

# LMS PASSOVER GUIDE 2010

## I. INTRODUCTION

In an effort to ease your Pesach preparations Rabbi Shmidman has produced this guide. All times provided are for Bala Cynwyd. Please feel free to contact Rabbi Shmidman with any specific questions you may have, either by phone 610.664.5626 or by email:

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## II. GLOSSARY

Many Hebrew words and phrases are utilized in this guide, rather than their sometimes cumbersome English translations. We therefore provide this glossary of terms. All italicized words in the text of this glossary are also individual entries within it.

**bedikas chametz** - the candlelight search for leaven. On Sunday, March 28, after 8:02 p.m., all rooms of the house are searched for *chametz*. This search is preceded by a special blessing, and followed by a special prayer, known as *bitul chametz*. These can be found in the Artscroll Siddur on p. 654.

**beitzah** - the egg placed on the *karah*. It commemorates the Festival Offering offered at the time The Temple stood.

**bitul chametz** - the renunciation of ownership of *chametz*. This is achieved by recitation of a special "Kol Chamira" formula. One form is recited immediately following the *bedikas chametz*. An expanded version is normally recited after the *biur chametz*. The burning of the *chametz* must be done on Monday, March 29 before 11:51 a.m. These prayers are printed in the Artscroll Siddur on p.654. Reciting these prayers absolves one from the possible transgression(s) of possession of *chametz*.

**biur chametz** - the burning of any *chametz* that has not been sold, plus the crumbs and container used in the *bedikas chametz* the night before. The *biur chametz* must take place on Monday, March 29, no later than 11:51 a.m. From 10:00 a.m. to 11:30 a.m., *biur chametz* will take place in the shul parking lot for those who lack the means for proper *chametz* disposal.

**charoses** - paste made of wine, apples and nuts with the appearance of mortar. It is symbolic of the bricks our ancestors formed for Pharaoh in Egypt. It is one of the items placed on the *karah*.

**chazeres** - bitter herbs, usually romaine lettuce, placed on the *karah*. It recalls our exile, which began in a pleasant manner but ended in bitter slavery. *Chazeres* is eaten together with the *maror* and included in the *korach* sandwich.

**chametz** - any of five types of grain (wheat, barley, spelt, rye, and oats) allowed to remain in contact with water for a period of time before baking.

**hagalah** - the process by which utensils made of metals, bone, wood, marble, granite and natural rubber are purged of their *chametz* and made suitable for Pesach use. This process, known as *hagalat keilim*, is achieved by fully submerging clean and rust-free utensils, previously used with *chametz* in combination with hot water, in the presence of direct heat, e.g. pots, into a pot containing water heated to a rolling boil. Prior to *hagalah* the utensils being kashered may not be used for a 24-hour period. After being immersed in boiling water, the utensils should be dunked in cold water. *Hagalah* will take place at the shul on Thursday, March 25 from 4:45 to 6:45 and on Sunday, March 28 from 10 a.m. to 4 p.m.

**karah** - *seder* plate. The plate contains six items: *beitzah*, *charoses*, *chazeres*, *karpas*, *maror*, and *zeroah*.

**karpas** - vegetable placed on the *karah*. It is symbolic of our potential for growth and rebirth.

**korach** - the *matzah*, *maror* and *charoses* sandwich consumed during the *seder* meals to recall the ancient custom of eating the Paschal offering with *matzah* and bitter herbs. The great sage Hillel introduced this custom.

**kosher l'Pesach** - designation indicating that a food, utensil, or establishment is "kosher for Passover" or suitable for use on Passover. Make sure when purchasing products for Pesach use that they are marked accordingly.

**libun** - process for *kashering* utensils used with *chametz* without hot water, e.g. baking pans. Two forms of *libun* exist. Basic *libun*, or *libun kal*, requires that the utensil is heated until the heat penetrates sufficiently throughout the utensil. When paper is placed on such a utensil it will burn. *Libun*, or *libun gamur*, requires that the utensil is heated until it becomes red hot. *Libun kal* is achieved by heating in ovens; *libun gamur* by use of a blowtorch.

**maror** - bitter herbs, usually raw horseradish. These remind us of our "embittered" bondage in Egypt.

**mechiras chametz** - the sale to a non-Jew of all leavened products and utensils prior to Pesach. Rabbi Shmidman is glad to serve as your agent to sell your *chametz*. Sale of *chametz* forms are available online or from the office. Please ensure that the filled out form is received by Rabbi Shmidman no later than 9:00 a.m. on Monday, March 28 for your *chametz* to be included in the sale.

**siyum bechorim** - festive meal celebrating the conclusion of a Talmudic tractate intended specifically for first-born males who would otherwise have to fast on the day immediately preceding the first eve of Pesach. This year it will be conducted after morning services on Monday, March 29, following the early minyan.

**zeroah** - shankbone, or chicken neck. The *zeroah* is placed on the *karah* to represent the Paschal Lamb first sacrificed on the eve of the Exodus from Egypt.

### III. KASHERING

The laws of *kashering* are many and varied. It is best to use dishes and utensils especially set aside for Passover use. However, under certain conditions, some of the utensils used throughout the year may also be used on Passover if they are *kashered* and prepared in a special manner for Passover use. It is recommended in all cases when *kashering* becomes necessary that you consult the Rabbi. All *kashering* of utensils for Pesach should be completed prior to Pesach. *Kashering* methods vary, depending on the manner in which *chametz* entered those vessels. The procedures delineated below are definitive guidelines to follow for the specific items mentioned and should not automatically be applied to other situations without rabbinic consultation.

**cooking utensils** - Pots and other utensils used to cook *chametz* in liquid may be *kashered* with *hagalah* (the process explained in the glossary). Pot covers and handles also require *hagalah*. These should preferably be unscrewed before *kashering*. Baking pans and other utensils which were used with heat or fire but without water require *libun kal* (see glossary) to purge the *chametz*.

**countertops** - Stainless steel, solid granite or marble counters may be *kashered*. After a thorough cleaning the counter should not have any hot *chametz* come in contact with it for a 24-hour period. Prior to *kashering* the entire surface should be totally dry. Boiling water should be poured in a continuous flow directly from the kettle or pot over the entire surface. Treated stone surfaces, Corian, Formica, plastic and porcelain countertops are *unkasherable*. They should be thoroughly cleaned and subsequently covered.

**dishwashers** - Dishwashers are extremely difficult to *kasher*. They should be sealed and not used during Pesach.

**glass** - In Europe, where glass was expensive and hard to obtain, it was customary to *kasher* drinking glasses by immersing them in cold water for three (3) twenty-four (24) hour periods in the following manner: The glasses were submerged for twenty-four (24) hours. The water was then emptied and refilled. This procedure was repeated two (2) more times for a total of

seventy-two (72) hours. This procedure, however, was never applied, nor should it be, to Pyrex or to a glass that is put on the fire or in the oven. In general, *kashering* glasses is only recommended in cases of extreme need, but whenever glasses are readily available for purchase, special glasses for Pesach are the best and preferable solution.

**kitchen cabinets** - The pantry, cabinets, drawers, and closets which are used for food, silverware and dishes should be cleaned thoroughly and covered. Shelving paper is sufficient for this purpose.

**kiddush cups** - Due to the fact that they are washed with *chametz* dishes in hot water, *hagalah* should be performed on kiddush cups after a period of 24 hours of non-use.

**microwave ovens** - After a thorough cleaning and a 24-hour period of not being used, a large kosher l'Pesach glass of very soapy water should be boiled for fifteen minutes. However, when using a microwave on Pesach, one should cover the food and replace (or, at least cover) the tray that holds the food.

**ovens** - Conventional gas and electric ovens that have a self-cleaning function, along with their racks, will be fully *kashered* merely by self-cleaning them. (Care should be taken to see that the door of such an oven is totally clean after running the self-cleaning function.)

A conventional oven that does not have a self-cleaning function should be thoroughly cleaned with a caustic cleanser. Careful attention should be paid to removing any rust that may have built up over time. The oven should then sit for a 24-hour period, after which the oven should be set to its highest temperature for at least one hour. Should grease or dirt spots remain, the process should be repeated. Any spots remaining after two cleanings may be disregarded.

Continuous-clean ovens require the same process as conventional ovens not having self-cleaning functions. Continuous-clean ovens should not have caustic cleaners applied to them. Instead, the continuous clean function is sufficient to clean such ovens. It is not, however, sufficient to *kasher* them. Once the oven is cleaned and 24 hours have elapsed without it being used, it should be run on its highest temperature for an hour.

**refrigerators** - Refrigerators and freezers should be washed thoroughly, making sure to reach all areas where *chametz* could have spilled. Special care should be taken to ensure that no *chametz* adheres to the racks or around the rubber gaskets, which often collect crumbs. All places that make contact with hot *chametz* need to be covered. When covering shelves, one may make openings to allow for air circulation.

**silverware** - After 24 hours of non-use, spoons, forks, and knives may be *kashered* with *hagalah*, provided they do not have handles. Cutlery with handles, e.g. steak knives, cannot generally be *kashered*.

**sinks** - China and porcelain sinks should be completely lined with contact paper or other appropriate material. In addition, dishes that are to be washed in such sinks (china or porcelain), must be washed in a Pesach dishpan and placed on a Pesach rack.

Stainless steel sinks can be *kashered* by the following method: Clean the sink thoroughly, leave it dry and unused for twenty-four (24) hours. The sink should then be *kashered* by pouring boiling water over every part of it, from the bottom upwards, in a continuous motion.

This should be done from a Pesach kettle/pot. Care should be taken to cover every part of the drain and the spout of the water faucet, after *kashering*. Due to the fact that pop-up stoppers are extremely difficult to *kasher*, they should be removed or replaced.

**stovetops** - On a gas range, the cast iron or metal grate, on which the pots on the range sit, may be inserted into the oven after they have been thoroughly cleaned, and *kashered* together with the oven. For an electric stovetop, one need only turn on the burners on the highest heat setting until they glow for a few minutes. The knobs with which the gas or electricity is turned on should be cleaned. No other process is necessary to *kasher* the knobs.

**tablecloths, towels** - Where it is impossible or costly to purchase new ones, tablecloths and towels used with *chametz* may both be *kashered* by laundering them with detergent in hot water.

### **Kitchen Items That Cannot Be Kashered**

China, CorningWare, graters (any), knives with plastic handles, Melmac, mixers, plastic utensils  
porcelain, porcelain-enameled pots, Pyrex, Silverstone, Stoneware, synthetic rubber, Teflon