

Passover
MEDICINES & COSMETICS
ABRIDGED WEB EDITION

2019
**PASSOVER
DIRECTORY**

EASY TO USE
FORMAT
& INDEX

TWO POPULAR GUIDES IN ONE

NEW! TIPS FOR SEPHARDIM



STAR-K
COMPREHENSIVE
INFORMATION
& PRODUCT GUIDE

2019 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
www.star-k.org

For updated Passover medicine information, visit www.kehilasyaakov.org

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בס"ד

Adar I 5779

Dear Friend,

Chasdei Hashem, the Kollel has been zoche to provide the tzibbur with the Pesach Guide to Cosmetics and Medications some 28 years. We daven to Hashem to be able to continue this practice for many years to come. This is done with the hope of increasing your Pesach convenience and limiting its cost. The Guide is the original research of Rabbi Gershon Bess שליט"א, Rav of the Congregation Kehilas Yaakov, and an alumnus of Kollel Los Angeles.

While several prominent Rabbonim have questioned the need for this list, Rav Yosef Shalom Eliyashiv זצוק"ל, Rav Shmuel Vosner זצוק"ל, and other gedolei yisroel have urged, both for reasons in הלכה and מנהג, that the established practice be continued. (See further Understanding the Halochos and List).

For any further questions, you may email Rabbi Bess at rgbess@hotmail.com. To put yourself on future mailing lists, please fax 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 twenty-five different shiurim and Torah study groups.

This year the Kollel maintains an all learning component of twelve avreichim who are totally and diligently immersed in the depths of Torah study. Forty-four years ago this summer, this unique entity was established as an exemplary expression of Community Kollel, first and foremost - a Kollel. While shiurim and קירוב are important aspects of the institution, they are peripheral. The overriding focus is upon shteigen in learnen (growth in learning) on the part of the avreichim themselves. This is the קרן. All other activities are פירות. This Kollel is first and foremost - a Kollel. It has stood, and continues to stand בס"ד, as a magnificent example for other American cities and neighborhoods, which are increasingly establishing and seeking to establish kollelim.

As a dynamic institution, there is rarely a year, בס"ד, that we are not privileged to a significant new development. Kollel Los Angeles does not insist that its avreichim enter עבודת הקודש. However, of some eighty five alumni, all, but five or six are fully installed in positions of community leadership, ראשי כולל, ראשי ישיבה, מחנכים, רבנים, מנהלים.

This past year, the Kollel has been זוכה to phenomenal leadership. Three of our avreichim have taken wonderful positions. Rav Yisroel Meir Ullmann שליט"א has become a rebbe in the junior high division of Yeshiva Rav Isaacson - Toras Emes. Rav Avrohom Morgenstern שליט"א has become the Rosh Kollel of the Chesterfield MO Kollel, where he has already taken on a number of shiurim, both in the Kollel itself and in the wider community. Rav Yehoshua Millman שליט"א has opened a new beautiful Kollel in Valley Village and serves as its Rosh Kollel. May they all gebened with tremendous hatzlacha in their התורה.

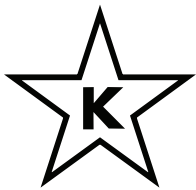
Additionally, we as a Kollel, and the L.A. community as a whole, have been privileged with a three new אברכים. Rabbi Elimelech Zimmer שליט"א has joined us from the Brisker Kollel in ירושלים. Rabbi Yosef Freedman שליט"א and Rabbi Moshe Eisen שליט"א have come from בית מדרש גבוה of Lakewood. These additions are a tremendous ברכה from הבק"ה as they complement our current beautiful fabric.

ויהי ד' בעזרם להגדיל תורה ולהאדירה, ולהוליק אותם ואותנו בדרך ישרה תמיד!

ואנו תודה ותפילה למקום, שכשם שזכינו 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

Adar II 5779

Dear Friend,

This year's edition of the Passover Medicines & Cosmetics Directory was made possible yet again by a long-standing and fruitful partnership between STAR-K Kosher Certification and *Kollel* Los Angeles.

The information in this guide is based on Rabbi Gershon Bess's extensive research with pharmaceutical manufacturers and personal care product companies. In addition to serving as *Rav* of Congregation *Kehilas Yaakov* in Los Angeles, Rabbi Bess is considered a leading expert on Passover medications.

For over a quarter of a century, STAR-K and the *Kollel* have worked side by side to publish a comprehensive list of approved *chometz*-free medications and cosmetics that are relied on and used by thousands of Kosher consumers. Since medications and cosmetics are not formally certified as 'Kosher,' or easily identified as acceptable for consumption or use the way food products are, the Kosher consumer is often left in the dark regarding their *Pesach* status. As a result, well-intentioned individuals sometimes even refrain from taking prescribed medications during *Pesach* because they assume it contains *chometz*, possibly endangering their health.

The purpose of this Directory is to properly guide Kosher consumers as they purchase medications and cosmetics for the *Yom Tov* and to alleviate their stress and concerns about the reliability of these items. To maximize ease of use, the Directory was carefully designed and formatted with an 'easy-to-find' tabbing system.

Additionally, the Directory includes a host of helpful articles and lists, such as STAR-K *Pesach* Kitchen; STAR-K 2019 *Pesach* Product Directory; STAR-S P *Kitniyot* Products for *Sephardim*; and *Pesach* Guide for Individuals with Diabetes. It also includes an Index. It is our hope that you will find this directory useful and help you prepare for *Pesach* with greater peace of mind.

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

Rabbi Moshe Heinemann
Rabbinic Administrator

Avrom Pollak
President

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PESACH KITCHEN

CHOMETZ INFO

PESACH INFO

MEDICINE LIST

PERSONAL
CARE LIST

ADDENDUMS

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HOW TO USE THE PRODUCT DIRECTORY

Products are Kosher for Passover only when the indicated conditions below are met.

☆ **"P" Required-** These products are certified by STAR-K for Passover only when bearing STAR-K P on the label.

☆ **/No "P" Required-** These products are certified by STAR-K for Passover when bearing the STAR-K symbol. No additional "P" or "Kosher for Passover" statement is necessary.

"P" Required- These products are certified for Passover by another *kashrus* agency when bearing their Kosher symbol followed by a "P" or "Kosher for Passover" statement.

No "P" Required- These products are certified for Passover by another *kashrus* agency when bearing their Kosher symbol. No additional "P" or "Kosher for Passover" statement is necessary.

Please also note the following:

- Packaged dairy products certified by STAR-K are *Cholov Yisroel* (CY).
- Products bearing 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 as there may be *Trumos* and *Ma'asros* concerns.
- 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 further discussion regarding this issue, see page 131.

ALCOHOL - CHOCOLATE SYRUP

A

ALCOHOL

Any isopropyl alcohol may be used for external use.

ALCOHOLIC BEVERAGES

De La Rosa Vineyards (☆P Required)

Brandy

Grappa

Ice Wines

Wines

Millesito Kosher Val D'Oca (☆P Required)

Prosecco

Notte Italiana (☆P Required)

Prosecco

Vinprom - Troyan (☆/No P Required)

Apple Brandy

Apricot Brandy

Pear Brandy

Plum Brandy

ALMOND MILK

Liebers (P Required)

Almond Milk (Original, Vanilla)

If the above product is not readily available, the almond milk brands listed on page 141 may be used under the following conditions: 1) Only "Original" version, 2) Person is ill or has dietary restrictions, 3) Ideally purchase before *Pesach*, 4) Use separate utensils.

ALUMINUM FOIL PRODUCTS

All disposable foil products may be used.

AMMONIA – ALL

APPLE JUICE – SEE JUICES

APPLE SAUCE

Unger's (☆P Required)

Applesauce, Original

B

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 cereal requires 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 141).

BABY FOOD

All baby food requires reliable KFP certification.

See page 140

BABY FORMULA

See pages 128 & 140

BABY POWDER

Any not listing oat flour as an ingredient may be used.

BABY WIPES

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

BAKERY PRODUCTS

21st Century (☆P Required)

BAKING POWDER REQUIRES KFP CERTIFICATION

BAKING SODA – ALL

BALLOONS – ANY WITHOUT POWDER

BAND-AIDS – ALL

BATH TREATMENT

Oatmeal Bath Treatments are made of oatmeal, which is real *chometz*. They must be sold or disposed of before *Pesach*.

BLEACH – ALL

BLUSH/ROUGE, POWDERED – ALL

BORSCHT

Unger's (☆P Required)

BUTCHERS – SEE MEAT

C

CANDY & CONFECTIONS

See also Gift Baskets

The Candy Store (Balt., MD) – (☆P Required)

21st Century (☆P Required)

CATERERS

Quality Kosher (Southfield, MI) (☆P Required)

CHARCOAL BRIQUETTES

Any (including flavored)

CHOCOLATE SYRUP

Unger's (☆P Required)

CLEANSERS - DAIRY PRODUCTS

CLEANSERS – See Detergents, Cleansers

COCOA – Any domestically produced 100% pure cocoa, with no additives, may be used.

COCONUT MILK

All coconut milk products require Kosher for Passover certification. If not available, the brands listed on page 141 may be used under the following conditions: 1) Only "Original" version, 2) Person is ill or has dietary restrictions, 3) Ideally purchase before *Pesach*, 4) Use separate utensils.

COCONUT OIL

Wholesome Pantry (Shoprite) (☆P Required)
Refined Organic Coconut Oil
Unrefined Organic Coconut Oil

COCONUT PRODUCTS

Arya (☆P Required)
Coconut Chips - fine, medium
Organic Coconut Chips - fine, medium
Coconut Secret (☆/No P Required)
Coconut Aminos
Coconut Crystal
Coconut Flour
Coconut Nectar
Coconut Vinegar

COFFEE, PACKAGED

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

Archer Farms – Reg Unflav Ground
Better Valu – Reg Unflav Ground
Brooklyn Coffee House - Reg & Decaf Unflav Ground
Chef's Quality- Reg Unflav Ground
Chock Full O' Nuts – Reg Unflav Ground
Corim (☆P Required) – Reg & Decaf Unflav Ground
Cosmopolitan – Reg Unflav Ground
Ellis - Reg & Decaf Unflav Ground
Essential Everyday - Reg Unflav Ground
Folgers – Reg & Decaf Unflav Instant, Reg & Decaf Unflav Ground

Gevalia (P required)
Gillies (☆P required) – Reg & Decaf Unflav Ground
Great Value - Reg Unflav Ground
Hena – Reg & Decaf Unflav Ground
Kirkland Signature – Reg Unflav Ground
Kobricks (☆P required) – Reg & Decaf Unflav Ground
Maxwell House - Reg Unflav Ground
Mr. Coffee – Reg Unflav Ground
Nature's Promise - Reg Unflav Ground
Nescafe Taster's Choice –
Reg Unflavored Instant including House Blend & French Roast
Price Chopper – Reg Unflav Ground

Sanka (P required)- Decaf Unflav Instant
Shoprite – Reg Unflav Ground
Trader Joe's – Reg Unflav Ground
Weis – Reg Unflav Ground

COFFEE ALTERNATIVES

These products (e.g., varieties of Postum & Teeccino brand) often contain *chometz* and should be sold with the *chometz*.

COFFEE WHITENER/CREAMER

Unger's (☆P Required)

COMMUNITY FOOD SERVICES

KIVO at Franklin & Marshall College
(Lancaster, PA)

Limited to kosher dining area displaying ☆P sign

King David Nursing and Rehab

Meat dining ☆P; Dairy dining Ⓛ P

104 West! at Cornell University (Ithaca, NY)

Limited to kosher dining area displaying ☆P sign

Johns Hopkins University Kosher Dining
Area Cafe & Smokler Hillel Center

All kosher dining services are certified ☆P or Ⓛ P

Noshery-South at Muhlenberg College
(Allentown, PA)

Meat only when bearing ☆P

Tudor Heights

Meat dining ☆P; Dairy dining Ⓛ P

PURE at Penn State University
(State College, PA)

Meat only when bearing ☆P

Bikur Cholim of Baltimore offers sealed STAR-K P meals at all area hospitals. Please note the sealed meals are delivered by Bikur Cholim upon request. Please contact Bikur Cholim at Office: 410.999.3700 or Text: 443.894.1023 www.baltimorebikurcholim.org

Bikur Cholim Hospitality Rooms are available at the following hospitals:

Sinai Hospital (in ER and next to Maternity)

Johns Hopkins

GBMC

University of Maryland

CONTACT LENS SOLUTION – ALL

D

DAIRY PRODUCTS

Ko-Sure (☆P Required)

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

Mozzarella Cheese (shredded)

Muenster Cheese

DAIRY PRODUCTS - FISH, FROZEN GEFILTE

Pride of the Farm (☆P Required)

Chocolate Milk

Half & Half

Heavy Cream

Ice Cream (chocolate, vanilla)

Milk (low-fat, skim, whole, 2%)

7 Mile Market (Baltimore, MD)

Dairy Dept. – ☆P sign/label

Susan Gourmet (☆P Required)

Curd Cheese

Mozzarella Cheese

Ricotta Cheese

String Cheese

Syrian Cheese

Twisted Mozzarella String Cheese

DENTAL FLOSS/PRE-THREADED

Any unflavored (waxed or unwaxed) may be used.

DEODORANTS/ANTIPERSPIRANTS

All that are applied in powder form may be used. This includes a solid stick powder. (For cream, gel, roll-on, or spray forms see page 128).

DETERGENTS, CLEANSERS

The following may be used without any add'l Passover symbol:

Ajax

Amway when dist. in N. America

(STAR-K KFP Certified/No Symbol Required)

Bus. to Bus. Heavy Duty Degreaser

Bus. to Bus. Multi-Surface Cleaner

Pursue Disinfectant Cleaner

Clorox

Fantastik

Lysol

Melaleuca (☆/No P Required)

MelaMagic Heavy-Duty Multi-Purpose Cleaner

Tough & Tender Concentrate

Tub & Tile Bathroom Cleaner

Mr. Clean

Murphy's

Shaklee (☆/No P Required)

Basic G® Conc. Germicide

Basic H® Conc. Organic Clnr

Get Clean™ Basic-H2® Organic Super Cleaning Conc

Get Clean™ Basic-H2® Organic Super Cleaning Wipes

Get Clean™ Scour Off® Heavy Duty Paste

Soft Scrub

St. Moritz

Trader Joe's

Up & Up

Wegmans

Windex

DETERGENTS, DISHWASHING

The following may be used without any add'l Passover symbol:

Ajax

Cascade

Dawn

Ivory

Joy

Palmolive (Reg, Ultra)

Seventh Generation

Trader Joe's

Up & Up

Wegmans

DETERGENTS, LAUNDRY – Powder

Any with reliable kosher certification may be used on Passover.

DETERGENTS, LAUNDRY – Liquid

The following may be used without any add'l Passover symbol:

Arm & Hammer

Cheer

Dreft

Dynamo

Era

Gain

Tide

Xtra

E

EGGS

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

F

FACE POWDER – ALL

FINGER PAINTS

Some brands including Elmer's contain wheat or oats and should be sold and put away with the *chometz*.

FISH PRODUCTS

Benz's (☆P Required)

Tuna, Canned

California Delight (☆P Required)

Tuna, Canned

Levittown Fish

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

FISH, FROZEN GEFILTE

Benz's (☆P Required)

Classic Original (Reg, Sugar-Free, Twin Pack)

FISH, FROZEN RAW - GRAPE JUICE

FISH, FROZEN RAW

All frozen raw fish products should have reliable certifying agency Passover approval. If Passover approved frozen fish is not available, or the frozen fish was already purchased without Passover approval, then it should be washed, ideally before *Pesach*. This should not be done over a *Pesach* sink.

FISH STORE/COUNTER

7 Seas Fish Dept at Seven Mile Market

Raw Fresh Fish (☆P Required)

Market Maven (Baltimore, MD)

Raw Fresh Fish (☆P Required)

Shlomo's Meat Market (Baltimore, MD)

Raw Fresh Fish (☆/No P Required)

FRUIT, CANNED

California Delight (☆P Required)

Pineapple

Pears

Tropical Fruit Cocktail

Unger's (☆P Required)

Canned Pineapple

Cranberry Sauce (jelled, whole)

FRUIT, DRIED—See also Raisins

21st Century (☆P Required)

Assorted Dried Fruit

Great Lakes (☆P Required)

Apricots

Figs

Happy Apricots (☆/No P Required)

Apricots, Whole

Organic Apricots, Whole

Kirici (☆/No P Required)

Apricots, Whole

Natural Food Source (☆/No P Required)

Apricots, Whole

Nature's Original (☆P Required)

Apricots

Mixed Fruit

Peaches

Plums

Prunes

Sunny Fruit (☆/No P Required)

Apricots, Whole

Figs, Whole

Sunsational Fruits (☆/No P Required)

Apricots, Whole

Figs, Whole

Sunrose (☆/No P Required)

Apricots, Whole

Figs, Whole

FRUIT, FRESH PRE-CUT

The following companies make a variety of fresh fruit products which may be used for Passover when bearing ☆P (unless otherwise indicated):

Del Monte (☆P Required)

Foodhold (☆/No P Required)

Garden Cut (☆P Required)

Lancaster Foods (☆/No P Required)

Nature's Promise (☆/No P Required)

Sheetz M.T. Go (☆P Required)

The Farmer's Market (☆P Required)

Wegmans (☆P Required)

FRUIT, FROZEN

Fairmont Frozen (☆P Required)

Cranberries

Rhubarb

Kosher Taste (☆P Required)

Frozen Blueberries

All other brands of frozen **unsweetened additive-free** (without syrup, citric acid, ascorbic acid, or vitamin C), whole, sliced or formed fruit may be used. The above applies to frozen fruits that do not have an issue with insect infestation, such as sliced peaches, melon balls and cranberries. However, frozen fruit **that may be infested** (e.g., strawberries) may only be used year-round, including *Pesach*, when bearing an approved *Kashrus* symbol. No additional Passover symbol is required.

G**GIFT BASKETS/PLATTERS**

21st Century- Ronkonkoma, NY (☆P Required)

The Candy Store- Baltimore, MD (☆P Required)

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 it contains powder, do not use near food. Hospital disposable gloves may contain oatmeal and if so should be sold and put away with the chometz.

GLUE — All Krazy Glue, Elmer's and Ross Glue products are made of synthetic ingredients and may be used on *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 — Requires KFP Certification

De La Rosa Vineyards (☆P Required)

Organic Grape Juice

HAND SANITIZER - MATZAH, EGG

H

HAND SANITIZER – Any without alcohol may be used.

HONEY – All honey requires KFP Certification.

HORSERADISH

Noam Gourmet (☆P Required)

Unger's (☆P Required)

HYDROGEN PEROXIDE – ALL

I

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

ICE CREAM

Pride of the Farm (☆P Required)

Ice Cream (Chocolate, Vanilla)

INFANT FORMULA

See pages 128 & 140

INSECT/RODENT TRAPS

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

J

JAMS/PRESERVES

Unger's (☆P Required)

Apricot Preserves

Raspberry Preserves

Strawberry Preserves

JUICES/FRUIT DRINKS

All fresh juices require KFP Certification.

Ceres (☆P Required)

Apricot Juice

Cranberry Kiwi Juice

Granadilla/Passion Fruit Juice

Guava Juice

Litchi Juice

Mango Juice

Medley of Fruit Juice

Papaya Juice

Peach Juice

Pear Juice

Pineapple Juice

Secrets of the Valley 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 (No P Required)

K

KETCHUP

Unger's (☆P Required)

KISHKE, PAREVE

Benz's (☆P Required)

Unger's (☆P Required)

KUGELS – See Prepared Foods

L

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*.

M

MATZAH

All *Matzah* requires reliable KFP certification.

For a discussion on how to check *matzos*, see page 78

Matzot Chabura Beit Shemesh (P Required)

Hand Shmura Matzah, Wheat

Hand Shmura Matzah, Whole Wheat

Machine Shmura Matzah, Wheat

Machine Shmura Matzah Meal

Rosinski - SBIR (☆P Required)

Machine Matzah, Pain Azyme Wheat

Machine Matzah Meal, Pain Azyme Wheat

7 Mile Market (☆P Required)

Hand Shmura Matzah, Wheat

Hand Shmura Matzah, Whole Wheat

Machine Shmura Matzah, Wheat

MATZAH, EGG

Matzah made with fruit juice or eggs, which includes

"Kosher for Passover", Egg *Matzah* Crackers and Passover Tams, may not be eaten on *Pesach* according to *Ashkenazic* practice, except by the sick or elderly who cannot eat regular *matzah* and require egg *matzah*. Consult your *rav*.

Please note: Even the sick and elderly cannot fulfill the obligation to eat *Matzah* at the *Seder* with these types of *Matzos*.

MATZAH, CHOCOLATE COVERED - NUTS

MATZAH, CHOCOLATE COVERED21st Century (☆P Required)*Chocolate Covered Matzah*

The above brand is KFP when bearing the Star-K P symbol and is not made from egg *matzah*/ *matzah ashirah*.

Note: There are other brands of Chocolate Covered *Matzah* on the market that are made from egg *matzah* and may only be consumed by the sick or elderly. Carefully check the label.

MATZAH, OAT – *Gluten-Free, Yashon Shmura Matzos*

Hand Oat Shmura Matzah - from Pupa Tzeilim
Matzah Bakery - when states KFP

MAYONNAISE

Benz's (☆P Required)

Unger's (☆P Required)

**MEAT, RAW (beef, lamb, veal),
PACKAGED**

All packaged raw meat products should be used with Passover approval from a reliable certifying agency.

The following raw meats are certified by STAR-K:

Retail:

Glatt Mart (☆P Required)

Grow and Behold Foods (☆/No P Required)

Kol Foods (☆/No P Required)

7Mile Market (☆P Required)

Market Maven - Baltimore, MD (☆P Required)

Wholesale: (☆/No P Required)

Grow and Behold Foods

M&D Glatt

Regal Foods

The following raw meats are approved by STAR-K without additional Passover symbol:

Alle/Meal Mart

Solomon's

**MEAT-DELICATESSEN STORE/
COUNTER**

Glatt Mart (Brooklyn, NY – Ave. M)

Only packaged products with ☆P

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

Market Maven - (Baltimore, MD) ☆P sign/label

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

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

MILK

Pride of the Farm- Cholov Yisroel (☆P Required)

Non-Cholov Yisroel  Milk- see page 16

In areas where Kosher for Passover milk is not available,
milk should be purchased BEFORE Passover.

MINERAL OIL – ALL**MODELING CLAY**

Many brands including Crayola contain wheat and should be sold and put away with the *chometz*.

N**NAIL POLISH** – ALL**NAIL POLISH REMOVER** - ALL**NUTS**

Raw, whether they are Slivered, 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.

The following processed nuts require KFP certification: Dry roasted, toasted, blanched, and ground.

Whole and half pecans are similar to any raw nuts mentioned above; however, pecan pieces and midget pecans must bear a KFP symbol.

Many consider peanuts as *kitniyos*, which are not permissible on *Pesach*.

The following are certified for Passover by STAR-K:

21st Century (☆P Required)*Assorted Nuts*

Allmac (☆/No P Required)

Hazelnuts

Atlas Walnut (☆/No P Required)

Walnuts

Cascade (☆/No P Required)

Hazelnuts

Great Lakes (☆P Required)

Pine Nuts

Nature's Original (☆P Required)

*Cashews**Mixed Nuts**Pistachios*

Pacific Gold Nut Co. (☆/No P Required)

Walnuts

Poindexter Nut (☆/No P Required)

Walnuts

OLIVE OIL



OLIVE OIL

Aci Yesil (★P Required)

*Extra Virgin
Virgin*

Adriana (★P Required)

*Extra Virgin
Virgin*

Ahold USA (★/No P Required)

Extra Virgin

Al Ouedi (★P Required)

*Extra Virgin
Organic Extra Virgin*

Alhatoglu (★P Required)

*Extra Virgin
Virgin*

Aunt Patty's (★/No P Required)

*Extra Virgin
Organic Extra Virgin*

Barrio (★P Required)

*Extra Virgin
Organic Extra Virgin
Virgin*

Benolio (★P Required)

*Extra Virgin
Organic Extra virgin
Virgin*

Bestolio (★P Required)

*Extra Virgin
Organic Extra Virgin
Virgin*

Bitter Green (★P Required)

*Extra Virgin
Virgin*

Brad's Organic (★P Required)

*Extra Virgin
Organic Extra virgin
Virgin*

Bucca (★P Required)

*Extra Virgin
Organic Extra virgin
Virgin*

C.H.O (★/No P Required)

*Extra Virgin
Organic Extra virgin*

Castellano (★P Required)

*Extra Virgin
Organic Extra virgin
Virgin*

Ciento Uno (★P Required)

*Extra Virgin
Organic Extra Virgin*

Coolive (★P Required)

*Extra Virgin
Virgin*

De LaRosa (★P Required)

*Extra Virgin
Organic Extra Virgin*

Desen (★P Required)

*Extra Virgin
Virgin*

Dorato (★P Required)

*Extra Virgin
Organic Extra Virgin*

Durra (★P Required)

Extra Virgin

Eliana (★P Required)

*Extra Virgin
Organic Extra Virgin
Virgin*

Ena (★P Required)

*Extra Virgin
Virgin*

EVOO (★P Required)

*Extra Virgin
Virgin*

Forrelli (★P Required)

Extra Virgin

Gold River (★P Required)

*Extra Virgin
Organic Extra Virgin*

Graziano (★P Required)

Extra Virgin

Greenist (★P Required)

*Extra Virgin
Organic Extra Virgin
Virgin*

IOS (★P Required)

*Extra Virgin
Organic Extra Virgin
Virgin*

Italione (★P Required)

*Extra Virgin
Organic Extra Virgin
Virgin*

Kekik (★P Required)

*Extra Virgin
Virgin*

Kennes (★P Required)

*Extra Virgin
Virgin*

Kidsolio (★P Required)

*Extra Virgin
Virgin*

OLIVE OIL - PAPER/PLASTIC DISPOSABLES

La Marca (☆P Required)

Extra Virgin
Organic Extra Virgin
Virgin

Litaly (☆P Required)

Extra Virgin
Organic Extra Virgin
Virgin

Little Oliver (☆P Required)

Extra Virgin
Virgin

Mama Lucia (☆P Required)

Extra Virgin

Meijer (☆/No P Required)

Extra Virgin
Organic Extra Virgin

Milasolio (☆P Required)

Extra Virgin
Virgin

Oleovita (☆P Required)

Extra Virgin

OlioEVOO (☆P Required)

Extra Virgin
Virgin

Oliopure (☆P Required)

Extra Virgin
Virgin

Olive Works (☆P Required)

Extra Virgin
Virgin

Pompeian (☆/No P Required)

Extra Virgin
Organic Extra Virgin

Riviere D'or (☆P Required)

Extra Virgin
Organic Extra Virgin

Selin (☆P Required)

Extra Virgin

Sofila (☆P Required)

Extra Virgin
Virgin

Solfrut (☆P Required)

Extra Virgin

Stella Marris (☆P Required)

Extra Virgin
Organic Extra Virgin
Virgin

SunFresh (☆P Required)

Extra Virgin

Sunrise Olive Ranch (☆/No P Required)

Extra Virgin

Vilolio (☆P Required)

Extra Virgin
Virgin

Vitalio (☆P Required)

Extra Virgin
Organic Extra Virgin
Virgin

White Castle (☆P Required)

Extra Virgin
Virgin

Zayit (☆P Required)

Extra Virgin
Organic Extra Virgin

Zaytun (☆P Required)

Extra Virgin

Zita (☆P Required)

Extra Virgin
Organic Extra Virgin**OIL, GRAPESEED**

DeLaRosa (☆P Required)

Pompeian (☆/No P Required)

OIL, COOKING SPRAY

Arista (☆P Required)

Avocado Oil
Grapeseed Oil

DeLaRosa (☆P Required)

Avocado Oil
Grapeseed Oil

Overseas Food Trading (☆P Required)

Avocado Oil

Pompeian (☆/No P Required)

Avocado Oil
Grapeseed Oil**ORANGE JUICE**- Requires KFP Certification.

Frozen Orange Juice- see Juices, Frozen

ORTHODONTIC RUBBER BANDSRinse well with cold water before *Pesach*.**OVEN CLEANER**

The following may be used without any Passover symbol:

Easy Off

Shaklee (☆/No P Required)

*Get Clean Scour off Heavy-Duty Paste***P****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

PAPER/PLASTIC DISPOSABLES - PREPARED FOODS

Cupcake Holders/Baking Cups, Paper – Requires KFP certification. The following are certified by STAR-K:
 Paperchef (☆/No P Required)
 If You Care (☆P 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. (If using rolls of half-sized sheets, this rule applies to the first four and the last two sheets.) The rest of the roll may be used with hot or cold.

Plastic Wraps – All

Plates, Paper – Requires KFP Certification.

Plates, Plastic Coated Paper – For cold use only

Plates, Plastic – All

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. Ensure that the plastics (even when using “pre-cut” tablecloths) are not attached to avoid *halachic* issues related to *Shabbos* & *Yom Tov*.

PARCHMENT PAPER/PANLINERS

Bagcraft (☆/No P Required)

Brown Paper Goods (☆/No P Required)

Carnation (☆/No P Required)

Central Coated Products (☆/No P Required)

Chef LeBon (☆/No P Required)

Companions (☆/No P Required)

D&W Finepack (☆/No P Required)

Easy Baker (☆/No P Required)

Economic Choice (☆/No P Required)

First Mark (☆/No P Required)

Handy Wacks (☆/No P Required)

If You Care (☆P Required)

Kirkland Signature (☆/No P Required)

Master Baker (☆/No P Required)

McNairn (☆/No P Required)

Norpak (☆/No P Required)

Palisades Packaging (☆/No P Required)

Paperchef (☆/No P Required)

Saga Baking Paper, Consumer Rolls
 (☆/No P Required)

PICKLED PRODUCTS

Unger's (☆P Required)

Garlic 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 (☆/No P Required)

Rustic Touch

POLISH, SHOE – ALL

POLISH, SILVER/METAL

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

Goddard's

Hagerty

Weiman

Wright's

POULTRY, RAW PACKAGED

All packaged raw chicken products should be used with Passover approval from a reliable certifying agency.

The following are certified by the STAR-K:

Glatt Mart (☆P Required)

Isaac's Pride (☆/No P Required)

Kol Foods (☆/No P Required)

Quality Kosher (☆/No P Required)

Seven Mile Market (☆P Required)

Market Maven - Baltimore, MD (☆P Required)

Wise Organic Pastures (☆/No P Required)

PREPARED FOODS

Exodus Foods (☆P Required)

BBQ Beef Jerky

Original Beef Jerky

Spicy Beef Jerky

Glatt Mart (Brooklyn, NY-Ave. M)

Only packaged products with ☆P

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

Shoprite (☆P Required)

Chicken Broth

Soupergirl (☆P Required)

Assorted Soups

Tabatchnick's Fine Foods (☆P Required)

Cabbage Soup

Chicken Broth

Old Fashioned Potato Soup

Tomato Basil Soup

PREPARED FOODS, FROZEN - SODA

PREPARED FOODS, FROZEN

Noam Gourmet (☆P Required)
Passover Bagels (Non-Gebrochts)
Passover Onion Bagels (Non-Gebrochts)
Passover Pizza Bagels (Non-Gebrochts)
Passover Pizza Squares (Non-Gebrochts)

Q

QUINOA

Quinoa is Kosher *L'Pesach* and is not related to the five types of *chometz* grains, millet or rice. However, because there is a possibility that quinoa grows in proximity to *chometz* grains and may be processed in facilities that compromise its Kosher for Passover status, quinoa should be accepted only with a reliable Kosher for Passover approval.

The following is certified by the STAR-K:

Natural Earth (☆P Required)

See www.star-k.org/quinoa for more information.

R

RAISINS

The following raisins are approved for use on *Pesach*, provided that "oil" does not appear in the ingredient panel:

Berkley & Jensen (No P Required)
California Fruit (No P Required)
Dole (No P Required)
Essential Everyday (No P Required)
Great Value (No P Required)
Market Pantry (No P Required)
Sun Valley Raisins (No P Required)
Trader Joe's (No P Required)
Wegmans (No P Required)
Weis (No P Required)

RICE MILK— Rice milk is *kitniyas* and may possibly contain *chometz*. Under normal circumstances, one may not consume it on *Pesach*. The brands listed on page 141 may be consumed by someone who is ill (see page 117). Note the following additional conditions: 1) Only "Original" version, 2) Ideally purchase before *Pesach*, 3) Use separate utensils.

S

SALADS — See Veg./Salads, Fresh Pkgd.

SALAD DRESSING

Unger's (☆P Required)
Caesar Dressing
Creamy Italian
Sweet Onion Dressing
Thousand Island 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. The following are certified by STAR-K:

H-E-B (☆/No P Required)

Sea Salt (Coarse, Fine)

Natural Nectar (☆/No P Required)

Sea Salt (Coarse, Fine)

Natural Tides (☆/No P Required)

Sea Salt (Coarse, Fine)

Whole Foods (☆/No P Required)

Sea Salt

SAUCES/DIPS

Unger's (☆P Required)

Barbeque Sauce

Bone Chillin BBQ Sauce

Chicken Sauce

Duck Sauce

Honey Dijon Marinade

Hot Sauce

Lemon & Herb Marinade

Orange Ginger Sauce

Rib Sauce

Salsa

Soy Style Sauce

Steakhouse Marinade

Stir Fry

Sweet & Smokey Marinade

SCOURING PADS/SPONGES

Any without soap may be used.

SELTZER

Any unflavored seltzer that does not list any citrates as an ingredient may be used. All flavored seltzer requires KFP certification.

SUSHI NORI SHEETS

Mizrach U'Maariv (☆P Required)

Roasted Nori Sheets

SILVER/METAL POLISH — See Polish

SODA

Coca Cola Classic P Required ("OU P" on bottle cap)

Classic Coke

Diet Coke

Pepsi P Required ("KP" on bottle cap)

Pepsi Cola (regular) — 2 Liter

Diet Pepsi — 2 Liter

SOY MILK - VEG./POTATOES, FRESH PEELED

SOY MILK

Soy Milk is made from *kitniyos* and may possibly contain *chometz*. Under normal circumstances, one may not consume it on *Pesach*. The brands listed on page 141 may be consumed by someone who is ill (see page 117). Note the following additional conditions: 1) Only "Original" version, 2) Ideally purchase before *Pesach*, 3) Use separate utensils.

SPICES & SEASONINGS

Pure spices, spice blends and seasonings 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

California Delight Sucralis (☆P Required)
Gefen Sweet 'N Low, Nutra Taste Gold (P Required)
Lieber's Sweetees (P Required)
Paskesz Sweetie (P Required)

T

TEA, INSTANT

Nestea – Regular Unflavored (No P Required)

NOTE: Decaffeinated is NOT approved for *Pesach*.

TEA BAGS, REGULAR

The following brands of regular tea bags may be used without any additional Passover symbol.

Note: All herbal, flavored or decaffeinated tea bags require KFP symbol, unless otherwise indicated.

America's Choice
Giant
Key Food
Lipton
Shoprite
Stop & Shop
Swee-Touch-Nee
Tetley

TEA BAGS, DECAFFEINATED

The following brand of decaf unflavored tea bags may be used without any additional Passover symbol.
Lipton

TOMATOES, SUNDRIED

Great Lakes (☆P Required)
Sundried Tomatoes

TUNA

Benz's (☆P Required)
California Delight (☆P Required)

V

VEGETABLES, CANNED/JARRED

Benz's (☆P Required)
Mushrooms
California Delight (☆P Required)
Hearts of Palm
Mushrooms
Potatoes
Yams
Unger's (☆P Required)
Beets
Carrots
Mushrooms
White Potatoes

VEG./CARROTS, FRESH PEELED

Fresh peeled carrots that are whole, cut or shredded require KFP certification. The following are certified for Passover by STAR-K:
Del Monte (☆P Required)
Garden Cut (☆P Required)
Lancaster Foods (☆/No P Required)
Sheetz M. T. Go (☆P Required)

VEG./OTHER, FRESH PEELED

Del Monte (☆P Required)
Butternut Squash
Yams
Yellow Squash
Zucchini
Lancaster Foods (☆/No P Required)
Acorn Squash
Butternut Squash
Eggplant
Potatoes
Yams
Yellow Squash
Zucchini
Nature's Promise (☆/No P Required)
Organic Butternut Squash
Organic Squash Medley
The Farmer's Market (☆P Required)
Butternut Squash
Yams
Yellow Squash
Zucchini

VEG./POTATOES, FRESH PEELED

Fresh peeled potatoes require KFP certification.

VEG./SALAD, FRESH PKGD. - WINE

VEG./SALADS, FRESH PKGD.

All fresh packaged salads require KFP certification. All fresh packaged salads certified by STAR-K are Kosher for Passover only when bearing the ☆P symbol.

VEGETABLES, FROZEN

All frozen vegetables require reliable KFP certification.

VINEGAR

Requires reliable KFP certification

Roland (☆/No P Required)

Balsamic Vinegar

Unger's (☆P Required)

White Vinegar

W

WATER

Any fresh, bottled, spring or distilled water that is unflavored, and does not list any citrates as an ingredient may be used (including those with fluoride or minerals).

Please note: 5 gallon containers are reused and should be purchased with KFP certification.

WAX PAPER

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

Cut-Rite

Essential Everyday

HomeLife

Master Wrap

Meijer

Natural Value

Publix

Reynolds

Shoprite

Shurfine

Stop & Shop

Waxtex

Wegmans

Weis

WHIPPED TOPPING

Unger's (☆P Required)

WINE – see Alcoholic Beverages



STAR-D P NON-CHOLOV YISROEL PRODUCTS

MILK

In areas where Kosher for Passover milk is not available, milk should be purchased before Passover.

The following are STAR-D Dairy KFP

Ahold (Inkjetted with "STARDP")

Milk (1%, 2%, whole, fat free)

Dairy Pure (Inkjetted with "STARDP")

Milk (1%, 2%, skim, whole)

Half and Half

Heavy Whipping Cream

Derle/Hygrade (Inkjetted with "STARDP")

Milk (1%, whole, fat free)

Foodtown (Inkjetted with "STARDP")

Milk (1%, 2%, whole, fat free)

Friendly Farms (Inkjetted with "STARDP")

Milk (1%, 2%, whole, skim, fat free)

Kirkland (Inkjetted with "STARDP")

Milk (1%, 2%, whole, skim, fat free)

Lucerne (Inkjetted with "STARDP")

Milk (1%, 2%, whole, skim, fat free)

Market Pantry (Inkjetted with "STARDP")

Milk (1%, 2%, whole, skim, fat free)

PREPARED FOODS

Tabatchnick's Fine Foods (DOP Required)

Cream of Mushroom Soup

Creamed Spinach

Creamy New England Potato Soup



STAR-S P NON-KITNIYOT PRODUCTS

KOSHER L'PESACH FOR BOTH SEPHARDIM AND ASHKENAZIM

STAR-S is a division of STAR-K dedicated to providing for the *kashrus* needs of Sephardic communities nationwide.

Rav Emanuel Goldfeiz, *shlit"a*, is the Rav Hamachshir of STAR-S.

ALCOHOLIC BEVERAGES

De La Rosa Vineyards (STAR-S P Required)

Brandy

Grappa

IceWine

Wines

Organic Grape Juice

Notte Italiana (STAR-S P Required)

Prosecco

Val D'Oca (STAR-S P Required)

Prosecco

MEAT- All Chalak Beit Yosef L'Sephardim

Bierig Brothers (when bearing STAR-S Beit Yosef)

Boxed Veal

Glatt Ranch (when bearing STAR-S Beit Yosef)

Boxed Beef, Product of USA

(Distributed by AD Rosenblatt)

M&D Glatt (when bearing STAR-S Beit Yosef)

Boxed Lamb

Boxed Veal

Regal Foods (when bearing STAR-S Beit Yosef)

Boxed Beef, Product of USA

(Distributed by Springfield Group)

CANNED GOODS

California Delight (STAR-S P Required)

Hearts of Palm-Whole

Hearts of Palm Cuts & Pieces

Pears in Light Syrup

(Available in your local kosher supermarkets, distributed nationally by DS International Traders - 323-725-1045, and Quality Frozen Foods- 718-256-9100)

SALMON- Bishul Beit Yosef, Mashgiach Temidi

California Delight (STAR-S P required)

Salmon Boneless Skinless

(Available in your local kosher supermarkets, distributed nationally by DS International Traders- 323-725-1045, and Quality Frozen Foods- 718-256-9100).

TUNA- Bishul Beit Yosef, Mashgiach Temidi

California Delight (STAR-S P required)

Chunk "TONGOL" Tuna in Water

Chunk Light Tuna in Water

Chunk White Albacore Tuna in Water

Chunk Yellowfin Tuna in Water

Solid White Albacore Tuna in Water

Skipjack Chunk Tuna in Water

(Available in your local kosher supermarkets, distributed nationally by DS International Traders- 323-725-1045; Quality Frozen Foods- 718-256-9100)



STAR-S P KITNIYOT PRODUCTS FOR SEFARDIM ONLY

We are happy to announce that the following products, including **Kitniyot for Sephardim only**, are certified for Pesach 5779, L'Mehadrin.

For information regarding the STAR-S Certification, see previous page.

CANNED GOODS

California Delight (STAR-S P Kitniyot required)

Baby Corn –Whole Spears

Cut Baby Corn

Whole Kernel Corn

(Available in your local kosher supermarkets, distributed nationally by DS International Traders- 323-725-1045, and Quality Frozen Foods- 718-256-9100)

FROZEN BEANS

Yerek Brand (STAR-S P Kitniyot required)

Green Beans

Cut Green Beans

French Cut Green Beans

Green Peas

Peas & Carrots

Cut Corn

Mixed Vegetables

Baby Lima Beans

(Available in your local kosher supermarket, distributed nationally by Quality Frozen Foods- 718-256-9100).

RICE

Despite the fact that these rice products are meticulously cleaned in the factories with advanced machines, the *Gedolei Haposkim* of the *Sephardic kehillot* feel that the established custom of checking the rice, grain by grain, three times is still required. Therefore, STAR-S-P Kitniyot certified rice products should be checked, grain by grain, three times prior to its use on Pesach.

Carolina Mehadrin (STAR-S P Kitniyot required)

Long Grain White Rice

(The above brand is available in your local kosher supermarkets, distributed nationally by Quality Frozen Foods- 718-256-9100).

Himalayan Pride

(☆ Required / No STAR-S P Req.- Product is Kitniyot)

Basmati Rice

Super Lucky Elephant

(☆ Required / No STAR-S P Req.- Product is Kitniyot)

Jasmine Rice

(The above 2 brands are available nationwide in Costco, Walmart, Sam's Club and other fine stores/distributed on the East Coast by EMD sales (301) 520-3856)

Additional Brands

The following brands of Basmati, Jasmine, and Raw Rice, when bearing a STAR-K symbol are certified STAR-S P Kitniyot. No STAR-S P symbol is required on the label.

Do Teer

Iberia

Kitchen King

Magic

Pari

Regal Harvest

Roland

Sarveshwar

Sarveshwar 2-Star

Sarveshwar 3-Star

Sarveshwar 5-Star

Sarveshwar Anu

Sarveshwar Choice

Sarveshwar Daily

Sarveshwar Fusion

Sarveshwar Kheer

Sarveshwar Kinki

Sarveshwar Lily

Sarveshwar Magic

Sarveshwar Maya

Sarveshwar Mithas

Sarveshwar Pearl

Sarveshwar PR-14

Sarveshwar Pride

Sarveshwar Prime

Sarveshwar Regal

Sarveshwar Sara

Sarveshwar Select

Sarveshwar Star

Sarveshwar Ultra XL

Sarveshwar Unique

Vallabh Ratna

Yadu Chaina

THE *PESACH* KITCHEN

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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 *mitzvah* of “*Tashbisu Se’or Mibateichem*”, ridding one’s home and possessions of *chometz*. However, if we are to use kitchen equipment, utensils, or articles that can be found 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*.

The *Torah* instructs us that the proper *kashering* method used to rid a vessel of *chometz* is dependent upon the original method of food preparation through which *chometz* was absorbed 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

When possible, it is preferable for a person knowledgeable in the laws of *kashering* to be present during this *kashering* process. *Kashering* must be finished before the latest time to burn the *chometz* (see page 60). If *kashering* was not done before this time, consult your *rav*. For *Kashering* Safety Tips from *Hatzalah*, see page 142.

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 during *Pesach*.

The **stove** must also be *kashered* if it is to be used during *Pesach*. This includes the **oven**, **cooktop**, and **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

Conventional Oven

In a conventional oven, whether 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 40 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 and not directly on the racks themselves.

Continuous Cleaning Oven

In a continuous cleaning oven, one cannot assume that such an oven is clean based solely on the manufacturer's claims; 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. The oven should then be turned on to 450°F for an hour so that the continuous clean mechanism can work. If the spots do not disappear, the oven should be left on for a few hours to allow the continuous clean mechanism to deep clean; otherwise, 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 on to the 550°F setting for 40 minutes.

Self-Cleaning Oven

In a self-cleaning oven, before using the self-clean cycle, one should clean the inside face of the oven door as well as the opposing outer rim of the oven outside the gasket, since these areas are not necessarily cleaned during the cycle. One should ensure that 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 build-up of grease on the bottom of the oven. It is recommended that one apply Easy Off, made especially for self-clean ovens, to lift and remove the grease. The oven should not be left unattended while in the self-cleaning mode.

Due to reports of potential fires, one should not leave other operating heating appliances (i.e., dryers, toasters, coffee makers, toaster ovens, microwave ovens, or dishwashers) unattended. In fact, toasters and toaster ovens should be unplugged (by pulling on the plug and not the cord) when not in use.

Most oven manufacturers instruct the consumer to remove the oven racks before self-cleaning so they will not discolor. However, one may self-clean the oven with the racks inside even though they might discolor. After the self-clean cycle, one should use a little oil on the side of the racks to easily slide them in and out of the oven. There are some manufacturers that also require removal of the racks before the self-clean cycle can start. In this case, one should take the racks out, clean them very well, and then put them in the oven at the highest temperature (usually 550°F) for 40 minutes. This procedure *kashers* the racks.

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 also *kasher* the fan using the self clean *kashering* method previously mentioned. 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.

Please note that many ovens today have “Aqualift” or Steam Clean instead of a conventional self-cleaning feature. Neither Aqualift nor Steam Clean get hot enough to *kasher* the oven. Instead, use the “conventional oven” *kashering* method as described above.

The Cooktop

Gas Cooktop

On a conventional gas range, the cast iron or metal grates upon which the pots rest 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. Some grates have rubber feet that may be damaged by the heat of the oven or may damage the oven itself.) **NOTE:** The self-cleaning cycle may remove the paint finish if the grate is not manufactured to withstand the self-clean cycle.

The rest of the range (not glasstop) 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 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 require *kashering* or covering but should be cleaned.

Electric Cooktop

In a conventional electric cooktop, one is required 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 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 placing 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-ceramic cooktop for *Pesach* use is a bit complex. To *kasher* the burner area, one should clean it well and turn on the elements until they glow. The burner area will then be 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 upon 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. Furthermore, in order to use a large pot that extends beyond the designated cooking area, one should place a metal disc approximately 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 *libbun kal* (550°F for 40 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 on 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 glasstop. In order to *kasher* this area, it would have to become red hot when turned on. Many of these warming areas do not become hot enough for *kashering* and may not be used on *Pesach*.

Broiler - The broiler pan cannot be *kashered* by merely turning on the gas or electricity. Since food is broiled or roasted directly on the pan, the pan must be heated to a glow in order to be used during *Pesach*. This can be done by using a blowtorch (which should be handled by qualified and experienced individuals only). An alternative method is to replace the broiler pan. The empty broiler cavity must then be *kashered* by cleaning and setting it to broil for 40 minutes. If one does not intend to use the broiler, one 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. Otherwise, the insert should be cleaned and not used during *Pesach*.

Barbecue Grills - A grill cannot be *kashered* by simply 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 by sandwiching the grates between the charcoal briquettes and setting them on fire. An alternative 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 food having touched that area during barbecuing. The empty gas grill cavity (and the hood) must be *kashered* by cleaning, closing the hood, and setting it to the highest setting for 40 minutes. 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 and would, therefore, also require application of direct heat until the surface glows red. Otherwise, the insert should be cleaned and not used during *Pesach*. If the grill has side burners they should be treated like cooktop grates, assuming no food has been placed directly on them.

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 during *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, one should cook an open potato in the microwave until it has been steaming for a few minutes. Immediately after the potato has been cooked, one should place his hand on the ceiling of the microwave to see if it has become too hot to touch. If one cannot hold his hand there for 15 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., one can hold his hand there for 15 seconds), the microwave itself needs only to be cleaned well. It is recommended that one wait 24 hours before using the microwave on *Pesach*. The turntable 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 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) while the fan is 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 40 minutes. A piece of paper should then be held against the interior wall to see if it gets singed.¹ If the paper is singed, the convection microwave has been heated sufficiently for *libbun kal* and can be considered *kashered*. Many models fail the test because their settings do not allow the microwave to become hot enough for *kashering*. If this is the case, the microwave should be cleaned, sealed, and not used during *Pesach*.

HAGOLAH (NOTE: FOLLOW THESE STEPS WITH CARE)

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 the utensils thoroughly and waiting 24 hours before immersing them, one by one, into a kosher for *Pesach* pot of water heated to a rolling boil; a rolling boil should be maintained when the vessel is immersed.

1. אע"ג דהשיעור של קש נשרף עליו הוא אמבחות וזאן הוא מבפנים, י"ל דבתגורים שלט א"א להבחין אם נשרף עליו מבחוץ, שהחין אינו של דופן התנור. שיש לתנור שני כותלים וביניהם חומר המקיים את החום. וא"א להגיע לבחון של כותל הפנימי. ונ"ל שכשפותחים את התנור ונכנס אור קר לתוך התנור, אזי הכותל הפנימי מבפנים הוא יותר קר מכותל הפנימי מבחוץ שמכוסה מכל הצדדים.

The metal utensil or vessel should be submerged into the boiling water for about 15 seconds. The utensils undergoing the *kashering* process may not touch one another. 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. Each of these items should be placed into the boiling water separately.

Kashering Tip: 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 immersed in parts.

A non-kosher for *Pesach* pot may also be used, *l'halacha*, for the purpose of *kashering* if it is clean and has not been used for 24 hours. However, it is customary to make the pot kosher for *Pesach* before using it for *kashering*. This is accomplished by cleaning the pot, both inside and out, and leaving it dormant for 24 hours. The pot should then be completely filled with water and brought to a rolling boil. Using a pair of tongs, one should throw a hot stone or brick into a pot that has been heated on another burner. 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. (One should 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. It is a *minhag* to re-*kasher* the pot after *kashering*.

Extra Bonus: After this *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 other man-made materials such as 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*. The sink should be dry 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 accidentally used in the sink 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.

China sinks cannot be *kashered*. 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, Quartz, 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*. 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, refilled and allowed to sit for another 24 hours. The procedure should be repeated a third time, for a total of 72 hours. This method 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 recommended only in cases of difficulty. Wherever glasses are readily available for purchase, special glasses for *Pesach* are preferable. **Arcoroc** and **Corelle** should be treated similar to glass for *kashering* purposes.

It is 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.

PESACH KITCHEN CHECKLIST

The following is a checklist reviewing items commonly found in the kitchen and how to prepare them for *Pesach*.

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	Clean thoroughly. Preferable to cover the tray with contact paper.
<i>Blech</i>	<i>Libbun gamur</i> . Should preferably be replaced.
Blender/Food Processor	New or <i>Pesachdik</i> receptacle required (plus any part of unit that makes direct contact with food). Thoroughly clean appliance. The blade should be treated like any knife and should be <i>kashered</i> through <i>hagola</i> .
Can Opener	Difficult to clean properly. Should be put away with <i>chometz</i> dishes.
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 the exposed metal base. Replace with new plastic filter holder, new filters, and a 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 finished eating <i>chometz</i> .
Dishwashers	Cannot be <i>kashered</i>
Electric Burner Drip Pans	Clean thoroughly
Grater	Metal – <i>Libbun kal</i> . Plastic – Do not use.
Ice Cream Scooper	<i>Hagola</i>
Ice Cube Trays	See Refrigerator, Freezer
Instant Hot Devices	Instant hot devices 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 the instant hot spigot.

UTENSIL	PREPARATION
Keurig	A Keurig used year-round for only coffee (reg., decaf., and/or flavored – even without a <i>hechsher</i>) can be <i>kashered</i> for <i>Pesach</i> in the following manner: Clean the Keurig machine well and then replace the cup holder (many but not all, Keurig machines have a replaceable K-cup holder). After the clean-out, do not use the machine for 24 hours. After this time has elapsed, run a cycle of hot water to <i>kasher</i> the upper metal pin. If the machine processed a non-kosher product (e.g., chicken soup), it can not be <i>kashered</i> for year-round use. If it processed real <i>chometz</i> products (e.g., oatmeal), it can not be <i>kashered</i> for <i>Pesach</i> .
Light Box	Clean thoroughly
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, it does not need <i>kashering</i> .
Refrigerator, Freezer	Thoroughly clean. Lining shelves is not necessary. Ice cube trays (that are filled with water in the sink) should be put away with <i>chometz</i> dishes. Ice cube bins which catch the ice made in the freezer should be thoroughly cleaned and used as usual.
Rings, (Finger)	<i>Eruy roschim</i>
Rings, Napkin	<i>Hagola</i>
Smoothie Machine	New or <i>Pesachdik</i> receptacle required (plus any part of unit that makes direct contact with food). Thoroughly clean appliance. The blade should be treated like any knife and should be <i>kashered</i> through <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 either cardboard or a few layers of paper on the table under the plastic covering. Tablepads may be overturned and used.
Towels, Tablecloths, etc.	Those used during the year with <i>chometz</i> may be used during <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 during <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.

UTENSIL	PREPARATION
Vases	Those used on the table during the year may be used during <i>Pesach</i> if they are washed, both 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, Metal	A metal water filter that has been on consistently since the previous <i>Pesach</i> may be left on during the <i>kashering</i> of the <i>spigot</i> . If it was first attached sometime after <i>Pesach</i> , it should be removed and the <i>spigot</i> and filter should be <i>kashered</i> separately. The filter may then be reattached and used during <i>Pesach</i> .
Water Filters, Plastic	A plastic water filter that is connected to the faucet should be removed and thoroughly cleaned, including the outside and the coupling. The <i>spigot</i> should be <i>kashered</i> with the filter removed. The filter may then be reattached and used during <i>Pesach</i> .
Water Coolers	Cold water coolers should be cleaned thoroughly. The hot <i>spigot</i> on a water cooler should not be used if it came into contact with <i>chometz</i> during the year.

KITCHEN ITEMS THAT CANNOT BE KASHERED

Bread Machine	Knives with Plastic Handles	Pyrex
Ceramic	Melmac	Sandwich Maker
China	Mixer	Silverstone
Corningware	Panini Maker	Stoneware
Crockpot	Pasta Maker	Synthetic Rubber
Dishwasher	Plastic Utensils	Teflon
George Foreman Grill	Plastic Vegetable Steamer	Toaster/Toaster Oven
Immersion Blenders	Porcelain (Enamel) Utensils	Waffle Iron

HAGOLAS KEILIM

Date: Sunday, April 14, 2019
Agudas Yisroel of Baltimore, 6200 Park Heights Avenue

9:30 a.m. – 10:30 a.m.
Ten items or less

10:30 a.m. – 12:00 noon
All Hagolas Keilim

SEFARDI MINHAGIM REGARDING HALACHOT OF KASHERING FOR PESACH

Rabbi Emanuel Goldfeiz, Rav Hamachshir STAR-S

מקצת הלכות הגעלת הכלים לפסח לפי מנהגי ספרדים

1. Utensils that are used during the year with *chometz* are forbidden to be used during *Pesach* without *kashering* them according to *halacha*. From the time it is prohibited to eat *chometz* on *erev Pesach*, it is forbidden to use the utensils without *kashering* them according to *halacha*. The proper *kashering* method used to rid a vessel of *chometz* is dependent upon the original method of food preparation through which *chometz* was absorbed into the vessel.¹
2. We do not recite a *brocha* when *kashering* an item since it is a negative commandment not to consume the taste of non-kosher food.²
3. *Sefardic* custom is that the method of *kashering* depends upon the most common usage of the vessel. Therefore, it is sufficient to pour boiling hot water from a כלי ראשון on a hot plate after cleaning it to make sure there is no *chometz* on it.³
4. Utensils (such as cups) that were used year-round with cold *chometz*, even if they are made from earthenware or nylon, can be *kashered* by washing them well with cold water.⁴ Although the vessel may have come into contact with hot bread, as long as it was not used within the past 24 hours with hot *chometz*, it can be *kashered*.
5. Utensils made from wood, stone, bone, plastic or nylon can be *kashered* like metal vessels according to the method of their usage.⁵
6. Glassware needs to be washed well inside and out with cold water. Pyrex can be *kashered* in the same manner.⁶
7. A hot water urn needs to be *kashered* for *Pesach*, even though it was most often used for water and not *chometz*.⁷
8. The *halachot* of *kashering* are numerous and complex. Therefore, it is proper for a *Talmid Chochom* to oversee the process.⁸

1 שולחן ערוך סימן תנא

2 איסור והיתר (כלל נח סימן קד) ספר הפרדס (דף כה ע"א) ולא כחוש' עבודה זרה (סו:)

3 שולחן ערוך סימן תנא סעיף כה, שו"ת רב פעלים חלק ג (סימן כח), חזון עובדיה פסח עמוד קלד

4 לא הלכו בכל כלי אלא אחר רוב תשמישו. שו"ת הרשב"א חלק א סימן שעב. ש"ע סימן תנא

5 חזון עובדיה פסח עמוד קנא, ציץ אליעזר חלק ד סימן ו

6 שולחן ערוך סימן תנא סעיף כו, אבות דר' נתן פרק מא הלכה ו

7 מה שאמרו שהולכים בכל כלי אחר רוב תשמישו, אין הכוונה אם השתמשו בו ברוב פעמים לחמץ או לא, אלא לאופן השמוש בכלי. ילקוט יוסף איסור

והיתר כרך ג עמוד תסט

8 ספר חסידים סימן תשל"א

OVEN KASHRUS FOR SHABBOS USE

Rabbi Avrohom Mushell, STAR-K Kashrus Administrator

Cookin' just ain't what it used to be. Technological advances have taken the old stovetop 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 stovetop 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 prohibited acts.

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."¹ 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 Havarah*.

AINO MECHAVEN

There is a general rule regarding actions prohibited by the *Torah* which 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 this 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*.

1. *Shemos* 35:3

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.²

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 is 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 performed that is unintended and unwanted on *Shabbos* (*Lo Nicha Leih*), the action may be performed. This is the basis for allowing one to open a refrigerator door on *Shabbos*. In such a 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* when one removes all the food from the oven. The resulting *grama* (the *melacha* of *Havara*) is unwanted and unintended.

RABBINIC ORDINANCES REGARDING FOOD PREPARATION

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

Shehiya- Among these rabbinic laws is *Shehiyah*. 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 one to add to the heat on *Shabbos*. The rabbis were concerned that one 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 which would add oxygen and 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).

2. *Psik Resha d'lo Nicha Leih asur l'rov harishonim*

In order to prevent any wrongdoing, the rabbis decreed that unless the food is edible before *Shabbos*³ 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.⁴ In lieu of covering the coals, we have the custom of placing a *blech*⁵ over the flames before *Shabbos*. It should be noted that the main function of the *blech* is to make sure that one does not adjust the fire. Therefore, with a modern oven or cooktop, one should cover the temperature controls in addition to covering 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; it may not leave his hand from the time it was removed to the time 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 food on the heat it appears as if one 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*. Solid foods 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 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 warming food on *Shabbos*, let us examine what happens in practice when using an oven or warming drawer.

As previously noted, aside from the prohibition of cooking on *Shabbos*, there is a prohibition against 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 a mechanism to call for increased burning in order to compensate for the heat 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 by rabbinic law only. When coupled with the fact that the ensuing *melacha* is a reaction that was brought about indirectly, initiated through a *grama*, there is room for leniency and the initial

3. See *Biur Halachah* 253:1 *Venohagu*

4. *Garuf v'katum*

5. *Yiddish* for metal sheets

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 is, 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. As previously discussed regarding stovetop controls, if there are multiple temperature settings these controls must be covered. 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 cannot 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, one will initiate or stop the process of heating the metal. Therefore, induction cooktops should not be used on *Shabbos* or *Yom Tov*.

SABBATH MODE OVENS

Due to the *halachic* complications placed upon the Jewish consumer by technological innovations, 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 offs lights, icons and temperature displays that may be turned on or off by opening the oven door; and timed bake features that must be manually turned off in order to silence the buzzer. In certified models, many of these features are disabled.

Additionally, some Sabbath mode features such as temperature adjustment are quite practical and allow for easier use of the ovens on *Yom Tov* where 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*, *Shehiyah*, and *Chazara* must still be observed, even when using a Sabbath mode oven. Please note that the Sabbath mode programming is limited to ovens and does not apply to the use of the stovetops.

OVEN USE ON *SHABBOS*: COMMON QUESTIONS AND ANSWERS

Now that we have reviewed the basic rules, let us look at some frequently asked questions about oven and stovetop use on *Shabbos*. The responses have been provided by Rabbi Moshe Heinemann, *shlita*, 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 embers. The concern at that time was to prevent stirring the embers to add heat. As noted earlier in the 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. On *Shabbos*, may I adjust the temperature of an oven that has a Sabbath mode feature?

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 entitled, “*Oven Kashrus: For Yom Tov Use.*”) On *Shabbos*, one may not adjust the temperature as this would cause the fire to burn or be extinguished. The Sabbath mode does not allow one to put food in 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, due to *Shehiya* 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 compensate for it through additional burning; when one opens the oven door, he indirectly causes additional burning. This is a *Gram Havara* which, in its own right, is rabbinically prohibited. However, normally one 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, one 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.⁶

6. Also, it is a *melacha she’aino tzricha legufo*.

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 one 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, it is still permitted to eat the food 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*.

Q. May I open my oven to take food out 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 or off. 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 the food is removed at that time. **Note:** Often the door will have a plunger switch that 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*.⁷ 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 that include temperatures over *yad soledes* (120°F) is like an oven, and its controls must be covered. If the warming drawer's settings are all below *yad soledes* there is no *gezeira*, rabbinic prohibition, regarding raising the setting and the controls do not need to be covered. However, one may not change the setting on *Shabbos*.

7. *Psik Reisha* on the burning

OVEN KASHRUS FOR YOM TOV USE

Rabbi Avrohom Mushell, STAR-K Kashrus Administrator

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

When mentioning the prohibition of work on *Shabbos* the *Torah* writes, “Do not do any *Melacha* (work prohibited on *Shabbos*).”¹ This prohibition applies to *melacha* performed for food preparation, as well as other non-food purposes. In stating the prohibition of *melacha* on *Yom Tov* the *Torah* writes, “You shall not do laborious work.”² 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 performed for bulk processing of food (i.e., harvesting and grinding) are prohibited on *Yom Tov*. We commonly associate those *melachos* regarding the processing of bread, from the kneading of the dough and onward, as permitted on *Yom Tov*; those processes that occur 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 by rabbinic law only.

1. *Shmos* 20:9, *D’varim* 5:13

2. *Vayikra* 23:7

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.³

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*.⁴ An *Eruv Tavshilin* is required in preparation for a *Shabbos* that follows either the first or last days of *Yom Tov*. With this in mind, let's take a look at how these rules apply when we set the controls 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. This is called *Molid*. *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 an 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 as a rule one does not know if there is an electric current 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 moment. Rather, it is indicating that the element is set to maintain the desired temperature adjustment by turning on and off at pre-determined intervals. As a result, when one adjusts 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.⁵ This will indicate when there is a 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*.

3. We consider it to be right after *tzeis hakochavim*.

4. The *eruv* should consist of one cooked and one baked food. Each food type should be a minimum of a *kezayis* (an average egg). A blessing and statement are recited as these foods are set aside before *Yom Tov*. By setting aside this food for use on *Shabbos*, we are in essence saying that we have some food prepared for *Shabbos*. Therefore, that which we cook on *Yom Tov* for *Shabbos* is only to add to this mix of prepared food for *Shabbos*. In addition, it is best to cook early on a Friday *Yom Tov*, so that the food for *Shabbos* is ready on *Yom Tov*. In essence, you are also saying that the food is for *Yom Tov* and if you would have visitors on Friday this food could be served to them.

5. Please note that this may nullify a warranty.

Lowering the heat setting of a stove on *Yom Tov* may 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.

NOTE: Most stovetops that come with the Sabbath mode ovens have not been engineered to allow the adjustment of the stovetop temperature. The stovetop must be treated like 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 the placing or removing of a pot onto the cooking surface and, therefore, 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 turn on the stovetop during *Yom Tov* without concern of initiating a flame. Due to safety concerns, the old pilot flames have been basically phased out. Instead, cooktops have been fitted with electronic igniters which spark at the base of the burner to ignite the flame and are prohibited on *Yom Tov*. One may turn on a burner only if he can do so without causing the electronic igniters to go on. If it is possible to turn on the gas flow without starting the electronic igniter, the burner may be started by holding a pre-existing flame to the burner (from a candle or a match lit from another burner) when turning on the gas. The easiest option would be to turn on the burner 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 only lower the flame on a gas burner when this is done 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 forbidden to directly initiate a fire or heat to an electric coil due to the prohibition of *Molid*. If the oven was turned on before *Yom Tov*, the temperature setting may be raised as necessary for cooking if one is sure that electricity is flowing to the element at that time or there is no digital readout. Also, one may not cause a light or icon to go on during *Yom Tov*. If a light 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, one may lower the temperature only if it is necessary for the *Yom Tov*'s food and if a light or icon will not be turned off.

If an indicator light displays when power flows to the oven, one may lower the oven temperature 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 when in Sabbath Mode, the display will not change. In addition, 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 of the oven to change. Therefore, this action is considered a *grama*, an indirect action, which will cause the temperature to be raised. Even with these types of 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 electronic 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 in order 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*, one must be sure that he is not initiating the electric current to the glow plug. Therefore, if one sees the glow plug 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, one may raise the temperature. As discussed earlier with regard to stovetops, one may lower the oven setting only when needed in order 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 the Sabbath Mode ovens with the delay feature, one may raise or lower the temperature of the oven without affecting the heating element or glow plug. This is because the computer does not directly react to the change in settings; the oven will adjust the setting only after a delay.

This means that turning on the heating element or glow plug is an indirect result of an action (*grama*). Therefore, since a *grama* is permitted on *Yom Tov* one may actually adjust the temperature on the oven during *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.⁶ (Note: The oven will have to be set to Sabbath Mode to prevent issues with the display.

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 sound either a bell/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, which is 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 timed bake 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 Sabbath Mode was entered. For other Sabbath Mode ovens, the light must be turned on at the control panel or the bulb must be unscrewed before entering the Sabbath mode.

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 to see which features are available on your particular model, or contact our office at 410-484-4110.⁷

6. Check the Appliance section of our website at www.star-k.org/appliances, or contact our office at 410-484-4110 to determine if your model has the delay.

OVEN USE ON YOM TOV: COMMON QUESTIONS AND 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*, when in Sabbath Mode, starts a process internal to the computer without any heat, light, sound, movement or anything tangible that can be perceived. This 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 delay of 15-25 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 on *Yom Tov* or *Shabbos*?

A. No. 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 before *Yom Tov* only. This will allow for one-time usage. Once the oven shuts off, it cannot be used again for that *Yom Tov*. One may not set the Timed Bake mode on *Yom Tov* (and certainly not on *Shabbos*).

Q. May one turn off the 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*'s 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 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 where one actually performs the action. In this case, when the computer will lower the temperature later on as a reaction to one's instructions, it is called *Gram Kibui* and it is permitted.

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*⁸ 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 due to the reduction of heat created by opening the 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 Sabbath Mode certified with a built-in delay feature which was initiated before *Yom Tov*, he may adjust the temperature on *Yom Tov*.

8. On *Shabbos*, while the oven is operating, the door may be opened once and all the food removed; the door may then be closed. For further information about oven usage on *Shabbos*, see "*Oven Kashrus: For Shabbos Use*" on our website at www.star-k.org.

THE SABBATH MODE

Mr. Jonah Ottensoser, STAR-K Engineering Consultant

Appliance 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 *halachic* guidelines. Following some adjustments, a successful mode was developed. Whirlpool called this "Sabbath Mode" and was awarded a patent in 1998 for this concept.

STAR-K certification on appliances falls into two categories:

- 1. Sabbath Mode**, includes models that have unique software/hardware designed to specifically address our concerns.
- 2. 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 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.

OVENS

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 between the request for temperature change and its actual implementation.

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 canceled when the door is first opened.

The STAR-K website lists models that have the Timed 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 120°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 STAR-K's website.

REFRIGERATORS

Not to be left out in the cold, refrigerators have also succumbed to the incorporation 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. the STAR-K has developed a set of criteria through which the latest technological advancements are employed to alleviate these problems.

After entering the certified mode (called either Sabbath or Holiday mode), the consumer need not 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 the consumer's use 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 cold water systems will be deactivated 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's website at www.star-k.org.

APPLIANCE PRE-PURCHASE ADVICE

COOKTOPS

- Electric smoothtops may present a problem of *kashering* for *Pesach*. Check with your *rav*.
- Electric cooktops may pose a problem with adjusting the temperature on *Yom Tov*.
- Electronic ignition may pose 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-hour cutoff - should have a way to disable or override.

OVENS

12-Hour Cutoff

- Should have a way to disable or override.

Temperature Adjustment on Yom Tov

- If you desire to change the temperature of the oven during *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, one should be able to either remove the bulb or leave 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 canceled 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-hour cutoff override; 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, you can search for your model number in the appliance section of our website at 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 oil coating.
- 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 for lists of 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); 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 once *Shabbos/Yom Tov* ends.

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

Freezer “Whoosh” Sound

The whoosh sound that occurs when some freezer doors are closed occurs when the freezer door is opened and the cold air escapes from the freezer and is replaced by warmer, lighter and less dense air. When the door is then closed, the warmer air cools and becomes denser; this air 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 *halachic* problems for *Shabbos* or *Yom Tov*.

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.
- If you are using an APP on your smart phone to control your appliances, it is recommended that you turn off your smart phone before *Shabbos/Yom Tov* to preclude any communication between the appliance and phone.

Recommendations

- Simpler is better.
- 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, or call our office at 410-484-4110.

Amana Cooking Products	Bosch Cooking Products Refrigeration Products
Crosley Refrigeration Products	Dacor Cooking Products Refrigeration Products
Electrolux Cooking Products Refrigeration Products	Frigidaire Cooking Products Refrigeration Products
Gaggenau Cooking Products Refrigeration Products	GE Appliances Cooking Products Refrigeration Products
Haier Cooking Products	Hestan Cooking Products
Hotpoint Cooking Products	Jenn-Air Cooking Products Refrigeration Products
Kenmore Cooking Products Refrigeration Products	KitchenAid Cooking Products Refrigeration Products
LG Cooking Products	Liebherr Refrigeration Products
Maytag Cooking Products	Miele Refrigeration Products
Moffat Cooking Products	Monogram Cooking Products Refrigeration Products
Perlick Refrigeration Products	Samsung Cooking Products
Sears Canada Refrigeration Products	Signature Refrigeration Products
Sub-Zero Refrigeration Products	Thermador Cooking Products Refrigeration Products
True Manufacturing Refrigeration Products	U-Line Refrigeration Products
Viking Cooking Products Refrigeration Products	Whirlpool Cooking Products
White-Westinghouse Refrigeration Products	Wolf Cooking Products
Zephyr Refrigeration Products	

TEVILAS KEILIM GUIDELINES

- 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 vessel will be ruined if placed in a *mikva*, a rabbinic authority should be consulted.
- It is advisable that after *toveling* an electric appliance that requires *tevila*, the appliance be thoroughly dried out for at least 48 hours before use (earlier use increases the chances of ruining the appliance).
- 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 non-Jew; 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 non-Jew, the owner should first immerse a few vessels with a *brocha* and then let the child or non-Jew 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 (e.g., aluminum, brass, copper, gold, iron, lead, silver, silverplated, and tin) or glass (including Pyrex, Duralex, and Corelle).

For a complete article about *Tevilas Keilim*, visit our website at www.star-k.org.

TEVILAS KEILIM CHART

UTENSIL	TEVILA
Aluminum Pan, disposable	<i>Tevila</i> without a <i>brocha</i> if intended to be used only once; <i>tevila</i> with a <i>brocha</i> if intended to be used more than once. ¹
Aluminum Pan, non-disposable	<i>Tevila</i> with a <i>brocha</i> ²
Apple Corer (metal)	<i>Tevila</i> with a <i>brocha</i>
Baking/Cookie sheet	<i>Tevila</i> with a <i>brocha</i>
Barbeque Grill	Racks require <i>tevila</i> with a <i>brocha</i> , other components do not require <i>tevila</i> .
Blech	No <i>tevila</i>
Blender/Mixer	Glass or metal bowl, metal blades and other attachments require <i>tevila</i> with a <i>brocha</i> ; other components do not require <i>tevila</i> . Handheld immersion blender requires <i>tevila</i> with a <i>brocha</i> .
Bottle (metal or glass)	<i>Tevila</i> with a <i>brocha</i> . If bought filled with food and subsequently emptied by a Jew, does not require <i>tevila</i> if glass, <i>tevila</i> without a <i>brocha</i> if metal. ³
Brush (grill, egg yolk, pastry)	No <i>tevila</i>
Cake Plate (metal or glass)	Plate needs <i>tevila</i> with a <i>brocha</i> , cake plate cover does not require <i>tevila</i> .
Can (metal)	<i>Tevila</i> with a <i>brocha</i> . If bought filled with food and subsequently emptied by a Jew, does not require <i>tevila</i> . ³
Can Opener	No <i>tevila</i>
Cast Iron Pot	<i>Tevila</i> with a <i>brocha</i>
Ceramic Knife	<i>Tevila</i> without a <i>brocha</i>
Challah Board	Metal board, or glass top on wooden board, requires <i>tevila</i> with a <i>brocha</i> . Wood board with a plastic top does not require <i>tevila</i> .
Cheese Slicer (metal)	<i>Tevila</i> with a <i>brocha</i>
China (glazed)	<i>Tevila</i> without a <i>brocha</i> ⁴
Coffee Grinder	No <i>tevila</i>
Coffee Maker (electric)	Does not require <i>tevila</i> if it will break if <i>toveled</i> , otherwise requires <i>tevila</i> with a <i>brocha</i> . ⁵
Colander (metal)	<i>Tevila</i> with a <i>brocha</i>
Cookie Cutter	No <i>tevila</i> (if only used with food that is not edible). ⁶
Cookie Sheet (metal)	<i>Tevila</i> with a <i>brocha</i>
Cooling Rack (metal)	<i>Tevila</i> without a <i>brocha</i>
Corelle Plate	<i>Tevila</i> with a <i>brocha</i> ⁷
Corkscrew	No <i>tevila</i>
Corningware	<i>Tevila</i> without a <i>brocha</i>
Corn Skewers (metal prongs)	<i>Tevila</i> with a <i>brocha</i>
Crock Pot	Metal or glass insert requires <i>tevila</i> with a <i>brocha</i> ; ceramic insert requires <i>tevila</i> without a <i>brocha</i> , heating element does not require <i>tevila</i> ; glass lid requires <i>tevila</i> with a <i>brocha</i> .
Cup/Mug	<i>Tevila</i> with a <i>brocha</i> if metal or glass, <i>tevila</i> without a <i>brocha</i> if glazed ceramic, no <i>tevila</i> if plastic.
Cupcake/Muffin Pan (metal)	<i>Tevila</i> with a <i>brocha</i>
Cutlery (metal) i.e., forks knives, spoons	<i>Tevila</i> with a <i>brocha</i> . Knife used for arts and crafts only does not require <i>tevila</i> .

TEVILAS KEILIM CHART

UTENSIL	TEVILA
Cutting Board (metal or glass)	<i>Tevila</i> with a <i>brocha</i>
Dentures	No <i>tevila</i>
Dishes	<i>Tevila</i> with a <i>brocha</i> if metal or glass, or <i>tevila</i> without a <i>brocha</i> if glazed ceramic.
Dish Rack	No <i>tevila</i>
Egg Slicer (metal)	<i>Tevila</i> with a <i>brocha</i>
Flour Sifter	No <i>tevila</i> ⁶
Frying Pan (metal)	<i>Tevila</i> without a <i>brocha</i> if Teflon coated, with a <i>brocha</i> if uncoated.
George Foreman Grill	<i>Tevila</i> without a <i>brocha</i> . ⁸ Does not require <i>tevila</i> if it will break if <i>toveled</i> . ⁵
Glasses (metal or glass)	<i>Tevila</i> with a <i>brocha</i>
Grater (metal)	<i>Tevila</i> with a <i>brocha</i>
Grill	See Barbeque grill
Hot Plate/ <i>Platta</i>	No <i>tevila</i>
Ice Cream Scooper (metal)	<i>Tevila</i> with a <i>brocha</i>
Immersion Blender	Metal blades and other attachments require <i>tevila</i> with a <i>brocha</i> .
Immersion Heater	No <i>tevila</i>
Kettle (metal or glass)	<i>Tevila</i> with a <i>brocha</i>
Keurig Machine	Does not require <i>tevila</i> if it will break if <i>toveled</i> , otherwise requires <i>tevila</i> with a <i>brocha</i> . ⁵
<i>Kiddush</i> Cup (metal)	<i>Tevila</i> with a <i>brocha</i> . Does not require <i>tevila</i> if manufactured in Israel, but does require <i>tevila</i> if sold in Israel and manufactured elsewhere.
Knife Sharpener	No <i>tevila</i>
Ladle (metal)	<i>Tevila</i> with a <i>brocha</i>
Measuring Spoon (metal)	<i>Tevila</i> without a <i>brocha</i> ⁹
Meat Grinder (metal)	Attachments require <i>tevila</i> with a <i>brocha</i> (if only used for raw meat, <i>tevila</i> without a <i>brocha</i>) ⁶
Meat Tenderizer (metal hammer)	No <i>tevila</i> ⁶
Meat Thermometer	No <i>tevila</i>
Medicine Spoon (metal or glass)	<i>Tevila</i> without a <i>brocha</i> if used solely for medicine.
Melon Baller (metal)	<i>Tevila</i> with a <i>brocha</i>
Microwave Turntable (glass)	<i>Tevila</i> without a <i>brocha</i>
Nutcracker	<i>Tevila</i> with a <i>brocha</i> , if used at the table. <i>Tevila</i> without a <i>brocha</i> , if not used at the table.
Oven Rack	No <i>tevila</i> . See Toaster Oven.
Peppermill	<i>Tevila</i> without a <i>brocha</i>
Peeler	Requires <i>tevila</i> with a <i>brocha</i> if blade is metal, even if the rest of the unit is plastic.
Plastic Utensil	No <i>tevila</i>

TEVILAS KEILIM CHART

UTENSIL

TEVILA

Popcorn Maker (metal)	<i>Tevila</i> with a <i>brocha</i> . It does not require <i>tevila</i> if it will break if <i>toveded</i> . ⁵
Pot (metal or glass)	<i>Tevila</i> with a <i>brocha</i> . If Teflon, enamel or plastic coated, requires <i>tevila</i> without a <i>brocha</i> .
Pot Cover (metal or glass)	<i>Tevila</i> with a <i>brocha</i>
Pyrex Cookware	<i>Tevila</i> with a <i>brocha</i> ¹⁰
Roasting Pan (metal)	<i>Tevila</i> with a <i>brocha</i>
Rolling Pin	No <i>tevila</i>
Salt Shaker (metal or glass)	<i>Tevila</i> with a <i>brocha</i> . Metal cap on a plastic salt shaker requires <i>tevila</i> without a <i>brocha</i> .
Sandwich Maker	<i>Tevila</i> without a <i>brocha</i> ⁸
Scissors/Shears (poultry)	<i>Tevila</i> with a <i>brocha</i> , if used for edible food. If only used for raw food, requires <i>tevila</i> without a <i>brocha</i> .
Sieve (metal)	<i>Tevila</i> with a <i>brocha</i>
Silicone Bakeware	No <i>tevila</i>
Sink Rack	No <i>tevila</i>
Skewer (metal)	<i>Tevila</i> with a <i>brocha</i>
Spoon Rest	No <i>tevila</i>
Storage Container	No <i>tevila</i> , if container is not brought to the table at meals. ¹¹
Sugar Bowl (metal or glass)	<i>Tevila</i> with a <i>brocha</i>
Teflon Coated Pan (metal)	<i>Tevila</i> without a <i>brocha</i>
Thermos	Thermos (metal or glass) with no insert requires <i>tevila</i> with a <i>brocha</i> . Casing of thermos which has an insert does not require <i>tevila</i> , and insert (metal or glass) requires <i>tevila</i> with a <i>brocha</i> .
Toaster	<i>Tevila</i> without a <i>brocha</i>
Toaster Oven	Rack and tray require <i>tevila</i> (with a <i>brocha</i> if food will directly touch the surface), other components do not.
Trivet	No <i>tevila</i> , if food does not touch the surface.
Urn (metal)	<i>Tevila</i> with a <i>brocha</i>
Waffle Maker	<i>Tevila</i> without a <i>brocha</i> ⁸
Warming Tray	No <i>tevila</i>
Washing Cup (metal)	No <i>tevila</i> , if used only for washing hands.
Wooden Cask	No <i>tevila</i> . Requires <i>tevila</i> without a <i>brocha</i> if it has metal straps.

- רבו הדעות בדין טבילת כלי הנעשה לשמוש חד פעמי, ע"י בשו"ת אגרות משה יו"ד ח"ג סי' כג ושו"ת מנחת יצחק ח"ה סי' לב ושו"ת חלקת יעקב יו"ד סי' מו ושו"ת חשב האופר ח"ג סי' ע ושו"ת שלחן הלוי פ"ד אות לה וספר אשרי האיש יו"ד פ"ט אות ג ואות ה, ומש"ב בפנים הוא דעת מו"ר ר' היינעמאן שליט"א. **2.** ערוך השלחן יו"ד סי' קב סעי' כג ושו"ת אג"מ יו"ד ח"ג סי' כב וספר אשרי האיש יו"ד פ"ט אות ה, ות"ע בזה באמת ליעקב על שו"ע יו"ד סי' קב ובחלקת בנימין שם סי' א ביאורים ד"ה 'מחנות' ובספר טבילת כלים פי"א הערה ק"ג.
- שו"ת אגרות משה יו"ד ח"ב סי' מ וסוף סי' קל, אמנם ע"י בטבילת כלים פ"ד הערה טו בשם הגרש"ז אויערבאך דו"ל ושלש הערות כ מהגר"ח קנייבסקי שליט"א בשם החו"א ובוש"ת חלקת יעקב יו"ד סי' מב ושו"ת ציצן אליעזר ח"ה סי' כו וחלקת בנימין סי' קב ס"ק צב. **4.** ע"י בחו"ר רע"א יו"ד סי' קב על הש"ך סי' ק ד וערוך השלחן שם סעי' כט, וע"י מש"ב באמת יעקב סי' קב הערה 25 לגבי כלי חרסית של ימינו, וע"י בשו"ת שלחן הלוי להגר"י בעלסקי שליט"א פכ"ד סי' טע"ב להערה ה' תהליך עשיית הציפור לכלי חרסית בימינו, ופסק שם שגם בימינו יש לטבול כלי חרסית המצופה בגליוז"ט בלי ברכה, וכן פסק מו"ר הר"י היינעמאן שליט"א. **5.** מו"ר ר' היינעמאן שליט"א אמר שאם בודאי יתקלקל הכלי ע"י טבילה וא"א לטבול ולהשתמש בו אח"כ, א"כ הרי הוא אנוס שא"א לקיים המצוה, וכיון שכל האיסור להשתמש בכלי מאכל בלי טבילה נובע מהחובב דאורייתא לטבול יו"ד סי' נב במקום שמפורש מטבילה מחמת אנוס שוב מותר להשתמש בכלי זה לכתחלה. **6.** ע"י בש"ך סי' קב סי' א שכלי שמתקנים בו אוכל ועדיין צריך האוכל תיקון אחר חייב בטבילה בלא ברכה, ואם הכלי הוא א"א להשתמש בו למאכל אחר כמו הברזלים שמתקנים בהם המצות א"א טבילה כלל אבל חס"ז שם ס"ק ז כתב שדיוט שסכין של שחיטה אדם כלל ע"י טע"י פסק בדעת וגם בבאור הגר"א שם ס"ק יד השני על הש"ך. והגר"ח שם ס"ק יג פסק שברזילים אינם צריכים טבילה (מסתם אחר של הש"ך, עיי"ש), והחכמת אדם כלל ע"י טע"י פסק בדעת הש"ך, ואמר מו"ר ר' היינעמאן שליט"א שיש לסמוך על דברי החכמת אדם. אמנם ע"י בחלקת בנימין שם ס"ק לט ובספר טבילת כלים פ"א הערה ה' מש"ב בזה. **7.** שמעון ממו"ר ר' היינעמאן שליט"א שדיוט ככלי זכוכית. **8.** מפני שכלי זה מצופה בספלוק. **9.** ע"י בספר טבילת כלים פי"א אות ע"י. **10.** שו"ת יביע אומר ח"ו יו"ד סי' יג וספר אשרי האיש יו"ד פ"ט אות ט וספר טבילת כלים פרק א הערה ל. **11.** ע"י בחו"ר רע"א סי' קב על הרמ"א סי' א מש"ב בזה, וע"י ביד אפרים שם בשם שו"ת בית יהודה יו"ד סי' נב והובא ג"כ בדרכי תשובה שם ס"ק ג, ות"ע בשו"ת ציצן אליעזר ח"ה סי' כו, וכן פסק מו"ר ר' היינעמאן שליט"א. אמנם ע"י בספר טבילת כלים פי"א הערה יג ובחלקת בנימין סי' קב סי' ד מש"ב בזה.

PESACH AND SHABBOS/YOM TOV GUIDELINES FOR HOTEL GUESTS

Rabbi Zvi Goldberg, STAR-K Kashrus Administrator

Kashering - A hotel kitchenette requires the same method of *kashering* for Passover as a home kitchen. Please consult the “STAR-K Pesach Kitchen” (page 20) for more information. Kosherization must be completed before Passover.

Bedikas Chometz - One who is staying at a hotel and did not bring any *chometz* into the room should perform *bedikas chometz* without a *brocha*.¹ Some hotel rooms have a “mini-bar” that is pre-stocked with drinks and snacks by the hotel. If there are food items in the mini-bar which are not kosher for Passover, one should ensure that the staff removes those items. Alternatively, the mini-bar should be sealed off and the staff informed that the guest bears no responsibility for those items.² Ice from the icemaker may be used, but the ice bucket in the room should not be used. The coffeemaker also may not be used.

Kiddush - In a hotel there is often a *Kiddush* after davening, before the day meal. In order to fulfill the *mitzva* of *kiddush*, one must eat a *k'zayis* of *mezonos* to create “*Kiddush b'makom seuda*”. On *Pesach*, this creates a unique issue since often there is no *gebrukst* being served, so the cakes are made from potato starch or nut flour and not *matza* meal. These cakes are *shehakol*.

If there are no *mezonos* cakes, or one's custom is not to eat them, one could fulfill the *Kiddush b'makom seuda* by drinking a *reviis* (3.8 fluid oz) of wine or grape juice. Each person listening to *Kiddush* must drink this amount. (The one who recites *Kiddush* should drink at least 5 ¾ oz. (this is slightly more than a half-*reviis* to be *yotzai Kiddush* and then another *reviis* for *b'makom seuda* of wine or grape juice)³

Electronic Locks and Doors - Although electronic door locks are commonplace, certain hotels, especially those near large Orthodox communities, still have a few rooms set aside that use a key and it is worthwhile to attempt to find these. Although electronic card keys may not be used and are *muktza* on *Shabbos*, guests may leave them at the front desk before *Shabbos*, and then ask non-Jewish staff members on *Shabbos* to open their door.⁴

1. The rooms may be like a *makom she'ain machnisim bo chometz*. One must also check his car, clothes pockets, and luggage without a *brocha*. For further discussion, see *Piskei Teshuvos* 437:1.

2. Otherwise he may have *achrais*, responsibility, for the *chometz* should it be damaged or stolen, and one may not take responsibility for *chometz* on Passover.

3. *Shemiras Shabbos K'hilchasa* 54:23, also see *Shaar Hatzitzun* 273:29.

4. As this is a *shvus d'shvus b'makom mitzvah* or *oneg Shabbos*. Activating the lock mechanism is an *issur d'rabonon*. One should not ask the non-Jew to open the door for minor reasons.

When walking into or out of the hotel, one should use manual non-electronic doors. Service or staff doors are likely to be non-electronic, and may be available to guests with special authorization. If there are no manual doors, one should wait until a non-Jew opens the electric-eye door with his movement and then proceed through the doorway. Due to the difficulty of coordinating one's movements with those of another person, caution should be taken to avoid unwittingly activating the door.

Sensors for Lights and Heating/Air-Conditioning – Guests tend to leave the heating and air conditioners running while they are away from the room; therefore, some hotels are installing energy-efficient thermostats. When it senses that the room is unoccupied, the thermostat adjusts the climate to an energy-efficient setting. When the guest opens the door to re-enter the room, the thermostat readjusts to the original setting. The sensor may also turn the lights on or off, depending upon whether or not someone is in the room. It can also alert housekeeping that the room is empty and may be cleaned. One may not stay in such a room on *Shabbos* unless these sensors are disabled by the staff prior to *Shabbos*.⁵ Opening a balcony door may turn off the air-conditioning. If so, one must avoid opening the balcony door on *Shabbos*.

Hallway and room lights may be motion sensitive to turn on upon entrance. Furthermore, some hotels require the room key to be inserted in a slot in the room to keep the lights and AC active. When one leaves the room, he removes the key. As a workaround, one can request from the staff (before *Shabbos*) to leave his hallway lights on continuously for *Shabbos*, and to provide him with a key that can be left in the slot all *Shabbos*.

One must ensure that a light in the refrigerator does not illuminate upon opening the refrigerator door.

Bathrooms – Hotels may be equipped with sinks and toilets that are controlled by an electric eye, particularly in the lobby. The bathroom may have automated lights that are activated when the door is opened or one walks into the room. We suggest avoiding hotels on *Shabbos* that do not offer a different system.

As always, toilet paper should be prepared before *Shabbos*. Boxes of tissues should be checked to ensure that the tissues are separated from one another (some might be perforated but not separated).

5. One may inquire with management if covering the sensor before *Shabbos* will solve this problem.

Security Cameras – There may be security cameras in the hotel. It is best to avoid being videoed by such cameras on *Shabbos*, since the image is projected onto a screen. However, if this is difficult to avoid and one has no interest in being seen by the cameras, then he is permitted to walk past them.⁶

Elevators - In case of need, one may use a “*Shabbos* elevator.” The elevator is set up to stop on each floor and remain open for a short while. Walking through the door while it is open must not trigger any detectable change. One should enter or exit the elevator as soon as the door opens. He should not block the elevator doorway, as this will activate the electric eye.

Escalators – May generally be used on *Shabbos*. Some escalators are “on-demand” and stop or are slowed until someone steps on them; others have a counter triggered by breaking an electric eye sensor. These may not be used on *Shabbos*.

Please note - The term ‘*Shabbos*’ in the above article refers to *Yom Tov*, as well.

For year-round information see www.STAR-K.org/articles/kashrus-kurrents/501/the-travelers-halachic-guide-to-hotels

6. Rav Yosef Shalom Elyashiv, in a personal conversation with Rav Moshe Heinemann (also cited in *Orchos Shabbos* 15, note 55). See also Responsa of Rav Shmuel Vozner quoted in *Orchos Shabbos* pg. 513, and *Shulchan Shlomo* 340: note 12b citing Rav Shlomo Zalman Auerbach.

STAR-K's 16th Annual *Kashrus* Training Program will take place July 22-25, 2019.

This intensive seminar, held at STAR-K's offices in Baltimore, Maryland, is limited to 25 students – *rabbonim*, *kollel* members and others serving as *klei kodesh* – who have studied *Yorah Deah*.

In addition to lectures, audio-visual presentations and a hands-on practicum, several field trips are planned.

STAR-K will also be running its annual
Food Service Mashgichim Training Seminar
for people involved (or who want to get involved) in hashgocha for restaurants, catering halls, and hotels.

The course will be held **August 5-7, 2019**

**To apply, call the STAR-K office at 410-484-4110
and speak with Rabbi Zvi Goldberg, or apply at www.star-k.com/training.**

STAR-K's **INSTITUTE** OF *HALACHAH*

Directed by
RABBI MORDECHAI FRANKEL

Email with a *shaila*
halachah@star-k.org

or call
410.484.4110 x 238

Monday-Thursday: 2 - 5 p.m.
Friday: 11 a.m. - 2 p.m.

*Feel free to leave a message at any time and
Rabbi Frankel will call you back.*

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ZMANIM FOR EREV PESACH

The following chart, prepared with the assistance of R' Eli Reidler, indicates the latest times for eating and burning of *chometz*, and the time for lighting candles on

Erev Pesach, Friday, April 19, 2019

All times listed are local Daylight Saving Time (except Phoenix & Tucson, AZ).

CITY	EATING	BURNING	CANDLE LIGHTING
Atlanta, GA	10:50 a.m.	12:05 p.m.	7:53 p.m.
Baltimore, MD <small>for Chometz burning info & location see page 76</small>	10:18 a.m.	11:34 a.m.	7:30 p.m.
Boston, MA	9:55 a.m.	11:12 a.m.	7:12 p.m.
Brooklyn, NY	10:07 a.m.	11:24 a.m.	7:21 p.m.
Buffalo, NY	10:26 a.m.	11:43 a.m.	7:44 p.m.
Chicago, IL	10:01 a.m.	11:19 a.m.	7:18 p.m.
Cincinnati, OH	10:49 a.m.	12:05 p.m.	8:00 p.m.
Cleveland, OH	10:37 a.m.	11:54 a.m.	7:53 p.m.
Columbus, OH	10:43 a.m.	11:59 a.m.	7:55 p.m.
Dallas, TX	10:40 a.m.	11:54 a.m.	7:41 p.m.
Denver, CO	10:11 a.m.	11:27 a.m.	7:24 p.m.
Detroit, MI	10:43 a.m.	12:01 p.m.	8:00 p.m.
Far Rockaway/Five Towns, NY	10:06 a.m.	11:23 a.m.	7:20 p.m.
Hartford, CT	10:01 a.m.	11:18 a.m.	7:17 p.m.
Houston, TX	10:35 a.m.	11:49 a.m.	7:33 p.m.
Indianapolis, IN	10:55 a.m.	12:12 p.m.	8:08 p.m.
Lakewood, NJ	10:08 a.m.	11:24 a.m.	7:21 p.m.
Las Vegas, NV	9:52 a.m.	11:08 a.m.	6:59 p.m.
Los Angeles, CA	10:05 a.m.	11:21 a.m.	7:09 p.m.
Memphis, TN	10:11 a.m.	11:27 a.m.	7:17 p.m.
Miami, FL	10:35 a.m.	11:48 a.m.	7:27 p.m.
Milwaukee, WI	10:02 a.m.	11:20 a.m.	7:20 p.m.
Minneapolis, MN	10:23 a.m.	11:41 a.m.	7:45 p.m.
Monsey, NY	10:07 a.m.	11:24 a.m.	7:22 p.m.
Monticello, NY	10:09 a.m.	11:26 a.m.	7:25 p.m.
New York, NY	10:07 a.m.	11:24 a.m.	7:21 p.m.
Norfolk, VA	10:17 a.m.	11:32 a.m.	7:25 p.m.
Orlando, FL	10:39 a.m.	11:53 p.m.	7:35 p.m.
Passaic, NJ	10:07 a.m.	11:24 a.m.	7:22 p.m.
Philadelphia, PA	10:11 a.m.	11:28 a.m.	7:24 p.m.
Phoenix, AZ <i>(Mountain Standard Time)</i>	9:40 a.m.	10:55 a.m.	6:44 p.m.
Pittsburgh, PA	10:31 a.m.	11:48 a.m.	7:44 p.m.
Portland, OR	10:19 a.m.	11:37 a.m.	7:42 p.m.
Providence, RI	9:56 a.m.	11:13 a.m.	7:12 p.m.
Queens, NY	10:06 a.m.	11:23 a.m.	7:20 p.m.
Richmond, VA	10:21 a.m.	11:37 a.m.	7:30 p.m.
St. Louis, MO	10:12 a.m.	11:28 a.m.	7:23 p.m.
San Diego, CA	10:01 a.m.	11:15 a.m.	7:03 p.m.
San Francisco, CA	10:21 a.m.	11:37 a.m.	7:31 p.m.
Seattle, WA	10:15 a.m.	11:38 a.m.	7:46 p.m.
Tampa, FL	10:43 a.m.	11:57 a.m.	7:39 p.m.
Tucson, AZ <i>(Mountain Standard Time)</i>	9:36 a.m.	10:51 a.m.	6:37 p.m.
Washington, DC	10:19 a.m.	11:36 a.m.	7:30 p.m.

GUIDE TO SELLING "REAL" CHOMETZ BEFORE PESACH

Rabbi Dovid Heber, STAR-K Kashrus Administrator

להלכה all *chometz* may be sold before *Pesach* to a non-Jew through a competent rabbinical authority. Any such *chometz* sold should be placed in a cabinet that is taped closed or in a closed location that is clearly identifiable as *chometz*/off-limits.

There are pious individuals who do not sell "real" *chometz*. But rather, they 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 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.). It should be noted that people who do not sell real *chometz* may purchase real *chometz* from a Jewish owned store that sold their *chometz*.

However, מדרבנן חמץ where the חיוב 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, as well as products processed on *chometz* equipment, are not considered to be 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*. חמץ גמור means it 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*. Not חמץ גמור 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 during *Pesach*, and a sale is not required.)

IS IT "REAL" CHOMETZ?

PRODUCT	STATUS
Barley (if pearled, raw and packaged)	Not חמץ גמור
Beer	חמץ גמור
Bread	חמץ גמור
Cake and Cookies	חמץ גמור
Cake mixes (dry)	Not חמץ גמור
Cereal with primary ingredient of wheat, oats or barley	חמץ גמור
<i>Chometz</i> content is more than a <i>k'zayis</i> . The <i>chometz</i> can be eaten in a time span of <i>k'dai achilas pras</i> ² (e.g., box of Froot Loops cereal)	חמץ גמור
<i>Chometz</i> content is more than a <i>k'zayis</i> . The <i>chometz</i> can not be eaten <i>b'kdai achilas pras</i> ² (e.g., box of Cap 'N Crunch cereal)	Not חמץ גמור
<i>Chometz</i> content in entire package is less than a <i>k'zayis</i> but is greater than 1/60 of the product (e.g., Corn Flakes cereal)	Not חמץ גמור
<i>Chometz</i> content is less than 1/60 of the product	Not חמץ גמור ⁴
<i>Chometz Nokshe</i> (e.g., <i>chometz</i> glue)	Not חמץ גמור
<i>Chometz</i> products non-edible even for canine consumption (<i>nifsal mayachilas kelev</i>)	Not חמץ גמור ³
Condiments containing vinegar (e.g., ketchup, mayonnaise, mustard, pickles)	Not חמץ גמור
Cooked on <i>chometz</i> equipment (not during <i>Pesach</i>) but contains no <i>chometz</i> in the product	Not חמץ גמור ⁵
Corn Flakes (even if contains malt flavor)	Not חמץ גמור
Cosmetics	Not חמץ גמור ⁴
Cream of Wheat	חמץ גמור
Couscous	חמץ גמור
Detergents	Not חמץ גמור ⁴
Extracts	Not חמץ גמור
Farfel	חמץ גמור
Flour (including whole wheat flour or if contains malted barley)	Not חמץ גמור ⁶
Food coloring	Not חמץ גמור
Gefilte Fish (even if contains <i>matzo</i> meal & is not KFP as long as label does not state <i>chometz</i> content)	Not חמץ גמור
Ketchup	Not חמץ גמור
<i>Kitniyos</i>	Not חמץ גמור ³
Licorice	חמץ גמור
Product containing malt extract (e.g., Rice Krispies)	Not חמץ גמור
Maltodextrin/ Maltose (in product)	Not חמץ גמור

IS IT "REAL" CHOMETZ?

PRODUCT	STATUS
<i>Matzah</i> and <i>Matzah</i> Meal - not certified for <i>Pesach</i> (label does not state <i>chometz</i>)	Not חמץ גמור
Mayonnaise	Not חמץ גמור
Medicine containing <i>chometz</i>	Not חמץ גמור
Modified food starch (from unknown sources)	Not חמץ גמור
Mustard	Not חמץ גמור
Oatmeal (Instant, Regular, Baby)	חמץ גמור
Pasta	חמץ גמור
Pickles	Not חמץ גמור
Pretzels	חמץ גמור
Rice Krispies (even if contains malt flavor)	Not חמץ גמור
Rolled oats	חמץ גמור
Salad Dressing	Not חמץ גמור
Vanillin and Ethyl Vanillin	Not חמץ גמור
Vinegar (from unknown sources)	Not חמץ גמור
Vitamin tablets containing <i>chometz</i>	Not חמץ גמור
Wheat germ	Not חמץ גמור
Wheat gluten/wheat protein (unknown amount in product)	חמץ גמור
Whiskey ⁷	Follow family custom ¹
Yeast (Baker's), yeast extract	Not חמץ ³
Yeast (Brewer's)	חמץ גמור

1. Some individuals sell this *chometz*, others do not. One should follow his family custom.
2. *K'dai achilas 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.
3. These products are not *chometz*. One may even retain possession on *Pesach*. Sale is not necessary (מותר בהנאה בפסח). The product may not be eaten on *Pesach*.
4. These products are not *chometz*. One may even retain possession on *Pesach*. Sale is not necessary (מותר בהנאה בפסח).
5. One may retain possession of these products on *Pesach*. Sale is not necessary. They may not be eaten on *Pesach*.
6. This applies to flour that is not an ingredient in a product (e.g., flour sold in bags). However, as an ingredient in a product it is usually חמץ גמור.
7. This includes bourbon, rye, liquors, gin, scotch & whiskey (unless they are certified for *Pesach* or are known to be from non-*chometz* sources).

BEDIKAS CHOMETZ: SEARCH FOR THE DOUGH LIKE A PRO

Rabbi Mordechai Frankel, Director, The Institute of Halachah at the STAR-K

Before *Pesach*, a person is obligated to perform *bedikas chometz*; a search of his house and possessions to ensure that he does not own any *chometz*. The *bedikah* should be conducted at the beginning of the night of the 14th of *Nissan*, immediately after *tzeis hakochavim*.¹ If he did not do so, the *bedikah* can be done all night. Bedieved, if he did not perform the *bedikah* that night he should do it on the day of the 14th of *Nissan*.²

If he will not be home on the night of the 14th of *Nissan*, he should appoint another adult to perform the *bedikah* on his behalf.³ If he leaves his house within thirty days of *Pesach*, and is not planning to return and conduct a *bedikah* or have someone else perform a *bedikah* for him, then he should do *bedikas chometz* without reciting a *brocha* at night before he leaves.⁴

If he leaves his house more than thirty days beforehand (i.e. the 14th of *Adar* or earlier) and is not planning to return for *Pesach*, he does not need to perform *bedikas chometz* and may rely on the *bittul* that he recites on *erev Pesach* at the time of *chometz* burning. However, he should remove or sell any known *chometz* in the house. If he plans to return home on *Pesach* and will not have someone else perform a *bedikah* for him, he must perform *bedikas chometz* before he leaves.⁵

There is no need to check areas containing *chometz* which will be sold to a non-Jew before *Pesach*.⁶ If a person is home on the night of the 14th of *Nissan* but is planning to leave for the duration of *Pesach*, he may arrange to sell the *chometz* in all the rooms of his house - except one - to a non-Jew and check that room to fulfil the *mitzva* of *bedikas chometz*.⁷ (If it is his custom not to sell *chometz gommur*, then he should make sure that there is no *chometz gommur* in the other rooms). If guests will be staying in the house during *Pesach* and using some of the rooms, those rooms must be checked for *chometz*.

Guests who arrive before the night of the 14th of *Nissan* are obligated to check for *chometz*. If the owner of the house does not want them searching his house, he can perform a *bedikah* on the house himself and leave one area for the guests to be *bodek*. People staying at a hotel for *Pesach* should perform a *bedikah* on their room. If they arrive on the day of the 14th of *Nissan*, a *bedikah* should be done at that time. A *brocha* is not recited over the *bedikah* of a hotel room.⁸

1 מ"ב ס' תלא ס"ק א, ועי' מש"כ בזה בספר הליכות שלמה (פסח פ"ה סעי' י) בשם הגרש"ז אויערבאך דצ"ל.

2 שו"ע ס' תלג סעי' א ומ"ב שם ס"ק ב.

3 מ"ב ס' תלג ס"ק ח וס' תלו ס"ק א, ועי' ש"ש שטוב יותר למנות אנשים לבדיקה, אמנם הערוך השולח ס' תלו סעי' ז פסק שמוחר לכתחלה למנות אשה וכתב "האידינא נשי דיין בודקות יותר טוב ומחטטין אחר משהו חמץ ורוחצין ומנקין כל המקומות ומדקדקות יותר מאנשים". ובשו"ת שבט הלוי ח"ט ס' ק"ח כתב שעדיף לבדוק ע"י שליח בליל י"ד בזמנו מלבדוק בעצמו קודם זמנו.

4 שו"ע ס' תלו סעי' א.

5 שו"ע שם ומ"ב שם ס"ק ה ושו"ת אגרות משה או"ח ח"ד ס' צ"ה.

6 עי' במ"ב ס' תלו ס"ק כב, והגרש"ז אויערבאך (הליכות שלמה פסח פ"ה דבר הלכה אות ו) אמר שהמנהג פשוט להקל בדבר כענין מש"כ בשו"ע הגר"ז ס' תלג סעי' ז שאפשר לדבוק שאר חדרי הבית מקודם ולהניח חדר אחד לבדיקה בליל י"ד.

8 כן שמעתי ממנו ר' משה היינעמאן שליט"א שכיון שמנקין החדר קודם ביאתו י"ל דהוי במקום שאין מכניסין בו חמץ. ועי'

<https://www.star-k.org/articles/kashrus-kurrents/105/the-travelers-halachic-guide-to-hotels>

One should not begin any *melacha* within half an hour before *tzeis hakochavim* on the night of *bedikas chometz*. He should not eat a *beitzah* or more of bread, cake or cookies at that time; he may eat other food. He may learn *Torah* but should arrange for a *shomer* or set an alarm to ensure that he stops for *bedikas chometz*. At *tzeis hakochavim*, he should stop whatever he is doing, no longer eat any food, and conduct the *bedikah*.⁹ He could *daven maariv* before the *bedikah*, although if he always *davens* at a specific later time he can do the *bedikah* first and *daven* at that time.¹⁰

When performing *bedikas chometz*, one should search his house for any edible crumbs of *chometz*.¹¹ *Meikar hadin*, it is not necessary to clean one's house from small soiled particles of *chometz* which will not come into contact with food on *Pesach*.¹² Nevertheless, many are stringent and attempt to rid their house of all *chometz*.¹³ It is not necessary to check books and *sefarim* for *chometz*, although those which will be brought to the table on *Pesach* should be cleaned to ensure that they do not contain crumbs which could fall into one's food.¹⁴

The *bedikah* should be conducted by the light of a candle with a single wick.¹⁵ Some have the custom to turn off the house lights during the *bedikah*.¹⁶ Others leave them on, using both the house lights and a candle to conduct the search.¹⁷ The prevailing custom is for ten pieces of bread to be placed in different areas of the house before the *bedikah*¹⁸ (although some do not have this *minhag*).¹⁹ Some people take care that each piece is smaller than a *kezayis*,²⁰ and it is a good idea to wrap them up in order to ensure that no crumbs are left behind. The person conducting the *bedikah* could position the pieces of bread, but it is customary for another member of the household to do so.²¹ One may use a flashlight to aid in the search.²²

- 9 כל זה בש"ע סי' תלא סעי' ב' ומ"ב שם
- 10 ע"י מב"ב סי' תלא ס"ק ח, ובאחרות רבינו ח"ב עמ' א כתב שהחזו"א והקהלת יעקב בדקו לאחר מעריב, וכן הובא בשם הגר"מ פיינשטיין זצ"ל (שמעתא דמשה - שמעון משה סי' תלא סעי' ב) שיש להתפלל תפילת ערבית בזמנה מיד לאחר צאתו וא"כ לבדוק.
- 11 בשעה"צ סי' תלג ס"ק לג משמע שא"צ לבדוק לפירורין וכמ"כ בהליכות שלמה פסח עמ' קג, אמנם החיי אדם כלל קיש סעי' ו כתב שהצרכים חכמים לבדוק אין לדרורין מחשש שמא יבא לאכלם, והגר"ש אלישיב זצ"ל (אשרי האיש ח"ג עמ' שנח) כתב שהמנהג כחיי אדם לבדוק אפילו לפירורים.
- 12 המ"ב סי' תמב ס"ק לג כתב שחמץ מטוגן קצת ופחות מכזית א"צ לבקר לכו"ע, וע"ע במ"ב סי' תמב ס"ק טו.
- 13 כתב הרא"ש (פסחים פ"ג סי' ב) "ישראל קדושים הם וגוררין כל החמץ הנמצא אפילו כל שווא", והשו"ע סי' ו כתב שנהגו לגרר הכתלים והכסאות, ופי' המ"ב שם ס"ק כח דר"ל שאין ללעג על המנהג לומר שהוא חומרא יתירא. והגר"ש אלישיב (אשרי האיש ח"ג עמ' שנח) כתב שבחורין וסדקין שיש לחוש בהם לחמץ אין קשה לו לבדוקם ישפוך לתוכם חומר שפוגם את החמץ ופוסלו מאכילת כלב.
- 14 במעשה רב אות קע"ח כתב שהגר"א היה בודק את הספרים, וכו"ה בחזו"א א"ח סי' קטז ס"ק יח. והגר"ש אלישיב (אשרי האיש ח"ג עמ' שנח) כתב שמצד הדין א"צ לבדוק ספרים אבל לא יניחם על שלחנו בפסח שמא יפול פירור חמץ לתוך האוכל. וכע"ז דעת הגר"מ פיינשטיין (שמעתא דמשה - שמעון משה סי' תלג סעי' ג), וגם הגר"ש זא"ע וזא"ע (הליכות שלמה פסח פ"ה סעי' ו) כתב שא"צ לבדוק הספרים.
- 15 שו"ע ורמ"א סי' תלג סעי' א וסעי' ב.
- 16 בספר בדיקת חמץ וביעורו עמ' קפה הערה לה כתב שכן נהג מרן הגר"י, ובשו"ת שבת הלוי ח"א סי' קלו כתב שרגיל לבדוק לאור הנר בלבד אבל אם חסר לטיב הבדיקה מדליק גם החשמל.
- 17 כן נהגו החזו"א (אחרות רבינו ח"ד פ"ד אות ג) והקהלת יעקב (שם ח"ב עמ' ב). ולעת הגר"מ פיינשטיין (שמעתא דמשה - שמעון משה סי' תלג סעי' א) מוסב לבדוק כשהאור פתוח. והגר"ש זא"ע וזא"ע (הליכות שלמה פסח פ"ה דבר הלכה אות יט) ס"ל שאם דולק אור החשמל בבית בשעת הבדיקה א"צ לכבותו, וכן דעת הגר"ש אלישיב (אשרי האיש ח"ג עמ' שסא) שאין צריך לכבות את החשמל שהיה אור כזה אינו מוחרש ואדרבה מסייע הוא לבדיקה, אבל אין לשנות ממנהג ישראל לבדוק גם ע"י נר (וע"ע מ"כ בזה בספר הל' חג בחג פסח עמ' עט).
- 18 רמ"א סי' תלג סעי' ב ומ"ב שם ושה"ש שם ס"ק יב, ולעת הגר"ש אלישיב (אשרי האיש ח"ג עמ' שנח) כתב שמוטב לעשות כן (אשרי האיש ח"ג עמ' שנח) ויחזיק טוב שלא להניח שמא יאבד, וחזו"א לא נהג להניח פתחים (אחרות רבינו ח"ב עמ' ב) וגם הגר"מ פיינשטיין לא נהג כן (שמעתא דמשה - שמעון משה סי' תלג סעי' ב).
- 20 שערי תשובה ס"ו תלכ
- 21 באחרות רבינו (ח"ב עמ' ב) כתב שהקהלת יעקב היה מניח הפתחים בעצמו, וגם הגר"ש אלישיב היה מניח הפתחים לעצמו (אשרי האיש ח"ג עמ' שס). אמנם מנהג העולם הוא שבני הבית מניחים את הפתחים ולא הבודק, וכן משמע מדברי הרמ"א (סי' תלג סעי' ב) שכתב שנוהגים להניח הפתחים במקום שימצאם הבודק, וכן מבואר מדברי החק יעקב (שם ס"ק יד).
- 22 לדעת הגר"ש אלישיב (אשרי האיש ח"ג עמ' שסא) מותר לבדוק ע"י פנס דק שמאיר היטב לחורים וסדקים אלא שלכתחלה אין לשנות המנהג לבדוק לאור הנר, ובמקום שקשה לבדוק לאור הנר מותר לכתחלה ע"י פנס. וכע"ז הובא בשם הגר"ש זא"ע וזא"ע (הליכות שלמה פסח עמ' קי) והגר"מ פיינשטיין

WHAT SHOULD I DO IF I FIND CHOMETZ ON...

Rabbi Mordechai Frankel, Director, The Institute of Halachah at the STAR-K

EREV PESACH (AFTER THE TIME OF BIUR CHOMETZ)

If you find *chometz* on Erev Pesach after the latest time for *biur chometz*:

- If you sold your *chometz* earlier that morning: You should move the *chometz* that you found to the place that you are storing the *chometz* that you sold.
- If you did not sell your *chometz* earlier that morning: You should burn it.

FIRST DAY OF PESACH

If you find *chometz* on the first day of Pesach: You should cover it with a utensil.

SECOND DAY OF PESACH

If you find *chometz* on the second day of Pesach, or if you found *chometz* on the first day of Pesach and had covered it:

- If you sold your *chometz* before Pesach, or you said 'Kol Chamira' before Pesach, or the *chometz* that you found was less than a *kezayis*: You should cover it with a utensil if you find it on the second day, or keep it covered if you had covered it on the previous day.
- If you did not sell your *chometz* before Pesach and did not say 'Kol Chamira' and found more than a *kezayis* of *chometz*: You should flush it down the toilet.

SHABBOS CHOL HAMOED

If you find *chometz* on Shabbos Chol Hamoed, or if you found *chometz* on the first or second day of Pesach and had covered it and the first day of Chol Hamoed is Shabbos:

- If you sold your *chometz* before Pesach, or you said 'Kol Chamira' before Pesach, or the *chometz* that you found was less than a *kezayis*: You should cover it with a utensil if you find it on Shabbos, or keep it covered if you had covered it previously.
- If you did not sell your *chometz* before Pesach and did not say 'Kol Chamira' and found more than a *kezayis* of *chometz*: You should flush it down the toilet.

WEEKDAY CHOL HAMOED

If you find *chometz* during chol hamoed, or found *chometz* on the first two days of Pesach and had covered it:

- If you sold your *chometz* before Pesach: You should move the *chometz* that you found to the place that you are storing the *chometz* that you sold.
- If you did not sell your *chometz* before Pesach: You should burn it.

SEVENTH DAY OF PESACH

If you find *chometz* on the seventh day of Pesach: You should cover it with a utensil.

EIGHTH DAY OF PESACH

If you find *chometz* on the eighth day of Pesach, or if you found *chometz* on the seventh day of Pesach and had covered it: You should cover it with a utensil if you find it on the eighth day, or keep it covered if you had covered it on the previous day.

AFTER PESACH

If you find *chometz* after Pesach, or if you found *chometz* on the seventh or eighth day of Pesach and had covered it:

- If you sold your *chometz*: You can eat it.
- If you did not sell your *chometz*, but you did *bedikas chometz* and said 'Kol Chamira' before Pesach: You can eat it.
- If you did not sell your *chometz*, and you either did not do *bedikas chometz* or did not say 'Kol Chamira' before Pesach: You should dispose of it without deriving any benefit.

A GUIDE TO PURCHASING CHOMETZ AFTER PESACH

Rabbi Mordechai Frankel, Director, The Institute of Halachah at the STAR-K

A JEWISH-OWNED STORE THAT DID NOT SELL ITS CHOMETZ TO A NON-JEW FOR PESACH

The *Torah* forbids a Jew to own *chometz* on *Pesach*. In order to dissuade people from owning *chometz* on *Pesach*, there is a rabbinic injunction not to eat or benefit from *chometz* which was owned by a Jew during *Pesach*. Such *chometz* is known as *chometz sheovar olov haPesach*, and it remains forbidden permanently.¹

For this reason, one should not buy *chometz* from a Jewish-owned store immediately after *Pesach*, unless the owner sold all *chometz* that he owned before *Pesach* to a non-Jew for the duration of *Pesach*, and did not acquire any further *chometz* during *Pesach*. The laws of *mechiras chometz* (selling *chometz* to a gentile for *Pesach*) are complex; therefore the sale must be made by a competent rabbi or *kashrus* authority.

If a Jewish-owned store did not sell its *chometz* for *Pesach*, may one buy *chometz* from that store a few weeks after *Pesach*? It is difficult for the consumer to ascertain whether the *chometz* was in the store on *Pesach* and is therefore forbidden, or whether it came into the store after *Pesach* and is permitted. Since *chometz sheovar olov haPesach* is a rabbinic injunction, one can be lenient if there is a reasonable doubt as to whether or not the *chometz* was in the store on *Pesach*. (This is because we apply the principle that “*safek derabbanan lekula*” – we are lenient when it is uncertain whether or not a rabbinic restriction applies).²

Supermarkets generally have a two week turnaround time. It should be assumed that all *chometz* sold in the two weeks after *Pesach* was already in the store on *Pesach*. Other stores, especially smaller ones, may have a longer turnaround time. The turnaround time for alcoholic beverages is longer than that of products in supermarkets. Liquor stores generally maintain inventory for six or seven weeks. One should wait until after *Shavuot* before purchasing liquor from such a store.

A JEWISH-OWNED STORE THAT SOLD ITS CHOMETZ TO A NON-JEW FOR PESACH

As mentioned above, a Jew who owns a store can sell his *chometz* to a non-Jew for the duration of *Pesach*. If the Jew is observant and does not sell *chometz* to customers during *Pesach*, there is no doubt that he really intended to sell his *chometz*

¹ *Mishnah Berura* 448:25.

² See *Igros Moshe* O.C. 4:96, which distinguishes between small and large Jewish-owned stores.

to the non-Jew before *Pesach*. However, if the owner is not observant and does not close his store for *Pesach*, it can be argued that he considers the sale of *chometz* to be a legal fiction and does not have real intent to sell the *chometz*. Nevertheless, *Rav Moshe Feinstein, zt"l*, *paskens* that *bedieved* the sale is valid because legally the *chometz* no longer belongs to him.³ However, other *Poskim* are stringent.⁴ *Rav Moshe* agrees that *chometz* that the Jewish owner purchased during *Pesach* is not included in the sale and cannot be eaten after *Pesach*.

A STORE OWNED BY A NON-JEW OR BY A PERSON THAT MAY OR MAY NOT BE JEWISH

If a privately-held store is owned by a non-Jew, one may buy *chometz* from that store immediately after *Pesach*. However, a consumer may not know whether the owner is Jewish or non-Jewish. If the store is located in an area where the majority of people are non-Jews, he may assume that the owner is not Jewish. Unfortunately, even if the owner has a Jewish sounding name, the rate of intermarriage in America is such that the name may no longer provide an indication as to whether or not the person is Jewish.

Some food stores are owned by a number of partners or shareholders who each have stock in the company. If non-Jewish partners or shareholders own a majority of the business, there is no concern of *chometz sheovar olov haPesach*.⁵ To the best of our knowledge, the following are currently some of the supermarkets which are majority owned by non-Jews, and *chometz* may be bought from them in Baltimore immediately after *Pesach*: BJ's, Costco, CVS, Food Lion, Petco, Petsmart, Rite-Aid, Royal Farms, Sam's Club, Save-A-Lot, Shoppers, Trader Joe's, Walgreens, Walmart, Wegmans, and Whole Foods. To the best of our knowledge, in Baltimore these stores do not receive *chometz* from a Jewish distributor (as explained below). For locations outside Baltimore, the local *kashrus* organizations should be contacted.

A STORE WHICH RECEIVES CHOMETZ FROM A JEWISH DISTRIBUTOR

How does a supermarket get the food that it sells? A distributor brings the food from the manufacturer to a warehouse, from where it is sent to individual supermarkets. If the distributor is Jewish, and he owned the *chometz* during *Pesach*, that food would be forbidden after *Pesach*. Even if the supermarket is owned by non-Jews, the food would still be forbidden after *Pesach* as it was owned by a Jew during *Pesach*.

³ *Igros Moshe* O.C. 1:149, 2:91, 4:95.

⁴ *Maharam Shick* O.C. 205, *Sdei Chemed* vol. 7 page 352.

⁵ *Zeicher Yitzchok siman* 8.

C&S Wholesale Grocers is a wholesale distributor of food and grocery store items. It is a privately held company, and is the largest wholesale grocery supply company in the United States. It currently serves about 5,000 stores in 15 states (including California, Connecticut, Florida, Indiana, Maryland, Massachusetts, New Hampshire, New Jersey, New York, and Pennsylvania). Its customers include Safeway, Target, A&P, Stop & Shop, Giant, Ralphs, Foodtown, and Winn-Dixie. However, STAR-K does not have information as to which specific products are distributed by C&S, nor which specific stores are serviced by them.

The company was founded in 1918 by Israel Cohen and Abraham Siegel. It is assumed that the current chairman and CFO is Jewish. In the past, a prominent rabbi arranged a *mechiras chometz* for C&S distributors. However, as mentioned above, according to Rav Moshe Feinstein, *zt"l*, this sale would not include the *chometz* that C&S acquired during *Pesach*. Recently, another prominent *Posek* has been selling the entire company to a non-Jew for the duration of *Pesach*, so that any *chometz* bought during *Pesach* would also belong to that non-Jew. While this sale is to be welcomed, it is not without *halachic* difficulties.

Stores which receive goods from C&S may also work with other non-Jewish distributors, and it is very difficult to determine whether any particular product was distributed by C&S or another company. As mentioned above, *safeik chometz sheovar olov haPesach* is permitted, and this would include goods which may or may not have been owned by C&S during *Pesach*. However, if a person has the option of shopping at a store which does not receive goods from a Jewish distributor that may have owned *chometz* on *Pesach*, it is commendable to do so until four weeks after *Pesach*.⁶

There are more than 35,000 supermarkets in America, and it is not possible to know who owns them or distributes to every one of them. A local Orthodox rabbi should be consulted for guidance regarding local stores and supermarkets, as well as resolution of any *halachic* issues.

A&L Foods is a Jewish-owned distributor of kosher food which distributes to Giant, Target and Safeway in Baltimore, Maryland. A&L Foods sells their *chometz* to a non-Jew through the STAR-K. For this reason, various *chometz* products may be purchased immediately after *Pesach* in these stores in Baltimore. For a complete list of these items, see page 75.

BUYING BOURBON

The Sazerac Company is a privately held alcoholic beverages company, and is the largest distilling company in the United States. Although it produces a variety of alcoholic drinks, the primary focus of its business is bourbon. Although there is some discussion in the *Poskim*, the general consensus is that the prohibition of

⁶ Heard from Rabbi Heinemann *shlit"a*

chometz sheovar olov haPesach applies to bourbon. To the best of our knowledge, the Chairman of the Board of Directors of Sazerac Company is Jewish. Although the Sazerac Company recently began selling some of its *chometz* for *Pesach*, it will be eight to ten years before that bourbon comes to market. The Sazerac Company ages bourbon for years before selling it, so all their bourbon should currently be considered *chometz sheovar olov haPesach* and is not recommended year-round.⁷

⁷ A list of their products can be found at <http://www.sazerac.com/BrandPortfolio.aspx?NBid=1>.

CHOMETZ AFTER PESACH CHART

Rabbi Dovid Heber, STAR-K Kashrus Administrator

The following chart offers guidelines for products that are (חמץ שעבר עליו הפסח) (שעה"פ). "Yes" next to a product indicates the product is subject to the *halachos* of חמץ שעבר עליו הפסח. 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 חמץ שעבר עליו הפסח. These products may be purchased at any store after *Pesach*.

PRODUCT	חמץ שעבר עליו הפסח?
Barley (if pearled, raw and packaged)	No
Beer	Yes
Bran (Wheat, Oat)	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 $\frac{1}{60}$ of the cooked product (e.g., Corn Flakes cereal)	Yes
<i>Chometz</i> content in entire package is less than a <i>k'zayis</i> but is greater than $\frac{1}{60}$ of the uncooked product	No
<i>Chometz</i> content is less than $\frac{1}{60}$ of the product	No
<i>Chometz Nokshe</i> (e.g., <i>chometz</i> glue)	Yes
<i>Chometz</i> products non-edible even for canine consumption	No
Condiments containing vinegar (ketchup, mayonnaise, mustard, pickles)	No
Corn Flakes (brands that contain malt flavor – e.g., Kellogg's)	Yes
Cookies	Yes
Cosmetics	No
Couscous	Yes
Detergents	No
Extracts	No
Flour (including whole wheat flour or if contains malted barley)	No ¹
Food coloring	No
Gefilte fish (that contains <i>chometz</i> or non-KFP <i>matzo</i> meal)	Yes
Ketchup	No
<i>Kitniyos</i>	No
Malt extract in product (e.g., Rice Krispies)	Yes
Maltodextrin	No
Maltose (in product)	Yes

1. This applies to flour that is not an ingredient in a product (e.g., flour sold in bags). However, as an ingredient in a product it is usually חמץ גמור.

CHOMETZ AFTER PESACH CHART CONTINUED

PRODUCT	חמץ שעבר עליו הפסח?
Matzah and matzah meal (not certified for Pesach)	Yes
Mayonnaise	No
Medicine containing <i>chometz</i>	No
Modified food starch (from unknown source)	No
Mustard	No
Oatmeal (instant, regular, baby)	Yes
Pasta	Yes
Pickles	No
Pretzels	Yes
Processed on <i>chometz</i> equipment with no <i>chometz</i> content in product (if it was not known to have been processed on Pesach)	No
Rice Krispies (brands that contains malt flavor - e.g., Kellogg's)	Yes
Rolled oats	Yes
Salad Dressing	No
Soy Sauce (containing wheat)	Yes
Vanillin and Ethyl Vanillin	No
Vinegar (from unknown sources)	No
Vitamin tablets containing <i>chometz</i>	No
Wheat germ	Yes
Wheat gluten or wheat protein (unknown amount in product)	Yes
Whiskey*	Yes
Yeast (Baker's)	No
Yeast extract	No

*This includes bourbon, rye, liquors, gin, scotch, whiskey (unless they are certified for Pesach or are known to be from non-*chometz* sources).

POST PESACH 2019 CHOMETZ INFORMATION

CHOMETZ MAY BE PURCHASED AT ALL STAR-K AND STAR-D ESTABLISHMENTS IMMEDIATELY AFTER PESACH

**CHOMETZ MAY BE PURCHASED IMMEDIATELY
AFTER PESACH 2019 AT THE FOLLOWING STORES
LOCATED IN THE BALTIMORE METROPOLITAN AREA**

WHEN NOTED, CHOMETZ MAY BE PURCHASED ONLY AT THE SPECIFIED ADDRESSES.

**CONSUMERS IN OTHER COMMUNITIES SHOULD CHECK WITH THEIR
LOCAL VAAD HAKASHRUS FOR REGIONAL STORE INFORMATION.**

7-11 6401 Reisterstown Rd (at Fords Lane) 1801 Reisterstown Rd (at Hooks Lane) 1 Greenwood Pl (at Old Court Rd.) 620 Reisterstown Rd (near Slade/Milford Mill)	Petsmart
A-Z Savings 6307 Reisterstown Road	Rite-Aid
Aldi	Royal Farms
BJ's	Sam's Club
Coffee Bean	Save-A-Lot
Colonial Liquors	Savings Center 4003 Seven Mile Lane
Costco	Seven Mile Market
CVS	Shoppers Food Warehouse
Dugan's Liquor	Shoprite 37 Aylesbury Road, Timonium
*Dunkin Donuts 1508 Reisterstown Rd. (at Old Court Rd.) 7000 Reisterstown Rd. (near Fallstaff Rd.)	Trader Joe's
Food Lion	Walgreens
Market Maven	Walmart
Petco	Wegmans
	Whole Foods
	Wine Loft

For updated information regarding stores where *chometz* may be purchased, please see www.star-k.org/passover.

* Only these two locations of Dunkin Donuts are under the certification of Rabbi Sholom Salfer. Please note that it is permissible to purchase products at these Dunkin Donuts on *Motzei Pesach*, April 27, **ONLY AFTER 10:00 p.m.** (this time meets the requirement of *בבדי שיעשו*).

PURCHASING CHOMETZ AFTER PESACH 2019 FROM GIANT, SAFEWAY & TARGET IN BALTIMORE

Due to issues regarding possible Jewish owned distributors, in general, it is commendable not to purchase *chometz* from the stores listed below until the Sunday after Lag B'omer, May 12th, 2019. However, A&L Foods distributor of kosher foods (to Giant, Target, and Safeway in Baltimore) sells their *chometz* through STAR-K and therefore the indicated items may be purchased immediately after *Pesach*.

Furthermore, all fresh-baked breads and buns with reliable kosher certification are supplied by local vendors and are acceptable even at the stores below. Some examples are H&S, Arnold, Pepperidge Farm, and in-house store brands of sandwich bread, rye bread, and hot dog and hamburger buns.

- **GIANT** - Consumers may purchase *chometz* immediately after *Pesach* from the following designated Kosher Food Sections: Dry, Frozen, & Refrigerated. Also, consumers may purchase fresh baked breads immediately after *Pesach*. It is commendable not to purchase *chometz* from other sections until May 26.
- **SAFEWAY** - Consumers may purchase *chometz* immediately after *Pesach* from the following designated Kosher Food Sections: Dry, Frozen, & Refrigerated. Also, consumers may purchase fresh baked breads immediately after *Pesach*. It is commendable not to purchase *chometz* from other sections until May 26.
- **TARGET** - Consumers may purchase *chometz* immediately after *Pesach* from the designated Kosher Dry Food Items Section. Also, consumers may purchase fresh baked breads immediately after *Pesach*. It is commendable not to purchase *chometz* from other sections until May 26.

We do not have information regarding these stores in other parts of the country.

WHEN CHOMETZ MAY BE PURCHASED AFTER PESACH FROM STORES/DISTRIBUTORS THAT DO NOT SELL THEIR CHOMETZ

MAJOR JEWISH OWNED SUPERMARKETS THAT DO NOT SELL THEIR CHOMETZ	SUPERMARKETS THAT PURCHASE FROM JEWISH OWNED DISTRIBUTORS THAT DO NOT SELL THEIR CHOMETZ
Sunday, May 12, 2019 (2 weeks after <i>Pesach</i>)	Sunday, May 26, 2019 (4 weeks after <i>Pesach</i>)
JEWISH OWNED LIQUOR STORES THAT DO NOT SELL THEIR CHOMETZ	BEER AFTER PESACH IN NEW YORK
Tuesday, June 11, 2019 (after Shavuot)	As is well known, many brands of beer sold in New York City and surrounding counties are distributed by a Jewish owned company. Although a number of <i>Rabbonim</i> have worked with the company to affect a <i>mechiras chometz</i> , long standing STAR-K policy has always been not to rely on a <i>mechira</i> in these types of situations. Each individual should consult his <i>Rav</i> for guidance. For more information, please see www.star-k.org .
BEER AFTER PESACH IN MARYLAND	
There is an issue of <i>Chometz She'avar Alav HaPesach</i> regarding many brands of beer sold in the state of Maryland. For specific information regarding which brands and locations are affected, see www.star-k.org .	

BALTIMORE *CHOMETZ* BURNING 2019

SPONSORED BY
THE CHESED FUND & PROJECT EZRA

PIMLICO RACE COURSE

Clubhouse Parking Lot

ENTRANCE ONLY FROM HAYWARD AVENUE

3 Blocks East of Park Heights Avenue

Friday, April 19, 2019

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 will be available on site.

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

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

For sponsorship opportunities, please call Frank Storch at 410-340-1000 or email chesedfund@gmail.com.

THE CHESED FUND LIMITED AND PROJECT EZRA OF GREATER BALTIMORE, INC.

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HOW TO CHECK MATZOS

Rabbi Moshe Heinemann, STAR-K Rabbinic Administrator

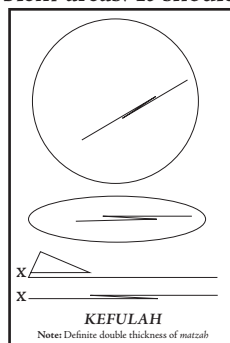
The production of Kosher for *Pesach* (KFP) *matzos* involves a great deal of meticulous work. The process begins with the inspection of wheat kernels to ensure that they have not been adversely affected by moisture in the air or prematurely sprouted. Grinding of the grain must be performed according to the dictates of *halachah*, which precludes any pre-grind soaking of the grain and requires special preparation of the milling equipment to ensure that no contamination exists from non-Passover flour in the grinders and filters. The KFP flour is then loaded onto trucks, either pneumatically or in bags under controlled conditions, and shipped to the bakeries.

A bakery which has been *kashered* for *Pesach* will have already prepared special water (*mayim shelanu*) to be used for *Pesach matzos*. Hand *matzah* bakeries do not use regular municipal water for fear that the chemicals added to the water may affect the leavening qualities of the dough. After the dough has been mixed, rolled out and perforated the *matzos* go into ovens for baking. This entire process, from the time that water first comes into contact with the flour until the *matzah* is completely baked, takes just a few minutes. Unquestionably, on *Pesach* every conscientious Jew would only use *matzos* made under the supervision of a reliable *hashgachah*.

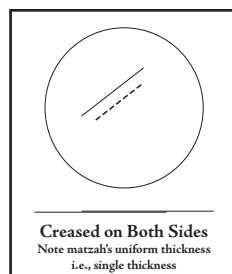
Despite all the precautions and attention to detail by the bakeries involved in making *matzos*, it is possible for the consumer to purchase *matzos* that may still have issues. The following is a brief discussion of some problem areas. It should be noted that these problems can exist in both hand and machine baked *matzos*, although they are more prevalent in the hand baked *matzos* than machine.

1. *Matzah Kefulah*

If there is an area on the *matzah* that is bent over, the doubled over portion is not kosher for *Pesach*. One must remove and discard this area together with a one inch margin of regular *matzah*. This is required, even if the bent over part is very small. However, if a *matzah* is bent over but the two layers do not actually touch one another, then the *matzah* remains kosher and removal of this area is not required. In handmade *matzos*, it is common to find creases in the *matzos*. If there is a corresponding crease on the other side of the *matzah*, then one should assume that the dough probably doubled over during the rolling process. In such cases, it is customary to remove the creased area. An important difference between a true *matzah kefulah* that is doubled over and a *matzah* that is



only creased on both sides is that in the former case, the doubled over portion must be disposed of as though it were *chometz* as soon as it is discovered, while in the latter situation the creased *matzah* may be kept in one's possession. If the creased *matzah* is a *shaleim* (complete), one may use it for *lechem mishnah*. After reciting the *brochah*, one should put aside the creased area so it will not be eaten.



To avoid any problems on *Shabbos* regarding the *melachah* of *borer*, separating, the non-kosher part of the *matzah* (the *kefulah*) should be held in one hand and the kosher part in the other. The *matzah* should be broken, and the good part should be removed from the bad part. If it is a real *kefulah*, it is considered to be *chometz*. Since one sold his *chometz* before *Pesach*, technically this *kefulah* belongs to the *goy*. One may not discard the *goy's chometz* on *Pesach*, and it must be put away until the conclusion of the *Chag*. If it is just a *chashash chometz*, the custom is not to discard it in the garbage. It may be placed in the non-*Pesachdik* sink, after it has been broken into small pieces, and washed down the drain.

2. Matzah Nefuchah

A *matzah* which has ballooned and formed a blister during the baking process also requires special examination and handling. If the blister formed is so small that an average sized hazelnut (with its shell) cannot fit inside of the blister, between the upper and lower layers, then the *matzah* is kosher. Certainly, *matzos* that have not formed any blisters but are merely uneven in appearance are kosher. *Matzos* which do not have small holes all over them should not be used.



3. Underbaked Matzos

A *matzah* that is completely white on both sides should not be used, since it may not have been thoroughly baked. It follows that *matzah* meal should be slightly brownish, and the browner it is the better baked were the *matzos* from which it was made.

4. Chipped Matzos/A Missing Shaleim

In order for *matzos* to be considered *shaleim*, complete (so they can be used for *lechem mishnah*), no more than one forty-eighth ($1/48$, approximately 2%) of the *matzah* may be missing. Hand *matzos* that are irregularly shaped are still considered whole, as long as no pieces broke off after baking.

Matzos left over from previous years that were stored in places free of *chometz* may be used. TIP: If your oven has been *kashered* for *Pesach*, simply put them in the oven for a few minutes so the *matzos* will regain their crispness.

Through our meticulous observance of the *mitzvah* of eating *matzah*, and all the other laws of *Pesach*, may *Hashem* soon grant our most fervent wish - the coming of *Moshiach* - so that we may once again eat our *matzah* together with the *korban Pesach* in *Yerushalayim ir hakodesh*.

BUG CHECKING CHART

NO CHECKING REQUIRED

Artichoke
BottomsAsparagus,
White

Beets

Butternut
Squash

Eggplant

Kohlrabi
Bulbs

Horseradish



Onions



Parsnips



Peppers



Potatoes



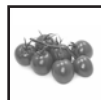
Pumpkins



Radishes



Rutabagas



Tomatoes



Turnips



Zucchini

NO CHECKING REQUIRED; STORE PROPERLY

These items should be purchased from companies that have proper quality control and storage practices. Make sure they are properly sealed and stored in a cool dry area. Improper storage can lead to infestation issues. No additional checking is required.



Nuts



Raisins

THRIP CLOTH METHOD

1. Wash produce well. (**Note:** Use warm water for broccoli and cauliflower.)
2. Prepare a basin with water and a non-bleach, non-toxic dishwasher detergent solution. The water should feel slippery.
3. Agitate the produce in the solution for 15 seconds. (**Note:** For broccoli and cauliflower, soak for 30 seconds BEFORE agitating.)
4. Remove the produce from the basin and shake off excess water over the basin.
5. Pour water through the thrip cloth.
6. Check the thrip cloth over a light box for any insects.
7. If insects are found, repeat steps 1-6. This can be done up to three times.
8. If insects are still found on the third try, the produce should not be used.

Note: If one does not have a thrip cloth, the water may be checked for infestation by placing a white basin over a light box.



Basil



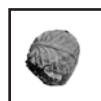
Bok Choy



Broccoli



Cabbage

Cabbage,
Red

Cauliflower



Chives



Cilantro

Collard
Greens

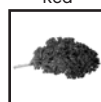
Dill



Endive



Escarole



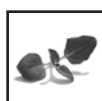
Kale

Kohlrabi
Leaves

Lettuce



Mint Leaves

Mustard
Leaves

Oregano



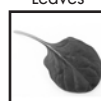
Parsley



Rosemary



Sage



Spinach



Watercress

BUG CHECKING CHART

RINSE WELL

1. Wash the produce under a direct stream of water. *
2. No further checking is necessary.

* For Celery Stalks: while rubbing with your hand or a vegetable brush



Celery
Stalks



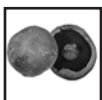
Endive,
Belgian



Grapes



Mushrooms,
Button



Mushrooms,
Portobello

REMOVE PEEL & RINSE



Garlic

Mites can be found between the layers of the peel.

VISUAL CHECK

Look for holes, webbing or insects in a sample of the fruit. Please note: 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.



Carob



Dates



Fennel
Bulbs



Figs



Leeks



Scallions

For Leeks and Scallions: Check inside tube and between leaves, as well as outside for leaf-miner trails.

SOAP WASH ONLY

1. Prepare a basin of detergent solution, using at least two tablespoons of detergent per gallon of water.
2. Agitate the strawberries in the solution for 10-15 seconds.
3. Let the strawberries soak for at least one minute in the solution.
4. Rinse off each berry.
5. Repeat steps 1-4 a second time.
6. It is advisable to remove the tops.
7. No further checking is required.



Strawberries

PEEL PROPERLY



Pineapples

Mites are being found in the crown and outer rind, as well as inside the blossom cups and crevices, if the pineapple is not peeled properly. The pineapple should be peeled until only yellow fruit is visible. The fruit and cutting board should be rinsed after peeling since the insects often crawl onto the cutting board. The crown and rind should not be used on decorative platters since the insects can migrate to other fruit.

NOT RECOMMENDED

Checking requires specialized training or is not practical.



Artichokes



Blackberries



Brussel
Sprouts



Edible
Flowers



Goji Berries



Raspberries

VISUAL CHECK & THRIP CLOTH



Asparagus

Remove triangular side leaves and use the thrip cloth method on the tops. **NOTE:** Many people find peeling asparagus completely like a carrot yields a tasty kosher result with no further checking required.

TO PURCHASE a light box, thrip cloth, loupe, or a color copy of this chart call **410-484-4110** or email **info@star-k.org**.

PASSOVER-WISE, POUND-SMART: TIPS FOR INDIVIDUALS WITH FOOD ALLERGIES, CELIAC & GLUTEN-FREE RESTRICTIONS

Margie Pensak

Yomim Tovim are synonymous with food—and lots of it! During *Pesach*, the temptation to overeat and eat, perhaps the wrong things for eight straight days, is extra challenging. The good news is that you don't have to resolve yourself to store away those extra pounds which you will regret just as you store away your *Pesach* dishes for next year. STAR-K is grateful to Sarah Klugman, RD, of Healthy Bites Nutrition Clinic, in Lakewood, NJ, for sharing her *Pesach* nutrition advice on which this article is based. They include tips for gluten-free and celiac individuals, as well as those with various food allergies.

Sarah Klugman suggests, "Always make *Kiddush* in the morning. It's the key to a successful day!! Use light grape juice¹ and have a starch or fruit and milk. Regarding when to make *Kiddush* and how to fulfill *Kiddush b'makom seudah*, consult your *rav*. Good ideas are: a starch/fruit and milk; fruit and yogurt; fruit and cottage cheese; fruit with hot cocoa made from milk; egg and fruit or ½ *matzah* with yogurt, milk, or string cheese. Enjoy a piece of cake with a cup of milk, if you choose to have your treat with *Kiddush*. Have one treat a day. Treats include: one small piece of cake, two small cookies, or a slice of dessert. Save it for the best one! Remember- the *Pesach* cake doesn't really taste good!!"

On *erev Pesach*, eat a healthy snack before *shkia*, preferably a protein (e.g., a piece of fish, egg, or yogurt) with a vegetable or salad, or take a fruit so you won't be starving at the *Seder* night meal.

Regarding *matzah* during *Pesach*, the *shiur* for a *kizayis* of *matzah* is discussed on page 85 and on pages 109-110. If you eat one square *matzah* or 1/2 round *Shmura matzah* (depending on thickness), this is about 1 oz., equal to 100 calories, a little more than one starch serving. Divide the box weight by the number of ounces per box to figure out the ounces per *matzah* (1 lb. = 16 oz.). Stick to one *matzah* / 1 oz. at each meal. That is your starch for the meal, so enjoy protein and veggies (a serving of each) with it!

Go lean with your meats, choosing turkey, cutlets, veal roast, London broil or minute steaks over fattier choices. Stay away from the *kugels* and starchy sides. Good ideas for appetizers are plated salad which include a bed of romaine lettuce and cherry tomatoes sprinkled with turkey slices. If you are serving fish, have ½ a piece so you can also enjoy half of a serving of the main meat dish. Try to serve a salad and a hot veggie at each meal. Recommended hot veggie ideas include:

1. The *becher* should hold at least a *reviis* (3.8 fl. oz.) and one must drink at least 1.9 fl. oz. For further discussion, see pages 87-88)

Zucchini in tomato sauce; grilled vegetables – eggplant, peppers, onions, zucchini; broccoli and cauliflower with sea salt and garlic; roasted baby peppers – spray with oil, sprinkle garlic and roast and sweet baby carrots cooked in water, drizzled with honey. Vegetable soup or skimmed chicken soup is a great filler.

Celiac individuals, and those who are on gluten-free (GF) diets, should continue to follow their regular dietary guidelines. They can purchase oat *matzah* -- both hand and machine *matzah* are available certified GF. Those who are not able to eat certified GF oats should consult their *rav*. *Pesach* is your “lucky” *Yom Tov* since you can stock up for the rest of the year on many GF products, such as pastries, macaroons, candies, and more. Most *Kosher l’Pesach* grocery items are GF since they are non-*gebrokts* and, therefore, contain no *matzah* meal or wheat.

Although it is rare, some people have wine/grape juice allergies; they are allergic to sulfites. Sulfites, or sulfur dioxide, is a preservative used in commercial production and winemaking. It is most commonly found in dried fruits, jams, and juices (lemon juice and grape juice). Sulfite-free organic grape juice, available from Kedem is a great option, as is regular Welch’s grape juice (be sure to check for the *hechsher* and the ingredients; some varieties don’t have sulfites). Home-brewed wines without sulfites can also be used.

Other food allergies which are particularly challenging to deal with on *Pesach*, are egg and potato allergies, because so many *Yom Tov* dishes are made with these ingredients. Most *kugels* and cakes are made with eggs. Good replacements for cooking and baking include applesauce, mashed banana, avocado, and oil although the texture will not be as smooth. Also, instead of “*kugelizing*” your vegetables, consider roasted potatoes, mashed potatoes, potato puffs, broccoli bakes and zucchini in tomato sauce. There are recipes for egg-free potato kugels and other kugels, such as those found in, “Allergy Free at Last”, a collection of recipes by Leiba Bibla. It is a great resource and available at your local *seforim* store.

Here is an easy egg-free potato
kugel recipe:

Ingredients:

6 potatoes
1 onion
1/3 cup oil + 2 T oil
2 tsp salt
1/8 tsp black pepper
1 T matzo meal or potato starch

Directions:

Grate potatoes and onions. Add oil, salt, pepper and *matzah* meal or potato starch. Mix well. Pour into greased 9” pan. Bake, covered, for 2 hours and then uncover until browned.

For those with potato allergies, avoid using potato starch in your recipes; substitute with *matzah* or cake meal. Use sweet potatoes instead of white potatoes, in *kugels* and side dishes. Good ideas of potato-free side dishes include: apple *kugels*; apple-cranberry cobbler; butternut squash *kugel*; quinoa; hot vegetables or vegetable *kugels*; and sweet potato French fries (very easy to make - cut sweet potatoes into sticks and bake). For a nosh, sweet potato chips are available in snack bags.

If a child has multiple allergies and is on an egg, dairy, or nut-free diet, consult a *rav* prior to *Pesach* to discuss the option of using *kitniyos* products (for example, soy products), to ensure the child is meeting their nutritional needs. Purchase and prepare in advance allergy-friendly foods for your child. Composing a child-friendly menu for breakfast, lunch, and supper will ensure that there is both a starch and protein eaten at all meals. If you are serving *matzah* and eggs (scrambled or hardboiled) for breakfast, a great substitute would be avocado, almond or cashew butter. Here is a sample menu for the egg, dairy and nut-free child: Breakfast: *matzah* and avocado; Lunch: Meatballs over mashed potatoes, cut-up peppers; Supper: Roast with sweet potatoes; vegetable soup.

In closing, exercise is just as important as these Pesach nutrition tips, beginning erev Pesach (even though it's such a busy day!). Try to walk/treadmill for 20-30 minutes on erev *Pesach* to help your insulin work more efficiently in order to better regulate your blood glucose during the *Seder*. This is important, since you are eating more carbs than usual which are found in the *matzah* and wine. Make sure to walk every day!!



PESACH GUIDE FOR INDIVIDUALS WITH DIABETES

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 *matzah*.

These are real concerns for people with diabetes and related health issues, who wish to fulfill the requirements of *Pesach al pi halachah* without compromising their health. STAR-K has turned to the Jewish Diabetes Association (JDA) for answers and the JDA has kindly provided the following guidelines to help you prepare your *matzah* and wine.

I. MATZAH

The stipulations for minimum *shiurim* for *matzah*, 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 *matzah*.

In the case of a medical condition, one may fulfill the *mitzvah* of *achilas matzah*, including *Korech* and *Afikoman*, with the following:

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

One who is in good health should eat the following for *achilas matzah*³ and *Afikoman*:

Type	Minimum Shiur	Dimensions	Carbs
Hand <i>matzah</i> (round)	one-third (1/3) of a <i>matzah</i>	29 sq. in. ⁴	12 g
Machine <i>matzah</i>	one-half (1/2) of a <i>matzah</i>	24.5 sq. in. ⁵	15 g

1. This assumes the whole *matzah* (before it is broken) has a diameter of at least 10.5 inches, which means the entire *matzah* has an area of 86.6 sq. in. Hence, 1/6 of the *matzah* equals 14.5 sq. in. This is the minimum *shiur* for someone with a medical condition.
2. This assumes a full rectangular *matzah* is 7" x 7", which means the entire *matzah* has an area of 49 sq. in; hence, 1/4 of the *matzah* equals 12.25 sq. in. (This also means that one could eat a piece of *matzah* 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. For *Korech* see the *Kashrus Kurrents* article, "The *Pesach Seder*".
4. This assumes the whole *matzah* (before it was broken) had a diameter of 10.5 in., which means the entire *matzah* has an area of 86.6 sq. in., hence, 1/3 of the *matzah* is 29 sq. in.
5. This assumes a full rectangular *matzah* is 7" x 7", which means the entire *matzah* has an area of 49 sq. in. Hence, 1/2 of the *matzah* is 24.5 sq. in. (This means one could eat a piece of square *matzah* that is 5 in. on each side.)

How to calculate the amount of carbs in Matzah:

Machine Matzah:

Most machine *matzah* 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 Matzah:

Hand *matzah* varies according to size and thickness. Our calculations use a Tzelem Pupa hand *matzah*. Try to arrive at an accurate gram content for the *matzah* in advance, including possibly weighing it.

For those who prefer to do their own calculation: *Matzah* has an average carb factor of 0.75 (75% of its weight is carbohydrates). Whole wheat *matzah* has almost 12 grams of dietary fiber per 100 grams, allowing one to deduct 4 grams per piece.

Hand Matzah:

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

Machine Matzah:

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

A very thin *matzah* is approximately 30 grams; a “regular” *matzah* is approximately 40 grams; a thick *matzah* is approximately 50 grams.

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.

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

Higher carbohydrate wine may be diluted in the maximum ratios listed below. 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 at the *Seder*.⁶ 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 *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 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

6. 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 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 *mitzvah*, when medically necessary). Following the fourth cup, he could ask someone else to be *motzee* him in the *brocha achrona*.

To prepare in advance, simply pour two cups of wine into an empty bottle or pitcher and add three 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 that is Kosher for Passover (see list page 15).

There are also lower carbohydrate sweet wine products which might serve as suitable options.

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 *halachah*, 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 regular grape juice. When mixing grape juice with water, it is best to make at least 51% of the mixture regular grape juice (i.e., the other 49% is water). In general, “light grape juice” may not be further diluted by the consumer (if there is a necessity, check with the certifying agency). As suggested earlier, you may wish to prepare a “special reserve” mixture before *Yom Tov* and fill a bottle with four full *bechers* of grape juice and four full *bechers* of water. This will suffice for the *arba kosos* for both nights. 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 reviis* 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.
- Try to arrive at an accurate measurement for *matzah* before *Yom Tov* (i.e., on *Erev Pesach*).
- 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*.

Finally, remember that *Pesach* does not have to mean *matzah*, 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.

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	16.2	372	30
Chocolate chips, packaged	1 tbsp	7	51	3.3
Chocolate chips, packaged	1 cup	108	808	52
Cocoa	1 tbsp	3	21	0.5
Cocoa	1 cup	48	336	8
Eggs	1 large	0.4	72	5
Honey	1 tbsp	17	64	0
Honey	1/2 cup	136	512	0
<i>Matzah</i> meal (machine <i>matzah</i>)	1 tbsp	6	28	0
<i>Matzah</i> meal	1 cup	92	440	0
Oil	1 tbsp	0	124	14
Oil	1 cup	0	1984	224
Potato starch	1 tbsp	10	43	0
Potato starch	1 cup	160	668	0
Sugar	1 tbsp	13	48	0
Sugar	¼ cup	52	192	0

Sugar Substitutes

The following sugar substitutes are available this year for *Pesach*, when stating Kosher for Passover or “P” next to the kosher symbol: California Delight brand Sucralis (STAR-K P Certified), Gefen brand Sweet’N Low, Gefen brand Nutra Taste Gold, Paskesz brand Sweetie, and Lieber’s brand Sweetees.

Note: Powdered Equal, Splenda and NutraSweet are NOT Kosher for Passover and may not be used on *Pesach*.

NOW YOU SEE IT NOW YOU DON'T

UNDERSTANDING KITNIYOS & KITNIYOS SHENISHTANU

Rabbi Tzvi Rosen, Editor, *Kashrus Kurrents*

As is commonly known, the *Torah* prohibits *chometz* on *Pesach*, and the consequence of *chometz* consumption on *Pesach* is very severe. In order to distance us from the possibility of violating *Torah* precepts, *chazal* with their supreme insight, instituted a *minhag* as a protective fence. The *minhag* to guard us from *chometz* violations is to refrain from consuming *kitniyos* on *Pesach*.

WHAT ARE KITNIYOS?

Kitniyos are popularly defined as legumes. But what are legumes? The *Shulchan Aruch*, *Orach Chaim* 453, defines *kitniyos* as those products that can be cooked and baked in a fashion similar to *chometz* grains, yet are not *halachically* considered in the same category as *chometz*. Some examples are rice, corn, peas, mustard seed, and all varieties of beans (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* on *Pesach*, while the *Rema* rules that *kitniyos* are forbidden. Hence, *Sephardim* consume *kitniyos* on *Pesach* while *Ashkenazim* follow the *Rema's psak*, which does not permit the consumption of *kitniyos* on *Pesach*.

The root and greens of these vegetables are not *kitniyos*; we only avoid the seeds.

REASONS FOR PROHIBITION

Why are *kitniyos* forbidden for consumption on *Pesach*? The *Mishnah Brura* enumerates a number of reasons. One reason is that there is a possibility that *chometz* grains could be mixed amongst the *kitniyos* grains, creating an inadvertent yet real *chometz* problem when the grains are cooked together. Another reason is that if *kitniyos* products would be permitted, confusion within the general public could result in mistaking permitted *kitniyos* flour and forbidden *chometz* flour. Although these might not be problems of epidemic proportions, the *Rema* considered them to be real enough to forbid the eating of *kitniyos* on *Pesach*. *Sephardim* check the *kitniyos* grains three times to make sure no *chometz* grains are intermixed within the *kitniyos* and then permit their use on *Pesach*.

The *kitniyos* restriction is not as all encompassing as *chometz*. One does not sell *kitniyos* as he would *chometz*. One may derive benefit from *kitniyos* and may use them for non-eating purposes, such as fuel for candle lighting and heating or pet food. It is important to note that in the case of medications, *kitniyos* restrictions are not applicable and pills that use corn starch as binders would be permissible for medication.

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 could be considered a separate category, “*Shemen Kitniyos*,” exclusive of the *kitniyos* restriction. There are additional considerations linked to peanuts and peanut oil and whether peanuts are considered to be *kitniyos*. Subsequently, peanut oil would present less of a problem than other *kitniyos* oils. Due to this *sfek sfeka*, , *Rav Moshe Feinstein, zt”l*, permitted the use of peanut oil on *Pesach*. Nevertheless, most reputable *kashrus* agencies (in the United States and Israel) do not permit the use of *shemen kitniyos* in their products, nor do they use peanut oil.

However, over the years, products bearing a Kosher for Passover certification have used *kitniyos*-derived ingredients in their Kosher for Passover products. A common example of a *kitniyos*-derived product is corn syrup. High fructose corn syrup is one of the leading versatile sweeteners in the food industry. It is produced through a conversion process whereby the white starch of the corn kernel is converted into sugar. This is typically accomplished by using hydrochloric acid and enzymes or hydrochloric acid alone, without the assistance of enzymes. In the corn sweetener industry, enzymes are a key component in the conversion process and are commonly derived from barley, which is *chometz*. Corn syrup converted by hydrochloric acid alone would not have this *chometz* issue.

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 corn syrup converted from the actual starch. The liquid is not *shemen kitniyos*; it is actual *kitniyos*.

KITNIYOS SHENISHTANU

Today, food science has found multiple applications for products derived from *kitniyos*. These *kitniyos* conversions and fermentations have given rise 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 spice blends), sodium citrate (found in processed cheeses), sodium erythorbate (found in deli meats), and lactic acid that is used in olive production. These corn or soy-based ingredients go through a multi-stage conversion process until the final food grade material is produced.

There is a divergence of opinions amongst *kashrus* certification agencies as to whether we permit or forbid *Kitniyos Shenishtanu*.

What is the reasoning for those who permit *Kitniyos Shenishtanu*? Interestingly, the reasoning behind permitting *Kitniyos Shenishtanu* is based on a different *halachic* query regarding a serious *kashrus* concern as to whether or not a product extracted and converted from a non-kosher source could be considered kosher. The *heter* is based on the reasoning of the *Chasam Sofer* and the *Chok Yaakov* permitting the consumption of grape seed oil that was extracted from non-kosher grape seeds.¹

The *Shulchan Aruch* discusses the two criteria for permitting products derived from non-kosher grape seeds: *tammdan*, washing of the seeds, and *yibush*, drying of the seeds, to a point where the seeds are dry.² This is similar to the drying of the wine sediments on the side of the cask (*weinstein*), the basic ingredient of cream of tartar.³ In grape seed oil productions, the seeds are washed and dried well to contain 6-8% moisture; a kernel of raw rice by comparison contains 11% moisture. This is critical in the extraction of grape seed oil because a wet seed becomes moldy and the oil cannot be extracted from a moist seed. The question remains: Does a seed that has originally been soaked in non-kosher wine prior to washing and drying qualify for kosher grape seed oil extraction?

The *Shulchan Aruch* clearly states that grape seeds are forbidden to be used within the first 12 months of their separation from the “must”. Furthermore, the *halacha* states that the seeds need to be washed and free of any residual wine before the 12-month count can be successful. Also, does the drying of the seeds equal a 12-month waiting period? A question was raised regarding the wine sediment which is the main ingredient of cream of tartar. Does the drying of the wine lees, the wine sediment, qualify for the 12-month waiting period? Many *halachic* authorities maintain that it does and that the oil extracted from the clean, dry seed would be *mutar*.

Another opinion in favor of grape seed oil is that the oil bears no resemblance to the original grape seed in smell, taste, color or texture.⁴ The *Chasam Sofer* and the *Chok Yaakov* rule that since there is a complete transformation from grape seeds to oil the prohibition of disqualified grape seeds does not apply. This is based upon the ruling of *Rabbeinu Yona*, who maintained that a forbidden item that has undergone a complete transformation is permitted.⁵ The *Chelkas Yaakov* offers yet another reason to permit grape seed oil. Oil is contained inside the seed, and the wine is not converted into oil; therefore, it can be viewed as two separate entities.⁶

1. It is interesting to note that the *shaila* was raised by the *gadol hador*, *Harav Aharon Leib Shteinman, zt”l*, in Europe during WWII, where kosher oil was scarce and the only oil available was grape seed oil.

2. Y.D. 123:14

3. Y.D. 123:16

4. *Pischei Teshuva* (Y.D.) 123:20

5. *Sh”UT Chelkas Yaakov* Y.D. S50

6. יפה פסק בחק יעקב סימן תס”ז כל דבר שנשתנה לדבר היתר הותר

The fundamental reasoning of the *Chasam Sofer* and the *Chok Yaakov* permitting the newly transformed grape seed oil provides the basis for permitting *Kitniyos Shenishtanu*.

The reasons for permitting *Kitniyos Shenishtanu* are very compelling. What are the counter arguments in favor of prohibiting *Kitniyos Shenishtanu*? When Rabbi Moshe Heinemann, *shlit"a*, Rabbinic Administrator of the STAR-K, discussed this issue with Rabbi Yosef Shalom Eliyashiv, *zt"l*, and Rabbi Shlomo Zalman Auerbach, *zt"l*, their position was to prohibit *Kitniyos Shenishtanu* as a *Chumra d'Pischa*, a strict adherence to the *minhag* of prohibiting *Kitniyos*. For this reason, it is STAR-K policy not to certify products containing *Kitniyos Shenishtanu*.

Today, with the emergence of dynamic *Sefardic* communities and a heightened demand for *kitniyot*-based products, more and more of these types of products are appearing on the Kosher for *Passover* shelves. These products declare "*L'Ochlei Kitniyot* - Kosher for *Passover* for those who consume *Kitniyot* on *Passover*". The STAR-K has developed a KFP program for the *Sefardic* community and those products that may be consumed "*L'Ochlei Kitniyot*" bear a STAR-S P.

QUINOA

It was determined that quinoa is Kosher *L'Pesach*. It is not related to millet, rice or the *Chameishis Minei Dagan*, five types of grain products. Quinoa is a member of the "goose foot" family, which includes sugar beets and beet root. 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. Furthermore, quinoa's growth does not resemble *kitniyos* and, as cited in *Igros Moshe* O.C. (3:63), we do not consider additional products beyond what was originally established. However, recent investigations have found that there is a possibility that quinoa grows in proximity to certain grains and/or is processed in facilities that compromise Kosher for *Passover* status. Therefore, quinoa may be used only on *Pesach* with reliable Kosher for *Passover* approval.

KITNIYOS

AND OTHER PRODUCTS CUSTOMARILY NOT EATEN ON PESACH

NOTE: Products bearing STAR-K P on the label DO NOT contain Kitniyos or Kitniyos Shenishtanu (kitniyos that have been manufactured and transformed into a new product)

Anise⁴	Dextrose (possibly chometz)	Peanuts² and Peanut Oil
Ascorbic Acid^{1,3} (possibly chometz)	Emulsifiers³	Peas
Aspartame¹	Fennel^{4,6}	Poppy Seeds
Beans (including green beans, edamame, etc.)	Fenugreek^{2,6}	Rice⁵ and Rice Vinegar
Bean Sprouts	Flavors³ (possibly chometz)	Sesame Seeds
BHA (in corn oil)	Glucose³ (possibly chometz)	Sodium Erythorbate¹
BHT (in corn oil)	Guar Gum³	Sodium Citrate¹ (possibly chometz)
Buckwheat (Kasha)	Hydrolyzed Vegetable Protein (possibly chometz)	Sorbitan¹ (possibly chometz)
Calcium Ascorbate^{1,3} (possibly chometz)	Isolated Soy Protein	Sorbitol¹ (possibly chometz)
Canola Oil (Rapeseed)	Isomerized Syrup	Soy Beans and Soy Bean Oil
Caraway Seeds²	Lecithin	Stabilizers³
Chickpeas	Lentils	Starch (possibly chometz)
Citric Acid^{1,3} (possibly chometz)	Maltodextrin¹ (possibly chometz)	String Beans
Confectioners' Sugar (possibly chometz, look for KFP symbol)	Millet	Sunflower Seeds
Coriander⁴	MSG³ (possibly chometz)	Tofu
Corn and Corn Oil	Mustard flour, prepared seeds	Vegetable Oil³
Cumin⁴	NutraSweet¹	Vitamin C^{1,3} (possibly chometz)

1. Kitniyos Shenishtanu

2. Should be avoided on Pesach.

3. Unless bearing a reliable Passover certification.

4. Only acceptable when the certifying agency has documented that all chometz issues have been resolved.

5. Those people who eat rice on Pesach should confirm their rice is Kosher L'Pesach and free of problematic additives. For more information, see www.star-s.org.

6. The bulbs, root, and greens of these items are not kitniyos; it is only the seeds we avoid.

SOME SEFARDI MINHAGIM RELATING TO HALACHOT OF KOSHER FOOD ON PESACH

Rabbi Emanuel Goldfeiz, Rav Hamachshir STAR-S

1. Rice and all different types of legumes are permissible to eat on *Pesach* according to the custom of most *Sefardim*, as long as they are careful to check rice three times to ensure there is no wheat or barley mixed in.¹
2. Care needs to be taken that no dust of flour came into contact with the rice (or any kosher food for *Pesach*). Therefore, one may use only natural, unenriched rice for *Pesach*, ideally a rice with a reliable Kosher for *Pesach* *Lochlei Kitniyot hechsher*.²
3. Those who refrain from eating legumes on *Pesach* are permitted to keep them at home; there is no need to sell legumes to a non-Jew.³
4. It is the *Sefardic* custom to use egg *matzah* (מצה עשירה) during *Pesach*. This type of *matzah* cannot be used to fulfill the obligation of eating *matzah* on the first two nights of *Pesach*. The *brocha* recited on egg *matzah* is *Mezonot*.⁴
5. If one inadvertently cooked with a non-*Pesach* pot on *Pesach*, as long as 24 hours had passed from the time *chometz* was last cooked in it, *b'dieved* the food is permissible for *Sefardim*.⁵
6. *Sefardim* have no custom to be concerned regarding *gebruks*.⁶
7. *Sefardim* only refrain from eating *matzah* on *erev Pesach*. However, if one made a mistake and ate *matzah* on *erev Pesach*, he needs to recite *Birchat Hamazon*. A person may eat *matzah* on the night of the fourteenth of *Nisan*.⁷
8. Even though a person may eat fruit, vegetables and rice on *erev Pesach*, after the tenth hour of day he should not eat so much as to become full. It is forbidden to eat egg *matzah* after this time.⁸
9. It is the custom among *Sefardic* communities for women to fulfill the *mitzvah* of reclining (הסיבה) at the *Seder*. However, if a woman did not recline while she ate or drank she has still fulfilled her obligation and it is not necessary for her to eat or drink again.⁹
10. It is crucial to recline while fulfilling the *mitzvot* of drinking the four cups of wine and eating *matzah*, Therefore, a man who did not recline while drinking wine at the *Seder* must drink another cup while reclining. Nevertheless, if this person has health issues and it would cause him great hardship to drink more wine, he may refrain from doing so.¹⁰

1 פסחים קיד, בית יוסף סימן תנג

2 פשוט דהא חמץ בפסח במשור

3 הרמ"א סימן תנג

4 שו"ע סימן תסב

5 שו"ע סימן תמו דנותן סעם לפגם מותר בפסח

6 פרי חדש סימן תסא

7 חזון עובדיה פסח עמוד קצו

8 משנה פסחים צט, שו"ע סימן תעא

9 שו"ת חזו"ע סימן יד

10 שם סימן יז

PESACH FAQS REGARDING PETS

Rabbi Zvi Goldberg, STAR-K Kashrus Administrator

Q. Are “grain-free” pet foods acceptable?

A. There has been a proliferation of “grain-free” dog and cat foods on the market. While we still recommend checking the ingredient panel on those foods, they are a good place to start your search for an appropriate food.

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. During a *Pesach* visit to the zoo, may one purchase the animal feed?

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. Can *kitniyos*, 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, groats, middlings, starch), barley (cracked, flour), oats (flour, groats, 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, 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.

2019 PET FOOD LIST

The following is a list of pet foods approved for Passover 2019 when produced in the U.S. Products with identical names from foreign countries may have different formulations, thus compromising their Passover status. Since formulas are subject to change, 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. (See “Feeding Your Pet: Barking Up the Right Tree” at www.star-k.org for more information)

CATS

Blue Wilderness Grain Free (dry): Adult (Duck, Indoor Chicken, Rabbit, Red Meat, Salmon, Trout, Weight Control), Kitten (Chicken)

Evanger's: When bearing cRc Passover approval.

Friskies (canned): Paté Chicken and Tuna Dinner, Paté Classic Seafood Entrée, Paté Turkey and Giblets, Paté Country Style Dinner, Paté Mariners Catch, Paté Salmon Dinner

Kirkland (Costco) (dry): Healthy Weight Indoor Adult, Maintenance Chicken & Rice, Natures Domain Salmon Meal & Sweet Potato

Merrick Grain Free Limited Ingredient Diet (canned): Real Chicken, Real Duck, Real Salmon, Real Turkey

Merrick Purrfect Bistro Grain-Free (dry): Adult (Healthy Weight, Real Chicken and Sweet Potato), Healthy Senior, Healthy Kitten

Merrick Purrfect Bistro Grain-Free (canned): Chicken Casserole Morsels, Chicken Divan Morsels, Salmon Paté, Tuna Paté

Prescription Diet: a/d, d/d except duck, m/d canned only, r/d, s/d, t/d, zd.

Wellness Core Grain-Free (dry): Adult, Indoor, Kitten, Original

Wellness Core Grain-Free Clasic Paté (canned): Indoor, Kitten, Whitefish & Salmon & Herring

GECKO

Gecko: Repashy Crested Gecko Meal Replacement Powder

FISH

Fish food and vacation blocks often contain *chometz*. The following are acceptable: Zoo Med Laboratories Giant Plankton Banquet Block Feeder and Tetra Tropical Slow Release Gel Feeders (Tetra Weekend 5 days, and Tetra Vacation 14 days). Goldfish and tropical fish can be given the following items, provided they do not contain fillers: tubular worms, frozen brine shrimp, and freeze dried worms.

BIRDS

(Parrots, Parakeets, Cockatiels, Macaws)

STAR-K expresses appreciation to Dr. Aaron Weissberg for his assistance in preparing the following guidelines.

- 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 cottage cheese, rice cakes (birds like to eat these), small pieces of lean meat, *matzah*, 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.
- 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, 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.

ADDITIONAL PET FOOD INFORMATION

- Mixes sold in stores often contain *chometz*. It is advisable for pet owners to slowly wean their pets off their regular *chometz* pet food diet. This is accomplished by mixing regular and *Pesach* food between one and two weeks prior to *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.
- Pure Timothy Hay is not *chometz* and may be used.

DOGS

Alpo Chop House (canned): Filet Mignon and Bacon Flavors cooked in Savory Juices, Prime Rib Flavor cooked in Savory Juices, Roasted Chicken and Top Sirloin Flavors cooked in Savory Juices, T-Bone Steak and Ribeye Flavors cooked in Savory Juices

Blue Freedom Grain Free (dry): Adult (Lamb, Chicken), Small Breed Puppy Chicken Recipe

Blue Freedom Grain Free (canned): Chicken Recipe (Small Breed, Puppies), Grillers (Hearty Beef, Hearty Lamb, Hearty Chicken, Hearty Turkey)

Blue Wilderness Grain Free (dry): Adult with Chicken, Adult with Duck, Adult with Salmon, Puppy with Chicken, Senior with Chicken, Small Breed Adult with Chicken

Blue Wilderness Grain Free (canned): Duck & Chicken Grill, Salmon & Chicken Grill, Turkey & Chicken Grill

Evangers: When bearing cRc Passover approval.

Hills Ideal Balance Grain Free (dry): Adult Natural Chicken & Potato

Kirkland (Costco) Natures' Domain (dry): Organic Chicken and Pea, Turkey Meal and Sweet Potato

Mighty Dog: (canned no gravy): Chicken Egg & Bacon Country Platter, Chicken & Smoked Bacon Combo, Hearty Beef Dinner, With Lamb and Rice.

Prescription Diet: a/d, d/d, h/d, s/d, u/d, r/d.

Science Diet Grain Free (dry): Adult (Chicken & Potato)

Wellness Core Grain Free (dry): Ocean, Original, Reduced Fat, Small Breed Original.

Wellness Core Grain Free (canned): Beef & Venison & Lamb, Puppy, Turkey & Chicken Liver & Turkey Liver, Whitefish & Salmon & Herring

Wellness Core Grain Free Ninety Five Percent (canned): Beef with Carrots, Chicken with Broccoli, Turkey with Spinach

PET STORES IN BALTIMORE METROPOLITAN AREA WHERE CHOMETZ PET FOOD MAY BE PURCHASED AFTER PESACH

Petco	Petsmart
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COMMON PESACH FOODS AND THEIR BROCHOS

Rabbi Dovid Heber, STAR-K Kashrus Administrator

Food	Brocha Rishonah	Brocha Achronah
Gefilte Fish (with or without matzah meal)	Shehakol	Borei Nefashos
Grape Juice	Hagefen	Al Hagefen See footnotes #1 and #6
Grape Juice mixed with water or other beverages	See Footnote #2	See Footnote #2
Kneidlach (matzah balls)	Mezonos	Al Hamichya
Macaroons (from shredded coconut - still nikker ³)	Haetz	Borei Nefashos
Macaroons (from ground coconut or paste ²)	Shehakol	Borei Nefashos
Matzah (wheat, whole wheat, oat, spelt)	Hamotzi	Birchas Hamazon
Matzah Brei	See Footnote #4	See Footnote #4
Matzah Cereal (from matzah meal)	Mezonos	Al Hamichya
Matzah, Egg ⁵	Mezonos ⁵	Al Hamichya ⁵
Matzah Kugel/Stuffing	Mezonos	Al Hamichya
Matzah Lasagna ⁷	Hamotzi	Birchas Hamazon
Matzah Meal Cake	Mezonos	Al Hamichya
Matzah Meal Rolls ⁸	Mezonos	Al Hamichya
Matzah Pizza ⁷	Hamotzi	Birchas Hamazon
Potato Kugel (made from shredded potatoes - still nikker ³)	Hoadama	Borei Nefashos
Potato Kugel (from potatoes ground into pudding-like substance so potatoes are no longer nikker ³)	Shehakol	Borei Nefashos
Potato Starch Cake	Shehakol	Borei Nefashos
Quinoa (cooked)	Hoadama	Borei Nefashos
Quinoa Flour Products (e.g. quinoa cake and cookies, quinoa pancakes)	Shehakol	Borei Nefashos
Taigelach (matzah meal cooked in sweet syrup)	Mezonos	Al Hamichya
Wine	Hagafen	Al Hagefen See footnotes #1 and #6

Footnotes to Common Pesach Foods and Their Brochos Chart

1. A *brocha acharonah* is recited when drinking at least a *reviis* (3.8 fl. oz.) within a 30 second span. If one drank between 1.0 fl. oz. (*kzayis* according to some opinions) and 3.8 fl. oz. (and cannot drink more) within a 30 second span, a *brocha achronah* is not recited. However, if one also requires an *Al Hamichyah* or *al Ha'etz* at this time, one can also include *al Hagefen*. See *Mishnah Brurah* [M.B.] 208:82.
2. This depends on the percentage of grape juice. If there is a majority of grape juice (51%), recite *Hagafen/al Hagefen*. However, if the mixture is *rov* water (or another beverage, such as apple juice) the *brocha* depends on various factors. See *Rama* 202:1, M.B. & *Biur Halachah*. Consult a *rav*.
3. *Nikker* means it is still noticable. Typically, shredded coconut or grated potatoes are still "*nikker*" and the original *brocha* is retained. However, if finely ground or processed the original form is no longer "*nikker*" and the *brocha* is changed to *Shehakol*. See M.B. 208:37-38.
4. *Matzah brei* is typically made from *matzah* that was broken into pieces less than a *kzayis*. (The fact that they are reformed into a *kzayis* is irrelevant). The *halachah* is as follows: If the pieces of *matzah* were boiled in water (or submerged into a *kli rishon*), or the *matzah* is no longer *nikker* (e.g., fried in oil with eggs), one recites *Mezonos/Al Hamichyah*. If, however, the *matzah* meal was not boiled and the *matzah* meal was only pan fried with no oil or butter, and the *matzah* is still *nikker*, one recites *Hamotzi/Birchas Hamazon*. See *Shulchan Aruch Orach Chaim* [S.A. O.C.] 168:10 & M.B.
5. Egg *matzah* and *matzah ashirah* may not be eaten on *Pesach* according to *Ashkenazic* practice, except by the sick or elderly who cannot eat regular *matzah* and require egg *matzah*. Consult your *rav*. Please note: Even the sick and elderly cannot fulfill the obligation to eat *matzah* at the *Seder* with these types of *matzos*. As noted in the chart, in general the *brocha rishonah* is *Mezonos* and the *brocha acharonah* is *Al Hamichyah*. However, if one is *kovaya seudah* on it (e.g., as part of a full meal) recite *Hamotzi* and *Birchas Hamazon*. See *Rama* O.C. 562:4.
6. The *brocha acharonah* on wine and grape juice made in Israel ends with the words "*v'al pree gafna*" (instead of "*v'al pree hagafen*"). See *Birkei Yosef* O.C. 208:58.
7. We assume the pieces of *matzah* are still *nikker* as *matzah*, or at least one piece of *matzah*, remained a *kzayis*. See S.A. O.C. 168:10 & M.B.
8. We assume that the *matzah* rolls are made from *matzah* meal that was put into a *kli rishon* of water, or the "rolls" do not have the texture of bread (i.e., no *tzuras hapas*). See S.A. O.C. 168:10 & M.B.

ERUV TAVSHILIN

AN *ERUV TAVSHILIN* IS REQUIRED on the last day of
Chol Hamoed (Erev Yom Tov)

THURSDAY, APRIL 25, 2019

THE PESACH SEDER

Rabbi Mordechai Frankel, Director, The Institute of Halachah at the STAR-K

The following contains *halachic* guidance concerning some of the common issues that arise when conducting a *Pesach Seder*. In particular, it discusses preparation for the *Seder*, the four cups of wine, and the obligation to eat *matzah*, *Marror*, *Korech* and *Afikoman*. This 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.¹ (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*, from one day of *Yom Tov* for the next day.)

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

1. If **meat** will be eaten at the *Seder*, it may not be roasted. Meat cooked with a quarter inch or more of water at the bottom of a pot is not considered to be roasted and may be eaten at the *Seder*.²
2. If **horseradish** is being used for *Marror*, it should be grated.³ 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.⁴
3. If **lettuce** leaves are being used for *Marror*, they should be checked to ensure that they are not harboring insects.⁵ To check romaine lettuce leaves, one method is to separate the leaves, soak them in water, and then make a thorough leaf-by-leaf inspection. Any insects which are found must be removed. See page 80 for detailed checking instructions. Alternatively, he may use romaine stalks for *Marror* instead of the leaves.⁶ To do this, he should remove the leaves from the stalks and rinse them under a strong stream of water, while rubbing the stalks during the rinsing. No further checking is required.

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

1. S.A. 472:1

2. Heard from Rab Heinemann, *sblit"u*

3. See M.B. 473:36; Rema 495:1; M.B. 495:10; S.H. 495:12; B.H. 'Miyhu' 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.

4. 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.

5. M.B. 473:42

6. S.A. 473:5

4. Prepare the **Karpas vegetable** and the **salt water** into which it will be dipped.⁷ Any vegetable may be used for *Karpas*, except those which may be used for *Marror*.⁸ However, the custom is to use celery,⁹ radishes,¹⁰ or cooked potatoes.¹¹
5. Prepare the **Charoses**.¹² The ingredients for *Charoses* typically include grated apples, almonds and other nuts,¹³ cinnamon, ginger, and red wine.¹⁴ The *Charoses* should have the texture of apple sauce.¹⁵
6. The bone which will be used for the **Zroa** on the *Seder* plate should be roasted over a fire, as was done to the *Korban Pesach*.¹⁶ Some people first boil the *Zroa* and then singe it over a flame.¹⁷ It is preferable to use the forearm of an animal or bird, which is the *Zroa* bone.¹⁸ The equivalent limb of a chicken is the part of the wing that is directly attached to the body.¹⁹ The *Zroa* must have some meat on the bone.²⁰ It may not be eaten on *Seder* night because we do not eat roasted meat at the *Seder*.²¹ 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.²²
7. Boil and then roast the **egg** to be used on the *Seder* plate.²³ A person whose custom is to eat eggs at the *Seder* meal should also prepare these eggs.²⁴
8. Open the **wine** bottles to be used at the *Seder*. In particular, wine bottles that have a screw cap should be opened before *Yom Tov*.²⁵ One should also open the boxes of *matzah* that will be needed for the first days of *Yom Tov*.²⁶

7. See *Chayei Odom*, klal 130 *dinei haSeder biketzara* 1. See M.B. 473:21 concerning the preparation of salt water on *Shabbos*.

8. M.B. 473:20

9. 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 dinei haSeder* 5.

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

11. *Aruch HaShulchan* 473:10.

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

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

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

15. Heard from Rav Heinemann, *shli"ta*.

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

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

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

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

20. M.B. 473:27

21. M.B. 473:32

22. See M.B. 473:32

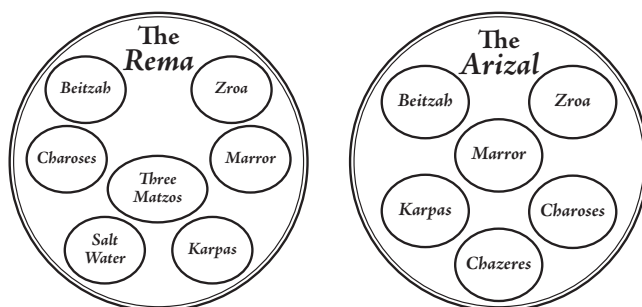
23. S.A. 473:4; M.B. 473:32. M.B. writes that if one does not intend to eat the egg on that day, then the egg cannot be roasted on *Yom Tov* and must be prepared before *Yom Tov*.

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

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

26. See *Shemiras Shabbos Kchilchasa* 9:10-12.

9. **Children should rest** so that they will be awake during the *Seder*.²⁷ If possible, adults should also rest.²⁸
10. **Set the *Seder* table** with elegant dishes and arrange the chairs which will be used for leaning.²⁹ Even though throughout the year one should minimize luxury as a *zecher l'churban*, on *Seder* night it is appropriate to use the finest dishes available.³⁰ Some people have a custom that the husband arranges the *Ke'arah*.³¹ There were *gedolim* who insisted on personally setting the table for the *Seder*.³²
11. **Prepare the *Ke'arah*.** There are differing customs as to the layout of the various components of the *Ke'arah*. One prevalent custom is that of the *Arizal*.³³ According to this *minhag*, beginning at the top of the *Ke'arah* is the *Zroa*, which is placed on the upper right side of the *Ke'arah*, and the *Beitzah* which is placed on the upper left side. The *Marror* is placed in the middle of the *Ke'arah*, with the *Charoses* underneath and to the right, and the *karpas* underneath and to the left. The *Chazeres* is placed closest to the leader of the *Seder*, at the bottom of the *Ke'arah*. Three *matzos* are placed either outside or underneath the *Ke'arah*,³⁴ next to the *Zroa* and *Beitzah*.³⁵ Another custom is



that of the *Rema*.³⁶ According to this *minhag*, the *Karpas* and salt water are placed nearest the leader of the *Seder* with the *matzah* above them, the *Marror* and *Charoses* above the *matzah*, and the *Beitzah* and *Zroa* above them furthest from the leader of the *Seder*.

Below is an illustration of the *Ke'arah* according to both the *Rema* and the *Arizal*:

27. See S.A. 472:1; Rashbi and Rashbam, *Pesachim* 109a.

28. See *Matteh Moshe siman* 600.

29. S.A. 472:2

30. M.B. 472:6

31. See *Chidah*, *Moreh BeEtzbah siman* 206.

32. See *Haggadah Shel Pesach 'Chasam Sofer'* page 34; *Haggadah Shel Pesach 'MiBeis Halevi' bosofos* page 64.

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

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

35. *Kaf HaChayim* 473:58 understands the *Arizal* to mean that the *Ke'arah* should be next to the *matzos*.

36. *Rema* 473:4

There are other customs regarding the arrangement of the items on the *Ke'arah*. The *Gra*³⁷ and *Maharal*³⁸ each have differing customs. A person should follow his own particular *minhag*.

Some have the custom to place a covering between each of the three *matzos*, while others do not.³⁹ The *matzos* should be covered before *Kiddush*.⁴⁰ Often, families that join together for the *Seder* have the custom of providing a separate *Ke'arah* for the head of each individual household.⁴¹

12. **Make an *eruv tavshilin*, if necessary.** One should take a baked item such as *matzah* and a cooked item⁴² such as fish, meat or an egg.⁴³ He should hold the items⁴⁴ and recite the text found in the *siddur*. The *Eruv Tavshilin* should not be eaten until all of the preparations for *Shabbos* are completed.⁴⁵ It is customary to eat the *Eruv Tavshilin* at *Shalosh Seudos*.⁴⁶

THE FOUR CUPS

One is required to drink four cups of wine at the *Seder*;⁴⁷ women have the same obligation as men.⁴⁸ If a person drinks four cups of wine in a row, he is not *yotzei* this *mitzvah*.⁴⁹ Rather, he must recite the *Haggadah* and drink each of the *Arba Kosos* at the appropriate point.⁵⁰ For this reason, he may not drink the fourth cup immediately after the third cup.⁵¹ 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.⁵²

37. *Ma'aseh Rav* 187

38. *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 *Ke'arah* being arranged this way.

39. See *Chayei Odom*, kelal 130 *dinei haSeder biketzara* 1; *Taamei HaMinhagim* #520.

40. See S.A. 473:4; *Pri Megaddim Mishbetzos Zahav* 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).

41. 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.

42. S.A. 527:2

43. M.B. 527:11

44. See *Maharsham* 2:36.

45. S.A. 527:16-17

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

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

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

49. S.A. 472:8

50. 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*.

51. M.B. 472:26

52. End of B.H. 472:8 'Shelo'.

The cup should hold the measurement of a *reviis* of wine.⁵³ According to Rav Chaim Noeh, a *reviis* is calculated at 86 cubic centimeters of wine (כוס בגימטריא),⁵⁴ 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.⁵⁵ Based on the ruling of the *Mishnah Berurah*, Rav Heinemann, *shli"ta*,⁵⁶ states that it is necessary to use a cup which holds 3.8 fluid ounces.⁵⁷

Ideally, a person should drink a *reviis* of wine.⁵⁸ Some opinions state that if the cup holds more than a *reviis* he should drink the entire cup;⁵⁹ others dispute this.⁶⁰ If it is difficult to drink an entire *reviis* of wine, one should drink slightly more than half the cup.⁶¹ 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*.⁶² For the fourth cup, he should either drink enough wine to be able to recite a *Brocha Acharonah* himself or have someone be *motzei* him.⁶³

It is preferable to drink the majority of the *reviis* at one time.⁶⁴ If a person cannot do so, he should at least drink the majority of the *reviis* within *kedei shtias reviis*,⁶⁵ which is approximately half a minute.⁶⁶

An alcoholic wine should be used for the *Arba Kosos*.⁶⁷ The wine can be diluted with grape juice.⁶⁸

53. S.A. 472:9

54. Rav Chaim Noeh, *Shiurei Torah* page 176. $86 \text{ cm}^3 = 2.91 \text{ fl. oz.}$

55. The Steipler Gaon, *Shiurin Shel Torah* page 65. $150 \text{ cm}^3 = 5.08 \text{ fl. oz.}$

56. Heard from Rav Heinemann, *shli"ta*.

57. See *Eruvin* 83a, that a *reviis* is equivalent to the volume of $1\frac{1}{2}$ 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 'Shelo'; 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 Hasholeim*, 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.

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

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

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

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

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

63. M.B. 472:30

64. 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.

65. M.B. 472:34

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

67. *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.

68. See M.B. 472:37.

Rav Heinemann, *shli"ta*, is of the opinion that the resulting mixture should contain at least 4% alcohol.⁶⁹ 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 be diluted into $\frac{1}{3}$ wine and $\frac{2}{3}$ water; alternatively, it can be diluted into $\frac{1}{3}$ wine, $\frac{1}{3}$ grape juice, and $\frac{1}{3}$ water.⁷⁰ If a person cannot drink wine, then he can use grape juice for the four cups.⁷¹ Some people may have difficulty tolerating both wine and grape juice. A person who will become incapacitated is not obligated to drink the *Arba Kosos*.⁷²

Red wine should be used for the *Seder*.⁷³ Throughout the year, it is preferable not to use cooked wine for *Kiddush*; the same is true for the *Seder*.⁷⁴ This is because uncooked wine tastes better than cooked wine.⁷⁵ It is debatable as to whether pasteurized wine has the same status as cooked wine in this regard.⁷⁶

A child who has reached the age of *chinuch*, about five or six years old,⁷⁷ should also be given *Arba Kosos* to drink;⁷⁸ however, it is not essential to do so.⁷⁹ A child does not need to drink a full *reviis* of wine or grape juice and should instead drink *meloh lugmav*, the amount of wine he can hold in his cheeks.⁸⁰ It is customary to give *Arba Kosos* even to younger children, although they can be given a minimal amount of grape juice.⁸¹

69. Heard from Rav Heinemann, *shli"ta*.

70. 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 *Machazitis Hashekel* 204:16 quoting *Eliyahu Rabba*; *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, *shli"ta*, is of the opinion that the mixture should retain a 4% alcohol content.

71. M.B. 472:37. *Teshuvos VeHanbogos* 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 Habrachah* page 116 and *Hilchos Shabbos BeShabbos* page 386 quoting Rav Elyashiv, *zt"l*. According to their viewpoint, grape juice that is used for *Arba Kosos* should not be mixed with more than a little amount of water.

72. 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*.

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

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

75. M.B. 272:19

76. The laws of *stam yayin* do not apply to cooked wine. *Igros Moshe*, *Yoreh Deah* 2:52 and *Yoreh Deah* 3:31, states that these laws similarly do not apply to pasteurized wine. However, *Minchas Shlomo* 1:25 and Rav Elyashiv, *zt"l*, *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.

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

78. S.A. 472:15

79. M.B. 472:46

80. M.B. 472:47

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

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*.⁸²

A man should drink the *Arba Kosos* while leaning to his left side.⁸³ If he did not lean while drinking the first, third or fourth *kos* he should not drink that *kos* a second time.⁸⁴ If he did not lean while drinking the second *kos*, he should drink another *kos* during the meal while leaning to his left side.⁸⁵

MATZAH

Both men and women are commanded by the *Torah* to eat *matzah* at the *Seder*.⁸⁶ A child who has reached the age of *chinuch* should also be given *matzah* to eat at the *Seder*.⁸⁷

The *matzos* being used for the *mitzvah* should be *Shemurah matzos*. This is *matzah* that has been watched since the harvesting of the wheat to ensure that nothing has occurred which might cause it to become *chometz*.⁸⁸ Many people have the custom to use only hand-baked *matzos* for this *mitzvah*; others use machine *matzos*.⁸⁹

A person must eat one *kezayis* of *matzah* at the *Seder*.⁹⁰ The Steipler Gaon⁹¹ and Rav Dovid Feinstein⁹² write that ideally one should eat $\frac{2}{3}$ of a machine *matzah* or the equivalent volume of hand-baked *matzah*, which would be approximately half of a *Tzelem Pupa* hand *matzah*.⁹³ However, upon experimentation, Rav Heinemann, *shli"ta*, found that half of a machine *matzah* or $\frac{1}{3}$ of a *Tzelem Pupa* hand *matzah* contains the volume of *matzah* necessary for a *kezayis*.⁹⁴

82. 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 *mitzvah* of *sippur yetzias mitzrayim*. See also *Haggadah Shel Pesach MiBeis Halevi* page 93.

83. S.A. 473:2

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

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

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

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

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

89. Rav Shlomo Kluger *paskened* that *matzah* made by a hand powered machine is not acceptable for the *mitzvah*, whereas Rav Yosef Shaul Natansohn (author of *Teshuvos Shoel U'meishiv*) was lenient, as recorded in *Sdei Chemed* vol. 7 page 397. Concerning *matzah* 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.

90. *Rambam*, *Hilchos Chometz U'Matzah* 6:1.

91. M.B. 486:1 implies that one should eat the amount of *matzah* which has the same volume as a present day egg. *Shiurin Shel Torah*, page 65 and footnote on page 66, state 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 *matzah*.

92. Rav Dovid Feinstein, *shli"ta*, *Kol Dodi*, writes that the *matzah* 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 *matzah*. *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.

93. Heard from Rav Heinemann, *shli"ta*.

94. Heard from Rav Heinemann, *shli"ta*. *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 *matzah* as a *kezayis* for both *Achilas Matzah* and *Korech*, and eat additional *matzah* during the meal while leaning, so as to fulfill the *mitzvah* without any doubt. See further *Orchos Rabbeinu* *ibid*.

A person who has difficulty chewing may crush the *kezayis* of *matzah* before eating it.⁹⁵ If necessary, he may also soak the *matzah* in water to facilitate eating the *kezayis*.⁹⁶ A person who is unable to eat or drink the prescribed amount of *matzah*, *marror* or wine should consult his *rav*. Please refer to the article, “*Pesach Guide For Those With*” for more information.

The *kezayis* of *matzah* should be eaten within the time span of *kedei achilas pras*.⁹⁷ The *kezayis* should preferably be eaten within two minutes.⁹⁸ If this cannot be done, it should at least be eaten within three⁹⁹ or four minutes.¹⁰⁰ A man should eat the *matzah* while leaning to his left side.¹⁰¹ If he did not do so, he should eat another *kezayis* without another *brocha* while leaning to his left side.¹⁰²

After everyone at the Seder has finished washing *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 Mishnah*.¹⁰³ If feasible, he should then set down the bottom *matzah* and recite the *brocha* of *Al Achilas Matzah* while holding the top and broken middle *matzos*.¹⁰⁴ He should then give each person at the Seder a *kezayis*, including within the *kezayis* some of the top and middle *matzos* over which the *brocha* has been made.¹⁰⁵

A person should preferably chew the *matzah* without swallowing, until he has a *kezayis* of *matzah* in his mouth, and then swallow the *kezayis* at one time.¹⁰⁶ Regarding 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 *matzah*.¹⁰⁷

95. B.H. 461:4 'yotzei

96. 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 *matzah* become wet for the duration of *Pesach*, due to the concern that there might be some residual flour below the surface of the *matzah* which could become *chometz* upon contact with water. This is the custom of not eating *gebrochts*. See further *Shaarei Teshuvah* 460:1.

97. M.B. 475:9

98. *Shiurin Shel Torah* page 67, based on *Chasam Sofer* 6:16.

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

100. See *Shiurin Shel Torah* page 67.

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

102. M.B. 472:22

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

104. M.B. 475:2

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

106. M.B. 475:9.

107. *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 *matzah* contains the volume of a present day egg, $\frac{2}{3}$ of a machine *matzah* would contain the volume of a *kezayis*. See also *sefer Kezayis Hasholeim*, page 24; *Orchos Rabbeinu* vol. 2 pages 66-69.

People who find it impractical to swallow an entire *kezayis* at one time should instead eat the *kezayis* in the normal manner, which includes some of the top and broken middle *matzos* over which the *brocha* has been made.¹⁰⁸

The *Shulchan Aruch* brings an opinion that one should eat a *kezayis* from the top *matzah* followed by a second *kezayis* from the broken middle *matzah*.¹⁰⁹ However, a person who fulfills the requirement of eating a *kezayis* by eating the size of half of a machine *matzah* is actually eating two, when calculated according to the more lenient measurements of a *kezayis*.¹¹⁰ It is, therefore, sufficient to eat the size of half of a machine *matzah* in order to comply with the opinion that suggests eating two *kezaysim*.¹¹¹

Before eating, a person should have in mind that he is about to perform the *mitzvah* of eating *matzah*.¹¹² When reciting or hearing the *brocha* of *Al Achilas Matzah*, he should also have in mind the eating of the *Afikoman*.¹¹³

MARROR

Nowadays, in the absence of the *Korban Pesach*, it is no longer a *Torah* requirement to eat *Marror* at the *Seder*; however, there is a rabbinic obligation to do so.¹¹⁴ This obligation applies equally to men and women.¹¹⁵

Children who have reached the age of *chinuch* should also be given *Marror* to eat, just like an adult.¹¹⁶

A person may use romaine lettuce for the *Marror*,¹¹⁷ although it must be checked before *Pesach* to ensure that it does not harbor insects.¹¹⁸ He may use either the leaves or the lettuce stalks for *Marror*.¹¹⁹ The lettuce does not need to be bitter,¹²⁰

108. 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 *matzah* 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 *matzah* in the normal manner. See also *Halichos Shlomo Pesach* 9:41 and *Halichos Shlomo Tefillah* page 380, quoting Rav Shlomo Zalman Auerbach.

109. 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 *halachah* follows the opinion that it is necessary to eat only one *kezayis*.

110. 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 *matzah*.

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

112. 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.

113. S.H. 477:4

114. M.B. 473:33

115. M.B. 472:45

116. See M.B. 443:2

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

118. M.B. 473:42

119. S.A. 473:5; M.B. 473:38

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

although there is an opinion that the lettuce must have some element of bitter taste.¹²¹ Some people have the custom not to use lettuce for *Marror*.¹²²

Raw horseradish may also be used for *Marror*.¹²³ It is customary that people who use lettuce for *Marror* put some horseradish on the lettuce, although it is not necessary to do so.¹²⁴ There is no need to use a lot of horseradish for this.¹²⁵

The *Marror* should be dipped into *Charoses*, and the excess *Charoses* shaken off.¹²⁶ A person must eat a *kezayis* of *Marror*.¹²⁷ The amount of lettuce which will displace 25 cm³ of water would constitute a *kezayis*, according to Rav Chaim Noeh.¹²⁸ This is equivalent to slightly less than 1 fl. oz. According to the *Chazon Ish*¹²⁹ and Rav Dovid Feinstein,¹³⁰ one 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.¹³¹ One large lettuce leaf or two large stalks displaces approximately 1 fl. oz. of water.¹³²

The *kezayis* of *Marror* should be eaten within the time span of *kedei achilas pras*.¹³³ The *kezayis* should preferably be eaten within two minutes.¹³⁴ If this cannot be done, it should at least be eaten within three¹³⁵ or four minutes.¹³⁶ One does not lean when eating the *Marror*.¹³⁷

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

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

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

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

125. 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.

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

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

128. 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, *Shiurin Shel Torah* page 191, states that half a present day egg has a volume of 28.8 cm³ = 0.97 fl. oz.

129. *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 50cm³. Therefore, a *kezayis* will have a volume of 33.3 cm³ = 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 17cm³ 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*.

130. Kol Dodi

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

132. *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.

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

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

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

136. See *Shiurin Shel Torah* page 67.

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

KORECH

The leader of the *Seder* should take the remaining bottom *matzah* and use it to give each person at the *Seder* a portion of *Korech*.¹³⁸ It is customary to prepare *Korech* with two pieces of *matzah* sandwiching some *Marror*.¹³⁹ The *marror* should be dipped into *Charoses*, and the excess *Charoses* shaken off.¹⁴⁰ Some have the custom not to dip the *Marror* into *Charoses* for *Korech*.¹⁴¹

A person should eat one *kezayis* of *matzah* and one *kezayis* of *Marror* for *Korech*,¹⁴² and measure the *kezayis* of *Marror* as described above.¹⁴³ For the *kezayis* of *matzah*, it is sufficient to take half of the volume of *matzah*.¹⁴⁴ Therefore, following the larger measurement as described above, one should eat $\frac{1}{3}$ of a machine *matzah* or $\frac{1}{4}$ of a *Tzelem Pupa* hand *matzah*. Following the measurements of *Rav Heinemann*, *shli"ta*, it is sufficient to take $\frac{1}{4}$ of a machine *matzah* or $\frac{1}{6}$ of a *Tzelem Pupa* hand *matzah*.¹⁴⁵

Before eating *Korech*, one should recite the paragraph, 'זכר למקדש כהלל וכו' .¹⁴⁶ Some suggest saying this paragraph after one has started to eat *Korech*.¹⁴⁷ A man should consume *Korech* while leaning to his left side;¹⁴⁸ if he did not do so, he does not need to eat another portion.¹⁴⁹ From the time a person recites the *brocha* over the *matzah* until he eats the *Korech* portion. It is preferable not to discuss matters unrelated to the eating of the *matzah*, *Marror*, *Korech* and the *Seder* meal.¹⁵⁰

Afikoman

The leader of the *Seder* should give each person at the *Seder* a *kezayis* of *matzah*,¹⁵¹ including within the *kezayis* some of the remaining half of the middle *matzah*.¹⁵² Ideally, he should take the same volume of *matzah* as was used for the initial eating of *matzah* at the *Seder*.¹⁵³

138. S.A. 475:1

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

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

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

142. M.B. 475:16

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

144. See M.B. 486:1.

145. Heard from *Rav Heinemann*, *shli"ta*.

146. S.A. 475:1

147. See B.H. 475:1 've'omar'.

148. S.A. 475:1

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

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

151. S.A. 477:1

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

153. M.B. 487:1 states that for *Afikoman*, which is a *mitzvah derabonnan*, one may follow the smaller measurement of *kezayis*. However, M.B. 477:1 states that for *Afikoman* one should ideally eat two *kezaysim* of *matzah*. Two *kezaysim* 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 mitzvah* according to *Rashi* and the *Rashbam*. *Kol Dodi* states that this is a further reason to take a volume of *matzah* consistent with the larger measurement of a *kezayis*. See, however, *Orchos Rabbeinu* vol. 2 page 67.

A man should eat the *Afikoman* while leaning to his left side.¹⁵⁴ 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.¹⁵⁵ If he has started *Birchas Hamazon*, he should not wash and eat the *Afikoman* again.¹⁵⁶

Chazal debate as to whether the *Afikoman* may be eaten all night long or by *chatzos*, *halachic* midnight. In order to fulfill both opinions, one must be careful to eat the *Afikoman* before *chatzos*.¹⁵⁷ After eating the *Afikoman*, one may not consume other food.¹⁵⁸

Rav Moshe Feinstein, *zt"l*, states that according to both opinions of *Chazal*, a person may not eat other food for the duration of the night.¹⁵⁹ He also may not drink wine or fruit juice, with the exception of the remaining two cups of the *Arba Kosos*;¹⁶⁰ he may drink water¹⁶¹ or tea.¹⁶²

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*.¹⁶³ If so, when *chatzos* is approaching and a person has not yet finished his meal, he may eat a *kezayis* of *matzah* and verbally state the following: **If the correct opinion is that one may eat the *Afikoman* until *chatzos*, then this *matzah* 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 eat the *matzah*, wait until *chatzos*, and then continue his meal. After the meal, he should eat another *kezayis* of *matzah* and state the following: **If the correct opinion is that one has all night to eat the *Afikoman*, then this *matzah* should be regarded as the *Afikoman*; but, if the *Afikoman* must be eaten before *chatzos*, then it should not be regarded as such.**¹⁶⁴ However, *Rav Moshe Feinstein*, *zt"l*, rejects this position and states that the *Afikoman* must simply be eaten before *chatzos*.¹⁶⁵

When *Moshiach* comes, and the *Beis Hamikdash* is rebuilt, we will once again offer the *Korban Pesach* in accordance with the *Torah* obligation to eat the *Korban Pesach* with *matzah* and *Marror*.¹⁶⁶ *Bimehara Yiboneh Hamikdash*.

154. S.A. 477:1

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

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

157. See S.A. 477:1, M.B. 477:6; B.H. 477:1 'veyebe'.

158. S.A. 478:1

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

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

161. S.A. 481:1

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

163. *Avnei Nezer* O.C. 361

164. *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.

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

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

MEDICINE LIST

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2019 QUICK-PICK MEDICINE LIST

A SAMPLE OF **CHOMETZ-FREE** AND **KOSHER** MEDICINES LISTED BY CATEGORY, FOR USA ONLY, UNDER THE BRAND NAMES INDICATED. PRODUCTS MAY CONTAIN **KITNIYOS** (see pages 91 & 118)

For a full list of *chometz-free* medicines, see list starting on page 128

Note: At the time of printing, some major companies still had not responded. For updates, visit www.star-k.org

Cold, Allergy & Decongestants

Allegra- 24 hr. Tablets (Regular Only), 12 hr. Tablets, **Allegra-D**- 12 hr. Tablets

Allegra Children's- 12 hr. Oral Suspension

Benadryl Children's Allergy- Chewable, Ultratab Tablets, Dye Free Liquid

Claritin – 24 hr. Allergy Tablets (Dairy)

Claritin Children's- Allergy Syrup, Chewable Grape Tablets (NOT Redi-Tabs & NOT Bubble Gum)

Claritin-D – 12 hr. Tablets (Dairy), 24 hr. Tablets

Gastrointestinal Remedies

Alka-Seltzer- Original Tablets, Extra Strength

Dramamine- Original Formula (Dairy), Less-Drowsy Tablets (Dairy), For Kids Chewable (Grape), Chewable Tablets (Orange)

Kaopectate Liquid- Cherry, Vanilla, Max Peppermint

Konsyl Powder Original Formula- Unflavored (no kitniyos)

Metamucil- Original Coarse Powder (no kitniyos)

Metamucil- Orange Smooth Powder (Regular & Sugar-Free)

Miralax Powder

Pepto Bismol Liquid- Original

Phillips' Milk of Magnesia Liquid- Original [No Kitniyos]

Phillips' Milk of Magnesia Liquid- Mint

Senokot- Tablets, Senokot-S Tablets, Senokot Extra Strength (Dairy)

Tums- Regular Tabs (Assorted Fruit, Peppermint), Extra Str 750 Assorted Tabs (Berries, Fruit, Tropical Fruit, Wintergreen) & Ultra Assorted Tabs (Berries, Fruit, Tropical Fruit, Peppermint)

Pain Relievers & Fever Reducers

Advil Tablets - Coated (but not Film-Coated) approved when last inactive ingredient listed on panel is white wax

Advil Caplets - Coated (but not Film-Coated) approved when last inactive ingredient listed on panel is white wax

Advil- Children's Suspension [All Flavors], Infants' Drops (White Grape-Dye Free)

Advil- Jr. Strength Swallowable (NOT Chewable)

Aleve- Tablets & Caplets

Bayer Aspirin- Genuine Tabs, Low-Dose Chwbl. 81mg (Cherry, Orange)

Motrin - IB Coated Caplets

Motrin- Infant Drops (Dye-Free Berry), Children's Bubble Gum Suspension

Tylenol- Regular Strength Tablets, Extra Strength Caplets

Tylenol- Children's Suspension (Cherry), Infants Oral Suspension (Grape)

Sleeping Aid

NatureMade - Melatonin

Unisom- PM Pain Sleep Caplets, SleepTabs

PESACH MEDICATION

THE HALACHOS & LISTS

Rabbi Dovid Heber, STAR-K Kashrus Administrator

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

Sefer Kovetz Halachos (Hilchos *Pesach* 12:4) states in the name of *HaRav* Shmuel Kamenetzky, *shlit"a*, that *l'chatchila* one should take a medication approved for *Pesach* (see *ibid.* footnote #5 that mentions the availability and use of reliable *Pesach* lists and guides).

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 Personal Care Products (see page 131)

I. THE HALACHOS OF TAKING MEDICATION ON PESACH

The following *halachos* are based on the *psak* of *Rav* Moshe Heinemann, *shlit"a*, and Rabbi Gershon Bess, *shlit"a*. (The *halachos* in the earlier sections of the book are based on the *psak* of *Rav* Moshe Heinemann, *shlit"a*.)

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 be changed only with the consultation of your physician (if you cannot reach your physician, you should continue to take your regular prescription without 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 readily

available. One may also take *chometz* medication to prevent a possible *sakana*. This is true regardless of the form of the medication (i.e., swallowable tablets & caplets, capsules, liquid & chewable tablets). Swallowable 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 greater than 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 between 7 and 30 days prior to *Yom Tov* without any known problems or *sakana*, 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'halachah, 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'ain bo sakana* may consume *kitniyos* (*Mishnah Brura* 453:7) even in a normal manner. *Choleh she'ain bo sakana* has the same definition in these cases as it does in *Hilchos Shabbos*, when taking medication on *Shabbos* would be permissible (i.e., "*nafal l'mitta*" - ill enough to feel like he needs

to go to bed). Therefore, medication in any form (i.e., chewable or swallow tablet, capsule, caplet, powder, liquid, etc.) may be taken by a *choleh she'ain bo sakana* 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 corn starch or other *kitniyos* ingredients. Similarly, non-*chometz* baby formula (e.g., Enfamil) and nutritional products (e.g., Ensure) which contain *kitniyos* are permissible for use by infants and the elderly, as in regards to this *halachah* such individuals are considered a *choleh she'ain bo sakana*.

Above products that contain *kitniyos* should be prepared on disposable or non-*chometz* utensils. Also, one should purchase new baby bottles for *Pesach*. These *kelim* should not be used with *Pesachdik* products, and the work area for preparation and rinsing should not be in the Kosher for *Pesach* kitchen (i.e., use a laundry room or bathroom sink).

***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 only take products that are *chometz*-free and not considered *kitniyos*. Note just because a medicine is "gluten-free" does not necessarily mean it is *chometz*-free.

If one must chew a tablet or take a liquid medication for minor discomfort, he may do so if it appears on the approved medication list or if someone knowledgeable in *Kashrus* can ascertain this by reviewing the ingredients. 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 *Mishnah 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'halachah*, 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 *k'derech achila* (eaten in a normal manner – e.g., pleasant tasting chewable tablets or liquid) unless these items are certified for *Pesach*. This *halachah* generally also 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'halachah*, such a *choleh* may take anything if a substitute is not available.

Unfortunately, there are individuals who inappropriately discontinue medication for life-threatening conditions during *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 (e.g. soribtol from Europe is often *chometz* based). There is no way to know its source by reading the label. "Gluten-Free" does not necessarily mean *chometz*-free. For example, a product with *chometz* based sorbitol can still be labeled gluten-free as it no longer contains gluten but is still *chometz*.

Rabbi Bess' research confirms which products are *chometz*-free, something often impossible for a *rav* or *choleh* to ascertain on his own.

Mechush or Bob'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*.¹

1. 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 or call our office.

Bal Yeraeh u'Bal Yematze

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. Furthermore, if a tablet (not on the list) contains *chometz* it is unlikely that a *k'zayis* of *chometz* is in the entire container; therefore, there is no prohibition of ownership over *Pesach* (See *Chometz After Pesach* Chart).

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). A medicine can also be added to the list if it only contains ingredients that are definitively *chometz*-free.

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 formulations and factory inspections are 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'halachah*, 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 its consumption *shelo k'derech achila*; 3) Swallowing a tablet made to swallow is *shelo k'derech achila*; 4) A *halachic rov* (majority) of *chometz*-free sources may also apply.

STAR-K Kosher Certification is grateful to Rabbi Gershon Bess for all of his research, as well as Kollel 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.

THE CHUMRA OF USING ONLY NON-CHOMETZ MEDICATION IS NOTHING NEW

Margie Pensak

In the 1920s, the Jewish community in Germany numbered close to half a million people who were mostly professionals in finance and retail trade. German Jewry thrived within the general culture of the Weimar Republic. As an influx of approximately 70,000 East European Jews flocked to Germany to escape political oppression and violent anti-Semitism, Berlin soon became the center for Hebrew culture, reaching its peak from 1920 to 1924. It had become a safe haven for Hebrew and Yiddish speaking intellectuals, mostly Russian Hebrew writers. Although some Jews emigrated during this time, mostly to America or Palestine, many more did so after the rise of Nazism in 1933. Unfortunately, the majority of Jews remained in Germany, with catastrophic results.

During this inter-war period, many Jews assimilated, and therefore distinguished themselves from their observant Eastern European counterparts. However, there remained a strong element of observant Jews who stubbornly held fast to their *halachic* convictions. They were guided by the ideological followers of Rabbi Samson Raphael Hirsch of Frankfurt, and of Rabbi Eziel Hildesheimer and Rabbi E. Munk of Berlin. There were also many other smaller *kehillos* with outstanding rabbis throughout Germany that were strictly observant, who fought the Reform movement. There was one *yeshiva* open for post-high school boys in Frankfurt at this time, and two teachers' seminaries open in Wurzburg and Berlin. Most German *yeshiva* boys went to Lithuania to learn, in the Mir, Telz, Ponovitz, and Slabodka, among other places.

The 1927 and 1928 editions of the reference pamphlets, "Arzneiverordnungsvorschläge für Pessach" ("Proposed Rules for the Use of Medicines on *Pesach*"), published in Berlin, are a testimony to this adherence.¹ Published by the Food Commission of the Union of Traditional *Torah*-True Rabbis of Germany, they contain lists of acceptable Kosher for Passover products available in Germany at the time. Listing everything from foods to pharmaceuticals, these products are rated according to different levels of acceptability. They confirm the fact that, historically, it has been the custom to follow stringent opinions regarding *Hilchos Pesach*. They reinforce the prevalent custom that many individuals restrict the use of items which may contain *chometz*, even when they are clearly *nifsal mayachilas kelev*.

The annual Passover Directory, including STAR-K's Comprehensive

1. STAR-K wishes to thank Mrs. Channah Weinstein, of Brooklyn, NY, for sharing her copies of "Arzneiverordnungsvorschläge für Pessach" with us. She got them from her father, Dr. Marcus Hirsch, who brought them to America in 1938. It also wishes to thank Rabbi Moshe Schwab, Dr. Hans-Ulrich Wekel of BASF SE, and Mrs. Paula Steen, for their invaluable help in the writing of this article.

Information and Product Guide and Rabbi Gershon Bess' Passover Medicines and Cosmetics list, is written in the same spirit that these German publications were written over ninety years ago. Following the guidelines set forth in our *Pesach* guide, may we all merit to celebrate a *chag kasher v'somayach*, and the coming of *Moshiach* in the final redemption, speedily in our days!

THE FOLLOWING ARE VARIOUS STATEMENTS (TRANSLATED) FROM THE 1927 AND 1928 GERMAN PESACH LISTS:

Passover 5687 (1927) – The following contains a new listing of medications with notes about their use on Passover in view of the prohibition of *chometz*. The list differs in several ways from the previous one. Important suggestions have been considered, and the number of medications handled has been expanded. **The previous list is no longer valid** because of considerable changes, which the most recent issue of the German Medications Book (D.A.B. 6) recommended in the manufacturing processes. From now on, only the following list is valid. It is important to take this opportunity to thank all those, whose advice has made the improvement of this list possible. Because production of individual pharmaceuticals varies from country to country, the attached list is only valid within Germany. In selecting the most common medications for this listing, the following were consulted: The Medication Prescription Book of the Berlin Health Insurance 26/27; the D.A.B. 6; and the F.M.B.-Patent Medicines. The list contains only a selection of those trademarked remedies which are included in the D.A.B. 6.

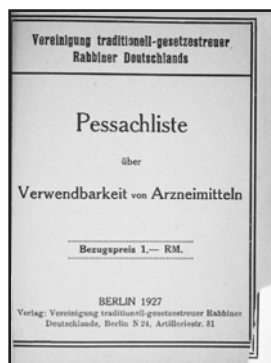
General Introductory Remarks -To determine if a medicine is allowed or prohibited on Passover, one must, in each individual case, look up, not only the chemically pure medication itself (List B), but also the Form in which it is being given (List A). The following lists only provide information regarding the *chometz* prohibition. **Other prohibitions, such as *traifa* (not kosher), are not considered here.** These lists do not replace the decision of a qualified rabbinical authority in consultation with the doctor and pharmacists. Neither do they free the doctor from his responsibility to ask *shaalos* (questions). **In all questionable cases, a personal discussion between physician and pharmacist and, if necessary, the rabbi is indispensable.** It should be especially emphasized that medications are intended for the sick. Decisions regarding the use of specific pharmaceuticals listed were made with the fact in mind that they are being applied to a patient. The decisions do not apply to use for cosmetic and general nutritional purposes, let alone for use in the household. Physicians should also exercise restraint in prescribing the permitted medications. On the other hand, **the prohibitions naturally never apply to cases where fear of a *sakana* (danger) is under discussion.** In cases of doubt that there is a *sakana*, an injection of the prescriptive is preferred.

In order for doctors and hospitals to use *chometz* medications for emergencies or sudden cases of *sakana*, we recommend that they consult their local rabbi in arranging an appropriate, separate place to store those medications. The key should be available to both parties, and the *shtar mechiras chometz* (document for the sale of chometz) should include a passage giving the doctor the right to take the key and remove the medication for use in exceptional situations.

Because hypodermic solutions may be injected on Passover, the new list includes, in contrast to last year's publication, a selection of preparations in hypodermic form.

COVERS FROM GERMAN PASSOVER MEDICAL GUIDES PUBLISHED OVER 90 YEARS AGO

Union of Traditional *Torah*-True Rabbis of Germany "Passover List for the Use of Medications"



Purchase Price 1 ReichsMark
Berlin 1927

Publisher: Union of Traditional *Torah*-True Rabbis of
Germany, Artillery Street 81, Berlin 24, Germany

Food Commission of the
Union of Traditional *Torah*-True Rabbis of Germany
Linien Street 147 - Ground Floor
Berlin 24

"Proposed Rules for the Use of Medicines on Passover"

Purchase Price: 1 Mark

Berlin, 1928

Published by the Food Commission of the Union of Traditional *Torah*-True Rabbis of Germany in consultation with experts and with the cooperation of the Commission of the BJA (BJA most likely refers to: Bund Juedischer Aertzen or Federation of Jewish Physicians).



5779/2019 MEDICINE LIST GUIDELINES

Prepared by Rabbi Gershon Bess

DISCLAIMER AND IMPORTANT INFORMATION

We have made every effort to obtain and provide accurate information. We cannot, however, accept responsibility for incorrect information provided to us. The reason a medicine does not appear on the list is because either we did not contact the company or the company did not respond.

PLEASE NOTE THE FOLLOWING IMPORTANT INFORMATION REGARDING THE GUIDE:

- Any patient requiring a medicine listed here which contains chometz, with no substitute available, should discuss the matter with a competent rav to determine whether it may be used as there may be other halachic considerations.
- Important: No one should refrain from taking any required medication, even if it contains chometz, without first consulting his/her 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 be changed only 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, colitis, high cholesterol, Parkinson's Disease, anemia, Multiple Sclerosis, thyroid condition, and asthma.
- 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 indicate that the product is kosher; it may be non-kosher and chometz-free.

For a full discussion regarding the laws of taking non-kosher medication during the year, see *Kashrus Kurrents* article "A Kashrus Guide to Medications, Vitamins and Nutritional Supplements". This is available by calling the STAR-K office at 410-484-4110 or visiting www.star-k.org.

For a quick-pick list of kosher and *chometz*-free medications, see page 116.

HOW TO USE THIS GUIDE

This listing is for Passover 5779 (2019) only and cannot be relied upon for forthcoming years since there are changes in product processing and suppliers.

The first section contains an alphabetical listing of *chometz*-free medications, vitamins and dietary supplements. Each medicine is followed by the name of the manufacturer. We have indicated “no animal” or “contains animal” when that information has been provided to us. When no mention of animal is made next to a product, the product still may be non-kosher. We have indicated “*kitniyos*” or “no *kitniyos*” when the information has been provided to us and it is relevant. When no statement regarding *kitniyos* has been made, the product may or may not contain *kitniyos*. This list is in alphabetical order by product name. Note that manufacturer names are important, since many medications have similar names but are not manufactured from the same source material. A cough elixir produced by one company may be permitted since it uses a synthetic alcohol, while the elixir from another company may be forbidden since it uses a *chometz*-based grain alcohol. We have contacted many companies including generic manufacturers and have included medications from the companies who responded to us. We are not able to publish product information for companies whose updated information was not provided to us this year. Products with identical names from generic companies or distributed outside the United States may have different formulations, thus compromising their Passover status.

The second section contains a list of *chometz*-free cosmetics and personal care products (e.g., blush, deodorant, creams, toothpaste, etc.). The next sections, Addendum I and Addendum II, list *chometz* products.

One may use only containers of Passover approved medicines or supplements whose contents have not come into contact with *chometz*. Most cosmetics, creams, ointments, lotions, etc. may not be applied on *Shabbos* & *Yom Tov*. Consult your *rav* for specific details.

2019 MEDICINE LIST

Prepared by Rabbi Gershon Bess

**THIS INFORMATION IS
AVAILABLE IN BOOK
FORM AT YOUR LOCAL
JEWISH BOOKSTORE.**

**Coming Soon...
Available for purchase
online at star-k.org**

2019 Quick-Pick Personal Care List **130**

Pesach Cosmetics & Personal Care: The *Halachos* & Lists **131**

PERSONAL CARE LIST

2019 QUICK-PICK PERSONAL CARE LIST

A sample of *chometz*-free personal care products listed by category.

Antiperspirants/Deodorants

Arrid- Antiperspirant [All], Cream [All], Clear Gel [All], Solid [All], Spray Deodorant
Irish Spring - Deodorant & Antiperspirant [All]
Lady Speed Stick- Deodorant [All]
Mennen- Speed Stick Deodorant [All], Speed Stick Antiperspirant [All]

Creams & Ointments

A & D- Ointment
Chapstick- Classic Original, Classic Strawberry, Medicated, Moisturizer, Overnight
Desitin- Max Str. Original Paste, Multi-Purpose Ointment
Coppertone- Lotions - Spf 4-70+, Cont. Spray Spf 15-70+
Tinactin- (Liquid & Powder Sprays, Cream)
Vaseline Petroleum Jelly- Original

Mouthwash

Colgate - Mouthwash [All] [All use Vegetable Glycerin]
Listerine- Cool Mint Antiseptic, Total Care Zero, Zero
Scope [All]

Shampoo, Conditioner, Hairspray

Head and Shoulders Shampoo- Classic Clean
Herbal Essences Hairspray- Bio Renew Flexible Airspray Alcohol Free
Pantene Pro-V- Aqua Light (Shampoo), Beautiful Lengths (Shampoo, Conditioner),
 Classic Care (Shampoo, Conditioner, 2-in-1), Classic Clean (Shampoo, Conditioner)
Pantene Pro-V Airspray- Smooth Alcohol Free Hairspray
Prell- Classic Clean Shampoo
Suave- Juicy Green Apple (Shampoo, Conditioner), Kids 2-in-1 (Smoothers Strawberry)
Tresemme - Luxurious Moisture Shampoo, Smooth & Shine Shampoo

Soap/Washes

Dial- Bar Soap [All], Liquid Hand Soap
Dove- Bar Soap [All]
Ivory Bar Soap- Regular, With Aloe
Irish Spring- Bar Soap, Body Wash [All]
Softsoap- Body Wash [All], Liquid Soap [All], Shower Gels

Toothpaste

Aim [All]
Close Up [All]
Colgate [All] [All use Vegetable Glycerin]
Pepsodent [All]
Ultrabrite [All] [All use Vegetable Glycerin]

PESACH COSMETICS AND PERSONAL CARE

THE HALACHOS & LISTS

Rabbi Dovid Heber, STAR-K Kashrus Administrator

Besides pharmaceutical companies, Rabbi Gershon Bess also contacts many cosmetic companies and bases the following *chometz*-free list on his research.

L'halachah, 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.¹ 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.
2. **The Biur Halachah** (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 permit 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) applies to a *chometz* item that has a good fragrance even if it is a non-food item, since the purpose of having a good fragrance is still being fulfilled. According to this deodorants, etc. that contain a *chometz* derivative could not be used on *Pesach*, even if it is inedible. See *Maharam Shick, Orach Chaim* 242.
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 *Pesach* list provides *chometz*-free lipsticks.
5. **Mouthwash and Toothpaste** contain sorbitol and other ingredients which may be derived from *chometz*. Although, *l'halachah* these items are permissible to use since they are *nifsal mayachilas kelev*, many prefer not to use them since they are taken orally. The *Pesach* list provides *chometz*-free brands 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 *Pesach* list provides accurate information for those who wish to continue to follow the more strict opinion and prevailing custom when using such products.

1. There are numerous *halachos* beyond the scope of this article regarding which personal care items and cosmetics may or may not be used on any *Shabbos* or *Yom Tov*. For a full discussion, see "The Kashrus, *Shabbos*, and *Pesach* Guide to Cosmetics" at www.star-k.org or call the STAR-K.

2019 PERSONAL CARE LIST

Prepared by Rabbi Gershon Bess

**THIS INFORMATION IS
AVAILABLE IN BOOK
FORM AT YOUR LOCAL
JEWISH BOOKSTORE.**

**Coming Soon...
Available for purchase
online at star-k.org**

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Addendum V - Medical, Geriatric, Pediatric, and Infant Nutritional Supplements & Formula List	139
Addendum VI - Kashering Safety Tips from Hatzalah	142

ADDENDUMS

2019 CHOMETZ LISTS ADDENDUM I, II, & III

Prepared by Rabbi Gershon Bess

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FORM AT YOUR LOCAL
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online at star-k.org**

ADDENDUM IV

2019 STAR-K APPROVED PERSONAL CARE PRODUCTS

SHAINDEE COSMETICS

Baltimore, MD

410.358.1855 | www.shaindeecosmetics.com

Cleansers - Active Cleansing Gel, Camphor Souffle, Chamomile Fluid Cleansing Cream, Eye Makeup Remover (Liquid), Extra Gentle Facial Cleanser, Glycolic Cleanser, Wash, Lemon Cleanser, Mint Souffle, Orange Cleansing Souffle, Papaya Cleansing Gel, Pumice Wash, Medicated, Shab. Cleanser, Seaweed & Algae Cleanser, Silky Cleanser

Eye Care - Eye Cream, Jojoba Eye Cream

Masques - Bio-Sulfur Masque, Blemish Control Masque, Collagen Treatment Masque, Instant Oxygen Skin Revival Masque, Lecithin Masque, Mediterranean Mud Masque, Mint Masque, Seaweed Mask, Skin Recovery Mask, Sulfur Masque, Volcanic Mud Masque

Makeup - Automatic Long Lasting Eyeliner with Aloe Vera & Chamomile, Blushes: All Mineral Blush, Baked Blush, Baked Blush Matte, Mineral Blush Matte, BB Cream, Bronzer: Mineral Sheer Matte, ZebraPrint Mineral Matte, Brow Pencil, Retractable, Brow Definer, Cake Eyeliners, Color Stick - Lips, Contour Powder Duo, Custom Blend Matte Foundation for Normal to Oily Skin, Custom Blend Matte Foundation - Mint Toner, Dual Action Concealer, Dual-Activ Powder Foundation, Eye Liners, Eye Shadows, Foundation (liquid, powder), Gel Eyeliner Pencil, Lip Lacquer, LL Cream Matte Lipstick, Lipliner, Lipstick (Crème, Indelible, Luxury, Matte, Micro-Bubble, Mineral Fantasy, Pearl, Ultimate, Vibrant), Liquid Lustre, Liquid Lips, Liquid Lipstick, Liquid Lipstick Matte, Liquid Powder Mineral Foundation SPF 15, Liquid Eyeliner, Luxe Crème Liner, Luxury Lip Gloss, Luxury Waterproof Mascara, Mascara (Brow Set, Luxury), Mineral Eye Shadow, Mineral Liquid Powder Foundation, Mineral Powder Foundation, Mineral Sheer Tint SPF 20, Mineral Sheer Tint Demi-Matte, Oil Base Foundation, Oil Free Foundation, Pore Perfecting Face Primer, Pro Palettes, Retractable Eye Pencil, Retractable Lip Pencil, Sh. Lip Gloss, Sh. Mineral Foundation, Shadow Magnet, Signature Shadow Quad, Waterproof Gel Lip Liner

2019 STAR-K APPROVED PERSONAL CARE PRODUCTS

SHAINDEE COSMETICS (continued)

Moisturizers - Bio-Effective Night Cream, Bio-Hydrating Cream, Hydrating Cream, Micro Complex Day & Night Creams, Moisturizer SPF 15/ SPF 25, Oil Free Moisturizer, PM Moisture Plus, Renewing Complex, Sun Protective Cream SPF 30, Vitamin C Day Cream, Vitamin E Stick

Peels - Bamboo Scrub, Herbal Peeling Gel, Jojoba Facial Scrub, Lemon Sugar Exfoliant, Peeling Astringent, Peeling Cream, Pineapple Enzyme Scrub, Pumpkin Enzyme Puree

Specialty Products - AR Cream, Bamboo Scrub, Benzoyl Peroxide – Medical 5%, Benzoyl Peroxide – Medical 10%, Blemish Control Astringent, Blemish Control Gel, Fading Gel, Micro Dermabrasion Cream, Microsilk C, Vitanol-A Complex, Vital Silk Serum

Serums - Brightening Serum, Fruit Enzyme Exfoliating Serum, Lifting Elixir, Line Preventing Treatment w/Liposomes, Skin Refining Concentrate, Vitamin C Serum

Toners & Moisture Sprays - Aloe & Mint Toner, Rosewater Mineral Toner

For a list of *chometz*-free products from the following companies go to www.star-k.org or contact the STAR-K office:

AMWAY

MELALEUCA

SHAKLEE

2019 STAR-K APPROVED PERSONAL CARE PRODUCTS

AdinaB
Baltimore, MD
443.803.9234 | adinabsalon.com

Eye Products - Blinc Mascara, Bold Mascara, Careline Long Wear Brow Pen Color on Eyes, Everlast Eyeliner, Gel Eyeliner, La Diva Mascara, Liquid Liner, Liquid Metal Shadow, Longwear Brow Pen, Luxe Cream Liner, Luxury Waterproof Mascara, Shadow Magnet, XLXL Mascara

Facial Care - Baked Finishing Powder, Blush (Mineral, Sheer Satin, Rose Mineral), Bronzers, Concealer, Dual Activ Powder Foundation, Mineral Liquid Powder Foundation - SPF 15, Mineral Sheer Tint, Powder Illuminator, Primer All in 1, Retexturizing Face Primer- SPF 20, Stay Long Foundation

Lip Products - Careline Color Code, Careline Color Matte, Careline Everlast Lipstick, Lip Lock, Luxury Gloss, Plumping Gloss

Skin Care - Cleansing Milk, Facial Cream Wash/Scrub, Hydrating Cleanser, Hydrating Cream Extreme, Papaya Enzyme Cleanser, Papaya Enzyme Toner, Peptide Cream

2019 STAR-K APPROVED PERSONAL CARE PRODUCTS

ES-GE COSMETICS**Baltimore, MD****410.484.2254**

Blush - Blush, Contour Powder Duo, Cremestick Blush, Creamwear Blush, Liquid Blush, Mineral Matte Blush

Eye Cosmetics - Automatic Duo Shadow, Automatic Eyeliner, Blinc Amplified Mascara, Blinc Eyeliner, Blinc Mascara, Browblender Pencil, Brow Highlighter, Brow Set, Brow Shape Kit, Brow Tint, Cake Eyeliner, Cake Eyeliner Sealant, Cream Eye Shadow, Dual Action Makeup Remover, Everlast SemiPermanent Liner, Eye & Lip Primer, Eye Highlighting Pencil, Eye Lights, Eye Makeup Remover, Eye Shadow (Single), Felt Tip Eyeliner, Gel Eyeliner Pencil, Indelible Gel Eyeliner, Liquid Liner, Mascara (Bold, La Diva Extreme Curl Up, La Diva Stay Long, Luxury, Sensitive, Skinny Bold, Superwear), Powderliner Eyeliner, Shadow Base, Shadow Magnet, Superwear Eye Makeup Remover, Triple Split Eye Shadow

Facial Care - Age Defying Eye Cream, Anti-Gravity Cream, Daily Moisturize Protection, Exfoliating Enzyme Scrub, Eye Cream, Facial Scrub Brusher, Hydrating Night Cream, Micro-Derm Cream Scrub, Mineral Mist, Oil Defense Protection, Papaya Enzyme Cleanser, Papaya Enzyme Toner, Peptide Wrinkle Relaxing Cream, Pore Perfecting Face Primer, Retexturizing Face Primer

Hand Cream - Yad Chein Hand Cream

Lip Products - Gel Lipliner, Lipchic, Lip Lacquer/Liner, Lip Lock, Lip Primer, Lipliners, Lipsticks (Crème, Classic Matte, Everlast, Frosted, Indelible, Liquid Lips, Luxury, Luxury Matte, Pearl, Regular Matte, SuperWear, Ultimate, Velvet Matte, Vitamin E), Lipglosses (except Luxury) Micro-Bubble Lipstick, Vibrant Lipstick

Long Lasting Makeup - Blinc Mascara, Blinc Amplified Mascara, Cake Eyeliner Sealant, La Diva Stay Long Mascara, Lash Shield, Lip Lock, Lipstick (Everlast, Indelible, SuperWear), Liquid Liner, Liquid Foundation, Lipliners, Lipstain, LL Cream, LL Cream - Matte, Shadow Base, Shadow Magnet, Stay Long Makeup Liquid Foundation

Makeup - Blemish Treatment Concealer, Bronzer, Colour Tides, Concealers, Contour & Define Mineral Powder, Dual-Activ Powder Foundation, Foundation Stick, Hydra Boost Foundation, Kamouflage Foundation, Liquid Foundation, Mineral Liquid Powder Foundation, Mineral Photo Touch Concealer, Mineral Powder Foundation, Mineral Sheer Tint, Powder Illuminator, Radiance Powder, Soft Focus Powder, Translucent Face Powder

ADDENDUM V

2019 MEDICAL, GERIATRIC, PEDIATRIC, AND INFANT NUTRITIONAL SUPPLEMENTS & FORMULA LIST

The following information has been provided to us by the OU.
The product **brands listed below are not certified Kosher for Passover**. Nonetheless,
the OU has identified that these products are *halachically acceptable for infants, the elderly, and those who are ill*.

PLEASE NOTE THE FOLLOWING POINTS:

- Many of the products contain *kitniyos*, some as the primary ingredient.
- Some of the products may contain minor ingredients that are possibly, though unlikely, produced from *chometz*-based raw materials. All such ingredients are used at a less than 1:60 ratio.
- Liquid versions of these products are preferable to their powdered counterparts.
- Products that contain flavors should only be provided when no unflavored alternative exists.
- Products should be purchased before Passover and be maintained segregated from Kosher for Passover foods.

MEDICAL NUTRITIONAL SUPPLEMENTS

Arginaid

Arginaid Extra

Benecalorie

Beneprotein

Boost Glucose Control

Boost High Protein

Boost Nutritional Pudding

Boost Plus

Diabetishield

Diabetisource AC

Enlive

Ensure Complete Nutrition
Shake

Ensure Healthy Mom Shake

Ensure High Calcium Shake

Ensure High Protein Shake

Ensure HN

Ensure Homemade Shake

Ensure Plus

Ensure Plus HN

Ensure Plus Next Generation

Ensure Shake

Ensure TwoCal

Fibersource HN

Glucerna 1.0

Isosource

Isosource HN with Fiber

Jevity 1.0

Nepro

Nepro Vanilla

Nepro with Carb Steady
FlavoredNovasource Renal Nutren
(Product line)

Osmolite 1.0, 1.2, 1.5

Osmolite HN (unflavored)

Perative

Promote (except Promote
with fiber)

Pulmocare

Resource 2.0

Resource Dairy Thick

Resource Diabetic

Resource Milk Shake Mix

Resource Thicken Up

Resource Thickened Juice

Resource Shake Plus Simply
Thick

Thick & Easy -- All

Thick-It

Vivonex Pediatric

Vivonex Plus

Vivonex Ten

PEDIATRIC SUPPLEMENTS

Boost Kid Essentials, 1.0, 1.5

Boost Kid Essentials with
Fiber

D-Vi-Sol

Enfamil 5% Glucose Water

PRODUCT DIRECTORY			
PESACH KITCHEN			
CHOMETZ INFO			
PESACH INFO			
MEDICINE LIST			
PERSONAL CARE LIST			
ADDENDUMS			
INDEX			
	Fer-In-Sol Drops	Baby's Choice	Member's Mark
	Poly-Vi-Sol Drops	Baby's Only Organic	Mom to Mom
	Tri-Vi-Sol Drops	Bear Essentials	Moo Moo Buckaroo
	Resource Just for Kids with Fiber	Belacta	Mother's Choice
	Pediasure Peptide	Belacta Premium	My Organic Baby
	Pediasure Vanilla Powder	BelactaSure	Nature's Place
	Pediasure Shakes	Berkley & Jensen	Nestle Good Start
	PEDIATRIC ELECTROLYTES	Bright Beginnings	Next Step
	Bright Beginnings	Cottontails	NutraEnfant
	Comforts for Baby	CVS	O Organic Baby
	Cottontails	Daily Source	Parent's Choice
	CVS Pharmacy	Discount Drug Mart	Premier Value
	Goodness	Earth's Best	President's Choice
	H-E-B Baby	EleCare	Price Chopper
	Home 360 Baby	EnfaCare	Publix
	Meijer	EnfaGrow	Rite Aid - Tugaboos
	Mom to Mom	Enfalac	Shopko
	Naturalyte	Enfamil	Shufersal (certified OU Kitniyot)
	ShopRite	Enfapro	Infant Formula Milk Based Follow on - Stage 2,
	Parent's Choice	Food Lion	Infant Formula - Milk Based - Stage 3, Infant Formula Milk Based with Iron - Stage 1
	Pedialyte (All Flavors)	Full Circle	Similac
	Top Care	Fulton Street Market	Similac LeMehadrin 1, 2 & 3
	Walgreens	Gerber Good Start	Simply Right
	Western Family	Giant	Stop & Shop
	BABY FOOD	Giant Eagle Baby	Sunrise
	Gerber (when bearing OU)- Carrots, Squash - acceptable for Passover <i>lechatchila</i> (even for adults).	Hannaford	Supervalu
	Gerber (when bearing OU)- Green Beans, Peas - <i>kitniyos</i>	H-E-B	Target
	INFANT FORMULAS see also page 128	Heinz Nurture	Tippy Toes by TopCare
	365 Everyday Value	Home 360 Baby	Top Care
	Ameribella	Hy-Vee	Topco
	America's Choice for Baby	Isomil	Up & Up
	Babies R Us	Kirkland Signature	Vermont Organics
	Baby Basics	Kuddles	Walgreens
		Laura Lynn	Wegmans
		Life Brand	Well Beginnings
		Little Ones	Western Family
		Meijer Baby	

SOY MILK (Original only)

365 Everyday Value (Original, Light, and Unsweetened)

Best Choice Clearly Organic

Fit & Active Organic

Fit & Active

Fresh & Easy Soysense

Giant

Green Way

Harris Teeter Naturals Organic

Harvest Farms

Hy-Vee

Market Basket, Unsweetened

Meijer

Natural Directions Organic

Nature's Place

Nature's Promise Organic

O Organics

Shop Rite Organic

Shop Rite

Silk

Smart Menu Organic

Soy Dream

Stop & Shop

Western Family Aseptic

Winn-Dixie Organic

ALMOND MILK (Original only)

365 Everyday Value

Almond Breeze

Almond Breeze Unsweetened

Almondsense

Essential Everyday

FredMeyer

Fresh & Easy

Friendly Farms

Full Circle

H-E-B

Hy-vee

Laura Lynn

Market Basket

Meijer

Natural Directions

Nature's Place

Price Chopper

Roundy's

Shop Rite

Silk

So Delicious Unsweetened

Sunnyside Farms

Tree of Life

Winn-Dixie

RICE MILK (Original only)

Rice Dream Enriched (Unsweetened)

Harris Teeter

RiceSense Enriched

Full Circle

Hy-Vee

Meijer

Nature's Place

Shop Rite

Market Basket Enriched

Price Chopper Enriched

Wild Harvest Enriched

COCONUT MILK (Original only)

Coconut Dream

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.

The following are additional *kitniyos* options for your baby. Please note that *kitniyos* foods are permissible for a baby, if necessary (see pages 118 & 119). These foods must not be prepared or cooked on Kosher for Passover utensils. Keep segregated and serve with disposables.

Recipe for Homemade Baby Rice Cereal:

- Purchase rice (use STAR-S P *Kitniyot* certified rice - see page 18).
- 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 Passover vanilla sugar. Mash by hand.

ADDENDUM VI

KASHERING SAFETY TIPS FROM HATZALAH

STAR-K & Hatzalah Present

**KASHERING
SAFETY TIPS**

THE ALVIN S. BENTON
HATZALAH
BALTIMORE

FOR FULL
KASHERING
GUIDELINES,
PLEASE SEE
PAGE 20

Oven Kashering

Hagolah: Dipping in Boiling Water



Hagolah is used for items such as silverware, pots, silver kiddush cups.

- Never stick your hands into a pot of boiling water.
- Never leave a pot of boiling water unattended.
- Never allow children near a pot of boiling water.
- Use extreme caution and proper safety gear if using a hot rock to Kasher. For alternative methods, feel free to contact your Rov or STAR-K.

Irui: Pouring Boiling Water



Irui is used for counters and sinks.

- One should not boil water in foil pans or other containers that are not specifically made for boiling water.
- Easiest and safest to use a tea kettle to pour water on each part of the surface.
- Be cautious about where the poured water will go once poured.
- Ensure you are wearing safe apparel, including waterproof apron and shoes.
- Use gloves that are heat-resistant and waterproof.

- Use gloves when handling oven cleaners or other caustic chemicals.
- Ensure area is properly ventilated.
- Keep chemicals out of reach of children.
- Never leave oven unattended during kashering due to high temperatures.
- Never allow children to play near an oven that is on.
- Do not use a blow torch unless you're trained to do so.
- There is potential risk of fire during the self-clean process, especially if there is a build-up of grease on the bottom of the oven.
- If placing aluminum foil over the oven backsplash, be careful not to cover the oven vent.




PRODUCT DIRECTORY	PESACH KITCHEN	CHOMETZ INFO	PESACH INFO	MEDICINE LIST	PERSONAL CARE LIST	ADDENDUMS
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BEYOND PASSOVER STAR-K ALSO BRINGS YOU

WWW.STAR-K.ORG, one of the largest and most comprehensive online repositories of Kosher consumer information and education on the web, including the latest **STAR-K** lists (e.g., acceptable medications; cereals and their *brachos*; beverages ranging from beer to Slurpees); appliance information; a vast archive of articles and videos; an opportunity to *Ask the Rabbi* a question on any subject related to *halachah*; STAR-K Letters of Certification searchable by company or category; and much more!

***Kashrus Kurrents*, STAR-K's popular quarterly journal** – provides a topical inside look into the world of *kashrus* and beyond. Its features discuss a wide range of timely topics of interest to the Kosher consumer, presented in a well written, enjoyable format. *Kashrus Kurrents* "Insights from the Institute" delves into a wide range of *halachic* issues designed to keep you on the cutting edge of *kashrus* and *halachah*. Past articles are archived on the STAR-K website.

The STAR-K Mobile App, available for free download on both iPhones and Android devices – provides consumers with full access to the STAR-K website, including appliance information (with an easy search feature to search for appliances by model number), *Ask the Rabbi*, and video/article archive.

STAR-K's Certified Sabbath Mode Appliance Directory is the only online catalogue of its kind, searchable by appliance type, brand, and model number and includes relevant appliance-specific articles and pre-purchase advice. STAR-K certifies Sabbath Mode on a majority of kitchen appliances and provides the kosher consumer with up-to-date appliance news and information. Access the directory at **www.star-k.org/appliances**.

STAR-K's Kosher Hotline (410-484-4110), available Monday-Friday – responds to thousands of *kashrus* queries called in by consumers from around the world, on topics covering the entire breadth of *kashrus*. In previous years, on the days before Passover the call volume has exceeded 950 calls a day!

STAR-K's Institute of Halachah administers the popular *Ask the Rabbi* page on the website and mobile app, responds to questions from individuals around the world who either call or email when their personal *rav* is unavailable. Questions are answered Monday - Thursday, from 2:00 p.m. - 5:00 p.m., and Friday, 11 a.m. - 2 p.m. Contact the Institute by phone at **410-484-4110 x238** and leave a message, or email **halachah@star-k.org**. Note that the app allows users to include a picture with their question.

STAR-K Shatnez Testing available on-site at the STAR-K office. Items for checking may be dropped off during regular business hours. There is a nominal fee for this service.

Comprehensive STAR-K Bug Checking information can be accessed either at the STAR-K website **www.star-k.org** or via a convenient shortcut, **www.checkforinsects.com**. This page includes articles, checking methods, and video tutorials. Note that lightboxes, thrip cloths, checking loupes, and checking 'kits' (containing a full-color laminated bug checking chart and thrip cloth), are available for purchase at the STAR-K office.

BEYOND PASSOVER STAR-K ALSO BRINGS YOU

The widely acclaimed annual **STAR-K Kashrus Training Program** attracts participants from Brooklyn to Brazil and will be held at the **STAR-K** offices in Baltimore, Maryland, July 22-25, 2019. In response to a request to fill a void in *mashgiach* training in the Tri-State area, **STAR-K** also hosts a winter *Kashrus* Training Program in Baltimore geared to Tri-State area residents, along with a *Bein HaZmanim* program in Lakewood. In addition, we offer a *Kashrus* Foodservice Training Seminar for those already involved or are interested in becoming *mashgichim* in the foodservice industry.

STAR-K's STAR-S brings *Mehadrin Kashrut* Certification to the Sephardic community.

STAR-K's TeleKosher Conference Series Webinar (www.Kosherclasses.org) provides online multi-level kosher classes discussing unique and unusual questions regarding kosher. These are scheduled for the last Wednesday of each month at 12:00 Noon ET. To join the conference online, go to www.star-k.org/teleKosher or call 1-218-895-1203 and enter 2020#.

Organic Certification, in conjunction with QAI (Quality Assurance International), a division of NSF and a global leader in organic certification. We also offer **joint STAR-K and QAI** certification by maintaining a team of *mashgichim* who are also qualified organic inspectors with HACCP food safety credentials to help meet the rising demand for high-quality kosher certified organic products.

STAR-K's Speakers Bureau comes to your community to provide *shiurim*, *chaburos* for *Kollelim*, *mashgiach* training for local *Vaadin*, and bug checking training.

STAR-K's Shul Kitchen Guidelines assists *shuls* in implementing *kashrus* guidelines for their kitchens. Authored by **STAR-K Kashrus** Administrator and *Rav* of *Khal Ahavas Yisroel Tzemach Tzedek*, Rabbi Dovid Heber. This guide is based on the *psak* of *Rav* Moshe Heinemann, **STAR-K** Rabbinic Administrator.

The STAR-K Kosher Classroom is a program which initiates the development of curricular materials for elementary, middle, and high school classrooms. Beautiful, full-color, age-appropriate posters and educational videos are available free-of-charge to schools across the spectrum to augment their curriculums. For inquiries, call 410-484-4110 or email Kosherclassroom@star-k.org.

For more information regarding the above programs and everything kosher, from the latest **STAR-K** lists to a vast archive containing over 100 *Kashrus Kurrents* articles and videos on an array of kosher-related topics, visit www.star-k.org, or call the **STAR-K** at 410-484-4110.

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www.star-k.org/kashrus-kurrents

For additional articles and year-round *kashrus* information, visit the **STAR-K website** at www.star-k.org

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- Over-The-Counter (OTC) Medication List
- Beverage/Slurpee List
- Starbucks Information
- Beer, Liquor & Liqueur List
- STAR-K *Yoshon Quick Reference Guide* - free downloadable booklet
- Checking for Insects - also available at www.checkforinsects.com
- Cereals and Their *Brachos*
- *Tevilas Keilim* Guidelines
- *Terumos* and *Ma'asros* Procedure

STAR-K APPLIANCE INFORMATION: ARTICLES, VIDEOS & PODCASTS

- "Keeping Your Cool" (www.star-k.org/articles/kosher-appliances/464/keeping-your-cool/) and "Oven Kashrus for Everyday Use" (www.star-k.org/articles/kosher-appliances/473/oven-kashrus-for-everyday-use-2/) articles
- Rabbi Moshe Heinemann's downloadable podcast regarding Sabbath-Mode ovens (www.star-k.org/articles/kosher-appliances/2929/regarding-star-k-certified-sabbath-mode-ovens/)
- Rabbi Moshe Heinemann's written Responsa/תשובה on the oven topic (www.star-k.org/articles/wp-content/uploads/2015/11/oventeshuva.pdf)
- Mr. Ottensosser's video about Sabbath-Mode ovens (www.star-k.org/videos, event date 06-01-2016)

In addition, go to the **Kosher Appliances** tab at www.star-k.org or the STAR-K mobile app for details regarding appliance manufacturers, pre-purchase advice, and specific models certified by STAR-K.

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