

April 2019 Adar II/Nisan 5779

PESACH SCHEDULE

THURSDAY, APRIL 18th

Talmud I.....	6:00 a.m.
Shacharit.....	6:30 a.m.
Talmud in Depth.....	7:30 a.m.
Daf Yomi.....	6:15 p.m.
Mincha/Ma'ariv.....	7:05 p.m.
Search for Chometz.....	after 8:03 p.m.

FRIDAY, APRIL 19th FAST OF FIRST BORN EREV YOM TOV

Shacharit.....	6:45 a.m.
Siyum of the First Born (approx.).....	7:25 a.m.
Talmud in Depth.....	7:30 a.m.
Last Time to Eat Chametz.....	10:12 a.m.
Last Time to Burn & Sell Chametz.....	11:42 a.m.
Daf Yomi.....	6:00 p.m.
Candles.....	7:04 p.m.
Mincha/Ma'ariv.....	7:10 p.m.
Chatzos (Saturday Morning).....	12:48 a.m.

SATURDAY, APRIL 20th FIRST DAY PESACH

Chatzos (early morning).....	12:48 a.m.
Talmud in Depth.....	8:00 a.m.
Shacharit.....	9:00 a.m.
Sh'ma: Latest Time.....	9:31 a.m.
Daf Yomi.....	6:10 p.m.
Mincha.....	6:55 p.m.
Candle Lighting.....	after 8:05 p.m.

SUNDAY, APRIL 21st SECOND DAY PESACH

Talmud in Depth.....	8:00 a.m.
Shacharit	9:00 a.m.
Daf Yomi	6:20 p.m.
Mincha/Ma'ariv	7:10 p.m.
Yom Tov Ends.....	8:05 p.m.

THURSDAY, APRIL 25th EREV YOM TOV

Shacharit.....	6:30 a.m.
Talmud in Depth.....	7:30 a.m.
Mincha/Ma'ariv.....	7:10 p.m.
Daf Yomi.....	7:45 p.m.

FRIDAY, APRIL 26th

SEVENTH DAY PESACH

Talmud in Depth.....	8:00 a.m.
Shacharit.....	9:00 a.m.
Daf Yomi.....	6:00 p.m.
Candles Before.....	7:09 p.m.
Mincha/Kabbalat Shabbat.....	7:15 p.m.

SATURDAY, APRIL 27th EIGHTH DAY PESACH

Talmud in Depth.....	8:00 a.m.
Shacharit.....	9:00 a.m.
Sh'ma: Latest Time.....	9:26 a.m.
Yizkor (approx).....	11:00 a.m.
Daf Yomi.....	6:15 p.m.
Mincha.....	7:00 p.m.
Yom Tov ends.....	8:10 p.m.

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PESACH SHAYLOHS

Have Questions About Pesach Preparations? Leave a message for the Rabbi at (858) 535-1196. He will return your call as soon as he can or send an email shayloh to rifromlj@adatveshurun.org anytime.

IMPORTANT PESACH REMINDERS

Saturday, April 13th

- *Shabbat Hagadol Drosha 5:45 p.m.*

Sunday, April 14th

- *Hagolas Keilim, "Kashering for Pesach" 9:30 a.m. - 12:15 p.m.*

Thursday, April 18th

- *Search for Chametz after 8:03 p.m.*

Friday, April 19th

- *Communal Burning of the Chametz*
The Rabbi will start the communal burning of the Chametz at 8:30 a.m. in the shul parking lot. You may drop off your items to be burned outside the shul office.
- *Last Time to Eat Chametz 10:12 a.m.*
- *Last Time to Burn & Sell Chametz 11:42 a.m.*

Please remember to see the Rabbi to make him your Agent of Sale in order to sell your Chametz. **It is preferable to make sure you've sold your Chametz to the Rabbi by Thursday, April 18th**

Please do not wait until the last minute!

THE LAWS AND CUSTOMS OF PESACH



Starting from the morning of **Erev Pesach, Friday, April 19th**, through the entire eight days of the festival, we abstain from eating any chometz or leaven, i.e. food which contains grains and has been subjected to even the slightest amount of moisture for a period of approximately 18 minutes before baking. One should abstain from all food in which there is even the most minute amount of chometz, which

may render an entire product unsuitable for use.

Wheat, rye, barley, oats, all grain and grain derivatives, food and drinks made from grain or containing grain are subject to the laws of chometz. Grain vinegar and products containing grain vinegar such as pickles are chometz. (Kosher-for-Pesach vinegar will be of the apple cider variety). All articles made with flour such as matzah (ironically even matzah can be chometz!) cakes, macaroons and cookies require reliable endorsement by a reputable Orthodox Rabbi. Only endorsed matzah meal or potato starch may be used for baking. Under no circumstance, may ordinary flour be used since it is likely to have been in contact with water, and hence, is chometz.

Among Jews of Ashkenazic descent, rice, corn, peas and other legumes are not eaten in either raw or cooked state. Fresh fruits and non-legume fresh vegetables, e.g. spinach, cauliflower, broccoli, lettuce, tomatoes, carrots and potatoes may be eaten without special supervision. Most other products, however, including candy, soft drinks, wines, liquors, canned food, dried fruits, coffee and cocoa should not be purchased without proper endorsement. Many soaps, cosmetics, medicines and vitamins contain alcohol and/or starch and hence, are chometz. Some brands, however, are not.

It is preferable to buy enough eggs and milk for the entire Passover festival before Pesach since chickens and cows are often fed grain mixtures containing chometz.

When buying packaged food products, do not purchase any products unless the Kosher L'Pesach sign is given by a reliable Orthodox Rabbi or certifying organization. Some examples of reliable certifications are: OU, OK, Star-K, Chof-K, MK (Montreal Kosher), COR (Toronto), Badatz (Israel), Chug Chatam Sofer (Israel), Heart-K. The Kosher for Passover certification should be printed on the label itself rather than a loose sticker which could be easily added to the product by an unscrupulous merchant. This year there are many new products available at Ralphs and our Kosher establishments in town. In the local kosher establishments everything sold is under the supervision of the Va'ad Harabonim of San Diego and therefore is approved. This, however, is not true in Ralphs. There are many products available there which have non-recommended certification (i.e. marshmallows). When in doubt—Ask the Rabbi.

WHEN IS CHOMETZ PROHIBITED?

Besides being prohibited on Pesach, it is also prohibited to eat chometz on erev Pesach, from the fifth (Halachic) hour, **10:12 a.m. on Friday, April 19th**, one may no longer eat chometz and all chometz must be burned or sold by **11:42 a.m. on Friday, April 19th**.

After Pesach, any chometz that was owned by a Jew during Pesach may not be eaten. Therefore, after Pesach one may not purchase chometz or mixtures containing chometz from a store owned by a Jew who did not sell his or her chometz.

HOW MUCH CHOMETZ IS CHOMETZ?

The prohibition of chometz is different from all other prohibitions dealing with food. In all other prohibitions one has to eat a minimum size in order to have transgressed the prohibition. Also, if one made a mistake and mixed some of the prohibited food with other foods, often the prohibited foods would be bottul, or nullified, in 60 times the amount of permissible food. Whereas, by the prohibition of chometz there is no bittul, nullification. There are two explanations that are given for the reason why this prohibition is stricter than all others. Rashi explains that the punishment for eating chometz is "kores", or spiritual excision, and therefore is an added precaution so that one does not transgress this prohibition. Chometz is prohibited in a mashehu, in any amount. This extra precaution makes sense seeing that the actual food stuff of chometz is permissible the rest of the year and therefore we are afraid that a person might forget on Pesach and out of habit eat that food in error. The Rambam considers chometz as a substance that is only prohibited for a certain amount of time.

We have a general rule in the Talmud that something that is prohibited only for a specific amount of time can never be nullified in any number of permissible items. Since after Pesach the chometz will once again technically be permissible, therefore on Pesach no matter how much chometz is found inside of a foodstuff, the entire foodstuff becomes chometz. As one can see, the prohibition of eating chometz on Pesach is so serious that we go to great pains to ensure that



בְּדִיקַת חֵמֵץ

not only is there no chometz in our foodstuffs, but that there is no chometz at all in any of the things that we own. Therefore dishes, utensils, kitchenware—anything that was used with chometz where there is a potential that chometz can once again emerge into any of the food that we use on Pesach, we ensure that those items are chometz-free. In cases where the items cannot be made chometz-free, then we use separate items for the entire festival of Pesach.

MORE LAWS AND CUSTOMS

DISHES AND UTENSILS

We have learned that eating chometz on Pesach is prohibited by the Torah as is owning Chometz on Pesach. Not only is there a prohibition against eating actual chometz, even eating mixtures containing chometz is also prohibited. Not only is eating chometz or its mixtures prohibited, but even food prepared in a vessel that was used with chometz, may also be prohibited. This Halacha applies even if we are certain that the vessel or utensil was perfectly clean.

We keep very clean kitchens and we assume when we see a clean pot that there is no chometz in that pot. However, vessels absorb the taste of food and therefore when used with Pesach food the taste penetrates the food and one could end up eating chometz on Pesach. Thus it is essential to have separate pots, dishes, silverware and the like, which were not used for chometz for exclusive Pesach use. In a case where it is impossible or difficult to have separate utensils, etc., one can, under certain circumstances, kasher or prepare those vessels for use on Pesach.

KASHERING UTENSILS

Kashering utensils for Pesach should preferably be completed before the fifth hour on Erev Pesach of a regular year, and on Friday in a year when erev Pesach falls on Shabbas.

Not all materials can be kashered. Vessels made of wood, stone, natural rubber and metal may be kashered. However, items made from plastic, melmac, nylon, china, earthenware, porcelain, glassware used for cooking and baking, Corningware, Corelle, Pyrex, Duralux, Formica, enamel, enamel covered pots, Teflon, and Silverstone cannot be kashered. Sieves, strainers, graters, grinders, rolling pins, kneading boards, utensils that have rust and dirt that cannot be removed or cracks, crevices and patches may not be kashered for Pesach.

The underlying principle for kashering is that the way that the prohibition was absorbed is the way that it will be removed. For example, if the vessel absorbed chometz by being cooked on a stove in a liquid, then that is the way that the vessel will expel chometz. Therefore, there are different methods of kashering vessels. The first method which is used for pots on the fire and stirring spoons and the like, is called "hagallah", or purging through boiling. The second method used for kashering of utensils is called "libun", which is done on utensils which were used with fire or heat without water, i.e. spits, baking pans, etc. Libun requires one of two methods. Either a thorough libun or simple libun. A thorough libun requires the heating of the vessel until it becomes red-hot, whereas simple libun requires that the heat penetrate sufficiently throughout the entire vessel. Another method of kashering utensils is for glass utensils that we use for cold items. This is done by a 72 hour immersion and refilling in regular water. For details of these methods of kashering the Rabbi should be consulted.

It is preferable, when possible, to use dishes, cutlery, glasses, pots and pans that are especially set aside for Pesach which have never come in contact with chometz. However, under certain conditions, some of the utensils used throughout the year may also be used on Pesach if they are properly kashered (made kosher).

KASHERING APPLIANCES

OVENS

Self-cleaning: The self-cleaning oven is relatively easy to kasher. First, clean the stove thoroughly. Second, turn the oven to self clean and set the times for a half hour longer than the oven has ever been used.

Nonself cleaning: The oven must be cleaned thoroughly (as if you were going to resell it) including the racks, with a caustic cleaner and left for 24 hours. Then you should turn the oven to the highest setting and leave it on for approximately 1 hour.

Microwave: Do not use oven for 24 hours. Thoroughly clean all the surfaces in the oven. The insert tray should be covered with cardboard or styrofoam. Place a utensil with water in the microwave bringing it to a boil, allowing steam to fill up the microwave.

STOVES

Electric: The burners should be turned on to the highest heat and left for 10 minutes after they turn red.

Gas: The grates should be cleaned and either kashered in the oven or by keeping the grate over the fire, on each side, for 10 minutes.

Corning cooking range: Allow it to heat up until the entire range top is very hot.

Stove Tops:

Enamel: Can not be kashered. The top should be cleaned and covered with heavy aluminum foil, cutting out holes for the burners.

Stainless Steel Top: Do not use for 24 hours, clean with a caustic cleaner and then pour boiling water from a pot or kettle over the entire area, ensuring that every part of the stove top is reached by the water.

Pans and rings made of metal: May be kashered by leaving for 24 hours and then either purged in boiling water, or kashered with the self cleaning oven.

Refrigerators and Freezers: Wash out thoroughly.

Dishwashers: Unless it is stainless steel with new racks, it should not be used on Pesach.

Broilers, Toaster Ovens, Food Processors, Mixers, Coffee Makers: Are very hard to kasher for Pesach. In case of great need, contact the Rabbi.

Sinks:

Stainless steel: Don't use hot for 24 hours and then kasher by pouring boiling water from a pot or kettle over every area of the surface of the sink.

Enamel: Can not be kashered. Clean them thoroughly and line with tinfoil and a sink insert.

Counter Tops:

Unless stainless steel, can not be kashered and should be completely cleaned and covered (i.e. with contact paper or foil.) be completely cleaned and covered (i.e. with contact paper or foil.)

MORE LAWS AND CUSTOMS

Tablecloths, Dish towels:

Tablecloths and dish towels that have come in contact with chometz may be used on Pesach provided they were thoroughly washed before the holiday. Starched tablecloths, however, may not be used on Pesach at all, because starch may contain flour.

The following is a partial list of those items that can be kasher for Pesach and the type of method that is used to kasher them.

Pots (which were used to cook chometz in liquid)—Hagallah*
Spits and baking pans (which were used over the fire without liquid) Libun gamur*

Frying Pans—Libun*

Metal spoons and forks—Hagallah*

Kiddush Cups—Hagallah*

Metal Water Urn—Hagallah*

Shabbat Blech—Libun gamur*

*(Hagallah is the boiling process

Libun gamur is heated until the metal glows

Libun kal is heated to a high heat)

GETTING RID OF CHOMETZ MECHIRAS CHOMETZ SELLING THE CHOMETZ

The Prohibition against chometz on Pesach is unique in that, not only may chometz not be eaten on Pesach, but a Jew may not even own chometz. However, if a Jew violated this law and did have chometz in his possession during Pesach, that chometz is forbidden to be eaten by any Jew forever, even after Pesach. If one cannot dispose of all chometz before the approach of the holiday, he must arrange for a formal 'Mechiras Chometz' or sale of that chometz to a non-Jew. It is customary to authorize an Orthodox Rabbi to act as one's agent to sell chometz.

On the last page of this bulletin you will find a form for the sale of chometz. Fill it in and bring it to the Rabbi by **Thursday, April 18th**.

All chometz in your possession that is to be sold to the non-Jew should be collected and placed in one place or closed in a cabinet by **11:42 a.m. on Friday, April 19th**. Similarly, all dishes, cutlery and pots and pans which come in contact with chometz during the year should be placed in a special chest, closet, cabinet or room until after Pesach. If the closet or room has no lock, the door should be fastened with twine or tape, and in no case may it be opened until after the holiday. (Note: It is the chometz in the dishes or the pots that is being sold to the non-Jew, and not the dishes or pots themselves.)

The final search for chometz, after dark (after **8:03 p.m.**) on **Thursday, April 18th** is done to insure that not the smallest bit of chometz has been overlooked, is called Bedikas Chometz. The procedure is as follows:

It is customary to place 10 small pieces of bread (on napkins, so no crumbs may be lost) at the windows, on the dressers, etc., which are to be gathered together during the Bedika.

The head of the family says the Brocha of 'al Biyur Chometz',

CHECKING FOR CHOMETZ BEDIKAS CHOMETZ

"Blessed art Thou, Hashem, our G-d, Ruler of the universe, Who made us holy with His commandments, and commanded us to remove the leaven."

(S)He and other members of the family then proceed from room to room, searching for chometz by the light of a candle (and flashlight) and gather the crumbs in a container for burning the following morning.

(S)He goes on to inspect closets, cupboards, pockets of clothes, under furniture, etc. By no means does the mere gathering of the previously prepared crumbs constitute the Bedika. The Bedika calls for a comprehensive search of any spot where a bit of chometz may have fallen.

The statement, "Any leaven that may still be in the house, which I have not seen or have not removed, shall be as if it does not exist, and as the dust of the earth." (in the Haggadah), is then recited in a language one understands, thereby renouncing ownership of any chometz which was not found during the Bedika.

The chometz found during bedika, including the gathered crumbs, and any chometz left to be eaten the next morning should be put away to prevent the spreading of any crumbs.

WHO PERFORMS THE BEDIKA?

The obligation to perform bedikas chometz rests on the owner of the house or on the tenant. The person who has the responsibility for the bedika can appoint a representative to assist him or to perform the bedika for him. If a person is not going to be home on the 14th of Nisan, (during a year when erev Pesach falls on Shabbas, the 13th of Nisan) then a representative may be appointed to do that bedika. If no representative

is available, then the person is required to perform the bedika on the evening before he leaves. When the bedika is done early it should be done by candlelight and following the bedika one is required to nullify the chometz which he has not seen similar to the requirement on the night of the 14th (13th). If he forgot to perform the bedika at night he is required to perform the bedika during the day. Most Poskim hold that whenever the bedika is performed before the 14th of Nisan (during a year when erev Pesach falls

on Shabbas, the 13th of Nisan), no brocha is recited. This year the Bedika falls on **Thursday, April 18th** after dark (**after 8:03 p.m.**), on the 13th of Nisan, and the bracha is recited unless one performs bedika before the above date.



LATEST CHOMETZ MEAL

Chometz may not be eaten after **10:12 a.m. on Friday, April 19th**. Note: In order to enhance the taste of the matzah that we will be eating at the seder, matzah may not be eaten the entire day.

MORE LAWS AND CUSTOMS

BIYUR CHOMETZ

DESTRUCTION OF THE CHOMETZ

All remaining chometz that has not been eaten or sold to the non-Jew (usually the crumbs found during the bedika and the leftovers from breakfast) should be burned and destroyed. The chometz should be destroyed no later than **11:42 a.m. Friday, April 19th**. As a service to the community, the Rabbi sponsors a communal chometz burning at the Shul on **Friday, April 19th at 8:30 a.m.**

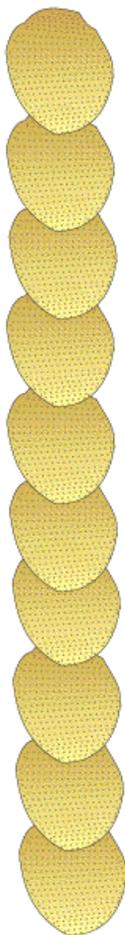
The Kol Chamira must be recited—"Any leaven that may still be in the house, which I have or have not seen, which I have or have not removed, shall be as if it does not exist, and as the dust of the earth", which is formal renunciation of ownership, is again recited in a language that one understands.



SHMURAH MATZAH

All matzah eaten on Passover must be prepared in such a manner as to ensure against the fermentation of the flour. However, the matzahs eaten on the first two nights of Passover (i.e. the Seder nights) require additional stringencies in their preparation. It is not enough to know that these matzahs have not become "chometz" (or fermented). They must also be guarded from the earliest stages of their processing in fulfillment of the Biblical verse: "And you shall guard the matzahs." (Sh'moth (Exodus) 12:17), Matzahs that are "guarded" in this way are referred to as "shmurah matzah" or "guarded matzah." Although some people eat only shmurah matzah throughout the entire eight days of Passover, it is mandatory only on the two Seder nights.

What type of precautions are required for shmurah matzah? Care is taken to reap the wheat before the kernels are fully ripe. (If the wheat would be permitted to remain out in the field after becoming completely dry, then rain water might cause fermentation.) The grains are examined to make sure that they haven't split and are not sprouting. In the mill they are guarded from contact with any moisture and all the processes of grinding, packing, and transporting the flour are done with clean and dry utensils. In the bakery, the special care continues from the moment of sifting the flour until the completion of the baking. All utensils and machinery are scrubbed every eighteen minutes to ensure their cleanliness.



CHOL HA-MOED INTERMEDIATE DAYS OF THE FESTIVAL

Of the eight days of Passover, the first two and the last two are full holidays. The middle four days are holidays but of a somewhat "lesser" sanctity. The laws of chometz (as discussed above) are, of course, fully applicable; the special prayers of Hallel and Musaf are recited, and in general, one should conduct oneself in a festive manner. It is also proper to refrain from doing any work unless such activity is necessary to prevent financial loss or to enhance the enjoyment of the holiday. (For an excellent discussion, in English, on these little known laws, see Chol Ha-moed by Rabbis Dovid Zucker and Moshe Francis). There are divergent customs whether one should wear tefillin on Chol Ha-moed in view of its semi-Yom Tov status. (Tefillin are not worn on either Shabbos or Yom Tov.) Consult the Rabbi for the proper procedure to be followed.

CHOMETZ AFTER PESACH

Any chometz that was owned by a Jew during Pesach may not be eaten by any Jew at any time, even after Pesach.

COUNTING THE OMER

The second night of Pesach begins a period of counting forty-nine days which culminates in the holiday of Shavuot (which commemorates the receiving of the Torah). In anticipation of our receiving the Torah, as each day passes and a new day begins (in Jewish law, each day begins at nightfall), we eagerly recite a blessing and count the days. (See Siddur for the complete text—essentially for the first six days one simply says, "This is ___ days in the Omer". On the seventh day, "This is seven days which is one week in the Omer." On the eighth day, "This is eight days which is one week and one day in the Omer.") The reference to the "Omer" lies in the fact that on the second day of Pesach, an Omer (or measure) of barley was brought in the Temple as an offering of thanks to G-d. The Torah commands us to commence our counting from the date of this sacrifice. (See Vayikra 23:15).



If one forgets to count during the night, one may count the proper date in the daytime without a blessing and then continue to count the remaining days (at night) with a blessing. If one failed to count even in the day, then the remaining days must be counted without a blessing.

DO IT RIGHT ON SEDER NIGHT A GUIDE TO THE SEDER

PREPARING YOUR TABLE

The following items are necessary to be at the table at the start of the Seder:

3 Shmurah Matzos.

Wine available for every participant to drink four cups during the Seder. (It is preferable to use red wine).

Salt Water.

Seder Plate consisting of the following:

- Karpas:** Either celery, parsley or boiled potato.
- Beitza:** Roasted hard boiled egg in commemoration of the Chagiga or festival offering eaten at the Seder meal in the times of the Temple.
- Z'roa:** Roasted bone (chicken or meat) with some meat on it, in commemoration of the Paschal lamb.
- Charoset:** Mixture of grated apples, nuts, cinnamon and other spices and red wine. The Charoset symbolizes the mortar which the Jews had to prepare in Egypt.
- Marror:** Romaine lettuce (Romaine lettuce requires thorough cleaning and inspection for insects) or pure grated (or whole) horseradish (Note: Horseradish from a jar is not acceptable).
- Chazeres:** Since Marror is eaten twice at the Seder, a second Marror is placed on the Seder plate. Most people put Romaine lettuce on the spot for Chazeres and Horseradish on the spot for Marror.

(Note: You do not have to place enough of each of the above items on the Seder plate for each person. You can have a bit of each on the Seder plate and place other dishes, each with the particular food around the table for everyone to take from.)

Optional Kittel - for married men.

Pillows for each man to aid them when they lean to the left at different points in the Seder (leaning is not optional).

A special bag or holder for Afikomen.

Special Matzoh cover (round) with 3 compartments for the three Matzohs.



NOW LET'S BEGIN

First we recite the order of the Seder.

Everyone pours someone else's cup of wine (a symbol of freedom) and we begin the Seder.

KADAISH

The head of the household recites Kiddush over a cup of red wine.

Every member, even children, must have their own cup of wine in front of them during Kiddush, since we are all obligated to drink 4 cups on Pesach night. However, all we need do is answer Amen to Kiddush and drink - no Brocha should be recited by the individual unless the whole kiddush is being recited. The cup of wine should hold at least 3.3 ounces and at least most of the cup should be drunk in two sips. Men should drink the wine while reclining. Both men and women are obligated to drink 4 cups of wine.

U'RCHATZ

After Kiddush the hands are washed. No Bracha is recited for this washing.

KARPAS

After everyone has washed, the Karpas is taken by everyone. The Karpas is dipped into salt water. The Brocha of Borei Pri Ha'adamah is recited.

Care should be taken to eat only a very small amount of Karpas (less than a kezayis).

When making the Brocha one should have in mind that the Brocha will also apply as well to the Marror which will be eaten later. Most authorities hold that we do not lean for Karpas.

YACHATZ

We now break the middle matzoh. The larger piece is placed inside a cloth or holder to be used later for the Afikomen.

It has become common practice to let the children hide or find the Afikomen in order to keep them awake and alert.

Ha Lachma Anya is recited.

The second cup of wine is filled in order to recite the Haggadah over it.

MAGID

We now begin to tell the story of Pesach as is found in our Haggadah. The youngest asks the Mah Nishtanah (even if they are older persons) Both men and women have an obligation to recite the Haggadah. At "Vehi Sheamdah" the Kiddush cups are raised.

When we say "Dam, Va'eish, V'simros Ashan", and then the ten plagues, we either spill wine directly from the cup or remove it with our index finger.

When we reach "Rabban Shimon ben Gamliel says", we refill the cups of wine.

MORE ABOUT THE SEDER...

When we say the paragraph of Rabban Gamliel, and we speak of the Matzoh and Marror, we lift them up. We do not lift the shank bone as it is only a remembrance of the Korban Pesach. At Lifeekoch we lift our cups for the Hallel. We now recite the Brocha Borei Pri Hagofen on the second cup of wine. Men should recline while drinking the second cup of wine.

RACHTZAH

We now wash our hands for the Motzi. A Brocha is recited.

MOTZI MATZAH

After all present have washed the leader lifts all 3 Matzahs and recites "Hamotzi Lechem min Ha'aretz".

The bottom Matzah is put down and the Brocha "Al Achilas Matzah" is recited over the broken middle Matzah and the top Matzah.

One may not make an interruption until after the eating of the korech sandwich.

For motzi matzah one should eat approximately 1/2 of a hand shmurah matzah, or 2/3 of a machine shmurah matzah. To fulfill the mitzvah of eating matzah, men must lean while eating the matzah.

Since there won't be enough matzah from the leader's matzahs for everyone present to eat the required amount, everyone should receive a little piece from the leader, and add on other matzah to make up the required amount.

MARROR

Now everyone takes either grated horseradish (not from a bottle) or romaine lettuce (which has been cleaned well) to fulfill the mitzvah of eating marror. If Romaine lettuce is being used, one should eat the amount of leaves that will cover an area of 8 x 10". If only the stalks will be eaten, they should cover an area of 3 x 5". If horseradish is being used, it should measure 1.1 fluid ounces.

The Brocha of "al achilas marror" is recited. Marror is eaten, without leaning. The marror is dipped LIGHTLY into the charoses.

KORECH

We now make a sandwich of matzah and marror. One should take approximately 1/4 of a hand matzah, or 1/3 of a machine matzah from the bottom matzah. The amount of marror is the same as it was for marror. The sandwich is dipped lightly in charoses. Korech is eaten while reclining.

SHULCHAN ORECH

We now eat the seder meal. Many have the custom of beginning the meal with an egg and salt water.

Contrary to common practice, the meal is not the most significant part of the seder. Its purpose is to fulfill the obligation of a Yom Tov meal. We still need to leave room for the afikomen and the last two cups of wine.

TZAFUN

Eating the Afikomen

The afikomen sits in place of the paschal lamb which is considered one of the main features of Pesach. Many families have the custom that the children look for the afikomen during the seder, steal it, then bargain for its safe return at this time. After the afikomen is eaten reclining, nothing else is eaten so that we go to sleep with the taste of the afikomen. The third cup is then poured.

BARECH

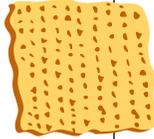
Birchat Hamazon, Grace After Meals, is recited. At the end of grace, everyone drinks the third cup, after reciting its blessing.

HALLEL

Recitation of songs of praise.

NIRTZAH

Pray to G-d that he accepts our observance and speedily sends the Messiah.



VISITORS FROM ISRAEL

A Jew from Eretz Yisroel who is visiting the diaspora during Pesach is bound by the laws and customs of both the place from which he comes (Eretz Yisroel) and the place he is visiting for Pesach. On The Second Day of Pesach It is prohibited to do any melacha (any of the Yom Tov prohibitions) the entire day even in private.

Many people make the mistake of thinking that since they consider themselves as Jews of Eretz Yisroel, they only need to keep one day Yom Tov, as if they would be considered a ben Eretz Yisroel. This is a VERY SERIOUS MISTAKE!

First, even those who are keeping one day Yom Tov legitimately may not do any melacha in public. Second, once one is earning a living in America and is here for an unspecified, or prolonged time, he is responsible to conduct himself like a ben chutz la'aretz.

May it be Hashem's will that together we all return to Eretz Yisroel so that it will no longer be a question as to how many days of Yom Tov we are meant to keep. May we be zocheh to see the rebuilding of Jerusalem speedily in our days, so that we may be oleh.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 6:30 AM Shacharit 1:00 PM Men's Kollel Learning 6:55 PM Mincha/Ma'ariv 7:30 PM Partners in Torah 8:30 PM Daf Yomi	2 6:00 AM Talmud I 6:45 AM Shacharit 7:30 AM Talmud in Depth 11:00 AM Women's Class/ Mesillat Yesharim 6:55 PM Mincha/Ma'ariv 7:25 PM Daf Yomi	3 6:00 AM Talmud I 6:45 AM Shacharit 7:30 AM Talmud in Depth 11:00 AM Women's Class/Ethics of the Fathers 1:00 PM Men's Kollel Learning 4:30 PM Boys Club 6:55 PM Mincha/Ma'ariv 7:30 PM Prophets/ Mishlei 8:30 PM Daf Yomi	4 6:00 AM Talmud I 6:30 AM Shacharit 7:30 AM Talmud in Depth 6:55 PM Mincha/Ma'ariv 7:30 PM Parsha 8:30 PM Daf Yomi	5 6:45 AM Shacharit 7:30 AM Talmud in Depth 6:00 PM Daf Yomi 6:54 PM Candles 7:00 PM Mincha/Kabbalat Shabbat	6 8:00 AM Talmud in Depth 9:00 AM Shacharit 9:30 AM Teen Minyan 9:41 AM Sh'ma: Latest Time 6:00 PM Daf Yomi 6:45 PM Mincha 7:55 PM Shabbat Ends Rosh Chodesh Shabbat Hachodesh Tazria
7 7:45 AM Talmud in Depth 8:30 AM Shacharit 9:15 AM Daf Yomi 7:00 PM Mincha/Ma'ariv 7:30 PM Daf Yomi 2 Nisan	8 6:00 AM Talmud I 6:30 AM Shacharit 7:30 AM Talmud in Depth 1:00 PM Men's Kollel Learning 7:00 PM Mincha/Ma'ariv 7:45 PM Partners in Torah 7:45 PM Pirkei Avot 8:30 PM Daf Yomi	9 6:00 AM Talmud I 6:45 AM Shacharit 7:30 AM Talmud in Depth 11:00 AM Women's Class/ Mesillat Yesharim 7:00 PM Mincha/Ma'ariv 7:30 PM Daf Yomi	10 6:00 AM Talmud I 6:45 AM Shacharit 7:30 AM Talmud in Depth 11:00 AM Women's Class/Ethics of the Fathers 1:00 PM Men's Kollel Learning 4:30 PM Girls Club 7:00 PM Mincha/ Ma'ariv 7:45 PM Pesach Preparations Class 8:45 PM Daf Yomi	11 6:00 AM Talmud I 6:30 AM Shacharit 7:30 AM Talmud in Depth 7:00 PM Mincha/Ma'ariv 7:45 PM Pesach Preparations Class 8:45 PM Daf Yomi	12 6:45 AM Shacharit 7:30 AM Talmud in Depth 6:00 PM Daf Yomi 6:59 PM Candles 7:05 PM Mincha/Kabbalat Shabbat	13 8:00 AM Talmud in Depth 9:00 AM Shacharit 9:30 AM Teen Minyan 9:36 AM Sh'ma: Latest Time 5:00 PM Daf Yomi 5:45 PM Shabbat Hagadol DrosHa 6:50 PM Mincha 8:00 PM Shabbat Ends Metzora Shabbat Hagadol
14 7:45 AM Talmud in Depth 8:30 AM Shacharit 9:15 AM Daf Yomi 9:30 AM -12:15 PM Hagolas Keilim 7:05 PM Mincha/Ma'ariv 7:40 PM Daf Yomi 9 Nisan	15 6:00 AM Talmud I 6:30 AM Shacharit 7:30 AM Talmud in Depth 1:00 PM Men's Kollel Learning 7:05 PM Mincha/Ma'ariv 7:45 PM Pesach Preparations Class 8:45 PM Daf Yomi	16 6:00 AM Talmud I 6:45 AM Shacharit 7:30 AM Talmud in Depth 7:05 PM Mincha/Ma'ariv 7:40 PM Daf Yomi	17 6:00 AM Talmud I 6:45 AM Shacharit 7:30 AM Talmud in Depth 1:00 PM Men's Kollel Learning 7:05 PM Mincha/Ma'ariv 7:40 PM Daf Yomi	18 6:00 AM Talmud I 6:30 AM Shacharit 7:30 AM Talmud in Depth 6:15 PM Daf Yomi 7:05 PM Mincha/Ma'ariv 8:03 PM Search for Chametz After Search for Chametz	19 6:45 AM Shacharit 7:25 AM Fast of the First Born Siyum - time ok? 7:30 AM Talmud in Depth 10:12 AM Last Time to Eat Chametz 11:42 AM Last Time to Burn & Sell Chametz 6:00 PM Daf Yomi 7:04 PM Candles 7:10 PM Mincha/ Kabbalat Shabbat 8:04 PM First Seder After Chatzos will be at 12:48 a.m. (Saturday morning) First Seder	20 12:48 AM Chatzos (Saturday morning) 8:00 AM Talmud in Depth 9:00 AM Shacharit 9:31 AM Sh'ma: Latest Time 6:10 PM Daf Yomi 6:55 PM Mincha 8:05 PM Candles After Pesach
21 8:00 AM Talmud in Depth 9:00 AM Shacharit 6:20 PM Daf Yomi 7:10 PM Mincha/Ma'ariv 8:05 PM Yom Tov Ends 16 Nisan Count Omer 2 Pesach	22 6:30 AM Shacharit 7:30 AM Talmud in Depth 7:10 PM Mincha/Ma'ariv 7:45 PM Daf Yomi Chol Hamoed Count Omer 3	23 6:30 AM Shacharit 7:30 AM Talmud in Depth 7:10 PM Mincha/Ma'ariv 7:45 PM Daf Yomi Chol Hamoed Count Omer 4	24 6:30 AM Shacharit 7:30 AM Talmud in Depth 7:10 PM Mincha/Ma'ariv 7:45 PM Daf Yomi Chol Hamoed Count Omer 5	25 6:30 AM Shacharit 7:30 AM Talmud in Depth 7:10 PM Mincha/Ma'ariv 7:45 PM Daf Yomi Chol Hamoed Count Omer 6	26 8:00 AM Talmud in Depth 9:00 AM Shacharit 6:00 PM Daf Yomi 7:09 PM Candles Before 7:15 PM Mincha/Kabbalat Shabbat Count Omer 7 Pesach	27 8:00 AM Talmud in Depth 9:00 AM Shacharit 9:26 AM Sh'ma: Latest Time 11:00 AM Yizkor (approx) 6:15 PM Daf Yomi 7:00 PM Mincha 8:10 PM Yom Tov Ends Count Omer 8 Pesach Yizkor
28 8:30 AM Shacharit 7:15 PM Mincha/Ma'ariv Count Omer 9	29 6:30 AM Shacharit 1:00 PM Men's Kollel Learning 7:15 PM Mincha/Ma'ariv 7:45 PM Partners in Torah Count Omer 10	30 6:45 AM Shacharit 7:15 PM Mincha/Ma'ariv Count Omer 11	<p>Rabbi Wohlgelemer's classes will be cancelled in his absence from 4/28/19-5/12/19 and resume as normally schedule on 5/13/19.</p> <p>There is a reduced Class schedule this month due to Pesach. Please check the calendar for class dates and times.</p>			

DELEGATION OF POWER OF ATTORNEY FOR THE SALE OF CHOMETZ

KNOW YE that I, _____ fully empower and permit Rabbi Jeffrey Wohlgelernter to act in my place and stead, and in my behalf to sell all Chometz possessed by me (knowingly or unknowingly) as defined by The Torah and Rabbinic Law (e.g. Chometz, doubt of Chometz, and all kinds of Chometz mixtures). Also Chometz that tends to harden and to adhere to the inside surface of pans, pots or cooking and usable utensils, and all kinds of live animals that have been eating Chometz or mixtures thereof. And to lease all places wherein the Chometz owned by me may be found, especially in the premises located at address)

_____ and/or

elsewhere _____

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

This general authorization is made a part of this agreement. Also do I hereby give the said Rabbi Wohlgelernter full power and authority to appoint a substitute in his stead with full power to sell and to lease as provided herein. The above given power is in conformity with all Torah, Rabbinical regulations and laws, and also in accordance with the laws of the State of California and of the United States. And to this I hereby affix my signature on this _____ day of Nisan in the year 5779.

SIGNATURE _____

ADDRESS _____

CITY _____

The legal intricacies concerning this transfer of property are many and only a competent Rabbi should be entrusted with its execution.

Please indicate whether you will traveling out of the West Coast for Pesach by completing the following information:

Yes, I will be in _____ (city/state/country) by Date _____
Time _____.

In the past, I have received forms on Yom Tov. This is obviously too late. This form should be returned in person after any class or minyon up until Thursday, evening, Thursday, April 18, 2019. Please make sure I have your form on time.

It is customary to make a gift directly to the Rabbi for performing this service.