



EDMOND J. SAFRA SYNAGOGUE

AVENTURA, FLORIDA

Passover Guide 5780-2020

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IN MEMORY OF
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A MESSAGE FROM THE PRESIDENT

Once again, we welcome the wonderful Holiday of Passover. It's indeed my privilege and pleasure on behalf of the executive committee to extend our best wishes and *Hag Same'ah* to our local community members as well as to our brothers and sisters who join us from other communities.

The focal points of Passover are family and community. We gather together with our families enjoying Seders as our children relate and we explain the story of slavery, freedom and our exodus from Egypt as Moshe Rabbenu was taking us to our promised land as a community and a nation. The sounds and sights of our children and grandchildren reading and following the Haggadah is an essential part of our priceless Jewish Heritage.

The Edmond J. Safra Synagogue is more than unique. Our congregation is so diverse with local families coming together with people from many communities of the world. We blend as one big family in this beautiful Synagogue.

The Synagogue flourishes under the magnificent leadership of Rabbi Yosef Galimidi. With his extraordinary tireless efforts Rabbi Galimidi, together with Assistant Rabbi Abraham Azancot have raised the stature of our Synagogue with constant Torah classes, an inhouse kollel, various hesed initiatives, youth programming for both boys and girls of different age groups, and various activities. Our Hazanim elevate our tefilot according to the *Aram Zoba* traditions. Our Shul is and continues to be a place where our community members come to be inspired and motivated to reach greater spiritual heights.

We are very grateful to Hashem and we pray to Him for His assistance and guidance enabling us to grow from strength to strength. May Hashem bless us all with Semahot and Berahot.

**Wishing you good health and a Hag Kasher Ve-Same-ah!
Tizku Le'shanim Rabot**

Ely R. Levy - President

A MESSAGE FROM THE RABBI

Nisan 5779 - April 2019

Dear Kahal Kadosh:

As we sit together with our families and friends, celebrating the very special Seders of Pesah, we are not only reminded of our slavery in Egypt, but also of our first redemption. From this we can infer that during Pesah the Jewish nation is born. It is a new beginning, a chance to remove all impurities and start fresh, specially this year, as we are going through one of the most challenging times on human history.

We can further understand this from the following interesting lesson: In Hebrew, the land of Egypt is known as Mis'rayim. Interestingly, the same letters with different vowels can be read Mesa'reem - narrowness. On Pesah we remove all darkness, difficulties, and challenging moments and we bring Godliness and light into our lives.

On that note, we would like to express our gratitude to H-shem, who gives us the Zechut - merit and privilege - to be with this wonderful Kahal Kadosh. We also thank the Board of Directors and the entire Community. We are diligently working together for the continued development of our beloved institution.

Our growth this past year has been immense. There has been great participation at all community events including Minyanim, classes, and programs - the Safra Florida Ladies Bikur Holim, the Pauline Braka Women's Committee, the Father and Son Minyan, the Kitab program, the early morning and evening Midrash learning program, the young adults programs, the Young Girls Shabbat Program, and the re-launching of the Jovita Cojab Ladies Midrasha and the newest addition to our institution, the Ezra Franco Rabbinical Kollel, which expanded and enhanced the Torah learning in our Community, with the Rosh Kollel and the Young Rabbinical Scholars.

Additionally, with the suggestions of our Members, we are planning new activities, programs and classes for the benefit of the Kahal, which will further the goal of transmitting our beautiful traditions to the next generation.

I would like to personally express my Hakarat Ha'tob, gratitude, to our Board of Directors and especially to the religious and educational professionals for working together as a team and for their dedication to our Kahal.

May the celebration of Pesah be a source of blessing for success in all of our endeavors and for health and happiness for all Am Israel, Amen!

Please stay healthy & safe!

WISHING EVERYONE A PESAH KASHER VE'SAME'AH!

Rabbi Yosef Galimidi & Family

April 2020

THE PESAH CALENDAR

5780 NISAN-IYAR

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			7th of Nisan, 5780	8th of Nisan, 5780	9th of Nisan, 5780	10th of Nisan, 5780 Parashat Sav
			Yehi Shem	Yehi Shem	Yehi Shem	Shabbat HaGadol 8:20
11th of Nisan, 5780	12th of Nisan, 5780	13th of Nisan, 5780 Search for Harness at Night After 8:16pm Remember to sell Harness!	14th of Nisan, 5780 Erev Pesah Fast of the First Born Stop Eating Harness by 10:53am Burning of Harness by 12:07pm Eub Tabshilin Pesach 1st Seder Tonight	15th of Nisan, 5780 Pesach Day 1 Pesach 2nd Seder Tonight Begin World Hatlal In Musaf	16th of Nisan, 5780 Pesach Day 2 7:23	17th of Nisan, 5780 Pesach Day 3 Hol Hamoed Begin Berechenu at Night 8:23
Yehi Shem	Yehi Shem	Yehi Shem	Yehi Shem	Count 1st Omer at night	Count 2nd Omer at night	Count 3rd Omer at night
12	13	14	15	16	17	18
18th of Nisan, 5780 Pesah Day 4 Hol Hamoed	19th of Nisan, 5780 Pesah Day 5 Hol Hamoed	20th of Nisan, 5780 Pesah Day 6 Hol Hamoed 7:25	21st of Nisan, 5780 Pesah Day 7 8:19	22nd of Nisan, 5780 Pesah Day 8 Wait 45 minutes to eat Harness 8:25	23rd of Nisan, 5780 Isru Hag 7:27	24th of Nisan, 5780 Parashat Shemini Yehi Shem Count 10th Omer at night 8:27
Count 4th Omer at night	Count 5th Omer at night	Count 6th Omer at night	Count 7th Omer at night	Count 8th Omer at night	Yehi Shem Count 9th Omer at night	Yehi Shem Count 10th Omer at night
	25th of Nisan, 5780	26th of Nisan, 5780	27th of Nisan, 5780 Yom Hashoah	28th of Nisan, 5780	29th of Nisan, 5780	30th of Nisan, 5780 Rosh Chodesh Iyar 7:30
Yehi Shem Count 11th Omer at night	Yehi Shem Count 12th Omer at night	Yehi Shem Count 13th Omer at night	Yehi Shem Count 14th Omer at night	Yehi Shem Count 15th Omer at night	Yehi Shem Count 16th Omer at night	1st of Iyar, 5780 Parashat Tazria-Messora- Tahor Rosh Chodesh Iyar 8:30
Count 11th Omer at night	Count 12th Omer at night	Count 13th Omer at night	Count 14th Omer at night	Count 15th Omer at night	Count 16th Omer at night	Count 17th Omer at night
	2nd of Iyar, 5780	3rd of Iyar, 5780	4th of Iyar, 5780 Yom Hazikaron	5th of Iyar, 5780 Yom Haz'atzma'ut	6th of Iyar, 5780	
Count 18th Omer at night	Count 19th Omer at night	Count 20th Omer at night	Count 21st Omer at night	Count 22nd Omer at night	Count 23rd Omer at night	
	26	27	28	29	30	
Count 18th Omer at night	Count 19th Omer at night	Count 20th Omer at night	Count 21st Omer at night	Count 22nd Omer at night	Count 23rd Omer at night	

HALACHOT FOR THE MONTH OF NISSAN

We begin learning Laws of Pesah 30 days prior to Yom Tob.

Every community must ensure that needy families or individuals have what is necessary for the holiday. This is known as "Ma'ot Hittim".

1. During the entire month of Nissan no Tahanun is recited, nor Tzidkatecha on Shabbat.
2. From the first to the twelfth day of Nissan, we read the Torah portion for the respective Na'si of the day. On the thirteenth day, we read from the beginning of Beha'alotecha until the verse, "So he made the Menorah." This verse corresponds to the Tribe of Cohen and Levi.
3. We do not fast during the month of Nissan, with the following exceptions:
 - A: Fast of the Firstborn. One can be exempt, provided that one participates in a Siyum -celebration- for completing a Tractate of Talmud and eats a Kaza'it (29 grams or 1 oz.) of Mezonot.
 - B: The custom of fasting on the day of the Yohrtzeit, Azkara, of a parent. Concerning the Sephardic custom, please check with the Rabbi, as there are many opinions on this matter.
4. When one purchases or prepares the meat for the holiday, one should say, "Meat for Yom Tob", and not "Meat for Passover", to prevent giving the impression that one may be referring to the preparation of the Korban Pesah.

BIRKAT HA'ILANOT, BLESSING FOR THE TREES

According to the Zohar Hakadosh, reciting the Birkat Ha'ilanot during Nissan benefits the Neshama of a deceased parent to be elevated in Gan Eden, closer to H-shem. In the merit of this Beracha, the Neshama prays for the well being of its relatives in this world.

1. When one sees a fruit tree blossoming in the month of Nissan, one says the following blessing:
"Blessed are You, O G-D, King of the universe, who left nothing lacking in His world, and who therefore filled it with beautiful creations and pleasurable trees for mankind to enjoy."
2. The blessing is to be recited only once a year. Preferably, one should wait until Nissan to say the blessing.
3. If possible, it is better to say the blessing on the first day of Nissan. It is customary to gather at least a Minyan of ten men to say the blessing, and Kadish is recited afterwards.
If a Minyan cannot be found, it is preferable to say it alone, rather than to wait for a later date to recite the blessing with a Minyan.
4. It is permitted to say the blessing for the trees on Shabbat, although it is preferable to say it on a weekday. However, if it is the last Shabbat of Nissan, one should say the blessing on Shabbat, and not take a chance and wait longer. However, one must be careful not to carry a Siddur where there is no proper Eruv when reciting the blessing on Shabbat. For this is the very reason, it is preferable not to make this blessing on Shabbat, for the Rabbis fear people might forget Shabbat and carry their Siddur out into the fields.
5. The blessing is only said on fruit bearing trees. In addition, the blessing must be said on at least two trees. Different species of tree are preferred, but two trees of the same type are permitted.
6. The blessing is only said on trees in the first stages of blossoming. It may not be said on trees whose fruits have already begun to grow, even if the fruit is unripe and not yet edible.
7. It is permitted to say the blessing on trees that are still Or'la (within the first three years of having been planted, at which time we are prohibited from eating the fruit).
8. Since this is not a time-bound obligation, some opinions say that women are obligated to say the blessing for the trees. Other say that a woman can listen to or rely on her husband's blessing.
9. One who is blind in both eyes, Lo A'lenu, does not say the blessing. It is proper for him to hear it from someone else, thus fulfilling the obligation through the other person.

HOW TO PREPARE THE KITCHEN

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DISHES AND UTENSILS: One should have special sets of dishes, silverware, pots, pans and other utensils for Pesah use only. (If necessary, certain 'year round' utensils may be used, provided they are Kashered for Pesah. To do so, consult the Rabbi.)

Prior to Kashering the oven, stove and dishwasher, do not use them for 24 hours.

1) **DISHWASHERS:** One prepares a dishwasher for use on Pesah by running a complete cycle before Pesah with the dishwasher empty. Detergent should be poured on the racks before the cycle is run.

2) **OVENs:** An oven with a self-clean feature is prepared for Pesah by running a complete self-cleaning cycle. **If oven does not have such a feature**, one should thoroughly clean the oven's exterior and interior with "Easy Off" or other chemical-based cleaning agent, then run the oven for an hour on its highest setting.

3) **TABLES:** A table that has been used with Hames should be cleaned and then covered with a tablecloth. One should pour hot water over the table first. When cleaning the table, one must ensure to remove all residue dirt and substances from the surface and from any cracks or holes in the table.

One may then eat on the tablecloth throughout the festival of Pesah.

4) **COUNTERTOPS:** Formica, stone, marble or quartz countertops should be kashered by pouring boiling water on them directly from the kettle. The counter must first be thoroughly cleaned and then dried before the hot water poured on it. Every spot on the counter must have water poured directly on it from the kettle, but this does not have to occur all at once; if necessary, one may pour water over one part of the counter and then boil more water to pour over the rest. Although pouring boiling water suffices to kosher the counters for Pesah, many people nevertheless have the custom as an added precaution to also cover the countertops for Pesah. **PLEASE BE CAREFUL!**

5) **MICROWAVES:** The question of whether or not and how a microwave can be prepared for use on Pesah is a complex one.



It is, therefore advisable to cover all foods one places in the microwave on Pesah with plastic wrap. According to some authorities, one can prepare a microwave oven for use on Pesah by heating a bowl of soapy water in the microwave until it reaches a boil. The steam then expunges the Hames from the walls of the microwave. Still, it is proper to cover all food placed in the microwave during Pesah, even if one followed the aforementioned procedure.

6) **GLASS COOKTOP:** A glass cooktop should be kashered by pouring boiling water on the entire surface directly from the kettle, as well tuning on all the fires to the max for 5 minutes..

1- The glass cooktop must first be thoroughly cleaned with a cleaning agent and then dried before the hot water is poured on it.

2- Every spot on the cooktop must have water poured directly on it from the kettle, but this does not have to occur all at once; if necessary, one may pour water over one part and then boil more water to pour over the rest. **PLEASE BE CAREFUL!**

3- To kasher the burner area, turn on the elements until they glow. The cooktop area is now considered kosher for Pesah.

7) **SINKS:** One should prepare his sink for Pesah by pouring boiling water over it from a kettle three times. Hacham Ovadia Yosef, in Chazon Ovadia (Laws of Pesah, p. 151), rules that this is effective even for porcelain sinks. Some people have the admirable practice of placing a grating at the bottom of the sink so that the utensils do not come in direct contact with the surface of the sink, even after boiling water has been poured over the sink.

8) **CHILD'S HIGHCHAIR:** A child's highchair needs to be cleaned very carefully before Pesah, since children often scatter food particles as they eat. The entire chair, including the straps and the tray, should be thoroughly scrubbed to ensure that all food particles are removed. Since young children's food is not very hot, no further kashering is required for the highchair.

THE HAMES-FREE ZONE

Obvious Hames, both food and utensils which have been used throughout the year and not kashered for Pesah, should be stored in closets or rooms which are not easily accessible. This Hames must be sold to a non-Jew.

Clean the entire house thoroughly to remove all crumbs of food. Make sure to check clothes, pockets (especially the children's pockets), pocketbooks, and attaché cases. Vacuum cleaner bags should be discarded or cleaned. Also, remember to check for Hames in the car and office (desks and drawers, etc.)

Clearly, we mean no Hames.

Examples of Hames are bread, cake, cereal, pasta, beer, and whisky. Check the medicine cabinet as many medicines and cosmetics, especially lipsticks, contain Hames. The same applies to pet food.

Nowadays, there are many kosher-for-Pesah packaged foods available. However, care must be used to purchase only those packaged foods that have reliable rabbinical supervision which is valid for Pesah.

FOR YOUR CONVENIENCE

The following is a list of Kosher butchers in the area which have reliable supervision for the Passover Holiday, as well as all year long.

All their meats have been kashered, soaked, and salted in a timely manner, according to the Halacha.

For the benefit of the Sephardic Community many stores offer "BET YOSEF MEAT", which is the appropriate meat for Sepharadim to use.

North Miami Beach / Aventura areas

- Amazing Savings
- South Florida Kosher Meats
- Sara's Tent
- Kosher Kingdom
- Miami Kosher Supermarket
- Soho Deli



If you use a butcher that is not on the list, please contact the Rabbi at 305-931-4313 or via email: rabbi@ejsfl.com to ensure that you are buying truly kosher meat that meets all the Halachic requirements.

SHOPPING FOR PESAH



While shopping for Pesah we must be careful that the foods we buy are Kosher-for-Pesah - Hames free. All fresh fruits and vegetables, as well as all Kosher cuts of meat and fish are Kosher for Pesah, provided they have been prepared in accordance with Jewish law and have not come into contact with Hames or Hames utensils.

RICE

The staple of the Sephardic Passover diet is Rice. It is the #1 question. Which rice is good?

Many supermarket brands of rice are enriched. The enrichment is diluted with starch in order to distribute it evenly on the rice. This enrichment can be a corn, rice or perhaps a wheat starch base. Therefore all varieties of non-enriched rice with no additives are ok for Pesah without Passover certification. This includes long grain, short grain, Basmati, Jasmine.

It has been our custom throughout the generations to check all rice three times before Pesah. Crops are rotated yearly, and it is very common to find grain in rice fields. Although there is equipment to remove any non-rice pieces, it is not 100% effective. Please be advised that every year grains are found in the rice; check carefully.

The following common brands are good for Passover after checking three times:

Star-S/P has made a special run of certified unenriched Carolina.

Super Lucky Elephant brand (Star K) available at Walmart or Costco (sold as Kirkland Brand) is good, (be careful!! There are different products bearing the "Elephant" label which some are enriched).

Goya Jasmine and Goya Basmati (London Bais Din); Vee-Pee Jasmine (LBD); Sugat brand from Israel; Carolina and Mahatma brands of Jasmine in 5 and 10 lb. size packed for Riviana Rice Co. come not enriched. Dynasty brand Jasmine (not enriched) Medium/Short grain; Nishiki, KoKuho Rose and Cal Rose brands are also enrichment free. They can be found at Wegmans and most Oriental stores. Lundberg's Organic (not mixes).

Basmati Rice – Roland, and Himalayan Pride are certified Kosher for Passover by the Star-S. Other common brands are Goya, Royal, Pari, Deer, Regal Harvest, and Iberia.

Brown Rice: Any brand without additives. Please be aware some brands (like Carolina Brown rice) were found to be highly infested this year. In addition to checking for hamets, be vigilant to check for insect infestation!

Pure Wild Rice: This rice looks like short black sticks and is from the grass family, not a legume at all. Acceptable without Passover certification.

Note: this does not include wild rice mixes.

SHABBAT HAGADOL

The Shabbat before Pesah is referred to as Shabbat Hagadol, the Great Shabbat. Although there are many explanations given as to why it is called this, there are two prevailing reasons.

The first reason is that on this Shabbat, the Jewish people in Egypt were commanded to take a lamb for the Pesah Sacrifice and guard it until the eve of Pesah, when it would be sacrificed. The lamb was an idol of the Egyptians, and the fact that they did not rise up and attack the Jews was a miracle. (This miracle actually took place on Shabbat, the 10th of Nissan, 2448. Many years later,

Miriam, Moshe Rabenu's sister, passed away on the 10th of Nissan. Due to this fact, we recall the great miracle on the Shabbat before Pesah instead of the 10th of Nissan.)

The second reason is based on the Haftarah which is read on this Shabbat, according to many opinions. At the end of the Haftarah, the Prophet talks about the great day when Mashiah will come. Before that day, Elisha Hanavi will blow a Shofar to announce Mashiah's coming, and the true and final redemption will begin. Since we read of the Great Day in the Haftarah of this Shabbat, it is called the Great Shabbat.

SEARCHING, BURNING AND SELLING OF HAMES

BEDIKAT HAMES: On the night before Pesah, this year on **Tuesday night, April 7**, we make a formal search of the home for Hames. The search of Hames should be done in all areas where one could encounter any type of food that could be considered Hames. It is customary to distribute ten small, individually wrapped pieces of Hames throughout the home before the search. We search for Hames after dark. Before the search, using the light of a candle, one recites the following:

"Baruch Ata Ad... Elo... Melech Haolam, Asher Kide'shanu Bemitz'votav Ve'tzivanu Al Bi'ur Hames"

"Blessed are You, L-rd our G-D, King of the universe, who has sanctified us with His commandments, and commanded us concerning the removal of leaven."

After the prayer, we hold the lit candle, or if necessary, flashlight, and search for Hames in every room and any other area that may have Hames, such as garage, car, or place of business.

Immediately after the search, one must mentally and verbally nullify the Hames by reciting a part of the Kal Hamira. The Sephardim repeat this three times and Ashkenazim one time.

“Kal Hamira De’ika Bir’shuti De’la Haziteh U’dela Bear’te Libtil Veleheve Ke’afra De’ar’ah”

“All leaven or anything leavened, that is in my possession, which I have neither seen nor removed, shall be considered naught and ownerless as the dust of the earth.”

All Hames found in this search is kept until the next morning when it will be burned. The Hames intended to be burned should be covered securely and placed in a conspicuous spot. Food intended to be sold or to be eaten before the last time to eat Hames, should likewise be carefully put aside.

BIUR HAMES: The morning before Pesah, we must burn any leftover Hames together with the Hames found in the search performed the night prior. Hames which will not be stored and sold to a non-Jew must be burned. See the Pesah Calendar for the latest time for burning the Hames.

“ABOLISH THE EVIL.”

While burning the Hames, we recite a special prayer that reveals something of the deep significance of this mitzvah:

“May it be Your will that just as I remove the Hames from my house and from my possession, so shall You purge the spirit of impurity from the earth, eradicate our evil inclination from within us, and grant us a heart of flesh to serve You in truth, and abolish the rule of evil from the earth just as You annihilated Egypt and its idols, in those days, at this time Amen, Selah.”

After the Hames has been burned, one again mentally and verbally nullifies the Hames by reciting the “Kal Hamira” once again (recite 3 times).

“Kal Hamira De’ika Bir’shuti De’haziteh U’dela Hazite De’bi’arte U’dela Biarte, Libtil Veleheve Ke’afra De’ar’ah”

“All leaven or anything leavened that is in my possession, whether I have seen it or not, whether I have destroyed or not, shall be considered naught and ownerless as the dust of the earth.”

This year, Biur Hames 9:00 AM to 11:00 AM. Location will be announced.

1. It is not necessary to purchase Hames to burn at Biur Hames
2. Per order of the Fire Department, no plastic may be burned at this Biur Hames

SELLING HAMES: Since it is prohibited to possess Hames on Pesah, we need to sell it to a non-Jew. All Hames that will not be eaten or burned before Pesah and all Hames utensils are stored away in a closet or room while preparing for Pesah. The closet or room must be locked or taped shut and sold to a non-Jew.

Since there are many legal intricacies involved with this sale, only a competent Rabbi should be entrusted with its execution. The Rabbi acts as our agent both to sell the Hames to the non-Jew the morning before Pesah starts and also to buy it back the evening after Pesah ends. (SEE INSERT FOR HAMES CONTRACT)

FAST OF THE FIRST BORN

When the Al-mighty slew the firstborn of Egypt, He spared the firstborn of the Children of Israel.

In gratitude to the Al-mighty, all firstborns of Israel, or fathers of firstborn sons under 13, fast on the day before Pesah.

It has been a custom for many centuries that this fast day is broken by a festive meal in celebration of the conclusion of the study of a book of the Talmud or Mishna.



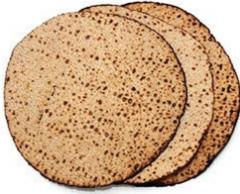
This usually takes place in the synagogue. See schedule for details.

EREB YOM TOB & SHABBAT PREPARATIONS

1. Get a haircut. **NOTE:** According to Sephardic custom, one does not get a haircut from the beginning of the counting of the Omer, until Lag Ba’Omer (33rd day). Some exceptions may be applicable. Consult with the Rabbi.
2. Carefully inspect all leafy vegetables to be used at the Seder.
3. Men should go to the Mikvah in honor of Yom Tob, if possible.
4. Remember to leave on a fire for candle lighting.
5. Husband should buy a gift for his wife in honor of Yom Tob.
6. Get snacks for the children to keep them awake for the Seder!
7. Get home early on Ereb Yom Tob.



THE MAIN MITZVOT



THE MATZAH:

On each of the two Seder nights Shemurah Matzah should be used. Matzah is eaten 3 times at the Seder:

1. After telling the story of the Exodus from Egypt--Motzie Matzah--we eat 2 ounces.
2. For the "sandwich"--Korech-- we eat 1 ounce of Matzah.
3. As the Afikoman at the end of the meal--Tzafun-- we eat 1 ounce.

In each instance, the Matzah should be ideally eaten within 4 minutes. How much is 1 ounce of Matzah? Half a piece of hand-made Shemurah Matzah is generally one ounce. If machine (square) matzot are used, one whole piece weighs 1 ounce.

For a more meaningful Seder, use hand-made Shemurah Matzah.

1. Eat Matzah
2. Tell the story of Exodus
3. Drink four cups of wine
4. Eat Maror- bitter herbs
5. Recite Hallel - praise to G-D

THE WINE:

It is preferable to use wine only for each of the four cups at the Seder. However, if needed, one may mix the wine with grape juice. Of course, someone who cannot drink wine may use straight grape juice. One drinks a cup of wine four times during the Seder:

1. At the conclusion of Kiddush
2. After telling the story of the Exodus from Egypt
3. At the conclusion of the Grace after Meals
4. After reciting the Hallel

It is preferable to drink the entire cup each time. However, it is sufficient to drink just the majority of the cup. The cup should contain 3-1/2 ounces.



THE MAROR:

The Maror is eaten after the Matzah, and then together with the Matzah in the (Korech) sandwich. How much Maror should be eaten? 1 ounce / 29 grams.

Escarole. It is suggested that the stalks rather than the leafy parts be used because of the difficulty of properly examining and ridding the leafy parts of commonly present, very small insects. 1 ounce of stalks covers an area of 3" x 5."



HOW TO ARRANGE THE K'EARA - SEDER PLATE

Three Matzot are placed one on top of the other. They are symbolic of the three types of Jews: Cohen, Levi, and Yisrael. When we later break the middle Matzah, we are still left with two complete loaves for lehem mishne, as on Shabbat and Yom Tob.



On a cloth spread over the three matzot, or on a plate, the following items are placed:

1. **Zero'ah**--Roasted lamb shank. It is symbolic of the Pesah sacrifice brought to the Bet Hamikdash on the afternoon before Pesah.
2. **Betzah**-- The hard-boiled egg. It is symbolic of the festival sacrifice, Hagigah, brought to the Bet Hamikdash for the Holidays.
3. **Maror** -- Escarole. It is symbolic of the bitter suffering of the Jews in Egypt.
4. **Haroset** -- A mixture of chopped dates, walnuts, and a small amount of red wine. The mixture resembles mortar, symbolic of the mortar used by the Israelites to make bricks while enslaved in Egypt.
5. **Karpas** -- Celery. It is symbolic of the slavery and the hard work performed by the Jews in Egypt.
6. **Hazeret**-- Romaine lettuce or escarole stem. It is used as Maror in the sandwich (Korech) later in the Seder.

Place water and salt outside of the Ke'ara.

THE SEDER

The first two nights of Pesah, we conduct a Seder. At a table, royally set with our best crystal and silver and the finest of kosher wines, we reenact the Exodus from Egypt. We also pray for the coming Redemption, speedily in our days.

In the Footsteps of our Forefathers: At the Seder, each person considers himself as if he were going out of Egypt. We begin with our ancestors, Abraham, Isaac and Jacob. We are with our people as they descend into exile and suffer oppression and persecution. We are there as G-D sends the ten plagues, as our people leave Egypt and arrive at the Red Sea. We witness the miraculous hand of G-D as the waters part and allow the Jews to pass, and then return, thundering over the Egyptians.

MATZAH

THE "FOOD OF FAITH": We left Egypt in such haste that there was no time to wait for the dough to rise, and we ate Matzah, unleavened bread. With only this unleavened bread, our ancestors faithfully relied on the Al-mighty to provide sustenance for our entire nation. To recall this, we eat Matzah on Pesah and fulfill the commandment of "Matzah shall you eat."

THE HUMBLEST OF FOODS: The Matzah itself symbolizes humility. For in contrast to leavened food, the Matzah is not "enriched" with oil, honey, etc. It is rather simple - flour and water - and it is not allowed to rise. Similarly, the only "ingredients" for faith are humility and submission to G-D, which come from the realization of our "nothingness" and "intellectual poverty" in the face of the infinite wisdom of G-D.

SHEMURAH MATZAH: Shemurah means watched, and is an apt description of this Matzah. The wheat used is carefully watched (protected) against any contact with water from the moment of harvest, since water would cause leavening and thus disqualify the wheat for use on Pesah. These Matzot are round in form, kneaded, and shaped by hand, similar to the Matzah baked by the Children of Israel on their way out of Egypt. They are baked under strict Rabbinical supervision to avoid any possibility of leavening during the baking process.

THE ORDER OF THE SEDER

▸ KADDESH – SANCTIFY

The Seder service begins with Kiddush over a cup of wine. This will be **the first of four cups that we will drink** at the Seder. Two of the reasons for four cups are:

1. Four expressions of freedom or deliverance are mentioned in the Torah in connection with our liberation from Egypt (Ex. 6:6, 7).
2. The Children of Israel, even while in Egyptian exile, had four great merits. They did not change their Hebrew names, their language, their garments, and they remained loyal to one another. Wine is used because it is a symbol of joy and happiness.

When drinking the four cups, we lean on our left side (left, because our food pipe is on the left, and our wind pipe is on the right, and this way we avoid choking) to accentuate the fact that we are free people. In ancient times only free people were allowed to recline while eating.

▸ UR'HATZ – WASHING OF THE HANDS

We wash our hands the same way we washing before a meal, but without a blessing. The next step in the Seder, Karpas, requires dipping food into water, which calls for washing of the hands. This observance is one of the first acts designed to arouse the child's curiosity.

▸ KARPAS – THE APPETIZER

A piece of celery is dipped into salt water, and before eating, the blessing "**Bore Peri Ha Adama**" is recited. The dipping of this appetizer in salt water further arouses the curiosity of the child. The four-letter Hebrew word Karpas when read backwards connotes the 600,000 Jews in Egypt (the Hebrew letter Samach=60, times 10,000) who were forced to perform back-breaking labor (the other three letters spell parech-hard work). The salt water is for the tears of the Jews in Egypt.

▸ YAHATZ – BREAKING THE MATZAH

The middle Matzah is broken in two. The larger part is put aside for the Afikoman. This unusual action not only attracts the child's attention once again, but also recalls G-D's splitting of the Red Sea. The smaller part of the middle Matzah is returned to the Seder plate. This broken middle Matzah symbolizes humility and will be eaten later as the "bread of poverty." Some Sephardic people have the custom of wrapping the Afikoman in a cloth napkin, placing it on their shoulder, and reciting the verse "Mish'arotam..."



THE ORDER OF THE SEDER

▸ MAGGID - THE HAGGADAH

At this point, the poor are invited to join the Seder; the Seder tray is moved aside; a second cup of wine is poured; and the child, now bursting with curiosity, asks the time-honored question: "Mah Nish-tah-na?" What makes this night different from all other nights?

On all other nights...

- (1) We do not dip even once. On this night we dip twice!
- (2) We eat hames or Matzah. And on this night only Matzah!
- (3) We eat any kind of vegetables. And on this night Maror!
- (4) We eat sitting up or leaning. And on this night we all lean!

The child's questioning triggers the most significant Mitzvot of Pesah, the Haggadah, the telling of the story of the Exodus from Egypt. The answer includes a review of history, a description of the suffering imposed on the Jews, a listing of the plagues visited upon the Egyptians, and the many miracles performed by the Al-mighty for the formation and redemption of His people.

▸ ROHTZAH - WASHING BEFORE THE MEAL

After concluding the first part of the Haggadah with **the drinking of the second cup of wine while reclining**, the hands are washed a second time, and this time we recite the blessing "Al Netilat Yadayim."



▸ MOTZI MATZAH - EATING MATZAH

Taking hold of the three matzot, we recite "Hamotzi Lehem Min Haaretz." We let the bottom Matzah drop, and hold the top whole Matzah with the broken middle one, and recite the blessing "Al Ah-che-lat Matzah." We break at least one ounce from each Matzah and eat the two pieces reclining. The eating time should not exceed 7 minutes.



▸ MAROR - THE BITTER HERBS (ESCAROLE)

We take 1 ounce of the bitter herbs, dip it in the Haroset, and make the blessing "Al Ah-che-lat Maror." The Maror is eaten without reclining.



▸ KORECH - THE SANDWICH

In keeping with the custom instituted by Hillel, a great Talmudic Rabbi, a sandwich of Matzah and Maror and Haroset is eaten. We break off a piece of the bottom Matzah, at least 1 ounce in size, add 1 ounce of bitter herbs and dip them in Haroset. The sandwich is eaten while reclining.



▸ SHULHAN ORECH - THE FEAST

The holiday meal is now served. We begin the meal with a hard-boiled egg. A Rabbi was once asked, "why do Jews eat eggs on Pesah?" "Because eggs symbolize the Jew," the Rabbi answered. "The more an egg is burned and boiled, the harder it gets." **When eating the egg say "Zecher Le Korban Haguigah."**



▸ TZAFUN - "OUT OF HIDING"

After the meal, the half Matzah that had been set-aside for the Afikoman is taken out and eaten. It symbolizes the pascal lamb that was eaten at the end of the meal. Everyone should eat 1 ounce of Matzah while reclining, before midnight. (Some opinions say to eat 2 ounces.)

After the Afikoman, we do not eat or drink anything except for the two remaining cups of wine.

▸ BERACH - BLESSINGS AFTER THE MEAL

A third cup of wine is filled and the Grace after Meals is recited. After reciting the Grace, we recite the blessing on wine and **drink the third cup while reclining**. Now we fill the cup of Elijah and our own cups with wine. We open the door and recite the passage that invites in the Prophet Elijah, who will usher the Mashiah.

▸ HALLEL - SONGS OF PRAISE

At this point, we sing praises to the L-rd, King of the entire universe. After reciting the Hallel, **we drink the fourth cup while reclining**, and then say the blessing "Al Haguafen".

▸ NIRTZAH - ACCEPTANCE

Having carried out the Seder service properly, we are sure that it has been well received by the Al-mighty. Some have the custom of singing "Had Gadya", "Ehad Mi Yodea" and "Shir Ha'Shirim".

We then say:

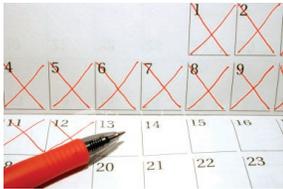
"LESHANA HABA'AH BE'YERUSHALAYIM!!" - NEXT YEAR IN JERUSALEM!!

PRAYER FOR "TAL"

On the first day of Pesah, before Musaf, we recite the special prayer for "TAL" (dew). This is said from now until Shemini Atzeret, during the Amidah prayer. One reason that this prayer was implemented on the first day of Pesah is that Yitzhak Avinu gave the Beracha of "Veiten Lecha...**Mee'tal Hashamayim**..." to Yaacob Avinu on this day.

Also, it is one of the most powerful prayers for health, Parnassa, material blessings as well as many others blessings.

COUNTING OF THE O'MER



On the second night of Pesah, we begin Sefirat Ha'omer, counting forty-nine days between Pesah and Shabuot, the day the Torah was given to us.

The omer is counted every night following the evening prayer, leading up to the night before Shabuot.

The counting of the Omer represents the 49 steps of spiritual growth which correspond to the 49 days that connect Pesah with Shabuot. These also correspond to the 49 drives and traits of the human heart. Each day saw the refinement of one of these sefirot, bringing the people of Israel one step closer to be G-D's chosen people and their receiving of the Torah.

HOL HAMO'ED

- From Motzae Yom Tob, we say "Barechenu" instead of "Barech Alenu" in the Amidah.
- We do not put on Tefilin.
- We recite "Ya'ale Ve'yavo" & Half Hallel.
- We read from the Torah daily and recite Musaf.
- We refrain from taking haircuts or shaving.
- Under certain circumstances working in Hol Hamo'ed may be permissible.

For any specific situation, kindly contact the Rabbi.

THE CONCLUDING DAYS OF PESACH

ERUB TABSHILIN WILL BE NEEDED. Please refer to schedule & instructions.

The last two days of Pesah are also Yom Tob. The seventh day of Pesah commemorates the miracle of the Splitting of the Red Sea, which completed our Redemption. Many communities have a special learning which begins at dawn and they then sing the Shira at the same time that the Jewish Nation said it at the splitting of the Yam Suf.

Wait 45 minutes after the conclusion of the holiday before eating Hames to allow time for the Rabbi to buy it back for you.
- When buying Hames after Pesah, one should make sure to purchase food from a Jewish owner who sold the Hames for Pesah, or from a store owned by non-Jew.

ISRU HAG

According to our Hachamim, the day after Pesah will begin the inauguration of the 3rd & final Bet Hamikdash, which will take place from the day after Pesah until Rosh Hodesh Iyar.

In the Zechut (merit) of observing the beautiful Mitzvot of Pesah, may it be the will of H-shem that this year we will be free in Yerushalayim, with Mashiah Tzidkenu, Amen.

**In the Month of Nissan, the Jewish People were redeemed from Egypt,
and in the Month of Nissan, the Jewish people will be redeemed from Exile.**



