

---

# *Netzach Israel*

## *2024-5784*

### *Pesach Guide*

#### *For Sefaradim*

---

*An overview of the complex laws of Pesach, and a step-by-step manual of how to prepare for Pesach.*

Prepared by Rabbi Yehuda Boroosan

Rabbi Yehuda Boroosan is employed by the Orthodox Union, the largest Kosher certification agency in the world, as the Rabbinic Field Representative and Mashgiach for the southeast region of the United States. He has over 25 years of experience working in the food industry and has extensive knowledge regarding the commercial production of food and household products. Rabbi Boroosan received his *semicha* from the Ner Israel Rabbinical College, and is the Rabbi Emeritus of Congregation Netzach Israel of Atlanta.

A special thank you goes out to Bobby Weinmann for his years of devotion to this project, and everyone else involved in producing and editing this Guide.

## I. About this Guide

This Guide was prepared as a service to the greater Sefardic community. It is intended to provide a comprehensive, yet simplified overview of the complex laws of Pesach ("Passover"), and to present a step-by-step manual of how to prepare for Pesach.

Additionally, this Guide includes a list of common products which are permitted for consumption by Sefardim even without a special "Kosher for Passover" designation.

It must be stated that the attached list of approved products is based on the *Heter Kitniyot* which is unique to Sefardic Jews. Accordingly, Ashkenazi Jews cannot rely on the list. The list is not endorsed by the Orthodox Union.

Please be aware that this Guide does not address every conceivable situation and scenario that may arise during your Pesach preparations. If you need further assistance or clarification, please do not hesitate to contact Rabbi Boroosan or your local Orthodox Rabbi.

Questions or comments should be sent to [pesach@netzachisrael.org](mailto:pesach@netzachisrael.org) for the quickest response.

## II. Kosher for Pesach v. Kosher All Year Round

Once a year, during the holiday of Pesach, for a period of eight days (or seven days in Israel), Jews are not allowed to consume *chametz*. The word *chametz* refers to any fermented form of wheat, barley, oat, rye, and spelt. The fermentation process occurs whenever any one of these grains is mixed with water and left for a period of at least 18 minutes.

The prohibition against eating *chametz* includes eating the leaven form of any of the five grains (such as bread, beer, and malt), as well as any derivatives of the leaven foods (such as grain alcohol, vinegar, and citric acid). Put differently, during Pesach, any food items containing *chametz* is considered non-kosher and cannot be eaten or used.

The prohibition against eating *chametz* on Pesach differs from the general prohibition against eating non-kosher in a significant way: Whereas the Halacha tolerates the consumption or usage of negligible amounts non-kosher foods in non-voluntary situations, there is a complete prohibition against eating even the tiniest amount of *chametz* on Pesach. Therefore, any food containing *chametz* or any derivative of *chametz* may not be used in the preparation of Kosher for Pesach foods.

## III. Bedikat Chametz: The Search for Chametz

A Jew is forbidden to eat, possess, or derive any benefit from any kind of *chametz* during Pesach. Accordingly, all *chametz* must be completely destroyed or sold to a non-Jew. The entire house, including all rooms, closets, cabinets, and cupboards must be thoroughly cleaned to remove any *chametz* that was inadvertently placed there before Pesach. Every Jew has a *mitzvah* to search his entire house to confirm that there is no *chametz* or even any residue of *chametz* left in his or her possession.

Of course, it is impossible to collect and remove every drop of *chametz*. Nevertheless, clean to the best of your ability. It is not necessary to spend hours scraping every microscopic drop of *chametz* with a toothpick. If the *chametz* is too small to see, it is presumably inedible, and does not pose a halachic problem on Pesach. If there is an area where *chametz* might have accumulated but is too difficult to clean, you can,

out of an abundance of caution, cover the area with aluminum foil.

Although the cleaning effort is usually complete by the time Pesach starts, it is customary to conduct a formal search of the house for any remaining *chametz* in the evening before Pesach. This formal search is called *bedikat chametz*.

This year, the *bedikat chametz* should be conducted on [Sunday evening, April 21, 2024](#).

#### How the Search is Conducted

The evening before Pesach, just prior to sunset, each homeowner should place ten small pieces of bread throughout the house prior to the starting the *bedikat chametz*. Make sure that you remember where you placed the *chametz*!

Approximately twenty minutes after sunset, the homeowner or his representative should begin the *bedika*. Before the *bedika*, the homeowner should recite the following beracha:

**ברוך אתה ה'  
אלוקינו מלך העולם  
אשר קדשנו במצותיו  
וצונו על ביעור חמץ**

*"Baruch Atah Adonai Eloheinu  
Melekh HaOlam Asher Kidishanu  
BeMitzvotav v'Tzivanu al Bi-ur  
Chametz."*

*"Blessed are You, Lord, Our God,  
King of the Universe, Who  
sanctified us with His  
commandments and  
commanded us about the  
destruction of chametz."*

The homeowner can enlist the help of anyone around to conduct the search (for example, if the

homeowner wants to speed up the process, he can delegate the search to other members of the house). However, any person who will be assisting the homeowner in the search should be present when the homeowner recites the beracha.

When the search is complete, the homeowner should recite the *Kol Chamira* passage to formally renounce his ownership in any *chametz* that remains on the property. The text of *Kol Chamira* is included below, but it should be recited in a language that the homeowner understands:

**כל חמירא דאיכא ברשותי  
דלא חזיתיה ודלא ביערתיה  
לבטיל ולהוי כעפרא דערעא**

*"Kol Cham-eera D'eekah  
Birshuti, D'lo Chazeetay, E'd'lo  
Bi-ahrtay, Libateel V'leehavay  
K'afra D'arah."*

*"All leaven or anything leavened  
which is in my possession, which  
I have neither seen nor removed,  
and about which I am unaware,  
shall be considered nullified and  
ownerless as the dust of the  
earth."*

Any *chametz* that is found during the search should be carefully placed into a container, and set aside to be burned the next morning.

#### IV. Selling Chametz

One of the institutions of traditional Jewish life, as far as Pesach preparations are concerned, is the selling of the *chametz*. As mentioned above, the Torah not only prohibits Jews from eating *chametz*, but also from possessing *chametz*.

For many Jews, both in ancient and modern times, that demand is met by simply removing all *chametz* from one's home and property and disposing of it by destroying it or giving it away to non-Jews. For many centuries, since most Jews were able to deal with their *chametz* in this simple manner, there was no uniform, institutionalized method in Jewish life of to make certain that *chametz* was not "possessed" by Jews during Pesach.

This situation began to change in the late Middle-Ages. The catalyst for this change was the fact that Jews were increasingly involved in the production and sale of liquor in Europe. Almost all liquor was made from a fermented grain base and was thus *chametz*. Jews who owned distilleries, warehouses, or taverns full of barrels and bottles of liquor were faced with a crisis when Pesach came, since they could not "possess" that liquor during the holiday. To further compound the dilemma that they faced, there is a rabbinic prohibition against deriving any benefit from *chametz* that was "possessed" by a Jew during Pesach. Thus, Jewish consumers were not permitted to purchase liquors owned by Jewish distilleries on Pesach.

To meet the exigencies of the situation, the Rabbis institutionalized the formal sale of *chametz* to a non-Jew for the Pesach period. This sale was designed to accomplish two goals. First, it had to be legal and binding, so that in truth the non-Jew was the actual owner of the *chametz* during the time period of Pesach. Second, and equally importantly, the sale had to be so arranged so that the Jew would be able to

repurchase the *chametz* from the non-Jew after Pesach for a nominal amount. If this second aim was not achieved, then the whole purpose of the sale would be defeated, for the Jew would not be able to operate and remain in his business.

The rabbis therefore invested a great deal of ingenuity and creativity in structuring the sale so it would be truly legal – while at the same time preserving the right of each Jew to repurchase his *chametz* after Pesach.

In modern times, the practice of selling *chametz* has expanded into mainstream Judaism, and most communities have arranged with one or more non-Jews to facilitate a communal sale of *chametz*. To ensure that the sale is legally binding, any person wishing to sell their *chametz* should execute a power of attorney to authorize the rabbi to sell the *chametz* and should deliver it to the rabbi. Please contact Rabbi Boroosan or your local Orthodox rabbi if you wish to participate in the communal sale of *chametz*.

#### Leaving Town for Pesach

Those who leave their homes for Pesach and are not planning on returning during Pesach are not obligated to perform *bedikat chametz*, provided that they sell their entire house and any *chametz* inside the house to a non-Jew.

A homeowner who sells the entire house, but plans on using one or more rooms as sleeping quarters must conduct the *bedikat chametz* in those rooms that will be used before he or she leaves for Pesach. In this situation, however, the homeowner should not recite the beracha when he performs the *bedikat chametz*.

#### V. Erev Pesach and Biur Chametz

The morning of Erev Pesach, *chametz* may only be eaten until the fourth proportional hour of the day. In Atlanta, Georgia, the latest time to

eat *chametz* (according to the two leading opinions) is:\*

10:59 a.m. Magen Avraham  
11:23 a.m. GRA

Most Sefardim generally follow the opinion of the Magen Avraham. Ashkenazim generally follow the opinion of the GRA.

It is forbidden to consume any *chametz* after this time. Additionally, it is forbidden to eat regular matzah on Erev Pesach. All other Kosher for Passover foods, including fruits, vegetables, meat, poultry, etc., can be consumed.

Any remaining *chametz*, as well as the *chametz* that was found during the *bedikat chametz*, must be destroyed by the sixth proportional hour of the day. It is customary to destroy the *chametz* by burning it. In Atlanta, Georgia, the *chametz* must be destroyed by:\*

12:17 p.m. Magen Avraham  
12:29 p.m. GRA

Most Sefardim generally follow the opinion of the Magen Avraham. Most Ashkenazim follow the opinion of the GRA.

After the *chametz* has been completely destroyed, the homeowner again recites the *Kol Chamira* passage:

כל חמירא דאיכא ברשותי  
דלא חזיתיה ודלא ביערתיה  
לבטיל ולהוי כעפרא דערעא

*"Kol Cham-eera D'eekah  
Birshuti, D'lo Chazeetay, E'd'lo  
Bi-ahrta, Libateel V'leehavay  
K'afra D'arah."*

*"All leaven or anything leavened  
which is in my possession, which  
I have neither seen nor removed,  
and about which I am unaware,  
shall be considered nullified and  
ownerless as the dust of the  
earth."*

### **Taanit Bechor: The Fast of the Firstborn**

On the day of Erev Pesach, all first born men over the age of bar mitzvah are required to fast, to commemorate their deliverance from death during the Tenth Plague in Egypt. This fast is known as *Taanit Bechorim*, which is literally translated as "the Fast of the Firstborns."

However, because a person who fasts would understandably be too exhausted to participate wholeheartedly in the Pesach Seder, it is customary to participate in a meal that is served in celebration of a mitzvah (such as brit milah or a siyum), and therefore become exempt from the requirement of fasting. In fact, it is even preferable for a first born male to participate in a siyum and obtain an exemption from fasting, rather than actually fasting.

This year, Erev Pesach will be on Monday, April 22, 2024. Most communities, including Congregation Netzach Israel, hold a siyum on the morning of Erev Pesach following Shacharit so that any members who would be obligated to fast will have easy access to a siyum. If you are a firstborn male, please contact Rabbi Boroosan or your local Orthodox rabbi to obtain additional information regarding a siyum on Erev Pesach.

Orthodox rabbi to obtain the correct times for any other city.

\* The times in this Guide are taken from [www.innovzman.com](http://www.innovzman.com), and only apply to Atlanta, Georgia. Please refer to the website or to your local

## VI. Eruv Tavshilin-NOT APPLICABLE IN 2024/5784

In general, when the second day of Pesach (or any other yom tov) falls on Shabbat, or if Shabbat falls out immediately after Pesach, it is rabbinically forbidden to cook or bake on Pesach in preparation for Shabbat. To ensure that one is permitted to prepare for Shabbat on yom tov, each household must perform the *eruv tavshilin* ritual. When performed correctly, *eruv tavshilin* permits each household to prepare food for Shabbat on Pesach itself, up until the time Shabbat actually begins.

To perform the *eruv tavshilin*, each family should prepare a meal comprised of two types of food: (1) a cooked dish, such as an egg; and (2) a baked dish, such as matzah. The head of the household (or whichever person has been designated by the head of the household to perform the *eruv tavshilin*) holds the two dishes, and recites the following beracha and passage:

ברוך אתה ה' אלוהינו מלך העולם  
אשר קידשנו במצותיו  
וצונו על מצות עירוב

*"Baruch Atah Adonai Eloheinu  
Melekh HaOlam Asher Kidishanu  
BeMitzvotav v'Tzivanu al Mitzvat  
Eiruv."*

*With this Eruv may we be permitted  
to bake, cook, insulate, kindle  
flame, prepare, and do anything  
that is necessary on the Yom Tov for  
the sake of Shabbat.*

Each dish must be at least 30 grams and should be properly stored so that it be eaten during any of the meals on Shabbat.

This year, the *eruv tavshilin* should be prepared as mentioned above on NOT APPLICABLE IN 2024/5784. It should then be eaten together with the Shabbat meal on NOT APPLICABLE IN 2024/5784.

## VII. Kashering Utensils for Pesach Use

In keeping with the strict prohibition against consuming even the tiniest amount of *chametz* on Pesach, dishes and utensils which are used for *chametz* during the year cannot be used on Pesach, unless:

1. The utensils are new and unused;
2. The utensils were kashered and designated only for Pesach.

The term "kashering" refers to the ritual decontamination process through which the flavors that are absorbed into the inner linings of the utensil are neutralized and purged, thereby rendering the utensil/vessel as if it was new and never used. Once a vessel is kashered, the vessel can be used for the preparation and serving of any kosher food, regardless of its previous status.

Not all vessels and utensils can be kashered. Vessels and utensils made from the following materials cannot be kashered:

- Any pots and pans coated with Teflon or any other non-stick coating
- Brick
- Baking Pans
- Ceramic
- China
- Frying Pans
- Porcelain enamel
- Pottery

### The Kashering Process

There are two steps in kashering: (1) cleaning, which means removing all tangible traces of *chametz*, and (2) purging, which means using heat to remove any traces of *chametz* that were absorbed into the utensil or vessel. Each is described in detail below:

Cleaning

All *chametz* utensils that will be used for Pesach must first be thoroughly cleaned. This involves the removal of all food, rust, dirt, calcium deposits and anything else that protrudes. It does not, however, include the removal of discoloration.

Certain items require special consideration. First, items which have narrow cracks, crevices, deep scratches, or other areas that cannot be easily be cleaned preferably should not be kashered for Pesach. This category includes colanders, graters, and sponges. However, if it is impracticable to obtain a new item special for Pesach, the items must be cleaned using a blow torch to heat every part of the vessels until all vestiges of *chametz* remaining in the crevices are fully burnt. Unfortunately, this process often causes irreversible damage to the vessel.

Second, plastic can be kashered, but a person who is attempting to kasher plastic should use a firm brush to remove any *chametz* and food residue to ensure that the plastic is completely clean. Once the plastic is clean, you can proceed to the purging stage.

Purging: In General

In addition to cleaning, most items require some form of hot purging (ritual decontamination) in order to remove the flavor that has been absorbed.

Purging: Metal Utensils Used with Dry Food

Metal utensils that are used for baking bread and cake as well cooking any dish without water should not be kashered. The kashering method applicable to kashering such items requires using a blow torch and heating every part the vessel until it becomes red hot. This process usually causes irreversible damage to the utensil. Please contact Rabbi Boroosan or your local Orthodox

rabbi for further guidance on how to kasher these utensils.

Purging: Glass and Glass-based Materials

All forms of glass including Corelle, Pyrex and glass thermoses, can be used for Pesach after only being washed. This is because glass does not really absorb flavor. Cleaning these is the same as kashering them, and no further purging is necessary.

Purging: Silverware, Pots, and Other Small Utensils

Vessels made from metal, wood, plastic, and rubber and corningware can be kashered. These items are kashered using a process called *hagala*. To kasher an item through *hagala*, follow these steps:

- After thorough cleaning, do not use the utensil for twenty-four hours.
- Fill a pot, which has not been used in 24 hours, with fresh, clean water and bring it to boil.
- Dip the utensil in boiling water that is over the fire and make sure that the water covers every part of the utensil. Make sure that the water remains boiling as each item is dipped into the kashering water. Large utensils may be submerged in the water one part at a time.
- Remove the utensil from the water and rinse it in cold water.

Please note that each item must be kashered individually.

### VIII. Pesach Cleaning Made Easy

In cleaning for Pesach, we are first and foremost fulfilling the mitzvah of *biur chametz* – getting rid of chametz. The Torah commands us: “*tashbitu se'or mibateichem,*” or destroy all of your *chametz* (literally translated as “make all your sour dough rest”). To fulfill this commandment, the Torah only requires you to “nullify” the existence of the *chametz*. Technically, a person can possess all the *chametz* in the world as long as in his mind, the *chametz* is like dust – ownerless and valueless.

The concept of mentally classifying *chametz* as ownerless and valueless is somewhat abstract. After all, no one knows what goes on in a person's mind besides for the person himself and God. It is therefore quite easy for a person to declare that he considers everything “null and void,” when in truth in his mind he can't wait for Pesach to be over to partake in all those goodies!

Our Sages therefore instituted a requirement to physically destroy chametz. This mitzvah is known as *biur chametz*. The Sages say it is not enough to emotionally write the *chametz* off as “dust.” Rather, to fulfill the Torah's commandment, you must actually search out any *chametz* you can find, and physically destroy it.

Over the years, our homes have grown in size, and consequently are more complicated to clean. As a result, the ability to do *bedikat chametz* in a few hours on the night of the 14th is no longer feasible. So we start our *bedikat chametz* early – by cleaning our home.

It is easy to get caught up in the mitzvah of seeking out and destroying all of your *chametz*. But cleaning for Pesach is sometimes easier than you ever imagined. Below are easy to follow instructions to cleaning the main parts of your house in accordance with the halacha:

**Dining Room:** Cover the table with freshly laundered tablecloth

**Living Room:** Remove the cushions and check for *chametz*. Clean in any cracks or crevices. A vacuum cleaner works best for this.

**Chametz Dishes:** Clean them and put them away. Mark the cabinets containing *chametz* dishes to prevent their accidental use on Pesach.

**Refrigerator/Freezer:** Clean the shelves and entire inside very well. Make sure that there is no food residue stuck to any of the shelves. It is not necessary to cover the shelves with foil or any other cover.

**Kitchen Cabinets:** Clean the inside of the cabinets and the shelves very well and make sure that there is no *chametz* residue on any of the surfaces.

**Kitchen Countertops:** Counters can be kashered. First, make sure the counters have not been used for hot *chametz* in the past 24 hours. Second, clean the counters thoroughly and ensure that there is no food or residue stuck to the counters. Finally, pour boiling water from a kettle or a pot all over counters.

**Kitchen Sink (stainless steel or porcelain):** Clean the sink thoroughly. Prepare a solution of strong detergent in boiling hot water (I recommend to use dishwasher detergent to prevent it from foaming) and pour it all over the sink. Wipe the sink dry. Boil clean water in a pot and pour it all over the sink and the faucet.

**Dishwashers:** Clean the grease trap and the inside of the machine. Run one cycle with dish detergent and run a second cycle with only clean water.



**Self-Cleaning Ovens:** Run it through the self-cleaning cycle. Upon the completion of the cycle, wipe the ashes from the inside walls and the racks.

**Ovens – Not Self Cleaning:** If your oven does not have a self-clean function, thoroughly clean the oven and its racks. Then, turn on the thermostat to the highest setting and wait until it reaches its highest temperature and leave it on for one hour. When chemical agents are used to clean the oven, it is not necessary to leave it idle for 24 hours.

**Stove Grates:** Thoroughly clean the grates and place them in the oven while kashering the oven (either on self clean or other).

**Burners:** (the element through which fire comes out of) – if they are detachable clean them and place them in the oven while kashering the oven. If they are not detachable, thoroughly clean the burners, and then turn on the stove burn out any remaining food.

**Gas Stove Top:** The top of the stove, however, is a different story. In reality, that surface is always non-kosher, because it is splashed with milk and meat. Consequently, Passover food cannot touch your stovetop and it must be covered. The easiest way is to take aluminum foil and cover the whole stove top. Use the heavy-duty aluminum foil so it doesn't tear.

**Electric Stove Top:** If your stove has electric elements that are exposed, then the elements have to be thoroughly cleaned but not kashered.

**Plata:** An electric warming tray ("*plata*") should be cleaned as well as possible, and covered with heavy-duty aluminum foil that won't tear.

**Blech:** A metal burner cover (also called a *blech*) either has to be kashered or totally covered. It is

advisable to purchase an additional thin *blech* special for Pesach. If doing so is not possible, cover your *blech* with heavy-duty aluminum foil. Bear in mind, however, that the foil may emit harmful and unpleasant fumes.

**Microwave:** To kasher your microwave for Pesach, thoroughly clean the inside of the microwave and leave it idle for 24 hours. Then insert a bowl of water and run the microwave on high for 20 minutes. The resulting steam will effectively kasher the microwave.

**Toasters, Toaster Ovens, and Mixers:** These items should not be kashered for Pesach. Even if there is technically a method for kashering these appliances, the risk of consuming *chametz* is simply too great.

Any other questions regarding the proper method of koshering any other vessels, utensils, or appliances should be directed to Rabbi Boroosan or to your local Orthodox Rabbi.

## IX. The Pesach Seder

The Pesach Seder is the highlight of the Pesach experience. Together with our families, we sit and recount the incredible story of *Yetziat Mitzraim*, the exodus from Egypt. We drink four cups of wine to demonstrate our newfound and lofty status as a free nation. We eat matzah to commemorate the matzah that the Jewish people ate as the Jews were leaving Egypt.

In addition to the stories and the symbolism of the night, there are many detailed halachot that we must observe during each stage of the Seder. This Guide will describe the most important aspects and halachot of each aspect of the Seder.

### 1. Kadesh

At the Seder, every Jew is obligated to drink four cups of wine. It is best to use red wine. However, a person who has difficulty drinking red wine may drink grape juice instead.

Additionally, each person should have his or her own cup. The cup should be able to hold at least a *revi'it*, which is a minimum of 98 cc, or 3.3 fluid ounces.

It is preferable to drink the entire cup for each of the four cups. If a person is unable to drink the entire cup, he should make an effort to drink the majority of the cup.

When you drink the cup of wine, lean to the left and back. The concept of leaning signifies our status as free men. *This expression of freedom is so important that if one forgets to lean while drinking, the law states you have to drink it again!*

If one's health does not permit to drink full strength wine, then one preferably should dilute the wine with grape juice. If for HEALTH RELATED CONCERNS such as diabetes one is not able to dilute the wine with grape juice or use full

strength grape juice, he/she may dilute the wine or grape juice with water. The ratio should not exceed two-thirds wine or grape juice to one-third water. Nevertheless, use caution and taste it as you add up to the maximum allowance of 1/3 water, to make sure that the mixture still tastes like authentic wine.

*NOTE: Please see the "Pesach Wines" page in the Product List PDF for more information on other acceptable varieties of wine.*

### 2. Urchatz

Each person at the Seder now washes his or her hands three times in a row. Fill a large cup of water to the brim. Pour the water three times over the right hand. Repeat the process over the left hand. ***Do not make a beracha after you wash your hands!***

### 3. Karpas

Take the Karpas vegetable and dip it in salt water and after reciting the Bracha "Bore Peri Ha'adama" Eat it without leaning on you left arm. One should eat *less* than the size of a *kezayit* (28 grams, one ounce), to avoid having to say an after-blessing.

### 4. Yachatz

The leader of the Seder breaks the middle matzah in two. The smaller piece is put back in between the other two matzot, to be eaten later at *Hamotzi*. The larger piece is wrapped up and becomes the *Afikoman*.

### 5. Maggid

We begin the main part of the Seder – the telling of the Exodus. The Torah teaches us that a father is obligated to tell the story of Pesach to his children. It is therefore very important to encourage the children to ask the well known "Mah Nishtana" questions, and to participate in the telling over of the story of *Yetziat Mitzrayim* as much as possible. It is also customary to give sweets and treats to the children to keep their

attention and to encourage their enthusiastic participation at the Seder.

**a. Mah Nishtana – The Four Questions**

It is customary for the youngest person at the Seder to recite the Four Questions. At this time, we fill in the second cup of wine.

**b. Avadim Hayenu**

The three matzot should be left uncovered for the duration of telling the Exodus story.

**c. V'Hee She-ama**

In an expression of joy, the matzot are covered and the wine glasses are raised while reciting this passage.

**d. Leficach**

Cover the Matzot, raise the cup of wine, and recite this passage out loud and with great joy.

**e. Second Cup**

Drink the second cup of wine without a beracha. Our sages teach us that *"so important is this expression of freedom; that if one forgets to lean while drinking the Second Cup, the law states you have to drink it again!"*

**6. Rachtza – Washing the Hand**

We are now prepared to wash *netillat yadaim* before eating the matzah. Fill a large cup with water. Pour the water three times over your right hand repeat the same process over your left hand. Then say the blessing and dry your hands. From this point onward, be careful not to talk until you've eaten the matzah. This is to avoid any "mental interruptions" between the washing and the eating.

**7. Motzi Matzah**

It is a Torah mitzvah to eat matzah on Seder night. The Halachic requirement is to eat one *Kezayit* of Matzah Shemura. This requirement

applies to all halachic males over the age of 13 and all females over the age of 12.

Jewish law defines an act of "eating" as swallowing a *kezayit* within two to nine minutes (*kiday achilat pras*). A *kezayit* is the equivalent of approximately 30 grams. A *kezayit* is also equal to half of a hand matzah or one full machine matzah. The time begins not with the first bite, but with the first swallow. Therefore, you can gain some extra time by chewing up some matzah before taking the first swallow.

The leader of the Seder holds the two complete Matzah and the broken half Matzah, and recites the beracha "Hamotzi Lechem Min Ha'aretz." He then drops the bottom complete Matzah and while holding the top complete Matzah and the broken half Matzah, he recites beracha "Al Achilat Matzah."

He then breaks a *kezayit* (28 grams) from the broken matzah and eats while leaning on his left arm.

Since there is not enough from the top and middle matzah to provide an entire *kezayit* to each adult person at the table to fulfill required obligation of eating Matzah, the leader of the Seder should then break a small piece of the top matzah and small piece of the broken middle matzah supplementing it with *kezayit* of matzah at the table and give over to each adult person to eat.

PLEASE NOTE that the process described above should be followed only when the leader of the Seder is reciting Hamotzi and dividing the matzah among the people at the table. However, if each person is making Hamotzi on his own Matzot, he then has to eat one *kezayit* from the top Matzah and one *kezayit* from the broken Matzah

Finally, it is preferable to use Hand Matzah or Machine Matzah that is clearly marked as "Shemura" for this portion of the Seder. If

Shemura Matzah is not available, regular boxed Matzah may be used. Egg Matzah should not be used for this portion of Seder.

### **8. Maror**

Take a *kezayit* of maror, dip it into the charoset, and recite the beracha, *Al Achilat Maror*. Eat the maror without leaning.

### **9. Korech**

Take a *kezayit* of the bottom matzah (remaining from the original three) and make a sandwich with a *kezayit* of maror. Dip the sandwich into the charoset and then eat the sandwich while leaning to the left without a beracha. It must be consumed within two to nine minutes of the first swallow.

Again, since there is not enough to provide each person with the minimum amount of a *kezayit* from the bottom matzah, everyone should eat at least a small piece of bottom matzah, and supplement it with other matzot from the table. A *kezayit* is approximately 28 grams (one ounce) which is equal to one complete Machine Matzah or 1/2 of one Hand Matzah.

### **10. Shulchan Orech**

Eat a festive meal. It is traditional to begin the meal with an egg, which symbolizes the *Chagigah* offering. This way, everyone starts the Seder meal with the same thing – just like in Temple times when everyone ate the *Chagigah* offering. The meal should not include any roasted meat.

The meal should preferably end before midnight, in order to eat the *afikoman* by that time. It is important not to eat so much that you will be too full to eat the *afikoman*.

### **11. Tzafun – Eating the Afikoman**

Give each person at least one small piece from the *afikoman* (the broken half that was put aside earlier), and then make up the remaining amount from other matzah. Eat the *afikoman*

while leaning to the left. It must be consumed within two to four minutes of the first swallow. The *afikoman* should preferably be eaten before the middle of the night. If eating the *afikoman* by that time will mean rushing through the Seder, then it may be eaten later. Each person should eat a *kezayit* of matzah to fulfill their obligation of eating the *afikoman*. After the *afikoman*, nothing else should be eaten for the remainder of the night – except for the drinking of water, tea, and the remaining two cups of wine.

### **12. Borech and the Third Cup**

The cups are cleaned and refilled in preparation for the third cup. The Birchat HaMazon is recited. Following the Birchat HaMazon, we recite the beracha of "*Borei P'ri HaGefen*" and drink the third cup while reclining to the left.

### **13. Hallel and the Fourth Cup**

Pour the fourth cup and recite the Hallel joyfully. Upon the completion of Hallel, we drink the fourth cup *without* reciting a beracha. After drinking the fourth cup, we recite the *Al HaGefen* after-blessing for wine.

### **14. Nirtza and Chad Gadya**

Although the Seder has officially ended, it is praiseworthy to continue speaking about *Yetziat Mitzrayim* until sleep overtakes you. There are also many songs in the back of most haggadot that are traditionally sung at the conclusion of the Seder including the famous song *Chad Gadya*.

## **X. Seder Shiurim (Measurements)**

During the Seder, there are several mitzvot that we perform by eating and drinking. If one does not eat or drink the correct amount, it is as if he did not perform the mitzvah at all. It is crucially important to make sure that you eat and drink the correct amount. After all, who wants to stay up all night and still miss out on the mitzvah?!

Many of these measurements have been mentioned throughout this Guide. However, they are set forth in this section for easy reference:

- Motzi Matzah – Refer to the section above
- Korech – at least one (1) kezayit of matzah and one (1) kezayit of maror
- Four Cups – At least a revi'it (3.3 ounces) of wine or grape juice for each cup
- Maror – at least one (1) kezayit of romaine lettuce.

Finally, please note Sefardic Jews measure *kezayit* by weight, while Ashkenazi Jews measure *kezayit* by volume. Accordingly, it is advisable to use a scale to measure the amounts before Pesach.

Any further questions can be directed to Rabbi Boroosan or to your local Orthodox rabbi.

# חג שמחה!