

CLEAN FOR PESACH AND ENJOY THE SEDER!

Edited by Rabbi Moshe Finkelstein, Kiryat Matteredorf, Jerusalem. These notes are based on the responsa of HaRav Chaim Pinchas Scheinberg, ztz"l, Rosh Yeshiva Torah Ohr, to questions posed by women attending his regular chizuk talks. They have been compiled by a group of his Talmidim.

Re-edited by Rabbi Zvi H Lieberman of the EAYC. Items in bold italics are comments by Rabbi Lieberman

Rooms, cupboards and identifiable areas that do not need and will not be accessed during Pesach, can be locked away uncleaned and rented out to the non-Jew - so long as they are clearly marked as inaccessible and chometzdik.

Please read through this guide carefully.

See the Pesach checklist

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PREFACE

In former times, wealthy people who had large houses also had many servants who did their every bidding, while poor people, who could not afford servants, lived in small homes with one or two rooms. Understandably, the servants performed the pre-Pesach chores of the rich, while the poor, who had only their one or two rooms to clean, a few pieces of furniture, a minimum of utensils, and some clothing, took care of their needs themselves. In those days, the cleaning was hard. Tables were made of raw wood, requiring them to be scrubbed or even to be shaven to ensure that no pieces of food were hidden in the cracks.

Today, we seem to be caught in a trap. The average modern home is larger than formerly. Furniture, utensils and clothing are much more plentiful. The average home today could compare with the more affluent homes of previous generations. However, we do not have the servants that they had, so that, today, all the chores fall on the housewife. At the same time, she feels obligated to clean and scrub as they did formerly, even though she has laminated furniture and tiled and carpeted floors, making this type of cleaning unnecessary.

As a result of this, the pressure of pre-Pesach cleaning has reached unnecessary and overwhelming levels. The housewife often becomes overly nervous, unable to enjoy the Simchas Yom Tov of Pesach and unable to perform the mitzvahs and obligations of the Seder night.

INTRODUCTION

Every member of the family, including women must enjoy Pesach, like every other Yom Tov. This is an obligation clearly defined in the Torah as explained by Chazal. We can understand a person dreading Tisha B'Av but Pesach is to be looked forward to and anticipated with joy. Every woman should be well rested, relaxed, and alert at the Seder table so that she can fulfil all the Torah and Rabbinical obligations, and follow the Hagadah with the rest of the family. Clearly, the performance of her pre-Pesach duties must be balanced against her Pesach obligations.

Pre-Pesach cleaning is required to avoid the danger of transgressing any Torah or Rabbinical prohibition of having chometz in the house on Pesach. This need not be excessive.

It is not the intention here to abolish Minhagim which have been passed down by Klal Yisroel from generation to generation. Nevertheless, some practices adopted by women in the Pesach cleaning today, are not actual continuations of the old Minhagim. For example, if a person does not sell his chometz, of course it is necessary to check his utensils and to wash off any chometz left on them, or render the chometz inedible. But, if the chometz is sold, then washing the pots and pans and dishes, which are going to be locked away, is not necessary. One might be tempted to insist on doing the extra work anyway-to be "machmir" (stringent). However, in these stringencies lies the grave danger of causing many laxities and brushing aside many mitzvot completely, including the Torah and Rabbinical obligations which women are required to do on Pesach and particularly during the Seder.

Many women like to do more "cleaning" than the bare minimum, to such an extent, that some even incorporate their general "spring cleaning" into the required Pre-Pesach chores. These extra exertions must not prevent them from fulfilling their obligations on Pesach, and particularly, on the Seder night.

GENERAL NOTES

A. All property and possessions must be cleaned and checked to make sure that they are free of all chometz, except in the following cases:

- If, during the year, chometz is not brought into a place, that place does not have to be cleaned out or checked.
- Any article, which is not used on Pesach, does not need to be checked for chometz provided it is put away properly and the chometz is sold.
- Crumbs, which have been rendered completely inedible to the extent that they are “not fit to be eaten by a dog,” are not considered chometz.

B. The general obligation to check for and destroy crumbs does not apply if the crumbs are less than the size of an olive (kezayis) **AND** are dirty or spoiled enough to prevent a person from eating them.

C. All this applies throughout the house. In the kitchen however, one should clean so that there is no chance that any food prepared for Pesach might come in contact with even the smallest amount of chometz. Nevertheless, it is not necessary to move appliances and furniture that will not be moved on Pesach.

D. The household cleaner mentioned below must spoil the crumbs to the extent that people would refrain from eating them.

E. Before kashering any item including utensils, sinks, ovens and countertops, they must be thoroughly cleaned and then stand unused for 24 hours. Kashering can be done with boiling water from a clean chometz pot or clean chometz kettle that has not been used for 24 hours. Some have a dedicated kashering kettle.

F. All Kashering should be fully completed before the time of Chometz prohibition on Erev Shabbos at 11.54

PRACTICAL APPLICATIONS

1. CLOTHING CLOSETS: If there is some significant possibility that chometz went into them, they should be checked for fully edible crumbs of chometz, besides large pieces of chometz foods. If the probability that chometz entered these places is remote, a Rav can be consulted to clarify the conditions under which they do not have to be checked. This includes chests, dressers, basements, and all other similar cases (See General Notes A and B).

2. FLOORS: In our times we don't have earthen floors with deep cracks in them. It is sufficient for tiled or covered floors to be swept and washed with a household floor cleaner. The small cracks do not have to be checked if the cleaning solution reaches into them. **Carpets should be vacuum cleaned. Make sure to dispose of your vacuum cleaner bags and clean the vacuum cleaner before Pesach.**

3. FOOD CABINETS: If the cabinet is not going to be used on Pesach see General Notes A, B, C & D above. If the cabinet is going to be used on Pesach, take out all of the food, and wash it with a rag soaked in a household cleaner. Be sure the cleansing agent reaches into all the cracks and soaks into any crumbs that might be left there. The usual practice is to line the cabinets.

4. REFRIGERATOR: Take the foods out, and wash it with a rag soaked in a household cleaner. The racks are usually covered. (It is advisable to leave holes for air circulation.) **Clean the handles. Avoid foods coming into direct contact with surfaces.**

5. KASHERING STEEL SINKS: Clean the sinks, **let them stand unused for 24 hours** and pour a kettle of boiling water into them and on their sides. **Make sure the water touches all over.** Some people pour hot water mixed with bleach down the drain. The usual practice today is to line the sinks (e.g. aluminium foil, contact paper) or to use an insert. If not difficult, this practice should be followed. **Enamel, porcelain or coloured sinks cannot be koshered but should be lined and must be used with a bowl insert.**

6. TAPS: Cleaning, without any other kashering procedure, is sufficient. **Some pour boiling water over them.**

7. MARBLE AND STAINLESS STEEL COUNTERTOPS: If they were used for hot chometz they should first be cleaned well. **Let them stand for 24 hours afterwards** and then either boiling hot water should be poured on them, or they should be completely covered so that nothing Pesach'dik touches them. Some people do both. **Formica and many other artificial countertops must be covered. Granite, stone and most Quartz and non-porous counters can also be koshered. [Click here](#) for a complete list.**

8. TABLETOPS: Wash them with a household cleaner. The usual practice is to cover the tables.

9. KASHERING RANGE/OVEN/STOVE-TOP:

It is best to replace any parts that come in to direct contact with pots, pans and food that can be replaced.

GAS RANGES/HOBS

Wash the top and side surface areas with a rag soaked in a household cleaner. **Let them stand for 24 hours afterwards and then pour boiling water over the tops.** Some people cover the oven top under the grates with aluminium foil. **Preferably new grates should be used for Pesach.** Old grates can be kashered by first cleaning them. **Let them stand for 24 hours** and then lighting all the burners, raising them to their maximum heat, and preferably putting on a “blech” (**a metal sheet**) while the burners are on. This spreads the heat over the whole top and intensifies the heat on the grates. Let it burn for 5-10 minutes. **Cover the grates with chicken wire or wrap with foil. Carefully clean all the knobs. Food that falls on the grates should not be consumed.**

ELECTRIC RANGES/HOBS

Should be cleaned as above, and then leaving them on the highest setting for 15 minutes. Halogen tops and similar should also be cleaned as above and then left on for 10 minutes. You should cover the areas which are not heated. Cover the surface with chicken wire so the pots do not rest directly on the surface. Carefully clean all the knobs. Food that falls on the surface should not be consumed.

INDUCTION RANGES/HOBS

Thoroughly clean as above, left for 24 hours and then pour boiling water over them. Food that falls on the surface, should not be consumed One may NOT EVER use an induction hob either on Shabbos or Yom Tov. REMOVING OR PLACING A POT ON AN INDUCTION HOB DURING SHABBOS OR YOM TOV IS PROHIBITED AND INVOLVES NUMEROUS SERIOUS INFRINGEMENTS OF HALACHA.

OVEN: If the oven is going to be used:

Make sure you are permitted to use your oven over Shabbos and/or Yom Tov. [Click here for details.](#)

(A) Wash out any edible chometz with a rag soaked in a household cleaner. If you suspect that there are any inaccessible crumbs or particles of chometz, then clean the oven with any of the regular oven-cleaners (e.g. Easy-Off). (After using the oven-cleaner, there is no need for further cleaning). **Let it stand for 24 hours** then heat the inside of the oven by turning the oven on the highest temperature for about one hour. **2 – 3 hours is preferable.** (On electric ovens it should be determined whether the highest temperature is on “roasting” or “broil” (“Grill”)).

If closed oven inserts for baking and roasting are available, this is preferable. When oven inserts are used, only washing and cleaning are necessary.

CONTINUOUS CLEANING OVEN, one cannot assume that such an oven is clean because the manufacturer claims it to be continuously clean. A visual inspection is required. Since caustic or abrasive oven cleaners, e.g. Easy-Off, cannot be used without destroying the continuous clean properties of the oven, a non-abrasive, and non-caustic, cleaner must be used to clean the oven. Grease spots will usually disappear if the top layer of grease is cleaned with OvenKleen / Fantastik and a nylon brush. Then the oven should be turned on to the highest temperature for 2-3 hours so that the continuous clean mechanism can work. If the spots don't disappear the oven should be left on for a few hours to allow the continuous clean mechanism to deep clean. If the spots do not disappear, the spots should be removed with oven cleaner or steel wool, unfortunately this may permanently damage the continuous clean function. If the spots are dark spots that crumble, they can be disregarded. In all of the above cases the oven should then be kashered by turning the oven to the highest setting for 2-3 hours.

(B) Do not use the chometz'dik oven racks for Pesach. If this is too difficult, then one can kasher the racks with the same procedure as for the oven. **They should then be covered with foil or chicken wire for Pesach, making sure to put holes in the foil so the hot air can circulate.**

(C) Chometz'dik baking and roasting pans may not be used for Pesach. If the oven is not going to be used: None of the above is necessary. Just make certain that there is no edible chometz inside, tape it well closed and see below number 10.

(D) PYROLYTIC OVENS can be kashered by cleaning and running through a cleaning cycle. Make sure to thoroughly clean the areas around and outside the rubber seal on the edges. Most racks can be left in, though they may discolour. Alternatively, you can remove the racks, thoroughly clean them and after the self-clean cycle is complete, return the racks and turn on the oven to its highest setting for several hours. Best to then cover the racks as above (B).

(E) MICROWAVE OVENS as below. (If the Microwave has a grill or oven element it needs to be kashered as a regular oven above in addition to the microwave koshering below.)

Clean the microwave and do not use for 24 hours. Then boil a cup of water on the highest setting for 10 minutes, or until all the water has boiled off. (Leave the microwave closed for a time afterwards so as not to be scalded.) The glass plate (if you have one) should preferably be replaced or covered with cling film or cleaned and kashered by pouring boiling water over it. Food should not be heated directly on a chometz used glass microwave plate on Pesach – it is best replaced. If your microwave walls have holes or grates through which food has fallen and cannot be removed, it is best to cover all foods that you heat in the microwave on Pesach.

(F) BBQ GRILLS are more complex. The grates themselves are best replaced.

(G) OVEN HOODS, the backs of hobs and any areas where steam condenses during cooking and may drip into the food, should be covered.

(H) HOT PLATES should be cleaned, left for 24 hours and turned on to warm up to its maximum temperature. Pull the plug and then pour boiling water on it. Allow it to thoroughly dry. The hot plate should then be covered with aluminium foil. PLEASE NOTE: Misused hotplates can be a serious fire hazard- particularly over several days Yom Tov. This is especially true about the Israeli electrical Plata. Make sure to use them responsibly.

(I) HOSTESS TROLLEYS/WARMING CUPBOARDS/WARMING DRAWERS should be thoroughly cleaned, left 24 hours. Place inside a canned fuel used for chaffing dishes such as “Sterno can” and leave for an hour. Make sure to leave the door slightly open to allow the fire to work. The dishes may not be used. The sliding lid and shelves should be covered from within with foil. It is preferable to make sure to double wrap everything placed in it.

10. POTS, PANS, DISHES, & SILVERWARE (CUTLERY): Whatever is not going to be used for Pesach should either be locked up, or put away and sealed in a manner which will remind you not to use them on Pesach. If there is a possibility of actual chometz in them, the chometz should be sold (See General Note A.). If you do not sell chometz, then they should either be washed or soaked in a household cleaner; it is not necessary to scrub them. (Concerning Kashering utensils for Pesach, consult a Rav.)

11. FOOD PROCESSOR/MIXER, DISHWASHERS: A Rav should be consulted. **If it is an exceptionally well-sealed unit, so long as all items, which come into any possible contact with food, are changed for Pesach, it could be permitted. Please consult.**

DISHWASHERS: **Rabbi Lieberman’s psak is that dishwashers CANNOT be koshered for Pesach.**

URNS and KETTLES that are regularly used in a chometz’dik environment should preferably not be used. If needed they should be thoroughly cleaned from lime scale, left for 24 hours, fully filled and boiled up. Pour boiling water on the spout and/or the urn tap and the lids. Run boiling water through the spout. If used to warm Challos on Shabbos then it is best not used on Pesach.

12. DISH TOWELS: If one does not have a Pesach’dik set of dish towels, then one’s regular dish towels may be used if they are washed with detergent and no food remains attached to them. (It is customary to have a set of Pesach’dik dish towels.)

13. PESACH TABLECLOTHS: These can be ironed with the same iron as is used during the rest of the year. **As above number 12.**

14. CLOTHES, BLANKETS, POCKETS, ETC.: If they have been washed in detergent or dry cleaned, then there is no need for them to be checked (see General Note B). Otherwise, they need to be cleaned and checked thoroughly by brushing or shaking them out well. However, if there is a possibility of crumbs between the stitches or in a hidden crevice, which cannot be shaken out, then they must be wiped with a rag, which has been soaked in a detergent. Clothes which will not be worn on Pesach do not have to be checked, but they should be put away and the chometz in them sold (see General Note A. and Number 10 on Pots and Pans).

15. SIDDURIM, BENCHERS, SEFORIM, & BOOKS: If there is a chance that they contain chometz crumbs **or are regularly used on the chometz’dik table**, then they should either be put away and sold with the other chometz utensils (See General Notes A.), or cleaned and checked well.

16. TOYS: Check **them**. If there is edible chometz, then it should either be removed, or rendered inedible (See General Notes). There is no need to scrub them.

17. TECHINA AND OTHER KITNIYUS: May be used after the house has been cleaned for Pesach. They should not be cooked in utensils that will be used on Pesach, and certainly not on Pesach itself (according to the Ashkenazi Minhag).

KITNIYOS (literally “small things” meaning various legumes, grains and pulses, e.g. rice, beans corn, groundnuts, soy, chickpeas, peas, green beans, etc.) are not eaten by Ashkenazim on Pesach. They may be owned on Pesach and used for babies (see below section 21), and for those who are ill and for animals. (If you have wheat and/or gluten allergies please discuss with the Rav or another competent Halachic authority)

Separate pots, dishes and cutlery should be dedicated to the Kitniyoth food if they are to be used.

Quinoa is not kitniyoth in Rabbi Lieberman’s view and may be used on Pesach with a kosher l’Pesach hechsher. It is available from Kosher shops with a Pesach hechsher of the Star K and OU. Canihua, kiwicha and maca seeds processed under reliable Kosher lePesach supervision are also not kitniyoth

18. CHECKING THE ROOMS: If it is too difficult to check all the rooms on one night, then the work may be divided and done on other nights (according to all the Laws of Bedikas Chometz). No chometz should be left in any room that has been cleaned and checked properly. Since the brocha is not recited before the night of the 14th, therefore, at least one place that has chometz should be left unchecked. Then, the mitzvah of Bedikas Chometz can be performed with a brocha on the night of the 14th Nissan on that area. If the whole house has already been completely cleaned before the 14th of Nissan, then somebody else should hide the 10 pieces of chometz (according to the Minhag) so that proper bedikah can be made.

19. FOOD THAT FALLS onto a chair or onto the floor on Pesach should be washed off for hygienic reasons. The food does not become chometz even if the food is hot.

20. PET FOOD can be seriously problematic on Pesach and year round. They often contain chometz cereals and a mixture of meat and milk. These are not only prohibited from being eaten by humans but are prohibited from being owned or having any benefit therefrom throughout the year – besides on Pesach. Please consult a Rav for any questions. [The KLBD lists acceptable pet foods. Click here](#)

21. BABIES and PESACH

A comprehensive list of acceptable infant formula can be found in the “HaKohol” magazine or [click here for the Is it Kosher listing](#). Most infant formulas are made from soy products. At first glance, one might assume that this presents a problem of Kitniyoth on Pesach. However, the custom of not using “Kitniyoth” (e.g. soya) was never applied to infants or to people who are ill.

However, you must take care to keep bottles, teats and formula away from the general kitchen area. Any mixing or washing should be done in the bathroom sink and NOT in the kitchen sink.

Despite the fact that Kitniyoth for infants is permissible, the Mishna Brurah states that it is preferable (but not mandatory) to avoid giving infants rice, buckwheat (kasha in Yiddish), or millet on Pesach. Nevertheless, should there be circumstances that require that the infant eat one of the above types of Kitniyoth, they may certainly be given to them.

Kitniyoth is permitted for infants – but that does NOT apply to Chametz, or any food that was processed on equipment that was not properly cleaned for Pesach. Such Chametz is strictly prohibited even for infants. Beach-Nut rice cereal is made on the same equipment as cereal that contains Chametz. What’s more, there often isn’t a cleaning between cereal types. Therefore, when we talk about Kitniyoth being permitted for infants, it means that it would have to be a homemade Kitniyoth or produced under a good Kosher l’Pesach Hechsher.

Please also note that the OU certifies some Beach-Nut products for Pesach. The label must have the OU-P or OU-Kosher for Passover symbol. The same goes for the Gefen and Healthy Times brands of infant food.

You should preferably get separate bottles, teats and dummies for Pesach. If difficult, they can be kashered by pouring boiling water over them.

In cases where a doctor insists that the infant must have Chometz medication, consult the Rav. In such a situation, it would be preferable (if possible) that a gentile should bring his own Chometz medication and feed the baby. If that is not feasible then a Jew may be permitted to feed the infant Chometz which belongs to the non-Jew. Make sure to speak to the Rav or another competent Halachic authority.

The upper age still considered an “infant” depends on the child. Obviously, if the child can eat healthy food that is not Kitniyoth, that is preferable. Poskim usually indicate that two years of age would be the upper limit.

Sterilizers can generally be used for Pesach as well, unless used with utensils that are used for chometz.

Breast milk pumps and their bottles from year-round may be used on Pesach unless they have been washed with Chometz. They can then be kashered by pouring boiling water over them.

Unfortunately, there is no liquid paracetamol permitted for use on Pesach available in the UK, you can use paracetamol suppositories. Gripe water is Chometz and cannot be used. [Click here and See the KLBD list and comments.](#)

22. LAST MINUTE PREPARATIONS: For example, setting the table, etc., should be completed early enough in the day, so that you will be able to rest a little bit. Be ready to start the Seder immediately after Ma'ariv, to ensure that the children won't fall asleep at the Seder.

23. ENJOY PESACH! Try to make the Pesach chores easy for yourself. Don't do unnecessary hard work. Don't do unnecessary cleaning. YOU can be like a King or Queen and you must enjoy Pesach.

BASIC LAWS OF THE SEDER

INTRODUCTION

Some women have a habit of taking a bite of matzo, then running back and forth to the kitchen taking a few more bites in between. In this way, it takes them too long to eat the matzo, and they do not fulfil the mitzvah properly. The same is true about the wine, maror, korech, and afikomen. Therefore, do not leave the table until you have finished eating the required amount. Sit like a Queen! Relax and be calm while eating and drinking the matzo and wine within the time limit. The cooking can be checked after completing the mitzvos. Remember that these are mitzvos that can be done only once a year, so enjoy them and enjoy the whole Seder.

There are many laws about which there exist numerous opinions. It is beyond the scope of this pamphlet to encompass all of the opinions. Many people choose to be more stringent on various issues. Much can be written about each and every detail. The laws contained herein are the basic requirements to fulfil the Halachic obligations. If this is difficult, a Halachic authority should be consulted.

MATZO AND MAROR

SIZE: The size of a kezayis is a measurement in volume equal to the volume of half an egg. There is a difference of opinion if our eggs are smaller than those at the time of the Talmud. According to the Chazon Ish zt'l the size of kezayis d'oraisa is 45-50 cc. And according to the Hagaon Harav A. Chaim No'eh zt'l it is 25.6-28.8 cc. According to the Mishna Brura for a Mitzvah d'Oraisa we should measure according to the larger shiur (size) and for a Mitzvah d'Rabbonon it is permissible to rely on the smaller shiur. **One may rely on the view of Hagaon Harav No'eh zt'l even for a Mitzvah d'Oraisa.**

It is very hard to give an exact standard shiur for the amount of hand matzo that one has to eat for a kezayis d'Oraisa and a kezayis d'rabbonon; therefore a Rav should be consulted. However, one can rely on the fact that by breaking the matzo into small pieces and then filling up one's mouth with as much as possible (remaining relaxed) leaving minimal room for chewing afterwards, one will have eaten enough to fulfil one's obligation of the Mitzvah of eating Motzei Matzo. **Approximately 1/4 of a standard round handmade Matzo, or half a machine made square matza.**

It should be noted that:

1. Hand **Shemurah** matzo should be used for “Motzei Matzo,” “Korech,” and “Afikomen.” If this is impossible then a Rav should be consulted.
2. **The first matzah eaten during the Seder (“Motzi matzah”) is d'Oraisa (Torah law) and two kezaysim should preferably be eaten.**
3. Korech is a Mitzvah d'Rabbonon and requires a kezayis of matzo and a kezayis of maror.
4. Elderly people or those unable to meet these requirements should consult a Rav.
5. Afikomen is a Mitzvah d'Rabbonon and requires a kezayis of matzo. It is preferable to eat 2 kezaysim.
6. **The Afikomen should preferably be eaten before Chatzos on the first night which will be at 01.01am.**

TIME LIMIT

1. Some say it is preferable to try and swallow one **complete** kezayis at one time. Generally, it is preferable that the kezayis for the Mitzvah d'Oraisa of Matzo should be eaten within two minutes, or at most four minutes. **Notwithstanding, one should eat naturally.**
2. 5-6 minutes is acceptable by some Rabbinical authorities.
3. Relax, chew well and then begin swallowing. The time limit starts from when you begin swallowing.
4. Under very exceptional circumstances, 9 minutes is also acceptable.
5. If one encounters difficulty, a small amount of water may be sipped while chewing.

THE FOUR CUPS**WHAT TO DRINK**

1. Red wine is preferable. If one cannot drink wine one may use grape juice.
2. Those allergic to wine and grape juice may use a "Chamer Medina", for example tea and coffee. **Consult a competent Posek.**

SIZE

1. The cup used must contain at least a revi'is. **3 fl. Oz / 86cc.**

To avoid drowsiness: (A) use a cup that does not exceed a minimum shiur (size). (When the Seder falls out on Friday night, a larger shiur or revi'is should be used for the First Cup. (B) One may drink a glass of water immediately after swallowing the wine. (The water should be on the table at the time that one says the brocha of Borei Pri Hagafen so that the water is included in the brocha on the wine.)

2. Preferably, one should drink the entire cup.
3. If this is very difficult, then drinking most of the cup is sufficient. Under exceptional conditions, drinking most of the revi'is is acceptable, even if the cup is much larger than a revi'is.

TIME LIMIT: Preferably, two swallows. If this is difficult then up to 4 minutes is acceptable. If necessary 5 or 6 minutes is also acceptable by some Poskim.

HAGADAH: The proper time for starting the Seder is right after tzeis hakochovim (**and not before**). Upon arriving home from Ma'ariv one should start the Seder promptly in order that the children should not fall asleep before eating the Matzo and Maror and the meal. Therefore, one should say the Hagadah as quickly as possible, and save the commentaries for later on.

LEANING: The mitzvah of "Hasaivah," is to give one a feeling of freedom; one must lean on the left side, however, one should not lean in an uncomfortable manner. **One leans whilst reciting the Hagadah, drinking the four cups, eating matza, korach and if possible – while eating the meal. One does not lean whilst eating Maror.**

The Minhag is that women do not lean.

חג הפסח כשר ושמח לשנה הבאה בירושלים