



הוועד לעניני הדת
RELIGIOUS COUNCIL

United Mashadi Jewish Community of America

List of Products for Pesach 5785/2025



אדר-ניסן תשפ"ה
March-April 2025



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בס"ד

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March-April 2025

Dear Community Member,

*Rabbi Eliyahu Ben-Haim
(Co-Chair)*

*Mr. Nissim Bassalian
(Co-Chair)*

*Mr. Robert Livi
(Secretary)*

*Rabbi Mordechai Kohanim
Rabbi Yosef Bitton
Rabbi Adam Sabzevari
Rabbi Mosheh Aziz*

*Mr. Shmuel Livian
Mr. Louis Ebrani
Mr. Morris Aziz
Mr. Mehrdad Kohanim
Mr. Doron Hakimian
Mr. Besalel Ben-Haim
Mr. Moshe Enayatian
Mr. Adam Kordvani
Mr. Joshua Levian*

It is the Mashadi community's great merit that with regards to Pesach, we have always preserved the highest standards of observance in terms of cleaning the house for Chametz and consuming exclusively Kosher for Pesach products. We are proud to provide a Kosher for Pesach list and guide to kashering utensils according to the halachic guidance of our Rabbis and our Minhagim.

The following products do not contain Chametz and are authorized for Pesach 5785. The authorization of these products is only for Sepharadim and it is based on information obtained from Kosher for Pesach lists by Orthodox Rabbis and experts in Kashrut, together with our own research and the guidance of our own Rav Eliyahu Ben-Haim שליט"א. Many of the products mentioned in this list do not bear a special Kosher for Pesach certification. **THESE PRODUCTS MUST BE PURCHASED BEFORE PESACH AND SHOULD ONLY BE USED IF THE PACKAGE IS NEW AND UNUSED.**

Note about Kitniyot:

There are two types of products which Jewish communities do not consume on Pesach:

1) Chametz – foods derived from, containing ingredients from, or having come into contact with, leavened wheat, barley, oats, rye, or spelt. These products are forbidden by the Torah, and all Jewish communities agree on the prohibition of these products.

2) Kitniyot - legumes such as corn, chickpeas, certain types of beans and seeds, peas, lentils, mustard, etc. These products are not forbidden to consume on Pesach according to the Torah or Jewish law. However, many communities have the tradition to refrain from using these products. Most Sephardic communities traditionally do not refrain from using kitniyot on Pesach. In the Mashadi community, different families have different customs regarding which kitniyot they will consume on Pesach and which kitniyot they will not consume.

For this list, we have included products which are Chametz-free. For those items which have an issue of kitniyot, we noted the kitniyot issue. We advise that every family uses the list while being conscious of their traditions regarding kitniyot. For any questions or comments, please ask any Religious Council member.

It is our prayer that this list should be used to enhance and uplift the holiday of Pesach for all our families.

Sincerely,
The Religious Council

List of products for Pesach 5785
New packages only. Must be purchased before Pesach.

Almond Butter:

Kirkland Almond Butter and Trader Joe's Almond Butter can be used.

Almond Flour:

Requires Kosher for Passover certification. Kirkland Blanched Almond Flour and Blue Diamond Almond flour can be used

Almond Milk:

Requires Kosher for Passover certification. Blue Diamond Almond Breeze Original Unsweetened (Shelf Stable) is ok even without Kosher for Passover certification.

Aluminum Foil:

Any. Does not require Kosher for Passover certification.

Artificial Sweeteners:

Sweet'N Low, Splenda, Equal with year-round Kosher certification.

Baby Foods:

Rice Cereal - Any with year-round Kosher certification can be used.

Any 100% Pure Fruit or 100% Pure Vegetable baby food with reliable year-round Kosher certification can be used.

Baby Formula:

Similac (all liquids, all powders), Enfamil (all liquids, all powders), Isomil (all liquids, all powders), Enfacare (all liquids, all powders), Enfagrow (all liquids, all powders), Enfaport (all liquids, all powders) Berkley & Jensen, CVS, Gerber Good Start, Happy Baby, Kirkland Signature, Publix, Rite Aid, Stop & Shop, Target, Walgreens, Wegman's, Wellsley Farms

Baby Oil:

Any. Does not require Kosher for Passover certification.

Baking Powder:

Requires Kosher for Passover certification.

Baking Soda:

Any can be used.

Band-Aids:

Any. Does not require Kosher for Passover certification.

Candles:

Any. Does not require Kosher for Passover certification.

Cassava Flour:

Otto's Cassava flour with regular OU can be used

Cereal:

Requires Pesach Certification.

Chapstick:

Any. Does not require Kosher for Passover certification. It is recommended to use a new one for Pesach.

Charcoal:

Any. Does not require Kosher for Passover certification

Cheese:

Requires Pesach certification.

Chia Seeds:

Whole chia seeds with no additives are ok and should be checked like rice. Ground seeds require Kosher for Passover certification.

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List of products for Pesach 5785
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Cocoa:

Any domestic 100% pure natural cocoa powder without additives can be used. Hershey's Cocoa Powder is ok.

Note: If the label states it is processed in a plant that processes wheat, it needs a Kosher for Passover certification.

Coconut Milk:

Requires Kosher for Passover certification. Califia Farms Go Coconuts Coconut Milk can be used. **Note:** This is not the regular Califia Farms Organic Coconut Milk. Only the Go Coconuts Coconut Milk is approved for Pesach.

Coconut Products:

Require Kosher for Passover Certification. Coconut Secret Brand Coconut Aminos can be used. Trader Joe's Coconut Water and Trader Joe's Coconut Smoothie bearing the Kosher Check Symbol can be used.

Coffee:

Note: Coffee may not be ordered at a coffee shop such as Starbucks unless the coffee shop is certified Kosher for Passover.

Any plain unflavored ground can be used. Flavored coffee requires Kosher for Passover certification.

Instant Coffee: Folger's Unflavored Regular, Classic Roast and Decaf, Lavazza Decaf, McCafe Premium Dark Roast, Nescafe Taster's Choice Regular House Blend

Starbucks Via Ready Brew blends without flavoring (100% Arabica, etc.) can be used. Via blends that have flavoring (such as vanilla etc.) and Via Latte are **not** recommended for Pesach.

Elite Instant Coffee requires Kosher for Passover certification. It is available with Kosher for Passover certification.

Coffee Creamer:

Requires Kosher for Passover certification.

Conditioners:

Any. Do not require Kosher for Passover certification.

Contact Lens Solution:

Any. Does not require Kosher for Passover certification.

Corn Flour:

Bob's Red Mill Corn Flour can be used.

Note: Some families have the custom not to use corn due to Kitniyot.

Corn Starch:

Argo even without Kosher for Passover certification is ok.

Note: Some families have the custom not to use corn due to Kitniyot.

Dental Floss:

Any. Even waxed dental floss is ok to use. Does not require Kosher for Passover certification.

Deodorant:

Any. Does not require Kosher for Passover certification.

Eggs:

Any kosher whole, raw eggs can be used.

100% egg whites can be used. Kirkland Signature Liquid Egg Whites can be used.

Extracts:

Any extracts such as Almond, Lemon, Orange, Vanilla extract etc. require Kosher for Passover certification.

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Fish:

Any **unseasoned**, raw kosher fish, fresh or frozen, whole fish or fillets with regular OU are ok.

Kirkland Signature Skin-On Boneless Wild Sockeye Salmon Portions, Skinless Boneless Farmed Atlantic Salmon Portions, Tilapia Loins with regular OU.

Note: Any seasoned, spiced or smoked fish requires Kosher for Passover certification. Fish sticks and Gefilte Fish require Kosher for Pesach supervision.

Flax Seeds:

Whole flax seeds with no additives are ok. They should be checked like rice. Ground seeds require Kosher for Passover certification.

Flour:

Regular flour in the U.S. is most likely chametz and should be discarded.

Fruit:

Any 100% pure raw fresh or frozen fruits without any additives. Dried Fruits require Kosher for Passover certification.

Raisins are approved for Pesach when “oil” is not in the ingredients.

Sunmaid California Organic Raisins (with OK-P), Dole California Seedless Raisins, Trader Joe’s Thompson Seedless Raisins, Bowl & Basket are ok to use.

Medjool Dates, Prunes and Apricots are ok.

Note: Many frozen fruits have additives such as citric acid or ascorbic acid. These should not be used for Pesach. Double check to make sure there are no additives.

Glue:

Any. Does not require Kosher for Passover certification.

Gum:

Requires Kosher for Passover certification.

Half-and-Half:

When only ingredients are milk and cream, it is ok even without Kosher for Passover certification.

Land O Lakes Half and Half with only ingredients milk and cream is ok.

Note: As with all items without a Kosher for Pesach Certification, must be purchased new before Pesach.

Hand Sanitizer:

Any. Does not require Kosher for Passover certification.

Honey:

Any 100% pure can be used.

Ice:

All plain water bagged ice may be used.

Fruit Juices:

Refrigerated juices or Shelf-Stable juices (such as apple juice, orange juice, etc.) require Pesach certification.

Frozen 100% pure canned orange juice concentrate or white grapefruit concentrate without additives are ok to use even without Pesach certification.

Unflavored Realemon, Realime are ok
Pom Wonderful 100% Pomegranate Juice is ok.

Ketchup:

Requires Pesach certification.

(Heinz Ketchup with Kosher for Pesach certification is available)

Laundry Detergent:

Any. Does not require Kosher for Passover certification.

New packages only. Must be purchased before Pesach.

List of products for Pesach 5785
New packages only. Must be purchased before Pesach.

Lipstick:

Any. Does not require Kosher for Passover certification. It is recommended to use a new one for Pesach.

Liquor:

Whiskey, Beer, and Vodka distilled from wheat or rye are chametz and must be discarded or sold. Other liquors such as Brandy, Cognac, Rum, Tequila, Arak etc. require Kosher for Pesach Certification (OU-P).

For a list of liquors that are approved for Pesach with OU-P, see the CRC Passover Liquor List:

[CRC Passover Liquor List 2025](#)

Be careful to double check the bottles for Kosher for Pesach Certification.

For the approved Tequila list, see JSOR Passover Tequila List:

[JSOR Passover Tequila List 2025](#)

Kirkland Tequila is not approved for Pesach

Note: Passover liquor must be purchased before Pesach. One may not order even Kosher for Pesach liquors at a bar on Pesach.

Lotion:

Any. Does not require Kosher for Passover certification.

Maca Root Powder:

Raw Maca Root powder can be used even without Kosher for Passover certification

Maple Syrup:

Any pure 100% organic maple syrup with year-round certification.

Kirkland Maple Syrup is ok to use

Matzah:

Matzah must be certified Kosher for Passover! Matzah that is made for year-round is Chametz and must be discarded.

For the nights of the Seder, only Shemura Matzah should be used. For the rest of Pesach, regular Kosher for Passover Matzot are ok to use.

Mayonnaise:

Requires Pesach Certification

Hellman's Real Mayonnaise is ok to use.

Note: Other types such as Lite Mayo and Mayo with Olive Oil need Kosher for Pesach certification.

Note2: Some families have custom not to use oils which are derived from Kitniyot, such as soybean oil.

Meat or Poultry (Chicken, Turkey):

Any **unseasoned** raw meat or poultry with reliable year-round kosher certification, except ground meat.

Note: Ground meat, ground chicken, or ground turkey require Kosher for Pesach certification.

Note2: Seasoned meats such as sausages, hot dogs, deli products, cold cuts, and any other processed meats require Kosher for Pesach certification.

Milk:

Any regular unflavored milk is ok to use.

Unflavored Lactaid milk is ok to use (**not** other Lactaid products).

Powdered Milk requires Kosher for Pesach certification

Note: As with all items, milk without Kosher for Pesach Certification must be purchased before Pesach. If purchasing on Pesach, only buy with reliable Kosher for Pesach Certification.

Note2: Some families have the custom not to use any dairy on Pesach.

New packages only. Must be purchased before Pesach.

List of products for Pesach 5785
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Mouthwash:

Any. Does not require Kosher for Passover certification. It is recommended to use a new one for Pesach.

Mustard:

Requires Pesach certification.

Note: Many families do not use mustard at all due to Kitniyot.

Nail Polish/Nail Polish Remover:

Any. Does not require Kosher for Passover certification.

Nuts:

Raw nuts such as almonds and walnuts with no additives or preservatives including Whole, Slivered, or Chopped nuts may be used even without a Kosher for Passover certification.

Note: One must check the allergy information on the back of the package. If the package specifies that the nuts were on shared equipment with wheat, the nuts should be washed before Pesach.

Note2: Roasted nuts and Blanched nuts require Kosher for Pesach certification.

Kirkland Blanched Almond Flour is ok.

Pecan Pieces or **Midget Pecans, even raw**, require Kosher for Passover certification and should not be used unless they are certified for Pesach. **Whole Pecans** or **Pecan Halves** can be used even without Kosher for Passover certification.

Trader Joe's Raw Almonds and Raw Cashews are ok to use.

Kirkland Signature Almonds, Walnuts and Pecan Halves are ok to use (Kirkland Almonds Walnuts and Pecans may be used even without washing, even if there is an allergy warning on the package).

Oat Milk:

Oat milk is considered Chametz and should be discarded.

Oil:

Any 100% pure oil with year-round kosher certification, including olive oil, vegetable oil, canola oil, etc. can be used.

Cooking Oil Spray requires Kosher for Passover certification.

Chosen Foods brand and Wellsley Farms 100% pure Avocado Oil Spray with regular OU is ok to use.

Note: Some families have custom not to use oils which are derived from Kitniyot, such as corn oil or soybean oil.

Paper or Plastic Plates/Utensils:

Any. Do not require Kosher for Passover certification.

Peanut Butter:

Kirkland, Trader Joe's, and Wellsley Farm's Peanut Butter can be used.

Note: Some families have the custom not to use peanuts due to Kitniyot.

Pickles:

Require Kosher for Passover certification.

Probiotics:

Any non-flavored pills with year-round kosher certification.

Quinoa:

Raw with No Seasoning.

Note: Quinoa should be washed before Pesach and checked 3 times before Pesach, just like rice.

New packages only. Must be purchased before Pesach.

List of products for Pesach 5785
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Rice:

Preferably, only unenriched rice should be used. Recommended brands: Colbeh, Deer, Dunar, Dunar Brown, Empire, Khazana, Kohinoor, Lal Qilla, Lior, Paras, Preema, Royal, Shahenshah, Tilda, Zebra.

Note: Our custom is to check rice 3 times before using on Pesach. Rav Ben-Haim maintains that according to the letter of the law checking rice even once is sufficient.

Rice Flour:

Requires Kosher for Passover Certification. Bob's Red Mill rice flour can be used.

Rice Pasta:

Requires Kosher for Passover Certification. Tinkyada and Trader Joe's Rice Pasta, Brown Rice Pasta, and Quinoa Pasta with regular COR kosher certification may be used.

Rose Water:

Any 100% pure rose water. Cortas and Sadaf Rose Water are ok.

Salt:

Any non-iodized salt can be used even without Kosher for Pesach certification. Kirkland Pure Sea Salt and Himalayan Pink Salt are ok.

Sauces & Dips:

Require Kosher for Pesach certification.

Seltzer:

Any unflavored seltzer can be used even without Kosher for Pesach certification. **Note:** Flavored Seltzer requires Kosher for Pesach certification.

Shampoo:

Any. Does not require Kosher for Passover certification.

Silver Polish:

Any. Does not require Kosher for Passover certification.

Soap:

Any. Does not require Kosher for Passover certification.

Soda:

Requires Kosher for Passover certification

Soy Milk:

Requires Kosher for Passover Certification. Westsoy West Life Plain Soy Milk

Note: Many families do not use soy due to Kitniyot.

Spices:

Any 100% pure spices can be used even without Kosher for Pesach certification. Mixed spices require Kosher for Passover certification.

100% Pure Saffron may be used.

Note: As with all items, must be purchased new before Pesach.

Sugar:

Any brand of granulated white sugar with no additives can be used.

Coconut sugar with no additives is ok to use Brown Sugar and Powdered Sugar /Confectioner's sugar, require Kosher for Passover certification.

Imperial Sugar is ok to use.

Domino Brown Sugar and Domino Confectioner's Sugar are ok to use.

Bowl & Basket, Good & Gather brand brown granulated sugar are ok.

Styrofoam Plates/Cups:

Any. Does not require Kosher for Passover certification.

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List of products for Pesach 5785
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Tea:

Any unflavored, non-herbal, regular tea bags or tea leaves. Unflavored Black, green, and white tea leaves are all ok.

Herbal teas require Kosher for Passover certification.

Flavored teas require Kosher for Passover certification.

Decaf tea requires Kosher for Passover certification.

Instant tea powder requires Kosher for Passover certification.

Lipton caffeinated or decaf are ok.

Sadaf Teas with year-round Kosher certification are **not** recommended.

Tehina:

Requires Kosher for Passover Certification. Mighty Sesame Co. Tahini is ok to use.

Note: Many families do not use sesame due to Kitniyot.

Tissues:

Any. Does not require Kosher for Passover certification.

Tomato Canned, Whole Diced or Crushed:

Requires Kosher for Passover certification

Tomato Sauce and Paste:

Requires Kosher for Passover certification

Toothpaste:

Any. Does not require Kosher for Passover certification. It is recommended to use a new one for Pesach.

Medicines:

For those who are ill or are medically required to take it by a doctor, any pill or capsule which is swallowed (not chewable) and does not have any pleasant flavor can be taken on Pesach as needed. Those who are otherwise healthy and can safely go through Pesach without taking a pill should not take a pill unless it is certified for Pesach.

Tuna Fish:

Requires Kosher for Passover Certification.

Vegetables:

Fresh vegetables are ok even without Kosher for Passover certification. Frozen vegetables require Kosher for Passover certification.

Hanover, Golden Flow, Simplot/Simple Goodness, Mika, Shams, and Galil frozen vegetables are ok for Pesach.

Vinegar:

Requires Kosher for Passover certification.

Water:

Any brand unflavored can be used, even without Kosher for Pesach certification.

Kirkland Signature water is ok

Whipped Cream:

Requires Kosher for Passover Certification

Yogurt:

Requires Kosher for Passover Certification.

Pet Food

A detailed list for feeding pets on Pesach can be found at <https://www.star-k.org/passover>. Flake fish food or Micropellets are ok for Sephardim for feeding fish, as long they do not contain a mixture of meat and milk

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List of products for Pesach 5785
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The following list is based on information from Orthodox Union, Chicago Rabbinical Council, Star-K, and Orthodox kashrut experts; these medications may be taken on Pesach by those who are medically required to take them.

Cold, Allergy & Decongestants:

Allegra – 12 Hr Tablets, Children’s Allergy 12 hr Dissolve Tablets (dairy), Children’s Allergy 12 hr liquid, **Allegra-D** -12 hr. Tablets, **Benadryl** - Allergy Ultratab Tablets, Children’s Allergy Chewables (Grape), Children’s Allergy + Congestion Liquid (Grape), Children’s Allergy Liquid (Bubblegum Dye-Free, Cherry), **Claritin** - 24 hr. Tablets (Swallowable) **Claritin-D** - 12 hr. Swallowable Tablets (Dairy), 24 hr. Swallowable Tablets, **Zyrtec** – 10 mg Allergy Swallowable Tablets (Dairy), Children’s Allergy Syrup (Grape, Bubble Gum).

Gastrointestinal Remedies

Adwe - Stool Softener, **Alka-Seltzer** - Original Effervescent Tablets and Extra Str Effervescent Tablets, **Dramamine** Tablets-Original (Dairy), Less Drowsy (Dairy), Nausea Long Lasting (Dairy), Chewable For Kids (Orange, Grape), Imodium A-D – Regular Caplets (Dairy), Oral Solution (Reg. Mint, Mint for Kids), Kaopectate – Liquid (All Flavors) **Konsyl** Daily Psyllium Fiber Powder, **Metamucil**, 4-in-1 Original Coarse Powder unflavored with real sugar, Orange Smooth Powder (Sugar-Free), Premium Blend (Sugar-Free Orange, Berry). **Miralax** Powder, **Pepto Bismol** Original Liquid (Regular), Ultra Liquid. **Phillips’ Milk of Magnesia** Original Liquid. **Reese’s** – Pinworm Medicine (Liquid). **Senokot** Extra Strength Tablets (Dairy), Regular Tablets

Pain Relievers & Fever Reducers

Advil Ibuprofen – Coated Caplets, Coated Tablets. **Advil** – Children’s Suspension (all flavors), Infant Drops (All Flavors). **Adwe** FeverX Pain Reliever Acetaminophen (Tablets, Liquid), **Aleve** Caplets, Tablets. **Bayer Aspirin** Low-Dose Chwbl. 81mg (Cherry, Orange), Genuine Tablets, Extra Str Caplets. **Motrin** IB Coated Caplets, Children’s Liquid (All Flavors), Infant’s Liquid (Berry, Dye-Free Berry). **Tylenol**-Regular Strength Tablets, Extra Strength Caplets, Children’s Suspension (All Flavors), Infants Oral Suspension (All Flavors)

Melatonin:

Breckenridge (3mg Tablets)

Medical Nutritional Supplements

Abound, Arginaid, Arginaid Extra, Benecalorie, Beneprotein, Boost Glucose Control, Boost High Protein, Boost Nutritional Pudding, Boost Plus, Calcilo XD, Cyclinex, Diabetishield, Diabetisource AC, Elecure, Enlive, Ensure (all shakes, liquids and powders, all flavors, excluding bars), Fibersource HN Glucerna (all shakes and powders, all flavors, excluding bars), Hi-Cal, Hominex, Isosource, Isosource HN with Fiber, I-Valex Jevity (all liquids and powders), Juven, Ketonex Kosher-med’s Ibuprofen-children’s original berry flavor, Novasource Renal Nutren (Product Line), Osmolite (all), Perative, Phenex, Portagen, Promote (except promote with fiber), Propimex, Promivin, Pulmocare (all flavors), RCF, Resource 2.0 Mocha and Vanilla, Resource Diabetic Vanilla, Resource Fruit Flavored Beverage Orange

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and Peach and Wildberry, Resource Kids Essentials 1.5 Fiber Vanilla, Resource Plus Chocolate and Strawberry and Vanilla, Suplena with Carbsteady, Thick-It, Twocal HN, Tyrex, Vital Peptide, Vivonex Pediatric, Vivonex Plus, Vivonex Ten.

Pediatric Supplements

Boost Kid Essentials 1.0, 1.5, Boost Kid Essentials with Fiber, Di-Vi-Sol, Fer-In-Sol Drops, Poly-Vi-Sol Drops, Tri-Vi-Sol Drops, Pediasure (all shakes, liquids and powders, all flavors excluding bars), Pro-phree, Resource Just for Kids with Fiber

Electrolytes & Oral Hydration

Bright Beginnings, Comforts for Baby, Cottontails, CVS Pharmacy, Enfamil Enfalyte Oral Electrolyte Solution, Goodness, H-E-B Baby, Home 360 Baby, Meijer, Mom to Mom, Naturalyte, Parent's Choice, Pedialyte (all flavors), Top Care, Walgreen's, Western Family

Prenatal Vitamins

Maxi Health Small Prenatal Caps (with Chometz free sticker)



New packages only. Must be purchased before Pesach.

Some Basic Guidelines For Discarding Chametz Products before Pesach

1. Any product containing one of 5 grains (wheat, barley, spelt, rye or oats) must be discarded before Pesach and should not be kept or sold.

Some ingredients to look out for on the ingredients labels are Wheat, Barley, Spelt, Rye, Oats, Brewer's Yeast, Malt, Gluten, Pasta, Sourdough, Wheat Flour, Wheat Starch, Grain Alcohol, and Soy Sauces that contain wheat.

2. Any product that is not certified Kosher for Passover but does not contain one of the 5 grains but may be kept on the side and/or sold with Mechirat Chametz.
3. If the product label says that the product is made on shared equipment or says "may contain" one of the 5 grains but does not actually contain one of the 5 grains as one of ingredients, it may be kept but should not be consumed on Pesach. These products do not have to be discarded and can be kept on the side and/or sold with Mechirat Chametz.
4. Similarly, products that were opened or used during the year and do not contain one of the 5 grains as an ingredient but only might have come into contact with Chametz in the kitchen during the year while being open, may be kept or sold. If the product most certainly came into contact with Chametz while it was in the kitchen during the year and most likely has actual Chametz in it, it should be discarded before Pesach.
5. Large expensive quantities of distilled alcohol Chametz, such as whiskey or vodka may be sold (they may not be kept without selling). Preferably, they should be finished/discarded before Pesach, but if one owns large quantities and cannot discard, they may be sold with Mechirat Chametz.
6. To be clear, any actual chametz, such as frozen pizza, pasta, crackers, pretzels, cookies bread, etc. may not be kept in the house and should not be sold with Mechirat Chametz. They must be finished or discarded before Pesach.

If one has an extenuating circumstance where actual Chametz must be kept at home over Pesach, they should consult with one of our community rabbis about how to proceed.

Guide to Kashering Utensils 5785

Introduction

During the holiday of Pesach, it is prohibited to use the same cooking utensils or the same tableware that was used for chametz during the year. It is recommended as much as possible to have a separate set of utensils and cookware for Pesach. Whenever this is not possible, one may kasher their utensils to eliminate any traces of chametz that may be on the utensil or absorbed in the walls of the utensil so that they may be used on Pesach.

Immersing New Utensils in a Mikveh

Any new metal or glass utensils which are manufactured by or purchased from a non-Jew and are used for food must be immersed in a mikveh before using them. The beracha for immersing utensils in the mikveh is "בְּרוּךְ אַתָּה אֱ-דֹנָי אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל טְבִילַת כֵּלִים"

The Proper Time for Kashering Utensils before Pesach

Kashering utensils should be done before the morning of Pesach when chametz becomes forbidden to use (approximately 11:00 am). Once the prohibition of chametz begins, the standards for kashering become stricter. One should consult with a rabbi if he or she must kasher utensils after the time that chametz becomes forbidden to use.

***Libbun* (Burning)**

Utensils such as barbeque grates which are used directly on a fire without water require Libbun. To perform Libbun, a utensil must be heated with a fire until it begins to glow, and then it is kashered. Alternatively, Libbun can also be accomplished with a self-clean cycle of an oven that reaches 850 degrees Fahrenheit. When a utensil requires Libbun to kasher it, doing Hagala with boiling water does not suffice to kasher it; Libbun is absolutely necessary for such utensils.

***Hagala* (Boiling)**

Utensils such as pots which are used directly on the fire with hot water require immersion in boiling water, known as Hagala. To perform Hagala, the entire surface of the utensil should be cleaned so there is no physical residue left and should then be left unused for 24 hours. After 24 hours, the utensil should be completely submerged for a few seconds in a pot of boiling water that is bubbling from its heat, and then the utensil is kashered. It is also customary to rinse the utensil with cold water right after Hagala.

***Libbun Kal* (Light Burning)**

For certain items where Hagala is not practical for kashering (such as an oven), Libbun Kal is able to kasher them. To perform Libbun Kal, the surface of the utensil should be completely cleaned so there is no physical residue left and should then be left unused for 24 hours. The utensil should then be heated to a temperature of 550° Fahrenheit (i.e. highest oven temperature) for a period of time (usually one hour), and then the utensil is kashered.

Iruy Keli Rishon (Pouring Boiling Water)

Utensils which are usually used as utensils for food only after the food has come off the flame (*keli sheni*), such as countertops which may have had hot food spill on them, can be kashered by pouring boiling hot water on them, known as Iruy Keli Rishon. To perform Iruy Keli Rishon, the surface of the utensil should be completely cleaned so there is no physical residue left, and the utensil should then be left unused for 24 hours. Then one should heat water in a pot or another utensil until it is boiling hot, and pour the hot water onto the utensil being kashered. One way to accomplish Iruy Keli Rishon is by boiling water in a kettle and pouring it on the secondary utensil.

Utensils Used for Cold Food

Any utensil that is only used for cold foods or drinks can be kashered by rinsing it well so that there is no physical residue.

A Utensil that has Small Crevices

If a utensil has small crevices that cannot be cleaned well and chametz may have gone into those crevices, the utensil cannot be kashered by Hagala, Iruy Keli Rishon or by rinsing. These utensils should be cleaned as well as possible and set aside in storage until after Pesach.

Handles and Covers of Utensils

Whenever a utensil needs to be koshered, its cover and handles need to be kashered as well.

Waiting 24 Hours Before Kashering

As a general rule, any utensil should be cleaned and left unused for 24 hours before kashering. (Hazon Ovadia Pesach Page 162)

Different Materials

Glass: According to the Sephardic custom, glass utensils, like cups or even plates used throughout the year for chametz, should be thoroughly washed and cleaned so there is no physical residue of chametz left on them, and then they can be used for Pesach. They do not require Hagala or Libbun even if used with hot water or on a fire. This same rule applies for different types of glass that are clear and see-through, such as Pyrex and Duralux (Yehave Daat 1:6).

Porcelain: Generally speaking, ceramic utensils such as china that are used throughout the year for chametz cannot be kashered. Therefore, they should not be used at all for Pesach.

Other materials: Most other materials, such as metals, stone and rubber that were used during the year can be kashered using the appropriate kashering. Plastic can also be kashered for Pesach using Hagala if the plastic is able to withstand the temperature of boiling water. (Hazon Ovadia Pesach Page 151, Or Lesion v.3 Page 127).

Item by Item Kashering Guide in Alphabetical Order

Baby Bottles: Due to the difficulty in kashering them, one should purchase separate baby bottles and nipples for Pesach. If one is sure that a baby bottle was not used for chametz, there is no obligation to replace it and it may be used on Pesach.

Baby High Chair: Should be cleaned and wiped down thoroughly and it can be used for Pesach.

Baking pans/Cake Pans: Baking pans or cake pans require full Libbun in order to kasher them. Due to the difficulty in kashering, one should ideally purchase separate baking pans for Pesach. (Yehave Daat 1:7 Hazon Ovadia Pesach Page 132).

Barbeque: One should purchase separate grates and skewers for Pesach.

If the barbeque has a hood, one should additionally clean the grill thoroughly and turn it on to broil for one hour to kasher it.

Blender/Food Processor/Mixer:

Due to the difficulty in reaching the crevices of these appliances and kashering them, one should not use a blender (regular or immersion blender), food processor or mixer that was used year-round for chametz. For these appliances, one should purchase separate ones for Pesach.

Coffeemaker: A coffeemaker that was only used for grinding and brewing coffee does not need any kashering for Pesach. (Hazon Ovadia Pesach Page 160 and Or Lesion v.3 Page 121). It is recommended to clean all parts of the machine thoroughly and run a hot water only cycle before Pesach, and new filters should be used for Pesach.

Similarly, a Nespresso or Keurig Machine that was only used for grinding and brewing coffee does not need any kashering for Pesach. It is recommended to kasher a Nespresso or Keurig machine by descaling with a descaling agent per manufacturer's instructions. Note: Do not use white vinegar that is not certified K for P as a descaling agent. White vinegar can be Chametz.

After descaling, run a clean hot water cycle and then the machine is kashered. The water tank, used capsule storage, cup support and any removable parts should all be cleaned as well.

Colander: A metal colander can be kashered with Libbun Kal. It should be cleaned as well as possible, left unused for 24 hours, and placed in the oven at the highest temperature for one hour.

A plastic colander cannot be kashered. A colander that was used year-round should not be used for Pesach.

Dentures: Dentures can be washed and cleaned well and they may be used on Pesach. They do not require Hagala or Libbun. (Yabia Omer 3:OH 24, Yehave Daat 1:8)

Dishwasher: Preferably, the dishwasher machine should be cleaned well (including the grease trap) and the racks should be replaced for Pesach. (Iggerot Moshe YD 2:28).

If it is difficult to replace the racks, one may clean and wipe down the dishwasher as much as possible (including the grease trap). Then wait 24 hours and run two empty cycles with soap on the hottest water setting. (Yalkut Yosef 5777 edition, Pesach. v.2 page 374)

Electric Stovetop: 1) Electric stovetop with glass surface – should be cleaned well from any residue, and burners should be turned on highest heat setting until they are glowing (normally takes only a few minutes). Then the cooktop may be used for Pesach.

2) Electric Stovetop with open burners - the burners should be cleaned well and then turn on the highest temperature until they are glowing (normally takes only a few minutes). The drip pans/catch trays should be cleaned well from any residue, and do not need any further kashering. Some have the custom to cover the other parts of the cooktop between the burners with aluminum foil.

Frying Pan/Skillet: Due to the difficulty in kashering it, one should use only a separate frying pan/skillet for Pesach.

Gas Stovetop: The grates should be wiped and cleaned well. They can then be kashered either by Libbun Kal (placing them in the oven and turning the oven on the highest temperature for one hour), or by Hagala (immersing them in boiling water), or by Iruy Keli Rishon (pouring boiling water on them). Iruy Keli Rishon can be done off the stove. (Hazon Ovadia Pesach Page 137).

The burners and the area around the cooktop should be cleaned as much as possible from any physical residue and don't need any further kashering. Some have the custom to cover the grates and the area around the cooktop with aluminum foil. (Or Lesion v.3 Page 116-117).

For the broiler: the broiler itself can be kashered by cleaning it from any physical residue and setting it to broil for one hour. The broiler pans, sheet pans, and any inserts which come into direct contact with food

should not be used on Pesach. One should purchase separate broiler pans.

George Foreman Grill/Sandwich Maker: A George Foreman grill or sandwich maker cannot be kashered.

Grater: A metal grater can be kashered with Libbun Kal. It should be cleaned as well as possible, left unused for 24 hours, and placed in the oven at the highest temperature for one hour.

A plastic colander grater cannot be kashered for Pesach.

Hot Plate/Plata/Blech: Preferably one should purchase a separate hot plate for Pesach or cover it in foil that will not tear. (Or Lesion v.3 Page 118)

Kiddush cup: A Kiddush cup that is only use for wine or cold drinks can be simply rinsed well and used on Pesach. (Hazon Ovadia Pesach Page 145)

Microwave: 1) For a standard microwave that is used only to re-heat food but not to cook: The microwave should be cleaned very well and left unused for 24 hours. Then, to kasher the microwave, one should take a bowl of water with some soap in it, and let it boil inside the microwave for several minutes until the microwave walls are filled with its steam. Then the microwave can be used for Pesach. (Yalkut Yosef 5777 edition, Pesach. v.2 page 368)

2) A microwave that is also used as a convection oven to bake foods should be kashered in the same manner as a regular oven. It should be cleaned well, left unused for 24 hours, and should be kashered with Libbun Kal by turning on the highest heat setting for one hour.

Milk Frother: A milk frother that is only used for milk does not need any kashering. It should be cleaned well and one may use it for Pesach.

If the milk frother was used for oat milk, it cannot be kashered and one should use a separate one for Pesach.

Oven: The oven should be thoroughly wiped down and cleaned. The oven should not be used for 24 hours.

If the oven has a self-clean option, one should run self-clean cycle, and then the oven may be used for Pesach.

If the oven does not have self-clean, one should turn it onto the highest temperature setting for one hour. Then the oven may be used for Pesach. (Yeḥave Daat 2:63, Yeḥave Daat 7:75, Ḥazon Ovadia Pesach Page 132)

Plates: China plates that were used year-round cannot be kashered and should be set aside in storage until after Pesach. (Ḥazon Ovadia Pesach Page 149)

Metal plates or trays that are used to serve food can be kashered with Hagala or by Iruy Keli Rishon, pouring boiling water on them (Ḥazon Ovadia Pesach Page 142).

Glass plates can be rinsed well with soap so that there is no physical residue, and then may be used for Pesach. They do not need kashering.

Pots: Pots require Hagala. One should be careful to do Hagala for the handles of the pots, as well as the covers of the pots and the handles of the covers. (Ḥazon Ovadia Pesach Page 134-136).

First, one should clean the pots well including the handles and areas around the handles. The pot should be left unused for 24

hours. Then, to perform Hagala, a larger pot of water should be brought to a boil until it is bubbling, then the pot that is being kashered should be immersed inside the boiling water for a few seconds. If the entire pot does not fit at once, the Hagala may be done in parts until the entire pot has been immersed.

Enameled pots that were used year-round cannot be kashered and should be stored aside until after Pesach. (Or Lesion v.3 Page 127)

A pressure cooker can also be kashered with Hagala. One should make sure to kasher the rubber gasket in the lid as well. (Ḥazon Ovadia Pesach Page 136)

A crockpot which is made of ceramic or porcelain cannot be kashered for Pesach.

Refrigerator: Refrigerators and freezers should be thoroughly cleaned and wiped down, and then they may be used for Pesach. (Ḥazon Ovadia Pesach 147) Some have the custom to line the fridge with plastic wrap or with another material.

Sink and countertops: The sink should be cleaned well and kashered with Iruy Keli Rishon, by pouring boiling water on it. A porcelain sink can also be kashered by pouring boiling water on it. (Ḥazon Ovadia Pesach Page 151).

The countertop should be cleaned and wiped down, and one should also kasher it with Iruy Keli Rishon, pour boiling water on all the surfaces. (Ḥazon Ovadia Pesach Page 160) If using boiling water is difficult, one may also use a steamer that releases high temperature steam to kasher the sink and countertops.

If one is not able to pour boiling water over the countertop or use a steamer to kasher it, the countertop should be covered with

aluminum foil for Pesach. (Or Lesion v.3 Page 122)

Spoons, Forks, and Knives: It is preferable to purchase a separate set of utensils for Pesach.

Spoons or ladles can be kashered with Hagala or with Iruy Keli Rishon by pouring boiling water on them (Hazon Ovadia Pesach 144-145)

Forks are difficult to kasher, and therefore it is best to purchase separate forks for Pesach. If one would like to kasher forks with Hagala, one must be careful to clean very well between the tines to make sure there is no residue before kashering with Hagala or Iruy Keli Rishon.

Only knives with metal handles that are the same material as the knife can be kashered. If the knife has a handle of different material such as a hard plastic handle or a wooden handle, the knife cannot be kashered. (Zivhe Tzedek v2 121:37)

One should not do Hagala for meat and dairy utensils together. They should be done at separate times. (Hazon Ovadia Pesach Page 162)

Table: Preferably, one should purchase a separate tablecloth for Pesach. A fabric tablecloth that was used year-round can be kashered by washing it with a hot water cycle in the laundry machine with detergent and then it may be used on Pesach. A plastic tablecloth that was used year-round should be set aside and not be used on Pesach.

If one wants to eat on the bare table directly, it should be kashered by pouring hot water on the table. (Hazon Ovadia Pesach 159-160)

Toaster Oven: A toaster oven cannot be kashered. One should use a new toaster oven for Pesach. (Yalkut Yosef 5777 edition, Pesach. v.2 page 422)

Urn (Samovar): If an urn is only used for water, and one doesn't use it to warm bread or other chametz, it does not need any kashering. It can be cleaned on the outside and inside and then used on Pesach. If it was used to heat bread or pastries directly on top of it, it requires Hagala. (Or Lesion v.3 Page 118)

The same applies for a kettle. If it is only used for water and/or tea, it does not need any kashering. It can be cleaned on the outside and inside and then used on Pesach.

Warming Drawer: Due to the difficulty in kashering, one should not use a warming drawer that was used year-round for Pesach. The warming drawer should be cleaned well and closed off until after Pesach.

Water Cooler: A water cooler that is only used for water and does not come into direct contact with chametz does not need to be kashered. It can be used regularly on Pesach.

If one has any questions on how to properly kasher and utensil, do not hesitate to contact a Rav.

Guidelines for Erev Pesach Which is on Shabbat 2025/5785

Thursday, 12th of Nissan April 10th

Fast of the Firstborn

The fast will take place on Thursday this year. The Fast Begins at 5:10 am.

A first-born who is fasting may break the fast by attending a Siyyum in person.¹ Since the fast is pushed earlier this year, fathers who normally fast on behalf of their first-born children who are under bar-mitzvah are exempt from the fast.

Bedikat Chametz - Searching for Chametz

Bedikat Chametz will take place on Thursday night. The order of Bedikat Chametz can be found in the beginning of all Haggadahs and is the same as all other years. The search for Chametz may begin after 7:50 pm.

Friday, 13th of Nissan April 11th

Burning of Chametz

It is preferable to burn Chametz by 11:00 am, at the same time of day as all other years. If one cannot burn their Chametz by this time, they can burn their Chametz up until slightly before candle lighting time before Shabbat.

If one is keeping bread for Hamotzi on Shabbat, one may set aside designated bread for Hamotzi and not burn it (see below for Hamotzi options for Shabbat).

Bittul Chametz (nullification of Chametz) should be recited before 10:00 am on Shabbat morning, which is the latest time to eat Chametz. If one is finished getting rid of all his Chametz before Shabbat, it may be recited before Shabbat.

Lighting an Extra 24 Hour Candle Before Shabbat

One should remember to light an extra 24-hour candle before Shabbat, in order to have a pre-existing flame to use for Havdala at the Seder on Saturday night.

Shabbat, 14th of Nissan April 12th

Shabbat Meals:

Hamotzi is required for the Friday night and Saturday lunch meals on all Shabbats. To satisfy this requirement this coming Shabbat, one has several options:

¹ Although on most years there is a Mashadi custom for the firstborns not to have Chametz after breaking their fast, this year that the fast is earlier, it is permitted for the firstborns to have Chametz after breaking the fast. The Mashadi custom is that the firstborn instead refrain from Chametz on Shabbat morning, even during the early morning hours when Chametz is technically permitted to others.

Option # 1 – Using Egg Matzah: One can use Kosher for Passover egg matzah for Hamotzi for both meals. To make Hamotzi on Egg Matzah, one person should eat 2 full matzahs at each meal.

Option # 2 – Fried or Cooked Matzah: One can use fried matzah for Hamotzi for the first two meals. One must fry or cook the matzah before Shabbat (remember to use kosher for Passover pans and utensils). One person must have $\frac{2}{3}$ of a machine-made (square) fried matzah, or half of a fried shemura (round) matzah at each meal.

Option # 3 – Keeping Bread: One can save a few loaves of bread for Hamotzi on Friday night and early Shabbat morning. One must be especially careful to clean and dispose of all pieces of bread when finished. If keeping bread for Shabbat, it is recommended to use pita bread or similar type of bread that will not leave many crumbs. When keeping bread for Hamotzi, one must be sure to stop eating by 10:00 am, and dispose of all leftover bread by 11am, followed by reciting the nullification/bittul.

Using Regular Kosher for Passover Matzah: One can use regular Kosher for Passover matzah for Hamotzi for the Friday night meal **ONLY**. One person must have $\frac{2}{3}$ of a machine-made (square) matzah, or half of a shemura (round) matzah at this meal. For the day meal, one must use one of the above options.

It is preferable to discard all Chametz and use one of the Kosher for Passover option for Shabbat where possible, to prevent halachic difficulties of having Chametz around on Shabbat. There is generally a Mashadi custom not to have Matzah either 30 days before Pesach or from Rosh Chodesh Nissan; however, on this Shabbat where it may be burdensome to keep Chametz in the house, it is permitted for purposes of making Hamotzi on Shabbat.

Seuda Shelishit

For seuda shelishit, it is recommended to have a light meal made of fruits, fish, or other foods that are not bread-based. If one wants to make Hamotzi, one can use egg or fried matzah as detailed above. One should avoid starting a Hamotzi meal at 4:00 pm or later (in Great Neck). One should have seuda shelishit as early as possible in order to have an appetite at the Seder. The earliest time for seuda shelishit this year is 1:33 pm in Great Neck.

Preparing for the Seder

As a rule, Jewish law prohibits preparing anything for after-Shabbat on Shabbat itself. This prohibition includes preparing for the Seder (such as setting the table or preparing the food) before Shabbat is over. One can begin Seder preparations that do not involve Shabbat violations, such as setting the table for the Seder, beginning from 20 minutes after sunset (7:52 pm in Great Neck).

Women should only light their candles after the time Shabbat ends, which is 50 minutes after sunset (8:22 pm in Great Neck). The seder may begin after this time as well.

Mashadi Pesach Customs

The following is a list of some of the Mashadi customs for Pesach, excerpted from the forthcoming book of Mashadi Jewish customs to be hopefully published later this year.

Refraining from Matza During the Month of Nissan

Minhag: The general Mashadi tradition is to refrain from having Matza from the beginning of the months of Nissan, two weeks before Pesach, so that the taste of Matza would be fresh in one's mouth when doing the Mitzva. Some families would refrain from Matza from one month before Pesach.

Anniversary of the Allahdadi

The anniversary of the Allahdadi, the 1839 pogrom against the Mashadi community, is the 12th of Nissan, three days before Pesach. It is generally commemorated in our synagogues the Shabbat before Pesach. A second pogrom also happened on Pesach 1946, which ultimately caused the migration of Mashadi Jews to Tehran. There is also an older tradition to speak about these events at the Seder table on the night of Pesach, as another example of how Hashem saves our nation from our enemies in every generation.

Not Having Dairy on Pesach

Minhag: The older Mashadi custom was not to have any dairy on Pesach, because of the concern that a cow may have eaten Chametz before it was milked, and the milk would not be kosher for Pesach. In Mashad, some families who had cows were careful not to feed the cows any Chametz for several weeks before Pesach. But otherwise, families were careful not to have dairy on Pesach. Later on, when certified Kosher for Pesach dairy products came to Iran, some families would purchase and eat them while other families maintained the tradition not to have dairy products on Pesach.

In conjunction with the custom not to eat dairy on Pesach, there was also a widespread Mashadi custom for every family to have a dairy feast immediately after Pesach ended at nighttime. Most families would have yogurt with spinach (*espenagh mast*), along with other cheeses and bread that were purchased right after Pesach. Nowadays, these customs are no longer widespread, though some families may still continue to keep them.

Refraining from Kitniyot on Pesach

Minhag: Kitniyot (various types of legumes) are certainly not considered Chametz. However, many communities have the custom to refrain from many types of Kitniyot. In our community, different families have different customs. Most families do not consume corn or chickpeas on Pesach. Some families also do not consume other Kitniyot as well, such as soy, beans, peas, lentils, mustard, sesame, poppy seeds, etc. other than rice. Some families only refrain from dry beans but will eat fresh beans, while other families refrain from all beans whether they are dry or fresh.

Regarding rice, the widespread custom amongst Mashadis is to eat rice on Pesach after carefully checking it three times for no mixture of any other grains.

The custom to not have Kitniyot only extends to the Kitniyot themselves, or to products that primarily consist of Kitniyot (such as chummus or tahini). The custom does not extend to products that may contain Kitniyot derivatives, or to oils that derive from Kitniyot (such as corn oil) and are Kosher for Pesach.

Additionally, the custom not to have Kitniyot is only not to eat Kitniyot. It is permitted to keep Kitniyot in the house, even if one does not sell Chametz. Even according to the tradition of refraining from Kitniyot on Pesach, only actual Chametz must be discarded before Pesach. Kitniyot may be kept aside until after Pesach.

Some families had the custom to eat Kitniyot on the 8th day of Pesach outside of Israel, to show that the 8th day of Pesach is a rabbinic extension. For example, even though families do not have *Cholonochoodob* (a traditional stew containing chickpeas) on Pesach, some families did serve *Cholonochoodob* on the 8th day of Pesach specifically. This custom is no longer widespread.

Selling Chametz Before Pesach

Minhag: The older Mashadi tradition is not to sell any Chametz at all. Rather, all Chametz would be physically discarded before Pesach. In the days of Mashad, it certainly was not even an option to sell Chametz – since Judaism was being kept underground, it could put the community in mortal danger to even suggest to a non-Jew that the Jews were observing Pesach. Even during the later years, however, it was never customary to sell any Chametz before Pesach: rather, all families would either finish consuming or discard all chametz in their possession, regardless of whether it was Chametz liquor or any other type of Chametz. All the Chametz was gone before Pesach This is the most proper way to keep Pesach and until today endorsed by all our rabbis until today.

When the community came to America, it became more common for families to keep liquors in their homes, and some families would be unwilling to discard some of their more expensive liquors before Pesach. Therefore, the community leaders at the time established a sale of Chametz for the community to rely on with Rav Ben-Haim's approval (there was significant opposition at the time from many families). According to Rav Ben-Haim's guidelines and the guidelines of our Religious Council, the sale of Chametz should be used only for expensive liquors that may be Chametz, or for products where it is unclear if they contain Chametz ingredients or not. Actual Chametz products, such as pastas, pizza, cakes, cookies, crackers, etc. may not be stored at all and must be consumed or discarded before Pesach. A family who is strict to consume or discard even their Chametz liquors before Pesach is praiseworthy for doing so and for keeping Pesach the most proper way according to the tradition of our ancestors.

Not Using Matzah From a Previous Year for Pesach

Minhag: According to halacha, it is permitted to use that from a previous year on Pesach if it was sealed and stored properly for the entire year. However, there is a strong Mashadi custom to use only new matzah that was baked for the current year's Pesach as a way of honoring the holiday.

Men Participating In Making Charoset (Haligh)

Minhag: Some Mashadi families have the tradition that specifically the men of the family must participate in making the Charoset (*Haligh*) for Pesach. Other families did not have such a tradition. Charoset is generally made of a mixture of ground fruits and nuts, such as apples, figs, walnuts, almonds, pomegranates, and dates.

Eating Wet Matzah on Pesach

Minhag: Some communities have the custom to refrain from eating matzah that is soaked in water. The Mashadi custom is to eat wet matzah on Pesach. In fact, many families specifically have the custom to soak matzah in a wet towel to soften the matzah and use the matzah as a wrap for meat or other food.

The Fast of the Firstborn

The fast of the firstborn on Erev Pesach is a very strong custom in the Mashadi community. Our community has the following traditions.

Which Firstborns Fast

The fast is customary for first-born males only, not firstborn females.

The Mashadi custom is that first-borns boys should fast, even if they were born via C-section or if the mother had previously had a miscarriage.

A First-Born Child Under Bar-Mitzvah

As long as the first-born child is still under bar-mitzvah, the father will fast on his behalf. When the child becomes bar-mitzvah, he begins to fast for himself. If the father is himself a first born, the tradition in many families is that the mother fasts on the child's behalf until the child becomes bar-mitzvah. Other families had the tradition that the father himself would just do the fast on behalf of both of himself and his son.

Breaking the Fast on a Siyum

Our community minyanim will generally organize a Siyyum Masechet for first-borns who would like to participate and break the fast. The synagogues are normally filled on the morning of Pesach with first-borns who come for the Siyyum. There are also many first-borns who voluntarily choose to skip the Siyyum and complete the entire fast. In the older Mashadi tradition, many first-borns saw it as a privilege to fast and would not break their fast even for a Seudat Mitzva such as a Berit Mila.

Not Eating Chametz When Breaking the Fast

The Mashadi custom is that even when a first-born breaks his fast, he still does not eat any Chametz, even if he heard the Siyum early in the morning and there is still time to eat Chametz. Similarly, the Mashadi custom is that a female first-born does not eat any Chametz on the day of the fast, even though she is not fasting herself. Rav Ben-Haim's position is that it is entirely

permitted for a firstborn to still eat Chametz as long as it is still before the 4th hour of the day and there is time left to eat.

Foods For Erev Pesach

Some families have a tradition of eating *Ash Sabzi* (a type of stew made with rice, ground meat and greens) on the afternoon before Pesach. Since it is prohibited to eat Chametz or eat Matzah on the afternoon before Pesach, this was one of the types of foods that is both tasty and filling.

Traditions of The Seder

Some Minhagim of the Seder:

Kaddesh:

It is customary to sing the 15 Simanim of the Seder (i.e. Kaddesh, Urchatz, Karpas, Yachatz...) with a special tune before the seder starts.

Even if Pesach falls out on a Friday night, Shalom Alechem and Eshet Chayil are omitted, and the Seder still begins directly with Kiddush.

Urchatz:

For washing Netilat Yadayim, the Mashadi custom is for two or three of the younger children in the household to wash everyone's hands for them. This is a service to all the adults at the seder to sit in a manner of free people, so they would not have to get up to wash their hands. One child holds a towel, one holds the water in a pitcher, one holds a bowl, and they would walk around and wash everyone's hands for Netilat Yadayim. The children start from the oldest member of the family and work their way to the youngest member at the table until everyone's hands are washed. If going one-by-one from oldest to youngest will take an excessive amount of time, some families will just start from the oldest and go around the table or allow the family members to wash themselves.

Karpas:

For Karpas, the Mashadi custom is to use celery and to dip it in vinegar.

Yachatz:

The leader of the seder breaks the matzah with his hands. The bigger piece goes for the Afikoman, and the smaller piece is returned to the seder plate between the other two matzot. It is not necessarily customary to break the Matzah into a "Vav" and a "Daled."

It is customary for the younger children at the seder to steal and hide the Afikoman as is customary in many communities. The head of the seder pretends to hide the Afikoman and the children "steal" it from him.

Maggid:

For Ha Lachma Anya, it is customary for every member of the household to say it with a special tune, beginning from the oldest member of the family all the way to the youngest. Women would

read the Ha Lachma Anya as well if they knew how to say it. It is customary to say **Ha** Lachma Anya.

The rest of the Haggada is divided up between different members of the family who take turns reading each part. Some parts are translated in Farsi or English so everyone can understand the texts of the Haggada. There is also an older tradition to speak about the Allahdadi story and Mashadi history at the Seder table on the night of Pesach, as another example of how Hashem saves our nation from our enemies in every generation.

Some families have the custom to cover the entire table with another tablecloth during Maggid, and until Shulchan Orech. When the seder gets to Shulchan Orech, the tablecloth is removed to reveal that the table is set.

When getting to the part of **דַם וְאֵשׁ וְחִימְרוֹת עֵשֶׂן** and the ten plagues, it is customary to pour a little bit of wine from the cup. It is not customary to take the wine out with one's finger, only to pour it from the cup and then re-fill the cup.

When getting to the part of Dayyenu, it is customary for family members to lightly hit each other with scallions, to remember the whips of the Egyptian taskmasters.

Motzi-Matza:

The matzot used in Iran were hard matzot (not soft matzot). Nowadays, there are soft matzot on the market and they may be used if they are made properly according to halacha.

Marror:

For Maror it is customary to use romaine lettuce. Rav Ben-Haim himself prefers to use endives.

Shulchan Orech:

The table is set for the main meal.

The Mashadi custom is to serve roasted meat at the seder on the night of Pesach.

There were several desserts and foods that were usually made especially for Pesach. Amongst them were Nonberenji (rice cookies), Nonbadomi (almond cookies), and Nongerdooi (walnut cookies). It was also customary to make Badom Sokhteh (nuts roasted with sugar) and Torshi (pickled vegetables). Many families also had Matzah Shirin, matzah that was baked with sugar.

Tzafun:

After eating the required Kazayit of the Afikoman, the older custom is for men to take one or two pieces of the remaining matzah from the Afikoman and keep them throughout the year for good Mazal. Some would keep the Afikoman in their pocket and keep it with them everywhere they went, while others would keep the Afikoman at home or in a drawer at the office. If, during the

year, a person would encounter a difficult life situation, they would eat the Afikoman for good Mazal.¹

Eating Matzah During the Rest of Pesach

Minhag: After the first night of Pesach, there are some customs with regards to eating Matzah. Some families had the custom to say the beracha of Achilat Matza every time they ate matzah – this is an erroneous custom. The beracha of Achilat Matzah should only be said at Motzi-Matzah at the seder and should not be said any other time during the 7 days of Pesach.² Morenu Rav Nissim Bassalian reports that the Mashadi custom for the rest of Pesach was not to say the entire beracha of Al Achilat Matzah, rather the custom is to say only the three words “Al Achilat Matza” before continuing with *עֵינֵי כָל אֲלִיָּה וְשִׁבְרוּ* and saying the regular beracha of Hamotzi.

During the rest of the year, outside of Pesach, our custom is to recite the following verses before saying the beracha of Hamotzi: *עֵינֵי כָל אֲלִיָּה וְשִׁבְרוּ וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכֻלָּם בְּעֵתוֹ. פּוֹתֵחַ אֶת יָדָהּ וּמְשַׁבֵּיעַ לְכֹל*.³ On Pesach, however, many Mashadi families had the custom to skip the last verse which begins with *נוֹתֵן לָהֶם לֶחֶם לְכֹל בָּשָׂר כִּי לְעוֹלָם חֲסֵדוֹ*. on Pesach, since we do not eat bread on Pesach. Morenu Rav Nissim Bassalian noted, however, that Matzah is also called *לחם*, as it is known as the “bread of the poor.”⁴ Therefore, one may include this verse on Pesach as well.

Tikkun on the 7th Night of Pesach

Minhag: On the 7th night of Pesach, it is our custom to read the Tikkun for the 7th day of Pesach which is published in the *קריאי מועד* books. More recently, our custom is to divide the reading of the Tikkun between the congregants right after Arvit and to finish it together, as opposed to staying up all night reading the Tikkun.

Adding *ותקה מרים* on the 7th Day of Pesach

Minhag: Our custom is to add the passage of *ותקה מרים* after the reading *אז ישיר* in Shacharit, both on the 7th day of Pesach and on the Shabbat of Parashat Beshalach, where we read the story of Az Yashir in the Torah reading of the day.

¹ See Kaf Hachaim (OH 477:6) who quotes this custom. There is an old story told of a Mashadi who was once traveling and was arrested by law enforcement. He was advised to eat the Afikoman that he had with him from the previous Pesach and he was saved after eating the Afikoman.

² Chazon Ovadia (Pesach – Laws of the Seder Page 85-86). There is a well-known that the opinion of the Vilna Gaon that it is a mitzvah to eat Matzot not only on the first night, but during the all the days of Pesach. However, Rav Ovadia Yosef notes that even according to this opinion, a beracha of Al Achilat Matzah should only be recited on the first night and not during other the days of Pesach.

³ Tehillim 145:15-16, and Tehillim 136:25

⁴ Devarim 16:3

A GUIDE TO PESACH

By Rabbi Mosheh Aziz and Rabbi Eliyahu Ebrani

Based on the teachings of
Harav Eliyahu Ben-Haim Shlit"א



Pesach 578 - 2024

Contents

Introduction	3
Halachot of Pesach	4
The Month of Nissan – חֹדֶשׁ נִיסָן	4
The Blessing of the Trees – בְּרַכַּת הָאֵילָנוֹת	4
The Eve of Pesach – עֶרֶב פֶּסַח	4
Searching For Chametz – בְּדִיקַת חֲמֵץ	5
Destroying the Chametz – בִּיעוּר חֲמֵץ	6
Selling Chametz- מְכִירַת חֲמֵץ	6
What is Chametz? – מָהוּ חֲמֵץ?	7
Preparing the Kitchen for Pesach – הַכְּשֵׁרֵת הַמְטָבָה לְפֶסַח	9
Laws of Passover Eve – הַלְכוֹת עֶרֶב פֶּסַח	11
Working	11
Not Eating Matzah	11
Fast of the Firstborn	11
Halachot of the Seder	12
Kadesh- קֹדֶשׁ	12
Urchatz – וּרְחָץ	14
Karpas – כַּרְפָּס	14
Yachatz – יַחַץ	15
Maggid – מַגִּיד	15
Rochtsah – רְחִיצָה	16
Motzi Matzah – מוֹצִיא מַצָּה	16
Marror – מַרְרוֹר	18
Korech – כּוֹרֵךְ	19
Shulchan Orech – שׁוּלְחַן עוֹרֵךְ	19
Tzafun - צָפוּן	19
Barech- בָּרַךְ	20
Hallel- הַלֵּל	20
Nirtzah- נִרְצָה	20
General Laws of Pesach	20
Travel	20

Eating Matzah.....	20
Omer- עומר.....	20
Counting Sefirat HaOmer - ספירת העומר.....	20
Yashan - יָשָׁן.....	22
Laws of Yom Tov- הלכות יום טוב.....	22
Cooking.....	22
Eruv Tavshillin.....	23
Grinding.....	24
Bathing.....	24
Driving and Electricity.....	24
Non-Jews.....	24
Carrying.....	24
Meals.....	25
Simcha- Joy.....	25
Pets.....	25
Two Days.....	25
Chol Hamoed - חול המועד.....	26
Work.....	26
Shaving and Haircuts.....	27
Laundry.....	27
Weddings.....	27
Buying Chametz After Pesach.....	27
Customs During the Days of Omer - מנהגי ספירת העומר.....	28
Parties.....	28
Shaving and Haircuts.....	28
Shehechyanu.....	29
Glossary.....	29

Introduction

The goal of this book is to present the laws of Passover in a clear format to the English speaking audience. Our top priority was to make this book as easy to read as we could. We tried whenever possible to keep the language concise, to make it easy on the reader. We also did not want to overwhelm the reader with laws that rarely come up, and instead aimed to include only the most relevant and common Halachot. The book is divided up with heading and subheadings, to make it easy to look up specific Halachot. At the end of the book, we included a glossary of the Hebrew terms used. These Halachot are written based on the Sefaradi tradition, following the rulings of our teacher HaRav Eliyahu Ben-Chaim *Shlit"a*.

When it comes to spellings, we aimed to transliterate Hebrew based on modern Sefaradi tradition, while keeping in mind the spellings that the English speaking reader would find most comfortable. For example, we chose the spelling bracha for its recognizability over beracha, despite the fact that the latter spelling is be more faithful to Hebrew pronunciation.

This book has undergone thorough review, however, we encourage the reader to read this book with a critical eye, as it is possible that we have made mistakes – whether in content or format. We highly value your feedback.

We hope this book helps to clarify the many details involved in keeping the holiday of Passover, and we hope you, the reader, will find some benefit from this book. Chag Sameach, Happy Holidays.

-Rabbi Mosheh Aziz and Rabbi Eliyahu Ebrani

Halachot of Pesach

By Rabbi Mosheh Aziz and Rabbi Eliyahu Ebrani

The Month of Nissan – חֹדֶשׁ נִיסָן

1. One should start studying the laws of Passover from 30 days before the holiday.¹
2. We do not recite Tachanun during the entire month of Nissan.²
3. One whose Yahrzeit (Sal in Farsi, the day of a parent's passing) falls in Nissan is allowed to fast, except for on Rosh Chodesh and Pesach.³
4. When buying meat for Passover one should preferably not say "This meat is for Passover" which sounds like they are designating the meat as a sacrifice, but one may say "this meat is for Yom Tov".⁴
5. Some have a custom not to eat Matzah from 30 days before Pesach or from Rosh Chodesh Nissan until Pesach.⁵

The Blessing of the Trees – בְּרִכַּת הָאֵילָנוֹת

1. During Nissan one makes a blessing called Birkat Ha'ilanot on seeing fruit trees that have flowered.⁶ The text of the blessing is as follows:

בְּרוּךְ אַתָּה אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁלֹא חָסַר בְּעוֹלָמוֹ כְּלוּם וּבָרָא בּוֹ בְּרִיּוֹת טוֹבוֹת וְאֵילָנוֹת טוֹבוֹת לְהַנּוֹת בָּהֶם בְּנֵי אָדָם.

2. The custom is to make the blessing on a minimum of 2 trees together.⁷
3. It is preferable to make the blessing together with a minyan.⁸
4. Women can also recite the blessing.⁹
5. One is allowed to recite the blessing on Shabbat and Pesach as well.¹⁰

The Eve of Pesach – עֶרֶב פֶּסַח

¹ חזון עובדיה פסח - חודש ניסן סעיף א

² חזון עובדיה פסח - חודש ניסן סעיף ב

³ חזון עובדיה פסח - חודש ניסן סעיף ג

⁴ חזון עובדיה פסח - ערב פסח טו

⁵ משנה ברורה או"ח תעא ס"ק יב

⁶ חזון עובדיה פסח - ברכת האילנות א

⁷ חזון עובדיה פסח - ברכת האילנות ג, אך עיין בחזון עובדיה ברכות עמוד תנח שפסק שאין צריך אלא אילן אחד

⁸ חזון עובדיה פסח - ברכת האילנות ב

⁹ חזון עובדיה פסח - ברכת האילנות א

¹⁰ חזון עובדיה פסח - ברכת האילנות ה

Searching For Chametz – בדיקת חמץ

1. Every Jewish house must be cleaned thoroughly before Passover, to ensure that there is no Chametz anywhere in the house on Passover.¹¹
2. On the evening of the 14th of Nissan we conduct the final search for Chametz, known as “Bedikat Chametz”. One may start searching at sunset.¹²
3. One must check all the rooms of the house where it was possible that Chametz may have entered during the year.¹³ Bathrooms and spaces which are not used in the house, like an unfinished attic, do not need to be checked, since Chametz is never brought into these spaces. However, one who has small children should also check such spaces, as often children may hide Chametz even in unlikely places.
4. One is not obligated to check their books for crumbs of Chametz.¹⁴
5. One who is traveling for Pesach and will not be home on Pesach must still conduct the search for Chametz, unless they are leaving their house 30 days or more before Pesach.¹⁵ They should check their house the night before their departure.
6. One may use a candle or a flashlight to search the house for Chametz. One using a candle should only use a candle with 1 wick.¹⁶
7. It is not necessary to turn off the lights in the house while searching for Chametz.¹⁷
8. From 10 minutes before sunset one should not eat a meal. However, a meal is only prohibited if one is eating a Kabetza (a measure of volume equal to 54mL or 1.8 fl. Oz.) of bread.¹⁸
9. It is best to pray Arvit before searching for Chametz.¹⁹
10. Before starting the Chametz search one makes the following Bracha

בְּרוּךְ אַתָּה אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל בְּעוֹר חֲמֵץ

One should begin the search immediately after making the blessing, without speaking in between.²⁰ Only one person in the house needs to say the bracha, everyone else searching should simply answer Amen.²¹

11. While searching for Chametz one should not speak about anything unrelated to the search. One may speak about matters related to the search.²²

¹¹ חזון עובדיה פסח - בדיקת חמץ א

¹² כך פוסק מו"ר על פי דעת הגר"א במעשה רב קעה, והמגן אברהם או"ח תלא ס"ק א

¹³ חזון עובדיה פסח - בדיקת חמץ א

¹⁴ יביע אומר חלק ז או"ח מג, אור לציון ח"א או"ח לב

¹⁵ אור לציון ח"ג פ"ז יט

¹⁶ חזון עובדיה פסח - בדיקת חמץ ב, אור לציון ח"ג פ"ז ח

¹⁷ חזון עובדיה פסח - בדיקת חמץ ב אור לציון ח"ג פ"ז ז

¹⁸ חזון עובדיה פסח - בדיקת חמץ ג

¹⁹ חזון עובדיה פסח - בדיקת חמץ ד

²⁰ חזון עובדיה פסח - בדיקת חמץ ה

²¹ חזון עובדיה פסח - בדיקת חמץ ו

²² חזון עובדיה פסח - בדיקת חמץ ה

12. One should also search their car for Chametz.²³

13. After the search is complete one says the following

כָּל חֲמִירָא דְאִיכָּא בְּרִשׁוּתֵי דְלָא חֲזִינְתֵיהּ וְדָלָא בִיעֲרַתֵיהּ לִיבְטִיל וְלִהְוֵי כְּעַפְרָא דְאַרְעָא

Which translates to: “Any Chametz that is within my possession that I did not see and did not dispose of should be nullified and be like the dust of the earth.”

14. If one does not understand the Aramaic they should say the above text in English or any language they understand.

Places that require checking	Places that don't require checking
Kitchen, Bedroom, Living Room, Car, Office	Bathrooms, Books, unfinished attics and basements

Destroying the Chametz – ביעור חמץ

1. On the morning of the 14th of Nissan, Erev Pesach, one must destroy any chametz left in their possession. This is typically done by burning the Chametz.²⁴
2. One must destroy the Chametz before the 6th Halachic hour of the day, which in New York is generally around 11am.²⁵
3. One can discard their Chametz in a public trash can and fulfill their obligation of destroying Chametz.²⁶
4. If Pesach falls on Saturday night, we search for Chametz on Thursday night the 13th of Nissan and burn the Chametz on Friday morning. One may leave over some challah to eat on Shabbat, but it must be completely consumed by the 6th Halachic hour on Saturday morning.²⁷

Selling Chametz- מכירת חמץ

1. One option for disposing Chametz is to sell their Chametz to a non-Jew for Passover. This process is handled by the local Rabbi.
2. Selling one's Chametz is only recommended in circumstances where it would cause a great financial loss to destroy the Chametz, such as for expensive bottles of whisky or in the case of supermarkets who have thousands of dollars of Chametz merchandise. All other Chametz such as pasta and cereal, should be properly disposed of before Pesach.

²³ חזון עובדיה פסח - בדיקת חמץ ז

²⁴ חזון עובדיה פסח - בדיקת חמץ יב

²⁵ חזון עובדיה פסח - בדיקת חמץ יא

²⁶ חזון עובדיה פסח - בדיקת חמץ יב

²⁷ חזון עובדיה פסח - בדיקת חמץ יג

3. The sale must take place before the 6th Halachic hour of the day and the forms for the sale of Chametz must be submitted before then.
4. One who is in Israel and has Chametz in the United States, or vice versa, should try to have the Rabbi sell their Chametz before Chametz becomes prohibited in either location.²⁸
5. One should only sell Chametz and should not sell their utensils which were used to cook or prepare Chametz.²⁹

מהו חמץ? – What is Chametz?

1. Chametz is defined as wheat, barley, oats, rye, or spelt, and their derivatives which have come in contact with water and 18 minutes have passed before the mixture has been baked.

Chametz: *Prohibited (for all Jews)*
Leavened Wheat, Barley, Oats, Rye, Spelt

2. Rice, beans, and legumes are not Chametz and cannot become Chametz through contact with water. However, most Ashkenazi communities and some Sefaradi communities have a custom to refrain from eating all or some of them on Pesach. These are called Kitniyot.³⁰ However, one must understand that Kitniyot are not chametz, it is simply a custom to refrain from eating them. Peanuts are not Kitniyot.³¹

Kitniyot: *Allowed for most Sefardim but most Ashkenazi Jews avoid*
Rice, Soy, Corn, Millet, Sesame Seeds, Lentils, Peas, Chickpeas, Mustard Seed
Common Examples, although customs vary

3. Those who have the custom to refrain from eating Kitniyot are allowed to keep the Kitniyot in their home over Passover and do not need to dispose of or sell the Kitniyot.³²
4. Someone who is strict with Kitniyot is allowed to eat of a dish which was made in a pot which had previously been used to cook Kitniyot.³³

²⁸ חזון עובדיה פסח - בדיקת חמץ יא

²⁹ חזון עובדיה פסח - בדיקת חמץ טז

³⁰ מרדכי פסחים פרק כל שעה תקפה, וב"י (או"ח תנג) הביא מרבינו ירוחם שהיה תלמידו של הרא"ש שמנהג שטות הוא, יוצא שאפילו הרא"ש לא נהג איסור בקטניות

³¹ אגרות משה או"ח חלק ג. סג

³² חזון עובדיה פסח - הלכות מצרכי מזון הכשרים לפסח ב

³³ חזון עובדיה פסח - הלכות מצרכי מזון הכשרים לפסח ב

5. Someone who does not eat Kitniyot is allowed to cook Kitniyot on Passover for a someone who does eat Kitniyot.³⁴
6. An Ashkenazi woman who marries a Sefardi man is allowed to eat Kitniyot on Passover but must first perform a Hatarat Nedarim (vow-nullification)³⁵.
7. A Sefardi woman who marries an Ashkenazi man is still allowed to eat Kitniyot. However, out of respect for her husband's customs, she should not eat Kitniyot at home.³⁶
8. Rice needs to be checked for Chametz before use on Passover, since in some rare cases there may be a kernel of wheat mixed into the rice. Nowadays rice needs to be checked once, though the custom in many homes is to check the rice 3 times.³⁷
9. If Chametz was mixed with something that is not Chametz **before Pesach**, if the Chametz is less than 1/60th (1.7%) of the total mixture, the mixture is allowed to be consumed on Pesach.³⁸
10. On Passover, if Chametz gets mixed into a food that is not Chametz, the entire food is prohibited, even if the Chametz is only 1/1000th of the entire mixture.
11. One is allowed to buy certain packaged foods which are not chametz before Pesach, even if they do not have a kosher for Passover certification – see below.

Foods that may be bought before Passover without a kosher for Passover certification:

Milk, Lemon Juice, 100% Pure Oil, Unflavored Seltzer, Unflavored Ground Coffee and Coffee Beans, Pure Spices, Salt, Sugar, Unflavored Black and Green Tea, Meat, Fileted Fish³⁹

Foods That May be bought without A Passover Certification, Even On Passover:

Plain Water, Whole Eggs, Fresh Fruits, Fresh Vegetables, Fresh Fish

12. The Sefardi custom is to permit eating Matzah Ashira (for example, Egg Matzah) on Pesach, but not for the Seder. Matzah Ashira is Matzah that was made by kneading the flour with eggs, wine, or fruit juice, and without water.⁴⁰ One who eats Matzah Ashira recites the blessing of Mezonot. The general Ashkenazi custom is not to allow eating Matzah Ashira on Pesach.

³⁴ חזון עובדיה פסח - הלכות מצרכי מזון הכשרים לפסח ג

³⁵ חזון עובדיה פסח - הלכות מצרכי מזון הכשרים לפסח ג

³⁶ חזון עובדיה פסח - הלכות מצרכי מזון הכשרים לפסח ג, יביע אומר חלק ה א"ח לו

³⁷ חזון עובדיה פסח - הלכות מצרכי מזון הכשרים לפסח ב

³⁸ חזון עובדיה פסח - הלכות מצרכי מזון הכשרים לפסח ז

³⁹ עיין אור לציון ח"ג פ"ח יב בדין בשר ועוף והוא הדין בדג

⁴⁰ חזון עובדיה פסח - הלכות מצרכי מזון הכשרים לפסח טז

13. Some Ashkenazim have the custom not to eat Matzah that has become wet, “*gebrokts*” in Yiddish.⁴¹ The Sefaradi custom is to allow eating *gebrokts* without restriction.⁴²
14. One is allowed to use Matzah meal flour to bake cakes and cookies on Pesach. (Matzah meal flour is a flour-like product made by crushing Matzot.)⁴³
15. Chametz which had become unfit for consumption to the point where even a dog would not eat it, before Pesach, is allowed to be kept and used on Pesach, but not consumed.⁴⁴
16. Pills and medications are not considered Chametz and are allowed to be kept at home over Passover.⁴⁵

Products allowed to be used on Pesach even if they contain Chametz:
 Soap, Toothpaste, Perfumes, Ink, Shoe Polish

Pills which have Chametz in their ingredients are allowed to be taken on Pesach by a sick person, but not for someone who simply has pain in one area of the body. However, chewable pills are only allowed if there is no Chametz in their ingredients⁴⁶

17. Dog food must not contain Chametz ingredients. Other pet foods, like fish food and bird food, may be kept and fed to the pets even if they contain Chametz in their ingredients as long as the food is purchased before Pesach and Chametz is not the sole ingredient.⁴⁷
18. Soap, toothpaste, perfume, and other cosmetic products do not need a kosher for Passover certification.⁴⁸

הכשרת המטבח לפסח – Preparing the Kitchen for Pesach

1. Pots, pans, and other cookware which have been used to prepare Chametz cannot be used on Pesach until they are cleaned in accordance with the process prescribed by Halacha.
2. Grills and skewers which are used to barbeque need to undergo Libun to be used on Pesach if one puts buns or other Chametz on the barbeque.⁴⁹ If one is unsure

⁴¹ שו"ע הרב תנ"ג. ו- ז

⁴² הגר"א (מעשה רב קפז) ליגלג על מנהג זה

⁴³ חזון עובדיה פסח - הלכות מצרכי מזון הכשרים לפסח יז

⁴⁴ חזון עובדיה פסח - הלכות מצרכי מזון הכשרים לפסח יח

⁴⁵ אור לציון ח"ג פ"ח א

⁴⁶ חזון עובדיה פסח - הלכות מצרכי מזון הכשרים לפסח יח

⁴⁷ אור לציון ח"ג פ"ח ד

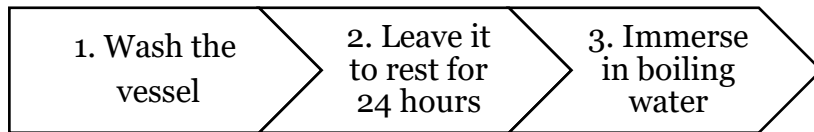
⁴⁸ אור לציון ח"ג פ"ח ו

⁴⁹ חזון עובדיה פסח - הגעלת והכשרת כלים לפסח א

whether there was ever Chametz on the grill or skewer, then one simply performs Hagala.

3. Libun is the process of heating a vessel until it is so hot that sparks are flying off the vessel.⁵⁰
4. To do Hagala one heats a pot of water to a roaring boil and immerses the vessel inside. Or, for larger vessels like pots, one fills the vessel with water and heats it to a roaring boil. The vessel should be cleaned before performing Hagala and must be left unused for 24 hours prior to Hagala. After Hagala, the vessel should be rinsed in cold water.

The Hagala Process



5. Pots and pans need to undergo Hagala to be used on Pesach.⁵¹
6. To use an oven on Passover one must first clean the oven thoroughly, leave the oven unused for 24 hours, then run the oven on a self-clean cycle. If the oven does not have a self-clean option, one should run the oven at the highest temperature available for one hour.⁵²
7. The dishwasher should be cleaned well and ideally the racks should be replaced for Pesach.⁵³ If replacing the racks is very difficult, one may use the racks but must clean the dishwasher, leave unused for 24 hours, then run 2 empty cycles.⁵⁴
8. To clean a microwave for Passover one must clean the microwave thoroughly, leave the microwave unused for 24 hours, then take a cup or bowl of water, add some soap to it, and heat it in the microwave for a few minutes until the microwave is full of steam.⁵⁵
9. A microwave which has a convection oven function built-in, with which the entire microwave gets hot like an oven (unlike regular microwaves which only heat the food inside), must be cleaned for Passover like a regular oven.
10. Stove grates should ideally undergo Hagala, but it is enough to pour boiling hot water onto them.⁵⁶
11. Dishes and vessels that are usually used cold do not need Hagala. Instead, one must simply wash them in order to use on Pesach.⁵⁷

⁵⁰ חזון עובדיה פסח - הגעלת והכשרת כלים לפסח א

⁵¹ חזון עובדיה פסח - הגעלת והכשרת כלים לפסח ב

⁵² יחודה דעת ח"ב סג, ח"ז עה

⁵³ אגרות משה יו"ד ח"ב כח

⁵⁴ ילקוט יוסף פסח ח"ב עמוד שער (דפוס תשע"ז)

⁵⁵ ילקוט יוסף פסח ח"ב עמוד שסח (דפוס תשע"ז)

⁵⁶ חזון עובדיה פסח - הגעלת והכשרת כלים לפסח ב

⁵⁷ חזון עובדיה פסח - הגעלת והכשרת כלים לפסח ו

12. Hagala is not effective on porcelain, pottery, ceramics or china. Dishes and cookware made of these materials cannot be used on Pesach if previously used to prepare Chametz.⁵⁸
13. Glass dishes do not need Hagala and can simply be washed and then are fit to be used on Pesach.⁵⁹ Pyrex and Duralux are considered glass.
14. Tables which were generally covered with a tablecloth year-round do not need Hagala. The tablecloth simply needs to be changed for a clean one. However, if the table was regularly used without a tablecloth, the table should ideally undergo Hagala. If Hagala will damage the table, one should simply cover the table with a fresh tablecloth for Pesach. To do Hagala on a table one pour boiling water from directly from the pot or kettle the water was boiled in onto the table.⁶⁰
15. Kitchen counters should have boiling-hot water poured on them, or be covered.⁶¹
16. Hagala should ideally be performed before the latest time to eat Chametz.⁶²

Laws of Passover Eve – הלכות ערב פסח

Working

1. One Erev Pesach, Passover Eve, some communities have the custom not to work, and other communities do not have this custom. In any case, one should not work after *Mincha Ketana*.⁶³
2. One who would like to get a haircut should get a haircut before Chatzot on Pesach if the barber is Jewish. If the barber is not Jewish one is allowed to get a haircut even after Chatzot.⁶⁴

Not Eating Matzah

3. One is not allowed to eat Matzah on Erev Pesach from the morning.⁶⁵ However, egg Matzah is allowed, until the 10th Halachic hour of the day.

Fast of the Firstborn

4. Firstborn boys fast on Erev Pesach. The widespread practice is for the firstborn to attend a Siyum on Erev Pesach which allows him break the fast.⁶⁶

⁵⁸ חזון עובדיה פסח - הגעלת והכשרת כלים לפסח ז, ח ו אור לציון ח"ג פ"י א
⁵⁹ חזון עובדיה פסח - הגעלת והכשרת כלים לפסח י
⁶⁰ חזון עובדיה פסח - הגעלת והכשרת כלים לפסח יב
⁶¹ חזון עובדיה פסח - הגעלת והכשרת כלים לפסח יב
⁶² חזון עובדיה פסח - הגעלת והכשרת כלים לפסח יז
⁶³ חזון עובדיה פסח - קדש א
⁶⁴ חזון עובדיה פסח - קדש ג
⁶⁵ חזון עובדיה פסח - קדש ה
⁶⁶ חזון עובדיה פסח - קדש י

5. When attending a Siyum the firstborn must attend in person and should make sure to eat a Kezayit (about an ounce) of food for the Siyum to effectively relieve them of the obligation to fast.⁶⁷
6. Some families have the custom that when they have a firstborn son under bar Mitzvah, the father fasts or attends a Siyum on behalf of the son.⁶⁸
7. If Pesach falls on Saturday night the firstborns fast or make a Siyum on the preceding Thursday.⁶⁹

Halachot of the Seder

Kadesh - קדש

Reciting Kiddush

1. It is important to start the Seder as early as possible, so that the participants- especially the children- should be alert and able to participate.⁷⁰ Likewise, one who has young children should try to have them nap on Erev Pesach (Passover Eve)⁷¹.
2. One should try to have the table set and ready for the Seder before nightfall on Erev Pesach in order to start the Seder as soon as possible on Pesach night. Likewise, when inviting guests for the Seder, one should request that they arrive early on Pesach night.⁷²
3. One should use their finest dishes and silverware for the Seder, to show our appreciation for the freedom we gained on Pesach.⁷³
4. The earliest time to say Kiddush and begin the Seder is at Tzet HaKochavim, which is 20 minutes after sunset.⁷⁴
5. There is a Mitzvah to drink 4 cups of wine at the Seder. This Mitzvah applies equally to men and women.
6. To fulfill the Mitzvah of the 4 cups one can either use wine or grape juice, but wine is preferable.⁷⁵
7. The best way to fulfill the Mitzvah of the 4 cups is to use red wine, and red wine which is not Mevushal is preferable to red wine which is Mevushal.
8. Each cup of wine must hold a minimum of 81 mL, or 2.75 fluid ounces.⁷⁶ The typical shot glass would be too small to use.

⁶⁷ חזון עובדיה פסח - קדש י

⁶⁸ חזון עובדיה פסח - קדש יב

⁶⁹ חזון עובדיה פסח - קדש יג

⁷⁰ כדי לקיים מצוות "והגדת לבנך" כהוגן

⁷¹ חזון עובדיה פסח - קדש ב

⁷² חזון עובדיה פסח - קדש א

⁷³ חזון עובדיה פסח - קדש ג

⁷⁴ חזון עובדיה פסח - קדש א

⁷⁵ אור לציון ח"ג פ"טו ד

⁷⁶ אור"ח תעב. ו, חזון עובדיה פסח - קדש כג

9. One should try to drink the entire cup of wine, but at minimum one must drink only the majority.⁷⁷
10. One may dilute the grape juice or wine with water as long as the mixture is more wine/grape juice than water.
11. Children who are old enough to understand the Pesach story should also be given 4 cups of grape juice, and these cups should hold 81mL, like an adult.⁷⁸
12. As we drink each of the 4 cups of wine we lean to our left side, regardless of whether one is right-handed or left-handed. This practice applies to women as well.
13. Someone spending the Seder with his Rabbi not need lean in their presence, unless the Rabbi gives them permission⁷⁹.
14. Even one who doesn't like wine or grape juice is still obligated in the Mitzvah of drinking the 4 cups. Someone who has a medical condition or dietary restriction should consult with a Rabbi before the Seder to asses if they are obligated to drink.⁸⁰
15. Even someone who isn't able to read the Haggadah at all is still obligated to drink the 4 cups, even if they aren't drinking within the framework of the Seder.⁸¹
16. There is a custom that each person at the Seder has someone else pour the wine for them, as a symbol of our freedom.⁸²
17. One should drink each of the 4 cups in one shot. However, if one did not do so they fulfill the Mitzvah as long as they finish drinking the majority of the wine within 2 minutes.⁸³
18. Even though every member of the Passover Seder has their own cup of wine only one person recites Kiddush for all. The other members of the Seder simply answer Amen at the end of his Brachot and have fulfilled their Mitzvah. The other members of the Seder should not say בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ when listening to Kiddush at the Seder.⁸⁴
19. Sefaradim should try to read the Kiddush out of a Sefaradi Siddur or Haggadah, since there are differences in the text between the Sefaradi Kiddush and Ashkenazi Kiddush.
20. A man should say the Kiddush for all. In a household where there are only women present women are allowed to say Kiddush and conduct the Seder by themselves.⁸⁵ In a situation where there are adult women present and a the boys present are all under Bar Mitzvah, an adult woman should say Kiddush.
21. Once Kiddush was said, one who is very hungry may eat something light but should leave an appetite for eating Matzah and Marror. If one wants to eat something

⁷⁷ א"ח תעב. ו, חזון עובדיה פסח - קדש כג

⁷⁸ שהרי מצוות החינוך היא לחנך את הילד לקיים את המצוות שיהיה גדול. לכן יש לחנכו לקיימם כהוגן.

⁷⁹ א"ח תעב. ה, כף החיים א"ח רד ס"ק לב, אור לציון ח"ב.ב

⁸⁰ חזון עובדיה פסח - קדש יח

⁸¹ חזון עובדיה פסח - קדש יט

⁸² חזון עובדיה פסח - קדש כב

⁸³ חזון עובדיה פסח - קדש כד

⁸⁴ חזון עובדיה פסח - קדש כח

⁸⁵ חזון עובדיה פסח - קדש לב, לג

Mezonot, like cakes made from Matzah meal or Egg Matzah, they are only permitted to eat under 50 mL of the Mezonot until the meal at Shulchan Orech.⁸⁶

22. Someone thirsty may drink only water, tea, or coffee after Kiddush until Shulchan Orech.⁸⁷

Urchatz – וְרַחֵץ

Washing hands

1. We wash our hands Netillat Yadaim just like we would when eating bread, except that we do **not** make the Bracha of “עַל נְטִילַת יָדַיִם”.⁸⁸
2. One should preferably not speak between the time they washed their hands and eating the Karpas.⁸⁹

Karpas – כַּרְפָּס

Eating celery dipped in saltwater

1. We dip celery in saltwater or balsamic vinegar at Karpas.⁹⁰
2. One should eat less than a Kezayit (a measurement equal to about 28mL or 1 oz.) of Karpas.⁹¹
3. It is important that the celery is thoroughly washed prior to the Seder, to ensure that there are no bugs clinging to the celery.⁹²
4. One is allowed to use other vegetables in place of Karpas if celery is not available.
5. We make the Bracha "בוֹרֵא פְּרִי הָאֲדָמָה" before eating the Karpas. One should have in mind to include the Marror we will eat later at the Seder in the Bracha.⁹³
6. The more proper custom is for one person to say the Bracha on behalf of everyone at the Seder. All the participants must answer Amen to the Bracha and then may eat the Karpas. If one of the participants doesn't clearly hear the Bracha, they may make their own Bracha.⁹⁴
7. In some families the custom is for each participant at the Seder to make their own Bracha on the Karpas.⁹⁵
8. One should not lean to the left-side when eating Karpas.⁹⁶

⁸⁶ חזון עובדיה פסח - קדש לו

⁸⁷ חזון עובדיה פסח - קדש לו

⁸⁸ חזון עובדיה ורחץ א

⁸⁹ חזון עובדיה ורחץ ב

⁹⁰ חזון עובדיה פסח - כרפס א

⁹¹ חזון עובדיה פסח - כרפס א

⁹² חזון עובדיה פסח - כרפס ג

⁹³ חזון עובדיה פסח - כרפס ד

⁹⁴ חזון עובדיה פסח - כרפס ב

⁹⁵ חזון עובדיה פסח - כרפס ב

⁹⁶ חזון עובדיה פסח - כרפס ג

Yachatz – יחצ

Breaking the Middle Matzah

1. At the Seder table there should be a stack of 3 Matzot. The person leading the Seder takes the middle Matzah and breaks it into 2 pieces. The smaller piece is put back in the middle of the other 2 Matzot, while the larger piece is set aside to be eaten as the Afikoman.⁹⁷
2. If the top or bottom Matzah had already broken, one should switch it for the middle Matzah.⁹⁸
3. There is a custom to give the children the broken piece of Matzah to hide until the Afikoman will be eaten.
4. If someone has only 2 Matzot at the table they should break the bottom one.⁹⁹

Maggid – מגיד

Reciting the Passover story

1. There is a Mitzvah to teach the Pesach story to one's children. The more one speaks, discusses, and teaches the story the better.¹⁰⁰
2. We lift the plate of Matzot while reciting "הָא לְחַמַּא עֲנִיָּא".¹⁰¹
3. The custom of the Mashadi community is for every person at the Seder to recite "הָא לְחַמַּא עֲנִיָּא".
4. Men and women are both required to recite the Maggid section of the Haggadah. One person can recite the Maggid on behalf of everyone at the table, provided that they listen to his recitation.¹⁰²
5. The Maggid section can be read in English.
6. After reciting הָא לְחַמַּא עֲנִיָּא we pour the second cup of wine.¹⁰³
7. The Maggid section isn't strictly for reading the text of the Haggadah. One who is capable should elaborate and embellish with Divrei Torah relating to the Passover story.¹⁰⁴
8. During the Maggid section one should not talk about matters unrelated to the Haggadah.¹⁰⁵
9. The Matzah should be left uncovered during the Maggid section.¹⁰⁶ When וְהִיא שְׁעָמְדָה is recited (until the words מִצִּילֵנוּ מִיַּדַּם) we raise our glasses of wine, and cover

⁹⁷ חזון עובדיה פסח - יחצ א

⁹⁸ חזון עובדיה פסח - יחצ ג

⁹⁹ וכן הוא דעת הגר"א לכתחילה. חזון עובדיה פסח - יחצ ב

¹⁰⁰ חזון עובדיה פסח - מגיד ז

¹⁰¹ חזון עובדיה פסח - מגיד א

¹⁰² חזון עובדיה פסח - מגיד ג

¹⁰³ חזון עובדיה פסח - מגיד ו

¹⁰⁴ חזון עובדיה פסח - מגיד י

¹⁰⁵ חזון עובדיה פסח - מגיד יא

¹⁰⁶ חזון עובדיה פסח - מגיד יג

the Matzah until the end of the section. Likewise, when reciting לפיכך through the end of the Maggid section we cover the Matzah and again raise our glasses.¹⁰⁷

10. When saying וְהַמְרוֹת עָשָׂן דָּם וְאֵשׁ וְהַמְרוֹת עָשָׂן the one reciting the Haggadah pours out a drop of wine from his cup into a bowl, pouring once for each word. Then, when reciting דצ"ך ער"ש באח"ב and name the plagues (דָּם, צַפְרִידַע) the leader of the Seder again spills a drop from the cup of wine at each word. Once done, they refill the cup.¹⁰⁸
11. At the words מְצָה זוּ (which translates to "This Matzah") we raise up the Matzah for everyone to see. When saying מְרוֹר זֶה (Which means "These bitter herbs") we lift the Marror.¹⁰⁹
12. The Sefaradi custom is not to make a Bracha of בּוֹרָא פְּרִי הַגֶּפֶן when drinking the second cup of wine. The Ashkenazi custom is to make בּוֹרָא פְּרִי הַגֶּפֶן on the second cup, so one using an Ashkenazi Haggadah should be aware to skip the Bracha.¹¹⁰
13. When drinking each of the cups of wine we lean to our left-hand side, and if someone drank the cup without leaning to the left they must drink another cup leaning.¹¹¹
14. Ideally one should make the Bracha of אֲשֶׁר גָּאֵלְנוּ at the end of the Maggid section before Chatzot- Chatzot (which is about 1:00am in New York, 12 hours after Chatzot).¹¹²

Rochtsah – רְחֻצָּה

Washing hands- with a Bracha

1. We wash our hands Netillat Yadayim, this time with a Bracha, just as one does for eating bread.¹¹³

Motzi Matzah – מוֹצִיא מַצָּה

Eating Matzah

1. The leader of the Seder holds the 3 Matzot, with the broken one in the middle, and make the two brachot- מִן הָאֶרֶץ and הַמּוֹצִיא לָהֶם מִן הָאֶרֶץ. Some have the custom to put down the bottom Matzah after saying הַמּוֹצִיא before making the Bracha of עַל אֲכִילַת מַצָּה.¹¹⁴
2. The person who makes the Bracha should taste the Matzah (and may do so without leaning to the left) before handing the Matzah out to the guests at the table. Afterwards they must eat a Kezayit of Matzah while leaning to the left.¹¹⁵

¹⁰⁷ חזון עובדיה פסח - מגיד יג

¹⁰⁸ חזון עובדיה פסח - מגיד יד

¹⁰⁹ חזון עובדיה פסח - מגיד טו

¹¹⁰ חזון עובדיה פסח - מגיד כ

¹¹¹ חזון עובדיה פסח - מגיד יט


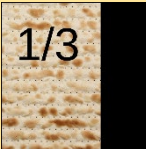
¹¹² חזון עובדיה פסח - מגיד כד

¹¹³ חזון עובדיה פסח - רחצה 1

¹¹⁴ חזון עובדיה פסח - מוציא מצה א

¹¹⁵ חזון עובדיה פסח - מוציא מצה ג

3. Ideally one should try to have 2 Kezayits at this time but someone who has a hard time eating 2 Kezayits of Matzah can eat only 1 Kezayit.¹¹⁶
4. Ideally one should eat handmade Shmura Matzah, but machine-made Shmura Matzah is acceptable too.¹¹⁷
5. If there is not enough Matzah, extra Matzah can also be brought to the table, as long as the Matzah is Shmura.¹¹⁸

Kezayit Measurements ¹¹⁹		
Brand	Kezayit of Matzah	Average
Haredim	2/5	Handmade 1/4 
Papau Tseleim	1/5	
Elite Shmura	1/4	
Matzot Avoteinu	1/8	
Geula Machine	1/3	Machine 1/3 
Jerusalem Machine	2/5	
Yehuda Machine	1/3	

6. A Kezayit is approximately 1/4 of a handmade Matzah and 1/3 of a machine Matzah.
7. We eat the Matzah while leaning to the left, and if someone forgot they must eat another Kezayit of Matzah while leaning.¹²⁰
8. One should have in mind when eating the Matzah that we do so to fulfill the Torah commandment of eating Matzah.¹²¹
9. As we eat these first Matzot to fulfill our Mitzvah, one should eat the Matzot plain, without any toppings or dips.¹²²
10. One may eat wet Matzah to fulfill their Mitzvah.¹²³
11. One cannot fulfill their Mitzvah with cooked Matzah, such as a Matzah ball or Matzah dipped in hot soup.¹²⁴

¹¹⁶ חזון עובדיה פסח - מוציא מצה א

¹¹⁷ חזון עובדיה פסח - מוציא מצה ב

¹¹⁸ חזון עובדיה פסח - מוציא מצה ד

¹¹⁹ משוער עם מצות משנת 2019-2022

¹²⁰ חזון עובדיה פסח - מוציא מצה א,ז

¹²¹ חזון עובדיה פסח - מוציא מצה ו

¹²² חזון עובדיה פסח - מוציא מצה י

¹²³ חזון עובדיה פסח - מוציא מצה יא

¹²⁴ חזון עובדיה פסח - מוציא מצה יב

12. One should not talk or interrupt until they have completely eaten the Kezayit of Matzah.¹²⁵ One should try to finish eating the Matzah within 3 minutes of starting.¹²⁶
13. Someone who cannot tolerate gluten in large quantities may eat a 1/5 of a machine Matzah or a quarter of a machine Matzah.¹²⁷ Someone who cannot tolerate gluten at all should eat Matzah made from oats.¹²⁸
14. One must eat the Matzot before Chatzot. After Chatzot one eating the Matzah does not make the Bracha על אכילת מצה.¹²⁹

Marror – מרור

Eating Bitter Herbs

1. We take a Kezayit of Marror, dip it into the Charoset (Haligh in Farsi), and eat it after making the Bracha of על אכילת מרור, with the intention of fulfill the Mitzvah of eating Marror.¹³⁰
2. When eating the Marror for the Mitzvah one simply dips into the Charoset and shakes off the excess in order to be able to taste the bitterness of the Marror.¹³¹
3. After eating a Kezayit of Marror one has fulfilled the Mitzvah and is now allowed to eat more with as much Charoset as they prefer.
4. A Kezayit is a measure of volume that equals 28mL.¹³²

Maror Kezayit Measurement		
Type of Marror	Kezayit	
Romaine Lettuce	1-2 Large Leaves	3 Small Leaves
Endives	1/2 Full Endive ≈ 4 Leaves	

5. There are several types of leafy vegetables that are acceptable as Marror. The best type of Marror is romaine lettuce.¹³³ The second-best type of Marror are endives.

¹²⁵ חזון עובדיה פסח - מוציא מצה ב
¹²⁶ והאור לציון ח"ג פרק טו יג כתב 4 דקות אך דעת מו"ר ששיעור כדי אכילת פרס לכתחילה בערך 3 דקות
¹²⁷ דהיינו כזית לפי שיטת הרמב"ם שכזית היא שליש ביצה, ולא חצי ביצה. וזה עדיף מלאכול מצת שיבולת שועל, שהרי ישנם מפקפקים בזיהוי השיבולת שועל
¹²⁸ חזון עובדיה פסח - מוציא מצה יח
¹²⁹ חזון עובדיה פסח - מוציא מצה כב
¹³⁰ חזון עובדיה פסח - מרור א, ב
¹³¹ חזון עובדיה פסח - מרור א
¹³² אור לציון ח"ג פ"ט יא
¹³³ אור לציון ח"ג פ"ט יח

One buying romaine lettuce to use at the seder must make sure to thoroughly wash and check them to make sure there are no insects clinging to the leaves. It is best to buy romaine lettuce grown in a greenhouse, since it is typically cleaner than conventional lettuce. Endives do not pose a serious concern for bugs so one simply needs to rinse them under a strong stream of water.¹³⁴

6. Sefaradim should **not** use horseradish as Marror.¹³⁵

Korech – כּוֹרֵךְ

Eating a Matzah-Marror Sandwich

1. We eat a sandwich or wrap made with a Kezayit of Matzah, a Kezayit of Marror, and a little bit of Charoset.¹³⁶
2. One may use wet Matzah for the sandwich.
3. One must lean to the left-hand side while eating the sandwich.¹³⁷

Shulchan Orech – שׁוּלְחַן עֹרֵךְ

Eating a Meal

1. We eat a large festive meal to celebrate the holiday.
2. Some have the custom not to have roasted meats at the Seder, while others do not have such a custom, and each family should follow their tradition.¹³⁸
3. On every holiday the meal should contain meat. If one can, it is best to have beef or lamb and not just chicken.¹³⁹
4. There is a custom to eat a boiled egg at the meal.¹⁴⁰

Tzafun - צָפוּן

Eating the Afikoman

1. We take the Matzah put aside earlier for Afikoman and every person eats a Kezayit.¹⁴¹ If there is not enough Matzah, one can take a small piece of the Afikoman Matzah and eat other Shmura Matzah with it to complete the Kezayit.¹⁴²
2. We eat the Afikoman while leaning to the left.¹⁴³
3. The Afikoman should be eaten by *Chatzot* - Chatzot.¹⁴⁴ (12 hours after the midpoint of the day)

¹³⁴ חזון עובדיה פסח - מרור ד

¹³⁵ חכם צבי קיט, חזון עובדיה פסח - מרור ה

¹³⁶ חזון עובדיה פסח - כּוֹרֵךְ א

¹³⁷ חזון עובדיה פסח - כּוֹרֵךְ ב

¹³⁸ חזון עובדיה שולחן עורך ב

¹³⁹ שהרי ישנם הפוסקים שאינו יוצא מצות שמחת יו"ט אלא בבשר בהמה דווקא מגן אברהם תקנא. כח, חוות יאיר קעח

¹⁴⁰ רמ"א תעו. ב, גר"א שם

¹⁴¹ חזון עובדיה פסח - צפון א

¹⁴² חזון עובדיה פסח - צפון ג

¹⁴³ חזון עובדיה פסח - צפון ג

¹⁴⁴ חזון עובדיה פסח - צפון ו

4. The Afikoman is the last thing one should eat the night of the Seder. One is not allowed to eat anything after the Afikoman but may drink water and tea.¹⁴⁵

Barech- בָּרַךְ

Reciting Birkat Hamazon

1. We pour the 3rd cup of wine, to drink after finishing Birkat Hamazon.
2. We pour one more cup of wine, called Eliyahu's cup, but we do not drink it. At the end of the seder the wine from Eliyahu's cup can be poured into the bottle.

Hallel- הַלֵּל

Reciting Hallel

1. It is best to finish the Hallel and drinking the last of the 4 cups before Chatzot.¹⁴⁶

Nirtzah- נִרְצָה

Reciting Songs of Praise

1. There is a nice custom to recite songs like חֹד גְדִיָּא and אֶחָד מִי יוֹדֵעַ.¹⁴⁷

General Laws of Pesach

Travel

1. One who travels to a hotel on Pesach must check the room and mini fridge and ensure to remove any Chametz present.

Eating Matzah

2. Some opinions hold that there is a Mitzvah to eat Matzah throughout the holiday of Passover.¹⁴⁸ However the bracha of "al achilat Matzah" is only recited at the Seder.¹⁴⁹

Omer- עוֹמֵר

Counting Sefirat HaOmer - סְפִירַת הָעוֹמֵר

1. From the second night of Pesach we start counting Sefirat Haomer with a bracha.¹⁵⁰
2. The time for counting is all night long, and one who forgot to count at night may count the following day without the bracha.¹⁵¹

¹⁴⁵ חזון עובדיה פסח - צפון י

¹⁴⁶ חזון עובדיה הלל ז

¹⁴⁷ חזון עובדיה נרצה א

¹⁴⁸ הגר"א במעשה רב

¹⁴⁹ חזון עובדיה פסח - מוציא מצא כה

¹⁵⁰ אורח חיים תפט. א

¹⁵¹ אורח חיים תפט. א, ז

3. The ideal time to count Sefirat Haomer is at nightfall (Tzet Hachochavim) but one praying with a minyan may count as early as from sunset (Shekiah).¹⁵²
4. Some communities have the minhag to count Sefirat Haomer after Kaddish Titkabal of Arvit while others wait until after Aleinu, and both have what to rely on.¹⁵³
5. When counting Sefirat Haomer one should stand.¹⁵⁴
6. If someone asks you what day to count, and you haven't yet counted tonight, you should not answer them the day but instead say "Last night was...". The reasoning being that if you say "Tonight is such and such days" you've essentially fulfilled your Mitzvah of counting for the night, and once one has fulfilled their Mitzvah they may no longer count that night with a Bracha.¹⁵⁵
7. If in the above case you did tell your friend how many days to count (saying "tonight is...") then you should not count with a bracha that night.¹⁵⁶
8. Once one has counted Sefirat Haomer they may tell their friend what night it is to count, since they have already fulfilled their Mitzvah for the night. Additionally, if it is not yet nighttime one may tell their friend what night to count, since it is too early to fulfill the Mitzvah of Sefirat Haomer.
9. If someone missed counting a night, and did not make it up the following day, they may no longer make a bracha counting the Omer. However, they should still continue to count every night without a bracha.¹⁵⁷
10. If someone isn't sure whether or not they counted a day, they continue to count with a bracha.¹⁵⁸
11. If during Ben Hashmashot (between sunset and nightfall) one realized that they may not have counted yesterday, one should count last night's Sefirat Haomer without a bracha and then may continue counting Sefirat Haomer with a bracha after nightfall.¹⁵⁹
12. Someone who counted the wrong day is considered as if they did not count at all.¹⁶⁰
13. Women are not obligated to count Sefirat Haomer and may not count with a bracha, however they may count Sefirat Haomer without a bracha.¹⁶¹
14. Boys under Bar Mitzvah may count with a bracha.¹⁶²

¹⁵² חזון עובדיה יו"ט- הלכות ספירת העומר יב

¹⁵³ חזון עובדיה יו"ט- הלכות ספירת העומר יד

¹⁵⁴ אורח חיים תפט. א, חזון עובדיה יו"ט- הלכות ספירת העומר ח

¹⁵⁵ אורח חיים תפט. ד

¹⁵⁶ אורח חיים תפט. ד, חזון עובדיה יו"ט- הלכות ספירת העומר כד

¹⁵⁷ אורח חיים תפט. ח, חזון עובדיה יו"ט- הלכות ספירת העומר טז

¹⁵⁸ אורח חיים תפט. ח, חזון עובדיה יו"ט- הלכות ספירת העומר יז

¹⁵⁹ חזון עובדיה יו"ט- הלכות ספירת העומר יח, יביע אומר חלק י או"ח לח, אור לציון ח"ג פרק טז ו

¹⁶⁰ חזון עובדיה יו"ט- הלכות ספירת העומר כו

¹⁶¹ חזון עובדיה יו"ט- הלכות ספירת העומר ה

¹⁶² חזון עובדיה יו"ט- הלכות ספירת העומר ו

15. If a boy under Bar Mitzvah was counting Omer, and then becomes Bar Mitzvah during the days of Sefirat Haomer, he should continue counting with a bracha.¹⁶³

Yashan - יָשָׁן

1. Torah law is that every year one must wait to eat from the new grain crop until the second day of Pesach in Israel and the 3rd day of Pesach outside of Israel.¹⁶⁴ Flour that was made from grain which was grown before Passover is called Yashan which means “Old” or Kemach Yashan, which means “Old Flour”.
2. The laws of Yashan only apply to the five grains, which are wheat, barley, spelt, rye, and oats.¹⁶⁵
3. All opinions agree that the laws of Yashan apply to grain in Israel. Almost all opinions consider Yashan a Torah requirement even outside of Israel, so even outside of Israel one should try to keep Yashan.
4. For grain to be considered Yashan the grain must take root before Pesach, which means it needs to be planted about 3 days before Pesach.¹⁶⁶
5. In America most of our grain will be Yashan from Passover until sometime between September and December. One buying grain products before September can generally assume they are Kemach Yashan.
6. Someone who is invited to another’s house on Shabbat during the year, and they suspect that the only Challah is not Yashan, may be lenient to eat the Challah for the bracha of Hamotzi.¹⁶⁷
7. One is allowed to eat a Yashan food that was cooked in a pot that had cooked foods that were possibly not Yashan.¹⁶⁸

הלכות יום טוב - Laws of Yom Tov

Cooking

1. Yom Tov is just like Shabbat, except for a few small differences. The biggest difference is that one is allowed to cook on Yom Tov.¹⁶⁹
2. In order to cook on Yom Tov one must light the stove’s fire from an existing flame, such as a candle that was lit before Yom Tov.¹⁷⁰

¹⁶³ דעת מו"ר הרב בן חיים כשיטת האור לציון בדין זה - אור לציון ח"א או"ח לו ולא כמו הרב עובדיה יוסף ביביע אומר ח"ג או"ח. בזו-כח, חזון עובדיה יו"ט - הלכות ספירת העומר ז

¹⁶⁴ אורח חיים תפט י.

¹⁶⁵ משנה ברורה תפט ס"ק מד

¹⁶⁶ משנה ברורה תפט ס"ק מד

¹⁶⁷ אור לציון ח"א יו"ד טו

¹⁶⁸ משנה ברורה תפט ס"ק מח

¹⁶⁹ חזון עובדיה יום טוב - מהלכות יו"ט ב

¹⁷⁰ חזון עובדיה יום טוב - מהלכות יו"ט טו

3. One may not turn on an electric oven on Yom Tov, but one may use an electric oven that was already turned on from before Yom Tov or set on a timer.¹⁷¹
4. One is only allowed to cook food on Yom Tov to be consumed on that day. One is not allowed to cook food on Yom Tov to be eaten after Yom Tov, and even cooking food on the first day of Yom Tov for the second day is prohibited.¹⁷²
5. One is allowed to cook a large pot of food on the first day of Yom Tov even if they will not consume all the food on that day and the rest will be left over, since cooking in large batches often results in a better tasting dish.¹⁷³
6. One is not allowed to cook on Yom Tov for a non-Jew. However, one is allowed to cook a pot of food for a Jew to eat and feed some of it to a non-Jew.¹⁷⁴

Eruv Tavshillin

7. When Yom Tov falls on a Friday one is not allowed to cook on Thursday night or Friday, which is Yom Tov, for Shabbat, unless one makes an Eruv Tavshilin.
8. To make an Eruv Tavshilin one takes some Matzah and a cooked food (customarily a hard-boiled egg) and recites the text below. The food used for the Eruv Tavshilin must be kept until Shabbat, and is then eaten on Shabbat.¹⁷⁵
9. The cooked food must be a Kezayit at minimum. One Eruv Tavshillin is enough for a whole family.¹⁷⁶
10. One must make the Eruv Tavshillin on Erev Yom Tov, before Yom Tov starts.¹⁷⁷
11. The text for Eruv Tavshillin is as follows:

בְּרוּךְ אַתָּה אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת עֵרוּב

בְּדֵין עֵירוּבָא, יְהֵא שְׂרֵי לֵנָא לְאַפּוּי, וּלְבִשּׁוּלֵי, וּלְאַדְלוּקֵי שְׂרָגָא, וְלִמְעַבְדַּי כּל צְרָכָנָא מִיּוֹם טוֹב לְשַׁבָּת

Which means “With this Eruv is shall be permissible for us to bake, cook, light candles, and perform all our needs from Yom Tov to Shabbat”

12. If someone forgot to make an Eruv Tavshillin they may not cook on Yom Tov for Shabbat. However in our communities it is customary for the Rabbis to make an Eruv Tashillin on behalf of the community just in case someone forgot, so that they may cook on Yom Tov for Shabbat, however one must clarify that an Eruv was performed for the community in order to rely on it. In any case one is still required to make an Eruv Tavshillin and may only rely on the community Eruv Tavshillin in a case where they forgot.¹⁷⁸

¹⁷¹ חזון עובדיה יום טוב - מהלכות יו"ט לא

¹⁷² חזון עובדיה יום טוב - מהלכות יו"ט י

¹⁷³ חזון עובדיה יום טוב - מהלכות יו"ט י

¹⁷⁴ חזון עובדיה יום טוב - מהלכות יו"ט יא

¹⁷⁵ חזון עובדיה יו"ט- הלכות עירוב תבשילין א

¹⁷⁶ חזון עובדיה יו"ט- הלכות עירוב תבשילין ב

¹⁷⁷ חזון עובדיה יו"ט- הלכות עירוב תבשילין ה

¹⁷⁸ חזון עובדיה יו"ט- הלכות עירוב תבשילין יא

13. If someone forgot to make an Eruv Tavshillin in a place where the local community Rabbi did not make an Eruv Tavshillin for the community, they may cook a lot of food on Friday of Yom Tov for their Yom Tov meal and eat the leftovers on Shabbat.¹⁷⁹
14. Although one is not allowed to prepare on Yom Tov for Shabbat, in a case where one made an Eruv Tavshillin one is also allowed to prepare from Yom Tov for Shabbat. Examples would include setting the table or washing the dishes for Shabbat.¹⁸⁰

Grinding

15. One is allowed to grind spices on Yom Tov, but not salt.¹⁸¹

Bathing

16. Unlike on Shabbat, on Yom Tov one is allowed to warm up and use hot water to wash one's hands, face, and feet.¹⁸²
17. One is only allowed to take a hot shower with water that was heated before Yom Tov. Otherwise one is only allowed to take a cold shower on Yom Tov.

Driving and Electricity

18. One is not allowed to drive on Yom Tov, since turning on the car ignites a fire within the engine.¹⁸³
19. One is not allowed to turn on or off electric switches or appliances on Yom Tov, just like on Shabbat.¹⁸⁴ Similarly, driving an electric car on Yom Tov is prohibited.

Non-Jews

20. One is not allowed to ask a non-Jew to do something prohibited on Yom Tov, such as to ask a housekeeper to do laundry. However, one may ask a non-Jewish housekeeper to perform an activity that is allowed on Yom Tov like washing dishes.

Carrying

21. One is allowed to carry outside even in places without an Eruv on Yom Tov.¹⁸⁵

179 חזון עובדיה יו"ט - הלכות עירוב תבשילין יד
 180 חזון עובדיה יו"ט - הלכות עירוב תבשילין ח
 181 חזון עובדיה יום טוב - מהלכות יו"ט ל
 182 חזון עובדיה יום טוב - מהלכות יו"ט יב
 183 חזון עובדיה יום טוב - מהלכות יו"ט טו
 184 חזון עובדיה יום טוב - מהלכות יו"ט טז
 185 חזון עובדיה יום טוב - מהלכות יו"ט לו

Meals

22. On Yom Tov there is a Mitzvah of *Simchat Yom Tov*- to be happy and enjoy the holiday. Therefore, one should have a festive meal with bread¹⁸⁶ ideally involving wine and meat on Yom Tov.¹⁸⁷
23. For Yom Tov meals one should ideally try to have beef or lamb but eating chicken would also qualify as having meat on Yom Tov.¹⁸⁸
24. One should use 2 challot or loaves of bread when making Hamotzi on Yom Tov, just like on Shabbat.¹⁸⁹
25. One should have at least 2 meals every day of Yom Tov, unlike Shabbat where there is a Mitzvah to eat 3 meals.¹⁹⁰

Simcha- Joy

26. A husband has an obligation to buy his wife a nice gift, such as clothing or jewelry as the Mitzvah of *Simchat Yom Tov* includes making one's wife happy.¹⁹¹
27. One should give charity to the poor before Yom Tov to enable them to enjoy the holiday as well, as part of the Mitzvah of *Simchat Yom Tov*.¹⁹²

Pets

28. One may feed fish in an aquarium and other pets on Shabbat and Yom Tov.¹⁹³

Two Days

29. Outside of Israel we keep two days of Yom Tov, and the second day of Yom Tov must be kept exactly the same as the first day.¹⁹⁴
30. One who lives in Israel and travels outside of Israel for Yom Tov still keeps only one day of Yom Tov. However, on the second day of Yom Tov they may not do anything in public that is prohibited to do on Yom Tov, out of respect for the local Jewish community observing the second day of Yom Tov.¹⁹⁵
31. One who lives outside of Israel who is in Israel for Yom Tov should keep one day of Yom Tov but on the second day of Yom Tov should refrain from doing activities

¹⁸⁶ יחיה דעת ח"ה לו מביא שדעת מרן שחייב לאכול פת ביו"ט

¹⁸⁷ חזון עובדיה יום טוב - שמחת יו"ט ח

¹⁸⁸ חזון עובדיה יום טוב - שמחת יו"ט ח

¹⁸⁹ חזון עובדיה יום טוב - שמחת יו"ט ה

¹⁹⁰ חזון עובדיה יום טוב - שמחת יו"ט ו

¹⁹¹ חזון עובדיה יום טוב - שמחת יו"ט ח

¹⁹² חזון עובדיה יום טוב - שמחת יו"ט ח

¹⁹³ דרכי משה או"ח תצו. א. וטעמו הואיל ואין להם מזונות ממקום אחר. שמירת שבת כהלכתא כז, כז. וכן פסק בילקוט יוסף

¹⁹⁴ חזון עובדיה יום טוב - יו"ט שני של גלויות א

¹⁹⁵ חזון עובדיה יום טוב - יו"ט שני של גלויות ב, אור לציון ח"ג פ"כג א

prohibited on Yom Tov.^{196 197} They should only perform one seder on the first night. On the second day of the holiday they should pray the Chol Hamoed prayers, and on the 8th day they should put on Tefillin with a bracha, but they should not eat Chametz until the end of the 8th day of the holiday.

32. One who owns an apartment or house in Israel and is spending their Yom Tov in their apartment should keep one day of Yom Tov.¹⁹⁸
33. Someone from outside of Israel who is spending Yom Tov in Israel may ask a local Israeli on the second day of Yom Tov to do something prohibited to do on Yom Tov, since for the Israeli it is not Yom Tov.¹⁹⁹
34. Yeshiva students from outside of Israel who are in Israel for Yom Tov should keep one day of Yom Tov.²⁰⁰

Chol Hamoed - חול המועד

Work

1. On Chol Hamoed one who can should preferably not work, unless they need to in order to pay for their holiday expenses or is at risk of incurring a financial loss if they don't work.²⁰¹ An employee should try to take their days off during Chol Hamoed, however in a case where that is not possible an employee is allowed to go to work on Chol Hamoed, so that they don't suffer a loss. One who is allowed to work on Chol Hamoed should try to spend some of their earnings on something extra in honor of the Chag, such as by spending on a special meal for the family.²⁰²
2. Even the possibility of incurring a minor financial loss is enough to allow one to work on Chol Hamoed. If one can sell merchandise on Chol Hamoed for a higher price than after Yom Tov, one is allowed to sell it on Chol Hamoed.²⁰³
3. If there is a trade show on Chol Hamoed one is allowed to attend and sell their merchandise.²⁰⁴

¹⁹⁶ ישנו מחלוקת בין מרן באבקת רוכל (כו) ובין החכם צבי (קסז) בדין בן חו"ל שנוסע לא"י האם ישמור יו"ט שני. דעת רבינו בן חיים נוטה לסברת החכם צבי אבל אין לנו אלא דברי מרן, ולכן יש לעשות פשרה בין הדעות. לשמור יו"ט אחד כשיטת החכם צבי אבל לא לעשות מלאכה ביו"ט שני לחשוש לדעת מרן. וחכם עודביה יוסף פסק לבחורים הלומדים בישיבה בארץ לשמור יו"ט אחד כשיטת החכם צבי. ודעת רבנו בן חיים הוא שכשיש עוד צד לדון מישהו כבן א"י כגון מי שיש לו דירה בארץ או מי שתמיד נוסע לארץ ברגלים שיש לדון אותו כבן א"י וישמור יום אחד.

¹⁹⁷ חזון עובדיה יום טוב - יו"ט שני של גלויות יב

¹⁹⁸ עיין חזון עובדיה יום טוב - יו"ט שני של גלויות יח

¹⁹⁹ יביע אומר חלק ט או"ח מט

²⁰⁰ יביע אומר חלק ו או"ח מ אור לציון ח"ג פ"כג ח

²⁰¹ משנה ברורה תקל ס"ק א

²⁰² כמו שכתב הרמ"א באו"ח תקלט. א

²⁰³ חזון עובדיה יו"ט - מהלכות יו"ט ד

²⁰⁴ חזון עובדיה יו"ט - מהלכות יו"ט יב

Shaving and Haircuts

4. Men may not shave during Chol Hamoed.²⁰⁵
5. Men and women are not allowed to get a haircut on Chol Hamoed.²⁰⁶
6. Women are allowed to remove body hair on Chol Hamoed.²⁰⁷
7. Children under Bar Mitzvah may get a haircut during Chol Hamoed.²⁰⁸
8. Someone mourning the loss of a relative whose 30th day falls during Chol Hamoed may shave on Chol Hamoed.²⁰⁹
9. One is allowed to cut their nails on Chol Hamoed.²¹⁰

Laundry

10. One may not do laundry on Chol Hamoed.²¹¹ One may not even ask a non-Jew to do laundry for them on Chol Hamoed.²¹²
11. However, one is allowed to iron wrinkled clothing on Chol Hamoed.²¹³
12. One is allowed to wash children's clothing on Chol Hamoed.²¹⁴
13. One is allowed to wash towels and bed sheets on Chol Hamoed.²¹⁵
14. Someone who washed their undergarments before Yom Tov, and on Chol Hamoed runs out of clean undergarments may launder them.²¹⁶
15. If someone's clothing gets stained on Chol Hamoed one may use cleaning products to try to remove the stain.²¹⁷

Weddings

16. We don't arrange weddings on Chol Hamoed.²¹⁸
17. One is allowed to have a party for a Bar Mitzvah, Brit Milah, Pidyon Haben, or for some other personal reason on Chol Hamoed.²¹⁹

Buying Chametz After Pesach

1. One who sold their Chametz over Pesach may not eat their Chametz immediately after Pesach. One should wait until the community Rabbis have had enough time to

²⁰⁵ אורח חיים תקלא. ב, חזון עובדיה יו"ט- מהלכות יו"ט כד

²⁰⁶ אורח חיים תקלא. ב, חזון עובדיה יו"ט- מהלכות יו"ט מד

²⁰⁷ חזון עובדיה יו"ט- מהלכות יו"ט מד

²⁰⁸ אורח חיים תקלא.ו

²⁰⁹ חזון עובדיה יו"ט- מהלכות יו"ט כו

²¹⁰ אורח חיים תקלב. א, חזון עובדיה יו"ט- מהלכות יו"ט כז

²¹¹ אורח חיים תקלג. א

²¹² אורח חיים תקמג. א

²¹³ חזון עובדיה יו"ט- מהלכות יו"ט כח, אור לציון ח"ג פ"כד ד

²¹⁴ חזון עובדיה יו"ט- מהלכות יו"ט לב, וע"ע יביע אומר חלק ז או"ח מט

²¹⁵ אורח חיים תקלג. א, חזון עובדיה יו"ט- מהלכות יו"ט לב

²¹⁶ חזון עובדיה יו"ט- מהלכות יו"ט לב

²¹⁷ חזון עובדיה יו"ט- מהלכות יו"ט לב

²¹⁸ אורח חיים תקמו. א

²¹⁹ חזון עובדיה יו"ט- מהלכות יו"ט מב

buy back the Chametz from the non-Jew it was sold to, which usually takes up to 2 hours after Pesach has ended.

2. One may not buy Chametz after Pesach from a store that is owned by a Jew who did not sell his Chametz over Pesach. Instead, one should wait until there has been enough time for the store's inventory to turn over, which could take several weeks, depending on the business.
3. One may buy Chametz immediately after Pesach from large supermarket chains that are publicly owned, even if some of the shareholders are Jewish.

מנהגי ספירת העומר - Customs During the Days of Omer

Parties

16. We do not arrange weddings and other parties from Pesach until Lag BaOmer, which is the 33rd day of the Omer.²²⁰
17. One may get engaged during Omer and have a party but may not play music. Ideally one should arrange for the party to fall on Rosh Chodesh, which is a happy day. However, singing without music is allowed.²²¹

Shaving and Haircuts

18. Men may not shave or get a haircut from Pesach until the 34th day of the Omer.²²²
The custom in some communities is to shave on the 33rd day of the Omer.
19. Someone who must look professional and cannot wait until the 34th day of the Omer to shave or get a haircut may do so during the Omer on a Friday, in honor of Shabbat or on Rosh Chodesh.²²³
20. When Lag BaOmer falls on Friday one is allowed to shave or get a haircut on Lag BaOmer.²²⁴
21. Similarly when Lag Baomer falls on Sunday one may shave or get a haircut on Friday.²²⁵
22. If there is a Brit Milah during the Omer the father of the boy, the Sandak and Mohel are all allowed to shave or get a haircut on the day of the Brit, or the day before if they won't have time to get a haircut before the Brit in the morning.²²⁶

²²⁰ אורח חיים תצג א, חזון עובדיה יו"ט - הלכות ספירת העומר ל

²²¹ חזון עובדיה יו"ט - הלכות ספירת העומר לב

²²² אורח חיים תצג ב ונשים מותרות אור לציון ח"ג פ"ט ז ג

²²³ חזון עובדיה יו"ט - הלכות ספירת העומר לו

²²⁴ חזון עובדיה יו"ט - הלכות ספירת העומר לט

²²⁵ כך פסק מו"ר בשנת תשע"ז בהתחשבות שיטת הרדב"ז שמתיר להתגלח לכבוד שבת, והלכה כדברי המיקל באבל

²²⁶ חזון עובדיה יו"ט - הלכות ספירת העומר לז

Shehechyanu

23. The custom is not to wear a new piece of clothing that would warrant making the Bracha of Shehechyanu until Lag Baomer.²²⁷

24. One is allowed to make a Shehechyanu on a new fruit during the days of Omer.²²⁸

Glossary

Passover

- **Pesach פֶּסַח**
Passover. The holiday to celebrate the Jews' exodus from slavery in Egypt. Celebrated from the 15th day of the month of Nissan for 7 days in Israel and 8 days elsewhere. During the holiday we may not eat or own any Chametz, and instead eat Matzah.
- **Erev Pesach עֶרֶב פֶּסַח**
The Eve of Passover. The 14th day of Nissan. The night prior to Passover we conduct a search for Chametz. On the day leading up to Passover, we refrain from eating Chametz from the 4th halachic hour of the day.
- **Taanit Bechorot תַּעֲנִית בְּכוֹרוֹת**
Fast of the Firstborn. Firstborn men have a customary fast on Erev Pesach. Usually they attend a Siyum which cancels their obligation to fast.
- **Siyum [Mesechet] [מְסֻכָּה] סִיּוּם**
A celebration made when one completes a volume of Gemara/ Talmud.
- **Matzah/ Matzot מִצָּה, מִצּוֹת**
A thin cracker-like bread made for Passover. From the moment water is added to flour to make the dough until the Matzah is baked no more than 18 minutes are allowed to pass, out of concern that the dough may rise.
- **Rosh Chodesh רֹאשׁ חֹדֶשׁ**
The first day of a Jewish month.
- **Nissan נִסָּן**
The month on the Jewish calendar in which Passover falls.
- **Birkat Hailanot בִּרְכַת הָאֵילָנוֹת**
A blessing recited in the springtime upon seeing fruit trees blossoming.
- **Chametz חָמֵץ**
Food containing wheat, barley, spelt, oats, or rye which was baked more than 18 minutes after the flour was mixed into the dough. Flour from the five grains that comes in contact with water, and was not baked within 18 minutes would also be considered Chametz.

²²⁷ יביע אומר ח"ג א"ח. כו אור לציון ח"ג פ"ז ב

²²⁸ יביע אומר ח"ג א"ח. כו, חזון עובדיה יו"ט - הלכות ספירת העומר לד

- **Bedikat Chametz** בְּדִיקַת חָמֵץ
The search for Chametz conducted the night before Passover.
- **Hagala** הַגְעָלָה
The process of rendering a pot or utensil fit for use on Passover using hot water.
- **Libbun** לִיבּוּן
The process of rendering a pot or utensil fit for use on Passover using an open flame.
- **Afikoman** אֶפִיקוֹמָן
A piece of Matzah that is eaten towards the end of the Seder as a remembrance for the Passover Sacrifice that used to be offered in Jerusalem.
- **Shmura** שְׁמוּרָה
Matzah which was made from grain that was guarded to not come in contact with water from the time the grain was harvested.
- **Egg Matzah** מַצָּה עֲשִׂירָה
Matzah made with more than just flour and water. Typically made with eggs or fruit juice. Also called Matzah Ashira, which means “enriched Matzah.”
- **Matzah Flour** קִמַח מַצָּה
Flour made by grinding Matzot up. Also called Matzah meal, this can be used in baking and cooking and will not become Chametz if it comes in contact with water.
- **Marror** מָרֹר
Bitter herbs eaten at the Seder. Generally, romaine lettuce or endives are used. Ashkenazi Jews use horseradish.
- **Charoset** חָרוֹסֶת
A sweet food eaten with the Marror at the Seder usually made of apples, dates, wine- although recipes vary. Haligh in Farsi.
- **Karpas** כַּרְפָּס
Celery, which is eaten towards the beginning of the Seder, dipped in saltwater or vinegar.

Dates and Times

- **Halachic Hour** שְׁעָה זְמַנִּית
In Jewish law the day is split into 12 parts from sunrise to sunset. Each of the 12 parts is called a Halachic Hour.
- **Chatzot** חֲצוֹת
The midpoint of the day, calculated from sunrise to sunset, sometimes also called Halachic Midday. Chatzot can also refer to the midpoint of the night, which is

exactly 12 hours after Chatzot of the day, in which case Chatzot would be referring to Halachic Midnight.

- **Plag Hamincha** פְּלַג הַמִּנְחָה
A point in the day 9.5 Halachic hours from sunrise.
- **Shkiah** שְׁקִיעָה
Sunset.
- **Nightfall** צֵאת הַכּוֹכָבִים
Literally “The time when the stars come out”. There are varying opinions on how to calculate nightfall. According to Rav Ovadia Yosef nightfall is 20 minutes after sunset.
- **Shabbat** שַׁבָּת
Sabbath. The 7th day of the week is a holy day for Jews. From sunset on Friday until nightfall Saturday night Jews observe the Shabbat, which consists of prayers, festive meals, and several prohibitions – such as not working or handling electricity.
- **Yom Tov** יוֹם טוֹב
A Jewish holiday. Celebrated like Shabbat, with some minor differences.
- **Chol Hamoed** חוֹל הַמּוֹעֵד
The days in between the first Yom Tov and last Yom Tov of Passover and Sukkot. These days are treated partly like Yom Tov and partly like a weekday.
- **Simchat Yom Tov** שִׂמְחַת יוֹם טוֹב
Torah law requires one to be happy and joyous on holidays. This is accomplished through partaking in festive meals with wine and meat. As part of this Miztvah a husband is required to make his wife happy, by purchasing a gift for her in honor of the holiday. One must also donate money to the poor to assist them with their holiday expenses.

Ceremonies and Rituals

- **Kiddush** קִידּוּשׁ
The ceremonious blessing we recite every holiday at the meal over a glass of wine.
- **Mitzvah** מִצְוָה
A commandment from God.
- **Seder** סֵדֶר
A festive meal conducted on the first two nights of Passover involving a recounting of the exodus story, eating Matzah, Marror, and other rituals and customs. In Israel the Seder is only performed on the first night of Passover.
- **Haggadah** הַגָּדָה
The guidebook to the Seder with the texts and blessings to be recited at the various stages.

- **Bar Mitzvah** בר מצוה
A boy 13 years of age or older is considered an adult by Jewish law, and less than 13 is considered a child. Once a boy is considered 13 years of age he is considered Bar Mitzvah.
- **Brit Mila** ברית מילה
Circumcision. Torah law requires all Jewish males to be circumcised on the 8th day from the day they are born.
- **Birkat Hamazon** ברכת המזון
The blessing recited after eating bread.

Measurements

- **Kezayit** כזית
A unit of volume equivalent to 28 mL.
- **Kebetza** כביצה
A unit of volume equivalent to 56 mL.
- **Reviit** רביעית
A unit of volume equivalent to 81 mL.

Omer

- **Omer** עומר
The period of time beginning on the second day of Passover and concluding on the holiday of Shavuot – for a total of 49 days. Each day of the Omer we have a Mitzvah to count which day of the Omer it is. In later times a tragedy occurred in which 24,000 scholars – students of the sage Rabbi Akiva passed away during this period which led to many customs of mourning being adopted. The customs of mourning associated with this period conclude on the 34th day of the Omer.
- **Sefirat HaOmer** ספירת העומר
The counting of the Omer. Reciting the text in which we count how many days of Omer have elapsed.
- **Lag Baomer** ל"ג בעומר
The 33rd day of the Omer. Ashkenazi communities end the mourning customs of Omer on Lag BaOmer, while Sefaradi communities wait until the following morning, the 34th day of the Omer.

General

- **Arvit** ערבית
Evening prayers.
- **Ashkenazi / Ashkenazim** אשכנזי, אשכנזים
European Jews.
- **Sefaradi/ Sefaradim** ספרדי, ספרדים

Jews originating from the Middle East and North Africa.

- **Hatarat Nedarim** התרת נדרים
The process of annulling a vow.
- **Mevushal** מבושל
Wine that a non-Jew has handled is not allowed to be used. However, if the wine was “cooked” by heating it to a high temperature, it is called allowed. We call this type of ‘cooked’ wine Mevushal.
- **Shehechyanu** שהחיינו
A blessing recited on joyous occasions, when eating a new fruit, or wearing new clothing.
- **Yartzeit** יארצייט
The day marking the date of a parent or relative’s passing. Some have the custom to fast on a parent’s Yartzeit. Sal in Farsi.
- **Hallel** הלל
A collection of poetic psalms recited on holidays to express gratitude to God.
- **Bracha** ברכה
A blessing.
- **Yashan** ישן
Torah law requires that in order to eat from the year’s grain crop one must wait until the 2nd day of Passover. Outside of Israel some opinions are lenient with this law. Grain products that were grown before Passover are called Yashan, which literally means “Aged” and flour that was produced from such grain is called Kemach Yashan, “Aged Flour”.
- **Eruv Tavshillin** ערוב תבשילין
Torah law does not allow one to cook or prepare from one day of Yom Tov to the next, or from Yom Tov for after Yom Tov. In the case where Yom Tov falls immediately preceding Shabbat, Chachamim established a procedure called an Eruv Tavshillin which effectively allows one to cook and prepare from Yom Tov for Shabbat. Essentially one needs to take a cooked food and some bread, or Matzah on Passover, and recite a blessing on the eve of the holiday. The food may be consumed on Shabbat.
- **Kitniyot** קטניות
Legumes which many Ashkenazi communities refrain from eating over Passover. Common examples include rice, beans, and corn.
- **Gebrochts** געברוקס
Matzah which became wet and foods made with Matzah meal and water. Some Ashkenazi communities refrain from eating on Passover.





הוועד לעניני הדת

RELIGIOUS COUNCIL

United Mashadi Jewish Community of America

Form for Selling of Chametz 2025-5785

This is a form for selling your Chametz. It is a legally binding agency agreement. Notice that this will result in not a symbolic selling but a full and legal transaction. You can bring it to Rabbi Mosheh Aziz.

You must submit this form by Wednesday night April 9th.

You can download a PDF on online at <http://kanissanews.com/chametzform2025.pdf> or fill out our Google Forms at <https://forms.gle/tiS9wBnyVVeAYqgo9> Contact Rabbi Mosheh Aziz for more information.

I, the undersigned, fully empower and permit Rabbi Eliyahu Ben-Haim or Rabbi Mosheh Aziz to act in my place and on my behalf to sell all Chametz in my possession--knowingly and unknowingly--- as defined by the Torah and Rabbinic Law, and to lease all places wherein the Chametz owned by me may be found, especially in the following premises and elsewhere:

Address 1

Address 2

Address 3

The person empowered by me has the power to sell and to lease by transaction as he deems fit and proper for such time as he believes necessary in accordance with all detailed terms and forms according to Jewish Law. Also do I hereby give him full power and authority to appoint a substitute in his stead with full power to sell and lease. This is meant to conform with all the or Torah and Rabbinic Regulations and Laws, and also in accordance with the Laws of the State of New York and of the United States of America and to this, I hereby affix my signature on this Month of Nissan in the year of Five Thousand Seven Hundred Eighty Five (5785), April Two Thousand Twenty Five (2025).

NAME _____ SIGNATURE _____ DATE _____

Please note: Selling of Chametz is a free service provided by UMJCA. A \$10.00 donation is suggested. Please see Rabbi Ben-Haim or Rabbi Mosheh Aziz to make a donation or Venmo @MoshehAziz.

Rabbi Eliyahu Ben-Haim
(Co-Chair)

Mr. Nissim Bassalian
(Co-Chair)

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