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 sheimos after use.

For updated Passover product and medicine information, visit www.star-k.org.

For updated Passover medicine information, visit www.kehilasyaakov.org.
STAR-K would like to thank our entire rabbinic staff as well as Rabbi Eli Reidler for his assistance.

STAR-K also thanks the following support staff: Mrs. Yehudis Barer, Mrs. Rivky Benyowitz, Mrs. Rivka Leah Goldman, Mrs. Pesi Herskovitz, Ms. Adina Michelsohn, Mrs. Margie Pensak, Ms. Debbie Rosenstein, Mrs. Hudi Soloveitchik.

Kollel of Los Angeles is truly indebted to Mr. and Mrs. Chuna Zev (Leon) Garfield of PC Paramedic Inc. (323.449.2181, Leon@Pcpar.org) for creating and maintaining the computer program for this project. Without their help, this project would not have been as successful.
Dear Friend,

Chasdei Hashem, the Kollel has been zochi to provide the tzibbur with the Passover Medicines and Cosmetics Guide for some 30 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 Rav 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 Wosner, זצוק"ל, and other Gedolei Yisroel have urged, both for reasons in halacha and melacha, that the established practice be continued. (Refer to the rav’s “Medicine List Guidelines” and “Personal Care Guidelines” inside.)

For any further questions, you may email Rav Bess at rgbess@hotmail.com. To place yourself on future mailing lists, please either send a fax to (323) 933-7493 or email office@kollella.com.

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. Numerous adjustments were implemented to maintain and add shiurim throughout this challenging year.

This year the Kollel maintains an all-learning component of eleven 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, ללמוד fi first and also ללמד. 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, as an magnificent example for other American cities and neighborhoods that 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 ה㑧. However, of some eighty-five alumni, all but five or six are fully installed in positions of community leadership,ראשי כולל, ראשי כוללרכנים, מחנכים, ישיבה, מנהלים, and more.

Today’s competitive world causes us to be ever more grateful to the Rav ר’ for every yungerman who is privileged to find a position suitable to his particular talents. We thank Hashem Yisborach, מעומק הלב, that Rabbi Eliezer Krawiec was chosen as the eleventh grade ר”מ and מגיד שיעורים in the Mesivta of Los Angeles this past year. He has thus far been זוכי והכובד to entirely new plateaus as they mature and become לצורב מרבנן.

May Rav Krawiec continue to do so, ביתר את פי ביתר עוז, for decades to come.

We extend to each and every one our best wishes for a chag kasher vesame‘ach.

Kollel Los Angeles
Adar 5781

Dear Friend,

We are proud once again to present to you this year’s STAR-K Pesach Directory & General Kashrus Guide.

To enhance the user-friendly nature of the guide, we have located critical information up front, in Sections I through III. These house the STAR-K/STAR-D/STAR-S product lists; all the ‘Quick Pick’ and pet food lists; a personal calendar, zmanim for Erev Pesach and timelines for post-Pesach food shopping.

Additionally, Section VI consists of a helpful collection of charts and checklists, many of them useful year-round. Pesach-related articles appear in Section VII, and oven and appliance information can be found in Section VIII. To maximize ease of use, section titles appear on ‘easy-to-find’ tabs, and the Index has been updated.

The Passover Medicines & Cosmetics lists, however, are the heart of this guide, and were made possible yet again by a long-standing and fruitful partnership between STAR-K and Kollel Los Angeles. These lists, located in Sections IV and V, are easy to find as they have been printed on colored pages. The Passover Medicines & Cosmetics lists are based on Rabbi Gershon Bess’ 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 upon 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 Rabbi Bess’ lists 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. We are so grateful to Rabbi Bess and Kollel Los Angeles for all their efforts in preparing these lists every year.

A lot of thought and planning went into creating this year’s edition of the STAR-K Pesach directory, and it is our hope that we have succeeded in producing a resource for you, the kosher consumer, that is easy to use and will help you better prepare for Pesach with greater peace of mind.

With best wishes for a chag kosher vesame’ach,

Rabbi Moshe Heinemann
Rabbinic Administrator

Avrom Pollak
President
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HOW TO USE THE PRODUCT DIRECTORY

Products are Kosher for Passover only when the conditions indicated 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 la’aretz (outside the land of Israel). However, these products must have a reliable certification when coming from Israel as there may be terumos and maasros 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 48.
AIR FRESHENER

Any may be used.

AIRLINE MEALS

Fresko (★ P Required)
United Airlines (Newark to Tel Aviv)

ALCOHOL

Any isopropyl alcohol may be used for external use.

ALCOHOLIC BEVERAGES

De La Rosa Vineyards (★ P Required)
  Brandy
  Grappa
  Ice Wines
  Wines
Millesimato Kosher Val D’Oca
  (★ P Required)
  Prosecco
Notte Italiana (★ P Required)
  Prosecco
Perla (★ 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, then see milk substitutes on page 24.

ALUMINUM FOIL PRODUCTS

All disposable foil products may be used.

AMMONIA - ALL

APPLE JUICE - SEE JUICES

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 24.)

BABY FOOD

All baby food requires reliable KFP certification. See page 23

BABY FORMULA

See pages 23 & 46

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 - ALL

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

BUTCHERS - SEE MEAT

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 Unflavored

CHEESECLOTH
Any may be used

CHOCOLATE SYRUP
Unger’s (☆P Required)

CLEANSERS
See Detergents, Cleansers

COCOA
Any domestically produced 100% pure cocoa, with no additives, may be used. However, if label states that it is processed in a plant that processes kitniyos or chometz, then it requires a reliable KFP certification.

COCONUT MILK
Requires KFP certification

COCONUT OIL
Shoprite Wholesome Pantry (☆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
  - Bowl & Basket - 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

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
Kosher Korner at Ithaca College (Ithaca, NY)
  - Meat and Dairy dining only when bearing ☆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 dining only when bearing ☆P
Tudor Heights
  - Meat dining ☆P; Dairy dining 🐄 P
PURE at Penn State University (State College, PA)
  - Meat dining only when bearing ☆P
CONTACT LENS SOLUTION – DETERGENTS, LAUNDRY

CONTACT LENS SOLUTION – ALL

CRAYOLA
Crayola Dough, Glitter Dots and Easy Peel Crayon Pencils contain wheat and should be sold with the chometz. All other Crayola products, including Silly Putty, are chometz-free.

DAIRY PRODUCTS

Dairy Dept. – P sign/label
Susan Gourmet (P Required)
- Curd Cheese
- Mozzarella Basket Cheese
- Mozzarella Cheese
- Ricotta Cheese
- String Cheese
- String Marinated Cheese
- Syrian Cheese
- Twisted Mozzarella String Cheese

DENTAL FLOSS/PRE-THREADED
Any unflavored (waxed or unwaxed) may be used.

DENTAL FLOSS/PICKS
Any unflavored (waxed or unwaxed) may be used. Note: Unflavored dental floss picks are more readily available online than in stores.

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 50).

DETERGENTS, CLEANSERS
The following may be used without any add’l Passover symbol:
- Ajax
- Amway
- (STAR-K KFP Certified/No Symbol Required)
  Amway Home Glass Cleaner

DETERGENTS, DISHWASHING
The following may be used without any add’l Passover symbol:
- Ajax
- Cascade
- Cheer
- 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/Pods
The following may be used without any add’l Passover symbol:
- Arm & Hammer
- Cheer
- Dreff
- Dynamo
- Era
- Gain
- Tide
- Xtra

Amway Home Kitchen Cleaner
Bus. to Bus. Heavy Duty Degreaser
Bus. to Bus. Multi-Surface Cleaner
Purse Disinfectant Cleaner
Clorox
Fantastik
Lysol
Melaleuca (Chometz Free)
MelaMagic Heavy-Duty Multi-Purpose Cleaner
Tough & Tender Concentrate
Tub & Tile Bathroom Cleaner
Mr. Clean
Murphy’s
Shaklee (No P Required)
Basic-G +
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
Trader Joe’s
Up & Up
Wegmans
Windex

CONTACT LENS SOLUTION - DETERGENTS, LAUNDRY
EGGS - FRUIT, FROZEN

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

EYEDROPS
Any may be used.

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

FISH, FROZEN GEFILTE
Benz’s (☆ P Required)
    Classic Original (Reg, Sugar-Free, Twin Pack)

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
Seven Mile Market (Baltimore, MD)
    Appetizing Dept ☆ P label only
Seven 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)

FLAX SEED- Approved for Passover when purchased in whole grain form with no additives. Purchase from manufacturers that do not process chometz grains. Consumers are required to carefully check grains BEFORE PESACH for extraneous matter.

FRUIT, CANNED
California Delight (☆ P Required)
    Pineapple
    Pears
    Tropical Fruit Cocktail
Unger’s (☆ P Required)
    Cranberry Sauce (jelled, whole)

FRUIT, DRIED-See also Raisins (Note: All dates & figs require checking for insects. See page 68 for details.)
21st Century (☆ P Required)
    Assorted Dried Fruit
Delizia (☆/No P Required)
    Apricots
Empire (☆/No P Required)
    Apricots
Great Lakes (☆/No P Required)
    Apricots, Whole
Happy Apricots (☆/No P Required)
    Apricots, Whole
    Organic Apricots, Whole
Natural Food Source (☆/No P Required)
    Apricots, 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)
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)

FRUIT, FROZEN
Fairmont Frozen (☆ P Required)
    Cranberries
    Rhubarb
Kosher Taste (☆ P Required)
    Frozen Blueberries
    Frozen Pineapple

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. No additional Passover symbol is required. However, frozen fruit that may be infested (e.g., strawberries) may only be used year-round, including Pesach, when bearing an approved Kashrus symbol.
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 as stated on the label and, if so, should be sold and put away with the chometz.

GLUE
Elmer’s glue is chometz free and may be used on Pesach. Note: Elmer’s Finger Paints contain chometz.

GRAPE JUICE - Requires KFP Certification
De La Rosa Vineyards (★P Required)
  Organic Grape Juice
  Organic White Grape Juice

H

HAND SANITIZER
Due to coronavirus concerns, this year any may be used. Should be purchased before Pesach.

HEMP SEED - Approved for Passover when purchased in whole grain form with no additives. Purchase from manufacturers that do not process chometz grains. Consumers are required to carefully check grains BEFORE PESACH for extraneous matter.

HONEY
All honey requires KFP Certification.
Aurora (★P Required)
  Blossom Honey
Sophia (★P Required)
  Blossom Honey

HORSERADISH
Benz’s (★P Required)
Noam Gourmet (★P Required)
Unger’s (★P Required)

HOSPITALS
Fresko Prepared Meals (★P Required)
Bikur Cholim of Baltimore offers sealed STAR-K 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 Baltimore area hospitals:
  GBMC (Main entrance, across from gift shop)
  Johns Hopkins (Blalock #175)
  Sinai Hospital
    (off Blaustein Lobby and in ER in EMT Lounge)
  University of Maryland
    (Gudelsky Building, 6th floor across from elevators)

HYDROGEN PEROXIDE - ALL

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 23 & 46

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

J

JUICES/FRUIT DRINKS
All fresh juices require KFP Certification.
Ceres (★P Required)
  Apricot 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)

**JUICES, LIME**  
ReaLime Juice (No P Required)

**KISHKA, PAREVE**  
Benz’s (☆P Required)  
Unger’s (☆P Required)

**KUGELS** - See Prepared Foods

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

**MATZAH, EGG**  
Matzah made with fruit juice or eggs, which includes “Kosher for Passover” Egg Matzah Crackers, Egg Matzah Tams, Chocolate Matzos, and Honey Matzos 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**  
21st 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 ashira.

Note: There are brands of chocolate covered matzah on the market that are made from egg matzah and may be consumed only by the sick or elderly. Carefully check the label.

**MATZAH, OAT**  
Pupa Tzeilim Matzah Bakery (P Required)  
Hand Oat Gluten-Free Yoshon Shmura Matzah

**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)  
Seven Mile Market (☆P Required)  
Market Maven - Balt, 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 - OIL, OLIVE

MEAT-DELICATESSEN STORE/COUNTER
Glatt Mart (Brooklyn, NY - Ave. M)
Only packaged products with ⭐️P
Seven Mile Market (Balt., MD)
⭐️P label only
Market Maven (Baltimore, MD)
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 ⭐️P Milk- see page 16
In areas where Kosher for Passover milk is not available, milk should be purchased BEFORE Passover.

MINERAL OIL - ALL

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
Cascade (⭐️/No P Required)
Hazelnuts

Poindexter Nut (⭐️/No P Required)
Walnuts
Stahmann’s (⭐️/No P Required)
Pecans (Half, Whole)

O
OIL, AVOCADO
De La Rosa (⭐️P Required)

OIL, COOKING SPRAY
Pompeian (⭐️/No P Required)
Avocado Oil
Grapeseed Oil
Extra Virgin Olive Oil

OIL, GRAPESEED
De La Rosa (⭐️P Required)
Pompeian (⭐️/No P Required)

OIL, OLIVE
Aci Yesil (⭐️P Required)
Extra Virgin
Organic Extra Virgin
Virgin
Adriana (⭐️P Required)
Extra Virgin
Organic Extra Virgin
Virgin
Al Ouedi (⭐️P Required)
Extra Virgin
Organic Extra Virgin
Virgin
Alhatoglu (⭐️P Required)
Extra Virgin
Organic Extra Virgin
Virgin
Amish (⭐️P Required)
Extra Virgin
Organic Extra Virgin
Virgin
Barrio (⭐️P Required)
Extra Virgin
Organic Extra Virgin
Virgin
Bellencita (⭐️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)
  Organic Extra Virgin
  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
  Organic Extra Virgin
  Virgin

De La Rosa (☆P Required)
  Extra Virgin
  Organic Extra Virgin

Desen (☆P Required)
  Extra Virgin
  Organic Extra Virgin

Dorato (☆P Required)
  Extra Virgin
  Organic Extra Virgin

Durra (☆P Required)
  Extra Virgin

Eliana (☆P Required)
  Extra Virgin
  Organic Extra Virgin

Ena (☆P Required)
  Extra Virgin
  Organic Extra Virgin

EVOO (☆P Required)
  Extra Virgin
  Organic Extra Virgin

Food Cellar (☆P Required)
  Extra Virgin
  Organic Extra Virgin

Gold River (☆P Required)
  Extra Virgin
  Organic Extra Virgin

Golden Plate (☆P Required)
  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

Kennes (☆P Required)
  Extra Virgin
  Organic Extra Virgin

Kidsolio (☆P Required)
  Extra Virgin
  Organic Extra Virgin

La Criolla (☆P Required)
  Extra Virgin
  Organic Extra Virgin

La Marca (☆P Required)
  Extra Virgin
  Organic Extra Virgin

Litaly (☆P Required)
  Extra Virgin
  Organic Extra Virgin

Little Oliver (☆P Required)
  Extra Virgin
  Organic Extra Virgin

LIV99 (☆P Required)
  Extra Virgin
  Organic Extra Virgin

Mama Lucia (☆P Required)
  Extra Virgin

Milasolio (☆P Required)
  Extra Virgin
  Organic Extra Virgin

OIL, OLIVE
**OIL, OLIVE - PAPER/PLASTIC DISPOSABLES**

Oliovita  (☆P Required)
Extra Virgin

OlioEVOO  (☆P Required)
Extra Virgin
Organic Extra Virgin
Virgin

Oliopure  (☆P Required)
Organic Extra Virgin
Extra Virgin
Virgin

Olive Works  (☆P Required)
Organic Extra Virgin
Extra Virgin
Virgin

Pompeian  (☆/No P Required)
Extra Virgin (Robust, Smooth)
Organic Extra Virgin

Riviere D’or  (☆P Required)
Extra Virgin
Organic Extra Virgin

Sofila  (☆P Required)
Extra Virgin
Organic Extra Virgin
Virgin

Solfrut  (☆P Required)
Extra Virgin

Stella Maris  (☆P Required)
Extra Virgin
Organic Extra Virgin
Virgin

SunFresh  (☆P Required)
Extra Virgin

Sunrise Olive Ranch  (☆/No P Required)
Extra Virgin

Terra Delyssa  (☆/No P Required)
Extra Virgin

Truva  (☆P Required)
Extra Virgin
Organic Extra Virgin
Virgin

Vilolio  (☆P Required)
Extra Virgin
Organic Extra Virgin
Virgin

Vitalia  (☆P Required)
Extra Virgin
Organic Extra Virgin
Virgin

White Castle  (☆P Required)
Extra Virgin
Organic Extra Virgin
Virgin

Zaytun  (☆P Required)
Extra Virgin

**ORANGE JUICE**: Requires KFP Certification.
Frozen Orange Juice - see Juices, Frozen

**ORTHODONTIC RUBBER BANDS**
Rinse 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
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 foods.

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
365 by Whole Foods (☆/No P Required)
Amber Paper (☆/No P Required)
Bunzl Primesource (☆/No P Required)
Brown Paper Goods (☆/No P Required)
Care Free (☆/No P Required)
Carnation (☆/No P Required)
Central Coated Products (☆/No P Required)
Chef Elite (☆/No P Required)
Chef LeBon (☆/No P Required)
Companions (☆/No P Required)
Easy Baker (☆/No P Required)
Economic Choice (☆/No P Required)
First Mark (☆/No P Required)
H-E-B (☆/No P Required)
Handy Wacks (☆/No P Required)
If You Care (☆/P Required)
Jack's Egg Farm (☆/No P Required)
Kirkland Signature (☆/No P Required)
Master Baker (☆/No P Required)
Norpak (☆/No P Required)
Palisades Packaging (☆/No P Required)
Paperchef (☆/No P Required)
Prime Baker (☆/No P Required)
Saga Baking Paper, Consumer Rolls (☆/No P Required)
Spring Grove (☆/No P Required)
Worthy Liners (☆/No P Required)

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 STAR-K:
Glatt Mart (☆ P Required)
Isaac’s Pride (☆/No P Required)
Kol Foods (☆/No P Required)
Market Maven - Baltimore, MD (☆ P Required)
Premier Poultry (☆/No P Required)
Quality Poultry (☆/No P Required)
Seven Mile Market (☆ P Required)
Wise Organic Pastures (☆/No P Required)

PREPARED FOODS
Exodus Foods (☆ P Required)
BBQ Beef Jerky
Original Beef Jerky
Spicy Beef Jerky
Sweet Chipotle Beef Jerky
Glatt Mart (Brooklyn, NY-Ave. M)
Only packaged products with ☆ P
Market Maven
☆ P sign/label (non-gebrokts) (Balt., MD)
Seven Mile Market
☆ P sign/label (non-gebrokts) (Balt., MD)
Shoprite (☆ P Required)
Chicken Broth
Soupigirl (☆ P Required)
Assorted Soups
Tabatchnick’s Fine Foods (☆ P Required)
Cabbage Soup
Chicken Broth
Classic Wholesome Chicken Broth
Old Fashioned Potato Soup
Tomato Basil Soup
Summerbeet & Cabbage Soup
QUINOA

Quinoa is Kosher for 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. In addition, there have been infestation issues in many brands of quinoa. We recommend quinoa be checked prior to use. See instructions on page 70.

The following is certified by the STAR-K:
Natural Earth (☆/P Required)
See www.star-k.org/quinoa for more information.

RAISINS

The following raisins are approved for use on Pesach, provided that "oil" does not appear in the ingredient panel:
- Dole (No P Required)
- Essential Everyday (No P Required)
- Great Value (No P Required)
- Southern Grove (No P Required)
- Sunny Valley Raisins (No P Required)
- Trader Joe's (No P Required)
- Wegmans (No P Required)
- Weis (No P Required)

RICE MILK

Rice milk is kitniyos and may possibly contain chometz. Under normal circumstances, one may not consume it on Pesach. If someone is ill and requires this product, see page 24.

RUBBING ALCOHOL

Any may be used for external use.

S

SALADS

- See Veg./Salads, Fresh Pkgd.

SALAD DRESSING

Unger's (☆/P Required)
- Creamy Italian Salad Dressing
- Caesar Salad Dressing
- Thousand Island Salad Dressing

SALT

All brands of non-iodized salt that do not contain dextrose or polysorbates may be used. Even if it contains magnesium carbonate or sodium silicate it is fine to use on Pesach. 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)
- Chicken Sauce
- Rib Sauce

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

Natural Earth (☆/P Required)
Sweet City (☆/No P Required)
Sushi Metsuyan (☆/No P Required)

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
Soy Milk is made from kitniyos and may possibly contain chometz. Under normal circumstances, one may not consume it on Pesach. If someone is ill and requires this product, see page 24.

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 Sucrals (P Required)
Gefen Sweet ‘N Low, Nutra Taste Gold (P Required)
Lieber’s Sweetees (P Required)
Paskesz Sweetie (P Required)

TEA BAGS, REGULAR
The following brands of regular tea bags may be used without any additional Passover symbol.
America’s Choice
Giant
Key Food
Lipton
Shoprite
Stop & Shop
Swee-Touch-Nee
Tetley

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

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

TOOTHPICKS
Any unflavored may be used.

TUNA
Benz’s (P Required)
California Delight (P Required)

VEGETABLES, CANNED/JARRED
California Delight (P Required)
Hearts of Palm
Mushrooms
Potatoes
Yams
Unger’s (P Required)
Beets
Carrots
Mushrooms
White Potatoes

VEG./CARROTS, FRESH PEELED
Del Monte (P Required)
Butternut Squash
Yams
Zucchini
Butternut Squash Noodles (Regular, Organic)
Zucchini Squash Medley (Regular, Organic)
Healthier Way (No P Required)
Butternut Squash
Sweet Potato
Lancaster Foods (No P Required)
Acorn Squash
Butternut Squash
Eggplant
Potatoes
Yams
Yellow Squash
Zucchini
Little Salad Bar (No P Required)
Peeled Garlic
Nature’s Promise (No P Required)
Organic Butternut Squash
Organic Squash Medley
The Farmers Market (☆P Required)
- Butternut Squash
- Yams
- Yellow Squash
- Zucchini

West Creek (☆/No P Required)
- Bulk Garlic, Whole
- Fresh Chopped Garlic
- Peeled Garlic

VEG./POTATOES, FRESH PEELED
Fresh peeled potatoes require KFP certification.

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.

VINEGAR
Requires reliable KFP certification
Roland (☆/No P Required)
- Balsamic Vinegar

W

WATER
Any bottled filtered, spring or distilled water does not require certification, even if it includes fluoride or minerals.
Exceptions: The following waters require KFP certification:
- Flavored
- Containing citrate or zinc lactate
- 5 gallon containers (since they are reused)

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
**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)
- **Best Choice** (Inkjetted with “STARDP”)
  - Milk (1%, 2%, skim, whole)
- **Best Market** (Inkjetted with “STARDP”)
  - Milk (1%, 2%, skim, whole)
- **BJ’s Wellsley Farms** (Inkjetted with “STARDP”)
  - Milk (1%, 2%, skim, whole)
- **Borden** (Inkjetted with “STARDP”)
  - Skim milk (1%, 2%, whole)
- **Coburn** (Inkjetted with “STARDP”)
  - Milk (1%, 2%, skim, whole)
- **Country Delight** (Inkjetted with “STARDP”)
  - Milk (1%, 2%, skim, whole)
- **Cream-O-Land** (Inkjetted with “STARDP”)
  - Milk (1%, 2%, skim, whole)
- **Dairy Pure** (Inkjetted with “STARDP”)
  - Milk (1%, 2%, skim, whole)
  - Half and Half
  - Heavy Whipping Cream
- **Fieldcrest** (Inkjetted with “STARDP”)
  - Milk (1%, 2%, skim, whole)
- **Friendly Farms** (Inkjetted with “STARDP”)
  - Milk (1%, 2%, whole, skim, fat-free)
- **Giant** (Inkjetted with “STARDP”)
  - Milk (1%, 2%, skim, whole)
- **Great Value** (Inkjetted with “STARDP”)
  - Milk (1%, 2%, skim, whole)
- **Jewel** (Inkjetted with “STARDP”)
  - Milk (1%, 2%, skim, whole)
- **Kreider Farms** (STAR-D symbol with KFP on cap)
  - Buttermilk
  - Chocolate Milk
  - Half & Half Cream
  - Heavy Cream
  - Lactose Free Milk
  - Milk (fat free, low fat, reduced fat, whole)
- **Lucerne** (Inkjetted with “STARDP”)
  - Milk (1%, 2%, whole, skim, fat-free)
- **Market Pantry** (Inkjetted with “STARDP”)
  - Milk (1%, 2%, whole, skim, fat-free)
- **Piggly Wiggly** (Inkjetted with “STARDP”)
  - Milk (1%, 2%, whole, skim, fat-free)
- **SE Grocers** (Inkjetted with “STARDP”)
  - Milk (1%, 2%, whole, skim, fat-free)
- **Sunny Florida** (Inkjetted with “STARDP”)
  - Milk (1%, 2%, whole, skim, fat-free)
- **Tipton Grove** (Inkjetted with “STARDP”)
  - Milk (1%, 2%, whole, skim, fat-free)

**Prepared Foods**
Tabatchnick’s Fine Foods ([DP Required](#))
- Cream of Mushroom Soup
- Creamed Spinach
- Creamy New England Potato Soup

**STAR-D P Non-Cholov Yisroel Products**
Great Value (Inkjetted with “STARDP”)
- Milk (1%, 2%, skim, whole)
- Jewel (Inkjetted with “STARDP”)
- Milk (1%, 2%, skim, whole)
- Kreider Farms (STAR-D symbol with KFP on cap)
  - Buttermilk
  - Chocolate Milk
  - Half & Half Cream
  - Heavy Cream
  - Lactose Free Milk
  - Milk (fat free, low fat, reduced fat, whole)
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 kashrut needs of Sephardic consumers. Rav Emanuel Goldfeiz, shlit”a, is the Rav Hamachshir of STAR-S.

ALCOHOLIC BEVERAGES
De La Rosa Vineyards
(START-S P Required)
  Brandy
  Grappa
  IceWine
  Wines
Notte Italiana (START-S P Required)
  Prosecco
Val D’Oca (START-S P Required)
  Prosecco

GRAPE JUICE
De La Rosa Vineyards
(START-S P Required)
  Organic Grape Juice
  Organic White Grape Juice

MEAT
All Chalak Beit Yosef L’Sephardim
Bierig Brothers
(when bearing START-S Beit Yosef)
  Boxed Veal
Glatt Ranch
(when bearing START-S Beit Yosef)
  Boxed Beef, Product of USA
(Distributed by AD Rosenblatt)
M&D Glatt
(when bearing START-S Beit Yosef)
  Boxed Beef
  Boxed Lamb
  Boxed Veal
Regal Foods
(when bearing START-S Beit Yosef)
  Boxed Beef, Product of USA
(Distributed by Springfield Group)

CANNED GOODS
California Delight
(START-S P Required)
  Hearts of Palm Whole
  Hearts of Palm Cuts & Pieces
(Available in 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
(START-S P required)
  Salmon Boneless Skinless
(Available in 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
(START-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 kosher supermarkets. Distributed nationally by DS International Traders, 323-725-1045; Quality Frozen Foods, 718-256-9100.)

STAR-S is a division of STAR-K dedicated to providing for the kashrut needs of Sephardic consumers. Rav Emanuel Goldfeiz, shlit”a, is the Rav Hamachshir of STAR-S.
The following kitniyot products are certified STAR-S L’Mehadrin for Pesach 5781 for Sephardim only.

**CANNED GOODS**
California Delight
(STAR-S P Kitniyot required)
- Baby Corn -Whole Spears
- Cut Baby Corn
- Whole Kernel Corn
(Available in 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 kosher supermarkets. Distributed nationally by Quality Frozen Foods, 718-256-9100.)

**RICE**
Although the rice products in the following list have been thoroughly cleaned in the factory by advanced machinery which removes any foreign material, leading Poskim of the Sephardic community have ruled that the established custom of checking rice prior to Pesach three times, grain by grain, should still be followed.

Carolina Mehadrin
(STAR-S P Kitniyot required)
- Long Grain White Rice
(The above brand is available in 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 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.
- Kitchen King
- Pari
- Regal Harvest
- Roland
- Sarveshwar
- Sarveshwar 2-Star
- Sarveshwar 3-Star
- Sarveshwar 5-Star
- Sarveshwar Anu
- Sarveshwar Choice
- Sarveshwar Daily
- Sarveshwar Delight
- 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
<table>
<thead>
<tr>
<th>QUICK-REFERENCE LISTS</th>
</tr>
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<tbody>
<tr>
<td>2021 Quick-Pick Medicine List</td>
</tr>
<tr>
<td>2021 Quick-Pick Personal Care List</td>
</tr>
<tr>
<td>2021 Medical, Geriatric, Pediatric, and Infant Nutritional Supplements &amp; Formula List</td>
</tr>
<tr>
<td>2021 Pet Food List and FAQs Regarding Pets on Pesach</td>
</tr>
</tbody>
</table>
## 2021 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 40 & 87)

For a full list of chometz-free medicines, see list starting on page 46.

Note: At the time of printing, some major companies still had not responded.

For updates, visit www.star-k.org

### COLD, ALLERGY & DECONGESTANTS

<table>
<thead>
<tr>
<th>Medicine</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adwe- Tussin</td>
<td>Allegra-D - 12 hr. Tablets</td>
</tr>
<tr>
<td>Benadryl Children's Allergy</td>
<td>Liquid (All Flavors), Dye-Free Liquid (All Flavors), Children's Chewable, Children's Plus Congestion (Grape)</td>
</tr>
<tr>
<td>Claritin-D</td>
<td>– 12 hr. Tablets (Dairy), 24 hr. Tablets</td>
</tr>
</tbody>
</table>

### GASTROINTESTINAL REMEDIES

<table>
<thead>
<tr>
<th>Medicine</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adwe- Stool Softener</td>
<td>Alka-Seltzer- Original Tablets</td>
</tr>
<tr>
<td>Dramamine- Original (Dairy), Less-Drowsy Tablets (Dairy), Chewable Tablets (Orange)</td>
<td>Konsyl Powder Original Formula- Unflavored (no kitniyos)</td>
</tr>
<tr>
<td>Metamucil 4-in-1- Original Coarse Powder - made with real sugar (no kitniyos)</td>
<td>Metamucil 4-in-1- Orange Smooth Powder (Regular &amp; Sugar-Free)</td>
</tr>
<tr>
<td>Miralax Powder</td>
<td>Pepto Bismol- Original Liquid</td>
</tr>
<tr>
<td>Phillips’ Milk of Magnesia- Original Liquid [no kitniyos]</td>
<td>Senokot- Extra Strength Tablets (Dairy), Senokot-S Tablets</td>
</tr>
<tr>
<td>Tums</td>
<td>See page 46</td>
</tr>
</tbody>
</table>

### PAIN RELIEVERS & FEVER REDUCERS

<table>
<thead>
<tr>
<th>Medicine</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Advil Tablets</td>
<td>Coated (but not film-coated) approved when last inactive ingredient listed on panel is white wax</td>
</tr>
<tr>
<td>Advil Caplets</td>
<td>Coated (but not film-coated) approved when last inactive ingredient listed on panel is white wax</td>
</tr>
<tr>
<td>Adwe- Pain Relief Children Liq. Acetaminopen, Pain Relief Infant Liq. Acetaminophen</td>
<td>Aleve- Caplets (Blue Pill)</td>
</tr>
<tr>
<td>Bayer Aspirin</td>
<td>Low-Dose Chwbl. 81mg (Cherry, Orange)</td>
</tr>
<tr>
<td>Motrin</td>
<td>IB Coated Caplets, PM Coated Caplets</td>
</tr>
<tr>
<td>Motrin- Infant Drops (All Flavors), Children’s Suspension (All Flavors)</td>
<td>TYLENOL- Regular Strength Tablets, Extra Strength Caplets</td>
</tr>
<tr>
<td>TYLENOL- Children’s Suspension (All Flavors), Infants Oral Susp (All Flavors)</td>
<td></td>
</tr>
</tbody>
</table>
# 2021 Quick-Pick Personal Care List

**A Sample of Chometz-Free Personal Care Products Listed by Category.**

<table>
<thead>
<tr>
<th>Category</th>
<th>Products</th>
</tr>
</thead>
</table>
| **Antiperspirants/Deodorants**| Arm & Hammer - Deodorant  
Arrid - Antiperspirant [Spray], Cream [All], Clear Gel [All], Solid [All], Spray Deodorant  
Lady Speed Stick - Deodorant [All]  
Mennen - Speed Stick Antiperspirant [All]  
Secret - Deodorant (Powder Fresh, Spring Breeze) |
| **Creams & Ointments**        | A & D - Ointment  
Chapstick - Classic Original, Classic Strawberry, Medicated, Moisturizer  
Desitin - Max Str. Original Paste, Multi-Purpose Ointment  
Neosporin  
Tinactin - (Liquid & Powder Sprays, Cream)  
Vaseline Petroleum Jelly - Original |
| **Mouthwash**                 | Colgate - Mouthwash [All] [All use Vegetable Glycerin]  
Listerine - Cool Mint Antiseptic, Total Care Zero, Ultra Clean Antiseptic, Zero Alcohol  
Scope [All] |
| **Shampoo, Conditioner, Hairspray** | Head and Shoulders Shampoo - Classic Clean (Shampoo, 2-in-1, Conditioner, Shampoo)  
Deep Clean (Shampoo, Conditioner, 2-in-1), Dry Scalp Care 2-in-1, Conditioner, Shampoo  
Herbal Essences Hairspray - Bio Renew Flexible Airspray Alcohol-Free  
Pantene Pro-V - Classic Clean (Shmp, Cond), Daily Moisture Renewal (Shmp, Cond), Smooth & Sleek (Shmp, Cond), Sheer Volume (Shmp, Cond), Airspray AF Hair Spray Extra Strong Hold, Smooth Airspray AF Hair Spray  
Pantene - Airspray Flexible Hold Hairspray #2, Airspray Smooth Hairspray, Stylers Airspray Flexible Hairspray, Thermal Heat Protect Spray, Airspray Extra Strong Hold Hairspray #4  
Prell - Classic Clean Shampoo  
Suave - Deep Moisture Hydrating Shampoo  
Suave Kids - 3 in 1 Watermelon Wonder (Shampoo-Cond-Body Wash)  
Tresemme - Moisture Rich (Shmp, Cond)  
VO5 - Strawberries & Cream with Soy Milk Protein (Shampoo & Conditioner) |
| **Soap/Washes**               | Ivory Bar Soap - Regular, With Aloe  
Ivory Liquid Hand Soap  
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]  
Ultradrite [All] [All use Vegetable Glycerin] |
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 be provided only when no unflavored alternative exists.
- Products should be purchased before Passover and segregated from Kosher for Passover foods.
- Products with an asterisk (*) contain oat fiber that is not chometz.

### MEDICAL NUTRITIONAL SUPPLEMENTS

<table>
<thead>
<tr>
<th>Product Name</th>
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<tbody>
<tr>
<td>Abound</td>
</tr>
<tr>
<td>Arginaid</td>
</tr>
<tr>
<td>Arginaid Extra</td>
</tr>
<tr>
<td>Benecalorie</td>
</tr>
<tr>
<td>Beneprotein</td>
</tr>
<tr>
<td>Boost Glucose Control</td>
</tr>
<tr>
<td>Boost High Protein</td>
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<tr>
<td>Boost Nutritional Pudding</td>
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<tr>
<td>Boost Plus</td>
</tr>
<tr>
<td>Diabetishield</td>
</tr>
<tr>
<td>Diabetisource Ac</td>
</tr>
<tr>
<td>Enfamil Human Milk Fortifier Powder</td>
</tr>
<tr>
<td>Enlive</td>
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<tr>
<td>Ensure Compact</td>
</tr>
<tr>
<td>Ensure Complete Nutrition Shake</td>
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<tr>
<td>Ensure Healthy Mom Shake</td>
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<tr>
<td>Ensure High Calcium Shake</td>
</tr>
<tr>
<td>Ensure High Protein Shake</td>
</tr>
<tr>
<td>Ensure Hn</td>
</tr>
<tr>
<td>Ensure Homemade Shake</td>
</tr>
<tr>
<td>Ensure Plus</td>
</tr>
<tr>
<td>Ensure Plus Advance</td>
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<tr>
<td>Ensure Plus Hn</td>
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<tr>
<td>Ensure Plus Next Generation</td>
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<tr>
<td>Ensure Shake</td>
</tr>
<tr>
<td>Ensure Twocal</td>
</tr>
<tr>
<td>Fibersource Hn</td>
</tr>
<tr>
<td>Glucerna 1.0</td>
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<tr>
<td>Glucerna 1.2*</td>
</tr>
<tr>
<td>Glucerna 1.5*</td>
</tr>
<tr>
<td>Isosource</td>
</tr>
<tr>
<td>Isosource Hn With Fiber</td>
</tr>
<tr>
<td>Jevity 1.0</td>
</tr>
<tr>
<td>Jevity 1.2*</td>
</tr>
<tr>
<td>Jevity 1.5 *</td>
</tr>
<tr>
<td>Nepro</td>
</tr>
<tr>
<td>Nepro Hp</td>
</tr>
<tr>
<td>Nepro Lp</td>
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<tr>
<td>Nepro Vanilla</td>
</tr>
<tr>
<td>Nepro With Carb Steady Flavored</td>
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<tr>
<td>Novasource Renal Nutren (Product Line)</td>
</tr>
<tr>
<td>Osmolite 1.0, 1.2, 1.5</td>
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<tr>
<td>Osmolite Hn (Unflavored)</td>
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<td>Perative</td>
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<tr>
<td>Portagen</td>
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<tr>
<td>Promote With Fiber</td>
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<tr>
<td>Pulmocare</td>
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<tr>
<td>Resource 2.0</td>
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<tr>
<td>Resource Diabetic</td>
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<tr>
<td>Resource Thicken Up</td>
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<tr>
<td>Thick &amp; Easy Thickeners</td>
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<tr>
<td>Thick &amp; Easy Juice (All Varieties)</td>
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<tr>
<td>Thick &amp; Easy Hydrolyte (All Varieties)</td>
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<td>Thick-It</td>
</tr>
<tr>
<td>Vital</td>
</tr>
<tr>
<td>Vivonex Pediatric</td>
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<tr>
<td>Vivonex Plus</td>
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<tr>
<td>Vivonex Ten</td>
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</table>
## PEDIATRIC SUPPLEMENTS
- D-Vi-Sol
- Enfamil 5% Glucose Water
- Fer-In-Sol Drops
- Poly-Vi-Sol Drops
- Tri-Vi-Sol Drops
- Pediasure Complete
- Pediasure RPB
- Pediasure Peptide
- Pediasure Vanilla Powder
- Pediasure Shakes

## PEDIATRIC ELECTROLYTES
- Bright Beginnings
- Comforts For Baby
- Cottontails
- CVS Pharmacy
- Enfamil Enfalyte Oral Electrolyte Solution
- Goodness
- H-E-B Baby
- Home 360 Baby
- Meijer
- Mom To Mom
- Naturalyte
- Shoprite
- Parent’s Choice
- Pedialyte (All Flavors)
- Top Care
- Walgreen’s
- Western Family

## BABY FOOD
- Gerber (when bearing OU)-Carrots, Squash - acceptable for Passover l’hatchila (even for adults).
- Gerber (when bearing OU)-Green Beans, Peas - kitniyos

## INFANT FORMULAS

<table>
<thead>
<tr>
<th>Brand</th>
</tr>
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<tbody>
<tr>
<td>365 Everyday Value</td>
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<tr>
<td>Ameribella</td>
</tr>
<tr>
<td>America’s Choice For Baby</td>
</tr>
<tr>
<td>Babies R Us</td>
</tr>
<tr>
<td>Baby Basics</td>
</tr>
<tr>
<td>Baby’s Choice</td>
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<tr>
<td>Bear Essentials</td>
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<tr>
<td>Belacta</td>
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<tr>
<td>Belacta Premium</td>
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<tr>
<td>Belactasure</td>
</tr>
<tr>
<td>Berkley &amp; Jensen</td>
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<tr>
<td>Bright Beginnings</td>
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<tr>
<td>Cottontails</td>
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<tr>
<td>CVS</td>
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<td>Daily Source</td>
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<td>Discount Drug Mart</td>
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<tr>
<td>Earth’s Best</td>
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<td>Elecare</td>
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<td>Enfagrow</td>
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<tr>
<td>Enfagrow Neuropro</td>
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<tr>
<td>Enfagrow Premium</td>
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<tr>
<td>Enfagrow Toddler Transitions</td>
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<td>Enfamil</td>
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<tr>
<td>Enfamil A.R.</td>
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<tr>
<td>Enfamil Enspire</td>
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<td>Enfamil Neuropro Enfagrow</td>
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<tr>
<td>Enfamil Premature High Protein 24 Cal Per Fl Oz</td>
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<tr>
<td>Enfamil Prosobee</td>
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<tr>
<td>Enfamil Reguline</td>
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<td>Fulton Street Market</td>
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<td>Hannaford</td>
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<td>H-E-B</td>
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<td>Kirkland Signature</td>
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<td>Kuddles</td>
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<td>Laura Lynn</td>
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<td>Life Brand</td>
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<td>Member’s Mark</td>
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<td>Moo Moo Buckaroo</td>
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<td>Similac Advance Plus</td>
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<tr>
<td>Similac Comfort</td>
</tr>
<tr>
<td>Similac Gold W/Hmo</td>
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</tbody>
</table>

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2021 ADDITIONAL NUTRITIONAL LISTS | 23
MILK SUBSTITUTES

1. Only in shelf stable non-refrigerated containers
2. May be used only under the following conditions:
   Person is ill or has dietary restrictions; Use separate utensils; Ideally purchased before Pesach

Almond Breeze Original
Rice Dream Classic Original
Soy Dream Original Enriched

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 page 39). 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.
2021 PET FOOD LIST

The following is a list of pet foods approved for Passover 2021 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 Freedom Grain Free Indoor** (canned)—Chicken for Kittens, Chicken for Cats, Fish, Flaked Chicken in Tasty Gravy, Chicken for Mature Cats

**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, Paté Poultry Platter, Paté Mixed Grill, Paté Liver and Chicken 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, Real Tuna

**Merrick Purrfect Bistro Grain-Free** (dry): Adult (Weight Control, 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, r/d, s/d, t/d, z/d

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

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

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 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.
**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 and Ribeye Steak Flavors cooked in Savory Juices

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

**Blue Wilderness Grain Free** (canned): Duck & Chicken Grill, Salmon & Chicken Grill, Beef & Chicken Grill, Chicken & Trout Grill

**Evangers**: When bearing cRc Passover approval

**Kirkland (Costco) Natures’ Domain (Dry)**: Salmon Meal and Sweet Potato, Turkey Meal and Sweet Potato, Organic Chicken & Pea

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

**Wellness Core Grain Free** (Dry): Ocean, Original, Reduced Fat, Small Breed Original, Senior

**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

**BIRDS**

*(Parrots, Parakeets, Cockatiels, Macaws)*

STAR-K would like to express appreciation to Dr. Aaron Weissberg, z”l for his contribution of 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.
GECKO
Gecko: Repashy Crested Gecko Meal Replacement Powder

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 matzah. 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.

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

<table>
<thead>
<tr>
<th>Petco</th>
<th>Petsmart</th>
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</table>

2021 PET FOOD LIST | 27
FAQS REGARDING PETS ON PESACH

Rabbi Zvi Goldberg, STAR-K Kashrus Administrator

Q. Are “grain-free” pet foods acceptable?
A. There are many “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 contain 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.
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LISTS

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# March - April 2021

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<tr>
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<tr>
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## Sunday

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<td>Pesach - Chometz</td>
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**Pesach-related Halachos:**

- **Biyur Chometz:** Mar 21
- **Taanit Bechorim:** Mar 21
- **Erev Pesach - 1st Seder:** Mar 27
- **1st Day Pesach:** Mar 28
- **1st Seder:** Mar 28
- **2nd Day Pesach:** Mar 29
- **2nd Seder:** Mar 29
- **3rd Day Pesach:** Mar 30
- **4th Day Pesach:** Mar 30
- **5th Day Pesach:** Mar 31
- **6th Day Pesach:** Mar 31
- **7th Day Pesach:** Apr 1
- **8th Day Pesach:** Apr 2
- **9th Day Pesach:** Apr 3
- **10th Day Pesach:** Apr 4
- **11th Day Pesach:** Apr 5
- **12th Day Pesach:** Apr 6
- **13th Day Pesach:** Apr 7
- **14th Day Pesach:** Apr 8
- **15th Day Pesach:** Apr 9
- **16th Day Pesach:** Apr 10
- **17th Day Pesach:** Apr 11
- **18th Day Pesach:** Apr 12
- **19th Day Pesach:** Apr 13
- **20th Day Pesach:** Apr 14

**Useful Charts and Checklists:**

- **Chometz Lists:**
- **PERSONAL CARE LIST:**
- **CALENDAR:**
- **PRODUCT DIRECTORY:**
- **QUICK REFERENCE LISTS:**
- **MEDICINE LIST:**
- **ALL ABOUT OVENS/APPLIANCES:**
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<thead>
<tr>
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<th>MONDAY</th>
<th>TUESDAY</th>
<th>WEDNESDAY</th>
<th>THURSDAY</th>
<th>FRIDAY</th>
<th>SHABBOS</th>
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<td>May 13</td>
<td>May 14</td>
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**Fourth Week after Pesach**

- **Apr 22** (Omer Day 22)
- **Apr 23** (Omer Day 23)
- **Apr 24** (Omer Day 24)
- **Apr 27** (Omer Day 27)
- **May 1** (Omer Day 31)

**Fifth Week after Pesach**

- **Apr 28** (Omer Day 28)
- **Apr 29** (Omer Day 29)
- **May 2** (Omer Day 32)
- **May 5** (Omer Day 33)
- **May 8** (Omer Day 34)

**Sixth Week after Pesach**

- **Apr 26** (Omer Day 30)
- **May 4** (Omer Day 36)
- **May 11** (Omer Day 38)
- **May 13** (Omer Day 39)
- **May 15** (Omer Day 40)

**Seventh Week after Pesach**

- **Apr 25** (Omer Day 25)
- **May 3** (Omer Day 35)
- **May 10** (Omer Day 42)
- **May 12** (Omer Day 43)
- **May 14** (Omer Day 44)

**Eighth Week after Pesach**

- **Apr 24** (Omer Day 26)
- **May 2** (Omer Day 34)
- **May 9** (Omer Day 41)
- **May 11** (Omer Day 42)
- **May 13** (Omer Day 43)

**Ninth Week after Pesach**

- **Apr 23** (Omer Day 27)
- **May 1** (Omer Day 33)
- **May 8** (Omer Day 40)
- **May 10** (Omer Day 41)
- **May 12** (Omer Day 42)

**Tenth Week after Pesach**

- **Apr 22** (Omer Day 28)
- **May 2** (Omer Day 35)
- **May 9** (Omer Day 42)
- **May 11** (Omer Day 43)
- **May 13** (Omer Day 44)

**Eleventh Week after Pesach**

- **Apr 21** (Omer Day 29)
- **May 1** (Omer Day 36)
- **May 8** (Omer Day 43)
- **May 10** (Omer Day 44)
- **May 12** (Omer Day 45)

**Twelfth Week after Pesach**

- **Apr 20** (Omer Day 30)
- **May 2** (Omer Day 37)
- **May 9** (Omer Day 44)
- **May 11** (Omer Day 45)
- **May 13** (Omer Day 46)

**Thirteenth Week after Pesach**

- **Apr 19** (Omer Day 31)
- **May 1** (Omer Day 38)
- **May 8** (Omer Day 45)
- **May 10** (Omer Day 46)
- **May 12** (Omer Day 47)

**Fourteenth Week after Pesach**

- **Apr 18** (Omer Day 32)
- **May 1** (Omer Day 39)
- **May 8** (Omer Day 46)
- **May 10** (Omer Day 47)
- **May 12** (Omer Day 48)

**Fifteenth Week after Pesach**

- **Apr 17** (Omer Day 33)
- **May 1** (Omer Day 40)
- **May 8** (Omer Day 47)
- **May 10** (Omer Day 48)
- **May 12** (Omer Day 49)

**Sixteenth Week after Pesach**

- **Apr 16** (Omer Day 34)
- **May 1** (Omer Day 41)
- **May 8** (Omer Day 48)
- **May 10** (Omer Day 49)
- **May 12** (Omer Day 50)

**Seventeenth Week after Pesach**

- **Apr 15** (Omer Day 35)
- **May 1** (Omer Day 42)
- **May 8** (Omer Day 49)
- **May 10** (Omer Day 50)
- **May 12** (Omer Day 51)

**Eighteenth Week after Pesach**

- **Apr 14** (Omer Day 36)
- **May 1** (Omer Day 43)
- **May 8** (Omer Day 50)
- **May 10** (Omer Day 51)
- **May 12** (Omer Day 52)

**Nineteenth Week after Pesach**

- **Apr 13** (Omer Day 37)
- **May 1** (Omer Day 44)
- **May 8** (Omer Day 51)
- **May 10** (Omer Day 52)
- **May 12** (Omer Day 53)

**Twentieth Week after Pesach**

- **Apr 12** (Omer Day 38)
- **May 1** (Omer Day 45)
- **May 8** (Omer Day 52)
- **May 10** (Omer Day 53)
- **May 12** (Omer Day 54)

**Twenty-First Week after Pesach**

- **Apr 11** (Omer Day 39)
- **May 1** (Omer Day 46)
- **May 8** (Omer Day 53)
- **May 10** (Omer Day 54)
- **May 12** (Omer Day 55)
SPONSORED BY
THE CHESED FUND & PROJECT EZRA

In view of ongoing restrictions due to Covid, the location of this year’s chometz burning that will take place on Friday, March 26, 2021 was not available at the time this book went to press. Please check BaltimoreJewishLife.com for updates. STAR-K will also issue notifications as soon as this information becomes available. Latest times for chometz burning can be found on page 33.

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.
The following chart indicates the latest *chometz* times before Pesach:

A. On Friday, March 26, one should burn his *chometz* (except what is necessary for Shabbos) before this time.

B. On Shabbos, Erev Pesach, March 27, one may no longer eat *chometz* at this time.

C. On Shabbos, March 27, one must dispose of all of his *chometz* before this time.

All times listed are local Daylight Saving Time (unless otherwise noted).

<table>
<thead>
<tr>
<th>CITY</th>
<th>A. BURNING ON FRIDAY</th>
<th>B. EATING ON SHABBOS</th>
<th>C. DISPOSING ON SHABBOS</th>
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<td>Baltimore, MD</td>
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<td>Boston, MA</td>
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<td>Brooklyn, NY</td>
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<td>10:42 AM</td>
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<td>Cincinnati, OH</td>
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<td>Cleveland, OH</td>
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<td>Tampa, FL</td>
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<td>10:55 AM</td>
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<td>Tucson, AZ (Mountain Standard Time)</td>
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<td>9:49 AM</td>
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<tr>
<td>Washington, DC</td>
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<td>10:34 AM</td>
<td>11:46 AM</td>
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</tbody>
</table>
**POST-PESACH STORE INFORMATION**

*Chometz may be purchased at all STAR-K and STAR-D establishments immediately after Pesach.*

---

*Chometz may be purchased immediately after Pesach 2021 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.

<table>
<thead>
<tr>
<th>Royal Farms</th>
<th>7-11</th>
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</thead>
<tbody>
<tr>
<td>Sam's Club</td>
<td>A-Z Savings 6307 Reisterstown Road</td>
</tr>
<tr>
<td>Save-A-Lot</td>
<td>Accents Liquor Store</td>
</tr>
<tr>
<td>Savings Center</td>
<td>see star-k.org regarding purchasing beer</td>
</tr>
<tr>
<td>Seven Mile Market</td>
<td>Aldi</td>
</tr>
<tr>
<td>Shoppers Food Warehouse</td>
<td>BJ's</td>
</tr>
<tr>
<td>Wine Loft</td>
<td>Costco</td>
</tr>
<tr>
<td>see star-k.org regarding purchasing beer</td>
<td>CVS</td>
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<tr>
<td>see star-k.org regarding purchasing beer</td>
<td>Dugan’s Liquor</td>
</tr>
<tr>
<td>see star-k.org regarding purchasing beer</td>
<td><em>Dunkin’ Donuts</em></td>
</tr>
<tr>
<td>see star-k.org regarding purchasing beer</td>
<td>1508 Reisterstown Rd. (at Old Court Rd.)</td>
</tr>
<tr>
<td>see star-k.org regarding purchasing beer</td>
<td>7002-A Reisterstown Rd. (near Fallstaff Rd.)</td>
</tr>
<tr>
<td>Food Lion</td>
<td><em>Dunkin’ Donuts</em></td>
</tr>
<tr>
<td>Kosher Bite Liquor Store</td>
<td>see star-k.org regarding purchasing beer</td>
</tr>
<tr>
<td>Market Maven</td>
<td>Petco</td>
</tr>
<tr>
<td>Petsmart</td>
<td>Rite-Aid</td>
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<tr>
<td>Walgreens</td>
<td>Walmart</td>
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<tr>
<td>Wegmans</td>
<td>Whole Foods</td>
</tr>
<tr>
<td>Wine Loft</td>
<td>see star-k.org regarding purchasing beer</td>
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</tbody>
</table>

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 certified STAR-D. Please note that it is permissible to purchase products at these Dunkin’ Donuts on Motzei Pesach, April 4, **ONLY AFTER 9:25 p.m.** (This time meets the requirement of בָּנְדֵי שְׁמַשָּׁה).
PURCHASING CHOMETZ AFTER PESACH 2021
FROM GIANT & SAFEWAY IN BALTIMORE

Due to issues regarding possible Jewish owned distributors, in general, it is commendable not to purchase chometz from Giant and Safeway stores until Monday, May 3, 2021. However, A&L Foods, the distributor of kosher foods (to Giant and Safeway in Baltimore) sells their chometz through STAR-K and therefore the indicated items may be purchased immediately after Pesach.

- **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 3.

- **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 3.

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.

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

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

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<td>There is an issue of chometz she'avar olav haPesach regarding many brands of beer sold in the state of Maryland. For specific information regarding which brands and locations are affected, see <a href="http://www.star-k.org">www.star-k.org</a>.</td>
</tr>
</tbody>
</table>
The TeleKosher Conference series for the general public is scheduled for the last Wednesday of each month at 12 noon ET.

JOIN OUR PESACH PRODUCTS WEBINAR-SPECIAL EDITION
WEDNESDAY, MARCH 10, 2021 12 NOON ET

TO JOIN THE CONFERENCE:
REGISTER HERE:
learnkosher.clickmeeting.com/pesach-products/register

IF YOU MISSED IT:
All Webinars are archived at www.star-k.org/videos
### MEDICINE LIST

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For many years, Rabbi Gershon Bess has prepared a Guide for Pesach Medications and Cosmetics which was published and distributed by Kollel Los Angeles. A partnership with STAR-K and the Kollel to make this information more widely available to the general public is still going strong after more than a quarter century. The Medications and Cosmetics Guide, available in Jewish bookstores nationwide, serves as an invaluable resource for kosher consumers seeking to purchase these items for Yom Tov.

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

The halachos pertaining to medication and cosmetic use on Pesach are based on the joint psak of Rabbi Moshe Heinemann, shlit”a, and Rabbi Gershon Bess, shlit”a. Halachos that appear in other sections of this Passover Directory rely on the psak of Rabbi Moshe Heinemann, shlit”a.

### THE MEDICINE LIST DOES NOT ADDRESS KITNIYOS or YEAR-ROUND KASHRUS

Except where indicated, the Medicine List does not address the kosher status of the product, ONLY its chometz-free status. Therefore, products appearing on the list may be both non-kosher and chometz-free. Also note that this brief article does not address the many halachos concerning taking medication on Shabbos and Yom Tov.¹

The Medicine List primarily addresses the “chometz-free” status of a medication. Unless otherwise indicated, it does not address the kitniyos status of the product, since kitniyos is permissible for a choleh and/or is batel b’rov (see page 40).

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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.
IMPORTANT GUIDELINES REGARDING MEDICATION USAGE ON PESACH

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

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, 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: Any psychiatric condition, prostate condition, Crohn's disease, celiac disease, colitis, high cholesterol, Parkinson's disease, anemia, Multiple Sclerosis, thyroid condition, and asthma.

CATEGORIES OF CHOLIM

There are three main categories of cholim that we will address: choleh sheyeish bo sakana, choleh she'ein bo sakana, and mechush or bahree. Each has different halachos with respect to medications on Pesach.

(1) Choleh Sheyeish Bo Sakana: Someone whose life is/may be in danger

L’Halacha, such a choleh may take anything if a substitute is not available. 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. If an equally effective non-chometz medicine is available, lechatchila it should be taken. If necessary, 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.

This category includes:

- 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.
• Someone severely ill with COVID-19.

• Someone who has COVID-19 with moderate or severe symptoms of coronavirus and is either elderly, or has underlying medical conditions that cause an increased risk for severe illness from COVID-19 (e.g., diabetes, heart condition, etc.).

• 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.

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. This Medicine List provides necessary information for consumers, ensuring that such mistakes are not made.

(2) Choleh She’ein Bo Sakana: Someone whose life is not in danger

Such a choleh may not consume chometz in a normal manner but may eat kitniyos. 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:

• Someone recovering from COVID-19 who is weak but no longer in a sakana state.

• 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’Halacha, such a person may swallow any tablet, caplet or capsule that is manufactured with the intent for the consumer to swallow, regardless of whether or not it contains chometz (unless an equally effective non-chometz medicine is available).
A choleh she'ein bo sakana may consume kitniyos (Mishnah Berurah 453:7) even in a normal manner. Choleh she’ein 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’mita” - ill enough to feel like he needs to go to bed). Therefore, medication in any form (i.e., chewable or swallowable tablet/capsule/caplet/powder/liquid) may be taken by a choleh she’ein bo sakana if it appears on the approved Pesach Medicine List or if one can determine that it is 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 since, with regard to this Halacha, such individuals are considered a choleh she’ein bo sakana.

**KEILIM NOTE**

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

Medicine taken by a choleh she’ein bo sakana 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., sorbitol 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 instance, 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. (See the end of this article for additional details about the research process.)

(3) Mechush (slight discomfort) or Bahree (healthy) - A person who has a mechush or is considered bahree may consume only chometz-free and preferably kitniyos-free products.

This Medicine List provides chometz-free information (e.g., identifying which aspirin or ibuprofen brands are approved for Pesach) and often indicates when there is no kitniyos, as well.

One who is experiencing a slight discomfort (e.g., slight joint pain or runny nose), or who is in good health, may take only those products that are
chometz-free and not considered kitniyos. As noted above, a medicine that is ‘gluten-free’ might not necessarily be ‘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 Medicine List or if someone knowledgeable in kashrus can ascertain this by reviewing the ingredients. The medicine 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 Berurah 453:9).

Since one who has a mechush or is a baaree may not consume kitniyos in a normal fashion (i.e., chew a pleasant tasting kitniyos tablet or kitniyos liquid), he 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 Medicine List is not based on a mashgiach inspection of the facility but rather on information provided by the manufacturer. Although, l’Halacha, this information is reliable, nonetheless it is praiseworthy for one who has a mechush or is healthy to refrain from taking medicinal products kederech achila (eaten in a normal manner – e.g., pleasant tasting chewable tablets or liquid) unless these items are certified for Pesach. This Halacha generally also applies to vitamins taken to maintain good health.

Bal Yeira’eh u’Bal Yematzeh

One can assume there are no bal yeira’eh or bal yematzeh (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 approved Medicine List) contains chometz, it is unlikely that there is a kezayis of chometz in the entire container; therefore, there is no prohibition of ownership during Pesach. (See Chometz After Pesach Chart, page 74).

Compiling the Medicine List: How the Information Is Obtained and The Halachic Rationale

In order to compile the annual Medicine and Cosmetics lists, Rabbi Bess contacts the company and asks numerous questions. The information is updated anew every year and accepted only when submitted by the company in writing. Rav Moshe Feinstein, zt”l, was of the opinion that one may rely on written information provided by a company (Igros Moshe Y.D. 1:55). Additionally, a medicine can be added to the list if it contains only 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 and other reliable hechsheirim. When a company is certified by STAR-K, detail-oriented reviews of ingredients, formulations and factories are conducted, and the halachic leniencies of compiling lists based on written responses are not relied upon. Nevertheless, with regard to approved medication, l’Halacha, one may rely upon this information. 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, additional leniencies that one may rely upon often apply.

A full discussion of these leniencies is beyond the scope of this article but include:

- The halachos that are applied to a choleh.
- The unpleasant taste of a medicine, which according to some opinions, makes its consumption shelokederekhachila.
- Swallowing a tablet made to be swallowed (vs. chewed) is shelokederekhachila.
- A halachic rov (majority) of chometz-free sources may also apply.

STAR-K Kosher Certification is grateful to both Rabbi Gershon Bess for all of his tireless research, and to Kollel Los Angeles, for providing this Medicine List to a diverse group of kosher consumers who have referred to this guide for decades for reliable Pesach information. This Pesach Guide has benefited many conscientious consumers who require medication and 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 kosher vesame’ach for Klal Yisroel.
5781/2021 MEDICINE LIST GUIDELINES

Prepared by Rav 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 either because we did not contact the company or the company did not respond. Please see page 38 for the Pesach Medication article by Rabbi Dovid Heber for important information regarding the halachos of taking medication on Pesach.

No one should refrain from taking any required medication, even if it contains chometz, without first consulting his physician and rav. All medications for various life-threatening and chronic conditions may be taken on Pesach. For guidelines and a list of conditions see page 39.

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

For a quick-pick list of kosher and chometz-free medications, see page 20.

HOW TO USE THIS GUIDE

Only items approved for Passover appear in the following list. No chometz products are listed.

This list is in alphabetical order by product name. The name of the manufacturer appears in parentheses following the product name.

Medications, Vitamins & Supplements that may/do contain chometz are listed at the end of the book in Addendum I starting on page 166.

This listing is for Passover 5781 (2021) only and cannot be relied upon in forthcoming years since there may be changes in product processing and suppliers.

The following pages contain an alphabetical listing of chometz-free medications, vitamins and dietary supplements along with the name of the manufacturer. Chometz free products on the list may be non-kosher. However, 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 may still be non-kosher. Kashrus information for OTC items can be found at www.star-k.org. 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.

**Note:** 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 that responded to us. Products with identical names from generic companies, or products distributed outside the United States, may have different formulations, thus compromising their Passover status.

One may use only containers of Passover approved medicines or supplements whose contents have not come into contact with chometz. Consult your rav for specific details.

See the next section for information about using cosmetics and personal care products on Pesach.
FOR PASSOVER 2021 ONLY

2021 MEDICINE LIST

Prepared by Rav Gershon Bess

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

THE STAR-K PESACH DIRECTORY DIGITAL VERSIONS ARE PROVIDED FREE OF CHARGE. THE KOLLEL LOS ANGELES PESACH MEDICINE & COSMETICS LISTS ARE PROVIDED FOR $9.95 WHICH GOES TO HELP COVER THE COSTS OF PRODUCTION AND TO SUPPORT THE MISSION OF KOLLEL LOS ANGELES.
# Personal Care List

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

*L’Halacha*, all non-food items not fit for canine consumption (*nifsal mei’achilas kelev* i.e., something that one would not feed his dog) may be used on Pesach. This includes all cosmetics, soaps, ointments, and creams. 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 (see *Igros Moshe* O.C. 3:62). According to some opinions, one should not use such products, if *chometz*-based (Sefer Kovetz Halachos Pesach Chapter 12, footnote 7 has a brief discussion regarding the different opinions). The list notes products which do not use *chometz*-based alcohols.

2. *The Biur Halacha* (326:10 *B’shaar*) writes in the name of the Gra that one should be strict and not use non-kosher soap all year (*sicha k’shtiya*). 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’Halacha*, these items are permissible to use since they are *nifsal mei’achilas kelev*, many prefer not to use them since they are taken orally (Sefer Kovetz Halachos Pesach 12:11). The Pesach list provides *chometz*-free brands of 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 mei’achilas 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.

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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.
5781/2021 PERSONAL CARE GUIDELINES

Prepared by Rav Gershon Bess

Disclaimer and Important Information from Rabbi Bess

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 product does not appear on the list is either because we did not contact the company or the company did not respond.

For a quick-pick list of chometz-free personal care products, see page 21.

How to Use this Guide

This listing is for Passover 5781 (2021) only and cannot be relied upon in forthcoming years since there may be changes in product processing and suppliers.

This section contains a list of chometz-free cosmetics and personal care products (e.g., blush, deodorant, creams, toothpaste, etc.). Please refer to Addendum II at the end of the book for a list of cosmetics and personal care products that may/do contain chometz.

One may use containers of Passover-approved products only when their contents have not come in contact with chometz. Please note that most cosmetics, creams, ointments, lotions, etc. may not be applied on Shabbos and Yom Tov. Consult your rav for specific details.
2021 PERSONAL CARE AND COSMETICS

Prepared by Rav Gershon Bess

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

THE STAR-K PESACH DIRECTORY DIGITAL VERSIONS ARE PROVIDED FREE OF CHARGE. THE KOLLEL LOS ANGELES PESACH MEDICINE & COSMETICS LISTS ARE PROVIDED FOR $9.95 WHICH GOES TO HELP COVER THE COSTS OF PRODUCTION AND TO SUPPORT THE MISSION OF KOLLEL LOS ANGELES.
ES-GE COSMETICS
Baltimore, MD
410.484.2254 | 410.299.5505

Blush - Blush, Contour Powder Duo, Cremestick Blush, Creamwear Blush, Liquid Blush, Mineral Matte Blush, Mineral Blush, Molten Powder for Cheeks and Eyes


**SHAINDEE COSMETICS**  
Baltimore, MD | 410.358.1855 | www.shaindeecosmetics.com

**Cleansers** - Camphor Souffle, Eye Makeup Remover, Extra Gentle Facial Cleanser, Glycolic Cleanser, Wash, Lemon Cleanser, Mint Souffle, Orange Cleansing Silky Cleanser, Souffle, Papaya Cleansing Gel, Pumice Wash - Medicated, Sh. Cleanser, Seaweed & Algae Cleanser

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

**Masques** - Bio-Sulfur Masque, Blemish Control Masque, Glycolic Treatment Gel GX-50 (Aloe Vera Gel), Lecithin Masque, Mediterranean Mud Masque, Mint Masque, Seaweed Mask, Skin Recovery Mask, Sulfur Masque, Volcanic Mud Masque


**Eye Care** - Eye Cream, Jojoba Eye Cream

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

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

**Serums** - Brightening Serum, Fruit Enzyme Exfoliating Serum, Lifting Elixir, Line Preventing Treatment w/Liposomes, Peptide Serum, Peptide Complex Serum, Radian-C Serum, Skin Refining Concentrate, Vitamin C Serum
AdinaB
Baltimore, MD | 443.803.9234 | adinabsalon.com


Lip Products - Everlast All Day Lip Color, Lip Gloss, Lip Lock, Lipstick – Crème, Pearl, Liquid Lustre, LL Cream, Matte, Luxury Matte Lipstick, Satin Lipstick

Skin Care - Cleansing Milk, Facial Cream Wash/Scrub, Facial Scrub Brightener, Papaya Enzyme 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
SHAKLEEE
# USEFUL CHARTS & CHECKLISTS

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- **QUICK REFERENCE LISTS**

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HOW TO CLEAN/KASHER KITCHEN ITEMS FOR PESACH CHECKLIST

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

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<td>Baby Bottle</td>
<td>Since it comes into contact with chometz (e.g., washed with dishes, boiled in chometz pot), new ones should be purchased.</td>
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<tr>
<td>Baby High Chair</td>
<td>Clean thoroughly. Preferable to cover the tray with contact paper.</td>
</tr>
<tr>
<td>Blech</td>
<td>Should be replaced.</td>
</tr>
<tr>
<td>Blender/Food Processor</td>
<td>New or Pesachdig 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 kashered through hagola.</td>
</tr>
<tr>
<td>Can Opener</td>
<td>Difficult to clean properly. Should be put away with chometz dishes.</td>
</tr>
<tr>
<td>Candlesticks/Tray</td>
<td>Clean thoroughly. Should not be put under hot water in a Kosher l’Pesach sink.</td>
</tr>
<tr>
<td>Coffeemakers</td>
<td>Metal coffeemakers that have brewed only unflavored pure coffee. Clean thoroughly. Replace with new or Pesachdig 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 Pesachdig glass carafe. Plastic coffeemakers should not be kasher.</td>
</tr>
<tr>
<td>Colanders</td>
<td>Metal – Libun kal. Plastic – Do not use.</td>
</tr>
<tr>
<td>Dentures, Bite Plates</td>
<td>Clean thoroughly after one has finished eating chometz.</td>
</tr>
<tr>
<td>Plates, Braces</td>
<td></td>
</tr>
<tr>
<td>Dishwashers</td>
<td>Cannot be kashereds</td>
</tr>
<tr>
<td>Electric Burner Drip Pans</td>
<td>Clean thoroughly</td>
</tr>
<tr>
<td>Ice Cream Scooper</td>
<td>Hagola</td>
</tr>
<tr>
<td>Ice Cube Trays</td>
<td>See Refrigerator, Freezer</td>
</tr>
<tr>
<td>UTENSIL</td>
<td>PREPARATION</td>
</tr>
<tr>
<td>----------------------</td>
<td>---------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Instant Hot Devices</td>
<td>Instant hot devices and individual hot/cold water filters that are connected to the sink with a separate spigot should be kashered along with the sink. Instant hot devices should be turned on during kasher greeting of the instant hot spigot.</td>
</tr>
<tr>
<td>Keurig</td>
<td>A Keurig used year-round for only coffee (reg., decaf, and/or flavored – even without a hechsher) can be kashered for Pesach 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 kasher the upper metal pin. If the machine processed a non-kosher product (e.g., chicken soup), it cannot be kashered for year-round use. If it processed real chometz products (e.g., oatmeal), it cannot be kashered for Pesach.</td>
</tr>
<tr>
<td>Light Box</td>
<td>Clean thoroughly</td>
</tr>
<tr>
<td>Metal Wine Goblets</td>
<td>Hagola</td>
</tr>
<tr>
<td>Metal Wine Trays</td>
<td>Hagola</td>
</tr>
<tr>
<td>Mixer</td>
<td>Do not use, even with new blades and bowls.</td>
</tr>
<tr>
<td>Pump Pot</td>
<td>If in contact with chometz (e.g., sponge) do not use; otherwise, it does not need kashering.</td>
</tr>
<tr>
<td>Refrigerator, Freezer</td>
<td>Thoroughly clean. Lining shelves is not necessary. Ice cube trays (that are filled with water in the sink) should be put away with chometz dishes. Ice cube bins which catch the ice made in the freezer should be thoroughly cleaned and used as usual.</td>
</tr>
<tr>
<td>Rings, Finger</td>
<td>Irui roshin</td>
</tr>
<tr>
<td>Rings, Napkin</td>
<td>Hagola</td>
</tr>
<tr>
<td>Sensi-Temp Burner</td>
<td>To kasher a Sensi-Temp burner for Pesach, remove the burner from the range top by lifting it up halfway to vertical and pulling it out. Clean it well and wait 24 hours. Once that time has elapsed, pour boiling water over the sensor, which is located in the middle of the burner. Insert the burner back into its socket by reversing the extraction steps. Turn the burner on to its maximum setting until it glows (about 2 minutes).</td>
</tr>
<tr>
<td>Smoothie Machine</td>
<td>See Blender</td>
</tr>
<tr>
<td>Tables</td>
<td>A table upon which chometz is eaten during the year may be used on Pesach 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.</td>
</tr>
</tbody>
</table>
### Utensil Preparation

<table>
<thead>
<tr>
<th>UTENSIL</th>
<th>PREPARATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Towels, Tablecloths, etc.</td>
<td>Those used during the year with <em>chometz</em> may be used during Pesach 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 Pesach 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 Pesach Product Directory.</td>
</tr>
<tr>
<td>Vases</td>
<td>Those used on the table during the year may be used during Pesach if they are washed, both inside and out.</td>
</tr>
<tr>
<td>Washing cup (used in kitchen)</td>
<td>Metal – Hagola Plastic – Put away with <em>chometz</em> dishes.</td>
</tr>
<tr>
<td>Water Pitchers</td>
<td>Should be put away with <em>chometz</em> dishes.</td>
</tr>
<tr>
<td>Water Filters, Metal</td>
<td>A metal water filter that has been on consistently since the previous Pesach may be left on during the <em>kasering</em> of the spigot. If it was first attached sometime after Pesach, it should be removed and the spigot and filter should be <em>kasered</em> separately. The filter may then be reattached and used during Pesach.</td>
</tr>
<tr>
<td>Water Filters, Plastic</td>
<td>A plastic water filter that is connected to the faucet should be removed and thoroughly cleaned, including the outside and the coupling. The spigot should be <em>kasered</em> with the filter removed. The filter may then be reattached and used during Pesach.</td>
</tr>
<tr>
<td>Water Coolers</td>
<td>Cold water coolers should be cleaned thoroughly. The hot spigot on a water cooler should not be used if it came into contact with <em>chometz</em> during the year.</td>
</tr>
</tbody>
</table>

### Kitchen Items That Cannot Be Kasered

<table>
<thead>
<tr>
<th>Item</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bread Machine</td>
<td>George Foreman Grill</td>
</tr>
<tr>
<td>Ceramic</td>
<td>Immersion Blenders</td>
</tr>
<tr>
<td>China</td>
<td>Knives with Plastic Handles</td>
</tr>
<tr>
<td>Corningware</td>
<td>Melmac</td>
</tr>
<tr>
<td>Crockpot</td>
<td>Mixer</td>
</tr>
<tr>
<td>Dishwasher</td>
<td>Panini Maker</td>
</tr>
<tr>
<td>Water Filters, Metal</td>
<td>Porcelain (Enamel) Utensils</td>
</tr>
<tr>
<td>Water Filters, Plastic</td>
<td>Plastic Vegetable Steamer</td>
</tr>
<tr>
<td>Water Pitchers</td>
<td>Plastic Utensils</td>
</tr>
<tr>
<td>Water Coolers</td>
<td>Stoneware</td>
</tr>
<tr>
<td>Water Filters</td>
<td>Synthetic Rubber</td>
</tr>
<tr>
<td>Water Pitchers</td>
<td>Teflon</td>
</tr>
<tr>
<td>Water Coolers</td>
<td>Teflon</td>
</tr>
<tr>
<td>Water Filters</td>
<td>Teflon</td>
</tr>
<tr>
<td>Water Pitchers</td>
<td>Teflon</td>
</tr>
<tr>
<td>Water Coolers</td>
<td>Teflon</td>
</tr>
</tbody>
</table>

See also page 78 for Preparing/Kasering the Pesach Kitchen article.
KASHERING SAFETY TIPS
Hatzalah of Baltimore and STAR-K

FOR FULL KASHERING GUIDELINES, PLEASE SEE PAGE 160

Hagola: Dipping in Boiling Water

*Hagola* 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 *rav* or STAR-K.

Iruy: Pouring Boiling Water

*Iruy* 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.

Oven Kashering

- 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 has been turned 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.
TEVILAS KEILIM GUIDELINES AND CHART

For a complete article about Tevilas Keilim, visit our website at www.star-k.org.
See page 76 for an important tevilas keilim reminder.

- 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 mikvah water, holds the vessel in the wet hand and says, “Baruch...asher kideshanu b’mitzvosav v’tzivanu al tevilas keili” (keilim for multiple utensils) and immerses the vessel(s).
- If one forgot to recite the bracha, the immersion is valid.
- The water of the mikvah 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 mikvah, 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 mikvah 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 bracha 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 bracha and then let the child or non-Jew take over.
- Utensils require tevila with a bracha 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).
### Tevilas Keilim Chart

See page 76 for an important tevilas keilim reminder.

<table>
<thead>
<tr>
<th>Utensil</th>
<th>Tevila</th>
</tr>
</thead>
</table>
| **Aluminum Pan, disposable**    | Tevila without a bracha if intended to be used only once; tevila with a bracha if intended to be used more than once.  
| **Aluminum Pan, non-disposable** | Tevila with a bracha  
| **Apple Corer (metal)**         | Tevila with a bracha  
| **Baking/Cookie sheet**         | Tevila with a bracha  
| **Barbeque Grill**              | Racks require tevila with a bracha, other components do not require tevila.  
| **Blech**                       | No tevila  
| **Blender/Mixer**               | Glass or metal bowl, metal blades and other attachments require tevila with a bracha; other components do not require tevila.  
| **Bottle (metal or glass)**     | Tevila with a bracha. If glass bottle was bought filled with food and subsequently emptied by a Jew does not require tevila; tevila without a bracha if metal.  
| **Brush (grill, egg yolk, pastry)** | No tevila  
| **Cake Plate (metal or glass)** | Plate needs tevila with a bracha; cake plate cover does not require tevila.  
| **Can (metal or glass)**        | Tevila with a bracha. If bought filled with food and subsequently emptied by a Jew does not require tevila.  
| **Can Opener**                  | No tevila  
| **Cast Iron Pot**               | Tevila with a bracha  
| **Ceramic Knife**               | Tevila without a bracha  
| **Challah Board**               | Metal board or glass top on wooden board requires tevila with a bracha. Wood board with a plastic top does not require tevila.  
| **Cheese Slicer (metal)**       | Tevila with a bracha  
| **China (glazed)**              | Tevila without a bracha  
| **Coffee Grinder**              | No tevila  
| **Coffeemaker (electric)**      | Does not require tevila if it will break if toveled, otherwise requires tevila with a bracha.  
| **Colander (metal)**            | Tevila with a bracha  
| **Cookie Cutter**               | No tevila (if only used with food that is not edible).  
| **Cookie Sheet (metal)**        | Tevila with a bracha  
| **Cooling Rack (metal)**        | Tevila without a bracha  
| **Corelle Plate**               | Tevila with a bracha  
| **Corkscrew**                   | No tevila  
| **Corningware**                 | Tevila without a bracha  
| **Corn Skewers (metal prongs)** | Tevila with a bracha  
| **Crock Pot**                   | Metal or glass insert requires tevila with a bracha; ceramic insert requires tevila without a bracha; heating element does not require tevila; glass lid requires tevila with a bracha.  

---

1. Tevila without a bracha if intended to be used only once; tevila with a bracha if intended to be used more than once.
2. Tevila with a bracha.
3. Tevila with a bracha. If bought filled with food and subsequently emptied by a Jew does not require tevila; tevila without a bracha if metal.
4. Tevila without a bracha.
5. Tevila with a bracha.
6. Tevila without a bracha.
7. Tevila with a bracha.
<table>
<thead>
<tr>
<th>UTENSIL</th>
<th>TEVILA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cup/Mug</td>
<td>Tevila with a bracha if metal or glass; tevila without a bracha if glazed ceramic; no tevila if plastic.</td>
</tr>
<tr>
<td>Cupcake/Muffin Pan (metal)</td>
<td>Tevila with a bracha</td>
</tr>
<tr>
<td>Cutlery (metal) i.e., forks, knives, spoons</td>
<td>Tevila with a bracha. Knife used for arts and crafts only does not require tevila.</td>
</tr>
<tr>
<td>Cutting Board (metal or glass)</td>
<td>Tevila with a bracha</td>
</tr>
<tr>
<td>Dentures</td>
<td>No tevila</td>
</tr>
<tr>
<td>Dishes</td>
<td>Tevila with a bracha if metal or glass, or tevila without a bracha if glazed ceramic.</td>
</tr>
<tr>
<td>Dish Rack</td>
<td>No tevila</td>
</tr>
<tr>
<td>Egg Slicer (metal)</td>
<td>Tevila with a bracha</td>
</tr>
<tr>
<td>Flour Sifter</td>
<td>No tevila</td>
</tr>
<tr>
<td>Frying Pan (metal)</td>
<td>Tevila without a bracha if Teflon coated, with a bracha if uncoated.</td>
</tr>
<tr>
<td>George Foreman Grill</td>
<td>Tevila without a bracha. Does not require tevila if it will break if toveled.</td>
</tr>
<tr>
<td>Glasses (metal or glass)</td>
<td>Tevila with a bracha</td>
</tr>
<tr>
<td>Grater (metal)</td>
<td>Tevila with a bracha</td>
</tr>
<tr>
<td>Grill</td>
<td>See Barbeque Grill</td>
</tr>
<tr>
<td>Hot Plate/Platta</td>
<td>No tevila</td>
</tr>
<tr>
<td>Ice Cream Scooper (metal)</td>
<td>Tevila with a bracha</td>
</tr>
<tr>
<td>Immersion Blender</td>
<td>Metal blades and other attachments require tevila with a bracha.</td>
</tr>
<tr>
<td>Immersion Heater</td>
<td>No tevila</td>
</tr>
<tr>
<td>Kettle (metal or glass)</td>
<td>Tevila with a bracha</td>
</tr>
<tr>
<td>Keurig Machine</td>
<td>Does not require tevila if it will break if toveled, otherwise requires tevila with a bracha.</td>
</tr>
<tr>
<td>Kiddush Cup (metal)</td>
<td>Tevila with a bracha. Does not require tevila if manufactured in Israel, but does require tevila if sold in Israel and manufactured elsewhere.</td>
</tr>
<tr>
<td>Knife Sharpener</td>
<td>No tevila</td>
</tr>
<tr>
<td>Ladle (metal)</td>
<td>Tevila with a bracha</td>
</tr>
<tr>
<td>Measuring Spoon (metal)</td>
<td>Tevila without a bracha.</td>
</tr>
<tr>
<td>Meat Grinder (metal)</td>
<td>Attachments require tevila with a bracha (if only used for raw meat, tevila without a bracha).</td>
</tr>
<tr>
<td>Meat Tenderizer (metal hammer)</td>
<td>No tevila</td>
</tr>
<tr>
<td>Meat Thermometer</td>
<td>No tevila</td>
</tr>
<tr>
<td>Medicine Spoon (metal or glass)</td>
<td>Tevila without a bracha if used solely for medicine.</td>
</tr>
<tr>
<td>Melon Baller (metal)</td>
<td>Tevila with a bracha</td>
</tr>
<tr>
<td>Microwave Turntable (glass)</td>
<td>Tevila without a bracha</td>
</tr>
<tr>
<td>Nutcracker</td>
<td>Tevila with a bracha if used at the table. Tevila without a bracha if not used at the table.</td>
</tr>
<tr>
<td>Oven Rack</td>
<td>No tevila. See Toaster Oven.</td>
</tr>
<tr>
<td>UTENSIL</td>
<td>TEVILA</td>
</tr>
<tr>
<td>-------------------------</td>
<td>------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Peppermill</td>
<td>Tevila without a bracha</td>
</tr>
<tr>
<td>Plastic Utensil</td>
<td>No tevila</td>
</tr>
<tr>
<td>Popcorn Maker (metal)</td>
<td>Tevila with a bracha. It does not require tevila if it will be toveled.5</td>
</tr>
<tr>
<td>Pot (metal or glass)</td>
<td>Tevila with a bracha. If Teflon, enamel or plastic coated requires</td>
</tr>
<tr>
<td>Pot Cover (metal or glass)</td>
<td>Tevila with a bracha</td>
</tr>
<tr>
<td>Pyrex Cookware</td>
<td>Tevila with a bracha10</td>
</tr>
<tr>
<td>Roasting Pan (metal)</td>
<td>Tevila with a bracha</td>
</tr>
<tr>
<td>Rolling Pin</td>
<td>No tevila</td>
</tr>
<tr>
<td>Salt Shaker (metal or glass)</td>
<td>Tevila with a bracha. Metal cap on a plastic salt shaker requires</td>
</tr>
<tr>
<td>Sandwich Maker</td>
<td>Tevila without a bracha</td>
</tr>
<tr>
<td>Scissors/Shears (poultry)</td>
<td>Tevila with a bracha if used for edible food. If only used for raw food,</td>
</tr>
<tr>
<td>Sieve (metal)</td>
<td>Tevila with a bracha</td>
</tr>
<tr>
<td>Silicone Bakeware</td>
<td>No tevila</td>
</tr>
<tr>
<td>Sink Rack</td>
<td>No tevila</td>
</tr>
<tr>
<td>Skewer (metal)</td>
<td>Tevila with a bracha</td>
</tr>
<tr>
<td>Spoon Rest</td>
<td>No tevila</td>
</tr>
<tr>
<td>Storage Container</td>
<td>No tevila if container is not brought to the table at meals.11</td>
</tr>
<tr>
<td>Sugar Bowl (metal or glass)</td>
<td>Tevila with a bracha</td>
</tr>
<tr>
<td>Teflon Coated Pan (metal)</td>
<td>Tevila without a bracha</td>
</tr>
<tr>
<td>Thermos</td>
<td>'T'hermos (metal or glass) with no insert requires tevila with a bracha.</td>
</tr>
<tr>
<td>Toaster</td>
<td>Tevila without a bracha</td>
</tr>
<tr>
<td>Toaster Oven</td>
<td>Rack and tray require tevila (with a bracha if food will directly touch</td>
</tr>
<tr>
<td>Trivet</td>
<td>No tevila if food does not touch the surface</td>
</tr>
<tr>
<td>Urn (metal)</td>
<td>Tevila with a bracha</td>
</tr>
<tr>
<td>Waffle Maker</td>
<td>Tevila without a bracha</td>
</tr>
<tr>
<td>Washing Cup (metal)</td>
<td>No tevila if used only for washing hands.</td>
</tr>
<tr>
<td>Wooden Cask</td>
<td>No tevila. Requires tevila without a bracha if it has metal straps.</td>
</tr>
</tbody>
</table>
Although l’Halacha, any chometz may be sold before Pesach, there are pious individuals who do not sell “real” chometz, but rather give it away, burn it, or eat it before Pesach. How does one define chometz gamur, “real” chometz? A food for which there is an issur of bal yeira’eh u’bal yematzeh d’Oraysa (there is a Torah prohibition of ownership on Pesach) is “real” chometz. This includes all items that are chometz gamur, real chometz (bread, cake, pretzels, pasta, etc.). It should be noted that people who do not sell real chometz may purchase real chometz after Pesach from a Jewish owned store that sold their chometz.

Ta’aroves chometz, food consisting of chometz ingredients, where the chiyuv biur (obligation to burn) is only m’drabanan (rabbinic), or at least according to some opinions only m’drabanan, is not chometz gamur. In addition, safek chometz medications (i.e., one is unable to determine whether it is chometz) and non-edible items, as well as products processed on chometz equipment, are not considered to be chometz gamur. These products are sold before Pesach even by individuals who are stringent not to sell chometz gamur. Many individuals who do not sell chometz gamur 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. “Chometz gamur” 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 non-Jew before Pesach. “Not chometz gamur” indicates the product is not “real” chometz. Even pious individuals will generally sell such products to a non-Jew before Pesach. (Where indicated, some products may even remain in one’s possession during Pesach, and a sale is not required.)

### CHOMETZ GAMUR/REAL CHOMETZ CHART

<table>
<thead>
<tr>
<th>PRODUCT</th>
<th>STATUS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Barley (if pearled, raw and packaged)</td>
<td>Not Chometz Gamur</td>
</tr>
<tr>
<td>Beer</td>
<td>Chometz Gamur</td>
</tr>
<tr>
<td>Bread</td>
<td>Chometz Gamur</td>
</tr>
<tr>
<td>Cake and Cookies</td>
<td>Chometz Gamur</td>
</tr>
<tr>
<td>Cake mixes (dry)</td>
<td>Not Chometz Gamur</td>
</tr>
<tr>
<td>Cereal with primary ingredient of wheat, oats or barley</td>
<td>Chometz Gamur</td>
</tr>
<tr>
<td>PRODUCT</td>
<td>STATUS</td>
</tr>
<tr>
<td>------------------------------------------------------------------------</td>
<td>-----------------------------</td>
</tr>
<tr>
<td>Chometz content is more than a kezayis. The <em>chometz</em> can be eaten in</td>
<td>Chometz Gamur&lt;sup&gt;2b&lt;/sup&gt;</td>
</tr>
<tr>
<td>a time span of <em>kdei achilas pras</em> (e.g., box of Froot Loops cereal).</td>
<td></td>
</tr>
<tr>
<td>Chometz content is more than a kezayis. The <em>chometz</em> can not be</td>
<td>Not Chometz Gamur&lt;sup&gt;ab&lt;/sup&gt;</td>
</tr>
<tr>
<td>eaten b’kdei achilas pras (e.g., box of Cap’N Crunch cereal).</td>
<td></td>
</tr>
<tr>
<td>Chometz content in entire package is less than a kezayis but is greater</td>
<td>Not Chometz Gamur</td>
</tr>
<tr>
<td>than 1/60 of the product (e.g., Corn Flakes cereal).</td>
<td></td>
</tr>
<tr>
<td>Chometz content is less than 1/60 of the product</td>
<td>Not Chometz Gamur&lt;sup&gt;4&lt;/sup&gt;</td>
</tr>
<tr>
<td>Chometz Nokshe (e.g., chometz glue)</td>
<td>Not Chometz Gamur</td>
</tr>
<tr>
<td>Chometz products non-edible even for canine consumption (ni'fshal</td>
<td>Not Chometz Gamur&lt;sup&gt;3&lt;/sup&gt;</td>
</tr>
<tr>
<td>mei’achilas kelev)</td>
<td></td>
</tr>
<tr>
<td>Condiments containing vinegar (e.g., ketchup, mayonnaise, mustard,</td>
<td>Not Chometz Gamur</td>
</tr>
<tr>
<td>pickles)</td>
<td></td>
</tr>
<tr>
<td>Cooked on <em>chometz</em> equipment (not during Pesach) but contains no</td>
<td>Not Chometz Gamur&lt;sup&gt;5&lt;/sup&gt;</td>
</tr>
<tr>
<td><em>chometz</em> in the product</td>
<td></td>
</tr>
<tr>
<td>Corn Flakes (even if contains malt flavor)</td>
<td>Not Chometz Gamur</td>
</tr>
<tr>
<td>Cosmetics</td>
<td>Not Chometz Gamur&lt;sup&gt;4&lt;/sup&gt;</td>
</tr>
<tr>
<td>Cream of Wheat</td>
<td>Chometz Gamur</td>
</tr>
<tr>
<td>Couscous</td>
<td>Chometz Gamur</td>
</tr>
<tr>
<td>Detergents</td>
<td>Not Chometz Gamur&lt;sup&gt;4&lt;/sup&gt;</td>
</tr>
<tr>
<td>Extracts</td>
<td>Not Chometz Gamur</td>
</tr>
<tr>
<td>Farfel</td>
<td>Chometz Gamur</td>
</tr>
<tr>
<td>Flour (including whole wheat flour or if it contains malted barley)</td>
<td>Not Chometz Gamur&lt;sup&gt;6&lt;/sup&gt;</td>
</tr>
<tr>
<td>Food coloring</td>
<td>Not Chometz Gamur</td>
</tr>
<tr>
<td>Gefilte Fish (even if contains matzah meal &amp; is not KFP as long as</td>
<td>Not Chometz Gamur</td>
</tr>
<tr>
<td>label does not state <em>chometz</em> content)</td>
<td></td>
</tr>
<tr>
<td>Ketchup</td>
<td>Not Chometz Gamur</td>
</tr>
<tr>
<td>Kitniyos</td>
<td>Not Chometz Gamur&lt;sup&gt;3&lt;/sup&gt;</td>
</tr>
<tr>
<td>Licorice</td>
<td>Chometz Gamur</td>
</tr>
<tr>
<td>Product containing malt extract (e.g., Rice Krispies)</td>
<td>Not Chometz Gamur</td>
</tr>
<tr>
<td>Maltodextrin/ Maltose (in product and from unknown source)</td>
<td>Not Chometz Gamur</td>
</tr>
<tr>
<td>Matzah and Matzah Meal - not certified for Pesach (label does not</td>
<td>Not Chometz Gamur</td>
</tr>
<tr>
<td>state <em>chometz</em>)</td>
<td></td>
</tr>
<tr>
<td>Mayonnaise</td>
<td>Not Chometz Gamur</td>
</tr>
</tbody>
</table>
**CHOMETZ GAMUR/REAL CHOMETZ CHART**

<table>
<thead>
<tr>
<th>PRODUCT</th>
<th>STATUS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Medicine containing chometz</td>
<td>Not Chometz Gamur</td>
</tr>
<tr>
<td>Modified food starch (from unknown source)</td>
<td>Not Chometz Gamur</td>
</tr>
<tr>
<td>Mustard</td>
<td>Not Chometz Gamur</td>
</tr>
<tr>
<td>Oatmeal (Instant, Regular, Baby cereal)</td>
<td>Chometz Gamur</td>
</tr>
<tr>
<td>Pasta</td>
<td>Chometz Gamur</td>
</tr>
<tr>
<td>Pickles</td>
<td>Not Chometz Gamur</td>
</tr>
<tr>
<td>Pretzels</td>
<td>Chometz Gamur</td>
</tr>
<tr>
<td>Rice Krispies (even if contains malt flavor)</td>
<td>Not Chometz Gamur</td>
</tr>
<tr>
<td>Rolled oats</td>
<td>Chometz Gamur</td>
</tr>
<tr>
<td>Salad Dressing</td>
<td>Not Chometz Gamur</td>
</tr>
<tr>
<td>Vanillin/Ethyl Vanillin</td>
<td>Not Chometz Gamur</td>
</tr>
<tr>
<td>Vinegar (from unknown source)</td>
<td>Not Chometz Gamur</td>
</tr>
<tr>
<td>Vitamin tablets containing chometz</td>
<td>Not Chometz Gamur</td>
</tr>
<tr>
<td>Wheat germ</td>
<td>Not Chometz Gamur</td>
</tr>
<tr>
<td>Wheat gluten/Wheat protein (unknown amount in product)</td>
<td>Chometz Gamur</td>
</tr>
<tr>
<td>Whiskey(^7)</td>
<td>Follow family custom(^1)</td>
</tr>
<tr>
<td>Yeast (Baker’s)/Yeast extract</td>
<td>Not Chometz Gamur(^5)</td>
</tr>
<tr>
<td>Yeast (Brewer’s)</td>
<td>Chometz Gamur</td>
</tr>
</tbody>
</table>

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

2a. Kedei 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 kezayis of chometz within 2-4 minutes. However, if one eats Cap ’N Crunch cereal he will not eat a kezayis of chometz fast enough since the amount of chometz in Cap ’N Crunch cereal is relatively minimal.

2b. See Magid Mishnah on Rambam Hilchos Chometz U’Matzah 4:8.

3. These products are not chometz. One may even retain possession on Pesach. Sale is not necessary (mutar behana’a b’Pesach). 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 (mutar behana’a b’Pesach).

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 chometz gamur.

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

See also page 87 for “Understanding Kitniyos - What They Are, What They Aren’t”

<table>
<thead>
<tr>
<th>Kitniyos</th>
<th>Chometz</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anise⁴</td>
<td>Dextrose⁷</td>
</tr>
<tr>
<td>Ascorbic Acid¹,⁷</td>
<td>Emulsifiers³</td>
</tr>
<tr>
<td>Aspartame¹</td>
<td>Fennel⁴,⁶</td>
</tr>
<tr>
<td>Beans (including green beans, edamame, etc.)</td>
<td>Fenugreek²,⁶</td>
</tr>
<tr>
<td>Bean Sprouts</td>
<td>Flavors⁷</td>
</tr>
<tr>
<td>BHA (in corn oil)</td>
<td>Glucose⁷</td>
</tr>
<tr>
<td>BHT (in corn oil)</td>
<td>Guar Gum³</td>
</tr>
<tr>
<td>Buckwheat (Kasha)</td>
<td>Hydrolyzed Vegetable Protein⁷</td>
</tr>
<tr>
<td>Calcium Ascorbate¹,⁷</td>
<td>Isolated Soy Protein</td>
</tr>
<tr>
<td>Canola Oil (Rapeseed)</td>
<td>Isomerized Syrup</td>
</tr>
<tr>
<td>Caraway Seeds²</td>
<td>Lecithin</td>
</tr>
<tr>
<td>Chickpeas</td>
<td>Lentils</td>
</tr>
<tr>
<td>Citric Acid¹,⁷</td>
<td>Maltodextrin¹,⁷</td>
</tr>
<tr>
<td>Confectioners’ Sugar⁷</td>
<td>Millet</td>
</tr>
<tr>
<td>Coriander⁴</td>
<td>MSG⁷</td>
</tr>
<tr>
<td>Corn and Corn Oil</td>
<td>Mustard flour, prepared seeds</td>
</tr>
<tr>
<td>Cumin⁴</td>
<td>NutraSweet¹</td>
</tr>
</tbody>
</table>

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. Mishnah Berura 453:13.
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.
7. Generally kitniyos, possibly chometz, unless specifically produced and certified as Kosher for Pesach.
**BUG CHECKING CHART**

### No Checking Required

<table>
<thead>
<tr>
<th>Item</th>
<th>Image</th>
</tr>
</thead>
<tbody>
<tr>
<td>Artichoke Bottoms</td>
<td>![Image]</td>
</tr>
<tr>
<td>Asparagus, White</td>
<td>![Image]</td>
</tr>
<tr>
<td>Beets</td>
<td>![Image]</td>
</tr>
<tr>
<td>Butternut Squash</td>
<td>![Image]</td>
</tr>
<tr>
<td>Eggplant</td>
<td>![Image]</td>
</tr>
<tr>
<td>Kohlrabi Bulbs</td>
<td>![Image]</td>
</tr>
<tr>
<td>Horseradish</td>
<td>![Image]</td>
</tr>
<tr>
<td>Onions</td>
<td>![Image]</td>
</tr>
<tr>
<td>Parsnips</td>
<td>![Image]</td>
</tr>
<tr>
<td>Peppers</td>
<td>![Image]</td>
</tr>
<tr>
<td>Potatoes</td>
<td>![Image]</td>
</tr>
<tr>
<td>Pumpkins</td>
<td>![Image]</td>
</tr>
<tr>
<td>Radishes</td>
<td>![Image]</td>
</tr>
<tr>
<td>Rutabagas</td>
<td>![Image]</td>
</tr>
<tr>
<td>Tomatoes</td>
<td>![Image]</td>
</tr>
<tr>
<td>Turnips</td>
<td>![Image]</td>
</tr>
<tr>
<td>Zucchini</td>
<td>![Image]</td>
</tr>
</tbody>
</table>

### No Checking Required; Store Properly

These items should be purchased from companies that employ 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.

<table>
<thead>
<tr>
<th>Item</th>
<th>Image</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nuts</td>
<td>![Image]</td>
</tr>
<tr>
<td>Raisins</td>
<td>![Image]</td>
</tr>
</tbody>
</table>

### Rinse Well

1. Wash the produce under a direct stream of water. *
2. No further checking is necessary.
   * For Celery Stalks: Wash while rubbing with your hand or a vegetable brush.

<table>
<thead>
<tr>
<th>Item</th>
<th>Image</th>
</tr>
</thead>
<tbody>
<tr>
<td>Celery Stalks</td>
<td>![Image]</td>
</tr>
<tr>
<td>Endive, Belgian</td>
<td>![Image]</td>
</tr>
<tr>
<td>Grapes</td>
<td>![Image]</td>
</tr>
<tr>
<td>Mushrooms, Button</td>
<td>![Image]</td>
</tr>
<tr>
<td>Mushrooms, Portobello</td>
<td>![Image]</td>
</tr>
</tbody>
</table>

### Visual Check & Thrip Cloth

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.

<table>
<thead>
<tr>
<th>Item</th>
<th>Image</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asparagus</td>
<td>![Image]</td>
</tr>
</tbody>
</table>
BUG CHECKING CHART

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 dishwashing 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 very vigorously in the water.)
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 lightbox 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.

Peel Properly

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.
BUG CHECKING CHART

Visual Check

Look for holes, webbing or insects inside the fruit. See our website for pictures and more detailed instructions. For Leeks and Scallions: Check inside tube and between leaves, as well as outside the tube for leaf-miner trails.

Remove Peel & Rinse

Mites can be found between the layers of the peel.

Garlic

Quinoa

Note: Quinoa requires KFP certification due to concerns of being processed on chometz equipment. 1. Place quinoa in a strainer that won’t allow the quinoa to fall through (approx. 15–25 mesh) 2. Shake over white paper or lightbox for approx. 30 seconds. 3. Inspect paper for insects (specifically booklice).

Soap Wash Only

Blueberries Strawberries

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. Cut off the tops with a little of the flesh of the strawberry.
7. No further checking is required. It is also advisable to inspect samples for presence of scale insects that may be embedded on the outer layer of the berry. We do not recommend using organic, pick-your-own or wild grown blueberries.

Not Recommended

Artichokes Blackberries Brussel Sprouts Edible Flowers Goji Berries Raspberries

Checking is not practical.

TO PURCHASE a lightbox, thrip cloth, loupe, or a color copy of this chart call 410-484-4110 or email info@star-k.org.
The Torah forbids discarding holy objects by throwing them into the trash. Some objects always have kedusha and must be placed in sheimos. Other objects gain kedusha once they are used for a mitzvah and need to be treated with special care. See the chart below to determine whether the object you have needs to be put into sheimos or not.

### YES
- Seforim, whether handwritten, printed, photocopied, or downloaded and printed (e.g., Chumashim, Siddurim, Machzorim, Gemara, etc.).
- Three consecutive words of a posuk from Tanach that have been written in one line, with the intention of quoting the Tanach* (as opposed to a melitza - an incidental use of a common expression, which is not sheimos).
- Quote from Mishna, Midrash, Gemara, Rishonim, Achronim, (or their commentaries), that has been printed or written with the intention of explaining Torah.
- Halachic Material [example- this poster]
- Homework and test papers in Limudei Kodesh subjects are sheimos when containing any of the above.
- Invitations from organizations and individuals that contain parts of pesukim* (The sentence Od Yishama, frequently included in wedding invitations is an exception. It is NOT sheimos as it is a melitza and is not intended to explain the posuk.)
- Mezuzos & Mezuzah Covers
- Fragment of a sefer that got detached, even if there is no writing or print on it.
- Sefer Torah & Sefer Torah Cover
- Tefillin & Tefillin Bag
- Any of the names of Hashem
- Book Cover used for a Sefer
- Material written or printed in English or any other language if they conform with the above rules.

### NO

**THE FOLLOWING ITEMS SHOULD BE BURNED OR WRAPPED IN PLASTIC AND THROWN OUT IN THE GARBAGE:**
- S’chach
- Talis, Talis Bag, Tzitzis (ideally the strings of a Talis and of Tzitzis should be removed and placed in sheimos)
- Esrogim, Lulavim, Hadasim, and Aravos
- Jewish Newspapers, Magazines, Novels, and Biographies which contain secular information. The pages that do contain Torah may be removed and placed into sheimos, or the whole paper may be wrapped in paper and then placed in a plastic cover, kli besoch kli, and placed into the garbage or recycle bin.
- The Hebrew letters- אי״ה (Im Yirtzah Hashem), בעז״ה (B’ezras Hashem), and ב״ה (Baruch Hashem) may be discarded although it is considered an act of piety to tear off those letters and put them into sheimos. The Hebrew letters ב״ד (B’siyata D’shmaya) may definitely be put into the trash.

**THE FOLLOWING ITEM CAN BE THROWN DIRECTLY IN THE GARBAGE:**
- Yarmulke
- Hebrew language books, newspapers, etc. that are completely secular

* The Sheimos or Divrei Torah may be cut away from the paper and buried if so desired.
# COMMON PESACH FOODS AND THEIR BRACHOS

**Rabbi Dovid Heber, STAR-K Kashrus Administrator**

<table>
<thead>
<tr>
<th>FOOD</th>
<th>BRACHA RISHONA</th>
<th>BRACHA ACHARONA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Egg Matzah&lt;sup&gt;5&lt;/sup&gt;</td>
<td>Mezonos&lt;sup&gt;5&lt;/sup&gt;</td>
<td>Al Hamichya&lt;sup&gt;5&lt;/sup&gt;</td>
</tr>
<tr>
<td>Gefilte Fish (with or without matzah meal)</td>
<td>Shebakol</td>
<td>Borei Nefashos</td>
</tr>
<tr>
<td>Grape Juice</td>
<td>Hagafen</td>
<td>Al Hagefen</td>
</tr>
<tr>
<td>Grape Juice mixed with water or other beverages</td>
<td>See Footnote #2</td>
<td>See Footnote #2</td>
</tr>
<tr>
<td>Kneidlach (matzah balls)</td>
<td>Mezonos</td>
<td>Al Hamichya</td>
</tr>
<tr>
<td>Macaroons (from shredded coconut - still <em>nikkar</em>&lt;sup&gt;3&lt;/sup&gt;)</td>
<td>He‘itz</td>
<td>Borei Nefashos</td>
</tr>
<tr>
<td>Macaroons (from ground coconut or paste)</td>
<td>Shebakol</td>
<td>Borei Nefashos</td>
</tr>
<tr>
<td>Matzah (wheat, whole wheat, oat, spelt)</td>
<td>Hamotzi</td>
<td>Birchas Hamazon</td>
</tr>
<tr>
<td>Matzah Brei</td>
<td>See Footnote #4</td>
<td>See Footnote #4</td>
</tr>
<tr>
<td>Matzah Cereal (from matzah meal)</td>
<td>Mezonos</td>
<td>Al Hamichya</td>
</tr>
<tr>
<td>Matzah Kugel/Stuffing</td>
<td>Mezonos</td>
<td>Al Hamichya</td>
</tr>
<tr>
<td>Matzah Lasagna&lt;sup&gt;7&lt;/sup&gt;</td>
<td>Hamotzi</td>
<td>Birchas Hamazon</td>
</tr>
<tr>
<td>Matzah Meal Cake</td>
<td>Mezonos&lt;sup&gt;10&lt;/sup&gt;</td>
<td>Al Hamichya</td>
</tr>
<tr>
<td>Matzah Meal Rolls&lt;sup&gt;8&lt;/sup&gt;</td>
<td>Mezonos</td>
<td>Al Hamichya</td>
</tr>
<tr>
<td>Matzah Pizza&lt;sup&gt;7&lt;/sup&gt;</td>
<td>Hamotzi</td>
<td>Birchas Hamazon</td>
</tr>
<tr>
<td>Nut Flour Cake (e.g., made from almond flour etc.)</td>
<td>Shebakol&lt;sup&gt;11&lt;/sup&gt;</td>
<td>Borei Nefashos</td>
</tr>
<tr>
<td>Potato Kugel (made from shredded potatoes - still <em>nikkar</em>&lt;sup&gt;3&lt;/sup&gt;)</td>
<td>Ho‘adama</td>
<td>Borei Nefashos</td>
</tr>
<tr>
<td>Potato Kugel (from potatoes ground into a pudding-like substance so potatoes are no longer <em>nikkar</em>&lt;sup&gt;3&lt;/sup&gt;)</td>
<td>Shebakol</td>
<td>Borei Nefashos</td>
</tr>
<tr>
<td>Potato Starch Cake</td>
<td>Shebakol&lt;sup&gt;11&lt;/sup&gt;</td>
<td>Borei Nefashos</td>
</tr>
<tr>
<td>Quinoa (cooked)&lt;sup&gt;9&lt;/sup&gt;</td>
<td>Ho‘adama</td>
<td>Borei Nefashos</td>
</tr>
<tr>
<td>Quinoa Flour Products (e.g., quinoa cake and cookies, quinoa pancakes)</td>
<td>Shebakol</td>
<td>Borei Nefashos</td>
</tr>
<tr>
<td>Teiglach (matzah meal cooked in sweet syrup)</td>
<td>Mezonos</td>
<td>Al Hamichya</td>
</tr>
<tr>
<td>Wine</td>
<td>Hagafen</td>
<td>Al Hagefen</td>
</tr>
</tbody>
</table>

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<sup>1</sup> See footnotes #1 and #6.
<sup>2</sup> See Footnote #2.
<sup>3</sup> Still *nikkar*.
<sup>4</sup> See Footnote #4.
<sup>5</sup> Includes matzah balls.
<sup>6</sup> See footnotes #1 and #6.
<sup>7</sup> See Footnote #7.
<sup>8</sup> See Footnote #8.
<sup>9</sup> See Footnote #9.
<sup>10</sup> See Footnote #10.
Footnotes to Common Pesach Foods and Their Brochos Chart

1. A **bracha acharona** is recited when drinking at least a **revi’is** (3.8 fl. oz.) within a 30 second span. If one drank more than 1.0 fl. oz. (**kezayis** according to some opinions) and less than 3.8 fl. oz. (and cannot drink more) even within a 30 second span, a **bracha acharona** is not recited. However, if one also requires an **Al Hamichya** or **Al Ha’eitz** at this time, one can also include **Al Hagefen**. See Mishnah Berurah [M.B.] 208:82.

2. This depends on the percentage of grape juice. If there is a majority (**rov**) of grape juice (51%), recite **Hagafen/Al Hagefen**. However, if the mixture is **rov** water (or **rov** of another beverage, such as apple juice) the **bracha** depends on various factors. See Rama 202:1, M.B. & Biur Halacha. Consult a **rav**.

3. **Nikkar** means it is still noticeable. Typically, shredded coconut or grated potatoes are considered “**nikkar**” and the original **bracha** is retained. However, if finely ground or processed the original form is no longer “**nikkar**” and the **bracha** 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 **kezayis**. (The fact that they are reformed into a **kezayis** is irrelevant). The halacha is as follows: If the pieces of matzah were boiled in water (or submerged into a **kli rishon**), or the matzah is no longer **nikkar** (e.g., fried in oil with eggs), one recites **Mezonos/Al Hamichya**. If, however, the matzah meal was not boiled but only pan fried with no oil or butter, and the matzah is still **nikkar**, one recites **Hamotzi/Birchas Hamazon**. See Shulchan Aruch Orach Chaim [S.A. O.C.] 168:10 & M.B.

5. Egg matzah and **matzah ashira** 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 **bracha rishona** is **Mezonos** and the **bracha acharona** is **Al Hamichya**. However, if one is kovea seuda on it (e.g., as part of a full meal) recite **Hamotzi** and **Birchas Hamazon**. See Rama O.C. 562:4.

6. The **bracha acharona** on wine and grape juice produced in Israel ends with the words “**v’al pri gafna**” (instead of “**v’al pri hagafen**”). See Birkei Yosef O.C. 208:58.

7. We assume the pieces of matzah are still **nikkar** as matzah, or at least one piece of matzah, remained a **kezayis**. 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.

9. Quinoa may need to be checked for possible insect infestation. See www.star-k.org.

10. If matzah meal cake is eaten for dessert at the end of a meal that began with matzah/ **Hamotzi**, no **bracha** is recited on the cake.

11. If potato starch cake (or any other **Shebakol**“cake” e.g., made from almond flour) is eaten for dessert at the end of a meal that began with matzah/ **Hamotzi**, a **Shebakol** is recited.
### Buying Chometz After Pesach Chart

**Halachos Regarding Chometz She’avar Olov HaPesach**

Rabbi Dovid Heber, STAR-K Kashrus Administrator

The following chart offers guidelines for products that are chometz she’avar olov haPesach. “Prohibited” next to a product indicates the product is subject to the halachos of chometz she’avar olov haPesach - the prohibition of consuming or deriving benefit from chometz that was owned by a Jew during Pesach. Therefore, after Pesach, one may not purchase such products from a Jewish owned store whose owner did not properly sell his chometz before Pesach. “Allowed” next to a product indicates the product is not subject to the halachos of chometz she’avar olov haPesach. These products may be purchased at any store after Pesach.

<table>
<thead>
<tr>
<th>PRODUCT</th>
<th>POST-PESACH STATUS IF OWNED BY A JEW DURING PESACH</th>
</tr>
</thead>
<tbody>
<tr>
<td>Barley (if pearled, raw and packaged)</td>
<td>Allowed</td>
</tr>
<tr>
<td>Beer</td>
<td>Prohibited</td>
</tr>
<tr>
<td>Bran (Wheat, Oat)</td>
<td>Prohibited</td>
</tr>
<tr>
<td>Bread /cake/cookies</td>
<td>Prohibited</td>
</tr>
<tr>
<td>Cereal with primary ingredient of wheat, oats or barley</td>
<td>Prohibited</td>
</tr>
<tr>
<td>Chometz content is more than a kezayis.</td>
<td>Prohibited</td>
</tr>
<tr>
<td>Chometz content in entire package is less than a kezayis but is greater than 1/60 of the cooked product (e.g., Corn Flakes cereal)</td>
<td>Prohibited</td>
</tr>
<tr>
<td>Chometz content in entire package is less than a kezayis but is greater than 1/60 of the uncooked product</td>
<td>Allowed</td>
</tr>
<tr>
<td>Chometz content is less than 1/60 of the product</td>
<td>Allowed</td>
</tr>
<tr>
<td>Chometz Nokshe (e.g., chometz glue)</td>
<td>Prohibited</td>
</tr>
<tr>
<td>Chometz products non-edible even for canine consumption</td>
<td>Allowed</td>
</tr>
<tr>
<td>Condiments containing vinegar (ketchup, mayonnaise, mustard, pickles)</td>
<td>Allowed</td>
</tr>
<tr>
<td>Corn Flakes (brands that contain malt flavor – e.g., Kellogg’s)</td>
<td>Prohibited</td>
</tr>
<tr>
<td>Cookies</td>
<td>Prohibited</td>
</tr>
<tr>
<td>Cosmetics</td>
<td>Allowed</td>
</tr>
<tr>
<td>Couscous</td>
<td>Prohibited</td>
</tr>
<tr>
<td>Detergents</td>
<td>Allowed</td>
</tr>
<tr>
<td>Extracts</td>
<td>Allowed</td>
</tr>
<tr>
<td>Flour (including whole wheat flour or if contains malted barley)</td>
<td>Allowed(^1)</td>
</tr>
<tr>
<td>Food coloring</td>
<td>Allowed</td>
</tr>
</tbody>
</table>

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 chometz gamur.
BUYING CHOMETZ AFTER PESACH CHART

**Halachos Regarding Chometz She’avar Olov HaPesach**

<table>
<thead>
<tr>
<th>PRODUCT</th>
<th>POST-PESACH STATUS IF OWNED BY A JEW DURING PESACH</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gefilte fish (that contains chometz or non-KFP matzah meal)</td>
<td>Prohibited</td>
</tr>
<tr>
<td>Ketchup</td>
<td>Allowed</td>
</tr>
<tr>
<td>Kitniyos</td>
<td>Allowed</td>
</tr>
<tr>
<td>Malt extract in product (e.g., Rice Krispies, Corn Flakes)</td>
<td>Prohibited</td>
</tr>
<tr>
<td>Maltodextrin (from unknown source)</td>
<td>Allowed</td>
</tr>
<tr>
<td>Maltose (in product)</td>
<td>Prohibited</td>
</tr>
<tr>
<td>Matzah and matzah meal (not certified for Pesach)</td>
<td>Prohibited</td>
</tr>
<tr>
<td>Mayonnaise</td>
<td>Allowed</td>
</tr>
<tr>
<td>Medicine containing chometz</td>
<td>Allowed</td>
</tr>
<tr>
<td>Modified food starch (from unknown source)</td>
<td>Allowed</td>
</tr>
<tr>
<td>Mustard</td>
<td>Allowed</td>
</tr>
<tr>
<td>Oatmeal (instant, regular, baby cereal)</td>
<td>Prohibited</td>
</tr>
<tr>
<td>Pasta</td>
<td>Prohibited</td>
</tr>
<tr>
<td>Pickles</td>
<td>Allowed</td>
</tr>
<tr>
<td>Pretzels</td>
<td>Prohibited</td>
</tr>
<tr>
<td>Processed on chometz equipment with no chometz content in product (if it was not known to have been processed on Pesach)</td>
<td>Allowed</td>
</tr>
<tr>
<td>Rice Krispies (brands that contain malt flavor - e.g., Kellogg's)</td>
<td>Prohibited</td>
</tr>
<tr>
<td>Rolled oats</td>
<td>Prohibited</td>
</tr>
<tr>
<td>Salad Dressing</td>
<td>Allowed</td>
</tr>
<tr>
<td>Slurpees</td>
<td>Allowed</td>
</tr>
<tr>
<td>Soy Sauce (containing wheat)</td>
<td>Prohibited</td>
</tr>
<tr>
<td>Vanillin and Ethyl Vanillin</td>
<td>Allowed</td>
</tr>
<tr>
<td>Vinegar (from unknown sources)</td>
<td>Allowed</td>
</tr>
<tr>
<td>Vitamin tablets containing chometz</td>
<td>Allowed</td>
</tr>
<tr>
<td>Wheat germ</td>
<td>Prohibited</td>
</tr>
<tr>
<td>Wheat gluten or wheat protein (unknown amount in product)</td>
<td>Prohibited</td>
</tr>
<tr>
<td>Whiskey(^2)</td>
<td>Prohibited</td>
</tr>
<tr>
<td>Yeast (Baker's)</td>
<td>Allowed</td>
</tr>
<tr>
<td>Yeast extract</td>
<td>Allowed</td>
</tr>
</tbody>
</table>

2. This includes bourbon, rye, liquor, gin, scotch, and whiskey (unless they are certified for Pesach or are known to be from non-chometz sources).
IMPORTANT TEVILAS KEILIM REMINDER:

Consumers who were unable to tovel their new keilim before Pesach last year were advised to be mafkir (make ownerless) them to exempt them from tevila. This was a special leniency due to COVID-19, since many mikvaos were closed.

This year, before using these keilim, one should ‘reacquire’ them by picking them up and then tovel them (with a bracha, if required).
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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 mibatechhem, 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.

When possible, it is preferable for a person knowledgeable in the laws of kashering to be present during the kashering process. Kasherling must be finished before the latest time to burn the chometz (see page 33). If kashering was not done before this time, consult your rav. For Kasherling Safety Tips from Hatzalah, see page 59.

### Kasherling Methods

Kasherling methods can be broadly grouped into one of the following categories:

<table>
<thead>
<tr>
<th>Method</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Libun Gamur</td>
<td>Heating metal to a glow</td>
</tr>
<tr>
<td>Libun Kal</td>
<td>Heating metal above the temperature that will burn paper</td>
</tr>
<tr>
<td>Hagola</td>
<td>Purging through immersion in hot water</td>
</tr>
<tr>
<td>Iruy Roschin</td>
<td>Purging through a hot water pour</td>
</tr>
<tr>
<td>Miluy V’Iruy</td>
<td>Soaking</td>
</tr>
</tbody>
</table>

It is important to note that where _libun kal_ helps, certainly _libun gamur_ is good; where _hagola_ helps, surely _libun kal_ is good; and where _iruy_ helps, certainly _hagola_ and _libun_ help.
We will now discuss how to properly *kasher* or prepare kitchen appliances and cookware for Pesach using one of the above-described *kashering* methods.

**Kashering the Oven**

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. This includes the oven, cooktop, and broiler.

**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 *libun kal*. The requirement of *libun 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 *libun kal* is required for the oven racks, since it is usual to cook food in a pan and not directly on the racks themselves.

**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.

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 kashed 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.

Oven Hoods and Exhaust Fans

Hoods and exhaust fan filters should be cleaned and free of any food residue.

Broiler and Broiler Pan

The broiler pan cannot be kashed 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 the use of a blowtorch (but only by qualified and experienced individuals). It is recommended they do this in a darkened room to more easily observe when the metal is glowing. An alternative method is to replace the broiler pan.

The empty broiler cavity must then be kashed 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.

Warming Drawers

Warming drawers cannot be kashed because the heat setting does not reach high enough to constitute libun. The warming drawer should be cleaned, sealed, and not used during Pesach.

Microwave Ovens

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 turntable with a ¼” Styrofoam board.

Microwave ovens that have a convection or browning feature must be *kasher*ed using the convection and/or browning mode. The *kasher*ing method used would be *libun 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 *kasher*ing. One should then test the convection microwave to see if it reaches the required heat for *libun 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. If the paper is singed, the convection microwave has been heated sufficiently for *libun kal* and can be considered *kasher*ed. Many models fail the test because their settings do not allow the microwave to become hot enough for *kasher*ing. If this is the case, the microwave should be cleaned, sealed, and not used during Pesach.

**Kasher*ing 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 *kasher*ed simultaneously with the oven. (If *kasher*ing 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 *kasher*ed. The burners do not require *kasher*ing or covering but should be cleaned.

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1. והלע קרוש אא וخلاص אא וולש פורントך אא וינפהו ולחו ווחבמ אא וילו קרט רוש שך לם רוחש

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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 and off 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 ze’i’a (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 or baking.

**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.

**Sensi-Temp Burner**

To kasher a Sensi-Temp burner for Pesach, remove the burner from the range top by lifting it up halfway to vertical and pulling it out. Clean it well and wait 24 hours. Once that time has elapsed, pour boiling water over the sensor, which is located in the middle of the burner. Insert the burner back into its socket by reversing the extraction steps. Turn the burner on to its maximum setting until it glows (about 2 minutes).

**Electric Cooktop with Glass Surface**

Kashering a glass-ceramic electric 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 Passover. 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 cooktop, 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.) There are stovetop heat diffusers made specifically for glass stovetops that will serve the same purpose. Caution should be taken to obtain one that will not harm the surface. 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.

**Gas Cooktop with a Glass Surface**

For gas stovetops with a glass surface, one may kasher the grates by putting them into the oven with libun 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 kashing and may not be used on Pesach.

**Induction Cooktop**

Before kashering an induction cooktop, it must be thoroughly cleaned and then left unused for at least 24 hours. The cooktop then requires iruy roshin. (Refer to instructions below for kashering a stainless steel sink by using iruy roschin.)

Note: Induction cooktops are not permitted to be used on Shabbos and Yom Tov.

**Kashering Barbecue Grills**

Note: Kashing a grill can be dangerous and should only be performed by competent individuals.

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

**Kashering Metal Utensils**

Metal utensils (e.g., stainless steel/cast iron/aluminum serveware; silver/pewter bechers/Kiddush cups) that have been used for cooking, serving, eating, or washed with 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 l’Pesach pot of water heated to a rolling boil. A rolling boil should be maintained while the vessel is immersed.

**NOTE:** Follow these steps with care! 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 kasher 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 kasher ed 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 l’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 l’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 kashing 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 again after kashering if it is intended for Pesach use.

**EXTRA BONUS:** After this kashering process has taken place, the status of these newly kasher ed utensils may be changed from milchig to fleishig or vice versa, or pareve.
KASHERING / PREPARING KITCHEN SINKS FOR USE ON PESACH

Sinks are generally made from either stainless steel, granite composite, china, porcelain enamel, or man-made materials such as Corian.

Stainless Steel Sinks

Can be kashered using iruy roschin, as follows: 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. Kashing 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 kashing kettle will need to be refilled a few times before kashing can be completed. After kashing, 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

These sinks cannot be kashered and 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

These 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. Many 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) and is considered Kosher l’Pesach. However, only a qualified contractor should attempt this procedure.
Pure Granite (not granite composite), Marble, Stainless Steel, or Metal may be kashered through iruy roshcin. Wood may also be kashered through iruy roshcin if it has a smooth surface.

Iruy rochsin is accomplished by pouring boiling hot water over every part of the clean countertop. Actual water is needed to kasher, not steam. A steam machine may be used if it boils water and sprays it onto the countertops. However, if the steamer only produces steam and not actual boiling water, it cannot be used to kasher, even if the steam is hotter than 212°F. STAR-K has tested many models of steamers available commercially and has found that almost all of them will only produce hot steam and not boiling water. One method of iruy rochsin is to spray or pour a small amount of hot water on the counter and then use a hot iron or heated cast iron plate on top of the water which will [re-]boil it on contact. However, this is dangerous and should only be performed by competent individuals.

**KASHERING GLASS DRINKWARE**

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. Arcoroc and Corelle should be treated similar to glass for kashering purposes.

In general, kashering glasses is recommended only in cases of difficulty. Wherever glasses are readily available for purchase, special glasses for Pesach are preferable.

For other items or questions, feel free to call or email the STAR-K Institute of Halacha at 410.484.4110 or halacha@star-k.org.

See also page 56 for How to Clean/Kasher Kitchen Items for Pesach Checklist.
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 *Tarah* term for the using or fermentation of barley, rye, oats, wheat, and spelt is “*chimutz;*” the term given for of *kitniyos* is “*sirchan.*”

The *Bais Yosef* permits *kitniyos* on Pesach, while the *Rama* rules that *kitniyos* are forbidden. Hence, Sephardim consume *kitniyos* on Pesach while Ashkenazim follow the *Rama’s psak*, which does not permit the consumption of *kitniyos* on Pesach.

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

**Reasons for Prohibition**

Why are *kitniyos* forbidden for consumption on Pesach? The Mishnah Berurah 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 *Rama* 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 sfeika*, 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: tamdan, 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),3 the basic ingredient of cream of tartar.4 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.5 The Chasam Sofer and the Chok Yaakov rule that since there is a complete transformation from grape

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1. It is interesting to note that the shaila was raised by the gadol hador, Harav Aharon Leib Shteinman, z’t”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. Referring to the crystals of potassium bitartrate resulting from the process of fermenting grape juice. Y.D. 123:16 (See Gilyon Maharsba ibid).

4. Y.D. 123:16

5. Piskei Teshuva (Y.D.) 123:20
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.\(^6\) 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.\(^7\)

The fundamental reasoning of the Chasam Sofer and the Chok Yaakov permitting the newly transformed grape seed oil provides the basis for permitting \textit{kitniyos shenishtanu}.

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

Today, with the emergence of dynamic Sephardic communities and a heightened demand for \textit{kitniyot}-based products, more and more of these types of products are appearing on the Kosher for Passover shelves. These products declare “\textit{l'ochlei kitniyot} - Kosher for Passover for those who consume \textit{kitniyot} on Passover”. The STAR-K has developed a KFP program for the Sephardic community and those products that may be consumed “\textit{l'ochlei kitniyot}” bear a STAR-S P.

\textbf{Quinoa}

It was determined that quinoa is \textit{Kosher l'Pesach}. It is not related to millet, rice or the \textit{chameishes minei dagan}, five types of grain products. Quinoa is a member of the amaranth family. STAR-K tested quinoa to see if it would rise. The result was \textit{sirchan}, as termed by Chazal, which means the quinoa decayed and did not rise. Furthermore, quinoa’s growth does not resemble \textit{kitniyos} and, as cited in \textit{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 on Pesach only with reliable Kosher for Passover approval.

\begin{center}
\textit{See also page 67 for Handy Kitniyos Chart}
\end{center}

\begin{footnotes}
\item[6.] \textit{Sh"UT Chelkas Yaakov Y.D. S50}
\item[7.] יומ הפך את עיקב שמכי תופ"ד דבר ש ¶ועשתה לדביר והודה הזור.
\end{footnotes}
**BEDIKAS CHOMETZ GUIDELINES**

*Rabbi Mordechai Frankel, Director, The Institute of Halacha 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 *bedika* 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 *bedika* can be done all night. *Bedi’eved*, if he did not perform the *bedika* 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 *bedika* on his behalf.\(^3\) If he leaves his house within thirty days of Pesach, and is not planning to return and conduct a *bedika* or have someone else perform a *bedika* for him, then he should do *bedikas chometz* without reciting a *bracha* 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 *bitul* 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 *bedika* 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 fulfill the mitzvah of *bedikas chometz*.\(^7\) (If it is his custom not to sell *chometz gamur*, then he should make sure that there is no *chometz gamur* in the other rooms). If guests will be staying in the house during Pesach and will be using some of the rooms, those rooms must be checked for *chometz*.

\(^{1}\) M.B. 431:1. Also see *Halichos Shlomo* (Pesach 5:10) quoting Rav Shlomo Zalman Auerbach, zt”l.

\(^{2}\) M.B. 433:1 and M.B. 433:2

\(^{3}\) M.B. 432:8, 436:1. See there and *Aruch HaShulchan* 437:7 regarding appointing a woman.

\(^{4}\) S.A. 436:1


\(^{6}\) See M.B. 436:32. Rav Shlomo Zalman Auerbach states that the prevalent custom is to be lenient (*Halichos Shlomo* Pesach page 101).

\(^{7}\) Similar to S.A. HaGra”z 433:7 who states that one may be *boded* other rooms earlier and leave one room for *bedika* on the night of the 14th.
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 bedika on the house himself and leave one area for the guests to be bodek. People staying at a hotel for Pesach should perform a bedika on their room. If they arrive on the day of the 14th of Nissan, a bedika should be done at that time. A bracha is not recited over the bedika of a hotel room. 8

One should not begin any melacha within half an hour before tzeis hakochavim on the night of bedikas chometz. He should not eat a beitza 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 bedika. 9 He could daven Maariv before the bedika, although if he always daven at a specific later time he can perform the bedika first and daven at that time. 10

When performing bedikas chometz, one should search his house for any edible crumbs of chometz. 11 Mei’ikar 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

8. Heard from Rav Moshe Heinemann, shlit”a, that since the room is cleaned before one’s arrival it could be argued that it is a mokom she’ein machnisin bo chometz. See also https://www.star-k.org/articles/kashrus-kurrents/105/the-travelers-halachic-guide-to-hotels
9. S.A. 331:2 and M.B there.
10. See M.B. 331:8. The Chazon Ish and the Steipler Gaon checked after Maariv (Orchos Rabbeinu vol. 2 page 1). Similarly, Rav Moshe Feinstein, zt”l, said that one should daven Maariv immediately after tzeis hakochavim and be bodek after that (Shmaiteta De’Moshe – Shemvos Moshe 431:2).
11. The implication of S.H. 433:33 is that it is unnecessary to check for crumbs, as noted in Halichos Shlomo (Pesach page 103). However, the Chayei Odom 119:6 states the Chazal necessitated checking even for crumbs, due to the concern that one may come to eat them on Pesach. Rav Elyashiv, zt”l, writes that the custom follows the Chayei Odom (Ashrei Ha’Ish O.C. vol. 3 page 358).
12. The M.B. 442:33 writes that, according to all opinions, soiled chometz (metunaf ketzas) which is smaller than a kezayis does not need to be disposed of. See also M.B. 444:15.
13. The Rosh (Pesachim 3:2) writes “Yisroel are kedosim and scrub away even the smallest amount of chometz”, S.A. 442:6 mentions a custom to scrub the walls, and M.B. 442:28 writes that one should not mock this custom by arguing that it is an unnecessary stringency. Rav Elyashiv (Ashrei Ha’Ish O.C. vol. 3 page 355) writes that cracks and crevices that may contain chometz which cannot be cleaned should be splashed with material that will render the chometz inedible to even a dog.
14. The Maaseh Rav #178 states that the Gra would check his sefarim for chometz, and this is also the opinion of the Chazon Ish O.C. 116:18. Rav Elyashiv (Ashrei Ha’Ish O.C. vol. 3 page
The bedika should be conducted by the light of a candle with a single wick.\textsuperscript{15} Some have the custom to turn off the house lights during the bedika;\textsuperscript{16} others leave them on, using both the house lights and a candle to conduct the search.\textsuperscript{17} The prevailing custom is for ten pieces of bread to be placed in different areas of the house before the bedika\textsuperscript{18} (although some do not have this minhag).\textsuperscript{19} Some people take care that each piece is smaller than a kezayis,\textsuperscript{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 bedika could position the pieces of bread, but it is customary for another member of the household to do so.\textsuperscript{21} One may use a flashlight to aid in the search.\textsuperscript{22}

For the purposes of this article, we will assume that the reader is familiar with the process of bedikas chometz. Among other areas, one should remember to check clothing pockets, handbags, strollers, car seats, children’s knapsacks, clothing, and Creatures. Rav Moshe Feinstein (Shmaiteta De’Moshe – Shemuos Moshe 433:3) and Rav Shlomo Zalman Auerbach (Halichos Shlomo Pesach 5:6) ruled similarly.

\textsuperscript{355}) writes that one is not obligated to check sefarim, although one should not place unchecked sefarim on the table on Pesach due to the concern that a crumb of chometz may fall into one’s food. Rav Moshe Feinstein (Shmaiteta De’Moshe – Shemuos Moshe 433:3) and Rav Shlomo Zalman Auerbach (Halichos Shlomo Pesach 5:6) ruled similarly.


16. The sefer Bedikas Chometza U’biyuro page 185 footnote 35 writes the this was the custom of the Brisker Rav. Teshuvos Shevet HaLevi 1:136 writes that he usually checked by the light of a candle only, but he switched on the house lights if it helped with the bedika.

17. This was the custom of the Steipler Gaon (Orchos Rabeinu vol. 2 page 2) and Rav Moshe Feinstein (Shmaiteta De’Moshe – Shemuos Moshe 433:1). Rav Shlomo Zalman Auerbach (Halichos Shlomo Pesach page 110) also held that it is not necessary to turn off the house lights during the bedika. Similarly, Rav Elyashiv (Ashrei Ha’Ish O.C. vol. 3 page 361) held that it is unnecessary to turn off electric lights as they enhance the bedika, but he added that one should not change from the established custom to use a candle as well. See further Hilchos Chag Be’chag, Pesach page 79.


19. The Gra siman 442 paskens that it is not necessary to put out pieces of bread, and the Chayei Odom 119:22 similarly states that one does not need to concern oneself. S.H. 432:11 writes that according to the Taz it is better not to put out pieces of bread, as they may get lost. The Chazon Ish did not put out pieces of bread (Orchos Rabbeinu vol. 2 page 2), and neither did Rav Moshe Feinstein (Shmaiteta De’Moshe – Shemuos Moshe 432:2).

20. Shaarei Teshuva, end of siman 432

21. The Steipler Gaon would place the pieces of bread himself (Orchos Rabbeinu vol. 2 page 2). Rav Elyashiv also did so (Ashrei Ha’Ish O.C. vol. 3 page 360). However, custom is that other members of the household place the pieces of bread, as indicated by the Rama 332:2 who states that the custom is to place the bread in various locations for the bodek to find. This also seems clear from the Chok Yaakov 332:14.

22. According to Rav Elyashiv (Ashrei Ha’Ish vol. 3 page 361) it is permitted to check with a thin flashlight that shines into cracks and crevices well, but one should ideally not change the custom to use a candle unless one is checking an area which is hard to examine with a candle. Rav Shlomo Zalman Auerbach (Halichos Shlomo Pesach page 110) and Rav Moshe Feinstein (Shmaiteta De’Moshe – Shemuos Moshe 432:2) held similarly.
pet cages, fish tanks, pet and fish food, cars and garages. One should ensure that vacuum bags containing *chometz* are discarded and that garbage cans are cleaned. Areas which were thoroughly cleaned beforehand do not need to be scrutinized at the time of *bedikas chometz*. For example, clothing pockets which were cleaned well and checked beforehand do not need to be rechecked during *bedikas chometz*. However, the person conducting the *bedika* should inquire and verify that all the pockets were, in fact, cleaned. One should remove or sell all *chometz* at his workplace. If he owns the workplace, he should perform *bedikas chometz*, preferably on the night of the 14th of Nissan.

One is not obligated to move a heavy piece of furniture to check behind it for *chometz*. However, if it is known that *chometz* is present it is customary to remove it if possible. One is not obligated to check areas of the house into which *chometz* is never brought. However, those areas do need to be checked if children live in the house and could reach them.

One should not speak between the bracha and the beginning of the *bedika*. During the *bedika*, one should only speak about things related to the search. If one did speak about non-related matters after starting the *bedika* he does not repeat the bracha. If he goes to the bathroom during the *bedika*, he may recite Asher Yatzar. At the conclusion of the *bedika*, Kol Chamira should be recited.

23. See *Aishel Avraham* of Butchatch 434:1 and *Maharsham* in *Daas Torah* 433:2.

24. According to the Chazon Ish, if one has checked pockets well for Pesach and was careful not to put any *chometz* into them after that, they can be considered a *mokom she‘ein machnisim bo chometz* (*Orchos Rabbeinu* vol. 2 page 5).

25. According to Rav Shlomo Zalman Auerbach (*Halichos Shlomo Pesach* 5:1), the obligation to check for *chometz* on the night of the 14th remains in force even though nowadays we clean the house well beforehand. However, it is not necessary for the *bodek* to recheck everything. Rather, he should ascertain that every spot has, in fact, already been cleaned. Rav Elyashiv (*Ashrei Ha’Ish* vol. 3 pages 335-337) writes similarly.

26. It can be considered a *mokom she‘ein machnisim bo chometz*.

27. See S.A. *HaGra“z* 433:19 that if *chometz* falls under the floorboards of the house it is not necessary to lift them up in order to clean underneath them, and it is sufficient for him to be *mevatel* the *chometz*. Nevertheless, Rav Heinemann says that it is customary, if possible, to clean out the *chometz*. Furthermore, if it is possible for a dog to dig out the *chometz* then it may be necessary *me‘ikar hadin* to do so, see S.A. 433:8 and S.A. *HaGra“z* Kuntres Achron there.

28. S.A. 433:3 and M.B. 433:19

29. S.A. 432:1 and M.B. there.

A GUIDE TO EREV PESACH THAT OCCURS ON SHABBOS

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Note: This article was originally written for Kashrus Kurrents 2001 and revised for the 2021 Passover Guide. The halachos apply whenever Erev Pesach falls on Shabbos. The next occurrences will take place in 2025 and then not again until 2045.

Many of us are quite familiar with the regular Erev Pesach routine: The bechorim go to a siyum, the chometz is burned, and we prepare for the Seder. However, every so often,1 Erev Pesach occurs on Shabbos and we must modify our routine. Let us review the halachos of Shabbos Erev Pesach.

Thursday – Taanis Bechorim/Bedikas Chometz

On a regular Erev Pesach the first-born males (bechorim) are obligated to fast. This year the fast is pushed back to Thursday. Those bechorim who do not wish to fast should attend a siyum. Thursday night after tzeis hakochavim (when it gets dark), one should immediately perform bedikas chometz. A bracha and Kol Chamira (same as usual) are recited.

Friday – Erev Shabbos

Chometz which is necessary for Friday night and Shabbos morning meals should be placed in a disposable container away from all Pesach food. Although chometz may be purchased and eaten all day Friday, the custom is to sell and burn the chometz before the sof zman biur chometz (i.e., end of the 5th halachic hour of the day) corresponding to when that time occurs on the actual day of Erev Pesach. Burning it later could lead to confusion in subsequent years. Kol Chamira is not recited at the time of burning. All keilim should l’chatchila be kashered by this time. Bedi’eved one could kasher keilim until candle lighting on Friday.

The following preparations for the Seder should be made on Erev Shabbos: Roast the egg and z’roa, check and clean lettuce leaves, chop the nuts for the charoses, and grate the horseradish. Food cooked for Shabbos and Yom Tov should be kosher l’Pesach and cooked in Pesach pots.

After chatzos (midday) on a regular Erev Pesach, one may not perform various melachos (e.g., shaving, doing laundry).2 These halachos do not apply this year since Erev Shabbos is not actually Erev Pesach.

1. This occurs on average once every nine years, as frequently as every three years (e.g., 2005 and 2008), and as infrequently as every 20 years. For example, it did not occur between 1954 and 1974.

2. For a complete discussion, see “The Busiest Day of the Year: The Laws of Erev Pesach” at www.star-k.org.
**Friday Evening and Shabbos Day**

Except for *Hamotzi*, all meals should be eaten on *Pesachdig* utensils. These utensils should not be brought to the table until after all crumbs have been cleared away. Alternatively, one may use disposable utensils.

The procedure for *Hamotzi* for all Shabbos meals is as follows:

- Place the *lechem mishneḥ* on tissues or paper napkins on the table. No Kosher l’*Pesach* utensils should be on the table with the rolls.
- Eat the rolls carefully over tissues/napkins, so that any remaining crumbs can be wrapped in the tissues and flushed or shaken out of the napkins and flushed.
- It is advisable to use small fresh rolls for *lechem mishneḥ* (fresh rolls make fewer crumbs).
- Clear the table of all *chometz*.
- Discard all disposable items (e.g., plastic tablecloth, plates) used with *chometz* into a trash can.
- Serve the rest of the Kosher l’*Pesach* meal on *Pesachdig* or disposable dishes.
- For children who may leave crumbs, egg matzah may be substituted. Because the *bracha* on egg matzah is a matter of dispute, adults should use rolls for *lechem mishneḥ*.
- After making *Hamotzi* and eating more than a *kebeia* (i.e., more than two *kezeisim*) of the roll, adults may eat egg matzah until the *sof zman achilas chometz*.
- On Shabbos Erev Pesach, regular matzah may not be eaten by anyone except children under six.

If one is concerned with eating any bread indoors, one may eat outdoors on the porch or in the backyard (if it is permissible to carry – i.e., within a *reshus hayachid*). Recite *Hamotzi*, eat the rolls, then sweep the crumbs off the table and off the porch. One may not sweep the crumbs into the wind or out of an *eruv*. Alternatively, eat over tissues or napkins and flush as above. One may finish the meal inside. *Birchas Hamazon* should *l’chatchila* be recited where the bread was eaten.

**Shabbos Morning Meal**

*Shacharis* on Shabbos morning should be scheduled earlier than usual because one must recite *Hamotzi* on *lechem mishneḥ* and finish all bread before the *sof zman achilas chometz* (i.e., end of the 4th halachic hour of the day).

After disposing of all *chometz*, one must recite the same *Kol Chamira* that is usually said when burning the *chometz*. This must be done before the *sof zman biur chometz* (end of the 5th halachic hour). It is recited even if it was already recited by mistake on Friday at the time of *biur chometz*.

One may continue his Kosher l’*Pesach* meal and recite *Birchas Hamazon* after these times.
Shabbos Afternoon Meal

During seuda shlishis on an ordinary Shabbos, one must have lechem mishneh and l’chatzila eat more than a kebeia (i.e., more than two kezeisim) of bread after the time of Mincha Gedola (1/2 halachic hour after chatzos/midday). On this Shabbos, one may not eat bread or matzah at this time. What is the solution?

One should eat “other foods” during the afternoon meal, such as fish, fruits or Shehakol cakes (cakes made only from potato starch) any time between Mincha Gedola and sunset. However, if one eats these foods after the beginning of the tenth hour, one should be especially careful not eat too much thereby diminishing his appetite for the Seder.

For those who follow the custom of eating gebroks on Pesach, cooked products containing matzah meal (e.g., kneidelach) may be eaten if they are consumed before the 10th hour of the day. Baked matzah meal products, including cakes, may not be eaten anytime during the day.3

Splitting the Morning Meal

If time permits, it is preferable to “split the morning meal” by doing the following:

- Recite Hamotzi and eat more than a kebeia from the rolls.
- Recite Birchas Hamazon and take a walk outside.
- Then, wash for seuda shlishis and recite Hamotzi.
- Be careful to finish the bread and dispose of the crumbs by the times indicated above.

If one “splits” the morning meal in this way, one must still eat something after Mincha Gedola as described above to fulfill the mitzvah of seuda shlishis in the prescribed time according to most opinions.

Motzei Shabbos and the Seder

All preparation for Yom Tov and the seder may not begin until Shabbos is over (tzeis hakochavim). As previously indicated, some preparations should be done before Shabbos. One may also wish to set the Seder table before Shabbos and eat in the kitchen on Shabbos to allow the Seder to begin as early as possible after Shabbos.

Kiddush and Havdalah (yaknahaz)4 are recited together at the Seder as printed in the Haggadah. One should recite Borei Me’orei Ha’aish using the Yom Tov candles, putting them together side by side while upright. They should not be tilted to touch each other. Alternatively, one may recite the bracha using a non-frosted incandescent light bulb which was turned on before Shabbos (or

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3. Whether or not one eats gebroks, baked (and certainly cooked) matzah meal products may be eaten on Friday night.

4. Yaknahaz is a well-known acronym for Kiddush and Havdala on Motzei Shabbos. It stands for Yayin, Kiddush, Ner, Havdala and Zman (i.e., Shehecheyanu).
was turned on by a timer that was set before Shabbos).

At the Seder there is one change to the Haggadah: In the bracha of Asher G’alanu prior to the second cup of wine, we reverse the order and say min hapesachim u’min hazevachim (instead of the opposite order). This is due to the change in the order of korbanos when Pesach occurs on Motzei Shabbos.

Final Thoughts

When Erev Pesach occurs on Shabbos, it affords a rare opportunity to rest on Erev Pesach.

When I was a student in yeshiva, I once commented to Mr. Hyman Flaks z”l, the Executive Director of the Vaad Hoeir of St. Louis, that when Erev Pesach occurs on Shabbos, preparations are so difficult. He answered, “This type of year is my favorite year. My work in the field of kashrus is so hectic before Pesach. With a Shabbos to rest, I can come to the Seder feeling like a mentch!”

Today, I understand exactly what he meant. As we all prepare for Pesach, amidst the hectic frenzy, we can look forward to the rare\(^5\) Erev Pesach which affords us an extra special Yom Menucha.

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5. All the following events are unique to the rare year when Erev Pesach is Shabbos:

- Purim and Lag Ba’omer are on Friday
- Fast of B”HBe falls on Pesach Sheini
- We recite the Slichos before Rosh Hashana for eight days, the most days possible.
- During the following Tishrei we read the Torah for 11 days in a row – from Monday, Erev Sukkos, through Thursday, Isru Chag, more than is done at any other time.
HALACHOS OF THE PESACH SEDER

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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, Maror, Koreich and Afikomen. 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.)

The following preparations should be made prior to Yom Tov:

1. If meat or chicken will be eaten at the Seder, it may not be roasted. Meat or chicken 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 Maror, it should be grated.3 If one forgot to do this, then he may grate it on Yom Tov if he employs a shinuy 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 Maror, 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 68 for detailed checking instructions. Alternatively, he may use romaine stalks

The following abbreviations have been used: M.B. – Mishnah Berurah, S.A. – Shulchan Aruch, S.H. – Sha’ar HaTziyum, B.H. – Biur Halacha. All citations to Shulchan Aruch refer to section Orach Chayim.

1. S.A. 472:1
2. Heard from Rav Heinemann, shlita.
3. See M.B. 473:36; Rama 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 Maror until the start of the Seder, due to concern that it may lose its sharpness.
4. See Rama 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 Maror 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
for Maror 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.

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 Maror.\(^8\) 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 z’roa on the Seder plate should be roasted over a fire, as was done to the Korban Pesach.\(^16\) Some people first boil the z’roa and then singe it over a flame.\(^17\) It is preferable to use the forearm of an animal or bird, which is the z’roa bone.\(^18\) The equivalent limb of a chicken is the part of the wing that is directly attached to the body.\(^19\) The z’roa 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 z’roa (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 z’roa in an unfitting manner.\(^22\)

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6. S.A. 473:5
7. See Chayei Odom, klal 130 dinei baseder biketzara. 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 Avraham 473:4; Chok Yaakov 473:12; Chayei Odom klal 130 kitzur dinei baseder 5.
10. Kitzur Shulchan Aruch 118:2; Aruch HaShulchan 473:10
11. Aruch HaShulchan 473:10
14. Rama 473:5; M.B. 473:48
15. Heard from Rav Heinemann, sblit”a.
17. See Magen Avraham 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, sblit”a. Pri Megadim siman 473 Aishel Avraham 7 writes that there are those who use the neck of a bird for the z’roa, although he does not know why.
20. M.B. 473:27
22. See M.B. 473:32
7. Boil and then roast the egg to be used on the Seder plate. A person whose custom is to eat eggs at the Seder meal should also prepare these eggs.

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. One should also open the boxes of matzah that will be needed for the first days of Yom Tov.

9. Children should rest so that they will be awake during the Seder. If possible, adults should also rest.

10. Set the Seder table with elegant dishes and arrange the chairs which will be used for leaning. 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. Some people have a custom that the husband arranges the Ke’ara. There were gedolim who insisted on personally setting the table for the Seder.

11. Prepare the Ke’ara. There are differing customs as to the layout of the various components of the Ke’ara.

One prevalent custom is that of the Arizal. According to this minhag, beginning at the top of the Ke’ara is the z’roa, which is placed on the upper right side of the Ke’ara, and the beitza which is placed on the upper left side. The charoses is placed in the middle of the Ke’ara, with the karpas 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’ara. Three matzos are placed either underneath or outside the Ke’ara, next to the z’roa and beitza.

33. Chayei Odom siman 130 kelalei haseder b’ketzara 1; Kitzur Shulchan Aruch 118:8; Be’er Heiteiv 473:8; M.B. 473:26; Aruch HaShulchan 473:11.

34. The Arizal, quoted by Be’er Heiteiv 473:8 states that the Ke’ara should be on the matzos. Shulchan Aruch HaGra”z 473:26 understands this to mean that the Ke’ara should be on top of the matzos. In order to facilitate this, the Ke’ara 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’ara should be next to the matzos.
12. Another custom is that of the Rama.⁴⁶ According to this minhag, the karpas and salt water are placed nearest the leader of the Seder with the matzah above them, the maror and charoses above the matzah, and the beitza and z’roa above them furthest from the leader of the Seder.

There are other customs regarding the arrangement of the items on the Ke’ara. The Gra⁴⁷ and Maharal⁴⁸ 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.⁴⁹ The matzos should be covered before Kiddush.⁵⁰ Often, families that join together for the Seder have the custom of providing a separate Ke’ara for the head of each individual household.⁵¹

13. Make an Eruv Tavshilin, if necessary. One should take a baked item such as matzah and a cooked item⁵² such as fish, meat or an egg.⁵³ He should hold the items⁵⁴ and recite the text found in the Siddur. The Eruv Tavshilin should not be eaten until all of the preparations for Shabbos are completed.⁵⁵ It is customary to eat the Eruv Tavshilin at Shalosh Seudos.⁵⁶

The Four Cups

One is required to drink four cups of wine at the Seder;⁵⁷ women have the same obligation as men.⁵⁸ If a person drinks four cups of wine in a row, he is not yotzei this mitzvah.⁵⁹ Rather, he must recite the Haggadah and drink each of the

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36. Rama 473:4
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’ara 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 Zabav 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 Kehilchasa, 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
Arba Kosos at the appropriate point. For this reason, he may not drink the fourth cup immediately after the third cup. 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.

The cup should hold the measurement of a revi’is of wine. According to Rav Chaim Noeh, a revi’is is calculated at 86 cubic centimeters of wine, which is equivalent to slightly less than 3 fl. oz. According to the Chazon Ish, it equals 150 cubic centimeters of wine which is equivalent to slightly more than 5 fl. oz. Based on the ruling of the Mishnah Berurah, Rav Heinemann, states that it is necessary to use a cup which holds 3.8 fluid ounces.

Ideally, a person should drink a revi’is of wine. Some opinions state that if the cup holds more than a revi’is he should drink the entire cup; others dispute this. If it is difficult to drink an entire revi’is of wine, one should drink slightly more than half the cup. If a person has difficulty drinking four cups of wine, he should make sure that he has a cup that holds exactly a revi’is so that he will need to drink only

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’.
53. S.A. 472:9
54. Rav Chaim Noeh, Shiiurei Torah page 176. 86 cm³ = 2.91 fl. oz.
55. The Steipler Gaon, Shiiurin Shel Torah page 65. 150 cm³ = 5.08 fl. oz.
56. Heard from Rav Heinemann, shlit”a.
57. See Eruvin 83a, that a revi’is is equivalent to the volume of 1½ eggs. Tzlach, Pesachim 109 argues that the eggs referred to by Chazal are twice the size of present day eggs. Rav Chaim Noeh, Shiiurei Torah Sha’ar 3 disagrees with the Tzlach. See further M.B. 271:13 ‘Shelo’; Chazon Ish, Orach Chaim 39. M.B. states that for Kiddush one should, lechatila, consider a revi’is as equivalent to the volume of two present day eggs. Rav Dovid Feinstein, zt”l, 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 Hashalem, 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, shlit”a, 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 HaGra”z 472:19
60. Chok Yaakov 472:20. See also Orchos Rabbeinu vol. 2 page 60.
61. S.A. 472:9, M.B. 472:30
slightly more than half a revi’is. For the fourth cup, he should either drink enough wine to be able to recite a bracha acharona himself or have someone be motei him.

It is preferable to drink the majority of the revi’is at one time. If a person cannot do so, he should at least drink the majority of the revi’is within kedei shti’as revi’is, which is approximately half a minute.

An alcoholic wine should be used for the Arba Kosos. The wine can be diluted with grape juice. Rav Heinemann, sblit’a, is of the opinion that the resulting mixture should contain at least 4% alcohol. Therefore, wine which has 12% alcohol content can be diluted into ⅓ wine and ⅔ grape juice or water. Alternatively, it can be diluted into ⅓ wine, ⅓ grape juice, and ⅓ water. If a person cannot drink wine, then he can use grape juice for the four cups. 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.

62. M.B. 472:33. ’Rov revi’is’ is equivalent to ‘meloh lugmav’, the amount of liquid that a person can hold in his cheeks. B.H. 472:9 ‘veyishte’ states that a larger person, whose meloh lugmav is greater than rov revi’is, would need to drink his personal meloh lugmav.

63. M.B. 472:30

64. M.B. 472:34 writes that ideally the rov revi’is should be drunk at one time. Kol Dodi explains this to means that the rov revi’is 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, sblit’a. 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 Chadosh end of siman 483; Mikra’ei Kodesh (and footnotes entitled Harerei Kodesh) Pesach vol. 2 page 35.

68. See M.B. 472:37.

69. Heard from Rav Heinemann, sblit’a.

70. See M.B. 204:32; M.B. 272:16, that wine can be diluted one part in six and still retain the bracha of Borei Pri Hagafen. See Machatzis Hashekel 204:16 quoting Eliyahu Rabba; Pri Megadim siman 204 Aishel Avraham 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 Be’chag (Chag HaPesach), page 422, states that it is customary to dilute ⅝ wine with ⅝ grape juice. Rav Heinemann, sblit’a, is of the opinion that the mixture should retain a 4% alcohol content.

71. See M.B. 204:32; M.B. 272:16 that a sick person or old person may, lechatichla, use grape juice for Arba Kosos and notes that the Chebinder Rav and the Brisker Rav did so. See also Shulchan Aruch HaGra’z 472:17; Hilchos Chag Be’chag page 415; Halichos Shlomo Pesach 9:11. Concerning the dilution of grape juice, see Minchas Shlomo 1:4; Vezos Habrabta 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.
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 revi’is 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.\(^81\)

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.\(^85\)

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73. S.A. 472:11. See also Rama 472:1; M.B. 272:10.
75. M.B. 272:19
76. The laws of stam yayin do not apply to cooked wine. Igros Moshe, Yoreh De’ah 2:52 and Yoreh De’ah 3:31, states that these laws similarly do not apply to pasteurized wine. However, Minchas Shlomo 1:25 and Rav Elyashiv, z’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 Ha’Ara”z 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 Mekor Chaim (Piskei Dinim 472:15), states that it is customary to give wine (or grape juice) even to small babies.
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; Rama 472:7.
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 shmura 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 Gaon\(^91\) and Rav Dovid Feinstein, zt"l,\(^92\) write that ideally one should eat \(\frac{2}{3}\) of a machine matzah or the equivalent volume of hand-baked matzah. Upon experimentation, Rav Heinemann, shl"t, found that half of a machine matzah contains the volume of matzah necessary for a kezayis.\(^93\)

In 5780/2020, Rav Heinemann, shl"t, conducted extensive testing to calculate the volume of Pupa Tzelem hand matzah equivalent to a kezayis. He waterproofed matzos and performed water displacement testing to determine their volume.\(^94\) Furthermore, Rav Heinemann reviewed results of 3-D scan

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. M.B. 472:44 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.


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’mesiv) 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 Be’chag 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, zt"l, 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. This measure should ideally be used on the second night as well, in order to fulfill the stringency of eating two kezayisim. 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 Koreich, and eat additional matzah during the meal while leaning so as to fulfill the mitzvah without any doubt. See further Orchos Rabbeinu ibid.

94. Testing was carried out in STAR-K labs.
measurements carried out on behalf of STAR-K for this project. The matzos tested were packaged ten to a pound.

This measurement found that the segment of hand matzah containing the volume of a kezayis was larger than the fraction given in previous years. Possibly, this is due to hand matzos being thinner than in the past. It was determined that half of a Pupa Tzelem hand matzah contains the volume of matzah necessary for a kezayis. Other brands of matzah may produce different results.

A person who has difficulty chewing may crush the kezayis of matzah before eating it. If necessary, he may also soak the matzah in water to facilitate eating the kezayis. When appropriate, a person with a medical condition which could be negatively impacted by consumption of this amount of matzah may eat a smaller portion of matzah. One should consult his rav as to whether he falls in this category. Measurements suitable for such individuals are listed on page 129.

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

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 bracha of Hamotzi. The top and bottom matzos, which are both whole, will serve as the lechem mishneh. If feasible, he should then set down the bottom matzah and recite the bracha of Al Achila Matzah while holding the top and broken middle matzos. He should then give each

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 gebrohts. See further Shaarei Teshuva 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
person at the Seder a *kezayis*, including within the *kezayis* some of the top and middle matzos over which the *bracha* 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.\(^{107}\)

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 *bracha* 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 *kezaysim*, 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*.\(^{111}\)

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 *brachos* and division of the matzah. The leader of the Seder makes the *bracha* 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 *bracha*. Each individual then recites the *bracha* of ’*Al Achilas Matzah*.’


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 \(\frac{1}{2}\) of a present day egg. Based on his statement that \(\frac{1}{2}\) of a machine matzah contains the volume of a present day egg, \(\frac{2}{9}\) of a machine matzah would contain the volume of a *kezayis*. See also sefer *Kezayis Hasbalem*, page 24; Orchos Rabbeinu vol. 2 pages 66-69.

108. See S.A. 475:1. Orchos Rabbeinu vol. 2 page 70 quotes Rav Chaim Kanievsky, *shli”a*, 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 Tefilla 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”a*, as stating that the Chazon Ish told him that the Halacha 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”a*. Kol Dodi shares this opinion. See also Orchos Rabbeinu vol. 2 page 66.
Before eating, a person should have in mind that he is about to perform the mitzvah of eating matzah. When reciting or hearing the bracha of Al Achilas Matzah, he should also have in mind the eating of the Afikomen.

**Maror**

Nowadays, in the absence of the Korban Pesach, it is no longer a Torah requirement to eat maror at the Seder; however, there is a rabbinic obligation to do so. This obligation applies equally to men and women. Children who have reached the age of chinuch should also be given maror to eat, just like an adult.

A person may use romaine lettuce for Maror, although it must be checked before Pesach to ensure that it does not harbor insects. He may use either the leaves or the lettuce stalks for Maror. The lettuce does not need to be bitter, although there is an opinion that the lettuce must have some element of bitter taste. Some people have the custom not to use lettuce for Maror.

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

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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
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 Be’chag.
122. See Orchos Rabbinu 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.
125. See the letter that the Netziv wrote to his son, printed in Merumei Sodeh Pesachim 39a, in which he discourages using horseradish for Maror due to the difficulty of eating it.
The maror should be dipped into charoses, and the excess charoses shaken off. A person must eat a kezayis of maror. The amount of lettuce which will displace 25 cm³ of water would constitute a kezayis, according to Rav Chaim Noeh. This is equivalent to slightly less than 1 fl. oz. According to the Chazon Ish and Rav Dovid Feinstein, zt”l, one should take 1.1 fl. oz. of lettuce for Maror. Rav Heinemann, sblit’a, is of the opinion that a person should take 1 fl. oz. of lettuce. One large lettuce leaf or two large stalks displaces approximately 1 fl. oz. of water.

The kezayis of maror should be eaten within the time span of kedei achilas pras. The kezayis should preferably be eaten within two minutes. If this cannot be done, it should at least be eaten within three or four minutes. One does not lean when eating the maror.

Koreich

The leader of the Seder should take the remaining bottom matzah and use it to give each person at the Seder a portion of Koreich. It is customary to prepare Koreich with two pieces of matzah sandwiching some Maror. The

126. S.A. 475:1; M.B. 475:13
128. M.B. 486:1 states that with regard to Maror, which is nowadays a rabbinic obligation, one can measure a kezayis as being the size of half of a present day egg. Rav Chaim Noeh, Shiurei Torah page 191, states that half a present day egg has a volume of 28.8 cm³ = 0.97 fl. oz.
129. Chazon Ish, Orach Chaim 100 and 39:17, states that with regard to Maror one can measure a kezayis as being equivalent to the volume of ⅔ of a present day egg. Shiurin Shel Torah page 65 states that a present day egg has a volume of 50 cm³. 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 maror can rely upon this measurement, which calculates as 17 cm³ 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 Be’chag.
130. Kol Dodi
131. Heard from Rav Heinemann, sblit’a. 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 Maror it is also fine.
138. S.A. 475:1
139. See S.A. 475:1; Aruch HaShulchan 475:7.
maror could be dipped into charoses, and the excess charoses shaken off.\textsuperscript{140} Some have the custom not to dip the maror into charoses for Koreich.\textsuperscript{141}

A person should eat one kezayis of matzah and one kezayis of maror for Koreich,\textsuperscript{142} and measure the kezayis of maror as described above.\textsuperscript{143} For the kezayis of matzah, it is sufficient to take half of the volume of matzah.\textsuperscript{144} Therefore, following the larger measurement as described above, one should eat ¼ of a Pupa Tzzelem hand matzah.\textsuperscript{145}

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

\textbf{Afikomen}

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

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\textsuperscript{140} See S.A 475:1; Rama 475:1; M.B. 475:17; M.B. 475:19.
\textsuperscript{141} See Rama 475:1; M.B. 475:18.
\textsuperscript{142} M.B. 475:16
\textsuperscript{143} See Kol Dodi and Orchos Rabbeinu vol. 2 page 75, who suggest that for Koreich one may use a smaller amount of Maror.
\textsuperscript{144} See M.B. 486:1.
\textsuperscript{145} Heard from Rav Heinemann, shlita.
\textsuperscript{146} S.A. 475:1
\textsuperscript{147} See B.H. 475:1 ’ve’omar’.
\textsuperscript{148} S.A. 475:1
\textsuperscript{149} Kaf HaChaim 475: 36 quoting Pri Chadash
\textsuperscript{150} See S.A. 475:1; M.B. 475:24.
\textsuperscript{151} S.A. 477:1
\textsuperscript{152} S.A. 477:6; M.B. 477:58
\textsuperscript{153} M.B. 487:1 states that for Afikomen, which is a mitzvah d’rabanan, one may follow the smaller measurement of kezayis. However, M.B. 477:1 states that for Afikomen 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 Afikomen 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 Afikomen while leaning to his left side.\textsuperscript{154} If he did not lean and has not started Birchas Hamazon, he should eat the Afikomen a second time, providing that it is not too difficult for him to do.\textsuperscript{155} If he has started Birchas Hamazon, he should not wash and eat the Afikomen again.\textsuperscript{156}

Chazal debate as to whether the Afikomen may be eaten all night long or by chatzos, halachic midnight. In order to fulfill both opinions, one must be careful to eat the Afikomen before chatzos.\textsuperscript{157} After eating the Afikomen, one may not consume other food.\textsuperscript{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.\textsuperscript{159} He also may not drink wine or fruit juice, with the exception of the remaining two cups of the Arba Kosos;\textsuperscript{160} he may drink water\textsuperscript{161} or tea.\textsuperscript{162}

It has been argued that, according to the opinion that the Afikomen must be eaten by chatzos, the prohibition against consuming additional food also ends at chatzos.\textsuperscript{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 Afikomen until chatzos, then this matzah should be regarded as the Afikomen; however, if one has all night to eat the Afikomen, 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 Afikomen, then this matzah should be regarded as the Afikomen; but, if the Afikomen must be eaten before chatzos, then it should not be regarded as such.”\textsuperscript{164} However, Rav Moshe Feinstein, zt”l, rejects this position and states that the Afikomen must simply be eaten before chatzos.\textsuperscript{165}

\begin{itemize}
\item 154. S.A. 477:1
\item 155. M.B. 477:4; S.H. 477:4
\item 156. See M.B. 472:22; M.B. 474:4; Igros Moshe O.C. 3:67.
\item 158. S.A. 478:1
\item 159. Igros Moshe O.C. 5:38#8
\item 160. S.A. 481:1; M.B. 481:1; M.B. 478:2
\item 161. S.A. 481:1
\item 162. M.B. 481:1. See Be’er Heitev 481:1 concerning drinking coffee after eating the Afikomen.
\item 163. Avnei Nezer O.C. 361
\item 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.
\item 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 Afikomen before chatzos.
\end{itemize}
Conclusion of The Seder

After eating the Afikomen, the third cup of wine is poured and Birchas Hamazon is recited. If there is a zimun present, it is customary for the baal habayis to lead the bentching. After drinking the third cup, the Kos Shel Eliyahu is filled; others fill it at the start of the Seder. The fourth cup of wine is poured and held during the recital of Sh’foch Chamoscha; others pour the fourth cup after Sh’foch Chamoscha. It is customary to stand and open the door of the house for the recital of Sh’foch Chamoscha.

The second portion of Hallel is then recited. If three adult males are present, the pesukim following “Hodu l’Hashem ki tov ki l’olam chasdo” should be recited responsively as is done when Hallel is said in shul, with the leader of the Seder calling and the others responding. If no guests are present, the person leading the Seder should initiate and his wife and children should respond. Nusach Sephard concludes Hallel at the beginning of the final paragraph “Ye’halelucha”. Nusach Ashkenaz recites the paragraph and conclude Hallel at “Me’olam ve’ad olam ata Keil”.

Hallel is followed by Perek 136 of Tehillim, known as Hallel Hagodol, which in turn is followed by the tefilla of “Nishmas Kol Chai”. Nishmas is recited until the start of the final sentence at the end of “Yishtabach”. Nusach Sephard follows this with the “Yehalelucha” final paragraph of Hallel; Ashkenazim conclude with the final bracha of Hallel, “Melech Me’husel Be’tishbosch”. Some Ashkenazim conclude Yishtabach with the usual bracha of “Melech Keil Chai Ha’olamim”.

The fourth cup of wine is drunk, and a bracha acharona is recited. If one drinks less than a revi‘is, he cannot recite a bracha acharona and should listen to someone else’s recital. The tefilla of Chasal Siddur Pesach and the subsequent

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166. Rama 479:1
167. Likutei Maharich “banbagas ha’seder”
168. Kitzur Shulchan Aruch 119:1
169. Yosef Ometz 788
170. Chayei Odom 130:19, Aruch Hashulchan 480:2
171. Remo 480:1, Aruch Hashulchan 480:1
172. M.B. 479:9, Halichos Shlomo page 315
173. S. A. 480:1
174. M.B 480:5
175. S.A. 480:1
176. Bach 486, M.B. 480:5
177. Chok Yaakov 480:4, M.B 480:5
piyutim are sung, ending with Chad Gadya. L’Shana Habaa B’Yerushalayim is recited at the end of the seder.\textsuperscript{178}

One should discuss the events of Yetziyas Mitzrayim and Hilchos HaPesach until he falls asleep\textsuperscript{179}. However, if doing so will hamper his ability to daven the next day, he should go to bed.\textsuperscript{180} Some have the custom to recite Shir Hashirim after the Seder.\textsuperscript{181} Krias Shema Al Ha’mitah after the Seder consists of the first parsha of Shema and the bracha of Hamapil.\textsuperscript{182} If one davened Maariv before tzeis hakochavim and did not repeat Krias Shema after tzeis, all three parshiyos of Shema should be recited.\textsuperscript{183}

\textsuperscript{178} Many recite it after the fourth kos or after Chasal Siddur Pesach.
\textsuperscript{179} S.A. 481:2
\textsuperscript{180} Siddur Ya’avetz
\textsuperscript{181} Chayei Odom 130:19
\textsuperscript{182} Rama 481:2, M.B. 481:4
\textsuperscript{183} M.B. 481:4
HOW TO CHECK MATZOS

Rabbi Moshe Heinemann, STAR-K Rabbinic Administrator

The production of Kosher l’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 Halacha, 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 use only matzos made under the supervision of a reliable hashgacha.

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-baked matzos.

1. Matzah Kefula

If there is an area on the matzah that is bent over, the doubled over portion is not Kosher l’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 hand-made 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 *kefula* 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 if for *lechem mishneh*. After reciting the *bracha*, 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 *kefula*) 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 *kefula*, it is considered to be *chometz*. Since one sold his *chometz* before Pesach, technically this *kefula* belongs to the non-Jew. One may not discard the non-Jew’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-Pesachdig sink after it has been broken into small pieces and washed down the drain.

### 2. Matzah *Nefucha*

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. Matzah meal should be slightly brown in color, which indicates a better bake on the matzos that were used for the matzah meal.

### 4. Chipped Matzos/A Missing *Shaleim*

In order for matzos to be considered *shaleim*, complete (so they can be used for *lechem mishneh*), 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 kasher 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 Mashiach - so that we may once again eat our matzah together with the Korban Pesach in Yerushalayim Ir Hakodesh.
WHAT TO DO IF CHOMETZ IS FOUND DURING PESACH

Rabbi Mordechai Frankel, Director, The Institute of Halacha 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.
  See below for further instructions for the subsequent days of Pesach.

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.
  See below for further instructions for the subsequent days of Pesach.

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.
  See below for further instructions for the subsequent days of Pesach.
Weekday Chol Hamoed

If you find chometz during Chol Hamoed, or found chometz on the first or second day 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.
See below for further instructions for the subsequent day of Pesach.

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 should dispose of it without deriving any benefit. If doing so will result in a substantial financial loss, it is permitted to derive benefit.
- 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.

Note that any automatic deliveries of chometz products should be cancelled before Pesach (for example, Amazon Subscribe and Save). If chometz arrives on Pesach, do not bring it into your house; ask your rav how to proceed.
SEPHARDI MINHAGIM REGARDING KASHERING FOR PESACH

Rabbi Emanuel Goldfeiz, Rav Hamachsir STAR-S

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.

2. We do not recite a bracha when kashering an item since it is a negative commandment not to consume the taste of non-kosher food.

3. Sephardic 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 כל מארש on a hot plate after cleaning it to make sure there is no chometz on it.

4. Utensils (such as cups) that were used year-round with cold chometz, even if they are made from earthenware or nylon, can be kashed by washing them well with cold water. 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.

6. Glassware needs to be washed well inside and out with cold water. Pyrex can be kashered in the same manner.

7. A hot water urn needs to be kashered for Pesach, even though it was most often used for water and not chometz.

8. The halachot of kashering are numerous and complex. Therefore, it is proper for a talmid chochom to oversee the process.

1. שולחן ערוך סימן תנא
2. איסור והיתר (כלל נח סימן קד) ספר הפרדס (ש゜ הח’uvevo רוח ההולך),JE סימן תנא (וס)
3. שולחן ערוך סימן תנא סעיף כה,שו”ת רב פעלים חלק ג (סימן כח)
4. אלה הלכות בכל כלי אלא אחר רוח תשמישו. שו”ת הרב רשב”א חלק א סימן שעב
5. שון עיבור פיוטים פסח עמוד קלד
6. שולחן ערוך סימן תנא סעיף כו, אבות דר’ נתן פרק מא הלכה
7. מה שאמרו שהולכים בכל כלי אחר רוב תשמישו, אין הכוונה אם השתמשו בו ברוב פעמים לחמץ או לא, אלא הכוונה איסור והיתר כרך ג עמוד תסט
8. ספר חסידות סימן תשלא
SEPHARDI MINHAGIM REGARDING KOSHER FOR PASSOVER FOODS

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 Sephardim, 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 l’Pesach L’ochlei 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 Sephardic custom to use egg matzah (מגזרה) during Pesach. This type of matzah cannot be used to fulfill the obligation of eating matzah on the first two nights of Pesach. The bracha 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, bedi’eved, the food is permissible for Sephardim.5

6. Sephardim have no custom to be concerned regarding gebrokts.6

7. Sephardim 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 Sephardic communities for women to fulfill the mitzvah of reclining (הסיבה) at the Seder. However, if a woman did not

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1 פסחים יד, ב' tournament 150
2 פסחים ד, ח' tournament 150
3 ח''צ tournament 150
4 ש''פ tournament 150
5 שם tournament 150
6 פיר tournament 150
7 ח''צ tournament 150
8 משנת tournament 150
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.\(^{10}\)
GUIDELINES FOR HOTEL AND RENTAL HOME GUESTS

Rabbi Zvi Goldberg, STAR-K Kashrus Administrator

The following guidelines are written for hotel guests, but many of the principles apply to rental homes as well.

Kashering

A hotel kitchenette requires the same method of kashering for Passover as a home kitchen. One should secure permission from the hotel before kashering.

Ideally, all kashering should be completed before the end time for eating chometz on Erev Pesach. Sometimes, a person might not arrive at his hotel room until later on Erev Pesach, or on Chol Hamoed Pesach. Following are guidelines for kashering at that time, using the procedures in the STAR-K Pesach Kitchen Guide.

Erev Pesach

An oven and stovetop grates may be kashered. A sink may be kashered as long as one can ascertain that the sink is aino ben yomo, has not been used with heat for 24 hours prior.¹

Chol Hamoed

One can kasher only with libun chamur, a blow torch that makes the utensil red hot.² This is not recommended unless one is specially trained and is, therefore, not practical for most situations.

Bedikas Chometz

One who is staying at a hotel and did not bring any chometz into the room should perform bedikas chometz without a bracha.³ 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.⁴ 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 before the day meal. To fulfill the mitzvah of Kiddush, one must eat a kezayis of mezonos to create “Kiddush b’makom seuda”. On Pesach, this creates a unique issue since often no gebroks foods are served. The cakes are typically Shehakol, made from potato starch or nut flour and not matzah meal. If there are no Mezonos cakes, or one’s custom is not to eat them, one could fulfill the Kiddush b’inakom 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-revi’is to be yotzei Kiddush, and then another revi’is for bimakom seuda of wine or grape juice)\(^5\)

**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; it is worthwhile to attempt to find these hotels. Electronic card keys may not be used and are muktzah on Shabbos. Hotel guests may leave them at the front desk before Shabbos, and then ask non-Jewish staff members on Shabbos to open their door on Shabbos.\(^6\)

Some door locks on the inside of the room may appear mechanical, but turning the latch activates an automatic lock which will then move on its own. This should be checked before Shabbos.

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.\(^7\) 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 entering the room. 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 throughout Shabbos.

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

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5. Shemiras Shabbos Kehilchasa 54:23, also see Shaar Hattziyun 273:29.
6. As this is a sh’vus d’shuvus bimakom mitzvah or Oneg Shabbos, activating the lock mechanism is an issur d’rabanan. One should not ask the non-Jew to open the door for minor reasons.
7. One may inquire with management if covering the sensor before Shabbos will solve this problem.
**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).

**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, he is permitted to walk past them.\(^8\)

**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**

These generally may 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.


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8. Rav Yosef Shalom Elyashiv, in a personal conversation with Rav Moshe Heinemann, *sblt’a* (also cited in *Orchos Shabbos* 15, note 55). See also *Responsa* of Rav Shmuel Wosner quoted in *Orchos Shabbos* pg. 513, and *Shulchan Shlomo* 340: note 12b citing Rav Shlomo Zalman Auerbach.
Yomim Tovim are synonymous with food—and lots of it! During Pesach, the temptation to eat and overeat, perhaps the wrong things for eight straight days, is extra challenging. The good news is that you don’t have to resolve 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 juice and have a starch or fruit and milk. Regarding when to make Kiddush and how to fulfill Kiddush b’makom seuda, consult your rav. Good ideas are: starch/fruits 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 kezayis of matzah is discussed on page 129 and on pages 106-107. 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 fatter 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

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1. The becher should hold at least a revi’is (3.8 fl. oz.) and one must drink at least 1.9 fl. oz. For further discussion, see pages 129-131)
include: 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 skinned 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 are preservatives used in commercial production and winemaking. They are 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.

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. And make sure to walk every day!
PESACH GUIDELINES FOR INDIVIDUALS WITH DIABETES & FOOD ALLERGIES

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; waiting many hours until Shulchan Aruch; knowing the carb content of a single hand matzah.

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

I. Matzah

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

These shiurim are different than listed prior to 2020. See page 106 for explanation. These calculations are based on the use of a Pupa Tzelem hand matzah (10 matzos to a pound).

In the case of a medical condition (e.g., diabetes, food allergies) which could be negatively impacted by matzah consumption, one may fulfill the mitzvah of Achilas Matzah, Koreich and Afikomen, with the following:

<table>
<thead>
<tr>
<th>TYPE</th>
<th>MINIMUM SHIUR</th>
<th>DIMENSIONS</th>
<th>CARBS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hand matzah (round)</td>
<td>one-quarter (1/4) of a matzah</td>
<td>21.7 sq. in. in size</td>
<td>9 g</td>
</tr>
<tr>
<td>Machine matzah</td>
<td>one-quarter (1/4) of a matzah</td>
<td>12.25 sq. in. in size</td>
<td>8 g</td>
</tr>
</tbody>
</table>

One who is in good health should eat the following for Achilas Matzah and Afikomen:

<table>
<thead>
<tr>
<th>TYPE</th>
<th>MINIMUM SHIUR</th>
<th>DIMENSIONS</th>
<th>CARBS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hand matzah (round)</td>
<td>one-half (1/2) of a matzah</td>
<td>43.3 sq. in. in size</td>
<td>18 g</td>
</tr>
<tr>
<td>Machine matzah</td>
<td>one-half (1/2) of a matzah</td>
<td>24.5 sq. in. in size</td>
<td>15 g</td>
</tr>
</tbody>
</table>

FOOTNOTES APPEAR AT THE END OF THE ARTICLE.
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 *Pupa Tzelem* hand matzah. Try to arrive at an accurate gram content for the matzah in advance, including possibly weighing it.

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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 kilogram). In such a box, each piece weighs approximately 46g and has approximately 35 g of carbs per matzah. Note if there are less *matzos* in the box, the carb amount per matzah will increase.

**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.

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II. The Arba Kosos (Four Cups)

A. Wine

**Cup Requirements:** The cup must hold at least a *revi’is* (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 a span of 30 seconds.
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:

<table>
<thead>
<tr>
<th>WINE</th>
<th>GRAPE JUICE</th>
<th>WATER</th>
</tr>
</thead>
<tbody>
<tr>
<td>1/3</td>
<td>2/3</td>
<td>-</td>
</tr>
<tr>
<td>1/3</td>
<td>1/3</td>
<td>1/3</td>
</tr>
<tr>
<td>1/3</td>
<td>-</td>
<td>2/3 (see NOTE below)</td>
</tr>
</tbody>
</table>

NOTE: The diluted beverage should contain at least 4% alcohol to fulfill the obligation of drinking wine at the Seder. 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:

<table>
<thead>
<tr>
<th>KOS</th>
<th>AMOUNT YOU DRINK</th>
<th>AMOUNT OF WINE AFTER DILUTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>First cup</td>
<td>1.9 oz.</td>
<td>0.7 oz.</td>
</tr>
<tr>
<td>Second cup</td>
<td>1.9 oz.</td>
<td>0.7 oz.</td>
</tr>
<tr>
<td>Third cup</td>
<td>1.9 oz.</td>
<td>0.7 oz.</td>
</tr>
<tr>
<td>Fourth cup</td>
<td>1.9 oz.</td>
<td>0.7 oz.</td>
</tr>
<tr>
<td>TOTAL</td>
<td>7.6 oz.</td>
<td>2.8 oz.</td>
</tr>
</tbody>
</table>

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 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 motzi him in the bracha acharona.
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 14).

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 (blood glucose) on an empty stomach. If you use pure (unmixed) wine for the first cup, make sure to follow the above guidelines and not overdo your alcohol intake.

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

Therefore, we suggest showing the wine combination options to your healthcare team. As previously noted, after the dilution the remaining alcohol content of all four cups is not significant. Many healthcare 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 you are unable to drink pure grape juice due to medical reasons 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 4.1 bechers of grape juice and then four 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 revi’is 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.
- 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.
- Remember this year Erev Pesach will be on Shabbos, so prepare for all seudos accordingly.
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 l’Pesach* products. Below, is a list some products with their nutrition facts.

<table>
<thead>
<tr>
<th>FOOD</th>
<th>AMOUNT</th>
<th>CARB. (G)</th>
<th>CALORIES</th>
<th>FAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chocolate, roughly chopped, 72% cocoa</td>
<td>2 tsp</td>
<td>3.5</td>
<td>57</td>
<td>4.5</td>
</tr>
<tr>
<td>Bittersweet chocolate, small squares, 72% cocoa</td>
<td>10</td>
<td>13</td>
<td>226</td>
<td>18</td>
</tr>
<tr>
<td>Baking chocolate, large squares</td>
<td>2</td>
<td>16.2</td>
<td>372</td>
<td>30</td>
</tr>
<tr>
<td>Chocolate chips, packaged</td>
<td>1 tbsp</td>
<td>7</td>
<td>51</td>
<td>3.3</td>
</tr>
<tr>
<td>Chocolate chips, packaged</td>
<td>1 cup</td>
<td>108</td>
<td>808</td>
<td>52</td>
</tr>
<tr>
<td>Cocoa</td>
<td>1 tbsp</td>
<td>3</td>
<td>21</td>
<td>0.5</td>
</tr>
<tr>
<td>Cocoa</td>
<td>1 cup</td>
<td>48</td>
<td>336</td>
<td>8</td>
</tr>
<tr>
<td>Eggs</td>
<td>1 large</td>
<td>0.4</td>
<td>72</td>
<td>5</td>
</tr>
<tr>
<td>Honey</td>
<td>1 tbsp</td>
<td>17</td>
<td>64</td>
<td>0</td>
</tr>
<tr>
<td>Honey</td>
<td>1/2 cup</td>
<td>136</td>
<td>512</td>
<td>0</td>
</tr>
<tr>
<td>Matzah meal (machine matzah)</td>
<td>1 tbsp</td>
<td>6</td>
<td>28</td>
<td>0</td>
</tr>
<tr>
<td>Matzah meal</td>
<td>1 cup</td>
<td>92</td>
<td>440</td>
<td>0</td>
</tr>
<tr>
<td>Oil</td>
<td>1 tbsp</td>
<td>0</td>
<td>124</td>
<td>14</td>
</tr>
<tr>
<td>Oil</td>
<td>1 cup</td>
<td>0</td>
<td>1984</td>
<td>224</td>
</tr>
<tr>
<td>Potato starch</td>
<td>1 tbsp</td>
<td>10</td>
<td>43</td>
<td>0</td>
</tr>
<tr>
<td>Potato starch</td>
<td>1 cup</td>
<td>160</td>
<td>668</td>
<td>0</td>
</tr>
<tr>
<td>Sugar</td>
<td>1 tbsp</td>
<td>13</td>
<td>48</td>
<td>0</td>
</tr>
<tr>
<td>Sugar</td>
<td>¼ cup</td>
<td>52</td>
<td>192</td>
<td>0</td>
</tr>
</tbody>
</table>
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.

1. This means for each mitzvah one eats the designated amount within a 4 minutes span. For example, in case of a medical condition one may eat 1/4 of a machine matzah within a four minute span to fulfill the mitzvah of Achilas Matzah. The same amount within the same span of time should be done for Koreich (with a kezayis of maror) and then for Afikomen.

2. This assumes the whole hand 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, 1/4 of the matzah equals 21.7 sq. in. This is the minimum shiur for someone with a medical condition. If someone requires shiurim even smaller than this, he should consult his rav. For a discussion of such shiurim, see page 203 footnote 107.

3. This assumes a full rectangular machine 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. It should be noted that Pupa Tzelem hand matzos are generally thinner than machine matzos. Therefore, one needs a larger amount of square inches for hand matzos than for machine matzos.

4. For Koreich see the Kashrus Kurrents article, “The Pesach Seder”.

5. This assumes the whole hand 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, 1/2 of the matzah is 43.3 sq. in.

6. This assumes a full rectangular machine 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.) Regarding thickness of matzos, see footnote #3.

7. 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.
GUIDE TO PURCHASING CHOMETZ AFTER PESACH

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

See also page 74 for Buying Chometz after Pesach Chart.

1. A Jewish-Owned Store that did not sell its Chometz to a Non-Jew before 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 she’avar 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 non-Jew 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 during Pesach and is subsequently forbidden, or whether it came into the store after Pesach and is permitted. Since chometz she’avar 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 during Pesach. (This is because we apply the principle that “safek d’rabanan 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 during the two weeks after Pesach was already in the store on Pesach. Chometz may be bought from a supermarket after that time if it is known that the distributor was non-Jewish. Regarding a store which receives chometz from a Jewish distributor, see below. 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

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¹. Mishnah Berurah 448:25
². See Igros Moshe O.C. 4:96, which distinguishes between small and large Jewish-owned stores.
stores generally maintain inventory for six or seven weeks. One should wait until after Shavuos before purchasing liquor from such a store.

2. A Jewish-owned store that sold its chometz to a non-Jew before 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 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 bedi’edut the sale is valid because legally the chometz no longer belongs to him. However, other poskim are stringent. Rav Moshe agrees that chometz that the Jewish owner purchased during Pesach is not included in the sale and cannot be eaten after Pesach.

3. 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 she’avar ol haPesach. 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: BJs, 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

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3. Igros Moshe O.C. 1:149, 2:91, 4:95
5. Zeicher Yitzchok siman 8
distributor (as explained below). For locations outside of Baltimore, the local kashrus organizations should be contacted.

### 4. 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 then 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.

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 regarding specific products that are distributed by C&S or 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 the 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, safek chometz she’avar olov haPesach is permitted and 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

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6. Heard from Rabbi Heinemann, sblt”a.
rabbis 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 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 35.

5. Buying Bourbon

The Sazerac Company is a privately held alcoholic beverage company. Sazerac is a large distiller distributor company in the United States. Although it produces a variety of alcoholic drinks, the primary focus of its business is bourbon. There is some discussion amongst the poskim, and the general consensus is that the prohibition of chometz she’avar olov hаPesach applies to bourbon. The chairman of Sazerac is Jewish. Since the Sazerac company does not sell its distillery, products sold by the Sazerac company should be considered chometz she’avar olov hаPesach.7

See also page 74 for Buying Chometz after Pesach Chart.

7. A list of their products can be found at http://www.sazerac.com/
USING AN OVEN ON SHABBOS & YOM TOV

Rabbi Avraham Mushell, STAR-K Kashrus Administrator

Cooking in the modern kitchen is a whole new experience. 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 ovens and cooktops on Shabbos and Yom Tov, it is worthwhile to review some laws and concepts as they relate to cooking on Shabbos and Yom Tov. Before proceeding with our discussion, it is important to review some basic terms and concepts.

DEFINITION OF BASIC TERMS PERTAINING TO FOOD PREPARATION ON SHABBOS AND YOM TOV

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Melacha</td>
<td>A melacha is a Torah prohibited act derived from the constructive acts performed in erecting the Mishkan. These forbidden acts are known as melachos. There are 39 categories of prohibited acts.</td>
</tr>
<tr>
<td>Bishul</td>
<td>Bishul refers to the 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.</td>
</tr>
<tr>
<td>Yad Soledes Bo</td>
<td>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 their hand due to the heat. If the food will not reach a temperature of yad soledes bo, it is not classified as cooking.</td>
</tr>
<tr>
<td>Ha’avara</td>
<td>Ha’avara is the act of burning. Lighting a flame on Shabbos is prohibited as it is written, “Do not burn fires in your homes on the Shabbos day.”</td>
</tr>
<tr>
<td>Mosif Ha’avara</td>
<td>Adding to an existing flame is also prohibited on Shabbos. This is referred to as Mosif Ha’avara.</td>
</tr>
<tr>
<td>Gram Ha’avara</td>
<td>One may not perform an action that will indirectly cause the flame to ignite. The term for indirectly causing the flame is Gram Ha’avara.</td>
</tr>
</tbody>
</table>

1. Shemos 35:3
**Aino Mechaven**

One is liable by Torah law for a prohibited action when the result was *intended*. Where one's intent in performing the physical action is not for the prohibited reaction, they are not liable. This is called *Aino Mechaven*, which literally means that there was no intent to perform the actual *melacha* (e.g., 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 [which is the *melacha* of *Choreish*, plowing]).

**Psik Reisha**

If the unintended consequence is the *anticipated* outcome of the activity, this is called a *Psik Reisha*. This type of activity is prohibited because it is as if one had *intentionally* performed a prohibited action (e.g., dragging a heavy bench on soft earth where it will *surely* make a groove in the ground).

**Psik reisha d’lo nicha lei**

On Shabbos, when the resulting consequence is neither wanted nor intended, it is classified as a *psik reisha d’lo nicha lei*, which is permitted by Torah law but prohibited by rabbinic law.

**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. **NOTE:** Where there is a combination of factors that individually may have been restricted by rabbinic law, there may be room for leniency when combined. Therefore, where a *grama* will cause a *melacha* to be performed that is *unintended* and *unwanted* on Shabbos (i.e., *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 lei*. Opening the refrigerator results in a *grama* of 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* (i.e., the *melacha* of *Ha’avara*) is unwanted and unintended.

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2. *Psik Resba d’lo Nicha Lei asur l’rov barishonim*
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. Here are two important rabbinic prohibitions.

| Prohibition of 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. This is the rabbinic prohibition of Shehiyah. One may not leave uncooked or partially cooked food on/over a heat source before Shabbos. The rabbis were concerned that one may adjust the heat to enhance the food.
In the past, when cooking was performed directly over burning logs, there was a concern that someone might stir the embers which would add oxygen and increase the heat. By stirring the embers, one transgresses two Torah prohibitions: burning a fire on the Shabbos day (Ha’avara), and cooking (Bishul) if the food is not yet cooked.
In order to prevent any wrongdoing, the rabbis decreed that unless the food is edible before Shabbos³ one may not leave it on the cooktop 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 blech⁵ 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.

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3. See Biur Halacha 253:1 Venohagu
4. Garuf v’katum
5. Yiddish for metal sheets
Prohibition of 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 returned; it may not leave his hand from the time it was removed to the time it was returned to 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 (e.g., kugel or a dry 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.

**Additional Terms Pertaining to Melacha on Yom Tov**

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 *meleches Hana’a*.

<table>
<thead>
<tr>
<th>Meleches Hana’a</th>
<th>Meleches <em>Hana’a</em> generally refers to activities performed for food preparation and personal needs on Yom Tov.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meleches Avoda</td>
<td><em>Meleches Avoda</em> refers to all non-food related activities.</td>
</tr>
<tr>
<td>Molid Aish</td>
<td><em>Molid Aish</em> refers to the creation of a flame.</td>
</tr>
<tr>
<td>Kibuy</td>
<td><em>Kibuy</em> refers to extinguishing a flame.</td>
</tr>
<tr>
<td>Gram Kibuy</td>
<td><em>Gram Kibuy</em> refers to extinguishing a flame through indirect means.</td>
</tr>
</tbody>
</table>
SABBATH MODE: A BRIEF HISTORY AND OVERVIEW

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 can 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, specifically STAR-K. Prior to that time, many of their appliances did not conform to halachic guidelines. Whirlpool Corporation (manufacturer of KitchenAid) approached STAR-K to help modify their ovens for use on Shabbos and Yom Tov. Following some adjustments, a successful mode was developed. Whirlpool called this “Sabbath Mode” and was awarded a patent in 1998 for this concept.

Subsequently, some technologically advanced refrigerators have also acquired Sabbath Mode certification. These will be discussed below as well.

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 STAR-K’s website at www.star-k.org. They are listed there by company and specific model number.

STAR-K certification on appliances falls into one of two categories:

Sabbath Mode – This includes models with unique software/hardware specifically designed to address halachic concerns for use on Shabbos and Yom Tov.

MARKETING TERMS THAT CAN BE MISLEADING

Two terms are frequently used by appliance companies to market their products that can be downright confusing, even misleading kosher consumers. These are delineated here:

Sabbath Mode – This is a feature that enables the consumer to operate their oven so that they can cook on Yom Tov. Sabbath Mode does allow the kosher consumer to open the oven door without enabling lights, icons, or sounds. A better term would be Yom Tov Mode. See discussion of Sabbath Mode in the article below.

Warming Drawer – is a small thermostat-controlled appliance that is either part of a range or installed as a standalone unit. Its description as a ‘drawer’ attests only to its convenience but belies its utility as a functioning heating appliance. For accuracy’s sake, it should be called a Warming Oven as it is halachically no different than an oven. STAR-K gets an untold number of calls from consumers who are surprised to discover that a warming ‘drawer’ may not be used on Shabbos.
Sabbath Compliant – This includes simpler models (aka, ‘old fashioned’) that were not built with the more recent innovations (e.g., 12-hour shut-off, digital controls) that now pose halachic concerns for the Sabbath-observant consumer. Consequently, the manufacturer requested an assessment by STAR-K if they could market these models as ‘Sabbath Compliant.’

Designating appliances as either having ‘Sabbath Mode’ or being ‘Sabbath Compliant’ was meant to help the consumer avoid making a purchase that would pose a halachic difficulty on Shabbos and Yom Tov.

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 www.star-k.org to see which features are available on your particular model, or contact STAR-K office at 410-484-4110.

Ovens
Sabbath Mode Ovens

Sabbath Mode ovens are designed to bypass many of the practical and halachic problems posed by the modern oven. When in Sabbath Mode, no lights, digits, solenoids, fans, icons, tones or displays will be activated/modified during normal use.

A safety feature in the newer ovens automatically shuts the oven off after 12 hours of operation. Although this safety feature is very important, it creates a problem when preparing food for the daytime meal which takes place more than 12 hours after the onset of Yom Tov. For all types of Sabbath Mode ovens, the 12-hour cutoff is bypassed.

For Sabbath Mode ovens with the delay feature, one may raise or lower the temperature of the oven on Yom Tov – but not on Shabbos – 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 a grama – an indirect result of an action. 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 still have to be set to ‘Sabbath Mode’ to prevent issues with the display.)

IMPORTANT: Sabbath Mode does not permit us to turn these appliances on or off during Shabbos or Yom Tov nor does it 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 posted on the STAR-K website.

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.
In most 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; the disabled door plunger switch will prevent the oven light from going on/off as the door is opened/closed. In some models without the plunger switch override, the bulb must be unscrewed or the light left on for the duration of Shabbos or Yom Tov.

**Sabbath Compliant Ovens**

Ovens certified as Sabbath Compliant do not have a digital temperature readout. They have the same basic features as those with the Sabbath Mode, except no delay is built into the set temperature change process.

On some models, adjustment of the set temperature may be possible on Yom Tov provided 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**. On Sabbath compliant models that do not have a cycling indicator light, the set temperature selected before Yom Tov cannot be adjusted on Yom Tov. STAR-K’s website has details about specific Sabbath Compliant models.

**Timed Bake Feature**

Some ovens can be programmed to turn off at a preset time. This feature is known as Timed Bake. In many models, when the time has elapsed and the oven shuts off, it will either sound a bell/buzzer that displays an icon or readout (such as the word END) to indicate that the oven is off. On some oven models, the sound will chime indefinitely and the light will stay on until it is manually turned off or until the door is opened, which cannot be done on Shabbos or Yom Tov. On Sabbath Mode oven models that include the Timed Bake feature, the buzzer or readout is eliminated.

*(NOTE: Once Timed Bake goes off, the oven cannot be used again for the duration of Yom Tov.)*

STAR-K’s 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 (yad soledes bo). As is the case with standard ovens, all food must be placed in the warming drawer before the start of Shabbos.

**Power Failures – IMPORTANT NOTE**

*Note:* For safety reasons, most ovens will not return to an operational state after a power failure. In some cases it may not resume Sabbath mode. Some exceptions are noted on STAR-K’s website.
Smart Refrigerators

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

Upon entering the certified mode (referred to as 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. Furthermore:

- 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. (Some manufacturers control the defrost cycle by actually counting the number and length of door openings, which may present a halachic problem.)
- Finally, the ice and cold water systems are deactivated since they invariably use electrical solenoids and motors to function.
- After a power failure, units are returned to the certified mode.

Now that we have defined halachic terminology, discussed some of the basic principles of warming food on Shabbos and Yom Tov, and reviewed Sabbath Mode, let us begin by examining what happens in practice when using an oven or warming drawer on Shabbos.

Oven Use on Shabbos
Rabbi Avraham Mushell

Ovens and Warming Drawers

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 increase burning in order to compensate for the loss of heat by opening the door or drawer. The resulting effect is a grama of Ha’avara, which is not permissible on Shabbos. However, as explained 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 and initiated through a grama, there is room for leniency and the initial action is permitted.

Therefore, food left in the oven or warming drawer from before Shabbos may be removed on Shabbos despite the fact that this action will eventually cause
the oven to produce additional heat. 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 per the rule regarding stovetop controls and the rabbinic laws of Shehiyah, if there are multiple temperature settings, the temperature controls must be covered to prevent one from changing the setting on Shabbos. 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 resulting from technological innovations, STAR-K has been working with some manufacturers to design ovens that meet the needs of the Sabbath-observant consumer. Popular features found in many new ovens that pose a problem on Shabbos or Yom Tov include: 12-hour safety cutoffs; 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 STAR-K certified models, many of these features are disabled.

Some Sabbath Mode features, such as temperature adjustment, are quite practical and allow for easier use of the ovens on Yom Tov when 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 preparation on Shabbos Kodesh. The laws of Bishul, Ha’avara, 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. Some exceptions are listed on the STAR-K website.
OVEN USE ON YOM TOV
Rabbi Avraham Mushell

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. We will start by discussing the different conceptions of ‘work’ as they relate to Yom Tov, and how they are similar to or different from Shabbos.

‘Work’ On Shabbos Vs. Yom Tov

The Torah mentions the prohibition of work on Shabbos as follows, “Do not do any melacha (i.e, work prohibited on Shabbos).”7 This prohibition refers to Meleches Avoda, namely, any work performed for either food preparation or general labor purposes. In contrast, when stating the prohibition of melacha on Yom Tov, the Torah qualifies the prohibition by writing, “You shall not do laborious work.”8 The Torah issues the commandments associated with the Yom Tov of Pesach by stating, “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 (otherwise referred to as Meleches Avoda) and Meleches Hanna’a. Meleches Hanna’a is work performed to prepare food and for personal comfort. Where the Torah commands us about the laws of Pesach, the term Meleches Avoda 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 performed before Yom Tov with the same result may be performed 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 (e.g., harvesting and grinding) are prohibited on Yom Tov. Melachos regarding the processing of bread, from the kneading of the dough and onward, are permitted on Yom Tov. Any processes that occur before kneading (e.g., 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 performed only if the intent is to derive benefit from action.

7. Shmos 20:9, Devarim 5:13
8. Vayikra 23:7
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.

Therefore, one must be sure not to engage in any melacha for the second day until the first day has passed and the next night has begun.9

With these halachos in mind, let’s take a look at how the rules of Bishul on Yom Tov 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 Aish. Halachic authorities have determined that electricity used as heat or light is considered fire. Consequently, by turning on the burner one is creating a new fire. This action could have been performed before Yom Tov and is prohibited because of Molid Aish. 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 an indicator light displays that a burner is turned on, this may not attest to electricity flowing to the burner at that particular moment. Rather, it may indicate that the element is set to maintain the desired temperature adjustment by turning on and off at predetermined 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 previously noted, this is prohibited due to Molid.

To circumvent this prohibition, an electrician can attach a current indicator light that is activated by the actual flow of electricity to the burner.10 This would show whether or not current is flowing to the burner. When electricity is 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 constitutes the melacha of Kibuy.

Lowering the heat setting on an electric stovetop on Yom Tov may be associated with the melacha of Kibuy. 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 off the burner completely. If there is a current 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.

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9. We consider it to be right after tzeis hakochavim.
10. Please note that this may nullify a warranty.
NOTE: Most stovetops that are supplemented with a Sabbath Mode oven have not been engineered to allow the adjustment of the stovetop temperature. The stovetop must be treated as a conventional cooktop, 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.

**Sensi-Temp Burners**

GE coils with Sensi-Temp technology use a sensor to reduce the risk of cooking fires. The sensor detects the temperature of your cookware. If the cookware gets hot enough to ignite oil, the coil shuts off. Once the cookware cools down to a safe temperature, the burner cycles back on.

A heat-sensitive Sensi-Temp burner may be used on Shabbos/Yom Tov in the same manner the burner was used before Sensi-Temp was installed. On Shabbos, however, if a pot of food on a blech is removed, it may not be returned to the blech even if all the criteria of returning (Chazara) are met. This is because the returned pot will likely lower the temperature of the blech and cause the burner to cycle back on sooner.

**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 a burner during Yom Tov as he will not be initiating a flame. Due to safety concerns, however, the old pilot flame models have been phased out. Instead, cooktops are now fitted with electronic igniters which spark at the base of the burner to ignite the flame; these are prohibited on Yom Tov. One may turn on a burner only if he can do so without causing the electronic igniters to engage. If it is possible to activate the gas flow without engaging the electronic igniter, the burner may be lit 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 necessary for food preparation.

As is the case with an electric stovetop, one can only lower the flame on a gas burner when doing so is 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 oven temperature provided it is necessary for food preparation for Yom Tov and a light or icon will not turn off when doing so.

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, and the display will not change. Furthermore, 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 later in this article.)

**Gas Ovens**

Older ovens were ignited with a pilot light. As explained earlier, 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 gas cooktops, new ovens are equipped with electronic igniters 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, gas begins to flow and starts 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 restarts 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 (detectable because 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.
COMMONLY ASKED QUESTIONS

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 smooth-top 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 stovetop, it is sufficient to cover the controls and leave the cooked food on the stovetop.

Q. During 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 Kasrhus 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 permit one to place food in the oven to cook or reheat on Shabbos.

Q. May I leave cooked food inside an oven that was turned on before Shabbos?
A. Yes. However, due to Shehiyah 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 cavity. 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 ha’avara which is rabbinically prohibited. Normally one does not want the heating element to go back on if the oven is empty. Even though opening the oven door will cause the element to burn longer, this is an unintended action. On the contrary, it is a needless waste of gas or electricity. This is considered a psik reisha d’lo nicha lei. Although we do not allow a psik reisha d’lo nicha lei on a Torah prohibition, this action occurs indirectly as a grama and is only a rabbinic prohibition. Thus, when there are a combination of factors (e.g., a grama on a psik reisha d’lo nicha lei) it is permitted.

If one leaves food in the oven after the door has been opened, he obviously wants

11. Also, it is a melacha she’eino tz’richa legufo.
the oven to go back on. This is prohibited as a psik reisha d’nicha lei, 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.

Q. My oven and warming drawer have a delayed start timer feature. May I set it to turn on Shabbos morning and place the food to be heated there on Shabbos before the pre-determined time?
A. No. Food may not be placed in the oven on Shabbos.

Q. May I open my oven to remove food on Shabbos?
A. First, one must be sure that opening the oven door does not trigger 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: The oven door is commonly designed with a plunger switch that turns on lights or icons as the door is opened. If this plunger switch is disabled, it may prevent any prohibited reactions. Some STAR-K Sabbath Mode ovens have a feature that disables all icons, lights or signals that allows the oven door to 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, which renders them halachically identical to a regular oven. When you open the drawer to place the food inside, you will cause the burner to go on and compensate for the heat loss that was created. By keeping food in the drawer, one is clearly desiring this extra heat. This is prohibited on Shabbos. If the food was placed in the drawer before Shabbos, a warming drawer must be completely 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, as it has the same restrictions as an oven and its controls must be covered. If the warming drawer’s settings are all below yad soledes then there is no gezeira (rabbinic prohibition) to cover the controls. However, one may not change the setting on Shabbos.

Q. Why is one allowed to push a button on the keypad of a Sabbath Mode oven on Yom Tov?
A. Pushing any button on an oven in Sabbath mode starts a process internal to the computer without any heat, light, sound, movement or anything tangible

12. Psik Reisha on the burning
that can be perceived. This is not considered a *melacha* and is permitted on Yom Tov. When a *melacha* is finally accomplished, such as turning on the heating element in the oven, it is done 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. No. For those ovens that have the Timed Bake feature included in the Sabbath Mode, it can be set only before Yom Tov. This will allow for one-time usage. Once the oven shuts off, it cannot be used again for the remainder of that Yom Tov. Timed Bake mode may not be set 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 only permitted to lower the setting when necessary to benefit food preparation for Yom Tov.

**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). Extinguishing or lowering a flame is permitted on Yom Tov only when it is needed for food. However, the restriction applies where one directly performs the action of *Kibuy*. In this case, when the computer lowers the temperature after a pre-programmed delay in response to one’s instructions, it is called *gram Kibuy* 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 handle the food as needed, provided doing so 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 but permitted on Yom Tov.

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13. 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.
IMPORTANT APPLIANCE PRE-PURCHASE ADVICE

When shopping for a new appliance, it is worth considering the different features each one offers and whether they meet your needs regarding Shabbos and Yom Tov use. Here are some suggestions and considerations to help you make the best decision for your needs.

Advice re: 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.
- Some cooktops (gas or electric) have knobs that light up when the burner is turned on, and on some of these cooktops an illuminated ring displays on the knob itself. Some knobs are backlit with a soft glow to indicate an ‘On’ setting, and some knobs offer progressive illumination that adjusts to indicate the burner setting. These types of knobs pose a problem.
- Additionally, be aware that some high-end cooktops offer a ‘simmer’ and ‘regular’ setting for each burner and that you cannot switch between these on Yom Tov. Some simmer burners also have indicator lights that are triggered when you switch to that mode. If you want to have burners that do both, you will need to leave on two burners, each one dedicated to a single setting.
- Avoid electronic controls. After a power failure, these units will probably stay off.
- Avoid induction cooktops. They work well but are not usable on Shabbos or Yom Tov.
- When remodeling a kitchen with a separate gas cooktop, it is advisable to install it with a separate ‘kill’ switch to let you cut power to the appliance at will. Before Shabbos or Yom Tov, this switch should be turned off to allow you to transfer a pre-existing flame to light the burner without involving the electrical ignition.
Advice Re: Ovens

12-Hour Cutoff Feature

- The oven should allow you to disable or override this feature for Shabbos or Yom Tov use.

Temperature Adjustment on Yom Tov

- If you want 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, you must either know when power (i.e., gas or electric) cycles to the oven or there must be a built-in delay (i.e., a grama).
- Please note that not all indicator lights display when power is actually cycling to the oven. In some cases, they might 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 note if a power indicator light goes on immediately).
- If light in the oven cavity is activated by opening the door, you should be able to either loosen the bulb or leave on the light for the duration of Shabbos or Yom Tov by activating the 'Light' button on the display panel.

Timed Bake

- If Timed Bake is desired (e.g., 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. (Just remember: Once the Timed Bake goes off, the oven cannot be used again for the duration of Yom Tov.)

Advice Re: Warming Drawers

- Warming drawers have the same issues as ovens (timed cut-off, temperature adjustment on Yom Tov, opening the door, 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.

General Recommendations for Ovens/Warming Drawers:

- Simpler is better.
- It is highly recommended that you download the Sabbath Mode information before purchasing any appliance and carefully review all the instructions. Make sure you understand the steps involved and determine if you are willing to follow them precisely before each Shabbos/Yom Tov.
Note that some models are more complex than others. Be sure that you are comfortable with the instructions that accompany the model you are purchasing. Also note that many manufacturers no longer provide manuals with their product; they expect the consumer to access all the information online. It is vital that you do your homework before buying any appliance.

- Before purchasing any cooking appliance, it is best to view the actual item in the store.
- Gas is recommended over electric.
- If a company advertises that its oven has a Sabbath Mode feature, make sure it includes more than the 12-hour cut-off 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 STAR-K’s website at www.star-k.org or call STAR-K office at 410-484-4110.
- Avoid “slew controls” – i.e., use of an up/down arrow – to set the temperature. Stick to knobs or number pads.
- Before using your new oven for the first time, be sure to wash the racks and interior of the oven thoroughly with warm water and soap to remove any oil residue.
- If you are using an app on your smartphone to control your appliances, it is recommended that you turn off your smartphone before Shabbos/Yom Tov to preclude any communication between the appliance and phone.
- Visit the STAR-K website at www.star-k.org for lists of oven products under STAR-K certification. See also list of STAR-K-certified appliance companies at the end of this section.

Advice Re: Dishwashers

- When remodeling a kitchen with a new dishwasher, it is advisable to have it installed with a separate ‘kill’ switch to let you cut power to the appliance at will. Before Shabbos or Yom Tov, this switch should be turned off to allow you to open and close the dishwasher without triggering any lights or icons.

Advice Re: Refrigerators

Opening the Refrigerator/Freezer Door:

- Should not cause circulation fans to go on/off. (Check to see if the fan runs with an open door. If it does not, press down door plunger switch
and listen to detect if the 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 number of times you open the door and how long you keep it open.)
- Light in refrigerator cavity should be deactivated, either by unscrewing the bulb or 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. See CAUTION about disabling door switches below.

### 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. 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. You may find either a plunger switch or a magnetic switch somewhere along the refrigerator’s inside frame, around the sides or at the top of the fridge.

Freezer “Whoosh” Sound: The Science of Air Density – Not an Issue

There are times when you may hear a “whoosh” sound when closing your freezer door. The reason for this sound has a simple scientific explanation. When the freezer door is opened, cold air escapes from the freezer and is replaced by warmer, lighter (i.e., less dense) air. When the door is closed, the warmer air trapped inside cools and becomes denser. The newly cooled air takes up less space than when it was warm and creates a vacuum inside the freezer. This vacuum then causes outside air to be sucked into the freezer through the door gasket to restore the equilibrium inside the freezer, creating the telltale “whooshing” sound.

This process does not present any halachic problems for Shabbos or Yom Tov.
General Recommendations for Refrigerators:

- Simpler is better.
- Test the unit at the store before purchasing.

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.

**Smart Technology** – If you are using an app on your smartphone to control your refrigerator, it is recommended that you turn off your smartphone before Shabbos/Yom Tov to preclude any communication between the appliance and the phone.

**Assisted or Automatic Door Openers** - These can currently be found on the market and may involve electronic components that should not be used on Shabbos or Yom Tov. Test these features by unplugging the refrigerator to see if the opening-assist changes. Alternately, check to see if this feature can easily be deactivated.

**Temperature and Open Door Alarms** - May present Shabbos and Yom Tov issues. Check to see if they can be disabled.

**Avoid Temperature Displays** – These are located on the outside of the door. The display may change when the door is opened.
## 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.

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### ADDENDA:
- CHOMETZ LISTS
- ALL ABOUT OVENS/ APPLIANCES
- USEFUL CHARTS AND CHECKLISTS
- PESACH-RELATED HALACHOS
- PERSONAL CARE LIST
- QUICK REFERENCE LISTS
- INDEX
THIS INFORMATION IS AVAILABLE IN BOOK FORM AT YOUR LOCAL JEWISH BOOKSTORE.

THE STAR-K PESACH DIRECTORY DIGITAL VERSIONS ARE PROVIDED FREE OF CHARGE. THE KOLLEL LOS ANGELES PESACH MEDICINE & COSMETICS LISTS ARE PROVIDED FOR $9.95 WHICH GOES TO HELP COVER THE COSTS OF PRODUCTION AND TO SUPPORT THE MISSION OF KOLLEL LOS ANGELES.

* Products on this page are NOT Kosher for Passover
For Halachos regarding chometz medication on Pesach, see page 38.
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This year's edition of the STAR-K PESACH DIRECTORY & GENERAL KASHRUS GUIDE reflects our commitment to improving the information we provide to our readers and making the publication as user-friendly as possible. To that end, we are requesting feedback and comments for next year’s Guide. Is there any information you would like clarified? Any other topics you feel we should address? Were our lists and charts clear and useful? Was the information easy to find?

To submit your suggestions or simply let us know if we are meeting our goal to produce a useful and comprehensive guide to preparing for Pesach, please send an email to star-k@star-k.org or mail a note to:

STAR-K KOSHER
Attention: Pesach Guide Feedback
122 Slade Avenue, Suite 300
Baltimore, MD 21208.
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 Halacha; 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 Halacha. Past articles are archived on the STAR-K website.

STAR-K’s 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 1,000 calls a day!

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.
STAR-K’s Institute of Halacha 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 halacha@star-k.org. Note that the app allows users to include a picture with their question.

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

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.

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 12-15, 2021. 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 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.

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, mashgach training for local vaadim, 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.

To receive STAR-K News and Alerts via email please visit: www.star-k.org/alerts or send an email to alerts-subscribe@star-k.org.
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*Kashrus Kurrents* is also available on the web: www.star-k.org/kashrus-kurrents  
For additional articles and year-round kashrus information, visit the **STAR-K website** at [www.star-k.org](http://www.star-k.org)

STAR-K MOBILE APP

For iPhone and Android phones (free download available at iTunes or Google Play stores)

STAR-K’S MOST POPULAR LISTS & CHARTS

- 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 *Maasros* Procedure
• “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. Ottensoser’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.