

פסח

PESACH SEPHARADIC GUIDE

5780 - 2020

WEDNESDAY NIGHT APRIL 8th TO THURSDAY APRIL 16th 2020
FROM 14 - 22 NISSAN 5780

RABBI RONEN A. ABITBOL
Customs - Advice - Halakhot

Pesach Guide 5780 / 2020

Rabbi Ronen Azriel Abitbol

How to do Bedikat 'Hamets

1. On the night before the Holiday, 13th Nissan (Tuesday, April 7th, 2020), 20 minutes after sunset, we proceed with the Bedika of Chametz.
2. The custom is to prepare ten small pieces of bread (preferably pita bread) of less than 29 grams each, carefully wrapped in paper. [Those who wrap them in aluminum foil must make sure that the next day, before burning the chametz, they open the wrapped pieces so that the bread can be burned by the fire]. The ten pieces are hidden in various corners of the house for the master to look for them.
3. The Rav Ben Ich Chai, writes that there is a custom of carrying a bag containing a small piece of bread with a little salt, and depositing therein the chametz that will be found, to be burned the next day. This practice is a good sign and blessing to be able to perform this mitzvah for many years, since salt is a symbol of duration.
4. Some people turn-off all the lights of the house before proceeding to the Bedika and use only the light of the candle. Others leave the light on to find the chametz more easily. Both customs are valid.
5. One proceed to the Bedika with a single candle preferably made of bee's wax. A torch is not valid, therefore two braided candles, that their flames are touching, are considered as torch (e.g.: the candle of the Havdalla). If one does not have a candle, he can use a flashlight.
6. Before starting the Bedika, one recites the following blessing:

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו

וְצִוָּנוּ עַל בִּיעוּר חָמֶץ.

"Baroukh Atta ... asher kide-shanou be-mitzvotav
vetsivanou 'al biur chametz"

7. After reciting the blessing, it is forbidden to speak until the end of the Bedika. Once started the Bedika, only things that concern the Bedika can be said, in order to focus on this important mitzvah. However, we do not redo the blessing if someone has uttered useless words.

8. One blessing is enough for a person to include the Bedika in different houses, even if they are far apart.

9. Bedika has to be done also in one's workplace (example: factory, office, etc.). If it is difficult for one to return to his workplace, he can do it (with a candle) either at night before leaving work, or the next day, but without reciting the blessing.

10. Bedika has to be done also at the synagogue. This mitzvah is entrusted to the Chazan, the director of the center, or the Gabbai. For this Bedika, they do not recite the blessing.

11. After the Bedika, bittoul chametz is carried out, which is a declaration stating that this chametz is null and void, and that its owner renounces his property.

כָּל חֲמִירָא וְחֲמִיעָא דְאִיכָא בְּרִשּׁוּתִי, דְּלֹא חֲמִתִּיה, וְדִלָּא
בְּעֲרִיתִיה, לְבָטֵל וְלִהְיוּ הֶפְקֵר כְּעֶפְרָא דְאַרְעָא.

"Kal chamira de-ikka bir-shouti dela chaziteh ou-dela
bi'arteh leeve batil ve-chachiv ke'afra de-ar'a".

Translation:

Any fermented dough and sourdough in my possession,
that I did not see and that I did not destroy, be null and
void, like the dust of the earth.

12. The bittoul is recited three times by the master of the house only, in the language he understands, to make sure that he has grasped what he has just done. If one reads this text in Aramaic or Hebrew without understanding what one recites, one does not fulfill one's obligation, and one will have to resume the reading in a language that one understands.

Bon Voyage

Bedika Requirement for Travelers

1. If one is leaving their house more than 30 days before Yom Tov and returning after Yom Tov, they are not obligated to do a bedika in the house. However, they must sell the chametz and declare the 'bittul' of 'Erev Pesach.
2. In any case, that one is exempted from the bedika, they are still obligated to remove all visible chametz, though there is no need to "kosher" the kitchen. In practical terms this means one must go through the house to check for any visible chametz remove it and place it together in one cupboard. In the kitchen, all chametz must also be removed and cleaned, for example, inside the oven, any visible crumbs have to be removed, and behind the fridge should be checked for fallen pieces of chametz. But as mentioned, one do not need to "kosher" the oven, stove-top or surfaces for Pesach as he would every year, it is enough just to clean all visible chametz.
3. Also, if one have chametz of value left over that they would normally sell, such as whiskey, it should be all be placed together in one cupboard or room and the sale of chametz should be done through ones local Rabbi.
4. However, if one is leaving more than 30 days before Yom Tov and have plans of returning on Chol Hamoed, there is an obligation to do a full bedika before leaving. The same halakha would apply for one switching and going to spend the second part of the Holiday in a different house, e.g.: going to Miami for the second Holiday.
5. Even for the ones who are leaving their house for the Holiday, there are further requirements for bedika at their destination, for example in the hotel room. If one arrive at the night of the 14th, right before the time of bedika or in the day 'Erev Yom Tov though the room was cleaned well by the hotel staff, one have still the obligation to make the bedika with a candle and recite the berakha. One should also say the "bitul" (nullification) as done every year on the night before Pesach and in the following morning.
6. A family going to parents or in-laws and are given a room for Yom Tov, the halachic status of that room is questionable. Do we equate this with a rental which would obligate the guest in bedika or does the guest have no ownership in this room, so the preferred option for a guest who wishes to make his own bedika is to listen to the host's blessing and do a bedika in his own room.

Selling Chametz in different Time Zone

1. If one will spend Pesach in Eretz Yisrael and sell their chametz with a Rav in America, that sale will be done on the eve of Pesach, 7 hours after the prohibited time in Eretz Yisrael and too late to be sold. Therefore, one's choice is either sell with an earlier sale which is done by Rabbanim in America or sell it with a Rav in Eretz Yisrael.
2. However, selling with a Rav in Eretz Yisrael poses another problem. The Rabbanim there buy back the chametz immediately after their Yom Tov is finished, but for visitors living abroad there is still another day of Yom Tov, plus one needs to take into account the time difference between Eretz Yisrael and America. Therefore, if one decides to sell his chametz with a Rav in Eretz Yisrael he should mention to him that he would like to buy back his chametz after 'Yom Tov Sheni' in America. Rav Moshe Feinstein Zt"l, was of the opinion that one can just have in mind not to reacquire the chametz until after the later time.



WWW.HEKHALSHALOM.COM

LIQUIDATION OF CHAMETZ

1. The way to liquidate one's chametz is to burn it, crumble it to scatter it in the wind or throw it into the sea. The wide spread custom is to burn it.
2. Those who leave the remains of their chametz in garbage cans in front of their homes do not perform the mitzvah to destroying the chametz, as it is still on their property. In case the city does not pick up garbage before the beginning of the Holiday, it will be necessary to pour some bleach in the garbage bags to make the chametz not eatable.
3. The next morning, after the last meal of chametz, we floss and brush our teeth. Those who wear dentures should clean them thoroughly.
4. It is up to the householder to destroy the remaining chametz. In the event that he leaves early for work and his family wants to eat some more chametz, his wife will have to make sure to destroy all the chametz before the time when it becomes forbidden. As for the husband, he will nullify the chametz (bittul chametz) from where he is, after his family has finished eating it.
5. The Bittoul text read on the day of 14 Nissan is as follows:

כָּל חֲמִירָא וְחֲמִיעָא דְאִיכָא בְּרִשּׁוּתִי, דְּלֹא חֲמִתִּיהּ, וְדְלֹא בְעִרְתִּיהּ, לְבָטֵל
וְלִהְיוּ הַפֶּקֶר כְּעֶפְרָא דְאַרְעָא.

"Kal chamira de-ikka bir-shouti dela chaziteh ou-dela
bi'arteh leeve batil ve-chachiv ke'afra de-ar'a".

Translation:

Any fermented dough and sourdough in my possession, that
I did not see and that I did not destroy, be null and void,
renounced of my property, similar to the dust of the earth.

6. According to the Shulchan 'Arokh, one must get all chametz out of the house. If this were to cause a great monetary loss, our Sages allowed to deposit the chametz in a closed room that will be sold to a non-Jew, by a sales contract prepared by the rabbi of the community.
7. This concerns rather the businesses that sell food products, because it will be too difficult for them to get rid of their chametz. But in the case of individuals, they should try to liquidate all the chametz and take it out of the house. If this is difficult, they will keep only chametz which is not consumable as is, for example: flour, uncooked pasta, etc.
8. It is understood that one should not buy chametz, thinking to sell it, even if this chametz is not consumable as it is, e.g.: Mofleta dough. For even greater reason, one cannot buy consumable chametz, such as cakes for Mimouna.

FIRST BORN FASTING

תענית בכורות

In the tenth and last plague inflicted on Egypt, G-d punished the firstborn of the Egyptians throughout the land. During the Firstborn Plague, no Jewish firstborn died. To express their gratitude, all male firstborn fast on the eve of Pesach.

1. For first-born children who are not yet 13 years old, their fathers will fast in their place.
2. It is true that some regions used to make the firstborn girls fast, but according to our custom, the firstborn girls do not fast. ('Hida, Ben Ish Chai)
3. Today it is customary for this fast to be spared by participating in a closing celebration of a Talmud treaty (Siyum Massekhet). However, first-born children aged 13 and over are required to present themselves at the beginning of the siyum, and not come afterwards to consume the small piece of cake and thus fulfill the obligation to fast. Also charging someone to bring them that little piece of cake, does not absolve them of the obligation to fast.
4. There are two types of firstborn status:
 - a.) A man marries a woman who already has children with her first husband, nevertheless the son he will have with this woman is the first son born to him, this son will inherit the double of future brothers that this man will have with this woman, or other women, if any. But since he is not the first child to come out of this woman's womb, he does not have the senior status to be redeemed by a Cohen. In such case the child is exempt from fasting.
 - b.) The second type of firstborn is the one who came out first from his mother's womb. His father has the obligation to be redeem him from a Cohen at the age of 30 days. In such a case, even if the father has had other children with other women, since it is the first child who leaves the matrix of this woman, he has the status of a firstborn. In this case the child does have the obligation to fast.
5. According to the halakha, a child born by caesarean, even though he is the firstborn, he will not, however, have the status of eldest son, either in respect of both parts of the inheritance, nor in that which concerns the purchase of the first born from the Cohen, so he is exempt from fasting.



Hok LeYisrael - 5 Minutes
A Daily Class
Guemara : 5 Minutes
Zohar : 5 Minutes
*You Will Be Amazed
How Much You Can Learn In
5 Minutes*

Rav Ronen A. Abitbol



To Join Our Group Text :
(514)831-4530

KOSHERING the KITCHEN

It is customary to remove the utensils and dishes that are used during the year, and replace them with either new utensils, or used Pesach utensils from year to year. In many cases people would kosher their utensils in preparation for Pesach; however, the following directions apply to koshering utensils year round as well.

We are instructed by the Torah that the proper koshering of a vessel depends upon the majority of its usual food preparation method, used through the year, in which chametz (or not kosher food) is absorbed into the vessel. (Ke-volo kakh pol-to).

General rules:

There are three main Koshering types:

- 1) Libbun - blowtorching;
- 2) Hag'ala - immerse in hot boiling water;
- 3) 'Eruy Keli Rishon - pouring hot boiling water;

Before Koshering:

- **Cleaning** - one has to remove all tangible traces of chametz, for example: removal of all food, rust, dirt, calcium deposits. This does not include the removal of discolorations.
- **Resting** - before koshering, all utensils should not be used for 24 hours, from their last use.

After Koshering:

- Rinse with cold water.
- Once koshered, the status of the utensils could be changed from dairy to meat, or vice versa.

COUNTERTOPS:

There are many countertop materials available in the home market today. In older homes you would find counters manufactured by laminating a hard plastic material onto a thin piece of wood, or an acrylic countertop. In the more modern kitchens, are commonly found the natural stones such as: granite, marble, limestone, soapstone, slate, and onyx. Another material used today for counter tops is quartz resin, which is a man-made; non-porous material, made to look like granite or marble.

According to Sephardic custom all these materials mentioned, may be koshered.

1. Boil a kettle with water.
2. Once boiled, immediately pour the boiling water all over the countertops.
3. If the surface is big, one might need to refill the kettle a few times before the koshering can be completed, so he can cover the all surface.
4. As a general rule, once you koshered your countertop it may be used as is and would not need to be covered.
5. Some are stringent and have the custom that after koshering their countertop also cover them. (see Chazon 'Ovadiah page 160.)
6. In some cases that one cannot kosher the countertop, for example: ceramic and porcelain counter tops with porous grout between each tile, they must be covered with a material that will not easily rip or tear.

SINKS– Stainless steel and porcelain enamel

Sinks are generally made from porcelain enamel, stainless steel or granite.

For Sephardim all these sinks are kosher able. Rav 'Ovadiah Yosef Zt"l, (Chazon 'Ovadiah, Pesach, p. 151), rules that even porcelain sinks, are kosher able, despite the fact that porcelain utensils generally cannot be "Koshered" for Pesach. The exception made for sinks is based on a number of different factors. (ibid)

1. Clean the sink thoroughly. Hot water should not be used or poured in the sink for twenty-four hours prior to koshering, therefore it is recommended to turn off the hot shut-off valve under the sink twenty-four hours before koshering. Koshering is accomplished by pouring boiling hot water from a kettle over every part of the sink. The poured water must touch every part of the sink including the drain and the spout of the water faucet. It is likely that the koshering kettle will need to be refilled a few times before the koshering can be completed.
2. If hot water was used in the sink accidentally during the twenty-four hour dormant period, and there is not enough time before Pesach to leave the sink dormant for an additional twenty-four hours, a competent Rav should be asked, what should be done.
3. Some are more stringent and have a practice to place a grating on the bottom of the sink, so that the utensils do not come in direct contact with the surface of the sink, even after koshering them with the boiling water.

Ovens:

Gas and Electric

1. In a conventional oven, gas or electric, an oven cleaner may be necessary to remove baked-on grease. If a caustic type of oven cleaner (such as Easy-Off) was used to clean the oven and some stubborn spots remain after the caustic cleaner has been applied a second time with similar results, the remaining spots may be disregarded.
2. Reset the oven for twenty-four hours.
3. Open the oven on its highest setting. Once it has achieved this temperature, it must be left on for one hour.
4. This method is also acceptable for the oven racks, since it is usual to cook food in a pan, not directly on the racks themselves. Some are more stringent, and would cover the racks with silver foil, for the use during Pesach.

Self-clean Ovens:

1. Ovens with a self-clean feature, heat up to about 500 degrees Centigrade (900 Fahrenheit). At this temperature, all food residues are reduced to ashes, by running a complete self-cleaning cycle, of 2-3 hours. Halakhically, this is considered libun 'hamur by most of the more stringent opinions.
2. When koshering a self-clean oven, there is no need to clean the oven first. Also, there is no need to wait 24 hours before koshering.

STOOVTOPS:

Gas and Electric

1. To prepare a stovetop for Pesach, gas or electric, one should, first dismount all the parts that come off.
2. After thoroughly clean the top and all the pieces, with steel wool, soap and water.
3. The grates (spiders), should be koshered with Hag'ala in a pot with boiling water or by placing them in the sink and pouring hot boiling water on them.
4. Reassemble the cooking surface and ignite the fire under the grates at top heat, until they glow red (15-20 minutes).

Glass, Corning, Halogen or Ceran

1. According to the Sephardic custom, glass is a completely non-porous and non-absorbent substance. As such, it never absorbs any traces of Chametz or non-kosher foods, and a thorough washing of its surfaces is sufficient to make it kosher. Therefore, Glass, Pyrex, Duralex does not need to be koshered, but rather wiped clean (Chazon 'Ovadiah - Pesach Laws of Hag'ala, 10).
2. In regards to glass cooktops, we consider them like Pyrex or Duralex, so you just need to clean them thoroughly, with cold water and soap. If one wants to be a little more stringent, then he should ignite the burners at top heat, until they glow red (5-10 minutes), and after pour boiling hot water on top of them.
3. For the Ashkenazi Jewry generally follow the most stringent view, and do not use chametz glassware on Passover, nor do they kosher non-kosher glassware. However, there are exceptions, so they should consult with their rabbi regarding accepted protocol in their community.

Oven Hoods and Exhaust Fans:

1. Hoods and exhaust fan filters, you should dismount all the parts that come off, and clean any though grease stains and food residue.
2. If the grease stains are hard to remove, one should clean them as much as he could and then cover them with silver foil.

Dishwasher:

1. Clean the inside of the dishwasher and the racks to remove any crumbs or food that is adhering to any surface. Also, if your dishwasher has a removable filter it must be removed and cleaned out.
2. Before koshering the dishwasher it must not be used for 24 hours.
3. Run the dishwasher on the hottest setting using water and soap. Keep the racks in, to kosher them along with the dishwasher.
4. For plastic dishwashers - Make sure there are no cracks in the plastic lining of the racks.

Microwave:

1. To kosher the microwave, first it must be thoroughly cleaned, with special detail to the fan area, and not be used for 24 hours.
2. Then, place a cup of water with soap to be boiled in the chamber until it's completely evaporated, and the chamber is filled with steam.
3. During Pesach it is advisable to place all foods in closed up Tupperware before warming them, even after followed the aforementioned procedure.

BBQ Grill:

1. Clean the inside of the BBQ, including the racks, as well as the inside of the hood making sure that there are no food particles adhering to the surface.
2. Turn on the BBQ to high make sure to close the hood, and let it burn for 1 hour.
3. Kosher the racks by placing them in the self-cleaning cycle of your oven, or by covering the grates with fresh coals and letting the coals burn out.
4. The briquettes must also be checked and cleaned of any pieces of food.
5. You need to get new BBQ tools.

HOW TO KOSHER CUTLERY

- In all cases below, thoroughly clean the utensils to be koshered and wait 24 hours.
1. Cutlery made of one piece of metal can be koshered.
 2. Any utensils which will be damaged by boiling water cannot be koshered.
 3. Any utensils that have crevices in them that cannot be thoroughly cleaned cannot be koshered.
 4. Utensils with wooden or bone handles which have no crevices in them and will not be damaged by boiling water, may be koshered.
 5. Thoroughly clean the utensils of food residues and rust (especially at the joints).
 6. Wait twenty-four hours. Kosher the cutlery by dropping them, one by one, into a pot of boiling water.
 7. Make sure that the water is actually boiling when you place the cutlery in the pot.
 8. Remember that placing the utensils in the pot often lowers the temperature of the water below the boiling point, so with the addition of each piece of cutlery be sure the water continues to bubble. In case that the water stopped boiling, the utensils must be left in the pot until the water bubbles.
 9. Large utensils may be koshered in the water, one side at a time. Make certain that the part that you are immersing is completely surrounded by water. To help turn utensils or with removal, use tongs or a mesh basket. If tongs are used to insert the utensil into the boiling water, reposition them so that the original area they touched can now be exposed to the hot water. Return the utensil to the boiling water.
 10. After the koshering, remove the utensil and rinse in cold water.

HOW TO KOSHER POTS

- In all cases below, thoroughly clean the utensils to be koshered and wait 24 hours.
- For the purpose of koshering, you could use a non-kosher for Pesach pot, provided that it is thoroughly clean and has not been used for twenty-four hours. However, some are more stringent and have the custom to make the pot kosher for Pesach before using it for koshering. This can be accomplished by cleaning the pot, leaving it unused for twenty-four hours, filling the pot completely with water, waiting until the water comes to a rolling boil so that the water overflows.
- Before koshering all handles that are screwed to the pot or its lid, must be removed, cleaned and koshered separately.

There are two ways to kosher pots:

1. This is the same process described above for cutlery, except immersion is for a longer period of time. Fill a kosher pot with water and boil. Immerse the pot requiring kosherisation for 15 seconds while maintaining the boil. The pot need not be completely submerged all at once; it can be submersed portion by portion, lowering each part into the water and keeping it there for 15 seconds. After koshering, rinse the koshered pot in cold water.
2. If the pot to be koshered is too big to submerge in another pot, fill it with water to the very top. Boil the water. Once the boiling water starts to overflow from the pot, add some hot boiling water from a kettle, to reach the lip of the pot, so it could also be koshered. Pour out the water and rinse the pot with cold water.
3. According to Sephardim, a frying pan could be koshered for Pesach, with hot boiling water – Hag'ala.
4. Teflon or enamel coated frying pans or pots, cannot be koshered, for Pesach or year round.
5. During the rest of the year, if non-kosher food was fried in oil in a frying pan, one can kosher the pan by heating it to the point that paper will become singed when in contact with the other side of the heated metal. If it was used without oil, it is not feasible to kosher it, since it must be heated until it glows red-hot which almost always will ruin the pan.

Baking Pans:

Metal pans used for baking, must be koshered by libun gamur, such as a blowtorch, until they are red hot. This treatment can damage many pans, such as those made from aluminum. Therefore you will likely need to get a new set of metal baking pans.

Tables:

Chametz that was used directly on a table, this table should be cleaned and then covered with a tablecloth. If the table is made from marble, or granite, one should first remove all dirt residues and other substances from the surface, then pour hot water over the table, and cover with a tablecloth.

If the table is made from wood, clean it well, and then cover it with a tablecloth, after that you will be allowed to eat on the tablecloth, throughout the festival of Pesach. (Chazon 'Ovadia-Pesach page 159).

Drinking Glasses:

1. As mentioned above, according to the Sephardic custom, glass is a completely non-porous and non-absorbent substance, so it never absorbs any traces of Chametz or non-kosher foods, and a thorough washing of its surfaces is sufficient to make it kosher. Therefore, all drinking glasses including whiskey glasses, glass dishes in which hot food is cooked or served, or bottles used to store beverages that are chametz or that contained vinegar or grain alcohol, if they are emptied and then rinsed well with water and soap, they could be used for Pesach. (Chazon 'Ovadia Pesach Laws of Hag'ala, p.10).
2. A more stringent custom to kosher drinking glasses is by immersing them in cold water for three times, 24-hour periods. This is accomplished by filing the glass (or any other glass utensil) with cold water and leaving it full for twenty-four hours. The water should then be emptied and refilled and let sit for another 24 hours. This procedure should be repeated a third time, for a total of 72 hours. (Ben Ish Chai)
3. Utensils made from Arcoroc and Corelle, should be treated as glass for koshering purposes.

Small Tour around the Kitchen

Baby Highchair - thoroughly clean. Pour hot water on the eating tray.

Blender/Food Processor/Smoothie Machine - if used only for fruits or vegetables: Rinse them with water and soap.

Can Opener - Manual or Electric - Rinse with cold water and soap.

Candlesticks/Tray - Clean thoroughly.

Coffeemakers - Coffeemakers that have brewed only unflavored pure coffee - Clean thoroughly, and use new filters. Coffeemakers that have brewed flavored coffee should be cleaned thoroughly. Do not use for 24 hours. Pour one cup of water into chamber. Water should be heated in unit and allowed to drip into the glass kettle. Use new filters.

Dentures, Bite Plates, Braces - After finishing to eat chametz, clean thoroughly and place them in a cup with boiling water.

Hot Plate - Clean thoroughly, remove the food stains. Don't use it for 24 hours, and then pour boiling hot water on top.

Mixer - If used with chametz during the year, do not use for Pesach.

Refrigerator, Freezer - thoroughly clean with cold water and soap

Rings, Napkin - Just clean

Towels, Tablecloths, etc. - Launder with soap and hot water.

Water Pitchers – Well rinsed with cold water and soap.

Water Coolers – Cold water coolers should be cleaned.

Water Urn – May be used for Pesach by cleaning them and removing as much as possible the calcium buildup. After fill them up and boil the water. Spill out the hot water, and rinse the inside with cold water. If one had warmed during the year, challah or other food on top of them, then remove the lid and kosher it in a pot of hot boiling water, or you could also pour on it hot boiling water.

WHAT CANNOT BE KASHERED

Electric Mixers, Food Processors and Blenders, usually the motor area of these electric appliances is exposed to Chametz and can't be cleaned properly, so it is recommended to have a special mixer for Pesach.

Eruv Tavshilin

1. The Torah permits us to cook, bake, and prepare food on Yom Tov, in order to eat the prepared food on that day of Yom Tov. But one is not permitted to prepare from one day of Yom Tov for the second day of Yom Tov or for after Yom Tov.
2. This prohibition of preparing from one day of Yom Tov to the next, presents a problem when the Shabbat follows a two-day sequence of Yamim Tovim.
3. To deal with this issue our Rabbis instituted a procedure known as Eruv Tavshilin. An Eruv Tavshilin is a halakhic device which allows one to cook food on the day of Festival for Shabbat that immediately follows. It symbolically serves as the beginning of the preparation of food for Shabbat. Thus, any subsequent cooking done on the Festival is considered to be a continuation of the preparation begun before the Festival.
4. One should note that the Eruv Tavshilin allows them to cook on Friday only for Shabbat, but it does not allow them to cook from one day of the holiday to the next (i.e.: Thursday for Friday). It is permissible to cook only from a pre-existent flame, that was lit before the onset of the Holiday on Wednesday before sunset.
5. If, when praying Mincha on Erev Yom Tov in the Synagogue, one realizes that they forgot to perform Eruv Tavshilin, there is no need to run home. One can either call home and ask a family member to do it for them, or you can do it themselves from the Synagogue, by setting aside in their mind, food at home for the Eruv and actually setting aside the designated food when they get home, but in this case no blessing is recited.
6. This eruv consists of a Matza, and something cooked, for example: piece of fish, cooked meat or even a hard-boiled egg, and is prepared before the onset of the Festival.
7. It is a good idea to wrap the Matza and the fish, or meat, or egg in aluminum foil to easily keep them apart from the rest of the foods in one's home.

DON'T FORGET TO DO YOUR ERUV TAVSHILIN

ON TUESDAY AFTERNOON APRIL 7th, 2020

Eruv Tavshilin

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲנִי קִדְּשְׁנוּ בְּמִצְוֹתַי

וְצִוְנוּ עַל מִצְוַת עֵרוּב

**« Baroukh Ata Ado-naï, Elo-hénou Mélékh
HaÔlam, Acher Kidéchanou Bémitsvotav
Vétsivanou, Âl Mitsvat Êrouv »**

**בְּהֵדִין עַ בֵּא יְהִי שְׂרָא לְנָא לְמִפָּא לְבִשְׁלָא , אֶטְמֵנָא , אֲדִלְקָא שְׂרָגָא , מְעַבֵּד כָּל
צֶרְכְּנָא מְ אֵ טְבָא לְשַׁבְּתָא לְ , כָּל יִשְׂרָאֵל הַדְרִים בַּעִיר הַזֹּאת**

**« Bedeïn Êrouva, Yéhé Charei Lana Lafouyé Oulbishoulé,
Ouladlouké cheraga, Oulmaavad Kol Tsorkana Mi Yom Tov Lé
Chabbat »**

Then one recites the following text:

**"By virtue of this Eruv, we (the members of this household), shall
be permitted to cook, bake, keep food warm, carry, light candles
and do all preparations on Yom Tov for Shabbat."**

The eruv is eaten on Shabbat afternoon in the Seouda Shelishit (Third meal of Shabbat). If not possible, it can be eaten in the morning meal. The custom is to recite the blessing of Hamotzi on the Matza that served for this mitzvah.

PRODUCTS NOT REQUIRING PESACH SUPERVISION

It is preferable to purchase all items before Pesach.

Air Fresheners - Any

Alcohol - Rubbing Alcohol, Isopropyl Alcohol

Aluminum - Aluminum Foil, Aluminum pans, Wax Paper, any Styrofoam products, Plastic Wrap (any brand), Paper Goods including plates, cups, tablecloths, bowls.

Baby Food – "First Choice": Applesauce, Carrots, Pears, Sweet potatoes.

"Gerber": Carrots, Squash, Green Beans, Peas.

Baby Oil - Any

Baby Ointment - Any

Baby Powder - Any

Baby Wipes - Any

Baking (Bicarbonate)

Soda - Any

Braces Orthodontia and Dentures and Wax used for braces - Any

Candles - including scented - Any

Carrots - Carrots, including baby carrots, raw in plastic bags - without additives

Coconut Milk - Coconut Dream

Cocoa - Hershey's or any other 100% pure, not processed in Europe.

Coffee Filters - Any

Contact Lenses and

Solution - Any

Corn Remover - Any

Crock pot liners - Any

Dates – Any fresh (the ones covered with a sugar glaze, are not kosher for year-round)

Deodorants - Any

Dental Floss - Any unflavored

Dish detergents - All

Eggs - Whole, fresh eggs should be preferably purchased before Pesach, and be rinsed.

Fabric Softeners - Any

Frozen Salmon Fish –

- Kirkland Atlantic - Farm Raised (with ®)
- Kirkland Wild Frozen Salmon (with ®)
- Olivia Atlantic Frozen Salmon (with KF)

Fruits - Fresh or Frozen (only unsweetened, without syrup and additive free)

Hydrogen Peroxide

Infant Formula - Isomil, Similac, Enfamil

Insecticides - All

Lactaid - Lactaid Milk must be purchased before Passover. Lactaid chewable pills contain chametz and do not fall into the category of pill medication. They may not be used on Passover. Non-chewable

pills may be taken on Passover.

Laundry Detergent - All

Lemon Juice - "Real Lemon": Lemon or Lime Juice

Meat - Raw, fresh or frozen (not ground), which is kosher year-round.

Mineral Oil - All

Mineral Water - unflavored (not carbonated)

Mouthwash - Listerine, Scoop.

Nail Polish Remover - All

Nuts - Raw nuts in their shell do not require Passover certification. For Ashkenazim, shelled nuts that list BHA or BHT (preservatives) in the ingredients require special Passover certification, because they are sprayed with corn derivatives (kitniyot) except peanuts and Pecan pieces.

Nutritional Supplements - Ensure Regular, Light & Plus are acceptable. Ensure Puddings contains kitniyot. Ensure with fiber contains chametz.

Olive Oil - Extra Virgin (This does not include LITE or spray oils)

Orange Juice - Tropicana, pure orange juice.

Oven Cleaner - Any

Parchment Paper - Any

Petroleum Jelly - (i.e. Vaseline) - Any Brand

Plastic Cutlery - Any

Poultry - Fresh or frozen without spices, which has yearly reliable kosher Supervision

Salt - Any brand without maltodextrin, dextrose, or polysorbates.

Sanitizers - Any

Scouring Pads Silver Polish Soap - Any

Spices - Any pure spices. Exception: Cumin must have a reliable kosher le Pesach sign.

Soda - Coke, Diet Coke, Sprite and Diet Sprite are acceptable.

Seltzer - Any Plain (not flavored)

Soy and rice milks - These milks contain chametz and

should not be used on Passover. Shoprite Original Soy Milk and Shoprite Organic contain Kitniyot but do not contain chametz.

Sugar - Any brand white granulated cane sugar (not powdered).

Tea - Pure black or green do not require Pesach certification.

Tissues - Any

Tomato's - All tomato sauce, tomato paste and diced tomatoes that say in the ingredients list: Tomato's, Water and Citric acid, are acceptable with the regular kosher sign of year-round.

Toothpaste - All

Toothpicks - Any wood or plastic, unflavored and uncolored

Tums - are kosher le Pesach (kitniyot)

Vegetables - Any fresh

Water, bottled - All without flavor

Wax Paper - Any

Wax (for braces) - Any

The Sephardic Pesach Kosher list

5780 / 2020

Rabbi Ronen Azriel Abitbol

This list is valid for this year only

All products authorized without a Pesach sign

must be purchased before Pesach

Alcohol:

Isopropyl or rubbing alcohol is Kosher for Pesach.

Almonds:

Natural almonds (raw) are permitted without the kosher le Pesach stamp.

Almond Milk:

This milk contains kitniyot but it is allowed for Sephardim during Passover.

Almond Breeze, Whole Foods brands are acceptable for Pesach and Organic Almond milk, unsweetened Vanilla, Original. Soymilk, Rice Dream, or other branded soy milk products are not recommended during Pesach as they may contain prohibited ingredients. In special cases, buy them before Pesach.

Almond Powder:

with an ® only is acceptable for Pesach.

Aluminum foil:

All aluminum foil rolls, plates and molds, are Kosher for Pesach.

Animal Food:

To feed dogs and cats, fresh meat, matzah, and any kosher food for Pesach are allowed. With dry bagged food or canned food, you have to check the ingredients and make sure that they do not contain any of the five prohibited grains or a mixture of meat and milk. These purchases and consumption of which are prohibited during the year. It is forbidden according to Shulchan Aroukh to take advantage of a mixture of milk and meat to feed his animal.

Birds must not be fed with the five forbidden grains even if they have been kept in a closed reserve room inside the dwelling. However, you can either feed yourself the birds with sunflower seeds or millet and other kosher grasses, or entrust them to a non-Jew for the entire time of the holiday.

To feed freshwater or sea fish, frozen worms and shrimps free of chemical additives are allowed. For goldfish, small amounts of

Matza flour can be given. There are other kinds of foods that are not derived from the five prohibited grains that are available on the market. One must simply examine the list of ingredients.

Apple juice:

Apple juice must have the Kosher Seal for Passover because the enzymes and clarifying agents used may be chametz.

Baby Cereals: All baby cereals are chametz because they contain one of the five prohibited grains. According to the rabbi in charge of the kasherout, one should not use the food Beech Nut Pure Rice either.

Baby Food:

The First Choice brand: Applesauce, Carrots, Pears, Sweet Potatoes. Already carry a Passover Certification. The Gerber brand: Carrots, Squash, Green Beans, Peas, are acceptable for Pesach.

You can also prepare rice-based baby food, under two conditions:

- 1) Rice must be purchased before Pesach and checked 3 times to make sure there are no mixtures cereal seeds;

- 2) Rice shall be used and served in containers exclusively for this purpose during Pesach. You can also prepare: * stewed fruit compotes, fresh banana purées, cottage and champagne biscuits crushed in milk to replace cereals; * stewed vegetables such as carrots, zucchini, potatoes, sweet potatoes and peas. Broccoli, cabbage and cauliflower produce gas. Spinach and beetroot, which contains nitrates that may upset babies, are not recommended. It is recommended to

consult your pediatrician regarding any consumption of eggs.

Baby Formula:

Similac regular and lactose free, Isomile, Prosobee, Enfamil, are authorized brands. They must be prepared and served in containers exclusively reserved for this purpose. During Passover the Enfamil Nutramigen Lipil, Enfamil Pregestimil and Alimentum formulas do not contain chametz, but they have a kasher problem. Consult your Rabbi before giving any of these formulas to your child.

Baking Soda: You have to get new boxes, regardless of the brand of baking soda.

According to some decision makers, baking soda cannot be added to make cakes for Pesach because it is considered a fermentation agent. Ask the advice of your Rabbi.

Brown sugar:

In general, it must bear a kasher seal for Pesach to certify that it is free of yeast.

The brands: Golden and Light Yellow, are acceptable for Pesach with the kasherout of the year long. (see also sugar)

Buckwheat:

Despite its common denomination of buckwheat, it is not part of five banned Pesach seeds. Also it is gluten-free, so that it is usable in products intended for people intolerant of gluten. On the other hand, these seeds have a high risk of severe allergic reactions. For Sephardim these seeds are allowed (kitniyot).

Canned tomatoes:

Canned tomatoes can be purchased before Pesach, if they bear any of the year round kosher signs: They do not require a special kosher sign for Pesach. It is better to buy ones made in North America, rather than those made in Europe (Italy, France, etc.) because of the source of the citric acid. But if you cannot find one, both are kosher, on the condition that they do not contain spices.

Cashew butter:

The YUM brand, has a "P" on the label.

Cheese:

- Cream Cheese: with Kasherout of the yearlong is acceptable.
- Feta Cheese: with Kasherout of the yearlong is acceptable.
- Cottage Cheese: requires special certification for Pesach.
- American Processed Cheese: Requires special certification for Pesach.

Cigarettes:

According to Rav 'Ovadia Yosef Zt'l, cigarettes are allowed despite the fact that the paper is glued with ingredients that are at their base 'chametz'.

Electric Cigarettes:

These cigarettes could be used on Pesach.

Cleaning Products:

All cleaning products (e.g: Ajax, dishwashing liquid, bleach, etc.) are allowed during Pesach.

Coffee: The instant natural coffees (without added taste) are Kosher Pesach.

For Pesach, Taster's Choice (without chicory) and the Folgers are allowed with only the regular kosher sign. Maxwell House has an O.Kp. All other marks must bear the seal of the kasherout for Pesach.

The decaffeinated coffees generally use ethylene acetate, in the decaffeinating process, which may be based on chametz, a kosher sign for Pesach is therefore necessary.

-Nespresso Capsules all unflavored are Kosher le Pesach.

-The whole coffee beans, natural and without additives, are Kosher le Pesach.

Cocoa Powder:

Hershey's (except the "Special Dark").

Cosmetics:

All cosmetic products for women are kosher le Pesach, including lipsticks.

For Shabbos and Yom Tov, one are not allowed to put on makeup, because this is considered coloring.

Craisines:

The brand Craisins (Ocean Spray), original without addition, with the sign, is kosher le Pesach.

Dates:

Natural fresh dates do not need a kosher sign, neither for Pesach nor year-round, except for icy dates (with a layer of shiny sugar), which they are never kosher.

Dental Floss:

Any brand of non-waxed dental floss is kachère.

Deodorants:

All brands of deodorants are allowed.

Dried fruits:

Dried fruits should bare a kosher sign all year round and especially on Pesach, as some fruits can be dried in non-kosher ovens, and sometimes they are sprayed with oil containing starchy foods. In addition, some companies are greasing their tables and counters to facilitate packaging, and sometimes flour is used in the preparation of packaging.

Egg white:

100% egg white without additives are Kasher le Pesach (read the ingredients).

Fish:

Fish fillets bought in a store where there is no Kosher certificate, will be allowed to consumed only if there is a piece of skin on them and you can see that there is or were some scales. But in such a case, one has to rinse the fish with a lot of cold water because of the non-kachère fat that is impregnated on the knife with which the fish has been cut.

It is forbidden to buy minced fish in a store that does not have a kosher certificate, even if you see that they grind the fish in front of you, because the grinder inside is full with non-kosher fat from previous fish.

Frozen Fish:

In the deep-frozen section, a large number of fish that are bought have been inflated with water by dipping or injection. The weight of the treated fish can thus increase by 10 to 30%, which explains why the fish sometimes reduce considerably when cooking in the consumer pan. The injection of additives is also necessary to promote the retention of

added water. Adding additives poses a Kashrut problem for Pesach. The list of ingredients remains the best way to identify them. Sodium phosphate is salt, so it is not a problem, but when it says Starch, this additive can be produced with either corn, which is allowed for Sephardim, or Flour that is 'Hamets'. So because of the doubt, we will not take this package. (see also frozen salmon)

Frozen Salmon:

- Kirkland Atlantic - Farm Raised (with Ⓢ)
- Kirkland Wild Frozen Salmon (with Ⓢ)
- Olivia Atlantic Frozen Salmon (with KF).

Frozen Vegetables:

All brands of frozen vegetables are acceptable, provided they do not contain flour (in the ingredients) and that they carry a kosher sign throughout the year.

Grape Juice: Welch's and Kedem, are good for Sephardim.

Honey: You can buy a new container, which bears the stamp of kasherout for the year round: for example: Doyon, Billy Bee.

Lemon Juice:

The brand Real Lemon: Lemon Juice and Lime Juice.

Margarine:

Many margarines contain starch, which is forbidden. A supervision for Passover is therefore obligatory

Maror (lettuce):

It is recommended to use the heart of lettuce to perform the "Maror mitswa" because it is easy to examine with the naked eye, to rid the leaves of their aphids. For greater safety, it is

recommended to consume during the holiday season and throughout the year, lettuce from the company "Alé Naki" in bags, which has passed through effective 100% insect detection, before its marketing.

Matza:

In the past, it was avoided to soak the matzah in a liquid, soup or other liquids, because the manufacturing processes produced a thick matzah whose interior was not cooked enough, and there was the risk that the liquid in which it was soaked ferment the interior of this Matsa. Today, with the mechanized manufacture, this problem does not arise anymore, unless one can see traces of flour on the Matsa. However, only the Ashkenazi still continue not to dip Matsa in liquid or sauce, unlike the Sephardim who can taste matzah spread with cooked salad.

Gluten is a product found in wheat, barley and many grains. Some children, and adults too, do not tolerate gluten (celiac disease), and are forced to a gluten-free diet. There is for them a production of oat Matsa or rye very well tolerated.

Meat:

All meats that were frozen before Pesach, and did not come into contact with chametz, are Kosher for Pesach.

Medication:

All ear or eye drops; - all suppositories, ova and injectable; - ointments and creams, for any application outside the oral region and any new medicine put on the market under the same forms. For all other drugs it is necessary to consult a rabbinical authority.

This, following a medical opinion, may, depending on the case, allow bitter or tasteless seals, or even any medication as

prescribed. Pills and tablets for headaches or other, which have no taste (or unpleasant taste), and are manufactured before Pesach, in some cases will be allowed during Pesach, even if they contain Chametz (Wheat starch). However, since there is substance to this kind of drugs, we cannot authorize their use only for truly sick people (even without danger), or when it comes to sedatives for people who need. But we cannot allow their use for simple transient pains. A fortiori, one cannot authorize the consumption of vitamins which contain Chametz.

Milk:

It is best to buy the required quantities of milk and dairy products before Pesach. In case of need, they can be bought during the Chol HaMo'ed, with a seal "Kosher for Pesach". Chocolate milk may contain malt ('chametz'), so a 'Kosher for Pesach' seal is required.

Yogurt must bear the seal "Kasher le Pesach".

Modeling Clay:

Some consider the modeling clay as 'chametz' and should be stored with chametz products.

Mouth Wash:

Listerine and Scope mouthwash brands are permitted.

Mushrooms:

Fresh mushrooms are allowed.

Canned mushrooms with only ingredients: Water, Salt, Citric Acid, are Kosher for Pesach.


Nuts:

Pecan nuts, Felibert nuts, etc. when they are fresh and natural, are allowed without a kasher seal.

Nutella:

The Nutella is Kosher for Pesach (Not 'Halav Yisrael), it is Kitniyot and allowed for Sephardim.

Oil:

Oil needs to have a year-round kosher sign, because non-kosher deodorants are put in the oil when the oil is heated to high temperatures. For Pesach, all year-round oils are Kosher for Sephardim only. Use only new bottles. "Cooking Oil Spray", requires special certification for Pesach. Extra virgin oils with a  only is allowed for Pesach.

Paper towels:

All brands of Paper towels are kasher le Pesach, (no need to take off the first three papers).

Perfumes:

All perfumes, for men and women, are allowed.

Plastics:

Plates and cutlery in plastic or styrofoam according to the Sephardim do not need a seal for Pesach.

Raisins:

Natural without oil additives (see ingredients) are Kasher for Pesach.

Saffron:

Natural is permitted for Pesach without the P.

Salt:

Regular Salt If it doesn't list in the ingredients: Dextrose or Maltodextrin, it's Kosher for Pesach.

Sea salt is Kosher for Pesach.

Himalayan Rose Salt (no additives) is Kosher for Pesach.


Shampoo:


All shampoo are permitted, as well as soaps and liquid soaps. Avoid products that may contain oats.

Sardines:

"Galil": Sardines in Olive Oil Skinless Boneless.

"Gefen": Sardines in Olive Oil or in water.


"King Oscar": Sardines in Olive Oil, Sardines in Olive Oil Skinless and Boneless. (with  p)

"Season": NO SALT: in oil in olive oil, in water. Skinless and Boneless: in Hot Sauce, in Oil, in Olive Oil, in Organic Olive Oil, in Tomato Sauce, in Water. (with )

Shoe Polish:

All brands of shoe wax are permitted.

Smoked Salmon:

Smoked salmon, with a  symbol only, are acceptable for Passover.

Spices:

All spices must be marked Kosher for Pesach, especially cumin, because there are oat seeds that are mixed in cumin and not everyone can distinguish them.

Soft Drinks and Sodas:

For Pesach, the following beverages are acceptable if they bear a long-term kasherut symbol:

Coca-Cola, Diet Coke, Zero Coke, Sprite, Sprite Diet, Sprite Zero, Coke Cherry, Coke Cherry Diet.

Specifically for Coke Drink: In North America the manufacturer uses corn-based sugar (or HFCS), which poses a problem for the Ashkenaze community, which does not have the right to consume Kitniyot (legumes) during Pesach. But for the Sephardim, Coke, Diet Coke, Coke Zero, that are kosher yearlong are KOSHER FOR PESSA'H.

All other soft drinks not on this list must bear the seal "Kasher le Pesach".

Know that there is no chametz in the composition of Coke. The only problem is caramel, which can be produced from barley, but after checking with the company supplying the caramel to the Coke Company in Canada and North America, the malt is made from corn. Coke is also "Gluten-Free".

Sugar Sweeteners:

Sweet'N Low in liquid, with ® is Kosher le Pesach.

Granulated sugar:

with kosher seal for the long year is acceptable, in a new packaging only.

Tea:

Green or black teas without additives do not need a kosher sign, neither for Pesach nor year-round. On the other hand, Herbal teas do need a kosher sign for all year long and especially for Pesach.

Tropicana:

Tropicana Pure Orange Juice, with the regular ® kosher sign, is acceptable.

Toothpaste:

All brands of toothpaste are allowed. For Pesach it is better to avoid toothpaste for children with different flavors.

Tums:

Antacid (regular, extra-strong or ultra-strong) is allowed for Sephardim only (Kitniyot).

Tuna:


Kosher tuna marks for Pesach are:

- the Dagim brand



- the C.R.C supervision.



- the  of Baltimore.

All these marks are Kosher throughout the year according to the decree of Rav 'Ovadia Yosef Zt"l.

Rav 'Ovadia Zt"l, does not allow the consumption of Kosher tuna products which bear the mention ® on the boxes during the long year. Other authorities share this same opinion, as described in the book Yalkout Yosef (Yore Dea, Vol#2, 311).

Quinoa:

Quinoa is now available in some large supermarkets and organic and fair trade stores. Quinoa is not chametz, since it is not one of the five forbidden grains. To eat quinoa on Pesach, you have to sort it three times before the 'Hag, by spreading small quantities on a plate and checking that the

seeds are not mixed with the seeds of the five prohibited cereals. Same procedure for rice for the ones who are accustomed to eat it.

Vaseline:

All brands of Vaseline are allowed.

Water:

Spring Water with a kosher seal of all year long, is acceptable.

In the case of the Perrier brand, only bottles with the green label bearing the seal of the O.K p.

Whey Protein (Whey Protein):

Pure whey protein is a derivative of milk and does not contain wheat or barley products and is therefore gluten free. However, not all whey protein products are gluten-free. There are some versions of whey protein that contain peptide-linked glutamine derived from wheat proteins. So it's preferable that these products should not be used for Pesach.

Wine:

We choose a red wine of excellent quality for the four cups of Seder to recall the blood of Jewish children slaughtered by Pharaoh. This same quality of wine or grape juice is recommended for Kiddush on Shabbat, during feasts and during religious ceremonies. According to the prescriptions of

Shulchan 'Arukh, the wine should be red and have a grape concentration higher than 51%. There are kosher wines sold on the market which are only concentrated at 17%, the rest are water, sulfites, sugar, etc. In such a case, "Bore Peri Hagefen" blessing should not be recited.

Vinegar:

Vinegar can be produced from wheat or corn seeds, so it is necessary to have a kasher for Pesach. It is the same for all products that contain vinegar, e.g.: Mayonnaise, Ketchup, Mustard, etc.

Vitamins:

Those who take vitamins daily will have to make sure of their kasherout with their Rabbi. An authorization may be granted for products bearing the words: "Vegetarian formula without flour, without yeast and without starch". Note that throughout the year, some rabbinic authorities require a kosher sign on all vitamins, because some of them contain natural products, but non-kosher like oyster oil, etc. If necessary, for medical reasons, they will be allowed if they do not have a taste. Consult your Rabbi.

Vodka:

Vodka can be made from wheat grains, so it is forbidden.

RABBI RONEN A. ABITBOL
RABBI OF COMMUNAUTÉ SÉPHARADE HÉKHAL SHALOM
WISHING YOU

Hag Pessa'h Cacher VeSamea'h

And invite you to visit our new Web site at

www.hekhalshalom.com

For audios & videos classes

DO YOU HAVE ANY QUESTIONS ?

You can find this number useful: (514) 831-4530



Communauté Sépharade Hékhal Shalom

Synagogue - Kollel - Mikvé - Salle des fêtes

825 Gratton, Ville Saint- Laurent, H4M 2G4

Tél: 514 747-4530 - Fax: 514 747-5283

Mikvé: 514 747-7707