

Congregation Sons Of Israel

PESACH FAMILY BOOKLET



April 19-April 27
2019/5779

Pesach Services

Friday, 4/19, 7:15 AM Service for the Fast of the Firstborn
Sale of *Chametz* deadline

Friday, 4/19, 6:00 PM First Day Pesach evening Service & *Kabbalat Shabbat*
First *Seder*

Saturday, 4/20, 9:10AM, First Day *Pesach* Service
Saturday evening Second *Seder*

Sunday, 4/21 9:10 AM, Second Day *Pesach* Service

Thursday, 4/25, 6:30 PM, Seventh Day *Pesach* evening Service

Friday, 4/26, 9:10 AM, Seventh Day *Pesach* Service

Friday, 4/26, 6:30 PM Eighth Day *Pesach* evening Service & *Kabbalat Shabbat*

Saturday, 4/27, 9:10 AM, Eighth Day *Pesach* Service, *Yizkor* Recited &
Shabbat morning services

Dear CSI Families,

Most of us have fond memories of the *seder* at our parents' and grandparents' tables and the special foods and songs that accompanied it. More than any other holiday, *Pesach* captures our imaginations and gives us the opportunity to make new memories for our families today. Indeed, it is not surprising that *Pesach* is observed by more Jewish families than any other holiday on our calendar.

With that in mind, we have prepared this special Family *Pesach* Booklet!

This *Pesach* guide provides you with information about preparing for and celebrating *Pesach*. In this booklet, you will find:

A brief history of the holiday

Several pages of comprehensive information, including a list of foods that are permitted and forbidden on *Pesach*; and

Seder suggestions on how to create our own family *Pesach* traditions.

Also included is a form for *mehirat chametz*, the selling of leaven, which is explained in this booklet. You may sell your *chametz* until Friday, April 19th, right after morning *minyan*.

Hag Kasher v'Sameah — Have a joyous and fulfilling *Pesach*!

Rabbi Steven C. Kane

P.S. Please go to our website for new videos in our “Judaism in a minute” series, featuring one on ways to engage your children at a *Seder* and another on the essential rituals of the *Seder*

PESACH AND THE SEDER: A BRIEF HISTORY

The story of *Pesach* begins in the Torah at the end of the book of Genesis. Jacob and his children had migrated to Egypt due to a famine in the land of Israel. His son Joseph had already become second to Pharaoh, enabling the Israelites to settle comfortably in the land.

The book of Exodus begins with a change in the Egyptian government, as recorded in Exodus 1:8: "A new king arose over Egypt who did not know Joseph." Fearful of a growing Israelite population, the Israelites were enslaved. Concerned about further growth, Pharaoh decreed that all male Israelite babies be killed at birth.

One baby boy is saved by his mother, placed in a basket and floated down the Nile. He is picked up by Pharaoh's daughter and raised by her. As he grows up he realizes that his people are the enslaved Israelites, so he runs away to the desert to contemplate his future. While in the desert he encounters God at a burning bush. God tells him that he will lead the Israelites out of Egypt with great signs and wonders. This man, of course, is Moses.

Moses goes to Pharaoh and asks him to "Let my people go!" In spite of plague after plague (ten in all), Pharaoh refuses to let the people go. Finally, before the last plague, the death of the first born, the Israelites are instructed to mark their doorposts with the blood of a lamb. This was a sign that God would protect them and let the angel of death "pass over" their homes. The lamb thus became the symbol of future celebrations of *Pesach*. This last plague, the death of the first born, convinces Pharaoh to let the Israelites go, but as they head towards the Red Sea, Pharaoh changes his mind and pursues them. A great miracle happened! The sea divides letting the Israelites through on dry land. When Pharaoh and his army arrive, the sea collapses on them, sweeping them away. The Israelites celebrate their freedom when they arrive at Mt. Sinai and receive the Torah from God.

Over the years Judaism developed a special home service to commemorate this event which has become a paradigm for freedom for all people. This ceremony is called the *sedar*, a Hebrew word meaning "order." In Israel there is only one *sedar*, while the rest of the world celebrates two *sedarim*. Among other reasons, this is due to both the centrality of Israel and the setting of the calendar in Jerusalem in ancient times.

The *sedar* is celebrated through the reading of the *Haggadah*. The *Haggadah*, a Hebrew word meaning "a telling," is the most popular Jewish book ever printed, with over 4,000 different versions. It is important to choose a *Haggadah* that is easy to read and understand and appealing to those at your *sedar*. Elsewhere in this guide you will find a description of the *Haggadot* available at the CSI gift shop and suggestions for enhancing your own *Haggadah*.

One interesting note about the *Haggadah*: although the story of the Exodus in the Torah centers around the leadership of Moses, he is not given any significant mention in the *Haggadah*. The reason for this is to emphasize the centrality of God in taking the Jewish people out of Egypt. It is God to whom our praise and thanks are directed, not any human being.

II. PREPARING FOR PESACH

A. Cleaning the House/Getting Rid of Hametz (Leaven)

Whether or not your house is strictly "Kosher for *Pesach*," the process of getting rid of *hametz* is important, educational, and can be fun! First, the entire house is thoroughly cleaned, leaving the kitchen for last. Divide the house into areas of responsibility for each family member. When everyone's area is complete (and inspected by the chief cleaner), then the kitchen becomes the focus. The refrigerator, stove and shelves are wiped clean. Care is taken to get crumbs from any cracks or crevices. (See elsewhere in this guide for the kashering of ovens, dishwashers and utensils.) Food that is open or not kosher for *Pesach* is then put away. Family activity! Have a contest to see who can make the best sign declaring the *hametz*-designated area. Declare everyone a winner and hang all the signs in front of the *hametz*-designated area.

B. Selling Hametz

We are not only obligated to refrain from eating *hametz* during *Pesach*, we may not even own it! Non-*Pesach* food can be disposed of in a number of ways (see above.) Prior to *Pesach* it can be given to a non-Jew. In addition, the rabbis also established the practice of selling *hametz* to a non-Jew before *Pesach*, and purchasing it back at the conclusion of the holiday. This process provides the opportunity for a family discussion on the value of giving of food to others, as well as the concept of *ba'al tashchit*, the laws against wasting food. The rabbis provided a process for us that minimizes waste while allowing us to fulfill the commandment to get rid of *hametz*. Since this is a binding sale and can be quite complicated, it is recommended that authorization be given to Rabbi Kane, who will in turn act as your agent and sell your *hametz* for you. **You can do this in person, through the mail, or by sending an email to Rabbi@csibriarcliff.org.** It is customary to give *tzedakah* at the time of the sale. An authorization form is provided at the end of this guide for your convenience.

C. Bidikat Hametz - The Search for Hametz

The night before the *seder* there is a search for *hametz*. This is a very exciting experience and can be great fun. Anyone can do this, no prior experience is needed! The CSI office has kits available, but all you need is a bag, a wooden spoon, a feather and a candle or a flashlight. Bits of crackers or bread are "hidden" throughout the house -- let everyone hide one (watch out for the dog). Then the blessing over this activity, which can be found at the beginning of most *Haggadot*, is recited before you start the search. The lights are turned out and then, by the light of the candle, the family searches for these final pieces. As you find each piece, pick it up with the spoon, put it in the bag and sweep up the crumbs with the feather. Make certain you count the number of pieces you hide and they (at least) equal the number found!

D. Bitul and Biur Hametz - The Nullification and Burning of Hametz

At the conclusion of the search, a special paragraph (found in the *Haggadah*) is read that "nullifies" any *hametz* you might have missed. The next morning the bag, *hametz*, feather and spoon are all burned and the paragraph is repeated. The barbecue or fireplace are good locations for this; the front lawn is not!

E. Fast of the First Born

In commemoration of the sparing of first born Jewish males during the tenth plague (and perhaps also in commemoration of the Egyptians who died), all first born Jewish males have an obligation to fast *erev Pesach* (the day of the first *seder*). In our egalitarian understanding of Judaism this obligation ought to be extended to first born Jewish females. (Fair is fair!) This fast can be broken if a first born is in attendance at a *seudat mitzvah*, a meal in celebration of a *mitzvah*. Prior to *Pesach* Rabbi Kane will complete the study of a specific section of literature and hold a celebration or *siyum* over this study.

F. Maot Hittim - Help for Those in Need

In the *Haggadah* we read the statement "Let all who are hungry come and eat." This also applies to the time prior to *Pesach* when donations are made to various organizations to help those in need.

This is a wonderful opportunity to shop for the hungry as you do your own *Pesach* shopping. Let children choose an item to add to the cart, designating it for the poor. It also provides the chance to discuss the fact that there are many Jews among the poor and hungry of our area.

We have been collecting food at the synagogue for Project Ezra on the Lower East Side. **We will be collecting food items for delivery until 6pm on Tuesday, April 9th.** Please refer to the project Ezra flyer [here](#) for the specific items needed. Another organization that specializes in distribution of food to the needy is **Mazon - A Jewish Response to Hunger**. Their Passover appeal helps to provide grants to institutions that combat hunger. CSI is a sponsoring partner of *Mazon*. Their address is 2940 Westwood Boulevard, Suite 7, Los Angeles, CA 90064-4120. More recently, our Religious School has been collecting food for, and delivering to, The Jewish Community Council of Pelham Parkway, 2157 Holland Avenue, Bronx, NY 10462. They can be reached at (718) 792 - 4744.

For the names of other organizations, please contact Rabbi Kane.

G. Haggadot

There are many wonderful *Haggadot*! One is The Feast of Freedom, the Conservative *Haggadah*. It provides a text, commentary and art work and is both interesting and easy to read. The commentary can be used to supplement or substitute for the text of the traditional *Haggadah*. Although generally traditional, there are some new and creative additions. The second *Haggadah* is the Silverman Passover Haggadah. It provides the entire traditional text along with some additional readings. The commentary is concise and the directions easy to understand. A new beautiful *Haggadah* was recently published entitled A Different Night, with creative ideas for the whole family built in. A less expensive "slimmer" version is available at both the synagogue gift shop and book stores. It is highly recommended. Finally, A Family Haggadah, by Shoshanah Silberman, is traditional and easy to read, and also includes contemporary comments and suggestions.

III. SEDER SUGGESTIONS

A. To creatively add to your *seder*, ask some of the following questions:

1. What are your favorite *Pesach* memories to cherish throughout the years, and what was the most bizarre *seder* you attended?
2. *Dayenu*. What have you experienced where you were so grateful you said *Dayenu*? Is there something so satisfying that it has made your life worthwhile and overjoyed you?
3. If you could invite anyone you wanted to your *seder*, even someone who is no longer with us, who would you invite and why?
4. Children appear in pajamas as if awakened in the middle of the night for the Exodus. If you were awakened in the middle of the night and could only take three things with you, what would they be and why?

Or try some of these entertaining ideas:

1. Place three slips under each person's plate: comment, question, and story. Have everyone try to share one of each during the *seder*. You can also put slips of paper with different tasks for every *seder* participant under their plates.
2. Have everyone come in Passover character costumes.
3. Organize an *Afikoman* scavenger hunt.
4. Make a bingo game that includes pictures and/or words that are used throughout the *seder*.
5. Pretend that you are celebrating the first Passover in the wilderness and put up a make-shift tent in which to hold your *seder*, or at least a part of it. Our cantor does!

B. Prepare for your *seder* in advance! In Section IV there are some suggested books or editions of the *haggadah*, but at least read the *haggadah* you will use at your *seder* prior to the *seder* and prepare some questions/thoughts.

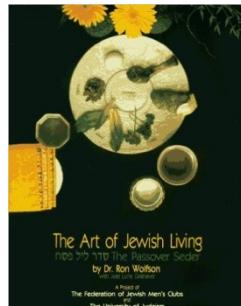
C. Everyone should participate at their own level. Whether they can read/sing Hebrew or English or even sing pre-school songs, encourage them to do so!

D. Keep the action moving! This is difficult to balance when there are both interested adults and tired children together at the *seder*, but it will enable you to go through all you want to without any unhappy people.

E. Choose a *haggadah* that is interesting to you. If you are adventurous, make your own *haggadah* with selections from many different ones and have it copied for everyone at your *seder*. The Internet is also a great source.

IV. Further Reading:

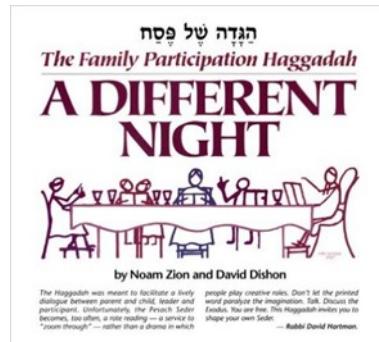
A. The Art of Jewish Living: The Passover Seder, by Ron Wolfson



**B. The New American Haggadah,
by Jonathan Safran Foer and Nathan Englander
(Little Brown & Co.)**



C. A Different Night, Commentary by Noam Zion and David Dishon



SOME SONGS TO LIVEN UP YOUR SEDER

WHERE HAVE ALL THE MATZAHs GONE?

Lyrics by Peter Levitan (Sung to the tune of
“Where Have All The Flowers Gone?” by Pete Seeger)

Where have all the matzahs gone?
Long time passing.
Where have all the matzahs gone?
Long time ago. Where have all the matzahs gone?
They're on the table every one.
When will we ever eat? When will we ever eat?

Where has all the sweet wine gone?
Long time passing.
Where has all the sweet wine gone?
Long time ago.
Where has all the sweet wine gone?
It's on the table, every one.
When will we ever eat? When will we ever eat?

Where has all the brisket gone?
Long time passing.
Where has all the brisket gone?
Long time ago.
Where has all the brisket gone?
It's in the oven for everyone.
When will we ever eat? When will we ever eat?

Where have all the macaroons gone?
Long time passing.
Where have all the macaroons gone?
Long time ago.
Where have all the macaroons gone?
We'll eat them in four hours, every one.
When will we ever eat? When will we ever eat?

THE BALLAD OF THE FOUR SONS (Sung to the tune of "Clementine")

Said the father to his children,
"At the Seder you will dine,
You will eat your fill of matzoh,
You will drink four cups of wine."
Now this father had no daughters,
But his sons they numbered four.
One was wise and one was wicked,
One was simple and a bore.
And the fourth was sweet and winsome,
He was young and he was small.
While his brothers asked the questions
He could scarcely speak at all.
Said the wise one to his father
"Would you please explain the laws"
Of the customs of the Seder
Will you please explain the cause?"
And the father proudly answered,
"As our fathers ate in speed,
At the paschal lamb 'ere midnight
And from slavery were freed."
So we follow their example
And 'ere midnight must complete
All the Seder and we should not
After 12 remain to eat.
Then did sneer the son so wicked
"What does all this mean to you?"
And the father's voice was bitter
As his grief and anger grew.

"If you yourself don't consider
As a son of Israel,
Then for you this has no meaning,
You could be a slave as well."
Then the simple son said simply
"What is this?" and quietly
The good father told his offspring
"We were freed from slavery."
But the youngest son was silent
For he could not ask at all.
His big eyes were bright with wonder
As his father told him all.
My dear children, heed the lesson
and remember evermore
What the father told his children
Told his sons that numbered four

SONGS FOR YOUNG CHILDREN

"OH LISTEN"

Oh listen, oh listen, oh listen King Pharaoh.
Oh listen, oh listen, please let my people go.
They work so hard all day, they want to go and play,
King Pharaoh, Kind Pharaoh, what do you say?
No, no, no I will not let them go.
No, no, no I will no let them go.



“THE FROG SONG”

One day when Pharaoh
Woke from his bed
There were frogs in his bed
There were frogs on his head
Frogs on his toes
And frogs on his nose
Frogs here, frogs there
Frogs were jumping everywhere

“BANG, BANG, BANG”

Bang, Bang, Bang, hold your ham-
mer low
Bang, Bang, Bang, give a heavy
blow
For it's work, work, work, every
day and every night
For it's work, work, work, when
it's dark and when it's light.

“Let My People Go”

**(Lyrics: Sally Heckleman; sung to the tune of
"I've Been Working on the Railroad")**

The Jews were busy building cities
All the livelong day
The Jews were busy building cities
And they did it Pharoah's way
Moses tried to get them out of Egypt
He said, "Let my people go,"
But stubborn Pharoah wouldn't listen
He kept on saying, "No!"
Chorus:
"Let my people go"
"No!"
"Let my people go"
"No!"
"Please let my people go-go-go!"
(repeat)

THE RABBINICAL ASSEMBLY PESACH GUIDE

This guide, prepared by the *Kashrut* Subcommittee and approved by the Committee on Jewish Law and Standards, explains in detail the laws and customs regarding the dietary restrictions of Passover, the rules that remind us each time we eat of Passover's messages for us. Some of these guidelines are, frankly, quite technical and even complicated; that is the result of the special stringency of the Passover rules in Jewish law and the complex, new ways in which foods are processed in our time. We hope that this guide will enable Jews to understand what they may eat on Passover and how to prepare their kitchens for the holiday in ways that are clear and understandable. We do not intend this Guide to replace our rabbi's guidance on these matters; on the contrary, any question you have about what is written here or what is missing you should address to Rabbi Kane.

We have selected portions of the *Pesach* Guide which we feel are most helpful to you. For the complete guide, please go to https://www.rabbinalassembly.org/sites/default/files/final_pesah_guide_5779.pdf

FOODS

The Torah prohibits the ownership of *hametz* (flour, food or drink made from the prohibited species of leavened grain: wheat, oats, barley, rye or spelt) during *Pesach*. Ideally we burn or remove all *hametz* from our premises which may be effected by donations to a local food pantry.

Prohibited foods:

Since the Torah prohibits the eating of *hametz* during *Pesach*, and since many common foods contain some *hametz*, guidance is necessary when shopping and preparing for *Pesach*.

Prohibited foods (*hametz*) include the following: biscuits; cakes; coffees containing cereal derivatives; crackers; leavened bread; pasta.

These are foods that are generally made with wheat, barley, oats, spelt or rye (grains that can become *hametz*). Any food containing these grains or derivatives of these grains must be certified kosher for *Pesach*. Flavorings in foodstuffs are often derived from alcohol produced from one of these grains which would render that food *hametz*. Such products also need *Pesach* supervision.

Kitniyot – Ashkenazi Rabbinical authorities added the following foods to the above list of prohibited foods: beans; corn; millet; peas; rice; soy.

These and some other plant foods (e.g., mustard, buckwheat and sesame seeds) are not permitted for eating on *Pesach*. They need not be sold or disposed of before *Pesach*. The processed products, whether liquid or solid, from *kitniyot* are also forbidden by most Ashkenazic rabbinical authorities. These might include but not be limited to ascorbic acid (vitamin C), corn oil, corn sweetener, and soy oil.

Most Sephardic authorities permit the use of all the *kitniyot* foods other than those that might have come in contact with the prohibited grains. Israeli products are often marked "contains *kitniyot*" and thus Ashkenazi Jews who do not use *kitniyot* need to be vigilant when purchasing Israeli products for Passover.

Our Movement's Committee on Jewish Law and Standards has permitted the use of peanuts and peanut oil on *Pesach* provided said items have proper year round kosher certification and do not contain any *hametz* ingredients.

Permitted Foods:

An item that is kosher all year round, that is made with no *hametz*, and is processed on machines used only for that item and nothing else (such as ground coffee) may be used with no special *Pesach* supervision. As we learn more about the processing of foods and the ingredients they contain, relying on the *kashrut* of a product for *Pesach* without a Passover *hekhsher* may be problematic. Wherever possible, processed foods ought to have a *Pesach hekhsher* from a reliable source. Since that is not always possible, however, our guidelines reflect some alternatives that are acceptable.

Any food that you purchase with a *Pesach hekhsher* must have a label that is integral to the package and it should have the name of a recognizable, living supervising Rabbi or creditable kosher supervision agency if possible. If the label is not integral to the package or if there are questions regarding the labeling, the item should not be used without consulting a Rabbi.

NO PESACH HEKHSHER REQUIRED:

Products which may be purchased without a *Pesach hekhsher* before or during *Pesach*: baking soda; bicarbonate of soda; eggs; fresh fruits and vegetables; fresh or frozen kosher meat (other than chopped meat); Nestea (regular and decaffeinated); pure black, green, or white tea leaves; unflavored tea bags; unflavored regular coffee; olive oil (extra-virgin only); whole or gutted fresh fish; whole or half pecans (not pieces); whole (unground) spices and nuts.

NO PESACH HEKHSHER REQUIRED IF PURCHASED BEFORE PESACH:

Products which may only be purchased without a *Pesach hekhsher* before *Pesach*. If bought during *Pesach* they require a *Pesach hekhsher*: all pure fruit juices; filleted fish; frozen fruit (no additives); non-iodized salt; pure white sugar (no additives); quinoa (with nothing mixed in);* white milk; some products sold by Equal Exchange Fair Trade Chocolate.

*It has come to our attention that there is a possibility of grains being mixed with quinoa if it is not under *Pesach* supervision. The best option is to purchase quinoa with a *Pesach hekhsher*, if it is available. Where that is not available, purchase Bolivian or Peruvian quinoa, marked "gluten free" before *Pesach*. Please make certain that quinoa is the sole ingredient in the final packaging.

Frozen, uncooked vegetables may be processed on shared equipment that uses *hametz*. It is preferable to purchase those with a *Pesach hekhsher* label. One may, however, buy bags of frozen non-hekhshered vegetables before *Pesach* provided that one can either absolutely determine that no shared equipment was used or one is careful to inspect the contents before *Pesach* and discard any pieces of *hametz*. Even if one did not inspect the vegetables before *Pesach*, if one can remove pieces of *hametz* found in the package on *Pesach*, the vegetables themselves are permissible.

PESACH HEKHSHER ALWAYS REQUIRED:

Products which require reliable *Pesach hekhsher* certification (regular kosher supervision being not sufficient) whether bought before or during *Pesach*: all baked goods (farfel, matzah, any product containing matzah, matzah flour, matzah meal, *Pesach* cakes); all frozen processed foods; candy; canned tuna; cheeses; chocolate milk; decaf coffee; decaf tea; dried fruits; herbal tea; ice cream; liquor; Grade AA butter; oils; soda; vinegar; wine; yogurt.

Regarding cheeses and non-Grade AA butter, an inspection by a rabbi of a local dairy may suffice to resolve potential questions in some cases.

BABY FOOD:

Baby food with a *Pesach hekhsher* is sometimes available. Of course, home preparation of baby food, using kosher for Passover utensils and kitchen items is always possible. Pure vegetable prepared baby food that is *kasher* the year round is acceptable for *Pesach*. The use of *kitniyot* for babies is also acceptable with care taken that this baby food does not mix with food from the rest of the family. Separate dishes and utensils are recommended. Most infant formulas are made from soy and the use of *kitniyot* does not apply to infants. Thus infant formula products, *kasher* the year round, are acceptable for *Pesach*. Here, as in baby foods, the bottles, nipples and formula should be kept away from the general kitchen area and clean up should be done out of the kitchen area (e.g., a bathroom sink).

MEDICINES:

Prescription medicines are permitted. Non-prescription pills and capsules are permitted; for liquids, check with the rabbi.

PET FOOD:

The issue of pets on *Pesach* is a complicated one. There are several options:

1. The pet is given, for the week of *Pesach*, to a gentile who can feed it whatever food is available.
2. Since no *hametz* is allowed in our possession on *Pesach*, one could feed the pet either Kosher for Passover pet food, pet foods with no grain, or food off your own table which is already Kosher for Passover. Incidentally, *kitniyot* would be permissible.
3. Some authorities allow for the pet to be sold along with the *hametz* and, since the pet does not belong to the Jewish owner, regular pet food would be fed. Note that the document of sale would have to include the pet as well as *hametz*. If you have these pet foods in your home be careful to keep them away from the general kitchen area. Washing of pet utensils should be done out of the kitchen area (e.g., a bathroom sink).

NON-FOOD ITEMS:

Any detergents, cleaners, etc. which are not a food stuff and which are not eaten, may be used for *Pesach* with no *hekhshered* supervision. This would include: aluminum products; ammonia; baby oil; bleach; candles; contact paper; charcoal; coffee filters; fabric softener; isopropyl alcohol; laundry and dish detergent; oven cleaner; paper bags; paper plates (with no starch coating); plastic cutlery; plastic wrap; polish; powder and ointment; sanitizers; scouring pads; stain remover; water with no additives; wax paper.

KITNIYOT

Until recently the CJLS position on *kitniyot* (for *Ashkenazim*) has followed that of the longstanding *Ashkenazi minhag* of refraining from eating them. These foods included: beans, corn, millet, peas, rice, soy, and some other plant based foods like mustard, buckwheat and sesame seeds. The one exception was an approved permission of peanuts and peanut oil, provided said items have proper year-round kosher certification and do not contain *hametz* ingredients. In the fall of 2015 the CJLS passed two responsa which permit the consumption of *kitniyot* for *Ashkenazim*. To fully understand their positions, which differ in their argumentation, please see:

David Golinkin, "Rice, beans and *kitniyot* on *Pesah* - are they really forbidden?" OH 453:1.2015a

Amy Levin and Avram Israel Reisner, "A *Teshuvah* Permitting *Ashkenazim* to Eat *Kitniyot* on *Pesah*" 453:1.2015b

This permission does not come without a few caveats that do appear in the body of the papers. The first is that the CJLS affirms that this new position does not constitute an instruction to consume *kitniyot* during *Pesah*, but rather a *halakhic* basis and guideline for those who choose to do so. We recognize that while some individuals, communities, and institutions will utilize this new ruling, others may choose not to do so. Both are equally legitimate and *derekh eretz* should be the guiding value with which we hold our communal and interpersonal conversations around this topic. We encourage all decision-making parties to be transparent in their policies and menus, as well as sensitive to the spiritual and dietary needs of others. For those who do avail themselves of this ruling, it is important to note the following specific guidance, cited in the *p'sak halakhah* of the responsum by Rabbis Amy Levin and Avram Reisner:

- 1) Fresh corn on the cob and fresh beans (like lima beans in their pods) may be purchased before and during *Pesah*, that is, treated like any other fresh vegetable.
- 2) Dried *kitniyot* (legumes, rice and corn) can be purchased bagged or in boxes and then sifted or sorted before *Pesah*. These should ideally not be purchased in bulk from bins because of the concern that the bin might previously have been used for *hameitz*, and a few grains of *hameitz* might be mixed in. In any case, one should inspect these before *Pesah* and discard any pieces of *hameitz*. If one did not inspect the rice or dried beans before *Pesah*, one should remove pieces of *hameitz* found in the package on *Pesah*, discarding those, and the *kitniyot* themselves remain permissible.
- 3) *Kitniyot* in cans may only be purchased with *Pesah* certification since the canning process has certain related *hameitz* concerns, and may be purchased on *Pesah*.
- 4) Frozen raw *kitniyot* (corn, edamame [soy beans], etc.): One may purchase bags of frozen non-hekhshered *kitniyot* before *Pesah* provided that one can either absolutely determine that no shared equipment was used or one is careful to inspect the contents before *Pesah* and discard any pieces of (hameitz). Even if one did not inspect the vegetables before *Pesah*, if one can remove pieces of (hameitz) found in the package on *Pesah*, the vegetables themselves are permissible.
- 6) Processed foods, including tofu, although containing no listed *hameitz*, continue to require *Pesah* certification due to the possibility of admixtures of *hameitz* during production.
- 7) Even those who continue to observe the Ashkenazic custom of eschewing *kitniyot* during *Pesah* may eat from *Pesah* dishes, utensils and cooking vessels that have come into contact with *kitniyot* מ' עירוני may consume *kitniyot* derivatives like oil that have a KP hekhsher.



AUTHORIZATION FOR THE SALE OF HAMETZ

I hereby authorize Rabbi Steven C. Kane to sell the *hametz* in my possession, including my home, place of business and elsewhere in accordance with the requirements of *Halacha* (Jewish law).

Name _____

Address _____

Signature: _____

PLEASE COMPLETE AND RETURN THIS FORM TO:

Rabbi Steven C. Kane
CSI
1666 Pleasantville Road
Briarcliff Manor, NY 10510

OR EMAIL TO: Rabbi@csibriarcliff.org

PLEASE RETURN THIS FORM BY 9AM, FRIDAY, 4/19.

It is customary to make a *tzedakah* donation when selling *chametz*.

Thank you!