

PASSOVER GUIDE



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Dear Community members,

We hope this year's Pesach guide finds you and your family in good health.

Pesach is a holiday which unites Jews throughout the world by celebrating our exodus from slavery into freedom.

This holiday has the unique commandments of ridding our homes of Chametz and eating Matzah. Since concerning Pesach there are numerous laws, we hope that this guide will be helpful to you and your family in preparing for Pesach this year.

BC Kosher continues to try to make available as many kosher products as well as kosher kosher for Pesach food items for you. If you have any suggestions as to how we can be more helpful, please do not hesitate to write us at info@bckosher.org or call us at (604) 731-1803.

We would like to take this opportunity to thank Rabbi Eli Lando and Rabbi Mendy Feigelstock for all their effort on behalf of BC Kosher and especially in putting this guide together.

Wishing you and your family a happy and healthy Pesach.

Sincerely,

Rabbi Acoca

Rabbi Feigelstock

Rabbi Rosenblatt

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Cleaning for Passover

Give your home a thorough, top-to-bottom, cleaning. Vacuum the carpets and floors, wipe clean the cupboards and bookshelves. Make sure you get into all those hard to reach places like under the sofa cushions. Move aside furniture and kitchen appliances to get behind and underneath.

As each area of the home gets cleaned, make sure that everyone knows that it's "kosher for Passover" and absolutely off limits for any food to be brought in there. Practically the easiest way is to start with the bedrooms and then proceed with the living room and other common rooms, leaving the dining room and kitchen for last so that you can use these spaces for eating chametz as close as possible to Passover.

Other places that need to be cleaned are your office, car, pocketbook and space that is yours by ownership, lease or right of use.

You do not have to clean rooms and areas that you're absolutely certain that no food was ever brought in there and rooms and areas that will be sold for Passover.

Maos Chitim

It is customary before Passover to give "Maos Chitim". Maos Chitim is gifts for our poor brethren who cannot afford to purchase all the necessities needed for properly celebrating the joyous holiday of Passover. As we get together with friends and relatives for the holiday it is important to remember those who are less fortunate than us and help them in any way we can. Please contact your local synagogue for more information on how to give Maos Chitim.

Kashering

Before kashering your kitchen and utensils for Passover, be sure to segregate all utensils and equipment which you will not or can not kosher and put them away until after Passover.

To prepare for the procedure, clean all parts of the kitchen well. Counters, tables, ovens, stoves and refrigerator should be perfectly clean. Scrub utensils and set them aside. Twenty-four hours prior to kashering, the stove, oven and broilers should not be turned on, and hot water should not be used.

The following is a concise guide to koshering some common items. For more details or specific questions please call BC Kosher:

The following may not be koshered

- China, pottery, earthenware, Teflon and similarly coated pots and pans, plastic dishes, enamelled pots, pans and ladles, utensils with wooden or plastic handles.
- Corningware and Corelle.
- Utensils or vessels which cannot be thoroughly cleaned, such as those having crevices in which chametz can accumulate (e.g. bottles with narrow necks, sieves, etc).
- Dishwashers. (for Sephardic law regarding koshering dishwashers, please contact Rabbi Acoca).

Dishes and Utensils

Sets of dishes, pots and pans, flatware and other necessary utensils should be set aside specifically for Passover use. Certain utensils, such as flatware, metal pots and pans, etc., may be made Kosher for Passover use through Ha'galah (dipping in boiling water).

Ha'galah is accomplished by boiling water in a pot and once bubbles appear in the water, dip the utensil in the boiling water. Immediately after it is dipped place the koshered utensil into cold water.

All new metal, aluminium and glass vessels and utensils require T'vilat Kelim (ritual immersion). New disposable aluminium pans are acceptable for Pesach without special certification. Ritual immersion, however, is required if they are to be used more than once.

GLASSWARE AND PLASTICS:

Drinking glasses (not plastic) may be Kashered for Passover by soaking them in water for three days. The water should be changed every 24 hours. This method of Kashering does not apply to glass ovenware, whiskey glasses, glass dishes in which hot food is served, or bottles used to store beverages which are chametz or which contained vinegar or grain alcohol. Please note however, that according to Sephardic tradition glass need not be koshered for Passover, it is sufficient to clean it well and ensure there are no remains of Chametz stuck in it.

If new, Teflon and similarly coated pots and pans, plastic, Styrofoam, coated paper dishes, serving utensils, glasses and plastic tablecloths may be used on Passover.

Tablecloths must be freshly laundered before Passover; however, no starch should be used.

ELECTRIC MIXERS, FOOD PROCESSORS AND BLENDERS:

Since the motor area of the electric mixer is often exposed to chametz and can be cleaned only with great difficulty, it is recommended that a special mixer for Passover be used. However, those food processors and blenders that have totally sealed units in their motor area, may be used if the bowls and mixers are changed.

SINKS, SHELVES AND COUNTERS:

Special care must be taken to prevent Passover foods and utensils from coming in contact with your kitchen sink(s) or countertops. After thorough cleansing and scalding, new liners should be used to cover the surfaces during the entire Pesach period. This procedure is also required for tabletops made of Formica. Vendura, Avonite and Corian countertops must be thoroughly cleaned and scalded with boiling water, but may be left uncovered. Also, special dish racks, sink racks and wash basins should be used.

RANGES AND OVENS:

Every part of an oven or stove which may have been reached by food during the year must be completely cleansed and scraped. For the top of the range, a special metal sheet is to be provided to prevent contact with Passover utensils. The gas rings (grates) must be "glowed" or new ones used. If no glow can be produced, the metal sheet must cover them too. Blow torches may be rented from your local hardware dealer. Every part of the oven is then heated with a blow torch until it gets red hot. Care should be taken however, not to point the flame directly to the thermometer probe inside the oven. If this method is not possible, the oven should be heated at its highest temperature for approximately one hour, after which a fitted metal liner is placed in the interior of the oven and new grates are placed inside the oven allowing baking for Passover.

The door of the oven and any parts of the oven that are still visible, should be covered with heavy duty aluminium foil.

SELF CLEANING OVENS may be Kashered by running it through the self-cleaning cycle. The door must be covered with heavy duty aluminium foil.

The Sephardic custom for koshering Ranges and ovens is as follows: The stovetop should be cleaned thoroughly and the grates should be dipped in boiling water. The element should then be turned on high for a few minutes.

The oven should be cleaned very well (preferably by using a cleaning agent) and then the oven is left unused for 24 hours. The oven is then turned on at its highest heat for one hour. For self cleaning ovens the only step necessary is to run it through a self-cleaning cycle.

MICROWAVE ovens may be used on Chol Hamoed Pesach (not on Shabbat and Yom Tov). To Kasher your microwave for the holiday, clean the inside thoroughly, fill a large paper container with water and bring to a boil, refill with water, place in another area and repeat the process. The glass tray cannot be Kasherred. Either a new glass tray should be purchased or paper should be used in its place.

REFRIGERATORS AND FREEZERS:

All parts of refrigerators and freezers must be thoroughly cleaned and washed, including storage bins. The shelves should be lined with plastic or foil with small perforations to allow for air circulation.

NOTE: All Kashering must take place BEFORE Sunday evening, April 1st.

Selling Chometz

One who cannot dispose of all of his chametz before Passover must authorize his Orthodox Rabbi, IN ADVANCE, to sell this chametz for him to a non-Jew. This transaction is completely legal, giving the non-Jew all rights of ownership over the chametz that has been sold to him. After the conclusion of the festival, your Rabbi may re-purchase the chametz from the non-Jew. You should wait at least one hour after Passover before using this chametz, to give time to the Rabbi to complete the re-purchase of the chametz and restore its ownership to you.

All chametz that is to be sold, should be placed in a special room or section of the house, together with chametz dishes and utensils until after Passover. This area should be locked or closed off so that access to it will be difficult.

NOTE: Those who plan to be out of the greater Vancouver area prior to and during the week of Passover must discuss with their Rabbi the special requirements necessary for fulfilling the requirements of Bedika and Bitul of Chametz, Biur Chametz and Mechirat Chametz.

Please refer to the back page of this booklet or our website (<http://bckosher.org/passover.html>) for the SALE OF CHAMETZ form. It is important to list your home address as well as your office address when “selling your chametz” through your Rabbi.

Bedikas Chametz (Search for Chametz)

The search for chametz is made on Sunday evening, April 1st immediately after dark. By that time, your home should be thoroughly cleared of all chametz except for chametz you have set aside for the Bedikat Chametz ceremony and the chametz you intend to eat before chametz becomes prohibited.

The search is conducted by the light of a single-wick candle. The custom has arisen of spreading throughout the house 10 small pieces of bread wrapped in paper or plastic to be gathered up. The person conducting the search first recites a blessing, praising the Ruler of the Universe who commanded us to remove the leaven:

Baruch ata Ado-nai Elo-hainu melech ha-o-lam asher kid'shanu b'mitz-votav v'tzi-vanu al bi-ur chametz.

(Translation: Blessed are You, Lord, our G-d, King of the universe, who has sanctified us with his commandments and commanded us concerning the removal of chametz)

One then proceeds with the search going from room to room to look for this chametz. At the same time, a spot check is made to be sure that all chametz has been removed. Using a feather as a brush, all the chametz which is found is gathered, put into a bag or cloth and set aside to be burned the following morning. Care must be taken not to speak or involve oneself

in other activities once the blessing is reciting until the search has begun and preferably not until the search has ended.

Bitul Chametz (Nullifying the Chametz)

After the search for the chametz has been completed, a formal renunciation of ownership or desire to benefit from any undiscovered chametz in one's possession is recited. The reader **MUST** understand what he is reciting. This section should therefore be recited in English or any language the reader understands. The following is the text of this renunciation:

Kol chamira va'chami-ah di'ika vir-shuti di'lo chamitei u'di'lo v'artei u'di'lo yeda'ana lei libateil v'lehevei hefker k'afrah di'a'arah

(Translation: All leaven and anything leavened that is in my possession, which I have neither seen nor removed, and about which I am unaware, shall be considered nullified and ownerless as the dust of the earth).

Biur Chametz (Burning the Chametz)

On Monday morning, April 2nd, chametz may not be eaten after 11:06 a.m. All chametz remaining in one's possession must be kept in a sealed cabinet or room during the holiday. All other chametz that has not been sold must be burned no later than 12:10 p.m. on Monday, April 2nd. The following formula is recited at the time of burning of the chametz:

Kol chamirah va-chamiah di'ika vir-shuti da-chazitei u'di'loh chazitei, du'chamitei u'di'loh chamitei di'vi-artei u'di'loh vi-artei li-bateil v'lehevei hefker ki'afrah di'Arah

(Translation: All leaven and anything leavened that is in my possession, whether I have seen it or not, whether I have observed it or not, whether I have removed it or not, shall be considered nullified and ownerless as the dust of the earth).

Guidelines for those leaving home before Passover

A) Bedikat Chametz – Search For Chametz:

As outlined in the Shulchan Aruch (Code of Jewish Law), anyone leaving home before the required evening of Bedikat Chametz must carry out the Bedika the night before departure. However, since this is not the normal evening for Bedika, no Bracha is recited. Another option is to appoint a Shliach, or agent, to carry out the Bedika at the normal time. After reaching one's destination and on the morning of Erev Pesach, the statement of "Bitul" should be pronounced at the required time.

B) Mechirat Chametz – Selling the Chametz

Since we are prohibited from owning chametz during Pesach, the chametz is sold to a non-Jew through the agency of the Rabbi in the community. This familiar procedure however, gives rise to some apparent problems in regard to those who travel away from home before Pesach. If one travels toward the eastern time zones where Pesach begins earlier, the question has been raised as to the Mechirat Chametz: i.e. do we consider the chametz already prohibited if it's owner is in another time zone where the prohibitions have already begun and therefore perhaps his chametz, which is in an earlier time zone, is already forbidden to be sold by the Rabbi of that community. Or perhaps, it only depends where the chametz is located so then we don't have to be concerned where the owner is on Erev Pesach. Because of differing opinions regarding this question, a separate sale of Chametz is arranged earlier in the home community for those travelling towards the eastern time zones. Another option would be the transfer of the chametz as a gift to someone else who remains in the community. He, in turn, would arrange a Mechirat Chametz. Please call your Rabbi for the proper forms.

Buying essentials

It is important to remember when buying all the essentials for the Passover holiday that everything is kosher for Passover. Many companies produce kosher or "kosher style" food which may look like Passover food, but in fact might not be kosher for Passover or in fact

even kosher. It is especially significant to make sure the wine and matzah are kosher for Passover and suitable for making the blessings on the Seder night.

Fast of the first born

On Monday April 2nd, Taanit B'chorim, Fast of the First Born Sons, is held to commemorate their deliverance from death during the tenth plague in Egypt. It is customary for first-born sons to attend a Siyum in the Synagogue. A Siyum is the completion of the study of a section of the Talmud. Those who attend the Siyum, as participants celebrate with the partaking of refreshments and are then exempt from this Fast.

Times for finishing chometz

The Torah sets midday of the 14th of Nissan (Monday, April 2, 2007) as the deadline for the destruction and/or removal of all leavened foods ("chametz") from our possession in preparation for the festival of Passover, which begins at nightfall. In practice, Torah law mandates that we desist from eating chametz two hours before midday, and that no leaven remain in our possession an hour before midday. These are not clock hours but "proportional hours", defined by Jewish law as a 12th part of the time between sunrise and sunset.

This year the time for finishing eating chametz is before 11:06 am and any remaining chometz must be burned by 12:10 pm.

From this point until the end of the festival of Passover, it is forbidden to eat leaven, or anything containing even the slightest trace of leaven.

Lighting candles

The holiday candles must be lit by 7:27 pm and the 2 blessings Lihadlik ner shel Yom tov and Shehecheyanu are recited.

The following is the text of the blessings:

Baruch a-tah Ado-nai E-lo-he-nu melech ha-olam asher kid'shanu be-mitzvotav ve'tzivznu le-hadlik ner shel Yom Tov.

(Translation: Blessed are You, Lord our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the Yom Tov light).

Baruch a-tah Ado-nai E-lo-he-nu melech ha-olam she-heche-yanu ve'ki-ye-manu ve'higi-anu lizman ha-zeh.

(Translation: Blessed are You, Lord our G-d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion).

Seder Amounts

MATZAH

The mitzvah of eating Matzah at the Seder is one of the most important of our commandments. We eat Matzah at three specific times:

- a) Motzi-Matzah – at the beginning of the meal
- b) Korach-Sandwich of Matzah and maror
- c) Afikoman-Dessert – at the end of the conclusion of the service.

The eating of the Matzah by men and women is required by Torah Law (D'oraita). The halachic requirement is to eat a "K'zayit" (the volume of an olive) which is approximately ½ of a standard piece of machine-baked Matzah. This should

be eaten immediately after the appropriate blessing are recited. During the Seder nights, many people use the matzah known as Shmurah Matzah which is matzah supervised by a Jew from the time of harvest until the time of baking.

MAROR (BITTER HERBS)

(HORSERADDISH OR ROMAINE LETTUCE)

The eating of bitter herbs is another Seder Night Mitzvah, reminding us of the bitterness of slavery. Both men and women must eat the equivalent of a "K'zayit". One ounce of grated raw horseradish is the minimum amount used for each of the two times bitter herbs are eaten at the Seder. Bottled horseradish does not fulfil the Mitzvah of Maror. If Romaine lettuce is used for Maror, we suggest a piece the size of 8 x 10 inches. When lettuce is used, each leaf must be carefully inspected to ensure that there are no insects. Prior to the inspection, the outer leaves should be removed and discarded. Then separate all leaves and soak them in soapy water then wash each leaf thoroughly under a hard stream of water. Only then should the individual leaves be examined under good lighting. (Careful washing will ensure that no Torah laws are violated by the ingestion of insects).

WINE

Another of the Seder Night Mitzvot is the drinking of four cups of wine, in tribute and as a toast, to the Almighty for the four promises made and fulfilled concerning the redemption (See Exodus VI:6-7).

Men and women are obligated to drink the Arba Kosot. The obligation is fulfilled if more than ½ (Rov Kos) of each cup which contains a minimum of 3.3. fluid ounces (Reviit) is consumed after each blessing over the wine. Grape juice or diluted wine may be substituted for those whose health does not permit them to drink the large quantity of wine required for the holiday observance.

In honour of the prophet Elijah, an additional goblet of wine is placed on the table. Elijah is the symbol of peace and freedom which one day will reign throughout the world. To

symbolize the coming of Eljah, the door is opened (following meal) and all rise to welcome him with the words “Baruch Habba – Blessed is he who comes”.

SEDER MEASUREMENTS

The following are the Pesach measurements according to our Av Beth Din:

MINIMUM SIZE OF WINE CUPS (KOSOT):

- 1) For the Arbah Kosot (four required cups of wine) and for Kiddush (except on Friday night) and for Havdalah, the cup must contain at least 3.3 fluid ounces in size.
- 2) When the Seder is on Friday evening, the Kiddush Cup should contain at least 4.42 fluid ounces. This also applies to the Kiddush Cup used every Friday evening, throughout the year.

NOTE: When the Seder occurs on Friday night, then the Cup of the one reciting the Kiddush must contain at least 4.42 fluid ounces, while the Cups of the assembled (who must each drink his or her cup to fulfil the Mitzvah of the First of the Four Cups) can be 3.3 fluid ounces.

MINIMUM STRENGTH OF WINE:

- 1) Full strength wine (without diluting) is required for the Arbah Kosot.
- 2) Only if one's health does not permit this, then one may dilute the wine with the least amount of grape juice possible.
- 3) If, for health reasons, one cannot use wine at all, one may substitute a pure grape juice.
- 4) If one must dilute the pure grape juice with water, the ratio should not exceed 2/3 cup water to 1/3 cup grape juice.
- 5) If one does not have enough wine to perform the Mitzvah (Kiddush, Havdalah, etc), water may be added but not in excess of 2/5 cup wine to 3/5 cup water.

NOTE: The “Bracha” over all these mixtures is “Hagefen”).

MINIMUM AMOUNT OF MATZOH SHMURAH:

Each one must eat the minimum amount of Matzah Shmurah the following three times during the Seder: (1) After the Bracha “Al Achilat Matzah”, (2) for Korach, (3) for the Afikoman.

(1) and (3) After reciting the Bracha “Al Achilat Matzah” and for Afrikoman – a piece equivalent in size to 6 inches by 4 inches.

(2) for Korach – a piece equivalent in size to 6 inches by 3 inches.

If for health reasons, one cannot eat Matzah, then Shmurah Matzah Meal, (upon which one is permitted to recite the Hamotzi) may be substituted as follows:

(1) and (3) After reciting the Bracha “Al Achilat Matzah” and Afikoman - an amount of matzah meal that can be compacted into a vessel measuring 1.5 fluid ounces.

(2) for Korach – an amount of matzah meal that can be compacted into a vessel holding 1.1 fluid ounces.

MINIMUM AMOUNT OF MAROR:

Each one must eat a minimum amount of Maror twice during the Seder, once after the Bracha “Al Achilat Maror” and once for Korach.

If using pure, grated horseradish, use the following amounts:

1) After reciting the Bracha “Al Achilat Maror” – an amount that can be compacted into a vessel measuring 1.1 fluid ounces.

If using Romaine Lettuce whole leaves, use the following amounts:

(1) and (2) After reciting the Bracha “Al Achilat Maror” and Korach – enough leaves to cover an area of 8 inches by 10 inches.

If using Romaine Lettuce Stalks only, use the following amounts: (1) and (2) After reciting the Bracha “Al Achilat Maror” and Korach – enough stalks to cover an area of 3 inches by 5 inches.

It is advisable to measure, before the beginning of the Holiday, a container to find out how many fluid ounces it holds, then at the Seder, one can pack the Matzah Meal and grated horseradish to reach the amount required.

Sfirat haomer

From the second night of Passover until the day before the holiday of Shavuot, we “count the omer”. During this time each year we count seven complete weeks for a total of 49 days. At the end of the seven-week period we celebrate Shavuot.

This is considered a mitzvah, so the count, which takes place each night, is preceded by a blessing. However, you may only recite the blessing if you have not missed a single night of counting. If you have omitted the counting even one night during that stretch, you may no longer recite the blessing, but instead must listen as a friend says the blessing and then do the counting.

What is Chametz and Kitniyot?

Chametz designates all leavened foods and drinks and ingredients which are made from, or contain, an admixture of wheat, rye, barley, oats or spelt. Therefore, all grain products or mixtures of grain, such as breads, cereals, breakfast foods, grain alcohol, grain vinegar, yeast and malts are forbidden for the duration of the festival. Legumes (“Kitniyot” - beans, corn, peas, rice, alfalfa sprouts, bean sprouts, green beans, etc.) mustard, and the derivatives of these foods, due to a similarity to Chametz, are likewise not eaten by Ashkenazic Jews, due to Rabbinic decree. (Ashkenazic Jews are Jews of Eastern European descent). Sephardic, Yemenite or Oriental Jews, however, do eat certain legumes (“kitniyot”) on Passover.

For Sephardim:

As is well known, there are many differences in Halachot accepted by the Ashkenazic and Sephardic communities. Even within Sephardic communities, there are divergent practices. Some Sephardim have taken the stricture of the Ashkenazim to refrain from rice and legumes (“kitniyot”). Others do eat these products, yet must check them three times prior to Pesach. Most Sephardim, unlike Ashkenazim, permit “Matzah ashira” (such as egg or fruit juice Matzah).

In order to determine your family's customs, as well as to determine what Rabbinic certification is required on products containing legumes ("kitniyot") it is important to contact your Rabbi.

Matzah Ashirah

There is a type of Matzah, commonly known as Egg Matzah. The Shulchan Aruch (Code of Jewish Law) rules that Chometz is only created by the fermentation of flour from one of the five species of grain in the presence of water. Fermentation in the presence of all other liquids, such as fruit juices, wine and eggs, cannot become Chometz. Matzah that uses only fruit juices and flour is called Matzah Ashira (literally Rich Matzah). Although commonly known as Egg Matzah, today it is usually made with apple or grape juice and theoretically may be eaten on Pesach without any concerns of Chometz. On the other hand, the Shulchan Aruch rules that one may not fulfill the Mitzvah of eating Matzah on Pesach with Matzah Ashira. True Matzah is known as Lechem Oni (Bread of Affliction), and Matzah Ashira would be considered like a cake. Some authorities put forward another reason for the inability to use Egg Matzah for the Seder. Matzah used to fulfill the Mitzvah at the Seder must be produced with ingredients that have the possibility of becoming Chometz, whereas Egg Matzah, by definition, is not susceptible to such a state. As noted above the Sephardim are generally lenient when it comes to Matzah Ashira.

Policy on Medicine

Baby foods and medications which are prescribed by a physician, and which are not Kosher for Pesach may contain chametz, therefore they are to be used only in accordance with the instructions of your Rabbi.

Items that do not require Passover certification

It is preferable to purchase items before Passover

Air freshener

Alcohol, Isopropyl

Aluminium foil, wax paper, Styrofoam, paper plates, plastic wrap – any brand

Ammonia

Artificial sweetener – Pillsbury Sweet-10, Sucaryl

Baby oil

Baby ointment

Baby powder

Baby wipes – any brand without alcohol

Bags

Baking (Bicarbonate) soda – not baking powder

Band-Aids

Bicarbonate of soda

Bleach

Body Wash

Braces

Candles

Cocoa – 100% pure, not processed in Europe

Coffee filters

Contact lens & solution

Crock Pot Liners

Deodorants – any powdered brands or stick type

Dental floss – any unflavoured including wax

Detergents – any powdered brands which are Kosher year-round (liquid dish detergents require certification)

Eggs

Eye drops

Fruit – raw

Furniture polish

Glue

Hair spray

Hydrogen Peroxide

Ice in Bags – Plain unflavoured
Infant formula – Isomil, Similac, Enfamil (using separate utensils - some may contain Kitniyot)
Meat - Unprocessed
Mineral oil
Nail polish
Nail polish remover
Nuts – any brand unroasted – whole (except peanuts) without BHA added
Olive oil – extra virgin, not lite or spray
Orange juice frozen concentrate – without additives
Oven cleaner – any
Petroleum jelly
Plastic wrap – any
Plastic cutlery
Poultry - Unprocessed
Powders – all powders are acceptable
Salt – any brand without iodine, maltodextrin, dextrose or polysorbates
Silver polish
Soap – any brand
Spices – any whole, un-ground (except mustard)
Sugar – all Rogers Sugar except icing sugar. All sugar must be purchased prior to Passover
Tea – any brand pure, unflavoured tea leaves or tea bags – except instant and decaffeinated
Tissues
Toothpicks – any wood or plastic (unflavoured and uncoloured)
Vegetables – any fresh (other than legumes), pre-cut salads.
Water, bottled – Plain, unflavoured, uncorroborated

NOTE: Many products including toiletries, cosmetics, mouthwashes, medicines, liquid detergents, etc. contain alcohol. If the alcohol is grain-derived, such products should not be used even though the products are not edible. This is because we may not derive any benefit from chametz and also because they may come into contact with Passover foods or utensils.

COSMETICS AND MEDICINES

Many medicines, both prescription and over-the counter types, contain actual chametz in the form of grain alcohol. Please consult with your physician and Orthodox Rabbi before eliminating or changing any prescription medication, since questions of age, physical health and special diet are involved in the final decision.

Links for more information

The following are some links to websites with further information about the Passover holiday:

<http://www.aish.com/holidays/passover/>

<http://www.chabad.org/holidays/passover>

<http://oukosher.org/index.php/passover>

Glossery

The following is a glossery of common terms found in this guide and throughout the haggadah:

Afikoman: (lit. "dessert,") from the Aramaic *fiku man*, "bring out the food" the portion of matzah eaten at the close of the Seder meal in commemoration of the Passover offering.

Amidah: (lit. "standing") the Shemoneh Esreh prayer, recited while standing.

Beirach: (lit. "bless") the thirteenth activity of the Seder--recitation of Grace After Meals.

Bedikat Chametz: the search for leaven conducted on the night before Passover eve.

Beitzah: egg.

Bet HaMikdash: Holy Temple in Jerusalem

Beya: Aramaic for egg, also means, "to entreat"

Birkat Hamazon: grace after meals.

Chagigah: the festival offering.

Chametz: Leavened foods, prohibited on Passover.

Charoset: a paste made of apples, pears, nuts and wine, in which the maror is dipped

Chazeret: vegetable used for maror (bitter herbs)

Chol HaMoed: (lit. "mundane [days] of the festival"), the intermediate days of the Festivals of Passover and Succot.

Dayenu: "It is enough for us"--the refrain in a song in the Haggadah.

Erev: (lit. "eve of") day preceding Shabbat or Festivals.

Haftarah: a passage from the Prophetic writings, read following the Torah reading in the synagogue.

Haggadah: (lit. "narration") the text that is recited at the Seder.

Halachah: (lit. "the pathway") the entire body of Jewish law; a sepecific law.

Hallel: (lit. "praise") the 14th activity of the Seder--reciting the Hallel, Psalms of praise and thanksgiving to G-d.

Hashem: (lit. "The Name") G-d.

Havdalah: (lit. separation), the blessings recited at the conclusion of Shabbat and Festivals, separating the holy day from the other days of the week.

Kadesh: (lit. "sanctify") the first activity of the Seder--to recite the Kiddush.

Karpas: (lit. "greens") the vegetable, dipped in saltwater, eaten at the beginning of the Seder.

Ke'ara: (lit. "plate") the tray, plate or cloth on which are placed the three matzot and six foods for use during the Seder.

Ketz: (lit. "the end") the deadline for the end of the Exile.

Kezayit: (lit. "like an olive") a Halachic measurement, approx. 1 oz.

Kiddush: (lit. "sanctification") the sanctification of Shabbat and Festivals with a blessing recited over a cup of wine.

Korech: (lit. "wrap" and "make a sandwich") the tenth activity of the Seder--to eat matzah and maror combined in a sandwich.

Leviyim: Levites, members of the tribe of Levi, who served in the Holy Temple.

Magid: (lit. "telling") the fifth activity of the seder--the telling of the story of the Exodus.

Mah Nishtanah: (lit. "What Is Different?"); the "Four Questions" asked by the children at the Seder.

Ma'ariv: the evening prayer services.

Maror: bitter herbs.

Matzah: (pl. matzot): unleavened bread.

Mayim acharonim: (lit. "last water"); the practice, mandated by Torah law, to wash the tips of one's fingers at the conclusion of a meal.

Midrash: the non-literal interpretation and homiletic teachings of the Sages, on Scripture.

Minchah: afternoon prayer service.

Mishnah: the codification of the Oral Law that forms the crux of the Talmud; a specific paragraph of that work.

Mitzrayim: Egypt

Mitzvah: (pl. Mitzvot): "commandment"; the precepts of the Torah; also used to mean "good deed".

Motzi: (lit. "take out" or "bring forth"). the blessing, thanking G-d "Who brings forth bread from the earth," recited before eating bread or matzah.

Musaf: (lit. "additional"), additional prayer service held following the morning service on Shabbat and Festivals, commemorating the additional offerings brought in the Temple on these days.

Nirtzah: "accepted".

Nissan: the Hebrew month in which Passover falls; mandated by the Torah to occur in the (beginning of) spring.

Omer: biblical measure (approx. 43 oz.); the barley offering from the spring harvest which was brought on the second day of Passover.

Perech/Parech: breaking labor.

Passover: Passover.

Rachtzah: (lit. "washing") the sixth activity of the seder--washing before eating the matzah.

Seder: (lit. "order") the gathering and meal which takes place on the first two nights of Passover and follows a specific order.

Sefer Torah: Torah Scroll

Sefirat Haomer: (lit. "the counting of the omer"), the period between the Festivals of Passover and Shavuot (the Torah commands to count 49 days period from the day on which the omer offering was brought in the Holy Temple--the second day of Passover--and to observe the Festival of Shavuot on the 50th day).

Shabbat: (lit. "rest", "cessation [of work]") the Sabbath; the divinely-ordained day of rest on the seventh day of the week.

Shabbat Hagadol: (lit. "The Great Shabbat") the Shabbat before Passover.

Shacharit: (lit. "the dawning") the morning prayer service.

Shehecheyanu: (lit. "Who has made us live") the blessing recited over eating new fruit, wearing new clothing, or performing a mitzvah for the first time that season.

Shechinah: (lit. "indwelling", "immanence") the Divine Presence; that aspect of the Divine which resides within, or is in anyway connected with, the created reality.

Shemoneh Esreh: (lit. "eighteen") the eighteen blessings which comprise the Amidah--the solemn, silently recited prayer that is the climax of the three daily services.

Shmurah matzah: (lit. "watched" or "guarded" matzah). Matzah which has been made from grain which was guarded from the time of either reaping or grinding to ensure that it never came into contact with water or other liquids, to prevent it from rising.

Shulchan Orech: (lit. "set table") the eleventh activity of the seder--eating the festive meal.

Siddur: (lit. "ordering", "arrangement") the prayer book.

Siyum: (lit. "completion"), the celebration held upon completing the study of a tractate of Mishnah or Talmud.

Torah: (lit. "law", "instruction") -- the Divine wisdom and will communicated to Moses and handed down through the generations; includes both the "Written Torah" (the Tanach or "Bible") and the "Oral Torah" (the interpretation and exposition of the Written Torah, as recorded in the Talmud, the Torah commentaries, the Halachic works, the Kabbalah, etc.)

Tzafun: (lit. "hidden") the twelfth activity of the seder--to eat the afikoman which has been hidden away since the beginning of the seder.

Tzedakah: (lit. justice, righteousness) charity.

Urchatz: (lit. "and wash") the second activity of the seder--washing one's hands before eating the karpas.

Yachatz: (lit. "divide") the fourth activity of the seder--breaking the middle matzah in two.

Yom Tov: (lit. "a good day"), a festival on the Jewish calendar.

Zeroah: (lit. "shank bone")--the first item on the seder plate, commemorating the Passover offering; can be any bone with a bit of meat--commonly used is a chicken neck.

Delegation of power for sale of Chometz

KNOW YE that I, the undersigned, fully empower and permit Rabbi Avraham Feigelstock to act in my place and stead, and on my behalf to sell all Chametz possessed by me (knowingly and unknowingly) as defined by the Torah and Rabbinic Law (eg Chametz, possible Chametz and any kinds of mixtures). Also, Chametz that tends to harden and adhere to inside surfaces of pans, pots or cooking and usable utensils, and all kinds of live animals that have been eating Chametz or mixtures thereof. And to lease all places wherein the Chametz owned by me may be found, especially in the premises located at:

_____ and elsewhere.

Rabbi Avraham Feigelstock has the full right to sell and to lease by transactions, as he deems fit and proper for such time when he believes necessary in accordance with all detailed terms and detailed forms as explained in the general authorization contract which has been given this year to Rabbi Feigelstock to sell the Chametz.

The general authorization is made a part of this agreement. Also, do I hereby give the said Rabbi Avraham Feigelstock full power and authority to appoint a substitute in his stead will full power to sell and to lease as provided herein. The above power is in conformity with all Torah, Rabbinical regulations and laws, and also in accordance with the laws of the Province of British Columbia and Canada. And to this, I hereby affix my signature on the ____ day of _____ in the year of 2007, 5767.

Signature _____

Name _____

Address _____

City _____

Kindly complete this form and return it to:

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c/o The Orthodox Rabbinical Council of British Columbia
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Vancouver BC V6H 1E3
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E-mail: info@bckosher.org