

Rosh Yeshiva & Community Rabbi
Dayan Abraham David Shli"ta

Please Note, this newsletter has holy writings and should be disposed of in Geniza only.

We are familiar with the story of The Exodus from Egypt, The Ten Plagues culminating with the smiting of the firstborn thus forcing Pharaoh to release the children of Israel from servitude on 15th Nissan the first day of Pesach. Then Pharaoh's change of heart and subsequent chase to the Red Sea and the parting of the Sea on the seventh day of Pesach, the Israelites passing through on dry land and the drowning of their enemies.

We know G-d redeemed us to keep His promise to our forefathers, Abraham, Isaac and Jacob as is mentioned in the Haggadah. But what is not well known is what our Rabbis tell us was revealed to Eliyahu Hanabi: that there were underlying qualities and merits the Israelites possessed that facilitated the fulfilment of those promises to that generation; when the Israelites were being oppressed and afflicted they gathered together and made a pact to be kind and to care for each other, to guard in their hearts the covenant made to Abraham, Isaac and Jacob to serve their Father in heaven alone, and not to change the language of their father Jacob nor to learn the language of the Egyptians.

These were merits and qualities that helped the Jewish people at their time of oppression and distress. When others might selfishly think only of themselves, they made a pact to help each other. At a time of their greatest despair and not falter in their faith in redemption promised to their forefathers, and to serve only their Father in heaven, and to maintain their identity.

Haggadah means telling; telling the story of the liberation. But more than that, it means RELIVING it. The Mishna says that in every generation, each person should see himself as if he had himself gone forth out of Egypt. When we say "THIS is the bread of the affliction that our fathers ate", it is not a mere symbol of that bread. It is nothing less than the taste that they tasted. We recline, as noblemen once did, to do more than SAY we are free. We SHOW that we are free.

That is why this night is different. For we have a duty every day and every night to remember the going out from Egypt in our prayers. But on this night it is more than mention or memory; it is telling the story as if it is our story.

Let us start by emulating our ancestors in Egypt as we have mentioned and so the merit of their ways will bring us salvation with the Messiah. Our Hachamim tell us that in Nissan we were redeemed and in Nissan we will be redeemed.

Even today there are many who would wish us destroyed and those who attempt to destroy us. But as we say in the Haggadah, *she be col dor ve dor omdim alenu lechalotenu ve hakadosh baruchu matzilenu meyadam. Amen.*

Some Laws For Yamim Tovim

The first 2 days and last 2 days of Pesach are Yamin Tovim for which the following Minhagim and Halachot apply:

If the kindling of the Yom Tov lights is not done before the acceptance of Yom Tov then the kindling must be done from an existing flame and not by striking a match which is forbidden. The kindling for the second night must also be done only from an existing flame. One should keep a forty-eight hour light burning before Yom Tov so that he can light the gas or kindle the Yom Tov lights from it.

The beracha *Le hadleek Ner Shel Yom Tov* and *Sheheychiyanu* should be made before the lighting even by a woman (not like on Shabbat).

On Yom Tov, you may not melt a candle to stick into the holder for lighting it must be done before Yom Tov. On Yom Tov, just jam it into the holder with a stick or a piece of silver foil.

Kiddush on the 1st night of Pesach must be made only after nightfall 8:39pm. We make Sheheychiyanu on both nights for Kiddush.

It is forbidden to do any work on Yom Tov as on Shabbat, the only difference being that we are allowed to prepare food that we need for the same day. Even though the Torah allows all work which has to do with our food, our Chachamim have placed some restrictions on certain preparations of food:

They forbid the harvesting of crops and plucking of fruit, threshing, grinding, sieving, squeezing for the purpose of extracting juices; one may not make cheese on Yom Tov. One may light a fire for whatever purpose, but this must be done from an existing flame. Therefore, one may not strike a match or switch on a light or any electrical appliances even for the purpose of cooking etc.

One should not mash or grind food with a hand grinder, use a fork which is a *shenui* (change). One should not cut onions etc. too fine on Yom Tov.

One may sew Hashva (stuffed chicken) on Yom Tov with a thread and needle but the needle should be threaded before Yom Tov with a suitable length of thread.

You may not turn off a gas or electric cooker or oven after having finished cooking but you are allowed to use a time-switch to turn on or off the oven if it is set before Yom Tov.

You are allowed to increase the flame of a gas stove or oven but not an electric one.

You may lower the flame of a gas stove or oven to prevent the food from burning or if you need a steady low flame for cooking whilst the food is on the fire. If one needs to boil water on a gas stove, he may allow the water to boil over and extinguish the flame. He can then turn off the gas control so the gas will not escape.

Weighing or measuring is not permitted even if it is for preparation of food; it has to be done by approximation. But one may weigh the amount of Matza or Marror to make sure he is eating the right *Shiur* if he needs to.

Even though one should not smoke at any time to fulfil the mitzvah '*Vushmartem et Nafshotechem*', smoking is permitted provided the cigarette/cigar is lit from an existing flame and is not stubbed out. It should be allowed to extinguish by itself. Rolling of cigarettes is not permitted.

One must not cook food or drinks for a Goy (non-Jew) on Yom Tov but one may give him/her from the dish that has been prepared for a Jew.

One may light a *Ner Neshama* from an existing flame even though there is no physical benefit,

Even though one is allowed to carry from one domain to another - unlike Shabbat where this is forbidden - this can only be done if there is a purpose or necessity for the same day. For example, one may not carry keys or books unless they might be used on the same day. One may not carry for a non-Jew."

One must not cook or prepare on the 1st day of the Yom Tov for the 2nd day or for any other day.

This year we have to make an Eruv Tabshilim on Wednesday 8th April, Erev Yom Tov to be able to cook and prepare for Shabbath on Yom Tov.

Some Laws Of Pesach For The Eastern Jewish Community

The following information deals with the Kashering of the household for Pesach. This information covers general points only. In the event of any doubt please do not hesitate to consult your Rabbi.

I. UTENSILS.

It is customary to have special utensils for Pesach use only. However, if one cannot afford new ones, it is possible to make certain utensils Kasher for Pesach through Hagala.

1.1 HAGALA Process.

The process of Hagala should be carried out as follows:

- a) The utensils to be hagala'd must first be cleaned thoroughly with all dirt and rust removed and should not be used in any form of heat for 24 hours before they are hagala'd.
- b) The utensils should then be Hagala'd by immersing them into a pot containing boiling hot water. It is important that the water should always be boiling (i.e. it should bubble) before each of the utensils to be hagala'd is immersed in it. If tongs are used to hold the utensil then they should be released momentarily so that the water can get to the areas previously covered by the tongs.
- c) It is customary to rinse the utensils in cold water after they are hagala'd.
- d) The Hagala may be done in a clean Hametz pot provided that it has not been used for 24 hours before. If the vessel is too big to be immersed in one go then the Hagala may be done by immersing the vessel in parts so long as all areas are immersed eventually into the boiling water.

1.2 UTENSILS THAT MAY BE HAGALA'D

- a) Any utensils used with Hametz over a fire or in an oven in a cooking process not involving liquids, cannot be Hagala'd: they must be kashered through Leburn – burning until it gives off sparks. This covers utensils such as baking tins and pans, roasting trays and spits but not cooking pots which can be Kashered with Hagalah.

These utensils should be burnt by heating them over a fire until they give off sparks - a sign that all the Hametz has been burned out.

Please note that utensils processed in this way could be damaged so it is advisable to have new ones.

- b) Cooking Pots made of metal may be Hagala'd since they are used with liquids.
- c) Cutlery can be Hagala'd provided that it is made up of one piece and does not have separate handles made of wood or plastic. Knives which have a molded handle can be hagala'd.
- d) Metal frying pans can be Hagala'd provided they do not have special coatings such as enamel or Teflon since they are used without oil or liquid they would need Libun, this would depend on the majority of its use.
- e) Earthenware, china and plastics cannot be Hagala'd.
- f) Glassware should be kashered by complete immersion in water (not necessarily hot water) for three days (72 hours). The water must be changed after every 24 hours. Alternatively hot water from a kettle may be poured over it.
- g) Pyrex and similar toughened glass which is used with hot liquids needs to be Hagala'd but if it was used in the oven then it cannot be kashered. The customary immersion in cold water after the Hagala should be avoided as this might cause the pot to shatter.

2.0 Cookers

2.1 The Oven

It is advisable not to Kasher the oven for use in Pesach as it is very complicated. It is easier to box it by fitting a tin or metal box into the oven and using only the area within the box for baking. This box may be kept aside in a clean and non-hametz place from one Pesach to the next. If it is not possible to box the oven in this way then please consult your Rabbi for further advice on how to Kasher the oven.

Self cleaning ovens do not Kasher for Passover or for Kashruth except for pyrolytic ovens whose ovens reach a temperatures of 500-900°F.

2.2 The Gas Hob

All removable parts should be taken out and cleaned thoroughly with detergent. The surface should be covered with tin foil with holes cut out for the burners.

If possible one should have special pan supports for Passover. Alternatively, it is possible to cover the pan supports with a wire mesh or a metal sheet with holes cut out for the flames but the supports should be cleaned thoroughly with a detergent beforehand.

If this is not possible, then the pan supports can be kashered by burning the complete surface over an open flame for 15 minutes. This can be made easier by putting either a pot with water in it or a 'blech' over the supports in order to spread the heat over a larger area. The knobs should be washed and cleaned with hot water and a detergent.

2.3 Ceramic Hob

These should first be cleaned with a caustic preparation such as Kleenoff. It should then be switched on for 15 minutes. The top of the hob should then be covered with tin foil with holes cut-out for the pot area.

2.4 Electric Hob

The burners of an electric cooker should be cleaned with a caustic preparation such as Kleenoff. It should then be switched on for 15 minutes. If there are pan supports, these should be treated in the same way as those of a gas cooker.

2.5 Microwave Oven.

Microwave ovens with Browning elements or which include conventional heating elements cannot be kashered for Pesach. Microwave ovens other than these may be kashered as follows:

First clean the oven thoroughly. Then put water in an open glass dish and boil it in the oven allowing the steam to circulate freely in the oven. Do not use the microwave for 24 hours.

The inner surfaces of the oven should then be covered with plastic coated paper. The area used for the fan to circulate should not be covered in this way. If you are not happy about covering the surfaces, then only use the oven to cook all foods in enclosed plastic containers.

Since microwave ovens are quite cheap nowadays, one should have a Pesach one.

2.6 The Shabbat Blech.

There should be a special blech for Pesach as the one used for the rest of the year can only be kashered through **Lebun** - burning until it gives off sparks.

If an electric hot plate is to be used first thoroughly clean the hot plate with a caustic preparation. Then switch on for one hour and cover it with heavy duty or double tin foil.

3.0 Kitchen Sinks.

Sinks made of enamel or porcelain should have boiling water poured over them, then cover them with heavy-duty tin foil or plastic, or use Pesach plastic bowls in the sink.

Stainless steel sinks and tops can be kashered in the following way:

The sink should not be used with hot Hametz for 24 hours before.

Boiling water (it must be at boiling point and should be used immediately after it has boiled) should be poured over the surface. This may be done in parts to ensure that the water is at boiling point throughout.

It is preferable to have a hot stone in the sink to ensure that the water remains at boiling point on contact.

A strong detergent or caustic soda should be poured down the sink drain so as to make unfit any Hametz that might be stuck in the drain pipe and which might be brought up again in a flowback.

4.0 Work Tops.

Formica work tops should be thoroughly cleaned and then covered with heavy-duty tin foil or hard board.

All table tops should be covered with table cloth or paper.

Marble work tops, if they are not scratched or worn out, can be kashered by pouring boiling water over them making sure the water is boiling at point of contact. Preferably they should also be covered.

Terylene Tablecloths should be washed in the maximum heating allowed for them.

No grain starch should be used when washing clothes on Pesach.

5.0 Freezers & Fridges.

These should be cleaned thoroughly and all shelves should be removed and cleaned. Any parts that cannot be cleaned should be sprinkled with detergent so as to make any Hametz inedible. But it is preferably to cover the shelves with paper or foil. Care should be taken to allow for free flow of air so as not to cause smells in the refrigerator.

6.0 Dish Washers.

There are poskim who allow the use of the dishwasher on Pesach provided the stacking racks and drainage cover have been changed and the filters cleaned. The dishwasher should then be run empty using maximum heat. Consult your Rabbi for other opinions.

False Teeth should be cleaned properly with a brush and boiling water poured over them preferably with a Keli Rishon and if not then from a Keli Sheni.

Bedikat Hametz

- 1) IT IS NECESSARY TO CLEAN THE WHOLE HOUSE OF ANY HAMETZ BEFORE THE NIGHT OF 14th NISSAN which is Tuesday night 7th April 2020. Special attention should be given to cleaning out the attic, baby carriage, and playpen, high chair, basement, behind furniture, pet cage and food, books, briefcase, car (between and under seats), trunk, glove compartment, ash trays, carpet sweeper & vacuum bag, cosmetic bag, desks & drawers, fish tanks, freezer, garage, garbage bin, handbags, office, radiator behind and beneath, storage shed, toy chests. Shabbat Zemiroth books should not be used but should be put away with the Hametz.
- 2) The Bedikat should be made with a wax or paraffin single wick candle. The Beracha to be recited as in the prayer book. One must not talk after the Beracha until the end of the Bedikat except when necessary for the search.

Offices & factories need Bedikat by candle light but these can be done before the 14th of Nissan (i.e. before night of the **Tuesday 7th April 2020** without a Beracha.

- 3) The Bedika should be done after nightfall on **Tuesday 7th April 2020**. One should not sit down to a proper meal before the Bedikah, but some fruit or cake can be eaten. Nightfall is at 8:37 pm.

- 4) We have the custom to conceal ten pieces of Hametz for the Bedikah. For the search one takes a plate with a knife and some salt. The pieces should be small (less than a kazaiet) and wrapped in paper so as not to make crumbs. The Bedikah must not be just a ceremony but a real search for Hametz we might not have cleaned out.
- 5) After the search we must annul the Hametz we might have overlooked as it says in the Siddur. This means:
'All Hametz and leaven which is in my domain which I have not seen and which I have not destroyed and of which I have no knowledge shall be nullified and hefker (renounced property) like the dust of the earth.'
This declaration should be made in a language one understands.
- 6) We should burn our Hametz, i.e. the ten pieces we hid for the Bedikah and any leftover, before **11:37 am**, on Wednesday morning **8th April 2020**. The final annulment is made as mentioned in the Siddur which translates to:
'All Hametz and leaven which is in my domain which I have seen and which I have not seen, which I have destroyed and which I have not destroyed, of which I have knowledge and of which I have no knowledge shall be nullified and hefker (renounced property) like the dust of the earth'. Again, this declaration should be made in the language one understands. This should be done before **11:37 am**.
- 7) If one is absent from home, he should nevertheless nullify the Hametz wherever he is and his wife should do the same at home
- 8) It is forbidden to have in your possession, whether you are at home or anywhere else, any Hametz or product derived from Hametz during Pesach. One should consume or destroy all Hametz before the forbidden hour which is **Wednesday 8th April 2020 at 11:37 am**.
So as not to cause great financial loss we have a service for selling Hametz to a non-Jew. You should make sure before hand that the Hametz you wish to sell is put in a room or cupboard which will be duly marked and locked for the whole of Pesach.

Please Note: The Rabbi will accept to sell your Hametz the week before Pesach until 10:00 am on Wednesday 8th April 2020

The following are some of the Hametz we should look for:

- a) Whisky, Beer, Gin and other alcoholic drinks not supervised for Pesach.
- b) Matzos and matzo meal not supervised for Pesach.
- c) Any product containing malt, malt vinegar, dextrin, glucose or wheat flour.
- d) All flour should be considered Hametz.
- e) Powdered soups and ketchups if not specifically Kasher for Pesach.
- f) Cereals, custard powder, baked beans, yeast extracts, Marmite etc.
- g) Chocolates and sweets not supervised for Pesach.
- h) Halva, Falafel, tinned fish in tomato sauce.
- i) Gripe water, Senopods, Lift (Lemon Tea).
- j) Coffee mixtures with barley, malt & barley drinks.
- k) Non-supervised toothpastes may have a wheat content and are therefore to be considered as Hametz.

All these above must be consumed or sold before Pesach. For Pesach use only those products that have been supervised for Pesach by a competent Rabbinic Authority.

Precautions for Rice: Rice should be checked 3 times very carefully particularly looking for and removing the 5 species of grain. Particular attention to barley which looks very much like rice but is a bit thicker, Tilda Basmati is easy to clean. Tilda Basmati and similar makes are clean and maybe we can rely on carefully checking them only once. Varieties of rice processed for easier cooking or with additives may not be used for Pesach.

Medicines: Chewable, suckable and liquid preparations, may contain wheat derived ingredients such as glucose and sorbitol. These should be avoided unless they are on the Pesach list. Many vitamins are also derived from hametz sources. It is best to avoid all vitamins on Pesach unless they are absolutely necessary in which case consult the Rabbi. There is now a list of kosher medicines available.

It is forbidden to eat any form of Matza on Erev Pesach including the night i.e. Tuesday night, 7th of April and we should keep an appetite for the Mitzvah of eating Matza on the night of Pesach.

Our Minhagim For The Seder

1.0 The Four Cups Of Wine

Both men and women are obliged to drink 4 cups of wine on the seder nights. Each cup must contain at least 86 grms., (3.1 fluid ounces) we rely on this opinion although one should try to have as much as 150 grms., (5.3 fluid ounces). One should try to have red wine for this purpose, and in the first place preferably not boiled but if this is not convenient then grape juice may be used instead.

The wine must be drunk while we recline on our left side and even women should so recline. It is obligatory to do so and one might have to drink again if the wine was not drunk in a reclining position. The wine glasses must be washed after each drinking.

1.1 The Order of Drinking.

Each of the four cups/glasses of wine must be drunk at the appropriate time which is as follows:

The First Cup is the Kiddush which everyone should have in their own individual cups we should include ourselves with the head of the house in the Beracha. We should drink the whole cup or at least most of it in as short a time as possible.

The Second Cup must be drunk after the Haggadah is recited.

The Third Cup must be drunk after the Birchat Hamazon.

The Fourth Cup must be drunk after the Hallel.

2.0 The Order of the Seder.

- a) **Kiddush:** The first of the four cups of wine is poured for all men, women, boys and girls because all have to fulfil the commandments pertaining to these two nights. The head of the household says the Kiddush as set out in the Haggadah. The Beracha of Shehechyanu must be said on both nights. After this the major part of the cup of wine should be drunk, at least 86 grms of wine.
- b) **Washing Of Hands:** We wash our hands with a vessel before eating the Karpas just as we do before eating a meal but we do NOT say the Beracha of Al Netilat Yadayim
- c) **Karpas:** We take some celery (less than a kaziet – 28grams), dip it in salt water or lemon juice diluted with some water and say the Beracha Bore Peri HaAdamah. We should have in mind that this blessing should be valid also for the Khas (lettuce) which will be eaten during the meal.
- d) **Breaking Of The Middle Matzo:** (Remember we have three matzot all of which for both nights must be Shemura) The person who leads the seder takes the middle matzo and breaks it in two. We try to break it in the form of a Vav (ו) and a Dalet (ד). The larger of which, the Vav should be put away for the Afikoman. The smaller piece is replaced between the remaining two matzot.
- e) **Reciting Of The Haggadah:** The matzot are uncovered and we lift up the broken piece (the Dalet) from between the two matzot and we say the Ha Lahma Anya . Our Minhag is to repeat this three times The second cup of wine should be filled after this.
- f) **The Afikoman:** We then put the piece of matzo which we have set aside for the Afikoman in a cloth and tie it around the shoulder of one of our children who then goes out of the room and knocks on the door. We ask the following questions for which the child gives the following answers:

Q1 Where have you come from?

A1 From Mitzraim.

Q2 Where are you going to?

A2 Yerushalayim.

Q3 What are you about to do?

We now recite the Mah Nishtanah .

Some of us still ask these questions in Arabic. However it is important that it is done in the language that the children understand.

From now on the matzo should remain uncovered except when the wine glass is raised.

- g) **Eating Of The Egg:** Our Minhag is to eat the egg before we say Avadim Hayinu. We say Zecher Lakorban Haggiga before we make the bracha shehakol and then eat the egg. It is advisable to eat only a small part at this stage so as not to have to make the Beracha Boreh Nefashot . We may finish eating the egg before we eat the Afikoman at the end of the Seuda as is the Minhag with some congregations.
- h) **He Sheyamda:** When we get to this we should lift up the wine glasses and cover the matzo.
- i) **The Ten Plagues:** Before we recite the ten plagues at the word Wu Beotth we cover all food and drink that is on the table. The person conducting the seder raises his cup of wine and one drop of wine is poured into an empty container for each of the following: Daam Vaesh VeTimroth Ashan .
One drop of wine should also be poured into the container for each of the ten plagues and for the words Desach Adash Beachab. After the word Beachab, we empty all the wine into the container which is thrown away or washed.
- j) **Raban Gamliel** says one who has not mentioned PESACH, MATZA and MAROR has not fulfilled his obligations.
When we mention PESACH we should look at the shoulder of the lamb but we do not lift it up. When we mention MATZA we should lift up the top matza. When we mention MAROR we lift up the lettuce.
- k) **Lefechach:** When we get to Lefechach we all lift up our wine glasses in praise until we say the Beracha Gaal Yisrael. We then drink the second cup of wine leaning to the left side without making a Beracha Boreh Pri HaGefen.
- l) **Netilat Yadayim:** We all wash our hands for the meal and recite the Beracha of Al Netilat Yadayim
- m) **Hamotze:** The person conducting the Seder takes up all three matzot (two and the remaining piece) and says the Beracha of **Hamotze Lehem Min Ha Aretz.**
- n) **Matza:** He then puts down the bottom Matza and taking the top matza and the remaining piece he recites the Beracha of Al Achilat Matza . He then breaks a piece from each and eats it while reclining to the left. He then gives pieces to all who are present from the two. It is absolutely essential to eat at least 29 grms. (1oz) of matza within four minutes while reclining. To be sure, one should prepare the matza before hand to the adequate size and just add on small pieces of matzot Shel Beracha . It is a mitzvah to eat two such amounts of matza (58 grams.).
NB: It is understood that one may add to these pieces from other matzot to make up the necessary amounts. All this Matza must be Shemura Matza, preferably hand baked. With Soft Hand Baked Shemurah Matza, all this can be fulfilled easily since they are soft and thicker. These Matzot for the Seder are made according to the tradition we have.
- o) **Maror:** We take the Maror (lettuce) dip it in the Halek and recite the Beracha Al Achilat Maror. The Maror is not eaten in a reclining position.
- p) **Sandwich Of Rabbi Hillel:** We then take the last Matza and make a sandwich with Maror and dip it in the Halek and eat it in a reclining position and recite Matza Umaror Be Lo Beracha
- q) **Seuda:** The festive meal is now eaten amidst joy, song and good cheer. Our minhag according to the Ben Ish Hai is not to eat meat or chicken barbequed or pot roasted in the oven on the first two nights of Pesach and even in the day. But roasted meat or chicken where water and other liquids are added on to the meat and chicken and make a gravy would be permitted.
- r) **Afikoman:** We terminate the meal with the Afikoman which, in the first place, should be eaten before chatzot which is 1:02 am. It should be eaten in a reclining position. It must be at least 28 grms. (nearly 1oz) or if one can, 56 grms which is 2 keziet. Nothing should be eaten after this.
- s) **Berchat Hamazon:** The third cup of wine is now poured and the Berchat Hamazon is recited. After this we recite the blessing of Boreh Pere Hagefen over the wine which we then drink in a reclining position.
At a Sheva Berachot on the night of Pesach, since one is not allowed to add another cup of wine between the cup of Berchat Hamazon (3rd cup) and the Hallel (4th cup), we therefore give the cup of the Mezamen (the person who makes the Zemun of Berchat Hamazon) to ONE other person after the Bircat Hamazon who recites the six Berachot beginning with She Hacol Bara Lechvodo, and then returns it to the Mezamen to say the Berchat Hagefen.
- t) **Hallel:** The fourth cup of wine is poured and we recite the Hallel until the Beracha Melech Mehulal BaTishbahoth Amen and we drink the wine reclining to the left. We then make the Beracha Achrona, Al Hagefen. It is permitted to drink coffee or water if necessary after the Afikoman but not to eat anything. The Afikoman should be eaten before midnight 1:02 am. We should continue to speak about the miracles for as long as possible on this night.

LESHANA HABAH BEYERUSHALAYIM AMEN

Dayan Abraham David

Please note: The amount of Matza to be eaten: To make it easier, here is a suggested estimate for eating of Matza: Hand made Matza approximately 10.5" diameter in size: Half a Matza each for the first kazaiet (required share) and Afikoman. One third Matza for the kazaiet of Rav Hillel Korech.

The soft hand-baked Sedarim Matzot available from the Yeshiva generally have 5 kazietot in each matza, hence 1/5 of a matza will be enough for a kaziet.

Machine Matza: One Matza each for the first kazaiet and Afikoman. Two thirds of a Matza for the Korech.

Amount of Maror to be eaten, should be determined by weight. Please examine the lettuce well for insects. We can now buy supervised bugfree lettuce from local grocers. To make sure of the Shiurim of Matza and Maror, one should weigh them and put them in a nylon bag before Yom Tov, ready for eating .

Eruv Tavshellin.

This year Shabbat follows Yom Tov and we need an Eruv Tavshellin in order to prepare for Shabbat on Yom Tov. This should be made on Erev Pesach, Wednesday 8th April.

1. This should be prepared before the start of the Yom Tov. It consists of a portion of bread such as a roll or a pita, no less than 54 grams (just under 2oz.) together with a cooked food of at least 27 grams (just under 1oz); usually a boiled egg or any other food which will keep for 24 hours or more. If the bread is not available then just the cooked food will suffice.
2. The Baal Habayit takes this preparation in his hand and makes the Beracha *Asher Kideshanu BeMitzvotav VeTzivanu Al Mitzvat Eruv*. He then reads *BaDain Eruva* as shown in the Shelosha Regalim Siddur. This means: *'With this Eruv we should be allowed to bake, cook and cover our food (Halmana) to be kept warm, to prepare and kindle lights and to do all our needs on Yom Tov for Shabbat'*.
3. The Eruv should be put in a secure place. It should be eaten at any time after nightfall of Shabbat with any of the Shabbat meals. Some have a custom to eat it during Seuda Shlishit.
4. If one forgot to make the Eruv and it is still within twilight (fifteen minutes before nightfall) he can still make the Eruv but without the Beracha as long as he has not prayed Arbit yet.
5. If one genuinely forgot to make the Eruv he is covered with the Eruv of the Rabbi who has made it for those who accidentally forgot. But everyone should make their own and not depend on the Rabbi.
6. A woman is allowed to make an Eruv with a beracha and she is obliged to do so if she is on her own.
7. When Yom Tov falls on a Thursday and Friday then even with an Eruv, one may cook and prepare for Shabbat only on the Friday and not too near the time of Kabbalat Shabbat.

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Makes the eating of the required Shiur of Matzot on Seder night easier
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Forms for the sale of Chametz can be downloaded via this email. Please return it to the Rabbi , signed and emailed back to him, latest Wednesday 8th April. 9:30 am.

For those who do not have email facility, forms can be picked up from the entrance of the shul, signed and dropped to the Rabbi's home letterbox, latest Wednesday 8th April, 10 am.

Please note that if there are still no services in Shul, we would ask the Community to daven at the times listed below so our tefillot are united

CHAG KASHER VE SAMEACH

SERVICE TIMINGS FOR PESACH 2020/5780

FRIDAY 3rd April 2020

SHAHARIT

MINCHA Followed by Kabbalat Shabbat & Arbit

Shabbat Commences

EREV SHABBAT HAGADOL

6:50 am

7:10 pm

7:22 pm

SATURDAY 4th March 2020

SHAHARIT

MINCHA

Followed by Seuda Shlishit and a DAROOSH by the Rabbi on the Halachot of Pesach

ARBIT (Motzei Shabbat)

Shabbat Terminates at 8:32 pm

SHABBAT HAGADOL

8:30 am

6:00 pm

TUESDAY 7th April 2020

SHAHARIT

MINCHA Followed by Arbit

BEDIKAT HAMETZ

BEDIKAT HAMETZ

6:50 am

7:30 pm

After 8:37 pm

WEDNESDAY 8th April 2020 EREV PESACH

Fast of the first born begins

Firstborn need to fast from this time until they take part in the Siyum

SHAHARIT Followed by SIYUM for the first born

REMEMBER TO GET RID OF YOUR GARBAGE WITH HAMETZ BEFORE PESACH

It is forbidden to eat Hametz after

BURNING OF HAMETZ BEFORE

MINCHA Followed by Kabbalat Yom Tov & Arbit

Yom Tov Commences

Kiddush not before

Chatzot

ERUV TABSHILIM

4:50 am

6:50 am

10:11 am

11:37 am

7:15 pm

7:31 pm PESACH 1st Night (Hallel)

8:39 pm

01:02 am

THURSDAY 9th APRIL 2020

SHAHARIT

SOF ZAMAN KRIYAT SHEMA Magen Abraham

GRA

MUSAF change to Morid Hatal

MINCHA

ARBIT (Yom Tov)

SEFIRAT HAOMER After

8:30 am

8:45 am

9.39 am

7:15 pm

8:41 pm PESACH 2nd Night

FRIDAY 10th April 2020

SHAHARIT
MINCHA Kabbalat Shabbat Arbit
Shabbat Commences

PESACH 2nd Day

8:30 am
7:15 pm
7:34 pm

SATURDAY 11TH April 2020

SHAHARIT
MINCHA Followed by Seuda Shlisheet
ARBIT
Shabbat Terminates

SHABBAT CHOL HAMOED

8:30 am
7:10 pm Followed by
(Change from Barech Alenu to Barchenu)
8:45 pm

SUNDAY 12th April 2020

SHAHARIT
MINCHA and ARBIT

CHOL HAMOED

7:00 am Birkat Elanot after Shaharit
7:30 pm

MONDAY 13th April 2020

SHAHARIT
MINCHA

CHOL HAMOED

7:00 am
7:30 pm Followed by ARBIT

TUESDAY 14th April 2020 (Erev Shevee Shel Pesach)

SHAHARIT
MINCHA followed by KABALAT YOM TOV
Yom Tov commences

7:00 am
7:15 pm followed by ARBIT
7:41 pm

WEDNESDAY 15th APRIL 2020 (Shevee shel Pesach)

SHAHARIT
MINCHA followed by Arbit
Nightfall

8:30 am
7:30 pm
8:52 pm

THURSDAY 16th April 2020 (Aachron shel Pesach)

SHAHARIT
MINCHA followed by Shiurim
ARBIT motzei Yom Tov

8:30 am
7:30 pm
8:54 pm

Please do not use Hametz sold for you by the Rabbi before 10:00 pm. If you need it before, phone the Rabbi.

**PLEASE DO NOT FORGET BERCHAT ELANOT
WHICH CAN ONLY BE MADE IN THE MONTH OF NISSAN.**

NORMAL SERVICE TIMINGS AFTER PESACH

Weekday: Shaharit 6:50am – Sunday 7:00 am

Mincha 7:30pm Followed by **Arbit** and Shiur

Shabbat: Mincha (Erev Shabbat) 7:15pm followed by Kabbalat Shabbat & Arbit

Shacharit 8:30 am followed by **Musaf**

Shiur 1hr before Mincha on Shabbat

Mincha 40 mins before Sunset

Mincha followed by **Seuda Shlishit & Arbit**

LAG-B'OMER - Tuesday 12th May 2020