

2008 PASSOVER GUIDE



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OBSERVING THE PASSOVER HOLIDAY

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.

EGG & GRAPE MATZOT (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.

MEAT, POULTRY AND FISH

Poultry products with sauce, pre-cooked poultry and meat, poultry and meat provisions, and delicatessen products must bear a Kosher for Passover mark. Kosher certified raw poultry and are generally Kosher for Passover even if not stated on the label.

ESSENTIAL INFORMATION FOR OBSERVING THE HOLIDAY

No other ceremony or ritual of the Jewish year is as beloved or is observed by so many as the Passover Seder. Yet celebrating Passover properly requires close familiarity with all the laws governing Passover foods, ownership of chametz, preparing the home, and so on.

In this guide, we have provided much of the basic information you will need. However, if you are unsure about any aspect at all of how to observe Passover, or how to make sure your home fully conforms to the Passover requirements, you should not hesitate to ask an Orthodox Rabbi for his guidance.

See the next few pages for more information about observing the holiday.

PREPARING FOR PASSOVER

For more detailed instructions and guidance, a competent halachic authority should be consulted.

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.

REMOVING CHAMETZ

A. Prior to Passover, every Jew is required to remove all chametz from his home, property, and all premises under his or her jurisdiction (e.g. desk, office, locker, car). Even if one will not be on the premises during Passover, as long as one is there within 30 days of Passover, the obligation to remove all chametz before Passover applies. In such cases, one should consult a competent halachic authority and make the necessary arrangements.

B. Chametz which remains in a Jew’s possession during Passover may not be used by him or any other Jew at any time, and it may not be purchased after Passover. If chametz is discovered during Passover, it should be disposed of, in accordance with Jewish law, as soon as possible. Consult an Orthodox rabbi immediately for the appropriate procedures.

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 Thursday evening, April 17, 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)

Restrictions on the eating, then use, and finally, possession of chametz normally begin on the morning before Passover as Passover begins Saturday night this year, the remaining chametz which is to be destroyed (usually burned) is done on Friday April 18 by 12:00 noon. All chametz remaining in one's possession must be kept in a sealed cabinet or room during the holiday. The public disclaimer of chametz ownership (bitul) normally recited while burning the chametz is recited this year on Saturday morning April 19 by 10:50 am instead.

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).

As Erev Pesach this year is on Shabbat one may only leave enough challah for the 2 shabbat meals which must be consumed by 10:50 am on Saturday.

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.

UTENSILS FOR USE ON PASSOVER

A. Jewish law requires special dishes, cooking utensils, glassware, and silverware for Passover use, with separate meat and dairy sets. They can be made of any material, including plastic or paper. Once these are used for chametz, they may not be used again on Passover.

B. If it is not possible to maintain a complete set of separate utensils for Passover, it may be possible to use some year-round utensils for Passover after a special "kashering" procedure. Procedures for "kashering" common items are as follows:

To prepare for the procedure, clean all parts of the kitchen well. This involves the removal of all food, rust, dirt, calcium deposits and anything else that protrudes; it does not include the removal of discolorations. Counters, tables, ovens, stoves and refrigerator should be perfectly clean. Scrub utensils and set them aside. Twenty-four hours prior to koshering, the stove, oven and broilers should not be turned on, and hot water should not be used. Items which have narrow cracks, crevices, deep scratches or other areas that cannot easily be cleaned, cannot be kashered for Pesach. Therefore, the following, for example, cannot be kashered:

- Colanders
- Decanters or baby bottles (due to their narrow necks)
- Filters/screens over drains in sinks
- Graters

- Knives (or other utensils) where food or dirt can get trapped between the blade and handle
- Slotted spoons
- Sponges
- Toothbrushes

Additionally, the common custom is to cover tables, counters, refrigerator shelves and other areas where one might not have been able to clean away every trace of chametz.

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:

1. Not using the utensil for anything, including non-chametz, for twenty-four hours. This also applies to the (non-Pesach) pot in which the hagalah water will be boiled.
2. Submerging the utensil in boiling water that is over the fire. The water must be at a rolling boil before the utensil to be kashered is put into it, and the water must touch every surface of the utensil. Therefore, each item should be kashered individually, and the water should be allowed to return to a boil before the next item is placed into the pot. Large utensils may be submerged in the water one part at a time.
3. Removing the utensil from the water and rinsing it in 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:

Kashering a Stainless Steel Sink:

1. If the filter covering the drain has very fine holes, remove the filter and put it away for Pesach with the chametz dishes. If the holes are larger, the filter may be kashered with the sink.
2. Clean the sink, faucet and knobs, and don't use the sink for anything other than cold water for twenty-four hours.
3. Boil water up in one or more large pots (clean pots that have not been used for twenty-four hours). The pots may be chametz pots.
4. Dry the sink, then pour the boiling water over every spot on the walls and floor of the sink and on the faucet. One may kasher part of the sink and then boil more water for the rest of the sink. Extreme care should be taken during this type of kashering to ensure that none of the boiling water splashes onto the person doing the kashering or others who are nearby.
5. Rinse the sink and faucet with cold water.
6. Put a new filter over the drain. One should also purchase new sponges and a fresh bottle of dishwashing liquid.

Kashering a Porcelain Sink:

Since a porcelain sink cannot be kashered, one should kasher the faucet and knobs as outlined above and, for the duration of Pesach, place a basin (or insert) into the sink. All dishes, silverware, etc., should be washed in the basin, and wash-water can be disposed of through the sink's drain. One should be careful not to allow the sink to fill with hot water while the basin is in the sink.

SHELVES AND COUNTERS

Special care must be taken to prevent Passover foods and utensils from coming in contact with your 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 Kashered. 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.

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.
- Ceramic—all types—including brick, china, coffee mugs and enamel.
- 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 Acoxa).

Tablecloths, Kitchen Gloves, Aprons and Other Items Made of Fabric

Any item made of fabric can be koshered by washing it in a washing machine set on “hot” and then checking to make sure that no pieces of food remain attached to it. Vinyl and plastic-lined tablecloths cannot be kashered.

NOTE: All Kashering must take place BEFORE Friday evening, April 18TH.

FOODS WHICH MAY NOT BE USED ON PASSOVER

- A. Any food or food product containing fermented grain products (chametz) may not be used or remain in a Jew’s possession on Passover. Even foods with minute amounts of chametz ingredients, or foods processed on utensils which are used for other chametz-containing foods, are not permissible for Passover use.
- B. Ashkenazic Jews, (Jews of Eastern European descent) also do not eat many legumes (kitniot) - beans, corn, peas, rice, etc. and products containing them as ingredients throughout Passover, while Sephardic, Yemenite and Oriental Jewish custom varies from one community to another.
- C. Because of the large number of food products which contain chametz or kitniot ingredients, only food products manufactured under reliable rabbinical supervision should be purchased for Passover use. That includes beverages, condiments, spices, and all processed foods such as fruits and vegetables, fish, meat and dairy products, and especially, baked goods.
- D. There are many families which maintain the tradition of additional restrictions to their Passover diet. Some do not eat any food products made of matzah or matzah meal mixed with water (gebrokts) during the first seven days of Passover.

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.

FAST OF THE FIRST BORN

On Thursday April 17, 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.

BUYING ESSENTIALS

It is important to remember when buying all the essentials for the Passover holiday that everything is kosher for Passover or listed on the list on Page [24](#). 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.

Wine and Matzah can be purchased at any of the local kosher establishments listed on our website. Most of these establishments sell meat, chicken, fish and many other Passover essentials as well. Fresh fish will be available this year under BCK supervision from 7 Seas fish market on 4th Ave. Please contact the BCK office for more information about ordering.

Alcoholic beverages may not be used on Passover unless the label specifically states kosher for Passover. Very few types of liquor are kosher for Passover as the alcohol may come from a grain source. Some Slivovitz liquors are certified kosher for Passover.

For a more detailed list of which kosher for Passover products are available in Vancouver please see page [29](#).

BRIEF GUIDE TO THE PASSOVER SEDER SEDER PLATE

A special Seder plate is displayed during the Seder, containing the key elements of Passover. The plate is carefully prepared and placed before the head of the household, or the one conducting the Seder, who dispenses the Seder foods to each of the participants. The following items appear on the Seder plate:

- A. Three whole matzot - unleavened “bread” (either on the plate or next to it).
- B. Maror - bitter herbs, usually horseradish or romaine lettuce.
- C. Charoset - special mixture of apples, nuts, wine and cinnamon symbolizing mortar.
- D. Karpas - a vegetable, preferably parsley or celery;
- E. Zeroah - a piece of roasted or boiled meat or poultry, preferably a shankbone, recalling the Paschal sacrifice of the original Exodus. Before the destruction of the Jerusalem Temple the Paschal sacrifice was the central feature of the Seder.

F. Baytzah - a roasted or boiled egg, commemorating the festival sacrifice that was brought at the Jerusalem Temple. An egg is used because it is a traditional food for mourners, reminding us of the destruction of the Temple in Jerusalem.

G. There are other items that can be placed on Seder plates depending on the customs followed by the family.

BASIC OBLIGATIONS

There are five basic obligations (mitzvot) performed by each Jew, in the course of the Seder conducted according to the traditional Haggadah:

- 1) Eating matzot
- 2) Drinking four cups of wine (Arbah Kosot)
- 3) Eating bitter herbs (maror)
- 4) Relating the story of the exodus (Haggadah or Magid) 5) Reciting Psalms of praise (Hallel)

MATZAH

- A. There are three times during the course of the Seder when matzah must be eaten — at the beginning of the Seder meal, when the special blessing over matzah is made, for Korech (Hillel sandwich) together with the maror, and at the end of the meal for the afikoman.
- B. For the appropriate minimum quantities of matzah, and the time period in which it must be consumed, please refer to the following section on [Shiurim](#).
- C. Three unbroken matzot are required for the Seder plate for each Seder. Each individual must consume the minimum specified quantity of matzah during the course of the Seder. If the matzot from the Seder plate are insufficient, they should be supplemented by additional matzot.
- D. The matzah is eaten while reclining on the left side as a symbol of freedom. The piece of matzah called afikoman should be eaten before midnight, and no solid food should be eaten thereafter.
- E. To fulfill the mitzvot of the Seder, one must use shmurah matzot, which are produced under a special standard of supervision, beginning with the harvest of the grain (rather than with its milling into flour, as with regular matzot for Passover).
- F. According to Ashkenazic practice, matzah made with fruit juice or eggs, including egg matzah, chocolate covered egg matzah, and white grape matzah are permissible on Passover only for the elderly, sick, or young children who cannot digest regular matzah.

Under no circumstances should they be eaten by others at any time during Passover, nor can they be eaten to fulfill the mitzvah of the Seder. Sephardim should consult their rabbi.

FOUR CUPS OF WINE

- A. Each Jew is obligated to drink four cups of wine at these specific times during each Seder: the first at the start of the Seder, following kiddush; the second before the meal, after reciting the Haggadah story; the third following the grace after the meal; and the last after completing psalms of praise (Hallel).
- B. Please consult the following section on [Shiurim](#) for minimum volumes necessary to be consumed and time limits for each of the four cups.
- C. Red wine is the preferred beverage for use during the Seder. If a person has difficulty drinking wine, it may be diluted with kosher grape juice. If one cannot drink wine, some authorities hold that one should dilute the wine with water. If one wishes to dilute the wine with water, an Orthodox rabbi should be consulted to determine the minimum acceptable proportions. Other authorities believe that one should use grape juice. If such a situation arises, an Orthodox rabbi should be consulted. If an individual cannot drink any grape product, then a rabbi should be consulted on another substitute beverage in order to fulfill the mitzvah of drinking the four cups.
- D. One should drink the wine reclining on the left side, in order to symbolize freedom.

BITTER HERBS (MAROR)

- A. All persons are obligated to eat bitter herbs twice at each Seder. According to most authorities, the bitter herbs may consist either of romaine lettuce, horseradish or endives.
- B. When using romaine lettuce, one may use the stalks or leaves for maror. When horseradish is used for maror, it should be chopped, ground or grated to reduce its strength, but it must be covered so as not to be weakened too much. Cooked or preserved vegetables are not suitable for maror; therefore commercially prepared grated horseradish, which is packed in vinegar, may not be used for the mitzvah.
- C. The maror is dipped in charoset, a specially prepared mixture of wine, nuts, cinnamon, and apples, symbolizing the bricks and mortar of ancient Egypt.
- D. Immediately thereafter, a second, smaller volume of maror is eaten with matzah in Korech (Hillel sandwich).
- E. When lettuce is used, it must be cleaned and inspected very carefully to remove the small insects which often are present in its leaves. One recommended way to clean

lettuce of insects is to soak it for not more than half an hour in soapy water, and rinse it in fresh water before inspection.

- F. Consult the following section on [Shiurim](#) for the minimum volume of maror to be consumed each time and the time limits.

RELATING THE STORY OF THE EXODUS AND HALLEL

A. Most of the unique Seder practices are designed to stimulate interest and arouse curiosity in the exodus story. The central theme for the Haggadah is the discussion of the exodus, a timeless event which has forged countless generations of Jews into an unbroken chain through history, with each year's Seder another link of that chain.

B. The Seder is a symbolic reenactment of the exodus, with a compelling message for young and old alike. Seder participants are encouraged to discuss the various aspects of the exodus in detail, beyond the text of the Haggadah.

C. Young children are encouraged to participate in the Seder to the extent of their ability. In addition to the Four Questions at the start of the Seder, they are encouraged to drink the Four Cups, eat the maror and matzah, and ask as many questions as they wish.

D. In addition to relating the story of the exodus, each Jew at the Seder is obligated to discuss three central elements of the Seder ritual - the Paschal sacrifice, the matzah and the maror, as explained in the Haggadah. The Seder is a miniature recreation of the exodus, and participants should imagine themselves as leaving Egypt.

E. The formal part of the Seder closes with special psalms known as Hallel, which praise the Almighty and His special relationship with the people of Israel.

F. The Seder traditionally concludes with the singing of several lively songs celebrating the relationship between G-d and the Jewish people.

SHIURIM: MEASURES AND MINIMUMS

In order to fulfill the mitzvot of the Passover Seder, it is necessary to consume a minimum quantity (shiur) of the four cups of wine, matzah and maror, in a minimum period of time. For wine, the volume of most of a revi'it should be consumed. For matzah and maror, a k'zayit is the minimum volume. The time limit is k'day achilat pras.

MINIMUM VOLUME FOR WINE:

98 cc (3.3 fluid ounces).

This should be the minimum size of wine cups used during the Passover Seder for drinking the four cups. Each Seder participant must drink more than half this volume for each of the four cups to fulfill the mitzvah.

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 QUANTITY OF MATZAH:

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 VOLUME OF MAROR (BITTER HERBS):

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.

TIME LIMITS:

The eating of the matzah and maror, and the drinking of each of the four cups of wine should be done, if possible, in one or two swallows. In any event, the drinking of each cup of wine and the eating of the matzah and maror should be completed within four minutes. In the event this might not be possible, a competent halachic authority should be consulted.

GLOSSARY OF COMMON PASSOVER TERMS

CHAMETZ

Fermented or leavened wheat, rye, oats, spelt and barley. When these grains come in contact with water, they leaven within 18 minutes. In the case of hot or salted water, leavening takes place instantly. Chametz may not be consumed either by eating or drinking, and may not be held in one's possession, nor may any benefit be derived from chametz. Grain flour is commonly produced from grains that have been washed and tempered. Tempering is the process by which grains are softened by soaking in water, and this flour and all products made with it are, therefore, chametz.

KITNIOT

Leguminous vegetables such as beans, peas, corn, soy and rice. The consumption of these foods is restricted by European Rabbinic tradition, though these foods are not chametz.

Unlike chametz, benefit from and possession of kitniot during Passover are permitted. Yemenite, Sephardic and Oriental Jews are not bound to this custom by their traditions. The tradition of the kitniot restriction has been steadfastly maintained by all Jews of European origin for centuries. This includes the Jews of France, England, Germany, Russia, Poland, Hungary, Austria and the Low Countries.

MATZAH

Unleavened bread prepared from the flour of grains that have not been washed or tempered, and have been milled under supervision, completely protected from any contact with water. Matzah may be prepared only with water that has been stored overnight. It is kneaded into dough either by hand or machine, but only in a cool room, since heat may cause instant leavening. The dough may not be left idle for a period longer than 18 minutes. It is rolled into thin sheets and then baked. All equipment used in the preparation of matzah must be constantly cleaned of dough crumbs, and the oven in which matzah is baked must be set at the proper baking temperature. Insufficiently heated ovens cause leavening to occur. Once matzah has been baked properly, leavening can no longer occur, and the product can no longer become chametz. Therefore, matzah products such as ground matzah meal, flour and farfel may be cooked in hot water, baked or blended with any variety of Passover ingredients.

SHMURAH MATZAH

Matzah used for the Seder on Passover eve. All Jews must fulfill the mitzvah of achilat matzah - eating of matzah. This matzah is eaten at the Seder just before the meal, at which time the

blessings of Hamotzi and Al Achilat Matzah are pronounced. Such matzah must be prepared with the express purpose of the mitzvah of matzah, Le'shem Matzot Mitzvah. It is traditional that the flour from which this matzah is prepared should be specially supervised from the time the wheat is cut - shmurah mishaat ketzirah. When this special supervision has been instituted only from the time of milling - techinah - matzot prepared from such flour may be used for matzot mitzvah only when the traditional shmurah mishaat ketzirah matzah is not available.

MATZAH ASHIRAH

Matzah made from flour kneaded with fruit juice or eggs.

This matzah may not be used for the mitzvah regardless of which flour is used. This type of matzah is commonly referred to as egg or grape matzah. Water may not be used in the baking of this matzah since adding water to the dough would create instant leavening. According to Ashkenazic practice, such matzah may be consumed on Pesach only by the elderly, sick or young children who cannot digest regular matzah. Sephardim should consult their rabbi.

BEDIKAT CHAMETZ

The search for chametz. On the night of the twelfth of Nisan, Thursday, April 17, 2008, a search for chametz is to be conducted in the home, wherever chametz may have been brought during the year. The search is conducted in the evening, by a candle or a flashlight. Chametz found during the search is set aside for burning the next day.

BITUL CHAMETZ

The nullification of chametz. Since chametz may not be held in one's possession during Passover, one may rid oneself of the chametz by declaring all types of chametz in one's possession to be dust and ashes, abandoned property. The bitul is pronounced immediately after the search, to nullify the chametz that may have been overlooked, and again after the burning in the morning, to include any additional chametz that may have come into one's possession in the interim. This year, because we burn the chametz the day before Erev Pesach the second bitul is pronounced on Saturday morning.

BIUR CHAMETZ

The destruction of chametz. All chametz in one's possession must be destroyed before Passover, by the fifth portion hour on the thirteenth day of Nisan, Friday, April 18, 2008. The daylight hours of each day are divided into twelve parts; each twelfth is then reckoned as a portion hour of that day. Chametz may be eaten only during the first four portion hours (see the time listings on page [28](#)); it may be used or sold during the fifth portion hour. The remaining

chometz should be destroyed before the end of the fifth portion hour. It is not permitted to rely solely on the utterance of the bitul to fulfill the mitzvah of biur chametz. Though any method of complete disposal is permitted, e.g., flushing into sewers or throwing into the sea, it is traditional

to destroy chametz by fire during the fifth portion hour of the day, after which the bitul is pronounced to nullify any chametz that may have been overlooked. The bitul cannot be pronounced during the sixth portion hour of the day, since at that time, the use of chametz is restricted and one can no longer rid oneself of its possession.

MECHIRAT CHAMETZ

Sale of chametz to a non-Jew. The requirement of biur chametz is limited to foods under Jewish ownership and possession. Chametz that has been transferred to a non-Jew need not be destroyed. Such transfer of chametz, by legal and binding sale with properly executed contract (shtar mechirah) gives the non-Jew full title to all chametz foods. This transfer is traditionally carried out by engaging the rabbi to act as an agent, with power of attorney to sell the chametz to a non-Jew by means of kabalat kinyan and contract - shtar harshaah. The rabbi, acting as an agent for the owners of the chametz, then enters into an agreement with a non-Jew for the sale of chametz. When the sale is carried out, a limited amount of chametz is not sold and set aside to be destroyed on the following day, in order to fulfill the mitzvot of bedikah, biur and bitul. Chametz that has been sold must be put in a completely sealed-off place, inaccessible during Passover.

CHAMETZ SHE'AVAR ALAV HA'PESACH

Any chametz held over Passover under Jewish ownership. This chametz may not be used or sold after Passover, as a penalty for failure to perform the mitzvot of bedikah and biur properly. Selling the chametz before Passover to a non-Jew avoids Jewish ownership during Passover. The mitzvot of bedikah and biur have therefore not been violated, and the injunction of chametz she'avar alav ha'Pesach is avoided.

MEDICINES & INEDIBLES

GUIDELINES FOR MEDICINES ON PESACH

1. Creams, non-chewable pills and injections may be owned, used and consumed on Pesach even if they contain chametz or kitniot, since they are inedible. This covers most medicines used by adults. (There is a difference of opinion as to whether this leniency applies to vitamins or is limited to medicines).
 - a. It is permissible to grind non-chewable pills and mix the powder into food items so that a child can take medicine on Pesach. However, a doctor must be consulted to make sure that the child is getting the correct dosage and that the potency of the pill is not compromised by grinding it up.
2. Liquid medicines, chewable pills and pills coated with a flavored glaze are edible and may contain chametz and/or kitniot. Therefore:
 - a. If possible, they should be replaced - under the direction of a doctor - with a non-chewable pill.
 - b. If substitution is not possible and the person is in a state of sakanah or safek sakanah (any possible danger to human life), they may own and consume the medication. The same applies if the condition is not yet a safek sakanah but may deteriorate to that point and there may be any delay in getting the medicine on Pesach. (A Rabbi should be consulted as to whether it is preferable to purchase the medicine before or on Pesach, and as to how to dispose of the medicine once the danger passes).
 - c. If substitution is not possible and a doctor determines that there is no potential sakanah if the person doesn't take the medicine, a Rabbi should be consulted. He may be able to determine that the medicine does not contain chametz and/or kitniot, or he may decide that the medicine may be consumed due to the seriousness of the patient's condition.
3. You should exercise extreme caution and consult with your doctor and Rabbi before making a decision not to take a medicine.

INEDIBLES ON PESACH

The following household items may be used on Passover without certification, as they either contain no chametz, or any chametz in them would be nifsal (rendered inedible):

Air freshener	Coffee filters	Mineral oil
Alcohol, Isopropyl	Conditioner	Nail polish
Aluminum foil, wax paper, Styrofoam, paper plates, plastic wrap – any brand	Contact lens & solution	Nail polish remover
Aluminum foil	Copper and metal cleaners	Napkins (paper)
Aluminum foil baking pans	Cork	Oven bags
Ammonia	Creams and gels	Oven cleaner
Baby oil	Crock Pot Liners	Paper towels
Baby ointments	Cupcake holders	Petroleum jelly
Baby powder	Cups (paper, plastic or Styrofoam)	Plastic containers
Baby wipes – any brand without alcohol	Dental floss – any unflavoured including wax	Plastic cutlery
Bags (paper or plastic)	Deodorants – any powdered brands or stick type	Plastic wrap – any
Baking (Bicarbonate) soda – not baking powder	Detergents	Plates (paper, plastic or Styrofoam)
Band-Aids	Drain opener	Powders – all powders are acceptable
Bicarbonate of soda	Eye drops	Shampoos
Bleach	Fabric protectors	Silver polish
Body Wash	Furniture polish	Skin cream
Bowl and tub cleaner	Glass cleaner	Soaps
Braces	Glue	Suntan lotion
Candles	Hair gels, sprays and mousse	Talcum powder (100% talc)
Cardboard	Hair removers and treatments	Tissues
Carpet cleaner	Hair spray	Toilet bowl cleaner
Charcoal	Hydrogen Peroxide	Toothpicks – any wood or plastic (unflavoured and uncoloured)
	Insecticides	Water filters
	Jewellery polish	

EDIBLES ON PESACH

The following food items may be used on Passover without Passover certification.

Artificial sweetener – Pillsbury Sweet-10, Sucaryl

Cocoa – 100% pure, not processed in Europe

Eggs

Fruit – raw

Ice in Bags – Plain unflavoured

Infant formula – Isomil, Similac, Enfamil (using separate utensils - some may contain Kitniyot)

Milk – Lucerne or Dairy Glen plain milk with an asterisk following the date code (must be purchased before Passover)

Meat - Unprocessed

Nuts – any brand unroasted – whole (except peanuts) without BHA added

Olive oil – extra virgin, not lite or spray

Orange juice frozen concentrate – without additives

Poultry - Unprocessed

Salt – any brand without iodine, maltodextrin, dextrose or polysorbates

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

Vegetables – any fresh (other than legumes), pre-cut salads.

Water, bottled – Plain, unflavoured, uncorroborated

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.

PASSOVER FAQ'S

WHAT IS PASSOVER?

Passover is an eight day Jewish holiday, of biblical origin, marking the birth of the Jews as a people and their emergence as a unique nation in history, devoted to G-d's will. It celebrates the liberation of the children of Israel from slavery in Egypt over 3000 years ago, under the leadership of Moses.

WHEN DOES PASSOVER BEGIN?

According to biblical law, Passover is determined by the Jewish lunar calendar, and begins on the eve of the fifteenth day of the month of Nisan. The English date varies from year to year, falling in March or in April. (This year Passover begins Saturday evening, April 19, 2008. Dietary restrictions begin approximately three hours before mid-day on Saturday - see page [28](#).)

WHAT DOES KOSHER FOR PASSOVER MEAN?

During Passover, Jewish law forbids the consumption or possession by Jews of all edible fermented grain products (chametz) or related foods. Therefore, even foods and household products which meet the strict, year-round dietary regulations, and are considered kosher, are nevertheless often unacceptable, or require special preparation for Passover use in the Jewish home in order to be kosher for Passover.

HOW CAN ONE TELL IF A PRODUCT IS KOSHER FOR PASSOVER?

Most processed foods and beverages require special rabbinical supervision for Passover use. They must also be kosher for year-round use, and prepared in accordance with all of the regular Jewish dietary laws. Jewish consumers are urged to look for “Kosher for Passover” designations on the product label, and to be familiar with the rabbi or organization giving the Passover endorsement. The mere mention of Kosher for Passover on the label is not a sufficient guarantee of the product’s acceptability for Passover use. Processed foods not carrying any rabbinical supervision should be cleared with a rabbi before Passover use.

WHAT IS “MATZAH”?

Matzah is a crisp, flat, unleavened bread, made of flour and water, which must be baked before the dough has had time to rise. It is the only type of “bread” which Jews may eat during Passover, and it must be made specifically for Passover use, under rabbinical supervision. Eating matzah on Passover commemorates the unleavened bread eaten by the Jews when they left Egypt in such haste that there was no time for the dough to rise. There are many mystical concepts tied to the unique relationship between matzah and chametz on Passover. One interpretation equates matzah with G-d’s commandments (mitzvot), and chametz with sin (chayt). The rigorous laws of Passover, in this interpretation, represent the great care that must be taken to follow the G-dly path.

WHAT SPECIAL PREPARATIONS MUST BE MADE IN THE JEWISH HOME FOR PASSOVER?

The home must be thoroughly cleaned of all chametz before Passover. Any chametz not removed from a Jew’s premises before Passover should be sold. Jewish law forbids the use of any chametz which remains in a Jew’s possession during Passover, even after the holiday is over. All cooking and eating utensils must be either set aside exclusively for Passover use, or, in some cases, “made kosher” in consultation with a rabbi, according to the procedures of Jewish law. All of these preparations must be completed by the morning before Passover. See the following section, “Preparing for Passover,” for more specific details.

WHAT ARE THE RITUALS FOR THE PERIOD BEFORE PASSOVER BEGINS?

This year Thursday, April 17 is a fast day for Jewish firstborn males, in commemoration of the tenth plague, the slaying of the firstborn male Egyptians, which immediately resulted in the Exodus. In many congregations, a special celebration Siyum is conducted, following which participating firstborn males are permitted to break their fast. A ritual search for chametz is conducted Thursday evening, April 17, and the chametz that is found is burned the next morning.

WHAT IS THE PASSOVER SEDER?

The Seder is a ritual banquet which re-enacts the exodus, conducted on both the first and second evenings of Passover, (Saturday and Sunday, April 19 and April 20, 2008). Its major feature is the reading of the Haggadah, which relates, in detail, the events of the exodus of the

Jewish people from ancient Egypt, complete with symbolic re-enactments using kosher wine, specially prepared matzah, and bitter herbs. The specially prepared shmurah matzah is made specifically for use at the Seder, with specially supervised flour according to particularly stringent Jewish traditions and laws. The bitter herbs (maror), consisting of either romaine lettuce or horseradish, commemorate the harsh conditions of slavery in ancient Egypt. Four cups of wine are consumed during the course of the Seder to commemorate the redemption of the Jewish people, the sanctity of the holiday and events related in the Haggadah. The Seder is a traditional occasion for Jewish families to gather together to reinforce their ties to Judaism.

WHEN DO PASSOVER DIETARY LAWS END?

All Passover dietary laws remain in effect until nightfall of the eighth day of Passover, Sunday, April 27, 2008. Chametz which was in the possession or jurisdiction of a Jew during Passover, in violation of Jewish law, is forbidden for consumption by any Jew even after Passover.

WHAT OTHER RESTRICTIONS ARE APPLICABLE ON PASSOVER?

Sabbath-like restrictions on work and creative activity, with the exceptions of carrying and the use of fire (with respect to cooking and the preparation of food), apply to all Jews on the first two and last two days of Passover. Full Sabbath rules remain in effect on Friday evenings and Saturdays during Passover. With the exception of Sabbath, during the intermediate four days of Passover, Chol Hamoed (nightfall of Monday, April 21, 2008 through shortly before sundown Friday April 25, 2007), only nonessential work activities and crafts, as defined by Jewish law, are prohibited.

TIMES, CANDLE LIGHTING TIMES & BLESSINGS

Thursday April 17 2008

To be exempt from fasting, one must participate in a Siyum (meal marking the fulfillment of a mitzvah). A Siyum will be held at Schara Tzedek synagogue after morning prayers which start at 7:00.

Searching for Chametz begins after nightfall at 8:45 pm.

Friday April 18 2008

All remaining chametz must be burned by 12:00 noon. Leave just enough challah for the 2 Shabbat meals.

Candle lighting is 7:55 pm and blessing 1 is recited.

Saturday April 19 2008

All remaining Challah must be consumed before 10:50 am.

Candle lighting is after 8:57 pm the candles must be lit from a pre-existing flame and blessing 2&3 are recited.

Kiddush and the hagadah should not start until after candle lighting.

Sunday April 20 2008

Candle lighting is after 8:49 pm the candles must be lit from a pre-existing flame and blessing 2&3 are recited.

Kidush and the hagadah should not start until after candle lighting.

Monday April 21 2008

Havdallah is 9:01 pm

Friday April 25 2008

Candle lighting is 8:06 pm and blessing 1 is recited.

Saturday April 26 2008

Candle lighting is after 9:09 pm the candles must be lit from a pre-existing flame and blessing 2 is recited.

Sunday April 27 2008

Havdallah is 9:11 pm

The following is the text of the blessings for candle lighting:

1. Ba-Ruch A-Tah Ado-Nai E-Lo-He-Nu Me-Lech Ha-Olam Asher Kid-E-Sha-Nu Be-Mitz-Vo-Tav Vetzi-Va-Nu Le-Had-Lik Ner Shel Sha-Bbat Ko-Desh.

(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 light of the holy Shabbat).

2. 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).

3. Baruch a-tah Ado-nai E-lo-he-nu melech ha-olam she-heche-yanu ve'ki-ye-manu ve'higianu 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).

4. Ba-Ruch A-Tah Ado-Nai E-Lo-He-Nu Me-Lech Ha-Olam Asher Kid-E-Sha-Nu Be-Mitz-Vo-Tav Vetzi-Va-Nu Le-Had-Lik Ner Shel Sha-Bbat Ve-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 Shabbat and Yom Tov light).

BUYING GUIDE

The following is a short list of products which are available at the local kosher stores. If there is a product you need for Passover and you don't see it listed here, please contact the stores directly for availability.

Most of these products are available at:

Kosher Food Warehouse
612 Kingsway (rear), Vancouver, BC
Tel: (604) 709-9889

Pini's Pizzeria
729 West 16th Avenue, Vancouver, BC
Tel: (604) 879-7100

Omnitsky Kosher BC (Precooked meals are also available)
5866 Cambie Street, Vancouver, BC
Tel: (604) 321-1818

Baking Mixes	Household Goods
Baking Products	Margarine
Butter	Matzah & Matzah Products
Candy	Meat & Poultry
Cereals	Milk
Cheese	Noodles
Chocolate	Nuts
Cleaning Supplies	Oil
Coffee & Tea	Potato Starch
Condiments	Salad Dressing
Confectionary	Sauces
Desserts & Dessert Mixes	Snacks
Dips	Soup Mixes
Drinks	spices
Fish Products	Spreads
Fruit Products	vinegar
Grape Juice	

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 2008, 5768.

Signature _____

Name _____

Address _____

City _____

Kindly complete this form and return it to:

Rabbi Avraham Feigelstock
c/o The Orthodox Rabbinical Council of British Columbia
401 – 1037 West Broadway
Vancouver BC V6H 1E3
Fax: 604-731-1804
E-mail: info@bckosher.org