

# A GUIDE TO PESAḤ (PASSOVER) OBSERVANCE – 2026

(compiled by Rabbi Aaron Marsh)

## INTRODUCTION

Passover, the Jewish festival of freedom, is a holiday of supreme importance and significance. Passover celebrates the Exodus from Egypt, an event which left an indelible impression upon the religious consciousness of the Jewish people. Many of the Pesah rituals we observe are directed towards reliving our liberation from slavery and reveling in our freedom. Passover also marks the beginning of the grain harvest in Israel and recalls the renewal of life which comes with spring.

More than any other Jewish holiday, Pesah revolves around the home and the family. This is exemplified not only by the Pesah *seder* (which is the most home- and family-centered of Jewish rituals), but also by the special atmosphere that pervades the Jewish home during Pesah.

This Pesah home atmosphere is created each year by the traditional practice of thoroughly cleansing the entire house by the removal of all *ḥametz*, or leaven, in preparation for Pesah; also, through the meticulous avoidance of the use of *ḥametz* throughout Pesah, both at home and when away.

What follows is a guide to the observance of Pesah. **Please note that it is impossible to include every detail or case in this guide, so please feel free to contact Rabbi Marsh for additional information or if you have specific questions.** I hope that it will help you to have a "*Ḥag sameaḥ v'kasher*" - A Happy and Kosher Pesah.

## FOODS DURING PESAḤ: ḤAMETZ

*Ḥametz* is forbidden to eat, own, or benefit from during the eight days of Pesah (actually, the prohibition begins at 11:32 am on the day before Pesah). *Ḥametz* refers to the five species of grain (wheat, barley, spelt, rye, and, according to many, oats) which have been subjected to the leavening process. Leavening is caused when grain or its products come into contact with liquid for more than 18 minutes. The following foods are forbidden for use during Pesah: bread, wheat, barley, oats, spelt, rye, and ordinary grain products such as biscuits, cookies, cakes, crackers, cereals, and all liquids which contain ingredients or flavors made from grain alcohol (such as rye, scotch, bourbon, and beer). Note that, unless specified otherwise, vinegar is likely to be distilled from grain and forbidden. *It is also important to check that all matzah to be used on Pesah is certified such, as boxes of "matzah" are sold through the year that are actually ḥametz.* It is customary to use *sh'murah matzah* (can be machine or hand-made) at the *seder* since that is when we perform the *mitzvah* of eating *matzah*.

There are three classifications of *ḥametz*: The first one has been described above. The second is food which is not total leaven but contains some leaven of even the smallest quantity. The third is food which has come into contact with either of the first two kinds of *ḥametz*. All three kinds of *ḥametz* are forbidden. Since the last two types are often difficult to identify, most foods must bear certification from a rabbinical authority stating that the food is permitted for Pesah use.

## KITNIYOT

*Kitniyot* is a classification of foods (which includes legumes) that are not *ḥametz* but are nevertheless not to be eaten on Pesah according to Ashkenazi tradition. **Unlike *ḥametz*, there is no restriction on owning or benefitting from *kitniyot*.** *Kitniyot* include beans, millet, lentils, peas, rice, soy, green beans, mustard, buckwheat, and caraway, as well as fennel, sunflower, and sesame seeds. The reason for their restriction relates to similarity (possibly in a ground state) or proximity to actual *ḥametz*. Additionally, two New World crops which could not possibly have been part of the original custom

are frequently also thought of today as *kitniyot*: peanuts and corn. All of these are permitted to non-Ashkenazim based on family tradition, but any processed foods are still problematic. In recent years, a number of kashrut supervision agencies have begun labeling products "*kitniyot*" (next to their kosher symbol) for those who eat them. Though the Conservative Committee on Jewish Law and Standards has written one opinion permitting *kitniyot* for Ashkenazim, many still continue to follow traditional practices and avoid *kitniyot* unless there are mitigating circumstances like dietary restrictions that make it hard to consume other Pesah foods. If you are Ashkenazi and are invited as a guest to a home where *kitniyot* are eaten, you can simply avoid the *kitniyot* foods. **There is no concern about *kitniyot* making the dishes, etc. unkosher for Pesah or any contamination of other kosher-for-Pesah foods.**

### **KITNIYOT DERIVATIVES**

Several significant Ashkenazi authorities permit liquids and other derivatives of *kitniyot* for Ashkenazim as they are unlikely to be confused with *hametz*. According to this perspective, oils, syrups, and butters made from *kitniyot* are permitted to Ashkenazim *when under rabbinic Pesah supervision*. There are a few food products available of this type (for instance Joyva candies that contain corn syrup and are marked "kosher for Passover") because their certifying rabbi follows this chain of thought. Those who have a tradition of avoiding *kitniyot* derivatives should avoid these products, but there is ample support for those who eat them.

**ALWAYS-PERMITTED FOODS (NO "KOSHER"/"KOSHER L'PESAH" MARK REQUIRED):** Whole fresh fruits and vegetables (including pre-washed, bagged) are always permitted (but see *kitniyot* above), as are unflavored bottled water (including seltzer), bagged ice, baking soda (NOT baking powder!), *raw* nuts with no additives/other ingredients (except pecans and peanuts), and fresh kosher fish with skin showing scales (must be rinsed). The following processed foods are permitted in unopened packages or containers: white sugar, unflavored tea, unflavored regular coffee (ground), non-iodized salt (w/ no dextrose or polysorbates). **All other processed foods must be certified for Pesah use.**

### **FOODS REQUIRING "KOSHER" (BUT NOT "FOR PASSOVER") MARK ONLY WHEN PURCHASED BEFORE THE HOLIDAY:**

*These items, if purchased before Pesah starts, only need to have a valid kosher marking and don't need to say specifically, "kosher for Pesah." After the holiday begins, they do require "kosher for Pesah":* All pure fruit juices (no additives), filleted fish (no other ingredients), ground pepper, plain cheeses (no added flavor morsels), frozen fruit (no additives), unflavored milk, pure extra virgin olive oil, plain butter (salted or unsalted), wine, dried fruit (w/ no oil or other ingredients listed), raisins with an OU or Star-K, 100% pure cocoa (no additives), whole raw eggs, and raw kosher meat (no flavoring/coatings).

### **FOODS REQUIRING "KOSHER FOR PASSOVER" MARK:**

*Matzah, matzah flour, Pesah noodles, Pesah candies and cakes, decaf coffee and tea, herbal tea, soda, honey, oils, flavored milk, brown sugar, confectioner's sugar, ice cream, canned and processed foods, ground spices, jams, jellies, relishes, dried fruits, vinegar, frozen processed foods, flavored meats, liquors, and quinoa (when unflavored, no other ingredients) are permitted only if they are certified by competent rabbinical authority as fit for Pesah use. Labels and tags marked only "Kosher L'Pesah" are of no value unless they bear a recognized Kashrut insignia or rabbinical signature.*

## **NON-FOOD PRODUCTS:**

Products that are flavored and go in/on the mouth need a “Kosher for Passover” label (e.g., toothpaste, mouthwash, flavored lip gloss). Other non-food items do not (e.g., aluminum foil (includes baking pans), bags, cleaners, disposable cups/plates, soap (including dishwasher detergent), napkins, paper towels, rubbing alcohol, hand sanitizer).

## **BABY FOOD**

Baby food with “Kosher for Passover” certification is sometimes available. Of course, home preparation of baby food, using Pesah equipment and food items is always possible. Pure vegetable (no grain) prepared baby food that is certified kosher year-round is acceptable for Pesah too. *Kitniyot* in baby food is not a problem, even for Ashkenazim. Most infant formulas are made from soy (which is *kitniyot*), so infant formula products, certified kosher year-round, are usually acceptable for Pesah too. When using baby foods/formula with *kitniyot*, the food, bottles, nipples and formula should be kept away from the general kitchen area and clean-up should be done out of the kitchen area (e.g., a bathroom sink).

## **PET FOOD**

Pet foods may not contain *hametz* (e.g., wheat, barley, ryes, spelt, and possibly oats) ingredients since that would be benefitting from *hametz*. *Kitniyot* ingredients (rice, corn, etc.) are not a problem. Many people opt to sell their pets and pet food to a non-Jew during the holiday to simplify matters (feeding a non-Jew’s pet a non-Jew’s pet food as a favor is not a problem). If you want the rabbi to effect such a sale, please make a note about your pet(s) on your sale form.

## **EGG (AND JUICE-BASED) MATZAH**

Regular *matzah* is only flour and water. When another liquid such as egg or juice is introduced, it raises questions as to whether the 18-minute time limit for baking changes due to the chemistry. As a result, Ashkenazi authorities limit the use of this kind of *matzah* to those who have difficulty eating regular *matzah* (e.g., children, elderly, or ill). It is not a problem for Sephardim except that egg/juice-based *matzah* should certainly not be used for the ritual eating of *matzah* during the *seder* unless eating regular *matzah* is not an option. This is due to the *seder matzah* needing to be the “*matzah* of poverty” – just flour and water.

## **MEDICATIONS**

**All medications that are needed for illnesses and medical conditions that involve possible life-threatening situations are permitted.**

All non-oral or flavorless medications may be owned, used and consumed on Pesah, even if they contain *hametz* or *kitniyot*. This includes topical medications, including creams, lotions, ointments, foams, gels, drops, patches and inhalants as well as non-chewable tablets and injections. This covers most medicines used by adults. All medications for babies may be used.

Other medications for illnesses or medical conditions that do *not* involve a life-threatening situation (including vitamins and supplements) that have been formulated to be edible or semi-pleasant to drink can be problematic. This includes soft gel caps which often contain porcine gelatin and liquid medicines that often contain glycerin and other additives (which can be made from animals). It is recommended that all such over-the-counter items be purchased with kosher certification *before Pesah* and state on their packaging that they contain no starch. *Kitniyot* are not an issue for someone who is ill (but are for someone with only mild discomfort or who is healthy). If the above cannot be found, then it is preferable to purchase unflavored liquids and hard capsules, also *prior to Pesah*. If none of these are available, please contact Rabbi Marsh for advice. **Please consult a physician before changing a prescribed or recommended medication or refraining from taking it.**

## **DISHES, UTENSILS, FOOD PREPARATION EQUIPMENT (NON-DISPOSABLE)**

The term *hametz*, or leaven, is applied not only to foods which are forbidden during Pesah, but also to the dishes, utensils, and other equipment in which foods are prepared during the rest of the year. These dishes, utensils, and cooking equipment may not be used during Pesah, unless they can be kashered (see below). Otherwise, we use equipment reserved exclusively for Pesah.

### **KASHERING (MAKING YEAR-ROUND ITEMS USABLE ON PESAḤ)**

#### **Items only used with cold foods:**

Any equipment only ever used with cold foods (e.g., salad tongs, refrigerator shelves) need only be thoroughly cleaned to be usable on Pesah. "Cold" is defined as temperatures where you could put your hand on it without having to pull it away due to the heat.

#### **Knives**

Knives used for cold foods (see above for definition), due to the pressure involved in cutting, need an extra step. Either they can be kashered in hot water (see below) or they can be cleaned abrasively. Traditionally, this involves stabbing them into hard dirt 10 times, but using steel wool 10 times on their whole surface also suffices and may be superior.

#### **Other Metal Equipment (except bakeware), Plastic, Wood, Stone, Natural Rubber:**

Pots, flatware and other items made from these materials used with hot foods (but not bakeware) can be kashered by immersing them completely in boiling water; covers and handles need boiling too. (Note that not all plastics are able to endure hot temperatures and some could be damaged by this process. If you suspect that may be the case, it might be better to avoid trying and instead pack the item away for Pesah). The procedure is as follows:

- The items to be kashered must first be thoroughly cleaned with soap and water. Clean handles thoroughly. If the handle can be removed, do so for an even more thorough cleaning. If the item has cracks between its parts where food could be trapped and cannot be disassembled, it is advisable not to attempt to kasher it and put it away for Pesah.
- There should be 24 hours between cleaning and proceeding to the next step. If you have less than 24 hours until Pesah (or the time that *hametz* is no longer allowed) then if the item is essential, you can proceed without waiting. Sephardi authorities do not require this step at all.
- The items are then immersed in water that has reached a rolling boil. The items must be completely exposed to the boiling water on all surfaces. **Pots and pans** are either immersed in a larger pot of boiling water (may be done one section at a time) or filled with water brought to a rolling boil and then a stone (or other dense object) is dropped into the pot such that the boiling water overflows to cover the sides of the pot. A safer alternative might be to fill to the lip and let the water boil over the sides of the pot. In the case of smaller items such as flatware, every surface of each piece must be exposed to the water at a rolling boil.
- The items are then rinsed in cold water.

#### **Metal Bakeware:**

It is preferable and recommended to have separate Pesah-specific bakeware. Metal baking pans and sheets require purging at very high temperatures which may warp and damage the items. Metal bakeware used in a fire or in an oven must first be thoroughly scrubbed and cleaned and then must be subjected to direct fire or an oven at its maximum setting. Thus, using a blowtorch or putting it in an oven during self-cleaning are two ways to accomplish this purging. This is a complicated and potentially dangerous procedure and may result in discoloration or warping of the metal being purged. **Exercise caution.** If you are reluctant to submit the vessel to the full temperature due to potential damage or danger, then just purchase separate bakeware for Pesah.

## **Earthenware, stoneware, enamelware, porcelain, and items with non-stick coatings:**

If used during the year, they cannot be made kosher for Pesah.

## **Glassware (including Corelle and 100% glazed items with no chips)**

Historically, there was debate over whether glass absorbed or did not, with Ashkenazi authorities generally coming out on the side of “yes” and Sephardi ones, “no.” Modern analysis has shown that glass does *not* absorb, and thus it also makes sense for Ashkenazim today to treat glass as non-absorbent. Nevertheless, some may choose to adhere to historical Ashkenazi tradition.

- **For those who consider glass non-absorbent:** all glass items (including pots/pans) can be used for Pesah if completely and thoroughly cleaned first. Ashkenazim should let them sit for 24 hours after cleaning, too.
- **For those who treat glass as if it is absorbent:** Glass items used *only* for cold foods and beverages require only thorough washing. Glassware used for eating/serving warm or hot foods and beverages (but not used for cooking/baking) should be soaked in water for 72 hours, with the water changed every 24 hours. Glassware used for baking or cooking cannot be kashered.

## **Stove/Oven**

The stovetop is prepared for Pesah by thoroughly scouring all parts, including grates (where applicable). After cleaning, it should sit for 24 hours\*. The full flame or electric element of the stovetop should all then be turned on to their maximum setting for several minutes. A glass stovetop follows the rules for glass as per above. If you treat glass as if it is absorbent, you need to put metal disks between the surface and any pots. Trying to cover the entire surface is not recommended as it can cause it to crack.

A self-cleaning oven may be kashered by running it through a cleaning cycle after removing any visible food. Otherwise, the oven and racks should be thoroughly scoured and then sit for 24 hours\*. The oven, with racks inside, should be turned on and allowed to maintain maximum heat for an hour. Metal grates from the stovetop that can stand the heat can be placed inside the oven to kasher them as well. Those with a non-self-cleaning oven who are strict use a blow torch on the entire inside surface of the oven.

## **Microwave Oven**

A microwave oven (because it does not cook food with a heating element) can be kashered using the following procedure: the microwave is first cleaned thoroughly (including cleaning the inside of the door and any turntable parts), making sure that no crumbs remain; the microwave is then left unused for 24 hours\*. Next, a container of water (enough to boil for 20 minutes) is placed in the microwave, and the microwave is turned on "High" and allowed to run until the water has boiled out (since different microwaves have different power levels, it's recommended that you check the water level after 10 minutes and refill if necessary). For those who treat glass as absorbent, any glass turntable needs to be removed for Pesah. A microwave oven with a browning element cannot be kashered.

## **Toaster Oven and Other Small Appliances**

Due to the challenges involved in fully cleaning and then heating up the inside of a toaster oven sufficiently without damaging it, it is not recommended to attempt to kasher a toaster oven. Generally, other small appliances with removable parts can be kashered following the above rules (blades are knives; parts that never touch hot foods need only cleaning). Often, it's simpler just to have different small appliances for Pesah.

## Refrigerator, Surfaces, Storage Areas

Surfaces where you do not place hot foods/containers require only a thorough cleaning with soap and water (typically includes cabinets, closets, refrigerator/freezer shelves and drawers). Other surfaces, depending on their material, are kashered by cleaning them thoroughly, waiting 24 hours\*, and pouring boiling water over them, making sure it touches all surfaces while still at a boiling temperature. Wood, plastic laminate, Formica, granite, marble, metal, and composite stone surfaces can be kashered this way; ceramic, cement or porcelain cannot be kashered at all and instead should be fully covered with plastic, foil or another water-resistant covering. There is a custom to even cover the surfaces that *can* be kashered in the same way or with paper or cloth, but it is not strictly necessary. Glass surfaces depend on whether you treat them as absorbing (need boiling water) or not (need only cleaning).

## Sink

- **metal sink:** can be kashered by thoroughly cleaning and scrubbing the sink (especially the garbage catch), letting 24 hours pass\* during which only cold water is used, drying it completely, and then carefully pouring boiling water over all the surfaces of the sink starting with the bottom first, and working up towards the top including the lip. You should also clean, wait\*, and pour boiling water over the faucet (removing any filters or other attachments).
- **porcelain/ceramic/china sink:** cannot be kashered, but should be thoroughly cleaned, then Pesah dish basins sitting atop Pesah dish racks must be used, one each for dairy and meat.

## Dishwasher

- **plastic or metal dishwasher walls:** The dishwasher needs to be cleaned as thoroughly as possible, including the inside area around the drainage and filters. After 24 hours of not being used\* the dishwasher is again run empty (with racks in), with soap in the dispenser and in the main dishwasher and set on the highest heat for the purpose of kashering. Some people purchase separate racks that they use for Pesah because it can be difficult to thoroughly clean all the nooks and crevices of racks where food could be trapped and this eliminates the possibility of missing something. The same process is certainly effective for changing between dairy and meat dishes.
- **enamel/porcelain dishwasher walls:** the dishwasher cannot be kashered or used during Pesah

## Fabric

Fabric items such as dishtowels, potholders, tablecloths and placemats need only be washed with detergent in the washing machine (or by hand) on hot (remove any stuck on food first).

### OVERVIEW: THE DISPOSAL OF ḤAMETZ

The Bible prohibits not only the eating of ḥametz during Pesah, but also the possession of ḥametz during Pesah. Therefore, before the beginning of Pesah, all ḥametz has to be removed from one's domain; one must not have any ḥametz in one's legal possession. (This does not apply to *kitniyot*).

To satisfy the requirement that one cannot possess ḥametz, we do four acts: *b'dikat ḥametz* - the search for leaven; *bitul ḥametz* - the nullification of leaven; *bi-ur ḥametz* - the removal/burning of leaven; and (if we have not consumed all of our ḥametz) *m'hirat ḥametz* - the selling of leaven.

### ***B'dikat Ḥametz* / Search for Ḥametz**

On the night before Pesah, immediately after nightfall, we begin the search for ḥametz. This year, the search for ḥametz takes place after 8:33 pm on **Wednesday**, March 31st. Our aim is to ensure that even after the house has been cleaned, no leaven is left behind (**except for any which we will consume**

and/or burn on Thursday morning, which should be restricted to one location).

The procedure is as follows:

A candle/flashlight is lit, and the blessing is recited:

בָּרוּךְ אַתָּה, יי אֱ-לֹהֵינוּ, מְלִיךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל בְּעוֹר חָמֵץ.

*Barukh Atah Adonai, Eloheinu, melekh ha-olam, asher kidd'shanu b'mitzvotav, v'tzivvanu al biur hameitz*  
Praised are You, our God, Ruler of the universe, who sanctifies us with His commandments and commands us to remove *hametz*.

The house is searched. It is customary for someone to take 10 pieces of *hametz* (can be small pieces of bread/cereal/pasta) and place them in locations where they are easily found (remember where they are, just in case!). Then others seek them out along with any other *hametz* that might have been missed. You are mainly looking for significant *hametz*; not miniscule crumbs, but this is also an opportunity to discover places that you may not have considered in your cleaning process. While using the light of a candle is traditional, flashlights are safer and more effective and recommended in addition to or instead of a candle. All the *hametz* that is found (including the 10 pieces) is gathered (traditionally, they are swept with a feather into a bag, but whatever is most effective), and they and any *hametz* you are saving for breakfast should be kept in one specific place lest a new search become necessary.

### **Bitul Hametz / Nullification of Hametz**

After the search for *hametz*, one recites a special formula in Aramaic or English (the idea was for a layperson to understand it) for nullifying any *hametz* inadvertently missed:

כָּל חֲמִירָא וְחֲמִיעָא דְאַכָּא בְּרִישׁוּתִי, דְלֵא חֲמִתָּהּ וְדֵלֵא בְּעֵרְתָּהּ וְדֵלֵא יְדַעְנָא לָהּ, לְבִטּוּל וְלִהְיוּ הֶפְקֵר כְּעַפְרָא דְאַרְעָא.

*Kol hamira va-hamia d'ikka virshuti, d'la hamiteihh ud'la vi-arteihh ud'la y'dana leihh, libbateil v'lehevei hefkeir k'afra d'ara.*

All *hametz* and leavening in my possession which I have not noticed or removed, or of which I am unaware, is hereby nullified and ownerless as the dust of the earth.

### **Bi-ur Hametz / Removal/Burning of Hametz**

The *hametz* found during the search - as well as any other *hametz* that was left over is destroyed by burning. This year, this leaven is burned by 12:35 pm on Wednesday, April 1<sup>st</sup>. After disposing of the *hametz*, one recites the second nullification formula:

כָּל חֲמִירָא וְחֲמִיעָא דְאַכָּא בְּרִישׁוּתִי, דְחִזַּתְתָּהּ וְדֵלֵא חֲזַתְתָּהּ, דְחִזַּתְתָּהּ וְדֵלֵא חֲזַתְתָּהּ, דְבְּעֵרְתָּהּ וְדֵלֵא בְּעֵרְתָּהּ, לְבִטּוּל וְלִהְיוּ הֶפְקֵר כְּעַפְרָא דְאַרְעָא.

*Kol hamira va-hamia d'ikka virshuti dahaziteihh ud'la haziteihh, dahamiteihh u'dla hamiteihh, d'vi-arteihh u'dla vi-arteihh libbateil v'lehevei hefkeir k'afra d'ara.*

All *hametz* and leavening in my possession, whether I have seen it or not, whether I have noticed it or not, whether I have removed it or not, is hereby nullified and ownerless as the dust of the earth.

### **Mekhirat Hametz / Selling of Hametz**

One must not legally possess any *hametz* during Pesah. In a simple economy, one could easily manage this by consuming *hametz* items in the lead-up to the holiday and then disposing of any remaining small amounts of *hametz*. However, today, when people store a large quantity of food in their homes, and likely will not be able to consume everything, it would be a serious waste to dispose of all one's *hametz* (not to mention the equipment which has been used for *hametz* and has not been (or cannot be) kashered). Thus, in order to fulfill the requirement that we have no *hametz* in our legal possession during Pesah, we put our Non-Passover foods in a hard-to-reach closet, sell the *hametz* to a non-Jew, and rent that person that storage space. Upon sale, the *hametz* no longer belongs to us.

You can arrange for the sale of your *ḥametz* either by seeing Rabbi Marsh personally, or by returning the form in the monthly bulletin. It is traditional to also include a donation for “*ma-ot ḥittim*” to help those who cannot afford *Pesah* foods on their own (make check payable to EMBEJC Rabbi’s Discretionary Fund). **Please note that you are giving money to help those in need and are not paying for the sale of *ḥametz* (as the latter makes no sense). Please allow time after the holiday ends for Rabbi Marsh to arrange for the *ḥametz* to return to your possession before consuming it (an hour should be enough time).**

**Your *ḥametz* must be contracted to be sold before the morning of Wednesday, April 1<sup>st</sup>. Please ensure your form is signed, the location of your food specified and in the office well ahead of time or in Rabbi Marsh’s hands. Due to the unreliability of the postal system, it is recommended that during the last few days before the deadline you do not attempt to mail it, but instead bring it in yourself.** If your form is not received in time, your *ḥametz* will not be sold and will become permanently unkosher.

## **UNSOLD ḤAMETZ IS UNKOSHER FOR CONSUMPTION EVEN AFTER PESAḤ.**

### **SIYUM HA-BAḤOR SERVICE FOR FIRST-BORNS**

To express our sadness that the Egyptian first-born had to be slain in order for us to be liberated from bondage, and to express our gratitude to God for sparing the first-born Israelites, all first-borns fast on the day before *Pesah*. The alternative to fasting on this day is for first-born to attend a special service that morning at which someone finishes study of a tractate of the Talmud. This is called a *siyum* and is accompanied by a *s’udat mitzvah* - a meal served on the occasion of performing a mitzvah. All present at the *siyum* (including first-borns who would otherwise have to fast) participate in the celebratory meal, allowing the fast to be broken for the rest of the day. Please see the bulletin and/or other mailings for information on a *siyum*.

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\* This does not apply to Sephardim.