



# CONGREGATION BETH TORAH

## 2020

# Passover Guide



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Email Completed Forms to [Hames@Beth-Torah.com](mailto:Hames@Beth-Torah.com)

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## 2020 Coronavirus Addendum

This year has posed a unique challenge for our community's families in terms of *Pesah* preparation. As a supplement to our regular guide, please take note of the following issues and please reach out to our rabbis with any questions you have.

1. **Ta'anit Bechorot.** You may consult a WhatsApp video prepared and circulated by Rabbi Azancot for the *halacha* in this respect. The general idea is that Hacham Shelomo Amar (Chief Rabbi of Jerusalem and former Sephardic Chief Rabbi) has allowed a special exception this year to accomplish this via live stream. The participant would be on a live video with a *mesayem* and read along with him as he completes the final text of the *sefer* (we'll be in touch to let you how we intend to make the text available). The participant would then partake in his own prepared *seuda of mezonot*.

We will be publishing a list of *siyum* options. Please note:

- a. Only a *siyum* of a Masekhet (tractate) of Shas or a Seder Mishnah is eligible in this mode.
  - b. Also, if one is able to perform his own *siyum* on material learned, it is preferable. A single *Masechet* of Mishnah (learned diligently, preferably with a commentary and understanding).
2. **Workplace Bedikah.** If one is still frequenting his work place in a SAFE and PRIVATE manner, then checking for *hames* should be done there as well. There are several options for carrying this out:
    - (a) If on the evening of Bedikah one is still in the work place at 7:40p.m., then the *beracha* should be recited and the checking should begin there. The checking would then continue at home without a *beracha*, as the original *beracha* covers all places of ownership (and one should have this in mind when reciting the *beracha*).
    - (b) If one returns home earlier and does the checking at home in the normal fashion, an effort should be made to return to the work place at night and check there (without a second *beracha*).
    - (c) If returning is not possible or too difficult, one should check the work place on the following morning before 11:17a.m. (without a *beracha*).

However, if one is no longer frequenting his place of work due to the circumstances, it is sufficient for one to have his workplace in mind when he does the *bittul* (and preferably to mention it). The rabbis will also be covering *hames* on the office in the language of the sale contract. Thus, please be sure to continue listing your place of business on the sale authorization form.

3. **Synagogue Korachas.** Again, having it in mind during *bittul* is sufficient. The synagogue might be having the rabbi or some of our custodial staff going through the korachas in the building if we can.

## Koshering Utensils and Appliances

Utensils and appliances that may have absorbed *Hames* can become kosher for *Pesah* through a process called Hag'ala- sterilizing the utensils. The halakha explains "*Kebol'o, KachPolto*" –*Hames* is removed (from a utensil) by the same process through which it was absorbed. If the *Hames* was absorbed into a pot via liquid, the proper way to eliminate the *Hames* is "boiling" the pot- submerging it entirely in boiling water. This process can be done to all metallic utensils: for example, pots, pans, etc... Utensils made of wood, stone or ivory have the same *halakhot* as their metallic counterparts.

If a utensil is normally used to handle boiling liquids, or is placed directly over the fire, they would require *hag'ala* – submerging the utensil under boiling water. However, if the utensil is not normally used over a fire, and only comes into contact with hot *Hames* that is poured into it- for example tea spoons, forks and tea cups- pouring boiling water into it is enough to kosher it. This process is known as "*Irui Keli Rishon*."

Utensils that are usually used to handle cold food *i.e.* cups and trays- including ceramics (see below for further details), may simply be washed in cold water. This process may be used even if the utensil may have at one time been used to handle hot food. When determining which process to use to kosher a utensil, we consider what it is usually used for.

Porcelain, China, and other ceramic tableware cannot be koshered for *Pesah* because *hag'ala* cannot sterilize them. However, if they are normally used to handle only cold food, they can be washed and used on *Pesah* as mentioned above.

Glass utensils that are normally used for *Hames* can be used on *Pesah* without any *hag'ala*, provided they are washed thoroughly. Pyrexes inserted directly into the oven may also be koshered for *Pesah* by thoroughly washing them, according to Sephardic *halakha*. It should be noted, that the Sephardic *halakha* regarding glass utensils is radically different from that of Ashkenazic *halakha*.

### Hag'ala

Take a pot, properly cleaned, that has not been used in 24 hours, fill it with water, and heat to a rolling boil. Immerse the other clean pots or utensils (also not having been used in 24 hours) in the boiling water. The boiling water must cover the entire utensil for several seconds. Lastly, immediately rinse with cold water. If you plan on doing *hag'ala* on multiple utensils, allow the water to return to a full boil before submerging each utensil.

If it is not possible to cover the entire utensil simultaneously, then it must be done in stages, ensuring that the entire utensil passes through the boiling water.

To do *hag'ala* on a single pot, fill it entirely, heat to a boil, drop a hot stone or piece of metal into the pot to cause the water to spill over the sides. Empty, and rinse with cold water.

Note that if you are doing *hag'ala* on a pot with handles that can be detached, you should detach and thoroughly clean these handles.

### **Irui Keli Rishon**

Pour boiling water over the surface of the utensil that may have come into contact with hot food.

### **Libun**

Utensils that are commonly used in an oven – with or without liquid – cannot be koshered via *hag'ala*. The same applies for utensils that are used to roast over an open fire (i.e. skewers). These utensils need to be koshered at the same degree of heat they normally encounter. Sometimes, this can be accomplished by using the self-clean function of an oven (after visible food is removed; the self-cleaning cycle should be completed with the racks in place). This process is called *libun* – 'direct flame' (lit. "whitening" the metal). One must put the utensil in direct contact with the flame until it becomes completely red from heat. If one fears the heat or direct fire may ruin a particular utensil, that utensil should be replaced for *Pesah*. Because this can be a complicated process, please consult a rabbinical authority before proceeding with *libun* on any utensils.

## **Koshering Appliances**

### **Oven (Non-self-cleaning)**

Clean all surfaces (walls, floor, doors and racks) thoroughly with an abrasive cleanser (e.g. Easy Off). Oven should then not be used for 24 hours. Then, turn on the oven to broil (highest heat) for 30 minutes. Note: Do not put food directly on the racks unless they are covered with aluminum foil.

### **Oven (Self-cleaning)**

Clean the oven and remove all visible food. Run the self-cleaning cycle with the racks in place.

### **Microwave**

Clean thoroughly. Place an open vessel with water in the microwave, and run the microwave until the water boils, and the microwave is filled with steam. It is preferable to add soap or some other detergent to this water.

### **Sinks**

Clean thoroughly, especially around the corners and the drain. Pour boiling water over the entire sink.

### **Tabletops and Counters**

Thoroughly clean, while taking extra care to clean between all cracks and crevices, pour boiling water over the surfaces of the countertop or table. If boiling water will ruin your countertop, covering it with plastic or a tablecloth for the duration of the holiday is an acceptable alternative. In case you usually don't place hot food on your counter top it will be enough to thoroughly clean it.

### **Refrigerators**

Clean thoroughly with cold water and detergent, taking special care to remove all crumbs from crevices.

### Coffee Makers

Clean the exterior. Fill with water and turn on until the water boils over.

### Dishwashers

Clean any food or residue. Clean filter. Run one cycle empty on “hot” (with detergent). Some rabbinical authorities recommend replacing the dishwasher rack to avoid contact between the *Pesah* utensil and the *Hames* rack. The reason for this is that these racks can absorb tangible *Hames* from dirty dishes.

### Mixers & Food Processors (Kitchen Aids, etc.)

Those commonly used with cold food should be cleaned thoroughly. Those commonly used with hot food should be disassembled. All pieces that were in contact with the food (including the blade) should be koshered through the process of *hag'ala* mentioned above.

### Stoves

Thoroughly clean burners, and immerse them in boiling water as per the *hag'ala* process.

### Stovetops

Clean thoroughly. Kosher by pouring boiling water over stovetop.

### Pesah Out of the City

If you are leaving town for *Pesah* before **Tuesday Night, April 7, 2020**, the cleaning and the *Bediqah* of your house should be done the night before leaving home, but without saying any *Berakha*. If you are leaving AFTER Tuesday night, you must do *Bediqat Hames* with a *Berakha* on **Tuesday Night, April 7, 2020 after 7:50 p.m.** The *Hames* found should be eliminated or sold.

On the night of the *Bediqah* (**Tuesday, April 7, 2020**), you should search for *Hames* again in the house or the Hotel room where you are going to stay for *Pesah*. The next day, you should do the *Bi'ur* and the *Bittul* of the *Hames* found. When you do the *Bittul* and declare the *Hames* ownerless, you should have in mind both the *Hames* in your present location, and the *Hames* that could have inadvertently remained at home.

### Mekhirat Hames - The Sale of Leavened Products

Owning *Hames* on *Pesah* is forbidden (“*Bal yeraehubalyimaseh*”). In the Sephardic tradition, Jews destroyed all their *Hames* before *Pesah*, and only stores and food-businesses sold *Hames*. However, some *Hames* owned by individuals – i.e. whiskey or beer – is valuable. In order to avoid having to destroy this *Hames*, one empowers the local rabbinate to sell it to a non-Jew before *Pesah*.

*Mekhirat Hames*- the transaction whereby the *Hames* in one's possession is transferred to the ownership of a Non-Jew should be completed by **11:17 a.m. on Wednesday, April 8, 2020**. If you wish to sell your *Hames* through our Congregation, please fill out the attached form and send it to the Rabbi before Wednesday, April 8, 2020 (not later than 10:00 a.m.).

**\*For this year, the Rabbi asks that each member print the form, sign it, and (a) scan back or (b)**

**take a smartphone photo, and email it to: [hames@beth-torah.com](mailto:hames@beth-torah.com).**

The sale to a non-Jew must be a real transaction (not symbolic). In order to ensure that the transaction will be halachically legal, one empowers the rabbinate to perform such transactions with the non-Jew. The sale is normally transacted before noon on Erev *Pesah*, when the non-Jew makes a down payment. After the down payment is paid, the appropriate documents are signed, and all legal formalities dispensed with, the buyer is responsible and legally accountable for the *Hames*. The buyer then has until the last day of *Pesah* to pay the remaining amount. If the buyer fails to pay the entire amount at its due time (which is what usually happens), the ownership of the *Hames* is restored to its original owner immediately after *Pesah*.

Although the *Hames* may remain in the home of the Jew during *Pesah* (obviously, stored in a locked place), the transaction is still considered legal. The non-Jew may request the *Hames* at any time. It is recommended to keep all sold *Hames* in one storage space, which is "leased" to the non-Jew for the duration of the holiday.

Some people have the tradition to avoid selling *Hames* that is unsealed or partially eaten, because it may not be considered "saleable." Also, some have the tradition of selling only products that may contain *Hames* (for example candy, condiments and salad dressings), but are not exclusively *Hames* made (for example bread, cakes). However, according to *Halakha*, even pure *Hames* may be sold.

It is important to note that *Hames* utensils themselves are NOT being sold. However, the *Hames* absorbed in the utensils are included in the sale. The reason utensils themselves are not sold is to avoid having to dip the utensils in a *Mikveh* after *Pesah*.

**If you wish to sell your *Hames* through our Congregation, please fill out form on the last page and send it to [hames@beth-torah.com](mailto:hames@beth-torah.com) no later than 10:00 a.m. on Wednesday, April 8, 2020.** The ceremony of the selling of *Hames* will take place on Wednesday, April 8, 2020 at approximately 10:45 am among our rabbis (*privately this year*).

### **ErubTabshilin – Wednesday, April 8, 2020**

This year the second day of *Pesah* falls on Friday (*Yom Tob Sheni Shel Galuyot*), it is forbidden to cook or bake on the Holiday in preparation of the Shabbat unless one performs the "ErubTabshilin" ritual. With ErubTabshilin one can prepare for Shabbat during **Friday April 10, 2020** all the necessary food until the time of candle lighting (**7:10 pm**)

**The ErubTabshilin** allows us to cook and do all permitted preparations during Friday needed for Shabbat.

**The ritual:** Wednesday, April 8, 2020 before candle lighting (**7:08 pm**) one should hold the cooked and baked foods in one's right hand (\*usually an egg and bread, but any cooked dish can be used)\* as one says the Berakha and the Erub declaration:

**The Berakha:** ברוך אתה ה' אלוהינו מלך העולם אשר קדשנו במצותיו וצונו על מצות עירוב



*BarukhAtah Ad-onai Elo-henuMelekhHa'OlamAsher KideshanuBeMisvotavvessivanu al MissvatErub*

#### **Erub Declaration:**

בדין עירובא יהא שרי לנא לאפויי ולבשולי ולאטמוני ולאדלוקי שרגא ולמעבד כל צרכנא מיום טוב לשבת

“By means of these Erub foods, we will be permitted to bake, cook, keep foods warm, light candles, carry, and do all that we need on Yom Tob for Shabbat.”

#### **Hames - Leavened Products**

If one of the five grains – wheat, barley, rye, oats and spelt – sits in water for more than 18 minutes it becomes *Hames*, and one may not eat, derive benefit from, or own it on *Pesah*.

The Torah also forbids *se'or*- sourdough. When baking bread, one generally gives the dough time to “rise”, in order to create fluffier, edible bread. To do this, a fermenting agent, consisting of airborne bacteria known as yeast, is absorbed into the bread. This can be accomplished by allowing the dough to sit in open air for a long time; however the process can be expedited by placing a piece of “sourdough”- literally sour dough that has been sitting out for over a day- into the dough. The yeast that was absorbed by this dough speeds the fermentation of the rest of the dough.

Sourdough, known as *se'or*, is forbidden by the *Torah* on *Pesah*. Yeast itself, however (the airborne microorganism that causes fermentation), is not specifically forbidden on *Pesah*, provided that it isn't used with, contained in, or created by *Hames*. Therefore, it's possible to find products that contain yeast but are still *Kasher LiPesah* (for example Yogurt). Additionally, yeast that is derived synthetically- not from any of the five grains (most baking yeast) can be used with grains that are not included in the 5 listed above- for example, potato flour and corn starch. It can also be used with matzo-meal.

If one of the five grains listed above (or a derivative thereof) is mixed with orange juice, oil, wine, honey, eggs, or any other liquid instead of water, it is not considered *Hames*: it is called *Massa ashira* (literally rich massah), and is permitted on *Pesah*. However, the blessing on this *Massa* is *Mezonot*, and is permitted during *Pesah* for Sepharadim under rabbinical supervision.

Note that inedible *Hames*, is not considered *Hames*. Any product that cannot be consumed by humans or animals is considered inedible. Examples include cosmetic products, glue, medical creams, injections, paint, soap, play-dough, detergent, cleaning products, etc. It is not necessary to check these products for *Hames* ingredients.

Pills (non-chewable) that aren't sweetened can be considered inedible and are therefore not *Hames*. Chewable pills, sweetened or sugar-coated pills, liquids, syrups, and powdered drink mixes CAN become *Hames*, and one must ensure that they do not contain any *Hames* ingredients. It is advisable to request non-chewable pills for *Pesah*. However, in the case of a serious medical condition, any prescribed medicine should be taken.



## Rice

There is a common misconception that Ashkenazim consider rice to be *Hames*. However, it is merely out of custom that Ashkenazim abstain from eating rice on *Pesah* because of the fear that other grains may have become mixed in the rice. Indeed, wheat is often grown next to rice fields. According to the Sephardic custom, we check rice carefully three times before *Pesah* to ensure that no other grains were mixed in.

## Ta'arobet Hames- Hames Mixtures

In modern food production, many ingredients and additives are used, some of which may be difficult to track. Sometimes, manufacturers may list general information about the ingredients without specifying what the ingredients are made from.

According to *Halakha*, if a product contains less than 1/60<sup>th</sup> *Hames* that cannot be visually detected or isolated and removed, it is considered to be insignificant (*BatelBiShishim*) provided that it was mixed (or bought) before *Pesah* – before the prohibition of *Hames* takes place. Therefore, if one purchases a product before *Pesah* that might contain trace amount of *Hames*, the product may be eaten on *Pesah* (*EnoHozerVeNeor*- it does not return to the status of *Hames*). However, after the prohibition begins, this rule does not apply, and

ANY amount of *Hames* (even insignificant amounts) will transform the entire product into *Hames*.

For Sepharadim, it is permissible to use regular tea, fresh milk, pure sugar, pure salt, eggs, ground coffee, fresh meat, fish and any other products that don't normally contain significant amounts of *Hames* without special supervision for *Pesah*. Also, according to Sephardic *Halakha*, a product that may have been processed on *Hames* machines before *Pesah* can still be permissible on *Pesah* because the rules of *BatelBiShishim* apply. Therefore, products that were created and purchased before *Pesah* with contain no *Hames* ingredients, may be eaten on *Pesah* without any special supervision.

## Why Is There A Need For Lists?

Many kashrut agencies, such as The Orthodox Union (OU), Khaf-K, Star-K and JSOR, have produced lists of products that are *Kasher LePesah*.

Due to the fact that Ashkenazim do not accept all of the *halakhot* listed above, have different *minhagim* regarding *kitniyot* (legumes and other grains), and because their rules regarding nullification -*BatelBeShishim*- are different from Sephardi dimers, we find that some products that Ashkenazim do not consider Kosher for Passover may be kosher for Sepharadim. Because of this difference in *halakhot*, many Sepharadi lists may contain products such as corn oil, rice and other products that can be eaten because of the *halakhot* relating to being negligible -*Batel* - that do not contain any *Hames* proper in them, which Ashkenazim will not eat. Please consult your Rabbi for more information about reliable *Pesah* lists. **The items on *Pesah* lists that do not have a “Kasher LePesah” certification must be purchased BEFORE *Pesah*.**

## Massa (Matzah) - Unleavened Bread

*Massa* is different from regular bread not because of its ingredients, but because of the time involved in making it. In making *Massa*, 18 minutes cannot elapse from the time the flour is mixed with water until the *Massa* is completely baked. On the *Seder* night, there is a special *Misva* to eat *Massa*. Other than at that time, there is no obligation to eat *Massa*, and one keeps the *Halakhot* of *Pesah* simply by not eating any *Hames*.

### The Two Types of Massa

**Regular Massa:** The *Massa* is meticulously observed from the time the wheat is ground into flour, until it is baked so that no water can come into contact with the flour for more than 18 minutes.

**Massa Shemura (lit. Watched Massa):** The *Massa* is meticulously observed from the time the grain is harvested, until it is baked. To fulfill the *Misva* of *Massa* (At the *Seder*), it is preferable to use *Massa Shemura*.

*Massa* that was fried or dipped in soup and dried (as discussed above), is still considered *Massa* and can be used as *hamosi* on *Shabbat ErebbPesah* or *HolHamoad*.

Egg *Massa* (*Massa Ashira*) may be eaten, but one cannot fulfill the obligation of *Massa* on the night of the *Seder* with it.

## Bediqat Hames - The Search for Hames

*BediqatHames* is done on the evening before *Pesah* (Passover). Before starting the *Bediqah*, we say the *beracha*, "Al Bi'urHames."

This year, *BediqatHames* will be **Tuesday Night, April 7, 2020**. The proper time to search is after *S'etHakokhabim* (after **7:50 pm**). At the conclusion of the search, *KalHamira* – the nullification declaration – is recited. After the entire house has been emptied of *Hames*, we do *BediqatHames*, in which we search for any *Hames* that might have remained in our property.

That night, we use a candle, lamp, or flashlight, to search all spots in our house where we might have brought food.

Note that the room lights do not need to be turned off for the *Bediqah*. The custom of our community is that preceding the *Bediqah*, a member of the household intentionally "hides" some *Hames*, usually 10 small pieces of well-wrapped bread, throughout the home, in places where one may normally have brought *Hames* throughout the year. **We recommend wrapping the bread in newspaper instead of tin foil**, so that it burns more readily the following morning.

During the *Bediqah* we look for *Hames* that may have been overlooked during the cleaning process, not for *Hames* crumbs, since crumbs are "eliminated" by the *Bittul* (see below). Thus, Sepharadim do not have any tradition regarding the use of a feather and/or a knife, which is essentially part of the Ashkenazi practice of *Bediqah* for dealing with *Hames* crumbs.

Special attention should be given to cars. They should be cleaned before the night of the *Bediqah*

and then searched for any trace of *Hames*, usually after searching the home. We should also search our office or place of work because we often bring food there. If it is impossible to search these places right after the *Bediqah* at home, it should be done before the *Bediqah* (without a *berakha*).

It is forbidden to eat a meal (more than a *KaBessa* of bread) on Tuesday night beginning ½ an hour before *S'etHakokhabim* until after the *Bediqat* is completed. You may eat rice, or fruits and vegetables during this time (even if you eat more than a *KaBessa*).

Once the *Bediqah* is done, we gather all the *Hames* that we have found and we keep it for the following day, when it will be burned. We also need to isolate the *Hames* we will be eating the next morning.

With regard to pets, please note that almost all pet foods contain *Hames* and therefore are forbidden to be kept during *Pesah*. Consult your Rabbi regarding pet food on *Pesah*.

### Synagogues

Synagogues and Batei Midrash must be checked because they are often used for meals(*seudot*), and children may bring snacks into them. Even though they may have been cleaned before the night of the *Bediqah*, synagogues and Batei Midrash must be checked with the customary candle and procedure. In synagogues, however, no *beracha* is recited, and those who check the synagogue may rely on the *beracha* they said previously in their homes. Every year, the *Bediqah* in our congregation is done by volunteers. Please contact Rabbi Azancot or Rabbi Matalon to be part of the team for *Bediqat Hames*. The more volunteers we are, the easier the task will be.

### Bittul Hames - Nullification of Hames

After the *Bediqah* we say the first declaration of the *BittulHames*, the *KalHamira*.

For this declaration to be valid, it is necessary to understand everything we are saying. Thus, you should say it in whatever language you understand. Furthermore, In order to become better conscious of this declaration, our Sages recommended repeating it three times.

### Bi'ur Hames - Disposal of Hames

On the following morning (**Wednesday, April 8, 2020**), we may eat *Hames* only until the fourth hour of the day (**10:04 a.m.**).

After we finish eating the last *Hames*, we take the *Hames* found during the *Bediqah* and burn it.

Note that the *BittulHames* is only effective after we have physically rid our possessions of any *Hames* we know exists. This does not apply to *Hames* we know remains in our property.

After the *Bi'ur*, we must once again do the *Bittul*. All the laws for the first *Bittul* apply for this *Bittul* as well. The *Bittul* must be done before the end of the fifth hour of the day (**11:17 a.m.**). Once this *Bittul* is done, no more contact with *Hames* is allowed.

### ***Ta'anit Bekhorot - Fast of the First Born***

On the eve of *Pesah* (Passover), the first-born male in every family is required to fast in order to thank G-d for sparing the Jewish first-born from the tenth plague in Egypt. By participating in a *se'udat misva* (for example, a brit milah or the completion of a Talmud tractate), the firstborn can be exempt from fasting. The congregation will conduct a completion of a Talmud tractate and all present are invited to participate in the *se'udat misva*. The *se'udot misva* are usually held on **Wednesday, April 8, 2020**, after each *minyan* in Beth Torah, but this year we there will be an alternative if we are not yet up and running. Our rabbis will be in touch.

### ***Cooking on Yom Tob***

The general rule is that one may cook, bake, fry, roast, barbecue, etc. on *Yom Tob* all that is needed for consumption on that day, but not for the following day, even if the following day is also *Yom Tob*.

Furthermore, on *Yom Tob* it is prohibited to ignite a fire; rather, one must light it from a pre-existing flame (one that is burning since the onset of the holiday). Similarly, one may not lower a flame unless needed for the cooking process.

## Pre- PESAH CHECK LIST 5780/ 2020

### Pre-Pesah

- ☐ BirkatHallanot
- ☐ KosheringUtensils and Appliances
- ☐ Purchase all non-marked (list) products for Passover use  
(these items should be purchased before the Holiday)
- ☐ Check Rice
- ☐ Check/clean WORKPLACE for Hames
- ☐ Check/clean CAR for Hames
- ☐ Selling the Hames
- ☐ Fax or Email the Hames Selling Form
- ☐ Bedikat Hames- The Search for Hames
- ☐ Pesah Out of the City

### Friday Pre-Pesah

- ☐ TaanitBekhorot - Siyyum
- ☐ Stop eating Hames 10:04 a.m.
- ☐ BIUR HAMES -Disposal of Hames by 11:17a.m.
- ☐ Haircutsbefore 1:00 p.m.

### Seder Checklist

- ☐ Haggadot  
Good translations and pictures are a plus! Include Haggadot designed for children  
Include toys for children, too
- ☐ Wine / Grape Juice and Cups for the wine - enough for both sedarim
- ☐ Massah - enough for both sedarim
- ☐ Check Seder Plate
  - Zeroa' - Lamb Shank (not roasted)
  - Maror (Romaine Lettuce or Endive) Cleaned and checked before Shabbat
  - Charoset for dipping the Maror
  - Karpas (Celery) - Clean and check it before Shabbat
  - Hazeret (Escarole) Cleaned and checked before Shabbat

