



MOSAIC

A PUBLICATION OF THE MONTREAL TORAH CENTER
BAIS MENACHEM CHABAD LUBAVITCH

PASSOVER GUIDE

FRIDAY EVENING, MARCH 30
THRU SATURDAY, APRIL 7



BAIS MENACHEM
CHABAD LUBAVITCH

**CHAG KOSHER V'SAMEACH
HAPPY AND KOSHER PASSOVER!**

www.themtc.com



BEFORE PASSOVER

MONTREAL TORAH CENTER BAIS MENACHEM CHABAD LUBAVITCH

Joanne and Jonathan Gurman
Community Center

Lou Adler Shul

Marcia Gillman & Michael Flinker
Early Childhood Center

The Kenny Chankowsky
Memorial Torah Library

Rabbi Moishe New
Rabbi Itchy Treitel

Nechama New
Pre-School & Day Camp Director

Zeldie Treitel
Program Director

Rabbi Levi New
Jewish Student Community

Rabbi Getzy Markowitz
TFS Young Leadership

Rav Maimon Pinto
Division Francophone

Velvel Minkowitz
Administrator

Ita New
BMC Director

Chana Harrison & Miriam Smith
Youth Programming

Chanie Teitlebaum & Rochi Yarmush
Administration

Yehuda Gottesman & Shaya Zirkind
Accounting



Publication Mail Agreement
No. #40030976

Questions or return undeliverable
Canadian addresses to:

The Montreal Torah Center
28 Cleve Road

Hampstead PQ H3X 1A6
Tel. 514-739-0770 Fax 514-739-5925
Email: mtc@thetmc.com
www.thetmc.com

This Passover Edition
of the MOSAIC is distributed to:

Akiva School, Batshaw Foster Care
Department, Batshaw Youth & Family
Services, Bialik High School, B'nai B'rith
House, Free Hebrew for Juniors, Jewish
General Hospital, Jewish People's & Peretz
School, Maimonides Geriatric Centre,
Maimonides Hospital, Merton School,
Residence Solomon, Royal Vale School,
Solomon Schechter, Sunshine Club, United
Talmud Torahs, Waldorf Residence Home

Our thanks and appreciation to
Punctuation Grafix

Cover illustration by Sefira Lightstone

WHAT IS CHAMETZ?

Chametz is a general term for all food and drink made from wheat, barley, rye, oats, spelt or their derivatives, which is forbidden on Passover when it is leavened. Even a food that contains only a trace of *chametz* is prohibited to be consumed. Additionally, there is the stringent prohibition of possessing even the tiniest quantity of chametz.

Unique to Passover is the eating of matzah. Matzah used all year round is not for Passover use. Only matzahs baked especially for Passover may be used for Passover.

GETTING RID OF CHAMETZ

Obvious chametz – both food and utensils used throughout the year (and not koshered for Passover) – should be stored in closets or rooms which are not easily accessible (locked or taped shut). **This chametz must be sold to a non-Jew, as will be explained.**

Clean the entire house thoroughly to remove all crumbs and small pieces of food. Also check for chametz in the car and office (desks and drawers, etc.), clothing pockets (especially the children's), pocketbooks, attache cases and schoolbags. Vacuum cleaner bags should be discarded or cleaned.

Many medicines, sprays and cosmetics contain chametz. Consult a competent Rabbi as to which ones may be used on Passover. The same applies to pet food.

WHY AND HOW TO SELL THE CHAMETZ

Since it is prohibited to possess chametz on Passover, we need to sell to a non-Jew all chametz that will not be eaten or burned before Passover, as well as all chametz utensils. These are stored away in closets or rooms which are locked or taped shut for the duration of Passover and leased to the non-Jew at the time of the sale of chametz.

Since there are many legal intricacies in this sale, only a competent Rabbi should be entrusted with its execution. **The Rabbi acts as our agent both**

to sell the chametz to the non-Jew on the morning before Passover starts and also to buy it back the evening after Passover ends.

The Rabbi must receive your completed form before Friday morning, March 30. Please see enclosed form.

THE SEARCH FOR CHAMETZ

On Thursday night, March 29, make a formal search of the home for chametz while holding a lit candle. It is customary to distribute ten small, wrapped pieces of chametz throughout the home before the search.

Hold the lit candle and search for chametz in every room, as well as any other area of the home that may have chametz, such as the basement, attic, garage or car. Then take all the chametz that was found in the search, place it in a paper bag, tie it securely and place it in a conspicuous spot, to be burned in the morning. Food intended to be sold or eaten later should similarly be carefully put aside. The search should also be conducted in one's place of business.

Recite the following blessing before the search:

*Boruch Atah Ado-nai Elo-heinu Melech
Haolom Asher Kideshanu Bemitzvotav
Vetzivanu Al Beeor Chametz.*

Blessed are You, G-d our L-rd, Sovereign of the Universe, who has sanctified us with His commandments, and has commanded us to remove the leaven.

When the search is completed, recite the following:

All leaven or anything leavened which is in my possession, which I have neither seen nor removed, and about which I am unaware, shall be considered naught, and ownerless as the dust of the earth.

FAST OF THE FIRSTBORN FRIDAY, MARCH 30

When the Almighty slew the first-born of Egypt, He spared the first-born of the Children of Israel. Therefore, all first-born sons of Israel, or fathers of first-born sons under 13, fast on the day before Passover, in gratitude to the Almighty.

It has, however, been a custom for many centuries that this fast day is broken by a meal in celebration of the conclusion of the study of a book of the Talmud. This usually takes place in the synagogue. Contact your synagogue for the exact time.

TILL WHEN CAN WE EAT CHAMETZ?

On the day before Passover, **Friday, March 30**, chametz may be eaten in the morning only until **10:24 am**. After that time, only foods which are kosher for Passover may be eaten. However, we do not eat matzah until the Seder.

BURNING AND NULLIFICATION OF THE CHAMETZ

On the morning before Passover, **Friday, March 30**, before **11:40 am**, burn the chametz that was found during the search, or that was left over from

breakfast and not stored with the chametz which will be sold to the non-Jew.

After the chametz has been thrown into the fire, recite the following:

All leaven or anything leavened which is in my possession, whether I have seen it or not, whether I have observed it or not, whether I have removed it or not, shall be completely considered naught and ownerless as the dust of the earth.

SEDER PREPARATION

Before sunset, prepare the chicken neck, horse-radish and charoset for both Seder nights.

Begin the first Seder **after 7:50 pm**.

On the second night, set the table, prepare the meal and begin the Seder **after 8:06 pm**.

We do not eat any kind of roasted meat on either Seder night. ■

THE KITCHEN

The kitchen must be Kosher for Passover before the morning of Erev Pesach, Friday, March 30.

DISHES & UTENSILS

Have special sets of dishes, silverware, pots, pans and other utensils for Passover use only. (If necessary, certain 'year round' utensils may be used, provided they are koshered for Passover. To do so, consult a competent Rabbi.)

STOVE & OVEN

Please Note: There are numerous factors to be considered when koshering any stove or oven. The following is merely an outline. Before koshering your stove or oven, please consult with a rabbi who is expert in the laws of koshering.

Thoroughly clean and scour every part of it. Do not use stove, microwave or oven for 24 hours. Then heat the oven to the highest temperature possible for 1-2 hours. Heat the grates and the iron parts of the stove (and elements if electric) until they glow red-hot. It is suggested

that the oven and stove-top should be covered afterwards with heavy-duty aluminum foil. Glass stove tops can not be koshered.

MICROWAVE OVENS

Clean the oven thoroughly. Fill a completely clean container, that was not used for 24 hours, with water. Turn on the microwave and let it steam heavily. Turn it off and wipe out the inside. To use the microwave during Passover, use a flat piece of styrofoam or any other thick object as a separation between the bottom of the oven and the cooking dish. When cooking, the food should be covered on all sides.

SINK

Meticulously clean the sink. For 24 hours before koshering it, do not pour hot water from chametz pots into it. Afterwards, boil water in

a clean very large pot (or several pots) which was (were) not used for 24 hours, and pour the water, whilst as hot as possible, 3 times onto every part of the sink, including the drain stopper. Then pour cold water onto every part of the sink. Afterwards, line the sink.

REFRIGERATOR, FREEZER, CUPBOARDS, CLOSETS, TABLES & COUNTERS

Thoroughly clean and scrub them to remove any crumbs and residue. Afterwards, cover those surfaces that come into contact with hot food or utensils.

TABLECLOTHS & NAPKINS

Launder without starch. ■

INSIGHTS INTO MATZAH

Chametz is a general term for all food and drink made from wheat, barley, rye, oats, spelt or their derivatives, which is forbidden on Passover when it is leavened. Even a food that contains only a trace of chametz is prohibited and must be removed from our homes.

The difference between chametz, leavened bread, and matzah is obvious: whereas bread rises, the matzos are not permitted to rise at all. Our Rabbis explain that the 'puffed up' nature of chametz symbolizes the character trait of arrogance and conceit. The flat, unleavened matzah represents humility. True freedom, which is the ability to transcend one's own ego, is only possible when one is humble.

Why are there three matzahs on the Seder plate? There are many answers. Below are a few:

- 1 Two matzahs correspond to the double portion of manna which our ancestors received, whilst in the desert, before every Shabbat and Festival. The additional matzah is required because one matzah is divided into two – half is used for the afikomen and the other half is used as a symbol of the bread of poverty over which we recite the Haggadah.
- 2 The three matzahs allude to the three Patriarchs, Avraham, Yitzchak and Yaakov.
- 3 The three matzahs correspond to the tribal classification of the Jewish people, Kohen, Levite and Israelite.

The Seder and its rituals and traditions are not meant to be merely performed symbolically. Rather, in order to fulfill G-d's commandments to us on this night we must be careful to properly carry out the various mitzvahs of the Seder.

Throughout the Seder each participant is required to eat minimum amounts of the ritual foods and to drink the minimum quantities of wine or grape juice. Inasmuch that the items on the Seder plate (including the matzahs) do not suffice for all who sit

at the table, be sure to have enough matzah, wine or grape juice, bitter herbs, vegetables and eggs prepared for each participant, before the Seder.

The minimum amount of wine or grape juice is 3.5 fluid ounces per person, for each of the four cups. The minimum amount of matzah per person is one ounce. This translates as between 1/3 and 1/2 of a shmurah matzah, and more of a machine matzah. The minimum amount of maror is 3/4 of an ounce.

Shmurah Matzah – *Shmurah means watched, and is an apt description of this matzah (unleavened bread). The wheat used is carefully watched (protected) against any contact with water from the moment of harvest, since water would cause leavening, and thus disqualify the wheat for use on Pesach.*

These matzahs are round in form, kneaded and shaped by hand, similar to the matzahs baked by the Children of Israel on their way out of Egypt. They are baked under strict supervision to avoid any possibility of leavening during the baking process. Shmurah matzah should be eaten on each of the two Seder nights.

On a cloth covering the three matzahs, or on a plate, the following items are placed:

Baytzah – the hard boiled egg. It is symbolic of the "festival offering" that was brought in the Holy Temple in Jerusalem, in addition to the paschal lamb.

Chahzeret – more bitter herbs. Used as maror in the "sandwich."

Z'roah – the roasted chicken neck. (Preparation: remove most of the meat from the neck of a chicken and roast it on all sides.) It is symbolic of the paschal offering brought in the Holy Temple in Jerusalem on the afternoon before Pesach.

Karpas – the cooked potato or raw onion.

Charoset – the mixture of chopped apples, pears, walnuts and a small amount of wine (red, if possible).

Maror – bitter herbs. It is symbolic of the bitter suffering of Jews in Egypt. Two types of maror may be used, although a combination of the two is customary:
1) peeled and grated raw horseradish;
2) the stalks of romaine lettuce.

Matzah – three matzahs are placed on the table one on top of the other, separated by a cloth or paper napkin.



STEP 1

KADDESH – THE BENEDICTION

The Seder service begins with the recitation of Kiddush. This year, on the first night, the Kiddush is recited in connection with Pesach and Shabbat. The 2nd night kiddush includes the 'Havdalah' prayer which is recited each week at the conclusion of Shabbat. Kiddush is done over a cup of wine and is the first of four cups which we all drink at the seder. The cup should be large enough to contain at least 3.5 ounces of liquid. Wine is the preferred beverage, however grape juice is also acceptable. A combination of wine and grape juice is preferred over pure grape juice.

On each of the four occasions that we drink from the cup, the cup should be filled to the brim and we should drink, preferably, the whole contents; at least more than half.

How to make Kiddush:

1. The wine is poured into the cup.
2. We stand up, raise the cup with our right hand and pass it to the left hand. The cup is then lowered into the cupped palm of the right hand. (Some have the custom of simply taking the cup in the right hand.) A lefthanded person reverses the procedure.
3. We recite the following blessings.

When the festival occurs on Shabbat, start here:

Yom Ha-shi-shi. Va-y'chu-lu Ha-sha-ma-yim v'ha-a-retz, v'chol ts'va-am. Va-y'chal e-lo-him ba-yom ha-sh'vi-i, m'lach-to a-sheer a-sa. Va-yish-bot ba-yom ha-sh'vi-i, mi-kol m'lach-to a-sheer a-sa. Va-y'va-rech e-lo-him et yom ha-sh'vi-i, va-y'ka-deish o-to ki vo sha-vat mi-kol m'lach-to a-sheer ba-ra e-lo-him la-a-sot.

The sixth day. And the heavens and the earth and all their hosts were completed. And on the seventh day G-d finished His work which He had made, and He rested on the seventh day from all His work which He had made. And G-d blessed the seventh day and made it holy, for on it He rested from all His work which G-d created to make.

When the festival begins on a weekday begin here. On Shabbat, continue here:

Sav-ri ma-ra-nan!

Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, bo-rei p'ri ha-ga-fen.

Attention Gentlemen!

Blessed are You, G-d, our L-rd, Sovereign of the universe, Creator of the fruit of the vine.

Ba-ruch a-tah, A-do-nai, E-lo-hei-nu, me-lech ha-o-lam, a-sheer ba-char ba-nu mikol am ve-ro-meh-ma-nu mee-kol lashon, ve-kee-di-sha-nu be-mitz-vo-tav, va-tee-ten la-nu Adonai Elo-hei-nu be-ah-hava, (On Shabbat add the shaded words:) Sha-ba-tot li-menu-cha oo- mo-ad-deem le-sim-cha, Cha-gim ooz-ma-neem li-sa-son et yom Ha-Shabbat ha-zeh v'et yom chag ha-matzot ha-zeh. Ve-et Yom Tov mikra kodesh ha-zeh. Z'man che-ru-tay-nu be-ah-hava mi-kra kodesh ze-cher li-yi-tzee-at mitzrayim. Kee va-nu va-char-ta ve-otanu kee-dash-ta mi-kol ha-ah-meem. Ve-Shabbat Oo-mo-ah-day kad-she-cha be-ah-hava oo-ve-ratzon b'simcha oo-ve-sa-sson heen-chal-tanu.

Ba-ruch a-tah, A-do-nai me-ka-desh Ha-Shabbat vi-Yis-ra-el v'ha-z'ma-nim.

Blessed are You, G-d, our L-rd, Sovereign of the universe, who has chosen us from among all people, and raised us above all tongues, and made us holy through His commandments. And You, G-d, our L-rd, have given us in love (On Shabbat add the shaded words:) Shabbaths for rest and festivals for rejoicing, holidays and seasons for gladness this Shabbat-day and the day of this Festival of Matzot and this Festival of holy assembly, the season of our freedom in love, a holy assembly, commemorating the exodus from Egypt. For You have chosen us and sanctified us from among all the nations, and You have given us as a heritage Your holy Shabbat and Festivals in love and favor, in joy and in gladness. Blessed are You, G-d, who sanctifies the Shabbat and Israel and the (festive) seasons.

When the festival falls on Saturday night add the following:

Ba-ruch a-tah, A-do-nai, E-lo-hei-nu, me-lech ha-o-lam, bo-rei me-o-rei ha-esh.

Ba-ruch a-tah, A-do-nai, E-lo-hei-nu, me-lech ha-o-lam, ha-mav-dil ben kodesh li-cho-l. Ben or l'cho-shech. Ben Yis-ra-el La-amim. Ben yom ha-shvi-ee l'she-shet ye-mei ha-ma-a-seh. Ben ke-du-shat Sha-bat le-ke-du-shat Yom Tov heev-dal-ta. V'et yom ha-shvi-ee mee-she-shet ye-mei ha-ma-a-se kee-dash-ta. Heev-dal-ta ve-kee-dash-ta et am-cha Yis-ra-el b'ke-du-sha-te-cha. Ba-ruch a-tah, A-do-nai, ha-mav-dil ben kodesh le-cho-l.

Blessed are You, G-d, our G-d, King of the universe, who creates the lights of fire. Blessed



THE FOUR CUPS OF WINE

Some reasons for the four cups:

- 1 They correspond to our four matriarchs, Sarah, Rivkah, Rochel and Leah.
- 2 There are four expressions of 'freedom' or 'deliverance' mentioned in the Torah in connection with our liberation from Egypt. (Exodus 6:6,7)
- 3 The children of Israel, even while in Egyptian exile, had four great merits:
 - a. They did not change their Hebrew names.
 - b. They did not abandon their native Hebrew language.
 - c. They remained highly moral.
 - d. They remained loyal to one another.

When eating the matzah and drinking the four cups we lean on our left side to accentuate the fact that we are a free people. In ancient times only free people reclined while eating. (The obligation to lean to the left while eating the matzah and drinking the wine, applies to men.)

are You, G-d, our G-d, King of the universe, who makes a distinction between sacred and profane, between light and darkness, between Israel and the nations, between the seventh day and the six work-days. You have made a distinction between the holiness of the Shabbat and the holiness of the festival, and You have sanctified the seventh day above the six work-days. You have set apart and made holy Your people Israel with Your holiness. Blessed are You, G-d, who makes a distinction between holy and holy.

Women and girls, having already made the blessing Shehecheyanu when they lit candles, do not say it now.

Baruch Atah A-do-nai Elo-heinu Melech Haolam She-heh-cheh-yanu Ve-key-manu Ve-hee-geyanu Lizman Hazeh.

Blessed are You, G-d our Lord, Sovereign of the universe, who has granted us life, sustained us and enabled us to reach this occasion.

And now...everyone drinks their cup of wine while reclining to the left.

THE FIFTEEN SEDER STEPS



STEP 2

URCHATZ WASHING OR PURIFICATION

We wash our hands in the usual prescribed manner of washing before a meal, but without the customary blessing.

This observance is one of the first acts designed to arouse the child's curiosity.

Procedure for washing the hands:

1. Remove any rings.
2. Fill a large cup with cold water, while holding it in your right hand.
3. Transfer the cup to your left hand and pour three times over your whole right hand. Refill the cup.
4. Transfer it to your right hand and pour three times over your whole left hand. (A left-handed person reverses the procedure.)
5. Rub the hands together and dry them thoroughly.



STEP 3

KARPAS VEGETABLES OR APPETIZER

A small piece of onion or boiled potato is dipped in saltwater and the blessing is recited. When making this blessing we bear in mind the maror (bitter herbs) eaten later on. This blessing is for the maror also.

The Blessing Over the Vegetables:

*Baruch Ata Ado-nai Elo-heinu Melech Haolam
Boray Pree Ha-adamah.*

Blessed are You, G-d our Lord, Sovereign of the universe, Creator of the fruit of the earth.



STEP 4

YACHATZ BREAKING THE MATZAH

The middle matzah of the Seder plate is broken in two unequal halves. It is done while it is still covered in its cloth. The smaller half remains in place between the two whole matzahs. The larger half is wrapped in a cloth or napkin and set aside as the Afikomen.



STEP 5

MAGGID THE HAGGADAH

(Telling the Story of the Exodus from Egypt) followed by the drinking of the second cup of wine.

Before beginning the story of Passover, the Seder tray is moved aside and a second cup of wine is poured for everyone.

Maggid begins with the children asking:

*Mah-nish-tah-na hah-laila hazeh mekol
hah-leilot?*

Why is this night different from all other nights?

1. Why the dipping?
2. Why only matzah?
3. Why the bitter herbs?
4. Why are we relaxing, leaning on cushions?

In our answer and discussion about the Exodus, we give particular emphasis to the statement of Rabbi Gamliel, found in the Hagaddah towards the end of this first part.

After concluding the first part of Maggid we drink the second cup of wine *reclining to the left*.

The Blessing over the wine:

*Baruch Ata Ado-nai Elo-heinu Melech
Haolam Boray Pree Hagofen.*

Blessed are You, G-d our Lord, Sovereign of the universe, Creator of the fruit of the vine.



STEP 6

ROCHTZOH

WASHING BEFORE THE MEAL

The hands are washed this time with the customary blessing, as usually done before eating bread.

Procedure for washing the hands:

1. Remove any rings.
2. Fill a large cup of cold water, while holding it in your right hand.
3. Transfer the cup to your left hand and pour three times over your whole right hand. Refill the cup.
4. Transfer it to your right hand and pour three times over your whole left hand. (A left-handed person reverses the procedure.)
5. Rub your hands together, recite the blessing below, dry your hands thoroughly and return to your seat at the table.
6. We do not speak until after we have eaten the matzah.

Blessing after washing the hands (before eating the matzah):

*Baruch Ata Ado-nai Elo-heinu Melech
Haolam Asher Kiddishanu Bemitzvotav
Ve-tzi-vanu Al Netilat Yadayim.*

Blessed are you, G-d our Lord, Sovereign of the universe, Who sanctified us with His commandments, and commanded us to observe the washing of the hands.



STEP 7

MOTZI

BLESSING OVER BREAD

The leader of the Seder takes the broken half-matzah and the two whole ones from the Seder plate and holds them while reciting the blessing for bread. Everyone else at the Seder also recites this blessing before eating their matzah.

*Baruch Ata Ado-nai Elo-heinu Melech
Haolam, Hamotzi Lechem Min Ha'aretz.*

Blessed are You, G-d our Lord, Sovereign of the universe, Who brings forth bread from the earth.



STEP 8

MATZAH

BLESSING OVER THE MATZAH

The leader of the Seder then returns the bottom matzah to the Seder plate and holding the remaining one and a half matzahs recites the blessing for eating matzah. Everyone else at the Seder also recites this blessing before eating their matzah:

*Baruch Ata Ado-nai Elo-heinu Melech
Haolam, Asher Kidishanu Be-mitzvo-tav
Ve-tzi-vanu Al Ah-cheelat Matzah.*

Blessed are You, G-d our Lord, Sovereign of the universe, Who sanctified us with His commandments, and commanded us to observe the eating of matzah.

And now... while reclining to the left eat your matzah, which should be at least one ounce (between one half and one third of a handbaked matzah) for each participant over bat and bar mitzvah. The matzah is to be eaten, without interruption (talk etc.) within four minutes.

THE FIFTEEN SEDER STEPS



STEP 9

MAROR BITTER HERBS

Maror, bitter herbs, can be either the stalk or leaf of romaine lettuce or pure grated horseradish. The maror is eaten twice during the Seder, and must be, on both occasions, at least 3/4 of an ounce. Now and in step 10 in a sandwich, the maror is dipped into the charoset, the excess charoset is shaken off, and the following blessing is recited by everyone before eating:

*Baruch Ata Ado-nai Elo-heinu Melech
Haolam Asher Kidishanu Be-mitz-votav
Ve-tzi-vanu Al Ah-chilat Maror.*

Blessed are You, G-d our Lord, Sovereign of the Universe, who has sanctified us with His commandments and commanded us concerning the eating of maror.



STEP 10

KORECH THE MATZAH AND MAROR SANDWICH

This sandwich is prepared by the leader of the seder as follows: Two pieces of the bottom matzah from the Seder plate totalling 3/4 of an ounce are broken off. Then 3/4 of an ounce of maror (see above), is dipped in the charoset and the excess shaken off. The maror is then placed between the two pieces of matzah. Everyone else at the seder is likewise provided with the same amounts of matzah and maror combined as a sandwich. The sandwich is eaten reclining to the left. Before eating the sandwich, the following is recited:

*Kain ahsaw Hillel, bizman she-bet
hamikdash haya kay-yam, haya korech
Pesach matzah oo-maror, v'ochel b'yachad,
ki-mo sh'ne-eh-mar al matzot oo-merorim
y'ochloohoo.*

Thus did Hillel do at the time of the Bet Hamikdash; he would combine the Pesach sacrifice, matzah, and maror in a sandwich and eat them together, in order to fulfill the Divine instruction: "They shall eat it (the paschal lamb) with matzahs and bitter herbs."



STEP 11

SHULCHAN ORECH THE FESTIVE MEAL

Many have the custom to begin the meal by eating the hard boiled egg dipped in salt water. Egg is the food of a mourner, and the saltwater represents the tears our ancestors shed while enslaved in Egypt and in all the subsequent exiles in which Jews suffered.



STEP 12

TZAFUN EATING THE AFIKOMEN

The Afikomen, which was broken and set aside in Step 4, is eaten at the end of the festive meal. It is eaten to remember the Passover sacrifice that was eaten at the conclusion of the meal when the Temple stood, as prescribed by the Torah. We eat at least an ounce of matzah, leaning to the left.

STEP 13

BERACH GRACE AFTER MEALS

After eating the Afikomen and before saying the Grace after Meals, the third cup of wine is poured, but we drink it only after we have said the Grace after Meals. *See your Hagadah for the Grace After Meals.*

Before drinking the wine recite the following blessing:

Baruch Ata Ado-nai Elo-heinu Melech Haolam Boray Pree Hagofen.

Blessed are You, G-d our Lord, Sovereign of the universe, Creator of the fruit of the vine.

Following the Grace after Meals and drinking the third cup of wine, the fourth cup of wine is poured. Many have the custom to pour one cup more than the number of those seated, which is called 'The Cup of Elijah the Prophet.' This is customarily placed towards the center of the table. Many have the custom of opening all the doors leading to and including the front door for Elijah the Prophet. The following is recited by all those participating at the Seder.

Pour out Your wrath upon the nations that do not acknowledge You, and upon the kingdoms that do not call upon Your Name, for they have devoured Yaakov and destroyed his dwelling. Pour out Your anger against them, and let the wrath of Your fury overtake them. Pursue them with anger and destroy them from beneath G-d's heaven. (It should be understood that the intention here is not the destruction of anyone, G-d forbid, rather the destruction of the evil within man.)

STEP 14

HALLEL PSALMS OF THANKSGIVING

Following Hallel etc, after saying the following blessing, we drink the fourth cup of wine reclining to the left:

Baruch Ata Ado-nai Elo-heinu Melech Haolam Boray Pree Hagofen.

Blessed are You, G-d our Lord, Sovereign of the universe, Creator of the fruit of the vine.

After drinking the fourth cup of wine a small grace is recited by all those present at the Seder.

Please see your Hagadah for the text.

STEP 15

NIRTZAH ACCEPTANCE

The seder concludes with the wish, recited joyously together –

***L'SHANA HA-BA-AH BI-YERUSHALAYIM!
NEXT YEAR IN JERUSALEM!***

(Some have the custom of now pouring the Cup of Elijah back into the bottle as all present sing the melody "Kei-lee Atah".)

SEVENTH DAY OF PASSOVER FRIDAY, APRIL 6

On the seventh day of Passover, we commemorate the miracle of the splitting of the Red Sea – the culmination of the Exodus from Egypt. With the Egyptian charioteers in hot pursuit, the Jewish people plunged into the sea; G-d 'turned the sea into dry land', thereby creating a wall of water on both sides, and allowed His people to pass through.

Our sages explain that the splitting of the sea symbolizes yet another phase in our spiritual journey toward true freedom. Just as the waters of the sea cover over and conceal all that is in them, so does our material world conceal the G-dly life force that maintains its very existence. The transformation of the sea into dry land represents the revelation of the hidden truth that the world is not separate from G-d, but is in fact one with Him.

LAST DAY OF PASSOVER SATURDAY, APRIL 7

The Haftorah (Prophetic reading) for this day contains Isaiah's famous prophecy where he prophesizes about the world perfected, redeemed and harmonious: 'The wolf will dwell with the lamb, the leopard will lie with the kid ... They shall do no evil, nor will they destroy ... for the earth shall be filled with the knowledge of G-d, as the waters cover the sea.'

The Baal Shem Tov (founder of the Chassidic movement) instituted the custom of eating a special meal on this day. This meal is referred to as "Moshiach's Seudah" (meal). May we merit the fulfillment of G-d's promise without delay.

THE PASSOVER CALENDAR

BLESSINGS

1 Baruch Atah Ado-nai
Elo-heinu Melech Haolam
Asher Kiddishanu Bemitzvotav
Vetzivanu Lehadlik Ner Shel
Yom Tov.

*Blessed are You, G-d our Lord,
Sovereign of the universe, who
has sanctified us with His
commandments, and commanded
us to kindle the Yom Tov lights.*

2 Baruch Atah Ado-nai
Elo-heinu Melech Haolam
Asher Kiddishanu Bemitzvotav
Vetzivanu Lehadlik Ner Shel
Shabbat Kodesh.

*Blessed are You, G-d our Lord,
Sovereign of the universe,
who has sanctified us with
His commandments, and
commanded us to kindle
the light of the holy Shabbat.*

3 Baruch Atah Ado-nai
Elo-heinu Melech Haolam
She-heh-cheh-yanu
Ve-key-manu Ve-hee-geyanu
Lizman Hazeh.

*Blessed are You, G-d our Lord,
Sovereign of the universe,
who has granted us life,
sustained us and enabled
us to reach this occasion.*

DATE

TIME (for Montreal only)

Thursday, March 29

Nissan 13

Formal search for chametzafter 8:00 pm

Friday, March 30

Nissan 14

Fast of the Firstborn (see page 2)

Stop eating chametz before 10:24 am

Burn chametzbefore 11:40 am

Light Shabbat & Yom Tov Candles*

Say blessings nos. 2 & 3 7:01 pm

Start the Sederafter 7:50 pm

(Eat at least 1 oz. of matzah within 4 minutes.)

Saturday, March 31

Passover

Nissan 15

Light Yom Tov candles**after 8:06 pm

Say blessings nos. 1 & 3

Begin counting the Omer

Start the Sederafter 8:06 pm

(Eat at least 1 oz. of matzah within 4 minutes.)

Sunday, April 1

Nissan 16

Yom Tov ends 8:08 pm

Thursday, April 5

Nissan 20

Eruv Tavshillin (see below)

Light Yom Tov candles*** 7:09 pm

Say blessing no. 1

Friday, April 6

Nissan 21

Light Shabbat & Yom Tov candles****

Say blessing no. 2 7:10 pm

Saturday, April 7

Nissan 22

Yizkor memorial prayers

Pesach ends. 8:16 pm

Wait one hour before eating chametz to allow time for the Rabbi to buy it on your behalf.

* Do not light after sunset.

** Do not light before the time indicated. Light only from a pre-existing flame.

*** If lighting after sunset, light only from a pre-existing flame.

**** Do not light after sunset. Light only from a pre-existing flame.

*A pre-existing flame can be a
pilot light in a gas stove or a
25 hour candle lit before the
onset of Yom-tov.*

'ERUV TAVSHILLIN'

This year, the last days of Pesach fall on Friday and Shabbat.

In order to be able to prepare the Shabbat food on Friday – which this year is Yom Tov – (inasmuch that we do not cook etc. on Shabbat) a special ritual and blessing, involving the designation of two prepared foods for Shabbat, called 'Eruv Tavshillin' is required to be performed during

the day of erev Yom Tov, on Thursday, April 5.

Please consult your siddur on how to do the 'Eruv Tavshillin'.

If, for whatever reason, this ritual was not performed, it is **still permissible** to prepare (cook, etc. on a flame/burner that has been on since before the onset of the Yom Tov) for Shabbat on Friday, as the Eruv Tavshillin can be performed by any one individual on behalf of the community.

COUNTING THE OMER

The "Omer" is counted every evening after nightfall, from the second night of Passover through the night before Shavuot. Visit www.theMTC.com/CountTheOmer for the daily updated Omer count, along with the blessings and traditional prayers.

THE WOMANLY STRAIN IN THE "SONG AT THE SEA"

Miriam the prophetess ... took the tambourine in her hand; and all the women followed her with tambourines and dances.

And Miriam called to them: Sing to G-d...

Exodus 15:20-21

We don't sing when we are frightened, despairing, sleepy, or after a heavy meal. We sing when we are pining after one whom we love, when we are yearning for better times, when we are celebrating an achievement or anticipating a revelation.

We don't sing when we are complacent. We sing when we are striving for something, or when we have tasted joy and are climbing it to the heavens.

Song is prayer, the endeavor to rise above the petty cares of life and cleave to one's source. Song is the quest for redemption.

The Midrash enumerates ten preeminent songs in the history of Israel – ten occasions on which our experience of redemption found expression in melody and verse. The first nine were: the song sung on the night of the Exodus in Egypt (Isaiah 30:29), the "Song at the Sea" (Exodus 15:1-21), the "Song at the Well" (Numbers 21:17-20), Moses' song upon his completion of writing the Torah (Deuteronomy 32), the song with which Joshua stopped the sun (Joshua 10:12-13), Deborah's song (Judges 5), King David's song (II Samuel 22), the song at the dedication of the Holy Temple (Psalms 30), and King Solomon's Song of Songs extolling the love between the Divine Groom and His bride Israel.

The tenth song, says the Midrash, will be the *shir chadash*, the "New Song" of the ultimate redemption: a redemption that is global and absolute; a redemption that will annihilate all suffering, ignorance, jealousy, and hate from the face of the earth; a redemption of such proportions that the yearning it evokes, and the joy it brings, require a new song – a completely new musical vocabulary – to capture the voice of Creation's ultimate striving.

ENCORE

The most well known of the ten songs of redemption is *Shirat HaYam*, the "Song at the Sea" sung by Moses and the children of Israel upon their crossing of the Red Sea. We recite this song every day in our morning prayers, and publicly read it in the synagogue twice a

year: on the seventh day of Passover (the anniversary of the splitting of the sea and the song's composition), and on a mid-winter Shabbat in the course of the annual Torah-reading cycle – a Shabbat which is therefore distinguished with the name Shabbat *Shirah*, "Shabbat of Song."

The Song at the Sea praises G-d for His miraculous redemption of Israel when He split the Red Sea for them and drowned the pursuing Egyptians in it, and expresses Israel's desire that G-d lead them to their homeland and rest His presence amongst them in the Holy Temple. It concludes with a reference to the ultimate redemption, when "G-d will reign for all eternity."

Actually, there are two versions of the Song at the Sea, a male version and a female version. After Moses and the children of Israel sang their song, "Miriam the prophetess, the sister of Aaron, took the tambourine in her hand; and all the women followed her with tambourines and dances. And Miriam called to them: 'Sing to G-d, for He is most exalted; horse and rider He cast in the sea...'"

The men sang, and then the women. The men sang, and then the women sang, danced, and tambourined. The men sang – sang their joy over their deliverance, sang their yearning for a more perfect redemption – but something was lacking. Something that only a woman's song could complete.

FEELING AND FAITH

Miriam, the elder sister of Moses and Aaron, presided over the female encore to the Song at the Sea. Miriam, whose name means "bitterness," because at the time of her birth the people of Israel entered the harshest phase of the Egyptian exile; Miriam, who when the infant Moses was placed in a basket at the banks of the Nile, "stood watch from afar, to see what would become of him" (Exodus 2:4).

For it was Miriam, with her deep well of feminine feeling, who truly experienced the bitterness of *galut* (exile and persecution). And it was Miriam, with her woman's capacity for endurance, perseverance, and hope, who stood a lonely watch over the tender, fledgling life in a basket at the edge of a mammoth river; whose vigilance over what would become of him and his mission to bring redemption to her people never faltered.

by YANKI TAUBER



© SHOSHANNA BAUER, WWW.SHOSHANNABAUER.COM

Actually, there are two versions of the Song at the Sea, a male version and a female version.

MIRIAM'S SONG – CONT'D

The image of the young woman standing watch in the thicket of rushes at the edge of the Nile, the hope of redemption persevering against the bitterness of *galut* in her heart, evokes the image of another watching matriarch – Rachel. As the prophet Jeremiah describes it, it is Rachel who, in her lonely grave on the road from Bethlehem to Jerusalem, weeps over her children's suffering in *galut*. It is she, more than the male patriarchs or leaders of Israel, who feels the depth of our pain; it is her intervention before G-d, after theirs has failed, which brings the redemption.

Miriam and her chorus brought to the Song at the Sea the intensity of feeling and depth of faith unique to womankind. Their experience of the bitterness of *galut* had been far more intense than that of their menfolk, yet their faith had been stronger and more enduring. So their yearning for redemption had been that much more poignant, as was their joy

over its realization and their striving towards its greater fulfillment.

TODAY

The great Kabbalist Rabbi Isaac Luria writes that the last generation before the coming of Moshiach is the reincarnation of the generation of the Exodus.

Today, as we stand at the threshold of the ultimate redemption, it is once again the woman whose song is the most poignant, whose tambourine is the most hopeful, whose dance is the most joyous. Today, as then, the redemption will be realized in the merit of righteous women. Today, as then, the woman's yearning for Moshiach – a yearning which runs deeper than that of the man, and inspires and uplifts it – forms the dominant strain in the melody of redemption. ■

MTC FAVORITE • TRIED AND TRUE RECIPE

GLUTEN-FREE GOOEY BROWNIES

This gluten-free brownie is Kosher for Passover, but doesn't taste like it. They have a thin flakey crisp on the top, gooey middle, and firm bottom. They truly are the perfect brownie and are definitely a crowd pleaser.



INGREDIENTS

- 4 eggs
- 2 cups sugar
- 1 cup oil
- 1/2 tsp salt
- 3/4 cup cocoa powder
- 1 cup potato starch
- 1 cup chocolate chips

DIRECTIONS

- Preheat oven to 350°F. Line 9" × 13" pan with parchment paper.
- In a medium size bowl, stir eggs, sugar and oil with a whisk until combined.
- In a larger bowl sift salt, cocoa powder and potato starch.
- Pour wet mixture into dry and stir until incorporated.
- Add chocolate chips and stir.
- Bake for 30 minutes and allow to cool for at least 30 minutes.

COURTESY OF STYLEITKOSHER.COM