

PASSOVER CUSTOMS

By Rabbi Dr. Hillel ben David (Greg Killian)



In this paper I would like to detail the Sephardi [Pesach](passover.html) [halachot](file:///D%3A%5CBackup%20data%5CWord%5CPesach%5Cwalking.html), the [Passover](passover.html) [laws](law.html) for Sephardim.

The following halachot were taken from the writings of Hakham Ya’aqob Menashe:

*HaHodesh Hazzeh Lakhem Rosh Hodashem* - this month shall be unto you, the [first](one.html) of the months (Shemoth/[Exodus](exodus.html) ch.12, v.2). [Hodesh](file:///D%3A%5CBackup%20data%5CWord%5CPesach%5Cchodesh.html) HaAbib, the month of [Nisan](feasts.html) is the [first](one.html) month of the year in the counting of the months. No Viddui (confession) is recited during the entire month and there is no fasting. [One](one.html) who has an anniversary of the passing of his father or mother, R”l, should consult a Hakham as to whether the fast should be held in [Nisan](feasts.html) or not.

Birkath Ha-ilanoth, the blessing of the trees should be recited during this month. It is preferable to say it with a minyan (quorum of [ten](ten.html) males) so that a Qaddish may be recited. In Qabbalistic terms, the souls that returned to this [world](worlds.html) in Someyah (trees and the like), have the opportunity to make  the transition to [Adam](adam.html) (humans) with the help of our [prayers](prayer.html), without having to suffer a difficult intermediate step. From this we see that the recitation Birkath Ha-ilanoth and the Qaddish are very important indeed.

On the [fifteenth](fifteen.html) day of the month of [Abib](feasts.html) ([Nisan](feasts.html)), falls the [first](one.html) day of the [Festival](festival.html) of [Pesach](passover.html) ([Passover](passover.html)). This is the [Holiday](festival.html) during which we remember and recount - in the [Haggadah](file:///D%3A%5CBackup%20data%5CWord%5CPesach%5Chaggada.html) – the wonders that the Holy [One](one.html), Blessed Be He performed for us [in Egypt](file:///D%3A%5CBackup%20data%5CWord%5CPesach%5Cthebirth.html) and how He sanctified His Holy [Name](name.html) in the [eyes](body.html) of all the [nations](nations.html).

It is also a [festival](festival.html) in which there are a plethora of Minhaghim (customs) and [Halakhoth](file:///D%3A%5CBackup%20data%5CWord%5CPesach%5Cwalking.html) ([laws](law.html)) which add to the excitement of an already important occasion. However, the very fact that there is a multitude of customs makes it impossible to treat them here in detail.

# Ta’anith Bekhoroth (fast of the [first](one.html) born)

In most [communities](community.html), Siyyum [frees](file:///D%3A%5CBackup%20data%5CWord%5CPesach%5Cfreedom.html) the [first](one.html) born from the obligation to fast.

**Moroccan**: Siyum at morning service.

**Syrian**: Observed by girls and boys who are [first](one.html) born. . [Eating](eating.html) cake **from** the Siyyum (at shacharit) frees them from the obligation of fasting.

**Spanish-Portuguese**: A [male](male%2Bfemale.html) [first](one.html)-born is required to observe the fast. Girls are not. For a very young [first](one.html) born, the father usually fasts for him, though not always. cake and [wine](wine.html) served at the siyyum which frees from the obligation to fast. In Amsterdam, they did actually fast., last [chametz](chametz.html) meal by 10:30 (rough approximation, see the [time](time.html) table for your location). By 11:30 (grosso modo)- the [chametz](chametz.html) must be burned and the bittul [chametz](chametz.html) read.

# Bediqath [Chametz](chametz.html)

On the eve of the [fourteenth](fourteen.html) day, the [head](body.html) of the [household](househld.html) makes the Bediqath [Chametz](chametz.html) (Search for [Leaven](chametz.html)) by the light of a candle with only [one](one.html) wick. He takes with him a knife (with which he thoroughly checks all cracks and crevices where [Chametz](chametz.html) may have been put) and a bowl in which a piece of bread is placed. A little salt should also be added, [one](one.html) reason for this being that salt is [known](daat.html) to be a deterrent to Satan who is jealous of this Minhag. (The Minhag among Ashkenazim is to use a feather and a wooden spoon during the Bediqah.)

Moroccan tradition [ten](ten.html) pieces of bread, sometimes with grilled [liver](body.html) have been hidden in different places of the house. In the evening, they are “discovered” by the father in the course of a candlelight search. They are burned the following morning (bi’ur [chametz](chametz.html)). Turkey-Greece, [Eretz Israel](city.html): The wife has arranged [ten](ten.html) pieces of bread, the hadassim and aravot set aside since [Succoth](succoth.html), and a knife, in a platter that she will hide somewhere in the house. It is “discovered” in the evening by the family males who search for it with a candle. The aravot are used to “sweep away” the [chametz](chametz.html). The pieces will be burned the following morning (bi’ur [chametz](chametz.html)). Spanish-Portuguese (Holland, Surinam, America). Bdikat [Chametz](chametz.html) is done with a candle and a feather, some pieces of bread are sometimes hidden (but not always). If any [Chametz](chametz.html) is found, it is burned the following morning at bi’ur [chametz](chametz.html). Syrian tradition: 10 hidden pieces of bread wrapped in plastic by the wife, are found by the family males. They are burned the following morning.

It is the custom to hide [ten](ten.html) pieces of bread (wrapped in Paper) for him to find and burn the next morning with all the remaining [Chametz](chametz.html). No more may be [eaten](eating.html) from [four](four.html) hours “Zemanioth” (i.e. [one](one.html) [third](three.html) of the day) after daybreak.

# [Matza](chametz.html)

No [Matza](chametz.html) ([unleavened](chametz.html) bread) may be [eaten](eating.html) either, from the eve of the [fourteenth](fourteen.html) until the [Seder](haggada.html) at night ([Matza](chametz.html) Shemura is not [eaten](eating.html) from [Rosh Hodesh](file:///D%3A%5CBackup%20data%5CWord%5CPesach%5Cchodesh.html)). It is worth noting that most Sepharadim recite the Berakha of Hamotzi, on [Matza](chametz.html) which is Kasher LePesach, only on [Pesach](passover.html) itself. The rest of the year, since this [Matza](chametz.html) is considered to be Lechem ‘Oni (Bread of Affliction) the Berakha of Mezonoth ) should be recited over it. [Matza](chametz.html) which is not Kasher LePesach, however, is deemed to be [Chametz](chametz.html) and Hammotzi is recited.

# [Shabbat](sabbath.html) following Yom Tov

When [Shabbat](sabbath.html) immediately follows a [holiday](festival.html), an ‘Erub Tabshilin must be made in order to permit us to prepare [food](food.html) on Friday for [Shabbat](sabbath.html).  Before Mincha, on ‘Erev [Pesach](passover.html), 58 grams (2 oz.) of [Matza](chametz.html) must be set aside together with 29 grams (1 oz.) of a cooked [food](food.html) - usually a hard boiled egg. A blessing (Berakha) and a formula permitting us to cook on Friday for [Shabbat](sabbath.html), must be recited. They can be found in most [Holiday](festival.html) Siddurim ([prayer](prayer.html) books). In the Tefillath Yesharim Shalosh Reghalim books they can be found on page 7.

In homes where the amount of candles lit by the lady of the house on the eve of [Shabbat](sabbath.html) and Holidays depends on the amount of people who are called to the Torah in the morning (Qomoth), [five](five.html) candles are lit on [Pesach](passover.html). However, for Qabbalistic reasons, as explained in Ben Ish Hai, it is appropriate to light [seven](seven.html) candles, irrespective of how many Qomoth there are in the morning. As such, the lady of the house, when lighting the [lights](lights.html) on the eve of [Pesach](passover.html) (both nights outside the [Land of Israel](city.html)) [lights](lights.html) [seven](seven.html).

[One](one.html) should be aware that (in Qabbalistic terms) the night of the [Seder](haggada.html) gives out a light – as strong as the [sun](hachama.html) – in the [spiritual](physical.html) [lights](lights.html) above. As a result, the Yeser Hara’ (Evil Inclination) searches feverishly for an opening to enter the house and exert its disruptive influence through a member of the [household](househld.html). The wise [one](one.html), however, who has [eyes](body.html) to see, should chase away argument and bring in harmony. An allusion to this is made in the term “Motzi [Matza](chametz.html)” which can be read to mean “remove argument”.

As is well [known](daat.html), most Sepharadim [eat](eating.html) rice on [Pesach](passover.html), whereas Ashkenazim do not. However, since rice is not [Chametz](chametz.html) (in accordance with the outcome of a Talmudic discussion on this matter), an Ashkenazi guest in a Sepharadi home may [eat](eating.html) [food](food.html) which was prepared in the hosts utensils, even though his own Minhag is to refrain from [eating](eating.html) the rice itself. Those who do [eat](eating.html) rice must be very careful to check it [three](three.html) times, grain by grain, for wheat or other impermissible [foods](food.html).

Prior to Musaf (the additional service), on the [first](one.html) day of [Pesach](passover.html), Morid HaTal, the [prayer](prayer.html) for the dew) is re-instituted. The counting of the ‘[Omer](omer.html) is begun (at night) at the onset of the second day of [Pesach](passover.html) and continues up to the [festival](festival.html) of [Shavuot](shavuot.html). Each [one](one.html) should make special [signs](signs.html) for himself, so as not to forget even once. If [one](one.html) forgets at night and does not remember to count (without a Berakhah) during the day, then all the Berakhoth of the previous nights might be considered to have been in vain and moreover, he has defaulted on a Misvat ‘Aseh (positive precept).

At night, at the conclusion of [Pesach](passover.html), it is the custom to to hit [one](one.html) another with green stalks (such as celery) while wishing each other “Sentak Khadhra” which is a a blessing for a green (fruitful) year for all. And just as, in His Infinite Mercy, the Holy [One](one.html) Blessed Be He [redeemed](redemption.html) us [from Egypt](thebirth.html), out of the house of bondage, so too we [pray](prayer.html) that this year will bring the Final [Redemption](redemption.html). Leshanah Habba-ah Birushalayim, Amen.

Taken from the writings of Hakham Ya’aqob Menashe

Bedikat [Chametz](chametz.html) –

The Search for [Chametz](chametz.html) ([Leaven](chametz.html)):

The evening of [Nisan](feasts.html) 14:

On the night of 14 [Nisan](feasts.html), the night before the [Pesach Seder](haggada.html), the search for [chametz](chametz.html) ([leaven](chametz.html)) is made. It should be done with a candle as soon as possible after nightfall, in a darkened house. Remember that [leaven](chametz.html) is a “[type](types.html)” for the evil inclination. Removing [leaven](chametz.html) is the “external” that represents the “internal” of removing the evil inclination from our lives. **Do NOT neglect to remove the evil inclination**!

***When the*** [***first***](one.html)[***seder***](haggada.html) ***is on Saturday night, the search is conducted on Thursday night,*** [***Nisan***](feasts.html) ***13.***

Traditionally, a candle (for young children try using flashlights to imitate the “[Light of the World](worlds.html)”), wooden spoon, feather, and a bag are used to facilitate the complete removal of [chametz](chametz.html) ([leaven](chametz.html)). There is a custom to tie the [festivals](festivals.html) together. Some people form the remnants of their [Chanukah](chanukah.html) candles into the candle for the search. Some also use a leaf of the lulav from [Succoth](succoth.html) in place of the feather, and then burn the lulav with the [chametz](chametz.html) on the following morning. The house should be darkened.

[**Nisan**](feasts.html) **14 before 9:30am**

[Ten](ten.html) pieces of bread should be placed in different parts of the house. Don’t forget where you put them!

The following supplication is then recited:

**Behold, I am prepared and ready to perform the positive and negative** [**commandments**](cmds613.html) **of removing** [**chametz**](chametz.html)**. For the sake of the unification of the Holy** [**One**](one.html)**, Blessed is He, and His Presence, through Him Who is hidden and inscrutable - I** [**pray**](prayer.html) **in the** [**name**](name.html) **of all Israel. May the pleasantness of my Lord, our God, be upon us. May He establish our handiwork for us; our handiwork may He establish.**

The following blessing is said before the search commences:

**Blessed art Thou,** [**HaShem**](hashem.html) **our God, King of the universe, who has sanctified us by Your** [**commandments**](cmds613.html) **and instructed us concerning the removal of** [**leaven**](chametz.html)**.**

The search begins! Every place where [chametz](chametz.html) could be found, should be searched out. Minimally, of course, the [ten](ten.html) pieces of bread should be found and collected. All of the [chametz](chametz.html) should be collected in the bag. After all [chametz](chametz.html) has been found and collected, the following declaration should be recited:

**May all** [**leaven**](chametz.html) **in my possession which I have not seen or removed, be regarded as mere** [**dust**](rock.html) **of the earth.**

**May it be your will,** [**HaShem**](hashem.html)**, our God and the God of our** [**forefathers**](file:///D%3A%5CBackup%20data%5CWord%5CPesach%5Cfathers.html)**, that You enable us to explore and search out our** [**spiritual**](physical.html) **maladies, which we have acquired by following the advice of our Evil Inclination; that You enable us to return in complete repentance before You; and may You, in Your abundant beneficence have mercy upon us. Assist us, O God of our** [**salvation**](salvation.html)**, for the sake of Your** [**Name**](name.html)**’s glory, and rescue us from transgressing the prohibition of** [**chametz**](chametz.html) **in the slightest degree, this year and every year, for all the days of our lives. Amen.**

The following morning after breakfast (on Friday morning if the [first](one.html) day of [Pesach](passover.html) is Sunday), the [leaven](chametz.html) is burned, and the following final declaration is recited:

**May it be Your will,** [**HaShem**](hashem.html)**, our God and the God of our forefathers, that just as I have removed the** [**chametz**](chametz.html) **from my house and my property, so may You,** [**HaShem**](hashem.html)**, our God and the God of our forefathers, remove all the external influences, and the spirit of defilement from the earth; cause our Evil Inclination to leave us, and give us a** [**heart**](body.html) **of flesh to serve You with sincerity; may all the forces of the “Other Side” and all evil evaporate like smoke; may the realm of wantonness pass from the earth; and may You remove, in the spirit of justice, all that impede the Divine Presence; just as You removed Egypt and its idols in those days at this season. Amen.**

**May all** [**leaven**](chametz.html) **in my possession, whether I have seen it or not, or whether I have removed it or not, be regarded as non-existent and considered as mere** [**dust**](rock.html) **of the earth.**

**May it be your will,** [**HaShem**](hashem.html)**, our God and the God of our forefathers, that You be merciful with us and rescue us from transgressing the prohibition of** [**chametz**](chametz.html) **even in the slightest degree - us, our entire** [**household**](househld.html)**, and all of Israel - this year and every year, for all the days of our lives. And just as we have removed the** [**chametz**](chametz.html) **from our houses and burnt it, so may You enable us to remove the Evil Inclination from within us eternally, all the days of our lives; may You enable us to cleave to You, to Your Torah, and to Your love, and to cleave to the Good Inclination eternally - us, our children, and our children’s children - from now and forever. So may it be. Amen.**

Since the prescription regarding the [eating](eating.html) of [matzah](chametz.html) in place of [chametz](chametz.html) is repeated several times in the Torah (see Shemot ([Exodus](exodus.html)) 12), it has come to be observed with extreme strictness - particularly on the [first](one.html) [two](two.html) nights - the [seder](haggada.html) nights. There are several types of [matzah](chametz.html), varying in their strictness:

**1.** Shemurah (watched). [Hand](fourteen.html) made. The wheat is watched from the [time](time.html) of harvesting until the final baking to insure that no water, heat, or other natural processes cause it to begin fermentation. It is [hand](fourteen.html) made, constantly observed, and the utensils used for making it are washed every [eighteen](eighteen.html) minutes - the [time](time.html) when fermentation begins.

**2.** Shemurah (machine baked). Same as above but baked by mechanical processes. Although this is kosher in all ways, some have questions as to whether the introduction of machinery necessitates revision in the [laws](law.html).

**3.** Not shemurah. This is the supermarket [matzah](chametz.html). It is only watched from the [time](time.html) of grinding (as opposed to the [time](time.html) of harvesting). Although this is also kosher, many people prefer to use the shemurah [matzah](chametz.html) to fulfill the [mitzvah](cmds613.html) during the [Seder](haggada.html), and use this for regular consumption during [Passover](passover.html).

**4.** Egg [matzah](chametz.html). [Matzah](chametz.html) baked with egg, milk, [wine](wine.html), or fruit extracts. It is called “[unleavened](chametz.html) bread prepared in a rich manner.” [Eating](eating.html) this will not fulfill the obligation of [eating](eating.html) [matzah](chametz.html) at the [Seder](haggada.html) because the Torah says that this should be the bread of affliction. This is sometimes used by the old, the young, and the infirm to fulfill the [Seder](haggada.html) [mitzvah](cmds613.html).

# Erev [Pesach](passover.html) when it falls on [Shabbat](sabbath.html)

This page is specifically for ‘Erev [Pesach](passover.html) which falls on [Shabbat](sabbath.html) Qodesh (when the day before [Passover](passover.html) is [Shabbat](sabbath.html)). The [laws](law.html) and customs for [Pesach](passover.html) and ‘Erev [Pesach](passover.html) which are discussed in our other [Pesach](passover.html) bulletins are not repeated here. The [Halakhoth](file:///D%3A%5CBackup%20data%5CWord%5CPesach%5Cwalking.html) ([laws](law.html)) mentioned here are a selection of those that specifically apply to ‘Erev [Pesach](passover.html) falling on [Shabbat](sabbath.html) Qodesh.

The special Derasha (sermon) for [Shabbat](sabbath.html) Haggadol is given on the [Shabbat](sabbath.html) before [Shabbat](sabbath.html) Haggadol.

## Ta’anith Bekhoroth (fast of the [first](one.html) born)

Ta’anith Bekhoroth (fast of the [first](one.html) born) is done on the Thursday before [Pesach](passover.html) - not Friday.

Bediqath [chametz](chametz.html) (the search for [chametz](chametz.html)) is done on Thursday night. [One](one.html) who is fasting should taste some [food](food.html) before performing the Bediqah. Upon its completion, the [first](one.html) “[Kol](voice.html) Hamirah” (anullment of [leaven](chametz.html)) is recited.

Bi’ur [Chametz](chametz.html) (the burning of the [chametz](chametz.html)) is done on Friday morning, but the second “[Kol](voice.html) Hamira” is not recited. The second “[Kol](voice.html) Hamira” must be recited on [Shabbat](sabbath.html) morning.

The entire home should be free of [Chametz](chametz.html) prior to the onset of [Shabbat](sabbath.html) with just enough bread remaining for Hamotzi on Friday evening and Saturday morning. Extreme care must be taken that the Hamotzi not be taken around the house by children or adults, but rather, be confined to [one](one.html) area only.

The Hamotzi of the [Shabbat](sabbath.html) morning meal must be completed by the [fourth](four.html) hour after daybreak, as in other years, (please check locally as to what [time](time.html) that corresponds to). It may not be in your possession after the [fifth](five.html) hour. As such, Shahrith must be [prayed](prayer.html) very early, and Qaddus (Qiddush) and Hamotzi should be made immediately after Musaph.

Nowadays, we have the good fortune to be able to [eat](eating.html) this meal using disposable cutlery, crockery and tablecloths, which can all be disposed of together. Since Ashkenazim light the [Shabbat](sabbath.html) candles on the table, they should not light them this [Shabbat](sabbath.html) on the tablecloth as they are forbidden to be moved and the tablecloth would not be able to be thrown out. Sephardim do not have the custom of lighting the candles on the dinner table and, thus, do not need to be concerned about this.

If any [chametz](chametz.html) is left over, it is best to give it to a [non-Jew](gen-jew.html). The custom among some Ashkenzim is to flush it down the toilet, since the bread has become nullified and is Ke’Afra DeAr’ah (like the [dust](rock.html) of the earth). While, as in all matters, some Sephardim have adopted this custom recently, I would implore Sepharadim (who are [known](daat.html) to revere bread to the extent of [kissing](mashal.html) it when it falls on the floor) not to adopt this custom. Rab Obadiah [Yoseph](joseph.html), hy”w, writes that it should be broken into small pieces and put with the rest of the crumbs.

Crumbs that remain must be cleaned up and placed outside in the Reshooth Harabbeem (public domain), taking extreme care not to violate any of the rules of ‘Erub Haseiroth. If not, the ideal would be for the non-[Jew](gen-jew.html) to take them also. Otherwise they may be placed in a plastic garbage bag in a place where they will not be opened by mistake and disposed of during Hol Hammo’ed.

Please note: the [Chametz](chametz.html) should not be placed in your own trash cans that you continue to use.

Many Sephardi authorities permit the use of Massa ‘Asheera (egg Massa) for Se’uddah Shelishith on ‘Erev [Pesach](passover.html). Hakham [Yoseph](joseph.html) Hayyim, ‘a”h (the Ben Ish Hai) does not. It would seem to be appropriate to be strict in this matter, whether or not [one](one.html) [eats](eating.html) Massa ‘Ashira during [Pesach](passover.html), and [eat](eating.html) fruits instead, preferably of the [type](types.html) that require the blessing of Me’Ein Shalosh. [One](one.html) should not overeat and should finish [eating](eating.html) by sunset.

After Minha [one](one.html) should change into clothes for Yom Tob, that were not used during the [Shabbat](sabbath.html) meals which contained [Chametz](chametz.html).

Care should be taken to ensure that all members of the family are able to [eat](eating.html) the meal at night with a good appetite and that they get sufficient [sleep](mashal.html) during the day so as to be able to stay awake at night.

Preparations for [Pesach](passover.html) and the [Seder](haggada.html) (Shitakha) are made after nightfall. Any cooking must wait, of course, till [Shabbat](sabbath.html) has ended.

Tizkoo Leshanim Rabboth

Taken from the writings of Hakham Ya’aqob Menashe

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To avoid having [Chametz](chametz.html) in your possession during [Passover](passover.html), please fill out this form and give it to a competent Rabbi.

**BS”D**

**Delegation of Power of Attorney**

**for Sale of Hamets**

[**K**now](daat.html) ye that I, the undersigned, fully empower and permit Rabbi Dr. [Joseph](joseph.html) ben Haggai to act in my place and stead, and in my behalf to sell all HAMETS possessed by me (knowingly or unknowingly) as defined by the Torah and Rabbinic [Law](law.html) (eg. hamets, doubt of hamets, and all kinds of hamets mixtures). Also hamets that tends to harden and to adhere to a surface of inside of pans, pots or cooking and usable utensils, and all kinds of live animals that have been [eating](eating.html) hamets or mixtures thereof.

And to lease all places wherein the hamets owned by me may be found, especially in the premises located at:

and elsewhere.

Rabbi Dr. [Joseph](joseph.html) ben Haggai has the full right to sell and to lease by transactions, as he deems fit and proper and for such [time](time.html) which he believes necessary in accordance with all detailed terms and detailed forms as explained in the general authorization contract which have been given this year to Rabbi Dr. [Joseph](joseph.html) ben Haggai to sell or effect the sale of the hamets.

This general authorization is made a part of this agreement. Also do I hErevy give the said Rabbi Dr. [Joseph](joseph.html) ben Haggai full power to appoint a substitute in his stead with full powers to sell and to lease as provided herein. The above given power is in conformation with all Torah, Rabbinical regulations and [laws](law.html), and also in accordance with the [laws](law.html) of the State of Florida and of the United States. And to this I hErevy affix my signature on this \_\_1st\_\_\_\_day of [Nisan](feasts.html) in the year 5764.

**Signature:** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Please Print:**

[**Name**](name.html)**:**

**Address:**

**Telephone:** (360) 584-9352

Please read the instructions on the following pages.

**חמץ מכרית**

**Sale of Hamets**

If you wish to have Hakham Dr. [Joseph](joseph.html) ben Haggai effect the sale of your hamets, please complete and [sign](signs.html) the form on the reverse side of this page and mail it together with your donation to the address below.

The forms must be received by us no later than 10:00 a.m. [one](one.html) day before [Pesach](passover.html) (i.e. on the morning of 13th Nissan).

Please mail the form/s together with your donation to:

Hakham Dr. [Joseph](joseph.html) ben Haggai

Photocopies of this form are acceptable. They may be “attached” to an email. However, please note the following:

If you are unable to mail your forms on [time](time.html) they may also be attached to emails to arrive no later than 10:00 a.m. on the above-mentioned date. However, the signed original MUST also be mailed to us at the same [time](time.html).

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**How to make** [**Matzah**](chametz.html)

 **Ingredients and Tools**:

Special [Passover](passover.html) Flour, or Whole Grain Wheat

Cold Spring Water

A Glass or Marble working surface 

Kneading Tub

Rolling Pin

Sand Paper

[Matzah](chametz.html)-perforating machine (it looks like a rolling pin with spikes)

Long Wooden Poles

**The Basic Problem:**

[Chametz](chametz.html), which is forbidden during the entire [festival](festival.html) of [Pesach](passover.html), is defined as any fermented grain product, specifically from [one](one.html) of the “[five](five.html) grains” mentioned in the [Mishna](orallaw.html) - Pesachim 2:5:

 **Wheat**

 **Spelt**

 **Barley**

 **Oats**

 **Rye**

While not explicitly forbidden, in the [Mishna](orallaw.html), the following are not usually [eaten](eating.html) because they undergo a process similar to fermentation:

 **Rice**

 **Millet**

 **Beans**

Fermentation is presumed to take place within [eighteen](eighteen.html) (18) minutes after the exposure of the cut grain to moisture. [Matzah](chametz.html), which is required as [one](one.html) of the central elements at the [Seder](haggada.html) and which is the staple [food](food.html) throughout [Passover](passover.html) week, is defined as:

[**Matzah**](chametz.html)**: The bread made from grain and water dough without fermentation.**

The problem is how to make such a dough without causing fermentation. This is accomplished by [three](three.html) means:

 1. Protecting the ingredients from moisture and heat prior to mixing.

 2. Preparing the dough very rapidly.

 3. Baking at extremely high temperatures.

**To make your own** [**Matzah**](chametz.html)**:**

The flour must be absolutely dry, and stored in a cool dark place. According to the strictest interpretation, it should be watched from the [time](time.html) of reaping to ascertain that it was never exposed to moisture. Such flour, [known](daat.html) as shemurah flour, may be purchased from [one](one.html) of the shemurah [matzah](chametz.html) bakeries in [New](new.html) York. According to a more lenient view, it is sufficient if the flour was watched from the [time](time.html) of milling. In the latter case, you may purchase whole grain for [matzah](chametz.html) at any grain store and mill it yourself, making sure that your mill is kosher-for-[Passover](passover.html) before you start.

The water must be drawn from a spring and allowed to settle overnight in a cool, dark, place. This is done so the water will not be warm. The vessel in which it is stored should be perfectly [clean](purity.html) and kosher-for-[Passover](passover.html). Tap water or bottled spring water may not be used.

**To Knead:**

Before starting, make certain that the boards, rolling pins, etc., which you are using are kosher-for-[Passover](passover.html). Everyone who will be handling dough should wash his/her [hands](fourteen.html) in cold water before beginning to work, and between each batch of dough he handles, and then dry his [hands](fourteen.html) thoroughly.

**The flour and water are mixed in a tub at a ratio of 3.25 to 1.**

The maximum amount of flour to be used at any [one](one.html) [time](time.html) is 3 pounds, but, unless [one](one.html) has a small army of people working together it’s advisable to use much less. Once the dough is made. it should be cut into small pieces, no bigger than the palm of your [hand](fourteen.html), and distributed for kneading. Each piece should be worked continuously - it may not sit on the table, even for a brief period. Kneading prevents the dough from rising. The small teyglekh, or balls of dough, should be kneaded until they are of uniform consistency - perhaps for 60 or 90 seconds - and then rolled out into a pancake shape. While the [matzot](chametz.html) are being rolled they should be constantly picked up, to make certain that the dough does not stick to the table. [One](one.html) reason that this is important is that, unlike kneading bread, [one](one.html) may not sprinkle additional flour on the kneading board. Once the dough has become very thin, and has reached a diameter of 6 to 8 inches, it should be carried on the rolling pin to a special place where the [matzah](chametz.html) is perforated with holes by means of a special machine. From here the dough is taken to the oven. Between batches of dough, several people should be assigned to [clean](purity.html) off each work spot and every rolling pin. Because water might produce [chametz](chametz.html), sandpaper is probably best for this purpose.

**The Baking:**

It is probably necessary to use a baker’s oven to make [matzah](chametz.html), in order to reach temperatures of 600 to 800 degrees Farenheit. The oven should be stoked up from 2 to 4 hours or more before baking begins. The perforated [matzot](chametz.html) are placed in the oven with long wooden poles and should bake within 2 to 3 minutes. The total elapsed [time](time.html), from the beginning of the kneading till the [matzot](chametz.html) are placed in the oven, should be no more that 18 minutes.

After baking is completed, a small portion is separated, using the following blessing:

**Blessed are You, O LORD our God, King of the universe, who has sanctified us with His** [**commandments**](cmds613.html)**, and instructed us to separate challah.**

After this blessing the small portion is burnt up.

**The Result:**

Brown, crisp [matzot](chametz.html), suitable for [eating](eating.html) at the [Seder](haggada.html) and celebrating true [freedom](freedom.html). Amen

**Charoset**

These recipes should yield a coarse paste with the look and feel of the cement used in Egypt for building.

 1 APPLE

 1/2 Cup Walnuts ground up fine

 1 Tart Apple

 1 Tbsp. Grape Juice.

 1 Tsp. Honey

 1/2 Tsp. Cinnamon

Pare, core, peel, and “[food](food.html) process” the apples till they are ALMOST applesauce. Add the other ingredients. Mix well. Refrigerate for several hours.

**Georgian Haleq (Haroseth)** Traditional Georgian Dish

**Recipe By:** **Mrs. Olga Shvili**

1 cup walnuts ½ cup filberts 1 cup almonds ½ cup roasted peanuts 1 cup dates 1 cup raisins 2 ripe bananas 2 red delicious apples 1½ tsp. cardamom 1 tsp. ginger 1 tsp. pepper

Grind the walnuts, filberts, almonds and peanuts together with the dates and the raisins in a meat grinder or [food](food.html) processor. Mash the bananas and combine into the mixture together with the peeled and grated apples. Mix well and add all the spices. Refrigerate. Note: The taste only develops fully on the second day, as such, prepare it at least [one](one.html) day in advance.

**DATE-APRICOT CHAROSET**

1/2 Cup pitted DATES

2 Cups APPLES, peeled and diced

1 Cup dried APRICOTS

1/2 Cup chopped WALNUTS

1/4 Cup sweet [WINE](wine.html) or GRAPE JUICE

Cook the dates, apples, and apricots together in water to cover for 15 minutes. Remove the fruits from the water and drain well. Process the fruits with the [wine](wine.html), very briefly, in a [food](food.html) processor until coarsely chopped. Add the chopped nuts.

**[Matza](chametz.html) Cake** From Israel

8 Matzas 2 tsp. Coffee mixed with 1 cup hot water 2 sticks soft butter or margarine ½ cup sugar 4 oz. Ground cooking chocolate 1-2 liqueur

Break the [Matza](chametz.html) into small pieces (1 inch square approx.) And pour the hot coffee over it. Mix well.Cream the soft butter/margarine together with the sugar, the ground chocolate and the liqueur. When all ingredients are well mixed, combine them with the [Matza](chametz.html) and transfer into a square dish.

Decorate with 2-3 tbsp. ground chocolate and 2 tbsp. ground walnuts.

Refrigerate overnight. Cut into diamond shaped pieces and serve.

**MIDDLE** [**EASTERN**](east.html) **CHICKEN**

2 Tbsp. BUTTER

2 Tbsp. OLIVE OIL

2 Frying CHICKENS (about 2.5 pounds each) cut up

18 Small ONIONS

2 Inch CINNAMON STICK

8 Whole CLOVES

1/2 Cup seedless GRAPES

1 Cup RED [WINE](wine.html)

2 Tbsp. [WINE](wine.html) VINEGAR

1 Tsp. CUMIN

1 Tsp. FENUGREEK (optional)

1 Clove GARLIC crushed

1 Can (6 oz.) TOMATO PASTE

 SALT and PEPPER to taste

In a large skillet, heat butter and oil, then brown the chicken in it. Season with salt and pepper and then remove the chicken. Glaze the onions in the remaining fat, stirring to coat well. Place chicken and onions in a casserole pan. Add cinnamon and cloves. Sprinkle the grapes on top. Combine the remaining ingredients; stirring to blend well and pour over the chicken. Bake covered, in a preheated 350 degree oven, for [one](one.html) hour, or till tender.

NOTE: The tomato paste and [wine](wine.html) cook to a smooth sauce. In preparing this dish, occasionally spoon the sauce over the other ingredients to keep them moist.

**PINEAPPLE - HORSERADISH SALAD**

3 CELERY STALKS

2 Large APPLES

1 Can CHUNK PINEAPPLE

1 Cup WALNUTS

1/2 Cup MAYONNAISE

2 Tbsp. LEMON JUICE

2 Tbsp. SUGAR

2 Tbsp. HORSERADISH

Dice the celery and the apples and mix the ingredients. Chill and serve in [wine](wine.html) goblets.

**LAMB CHOPS in PRUNES and ONIONS**

 Serves 8

3 Lbs. shoulder LAMB CHOPS

1/2 Large ONION

1 Cup RAISINS

1/2 Lb. PRUNES

1 Tbsp. HONEY

1/2 Tsp. SALT

1 Cup HOT WATER

Chop the onions coarsely. Arrange the chops in an oven-proof dish. On top of the chops and in between them, put the onions, raisins, and the prunes. Mix the water with the honey and the salt and pour over the meat, fruits, and vegetables. Cover the dish with aluminum foil and bake in a 350 degree oven for an hour. Remove the foil and bake for another 40 minutes or until the chops are glazed and tender. Baste frequently. Transfer the chops to a serving dish, arrange the prunes an the sides, heat the sauce briefly and pour over the chops.

**HONEYED CARROTS**

6 Tbsp. BUTTER

1/2 Cup ORANGE JUICE

1/2 Cup HONEY

1 1/2 Tsp. SALT

1/2 Tsp. GINGER

1 Tsp. dried MINT FLAKES

8 Cups sliced CARROTS

Melt the butter in a pot. Stir in mixture of next [five](five.html) ingredients. Bring to a boil, add carrots, cover tightly, and cook slowly over low heat until the carrots are tender, stirring occasionally.

**KUGEL**

8 Oz. package of MEDIUM NOODLES

6 EGGS well beaten

1 1/2 Lb. COTTAGE CHEESE

1/2 Lb. CREAM CHEESE

1/2 Cup SUGAR

2 Cups whole MILK

1 Cup SOUR CREAM

2 Tsp. VANILLA

6 Tbsp. melted BUTTER

 CINNAMON SUGAR TOPPING

Cook noodles 5 minutes; drain and set aside. Mash softened cream cheese until smooth; combine with rest of ingredients except the butter. Melt the butter in a 13 X 9 X 2 pan and swirl around. Pour excess butter into the pudding mixture. Add noodles last. Bake in a 325 degree oven for [one](one.html) hour. Remove from the oven and sprinkle with the cinnamon sugar mixture. Continue baking for an additional 15 minutes.

\* \* \*

## *HUEVOS HAMINADOS (HARD-BOILED EGGS, SEPHARDIC STYLE)*

* 1 dozen eggs
* 1/4 c. olive oil (or salad oil)
* 1 tsp. salt
* 1 tsp. pepper
* Water to cover
* Outer skins from 6-10 brown onions

Place water, onion skins, oil, salt and pepper in a 4 to 6 quart pan. Add eggs, carefully so as not to crack the shells. Bring to a boil, cover and cook over low heat for approximately [one](one.html) hour. Place pan in 225oF oven for [three](three.html) or [four](four.html) more hours or overnight. The long slow cookong produces a superb color, texture and flavor.

NOTES: “Huevos Haminados” are served more frequently than any other kind of eggs. Usually, they are served warm, easily reheated by bringing to a boil, preferably in flavored water, for [three](three.html) minutes.

lots of eggs

lemon slices

Ouzo (optional)

salt and pepper to taste

Boil the eggs in water for 4-6 hours. Watch them carefully, as you will need

to add water often. Boiling the eggs for so long causes the white of the egg

to turn a light brown color, and the yolk to turn almost green. It also causes

your windows to steam up, but, hey, you’re doing so much cooking for [Passover](passover.html)

that it doesn’t make any difference! The eggs have a very distinctive flavor.

Cool the eggs in the refrigerator before [eating](eating.html).

Now, there is a process to [eating](eating.html) them:

1. Peel your egg and slice it in half lengthwise, then place it so the cut

sides are facing up.

2. Sprinkle it with salt and pepper to taste.

3. Squirt a little lemon juice on.

4. Drink a shot of Ouzo, then [eat](eating.html) the egg.

\* \* \*

**THE** [**SEDER**](haggada.html)

[Passover](passover.html) is a celebration of OUR [freedom](freedom.html) [from Egypt](thebirth.html) (the land of [sin](sin.html)), Shemot ([Exodus](exodus.html)) 13:3. There are only a few things that are essential. So, if you have young children with short attention spans, don’t worry! The essentials are:

**1. Tell the story of the Shemot (**[**Exodus**](exodus.html)**) to REMEMBER**

**2. Do** [**Passover**](passover.html) **in remembrance of** [**Yeshua**](yeshua.html)

**3.** [**Eat**](eating.html)[**Matzah**](chametz.html) **(**[**unleavened**](chametz.html) **bread)**

**4.** [**Eat**](eating.html) **Bitter Herbs (horseradish or lettuce)**

**5. 4 cups of Grape Juice or** [**Wine**](wine.html)

Preparation before the [seder](haggada.html) is another essential. The leader should carefully review the Haggadah (“the telling” reflecting the Biblical [command](cmds613.html): “You shall tell” the story of our [liberation](freedom.html) from bondage - Shemot ([Exodus](exodus.html)) 13:8) beforehand. He should be familiar with the scriptures to be read and with the part that each participant will have. Songs and singing can have a tremendous impact on the festive nature of the [seder](haggada.html). These will need to be chosen ahead of [time](time.html) and prepared.

The house should be [clean](purity.html) and free of all [leaven](chametz.html). The house should be decorated and prepared for the celebration. Much of the visual impact of the [seder](haggada.html) is created by the ceremonial objects, but, decorations can add immeasurably to the Holy Day atmosphere and can highlight the [festival](festival.html) themes which need not be limited to words. Spring flowers on the [seder](haggada.html) table are especially appropriate. The [seder](haggada.html) can be speeded up by having extras of the ceremonial [foods](food.html) close to all participants so that they do not have to be passed around

As part of the pageantry of the evening may wear a white robe [known](daat.html) as a kittel, which is a reminder of the vestments worn by the [priests](priests.html) in the [Temple](temple.html). The whole family should be encouraged to wear special clothing for the [seder](haggada.html); white is especially appropriate.

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