeway Select, Shopko, Similac, Supervalu, Supreme, Target, Top Care, Topco, Up & Up, Vermont Organics, Walgreens, Wegmen's, Western Family .

Baby Foods: Must have Kosher for Passover supervision. Beech Nut, Gefen and Healthy Times will have many varieties of fruits and vegetables with Passover certification. Please note that certain Varieties that were certified Kosher in the past are no longer kosher.

Baking Powder: Supervision required. Gefen, Glicks, Haddar, Lieber's, Mishpacha and V.I.P. Masters are KFP.

Baking Soda: (Bicarbonate of Soda) No Passover Supervision necessary. (New box)

Candy and Chocolates: Passover Supervision is necessary for all chocolate candies; likewise hard sucking candies need supervision because they are often coated with flour. Acceptably supervised are Alprose, Barton's, Bloomy's, Elite (with OU-P only), Gefen, Haddington Farms, Haddar, Krum's, Le Chocolate, Liebers, Manhattan, Manischewitz, Paskesz, Rokeach, Savion and Shufra. (Just to name a few!)

All must bear special supervision for Pesach.

Beware! Some candies coming out of Israel may contain 'gelatin', which may be derived from animal sources! Do not use any candy, even from Israel, without verifying the supervision.

Cereals and Breakfast Foods: All cereals made from the five grains are of course, *Chamess*. In addition, many cold cereals such as corn flakes and rice krispies are *Chamess* since malt is added to them. We strongly suggest that even those cereals in which the listed ingredients are 100% kosher for Passover, should not be used as they are in constant contact with grains that are real *Chamess*. Kojel, Manischewitz, VIP Masters and Savion produce a variety of hot and cold cereals with a reliable certification OU-P. (Most are made from finely ground Massa flour.)

Waffles: Frankel's OUP; Pancake mix: Manischewitz, Rokeach, Savion, and VIP Master OUP Granola Mix by Savion, Dayenu and T. Abraham -OUP.

Cider Vinegar: Requires supervision, the nutrient may be *Chamess*.

Cocoa: Any pure powder that is made in the USA.

Coffee: Instant: Instant coffees often contain Maltodextrin, which may be derived from wheat (*Chamess*). Therefore, all instant coffees require special Passover certification. This year, only the Folgers and Tasters Choice brands of **regular**, unflavored instant coffee can be used without special Passover marking.

Ground: Regular ground coffee: All regular **ground** coffees are acceptable for Passover use when bearing an O.U.

Decaffeinated: Coffee is often decaffeinated by means of ethyl acetate, which may be derived from *Chamess*. Therefore, decaffeinated coffees are not acceptable for Passover unless marked for Passover. Sanka (with OK-P), Maxwell House Decaf varieties (with OK-P)

Flavored coffees are not acceptable for Passover use.

Postum contains grain and may not be used for Pesach. Any leftovers of this brand must be sold with the *Chamess*.

Cooking Spray: Needs supervision. Mothers, Mishpacha, and Manischewitz (OU-P)

Dairy Products:

Dairy foods are particularly kosher sensitive due to the prevalence of enzymes, stabilizers, flavors and vitamins which may be made from *Chamess* and are present in most dairy products. Although plain whole, low-fat and skim milk (fresh—not long shelf-life) may be purchased before Passover without special certification, it is proper not to purchase it during Passover unless reliably certified for

Passover. **All other dairy products require reliable Passover certification** regardless of when they are purchased. (It is preferable to purchase kosher milk with Passover supervision for Pesach even before Pessach)

Lactaid drops and caplets are not kosher for Pesach. Lactaid milk may be used only when purchased before the Holiday. Ask your Rabbi for additional information.

Soy Milk & Rice Milk are kitniyos and possibly contain minute amount of Chamesh. It is recommended that those who require these products ideally purchase them before Pesach.

Soy Milk, Original – Giant, Shop Rite, Meijer, Nature's Promise Organic, Shop Rite Organic, Stop & Shop, 365 Everyday Value (original, light, unsweetened), Winn-Dixie Organic. Soy Milk, Original Enriched – Natures, Promise Organic, Price Chopper, Soy Dream, Soysense, Wild Harvest. Rice Milk, Original – Shop Rite, Meijer, Price Chopper. Rice Dream (Unsweetened only).

Almond Milk: Liebers KFP Almond Milk

If the above product is not readily available, the following almond milk brands may be used under the following conditions: 1) Original only; 2) Person is ill or has dietary restrictions and 3) Ideally purchased before Pesach: Shop Rite, 365 Everyday Value, Kroger, Meijer, Ralphs, Trader Joe's, Winn-Dixie, Price Chopper.

Non Dairy Creamers: OU-P Kineret, Mishpacha; Star –K P=Unger's & Eden.

Detergents and Cleansers: All varieties of detergents, both liquid and powdered, do not require Kosher for Passover certification.

Eggs: It is customary to purchase before the holiday.

Egg substitute: Kinnert OUP.

Fruits: All fresh fruits are acceptable.

Precut fruits: Star KP: Cantaloupe, Fruit Bowl, Fruit Party Tray, Fruit Snack Tray, Honeydew, and Melon Medley.

Canned fruits: may use a *Chamesh* enzyme to clarify the juice that is used to pack the fruit, therefore use only with Kosher for Passover marking.

Unsweetened frozen fruits: are acceptable with no additives or grape juice.

Dried Fruits: Must be marked Kosher for Pesach. Readily available are: Mariani, Manischewitz, Pathmark, Yum Tee OU-P, Homa, Nature's Original Star KP and Setton Farms & Earthly Delights OK-P.

Dates: *California Medjool whole Dates*.

Note: all dates must be split open and checked for insects, which can be quite common.

Raisins: Any with no (oil) additives.

May we remind you, banana chips require kosher supervision for year round use

as they are sometimes fried in the same oil as non kosher cheese. They are not recommended for Passover use unless so certified.

Fish: **Canned Tuna and Salmon:** The hydrolyzed protein in tuna may contain *Chamess*. Kosher for Passover tuna is readily available. Dagim, Tuna Delight and King of the Sea. With the OU-P: Bumble Bee, Dagim, Gefen, Pathmark, Rokeach, and Season & Shoprite.

Also This year Star-S / Star-k Certification has produced Certified *bishul beit yosef l'sephardim* and kosher for Pessach Tuna for Sepharadim, All cans of California Delight brand tuna packed in water Bearing star-k and "best by" date of Jan. 2016 or later. (Tuna packed in oil is also available with special codes, contact star-k)

Frozen Fish: Due to the frequent application of glazes to raw fish, it should be purchased only with reliable kosher supervision.

Juices: All juices need special Passover certification as the enzymes and clarifying agents may be *Chamess*. Available with certification are: Ceres, Eden, Gefen, Hadar, Kedem, Morning Select, Mrs. Adlers, Nature's Own, Pathmark, Rashi, Rokeach, Shoprite & Suncup.

Lemon juice: Realemon liquid lemon juice are acceptable without a special marking. Other brands require Passover Supervision.

Orange and grapefruit: Any 100% pure White Grapefruit or Orange frozen juices without sweeteners, additives, preservatives or enrichments (e.g. calcium) added, may be used. All other frozen juice products require reliable KFP certification.

All refrigerated containers must have Passover supervision. Some pure juices may be actual *Chamess*, as bran may be used to filter the juice. Tropicana Orange juice with OKP only.

Liquors: In the last few years they have presented a new problem- Alcohol derived from wine is being used in production of liquors and cordials. This is completely separate from the issue of whether the liquors contain non-kosher wine. There are several varieties available for Pesach.

Zachlawai, Carmel and Ashkelon Arak are Kosher for Pesach with certification. OU certifies many different types of liquors for Passover.

Margarine: Many margarines use starch in their flavoring, making Passover supervision necessary. Mother's (OU-P)

Marshmallows: The Pesach market is inundated with marshmallows that are labeled "Kosher for Passover". Many of these contain gelatin which is made from non-Kosher animal sources. It is vital that all labels are read before purchasing any products containing marshmallow. The OU, Kof K, Star K, and OK do not permit the use of gelatin from non kosher sources. Elyon brand has made a spe-

cial Passover production. Liebers is certified Kosher for Passover by Rabbi Weismandel.

Massa: One must be alert that the Massa for year round use may be *Chamess*, and it is marked "not for Passover use". Caution: many places may return items from previous years to the shelf, it is imperative to check all Massa products, cake mixes and spices for freshness. Old products have been found to contain insects and larvae!! Check carefully for a product code stating year of production. Lacking that information, the products must be inspected thoroughly!

Acceptable for Passover are: Chicago Shmura, Haddar (Star-K), Glick's (Khal Adath Yeshurun); Aviv, Gefen, Geula (KAJ), Goodman, Horowitz-Margareten, Manischewitz, Meah Shearim, Osem, Rishon, Rokeach, Savion, Streits, Shoprite, Yehuda & Yonovsky- OU-P

It is recommended to use Massa Shemura for the Seder.

Mayonnaise, Ketchup, and Mustard:

According to knowledgeable people in the Kashrut world, one should avoid the use of any product containing vinegar even if the company assures that the vinegar used is not of grain origin. We therefore recommend that all mayonnaise, ketchup and mustard, etc., should have proper Passover supervision.

Ketchup: OU-P: Gefen, Manischewitz, Mishpacha Rokeach, Savion; Glick's (KAJ-P); Ungers Star K- P

Mayonnaise: OU-P: Gefen, Manischewitz, Rokeach; Glick's and Haddar: (KAJ-P); Unger's Star K-P

Mustard: (artificial): Savion OU-P

Noodles: Gefen, Flaum Appetizing and Manischewitz OU-P

Nutritional Supplement: Ensure- Without Fiber only: Reg., Light Plus, Pudding. (The Ensure with Fiber contains *Chamess*!)

Meats and Poultry: All brands of raw poultry are kosher for Passover year round. After your butcher "koshers" for Pesach, all raw varieties of meat, cut chicken and veal are acceptable.

Nuts: Raw nuts, without additives are all acceptable for Passover. However, one must refrain from any roasted nuts unless it is KFP certified.

Note: Midget Pecans and pecan pieces (even raw) require a reliable KF-P supervision. Due to insect infestation they are washed in grain alcohol.

Oils: Oils do need supervision for year-round use. Passover concerns include: enzymes, citric acid, antioxidants etc. Therefore, Passover-certified oil is always

preferred. However, based on our research, year-round certified vegetable oils such as Mazola, Wesson, and any without additives are “acceptable” for Passover. New container only.

OU-P: Gefen, Manischewitz, Nutola, Pathmark, Rokeach, and Mishpacha,

Grapeseed Oil: Bartenura OUP Kof-KP: Hain Oils

Olive Oil: Any Extra Virgin

Oral Health Products:

Mouthwash and Toothpaste contain sorbitol and other ingredients which may be derived from chometz. Although, l'halacha these items are permissible to use since they are *nifsal mayachilat kelev*, many prefer not to use them as they are taken orally.

Mouthwash: Crest Invigorating Rinse, Crest Whitening Fresh Mint Rinse , Oral-B Rinses [All] Scope [All]

Toothpaste: Aquafresh [all], Colgate [All except 2 in1 Liquid] , Crest Cavity Protection Gel and Paste, Crest Tartar Protection.

Dental floss / Pre-threaded: Any unflavored (waxed or unwaxed) may be used.

Lip Products: Clinique Almost Lipstick, Clinique Different Lipstick, Clinique Cartridge Pencil For Lips Spf15, Clinique Quickliner For Lips, Cover Girl Continuous Color Lipstick, Cover Girl Lip Gloss, Cover Girl Lip Pencils, Cover Girl Lip Perfection Lipliners, Cover Girl Lip Perfection Lipsticks, Estee Lauder Automatic Lip Pencil Single/Duo, Estee Lauder Double Wear Lipstick, Estee Lauder Gloss Lip Liner, Estee Lauder Pure Color Long Lasting Lipstick, Mac Baroque Boudoir Lipstick, Mac Glaze Lipstick, Mac Gloss (Clear), Mac Lip Pencil, Mac Matte Lipstick Mac Satin Lipstick

Chap Stick: No supervision necessary. Unflavored only, new tube.

Cosmetics: regarding any cosmetics, hair spray, soaps, shampoos, deodorant, powders (medicated, perfumed, baby, face, foot, etc...), the opinion of the Rabbis that permits these items even without special Passover supervision, may be followed.

Pasta & Pizza!: Special Kosher for Passover made either from Massa meal or Potato starch: Frankels, Flaum, Manischewitz, and Savion. Pizza is made by Schick's Bakery and Frankels.

Pet Foods: Most pet foods contain *Chamess* and we are forbidden to derive any benefit from them. Fish food and vacation blocks often contain chometz. Tetra Tropical Slow Release Gel Feeders (Tetra Weekend 5 days, and Tetra Vacation 14 days) are chometz free. Goldfish and Tropical fish can be given tubular worms, frozen brine shrimp, and freeze dried worms (if they do not contain fillers).

Split corn or millet is recommended for feeding birds. There are brands of cat and dog food that are available that do not have *Chamess* or the prohibited mixture of meat and milk. A detailed list can be found at www.star-k.org or at www.crcweb.org

Pickles: Need Passover supervision. Batampte, Bloomy's, Flaum, Gefen, Gilboa Beit Hashita, Kvuzat Yavne, Manischewitz and Osem are all OU-P. Haddar and Liebers are also available Kosher for Pesach. Unger's Star K-P

Potato Chips: Passover certification necessary, with the OU-P: Bloom's, Herr's, Pathmark and Utz Potato chips. Also KFP: Lieber's.

Rice: This Year the Star-S (newly created Sefaradi division at the Star-K) has made special effort to provide rice for Pessah with reliable certification /approval Passover-certified rice should be the first choice :

- Carolina Mehadrin with STAR-S-P marking.
- Super Lucky Elephant Jasmine Rice (Packed in Thailand) with plain Star-k.
- Himalayan Indian Basmati Rice (packed in India) with plain Star-k .

USDA regulations mandate that all domestically produced white rice be enriched. The enrichment is NOT necessarily mentioned on the label. Organic and Brown rice are not enriched.

The enrichment may have *Chamess* as one of its sub-components. Imported rice may also be enriched . Therefore, we recommend that ALL rice (including Basmati) be washed 3 times in cold water prior to cooking.

Brown rice: Any brand without additives.

Pure wild Rice: is acceptable without a marking: it is from the grass family, not a legume at all.

It has been our custom throughout the generations to check all rice three times before Pesach. it is very common to find grain in rice fields. Although there is equipment to remove this, it is not 100 %. Please be advised that every year barley and wheat grains are found in the rice, check carefully.

Salt: Regular (Pure) and Coarse salt are permitted for Passover use without special supervision. Check that dextrose and Polysorbates are not in the ingredients.

Salt substitute: Carmel Brand no salt Spritz OUP, Freeda Free Salt: Spice of Life.

Sodas: Sodas must have Kosher for Passover certification due to possible *Chamess* in the flavoring base. Many varieties are readily available. 2 liter and cans Coke, Diet and Caffeine free Coke, Sprite: must have the OU-P on the cap (yellow). Pepsi and Diet Pepsi must bear a KP on the cap; they are under the

supervision of Rabbi Charlop.

Soup Mixes: Beware containers bearing a “P” are often identical to the year-round variety!

Soy Foods: while actual soybeans are permissible for most Sephardim, products made of soy, such as soy sauce, TVP, tofu and soy milk are forbidden. These products are made through extraction methods that use grain alcohol in the processing of the soybeans.

Exception: Vitasoy Brand Sansui Original Natural Soymilk and Soy Dream Brand Original Unenriched Soy Milk are Chamess free. - These brands and only these varieties. All others may actually contain *Chamess*!

Seltzers: Any unflavored seltzer may be used. All flavored seltzers require KFP certification.

Spices: Important change! Due to recent changes in the spice industry, even pure spices contain *Chamess* flour as anti caking agent and require reliable kosher for Passover certification.

Sugar: All pure cane or beet sugar with no dextrose added may be used.

Brown sugar, confectioners sugar, and vanilla sugar require KFP certification.

Sweeteners: OUP: Gefen and VIP Masters. Sweetie (Badatz) and Liebers (KFP)

Equal & Splenda: are not recommended for Sephardim (in consumer formula).

Teas: Any unflavored, non-herbal regular tea bags are acceptable without special KFP:

Due to a hames ingredient used in the decaf process, decaf varieties should be used only with supervision: (Salada Caffeine free is Hames)

Exception: Lipton Decaf may be used without an OU-P

Instant Tea: Nestea Instant unflavored only. Regular & Decaf. No KP needed.

Herbal Teas: OU-P: Manischewitz, Sweet-Touch-Nee: Herbal Seren-I-T and Wissotzky- many varieties. Melaluca may be used without a Passover marking. G'Day: Star-K P

Tomato Paste and Sauce: Passover supervision required. Due to flavored varieties of paste and sauce now being produced, the OK laboratories inform us that tomato products must have proper Pesach supervision. Mishpacha, Gefen, Glick's , Haddar, Lieber's and Unger's - all with KFP certification.

Note: *Throughout the year, Tomato products should only be used with a known reliable supervision, it has been discovered that certain packers of tomato prod-*

ucts were producing tomato with (non-kosher) romano cheese sauce and then producing the crushed tomatoes, with no cleaning in between! Understandably this is not acceptable.

Vegetables, Frozen: Kosher for Passover certification required.

Within the our Community, there are varied customs as to the use of dried beans, chick peas techina and corn. Consult your Rabbi for further information. If you are certain that it is your custom, these should be checked to insure that no grains are mixed in.

Pre-washed salad: Any with no concerns of infestation.

All Romaine should be rinsed, even if it is marked. Small flies are attracted to lettuce, even if it is grown hydroponically.

Canned Vegetables: Need supervision: Gllick's, Unger's: Star K-P. Gefen, Laish, Mishpacha, Pathmark, Season and Shoprite..OUP

Whipped Topping: Kinnert, Mishpacha & Rich's OU-P.

Whiskeys and Beers and many liqueurs are Chamesh and may not be consumed on Passover. They must be sold to a non-Jew through the Rabbi before Pesach.

Wine: Please note that not all kosher wines are certified for Passover use. Some wines, are made with flavorings and colorings to improve the bouquet and the color. Some of these wines do contain kitniyot, and therefore are not marked for Passover use. But the vast majority of certified wines are certified for Passover, and do not contain chamesh or kitniyot flavors or sweeteners. Please be sure to check wine labels carefully before purchasing / consuming.

Non Mevushal Wines:

Although preferable to use for the four cups, care must be taken that opened bottles are not touched by non-Jews. In a place that this is difficult, it may be preferable to use *Yayin Mevushal*, literally cooked wine. Consult your Rabbi.

Fruit Wines

Wine varieties that are made from other fruits, such as peaches, may have a question if the Beracha is *Hagefen*, making them unacceptable for the Seder. Usually, the proper blessing will be stated on the back of the bottle.

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Essence of Pesach

Rabbi Avraham LeviHayim

We are quickly approaching the beautiful and joyful festival, so cherished by the Jewish people, the wonderful holiday known as Pesach. What does “Pesach” actually mean? Where did this word originate from? The translation of the word “Pesach” is *skipped* or *passed over*. In the Haggada we see that the word Pesach originates from the following verse in the Torah: ” And you shall say, it is a Peach feast-offering to G-d who *passed over* the houses of the children of Israel in Egypt when he smote the Egyptians.” (Shemot 12:27)



The explanation of the verse is as follows: when G-d brought the 10th plague, the smiting of the first born, G-d Himself killed the first born of the Egyptians in their houses from the most important person to the least important. At this crucial moment of destruction G-d skipped or passed over all of the Jewish first born. How should we understand the act of passing over by G-d? The concept of G-d passing over should not be understood literally, it has a much deeper meaning.

We read in the Haggada how G-d redeemed the Jewish Nation from hard slavery in Egypt. The Haggada describes the situation of the Jewish Nation, at that time as being “Arum Ve’eryah” “Naked and Bare”. That means to say that we were “naked and bare” from Mitzvot and Zechut Merit. In reality the Jewish people didn’t have enough zechut (merit) to be saved; nevertheless G-d, with the extra ordinary love He has for the children of Israel, went out of His way to save them. The point here is expressed in the name of Pesach (passing over).

If one is walking and sees an object in his path what would he do? It depends. If he does not care for that object and it is of no importance to him he will just continue walking and may step right on it. However if the object is of importance to him or he cares for it he will change his normal route and go out of his way and skip or pass over the object.

The name, “Pesach” passing over brings out the essence of this festival, this holiday demonstrates the abundance of love that G-d has for His children of Israel! Even though we do not deserve all of His kindness He still goes out of his way to save us, help us, and take care of us. This total love manifests itself in this magnificent festival named Pesach.

Pesach is when the relationship between G-d and the Jewish people was first conceived. It is the time that the foundation of the Jewish Nation was established. At this time the children of Israel became the chosen nation. Let not to forget that the greatest educator in the world is G-d. We have to learn

from G-d how one should build up a relationship. When we zero in on G-d's attitude at the time of the birth of the Jewish Nation, we see how He went out of his way (Pesach- Pass over) to save them.

This is the master key to any type of relationship. Only when we care for loved ones so sincerely that we go out of our way, then we are able to make an intimate bond. Take for example a child; he may say that he loves his father and when he is questioned as to why he loves his father so, the child simply replies that his father came home early from his business to fix his bike! With spouses it's the same. One may say that they love their spouse because he/she went out his/her way to do so and so. One would wonder why the child or spouse answers this way. The child should answer that they love their parents because they provide all his vital needs.

The spouse should answer that he/she accommodates all their basic needs. However the strong bond, the genuine intimacy flourishes only through going out of ones way, and that is why they answered in that way!

Once again the wonderful holiday of Pesach is here, it a time to realize and recognize how undeserved we are for such an abundant of kindness that we receive from G-d. Use it, enjoy it and make a stronger bond with yourself, with G-d and with your family.

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Please submitted this form by 6:00 pm on **Sunday March 24, 2013** to be included in the sale. If you are unable to submit your form to a Rabbi in person, you may send it to us via e-mail or Fax. Jewish law requires that your Chamesh be sold by the specified deadline for the location in which the owner will be on the day before Passover.

Date _____

Be it known that I, the undersigned (name) _____

Residing at (address) _____

Email _____ Phone _____

Do hereby fully empower and authorize Rabbi Yosef Shemtov of Yachad to sell and transfer all legal title of all the following items of Property possessed to me, to anyone of his choice.

- All products made of Barley, Oats, Wheat, Rye, or Spelt, which are Chamesh according to Jewish law and/or tradition.
- All products containing any mixture or derivative of the grains described above which are Chamesh according to Jewish law/tradition.
- All items which have been prepared together with Chamesh.
- Any and all items of property which the Shulchan Aroukh compiled by the Rabbi Yosef Karo lists or describes as being those items which may not be owned by persons of the Jewish faith during the Pesach Holiday.
- All items about which there is an irresolvable doubt whether they fall in the above categories.

The above mentioned items are to be found primarily at

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The aforementioned products have an approximate value of \$ _____

I also authorize Rabbi Yosef Shemtov to lease all or any property wherein the above mentioned items owned by me may be found as he deems fit, and for such a time which he believes to be proper. The key to these premises is available at:

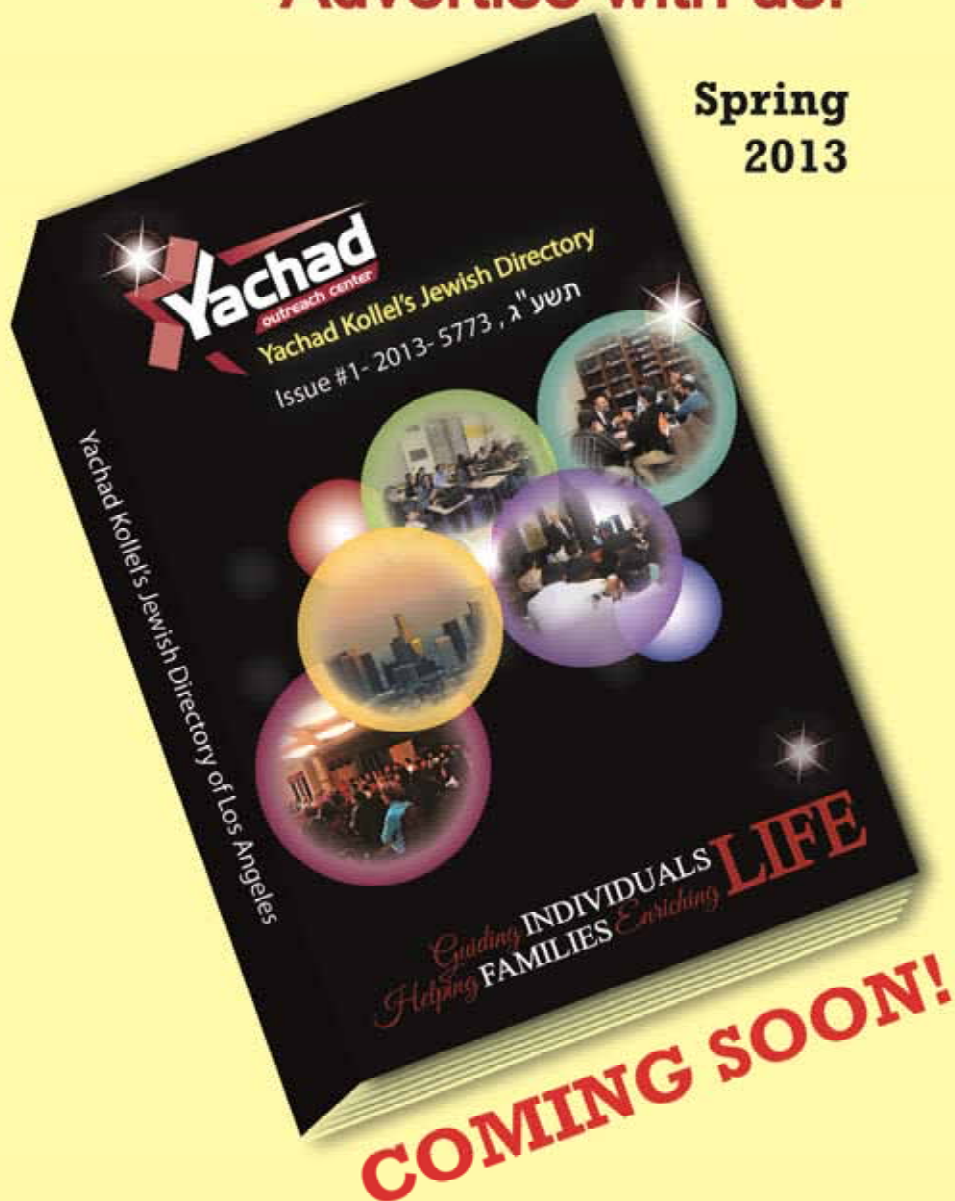
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Signature _____

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are offered through one-on-one study sessions, youth groups, singles gatherings, office lunch-and-learn programs, marriage and parenting workshops, professional mentoring & networking programs for college students, and many more weekly classes and activities. Yachad prides itself in serving the community through interpersonal relationship, we always welcome new faces to our programs, come and pay us a visit and let the wisdom of torah uplift your spirit.

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