

# 2011 PASSOVER DIRECTORY

## Passover Medicine & Cosmetics

*prepared by Rabbi Gershon Bess*

*Kollel Los Angeles*

## Star-K Comprehensive Information & Product Guide

*Please note: The medication list in this guide applies to products distributed by U.S. companies only.*

*This book contains divrei Torah and should be placed in shaimos after use.*

For updated Passover product and medicine information visit  
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Adar 5771

Dear Friend,

Once again, in the hope of increasing your Pesach convenience and limiting its cost, we are making available a copy of this year's Guide to Cosmetics and Medications. The Guide is the original research of Rabbi Gershon Bess, Rav of the Congregation Kehilas Yaakov, and an alumnus of Kollel Los Angeles. Rights to reprint all or any parts thereof are reserved.

While several prominent *Rabbonim* have questioned the need for this list, Rav Yosef Shalom Eliyashiv *shlit"á*, Rav Shmuel Vosner *shlit"á*, and other *gedolei yisroel* have urged, both for reasons in *Halacha* and *Minhag*, that the established practice be continued. (See further *Understanding the Halochoh and List*).

Items Kosher L'Pesach last year may have been found unacceptable this year. Use this year's Guide for this year only. For any further questions, you may email Rabbi Bess at [rgbess@hotmail.com](mailto:rgbess@hotmail.com); or, to put yourself on the future mailing list, you may fax us at (323)-933-7493.

As a community Kollel, our Kollel Shiurim Program continues to respond to a generation that "seeks to know". Hundreds of adults presently participate in over twenty different *shiurim* and Torah study groups.

The Kollel has maintained an all-learning component of twelve *avreichim* who are totally and diligently immersed in the depths of Torah study. Thirty-six years ago this summer, this unique entity was established as an exemplary expression of Community Kollel, *lilmod* first and also *l'lamed*. While *shiurim* and *kiruv* are an important aspect of the institution, they are peripheral. The overriding focus is upon *shteiging in learnen* (growth in learning) on the part of the *avreichim* themselves. This is the *keren*. All other activities are *peiros*. Kollel Los Angeles has stood, and continues to stand, as a magnificent example for other American cities, which are increasingly seeking to establish Kollelim.

As a dynamic institution, there is rarely a year, *bs"á*, that we are not privileged to a significant new development. **This year, with special and surprising *hashgacha*, and significant input by a select few, we were privileged to add four new most outstanding avreichim, making the Kollel learning component a *chaburah* of sixteen avreichim, bli ayin hora. ! וכן ירבו !**

ואנו תודה תהילה ותפילה למקום, שכשם שאזכינו כן נזכה!  
We extend to each and every one our best wishes for a *Chag Kosher V'Sameach*.

Kollel Los Angeles



## **STAR-K KOSHER CERTIFICATION**

*Pesach 5771*

Dear Friend,

Kosher production and certification have come a long way in the past fifty years. Today, thanks to set certification standards, even the kosher novice can easily identify a variety of acceptable foods in the supermarket. The letter “P” next to the kosher symbol further classifies the product as permissible for Passover use.

When it comes to medicines and cosmetics, however, we have no such system of classification. Composed of several often unfamiliar (and unpronounceable!) ingredients, the kosher consumer is left bewildered as to their kosher status. Unfortunately, many well intentioned individuals have refrained from taking prescribed medication during *Pesach* simply because they assume it may contain *chometz*!

The information found in this guide is based upon the extensive research that Rabbi Gershon Bess has conducted with pharmaceutical manufacturers over the past several years. In addition to serving as *Rav* of Congregation *Kehilas Yaakov* in Los Angeles, Rabbi Bess is considered a world renowned expert on Passover medications. “The Star-K *Pesach* Kitchen”, “Star-K 2011 *Pesach* Product Directory”, “Guide for Diabetics On How To Enjoy *Pesach*,” and other *Pesach* information are also included. It is our hope that you find this guide useful.

With best wishes for a happy and kosher *Pesach*,

Rabbi Moshe Heinemann  
Rabbinic Administrator

Avrom Pollak  
President

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## THE STAR-K PESACH KITCHEN

Rabbi Moshe Heinemann, Star-K Rabbinic Administrator

As the *Yom Tov* of *Pesach* nears, and the diligent *balabusta* begins to tackle the challenge of preparing the kitchen for *Pesach*, undoubtedly the light at the end of the tunnel is beginning to shine. Although moving into a separate *Pesach* home sounds very inviting, such luxuries are often not affordable and definitely not in the *Pesach* spirit. Among the basic *mitzvos* of the *chag* is the *Mitzva* of “*Tashbisu Se’or Mibateichem*”, ridding one’s home and possessions from *chometz*. However, if we are to use kitchen equipment, utensils, or articles that are used in our kitchen year-round, it may be insufficient to just clean them thoroughly. One is forbidden to use these items unless they have been especially prepared for *Pesach*. This preparation process is known as *kashering*.

We are instructed by the *Torah* that the proper *kashering* method one uses to rid a vessel of *chometz* depends upon the original food preparation method used which absorbed *chometz* into the vessel. *Kashering* methods can be broadly grouped into four categories:

*Libbun* – Incinerating

*Hagola* – Purging

*Eruy Roschim* – Purging through a hot water pour

*Milui V'eruy* – Soaking

It is preferable, when possible, that a person who is knowledgeable with the laws of *kashering* be in attendance during this *kashering* process.

### LIBBUN

*Libbun* is divided into two categories:

- ***Libbun Gamur***: Heating Metal To A Glow
- ***Libbun Kal***: Heating Metal So That Paper Will Burn On The Other Side Of The Heated Utensil

Metal utensils used in the oven for baking, must be heated to a glow if they are to be used on *Pesach*.

The **stove** must also be *kashered* if it is to be used for *Pesach*. This includes the **oven**, the **cooktop**, and the **broiler**. No part of the stove can be considered *kashered* for *Pesach* unless it is completely clean and free from any baked-on food or grease.

#### *The Oven*

In a **conventional oven**, gas or electric, an oven cleaner may be necessary to remove baked-on grease. Be sure to check hidden areas, including corners, door edges, the area behind the flame burners, and the grooves of the rack shelves. If a caustic type of oven cleaner (such as Easy-Off) was used to clean the oven, and some stubborn spots remained after a second application with similar results, the remaining spots may be disregarded. Once the oven and racks have been cleaned, they may be *kashered* by *libbun kal*. The requirement of *libbun kal* is satisfied by turning the oven to broil or the highest setting for

forty minutes. In a gas oven, the broil setting will allow the flame to burn continuously. In a conventional electric oven, the highest setting (550°F) *kashers* the oven. Only *libbun kal* is required for the oven racks since it is usual to cook food in a pan, not directly on the racks themselves.

In a **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 Fantastik and a nylon brush. Then the oven should be turned on to 450°F for an hour 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, or else the spots should be removed with oven cleaner or steel wool. If the spots are dark and crumble when scratched they can be disregarded. In all of the above cases, the oven should then be *kashered* by turning it to the 550°F setting for forty minutes.

In a **self-cleaning oven**, clean the inside face of the oven door, as well as the opposing outer rim of the oven outside the gasket as these areas are not necessarily cleaned during the cycle. (Easy Off manufactures one product that is safe for self-cleaning ovens. Ensure the gasket itself is clean on the area outside the oven seal. (Note: The gasket is sensitive to abrasion.) The self-cleaning cycle will then clean and *kasher* the oven simultaneously. **Caution:** There is a potential risk of fire during the self-cleaning process, especially if there is a great build up of grease on the bottom of the oven. The oven should not be left unattended while in the self-cleaning mode.

Most oven manufacturers instruct the consumer to remove the oven racks before self cleaning, so they won't discolor. However, you may self clean the oven with the racks in, even though they might discolor. After the self clean cycle use a little oil on the side of the racks to easily slide them in and out of the oven. Also, there are some manufacturers that require removal of the racks before the self clean cycle can start. In this case, take the racks out, clean them very well, and then put them in the oven at the highest temperature (usually 550°F) for 45 minutes. This procedure *kashers* them.

Some ovens come with a **convection** feature. This feature allows for more uniform heat distribution by using a fan to circulate the heat. If the convection oven has the self-cleaning feature, it will be sufficient to *kasher* the fan as well. If there is no self-cleaning feature, the entire oven including the fan, while it is circulating must be sprayed with a caustic cleaner and cleaned well. The oven should then be *kashered* by turning it on to the 550°F setting for forty minutes.

## The Cooktop

On a conventional gas range, the cast iron or metal grates upon which the pots rest on top of the range, may be inserted into the oven after they have been thoroughly cleaned. The grates can then be *kashered* simultaneously with the

oven. (If *kashering* with a self-clean cycle, the grates do not need to be cleaned first. However, it is advisable to check with the manufacturer as to whether the grates would be able to withstand a self-clean cycle.) The rest of the range (not glass top) should be cleaned and covered with a double layer of heavy duty aluminum foil, which should remain on the range throughout *Pesach*. **Please note:** Extreme caution should be taken not to cover over the vent, as well, so as to allow the oven heat to escape. The drip pans should be thoroughly cleaned and need not be *kashered*. The burners do not need *kashering* or covering, just cleaning.

In a conventional *electric cooktop*, one needs to clean the burners well and then turn them on to a high heat setting until they are glowing hot. (This usually takes only several minutes.) The drip pans should be thoroughly cleaned and need not be *kashered*. The remaining cooktop areas should be cleaned and covered. The knobs with which the gas or electricity is turned on should be cleaned. No other process is necessary to *kasher* the knobs.

**Please note:** All ovens ventilate hot steam during cooking. In the past, the hot steam was ventilated through the back of the oven. Today, many ranges no longer ventilate in this manner. The oven steam is ventilated through one of the rear cooktop burners. During oven cooking, if the rear vented burner is turned off and is covered by a pot or kettle, the hot steam will condense on the burner and utensils. This could create hot *zea* (condensate) that can cause serious *kashrus* problems with the utensil, if the food cooked in the oven is a meat product and the pot on the burner is dairy or *pareve* or vice versa. Care should be exercised with the vented burner to keep it clear during oven cooking. **Caution:** When putting aluminum foil over the oven backsplash, be careful not to trap the heat coming from the oven vent between the foil and the backsplash. Doing so may melt the backsplash if the oven vents through the back.

*Kashering a Glass, Corning, Halogen or Ceran electric smoothtop range* for *Pesach* use is a bit complex. To *kasher* the burner area, clean well and turn on the elements until they glow. The burner area is now considered kosher for *Pesach*. However, the remaining area that does not get hot is not *kashered*. The manufacturers do not suggest covering this area as one would a porcelain or stainless steel top, as it may cause the glass to break. Real kosherization can be accomplished by holding a blowtorch over the glass until it is hot enough to singe a piece of newspaper on contact with the glass. However, this may cause the glass to shatter and is not recommended.

As the area between the burners cannot practically be *kashered*, it would be wise to place a trivet on the open glass area so the pots can be transferred. In addition, in order to use a large pot that extends beyond the designated cooking area, one should place a metal disc approximately  $\frac{1}{8}$  of an inch thick onto the burner area in order to raise the Passover pots above the rest of the glass surface. (Caution: This disc should not extend beyond the designated cooking area.) This will also help in case a small pot boils over, sending a trickle of hot liquid that would serve as a connector from the Passover pot to the non-Passover stovetop. (Note: Cooking efficiency may be compromised when using a metal disc.)

For gas stovetops with a glass surface, one may *kasher* the grates by putting them into the oven with a *libbun kal* (550°F for forty minutes). In most such models, the grates cover the entire top of the stove and there should be no problem adjusting pots on the stovetop. Food which falls through the grates and touches the glass surface should not be used.

For those models where the grates do not cover the entire cooktop surface, it would be wise to place a trivet onto the open glass area so that pots may be transferred. No food or pots may come into direct contact with the non-*kashered* glass surface.

Some gas cooktops have an electric warming area on the glass top. This area would have to become red hot when turned on in order to *kasher*. Many of these warming areas do not get hot enough for *kashering* and may not be used on *Pesach*.

### **The Broiler**

The broiler pan cannot be *kashered* by just turning on the gas or electricity. Since food is broiled or roasted directly on the pan, it must be heated to a glow in order to be used. This can be done by using a blowtorch (which should be done only by qualified and experienced personnel). An alternate method is to replace the broiler pan. The empty broiler cavity must then be *kashered* by cleaning and setting it to broil for forty minutes. If one does not intend to use the broiler, he may still use the oven even without *kashering* the broiler provided that the broiler has been thoroughly cleaned.

Other inserts, such as griddles, which come into direct contact with food are treated the same as broiler pans. Therefore, they would also require application of direct heat until the surface glows red. If not, the insert should be cleaned and not used for *Pesach*.

**Barbeque Grills** – A grill cannot be *kashered* by just turning on the gas or electricity. Since food is roasted directly on the grill, it must be heated to a glow in order to be used. This can be done either by using a blowtorch (which should only be done by qualified and experienced personnel) or by sandwiching the grates between the charcoal briquettes and setting them on fire. An alternate method is to replace the grates of the grill. The part of the grill cavity which is level with the grate must also be *kashered* by heating it to a glow. This is due to the likelihood of the food having touched that area during *barbequing*. The empty gas grill cavity must be *kashered* by cleaning, closing the hood and setting it to the highest setting for forty minutes or in the case of a regular grill, the cavity should be filled with charcoal briquettes which should be set on fire.

Other inserts such as griddles, which come into direct contact with food, are treated the same as a grill. Therefore, they would also require application of direct heat until the surface glows red. If not, the insert should be cleaned and

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<sup>1</sup> אע"ג דהשיעור של קש נשרף עליו הוא אמבחוץ וכאן הוא מבפנים, י"ל דבתנורים שלנו א"א להבחין אם נשרף עליו מבחוץ, שהחוץ אינו של דופן התנור. שיש לתנור שני כותלים וביניהם חומר המקיים את החום. וא"א להגיע לבחוץ של כותל הפנימי. וי"ל כששפתחים את התנור וכנס אויר קר לתוך התנור, אז הכותל הפנימי מבפנים הוא יותר קר מכותל הפנימי מבחוץ שמכוסה מכל הצדדים.

not used for *Pesach*. If the grill has side burners, they should be treated like cooktop grates, assuming no food has been placed directly on it.

**Practical Tip:** It is easier to determine that the metal has been brought to a glow in a darkened room.

**Warming Drawers** – Warming drawers cannot be *kashered* because the heat setting does not reach high enough to constitute *libbun*. The warming drawer should be cleaned, sealed, and not used for *Pesach*.

**Oven Hoods and Exhaust Fans** – Hoods and exhaust fan filters should be cleaned and free of any food residue.

**Microwaves** – When microwaves are used, they do not necessarily absorb chometz. The microwave should be tested to see if the walls become hot during use. To do this, cook an open potato in the microwave until it has been steaming for a few minutes. Immediately after the potato has been cooked, place your hand on the ceiling of the microwave to see if it has become too hot to touch, place your hand on the ceiling of the microwave to see if it has become too hot to touch. If you cannot hold your hand there for fifteen seconds, we assume that the microwave has absorbed chometz. If this is the case, the microwave should be cleaned and sealed for *Pesach*. If it has not absorbed chometz (i.e., you can hold your hand there for fifteen seconds), the microwave itself needs only to be cleaned well. It is recommended to wait twenty-four hours without use before using the microwave for *Pesach*. The turn table should be replaced because it has come into contact with hot food and would not pass the hand test. One may replace the turn table with a ¼" Styrofoam board.

Microwave ovens that have a convection or browning feature must be *kashered* using the convection and/or browning mode. The *kashering* method to be used would be *libbun kal*. The convection microwave should first be cleaned well. If the fan area cannot be properly cleaned, it should be sprayed with a caustic cleaner, e.g. Easy Off, with the fan on and rinsed off before *kashering*. One should then test the convection microwave to see if it reaches the required heat for *libbun kal* by putting it on its highest setting for forty minutes. A piece of paper should then be held against the interior wall to see if it gets singed.<sup>1</sup> If so, the convection microwave has been sufficiently heated for *libbun kal* and can now be considered *kashered*. Many models fail the test, because their settings do not allow the microwave to get hot enough for *kashering*. If this is the case, the microwave should be cleaned, sealed, and not used for *Pesach*.

## **HAGOLAH** (Note: Follow these steps carefully)

**Metal utensils** i.e. stainless steel, cast iron, aluminum, etc, that have been used for cooking, serving or eating hot *chometz* may be *kashered*. This may be done by cleaning them thoroughly and waiting 24 hours before immersing them, one by one, into a kosher for *Pesach* pot of heated water. The water should be heated and a rolling boil should be maintained when the vessel is immersed.

The metal utensil or vessel should be submerged into the boiling water for about fifteen seconds. The utensils undergoing the *kashering* process may not touch each other. In other words, if a set of flatware is being *kashered* for *Pesach*, one cannot take all the knives, forks and spoons and put them into the boiling water together. They should be placed into the boiling water separately. A special *kashering* suggestion is to loosely tie the pieces of silverware to a string, leaving three inches between each piece, and immerse the string of silverware slowly, making sure the water keeps boiling. The process is finalized by rinsing the *kashered* items in cold water. If tongs are used to grip the utensil, the utensil will have to be immersed a second time with the tongs in a different position so that the boiling water will touch the initially gripped area. Unlike *tevilas keilim*, the entire utensil does not have to be immersed in the boiling water at once; it may be done in parts.

A non-kosher for *Pesach* pot may also be used for the purpose of *kashering*. It is the custom to make the pot kosher for *Pesach* before using it for *kashering*. This can be accomplished by cleaning the pot inside and out and leaving it dormant for 24 hours. The pot should then be completely filled with water, is to be brought to a rolling boil. Using a pair of tongs, throw in a hot stone or brick that has been heated on another burner, into the pot. The hot rock will cause the water to bubble more furiously and run over the top ridge of the pot on all sides at one time. (Use caution, as the hot water may spray in all directions.) The *kashering* process is finalized by rinsing the pot in cold water. The pot may now be refilled, brought to a boil and used to kasher the chometz utensils.

**Extra Bonus:** After the *Pesach kashering* process has taken place, the status of these newly *kashered* utensils may be changed from *milchig* to *fleishig*, vice versa or *pareve*.

## **ERUY ROSCHIM**

Sinks are generally made from either stainless steel, granite composite, china, porcelain enamel, steel, or Corian.

**Stainless steel sinks** can be *kashered* using the following method. Clean the sink thoroughly. Hot water should not be used or poured in the sink for 24 hours prior to *kashering*. It is recommended that the hot shut-off valve under the sink be turned off 24 hours before *kashering*. Dry the sink before *kashering*. *Kashering* is accomplished by pouring boiling hot water from a *Pesach* kettle/pot over every part of the stainless steel sink. Tip: If a roasting pan is filled and heated, the pouring surface is much wider than a kettle spout. It is not sufficient to pour water on one spot and let it run down the sink. The poured water must touch every part of the sink, including the drain and the spout of the water faucet. It is likely that the *kashering* kettle will need to be refilled a few times before *kashering* can be completed. After *kashering*, the sink should be rinsed with cold water. If hot water was used in the sink accidentally during the 24 hour dormant period, and there is not enough time before *Pesach* to leave the sink dormant for an additional 24 hours, a *shaila* should be asked.

**Kashering tip:** A roasting pan that has a wide pouring surface area can be used instead of a kettle. Care should be taken when pouring from the roasting pan.

**China sinks** cannot be *kashered* at all. These sinks should be cleaned, not used for 24 hours, and completely lined with contact paper or foil. The dishes that are to be washed should not be placed directly into the sink. They must be washed in a *Pesach* dish pan which sits on a *Pesach* rack. It is necessary to have separate dish pans and racks for *milchig* and *fleishig* dishes.

**Porcelain, Corian or granite composite sinks** should also be considered similar to a china sink, since there is a controversy as to whether these materials can be *kashered*. Granite composite is a material fashioned from granite and plastic. Most sinks that look like granite are actually granite composite.

**Countertops – Silestone, Porcelain Enamel, Corian, and Plastic/Formica and Granite Composite** countertops cannot be *kashered*. They should be cleaned and covered. To place hot food and utensils on these countertops, cardboard or thick pads must be used to cover the counter. **Corian** is also a form of plastic that cannot be *kashered*, but since the *chometz* penetrates only a thin layer of the counter, it can be sanded down to take off a layer of Corian (the thickness of a piece of paper). It then is considered kosher for *Pesach*. However, only a qualified contractor should attempt this procedure. **Pure Granite (not granite composite), Marble, Stainless Steel, or Metal** may be *kashered* through *eruy roschim*. **Wood** may also be *kashered* through *eruy roschim* if it has a smooth surface.

## **MELUI V'ERUY**

In pre-war Europe, where **glass** was expensive and hard to obtain, it was customary to *kasher* drinking glasses by immersing them in cold water for three periods of 24 hours. This is accomplished by submerging the glasses for one 24 hour period. The water should then be emptied and refilled and allowed to sit for another 24 hours. This procedure should be repeated a third time, for a total of 72 hours. This procedure of submerging cannot be used for **Pyrex** or glass that was used directly on the fire or in the oven. In general, *kashering* glasses is only recommended in cases of difficulty. Wherever glasses are readily available for purchase, special glasses for *Pesach* are preferable. **Arcoroc and Corelle** should be treated as glass for *kashering* purposes.

It's important to note that where *libbun kal* helps, certainly *libbun gamur* is good; where *hagola* helps, surely *libbun kal* is good; where *eruy* helps, certainly *hagola* and *libbun* help. ☆

The following is a checklist reviewing items commonly found in the kitchen and how to prepare them for Pesach. Also included is a list of items that cannot be kashered.

UTENSIL	PREPARATION
Baby Bottle	Since it comes into contact with <i>chometz</i> (e.g. washed with dishes, boiled in <i>chometz</i> pot), new ones should be purchased.
Baby High Chair	Thoroughly clean. Preferable to cover the tray with contact paper.
<i>Bleach</i>	<i>Libbun gamur</i> . Preferably be replaced
Blender/Food Processor/Smoothie Machine	New or <i>Pesachdik</i> receptacle (plus any part of unit that makes direct contact with food) required. Thoroughly clean appliance. The blade should be treated like any knife <i>kashered</i> through <i>hagola</i> .
Can Opener	Manual or Electric – Clean thoroughly.
Candlesticks/Tray	Clean thoroughly. Should not be put under hot water in a kosher for <i>Pesach</i> sink.
Coffeemakers	Metal coffeemakers that have brewed only unflavored pure coffee. Clean thoroughly. Replace with new or <i>Pesachdik</i> glass carafe and new filters. Metal coffeemakers that have brewed flavored coffee should be cleaned thoroughly. Do not use for 24 hours. Pour one cup of water into chamber. Water should be heated in unit and allowed to drip over exposed metal base. Replace with new plastic filter holder, new filters, and new or <i>Pesachdik</i> glass carafe. Plastic coffeemakers should not be <i>kashered</i> .
Colanders	Metal – <i>Libbun kal</i> . Plastic – Do not use.
Dentures, Bite Plates, Braces	Clean thoroughly after one has finishing eating <i>chometz</i> .
Dishwashers	Cannot be <i>kashered</i> .
Electric Burner Drip Pans	Clean thoroughly.
Grater	<i>Metal – Libbun kal</i> . <i>Plastic – Do not use</i> .
Instant Hot Devices	See Water Filters.
Metal Wine Goblets	<i>Hagola</i>
Metal Wine Trays	<i>Hagola</i>
Mixer	Do not use, even with new blades and bowls.
Pump Pot	If in contact with <i>chometz</i> (e.g. sponge) do not use, otherwise does not need <i>kashering</i> .
Refrigerator, Freezer	Thoroughly clean. Lining shelves is not necessary. Ice trays should be put away with <i>chometz</i> dishes.
Rings, (Finger)	<i>Eruy roschim</i>
Rings, Napkin	<i>Hagola</i>
Tables	A table upon which <i>chometz</i> is eaten during the year may be used on <i>Pesach</i> if it is covered with a waterproof covering (e.g. sheet of plastic). It is preferable to put cardboard or four or more layers of newspaper on the table under the plastic covering. Tablepads may be overturned and used.

UTENSIL	PREPARATION
Towels, Tablecloths, etc.	Those used during the year with <i>chometz</i> may be used on <i>Pesach</i> if they have been laundered with soap and hot water, even if the stains do not come out. The same applies to potholders, bibs, and aprons. Synthetic material, such as Rayon and Terylene, that can only withstand a warm water cycle, may be used on <i>Pesach</i> after they have gone through a washing with detergent and only if there are no visible stains after they have been cleaned. Transparent tablecloths may be coated with a powder and should be rinsed off before use. Regarding other tablecloths, see <i>Pesach</i> Product Directory.
Vases	Those used on the table during the year may be used on <i>Pesach</i> if they are washed inside and out.
Washing cup (used in kitchen)	Metal – <i>Hagola</i> Plastic – Put away with <i>chometz</i> dishes.
Water Pitchers	Should be put away with <i>chometz</i> dishes.
Water Filters	Plastic water filters that are connected to the faucet should be thoroughly cleaned, including the outside and the coupling, and may be used on <i>Pesach</i> without changing the filters. If they are metal and have been on consistently since last <i>Pesach</i> , they should be left on during <i>kashering</i> of the spigot. If they were first attached some time after <i>Pesach</i> , they should be removed before <i>kashering</i> the spigot and should be <i>kashered</i> separately. <b>Instant hot devices</b> and individual hot/cold water filters that are connected to the sink with a separate spigot should be <i>kashered</i> along with the sink. Instant hot devices should be turned on during <i>kashering</i> of instant hot spigot.
Water Coolers	Cold water coolers should be cleaned thoroughly. The hot spigot on a water cooler should not be used if it came into contact with <i>chometz</i> during the year.
Water Urn	Metal (uncoated) – <i>Hagola</i> ; both inside and outside should be <i>kashered</i> . Porcelain Enameled or Plastic – Do not use.

KITCHEN ITEMS THAT CANNOT BE KASHERED:		
Bread Machine	Knives w/ Plastic Handles	Sandwich Maker
China	Melmac	Silverstone
Corningware	Mixer	Stoneware
Crockpot	Pasta Maker	Synthetic Rubber
Dishwasher	Plastic Utensils	Teflon
George Foreman Grill	Plastic Vegetable Steamer	Toaster/Toaster Oven
Handheld Immersion Wand	Porcelain (Enamel) Utensils	Waffle Iron
Keurig Coffee Machine	Pyrex	

## GUIDE TO SELLING “REAL” CHOMETZ BEFORE PESACH

Although להלכה, any *chometz* may be sold before *Pesach*, there are pious individuals who do not sell “real *chometz*,” but rather give it away, burn it, or eat it before *Pesach*. How does one define “real *chometz*”? A food for which there is an *issur* of *דאורייתא* בל יראה ובל ימצא (there is a *Torah* prohibition of ownership on *Pesach*) is “real *chometz*.” This includes all items that are *חמץ גמור*, *real chometz* (bread, cake, pretzels, pasta, etc.).

However, *תערובת חמץ* where the *חייב ביעור*, *obligation to burn*, is only *מדרבנן* (Rabbinic), or at least according to some opinions only *מדרבנן*, is not *חמץ גמור*. In addition, *ספק חמץ*, medications and non-edible items, and products processed on *chometz* equipment are not *חמץ גמור*. These products are sold before *Pesach* even by individuals who are stringent not to sell *חמץ גמור*. Many individuals who do not sell *חמץ גמור* will sell alcoholic beverages before *Pesach*. Each family should follow their custom.

The following chart offers guidelines as to which products are considered “real *chometz*.” “Yes” next to a product indicates the product is “real *chometz*.” Pious individuals customarily do not sell these products before *Pesach*. Rather, they either consume it, burn it, or give it away as a gift to a gentile before *Pesach*. “No” indicates the product is not “real *chometz*.” Even pious individuals will generally sell such products to a gentile before *Pesach*. (Where indicated, some products may even remain in one’s possession on *Pesach*, and a sale is not required.) ☆

*For a more detailed discussion of this topic see  
“Purchasing Chometz After Pesach and Defining Real Chometz”  
at [www.star-k.org](http://www.star-k.org)*

## HAGOLAS KEILIM

Agudah – Park Heights (Baltimore, MD)

**Sunday, April 10, 2011**

9:30 a.m. – 10:30 a.m.

**Sunday, April 17, 2011**

9:30 a.m. – 10:30 a.m.

*Ten items or less*

10:30 a.m. – Noon

*Regular Hagolas Keilim*

**"REAL" CHOMETZ BEFORE PESACH CHART**

<b>PRODUCT</b>	<b>"REAL" CHOMETZ?</b>
Barley (if pearled, raw and packaged)	No
Beer	Follow family custom <sup>1</sup>
Bread/Cake and Cookies	Yes
Cake mixes (dry)	No
Cereal with primary ingredient of wheat, oats or barley	Yes
<i>Chometz content is more than a k'zayis. The chometz can be eaten in a time span of k'dai Achilles pras<sup>2</sup> (e.g. box of Froot Loops cereal)</i>	Yes
<i>Chometz content is more than a k'zayis. The chometz can not be eaten b'kdai Achilles pras<sup>2</sup> (e.g. box of Cap 'N Crunch cereal)</i>	No
<i>Chometz content in entire package is less than a k'zayis but is greater than 1/60 of the product (e.g. Corn Flakes cereal)</i>	No
<i>Chometz content is less than 1/60 of the product</i>	Not chometz <sup>4</sup>
<i>Chometz Nokshe (e.g. chometz glue)</i>	No
Condiments containing vinegar (e.g. ketchup, mayonnaise, mustard, pickles)	No
Cooked on chometz equipment (not during Pesach) but has no chometz content in product	Not chometz <sup>3</sup>
Cosmetics	Not chometz <sup>3</sup>
Cream of Wheat	Yes
Detergents	Not chometz <sup>3</sup>
Extracts	No
Farfel Mix	Yes
Flour	No
Food Coloring	No
Ketchup	No
<i>Kitniyos</i>	Not chometz <sup>3</sup>
Licorice	Yes
<i>Malt flavoring (in product)</i>	No
<i>Maltodextrin/ Maltose (in product)</i>	No
Mayonnaise	No
Medicine containing chometz	No
<i>Modified food starch (from unknown sources)</i>	No
Mustard	No
Pasta	Yes
Pickles	No
Pretzels	Yes
Products non-edible even for canine consumption	Not chometz <sup>3</sup>
Rolled Oats	Yes
Vanillin and Ethyl vanillin	No
<i>Vinegar (from unknown sources)</i>	No
Vitamin tablets containing chometz	No
Wheat germ	No
Wheat gluten /Wheat protein (unknown amount in product)	Yes
Whiskey	Follow family custom <sup>1</sup>
Yeast (Baker's)	Not chometz <sup>3</sup>

<sup>1</sup> Some individuals sell this chometz, others do not. One should follow his family custom.

<sup>2</sup> *K'dai Achilles pras* is the amount of time it takes to eat the volume of buttered bread equaling 3-4 eggs (approximately 2-4 minutes). For example, if one eats a bowl of Froot Loops cereal, he will eat a *k'zayis* of chometz within 2-4 minutes. However, if one eats Cap 'N Crunch cereal, he will not eat a *k'zayis* of chometz fast enough since the amount of chometz in Cap 'N Crunch cereal is relatively minimal.

<sup>3</sup> These products are not chometz. One may even retain possession on Pesach. Sale is not necessary (יטורי בתראה בפיסת). The product may not be eaten on Pesach.

<sup>4</sup> These products are not chometz. One may even retain possession on Pesach. Sale is not necessary (יטורי בתראה בפיסת). (מותר בתראה בפיסת).

## THE MITZVA OF TEVILAS KEILIM

Rabbi Moshe Heinemann, Star-K Rabbinic Administrator

**I**n His infinite wisdom, *Hashem Yisborach* has spiritually elevated the mundane activity of eating and has vested it with special sanctity, special *kedusha*. The food we eat must be kosher; the table upon which we eat our meals represents the holy altar, the *mizbeach*. Similarly, the vessels and utensils (*keilim*) used for preparing food and for dining must be given special holiness. When these dishes and/or utensils have been previously owned by a non-Jew, we have to immerse these utensils in a *Mikva*, ritualarium, before their first use.

### WHAT REQUIRES TEVILA?

*Keilim* (vessels/utensils) can be categorized into three *halachic* groupings:

- Utensils requiring *tevila* (immersion) with a *brocha*
- Utensils requiring *tevila* without a *brocha*
- Utensils not requiring *tevila* at all

#### *Utensils requiring tevila with a brocha*

Utensils require *tevila* with a *brocha* when they come into direct contact with food during preparation or meal time, and are made from metal such as aluminum, brass, copper, gold, iron, lead, silver, steel and tin or glass such as Pyrex, Duralex, and Corelle. (Corelle, a form of glass, should not be confused with Corningware, a form of earthenware, which will be discussed later in this article.)

#### *Utensils not requiring tevila at all*

Utensils that do not require *tevila*, even if they come into direct contact with food during preparation or mealtime, if they are made from bone, non-glazed earthenware (flower pot dull finish), paper, plastic, stone, styrofoam, or wood. Other items that do not require *tevila* include:

1. Utensils made from metal or glass whose intended purpose is not for food usage, e.g. an arts and crafts knife. Even if the knife was to be used occasionally for food preparation, *tevila* would not be required.
2. Metal or glass utensils that do not come into direct contact with the food, e.g. the metal shell of a removable crock pot or can opener.
3. Utensils which are made by a Jewish craftsman (observant or non-observant) who owns his company or business and are sold directly to a Jewish customer.
4. Empty metal cans that previously held food, e.g. canned vegetables, can be used to cook food therein without *tevila*. One does not have to immerse the can because the Jew who opened the can to remove the original contents has now created a “new” utensil.
5. Non-metallic storage utensils that are not brought to the table, e.g. glass spaghetti/pasta containers or ceramic cookie jars.
6. Glass jars that were sold containing food (mayonnaise jars or juice bottles). When emptied, the glass jar does not require *tevila* due to the fact that it

is secondary to its contents. If a deposit is required on the bottle, the glass has individuality in its own right and would require *tevila* before reuse. In the event that the jar or bottle is fancy and important in its own right, *tevila* would be required. A competent *halachic* authority should determine whether or not a *brocha* is required when performing the *tevila*. One should not assume that Jewish merchants immerse the jars or bottles used to package loose or bulk food items.

7. Utensils used exclusively with raw, non-edible food, e.g. cookie cutters or a metal tenderizer hammer, do not need *tevila*.

### ***Utensils requiring tevila without a brocha***

Utensils require *tevila* without a *brocha* when the dishes or vessels are made from glazed china, bone china, Stoneware, Corningware, or porcelain enamel. Other vessels requiring *tevila* without a *brocha* include:

1. Utensils made from a combination of materials, e.g. metal pots coated with Teflon or enamel.
2. Utensils used for raw ingredients, but could also be used for edible food, such as mixer beaters, should be *toveled* without a *brocha*.
3. Metal utensils used for food storage that remain in the kitchen or pantry and are not brought to the table, e.g. metal flour or sugar canisters.
4. Disposable aluminum pans and containers used for cooking and baking require *tevila* with a *brocha* if they are to be used more than once. If they are to be discarded after one use, a competent rabbinic authority should be consulted.

## **INSTRUCTIONS FOR TEVILAS KEILIM**

The vessel/utensil to be immersed must be completely clean and free of dirt, dust, rust, stickers, or glue. If the utensil was immersed with a label, a rabbinic authority should be consulted. (Practical Tip: WD-40 is very effective in removing adhesive).

The immersion must be done in a *Mikva*, which is kosher for *tevilas noshim* (a *Mikva* that is kosher for men only does not qualify). One may also use the ocean and rivers that flow the entire year. However, rivers that rise due to rain or snow can be used for *tevila* only after settling back to their normal water level. In all cases, the water of the *Mikva*, ocean and/or river must touch the entire utensil both inside and out.

In case of great need, it is permitted to *tovel* glass and china in snow if there is at least 240 cubic feet of snow joined together in any area. For example, four inches of snow in a field with an area of 27' x 27' would be large enough to *tovel* vessels. The snow must fill the inside and cover the outside of the vessel, and the vessel must be connected to the required amount of snow.

Anyone may *tovel keilim*, including a small child or gentile. The *tevila* must be performed in the presence of a Jewish adult to verify that it took place. The recitation of a *brocha* can be said only if an adult Jew does the immersion. Therefore, if many utensils are to be immersed with the help of a child or gentile, the owner should first immerse a few vessels with a *brocha* and then the child or gentile can take over.

Prior to the immersion of metal or glass utensils, one wets his or her hand in the *mikva* water, holds the vessel in the wet hand while reciting the *brocha*, “*Baruch...al tevilas keilim*”, and immerses the vessel. The water of the *mikva* must touch the entire vessel both inside and out. The entire vessel must be under the water at one time. The top of the vessel can be *toveled* separately if it is removable. If only the vessel is immersed, the above procedure is followed and the *brocha*, “*Al Tevilas Keili*” is recited.

Under no circumstances can a utensil be *toveled* in parts, nor can two *keilim* touch each other during the immersion. Utensils comprised of separate pieces that are used together as a single unit, e.g. a meat grinder or thermos bottle, may be *toveled* in the manner used and not piece by piece. When *toveling* an assembled appliance, it is imperative that the water touch all areas that the food will touch during use, both inside and out.

If it is impossible to *tovel* a utensil due to the following reasons, a rabbinic authority should be consulted: the utensil is too large to immerse in a *mikva*; there is no available *mikva*; the vessel will be ruined when placed in a *mikva*; the immersion may present a hazard. A possible suggestion would be to disassemble the vessel and have a Jew reassemble the vessel. Reassembly would not apply to the parts of a meat grinder that are regularly assembled and disassembled during ordinary use. Reassembly would apply to utensils that don't ordinarily get dismantled. Another suggestion would be to give the utensil in question to a non-Jew as an outright gift and borrow it back from the non-Jew. However, this procedure helps only for one day, such as *Shabbos*.

Essentially, each specific question should be evaluated by a *Rav* so that an appropriate *halachic* ruling can be made.

A pocket knife used for food should be *toveled* in its open position so that the water will touch all areas of the blade. A narrow necked bottle should be *toveled* with its neck facing upwards so that the inner surface of the bottle will fill completely with *mikva* water. It is important to emphasize that if a utensil requires *tevila*, it may not be used even once before the *tevila* is done. If a utensil was used numerous times without *tevila*, one is still required to immerse it before its next use.

Even if all the workers that manufactured the utensils are Jewish, the utensil requires *tevila* if the company is owned by a non-Jew. This *Halacha* applies to companies whose whole ownership is completely held by non-Jews, or if non-Jewish owners hold partial ownership. Similarly, a company that has non-Jewish voting stockholders would also qualify for non-Jewish ownership. Unless one has information to the contrary, one should assume that all companies outside *Eretz Yisroel* have some public non-Jewish ownership.

If a utensil which was once owned by a Jew and was *toveled* fell into disrepair (the utensil is no longer functional, e.g. a hole or crack on the bottom of a pot), and a non-Jewish repairman welds a new patch onto the broken area, the newly repaired vessel would again require *tevila*. This is due to the fact that the now functional vessel is considered to be brand new. A *Rav* should be consulted to determine whether or not a *brocha* should be said over a repaired vessel.

If one bought a used vessel which needs to be *kashered*, e.g. from a non-Jew, the vessel must be *kashered* before it is *toveled*. If he bought a used vessel from a Jew, a *Rav* should be consulted.

Utensils require *tevila* if they were given to a Jew as a gift from a non-Jew or bought from a non-Jew. This requirement would apply even if the Jew owned the utensil originally, sold it to the gentile, and subsequently bought it back. It is for this reason that one does not sell *chometz keilim* to a non-Jew before *Pesach*. If someone converts to Judaism, their utensils require *tevila* even if they were only used for kosher food since the utensils went from the possession of a non-Jew to the possession of a Jew.

If one borrows or rents utensils from a gentile or from a Jewish/non-Jewish partnership, *tevila* would not be required. If utensils are purchased from the partnership, or if the Jew buys out the non-Jewish partner and now has total ownership of the utensils, *tevila* with a *brocha* is required.

*Tevilas keilim* may be done day or night, except on *Shabbos* or *Yom Tov*. In case of great necessity, where one needs to use an *untoveled keili* on *Shabbos* or *Yom Tov*, the utensil should be given to a non-Jew as a present and the *Yehudi* should borrow it back. After *Shabbos*, if the *Yehudi* re-purchased the utensil from the non-Jew it must be *toveled* with a *brocha*. If the *Yehudi* continues to use the *keili* without paying for it, the *keili* will require *tevila* without a *brocha*. If one is in doubt as to whether a *keili* requires *tevila*, a *Rav* must be consulted. If one is in doubt as to whether a vessel that requires *tevila* was *toveled*, it should be immersed without a *brocha*.

If a *keili* that requires *tevila* was mixed together with utensils that have already been immersed, and the *untoveled keili* is unidentifiable, all of the vessels should be *re-toveled*. If this poses a difficulty or expense, a *Rav* should be consulted.

If one is invited to eat at a friend's house, and it is known to him that the friend's utensils have not been *toveled*, since the guest is aware that a problem exists a *Rav* should be consulted. However, it is not proper or necessary to investigate if the host complies with the laws of *tevilas keilim* since we assume G-d fearing Jews comply with the *Halacha*. If a non-*toveled* utensil was used by mistake to prepare food, the food is still kosher and must be eaten on properly *toveled* dishes.

In conclusion, it is obviously difficult to address all of the issues and questions one may have regarding *tevilas keilim* in this brief article. Of course, when in doubt concerning a particular facet of this *mitzva*, always consult with a competent rabbinic authority. Let us hope that fulfillment of this *mitzva* will add an enhanced kosher flavor to the sanctity of our homes. ☆

## INSTRUCTIONS

- Utensil to be immersed must be completely clean and free of dirt, dust, rust, stickers, labels or glue. (Practical Tip: WD-40 is very effective in removing adhesive.)
- One wets his hands in the *mikva* water, holds the vessel in the wet hand and says, “*Baruch...Asher Kidshanu B'Mitzvosav V'Tzivanu Al Tevilas Keili*” (*Keilim* for multiple utensils) and immerses the vessel(s).
- If one forgot to recite the *brocha*, the immersion is valid.
- The water of the *Mikva* must touch the entire vessel, both inside and out.
- The entire vessel must be under water at one time, but it does not have to be submerged for any prolonged period of time.
- If a basket or net is used to hold small utensils, the basket should be immersed in the water, the utensils placed in the basket, and the basket swirled under the water so that the water will touch all areas of the utensils.
- The cover can be immersed separately if it is removable.
- A pocket knife should be immersed in its open position so that the water will touch all areas of the blade.
- Thermos bottle liners do not need to be removed before immersion.
- A narrow necked bottle should be immersed with the neck facing upwards, so that the inner surface of the bottle will fill completely with *mikva* water.
- Care must be taken that no air is trapped in the submerged vessels.
- Anyone may *tovel keilim*, including a small child or gentile; however, a Jewish adult must be present to verify that the *tevila* took place. A *brocha* may be recited only if a Jew performs the immersion. Therefore, if many utensils are to be immersed with the help of a child or gentile, the owner should first immerse a few vessels with a *brocha* and then let the child or gentile take over.
- Utensils require *tevila* with a *brocha* when they come into direct contact with food during preparation or mealtime, and are made from metal such as aluminium, brass, copper, gold, iron lead, silver and tin or glass including Pyrex, Duralux, and Corelle.

## TEVILAS KEILIM GUIDELINES *cont.*

**NOTE:** See page 14 for *tevila* guidelines regarding the following metals: Aluminum, Brass, Copper, Gold, Iron, Lead, Silver, Silver Plated, Steel, Tin.

FOOD UTENSIL	TEVILA GUIDELINE	FOOD UTENSIL	TEVILA GUIDELINE
Aluminum Pans, Disposable <i>to be used more than once</i>	<i>Tevila with Brocha</i>	Metal Cutlery	<i>Tevila with Brocha</i>
Aluminum Pans, Disposable <i>to be used only once</i>	<i>Tevila w/o Brocha</i>	Metal Flour & Sugar Storage Canisters	<i>Tevila w/o Brocha</i>
Bleach	<i>No Tevila</i>	Metal Pots Coated with Teflon, Enamel or Plastic	<i>Tevila w/o Brocha</i>
Blender - Handheld Immersion Wand <i>with metal blade on bottom</i>	<i>Tevila with Brocha</i>	Metal Spoon Specifically for Medicine	<i>Tevila w/o Brocha</i>
Bone	<i>No Tevila</i>	Microwave Turntable, Glass	<i>Tevila w/o Brocha</i>
Brush, Pastry	<i>No Tevila</i>	Mixer Beaters	<i>Tevila w/o Brocha</i>
Brush for Grill, <i>Metal</i>	<i>No Tevila</i>	Paper	<i>No Tevila</i>
Can Opener	<i>No Tevila</i>	Peeler, Vegetable	<i>Tevila with Brocha</i>
Cans, Reusable Empty <i>if opened by a Yehudi</i>	<i>No Tevila</i>	Plastic	<i>No Tevila</i>
China, Bone	<i>Tevila w/o Brocha</i>	Porcelain Enamel	<i>Tevila w/o Brocha</i>
China, Glazed	<i>Tevila w/o Brocha</i>	Racks, Cooling	<i>Tevila w/o Brocha</i>
Colander, <i>Metal</i>	<i>Tevila with Brocha</i>	Racks, Oven	<i>No Tevila</i>
Cookie Cutters, <i>Metal</i>	<i>No Tevila</i>	Rolling Pins <i>Metal or Wood</i>	<i>No Tevila</i>
Cork Screw	<i>No Tevila</i>	Sandwich Maker	<i>Tevila w/o Brocha</i>
Corningware	<i>Tevila w/o Brocha</i>	Sink Racks, <i>Stainless Steel</i>	<i>No Tevila</i>
Crockpot, <i>Ceramic Insert</i>	<i>Tevila w/o Brocha</i>	Spatula, <i>Metal</i>	<i>Tevila with Brocha</i>
Crockpot, <i>Glass Lid</i>	<i>Tevila w/o Brocha</i>	Stoneware	<i>Tevila w/o Brocha</i>
Crockpot, <i>Outside Metal Shell</i>	<i>No Tevila</i>	Stoneware, Non-Glazed	<i>No Tevila</i>
Dish Rack, <i>Metal</i>	<i>No Tevila</i>	Storage Utensils, Glass <i>not brought to the table</i>	<i>No Tevila</i>
Dishes, Ceramic	<i>Tevila w/o Brocha</i>	Styrofoam	<i>No Tevila</i>
Earthenware, Non-Glazed <i>Dull Finish, e.g. Flower Pot</i>	<i>No Tevila</i>	Tea Kettle, Corelle	<i>Tevila with Brocha</i>
George Foreman Grill	<i>Tevila w/o Brocha</i>	Thermos <i>glass insert</i>	<i>Tevila with Brocha</i>
Glass <i>(including Pyrex, Duralex &amp; Corelle)</i>	<i>Tevila with Brocha</i>	Thermos <i>plastic insert</i>	<i>No Tevila</i>
Hamburger Maker	<i>Tevila with Brocha</i>	Toaster <i>which will not break</i>	<i>Tevila w/o Brocha</i>
Hot Air Popcorn Maker, <i>Metal</i>	<i>Tevila with Brocha</i>	Toaster Oven <i>rack &amp; tray only</i>	<i>Tevila with Brocha</i>
Hot Water Urn, <i>Metal</i>	<i>Tevila with Brocha</i>	Waffle Iron	<i>Tevila with Brocha</i>
Knife, Arts & Crafts	<i>No Tevila</i>	Warming Tray	<i>No Tevila</i>
Knife Sharpener	<i>No Tevila</i>	Wood	<i>No Tevila</i>
Meat Thermometer	<i>No Tevila</i>	Wooden Cask with <i>Metal Straps</i>	<i>Tevila w/o Brocha</i>
Meat Tenderizer Hammer, <i>Metal</i>	<i>No Tevila</i>		

## ZMANIM FOR EREV PESACH

*The following chart indicates the latest times for eating and burning of chometz, and the time for lighting candles on Erev Pesach, Monday, April 18, 2011.  
All times listed are local Daylight Savings Time (except Phoenix, AZ).*

CITY	EATING	BURNING	CANDLE LIGHTING
Atlanta, GA	10:50 a.m.	12:05 p.m.	7:52 p.m.
Baltimore, MD	10:18 a.m.	11:35 a.m.	7:29 p.m.
Boston, MA	9:55 a.m.	11:12 a.m.	7:10 p.m.
Brooklyn, NY	10:07 a.m.	11:24 a.m.	7:20 p.m.
Buffalo, NY	10:27 a.m.	11:44 a.m.	7:43 p.m.
Chicago, IL	10:02 a.m.	11:19 a.m.	7:16 p.m.
Cincinnati, OH	10:49 a.m.	12:06 p.m.	7:59 p.m.
Cleveland, OH	10:38 a.m.	11:55 p.m.	7:52 p.m.
Columbus, OH	10:43 a.m.	12:00 noon	7:54 p.m.
Dallas, TX	10:40 a.m.	11:55 p.m.	7:41 p.m.
Denver, CO	10:11 a.m.	11:28 a.m.	7:22 p.m.
Detroit, MI	10:44 a.m.	12:01 p.m.	7:59 p.m.
Far Rockaway/Five Towns, NY	10:06 a.m.	11:23 a.m.	7:19 p.m.
Hartford, CT	10:02 a.m.	11:19 a.m.	7:16 p.m.
Houston, TX	10:36 a.m.	11:49 a.m.	7:32 p.m.
Indianapolis, IN	10:56 a.m.	12:12 p.m.	8:07 p.m.
Lakewood, NJ	10:08 a.m.	11:25 a.m.	7:20 p.m.
Las Vegas, NV	9:53 a.m.	11:08 a.m.	6:58 p.m.
Los Angeles, CA	10:06 a.m.	11:21 a.m.	7:08 p.m.
Memphis, TN	10:12 a.m.	11:27 a.m.	7:16 p.m.
Miami Beach, FL	10:35 a.m.	11:48 a.m.	7:27 p.m.
Milwaukee, WI	10:03 a.m.	11:20 a.m.	7:19 p.m.
Minneapolis, MN	10:23 a.m.	11:41 a.m.	7:43 p.m.
Monsey, NY	10:08 a.m.	11:24 a.m.	7:21 p.m.
Monticello, NY	10:10 a.m.	11:27 a.m.	7:24 p.m.
New York, NY	10:07 a.m.	11:24 a.m.	7:20 p.m.
Norfolk, VA	10:17 a.m.	11:33 a.m.	7:24 p.m.
Passaic, NJ	10:08 a.m.	11:25 a.m.	7:20 p.m.
Philadelphia, PA	10:12 a.m.	11:28 a.m.	7:23 p.m.
Phoenix, AZ <i>(Mountain Standard Time)</i>	9:41 a.m.	10:56 a.m.	6:43 p.m.
Pittsburgh, PA	10:31 a.m.	11:48 a.m.	7:43 p.m.
Portland, OR	10:20 a.m.	11:38 a.m.	7:41 p.m.
Providence, RI	9:57 a.m.	11:14 a.m.	7:11 p.m.
Queens, NY	10:07 a.m.	11:23 a.m.	7:19 p.m.
Richmond, VA	10:22 a.m.	11:38 a.m.	7:29 p.m.
St. Louis, MO	10:13 a.m.	11:29 a.m.	7:22 p.m.
San Diego, CA	10:01 a.m.	11:16 a.m.	7:02 p.m.
San Francisco, CA	10:22 a.m.	11:37 a.m.	7:30 p.m.
Seattle, WA	10:16 a.m.	11:38 a.m.	7:45 p.m.
Washington, DC	10:20 a.m.	11:36 a.m.	7:29 p.m.

## OVEN KASHRUS FOR SHABBOS USE

Rabbi Avrohom Mushell, Star-K Kashrus Administrator

**C**ookin' just ain't what it used to be. Technological advances have taken the old Stove Top and oven and upgraded them to be safer, more efficient, and smart for today's lifestyle. They are also far more complicated. With these transformations, the observant Jew is faced with challenges that did not confront him in the past. To understand how these changes affect the *halachic* use of the range on *Shabbos* and *Yom Tov*, it is worthwhile to review some laws and concepts as they relate to cooking on *Shabbos* and *Yom Tov*.

### DEFINITION OF MELACHA

Cooking on *Shabbos* is a *Torah* prohibition derived from the constructive acts performed in erecting the *mishkan*. This forbidden act is known as a *melacha*. There are 39 categories of acts that are prohibited.

### MELACHA OF COOKING

The prohibition of cooking on *Shabbos* is defined as the act of using heat to make a substance edible or to change its current state. In order for food to be considered hot, the food must reach a temperature of *yad soledes bo* (120°F), hot enough to cause one to withdraw his hand due to the heat. If the food will not reach a temperature of *yad soledes bo*, there is no concern of cooking. Lighting a flame on *Shabbos* is also prohibited as it is written, "Do not burn fires in your homes on the *Shabbos* day."<sup>1</sup> The *Torah* prohibition of creating a fire on *Shabbos* also includes adding to an existing flame. This is referred to as *mosif havara*. Furthermore, one may not carry out an action that will cause the flame to ignite if it is the end result of his action. The term for this is *gram havara*.

### AINO MEHAVEN

There is a general rule regarding actions prohibited by the *Torah* that states that when one performs an action, and his intent is not for the prohibited reaction that results, it is permitted. This is called *aino mechaven*, which literally means that there was no intent to perform the activity. (For example, dragging a bench on the ground on *Shabbos* to bring it to another location is permitted, even though it may make a groove in the ground [plowing].) However, if his unintended consequence must result in the prohibited activity being done, it is as if one had initially intended to perform the prohibited action, and the action is prohibited (i.e. dragging a heavy bench on soft earth where it will surely make a groove in the ground). This is called a *psik reisha*. Nevertheless, on *Shabbos* when the resulting consequence is neither wanted nor intended, it is classified as a *psik reisha d'lo nicha leih*, which is permitted by *Torah* law but prohibited by rabbinic law.<sup>2</sup>

### GRAMA

The *halachic* interpretation of a *melacha* is the action that one performs which causes a direct result. For example, when one **strikes** a match he directly causes a fire to ignite.

When the resulting prohibited action is an indirect result of one's action, it is called a *grama*. For example, setting a mouse trap is a *grama* for the *melacha* of *tzod* (hunting). A *grama* of a *melacha* is permitted by *Torah* law but is rabbinically prohibited.

Where there are a combination of factors that individually may have been restricted by rabbinic law, there may be room for leniency when combined with one another. Therefore, where a *grama* will cause a *melacha* to be done that is unintended and unwanted on *Shabbos* (*lo nicha leih*), the action may be done. This is the basis for allowing one to open a refrigerator door on *Shabbos*. In that case, a thermostat will sense the change in temperature and cause the compressor motor to run; this is considered a *grama*. The running of the motor gives off sparks of fire which are not wanted or intended; thus, the *melacha* taking place is *lo nicha leih*. Opening the refrigerator results in a *grama* to an unintended and unwanted *melacha*. In the same vein, one may open an oven door on *Shabbos* to remove all of the food that is inside. The resulting *grama* (the *melacha* of *havara*) is unwanted and unintended.

## RABBINIC ORDINANCES REGARDING FOOD PREPARATION

Many rabbinic laws were initiated to prevent someone from transgressing the *Torah's* prohibitions. They are intended to distance us from what is prohibited and to prevent us from performing actions which could be misconstrued as a prohibited *melacha*.

**SHEHIYA** - Among these rabbinic laws is *Shehiya*. One is prohibited to leave the food on or in the place where it will be cooking, even if it was placed there before *Shabbos*. There is concern that leaving food that is not ready to be eaten on the cooking surface or in an oven may lead him to add to the heat on *Shabbos*. The rabbis are concerned that he may adjust the heat to enhance the food.

In the past, when cooking was done directly over burning logs, there was a concern that someone might stir the embers, this would generate heat. By stirring the embers, one transgresses two *Torah* prohibitions: burning a fire on the *Shabbos* day and cooking (if the food is not yet cooked). To prevent any wrongdoing, the rabbis decreed that unless the food is edible before *Shabbos*,<sup>3</sup> one may not leave it on or in the oven once *Shabbos* begins, unless the embers are removed or covered to prevent someone from stirring them.<sup>4</sup> In lieu of covering the coals, we have the custom of placing a *blech*<sup>5</sup> over the flames before *Shabbos*. It should be noted that the main function of the *blech* is to ensure that one does not adjust the fire. Therefore, he should cover the temperature controls of a modern oven or cooktop, as well as the flame, with a *blech*.

**CHAZARA** - Another rabbinic prohibition is *Chazara*, returning cooked food to the heat source on *Shabbos*. Even if the food is still hot and fully cooked, one may not return it to an oven or a covered stove unless it was removed with the intention of being replaced and was not out of his hand from the time it was removed until it was replaced on the

heat. This certainly would prohibit taking a cold pre-cooked food and placing it on a *blech* on *Shabbos*. This rabbinic decree was instituted because by placing the food on the heat it appears as if he is beginning to cook. It is important to note that reheating cooked foods that are liquid or contain liquid may be a transgression of the *Torah's* prohibition against cooking on *Shabbos*. Solids that have been fully cooked before *Shabbos* may be reheated (i.e. *kugel* or roast) on *Shabbos*. However, due to the prohibition of *Chazara*, reheating food must be done in a way that cannot be confused with cooking. Therefore, one may place a *kugel* or *challah* on top of a pot of food that is on the *blech* but not on top of the *blech* itself.

## OVENS AND WARMING DRAWERS:

Now that we have discussed some of the basic principles of food on *Shabbos*, let us examine what happens when we use an oven or warming drawer.

As previously mentioned, aside from the prohibition of cooking on *Shabbos* there is a prohibition of initiating a fire or causing increased burning. In the case of thermostatically controlled ovens and warming drawers, opening the oven or warming drawer will cause an increase in burning to compensate for the heat that was lost by opening the door or drawer. The resulting effect is a *grama* of *havara*, which is not permissible on *Shabbos*. However, as discussed earlier, where one does not want or intend for an action to take place and has no need for its result, the initial action is prohibited only by *rabbinic* law. When coupled with the fact that the ensuing *melacha* is a reaction that was brought about indirectly, but was initiated through a *grama*, there is room for leniency and the initial action is permitted. Therefore, food left in the oven or warming drawer from before *Shabbos* may be removed on *Shabbos* despite the fact that this action will eventually cause the oven to burn. This is because removing the food results in additional burning that is not wanted or intended. However, this can be said only when all of the food is removed at one time. If some food remains in the oven to be heated, the additional burning caused by opening the door is viewed as intentional and, therefore, prohibited. Most warming drawers and ovens are thermostatically controlled and would fall into the above category.

If a warming drawer is not controlled by a thermostat, one must check with the manufacturer to be sure that opening the drawer will not turn off the heating element. If there are multiple temperature settings, the controls must be covered as discussed earlier regarding stovetop controls. Even when the warming drawer is not controlled by a thermostat, and opening the drawer will not affect the flow of power to the heating element, one may not place food into the warming drawer on *Shabbos* if its operating temperature is higher than *yad soledes*, 120°F. This is prohibited under the laws of *Chazara*.

## INDUCTION COOKTOPS

An induction cooktop heats ferrous metals using strong magnetic fields. By placing or removing an iron vessel on the induction cooktop, you will imitate or stop the process of heating the metal. Therefore, they cannot be used on *Shabbos* or *Yom Tov*.

## SABBATH MODE OVENS

Due to *halachic* complications that technological innovations have placed upon the Jewish consumer, the Star-K has been working with some manufacturers to design ovens that are more user friendly. Some of the common problems found in new ovens are 12-hour safety cut off; lights, icons and temperature displays that may be turned on by opening the oven door; and timed bake features that must be manually turned off to silence the bell. In certified models, many of these features are disabled.

In addition, some Sabbath mode features such as temperature adjustment are quite practical and allow for easier use of the ovens on *Yom Tov*. The restrictions of cooking and burning are lifted under prescribed conditions. However, the Sabbath mode features do not in any way circumvent the regular restrictions involved in food preparations on *Shabbos Kodesh*. The laws of *Bishul*, *Havara*, *Shehiya* and *Chazara* must still be observed even when using a Sabbath mode oven.

Please note that these are limited to the oven and do not apply to the use of the stovetop.

## COMMON QUESTIONS & ANSWERS

Now that we have reviewed the basic rules, let us look at some frequently asked questions about oven and stove top use on *Shabbos*. The responses have been provided by Rabbi Moshe Heinemann, *shli"ta*, Star-K Rabbinic Administrator.

**Q.** *I have a smoothtop electric stove. The manufacturer says that this should not be covered or it will crack. Can I leave my food on the smooth cooktop on Shabbos without a blech?*

**A.** It is customary to cover the heat source, as was done in the past when one cooked directly on the embers. The concern at that time was to prevent stirring the embers to add heat. As noted in our introduction, today the primary concern is that one should not try to raise the heat so that the food will cook faster. When one cannot place a *blech* on the stove top, it is sufficient to cover the controls and leave the cooked food on the stovetop.

**Q.** *May I adjust the temperature of an oven that has a Sabbath mode feature on Shabbos?*

**A.** No! The temperature adjustment feature in the Sabbath mode oven is for *Yom Tov* use only. (This issue is addressed in the *Kashrus Kurrents* article titled, "Oven Kashrus: For *Yom Tov* Use.") On *Shabbos*, one may not adjust the temperature as this causes the fire to burn or be extinguished. The Sabbath mode does not allow you to put food up to cook or reheat on *Shabbos*.

**Q.** *May I leave cooked food in an oven that is on if it was placed in the oven before Shabbos?*

**A.** Yes. However, because of *Shebiya* the controls for the oven should be covered or taped. It is customary to cook all food before *Shabbos* to the point that it is edible for the average individual.

**Q.** *May I take out some food from the oven and leave the rest to remove later?*

**A.** No. When one opens the oven door, he is letting cool air into the cabinet. The thermostat will sense the loss of heat and make up for it through additional burning; when he opens the oven door, he indirectly causes additional burning. This is a *grama havara* which, in its own right, is rabbinically prohibited. However, normally he does not want the burner to go back on if the oven is empty. Even though opening the oven door will cause the fire to burn longer, he does not want this to happen. On the contrary, it is a needless waste of gas or electricity. This is considered a *psik reisha d'lo nicha leih*. Although we do not allow a *psik reisha d'lo nicha leih* on a *Torah* prohibition, this action occurs indirectly as a *grama* and is only a rabbinic prohibition.<sup>6</sup> Therefore, when there are a combination of factors (a *grama* on a *psik reisha d'lo nicha leih*) it is permitted. If one leaves food in the oven after the door has been opened, he obviously wants the oven to go back on. This is prohibited as a *psik reisha d'nicha leih*, as if one intended to cause the fire to burn longer. If he accidentally opens the oven door, all of the food must be removed and the oven door cannot be opened again during *Shabbos*. If the oven door was accidentally opened and closed and no food was removed, the food is still permitted to be eaten provided that it was completely cooked before *Shabbos*.

**Q.** *My oven and warming drawer have a delayed start timer feature. May I set it to go on Shabbos morning and place the food to be heated there on Shabbos before the pre-determined time?*

**A.** No. The food should not be placed in the oven to be heated on *Shabbos*. However, if the fully cooked food was in the oven from before *Shabbos*, one can set the oven to go on with a timer during *Shabbos*.

**Q.** *May I open my oven to take out food on Shabbos?*

**A.** First, one must be sure that opening the oven door does not automatically cause a light, icon or electrical switch or flame to go on. In the case of convection ovens, opening the door may cause the circulating fan to go off. Even though these actions are not intended, they are prohibited as if there was intent since this is an automatic consequence. If opening the oven door does not automatically set off an electrical reaction, then one may do so in order to remove food on *Shabbos* provided that all of the food is removed at that time. Note: Often the door will have a plunger switch which turns on lights or icons as a door is opened. If this plunger switch is disabled, it may prevent any prohibited reactions from taking place. Some Star-K Sabbath mode ovens have a feature to disable icons, lights or signals so that the oven door may be opened on *Shabbos* and *Yom Tov*.

**Q. May I use a warming drawer on Shabbos?**

**A.** As discussed earlier, one may not put food into a warming drawer on *Shabbos*. Most warming drawers are regulated by a thermostat. When you open the drawer to put the food inside, you are going to cause the burner to go on and compensate for the heat loss that you created. By keeping food in the drawer, you are showing that you want this extra heat to be generated. This is prohibited on *Shabbos*.<sup>7</sup>

If the food was placed in the drawer before *Shabbos*, a warming drawer must be emptied the first time it is opened. A warming drawer with adjustable temperature settings which include temperatures over *yad soledes* (120°F) is similar to an oven, and its controls must be covered. If the warming drawer's settings are all below *yad soledes* there is no *gezeirah*, rabbinic prohibition, regarding raising the setting. Therefore, the controls do not have to be covered; however, one may not change the setting on *Shabbos*. ✧

For information on ovens,  
cookware, and parameters  
under which they may be used,  
see the appliance section  
of our website at  
[www.star-k.org](http://www.star-k.org).

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1. *Shemos* 35:3.
  2. *Psik resha d'lo nicha leh asur l'rov harishonim*.
  3. See *Biur Halacha* 253:1 *Venobagu*.
  4. *Garuf v'katum*.
  5. Yiddish for metal sheets.
  6. Also, it is a *melacha she'aino tzricha legufo*.
  7. *Psik reisha* on the burning.

## OVEN KASHRUS FOR YOM TOV USE

Rabbi Avrohom Mushell, Star-K Kashrus Administrator

**Y**om Tov celebrations could never be complete without the traditional piping hot delicacies from past generations. However, the kosher homemaker must be well educated to know how to prepare Yom Tov meals without fear of transgressing a Torah or rabbinic prohibition.

When stating the prohibition of work on Shabbos the Torah writes, “Do not do any *melacha* (work prohibited on Shabbos).”<sup>1</sup> This prohibition applies to *melacha* performed for food preparation, as well as for other non-food purposes. In stating the prohibition of *melacha* on Yom Tov the Torah writes, “You shall not do laborious work.”<sup>2</sup> In addition, when giving the initial command about the Yom Tov of Pesach the Torah writes, “No work may be done on them (first and seventh day of Pesach) except for what must be eaten for any person, only that may be done for you” (Shmos 22:16). The Ramban explains that the contrast of terms (work versus laborious work) used for Shabbos and Yom Tov indicates the difference between *melacha* in general and *melechtes hana’ah*. *Melechtes hana’ah* is work done for food and similar necessary pleasures. Where the Torah commands us about the laws of Pesach, the term *melechtes avodah* is not used in the prohibition. However, the Torah immediately includes the clause allowing *melacha* for food preparation.

This being said, please note that not every *melacha* may be performed for the purpose of food preparation. Only those *melachos* which could not have been done before Yom Tov with the same result may be done on Yom Tov. Therefore, one may not originate a flame on Yom Tov since one could have left a fire burning from before Yom Tov. The prohibition of starting a new flame is referred to as *molid*, giving birth to a new entity.

*Melachos* which are commonly done for bulk processing of food, i.e. harvesting and grinding, are prohibited on Yom Tov. *Melachos* associated with the processing of bread, from the kneading of the dough and onward, are permitted on Yom Tov; those processes which are done before kneading, i.e. sifting and grinding, are prohibited. The focus of this article deals primarily with *melachos* associated with cooking on Yom Tov i.e. cooking, burning of a flame, and extinguishing a flame.

It is important to note that *melachos* permitted for food preparation or other Yom Tov necessities may be done only if the intent is to derive benefit from this action on Yom Tov. One may not cook food on Yom Tov for use after Yom Tov. In fact, one may not cook food on the first day of Yom Tov for consumption on the second day of Yom Tov. This is because the second day is a holiday only by rabbinic law. Therefore, one must be sure not to do any *melacha* for the second day until the first day has passed and the next night has begun.<sup>3</sup>

When Yom Tov falls on a Friday, one may cook for Shabbos only if he had already prepared some of the Shabbos food before Yom Tov. This food which is set aside is called *Eruv Tavshilin*.<sup>4</sup>

<sup>1</sup> Shemos 20:9, D’varim 5:13.

<sup>2</sup> Vayikra 23:7

<sup>3</sup> We consider it to be night after tzeis hakochavim.

<sup>4</sup> For a full discussion regarding Eruv Tavshilin, see [www.star-k.org](http://www.star-k.org).

With this knowledge in mind, let's take a look at how these rules apply when we set the knobs of our ovens and cooktops for *Yom Tov*.

## ELECTRIC COOKTOP

Turning on an electric stovetop to warm food will initiate the flow of electricity to the burner. *Halachic* authorities have determined that electricity used as heat or light is considered fire. Therefore, by turning on the burner one is creating a new fire. This action could just as well have been done before *Yom Tov* and is prohibited because of *molid*. Turning the dial on your electric stovetop may also initiate a light or icon on a control panel which would otherwise be turned off. This may be a transgression of the *melacha* of *kosev*, writing, as well as *molid*. Even when the electric burner is left on from before *Yom Tov*, if one wishes to adjust the temperature of the burner there is further reason for concern. This is because he does not know if the electric current is running to the element at the time he makes the adjustment. Even when there is an indicator light showing that a burner is turned on, this may not be an indication that electricity is flowing to the burner at that particular moment. Rather, it is indicating that the element is set to maintain the desired temperature adjustment which it will maintain by turning on and off at pre-determined intervals. As a result, when one alters the temperature upwards on *Yom Tov*, he may be initiating the flow of electricity at a time that it was otherwise not flowing. As mentioned earlier, this would be prohibited due to *molid*.

To circumvent this prohibition, an electrician can install an indicator light which is attached to the actual flow of electricity to the burner.<sup>5</sup> This will indicate when there is current flowing to the burner. When there is electricity flowing, one may raise the temperature in order to enhance cooking.

Lowering the heat setting on an electric stovetop on *Yom Tov* is also not without its *halachic* ramifications. We know that extinguishing a burning log is the *melacha* of *kibui*. Lowering the heat setting of a stove on *Yom Tov* may also be associated with the *melacha* of *kibui*. Therefore, this can be done only when it is for the benefit of the food so that it will remain warm but not burn. One may not turn the burner off completely. However, if there is an indicator light showing when power is flowing to the burner, one must be careful to lower the burner only when the indicator light is off. Once this is done, he may turn off the burner completely and it cannot be turned on again for the remainder of *Yom Tov*.

Note: Most stovetops that come with Sabbath Mode ovens have not been engineered to allow for the adjustment of the stovetop temperature. The stovetop must be treated similar to a conventional oven, as described above. (See specific model listings for some exceptions.) Induction cooktops use electricity to create a magnetic field that will heat ferrous metal. These units react to one placing or removing a pot on the cooking surface and cannot be used on *Shabbos* or *Yom Tov*.

## GAS COOKTOP

Not so long ago, the standard gas cooktop had a pilot light which was a constantly burning flame from which the burner drew its fire. If one has such a cooktop, he may

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<sup>5</sup> Please note that this may nullify a warranty.

turn on his stovetop during *Yom Tov* without concern that he is initiating a flame. Due to safety concerns, the old pilot flames for the most part have been phased out. Instead, cooktops have been fitted with electronic igniters which spark at the base of the burner to ignite the flame. This is prohibited on *Yom Tov*. One may turn on a burner only if he can do so without causing the electric igniters to go on. If it is possible to turn on the gas flow without starting the electric igniter, the burner may be started by holding a pre-existing flame (from a candle or a match lit from another burner) to the burner when turning on the gas. The easiest option would be to leave the burner on from before *Yom Tov*. It goes without saying that one may increase an existing flame on *Yom Tov* when it is necessary for food preparation.

As is the case with an electric stovetop, one can lower the flame on a gas burner when this is done only for the benefit of the food. An example of this is keeping the food warm while preventing it from burning. However, one may not turn off the flame completely.

## **ELECTRIC OVENS**

As with cooktops, one is prohibited from directly initiating a fire or heat to an electric coil because of the prohibition of *molid*. If the oven was left on from before *Yom Tov*, the temperature setting may be raised as necessary for cooking if he is sure that electricity is flowing to the element at that time. Also, one may not cause a light or icon to go on during *Yom Tov*. If there is an indicator light that goes off and on, indicating when power is flowing to the heating element, then the temperature may be raised when the light is on.

Generally speaking, lowering the temperature can be done only if it is necessary for the *Yom Tov's* food and when a light or icon will not be turned off. If there is an indicator light cycling when power flows to the oven, one may lower or turn off the oven when power is not flowing (indicator light is off), even if it is not needed for the food.

Some Sabbath Mode ovens are designed to work on a delay. This feature permits raising the temperature on *Yom Tov* at any time, regardless of when power is flowing to the oven. This is because when one adjusts the dial or keypad, it is not directly causing the temperature to change. Therefore, this action is considered a *grama*, an indirect action, which will cause the temperature to be raised. Even in these ovens, it is better to lower the temperature only when necessary for food preparation or enjoyment of the *Yom Tov*. (Other features of Sabbath Mode ovens are discussed further in this article.)

## **GAS OVENS**

Older ovens used to be ignited with a pilot light. This is a small flame from which the oven drew its fire when turned on. In *halachic* terms, this allowed the user to turn on the oven during *Yom Tov* without a question of transgressing the prohibition of *molid*. As with the gas cooktops, new ovens are equipped with electric igniters most commonly known as a glow plug. When turning on the oven, the power to the glow plug is initiated. When the glow plug is hot enough, the gas will begin to flow and start the flame. When the oven chamber reaches the temperature set by the thermostat,

it turns off the flow of gas and electricity. As the chamber loses heat, the oven will restart the glow plug which in turn restarts the gas to bring the chamber back to the required temperature. Since one may not directly initiate the flow of electricity to the glow plug during *Yom Tov*, he must turn on the oven before *Yom Tov*. When raising the temperature of the oven during *Yom Tov*, he must be sure that he is not initiating electric current to the glow plug. Therefore, if he sees it glowing (it gives a bright orange light which can be seen through the side vents on the floor of the oven) or if the flame is on, he may raise the temperature. As discussed earlier with regard to stovetops, one may lower the oven setting only when needed to benefit the food. It is important to note that some ovens will display a digital readout of the temperature when it is raised or lowered. This would pose a *halachic* question of writing and erasing, both of which are prohibited acts on *Yom Tov*.

### **SABBATH MODE OVENS** (*the following applies to Yom Tov only*)

Sabbath Mode ovens are designed to bypass many of the practical and *halachic* problems posed by the modern oven. For Sabbath Mode ovens with the delay feature, one may raise or lower the temperature of the oven without concern for the heating element or glow plug. This is because the computer does not directly react to the change in settings. This means that turning on the heating element or glow plug is an indirect result of his action (*grama*). Therefore, since a *grama* is permitted on *Yom Tov*, one may actually adjust the temperature on *Yom Tov*. For Sabbath Mode ovens without the delay feature, the temperature may be raised only when power is flowing to the oven and lowered when power is not flowing to the oven, as indicated by the readout on the display.<sup>6</sup>

Another issue is that some ovens can be programmed to turn off at a preset time. This feature is known as timed bake. In many models, when the time has elapsed and the oven shuts off it will either sound a bell or buzzer, or it will display a readout (such as the word "End") to indicate that the oven is off. On some models, this buzzer or display will continue until it is manually turned off or until the door is opened. These are actions which are not permitted on *Yom Tov*. On those Sabbath Mode models that include the timed bake feature, the buzzer or readout is eliminated. (Please note that once the buzzer goes off, the oven cannot be used again for that *Yom Tov*.)

As a safety feature, new ovens are designed to shut off after being on for 12 hours. Although this safety feature is very important, it creates a problem when preparing food for the daytime meal which is more than 12 hours after the onset of *Yom Tov*. For all types of Sabbath Mode ovens, the 12 hour cutoff is bypassed.

In Sabbath Mode ovens, the door plunger switch is disabled so that it will not directly cause any electronic reaction. On some of these ovens, the cavity light will remain either on or off, depending upon how the Sabbath Mode was entered. On others, the light must be turned on at the control panel or the bulb must be unscrewed before entering the Sabbath Mode.

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<sup>6</sup> Check our website at [www.star-k.org](http://www.star-k.org) or contact our office, 410-484-4110, to determine if your model has the random delay.

It is important to note that not all Sabbath Mode models offer the same features. If you have a Star-K certified Sabbath Mode oven, please check our website at [www.star-k.org](http://www.star-k.org) to see which features are available on your particular model, or contact our office at 410-484-4110.<sup>7</sup>

## COMMON QUESTIONS & ANSWERS

The following are some commonly asked questions about oven and stovetop use on *Yom Tov*:

**Q. Why is one allowed to push a button on the keypad of a Sabbath Mode oven on *Yom Tov*?**

**A.** Pushing a button on an oven during *Yom Tov*, which starts a process internal to the computer without any heat, light, sound, movement or anything tangible that can be perceived, is not considered a *melacha* and is permitted on *Yom Tov*. When a *melacha* is finally accomplished, namely turning on the heating element in the oven, it is done so through a *grama* (an indirect act because there is a random delay of 15 to 25 seconds before the heating elements can be activated). This *grama* is permitted on *Yom Tov* but not on *Shabbos*.

**Q. Can one turn on a Sabbath Mode oven during *Yom Tov* or *Shabbos*?**

**A.** Not on *Yom Tov*, and certainly not on *Shabbos*. This is because it directly causes the display to change, which is prohibited.

**Q. Can I set the timed bake feature on *Yom Tov*?**

**A.** For those ovens that have the timed bake feature included in the Sabbath Mode, it can be set only before *Yom Tov*. This will allow for a one-time usage. Once the oven shuts off, it cannot be used again for that *Yom Tov*. One may not set the timed bake feature on *Yom Tov* (and certainly not on *Shabbos*).

**Q. May one turn off his stove or oven to conserve energy on *Yom Tov*?**

**A.** No. One is permitted to lower the setting only when it is necessary for the preparation of the *Yom Tov* food.

**Q. May one lower the setting on a Sabbath Mode oven even when it is not for the benefit of the food?**

**A.** Sabbath Mode ovens that are equipped with a delay feature may be lowered on *Yom Tov*. This is because the reaction of the oven in lowering the temperature is the result of a *grama* (indirect action). Although we permit extinguishing or lowering a flame only when it is needed for food, this applies when one actually performs the action. In this case, when the computer will lower the temperature later on as a reaction to his instructions, it is called *gram kibui* and is permitted.

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<sup>7</sup> Please be aware that some companies advertise their ovens as having a Sabbath mode when, in actuality, the only feature that the oven has is the override to the 12 hour cutoff. If it does encompass more than this, check to make sure that there is a competent *halachic* authority behind the Sabbath mode to endorse it.

**Q. Can I open and close a standard oven door at any time on Yom Tov?**

**A.** On *Yom Tov*, one may open and close the door of an oven in order to process the food as needed if this does not cause a light or icon to go on as a direct result. On *Shabbos*, there is a problem with opening the oven door because it will cause additional burning in the oven. This is prohibited on *Shabbos*<sup>8</sup> but permitted on *Yom Tov*.

**Q. Must I wait until I see the glow plug glowing before opening the door to my gas oven on Yom Tov?**

**A.** As a rule, the oven will not immediately go on because of the reduction of heat created by opening the oven door. Therefore, even though the oven will eventually go on because its door was opened, this is not a direct result of your action. This additional burning is permitted on *Yom Tov*.

Regarding raising the temperature of a gas oven on *Yom Tov*, one may not do so unless he knows that the glow plug is glowing (and the display will not change). This is because raising the temperature setting will directly cause the glow plug to go on if it is otherwise off, creating a problem of *molid*. However, if the oven is certified with a Sabbath mode that has a built-in random delay feature which was initiated before *Yom Tov*, he may adjust the temperature on *Yom Tov*. ✧

### APPLIANCE ARTICLES AVAILABLE ON THE STAR-K WEBSITE

- Keeping Your Cool
- Oven *Kashrus*: For Everyday Use

*Visit our website, [www.star-k.org](http://www.star-k.org), for refrigeration products certified by Star-K.*

For the most up-to-date information regarding alerts, companies, and specific models of ovens and refrigerators under Star-K certification, please visit our website at [www.star-k.org](http://www.star-k.org).

<sup>8</sup> On *Shabbos*, while the oven is operating, the door may be opened once to remove all of the food and then it may be closed. For further information about oven usage on *Shabbos*, see "Oven *Kashrus*: For *Shabbos* Use" on our website, [www.star-k.org](http://www.star-k.org).

## THE "SABBATH MODE"

*Mr. Jonah Ottensoser, Star-K Engineering Consultant*

**A**pppliance manufacturers, with the aid of modern technology, have designed kitchen appliances to be safer and more efficient while incorporating various features to enhance operation. However, the integration of this technology may pose a challenge to their proper use on *Shabbos* and *Yom Tov*.

In 1997, a historic technological project was launched between a major appliance manufacturer and a kosher certification agency. Whirlpool Corporation (manufacturer of KitchenAid) approached the Star-K to help modify their ovens for use on *Shabbos* and *Yom Tov*. Prior to that time, many of their appliances did not conform to these *halachic* guidelines. Following some adjustments, a successful mode was developed. Whirlpool called this "the Sabbath Mode" and was awarded a patent in 1998 for this concept.

Star-K certification on appliances falls into two categories:

**Sabbath Mode**, includes models that have unique software/hardware designed into them that specifically address our concerns.

**Sabbath Compliant**, includes models that the manufacturer wanted Star-K to assess for use by the observant Jew. The intention was to assist the consumer in avoiding the purchase of an expensive oven or stove that cannot be used on *Shabbos* and *Yom Tov*.

Details on manufacturers of both categories are listed by company and specific model number on our website, [www.star-k.org](http://www.star-k.org).

### OVENS

#### **Category One – Sabbath Mode**

*Note: The Sabbath Mode does not allow us to turn these appliances on or off during Shabbos. The Sabbath Mode also does not allow us to use these appliances completely at will on Shabbos or Yom Tov. Rather, it enables us to use these appliances within the guidelines of Halacha, as delineated in the letters of certification (available from the Star-K office) or as posted on the Star-K website.*

Ovens with the Sabbath Mode will not shut off after 12 hours of continuous operation. In many cases, this mode will prevent the oven light from going on/off as the door is opened/closed. In some models, however, the bulb must be unscrewed or the light left on for the entire period. No lights, digits, solenoids, fans, icons, tones or displays will be activated/modified in the normal operation of the oven.

For these Sabbath Mode models, the set temperature can be raised or lowered on *Yom Tov* - but not on *Shabbos* - for cooking purposes at any time. This is because there is a built-in delay to the request for temperature change and its actual implementation.

#### **Category Two – Sabbath Compliant**

Ovens certified as Sabbath Compliant have the same basic features as those with the Sabbath Mode, except no delay is built into the set temperature change process. Therefore, the temperature cannot be changed on *Yom Tov*. On some models, adjustment of the set temperature may still be possible on *Yom Tov*. These models do

not have a digital temperature readout. They have an indicator light that cycles on/off as power flows to the heating elements. One can raise the temperature when the light is on and lower it when it is off. For other Sabbath Compliant models which do not have a cycling indicator light, the set temperature chosen before *Yom Tov* cannot be adjusted on *Yom Tov*. The Star-K website has details about specific models.

### ***Timed Bake***

Many ovens have a timed bake feature that allows the oven to go off after a fixed period of time. However, after the time runs out many models chime indefinitely or have an icon or light that is cancelled when the door is first opened. The Star-K website lists models that have the timed feature bake feature without these drawbacks when in Sabbath Mode.

### ***Warming Drawers***

Warming drawers should be treated as standard ovens since they present the same issues. They are thermostatically controlled, and their lowest temperature is often above 115°F. As is the case with a standard oven, all food must be placed in the warming drawer before the start of *Shabbos*.

### ***Power Failures***

For safety reasons, most ovens will not recover from a power failure in the ON condition. Some exceptions are noted on the Star-K's website.

## **REFRIGERATORS**

Not to be left out in the cold, refrigerators have also succumbed to the application of modern technology. In addition, there are old issues which still require resolution. These include when to open the refrigerator door on *Shabbos* and what to do about heating elements that turn on to defrost the coils remain to be solved. The Star-K has developed a set of criteria through which the latest technological advancements are employed to alleviate these problems.

Refrigerators certified by the Star-K utilize this same information to address the issues involved with *Shabbos* use. After entering the certified mode (called either Sabbath or Holiday Mode), the consumer does not have to worry about lights, digits, icons, tones, alarms, solenoids or fans being activated/deactivated when opening or closing the door. A built-in delay prevents the compressor from turning on immediately after the door is opened. The defrost cycle operates solely on clock time without any feedback from consumer usage of the refrigerator. (Current technology is introducing control of the defrost cycle by counting the number and length of door openings, which may present a *halachic* problem.) Finally, the ice and coldwater systems will be turned off since they invariably use electrical solenoids and motors to operate. (After a power failure, units will return to the certified mode.)

This article is merely an overview of the application of modern technology to appliances and how it affects the Orthodox Jewish consumer. For certified models and guidelines for their proper usage, please check the Star-K website at [www.star-k.org](http://www.star-k.org).☆

## APPLIANCE PRE-PURCHASE ADVICE

For the most up-to-date information regarding companies with specific models of ovens and refrigerators under Star-K certification, please visit our website at [www.star-k.org](http://www.star-k.org).

### OVENS/COOKTOPS/WARMING DRAWERS

#### Cooktop

- If glass, may present a problem of *kashering* for *Pesach*, or if bought used. Check with your *Rav*.
- If electric, may be a problem adjusting the temperature on *Yom Tov*.
- If electric ignition, may be a problem with initiating a flame on *Yom Tov*.
- Cooktops (gas or electric) may have a light or light bar that turns on when the burner is turned on. Some of these light bars also increase or decrease as the temperature setting is adjusted. Some cooktops may also have simmer lights that turn on and off as one enters or exits a very low setting.
- Avoid electronic controls. After return of power from a power failure, these units will probably stay off. Avoid induction cooktops. They work well, but are not usable on *Shabbos* or *Yom Tov*.

#### 12-hr Cutoff

- Should have a way to disable or override.

#### Temperature Adjustment on *Yom Tov*

- If you desire to change the temperature of the oven on *Yom Tov*, the display readout should not change and no tones should be activated.
- To adjust the temperature, either one must know when power (gas or electric) cycles to the oven or there must be a built-in delay (*grama*).
- Please note that not all indicator lights indicate when power is cycling to the oven; rather, they may indicate *only* that the oven is on.

#### Opening the Oven Door

- Should not activate any tones or icons.
- Should not activate or deactivate any heating elements (listen for relays clicking, or see if power indicator light goes on immediately).
- If light in oven cavity is activated by opening the door, there should be capability of removing the bulb or leaving on the light at the panel switch for the entire time.

#### Timed Bake

- If timed bake is desired for Friday night or the first night of *Yom Tov*, check to make sure that no icons, tones or displays are cancelled when the door is opened, and that a buzzer does not need to be manually turned off.

#### Warming Drawers

- Warming drawers have the same issues as ovens (timed cut off, temperature adjustment on *Yom Tov*, opening the door, and timed bake) because they are thermostatically controlled. Many warming drawers cannot be set for temperatures below 120°F (*yad soledes*). Check with your *Rav* for proper use of warming drawers on *Shabbos*.

#### Recommendations

- Simpler is better.
- Gas is recommended over electric.
- Avoid slew controls (up/down arrow). Stick to knobs or number pads.
- If a company advertises a Sabbath Mode, make sure it includes more than the 12-hr cutoff over ride. Otherwise, see potential problems above.

Also, make sure there is a competent *halachic* authority behind the Sabbath Mode to endorse it. To verify that your product has a Star-K certified Sabbath Mode, find your model number in the appliance section of our website at [www.star-k.org](http://www.star-k.org) or call our office at 410-484-4110.

- Before first use of a new oven, be sure to wash the racks and interior of the oven thoroughly with warm water and soap to remove any coating oil.
- When remodeling a kitchen with a separate gas cooktop or a dishwasher, it is advisable to install them with a separate on/off switch. Before *Shabbos* or *Yom Tov*, this switch should be turned off to avoid any problems.
- Before purchasing any cooking appliance, it is best to view the actual item in the store.
- Visit our website at [www.star-k.org](http://www.star-k.org) for oven products under Star-K certification.

## REFRIGERATORS

### *Opening the Refrigerator/Freezer Door*

- Should not cause circulation fans to go on/off. (Check to see if fan runs with open door. If it does not, press down door plunger switch and listen to see if fan goes on. Some models have two door plunger switches - one for the light and another for the fan motor.)
- Should not activate any tones or digital readouts (e.g. door ajar icons, cabinet temperature and settings).
- Should not affect defrost cycle. (Defrost cycle should not be dependent upon the amount of times and duration of the door opening.)
- Light in refrigerator cavity should be removed, either by unscrewing the bulb or by taping down the light switch. Check to make sure there are no other lights (e.g. door lights) that are turned on when the door is opened.

### **CAUTION: Disabling Door Switches**

Taping or otherwise holding down the **door plunger switch** to avoid these problems will cause the refrigerator to operate less efficiently (the cavity temperature will be higher than expected) and in hot, humid climates, the compressor may run continuously which may shorten its operating lifetime. Always remember to remove the tape or other hold down device soon after the end of *Shabbos*/*Yom Tov*.

Numerous models are now using **magnetic door switches** instead of the mechanical, spring plunger switches. Avoid these models. If you already have such a model you may disable it by locating the switch with a strong magnet, then taping the magnet over it. The magnet must be flat enough not to interfere with the door gasket sealing properly when you close the fridge. To locate the switch, check the outside top of the refrigerator - there may be a plunger switch located there. Or, you may find a magnetic switch somewhere along the refrigerator's inside frame, around the sides or at the top of the fridge.

### *Other Issues*

- Automatic Ice Makers – Lift the hanger bar to an off position before *Shabbos* or *Yom Tov* to ensure that nothing is activated by removing ice.
- Ice and Cold Water Dispensers – Should not be used on *Shabbos* or *Yom Tov* because it directly turns on a valve and/or motor.
- Motion Detectors – Problematic for *Shabbos* and *Yom Tov* because the refrigerator is illuminated when one approaches it.

### *Recommendations*

- Simpler is better and test the unit at the store before purchasing.

## STAR-K CERTIFIED APPLIANCE COMPANIES

*For details regarding specific models and guidelines on how they may be used on Shabbos and Yom Tov, please visit our website, [www.star-k.org](http://www.star-k.org), or call our office at 410-484-4110.*

<p><b>Aga</b> Cooking Products</p>	<p><b>Bertazzoni</b> Cooking Products</p>
<p><b>Dacor</b> Cooking Products, Refrigeration Products</p>	<p><b>DeLonghi</b> Cooking Products</p>
<p><b>Electrolux</b> Cooking Products Refrigeration Products</p>	<p><b>Frigidaire</b> Cooking Products Refrigeration Products</p>
<p><b>General Electric</b> Cooking Products</p>	<p><b>Jenn-Air</b> Refrigeration Products</p>
<p><b>Kenmore</b> Cooking Products</p>	<p><b>KitchenAid</b> Cooking Products Refrigeration Products</p>
<p><b>LG</b> Cooking Products</p>	<p><b>Liebherr</b> Refrigeration Products</p>
<p><b>Maytag</b> Cooking Products</p>	<p><b>Sub-Zero</b> Refrigeration Products</p>
<p><b>Viking</b> Cooking Products Refrigeration Products</p>	<p><b>Whirlpool</b> Cooking Products</p>
<p><b>Wolf</b> Cooking Products</p>	

## INFORMATION

*We have received numerous inquiries concerning the “whoosh” sound that occurs when some freezer doors are closed. This sound occurs when the freezer door is opened and the cold air falls out of the freezer and is replaced by warmer, lighter and less dense air. The door is now closed and the warmer air is now cooled, becomes denser and therefore takes up less space than when it was warm. This creates a vacuum in the freezer which nature tries to correct by sucking in outside air through the door gasket; thus, the “whooshing” sound. This process does not present any Halacha problems for Shabbos or Yom Tov.*

The following contains *halachic* guidance concerning some of the common issues that arise when conducting a *Seder*. In particular, it discusses preparation for the *Seder*, the four cups of wine, and the obligation to eat *matza*, *marror*, *korech* and *afikoman*. It is by no means comprehensive. For a more comprehensive guide, see *HaSeder HaAruch* by Rabbi Moshe Yaakov Weingarten (three volumes, 1431 pages).

## PREPARATIONS FOR THE SEDER

A person should complete all of the necessary preparations for the *Seder* on *Erev Pesach* to enable him to start the *Seder* without delay.<sup>1</sup> (If *Erev Pesach* falls on *Shabbos*, he cannot prepare for the *Seder* on *Erev Pesach* since he may not prepare for *Yom Tov* on *Shabbos*.) He may not prepare from one day of *Yom Tov* for the next day.

The following preparations should be made prior to *Yom Tov*:

1. If horseradish is being used for *marror*, it should be grated.<sup>2</sup> If one forgot to do this, then he may grate it on *Yom Tov* if he employs a *shinui* and grates in an unusual manner, such as grating it onto the table rather than onto a plate.<sup>3</sup>
2. If lettuce leaves are being used for *marror*, they should be checked to ensure that they are not harboring insects.<sup>4</sup> To check romaine lettuce leaves one should separate the leaves, soak them in water, and then make a thorough leaf by leaf inspection. Any insects which are found must be removed. Alternatively, he may use romaine stalks for *marror* instead of the leaves.<sup>5</sup> To do this, he should remove the leaves from the stalks and rinse them under a strong stream of water, rubbing the stalks during the rinsing. No further checking is required.
3. Prepare the *karpas* vegetable and the salt water into which it will be dipped.<sup>6</sup> Any vegetable may be used for *karpas*, except those which may be used for *marror*.<sup>7</sup> However the custom is to use celery,<sup>8</sup> radishes,<sup>9</sup> or cooked potatoes.<sup>10</sup>

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The following abbreviations have been used: M.B. – *Mishna Berura*, S.A. – *Shulchan Aruch*, S.H. – *Shaar HaTziyun*, B.H. – *Biur Halacha*. All citations to *Shulchan Aruch* refer to section *Orach Chayim*.

1. S.A. 472:1.

2. See M.B. 473:36; *Rema* 495:1; M.B. 495:10; S.H. 495:12; B.H. 'Miybu'. M.B. 473:36 states that the *Gra* would not grate the *marror* until the start of the *Seder*, due to concern that it may lose its sharpness.

3. See *Rema* 504:1; M.B. 504:11; M.B. 504:19; S.H. 504:33. See also *Orchos Rabbeinu* vol. 2 page 73. If *Pesach* occurs on *Shabbos*, one must grate the *marror* on *Erev Pesach*; if he did not do so, he should prepare it in the manner prescribed by M.B. 321:45.

4. M.B. 473:42.

5. S.A. 473:5.

6. See *Chayei Odom*, *kelal 130 dinnei haSeder biketzara* 1. See M.B. 473:21 concerning the preparation of salt water on *Shabbos*.

7. M.B. 473:20.

8. See *Minhagei Maharil*, *Machon Yerushalayim* edition page 96; *Teshuvos Chasam Sofer*, *Orach Chaim* 132, quoting *Rav* Nosson Adler; *Tosafos Yom Tov Shabbos* 9:5; *Magen Avrohom* 473:4; *Chok Yaakov* 473:12; *Chayei Odom* *klal 130 kitzur dinnei haSeder* 5.

9. *Kitzur Shulchan Aruch* 118:2; *Aruch HaShulchan* 473:10.

10. *Aruch HaShulchan* 473:10.

4. Prepare the *charoses*.<sup>11</sup> The ingredients for *charoses* typically include grated apples, almonds and other nuts,<sup>12</sup> cinnamon, ginger and red wine.<sup>13</sup> The *charoses* should have the texture of apple sauce.<sup>14</sup>
5. The bone which will be used for the *Zroa* on the *Seder* plate should be roasted over a fire, as was done to the *Korbon Pesach*.<sup>15</sup> Some people first boil the *Zroa* and then singe it over a flame.<sup>16</sup> It is preferable to use the forearm of an animal or bird, which is the *Zroa* bone.<sup>17</sup> The equivalent limb of a chicken is the part of the wing that is directly attached to the body.<sup>18</sup> The *Zroa* must have some meat on the bone.<sup>19</sup> It may not be eaten on the *Seder* night, because we do not eat roasted meat at the *Seder*.<sup>20</sup> The meat of the *Zroa* (which has been cooked before *Yom Tov*) should ideally be eaten on the second day of *Yom Tov*, as it is not proper to dispose of the *Zroa* in an unfitting manner.<sup>21</sup>
6. Boil and then roast the egg to be used on the *Seder* plate.<sup>22</sup> A person who has the custom to eat eggs at the *Seder* meal should also prepare these eggs.<sup>23</sup>
7. Open the wine bottles to be used at the *Seder*. In particular, wine bottles which have a screw cap should be opened before *Yom Tov*.<sup>24</sup> One should also open the boxes of *matza* which will be needed for the first days of *Yom Tov*.<sup>25</sup>
8. Children should rest so that they will be awake during the *Seder*.<sup>26</sup> If possible, adults should also rest.<sup>27</sup>
9. Set the *Seder* table with elegant dishes and arrange the chairs which will be used for leaning.<sup>28</sup> Even though throughout the year one should minimize luxury as a *zecher l'churban*, on the *Seder* night it is appropriate to use the finest dishes available.<sup>29</sup> Some people have a custom that the husband arranges the *Keara*.<sup>30</sup> There were *gedolim* who insisted on personally setting the table for the *Seder*.<sup>31</sup>

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11. M.B. 473:47. See M.B. 473:47; M.B. 321:67; M.B. 321:45 concerning the preparation of *charoses* on *Shabbos*.

12. See *Rema* 473:5; M.B. 473:49.

13. *Rema* 473:5; M.B. 473:48.

14. Heard from Rav Heinemann *sbli"ta*.

15. S.A. 473:4; M.B. 473:28-29. See M.B. 473:32 concerning roasting the *Zroa* on *Yom Tov*.

16. See *Magen Avrohom* 473:8 quoting *Mabaril; Piskei Teshuvos* 473:12 and footnote 58.

17. S.A. 473:4; M.B. 473:27.

18. Heard from Rav Heinemann *sbli"ta*. *Pri Megadim siman 473 aishel avrohom 7* writes that there are those who use the neck of a bird for the *Zroa*, although he does not know why.

19. M.B. 473:27.

20. M.B. 473:32.

21. See M.B. 473:32.

22. S.A. 473:4; M.B. 473:32. M.B. writes that if one does not intend to eat the egg on that day, then the egg cannot be roasted on *Yom Tov* and must be prepared before *Yom Tov*.

23. See *Rema* 476:2 that it is customary to eat a hard-boiled egg at the start of the *Seder* meal.

24. M.B. 509:28. See also *Igros Moshe, Orach Chaim* 1:122 anaf 10; *Minchas Shlomo* 1:91 section 12..

25. See *Shemiras Shabbos Kehilchassa* 9:10-12.

26. See S.A. 472:1; *Rashi* and *Rashbam, Pesachim* 109a.

27. See *Matteh Moshe siman* 600.

28. S.A. 472:2.

29. M.B. 472:6.

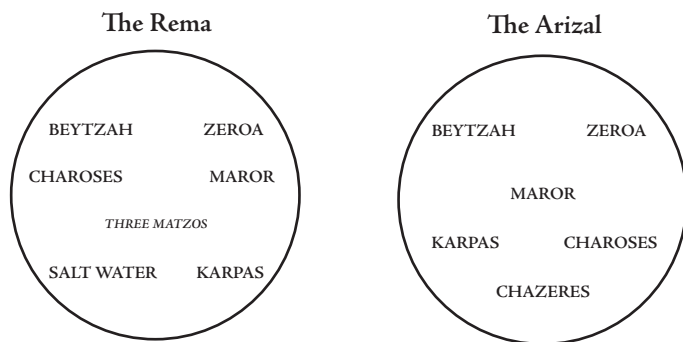
30. See *Chidah, Moreh BeEtzhab siman* 206.

31. See *Haggadah Shel Pesach 'Chasam Sofer'* page 34; *Haggadah Shel Pesach 'MiBeis Halevi' bosofas* page 64.

10. Prepare the *Keara*. There are differing customs as to the layout of the various components of the *Keara*. One prevalent custom is that of the *Arizal*.<sup>32</sup> According to this *minhag*, starting at the top of the *Keara* furthest from the leader of the *Seder*, the *Zroa* is placed on the right side of the *Keara* and the *beitzah* on the left side. The *marror* is placed in the middle of the *Keara*, with the *charoses* on the right and the *karpas* on the left a little further forward on the plate. The lettuce is placed at the bottom of the *Keara* nearest to the leader of the *Seder*. Three *matzos* are placed either underneath the *Keara*<sup>33</sup> or outside the *Keara*, next to the *Zroa* and *beitzah*.<sup>34</sup>

Another custom is that of the *Rema*.<sup>35</sup> According to this *minhag*, the *karpas* and salt water are placed nearest to the leader of the *Seder* with the *matza* above them, the *marror* and *charoses* above the *matza*, and the *beitzah* and *Zroa* above them furthest from the leader of the *Seder*.

Below is an illustration of the *Keara* according to both the *Rema* and the *Arizal*.



There are other customs regarding the arrangement of the items on the *Keara*. The *Gra*<sup>36</sup> and *Maharal*<sup>37</sup> each have differing customs. A person should follow his particular *minhag*.

Some have the custom to place a covering between each of the three *matzos*, while others do not.<sup>38</sup> The *matzos* should be covered before *Kiddush*.<sup>39</sup> Often, families that join together for the *Seder* have the custom to provide a separate *Keara* for the head of each individual household.<sup>40</sup>

32. *Chayei Odum siman 130 kelalei haSeder biketzara 1*; *Kitzur Shulchan Aruch 118:8*; *Be'er Haitiv 473:8*; *M.B. 473:26*; *Aruch HaShulchan 473:11*.

33. The *Arizal*, quoted by *Be'er Haitiv 473:8*, states that the *Keara* should be on the *matzos*. *Shulchan Aruch HaGraz 473:26* understands this to mean that the *Keara* should be on top of the *matzos*. In order to facilitate this, the *Keara* is built with slots under the plate into which the *matzos* can be inserted.

34. *Kaf HaChayim 473:58* understands the *Arizal* to mean that the *Keara* should be next to the *matzos*.

35. *Rema 473:4*.

36. *Maaseh Rav 187*.

37. *Haggadah Shel Pesach* attributed to the *Maharal* page 41. However, it has been argued that the work is a forgery and was not written by the *Maharal*. See the essay of *Rav Benedict* in the journal *Moriah, Sivan 5745*. *Rav Benedict* points out that in the *Maharal's sefer Gevuros Hashem*, which extensively discusses the *Pesach Seder*, there is no mention of the *Keara* being arranged this way.

38. See *Chayei Odum, kelal 130 dinei haSeder biketzara 1*; *Taamei HaMinbagim #520*.

39. See *S.A. 473:4*; *Pri Megaddim Mishbetzos Zavav* start of *siman 486*; *S.A. 271:9*, *M.B. 271:41*. See also *Matteh Moshe siman 613* quoting the *Maharil (Minhagei Maharil* page 95).

40. See *S.A. 473:4*; *M.B. 473:17*; *Piskei Teshuvos 472:11* and footnote 51. See also *Shemiras Shabbos Kehilchassa*, vol. 2 chap. 55 footnote 15; *Halichos Shlomo Pesach* chap. 9 footnote 65.

11. Make an *eruv tavshilin*, if necessary. To make an *eruv tavshilin*, a person should take a baked item such as *matza* and a cooked item<sup>41</sup> such as fish, meat or an egg.<sup>42</sup> He should hold the items<sup>43</sup> and recite the text found in the *siddur*. The *eruv tavshilin* should not be eaten until all of the preparations for *Shabbos* are completed.<sup>44</sup> It is customary to eat the *eruv tavshilin* at *shalosh seudos*.<sup>45</sup> This year, 5771, *Erev Pesach* occurs on Monday, and an *Eruv Tavshilin* is not made.

## THE FOUR CUPS

One is required to drink four cups of wine at the *Seder*;<sup>46</sup> women have the same obligation as men.<sup>47</sup> If a person drinks four cups of wine in a row, he is not *yotzei* this *Mitzva*.<sup>48</sup> Rather, he must recite the *Haggadah* and drink each of the *arba kosos* at the appropriate point.<sup>49</sup> For this reason, he may not drink the fourth cup immediately after the third cup.<sup>50</sup> A woman should make sure that she either recites the *Haggadah* herself or hears the leader of the *Seder* recite the *Haggadah*, so that she will be able to drink the *arba kosos* at the appropriate times.<sup>51</sup>

The cup should hold the measurement of a *reviis* of wine.<sup>52</sup> According to *Rav Chaim Noeh*, a *reviis* is calculated at 86 cubic centimeters of wine (גימטריא כוס),<sup>53</sup> which is equivalent to slightly less than 3 fl. oz. According to the *Chazon Ish*, it equals 150 cubic centimeters of wine (גימטריא כוס הגון) which is equivalent to slightly more than 5 fl. oz.<sup>54</sup> Based on the ruling of the *Mishna Berura*, *Rav Heinemann shli"ta*<sup>55</sup> states that it is necessary to use a cup which holds 3.8 fluid ounces.<sup>56</sup>

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41. S.A. 527:2.

42. M.B. 527:11.

43. See *Maharsham* 2:36.

44. S.A. 527:16-17.

45. See M.B. 527:48; *Piskei Teshuvos* 527:12.

46. S.A. 472:8, M.B. 472:24.

47. S.A. 472:14, M.B. 472:44.

48. S.A. 472:8.

49. B.H. 472:8 'Shelo' states that if one drinks the *arba kosos* with a pause between each cup, but does not recite the *Haggadah* in between, it is questionable whether he is *yotzei*.

50. M.B. 472:26.

51. End of B.H. 472:8 'shelo'.

52. S.A. 472:9.

53. *Rav Chaim Noeh*, *Shiurei Torah* page 176. 86 cm<sup>3</sup> = 2.91 fl. oz.

54. The *Steipler Gaon*, *Shiurin Shel Torah* page 65. 150 cm<sup>3</sup> = 5.08 fl. oz.

55. Heard from *Rav Heinemann shli"ta*.

56. See *Eruvin* 83a, that a *reviis* is equivalent to the volume of 1½ eggs. *Tzlach*, *Pesachim* 109, argues that the eggs referred to by *Chazal* are twice the size of present day eggs. *Rav Chaim Noeh*, *Shiurei Torah Shaar* 3, disagrees with the *Tzlach*. See further M.B. 271:68; B.H. 271:13 'Shel'; *Chazon Ish*, *Orach Chaim* 39. M.B. states that for *Kiddush* one should, *lechatchilah*, consider a *reviis* as equivalent to the volume of two present day eggs. *Rav Dovid Feinstein shli"ta*, *sefer Kol Dodi Al Hilchos HaSeder*, states that the volume of a large present day egg is 2.2 fl. oz. *Rav Bodner*, *sefer Kezayis Hasholem*, page 24 footnote 24, states that it has a volume of 1.87 fl. oz. He further states that he discussed the issue with *Rav Dovid Feinstein*, who agreed that this was a more accurate measurement. *Rav Heinemann shli"ta* measured a present day egg as having the volume of 1.9 fl. oz. The volume of two eggs would therefore equal 3.8 fl. oz.

Ideally, a person should drink a *reviis* of wine.<sup>57</sup> Some opinions state that if the cup holds more than a *reviis* he should drink the entire cup;<sup>58</sup> others dispute this.<sup>59</sup>

If it is difficult to drink an entire *reviis* of wine, one should drink slightly more than half the cup.<sup>60</sup> If a person has difficulty drinking four cups of wine, he should make sure that he has a cup that holds exactly a *reviis* so that he will need to drink only slightly more than half a *reviis*.<sup>61</sup> For the fourth cup, he should either drink enough wine to be able to recite a *brocha acharona* himself or have someone be *motzei* him.<sup>62</sup>

It is preferable to drink the majority of the *reviis* at one time.<sup>63</sup> If a person cannot do so, he should at least drink the majority of the *reviis* within *kedei shtias reviis*,<sup>64</sup> which is approximately half a minute.<sup>65</sup>

An alcoholic wine should be used for the *arba kosos*.<sup>66</sup> The wine can be diluted with grape juice.<sup>67</sup> *Rav Heinemann sbli"ta* is of the opinion that the resulting mixture should contain at least 4% alcohol.<sup>68</sup> Therefore, wine which has 12% alcohol content can be diluted into  $\frac{1}{3}$  wine and  $\frac{2}{3}$  grape juice. Alternatively, the wine can be diluted with water. Wine which has 12% alcohol content can therefore be diluted into  $\frac{1}{3}$  wine and  $\frac{2}{3}$  water, or  $\frac{1}{3}$  wine and  $\frac{1}{3}$  grape juice and  $\frac{1}{3}$  water.<sup>69</sup> If a person cannot drink wine, then he can use grape juice for the four cups.<sup>70</sup> A person who will become incapacitated is not obliged to drink the *arba kosos*.<sup>71</sup>

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57. S.A. 472:9; M.B. 472:30.

58. *Chok Yaakov* 472:20 quoting *Bach*; *Shulchan Aruch HaGraz* 472:19.

59. *Chok Yaakov* 472:20. See also *Orchos Rabbeinu* vol. 2 page 60.

60. S.A. 472:9, M.B. 472:30.

61. M.B. 472:33. '*Rov reviis*' is equivalent to '*moleh lugmav*', the amount of liquid that a person can hold in his cheeks. B.H. 472:9 '*veyishteb*' states that a larger person, whose *moleh lugmav* is greater than *rov reviis*, would need to drink his personal *moleh lugmav*.

62. M.B. 472:30.

63. M.B. 472:34 writes that ideally the *rov reviis* should be drunk at one time. *Kol Dodi* explains this to mean that the *rov reviis* should be drunk without taking the cup from one's mouth. See also his rebuttal of *Machatzis Hashekel* 472:1.

64. M.B. 472:34.

65. Heard from *Rav Heinemann sbli"ta*. See M.B. 472:34; S.H. 472:49 concerning a person who took a longer time than this.

66. *Kol Dodi* quoting *Rav Moshe Feinstein zt"l*. He further states that one should push himself to drink the *arba kosos* in this optimal manner. See also *Pri Chadash* end of *siman* 483; *Mikrai Kodesh* (and footnotes entitled *Harerei Kodesh*) *Pesach* vol. 2 page 35.

67. See M.B. 472:37.

68. Heard from *Rav Heinemann sbli"ta*.

69. See M.B. 204:32; M.B. 272:16, that wine can be diluted one part in six and still retain the *brocha* of *Borei Pri Hagafen*. See *Machatzis Hashekel* 204:16 quoting *Elyahu Rabbai*; *Pri Megadim siman* 204 *aishbel avrohom* 16; *Kol Dodi*. The wine used for the *arba kosos* should not be diluted to this extent because such a mixture would be only minimally alcoholic. *Hilchos Chag Bechag* (*Chag HaPesach*), page 422, states that it is customary to dilute  $\frac{1}{3}$  wine with  $\frac{2}{3}$  grape juice. *Rav Heinemann sbli"ta* is of the opinion that the mixture should retain a 4% alcohol content.

70. M.B. 472:37. *Teshuvos VeHanhagos* 2:243 states that a sick person or old person may *lechatchilah* use grape juice for *arba kosos* and notes that the *Chebener Rav* and the *Brisker Rav* did so. See also *Shulchan Aruch HaGraz* 472:17; *Hilchos Chag Bechag* page 415; *Halichos Shlomo Pesach* 9:11. Concerning the dilution of grape juice, see *Minchas Shlomo* 1:4; *VeZos Habracha* page 116 and *Hilchos Shabbas BeShabbas* page 386 quoting *Rav Elyashiv sbli"ta*. According to their viewpoint, grape juice which is used for *arba kosos* should not be mixed with more than a little amount of water.

71. M.B. 472:35. S.A. 472:10 states that even a person who does not generally drink wine because it is harmful or distasteful should force himself to drink the *arba kosos*.

Red wine should be used for the *Seder*.<sup>72</sup> Throughout the year, it is preferable not to use wine which has been cooked for *Kiddush*; the same is true for the *Seder*.<sup>73</sup> This is because uncooked wine tastes better than cooked wine.<sup>74</sup> It is debatable as to whether pasteurized wine has the same status as cooked wine in this regard.<sup>75</sup>

A child who has reached the age of *chinuch*, about five or six years old,<sup>76</sup> should also be given *arba kosos* to drink;<sup>77</sup> however, it is not essential to do so.<sup>78</sup> A child does not need to drink a full *reviis* of wine or grape juice and should rather drink *meloh lugmav*, the amount of wine he can hold in his cheeks.<sup>79</sup> It is customary to give *arba kosos* even to younger children, although they can be given a minimal amount of grape juice.<sup>80</sup>

When drinking the first cup, a person should have in mind that he is fulfilling the obligations of both *Kiddush* and the first of the *arba kosos*.<sup>81</sup>

A man should drink the *arba kosos* while leaning to his left side.<sup>82</sup> If he did not lean while drinking the first, third or fourth *kos*, he should not drink that *kos* a second time.<sup>83</sup> If he did not lean while drinking the second *kos*, he should drink another *kos* during the meal while leaning to his left side.<sup>84</sup>

## MATZA

Both men and women are commanded by the *Torah* to eat *matza* at the *Seder*.<sup>85</sup> A child who has reached the age of *chinuch* should also be given *matza* to eat at the *Seder*.<sup>86</sup>

The *matzos* being used for the *mitzva* should be *Shemura matzos*. This is *matza* that has been watched since the harvesting of the wheat to ensure that nothing has

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72. S.A. 472:11. See also *Rema* 472:1; M.B. 272:10.

73. S.A. 272:8; *Rema* 272:8; M.B. 272:23; S.A. 472:12; M.B. 472:39.

74. M.B. 272:19.

75. The laws of *stam yayin* do not apply to cooked wine. *Igros Moshe*, *Yoreh Deah* 2:52 and *Yoreh Deah* 3:31, states that they similarly do not apply to pasteurized wine. However *Minchas Shlomo* 1:25 and *Rav Elyashiv shli"ta*, *Kovetz Teshuvos* 1:75, disagree. It is not clear whether the *Igros Moshe* would also treat pasteurized wine as cooked wine with regard to *Kiddush*. The *Meiri*, *Bava Basra* 97, is of the opinion that cooked wine should not be used for *Kiddush* even if the cooking did not result in any taste change. Presumably, the *Meiri* would consider pasteurized wine as being in this category.

76. See *Chok Yaakov* 472:27; *Shulchan Aruch HaGraz* 472:25.

77. S.A. 472:15.

78. M.B. 472:46.

79. M.B. 472:47.

80. *Chok Yaakov* 472:27 quoting *Maharil* (*Minhagei Maharil* page 94); *Kaf Hachaim* 472:91. The *Chavos Yair* in his *sefer Mekor Chaim* (*Piskei Dinim* 472:15) states that it is customary to give wine (or grape juice) even to small babies.

81. M.B. 473:1. M.B. says that some people have the custom to state this verbally. He adds that before reciting the *Haggadah*, one should verbalize or think that he is going to fulfill the *Mitzva* of *sippur yetzias mitzrayim*. See also *Haggadah Shel Pesach MiBeis Halevi* page 93.

82. S.A. 473:2.

83. See S.A. 472:7; *Rema* 472:7.

84. See S.A. 472:7; *Rema* 472:7; M.B. 472:21; S.H. 472:31.

85. There is a *Torah* obligation to eat *matza* on the first night of *Pesach* and a rabbinic obligation on the second night, as stated by M.B.475:44. M.B. 472:44 states that women have the same obligation as men.

86. See M.B. 343:2-3; M.B. 269:1; *Halichos Shlomo Pesach* 9:43.

occurred which might cause it to become *chometz*.<sup>87</sup> Many people have the custom to use only hand-baked *matzos* for this *mitzva*; others use machine *matzos*.<sup>88</sup>

A person must eat one *kezayis* of *matza* at the *Seder*.<sup>89</sup> The Steipler Gaon<sup>90</sup> and Rav Dovid Feinstein<sup>91</sup> write that ideally one should eat  $\frac{2}{3}$  of a machine *matza* or the equivalent volume of hand-baked *matza*, which would be approximately half of a *Tzelem Pupa* hand *matza*.<sup>92</sup> However, upon experimentation, Rav Heinemann *sblit*"a found that half of a machine *matza* or  $\frac{1}{3}$  of a *Tzelem Pupa* hand *matza* contains the volume of *matza* necessary for a *kezayis*.<sup>93</sup>

A person who has difficulty chewing may crush the *kezayis* of *matza* before eating it.<sup>94</sup> If necessary, he may also soak the *matza* in water to facilitate eating the *kezayis*.<sup>95</sup> A person who is unable to eat or drink the prescribed amount of *matza*, *marror* or wine should consult his Rabbi. Please refer to the article, "Pesach Guide For Those With Diabetes," for more information.

The *kezayis* of *matza* should be eaten within the time span of *kedei Achilas peras*.<sup>96</sup> The *kezayis* should preferably be eaten within two minutes.<sup>97</sup> If this cannot be done, it should at least be eaten within three<sup>98</sup> or four minutes.<sup>99</sup> A man should eat the *matza* while leaning on his left side.<sup>100</sup> If he did not do so, he should eat another *kezayis* without another *brocha* while leaning to his left side.<sup>101</sup>

After everyone at the *Seder* has finished *netilas yadayim* and returned to the table, the leader of the *Seder* should take the three *matzos* in front of him and recite the *brocha* of *Hamotzi*. The top and bottom *matzos*, which are both whole, will serve as the *lechem*

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87. See S.A. 553:4; M.B. 553:21-22; B.H. 553:4 'tov'; B.H. 460:1 'ein'.

88. Rav Shlomo Kluger *paskened* that *matza* made by a hand powered machine is not acceptable for the *Mitzva*; whereas Rav Yosef Shaul Naransohn (author of *Teshuvos Shoel U'Meshiv*) was lenient, as recorded in *Sdei Chemed* vol. 7 page 397. Concerning *matza* made by an electric machine, the *Maharsham* 4:129, 9:31 was stringent and the *Divrei Malkiel* 4:20 was lenient. See also *Chazon Ish*, *Orach Chaim* 6:10; *Hilchos Chag Bechag* page 337.

89. Rambam, *Hilchos Chometz U'Matza* 6:1.

90. M.B. 486:1 implies that one should eat the amount of *matza* which has the same volume as a present day egg. *Shiurin Shel Torah*, page 65 and footnote on page 66, states that in order to meet this requirement, it is appropriate to ensure that the first *kezayis* be approximately the size of  $\frac{2}{3}$  of a machine *matza*.

91. Rav Dovid Feinstein *sblit*"a, *Kol Dodi*, writes that the *matza* which is eaten for the *kezayis* should have the volume of 1.5 fl. oz. *Sefer Kezayis Hashalem*, page 91, states that this is equivalent to the size of  $\frac{2}{3}$  of a machine *matza*. *Kol Dodi* further states that this measurement is given for the first night of *Pesach*, but on the second night of *Pesach* one can be more lenient.

92. Heard from Rav Heinemann *sblit*"a.

93. Heard from Rav Heinemann *sblit*"a. *Orchos Rabbeinu* vol. 2 page 66 writes that the Steipler Gaon noted that the *Chazon Ish* would take  $\frac{1}{4}$  of a hand baked *matza* as a *kezayis* for both *Achilas matza* and *korech*, and eat additional *matza* during the meal while leaning so as to fulfill the *Mitzva* without any doubt. See further *Orchos Rabbeinu* *ibid*.

94. B.H. 461:4 'yotzei'.

95. See M.B. 461:17-18; S.H. 461:32. M.B. 458:4 states that there are scrupulous people who are stringent and do not let *matza* become wet for the duration of *Pesach*, due to the concern that there might be some residual flour below the surface of the *matza* which could become *chometz* upon contact with water. This is the custom of not eating *gebrochts*. See further *Sbaarei Teshuvah* 460:1.

96. M.B. 475:9.

97. *Shiurin shel Torah*, page, 67, based on *Chasam Sofer* 6:16.

98. See *Igros Moshe*, *Orach Chaim* 4:41; *Aruch HaShulchan* 202:8; *Orchos Rabbeinu* vol. 2 page 70.

99. See *Shiurin Shel Torah* page 67.

100. S.A. 475:1; M.B. 475:10.

101. M.B. 472:22.

*misbna*.<sup>102</sup> If feasible, he should then set down the bottom *matza* and recite the *brocha* of *Al Achilas Matza* while holding the top and broken middle *matza*.<sup>103</sup> He should then give each person at the *Seder* a *kezayis*, including within the *kezayis* some of the top and middle *matza* over which the *brocha* has been made.<sup>104</sup>

A person should preferably chew the *matza* without swallowing, until he has a *kezayis* of *matza* in his mouth, and then swallow the *kezayis* at one time.<sup>105</sup> In regards to this, one may rely upon the more lenient measurements of a *kezayis*, which calculate it as being less than  $\frac{1}{4}$  of a machine *matza*.<sup>106</sup> People who find it impractical to swallow an entire *kezayis* at one time should instead eat the *kezayis* in the normal manner, and include some of the top and broken middle *matza* over which the *brocha* has been made.<sup>107</sup>

The *Shulchan Aruch* brings an opinion that one should eat a *kezayis* from the top *matza* followed by a second *kezayis* from the broken middle *matza*.<sup>108</sup> However, a person who fulfills the requirement of eating a *kezayis* by eating the size of half of a machine *matza* is actually eating two *kezaysim* when calculated according to the more lenient measurements of a *kezayis*.<sup>109</sup> It is, therefore, sufficient to eat the size of half of a machine *matza* in order to comply with the opinion that suggests eating two *kezaysim*.<sup>110</sup>

Before eating, a person should have in mind that he is about to perform the *mitzva* of eating *matza*.<sup>111</sup> When reciting or hearing the *brocha* of *Al Achilas Matza*, he should also have in mind the eating of the *afikomon*.<sup>112</sup>

## MARROR

Nowadays, in the absence of the *Korbon Pesach*, it is no longer a *Torah* requirement to eat *marror* at the *Seder*; however, there is a *rabbinic* obligation to do so.<sup>113</sup> This

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102. S.A. 475:1; M.B. 475:2.

103. M.B.475:2.

104. S.A. 475:1; M.B.475:2; M.B. 475:6; M.B. 475:8. *Piskei Tesuvos* 475:2 describes an alternative custom for the recitation of the *brachos* and division of the *matza*. The leader of the *Seder* makes the *brocha* of *Hamotzi* and then divides the *kezayis* of *matza* for each person at the *Seder*. He includes within the *kezayis* some of the *matza* over which he made the *brocha*. Each individual then recites the *brocha* of *Al Achilas Matza*.

105. M.B. 475:9.

106. *Shiurin Shel Torah siman* 11 states that fundamentally the *Chazon Ish* *paskened* in accordance with *Rav* Chaim of Volozhin who stated that a *kezayis* is measured as the average size of a present day olive, which at a maximum would be the volume of  $\frac{1}{3}$  of a present day egg. Based on his statement that  $\frac{2}{3}$  of a machine *matza* contains the volume of a present day egg,  $\frac{2}{9}$  of a machine *matza* would contain the volume of a *kezayis*. See also *sefer Kezayis Hasholem*, page 24; *Orchos Rabbeinu* vol. 2 pages 66-69.

107. See S.A. 475:1. *Orchos Rabbeinu* vol. 2 page 70 quotes *Rav* Chaim Kanievsky *shli"ta* as stating that the *Chazon Ish* did not put a whole *kezayis* of *matza* in his mouth at one time, but ate it in the normal manner within three minutes. *Orchos Rabbeinu* vol. 2 page 66 similarly quotes the *Steipler Gaon* as saying that one should eat the *matza* in the normal manner. See also *Halichos Shlomo Pesach* 9:41 and *Halichos Shlomo Tefillah* page 380, quoting *Rav* Shlomo Zalman Auerbach.

108. See S.A. 475:1; M.B. 475:9; *Orchos Rabbeinu* vol. 2 page 69. B.H. 475:1 '*kezayis*' questions the necessity of eating two *kezaysim* and quotes sources to the contrary. *Orchos Rabbeinu* vol. 2 pages 69-70 quotes *Rav* Chaim Kanievsky *shli"ta* as stating that the *Chazon Ish* told him that the *Halacha* follows the opinion that it is necessary to eat only one *kezayis*.

109. As stated above, fundamentally the *Chazon Ish* *paskened* that a *kezayis* is measured as the volume of a present day olive, which is smaller than the volume of  $\frac{1}{4}$  of a machine *matza*.

110. Heard from *Rav* Heinemann *shli"ta*. *Kol Dodi* shares this opinion. See also *Orchos Rabbeinu* vol. 2 page 66.

111. See S.A. 475:4; M.B. 475:34; B.H 60:4 '*yesh omrim*'; B.H. 60:4 '*veyesh omrim*'; M.B. 60:10 quoting the *Chayei Odom*.

112. S.H. 477:4.

113. M.B. 473:33.

obligation applies equally to men and women.<sup>114</sup> Children who have reached the age of *chinuch* should also be given *marror* to eat, similar to an adult.<sup>115</sup>

A person may use romaine lettuce for the *marror*,<sup>116</sup> although it must be checked before *Pesach* to ensure that it does not harbor insects.<sup>117</sup> He may use either the leaves or the lettuce stalks for *marror*.<sup>118</sup> The lettuce does not need to be bitter,<sup>119</sup> although there is an opinion that the lettuce must have some element of bitter taste.<sup>120</sup> Some people have the custom not to use lettuce for *marror*.<sup>121</sup>

Raw horseradish may also be used for *marror*.<sup>122</sup> It is customary that people who use lettuce for *marror* put some horseradish on the lettuce, although it is not necessary to do so.<sup>123</sup> There is no need to use a lot of horseradish for this.<sup>124</sup>

The *marror* should be dipped into *charoses*, and the excess *charoses* shaken off.<sup>125</sup> A person must eat a *kezayis* of *marror*.<sup>126</sup> The amount of lettuce which will displace 25 cm<sup>3</sup> of water would constitute a *kezayis*, according to the *Rav Chaim Noeh*.<sup>127</sup> This is equivalent to slightly less than 1 fl. oz. According to the *Chazon Ish*<sup>128</sup> and *Rav Dovid Feinstein*,<sup>129</sup> he should take 1.1 fl. oz. of lettuce for *marror*. *Rav Heinemann shli"ta* is of the opinion that a person should take 1 fl. oz. of lettuce.<sup>130</sup> One large lettuce leaf or two large stalks displaces approximately 1 fl. oz. of water.<sup>131</sup>

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114. M.B. 472:45.

115. See M.B. 443:2.

116. See S.A. 473:5; M.B. 473:34. *Kol Dodi* states that it is customary to specifically use romaine lettuce.

117. M.B. 473:42.

118. S.A. 473:5, M.B. 473:38.

119. *Chayei Odom* 130:3, *Shulchan Aruch HaGraz* 473:30, M.B. 473:42, *Aruch HaShulchan* 473:16.

120. *Chazon Ish, Orach Chaim* 124 comments on *Pesachim* 39a. See the letter written by the Steipler *Gaon*, which is reproduced at the end of the *sefer Hilchos Chag BeChag*.

121. See *Orchos Rabbeinu* vol. 2 page 74.

122. S.A. 473:5; M.B. 473:34. M.B. 473:39 states that the horseradish has to be raw.

123. *Aruch HaShulchan* 473:14. See also *Piskei Teshuvah* 473:18 footnote 102. *Halichos Shlomo Pesach* 9:48 discourages this.

124. See the letter that the *Netziv* wrote to his son, printed in *Merumei Sodeh Pesachim* 39a, in which he discourages using horseradish for *marror* due to the difficulty of eating it.

125. S.A. 475:1; M.B. 475:13.

126. S.A. 473:5, M.B. 473:41. See the letter written by *Reb Akiva Eiger*, printed in *Chut HaMeshulash* pages 205-206.

127. M.B. 486:1 states that with regard to *marror*, which is nowadays a rabbinic obligation, one can measure a *kezayis* as being the size of half of a present day egg. *Rav Chaim Noeh, Shiurei Torah* page 191, states that half a present day egg has a volume of 28.8 cm<sup>3</sup>. 28.8 cm<sup>3</sup> = 0.97 fl. oz.

128. *Chazon Ish, Orach Chaim* 100 and 39:17, states that with regard to *marror* one can measure a *kezayis* as being equivalent to the volume of ⅓ of a present day egg. *Shiurin Shel Torah* page 65 states that a present day egg has a volume of 50cm<sup>3</sup>. Therefore, a *kezayis* will have a volume of 33.3 cm<sup>3</sup>. 33.3 cm<sup>3</sup> = 1.13 fl. oz. *Shiurin Shel Torah siman* 11 states that fundamentally the *Chazon Ish* *paskened* in accordance with *Rav Chaim of Volozhin* that a *kezayis* is measured as the size of a present day olive, which at a maximum would have the volume of ⅓ of a present day egg. He also states that a person who has difficulty eating *marror* can rely upon this measurement, which calculates as 17cm<sup>3</sup> or 0.58 fl. oz. Also see the letter written by the Steipler *Gaon*, which is reproduced at the end of the *sefer Hilchos Chag BeChag*.

129. *Kol Dodi*.

130. Heard from *Rav Heinemann shli"ta*. This is in accordance with the view of *Rav Chaim Noeh*.

131. *Sefer Kezayis Hashalem*, pages 98-101, states that one large lettuce leaf or two large lettuce stalks contain the volume of a *kezayis*. This was calculated in accordance with the view that a *kezayis* is equivalent to 0.96 fl. oz.

The *kezayis* of *marror* should be eaten within the time span of *kedei achilas peras*.<sup>132</sup> The *kezayis* should preferably be eaten within two minutes.<sup>133</sup> If this cannot be done, it should at least be eaten within three<sup>134</sup> or four minutes.<sup>135</sup> One does not lean when eating the *marror*.<sup>136</sup>

## KORECH

The leader of the *Seder* should take the remaining bottom *matza* and use it to give each person at the *Seder* a portion of *korech*.<sup>137</sup> It is customary to prepare *korech* with two pieces of *matza* sandwiching some *marror*.<sup>138</sup> The *marror* should be dipped into *charoses*, and the excess *charoses* shaken off.<sup>139</sup> Some have the custom not to dip the *marror* into *charoses* for *korech*.<sup>140</sup>

A person should eat one *kezayis* of *matza* and one *kezayis* of *marror* for *korech*,<sup>141</sup> and measure the *kezayis* of *marror* as described above.<sup>142</sup> For the *kezayis* of *matza*, it is sufficient to take half of the volume of *matza* described above.<sup>143</sup> Therefore, following the larger measurement described above, one should eat  $\frac{1}{3}$  of a machine *matza* or  $\frac{1}{4}$  of a *Tzelem Pupa* hand *matza*. Following the measurements of *Rav Heinemann shlit"ta*, it is sufficient to take  $\frac{1}{4}$  of a machine *matza* or  $\frac{1}{6}$  of a *Tzelem Pupa* hand *matza*.<sup>144</sup>

Before eating the *korech*, one should recite the paragraph *זכר למקדש כהלל וכו'*.<sup>145</sup> Some suggest saying this paragraph after one has started to eat the *korech*.<sup>146</sup> A man should consume the *korech* while leaning to his left side;<sup>147</sup> if he did not do so, he does not need to eat another portion.<sup>148</sup> From the time a person recites the *brocha* over the *matza* until he eats the *korech* portion, it is preferable not to discuss matters unrelated to the eating of the *matza*, *marror*, *korech* and the *Seder* meal.<sup>149</sup>

## AFIKOMAN

The leader of the *Seder* should give each person at the *Seder* a *kezayis* of *matza*,<sup>150</sup> including within the *kezayis* some of the remaining half of the middle *matza*.<sup>151</sup>

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132. M.B. 473:43; S.H. 473:60.

133. *Shiurin shel Torah* page 67, based on *Chasam Sofer* 6:16.

134. See *Igros Moshe, Orach Chaim* 4:41; *Aruch HaShulchan* 202:8; *Orchos Rabbeinu* vol. 2 page 70.

135. See *Shiurin Shel Yorah* page 67.

136. S. A. 475:1. M.B. 475:14 states that if a person does lean while eating the *marror* it is also fine.

137. S.A. 475:1.

138. See S.A. 475:1; *Aruch HaShulchan* 475:7.

139. See S.A. 475:1; *Rema* 475:1; M.B. 475:17; M.B. 475:19.

140. See *Rema* 475:1; M.B. 475:18.

141. M.B. 475:16.

142. See *Kol Dodi; Orchos Rabbeinu* vol.2 page 75, who suggest that for *korech* one may use a smaller amount of *marror*.

143. See M.B. 486:1.

144. Heard from *Rav Heinemann, shlit"ta*.

145. S.A. 475:1

146. See B.H. 475:1 *'ve'omar*.

147. S.A. 475:1

148. *Kaf HaChaim* 475: 36 quoting *Pri Chadash*.

149. See S.A. 475:1; M.B. 475:24.

150. S.A. 477:1.

151. S.A. 477:6; M.B. 477:58.

Ideally, he should take the same volume of *matza* as was used for the initial eating of *matza* at the Seder.<sup>152</sup>

A man should eat the *afikoman* while leaning to his left side.<sup>153</sup> If he did not lean, and has not started *Birchas Hamazon*, he should eat the *afikoman* a second time, providing that it is not too difficult for him to do so.<sup>154</sup> If he has started *Birchas Hamazon*, he should not wash and eat the *afikoman* again.<sup>155</sup>

*Chazal* debate whether the *afikoman* may be eaten all night long or whether it must be eaten by *chatzos*, halachic midnight. In order to fulfill both opinions, one must be careful to eat the *afikoman* before *chatzos*.<sup>156</sup> After eating the *afikoman*, one may not consume other food.<sup>157</sup> Rav Moshe Feinstein *zt"l* states that according to both opinions in *Chazal*, a person may not eat other food for the duration of the night.<sup>158</sup> He also may not drink wine or fruit juice, with the exception of the remaining two cups of the *arba kosos*;<sup>159</sup> he may drink water<sup>160</sup> or tea.<sup>161</sup>

It has been argued that, according to the opinion that the *afikoman* must be eaten by *chatzos*, the prohibition against consuming additional food also ends at *chatzos*.<sup>162</sup> If so, when *chatzos* is approaching and a person has not yet finished his meal, he may eat a *kezayis* of *matza* and verbally state the following: If the correct opinion is that one may eat the *afikoman* until *chatzos* then this *matza* should be regarded as the *afikoman*; however, if one has all night to eat the *afikoman* then it should not be regarded as such. He may now eat the *matza*, wait until *chatzos*, and then continue his meal. After the meal, he should eat another *kezayis* of *matza* and state the following: If the correct opinion is that one has all night to eat the *afikoman* then this *matza* should be regarded as the *afikoman*; but, if the *afikoman* must be eaten before *chatzos* then it should not be regarded as such.<sup>163</sup> However, Rav Moshe Feinstein *zt"l* rejects this position and states that the *afikoman* must simply be eaten before *chatzos*.<sup>164</sup>

When *Moshiach* comes, and the *Beis Hamikdash* is rebuilt, we will offer once again the *Korbon Pesach* in accordance with the *Torah* obligation to eat the *Korbon Pesach* with *matza* and *marror*.<sup>165</sup> *Bimehara Yiboneh Hamikdash*. ☆

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152. M.B. 487:1 states that for *afikoman*, which is a *mitzva derabonon*, one may follow the smaller measurement of *kezayis*. However, M.B. 477:1 states that for *afikoman* one should ideally eat two *kezayisim* of *matza*. Two *kezayisim* following the smaller measurement of a *kezayis* is equivalent to one *kezayis* of the larger measurement. Furthermore, S.H. 477:4 states that the *afikoman* is the primary *matzos mitzva* according to *Rashi* and the *Rashbam*; *Kol Dodi* states that this is a further reason to take a volume of *matza* consistent with the larger measurement of a *kezayis*. See, however, *Orchos Rabbeinu* vol. 2 page 67.

153. S.A. 477:1.

154. M.B. 477:4; S.H. 477:4.

155. See M.B. 472:22; M.B. 474:4; *Igros Moshe* O.C. 3:67.

156. See S.A. 477:1, M.B. 477:6; B.H. 477:1 'veyehei'.

157. S.A. 478:1.

158. *Igros Moshe* O.C. 5:38#8.

159. S.A. 481:1; M.B. 481:1; M.B. 478:2.

160. S.A. 481:1.

161. M.B. 481:1. See *Be'er Heitev* 481:1 concerning drinking coffee after eating the *afikoman*.

162. *Avnei Nezer* O.C. 361.

163. *Avnei Nezer* O.C. 361. See also the *Haggadah 'MiBeis Halevi'* that the Brisker Rav was of the opinion that this may be done without any verbal statement.

164. *Igros Moshe* O.C. 5:38#8. See also *Tosefos Maashe Rav* 52 that the Vilna Gaon skipped the Seder meal in order to eat the *afikoman* before *chatzos*.

165. See *Berachos* 12b-13a.

## **STAR-K's Institute of *Halacha* Fills A Much Needed Void**

**by Margie Pensak**

The *Mishna* teaches us, “appoint for yourself a *Rav*”, a *Torah* guide, from whom you can acquire clarity through wisdom. However, what happens when you do not have a personal *Rav* because you live in Fargo, North Dakota? Or, what if you live in a large Jewish community and have a *Rav* who is unreachable, and time is of the essence for your halachaic query?

*HaRav* Mordechai Frankel, the director of the Institute of *Halacha*, serves under the guidance of *HaRav* Moshe Heinemann, STAR-K's *Rabbinic* Administrator. *HaRav* Frankel has received *shailos* from kosher consumers around the world on everything from removing ice from a freezer ice maker on *Shabbos* to the permissibility of growing a grafted fruit tree. The Institute of *Halacha* is also an invaluable resource for *rabbanim* who may call *HaRav* Frankel to discuss general halachic matters.

STAR-K realizes that there is no substitute for one's own *Rav* who knows you personally. However, when your *Rav* is not available, *shailos* may be called in to the Institute of *Halacha*, 410-484-4110 x 238, Monday-Thursday, 2-5 pm, Friday, 11 am-2 pm, or emailed to: [Halacha@star-k.org](mailto:Halacha@star-k.org). (E-mail will only be answered during these hours, as well.)

## **STAR-K'S MONTHLY TELEKOSHER CONFERENCE PROGRAM**

The TeleKosher Conference series for the general public is scheduled for the last Wednesday of each month at 12 Noon EST, hosted by Rabbi Zvi Goldberg.

To join the conference, call 1-218-895-1203 and enter conference 2020#.

We are also video broadcasting live via the web, go to [star-k.org/telekosher](http://star-k.org/telekosher). Brought to you by [www.Kosherclasses.org](http://www.Kosherclasses.org).

## KITNIYOS BY ANY OTHER NAME

Rabbi Tzvi Rosen, Editor *Kashrus Kurrents*

**E**ach Jewish Holiday that dots the calendar is replete with its own set of laws and customs, that shape the dimensions of each *chag* into its own unique personality. There is no holiday where this is evidenced more clearly than *Pesach*. *Pesach* offers a wide spectrum of laws and customs that extend beyond *chometz* and *matza*. One excellent example of this is the *minhag* of *kitniyos*.

### WHAT IS KITNIYOS?

*Kitniyos* is popularly defined as legumes, but what are legumes? The *Shulchan Aruch* in *Orach Chaim* 453 defines *kitniyos* as those grains that can be cooked and baked in a fashion similar to *chometz* grains, yet are not *halachically* in the same considered the same category as *chometz*. Some examples are rice, corn, peas, mustard seed, and the whole bean family (i.e. kidney, lima, garbanzo, etc.). The *Torah* term for the fermentation of barley, rye, oats, wheat, and spelt is “*chimutz*,” the term given for fermentation of *kitniyos* is “*sirchan*.”

The *Bais Yosef* permits *kitniyos* usage on *Pesach*, while the *Rema* rules that *kitniyos* usage is forbidden. Hence, Jews of Sephardic descent use *kitniyos* on *Pesach* while Ashkenazic Jewry follows the *Rema's psak*, which does not permit *kitniyos* on *Pesach*.

### REASONS FOR PROHIBITION

What are some reasons for forbidding *kitniyos*? The *Mishna Brura* enumerates a number of reasons. There is a possibility that *chometz* grains could possibly be mixed amongst the *kitniyos* grains, creating an inadvertent yet real *chometz* problem when the grains are cooked together. Another reason posited is that if *kitniyos* products would be permitted, a real confusion amongst the general public could result concerning *kitniyos* flour and *chometz* flour. Although these might not be problems of epidemic proportions, the *Rema* felt it to be real enough to forbid the eating of *kitniyos* on *Pesach*. The *Sephardim* check the *kitniyos* grains three times to make sure no *chometz* grains are intermixed in the *kitniyos* and then permit the use of *kitniyos*.

The *kitniyos* restriction is not all embracing. One does not have to sell *kitniyos*, as he would *chometz*. He would be able to use *kitniyos* for non-eating purposes, such as fuel for candle lighting and heating, or for pet food. It is important to note that in case of medications, *kitniyos* restrictions are not applicable and pills that contain corn starch binders would be permissible for medical purposes.

### KITNIYOS DERIVATIVES

There is a question amongst *poskim* as to whether *kitniyos* derivatives, such as corn oil, would be considered part of the ban and thus, forbidden. Maybe these derivatives would be considered a separate category, “*shemen kitniyos*,” exclusive of the *kitniyos* restriction. There are additional reservations linked to peanuts and peanut oil attached to the species. Are peanuts considered to be a legume i.e. *kitniyos*? Since there is a

question as to whether peanuts are considered to be *kitniyos*, peanut oil would present less of a problem than other *kitniyos* oils. Nevertheless, most reputable *kashrus* agencies in the United States and Israel do not permit the use of *shemen kitniyos* in their products.

However, over the years products bearing a Kosher for Passover certification have used *kitniyos* derived products. For example, one of the most commonly converted products is corn syrup. Corn syrup is one of the leading versatile sweeteners in the food industry today and is made through a conversion process whereby the white starchy meat of the corn kernel is converted into sugar. This is done using hydrochloric acid and enzymes or, infrequently, acid alone without the use of enzymes. In the corn sweetener industry today, enzymes are a key component in the conversion process and are commonly derived from barley, which is *chometz*.

What is of great *halachic* consequence is the *halachic* perception of these “corn converted” products. Since the final product is in liquid form, it was and still is considered to be *shemen kitniyos* by some authorities. Other *poskim* posit that there is an intrinsic difference between classical *shemen kitniyos*, i.e. oil that is pressed out of the kernel, and a liquid converted from the actual kernel. The liquid is not *shemen kitniyos*, it is actual *kitniyos*.

## **KITNIYOS SHENISHTANU**

In today’s world of modern technology, food science has found multifaceted applications for *kitniyos*. These metabolic *kitniyos* conversions have given way to a new *kashrus* term, “*kitniyos shenishtanu*”, *kitniyos* that have been transformed into a new product. These converted food grade ingredients include citric acid and ascorbic acid (that have wide food applications), NutraSweet sweetener, MSG (a flavor agent in soups and fish), sodium citrate (found in processed cheeses), and sodium erythorbate (found in deli meats). These corn based ingredients go through a multi-stage conversion process until the final product is achieved.

There are divergent opinions amongst *poskim* regarding *kitniyos shenishtanu*. Some *poskim* say these processes have altered the corn out of a state of *kitniyos* into a neutral product. Other *poskim* remain firm and maintain that these products still retain their *kitniyos* status in spite of the conversions.

Today, with modern food technology, different food additives and ingredients that were not used in the past are now commonly used in everyday food products. A good example is locust bean gum. It is also commonly referred to as St. John’s bread, carob beans or *bokser*. This gum is used as a binder in cream cheese and juice products. It is made from the dried seeds of the carob tree. Some people have questioned whether or not the locust bean is included in the *gezaira* of *kitniyos*; it is not, for the following reason. Since these products were not included in the rabbinic edict, we do not prohibit them. The prohibition of *kitniyos* was limited to legumes that grew from the ground. Since locust beans grow from a tree, by definition they do not qualify as *kitniyos*.

## QUINOA

Another grain that has recently entered the scene, and has created lively *Pesach* discussions, is quinoa. Quinoa (“Keen-Wa”) is a sesame seed sized kernel first brought to the United States from Chile, and has been cultivated in the Andes Mountains for thousands of years. The seeds range in color from pink and orange to blue-black, purple, and red. However, once their natural saponin coating is washed off, the seeds are pale yellow. Quinoa grows three to six feet tall, despite high altitudes, intense heat, freezing temperatures, and as little as four inches of annual rainfall. Peru and Bolivia maintain seed banks with 1,800 types of quinoa, which was first grown 20 years ago outside of South America. Quinoa entrepreneurs wishing to market this grain in the United States commissioned a farmer to see if it would grow in the Colorado Rockies - and it did.

### KOSHER FOR PASSOVER STATUS

Quinoa was determined to be Kosher *L’Pesach*. It is not related to millet or rice, nor to the *chameishes minei daqan*, five types of grain products. Quinoa is a member of the “goose foot” family, which includes sugar beets and beet root. The Star-K tested quinoa to see if it would rise. The result was *sirchon*, as termed by *Chazal*, which means the quinoa decayed and did not rise. However, recent investigations have found that there is a possibility that Quinoa grows in proximity to certain grains and is processed in facilities that compromise Quinoa kosher for Passover status. Therefore, Quinoa will only be accepted with reliable Kosher for Passover supervision.

### INGRAINED STRINGENCY

The *Mishna Brura* 453 No. 13 lists two grains that should be avoided until the last day of *Pesach*: anise and kimmel. These grains grow in close proximity to wheat fields. Since that they are difficult to clean, these strains should be avoided on *Pesach*. It is difficult to pinpoint exactly what type of grain qualifies as kimmel - caraway, cumin, or fennel. All of these grains bear a marked resemblance to one another and should be avoided; of similar concern are fenugreek and coriander. The root and greens of these vegetables are not *kitniyos* it is only the seeds we avoid.

Due to the widespread *kitniyos* formations and applications, today’s kosher consumer has to be somewhat of a detective and food scientist while still being wise enough to ask his/her *Rav* or *posek* if a question does arise. ☆

## KITNIYOS AND OTHER PRODUCTS CUSTOMARILY NOT EATEN ON PESACH

*NOTE: Products bearing a Star-K P on the label do not contain kitniyos shenishtanu (kitniyos that have been manufactured and transformed into a new product)*

Anise <sup>2</sup>	Cumin <sup>2</sup>	Nutra Sweet <sup>1</sup>
Ascorbic Acid <sup>1</sup>	Dextrose	Peanuts <sup>2</sup>
Aspartame <sup>1</sup>	Emulsifiers	Peas
Beans	Fennel <sup>2</sup>	Poppy Seeds
Bean Sprouts	Fenugreek <sup>2</sup>	Rice
BHA (in corn oil)	Flavors (may be <i>chometz</i> )	Sesame Seeds
BHT (in corn oil)	Glucose	Sodium Erythorbate <sup>1</sup>
Buckwheat	Green Beans	Sorbitan <sup>1</sup>
Calcium Ascorbate <sup>1</sup>	Guar Gum	Sorbitol <sup>1</sup>
Canola Oil (Rapeseed)	H.V.P. (possibly <i>chometz</i> )	Soy Beans
Caraway Seeds <sup>2</sup>	Isolated Soy Protein	Stabilizers
Chickpeas	Isomerized Syrup	Starch (possibly <i>chometz</i> )
Citric Acid <sup>1</sup> (possibly <i>chometz</i> )	Kasha (Buckwheat)	String Beans
Confectioners Sugar (possibly <i>chometz</i> , possibly KFP - look for KFP symbol)	Lecithin	Sunflower Seeds
	Maltodextrin <sup>1</sup> (possibly <i>chometz</i> )	Tofu
	Millet	Vitamin C <sup>1</sup>
Coriander <sup>2</sup>	MSG (possibly <i>chometz</i> ) <sup>1</sup>	
Corn	Mustard Flour	

<sup>1</sup> Kitniyos shenishtanu.

<sup>2</sup> Should be avoided on Pesach.

*Rabbi Dovid Heber, Star-K Kashrus Administrator*

**F**or over 25 years, Rabbi Gershon Bess has prepared a Guide for *Pesach* Medications and Cosmetics. This list has been published and distributed by *Kollel Los Angeles*. Over the past several years, Star-K Kosher Certification in conjunction with *Kollel Los Angeles* has made this list more widely available to the general public. This guide, now available in Jewish bookstores nationwide, has served as an important resource to kosher consumers.

There are four issues that must be addressed to fully understand the list:

- The *Halachos* of Taking Medication on *Pesach*
- The Importance of the List
- How the List is Prepared
- Cosmetics and Toiletries

## **I. THE HALACHOS OF TAKING MEDICATION ON PESACH**

The following *halachos* are based on the *psak* of Rabbi Moshe Heinemann and Rabbi Gershon Bess:

**Important: No one should refrain from taking any required medication even if it contains chometz, without first consulting his physician and Rav.**

**Note: All medications for a heart condition, diabetes, abnormal blood pressure, stroke, kidney disease, lung disease, depression, epilepsy, the immune system (transplant anti-rejection), and cancer treatment (including precautionary) may be taken on Pesach. Furthermore, all prescription medication taken on a regular basis for chronic conditions should only be changed with the consultation of your physician (if you can not reach your physician you should continue to take your regular prescription and not change). Some examples of such chronic conditions include the following: Any psychiatric condition, prostate condition, Crohn's Disease, celiac, colitis, high cholesterol, Parkinson's Disease, anemia, Multiple Sclerosis, thyroid condition, and asthma.**

**Choleh Sh'yaish Bo Sakana** – If someone's life is in danger or may be in danger, he must take any *chometz* medication unless an equally effective non-*chometz* medication is available. One may also take it to prevent a possible *sakana*. This is true regardless of the form of the medication (i.e. swallow tablets & caplets, capsules, liquid & chewable tablets). Swallow tablets or caplets are preferred, if readily available.

Individuals in a *sakana* situation should not switch medications and should continue with their regular prescriptions, whether or not they contain *chometz* (unless a doctor advises otherwise). Examples include the following:

- Someone with an infection (except for those skin infections known to be non-life threatening, e.g. acne) should take prescribed antibiotics. One should finish the course that is prescribed.

- An elderly person with the flu.
- A pregnant woman whose life is at risk (e.g. blood clotting disorder, toxemia) or who is in active labor or in danger of having a miscarriage.
- A woman who has given birth within the past seven days or who has postpartum complications that are or may become life threatening. This may apply for an extended period of time after seven days, depending upon her condition.

**Choleh Sh'ein Bo Sakana** – Someone whose life is not in danger. This includes anyone who is bedridden, noticeably not functioning up to par due to pain or illness, or has a fever which is not potentially life threatening. This category also includes the following:

- One who suffers from chronic debilitating arthritis pain.
- One who suffers from migraine headaches or mild depression.
- A pregnant woman suffering from non-life threatening complications (e.g. lower back pain).
- A woman who has given birth 7 to 30 days prior to *Yom Tov* (and no *sakana*) without any known problems or who is experiencing non-life threatening postpartum complications. This may apply for an extended period of time after 30 days.
- A child under age six with any illness or discomfort.

*L'Halacha*, such a person may swallow any tablet, caplet or capsule regardless of whether or not it contains *chometz* (unless an equally effective non-*chometz* medicine is available). However, where possible one should use only medications that do not contain *chometz*. It should be noted that a *choleh she'in bo sakana* may consume *kitniyos* (*Mishna Brura* 453:7).

All chewable pills and liquid medication may be used only if they appear on the approved *Pesach* list or if one can determine that they are *chometz*-free. This is true even if the product contains *kitniyos*. Non-*chometz* formula & nutritional products (e.g. Ensure) which contain *kitniyos* are permissible for infants and the elderly.

**Mechush (slight discomfort) or Boh'ree (healthy)** – One who is experiencing a slight discomfort (e.g. slight joint pain or runny nose) or who is in good health may take only products that are *chometz*-free and are not considered *kitniyos*.

If one must chew a tablet or take a liquid medication for a minor discomfort, he may do so if it appears on the approved medication list; it should preferably be *kitniyos* free. (*Halachically*, it may be permissible to ingest a medication even if it contains *kitniyos* when the *kitniyos* are *batel b'rov*, since *shishim* is not required— see *Mishna Brura* 453:9).

It should be noted that the medication list primarily addresses the “*chometz*-free” status, and for certain medications it does not address the issue of *kitniyos* (since *kitniyos* is permissible for a *choleh* and/or is *batel b'rov*).

Since one who has a *mechush* or is a *boh'ree* may not consume *kitniyos* in a normal fashion (i.e. chew a pleasant tasting *kitniyos* tablet or *kitniyos* liquid), one should ascertain that the medication is not only *chometz*-free, but also *kitniyos*-free (or at least confirm that the *kitniyos* is *batel b'rov*).

Furthermore, in most cases information gathered for the list is not based on a *mashgiach* inspection of the facility, but rather on information provided by the manufacturer. Although *L'Halacha* this information is reliable (see Section III), nonetheless it is praiseworthy for one who has a *mechush* or is healthy to refrain from taking medicinal products *kderech achila* (eaten in a normal manner – e.g. pleasant tasting chewable tablets or liquid) unless these items are certified for *Pesach*. This *Halacha* generally applies to vitamins taken to maintain good health.

## II. THE IMPORTANCE OF THE LIST

The following list is important for all types of *cholim* on *Pesach*:

***Choleh Sh'yesh Bo Sakana*** – As indicated, *L'Halacha* such a *choleh* may take anything if a substitute is not available. Unfortunately, there are individuals who inappropriately discontinue medication for life threatening conditions on *Pesach* without consulting a physician, unless the medicine appears on an approved list. The list provides necessary information for consumers, ensuring that such mistakes are not made.

Furthermore, as previously indicated, even one who is in *sakana* should *l'chatchila* use a medication that is *chometz*-free, if possible. This list provides this information.

***Choleh She'ain Bo Sakana*** – Such an individual may not consume *chometz* in a normal manner but may eat *kitniyos*. Medicine taken by such individuals often lists ingredients that may be derived from *chometz*. For example, sorbitol, a sweet calorie-free sugar alcohol derived from glucose found in medication, mouthwash, and toothpaste, is often derived from corn but could also come from wheat. There is no way to know its source by reading the label. Rabbi Bess' research confirms which products are *chometz*-free, something often impossible for a *Rav* or *choleh* to ascertain on his own.

***Mechush or Boh'ree*** – As indicated, such a person may take only *chometz*-free and preferably *kitniyos*-free products. This list provides *chometz*-free information (e.g. which aspirin or ibuprofen may be taken) and often indicates when there is no *kitniyos*, as well.

**Note:** Except where indicated, the list does not address the kosher status of the product, only the *chometz*-free status. This means that if a product appears on the list it does not necessarily mean that the product is kosher. It may be non-kosher and *chometz*-free. Furthermore, this article does not address the *halachos* of taking medication on *Shabbos* and *Yom Tov*.<sup>1</sup>

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<sup>1</sup>For a full discussion regarding the laws of taking non-kosher medication during the year, as well as on *Shabbos* and *Yom Tov*, see *Kashrus* Kurrents article 'A *Kashrus* Guide to Medications, Vitamins, and Nutritional Supplements' at [www.star-k.org](http://www.star-k.org) or by calling our office.

### III. HOW INFORMATION IS OBTAINED AND ON WHAT HALACHIC BASIS

Rabbi Bess contacts the company and asks numerous questions. Information is updated every year and is accepted only when submitted in writing. *Rav Moshe Feinstein zt"l* was of the opinion that one may rely on written information provided by a company (*Igros Moshe* YD I:55).

This system of review is implemented for this project only, and would not be relied upon for products certified by Star-K Kosher Certification and other reliable *hechsherim*. When a company is certified by Star-K, a careful review of the formulations and factory is conducted and these *halachic* leniencies are not relied upon. Furthermore, the information submitted by the company is not as detail oriented as a formulation and factory review, and approval of a Star-K certified product (e.g. with flavors or various other ingredients). However, with regard to approved medication, *L'Halacha* one may rely upon this information.

The reason is as follows: As indicated in *Igros Moshe*, we consider the information on the list to be accurate. Even if one suspects that a company provided inaccurate information (e.g. they could not adequately determine the type of alcohol in use), *halachically* there are other additional leniencies and he can rely upon the information that is provided. These issues are beyond the scope of this article but include: 1) Dealing with a *choleh*, 2) According to some opinions, the taste of a medicine makes it consumption *shelo k'derech achila*, 3) Swallowing a tablet is certainly *shelo k'derech achila*. 4) A *halachic* rov (majority) of *chometz*-free sources may also apply.

One can assume there are no *bal yeraeh* or *bal yematze* (owning *chometz*) issues regarding owning any medicine on the *chometz*-free list. The reason is because we rely upon information provided by the company, and even in the event that inaccurate information was provided there is unlikely a *k'zayis* of *chometz* in the product.

### IV. COSMETICS

*L'Halacha*, all non-food items not fit for canine consumption (*nifsal mayachilas kelev*, i.e. something that one would not feed his dog) may be used on *Pesach*. This includes all cosmetics, soaps, ointments, and creams.<sup>2</sup> Nonetheless, people have acted stringently with regard to these items.

Below are several reasons why people are strict:

1. **Many products**, including shaving lotion and perfume, contain denatured alcohol which can be restored to regular alcohol. According to most opinions, one should not use such products on *Pesach*. The list notes products which do not use *chometz*-based alcohols.

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<sup>2</sup> There are numerous *halachos* beyond the scope of this article regarding which personal care items and cosmetics may or may not be used on *Shabbos* and *Yom Tov*. For a full discussion, see, 'The *Kasbrus*, *Shabbos*, and *Pesach* Guide to Cosmetics' at [www.star-k.org](http://www.star-k.org) or by calling our office.

**2. The Biur Halacha** (326:10 *B'shaar*) writes in the name of the *Gra*, that one should be strict and not use non-kosher soap all year (*sicha kishtiya*). Although we are not accustomed to this stringency, many individuals have adopted this *chumra* during *Pesach* and do not allow the use of *chometz* items even if they are used externally.

**3. Some are of the opinion** that we do not say "*nifsal*" (food is unfit for canine consumption) on an item that is initially produced as a non-food item.

**4. Lipstick** is often inadvertently ingested when eating food. If it contains *chometz*, it is *halachically* permissible to apply to the lips since the lipstick is unfit for canine consumption. Nevertheless, most women prefer not to consume even a trace of anything prohibited. The list provides *chometz*-free lipsticks.

**5. Mouthwash and Toothpaste** contain sorbitol and other ingredients which may be derived from *chometz*. Although, *l'halacha* these items are permissible to use since they are *nifsal mayachilas kelev*, many prefer not to use them as they are taken orally. The list provides information regarding such products.

**6. Historically**, it has been the custom to follow stringent opinions regarding *Hilchos Pesach*. In addition, it seems to have been a prevalent custom to restrict the use of items which may contain *chometz*, even when they are clearly *nifsal mayachilas kelev*. The list provides accurate information for those who wish to continue to follow the more strict opinion and prevailing custom when using such products.

Star-K Kosher Certification is grateful to Rabbi Gershon Bess for all of his research, as well as Rabbi Chaim Fasman and *Kollel* of Los Angeles for providing this list to a diverse group of kosher consumers who refer to this guide for reliable *Pesach* information. This *Pesach* Guide has benefited many ill and conscientious consumers who wish to fulfill the "*chumros d'Pesach*". It has also assisted many *rabbonim* and *kashrus* professionals who must answer numerous *shailos* regarding *Pesach*, thus facilitating a *Chag Kasher V'Sameach* for countless individuals. ☆

For the 2011 Medicines and Cosmetics Guide  
and the list of *chometz*-free products prepared  
by Rabbi Gershon Bess  
see page 96.



## PESACH GUIDE FOR DIABETICS

Adapted from Jewish Diabetes Association article by Nechama Cohen

The challenge of diabetes seems ten-fold when it comes to *Pesach*. There are a whole new set of considerations — four cups of wine at each *Seder*; a many-hour wait until *Shulchan Aruch*; knowing the carb content of a single hand *matza*.

These are real concerns for people with diabetes and related health issues, who wish to fulfill the requirements of *Pesach al pi halacha* without compromising their health. After being inundated each year with questions of this type, the Star-K turned to the Jewish Diabetes Association (JDA) for answers. The JDA has kindly provided the following guidelines to help you prepare your *matza* and wine.

### 1. MATZA

The stipulations for minimum *shiurim* for *matza*, which follow, are based on the *psak* of Rav Moshe Heinemann *shlit" a*.

NOTE: These calculations from the Star-K are based on the use of a *Tzelem Pupa* hand *matza*.

In the case of a **medical condition**, one may fulfill the *mitzva* of *achilas matza*, including *korach* and *afikoman* with the following:

Type	Minimum Shiur	Dimensions	Carbs
Hand <i>matza</i> (round)	one-sixth (1/6) of a <i>matza</i>	14.5 sq. in. in size. <sup>1</sup>	6 g
Machine <i>matza</i>	one-quarter (1/4) of a <i>matza</i>	12.25 sq. in. in size. <sup>2</sup>	8 g

One who is in good health should eat the following for *achilas matza*, *korach* and *afikoman*:

Type	Minimum Shiur	Dimensions	Carbs
Hand <i>matza</i> (round)	one-third (1/3) of a <i>matza</i>	29 sq. in. <sup>3</sup>	12 g
Machine <i>matza</i>	one-half (1/2) of a <i>matza</i>	24.5 sq. in. <sup>4</sup>	15 g

Footnotes 1, 2, 3 and 4 see page 60.

## HOW TO CALCULATE THE AMOUNT OF CARBS IN MATZA:

**MACHINE MATZA:** Most machine *matza* is uniform in size and shape. The portion size and carbs are listed on the box. It might be a good idea to keep the amount that you intend to eat near your plate.

**HAND MATZA:** Hand *matza* varies according to size and thickness. Our calculations use a *Tzelem Pupa* hand *matza*. In order to simplify the calculations, we recommend that you weigh the *matza* before *Yom Tov* in order to become accustomed to the weights and sizes.

**FOR THOSE WHO PREFER TO DO THEIR OWN CALCULATION:** *Matza* has an average carb factor of 0.75 (75% of its weight is carbohydrates). Whole wheat *matza* has almost 12 grams of dietary fiber per 100 grams, allowing one to deduct 4 grams per slice.

**Hand Matza:** There are about 10 pieces of *matza* per lb. (22 pieces per kilo). Each piece weighs approximately 46g and has approximately 35 g of carbs per *matza*.

**Machine Matza:** One whole machine *matza* (rectangular) weighs about 30-35g, which is between 23 and 27g of carbs per *matza* (depending upon the brand).

## II. THE ARBA KOSOS (FOUR CUPS)

### A. WINE

#### CUP REQUIREMENTS:

The cup must hold at least a *reviis* of wine (3.8 fl. oz., or 112 ml).

#### MINIMUM SHIUR TO DRINK TO FULFILL ARBA KOSOS:

One Must drink at least 1.9 fl.oz. (56 ml) for each of the four cups.

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1. This assumes the whole *matza* (before it is broken) has a diameter of at least 10.5 inches, which means the entire *matza* has an area of 86.6 sq. in. Hence, 1/6 of the *matza* equals 14.5 sq. in. This is the minimum shiur for someone with a medical condition.

2. This assumes a full rectangular *matza* is 7" x 7", which means the entire *matza* has an area of 49 sq. in. Hence, 1/4 of the *matza* equals 12.25 sq.in. (This also means that one could eat a piece of *matza* that is square, each side with a length and width of 3.5 in. ). This is the minimum shiur for someone with a medical condition.

3. This assumes the whole *matza* (before it was broken) had a diameter of 10.5 in., which means the entire *matza* has an area of 86.6 sq.in. Hence, 1/3 of the *matza* is 29 sq.in.

4. This assumes a full rectangular *matza* is 7" x 7", which means the entire *matza* has an area of 49 sq. in. Hence, 1/2 of the *matza* is 24.5 sq.in. (This means one could eat a piece of square *matza* that is 5 in. on each side.)

## ADDITIONAL REQUIREMENTS:

- The lowest percentage of alcohol that may be used for the four cups is 4%.
- One should drink each of the four cups of wine within half a minute.

## B. DILUTING WINE WITH GRAPE JUICE AND WATER

Wine may be diluted in the following maximum ratios; these ratios allow the wine to retain enough of its properties to qualify it being used for the four cups:

Wine	Grape Juice	Water
1/3	2/3	—
1/3	1/3	1/3
1/3	—	2/3 (see NOTE below)

NOTE: The diluted beverage should contain at least 4% alcohol to fulfill the obligation of drinking wine on at the *Seder*.<sup>5</sup> If necessary, one may make a mixture of 2/3 water and 1/3 wine (66% water and 34% wine) as long as the diluted amount still contains 4% alcohol. Otherwise, there is a chance that it may no longer be considered wine for the *Seder*.

The following chart illustrates how much wine to drink:

Kos	Amount you drink	Amount of wine after dilution
First cup	1.9 oz.	0.7 oz.
Second cup	1.9 oz.	0.7 oz.
Third cup	1.9 oz.	0.7 oz.
Fourth cup	1.9 oz.	0.7 oz.
TOTAL	7.6 oz.	2.8 oz.

If these guidelines are followed correctly, as seen in the above chart, one's total consumption of wine at the *Seder* will be less than 3 fl. oz. One who wishes to estimate the actual amount that he should drink at the *Seder* should measure the exact amount that he will need before *Yom Tov*. He should choose the

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5. This is to fulfill the obligation of wine. If one cannot drink wine, he can fulfill his obligation with grape juice. This will be discussed later.

*becher* (*Kiddush* cup) that he will be using at the *Seder*, and pour the measured amount into it so that he can recognize how much he will be drinking.

The following is an example of how to mix wine and water. Assume one has a wine with 10% alcohol content. If he makes a mixture of 40% wine and 60% water, he will have wine with 4% alcohol content, which is enough for the *arba kosos*. This can be done by mixing two cups of wine with three cups of water. He could fill a *becher* that holds at least 3.8 fl. oz. of this wine and water mixture, and drink at least 1.9 fl. oz. (the amount one may drink to fulfill the *mitzva*, when medically necessary). For the fourth cup, he could ask someone else to be *motzee* him in the *bracha achrona*.

To prepare in advance, simply pour 2 cups of wine into an empty bottle and add 3 cups of water. (The size of the measuring cup does not matter. Just make sure that you use the same cup for the water and the wine). It is always advisable to prepare this bottle in advance and label it as your own “SPECIAL RESERVE.”

### C. TYPES OF WINE:

The best option for the *Seder* would be a dry wine, which has very few carbs. [Most dry wines contain approximately 4 grams of carbs per 8 oz. cup.] If the sour taste bothers you, try adding an artificial sweetener such as Kosher for Passover saccharin tablets, which can be dissolved in water.

Since manufacturers do not have a legal requirement to print nutrition facts on wine bottles, it is often hard to know exactly how many carbs a glass of wine contains. If you are trying to find a wine that is very low in sugar, you can use a glucose meter before *Yom Tov* to test a sample. (We tested it with a Glucometer Ascentia XL; not all meters will give accurate results). Test a sample of the wine just as you would test a drop of blood on your meter. If the wine you are testing is a sweet wine, your meter will give a HI reading. If it is a dry, low-carb wine, the meter will read it as LO. Many of the dry wines will not give a LO reading, but the numbers are a very good reference. For those who are not accustomed to drinking high quality dry wine, it may take some time to acquire a taste for it.

Here are some of the wines we tested for sugar content using a glucose meter:

Wine	Carbs (g per cup)
Chardonnay	25 g, 0.2% residual sugar
Cabernet Sauvignon	25 g, 0.2% residual sugar
Sauvignon Blanc from Gamla	27 g, 1.9% residual sugar

The above wines are only examples. As you can see, sugar content from wine to wine and bottle to bottle can range widely. Remember to test the specific wines you are planning to use. Less expensive wines are rarely sugar-free. Checking with the meter confirms this statement, as some inexpensive, supposedly dry, wines actually tested HI on the meter.

**IMPORTANT:** Since alcohol may cause a drop in your blood sugar, discuss with your doctor whether or not to cover the carbs in the wine with insulin. There is more of a chance that wine will cause a low BG on an empty stomach. If you use pure (unmixed) wine for the first cup, make sure to follow the above guidelines and not overdo your alcohol intake.

Those with Type 2 diabetes should discuss with their health care team and *Rav* whether it is better to drink wine or grape juice. According to *halacha*, wine is preferable. Furthermore, grape juice with its high sugar content, is not ideal for those with diabetes. However, many of the oral medications used for treating Type 2 diabetes (non-insulin dependent diabetes) are not compatible with alcohol.

Therefore, we suggest showing the wine combination options to your health care team. As previously noted, after the dilution, the remaining alcohol content of all four cups is not significant. Many health care professionals have been very pleased with these dilution options and allow this small total amount of alcohol even with medication.

In addition, those with gestational diabetes (diabetes in pregnancy) or T1, or who are pregnant, should check with their health care team and *Rav* to determine which way to go. Again, show them the charts in order to guide them in their decision.

## D. GRAPE JUICE

As noted above, one should use wine or, if necessary, a wine/grape juice combination for the *arba kosos*. If you are unable to drink wine, you may use grape juice instead. If due to medical reasons you are unable to drink pure grape juice for the *arba kosos* (and cannot drink any percentage of wine), you may dilute the grape juice. When mixing grape juice with water, at least 50% of the mixture should be grape juice (i.e., the cup is half grape juice and half water).

As suggested earlier, you may wish to prepare a “special reserve” mixture before *Yom Tov* and fill a bottle with two full *bechers* of grape juice and two full *bechers* of water. This will suffice for the *arba kosos*. Add more using the same

ratio as necessary. Keep in mind that as far as diabetes and carb counting are concerned, dry wine is certainly preferable. If you drink grape juice, note that the carbohydrate content of the various grape juices differs. The juices that we tested ranged from 32 to 60g of carbs per cup. Always check the label to ensure you are consuming the least amount of carbs when combining grape juice with wine and/or water.

**NOTE:** Kedem's Concord dark grape juice scored 16 grams of carbs in a 4 oz. serving, while the labels on Kedem's Sparkling Chardonnay and Catawba list 13 and 12 grams of carbs, respectively, in the same 4 oz. serving.

## SUMMARY PREPARATION LIST

Remember that failing to prepare is preparing to fail. If you have everything ready ahead of time, you are less likely to run into problems.

- Discuss with your *Rav* the *shiurim* of *rov revuis* and mixing wine with water.
- Select the wine of your choice and check the carb content (remember the meter test).
- Prepare the right size *becher*.
- Train your eye to recognize the amount that you will be drinking during the *Seder*.
- Mix wine with water following the instructions of your *Rav* and doctor, and prepare a separate labeled bottle ("Special Reserve") for this mixture.
- Weigh *matzos* to better determine insulin doses.
- Prepare your choice of glucose for treating hypoglycemia.
- Review chart and details with your health care team.
- Prepare *all* medical supplies, medications, and equipment for *Yom Tov* and *Shabbos l'kovod Yom Tov*.

Finally, remember that *Pesach* does not have to mean *matza*, potatoes, and eggs throughout *Yom Tov*. Instead of high-fat soups and potato *kugel*, you can substitute other vegetables and vegetable combinations.

JDA has published a cookbook, **EnLITened Kosher Cooking**, with more than 140 recipes for *Pesach*, along with year-round recipes that are easily adaptable. A Hebrew version, **BishuLITE**, is now also available.

To order either cookbook, get more information about diabetes, or a list of *Pesach* recipes from the book, visit [www.jewishdiabetes.org](http://www.jewishdiabetes.org).

### III. OTHER PRODUCTS COMMONLY USED ON PASSOVER

Today we are lucky to have a much larger variety of *Kosher for Pesach* products. Below we list some products with their nutrition facts.

#### Common Cooking Ingredients

Food	Amount	Carb. (g)	Calories	Fat
Chocolate, roughly chopped, 72% cocoa	2 tsp	3.5	57	4.5
Bittersweet chocolate, small squares, 72% cocoa	10	13	226	18
Baking chocolate, large squares	2	10	79	4
Chocolate chips, packaged	1tbsp	10	75	4
Chocolate chips, packaged	1cup	80	600	32
Cocoa	1tbsp	3	20	1
Cocoa	1 cup	50	350	15
Eggs	1 large	0.7	101	7
Honey	1tbsp	12	48	0
Honey	1/2 cup	112	448	0
Matza meal (machine matza)	1tbsp	8.6	5	0
Matza meal	1 cup	137.5	96	0
Oil	1tbsp	0	9	10
Oil	1 cup	0	1440	160
Potato starch	1tbsp	8	36	0
Potato starch	1 cup	128	576	0
Sugar	1tbsp	15	60	0
Sugar	1/4 cup	60	240	0

#### Sugar Substitutes

Gefen brand **Sweet’N Low** and Paskez brand **Sweetie** are available (when label states *Kosher for Pesach*). There may be others, but they must have specific *Pesach* supervision.

Powdered Equal, Splenda and Nutrasweet are NOT Kosher for *Pesach* and may not be used.

## **Pesach Cookies and Cakes**

Below is a partial list of the cookies and cakes that are available for *Pesach*. It is probably safe to assume that similar products will have more or less the same amount of carbohydrates, as their manufacturing processes are nearly identical. Since *Pesach* products for the most part consist of potato starch, sugar and/or *matza* meal, they are basically almost pure sugar. To ensure a healthier alternative, one should opt to make “homemade” snacks with fewer carbs.<sup>6</sup>

Product/Company	Serving Size	Carbohydrates
Brownie Cake (Hagadda)	38g	20g
Chocolate Cake (Oberlander's)	42g	23g
Rainbow Cake (Hagadda)	28g	11g
Sponge Cake (Oberlander's)	42g	24g
Apricot Sandwich Cookies (Hagadda)	28g	16g
Leaf Cookies (Hagadda)	33g	14g
Nut Cookies (Hagadda)	28g	11g
Raspberry Sandwich Cookies (Hagadda)	28g	15g
Chocolate Macaroons (Hagadda)	33g	18g

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6. When baking, our recommendation is to use a combination of both ground walnuts and almonds, since walnuts are lower in carbs. Ground almond flour is available for *Pesach* use from DigestiveWellness.com (845-356-4557).

## INSECT CHECKING

STAR-K Guide to Checking for Insects

### WHY CHECK FOR INSECTS?

The *Torah* tells us that a Jew is not allowed to eat *tolaim* (insects). *Vayikra* (Leviticus) 11:41 states, “*V’chol ha’sheretz h’ashoraitz al ha’aretz sheketz hu lo yochal*” - “And every swarming thing that swarms upon the earth is a detestable thing; it shall not be eaten.” Therefore, a particular food that is known to have an insect on it cannot be eaten until the insect has been removed. What is the status of a food which is only suspected of containing an insect but not known with certainty? Is a person obligated to check the item to determine whether there is an insect, or is a person allowed to assume there is no presence of infestation? This would depend upon the likelihood of there being an insect on that particular type of food. If the majority of that variety of food does have insects, there is a *Torah* obligation to check. If the majority of that type of food does not have bugs, there is no *Torah* obligation to check. Although there is no *Torah* obligation to check a food if the majority does not have insects, there is a Rabbinic obligation (a stringency the Rabbis of the *Talmud* added to safeguard the precepts of the *Torah*) to check a food, even if only a sizable minority of that type of food has bugs. The book, *Teshuvos Mishkenos Yaakov*, defines a “sizable minority” as more than 10%. According to this opinion, if fewer than 10% of that type of food has insects, there is no need to check any of it.

If a person would like to eat a food which does need to be checked, but does not want to go to the trouble of checking, he would need to clean it in a way that ensures that all insects that may be present are removed.

Insects that are not visible to the naked eye are not included in this prohibition. However, there are a number of species of insects which, although large enough to be visible to the naked eye, are commonly not noticed by people. Some bugs are naturally camouflaged (green bugs on green lettuce), some hide in crevices, and some look like specks of dirt. For this reason, one should familiarize him/herself with the appearance of these bugs and the methods of detection. In order to facilitate this, the Star-K has created a website with information about foods and effective checking and cleaning methods. It is our pleasure to present this manual in our *Pesach* Guide. Please visit our website [www.checkforinsects.com](http://www.checkforinsects.com) for clear pictures, videos, and tutorials to aid inspection.

In general, there are five insect policy categories we may assign to a particular food:

1. May be used without washing or checking;
2. May be used after cleaning;
3. May be used after checking each item;
4. May be used with a *chazaka* check. (A *chazaka* is a means to create a *halachic* assumption. In general, if any action, activity, or circumstance is repeated three times, or repeats itself three times Jewish law dictates one is permitted to assume that what has been consecutively repeated will now continue to repeat itself.);
5. Not recommended.

As mentioned above, there are three main pieces of information used to determine which insect policy will be assigned to a food item:

1. Prevalence of infestation
2. Type of insect (size, visibility)
3. Location of the insect on the item (hard to reach or clean areas)

The information presented is based on research and testing performed by the Star-K. When applicable, guidelines apply to produce grown and purchased in the United States. Checking procedures in other countries may be different.

**NOTE:** Before attempting to inspect vegetables, it is imperative that one familiarize oneself with the appearance of aphids, thrips, flies and other common foodborne insects.

<b>CHECKING METHODS #1 - #26 FOR PRODUCE LISTED BELOW BEGIN ON NEXT PAGE.</b>					
<b>PRODUCE</b>	<b>#</b>	<b>PRODUCE</b>	<b>#</b>	<b>PRODUCE</b>	<b>#</b>
Alfalfa Sprouts	26	Cucumbers	26	Parsley	4
Artichoke	19	Dates	15	Parsnips	26
Asparagus	7	Dill	4	Peas	26
Barley	24	Eggplant	26	Peppers	26
Basil	4	Endive	1	Potatoes	26
Bean Sprouts	20	Endive, Belgian	5	Potatoes, Sweet	26
Beans	21	Escarole	1	Pumpkins	26
Beets	26	Fennel Bulb	13	Radishes	26
Blueberries	8	Figs	14	Raisins	26
Bok Choy <sup>1</sup>	1	Edible Flowers	12	Rice	22
Broccoli	3	Flour	16	Rosemary	4
Brussel sprouts	6	Garlic	26	Rutabagas	26
Cabbage <sup>2</sup>	2	Green Beans	26	Sage	4
Cabbage, Red	2	Kale	1	Scallions	9
Carob	10	Kohlrabi	26	Squash	26
Carrots	5	Leeks	9	Strawberries	19
Cauliflower	3	Lettuce <sup>3</sup>	1	Tomatoes	26
Celery Stalks	11	Mint Leaves	4	Turnips	26
Chives	9	Mushrooms, Button	5	Watercress	4
Cilantro	4	Mustard Leaves	1	Zucchini	26
Collard Greens	1	Nuts	17		
Corn on the Cob	25	Onions	23		

1. Bok Choy is difficult to check. We therefore recommend that only those with insect checking experience perform this procedure.

2. Examples: Green, Nappa.

3. Examples: Bibb, Boston, Green Leaf, Iceberg, Radicchio, Red Leaf, Romaine, Spinach Greens and other leafy vegetables.

# CHECKING METHODS #1 - #26

## 1. LEAFY VEGETABLES

### Leaf by Leaf Inspection - Low Volume

#### Preparation (Optional)

We recommend separating leaves and soaking in water prior to checking, preferably with mild soap or special veggie wash (such as Tsunami 100).

Note: When using soap, use only a food grade cleanser that meets all federal, state, and local regulations. The water should have enough soap to make it feel slippery. Wash thoroughly with clean water before checking to remove any soap residue.

#### Check

1. Make a complete, leaf by leaf inspection, checking both sides of the leaf.

Note: Leafy vegetable inspection is greatly enhanced when vegetables are placed over a light box. Therefore, all Star-K caterers and restaurants are required to use a light box during vegetable inspection.

2. Wash off any insects prior to use.

### Chazaka Check - High Volume (More than three heads from one source)

1. Remove and discard outer leaves.
2. Separate leaves of three heads of the vegetable.
3. Do NOT wash leaves.
4. Make a complete leaf by leaf inspection of the three heads, checking both sides of each leaf.

Note: Leafy vegetable inspection is greatly enhanced when vegetables are placed over a light box. Therefore, all Star-K caterers and restaurants are required to use a light box during vegetable inspection.

5. If one insect is found in the test heads, all the produce in the consignment must be checked, leaf by leaf.
6. If no bugs are found, the rest of the shipment from the same brand does not require checking and may be used after pulling off the outer leaves of the heads of the remaining consignment.

#### Insects:

Thrips, aphids, flies

## 2. CABBAGE

### Leaf by Leaf Inspection - Low Volume

#### Preparation (Optional)

1. Detach loose leaves and discard.
2. We recommend separating leaves and soaking in water prior to checking,

preferably with mild soap or special veggie wash (such as Tsunami 100).

Note: When using soap, use only a food grade cleanser that meets all federal, state, and local regulations. The water should have enough soap to make it feel slippery. Wash thoroughly with clean water before checking to remove any soap residue.

## Check

1. Make a complete leaf by leaf inspection, checking both sides of the leaf.

Note: Leafy vegetable inspection is greatly enhanced when vegetables are placed over a light box. Therefore, all Star-K caterers and restaurants are required to use a light box during vegetable inspection. Many have found, however, that red cabbage is easier to check without a light box.

2. Wash off any insects under a strong stream of water prior to use.

## Chazaka Check - High Volume (More than three heads from one source)

1. Remove and discard outer leaves.
2. Separate leaves of three heads of the vegetable.
3. Do NOT wash leaves.
4. Make a complete leaf by leaf inspection of the three heads, checking both sides of each leaf.

Note: Leafy vegetable inspection is greatly enhanced when vegetables are placed over a light box. Therefore, all Star-K caterers and restaurants are required to use a light box during vegetable inspection. Many have found, however, that red cabbage is easier to check without a light box.

5. If one bug is found in the test heads, all the produce in the consignment must be checked leaf by leaf.
6. If no bugs are found, the rest of the shipment from the same consignment does not require checking and may be used after pulling off the outer leaves of the heads of the remaining consignment.

## Special Use

If the cabbage will be used limp, for example in cooking stuffed cabbage, freeze it for 48 hours or boil it, then wash each side of each leaf under a strong stream of water.

## Insects:

Thrips, aphids, flies

## 3. FLORETED VEGETABLES

### Individual Check - Low Volume (less than a case)

#### Preparation (Optional)

We recommend breaking floreted vegetables into smaller florets and agitating in water prior to checking, preferably with mild soap or special veggie wash (such as Tsunami 100).

Note: When using soap, use only a food grade cleanser that meets all federal, state, and local regulations. The water should have enough soap to make it feel slippery. Wash thoroughly with clean water before checking to remove any soap residue.

## Check

1. Agitate florets in a white bowl of clean water.
2. Examine the water to see that it is insect-free.

Note: It may be helpful to place the white bowl on a light source, such as a light box, to make it easier to detect any insects and distinguish them from bits of debris or detached florets.

3. If insects are found, you may re-do this procedure up to three times in total. If there are still insects, the whole batch must be discarded.
4. If the water is insect-free, look over the florets to see if any insects are visible on the tops and stems.
5. If no insects are noticed, you may use the vegetable.

## Chazaka Check - High Volume

1. Do NOT wash prior to checking.
2. Check three heads using the method above in the Low Volume section.
3. If one bug is found in the test heads, all the produce in the consignment must be checked head by head.
4. If no bugs are found, the rest of the shipment from the same brand does not require checking and may be used.

## FROZEN

This should only be done by those who have insect inspection experience. Defrost enough for a *chazaka* check (for low volume purchasers this can be a handful from each bag. Bags must be checked individually). Check that amount. If no insects are found, the rest of the bag or shipment from that brand is fine.

## 4. HERBS

Herbs are difficult to check. We therefore recommend that only those with insect checking experience perform this procedure.

### Preparation (Optional)

We recommend soaking in water prior to checking, preferably with mild soap or special veggie wash (such as Tsunami 100).

Note: When using soap, use only a food grade cleanser that meets all federal, state, and local regulations. The water should have enough soap to make it feel slippery. Wash thoroughly with clean water before checking to remove any soap residue.

## Check

1. Agitate in a white bowl of clean water.
2. Examine the water to see that it is insect-free.

Note: It may be helpful to place the white bowl on a light source, such as a light box, to make it easier to detect any insects and distinguish them from bits of debris or detached pieces of herb.

3. If it is insect-free, you may use the herb.
4. If insects are found, you may re-do this procedure up to three times in total. If there are still insects, the whole batch must be discarded.

## DRIED

Does not have an insect problem.

## FLAVOR

If you are only using to flavor soup, and **no insects are noticed**, you may put it in a mesh bag similar to a stocking, seal it, and submerge it in the soup. After cooking, remove the package and discard.

## Insects:

Thrips, Aphids

## 5. WASH ONLY

Only requires washing.

## 6. BRUSSEL SPROUTS

## FRESH

Cannot be checked. One should not use.

## FROZEN

Only when certified insect-free.

## 7. ASPARAGUS

### Preparation (Optional)

We recommend soaking in water prior to checking, preferably with mild soap or special veggie wash (such as Tsunami 100).

Note: When using soap, use only a food grade cleanser that meets all federal, state, and local regulations. The water should have enough soap to make it feel slippery. Wash thoroughly with clean water before checking to remove any soap residue.

## Check

Examine three servings (15 spears) as follows:\*

\*If there are 15 spears or fewer, check them all. If there is more than one bundle, examine three servings from each brand. For example, if 10 bundles of Brand A were purchased and 10 bundles of Brand B were purchased, check 3 servings from Brand A and 3 servings from Brand B. Collect the three servings from among all the bundles of that brand.

### Asparagus Tips:

1. Agitate in a white bowl of clean water.

2. Examine the water to see that it is insect-free.

Note: It may be helpful to place the white bowl on a light source, such as a light-box, to make it easier to detect any insects and distinguish them from bits of debris.

3. If the tips from the sample are insect-free, it may be assumed all the tips are insect-free.
4. If any insects are found, then this procedure must be done on all tips of all the stalks. You may re-do this procedure up to three times in total. If there are still insects, the whole batch must be discarded or tips must be cut off.

### **Asparagus Leaves (bracts):**

1. Remove the inedible part at the bottom of each spear.
2. Do one of the following:

#### **Check the leaves**

1. Check under all the triangular leaves on each of the sample spears.
2. If one insect is found, all the spears must be checked.
3. If no insects are found, it may be assumed all the spears are insect-free.

#### **Remove the leaves**

1. Shave off all the leaves of every spear (not just the sample) with a peeler.

### **CANNED**

Only when certified insect-free.

### **FROZEN**

Defrost and check using the same methods as fresh asparagus.

#### **Insects:**

Thrips

## **8. BLUEBERRIES**

### **FRESH**

Check berries for foam. Remove all berries with foam. Wash remaining berries.

If there is no foam, no further checking is necessary. Washing is recommended.

### **FROZEN**

Does not require a *hechscher*.

## **9. TUBE (TERETE) VEGETABLES**

Examine three tubes in each bunch as follows:

1. Slit open and examine inside of each tube. Pay special attention to the area closest to the bulb.
2. If no insects are found, the entire bunch may be used.
3. If one insect is found, we recommend checking the entire bunch.

#### **Insects:**

Tiny white bugs with legs

## 10. CAROB

Break open in several places to check for infestation. If it is infested, white stringy webbing will be visible on the inside. Holes on the outside may also indicate infestation.

## 11. CELERY STALKS

Cut off leaves and wash the stalks well under a stream of water while rubbing the inner and outer part of the stalk to remove all the dirt. Using a vegetable brush is an easy and effective way to accomplish this task. Special care should be used to remove any dark lines running along the stalk. Pay special attention to the base of each stalk, which has a higher likelihood of infestation.

### **Insects:**

Thrips, Flies

## 12. EDIBLE FLOWERS

Edible flowers, for example those used in food decoration, require a visual inspection only. Alternatively, the method used for flower confetti (below) may be used.

Flower confetti is often infested. Bounce it on a mesh screen (large holes) over white paper. If bugs are present, they will fall through the mesh onto the paper.

## 13. FENNEL BULB

Remove all leaves then wash with water.

## 14. FIGS

It is recommended that one open and do a visual inspection on a few out of the container (even if they have a *hechsher*). If they have no insects, one can assume the rest do not.

### **Insects:**

Grubs

## 15. DATES

American grown do not require inspection.

For those who are more stringent, slice the date lengthwise and open. If webbing or seedy substance is seen, worms may be present.

## 16. FLOUR

Does not require checking, unless there is some reason to suspect infestation, such as improper or prolonged storage or movement is noticed.

If one insect is found, remove it. If two insects are found, a cursory check of the entire container or bag is recommended. If three insects are found, the entire container or bag must be carefully sifted.

Signs of infestation include webbing and tunneling.

### **Insects:**

Grubs, beetles, red beetles

## 17. NUTS

Does not require checking, unless there is some reason to suspect infestation, such as improper or prolonged storage or movement is noticed.

If one insect is found, remove it. If two insects are found, a cursory check of the entire container or bag is recommended. If three insects are found, the entire container or bag must be carefully checked.

## 18. STRAWBERRIES

Follow these steps carefully:

1. Fill basin with water and mild soap or special veggie wash (such as Tsunami 100).  
Note: When using soap, use only a food grade cleanser that meets all federal, state, and local regulations. The water should have enough soap to make it feel slippery. Soak strawberries while agitating the water.
2. Rinse strawberries under a stream of water.
3. It is preferable to cut off the top together with a small amount of the flesh.
4. Strawberries may now be used.

## FROZEN

Whole berries are acceptable. Ideally, one should either purchase the fruit already pureed or puree them prior to use.

### Insects:

Very small, white insect

## 19. ARTICHOKE

Leaves: Cannot be checked. One should not use.

Hearts: Not recommended, even with a *hechsber*.

Bottom: May be used after rinsing.

Canned – only when certified insect-free.

### Insects:

Thrips

## 20. BEAN SPROUTS

Do not require checking unless there is some reason to suspect infestation, such as improper or prolonged storage or movement is noticed.

If one insect is found, remove it. If two insects are found, a cursory check of the entire container or bag is recommended. If three insects are found, the entire container or bag must be carefully checked.

To check, open split section on top and check for insects.

## 21. BEANS

Do not require checking, unless there is some reason to suspect infestation such as improper or prolonged storage or movement is noticed.

If one insect is found, remove it. If two insects are found, a cursory check of the entire container or bag is recommended. If three insects are found, the entire container or bag must be carefully checked.

## **CANNED**

Requires certification.

## **22. RICE**

Does not require checking, unless there is some reason to suspect infestation such as improper or prolonged storage or movement is noticed.

If one insect is found, remove it. If two insects are found, a cursory check of the entire container or bag is recommended. If three insects are found, the entire container or bag must be carefully checked.

## **23. ONIONS**

Do not require checking, unless there is some reason to suspect infestation.

If one insect is found, carefully check entire onion.

Signs of insect infestation include holes in the skin or soft spots.

## **24. BARLEY**

Does not require checking, unless there is some reason to suspect infestation, such as improper or prolonged storage or movement is noticed.

If one insect is found, remove it. If two insects are found, a cursory check of the entire container or bag is recommended. If three insects are found, the entire container or bag must be carefully checked.

For those who are more stringent, soak each bag of barley in cool water and then examine surface for worms or insects.

### **Insects:**

Beetles, grubs, pupae

## **25. VISUAL INSPECTION**

Only requires a visual check for insects.

## **26. NO CHECKING NECESSARY**

Does not require checking.

Special thanks to  
*Zev Steen*  
for his invaluable assistance  
in preparing this guide

## PESACH FAQ'S REGARDING PETS

Rabbi Zvi Goldberg, Star-K Kashrus Administrator

**Q. Is it necessary to buy a new food bowl for your pet for Pesach?**

A. No. However, the bowl used year-round should be thoroughly cleaned before Pesach.

**Q. If I am going away for Pesach, what should I do with my fish?**

A. Vacation blocks often have *chometz*. One can purchase a block without *chometz* or use an automatic fish feeder and fill it with *non-chometz* food.

**Q. May one feed chometz to a stray animal on Pesach?**

A. No.<sup>1</sup>

**Q. During a Pesach visit to the zoo, may one purchase the feed for the animals?**

A. No. This feed is often *chometz* and should not be purchased or fed to the animals during Pesach.

**Q. Must pet food with chometz be put away and sold before Pesach?**

A. Yes.

**Q. Is there any problem with kitty litter?**

A. Clay or wood-based types are fine. Some brands are wheat-based and must be avoided.

**Q. Can kitniyos, legumes such as rice and beans, be fed to animals on Pesach?**

A. Yes

**Q. What are some common chometz ingredients in pet food?**

A. Wheat (cracked, flour, germ, gluten, ground, grouts, middlings, starch), barley (cracked, flour), oats (flour, grouts, hulled), pasta, rye, and brewer's dried yeast. Any questionable ingredient should be reviewed by a competent rabbinic authority.

**Q. What are some common ingredients which may be kitniyos but are permitted in pet food?**

A. Beans, buckwheat, brewer's rice, corn, grain sorghum (milo), millet, peanuts, peas, rice, safflower, sesame, soybeans, soy flour, and sunflower.

**Q. Is pet food "with gravy" permitted?**

A. Most often gravy contains *chometz*. Read the ingredient panel carefully.

**Q. Are the vitamins or minerals in pet food chometz?**

A. They may be *chometz*, but are batel (nullified) due to the small amount added.

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<sup>1</sup> Orach Chaim 448:6

## PET FOOD

The following is a list of pet foods approved for Passover 2011 when produced in the U.S.. Products with identical names from foreign countries may have different formulations, thus compromising their Passover status. Make sure to check all labels. There should be no chometz listed. A product listing both meat and dairy ingredients may not be used any time during the year.

### CATS

**Blue Wilderness** (dry): Chicken, Duck, Salmon

**Evangers:** When bearing cRc Passover approval

**Friskies** (canned): Selects Indoor Herbed Salmon Entrée, Selects Indoor Classic Chicken Entrée, Special Diet Classic Paté Ocean Whitefish Dinner, Special Diet Classic Paté Beef & Chicken Entrée, Special Diet Classic Paté Turkey & Giblets Dinner, Special Diet Classic Paté with Salmon, Special Diet Classic Paté Beef & Liver Entrée, Senior Classic Paté Pacific Salmon Dinner in Sauce, Classic Paté Turkey & Giblets Dinner.

**Prescription Diet:** a/d, c/d (dry only), d/d (except duck), g/d (dry only), k/d (dry only), m/d, r/d, s/d, t/d, w/d (dry only), zd.

**Science Diet** (dry): Adult Optimal Care Ocean Fish & Rice Recipe, Adult Optimal Care Original, Adult Indoor, Mature Adult Indoor, Adult Hairball Control, Adult Hairball Control Light, Mature Adult Hairball Control, Adult Light, Adult Oral Care, Adult Sensitive Skin, Mature Adult Active Longevity Original, Kitten Indoor, Kitten Healthy Development Original, Kitten Healthy Development Ocean Fish & Rice.

**Wellness Core** (dry): Fish & Fowl Recipe

### DOGS

**Blue Wilderness** (dry): Chicken, Duck, Salmon

**Evangers:** When bearing cRc Passover approval.

**Mighty Dog Boss Dog:** (canned): Chicken Egg & Bacon Country Platter, Chicken & Smoked Bacon Combo, Hearty Beef Dinner with Lamb and Rice, Turkey & Smoked Bacon Combo.

**Prescription Diet:** a/d, c/d, d/d g/d, h/d, i/d, j/d (dry only), k/d, n/d, r/d, s/d, t/d, u/d. w/d (dry only), z/d Low Allergen.

**Science Diet** (dry): Adult Active, Adult Large Breed, Adult Light, Adult Light Large Breed, Adult Light Small Bites, Adult Oral Care, Puppy Healthy Development Original, Puppy Small Bites, Puppy Large Breed, Mature Adult Large Breed, Mature Adult Active Longevity, Mature Adult Small Bites. **Science Diet** (canned): Adult Light.

**Nutro** (dry): Natural Choice Lamb & Rice Formula.

**Wellness Core** (dry): Fish & Fowl Recipe, Original Formula.

## PET FOOD ...continued

### FISH

Fish food and vacation blocks often contain *chometz*. 3-day Pyramid Fish Feeder manufactured by Aquarium Pharmaceuticals is *chometz-free*. (However, the 7-day feeder contains *chometz*.) Tetra Weekend (5 days) and Tetra Vacation (14 days), Tropical Slow Release Feeder are *chometz-free*. Goldfish and Tropical fish can be given tubular worms, frozen brine shrimp, and freeze dried worms (if they do not contain fillers).

*Star-K expresses appreciation to Dr. Aaron Weissberg for his help in preparing the following guidelines.*

### BIRDS (PARROTS, PARAKEETS, COCKATIELS, MACAWS)

- Millet and sorghum as main diet.
- Peanuts, sunflower seeds, and safflower seeds can be given.
- Larger birds such as parrots can eat pure alfalfa pellets (make sure it is pure alfalfa since it is common to add grains) or dry dog food (see above for list).
- Smaller birds can also have pure alfalfa pellets, crush before feeding.
- Can supplement with sliced grapes, cottage cheese, rice cakes (birds like these), small pieces of lean meat, *matza*, berries, eggs, canned baby fruits. All large food should be shredded before serving. These items should be given sparingly.
- For minerals, can have oyster shells (calcium) or mineral block such as Kaytee Tropical Fruit Mineral Block Treat.
- The greater the variety the better.

### HAMSTERS, GUINEA PIGS, GERBILS & RABBITS

- Best to feed pure alfalfa pellets. Make sure it is pure alfalfa since it is common to add grains. Dried alfalfa may also be given.
- Can supplement with mixture of cut-up fruits and vegetables – carrots, broccoli, grapes, apples, melon, kale, parsley, oranges, celery, dry corn, sunflower seeds, cabbage. Can also give some *matza*. If not accustomed to these items, give sparingly.
- Guinea pigs especially will benefit from kale, parsley and oranges.
- Hamsters especially will benefit from apples.
- Guinea pigs need vitamin C added to diet.

*Mixes sold in stores often contain chometz. It is advisable to mix together regular and Pesach food between one to two weeks prior Pesach before switching completely to Pesach food. The ratio of regular and Pesach food should be changed slowly to get the animal used to the new diet. Check with your veterinarian before changing diet.*

#### PET STORES WHERE CHOMETZ PET FOOD MAY BE BOUGHT AFTER PESACH

Petco

Petsmart

# STAR-K 2011 PESACH PRODUCT DIRECTORY

## GUIDELINES PLEASE READ CAREFULLY

- Products are Kosher for Passover only when the indicated conditions are met. Use the following key:

☆P Product is certified for Passover **only when bearing** the ☆P symbol or ☆ Kosher for Passover symbol/sign/label.

☆(NPSR) Product is certified for Passover when bearing the ☆ symbol. No additional Kosher for Passover statement or "P" is necessary.

☆(NSR) Product is certified for Passover by the Star-K. No Star-K symbol is required.

KFP Kosher for Passover or "P" required next to kosher certification symbol.

NPSR Product is certified for Passover when bearing kosher symbol of the certifying agency. No additional Kosher for Passover statement or "P" is necessary.

- Packaged dairy products certified by Star-K are *Cholov Yisroel* (CY).
- Products bearing a Star-K P on the label do not use any ingredients derived from kitniyos (including kitniyos shenishtanu).
- Agricultural products listed as being acceptable without certification do not require a *hechsher* when grown in *chutz l'aretz* (outside the land of Israel). However, these products must have a reliable certification when coming from Israel.
- Various products that are not fit for canine consumption may *halachically* be used on *Pesach* even if they contain *chometz*, although some are stringent in this regard. As indicated below, all brands of such products are approved for use on *Pesach*. For a further discussion regarding this issue, see page 57 section IV.
- Note: Amway homecare products listed in this guide are approved for Passover only when distributed in North America.

## ALCOHOL

Any isopropyl alcohol may be used for external use.

## ALCOHOLIC BEVERAGES

Imperian ☆(NPSR)

*Plum Brandy*

*Quince Brandy*

*Raspberry Brandy*

*Williams Pear Brandy*

Markovic Estate ☆(NPSR)

*Plum Brandy*

*Quince Brandy*

*Raspberry Brandy*

*Williams Pear Brandy*

Vinprom-Troyan ☆(NPSR)

*Apple Brandy*

*Apricot Brandy*

*Plum Brandy*

## ALUMINUM FOIL PRODUCTS

All disposable foil products may be used.

**AMMONIA** – All

**APPLE JUICE** – See Juices

**APPLE SAUCE**

Unger's ☆P

Shneider's ☆P

*Original*

*Cinnamon*

*Strawberry*

## BABY BOTTLE

Since it comes into contact with chometz (e.g. washed with dishes, boiled in chometz pot), new ones should be purchased.

## BABY CEREAL

All baby food and cereals require reliable KFP certification. Year-round baby rice cereal is not acceptable because it is made on Chometz equipment. (For alternative baby cereal options, see page 89)

## BABY FOOD

Gerber 2nd Foods, 4.Oz Glass Jars ONLY

*Carrots (NPSR)*

*Squash (NPSR)*

NOTE: All other brands of baby food require reliable KFP certification. (For other baby food options, see page 89)

**BABY FORMULA** See Baby/Children's Products section pg. 101.

## BABY POWDER

All may be used for external use.

## BABY WIPES

Any without alcohol may be used (except on Shabbos and Yom Tov).

## BAKERY PRODUCTS

Sam's Baking Company ☆P

Zelda's Sweet Shoppe ☆P

**BAKING POWDER** Requires KFP certification

**BAKING SODA** – All

**BALLOONS** – Any without powder.

**BAND-AIDS** – All

## BATH TREATMENT

Aveeno, Rainbow Light & Dr. Teal's Oatmeal Bath Treatment are made of oatmeal which is real edible chometz. They must be sold or disposed of before Pesach.

**BLEACH** – All

**BLUSH/ROUGE, Powdered** - All

## BORSCHT

Unger's ☆P

**BUTCHERS** – See Meat sections

## CANDY & CONFECTIONS

See also Gift Baskets section

The Candy Store (Balt., MD) – only in KFP area of store  
21st Century ☆P

## CATERERS

Accents ☆P (Baltimore, MD)

Quality Kosher ☆P (Southfield, MI)

## CHARCOAL BRIQUETS

Any (including flavored)

## CHOCOLATE SYRUP

Unger's ☆P

**CLEANSERS** – See Detergents, Cleansers

**COCOA** – Any domestically produced 100% pure cocoa may be used.

## COFFEE, Packaged

The following packaged coffees are Kosher for Passover even without additional Passover symbol (unless otherwise indicated):

Albertson's - Reg Unflav Ground

Chock Full O' Nuts – Reg Unflav Ground

Corim ☆P required – Reg & Decaf Unflav Ground

Ellis - Reg & Decaf Unflav Ground

Folgers – Reg Unflav Instant

Gevalia KFP symbol required

Gillies ☆P required – Reg & Decaf Unflav Ground

Great Value - Reg Unflav Ground

Hena – Reg & Decaf Unflav Ground

Maxwell House KFP symbol required

Melitta – Reg Unflav Ground

Pathmark – Reg Unflav Ground

Richfood – Reg Unflav Ground

Sanka – Decaf Unflav Instant- KFP symbol required

Sysco – Reg Unflav Ground

Taster's Choice – Reg Unflav Instant

Wegman's – Reg Unflav Ground

White House – Reg & Decaf Unflav Ground

**COFFEE SUBSTITUTE (e.g. Postum)**

These products often contain chometz and should be sold before Pesach.

**COFFEE WHITENER/CREAMER**

Unger's ☆P

**COMMUNITY FOOD SERVICES**

(Baltimore Area)

Courtland Gardens/Jewish

Convalescent Home

All patient services are Kosher for Passover

Franklin & Marshall College (Lancaster, PA)

Limited to kosher dining area displaying ☆P sign

Goucher College

Prepared sealed meals bearing ☆P symbol

John's Hopkins University – Hillel Building

Limited to kosher dining area displaying ☆P sign

Levindale

All patient services are Kosher for Passover

Northwest Hospital

Prepared sealed meals bearing KFP symbol

Sinai Hospital

Kosher patient services are Kosher for Passover

**CONTACT LENS SOLUTION – All****DAIRY PRODUCTS**

Cholov ☆P

*Cow Cheddar Cheese*

*Chevre (reg. assorted varieties)*

*Goat Cheddar Cheese*

*Gouda Cheese (Brimstone, Legacy)*

*Muenster Cheese*

*Mozzarella (part skim, whole)*

Ko-Sure ☆P

*Instant Hot Cocoa Mix (reg., sugar free)*

*Instant Skim Milk Powder*

*Non-Fat Powdered Milk*

Pride of the Farm ☆P

*Chocolate Milk*

*Cream*

*Ice Cream (chocolate, vanilla)*

*Milk (lowfat, skim, whole)*

Seven Mile Market (Baltimore, MD)

Dairy Dept. – ☆P sign/label

Susan's Gourmet ☆P

*Fresh Mozzarella Cheese*

*String Cheese*

*Syrian Cheese*

SY Foods ☆P

*Curd Cheese*

*Ricotta Cheese*

**DELICATESSEN, Store/Counter**

See Meat - Delicatessen Store/Counter

**DENTAL FLOSS/PRE-THREADED**

Any unflavored (waxed or unwaxed) may be used.

**DEODORANTS/ANTIPERSPIRANTS**

All powder and solid stick powder may be used. (For cream, gel, roll-on, or spray forms, see Medicine Guide page 103).

**DESSERTS, FROZEN**

Pride of the Farm ☆P

*Ice Cream (chocolate, vanilla)*

**DETERGENTS, CLEANSERS**

The following may be used without any additional Passover symbol.

Ajax

Amway ☆(NSR)

*Bus. to Bus. Solutions Heavy Duty Degreaser*

*Bus. to Bus. Solutions Multi-Surface Clnr*

*L.O.C. Multi-Purpose Clnr*

*L.O.C. Plus Glass Clnr*

*L.O.C. Plus Kitchen Clnr*

*L.O.C. Plus Metal Clnr*

*Pursue Disinfectant Clnr*

*Zoom Spray Cleaner Conc.*

Clorox

Comet

Melaleuca ☆(NPSR)

*MelaMagic Heavy-Duty Multi-Purpose Cleaner*

*Tub 'N Tender Concentrate*

*Tub 'N Tile Bathroom Cleaner*

Mr. Clean

Murphy Oil

Shaklee ☆(NPSR)

*Basic G<sup>®</sup> Conc. Germicide*

*Basic H<sup>®</sup> Conc. Organic Clnr*

*Get Clean™ Basic-H2<sup>®</sup> Organic Super Cleaning Conc*

*Get Clean™ Basic-H2<sup>®</sup> Organic Super Cleaning Wipes*

**DETERGENTS, DISHWASHING**

The following may be used without any additional Passover symbol.

Ajax

Amway ☆(NSR)

*Bus. to Bus. Solutions Auto. Dishwashing Pwdr*

*Dish Drops Auto. Dishwashing Form., Soft Wtr*

*Dish Drops Conc. Dishwashing Liquid*

Cascade

Dawn

Ivory

Joy

Palmolive (including dish wipes)

Spring Sensation

**DETERGENTS, LAUNDRY – Powder**

Any with reliable kosher certification may be used on Passover.

**DETERGENTS, LAUNDRY – Liquid**

The following may be used without any additional Passover symbol.

Cheer

Cheerfree  
Dreft  
Dynamo  
Era  
Gain  
Ivory Snow  
Tide

## EGGS

Should be purchased before Passover. Since chicken feed contains chometz, it is customary not to eat eggs that were laid on Passover.

**FACE POWDER** – All

**FINGER PAINTS** – See Glue

## FISH PRODUCTS

California Delight ☆P

*Tuna, Canned*

Benz's ☆P

*Tuna, Canned*

Levittown Fish

*Raw Fresh Fish* – sealed with ☆ tape & signature of mashgiach. (No Passover symbol required)

Oasis Mediterranean Cuisine ☆P

*White Tuna Salad*

## FISH, FROZEN GEFILTE

BenZ's ☆P

Classic Original (reg, sugar free, low cholesterol, twin pack)

Noam Gourmet ☆P

## FISH, FROZEN RAW

Frozen raw fish, with no added ingredients, bearing reliable kosher certification does not have Pesach concerns. [Exception – Individual vacuum-packed frozen salmon pieces should be used with KFP certification only.]

## FISH STORE/COUNTER

7 Seas Fish Dept at Seven Mile Market

*Raw Fresh Fish* – ☆P

Shlomo's Meat Market (Baltimore, MD)

*Raw Fresh Fish* – ☆(NPSR)

## FRUIT, CANNED

California Delight ☆P

*Mandarin Oranges*

*Pears*

*Pineapple*

Unger's ☆P

*Pears*

*Pineapple*

## FRUIT, DRIED

21<sup>st</sup> Century ☆P

*Assorted Dried Fruit*

Arya ☆P

*Organic Cranberries*

*Sweetened Cranberries*

Del Monte (NPSR)

*Raisins (Nat., Golden)*

Dole (NPSR)

*Raisins*

Figsan/Elephant ☆P

*Figs*

Fruit 1 ☆P

*Apricots*

Great Lakes ☆P

*Apricots*

*Figs*

*Sundried Tomatoes*

Gocmez ☆P

*Apricots*

Happy Apricots ☆(NPSR)

*Apricots*

Laziz ☆P

*Organic Cranberries*

Nature's Originals ☆P

*Apricots*

*Mixed Fruit*

*Peaches*

*Pears*

*Prunes*

Sindh Punjab ☆P

*Dates*

Shoprite (NPSR)

*Raisins*

Valued Naturals ☆P

*Apricots*

## FRUIT, FRESH PRE-CUT

The following companies make a variety of fresh fruit products which may be used for Passover when bearing the ☆P.

Chiquita ☆P

Del Monte ☆P

Dole ☆P

Giant ☆P

Price Choppers ☆P

Wegman's ☆P

## FRUIT, FROZEN

All frozen unsweetened additive free (without syrup, citric acid, ascorbic acid, or vitamin C), whole, sliced or formed fruit (e.g. sliced peaches, melon balls, blueberries, cranberries, strawberries) may be used. The following are certified for Passover by the Star-K.

Everfresh ☆(NSR)

*Blackberries*

*Blueberries*

*Boysenberries*

*Loganberries*

*Rhubarb*

*Strawberries*

Fairmont ☆P

*Cranberries*

*Rhubarb*

*Strawberries (cups, in polybags)*

## GIFT BASKETS/PLATTERS

21<sup>st</sup> Century ☆P (Ronkonkoma, NY)  
Chocolate Emporium ☆P (Cleveland, OH)  
Sweet Occasions ☆P (Monsey, NY)  
The Candy Store ☆P (Baltimore, MD)

## GLOVES, RUBBER (Latex)

All without inner powder coating may be used. If label is not marked, turn glove inside out and rub on dark clothing. Check for powder. If contains powder do not use near food.

**GLUE** – All Krazy Glue, Elmer's and Ross Glue products are made of synthetic ingredients and may be used on Pesach. Note: Elmer's & Ross **Finger Paints** may contain chometz and should be sold before Pesach. Yamato Sticking Paste, Lineco Starch Paste, and Nori Hinging Paste contain chometz and should be sold before Pesach.

## GRAINS

The following grains (**whole grains only**) may be used on Passover. Purchase from manufacturers that do not process chometz grains. Consumers are required to carefully check grains BEFORE PESACH for extraneous matter.

Flax  
Hemp

**GRAPE JUICE** – See Juices

**HONEY** – All honey requires KFP Certification

## HORSERADISH

BenZ's ☆P  
Noam Gourmet ☆P  
Unger's ☆P

## HOTELS

Pearlstone Conf. & Retreat Center ☆P  
(Baltimore, MD)

**HYDROGEN PEROXIDE** – All

**ICE** – All plain-water bagged ice may be used.

**ICE CREAM/ICES** – See Desserts, Frozen

## INSECT/RODENT TRAPS

Baits may contain chometz and should be put away with the chometz. All insecticide sprays may be used.

## JUICES/FRUIT DRINKS

All fresh juices require KFP.

Ceres ☆P

*Apple Berry Cherry Juice*  
*Apricot Juice*  
*Cranberry Kiwi Juice*  
*Grandadilla/Passion Fruit Juice*  
*Grape Juice*  
*Guava Juice*  
*Litchi Juice*  
*Mango Juice*  
*Medley of Fruit Juice*  
*Orange Juice*  
*Papaya Juice*

*Peach Juice*

*Pear Juice*

*Pineapple Juice*

*Pomegranate Lime Juice*

*Red Grape Juice*

*Ruby Grapefruit Juice*

*Secrets of the Valley Juice*

*Strawberry Juice*

*Whispers of Summer Juice*

*White Grape Juice*

*Youngberry Juice*

Pride of the Farm ☆P

*Orange Juice*

Suncup ☆P

*Orange Juice*

*Orange-Grapefruit Juice*

Unger's ☆P

*Tomato Juice*

*Pineapple Juice*

## JUICES, FROZEN

Any 100% pure White Grapefruit or Orange frozen juices without sweeteners, additives, preservatives or enrichments (e.g. calcium) added, may be used. All other frozen juice products require reliable KFP certification.

## JUICES, LEMON

ReaLemon Juice, liquid (NPSR)

Unger's ☆P

## JUICES, LIME

ReaLime Juice, liquid (NPSR)

## KETCHUP

Unger's ☆P

## KISHKE, PAREVE

BenZ's ☆P

Quality/Unger's ☆P

**KNISHES & KUGELS** – See Prepared Foods

## LACTAID

Caplets may contain chometz and may not be used on Pesach. Lactaid Milk may be used on Pesach if purchased BEFORE Pesach. This product is not Cholov Yisroel.

## MATZA

All Matza requires reliable KFP certification.

## MATZA, EGG

Matza made with fruit juice or eggs, which include "Kosher for Passover" Egg Matzos, Egg Matza Crackers, Grape Matzos & Passover Tams, may not be eaten on Pesach, according to Ashkenazic practice, except by the sick or elderly who cannot eat regular Matza, and have consulted with their Rav. Please note: Even the sick and elderly cannot fulfill the obligation to eat Matza at the Seder with these types of Matzos.

## MATZA, OAT

Kestenbaum Brand Oat Matzos

KFP Gluten Free Hand Shmura, Machine Shmura, and

Matza Meal are available under the supervision of Badatz Igud Rabbanim of Manchester/Dayan Osher Westheim shlit" a. To order, contact Mrs. Karen Beleck @ 410-358-9580. All oat flour used is yoshon. We have been informed by Dayan Westheim shlit" a that these matzos have been produced for Pesach 5771/2011 using oats that have not been heat treated prior to their being used for matza production. This means that according to all opinions, these matzos will be fit for the mitzvah of Achilas Matza at the Seder.

#### Lakewood Matza Bakery Oat Matzos

KFP Gluten Free Hand *Shmura* and machine *Shmura* are *yoshon*, made from non heat treated oats, and are likewise acceptable for use at the *Seder*. For orders call 732-362-8757.

### MAYONNAISE

BenZ's ☆P

Unger's ☆P

### MEAT-DELICATESSEN STORE/ COUNTER

Glatt Mart (Brooklyn, NY – Ave. M)

Only packaged products with ☆P

Seven Mile Market ☆P sign/label (Balt., MD)

Shlomo's Meat Market ☆P sign (Balt., MD)

Wasserman & Lemberger ☆P sign (Balt., MD)

### MEAT & POULTRY, Packaged

Fresh raw meat and poultry bearing reliable kosher certification may be used on Passover. Consumers should be aware that raw hamburgers may have additives and are urged to verify before use.

### MILK

In areas where kosher for Passover milk is not available, milk should be purchased before Passover. However, be sure to ascertain that the dairy does not pasteurize chometz items, e.g. malt flavored chocolate drink, on its equipment. The following product is Star-K certified for Passover when bearing the ☆P symbol.

Pride of the Farm ☆P

### MILK, DRY/POWDERED

Ko-Sure ☆P

MINERAL OIL – All

NAIL POLISH – All

NAIL POLISH REMOVER - All

### NUTS

Raw, Whole or Chopped Nuts (e.g. Almonds, Pine Nuts, Walnuts, etc.) without preservatives or other additives such as BHT or BHA in corn oil, are approved for Passover. If label states that it is processed in a plant that processes kitniyos or chometz, then it requires a reliable KFP certification. Note: Many consider peanuts as kitniyos which are not permissible on Pesach. Also, dry roasted nuts and ground nuts require reliable KFP certification. Whole pecans do not require KFP certification, however,

pecan pieces and midget pecans must bear a KFP symbol. The following are certified for Passover by the Star-K.

21<sup>st</sup> Century ☆P

*Assorted Nuts*

Agrimac ☆(NPSR)

*Macadamia Nuts*

Allmac ☆(NPSR)

*Hazelnuts*

*Macadamia Nuts*

Cascade ☆(NPSR)

*Hazelnuts*

*Macadamia Nuts*

Galil ☆P

*Roasted Chestnuts*

Great Lakes ☆(NPSR)

*Pinenuts*

Nature's Original ☆P

*Cashews*

*Mixed Nuts*

*Pistachios*

Poindexter Nut ☆(NPSR)

*Walnuts*

Suncoast Gold ☆(NPSR)

*Macadamia Nuts*

Valued Natural's ☆P

*Almonds*

*Walnuts*

### OIL/OLIVE

Casa Di Oliva ☆(NPSR)

*Extra Virgin*

*Organic Extra Virgin*

C.H.O ☆(NPSR)

*Extra Virgin*

*Organic Extra Virgin*

Cordelio ☆(NPSR)

*Extra Virgin*

*Organic Extra Virgin*

Giannoulis ☆(NPSR)

*Extra Virgin*

Gold River ☆(NPSR)

*Extra Virgin*

Gulden Gourmet ☆P

*Virgin*

*Extra Virgin*

Liohori ☆(NPSR)

*Extra Virgin*

Lucini ☆P

*Extra Virgin*

Milas Olio ☆(NPSR)

*Extra Virgin*

*Organic Extra Virgin*

Oliovita ☆P

*Virgin*

*Extra Virgin*

Oliva Gold ☆(NPSR)

*Extra Virgin*

Pirolio ☆(NPSR)

*Extra Virgin*

Pompeian ☆(NPSR)

*Extra Virgin*

*Organic Extra Virgin*

Ribeiro Sanches ☆(NPSR)

*Extra Virgin*

Solfrut ☆P

*Virgin*

Terra Madre ☆(NPSR)

*Extra Virgin*

*Organic Extra Virgin*

Zayit ☆P

*Extra Virgin*

*Organic Extra Virgin*

Zoe ☆(NPSR)

*Extra Virgin*

## **OIL/OTHER**

Bel Olio ☆(NPSR)

*Grapeseed Oil*

Pompeian ☆(NPSR)

*Grapeseed Oil*

Sunset Olive Oil ☆(NPSR)

*Grapeseed Oil*

**ORANGE JUICE** – See Juices/Fruit Drinks  
– See Juices, Frozen

## **ORTHODONTIC RUBBER BANDS**

Rinse well with cold water before Pesach.

## **OVEN CLEANER**

The following may be used without any Passover symbol.

Cook Top Cleaning Creme

Easy Off

Shaklee ☆(NPSR)

*Get Clean Scour Off Heavy Duty Paste*

## **PAPER/PLASTIC DISPOSABLES**

Aluminum Foil Products –

All disposable foil products may be used.

Bags, Paper – For cold use only.

Bags, Plastic – All

Coffee Filters, Paper – All

Crockpot Liners – All

Cupcake Holders, Foil – All

Cupcake Holders, Paper – Requires hechsher for year-round use. No additional Pesach symbol is required.

Cups, Waxed Paper – For cold use only.

Cups, Plastic Coated Paper – For cold use only.

Cutlery, Plastic – All

Paper Napkins – All

Paper Towel Rolls –

Any brand may be used in the following manner: The first three sheets and the last sheet attached to the cardboard should not come into direct contact with

food since a corn starch based glue may be used. The rest of the roll may be used with hot or cold.

Plastic Wraps – All

Plates, Paper – Should not be used on Pesach without KFP.

Plates, Plastic – All

Plates, Plastic Coated Paper – For cold use only.

Styrofoam Plates & Cups –

The problems associated with styrofoam are not a Pesach issue. They may contain ingredients that are non-kosher, however, they are free of chometz. Those who use styrofoam year-round may use it on Pesach.

Tablecloths –

All clear plastic, non-powdered, may be used. (Even for those that are pre-cut, ensure that the plastics are not attached to avoid Shabbos & Yom Tov problems.)

## **PARCHMENT PAPER/PANLINERS**

*Alliant* ☆(NPSR)

*Beyond Gourmet* ☆(NPSR)

*Bake-o-matic* ☆(NPSR)

*Companions* ☆(NPSR)

*Master Baker* ☆(NPSR)

*First Mark* ☆(NPSR)

*Georgia Pacific/Dixie* ☆(NPSR)

*If You Care* ☆(NPSR)

*McNairn* ☆(NPSR)

*Morpak* ☆(NPSR)

*Palisades Packaging* ☆(NPSR)

*Papercon* ☆(NPSR)

*Paper Chef* ☆(NPSR)

*Prime Source* ☆(NPSR)

*The Pampered Chef* ☆(NPSR)

*Serla/Saga* ☆(NPSR)

*Saga Converted Paper* ☆(NPSR)

*Sunshine Industries* ☆(NPSR)

*Wilton* ☆(NPSR)

## **PICKLED PRODUCTS**

Unger's ☆P

*Garlic Pickles*

*Half Sour Pickles*

**PLASTIC** – See Paper/Plastic Disposable

## **PLAY-DOH**

Contains chometz and should be sold before Pesach.

## **POLISH, FURNITURE**

All may be used. The following product is certified for Passover by the Star-K without any additional Passover symbol.

Melaleuca ☆(NPSR)

*Rustic Touch*

**POLISH, SHOE** – All

## **POLISH, SILVER/METAL**

The following may be used without any additional Passover symbol.

Goddard's

*Brass & Copper Cleaner*

Long Shine Brass & Copper Polish  
Long Shine Silver Foam  
Long Shine Silver Polish  
Silver Dip

#### Hagerty

Coppersmith's Polish  
Dry Silver Polish  
Flatware Silver Dip  
Heavy Duty Copper Polish  
Pewter Wash  
Silver Foam  
Silver Care Clean  
Silver Care Dip  
Silver Care Package  
Silversmiths' Polish  
Silversmiths' Spray Polish  
Silversmiths' Wash  
Stainless Steel Polish  
Stainless Steel Polish Wash

#### Weiman

Metal Creme  
Silver and Copper Cleaner

#### Weiman Royal Sterling

Silver Cream Polish  
Silver Polish

#### Wrights

Silver Cream

#### POULTRY – See Meat & Poultry

#### PREPARED FOODS

Accents ☆P (Balt., MD)

Classic Cooking ☆P

Charoses

Matza Balls

Matza Farfel

Sweet Tzimus

Assorted Kugels, Souffles & Soups

Glatt Mart (Brooklyn, NY-Ave. M)

Only packaged products with ☆P

Garden Lites ☆P

Assorted low fat vegetable souffles

Mauzone ☆P

Carrot Tzimmes

Matza Balls

Matza Farfel

Assorted Kugels, Salad Dessings, Souffles & Soups

Oasis Classic Cuisine ☆P

Fattouch Salad

Oasis Mediterranean Cuisine ☆P

Bruschetta

Button Mushroom Salad

Coleslaw With Mayonnaise

Coleslaw Without Mayonnaise

Cucumber Carrot Salad

Cucumber Salad

Egg Salad

Fattouch Salad

Potato Salad

Vinegrat Beet Salad

Prince Omar ☆P

Fattouch Salad

Superior Quality Foods ☆P

Kosher Better than Bouillon Chicken Base

Kosher Better than Bouillon Vegetable Base

Seven Mile Market ☆P sign/label (Balt., MD)

#### PREPARED FOODS, FROZEN

Noam Gourmet ☆P

Passover Bagels; Passover Pizza Bagels

#### QUINOA

As a result of a recent investigation, we have found it possible that quinoa's kosher for Passover status is compromised when it grows or is processed in the proximity of chometz grains. Therefore, Quinoa will only be accepted with reliable Kosher for Passover supervision.

**RAISINS** – See Fruit, Dried

#### RESTAURANTS

Café Shalom KFP (Baltimore, MD)

Levindale's Kosher Cafeteria KFP  
(Baltimore, MD – limited menu)

Pearlstone Conference & Retreat Ctr ☆P  
(Baltimore, MD – advance reservation required)

**SALADS** – See Veg./Salads, Fresh Pkgd.

#### SALAD DRESSING

Mauzone ☆P

Caesar Dressing

Creamy Italian Dressing

Ranch Dressing

#### SALT

All brands of non-iodized salt that do not contain dextrose or polysorbates may be used (if it contains sodium silicate it is not a problem).

#### SAUCES/DIPS

Unger's ☆P

Barbeque Sauce

Chicken Sauce

Duck Sauce

Rib Sauce

Salsa

Tomato Sauce

#### SCOURING PADS/SPONGES

Any without soap may be used.

#### SELTZER

Any unflavored seltzer may be used. All flavored seltzers require KFP certification.

**SILVER/METAL POLISH** – See Polish

#### SOFT DRINKS

Note: The following information applies to the Baltimore/Washington area only. Consumers in other cities should obtain soda information from their local Vaad HaKashrus.

Coca Cola KFP ("OUP" on bottlecap)

*Classic Coke*

*Diet Coke*

## **SOY MILK**

Soy milk contains kitniyos and possibly chometz and under normal circumstances may not be consumed on Pesach.

The following soy milk product is chometz free and may be consumed by someone who is allowed to eat kitniyos (e.g. one who is ill). It is recommended that those who require these products ideally purchase them before Pesach.

Soy Dream Original Soy Milk

*Unenriched [No extra vitamins added]*

## **SPICES & SEASONINGS**

Pure spices require reliable KFP certification.

## **SUGAR, GRANULATED**

All pure cane or beet sugar with no dextrose added may be used.

## **SUGAR, BROWN/OTHER**

Brown sugar, confectioners sugar, and vanilla sugar require KFP certification.

## **SUGAR, SUBSTITUTE**

Gefen Sweet 'N Low KFP

Paskez Sweetie KFP

## **TEA, INSTANT**

The following tea may be used without any additional Passover symbol:

Nestea – Reg Unflav, Decaf Unflav

## **TEA BAGS**

Note: The following tea bags may be used without any additional Passover symbol.

Acme – Reg Unflav

America's Choice – Reg Unflav

Giant – Reg Unflav

Jewel – Reg Unflav

Key Food – Reg Unflav

Kroger – Reg Unflav

Lipton – Reg Unflav, Decaf Unflav

Pathmark – Reg Unflav

Price Chopper – Reg Unflav

Shoprite – Reg Unflav

Stop & Shop – Reg Unflav

Tetley – Reg Unflav

Wegman's – Reg Unflav

## **TUNA**

BenZ's ☆P

California Delight ☆P

## **VEGETABLES, CANNED/JARRED**

BenZ's ☆P

*Mushrooms*

California Delight ☆P

*Artichoke Bottoms*

*Bamboo Shoots*

*Hearts of Palm*

*Mushrooms*

*Water Chestnuts*

Unger's ☆P

*Carrots*

*Mushrooms*

*Potatoes*

## **VEG./CARROTS, FRESH PEELED**

Fresh peeled carrots whole, cut or shredded require KFP certification. The following are certified for Passover by the Star-K.

Coosemans ☆P

Del Monte ☆P

Dole ☆P

Wegman's ☆P

## **VEG./OTHER, FRESH PEELED**

America's Choice ☆P

*Baby Zucchini*

*Squash*

Coosemans ☆P

*Squash*

Green Way ☆P

*Baby Zucchini*

*Squash*

## **VEG./POTATOES, FRESH PEELED**

Fresh peeled potatoes require KFP certification.

## **VEG./SALADS, FRESH PKGD.**

FRESH EXPRESS bagged salads must bear a Star-K P to be considered kosher for Passover. All other fresh packaged salads bearing the Star-K symbol are Kosher for Passover without any additional Passover symbol.

## **VEGETABLES, FROZEN**

Requires reliable KFP certification.

## **VINEGAR, WHITE**

Unger's ☆P

## **WATER**

Any fresh, bottled, spring or distilled water that is unflavored may be used (including those with fluoride or minerals).

## **WAX PAPER**

Note: The following wax paper may be used without any additional Passover symbol.

America's Choice

Cut Rite

IGA

Marcal Kitchen Charm

Remarkable

Reynolds

Shoprite

Stop & Shop

## **WHIPPED TOPPING**

Unger's ☆P

## WINE

Requires reliable KFP certification.

### **Mayer Halpern Wines** ☆P

Blue Village ☆P

*White, Dry and Semi Dry (mevushal)*

Champagne Tribaut ☆P

*Brut, Demi Sec (non-mevushal)*

Chateau de Fiezeaul Pessac Leognan ☆P

*Grand Cru Classe (non-mevushal)*

Chateau de la Tour de By Medoc Cru ☆P

*Bourgeois Superior (non-mevushal)*

Chateau Le Bourdieu ☆P

*Cru Bourgeois Medoc (non-mevushal)*

Chateau L'Eperon ☆P

*Bordeaux (mevushal)*

Chateau Moulin de Noaillac ☆P

*Medoc, (non-mevushal)*

Demoiselles de Coutet ☆P

*St. Emillion, (non-mevushal)*

La Perdrix ☆P

*Rose, (mevushal)*

Palombes ☆P

*Medoc, (mevushal)*

### **Red Fern Cellars** ☆P

*Cabernet Sauvignon, (non-mevushal)*

*Chardonnay, (non-mevushal)*

*Merlot, (non-mevushal)*

*Syrah, (non-mevushal)*

### **Sentiari Ebraici** ☆P

*Azaria Red Wine, (non-mevushal)*

*Del Vecchio Red Wine, (non-mevushal)*

*Dona Gracia White Wine, (non-mevushal)*

*Gioia Sparkling Wine, (non-mevushal)*

## OTHER BABY FOOD OPTIONS (KITNIYOS)

Baby food and baby cereal sold year round may not be used on Passover. This includes rice cereal and jars of fruits and vegetables because they may be produced on chometz equipment.

This year, a Kosher For Passover baby food is available – see page 81.

The following are additional kitniyos options for your baby. Please note that kitniyos is permissible for a baby (see page 55). These foods may not be prepared or cooked on Kosher for Passover utensils.

Serve with disposables.

### 1. Recipe for Homemade Baby Rice Cereal:

Purchase rice (without additives, vitamins, or enrichments, and check for extraneous matter before Pesach)

Boil 1 cup checked rice (as above) in 2 cups water & cook for 20 minutes, in separate pot used only for Kitniyos

For thicker consistency, strain or blend the cooked rice (with separate utensils used only for Kitniyos)

Add one scoop (1 tablespoon) Kosher for Pesach vanilla sugar

Mash by hand

### 2. Gerber 2nd Foods Green Beans, Peas in 4 oz. jars ONLY, bearing OU symbol, are chometz free. No Passover symbol or OUP is required.

## 2011 PERSONAL CARE CHOMETZ FREE PRODUCTS

The following products have been reviewed by the Star-K and have been determined to be chometz-free. For updates see [www.star-k.org](http://www.star-k.org) or letter of certification.

### SHAINDEE COSMETICS

410-358-1855

**Cleansers** – Camphor Souffle, Chamomile Fluid Cleansing Cream, Eye Makeup Remover, Extra Gentle Facial Cleanser, Glycolic Cleanser, Glycolic Wash, Mint Souffle, Orange Cleansing Souffle, Orange Whip Cream Cleanser, Papaya Cleansing Gel, Shabbat Cleanser, Seaweed-Algae Cleanser, Silky Cleanser, Sweet Gel (Sensitive & Dry), Sweet Gel (Combination).

**Eye Care** – Active A Retinol for Eyes, Eye Cream, Eye & Neck Cream, Indelible Makeup Remover, Intensive Eye Therapy Creme, Jojoba Eye Cream, Lifting Eye Gel.

**Masques** – Bio-Treatment Masque with Glycolic Acid, Clay Mask, Creme Masque, Enzyme Soft Masque, Exfoliating Masque, Herbal Masque, Magic Mud Masque, Mediterranean Mud Masque, Revitalizing Masque, Skin Recovery Mask, Sulfur Masque.

**Moisturizers** – Bio-Effective Night Cream, Body Butter, Hand Cream (Mineral, Hydractive 2x Age Defying, Hydrating Cream, Mineral Sheer Tint SPF-20, Oil Free Day Protection SPF 15, Oil Free Moisturizer, Ormagel Healing, PM Moisture Plus, Renewing Complex, Rosehips Complex, Skin Relief 1% Hydrocortisone, Soy Complex Intensive Cream SPF 15, Sun Protective Cream SPF 30, Sunscreen Moisturizer SPF 15 - Oil Free, Sunscreen Moisturizer SPF 25, Tinted Veil - Neutral, Velvet Veil, Vitamin C Day Cream - SPF 15.

**Makeup** – All Over Cream, Blushes, Bronzer, Cake Eyeliners, Concealers, Cream Eye Shadow, Cremewear Blush, Eye Liners, Eye Shadows, Foundation (liquid, powder), Gel Eyeliner, Invisible Blotting Powder, Lip Lacquer, Lipstick Carousel, Lipstick (Crème, Pearl), Lipstick Sealer, Liquid Lustre, Liquid Lips, Liquid Powder Mineral Foundation SPF 15, Liquid Eyeliner, Lip Creme, Lumi-Shine, Mascara (Blinc, Brow Set, Indeliblelash, Original, Superwear, Ultimate, Waterproof), Mineral Eye Shadow, Mineral Foundation, Mineral Sheer Tint SPF 20, Mosaic Blushes, Pore Perfecting Face Primer, Shadow Magnet, Superwear Lip Crème.

**Peels** – Bamboo Scrub, Jojoba Facial Scrub, Peeling Astringent, Peeling Cream, Pineapple Enzyme Scrub, Pumpkin Enzyme.

**Specialty Products** – Aroma Blotchiness Facial Treatment, Age Control Creme, AR Cream, Blemish Control Gel, Blemish Treatment Concealer, Fading SPF 8 Sensitive 2% HQ, Glycogel 5% Mild Treatment, Glycogel 10% Mid Treatment, Glycolic Treatment Gel GX-50 (15%), Lifting Eye Gel, Mountain Glow Sea Salts, Vital Silk.

**Toners & Moisture Sprays** – Aloe & Vitamin E Lotion Toner, Rosewater Mineral Toner.

## 2011 PERSONAL CARE CHOMETZ FREE PRODUCTS

The following products have been reviewed by the Star-K and have been determined to be chometz-free. For updates see [www.star-k.org](http://www.star-k.org) or letter of certification.

### AdinaB

443-803-9234

**Blush** – Mineral Hypoallergenic, Sheer Satin Hypoallergenic.

**Eye Products** – Brush on Brow, Cake Eyeliner, LiquiLiner, Luxe Crème Liner, Mascara - Waterproof, Shadow Magnet, Shadows (Dimensional, Mineral, Matte, Polychromatic, Signature Quad).

**Foundation** – Bronzers, Concealer, Dual Activ Powder Foundation, Mineral Liquid Powder Foundation - SPF 15, Mineral Sheer Tint - SFP 20.

**Lip Products** – Lip Lock, Lip Rouge, Liquid Lustre, Luxury Gloss, Luxury Lipstick, Mineral Lip Mousse, Super Gloss, Superwear Lip Crème.

**Skin Care** – Pep Toxyl SPF 30, Pep Toxyl Eye Treatment, Retexturizing Face Primer SPF 20.

**Misc** – Brush Wash.

### THE MAKEUP BY TAMARA FASS

917-538-8871

**Lip Products** – Crème Lipstick, Lip-Six, Liquid Lipstick, Long Lasting Lipstick, Matte Chubby Lip Liner, Mineral Lip Liner, Mineral Lipstick, Natural Blend Lip Liner, Pearl Lipstick, Silver Lipstick, Twist Up Gloss, White Sharpener Lip Liner.

### ES-GE COSMETICS

410-484-2254

**Blush** – Blush, Cremestick Blush, Creamwear Blush, Cheek Stain, Mineral Blush.

**Eye Cosmetics** – Automatic Duo Shadow, Automatic Eyeliner, Browblender Pencil, Brow Set, Cake Eyeliner, Crème Eye Shadow, Crème Liner, Custom Color Shadows, Eye Endurance, Eye Highlighting Pencil, Eye Makeup Remover, Hypoallergenic Mascara, Indelible Mascara, Liquid Liner, Mascara - Original, Powderliner Eyeliner, Shadow Magnet, Single Eyeshadows, Triple Split Eyeshadow, Waterproof Mascara.

**Facial Care** – Exfoliating Enzyme Scrub, Eye Cream, Hydrating Creme, Mineral Mist, Moisturizer w/ SPF 15, Papaya Cleanser, Papaya Toner.

**Lip Products** – Automatic Duo Lipstick, Duo Liquecolor/Liner, Indelible Lipliners, Lip Primer, Lip Stain, Lip Wheel, Lipchic Lipgloss, Lipliners, Lipsticks (Except Lipshine, Micro-Bubble and Ultimate), Lipglosses, Superwear Lipstick, Vitamin E Lipstick.

**Makeup** – Blemish Treatment Concealer, Bronzers, Colour Tides, Concealer, Creme to Powder Foundation, Dual Active Foundation, Duo Bronzer, Face Primers, Foundation Stick, Invisible Blotting Powder, Liquid Foundation, Mattifier, Mosaic Powders, Pressed Face Powder, Radiance Powder, Translucent Face Powder.

For a list of chometz-free products from these companies  
go to [www.star-k.org](http://www.star-k.org) or contact the Star-K office.

**AMWAY, MELALEUCA, SHAKLEE and SUNRIDER**

# **PIMLICO RACE COURSE**

*Clubhouse Parking Lot*

**ENTRANCE ONLY FROM HAYWARD AVENUE**

*3 Blocks East of Park Heights Avenue*

**Monday, April 18, 2011**

between 6:30 a.m. and 11:30 a.m.

*Closed cans or bottles will not be accepted to avoid the hazard of explosion. Please be considerate by burning chometz, not plastic. Dumpsters will be provided for large amounts of chometz. Also, please do not abuse this service by bringing excessive amounts of chometz or trash.*

**RECYCLING** is encouraged - designated dumpsters available on site.

**NO BULK TRASH** (non-food related) will be permitted.

**After your chometz is burned, Kol Chamira is recited.**

## GUIDE TO PURCHASING CHOMETZ AFTER PESACH

There is a *rabbinic* injunction not to eat or benefit from **חמץ שעבר עליו הפסח** (henceforth abbreviated **פ"חמץ שעה"פ**), *chometz that was in the possession of a Jew during Pesach*. Therefore, after *Pesach* consumers must ascertain that the *chometz* they purchase was not in the possession of a Jew during *Pesach*. *Chometz* may be purchased from a store that is owned by a gentile. According to *Hilchos Pesach*, a store is considered gentile owned if the gentile owns more than half of the store. In a corporation, at least 51% of the voting stock must be owned by gentiles, otherwise the *chometz* becomes **פ"חמץ שעה"פ**.

*Chometz* may be purchased from a Jewish owned store whose owner properly sold the *chometz* before *Pesach* (e.g. Star-K certified Jewish owned facilities). A proper sale means the *chometz* is sold to a gentile (through one's *Rav*) and put away in a designated enclosed area throughout *Pesach*. A *Rav* should be consulted regarding stores that sell their *chometz* before *Pesach* yet continue to purchase new *chometz* during *Pesach*, or allow customers to purchase the *chometz* from their store during *Pesach*.

If there is a reasonable doubt as to whether a product was in the possession of a Jew during *Pesach*, it may be purchased after *Pesach*. For example, one may purchase pizza crusts with a reliable certification from a gentile owned store even though the *chometz* may have been owned by a Jewish distributor during *Pesach* who in turn sold the pizza crusts to this store (**ספק דרבנן לקולא**). This prohibition applies only when one is certain that a Jew owned it during *Pesach* or where there is a strong reason to suspect **פ"חמץ שעה"פ**.

It is important to note that products found in major supermarkets have a two-week turnaround time. This means that if one finds **חמץ גמור** more than two weeks after *Pesach* in a Jewish owned store that did not sell its *chometz*, he may assume the store acquired the product after *Pesach* and there is no problem of **פ"חמץ שעה"פ**. Products found in smaller "Mom & Pop" shops may have remained on the shelf for a longer period of time, and clarification of turnaround time for such a particular store must be ascertained.

The turnaround time for alcoholic beverages at liquor stores is longer than that of products in supermarkets. Popular liquor stores generally maintain inventory for about six weeks. A prudent person should wait until after *Shavuot* before buying liquor from a store that has an issue with **פ"חמץ שעה"פ**. At that time, one can assume all inventory arrived after *Pesach*.

If one accidentally purchases **חמץ גמור** immediately after *Pesach* from a store that sells **פ"חמץ שעה"פ**, he may not derive benefit from that *chometz*. However, one may return it for a refund as the sale is considered a **מיקח טעות**, a *mistaken sale*; returning the product does not constitute deriving benefit.

The following chart offers guidelines for products that are **פ"חמץ שעה"פ**. "Yes" next to a product indicates the product is subject to the *halachos* of **פ"חמץ שעה"פ**. Following *Pesach*, one may purchase these products only from a Jewish owned store that properly sold its *chometz*, or from a store owned by a gentile. "No" next to a product indicates the product is not subject to the *halachos* of **פ"חמץ שעה"פ**. These products may be purchased at any store after *Pesach*.★

**CHOMETZ AFTER PESACH CHART**

<b>PRODUCT</b>	<b>חמץ שעבר עליו הפסח?</b>
Barley (if pearled, raw and packaged)	No
Beer	Yes
Bread /Cake/Cookies	Yes
Cereal with primary ingredient of wheat, oats or barley	Yes
<i>Chometz</i> content is more than a <i>k'zayis</i> .	Yes
<i>Chometz</i> content in entire package is less than a <i>k'zayis</i> but is greater than 1/60 of the <b>cooked</b> product (e.g. <i>Corn Flakes cereal</i> )	Yes
<i>Chometz</i> content in entire package is less than a <i>k'zayis</i> but is greater than 1/60 of the <b>uncooked</b> product	No
<i>Chometz</i> content is less than 1/60 of the product	No
<i>Chometz</i> Nokshe (e.g. <i>chometz glue</i> )	Yes
Condiments containing vinegar ( <i>ketchup, mayonnaise, mustard, pickles</i> )	No
Cookies	Yes
Cosmetics	No
Detergents	No
Extracts	No
Flour	No
Food Coloring	No
Ketchup	No
<i>Kitniyos</i>	No
Malt flavoring ( <i>in product</i> )	Yes
Maltodextrin	No
Maltose ( <i>in product</i> )	Yes
Mayonnaise	No
Medicine containing <i>chometz</i>	No
Modified food starch ( <i>from unknown source</i> )	No
Mustard	No
Pasta	Yes
Pickles	No
Pretzels	Yes
Processed on <i>chometz</i> equipment with no <i>chometz</i> content in product ( <i>if it was not known to have been processed on Pesach</i> )	No
Products non-edible even for canine consumption	No
Rolled Oats	Yes
Soy Sauce (containing wheat)	Yes
Vanillin and Ethyl Vanillin	No
Vinegar ( <i>from unknown sources</i> )	No
Vitamins containing <i>chometz</i>	No
Wheat germ	Yes
Wheat gluten or Wheat protein ( <i>unknown amount in product</i> )	Yes
Whiskey	Yes
Yeast (Baker's)	No
Yeast extract	No

**STORES WHERE CHOMETZ MAY BE PURCHASED IMMEDIATELY  
AFTER PESACH 2011**

**ALL STAR-K ESTABLISHMENTS**

**ALL STAR-D ESTABLISHMENTS**

**National Stores**

BJ's	CVS
Costco	Food Lion
K-Mart	Mars
Petco	Petsmart
Rite-Aid	Royal Farms
Sam's Discount Warehouse	Shoppers Food Warehouse
Trader Joe's	Walmart
Walgreens	Wegman's
Winn-Dixie	

**Stores in Baltimore, MD**

A-Z Savings <i>(6307 Reisterstown Rd)</i>
Cocoaccinos
Dugan's Liquor
Dunkin Donuts <i>(1508 &amp; 7000 Reisterstown Road)</i>
7-11 <i>(Fords Ln, Hooks Ln, Old Court Rd, Reisterstown Rd north of Slade Ave)</i>
Me-Latte at JCC Owings Mills <i>(3506 Gwynnbrook Avenue, Owings Mills)</i>
Me-Latte at John Hopkins <i>(David Koch Cancer Research Building 2, 1st Floor)</i>
Savings Center <i>(4003 Seven Mile Ln)</i>
Seven Mile Market
Sunplash
Village Liquors

## SUBSCRIBE TO KASHRUS KURRENTS

**TO RECEIVE KASHRUS KURRENTS  
BY MAIL, SEND \$10.00 FOR  
ANNUAL SUBSCRIPTION TO:**

Kashrus Kurrents  
122 Slade Ave., Suite 300  
Baltimore, MD 21208

**KASHRUS KURRENTS IS ALSO  
AVAILABLE ON THE WEB:**

<http://www.star-k.org>

**OR VIA E-MAIL BY SENDING A  
BLANK E-MAIL TO:**

[kashruskurrents-subscribe@star-k.org](mailto:kashruskurrents-subscribe@star-k.org)

**FOR ADDITIONAL ARTICLES  
AND YEAR-ROUND KASHRUS  
INFORMATION VISIT THE STAR-K  
WEBSITE AT WWW.STAR-K.ORG:**

### *Additional Pesach Articles:*

- A Consumer's Guide to *Chometz*
- The *Kashrus*, *Shabbos*, and *Pesach* Guide to Cosmetics
- The 10 Commandments for the Prudent Passover Consumer

### *Additional Medicine Articles:*

- A *Kashrus* Guide to Medications, Vitamins, and Nutritional Supplements
- Year-Round Approved Over-the-Counter Medication List
- *Kashrus* Guide for the OB-GYN Patient
- She Sells Sea Shells - But Are They Kosher? The *Kashrus* Status of Glucosamine and Other Arthritis Remedies
- The Visitor's *Halachic* Guide to Hospitals

### *Appliance Articles:*

- Keeping Your Cool
- Oven *Kashrus*: For Everyday Use
- See the Appliance Section on our website for details regarding appliance companies and models certified by Star-K Kosher Certification.

## BEYOND PASSOVER STAR-K ALSO BRINGS YOU:

**Star-K's 1st Mashgicha Enrichment Program**, held at its Baltimore headquarters in November 2009, was so successful that another all-women two day conference is being planned for the fall 2011. Open to a limited number of women who are currently employed as mashgichos worldwide. For details please visit our website or contact the Star-K office.

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**Star-K's Virtual Kosher University** ([www.kosherclasses.org](http://www.kosherclasses.org)), providing online multi-level kosher classes. Scheduled for the last Wednesday of each month, the TeleKosher Conference Series discusses unique and unusual questions regarding kosher.

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**Star-K's Appliance Certification Directory**, offering the kosher consumer up to date news and information from the only kosher certification agency that certifies Sabbath mode appliances.

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**Star-K's Shul Kitchen Guidelines**, assisting *shuls* in implementing *kashrus* guidelines for their kitchens, written by Star-K *Kashrus* Administrator and *Rav* of KAYTT, Rabbi Dovid Heber, based on the *psak* of *Rav* Moshe Heinemann, Star-K Rabbinic Administrator.

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**Star-K's Speakers Bureau**, presenting selected *kashrus* topics delivered by its administrative staff, from the basics of keeping a kosher home to its philosophical and spiritual significance and its practical application. Speakers can also give a behind the scenes look at the manufacturing process of several industries.

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**Star-K's National Kashrus Lecture Series** also takes its in-house Speakers Bureau on the road. Cassettes of these lectures are available.

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**Star-K's Education Series CDs** are available for purchase exclusively from Star-K Certification. These include Insect Checking Video Tutorials, *Shmitta* CD, A Video Guide to *Nikkur*, and a CD entitled. From Coop to Soup (the entire process of kosher chicken production, beginning with a chicken hatchling and ending with the cooking process).

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**Star-K's 8th Annual Kashrus Training Program**, will take place July 25-28, 2011 at the Star-K offices in Baltimore, Maryland. This widely acclaimed intensive seminar is limited to 25 students including *rabbonim*, *kollel* members, and others serving in *klei kodesh*.

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**Star-K/QAI (Quality Assurance International)**, joining kosher certification and organic auditing consistent with the rising global demands for high-quality kosher certified organic products.

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**Star-K's Institute of Halachah**, assisting consumers who are unable to reach their personal *Rav* with a question. Call 410-484-4110 x238, Monday-Thursday, 2:00 p.m. – 5:00 p.m., Friday 11:00 a.m. – 2:00 p.m., or email [Halachah@star-k.org](mailto:Halachah@star-k.org). (Emails are answered during the above hours only).

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**Star-K's Kosher Hotline** (410-484-4110), responding by telephone to thousands of consumers' queries from around the world on various *kashrus* topics.

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**Star-K's New Multimedia Insect Checking Website** ([www.checkforinsects.com](http://www.checkforinsects.com)), incorporating detailed vegetable checking instructions with video tutorials, as well as pictures and videos of the insects themselves.

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For further information regarding the above programs, and to find everything you need to know about kosher from the latest Star-K lists (Beverage, Liquor, Slurpee etc.) to over 100 archival *Kashrus Kurrents* articles on kosher related topics, call the Star-K at 410-484-4110 or visit [www.star-k.org](http://www.star-k.org). To receive **Star-K News and Alerts** via email please visit [www.star-k.org/cons-new-alerts.htm](http://www.star-k.org/cons-new-alerts.htm) or send an email to [alerts-subscribe@star-k.org](mailto:alerts-subscribe@star-k.org).