



Sephardic Congregation of Fort Lee

SEPHARDIC  
**DESAHI**  
*Guide*  
5785/2025



***We will Survive!***

*Dear Friends*



*As we prepare for Pesach 5785, I am reminded of the words of our sage Rabbi Yosef Hayyim of Baghdad (the Ben Ish Hai) who teaches that Pesah is not merely a commemoration of our ancestors' redemption from Egypt, but an opportunity for personal liberation in our own time.*

*The Haggadah teaches us, "In every generation, one must see oneself as having personally left Egypt." This is not merely a poetic suggestion but an essential spiritual practice. The Hebrew word for Egypt, "Mitzrayim," shares its root with "meitzarim" – constraints or boundaries. Each of us has our personal "Egypt" – the limitations, habits, and negative patterns that constrain our souls.*

*Our Sephardic tradition offers rich customs that enhance our Pesach experience. The "Bibhilu" ceremony at the Seder, where we turn around the Seder plate around each Seder participant while reciting "With haste we left Egypt," physically reenacts the Exodus. When we dip the fresh green vegetables in salt water, we remember the tears of our ancestors who were crying in Mitzrayim as well as our brothers and sisters who are still in captivity in Gaza, crying To Hashem to be freed.*

*As we prepare our homes, let us remember the words of Rabbi David Ovadia, who taught that Biur Hametz (removing leaven) represents not just physical cleaning but spiritual renewal. Each corner we search with our candle represents a corner of our heart that needs examination and refinement.*

*May Hashem grant us a Pesach filled with joy, meaning, and the true taste of freedom. May the hostages be freed and celebrate Pesah with their families, and may we merit to celebrate next year in Jerusalem, with the coming of Mashiah, speedily in our days. Amen!*

*Hag Kasher v'Sameah,  
Rabbi Ilan Acoca*

עושה שלום במרומיו הוא יעשה שלום עלינו ועל כל ישראל במהרה בימינו אמן

***Wishing you all a happy, peaceful and Kosher Pesah.***

## Bedika Requirement for Travelers

1. If one is leaving his house more than 30 days before Yom Tov and returning after Yom Tov, he is not obligated to do a bedika in the house. However, he must sell the chametz and declare the 'bittul' of 'Erev Pesach.
2. In any case, if one is exempted from the bedika, he is still obligated to remove all visible chametz, though there is no need to "kosher" the kitchen. In practical terms this means one must go through the house to check for any visible chametz remove it and place it together in one cupboard. In the kitchen, all chametz must also be removed and cleaned, for example, inside the oven, any visible crumbs must be removed, and behind the fridge should be checked for fallen pieces of chametz. But as mentioned, one does not need to "kosher" the oven, stove-top or surfaces for Pesach as he would every year, it is enough just to clean all visible chametz.
3. Also, if one has chametz of value left over that he would normally sell, such as whiskey, it should be all be placed together in one cupboard or room and the sale of chametz should be done through ones local Rabbi.
4. However, if one is leaving more than 30 days before Yom Tov and has plans of returning during Chol HaMoed, there is an obligation to do a full bedika before leaving.
5. One leaving their home within 30 days of Passover, they are obligated to search for chametz the night before they leave, in the same manner it is done the night before Pesach, but with the exception, that they Do Not recite the Blessing on the bedika.
6. One switching and going to spend the second part of the Holiday in a different house, i.e.: going to Mexico for the second Holiday, there is an obligation to do a full bedika in the new place.
7. Even for the ones who are leaving their house for the Holiday, there are further requirements for bedika at their destination, for example in the hotel room.
8. If one arrives on the night of the 14th, right before the time of bedika or on the day 'Erev Yom Tov, though the room was cleaned well by the hotel staff, one has still the obligation to make the bedika with a candle and recite the berakha. One should also say the "bitul" (nullification) as done every year on the night before Pesach and in the following morning.
9. A family going to parents or in-laws and are given a room for Yom Tov, the halachic status of that room is questionable. Do we equate this with a rental which would obligate the guest in bedika or does the guest have no ownership in this room, so the preferred option for a guest who wishes to make his own bedika is to listen to the host's blessing and do a bedika in his own room.

# Introduction

With Pesah quickly arriving, it is time to begin with our preparations. The following pages will explain some of the basic concepts and laws of Pesah. This guide is meant to be an overview of Sephardic laws and customs for Pesah. It should be clear to the reader that a competent rabbi is still necessary in deciding specific questions. Please also keep in mind that customs amongst Sephardim vary from community to community.

## What is Hametz?

- The Torah in a number of places prohibits the possession and consumption of *hametz*. (Ex. 12:15, Ex 12:18, Ex. 12:19, Ex. 12:20, Ex. 13:7, Ex 13:8, Deut. 16:3).
- Only the five types of grain can become *hametz*. These grains include wheat, barley, oats, spelt, and rye.
- When mixed with water, if these grains are not baked within 18 minutes they become *hametz* and are forbidden on Pesah.
- There are a number of factors that speed up the fermentation process. These include warm water and dough that is left standing.
- Matzah therefore is made by using special flour (guarded to make sure it has never been in contact with water) that is mixed with cold water. The dough is constantly kneaded until it is placed in the oven and baked. The entire process takes less than 18 minutes.

## Kitniyot (Legumes)

- As mentioned earlier only the five grains can become *hametz*.
- Legumes such as beans, lentils, rice, and quinoa can never become *hametz*.
- During Pesah Sephardim eat these types of foods.
- It should be noted that amongst different Sephardic communities there are different customs in regards to the legumes. Each person should check the customs of their communities. For example certain Sephardic communities have the custom not to eat rice and chickpeas (*hummus*) during Pesah. If one does have the custom of eating rice, he must check it 3 times for *hametz*.
- *Kitniyot* are forbidden to Ashkenazi Jews. They cannot become *hametz*, but since they can be ground into flour a decree was accepted in Ashkenazi communities not to eat *kitniyot*. Another reason is because there is a possibility of finding prohibited cereals mixed with the *kitniyot*.
- Nevertheless, Ashkenazim may eat in the homes of Sephardim during Pesah as long as they do not eat *kitniyot*. They are permitted to eat from the same plates and from the same cooking utensils used by Sephardim as long as there are no *kitniyot* in the food they

## Searching and Disposing of Hametz

- Before the eve of the 14th of Nissan the home must be cleaned thoroughly so that all hametz is removed.
- On the eve of the 14th of Nissan the searching for *hametz* is performed. The search should be performed at nightfall.
- The entire house must be searched. This search is not a symbolic one; rather it must be done thoroughly.
- The custom is to place ten pieces of *hametz* wrapped in paper around the house. It should be noted that these ten pieces do not constitute the entire search. As mentioned the entire home must be searched.
- The search is performed with a candle, which is used to check all the various places. If one is unable to find a candle, or if there are concerns about using a candle, then a flashlight is also permitted.
- Before the search begins the appropriate blessing (found at the beginning of most Hagadot) is recited.
- If you have an office or a business, then it too must be cleaned and searched for hametz; the same applies for one's car.
- At the conclusion of the search, the prayer to nullify the *hametz* is recited.
- The following day on the eve of Pesah the *hametz* is burned and the prayer of nullification is once again re-cited.

If one leaves after the 14th of Adar (within 30 days of Pesah) then the night before leaving, one room the house must be searched. In this case a blessing is not recited.

If one leaves before the 14th of Adar then a search is not required. If there is *hametz* in the house then it must be sold to a non-Jew.

## Koshering Utensils

The Shulhan Aruch (Orah Hayim 451,4) teaches the concept of "kebolo kach polto", which means that in order to kosher a utensil that we used for *hametz*, we have to use the same method that it became *hametz* to render it *kasher l'pesah*. For example, a pot that was used to boil pasta, has to rest for 24 hours after it was used, then we have to boil hot water in the pot, make sure the water spills on the outer wall of the pot as well and then it could be used for Pesah. Therefore, utensils that are used mainly for cold food (i.e. a spoon that is used to eat cereals) do not need to be koshered. Cleaning them will suffice.

## Preparing the House and Utensils for Pesah

Utensils and appliances that are used *during the year for hametz* cannot be used on Pesah. The reason for this is because during the year they absorb the taste of *hametz*. This taste is hametz and is prohibited on Pesah. Our Rabbis set down a number of rules as to how these utensils can be made kosher and hence their use would be permitted on Pesah. The following is a list of each item and the proper method of how to make it kosher.

## Utensils

- China and earthenware: Since they are considered to be extremely porous, if they were used during the year for hot *hametz* then they cannot be used during Pesah.
- **Glass:** This includes Pyrex. The Sephardic custom is to regard glass as non-porous. For this reason glass used during the year just has to be cleaned and washed very well. If there is no

trace of food on it, then it may be used on Pesah. Ashkenazim follow the view of Rabbi Moshe Isserles, ( 1520-1572), who says that glass is porous. According to this view, glass must be cleaned and soaked in water for three 24 hour periods, changing the water every 24 hours.

- **Metal cutlery:** Cutlery used during the year may be used on Pesah after *hagalat kelim* is performed. The method of *hagalah* is as follows: The cutlery must be cleaned thoroughly so that there is no trace of food on it. It must then not be used for a 24 hour period. At the conclusion of this 24 hour period it is dipped into a pot (the pot must be Kosher) of boiling water (bubbles must appear in the boil). After it is dipped it should be run under cold water. The cutlery is then permitted on Pesah. Note: If the handles can be removed this must be done. If the handles cannot be removed, a competent Rabbi should be asked.
- **Metal pans used for cooking:** The same method used on cutlery is done here. This includes all pots used on a stovetop.
- **Frying pans:** If they are used with oil then they are treated as any other metal pot. If one fries without any oil, then it may not be used on Pesah.
- **Baking pans, grates, etc.:** Any utensils used in the oven cannot be made kosher by *Haga'lah*. They must be heated until they become red hot (*Libun*). This can be done by putting them through a cycle inside a self-cleaning oven. If this cannot be done then new ones should be purchased for Pesah.

## Appliances

- **Dishwasher:** If it is lined with plastic or metal, then it must be cleaned thoroughly. It must then be left to sit idle for 24 hours. After this it should be run through a hot cycle while empty using soap. If the racks cannot be cleaned completely, then separate racks should be purchased for Pesah.
- **Refrigerator and freezer:** They should be emptied and cleaned thoroughly.
- **Stovetops:** They should be cleaned thoroughly. The grates should be dipped in boiling water. The element should then be turned on high for a few minutes.
- **Shabbat hotplate:** It should be cleaned thoroughly and then left to sit for 24 hours. At the conclusion of the 24 hours, boiling water should be poured on it.
- **Microwave ovens:** It should be cleaned thoroughly. A glass of water should then be placed into it. The glass should be brought to a boil so one can see steam in the oven. It is then permitted to use the oven.
- **Sink:** The sink should be cleaned thoroughly and then boiling water should be poured into it covering the entire surface.
- **Countertops:** They should be cleaned thoroughly and then boiling water should be poured on them. As an added precaution they can be covered.
- **Ovens:** The Sephardic custom is to clean the oven very well. It is preferable to use a cleaning agent. The oven is left for 24 hours without being used. The oven is then turned on at its highest heat for one hour. It is then permitted to use it on Pesah. For self-cleaning ovens, the only step necessary is to run it through a self-cleaning cycle.

## The Sale of Hametz

As mentioned earlier, it is not only forbidden to consume *hametz*, but to processed as well.

Understanding that it may be financially difficult for individuals to dispose of all *hametz*, the rabbis allowed for *hametz* in ones possession to be sold to a non-Jew. It is customary today that any *hametz* that one cannot dispose of, be sold. This sale must be done by a competent rabbi before Pesah. With this sale, one is allowed to keep the *hametz* in their home. It is important however that the *hametz* be placed in an area that can be sealed so that it is out of sight and reach on Pesah. At the conclusion of Pesah the rabbi purchases back these goods.

A contract for the sale of *hametz* is available on the inside of the back page of this booklets.

## The Fast of the Firstborn

The last plague to strike the Egyptians was the death of the firstborn. In this plague the first born of the Jewish people were spared. To remember this, it became customary that on the eve of Pesah, firstborn males fast. This fast is considered to be a minor fast. Because of the difficulty in fasting on the eve of Pesah (the Seder being that night), it has become the custom for firstborn to attend a *Seudat Mitzvah* (meal of Mitzvah) and thus be exempt from the fast. A *seudat mitzvah* includes a Brit Milah, Bar/Bat Mitzvah, Sheva Berachot, or the completion (Siyum) of a Talmudic tractate (in case of need Sium Mishna is accepted). Many synagogues today have a "Siyum" so that firstborn attending can partake of the meal at its conclusion and thus be exempt from fasting.

## Some Miscellaneous Laws for Sephardim

- Sephardim are lenient when it comes to egg matzot. It is widely accepted in Sephardic communities to eat egg matzah even under normal circumstances.

- So too, there is absolutely no prohibition to wet matzot on Pesah.

## Purchase of Pesah Products

Any item that it is clear without reasonable doubt that it was made without any *hametz*, is permissible on Pesah. Therefore, items such as raw meat, honey, olive oil, etc. do not need a hechsher for Pesah. For further details, please look at the Pesah Product that was sent out.

## Cleaning the House for Pesah

The Torah teaches that we must tidy our homes from *hametz* before Pesah. The sages explain that this refers to *hametz* weighing kazait 1oz in weight. For comparison, this is about the size of a half of pita bread.

Anything smaller would not need to be removed according to the Torah. However, the sages were concerned that if people left at home pieces of bread or cookies around the house, one may accidentally eat it on Pesah. Therefore they decreed that we do *bedikat hametz* - checking for *hametz* to remove any "nice sized cookies". They were not concerned that we may eat little crumbs, dust, old or rotten food, lipstick, etc. Therefore we do not need to clean the house from crumbs but only big pieces of *hametz* that one may accidentally eat. There is no need to move the couch or the bed to clean under as no one is going to accidentally bump into a cookie under the couch on Pesah and eat it. The purpose of *bitul hametz* is to nullify any small pieces of *hametz* that may be around the house. The purpose of *bedikat hametz* is to get rid of actual food that may be eaten.

One should check the car carefully for *hametz* in the cup holders, glove compartments, etc. Getting a "Pesah car wash" is not necessary.

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## Bedikat Hametz

**Bedikat Hametz must be performed on the eve of Thursday, April 10 after 8:04 pm**

Once nightfall has arrived, one may no longer engage in any form of work until the bedika is performed.

The beracha of “al biur hametz” is recited before the actual bedika process is begun.

As long as the bedika is not complete, you may recite the appropriate beracha. According to the Ari Zal, ten pieces of small pieces of bread should be placed in different rooms before the bedika begins and should be found and put aside during the bedika (please make sure to put the bread in paper or foil). At the end of the bedika, we have to nullify the hametz.

## Biur Hametz

On the next day, Friday, April 11, you should burn your Hametz until 11:39 am

On Shabbat, April 12

Nullify the Hametz by 11:14 am

On Erev Pesah, it is not necessary to dispose of the remaining *hametz* by taking it to our garbage can outside the house. Once we annul all *hametz* in our possession, then we no longer have any in our possession according to *halacha*. In addition, we sell the *hametz* that we possess and it does not belong to us. Therefore, there should not be any concern about dumping our *hametz* in our garbage can outside the house.

## Using Inedible Hametz Products on Pesah

The Gemara (Pesachim 45b) states that *hametz* that is “*pasul leachilat keleb*”, inedible for a dog to consume, is not considered *hametz*. Therefore, one may use inedible products that contain *hametz*. This includes non-edible items such as lipsticks (even flavored), shoe polish, paper towels, aluminum foil, soap, dishwashing liquid, toothpastes, etc. We may use these items even if they contain *hametz* and no rabbinic supervision is required.



# The Seder

## WHAT YOU WILL NEED

### A) Wine

- Red wine is preferred over white wine.
- In a case where it is difficult to drink wine then grape juice is permitted.

### B) Matzah

- For the Seder it is preferable that special handmade "Matza Shemurah" be used.
- If one cannot obtain handmade Matzot, one may use machine made Matza Shemurah.
- For the seder plate there should be three Matzot. Remember the final amount of how many Matzot you will need will depend on the amount of guests you have.
- For the measurements of how much Matza must be eaten, see the section on Matza under "The Seder Step by Step" section.

### C) Karpas

- This is a vegetable that we dip into salt water or Vinegar.
- It is preferable to use celery or parsley.

### D) Maror (bitter herbs)

- The code of Jewish law lists five varieties of Maror.

- Only three are known to us today, they include lettuce, endives, and horseradish
- The most common one used is Romaine Lettuce.
- In many Ashkenazi communities horseradish is used.
- The maror is eaten twice at the Seder.

### E) Haroset

- Haroset is used to remind us of the mortar the Jews were forced to make in order to make bricks in Egypt.
- There is no standard recipe for Haroset and customs vary.

Many use a mixture of ground fruits such as apples, nuts, cinnamon, and wine.

Some communities use date syrup mixed with walnuts called "Halek".

### F) Egg

- On the festivals, there was a special sacrifice that was offered in the Temple.
- This sacrifice was known as the "Hagigah".
- Since today we no longer have a Temple to offer the "Hagigah" in its place we place an egg on the Seder plate to remind us of this sacrifice.

## G) Shank Bone

- In Temple times Pesah revolved around the Passover Sacrifice. Each family was commanded to slaughter a lamb and eat it roasted with Matza and Maror. This was known as the "Korban Pesah": Since we no longer can perform the commandment of the Pesah Sacrifice we place a piece of meat on the Seder plate to remind us of the Pesah sacrifice. It is customary to use a shank bone, one of the reasons we use a shank bone is because it is also symbolic of G-d's outstretched hand.

## The Seder Plate

- **Egg**
- **Shank bone**
- **Maror**
- **Karpas**
- **Haroset**
- **Hazeret (Lettuce for the sandwich)**
- **Three Matzot**

Note: Refer to your Haggadah as to how these items are to be arranged on the Seder plate. In Sephardic communities it is customary to follow the arrangement of the "Ari" zal.

## Reclining

On this night we are to feel complete freedom. Our status is that of nobility feeling as our ancestors felt as they left Egypt. The Seder has a built in way for us

to feel this freedom and sense of nobility, both through the foods we eat and the way we eat them. One such practice is reclining. This was a common method used by people of nobility when eating their meals. Because on this night we are free we recline at specific points in the Haggadah.

- One must recline for the drinking of all four cups of wine.
- When eating the Matzah and Afikoman one must recline
- Reclining is always done on the left side.
- If one did not recline for any of the above then they did not fulfill the obligation, and the act must be repeated.
- If one forgot to recline for the first cup of wine then he must drink an additional cup but, without reciting the blessing.
- Women are also obligated to recline, but in a case where they forgot, they need not repeat the Mitzvah.
- Reclining is not performed when the Maror and Karpas are eaten.
- One who wishes to recline for the entire meal can do so.



## THE SEDER STEP BY STEP

### A) Kadesh

- The Seder begins as all other festivals with "Kiddush".
- The first cup of wine is poured and the Kiddush is recited.
- The blessing of "Shehehyanu" is said at the completion of the Kiddush.
- Remember that when drinking the Kiddush, reclining is necessary.
- It is also obligatory to drink a "Reviit" of wine (3.3 Fl.Oz.)
- There are various opinions as to the amount in a Reviit. The most lenient is approximately 3.3 fluid ounces.
- It is preferable that the amount be drunk in one time. If this is not possible then it should be drunk within two minutes (there are even authorities that allow up to eight minutes).

- In case where it is difficult to drink a Reviit, then one is permitted to drink the majority of a Reviit ( 44 grams)

Note: Although on other festivals and Shabbat one is permitted to recite the Kiddush before nightfall, on Pesah it is customary to wait until nightfall.

### B) Urhatz

Before the eating of the Karpas, all participants wash their hands.

This washing is done exactly as one would before eating bread. The only exception is that a blessing is not recited.

**Question:** Why do we wash our hands before eating Karpas?

**Answer:** The answer to this question has to do with a law that applies all year round. In Jewish law, food can be rendered impure through contact with our hands. It is for this reason we wash our hands to purify them. Liquid is considered to transfer the impurity from our hands to the food. Therefore any food which is wet can receive impurity. The Rabbis therefore decreed that when one is about to eat any fruit or vegetable that is wet then washing of the hands is required. For example, if you wash an apple and want to eat it without drying it then you are obligated to wash your hands before eating it. Since at this point in the Seder we are about to eat the Karpas that is dipped in a liquid (vinegar or salt water) then this law of washing hands applies.

### C) Karpas

- A small piece of Karpas is taken.
- It is dipped into vinegar or salt water.
- The blessing is recited and then it is eaten.
- Reclining is not necessary but one who wishes to recline, may do so.

### D) Yahatz

- The leader of the Seder takes the three Matzot which are on the plate.
- He then takes the middle Matza and breaks it in half.
- The smaller of the two pieces is returned to the plate placed between the two whole Matzot.
- The larger of the two halves is placed aside to be used as afikoman at the end of the Seder.
- There are those who have a custom to wrap it and place it over their shoulders. They act out the Exodus. The participants ask him "Where have you come from", he replies "From Egypt", they then ask him "Where are you going to", he replies "To the land of Israel", everyone then responds "Next year in Jerusalem".

Among Moroccan Jews, it is customary to pick up the seder plate and wave it over the head of every person sitting at the table while singing in unison *Bibhilu yasanu mi-mitzrayim, ha lahma 'anya, bené horin,*"

(With haste we left Egypt, this is poor bread, [now] we are free).

### E) Magid

- We are now prepared to begin the recitation of the Haggadah.
- The Seder plate is raised and everyone recites "Ha Lahama Anya".
- After "Ha Lahama Anya" a second cup of wine is poured then the "Mah Nishtanah" is recited preferably by a child.
- After "Mah Nishtanah" the entire Haggadah is read. It should be done joyously. The text should be elaborated upon.
- During the recitation of the ten plagues is customary to pour from one's cup into a vessel. This is done for each of the ten plagues, for the abbreviation of Rabbi Yehudah and for the three mentions of the signs in the wilderness.
- In my home we have a custom that during the recitation of the ten plagues the leader pours some wine into a vessel for each plague, at the same time someone else simultaneously pours some water into the same vessel. This custom is to remind us of how the water turned into blood.
- The Magid section concludes with the drinking of the second cup of wine.
- Note: the Sephardic custom is not to recite a blessing (*boreh feri Hagefen*) over the second wine.

## F) Rahtzah

- After the second cup of wine, we wash our hands in preparation of Hamotzi.
- This is the second time in the Seder that the hands are washed. This time a blessing (*al netilat yadayim*) is recited.
- Many have a custom that the water and basin are brought to the table so that participants can wash at the Seder table.

## G) Motzi

- Before the blessing, the two whole Matzot on the Seder plate are held, with the broken piece of Matza in between the two whole ones.
- The leader recites the blessing over the Matza (*hamotzi lehem min ha-aretz*).
- The leader then recites the special blessing that is said for the eating of Matza.
- To fulfil the obligation of eating Matza, the amount required to eat is Kazayit.
- Ideally one should eat two Kazetim but if it is difficult then the obligation is fulfilled by eating only one.
- A Kazayit is roughly about 29 grams, which is about the size of one machine made Matza.
- Remember on this night it is important to use special Matza Shemura. Since each person must eat a Kazayit, you will have to figure out based on the amount of guests you have how much Matza to purchase.

- In case of physical weakness, one can rely on opinions that say a *kazayit* is only 20 grams.
- The Matza should be eaten within a span of no more than four minutes.
- Remember when you eat Matza you must recline on your left side.

## H) Maror

- After the eating of Matza, we eat Maror (bitter herbs).
- Here too one must eat a *kazayit* of about 29 grams, within four minutes.
- The Maror is dipped into Haroset.
- So as not to overpower the bitterness of the Maror, some of the Haroset is shaken off.
- The special blessing over the Maror is recited. Because the Maror symbolizes the bitterness of Egypt, reclining is not performed for the eating of Maror.

## I) Korech

- A sandwich is made using one *kazayit* of Matza and one *kazayit* of Maror.
- For this sandwich the third Matza which was at the bottom of the three on the Seder plate is used.
- The sandwich is dipped into Haroset and eaten while reclining.
- There is no blessing said over it, but a short text appears in the Haggadah which is said before eating the Korech.

## **J) Shulhan Orech (Meal)**

- The meal is served so sit back relax and enjoy.
- Remember that at the end of the meal the Afikoman must be eaten.
- The requirement of the Afikoman is to not be satiated before eating it, so leave some room for the Afikoman!

## **K) Tzafun**

- The piece of Matza which was set hidden is now taken out to be eaten as the Afikoman.
- Once again each person is obligated to eat a kazayit in less than 4 minutes, reclining on the left.
- After the eating of the Afikoman one is not permitted to eat anything else.
- Even drinking (except the two remaining cups of wine) is forbidden, although one is permitted to drink water.

## **L) Barech (Blessing after the Meal)**

- We return to the Haggadah with the recitation of Birkat Hamazon, grace after meal.
- At the completion of Birkat Hamazon the blessing over wine is made and the third cup of wine is drunk.
- Remember you must recline to the left when drinking this cup.

## **M) Hallel**

- The fourth cup of wine is filled and the remainder of the Haggadah is recited starting with the Hallel.
- At the conclusion of the Haggadah after the blessing of Yishtabah, the fourth cup of wine is drunk, remembering to lean to the left.
- The Sephardic custom is not to recite the blessing over wine on this cup.
- After drinking the wine, the appropriate after blessing for wine is said.

## **N) Nirtzah**

- May our prayers find favor (Nirtzah) in the eyes of G-d.
- Next year may we all merit to celebrate as a united people in the holy city of Jerusalem.

## **Instructions for Erev Pesach on Shabbat**

When Erev Pesach (the day before Passover) falls on Shabbat, it creates a special set of circumstances that require careful planning.

Here are the key instructions and considerations:  
Timeline for Preparation

### **Thursday (Two Days Before Pesach)**

Complete the formal search for Hametz (bedikat Hametz) with a blessing  
Burn Hametz on Friday morning

### **Friday (Day Before Shabbat/Erev Pesach)**

Finish most cleaning and preparations  
Prepare all Seder foods  
Cook Shabbat meals that are kosher for Passover  
Set aside non-Passover bread/hallah for Shabbat meals in a designated area  
Eat Sedua 1 with Hametz

### **Shabbat (Erev Pesach Day)**

Wake up early for Shaharit  
Eat Seuda 2 with Hametz early, before the deadline (10:19 am)  
Carefully clean up all Hametz crumbs  
Make the nullification declaration before the deadline  
Practical Solutions for Shabbat Meals

#### **Option 1**

Eat Hametz (preferably Pitot that don't make crumbs). You should pray Shaharit early and finish eating the Hametz before 10:19 am

#### **Option 2**

Eat Egg Matzah and recite Hamotzi on it

#### **Option 3**

Fry the Matzah before Shabbat and recite Hamotzi on it

There is no need to have Sedua Shlishit. If you're hungry, eat fruits, vegetables, fish, meat  
Regular matzah should not be eaten on Erev Pesach  
Preparing for the Seder  
Seder preparations should be completed before Shabbat  
After Shabbat ends, set the Seder table and begin the Seder  
The first Seder night follows immediately after Shabbat ends

This rare calendar occurrence requires extra planning but can be managed successfully with proper preparation and understanding of the relevant laws.



## Mimouna Origins

Mimouna is a North African Jewish celebration related to the ancient Seharane. It is held the day after Passover, marking the return to eating hametz (leavened foods), which are forbidden throughout the week of Passover.

Though the practice only began to be recorded in the middle of the 18th century, its derivation and etymology are ancient. Possible derivations for the name Mimouna are: "Rabbi Maimon ben Yosef" (father of the Rambam Maimonides). Thus, the Mimouna might mark the date of his birth or death. The Hebrew word "emuna", meaning "faith" or "ma'amin"; the Arabic word for "wealth" or "good luck" [as on this day, according to midrash, the gold and jewelry of the drowned Egyptians washed up on the shore of the Reed Sea and enriched the Israelites. Mimouna is associated with "faith" and "belief" in immediate prosperity, as seen in its customs of matchmaking, and well-wishes for successful childbearing; manna, which was the food God provided following the Exodus, and during the subsequent wandering in the desert.

Mimouna celebrates belief in both the past Jewish redemption from the Egyptians and the future Messianic redemption: "In Nisan (the month in which Passover falls), the Jews were redeemed and in Nisan they will be redeemed in the future. When Passover ends and the Jews are still not redeemed, the Moroccan Jews do not lose their faith; as the Sages said: 'Even if he tarries, I will expect him every day.'"

It was at the crossing of the Reed Sea on the final day of Passover that the entire nation witnessed the awesome power and might of God which was an experience that strengthened their faith. "And Israel saw the great work which the LORD did upon the Egyptians, and the people feared the LORD; and they believed in the LORD, and in His servant Moses." – Exodus 14:31

In Morocco, on the afternoon of the last day of Passover, Muslim neighbors bring to the homes of their Jewish neighbors, gifts of flour, honey, milk, butter and green beans to be used to prepare post-Passover hametz dishes. It was customary to go to the Rabbi's home to get his blessing for good omen. Historically, Jewish congregations would walk to an orchard in order to recite Birkat Ha'Ilanot, and following the conclusion of Passover, would recite passages from the Book of Proverbs and the Mishna.

The celebration begins after nightfall on the last day of Passover. In many communities, non-Jewish neighbors sell hametz back to Jewish families as a beginning of the celebration. Moroccan and Algerian Jews throw open their homes to visitors, after setting out a lavish spread of traditional holiday cakes and delicacies. One of the holiday favorites is Mofletta. Early in the day of the Mimouna, families go to the sea, splash water on their face, and walk barefoot in the water, to replay the scene of the miraculous crossing of the Reed Sea, which is held to have taken place on the last day of Passover.

# Mimouna Celebration



Rabbi Ilan & Rabbanit Dina Acoca  
are proud to invite you to the

## **Mimouna Celebration**

**Sunday, April 20**

**10:30 pm**

**at the Acoca Family**

**2100 Linwood Avenue, Fort Lee  
Apartment 2V**

Designed and Donated by  
Jacob Benaroch  
in Memory of his Father  
Rabbi Salomon Benaroch z"l.

*Come and join us for this ancient fun  
Sephardic tradition!*



# Pesah Schedule at SCFL 2025 / 5785

## Thursday, April 10

Ta'anit Bechorot  
Fast starts at 4:58 am  
Fast finishes at 8:04 pm  
You may absolve yourself from  
the fast by attending the Siyum  
Shaharit 7:00 am  
Siyum to follow  
Minha-Arvit 7:15 pm  
Bedikat Hametz after 8:04 pm

## Friday, April 11

Shaharit 7:00 am  
You should burn your Hametz  
until 11:39 am  
**Biur Hametz at the Synagogue  
8am-9am**  
Candle lighting 7:13 pm  
Minha followed by Arvit 7:15 pm

## Shabbat, April 12

Shaharit 6:15 am  
Finish eating Hametz by  
10:19 am  
Nullify the Hametz by 11:14 am  
Eat Seuda Shlishit at home  
Minha 7:10 pm  
Light candles after 8:15 pm

## Sunday, April 13

Shaharit 9:00 am  
Shiur 6:45 pm  
Minha 7:20 pm  
Light candles after 8:07 pm

## Monday April 14

Shaharit 9:00 am  
Shiur 7:00 pm  
Minha 7:20 pm  
Havdallah 8:14 pm

## Friday, April 18

Candle lighting 7:20 pm  
Minha 7:20 pm  
Kraya Shvii Shel Pesah Learning  
11:00 pm

## Shabbat, April 19

Shaharit 9:00 am  
Eat Seuda Shlishit at home  
Shiur 6:30 pm  
Minha 7:10 pm  
Light Candles after 8:23 pm

## Sunday, April 20

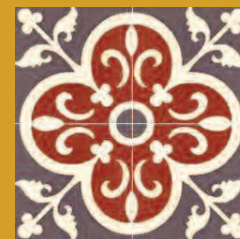
Shaharit 9:00 am  
Shiur 7:00 pm  
Minha 7:25 pm  
Havdallah 8:24 pm  
Mimouna at the Acoca  
residence 10:30 pm  
(2100 Linwood Ave.  
apartment 2V)  
Don't use the Hametz  
you  
sold before 9:30 pm

You may use the Hametz that you sold after 9:30 pm  
The Rabbi will be available for Mechirat Hametz  
on Sunday after Shaharit,  
Monday through Thursday after Arvit





# Around SCFL



## S E R V I C E S

### SUNDAY

Shaharit 8:00 am

### MONDAY THROUGH FRIDAY

Shaharit 7:00 am

Minha & Arvit services will be 15 minutes before Shekia between Pesah and Shavuot and 7:30 pm after Shavuot

### SHABBAT

Friday evening services will be at 7:00 pm throughout the summer  
Shaharit 9:00 am Minha 40 minutes before Shkia



## S H I U R I M

### SUNDAY

Daf Yomi 7:00 am      Shiur 9:00 am

### MONDAY THROUGH FRIDAY

Daf Yomi 6:15 am

### SHABBAT

45 minutes before Minha

### TORAH LEARNING DURING HOL HAMOED

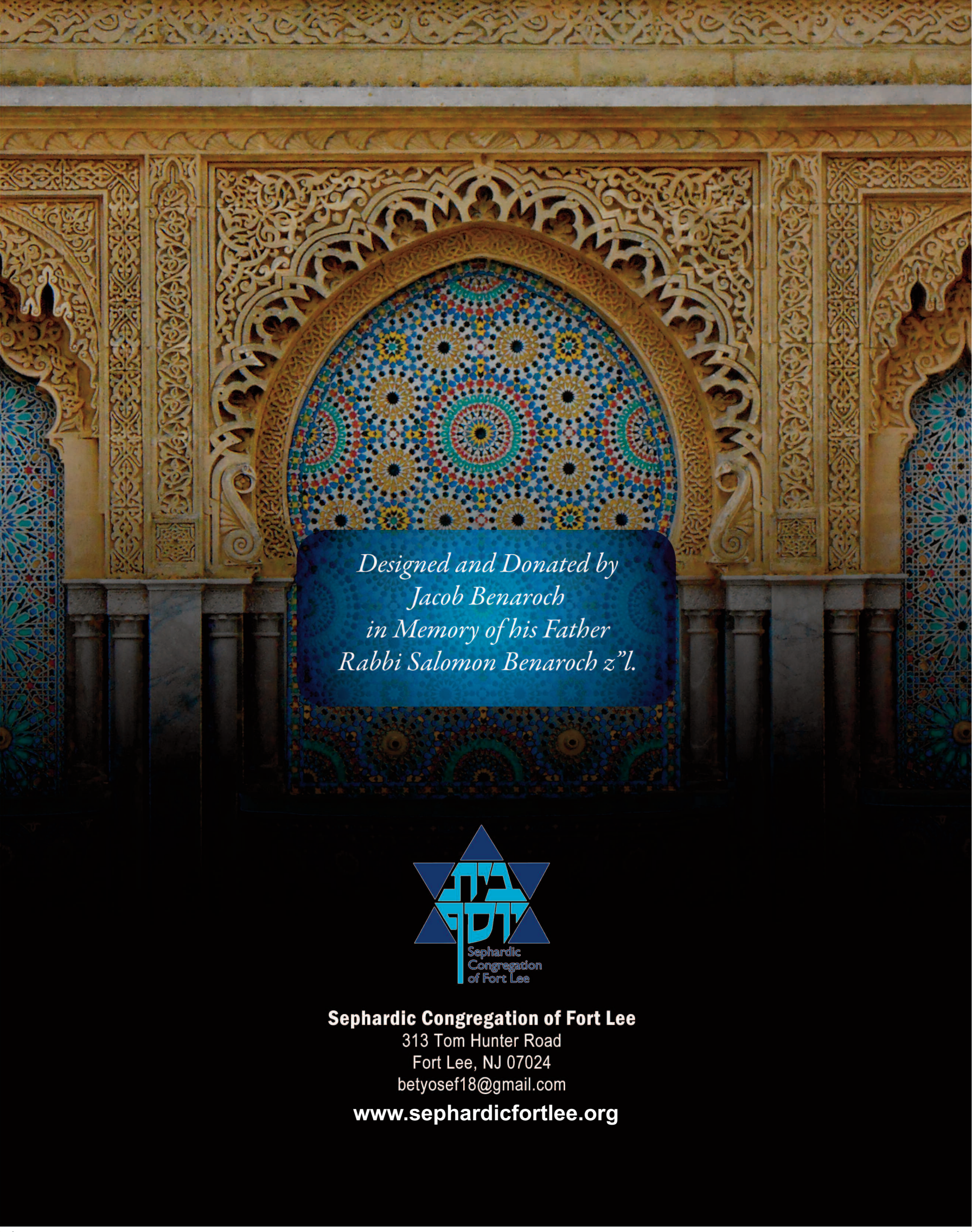
לא נתנו ימי חול המועד אלא כדי לעסוק בתורה  
(ירושלמי, מועד קטן, הלכה ג)

Special Shiur and Learning Opportunities  
Morning Torah Study Schedule

Time: Immediately following Shaharit

Topic: In Depth Understanding of Tefillin on Hol Hamoed

(שו"ע או"ח סימן לא סעיף ב)



*Designed and Donated by  
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in Memory of his Father  
Rabbi Salomon Benaroch z"l.*



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