

Passover Medicines and
PREPARED BY P. S. G.

Abridged Web Edition



STAR-K 2021
Pesach
TWO POPULAR GUIDES IN ONE
Directory
& GENERAL KASHRUS GUIDE

PLEASE NOTE:

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

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

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

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

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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.



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Dear Friend,

Chasdei Hashem, the Kollel has been *zoche* 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 Vosner, זצוק"ל, and other *Gedolei Yisroel* have urged, both for reasons in מנהג and הלכה, 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, ללמד first and also ללמוד. 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 ה"ק. All other activities are פירות. This Kollel is first and foremost a *kollel*. It has stood, and continues to stand ד"בס, as a 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, ד"בס, that we are not privileged to a significant new development. Kollel Los Angeles does not insist that its *avreichim* enter עבודת הקודש. However, of some eighty-five alumni, all but five or six are fully installed in positions of community leadership, ראשי, מנהלים, רבנים, and מוהלים.

Today's competitive world causes us to be ever more grateful to the רבש"ע 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 זוכה to raise the בחורים to entirely new plateaus as they mature and become מרבגן. May Rav Krawiec continue to do so, ביתר שאת וביתר עוז, for decades to come.

יהי ד' בעזרונו להגדיל תורה ולהאדירה, ולהוליך אותנו בדרך ישרה תמיד!

ואנו תודה ותפילה למקום, שכשם שזכינו כן נזכה!

We extend to each and every one our best wishes for a *chag kosher vesame'ach*.

Kollel Los Angeles



STAR-K KOSHER CERTIFICATION

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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**ALL ABOUT
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**ADDENDA:
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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 - CANDY & CONFECTIONS

A

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

B

BABY BOTTLE

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

BABY CEREAL

All baby cereal requires reliable KFP certification. Year-round baby rice cereal is not acceptable because it is made on *chometz* equipment. (For alternative baby cereal options, see page 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 - Any without powder

BAND-AIDS - ALL

BATH TREATMENT

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

BLEACH - ALL

BLUSH/ROUGE, POWDERED - ALL

BUTCHERS - SEE MEAT

C

CANDY & CONFECTIONS

See also Gift Baskets

The Candy Store (Balt., MD) - (★P Required)

21st Century (★P Required)

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CATERERS - COMMUNITY FOOD SERVICES

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 Wholesale 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

Cosmopolitan - Reg Unflav Ground

Ellis - Reg & Decaf Unflav Ground

Essential Everyday - Reg Unflav Ground

Folgers - Reg & Decaf Unflav Instant,

Reg & Decaf Unflav Ground

Gevalia (P required)

Gillies (★P required)

Reg & Decaf Unflav Ground

Great Value - Reg Unflav Ground

Hena - Reg & Decaf Unflav Ground

Kirkland Signature - Reg Unflav Ground

Kobricks (★P required) -

Reg & Decaf Unflav Ground

Maxwell House - Reg Unflav Ground

Nature's Promise - Reg Unflav Ground

Nescafe Taster's Choice -

Reg Unflavored Instant including House

Blend & French Roast

Organic Coffee Company - Reg & Decaf Unflav Ground

Price Chopper - Reg Unflav Ground

Sanka (P required)- Decaf Unflav Instant

SF Bay Coffee - Reg & Decaf

Shoprite - Reg Unflav Ground

Trader Joe's - Reg Unflav Ground

Wegmans - Reg Unflav Ground

Weis - Reg Unflav Ground

COFFEE ALTERNATIVES

These products (e.g., varieties of Postum & Teecino 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

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CONTACT LENS SOLUTION - DETERGENTS, LAUNDRY

Meat dining ☆P; Dairy dining P
PURE at Penn State University
(State College, PA)
Meat dining only when bearing ☆P

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.

D

DAIRY PRODUCTS

Ko-Sure (☆P Required)
Instant Hot Cocoa Mix (reg., sugar-free)
Mozzarella Cheese (shredded)
Muenster Cheese
Pride of the Farm (☆P Required)
Chocolate Milk
Half & Half
Heavy Cream
Ice Cream (chocolate, vanilla)
Milk (low-fat, skim, whole, 2%)
Seven Mile Market (Baltimore, MD)
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 when dist. in N. America
(STAR-K KFP Certified/No Symbol Required)

Amway Home Glass Cleaner
Amway Home Kitchen Cleaner
Bus. to Bus. Heavy Duty Degreaser
Bus. to Bus. Multi-Surface Cleaner
Pursue 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

DETERGENTS, DISHWASHING

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

Ajax

Cascade

Dawn

Ivory

Joy

Palmolive (Reg, Ultra)

Seventh Generation

Trader Joe's

Up & Up

Wegmans

DETERGENTS, LAUNDRY - Powder

Any with reliable kosher certification may be used on Passover.

DETERGENTS, LAUNDRY - Liquid/Pods

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

Arm & Hammer

Cheer

Dreft

Dynamo

Era

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EGGS - FRUIT, FROZEN

Gain
Tide
Xtra

E

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,

GIFT BASKETS/PLATTERS - JUICES/FRUIT DRINKS

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

Bikur Cholim Hospitality Rooms are available at the following 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

I

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

ICE CREAM

Pride of the Farm (☆P Required)

Ice Cream (Chocolate, Vanilla)

INFANT FORMULA

See pages 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

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JUICES, FROZEN - MEAT, RAW PACKAGED

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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

RealLemon Juice (No P Required)

JUICES, LIME

RealLime Juice (No P Required)

K

KISHKA, PAREVE

Benz's (★P Required)

Unger's (★P Required)

KUGELS - See Prepared Foods

L

LACTAID

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

M

MATZAH

All *Matzah* requires reliable KFP certification.

For a discussion on how to check *matzos*, see page 115

Matzot Chabura Beit Shemesh (P Required)

Hand Shmura Matzah, Wheat

Hand Shmura Matzah, Whole Wheat

Machine Shmura Matzah, Wheat

Machine Shmura Matzah Meal

Rosinski - SBIR (★P Required)

Machine Matzah, Pain Azyme Wheat

Machine Matzah Meal, Pain Azyme Wheat

Seven Mile Market (★P Required)

Hand Shmura Matzah, Wheat

Hand Shmura Matzah, Whole Wheat

Machine Shmura Matzah, Wheat

MATZAH, EGG

Matzah made with fruit juice or eggs, which includes "Kosher for Passover" Egg *Matzah* Crackers, 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.

Note: Ground beef is not always KFP; check with 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:

MEAT-DELICATESSEN STORE/COUNTER - OIL, OLIVE

Alle/Meal Mart

Solomon's

MEAT-DELICATESSEN STORE/ COUNTER

Glatt Mart (Brooklyn, NY - Ave. M)

Only packaged products with ☆P

Seven Mile Market Only with ☆P label
(Balt., MD)

Market Maven - (Baltimore, MD)

☆P label only

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

Wasserman & Lemberger

☆P sign (Balt., MD)

MILK

Pride of the Farm- Cholov Yisroel

(☆P Required)

Non-Cholov Yisroel  Milk- see page 16

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

MINERAL OIL - ALL

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)



OIL, AVOCADO

De La Rosa (☆P Required)

OIL, COOKING SPRAY

Pompeian (☆/No P Required)

Avocado Oil

Grapeseed Oil

Extra Virgin Olive Oil

OIL, GRAPSEED

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

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

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OIL, OLIVE

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*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*

CALENDAR

Bucca (★P Required)
*Extra Virgin
Organic Extra Virgin
Virgin*

MEDICINE LIST

C.H.O (★/No P Required)
*Extra Virgin
Organic Extra Virgin*
Castellano (★P Required)
*Extra Virgin
Organic Extra Virgin
Virgin*

PERSONAL CARE LIST

Ciento Uno (★P Required)
*Extra Virgin
Organic Extra Virgin*
Coolive (★P Required)
*Extra Virgin
Organic Extra Virgin
Virgin*

USEFUL CHARTS AND CHECK- LISTS

De La Rosa (★P Required)
*Extra Virgin
Organic Extra Virgin*
Desen (★P Required)
*Extra Virgin
Organic Extra Virgin
Virgin*

PESACH- RELATED HALACHOS

Dorato (★P Required)
*Extra Virgin
Organic Extra Virgin*
Durra (★P Required)
*Extra Virgin
Organic Extra Virgin
Virgin*

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Eliana (★P Required)
*Extra Virgin
Organic Extra Virgin
Virgin*

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Ena (★P Required)
*Extra Virgin
Organic Extra Virgin
Virgin*
EVOO (★P Required)
*Extra Virgin
Organic Extra Virgin
Virgin*

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Food Cellar (★P Required)
*Extra Virgin
Organic Extra Virgin
Virgin*

Forrelli (★P Required)
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
Virgin*
Kekik (★P Required)
*Extra Virgin
Organic Extra Virgin
Virgin*
Kennes (★P Required)
*Extra Virgin
Organic Extra Virgin
Virgin*
Kidsolio (★P Required)
*Extra Virgin
Organic Extra Virgin
Virgin*
La Criolla (★P Required)
*Extra Virgin
Organic Extra Virgin
Virgin*
La Marca (★P Required)
*Extra Virgin
Organic Extra Virgin
Virgin*
Litaly (★P Required)
*Extra Virgin
Organic Extra Virgin
Virgin*
Little Oliver (★P Required)
*Extra Virgin
Organic Extra Virgin
Virgin*
LIV99 (★P Required)
*Extra Virgin
Organic Extra Virgin*
Mama Lucia (★P Required)
Extra Virgin
Milasolio (★P Required)
Extra Virgin

OIL, OLIVE - PAPER/PLASTIC DISPOSABLES

- Organic Extra Virgin
Virgin
- 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
- Zayit (★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.

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PAPER/PLASTIC DISPOSABLES - PREPARED FOODS

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)

PLASTIC - See Paper/Plastic Disposables

PLAY-DOH

Contains *chometz* and should be sold before Pesach.

POLISH, FURNITURE

All may be used. The following product is certified for Passover by STAR-K without any additional Passover symbol:
Melaleuca (☆/Chometz Free)
Rustic Touch, Orange Scent

POLISH, SHOE - ALL

POLISH, SILVER/METAL

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

Goddard's
Hagerty
Weiman
Wright's

POULTRY, RAW PACKAGED

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

The following are certified by 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
Supergirl (☆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

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PREPARED FOODS, FROZEN

- Noam Gourmet (★P Required)
 - Passover French Toast (non-gebrokts)*
 - Passover Hamburger Buns (non-gebrokts)*
 - Passover Hot Dog Buns (non-gebrokts)*
 - Passover Onion Bagels (non-gebrokts)*
 - Passover Pancakes (non-gebrokts)*
 - Passover Pizza Squares (non-gebrokts)*

Q

QUINOA

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

R

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)*
- Sun Valley Raisins (No P Required)*
- Trader Joe's (No P Required)*
- Wegmans (No P Required)*
- Weis (No P Required)*

RICE MILK- Rice milk is *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 (as Isopropyl 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*

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

T

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)

V

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

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

VEG./OTHER, FRESH PEELED

Del Monte (★P Required)
Butternut Squash
Yams
Yellow Squash
Zucchini
Garden Cut (★P Required)
Butternut Squash
Garlic
Beet Noodles (Regular, Organic)
Butternut Squash Noodles (Regular, Organic)
Zucchini Squash Noodles (Regular, Organic)
Sweet Potato Noodles (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)

VEG/OTHER, FRESH PEELED - WINE

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

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STAR-D P NON-CHOLOV YISROEL PRODUCTS

MILK

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

The following are STAR-D Dairy KFP:

Ahold (Inkjetted with "STARDP")

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

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")

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

SE Grocers (Inkjetted with "STARDP")

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

Sunny Florida (Inkjetted with "STARDP")

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

Tipton Grove (Inkjetted with "STARDP")

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

PREPARED FOODS

Tabatchnick's Fine Foods (KFP Required)

Cream of Mushroom Soup

Creamed Spinach

Creamy New England Potato Soup

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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
(STAR-S P Required)

- Brandy
- Grappa
- IceWine
- Wines

Notte Italiana (STAR-S P Required)
Prosecco

Val D'Oca (STAR-S P Required)
Prosecco

GRAPE JUICE

De La Rosa Vineyards
(STAR-S P Required)

- Organic Grape Juice
- Organic White Grape Juice

MEAT

All Chalak Beit Yosef L'Sephardim

Bierig Brothers
(when bearing STAR-S Beit Yosef)
Boxed Veal

Glatt Ranch
(when bearing STAR-S Beit Yosef)
Boxed Beef, Product of USA

(Distributed by AD Rosenblatt)

M&D Glatt
(when bearing STAR-S Beit Yosef)
Boxed Beef
Boxed Lamb
Boxed Veal

Regal Foods

(when bearing STAR-S Beit Yosef)
Boxed Beef, Product of USA
(Distributed by Springfield Group)

CANNED GOODS

California Delight
(STAR-S P Required)

Hearts of Palm-Whole
Hearts of Palm Cuts & Pieces
(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
(STAR-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
(STAR-S P required)

- Chunk "TONGOL" Tuna in Water*
- Chunk Light Tuna in Water*
- Chunk White Albacore Tuna in Water*
- Chunk Yellowfin Tuna in Water*
- Solid White Albacore Tuna in Water*
- Skipjack Chunk Tuna in Water*

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

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STAR-S P KITNIYOT PRODUCTS FOR SEPHARDIM ONLY

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

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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

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COLD, ALLERGY & DECONGESTANTS

Adwe- Tussin
Allegra-D- 12 hr. Tablets
Benadryl Children's Allergy- Liquid (All Flavors), Dye-Free Liquid (All Flavors), Children's Chewable, Children's Plus Congestion (Grape)
Claritin-D – 12 hr. Tablets (Dairy), 24 hr. Tablets

GASTROINTESTINAL REMEDIES

Adwe- Stool Softener
Alka-Seltzer- Original Tablets
Dramamine- Original (Dairy), Less-Drowsy Tablets (Dairy), Chewable Tablets (Orange)
Konsyl Powder Original Formula- Unflavored (no *kitniyos*)
Metamucil 4-in-1- Original Coarse Powder - made with real sugar (no *kitniyos*)
Metamucil 4-in-1- Orange Smooth Powder (Regular & Sugar-Free)
Miralax Powder
Pepto Bismol- Original Liquid
Phillips' Milk of Magnesia- Original Liquid [no *kitniyos*]
Senokot- Extra Strength Tablets (Dairy), Senokot-S Tablets
Tums- See page 46

PAIN RELIEVERS & FEVER REDUCERS

Advil Tablets - Coated (but not film-coated) approved when last inactive ingredient listed on panel is white wax
Advil Caplets - Coated (but not film-coated) approved when last inactive ingredient listed on panel is white wax
Adwe- Pain Relief Children Liq. Acetaminophen, Pain Relief Infant Liq. Acetaminophen
Aleve- Caplets (Blue Pill)
Bayer Aspirin- Low-Dose Chwbl. 81mg (Cherry, Orange)
Motrin - IB Coated Caplets, PM Coated Caplets
Motrin- Infant Drops (All Flavors), Children's Suspension (All Flavors)
Tylenol- Regular Strength Tablets, Extra Strength Caplets
Tylenol- Children's Suspension (All Flavors), Infants Oral Susp (All Flavors)

2021 QUICK-PICK PERSONAL CARE LIST

A SAMPLE OF CHOMETZ-FREE PERSONAL CARE PRODUCTS LISTED BY CATEGORY.

ANTIPERSPIRANTS/DEODORANTS
<p>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)</p>
CREAMS & OINTMENTS
<p>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</p>
MOUTHWASH
<p>Colgate - Mouthwash [All] [All use Vegetable Glycerin] Listerine- Cool Mint Antiseptic, Total Care Zero, Ultra Clean Antiseptic, Zero Alcohol Scope [All]</p>
SHAMPOO, CONDITIONER, HAIRSPRAY
<p>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)</p>
SOAP/WASHES
<p>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</p>
TOOTHPASTE
<p>Aim [All] Close Up [All] Colgate [All] [All use Vegetable Glycerin] Pepsodent [All] Ultrabrite [All] [All use Vegetable Glycerin]</p>

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2021 MEDICAL, GERIATRIC, PEDIATRIC, AND INFANT NUTRITIONAL SUPPLEMENTS AND FORMULA LIST

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

PLEASE NOTE THE FOLLOWING POINTS:

- Many of the products contain *kitniyos*, some as the primary ingredient.
- Some of the products may contain minor ingredients that are possibly, though unlikely, produced from *chometz*-based raw materials. All such ingredients are used at a less than 1:60 ratio.
- Liquid versions of these products are preferable to their powdered counterparts.
- Products that contain flavors should 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		
	Ensure Hn	Nepro With Carb Steady Flavored
	Ensure Homemade Shake	
Abound	Ensure Plus	Novasource Renal Nutren (Product Line)
Arginaid	Ensure Plus Advance	Osmolite 1.0, 1.2, 1.5
Arginaid Extra	Ensure Plus Hn	Osmolite Hn (Unflavored)
Benecalorie	Ensure Plus Next Generation	Perative
Beneprotein	Ensure Shake	Portagen
Boost Glucose Control	Ensure Twocal	Promote With Fiber
Boost High Protein	Fibersource Hn	Pulmocare
Boost Nutritional Pudding	Glucerna 1.0	Resource 2.0
Boost Plus	Glucerna 1.2*	Resource Diabetic
Diabetishield	Glucerna 1.5*	Resource Thicken Up
Diabetisource Ac	Isosource	Thick & Easy Thickeners
Enfamil Human Milk Fortifier Powder	Isosource Hn With Fiber	Thick & Easy Juice (All Varieties)
Enlive	Jevity 1.0	Thick & Easy Hydrolyte (All Varieties)
Ensure Compact	Jevity 1.2*	
Ensure Complete Nutrition Shake	Jevity 1.5 *	Thick-It
Ensure Healthy Mom Shake	Nepro	Vital
Ensure High Calcium Shake	Nepro Hp	Vivonex Pediatric
Ensure High Protein Shake	Nepro Lp	Vivonex Plus
	Nepro Vanilla	Vivonex Ten

PEDIATRIC SUPPLEMENTS**INFANT FORMULAS**
see also page 46

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

365 Everyday Value
 Ameribella
 America's Choice For Baby
 Babies R Us
 Baby Basics
 Baby's Choice
 Bear Essentials
 Belacta
 Belacta Premium
 Belactasure

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

Berkley & Jensen
 Bright Beginnings
 Cottontails
 CVS
 Daily Source
 Discount Drug Mart
 Earth's Best
 Elecare
 Enfacare
 Enfagrow
 Enfagrow Neuropro
 Enfagrow Premium
 Enfagrow Toddler Transitions Gentlease
 Enfalac
 Enfamil
 Enfamil A.R.
 Enfamil Enspire
 Enfamil Neuropro Enfacare

BABY FOOD

Gerber (when bearing OU)-
 Carrots, Squash - acceptable
 for Passover *l'chatchila* (even
 for adults).
 Gerber (when bearing OU)-
 Green Beans, Peas - *kitniyos*

Enfamil Premature High
 Protein 24 Cal Per Fl Oz
 Enfamil Prosobee
 Enfamil Reguline
 Enfaport
 Enfapro
 Food Lion
 Full Circle

Fulton Street Market
 Gerber Good Start
 Giant
 Giant Eagle Baby
 Hannaford
 H-E-B
 Heinz Nurture
 Home 360 Baby
 Hy-Vee
 Isomil
 Kirkland Signature
 Kuddles
 Laura Lynn
 Life Brand
 Little Ones
 Meijer Baby
 Member's Mark
 Mom To Mom
 Moo Moo Buckaroo
 Mother's Choice
 My Organic Baby
 Nature's Place
 Nestle Good Start
 Next Step
 Nutraenfant
 O Organic Baby
 Parent's Choice
 Premier Value
 President's Choice
 Price Chopper
 Puramino
 Publix
 Rite Aid - Tugaboos
 Shopko
 Similac
 Similac Advance Plus
 Similac Comfort
 Similac Gold W/Hmo

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Similac Lemehadrin	Vermont Organics
Similac Neosure	Walgreens
Similac Spit Up/Ar	Wegmans
Similac Rtf	Well Beginnings
Similac Special Care Rtf	Western Family
Simply Right	MILK SUBSTITUTES
Stop & Shop	1. Only in shelf stable non-refrigerated containers
Sunrise	2. May be used only under the following conditions:
Supervalu	<i>Person is ill or has dietary restrictions; Use separate utensils; Ideally purchased before Pesach</i>
Target	
Tippy Toes By Topcare	
Top Care	Almond Breeze Original
Topco	Rice Dream Classic Original
Up & Up	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)

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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.

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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

Petco	Petsmart
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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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ניסן - אייר תשפ"א

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS
Mar 14 א' ניסן ראש חודש ניסן	Mar 15 ב' ניסן	Mar 16 ג' ניסן	Mar 17 ד' ניסן	Mar 18 ה' ניסן	Mar 19 ו' ניסן	Mar 20 ז' ניסן פרשת ויקרא
Mar 21 ח' ניסן	Mar 22 ט' ניסן	Mar 23 י' ניסן	Mar 24 יא' ניסן	Mar 25 יב' ניסן תענית בכורים בדיקת חמץ	Mar 26 יג' ניסן Biyur Chometz SEE P. 32 & 33	Mar 27 יד' ניסן פרשת ז' - שבת הגדול EREV PESACH SEE P. 33 FOR LATEST TIMES 1ST SEDER
Mar 28 ט"ו ניסן 1ST DAY PESACH 2ND SEDER COUNT FIRST SEFIRA AT NIGHT	Mar 29 ט"ז ניסן 2ND DAY PESACH OMER DAY 1	Mar 30 י"ז ניסן חול המועד OMER DAY 2	Mar 31 י"ח ניסן חול המועד OMER DAY 3	Apr 1 י"ט ניסן חול המועד OMER DAY 4	Apr 2 כ' ניסן חול המועד OMER DAY 5	Apr 3 כ"א ניסן 7TH DAY PESACH OMER DAY 6
Apr 4 כ"ב ניסן YIZKOR 8TH DAY PESACH OMER DAY 7	Apr 5 כ"ג ניסן אסרו תג OMER DAY 8	Apr 6 כ"ד ניסן OMER DAY 9	Apr 7 כ"ה ניסן OMER DAY 10	Apr 8 כ"ו ניסן OMER DAY 11	Apr 9 כ"ז ניסן OMER DAY 12	Apr 10 כ"ח ניסן פרשת שמות OMER DAY 13
Apr 11 כ"ט ניסן OMER DAY 14	Apr 12 ל' ניסן ראש חודש אייר OMER DAY 15	Apr 13 א' אייר ראש חודש אייר OMER DAY 16	Apr 14 ב' אייר OMER DAY 17	Apr 15 ג' אייר OMER DAY 18	Apr 16 ד' אייר OMER DAY 19	Apr 17 ה' אייר פרשת תזריע-מצורע OMER DAY 20

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APRIL - MAY 2021

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Apr 18 ו' אייר OMER DAY 21	Apr 19 ז' אייר 2 WEEKS AFTER PESACH - SEE P.35 OMER DAY 22	Apr 20 ח' אייר OMER DAY 23	Apr 21 ט' אייר OMER DAY 24	Apr 22 י' אייר OMER DAY 25	Apr 23 יא' אייר OMER DAY 26	Apr 24 י"ב אייר פרשת אחרי מות- קדושים OMER DAY 27
Apr 25 י"ג אייר OMER DAY 28	Apr 26 י"ד אייר פסח שני OMER DAY 29	Apr 27 ט"ו אייר OMER DAY 30	Apr 28 ט"ז אייר OMER DAY 31	Apr 29 י"ז אייר OMER DAY 32	Apr 30 י"ח אייר ל"ג בעומר OMER DAY 33	May 1 י"ט אייר פרשת אמור OMER DAY 34
May 2 כ' אייר OMER DAY 35	May 3 כ"א אייר 4 WEEKS AFTER PESACH - SEE P.35 OMER DAY 36	May 4 כ"ב אייר OMER DAY 37	May 5 כ"ג אייר OMER DAY 38	May 6 כ"ד אייר OMER DAY 39	May 7 כ"ה אייר OMER DAY 40	May 8 כ"ו אייר פרשת בהר-בחוקתי OMER DAY 41
May 9 כ"ז אייר OMER DAY 42	May 10 כ"ח אייר OMER DAY 43	May 11 כ"ט אייר OMER DAY 44	May 12 א' סיון ראש חודש סיון OMER DAY 45	May 13 ב' סיון OMER DAY 46	May 14 ג' סיון OMER DAY 47	May 15 ד' סיון פרשת במדבר OMER DAY 48
May 16 ה' סיון ערב שבועות OMER DAY 49	May 17 ו' סיון 1ST DAY SHAUVOS	May 18 ז' סיון YIZKOR 2ND DAY SHAUVOS	May 19 ח' סיון אחרון חג SEE P.35			

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BALTIMORE *CHOMETZ* BURNING 2021

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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.

PRE-PESACH 5781/2021 ZMANIM

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).

CITY	LATEST CHOMETZ TIMES FOR THE FOLLOWING:		
	A. BURNING ON FRIDAY	B. EATING ON SHABBOS	C. DISPOSING ON SHABBOS
Atlanta, GA	12:14 PM	11:03 AM	12:14 PM
Baltimore, MD	11:45 AM	10:33 AM	11:44 AM
Boston, MA	11:23 AM	10:10 AM	11:22 AM
Brooklyn, NY	11:34 AM	10:22 AM	11:34 AM
Buffalo, NY	11:54 AM	10:42 AM	11:54 AM
Chicago, IL	11:29 AM	10:17 AM	11:29 AM
Cincinnati, OH	12:16 PM	11:04 AM	12:15 PM
Cleveland, OH	12:05 PM	10:53 AM	12:05 PM
Columbus, OH	12:10 PM	10:58 AM	12:09 PM
Dallas, TX	12:04 PM	10:53 AM	12:04 PM
Denver, CO	11:38 AM	10:26 AM	11:38 AM
Detroit, MI	12:11 PM	10:59 AM	12:11 PM
Far Rockaway/Five Towns, NY	11:33 AM	10:21 AM	11:33 AM
Hartford, CT	11:29 AM	10:17 AM	11:29 AM
Houston, TX	11:58 AM	10:47 AM	11:58 AM
Indianapolis, IN	12:23 PM	11:10 AM	12:22 PM
Lakewood, NJ	11:35 AM	10:23 AM	11:35 AM
Las Vegas, NV	11:18 AM	10:06 AM	11:17 AM
Los Angeles, CA	11:30 AM	10:19 AM	11:30 AM
Memphis, TN	11:37 AM	10:25 AM	11:36 AM
Miami, FL	11:57 AM	10:46 AM	11:56 AM
Milwaukee, WI	11:31 AM	10:18 AM	11:30 AM
Minneapolis, MN	11:52 AM	10:39 AM	11:52 AM
Monsey, NY	11:35 AM	10:22 AM	11:34 AM
Monticello, NY	11:37 AM	10:25 AM	11:37 AM
New York, NY	11:34 AM	10:22 AM	11:34 AM
Norfolk, VA	11:43 AM	10:31 AM	11:42 AM
Orlando, FL	12:02 PM	10:51 AM	12:01 PM
Passaic, NJ	11:35 AM	10:23 AM	11:34 AM
Philadelphia, PA	11:39 AM	10:26 AM	11:38 AM
Phoenix, AZ (Mountain Standard Time)	11:05 AM	9:54 AM	11:05 AM
Pittsburgh, PA	11:58 AM	10:46 AM	11:58 AM
Portland, OR	11:49 AM	10:36 AM	11:48 AM
Providence, RI	11:24 AM	10:12 AM	11:24 AM
Queens, NY	11:34 AM	10:21 AM	11:33 AM
Richmond, VA	11:48 AM	10:36 AM	11:47 AM
St. Louis, MO	11:39 AM	10:27 AM	11:38 AM
San Diego, CA	11:25 AM	10:14 AM	11:25 AM
San Francisco, CA	11:47 AM	10:35 AM	11:47 AM
Seattle, WA	11:49 AM	10:36 AM	11:49 AM
Tampa, FL	12:06 PM	10:55 AM	12:06 PM
Tucson, AZ (Mountain Standard Time)	11:00 AM	9:49 AM	11:00 AM
Washington, DC	11:46 AM	10:34 AM	11:46 AM

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POST-PESACH STORE INFORMATION

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

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Chometz may be purchased immediately after Pesach 2021 at the following stores located in the Baltimore Metropolitan Area

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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.

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7-11
A-Z Savings 6307 Reisterstown Road
Accents Liquor Store see star-k.org regarding purchasing beer
Aldi
BJ's
Costco
CVS
Dugan's Liquor see star-k.org regarding purchasing beer
*Dunkin' Donuts 1508 Reisterstown Rd. (at Old Court Rd.) 7002-A Reisterstown Rd. (near Fallstaff Rd.)
Food Lion
Kosher Bite Liquor Store see star-k.org regarding purchasing beer
Market Maven
Petco
Petsmart
Rite-Aid

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Royal Farms
Sam's Club
Save-A-Lot
Savings Center 4003 Seven Mile Lane
Seven Mile Market
Shoppers Food Warehouse
Shoprite 37 Aylesbury Road, Timonium
Trader Joe's
Village Wine & Liquors (Colonial) see star-k.org regarding purchasing beer
Walgreens
Walmart
Wegmans
Whole Foods
Wine Loft see star-k.org regarding purchasing beer

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.** (בבדי שיעשו). (This time meets the requirement of שבדי שיעשו).

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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.

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

MAJOR JEWISH OWNED SUPERMARKETS THAT DO NOT SELL THEIR <i>CHOMETZ</i>
Monday, April 19, 2021 (2 weeks after Pesach)
SUPERMARKETS THAT PURCHASE FROM JEWISH OWNED DISTRIBUTORS THAT DO NOT SELL THEIR <i>CHOMETZ</i>
Monday, May 3, 2021 (4 weeks after Pesach)
JEWISH OWNED LIQUOR STORES THAT DO NOT SELL THEIR <i>CHOMETZ</i>
Wednesday, May 19, 2021 (after <i>Shavuos</i>)
BEER AFTER PESACH IN MARYLAND
There is an issue of <i>chometz she'avar olov haPesach</i> regarding many brands of beer sold in the state of Maryland. For specific information regarding which brands and locations are affected, see www.star-k.org .

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HALACHOS OF TAKING MEDICINE ON PESACH 5781/2021

Rabbi Dovid Heber, STAR-K Kashrus Administrator

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"á*, 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"á*, and Rabbi Gershon Bess, *shlit"á*. *Halachos* that appear in other sections of this Passover Directory rely on the *psak* of Rabbi Moshe Heinemann, *shlit"á*.

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).

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.

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- 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

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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 *bahree* 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.* I: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 *shelo kederech achila*.
- Swallowing a tablet made to be swallowed (vs. chewed) is *shelo kederech achila*.
- 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 *kasbrus* professionals who must answer numerous *shailos* regarding Pesach, thus facilitating a *chag kosher vesame'ach* for *Klal Yisroel*.

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5781/2021 MEDICINE LIST GUIDELINES

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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 *Kashrus Kurrents* article “A *Kashrus* 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

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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.

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PESACH COSMETICS AND PERSONAL CARE

THE *HALACHOS* & LISTS

Rabbi Dovid Heber, STAR-K Kashrus Administrator

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.¹ Nonetheless, people have acted stringently with regard to these items.

BELOW ARE SEVERAL REASONS WHY PEOPLE ARE STRICT:

1. **Many products**, including shaving lotion and perfume, contain denatured alcohol which can be restored to regular alcohol (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.

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.

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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.

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2021 CHOMETZ FREE PERSONAL CARE PRODUCTS

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The following products have been reviewed by STAR-K and have been determined to be chometz free.

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ES-GE COSMETICS

Baltimore, MD

410.484.2254 | 410.299.5505

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

Eye Cosmetics - Automatic Duo Shadow, Automatic Eyeliner, Blinc Eyeliner, Brow Tint, Browblender Pencil, Brow Highlighter, Brow Set, Brow Shape Kit, Cake Eyeliner, Cake Eyeliner Sealant, Cream Eye Shadow, Dual Action Makeup Remover, Everlast SemiPermanent Liner, Eye & Lip Primer, Eye Highlighting Pencil, Eye Lights, Eye Shadow (Single), Felt Tip Eyeliner, Gel Eyeliner Pencil, Indelible Eye Makeup Remover (Liquid, Pads), Indelible Gel Eyeliner, Liquid Liner, Mascara (Luxury, Sensitive, Superwear), Precision Brow Pencil, Powderliner Eyeliner, Shadow Base, Shadow Magnet, Superwear Eye Makeup Remover, Triple Split Eye Shadow, Molten Powder for Cheeks and Eyes

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

Lip Products - Gel Lipliner, Lipchic, Lip Balm, Lip Lacquer/Liner, Lip Lock, Lip Primer, Lipliners, Lipsticks (Crème, Indelible, Liquid Lips, LL Cream, Luxury, Luxury Matte, Pearl, SuperWear, Ultimate, Vitamin E, Ultra Matte), Lipglosses (except Luxury), Liquid Lustre, Matte Reverse, Micro-Bubble Lipstick, Rose Lip Balm, Sheer Satin, Vibrant Lipstick

Makeup - Blemish Treatment Concealer, Bronzer, Colour Tides, Concealers, Contour Powder Duo, Dual-Activ Powder Foundation, Foundation Stick, Hydra Boost Foundation, Invisible Blotting Powder, Kamouflage Foundation, Liquid Foundation, Mineral Liquid Powder Foundation, Mineral Photo Touch Concealer, Mineral Powder Foundation, Mineral Sheer Bronzer, Mineral Sheer Tint, Powder Illuminator

Long Lasting Makeup - Cake Eyeliner Sealant, Lip Lock, Lipstick (Indelible, SuperWear), Liquid Liner, Liquid Foundation, Lipliners, Lipstain, LL Cream, LL Cream - Matte, Shadow Base, Shadow Magnet, Stay Long Makeup Liquid Foundation

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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

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

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

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

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AdinaB

Baltimore, MD | 443.803.9234 | adinabsalon.com

Eye Products - Blinc Primer, Bold Mascara, Brush on Brow, Long Wear Brow Pen, Color on Eyes, Everlast Eyeliner, Eyeliner Pencil, Eyeshadow Palette, Intense Eyeliner, La Diva Stay Long Mascara, Liquid Liner, Liquid Metal Shadow, Liquid Shadow Primer, Longwear Brow Pen, Luxury Mascara: Regular, Waterproof, Metallic Eyeliner, Molten Powder for Eyes, Satin Eyebrow Pencil, Shadow Base, Tubing Mascara, XLXL Mascara, Eyeshadow: Matte, Velvet, Mineral, Lights, Sweet Dreams, Volumetric Mascara

Facial Makeup - Age Defying Face Primer, BB Cream, Baked Bronzing Powder, Baked Finishing Powder, Blush (Duo, Glow, Sheer Satin), Bronzers, Concealer, Corrector Kit, Dual Activ Powder Foundation, Dual Activ Makeup Remover, Hydrating & Smoothing Primer, In-Dispensable Glow, Invisible Blotting Powder, Mineral Liquid Powder Foundation - SPF 15, Molten Powders for Cheeks, Primer All in 1, Retexturizing Crème Face Primer, Retexturizing Face Primer- SPF 20, Stay Long Foundation, Urban Defense

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

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

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HOW TO CLEAN/KASHER KITCHEN ITEMS FOR PESACH CHECKLIST

See also page 78 for Preparing/*Kashering* the Pesach Kitchen article.

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

UTENSIL	PREPARATION
Baby Bottle	Since it comes into contact with <i>chometz</i> (e.g., washed with dishes, boiled in <i>chometz</i> pot), new ones should be purchased.
Baby High Chair	Clean thoroughly. Preferable to cover the tray with contact paper.
<i>Blech</i>	Should be replaced.
Blender/Food Processor	New or <i>Pesachdig</i> receptacle required (plus any part of unit that makes direct contact with food). Thoroughly clean appliance. The blade should be treated like any knife and should be <i>kashered</i> through <i>hagola</i> .
Can Opener	Difficult to clean properly. Should be put away with <i>chometz</i> dishes.
Candlesticks/Tray	Clean thoroughly. Should not be put under hot water in a <i>Kosher l'Pesach</i> sink.
Coffeemakers	Metal coffeemakers that have brewed only unflavored pure coffee. Clean thoroughly. Replace with new or <i>Pesachdig</i> glass carafe and new filters. Metal coffeemakers that have brewed flavored coffee should be cleaned thoroughly. Do not use for 24 hours. Pour one cup of water into chamber. Water should be heated in unit and allowed to drip over the exposed metal base. Replace with new plastic filter holder, new filters, and a new or <i>Pesachdig</i> glass carafe. Plastic coffeemakers should not be <i>kashered</i> .
Colanders	Metal – <i>Libun kal</i> . Plastic – Do not use.
Dentures, Bite Plates, Braces	Clean thoroughly after one has finished eating <i>chometz</i> .
Dishwashers	Cannot be <i>kashered</i>
Electric Burner Drip Pans	Clean thoroughly
Grater	Metal – <i>Libun kal</i> . Plastic – Do not use.
Ice Cream Scooper	<i>Hagola</i>
Ice Cube Trays	See Refrigerator, Freezer

UTENSIL	PREPARATION
Instant Hot Devices	Instant hot devices and individual hot/cold water filters that are connected to the sink with a separate spigot should be <i>kashered</i> along with the sink. Instant hot devices should be turned on during <i>kashering</i> of the instant hot spigot.
Keurig	A Keurig used year-round for only coffee (reg., decaf, and/or flavored – even without a <i>hechsher</i>) can be <i>kashered</i> for 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 <i>kasher</i> the upper metal pin. If the machine processed a non-kosher product (e.g., chicken soup), it cannot be <i>kashered</i> for year-round use. If it processed real <i>chometz</i> products (e.g., oatmeal), it cannot be <i>kashered</i> for Pesach.
Light Box	Clean thoroughly
Metal Wine Goblets	<i>Hagola</i>
Metal Wine Trays	<i>Hagola</i>
Mixer	Do not use, even with new blades and bowls.
Pump Pot	If in contact with <i>chometz</i> (e.g., sponge) do not use; otherwise, it does not need <i>kashering</i> .
Refrigerator, Freezer	Thoroughly clean. Lining shelves is not necessary. Ice cube trays (that are filled with water in the sink) should be put away with <i>chometz</i> dishes. Ice cube bins which catch the ice made in the freezer should be thoroughly cleaned and used as usual.
Rings, Finger	<i>Iruy roschin</i>
Rings, Napkin	<i>Hagola</i>
Sensi-Temp Burner	To <i>kasher</i> 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).
Smoothie Machine	See Blender
Tables	A table upon which <i>chometz</i> 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.

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	UTENSIL	PREPARATION
PRODUCT DIRECTORY	Towels, Tablecloths, etc.	Those used during the year with <i>chometz</i> 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.
QUICK REFERENCE LISTS	Vases	Those used on the table during the year may be used during Pesach if they are washed, both inside and out.
CALENDAR	Washing cup (used in kitchen)	Metal – <i>Hagola</i> Plastic – Put away with <i>chometz</i> dishes.
MEDICINE LIST	Water Pitchers	Should be put away with <i>chometz</i> dishes.
PERSONAL CARE LIST	Water Filters, Metal	A metal water filter that has been on consistently since the previous Pesach may be left on during the <i>kashering</i> of the spigot. If it was first attached sometime after Pesach, it should be removed and the spigot and filter should be <i>kashered</i> separately. The filter may then be reattached and used during Pesach.
USEFUL CHARTS AND CHECKLISTS	Water Filters, Plastic	A plastic water filter that is connected to the faucet should be removed and thoroughly cleaned, including the outside and the coupling. The spigot should be <i>kashered</i> with the filter removed. The filter may then be reattached and used during Pesach.
PESACH-RELATED HALACHOS	Water Coolers	Cold water coolers should be cleaned thoroughly. The hot spigot on a water cooler should not be used if it came into contact with <i>chometz</i> during the year.

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

See also page 78 for Preparing/*Kashering* the Pesach Kitchen article.

KASHERING SAFETY TIPS

Hatzalah of Baltimore and STAR-K

STAR-K & Hatzalah Present

KASHERING SAFETY TIPS



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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.

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 backslash, be careful not to cover the oven vent.



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.

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.

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- 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 keilim*” (*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.

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

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PRODUCT DIRECTORY	Cup/Mug	<i>Tevila</i> with a <i>bracha</i> if metal or glass; <i>tevila</i> without a <i>bracha</i> if glazed ceramic; no <i>tevila</i> if plastic.
	Cupcake/Muffin Pan (metal)	<i>Tevila</i> with a <i>bracha</i>
QUICK REFERENCE LISTS	Cutlery (metal) i.e., forks knives, spoons	<i>Tevila</i> with a <i>bracha</i> . Knife used for arts and crafts only does not require <i>tevila</i> .
	Cutting Board (metal or glass)	<i>Tevila</i> with a <i>bracha</i>
	Dentures	No <i>tevila</i>
CALENDAR	Dishes	<i>Tevila</i> with a <i>bracha</i> if metal or glass, or <i>tevila</i> without a <i>bracha</i> if glazed ceramic.
	Dish Rack	No <i>tevila</i>
	Egg Slicer (metal)	<i>Tevila</i> with a <i>bracha</i>
	Flour Sifter	No <i>tevila</i> ⁶
MEDICINE LIST	Frying Pan (metal)	<i>Tevila</i> without a <i>bracha</i> if Teflon coated, with a <i>bracha</i> if uncoated.
	George Foreman Grill	<i>Tevila</i> without a <i>bracha</i> . ⁸ Does not require <i>tevila</i> if it will break if <i>toveled</i> . ⁵
	Glasses (metal or glass)	<i>Tevila</i> with a <i>bracha</i>
PERSONAL CARE LIST	Grater (metal)	<i>Tevila</i> with a <i>bracha</i>
	Grill	See Barbeque Grill
	Hot Plate/ <i>Platta</i>	No <i>tevila</i>
	Ice Cream Scooper (metal)	<i>Tevila</i> with a <i>bracha</i>
	Immersion Blender	Metal blades and other attachments require <i>tevila</i> with a <i>bracha</i> .
	Immersion Heater	No <i>tevila</i>
USEFUL CHARTS AND CHECKLISTS	Kettle (metal or glass)	<i>Tevila</i> with a <i>bracha</i>
	Keurig Machine	Does not require <i>tevila</i> if it will break if <i>toveled</i> , otherwise requires <i>tevila</i> with a <i>bracha</i> . ⁵
	Kiddush Cup (metal)	<i>Tevila</i> with a <i>bracha</i> . Does not require <i>tevila</i> if manufactured in Israel, but does require <i>tevila</i> if sold in Israel and manufactured elsewhere.
	Knife Sharpener	No <i>tevila</i>
	Ladle (metal)	<i>Tevila</i> with a <i>bracha</i>
ALL ABOUT OVENS/APPLIANCES	Measuring Spoon (metal)	<i>Tevila</i> without a <i>bracha</i> ⁹
	Meat Grinder (metal)	Attachments require <i>tevila</i> with a <i>bracha</i> (if only used for raw meat, <i>tevila</i> without a <i>bracha</i>). ⁶
	Meat Tenderizer (metal hammer)	No <i>tevila</i> ⁶
	Meat Thermometer	No <i>tevila</i>
ADDENDA: CHOMETZ LISTS	Medicine Spoon (metal or glass)	<i>Tevila</i> without a <i>bracha</i> if used solely for medicine.
	Melon Baller (metal)	<i>Tevila</i> with a <i>bracha</i>
	Microwave Turntable (glass)	<i>Tevila</i> without a <i>bracha</i>
INDEX	Nutcracker	<i>Tevila</i> with a <i>bracha</i> if used at the table. <i>Tevila</i> without a <i>bracha</i> if not used at the table.
	Oven Rack	No <i>tevila</i> . See Toaster Oven.

GUIDE TO SELLING CHOMETZ GAMUR/REAL CHOMETZ BEFORE PESACH

Rabbi Dovid Heber, STAR-K Kashrus Administrator

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

PRODUCT	STATUS
Barley (if pearly, raw and packaged)	Not <i>Chometz Gamur</i>
Beer	<i>Chometz Gamur</i>
Bread	<i>Chometz Gamur</i>
Cake and Cookies	<i>Chometz Gamur</i>
Cake mixes (dry)	Not <i>Chometz Gamur</i>
Cereal with primary ingredient of wheat, oats or barley	<i>Chometz Gamur</i>

CHOMETZ GAMUR/REAL CHOMETZ CHART

PRODUCT	STATUS
Chometz content is more than a kezayis. The chometz can be eaten in a time span of <i>kedei achilas pras</i> ^{2a} (e.g., box of Froot Loops cereal).	Chometz Gamur ^{2b}
Chometz content is more than a kezayis. The chometz can not be eaten <i>b'kedei achilas pras</i> ^{2a} (e.g., box of Cap'N Crunch cereal).	Not Chometz Gamur ^{2b}
Chometz content in entire package is less than a kezayis but is greater than 1/60 of the product (e.g., Corn Flakes cereal).	Not Chometz Gamur
Chometz content is less than 1/60 of the product	Not Chometz Gamur ⁴
Chometz Nokshe (e.g., chometz glue)	Not Chometz Gamur
Chometz products non-edible even for canine consumption (<i>nifsal mei'achilas kelev</i>)	Not Chometz Gamur ³
Condiments containing vinegar (e.g., ketchup, mayonnaise, mustard, pickles)	Not Chometz Gamur
Cooked on chometz equipment (not during Pesach) but contains no chometz in the product	Not Chometz Gamur ⁵
Corn Flakes (even if contains malt flavor)	Not Chometz Gamur
Cosmetics	Not Chometz Gamur ⁴
Cream of Wheat	Chometz Gamur
Couscous	Chometz Gamur
Detergents	Not Chometz Gamur ⁴
Extracts	Not Chometz Gamur
Farfel	Chometz Gamur
Flour (including whole wheat flour or if it contains malted barley)	Not Chometz Gamur ⁶
Food coloring	Not Chometz Gamur
Gefilte Fish (even if contains matzah meal & is not KFP as long as label does not state chometz content)	Not Chometz Gamur
Ketchup	Not Chometz Gamur
Kitniyos	Not Chometz Gamur ³
Licorice	Chometz Gamur
Product containing malt extract (e.g., Rice Krispies)	Not Chometz Gamur
Maltodextrin/ Maltose (in product and from unknown source)	Not Chometz Gamur
Matzah and Matzah Meal - not certified for Pesach (label does not state chometz)	Not Chometz Gamur
Mayonnaise	Not Chometz Gamur

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PRODUCT	STATUS
Medicine containing <i>chometz</i>	Not <i>Chometz Gamur</i>
Modified food starch (from unknown source)	Not <i>Chometz Gamur</i>
Mustard	Not <i>Chometz Gamur</i>
Oatmeal (Instant, Regular, Baby cereal)	<i>Chometz Gamur</i>
Pasta	<i>Chometz Gamur</i>
Pickles	Not <i>Chometz Gamur</i>
Pretzels	<i>Chometz Gamur</i>
Rice Krispies (even if contains malt flavor)	Not <i>Chometz Gamur</i>
Rolled oats	<i>Chometz Gamur</i>
Salad Dressing	Not <i>Chometz Gamur</i>
Vanillin/Ethyl Vanillin	Not <i>Chometz Gamur</i>
Vinegar (from unknown source)	Not <i>Chometz Gamur</i>
Vitamin tablets containing <i>chometz</i>	Not <i>Chometz Gamur</i>
Wheat germ	Not <i>Chometz Gamur</i>
Wheat gluten/Wheat protein (unknown amount in product)	<i>Chometz Gamur</i>
Whiskey ⁷	Follow family custom ¹
Yeast (Baker's)/Yeast extract	Not <i>Chometz Gamur</i> ³
Yeast (Brewer's)	<i>Chometz Gamur</i>

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).

HANDY KITNIYOS CHART

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”

Anise⁴	Dextrose⁷	Peanuts² and Peanut Oil
Ascorbic Acid^{1,7}	Emulsifiers³	Peas
Aspartame¹	Fennel^{4,6}	Poppy Seeds
Beans (including green beans, edamame, etc.)	Fenugreek^{2,6}	Rice⁵ and Rice Vinegar
Bean Sprouts	Flavors⁷	Sesame Seeds
BHA (in corn oil)	Glucose⁷	Sodium Erythorbate¹
BHT (in corn oil)	Guar Gum³	Sodium Citrate^{1,7}
Buckwheat (Kasha)	Hydrolyzed Vegetable Protein⁷	Sorbitan^{1,7}
Calcium Ascorbate^{1,7}	Isolated Soy Protein	Sorbitol^{1,7}
Canola Oil (Rapeseed)	Isomerized Syrup	Soy Beans and Soy Bean Oil
Caraway Seeds²	Lecithin	Stabilizers³
Chickpeas	Lentils	Starch⁷
Citric Acid^{1,7}	Maltodextrin^{1,7}	String Beans
Confectioners’ Sugar⁷	Millet	Sunflower Seeds
Coriander⁴	MSG⁷	Tofu
Corn and Corn Oil	Mustard flour, prepared seeds	Vegetable Oil³
Cumin⁴	NutraSweet¹	Vitamin C^{1,7}

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.

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BUG CHECKING CHART

No Checking Required



Artichoke Bottoms



Asparagus, White



Beets



Butternut Squash



Eggplant



Kohlrabi Bulbs



Horseradish



Onions



Parsnips



Peppers



Potatoes



Pumpkins



Radishes



Rutabagas



Tomatoes



Turnips



Zucchini

No Checking Required; Store Properly

These items should be purchased from companies that 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.



Nuts



Raisins

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.



Celery Stalks



Endive, Belgian



Grapes



Mushrooms, Button



Mushrooms, Portobello

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.



Asparagus

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.



Basil



Bok Choy



Broccoli



Cabbage,
Green



Cabbage,
Red



Cauliflower



Chives



Cilantro



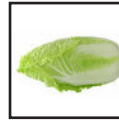
Collard
Greens



Dill



Endive



Escarole



Kale



Kohlrabi
Leaves



Lettuce



Mint Leaves



Mustard
Leaves



Oregano



Parsley



Rosemary



Sage



Spinach



Watercress

Peel Properly



Pineapples

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

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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.



Carob



Dates



Fennel
Bulbs



Figs



Leeks



Scallions

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

Checking is not practical.



Artichokes



Blackberries



Brussel
Sprouts



Edible
Flowers



Goji Berries



Raspberries

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

SHEIMOS CHART



Is this SHEIMOS?

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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-** איה (Im Yirtzah Hashem), בעיה (B'ezras Hashem), and ביה (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 ביי (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



COMMON PESACH FOODS AND THEIR BRACHOS

Rabbi Dovid Heber, STAR-K Kashrus Administrator

	FOOD	BRACHA RISHONA	BRACHA ACHARONA
PRODUCT DIRECTORY	Egg Matzah ⁵	Mezonos ⁵	Al Hamichya ⁵
QUICK REFERENCE LISTS	Gefilte Fish (with or without matzah meal)	Shehakol	Borei Nefashos
CALENDAR	Grape Juice	Hagafen	Al Hagefen See footnotes #1 and #6
	Grape Juice mixed with water or other beverages	See Footnote #2	See Footnote #2
MEDICINE LIST	Kneidlach (matzah balls)	Mezonos	Al Hamichya
	Macaroons (from shredded coconut - still <i>nikkar</i> ³)	He'eitz	Borei Nefashos
PERSONAL CARE LIST	Macaroons (from ground coconut or paste)	Shehakol	Borei Nefashos
	Matzah (wheat, whole wheat, oat, spelt)	Hamotzi	Birchas Hamazon
	Matzah Brei	See Footnote #4	See Footnote #4
USEFUL CHARTS AND CHECKLISTS	Matzah Cereal (from matzah meal)	Mezonos	Al Hamichya
	Matzah Kugel/Stuffing	Mezonos	Al Hamichya
	Matzah Lasagna ⁷	Hamotzi	Birchas Hamazon
	Matzah Meal Cake	Mezonos ¹⁰	Al Hamichya
	Matzah Meal Rolls ⁸	Mezonos	Al Hamichya
PESACH-RELATED HALACHOS	Matzah Pizza ⁷	Hamotzi	Birchas Hamazon
	Nut Flour Cake (e.g., made from almond flour etc.)	Shehakol ¹¹	Borei Nefashos
	Potato Kugel (made from shredded potatoes - still <i>nikkar</i> ³)	Ho'adama	Borei Nefashos
ALL ABOUT OVENS/APPLIANCES	Potato Kugel (from potatoes ground into a pudding-like substance so potatoes are no longer <i>nikkar</i> ³)	Shehakol	Borei Nefashos
ADDENDA: CHOMETZ LISTS	Potato Starch Cake	Shehakol ¹¹	Borei Nefashos
	Quinoa (cooked) ⁹	Ho'adama	Borei Nefashos
	Quinoa Flour Products (e.g., quinoa cake and cookies, quinoa pancakes)	Shehakol	Borei Nefashos
INDEX	Teiglach (matzah meal cooked in sweet syrup)	Mezonos	Al Hamichya
	Wine	Hagafen	Al Hagefen See footnotes #1 and #6

Footnotes to Common Pesach Foods and Their Brachos Chart

1. A *bracha acharona* is recited when drinking at least a *revi's* (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 *Shehakol* "cake" e.g., made from almond flour) is eaten for dessert at the end of a meal that began with *matzah/Hamotzi*, a *Shehakol* is recited.

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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.

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

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

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

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).

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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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PREPARING/KASHERING THE PESACH KITCHEN

Rabbi Moshe Heinemann, STAR-K Rabbinic Administrator

See also page 56 for How to Clean/Kasher Kitchen Items for Pesach Checklist.

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

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

When possible, it is preferable for a person knowledgeable in the laws of *kashering* to be present during the *kashering* process. *Kashering* 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 *Kashering* Safety Tips from *Hatzalah*, see page 59.

KASHERING METHODS

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

METHOD	DEFINITION
<i>Libun Gamur</i>	Heating metal to a glow
<i>Libun Kal</i>	Heating metal above the temperature that will burn paper
<i>Hagola</i>	Purging through immersion in hot water
<i>Iruy Roschin</i>	Purging through a hot water pour
<i>Miluy V'Iruy</i>	Soaking

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.

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

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

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 *kashered* by merely turning on the gas or electricity. Since food is broiled or roasted directly on the pan, the pan must be heated to a glow in order to be used during Pesach. This can be done by 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 *kashered* by cleaning and setting it to Broil for 40 minutes. If one does not intend to use the broiler, one may still use the oven even without *kashering* the broiler, provided that the broiler has been thoroughly cleaned.

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

Warming Drawers

Warming drawers cannot be *kashered* 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 *kashered* using the convection and/or browning mode. The *kashering* 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 *kashering*. 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.¹ If the paper is singed, the convection microwave has been heated sufficiently for *libun kal* and can be considered *kashered*. Many models fail the test because their settings do not allow the microwave to become hot enough for *kashering*. If this is the case, the microwave should be cleaned, sealed, and not used during Pesach.

KASHERING THE COOKTOP

Gas Cooktop

On a conventional gas range, the cast iron or metal grates upon which the pots rest may be inserted into the oven after they have been thoroughly cleaned. The grates can then be *kashered* simultaneously with the oven. (If *kashering* with a self-clean cycle, the grates do not need to be cleaned first. However, it is advisable to check with the manufacturer as to whether the grates would be able to withstand a self-clean cycle. Some grates have rubber feet that may be damaged by the heat of the oven or may damage the oven itself.) **NOTE:** The self-cleaning cycle may remove the paint finish if the grate is not manufactured to withstand the self-clean cycle.

The rest of the range (not glasstop) should be cleaned and covered with a double layer of heavy duty aluminum foil, which should remain on the range throughout Pesach.

PLEASE NOTE: Extreme caution should be taken not to cover over the vent so as to allow the oven heat to escape. The drip pans should be thoroughly cleaned and need not be *kashered*. The burners do not require *kashering* or covering but should be cleaned.

1. וילע פרשנ סא יחובהל א"א ונלש סירונתב לבא, סינפבמ אוה ואכו זוחבמ אוה וילע פרשנ שק לש רועישה. ל"נו. ימינפה לתוכ לש זוחבל עיגהל א"או, סוחה תא סייקמה רמוח סהיניבו סילתוכ ינש רונתל שיש ינפמ, זוחבמ זוחבמ ימינפה לתוכמ רק רתוי אוה סינפבמ ימינפה לתוכה זא, רונתה חותל רק ריוא סנכנו רונתה תא סיחתופשכש חידדצה לכמ הסוכמ.

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Electric Cooktop

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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.

QUICK REFERENCE LISTS

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 *zei'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.

CALENDAR

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

MEDICINE LIST

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

PERSONAL CARE LIST

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.

USEFUL CHARTS AND CHECK-LISTS

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 gasstop. In order to *kasher* this area, it would have to become red hot when turned on. Many of these warming areas do not become hot enough for *kashering* and may not be used on Pesach.

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 roschin*. (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: *Kashering* 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.

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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 *kashered* for Pesach, one cannot take all the knives, forks and spoons and put them into the boiling water together. Each of these items should be placed into the boiling water separately.

KASHERING TIP: Loosely tie the pieces of silverware to a string, leaving three inches between each piece, and immerse the string of silverware slowly, making sure the water keeps boiling.

The process is finalized by rinsing the *kashered* items in cold water. If tongs are used to grip the utensil, the utensil will have to be immersed a second time with the tongs in a different position so that the boiling water will touch the initially gripped area. Unlike *tevilas keilim*, the entire utensil does not have to be immersed in the boiling water at once; it may be immersed in parts.

A non-*Kosher 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 *kashering* process is finalized by rinsing the pot in cold water. The pot may now be refilled, brought to a boil, and used to *kasher* the *chometz* utensils. It is a *minhag* to re-*kasher* the pot again after *kashering* if it is intended for Pesach use.

EXTRA BONUS: After this *kashering* process has taken place, the status of these newly *kashered* 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*. *Kashering* is accomplished by pouring boiling hot water from a Pesach kettle/pot over every part of the stainless steel sink.

TIP: If a roasting pan is filled and heated, the pouring surface is much wider than a kettle spout. It is not sufficient to pour water on one spot and let it run down the sink. The poured water must touch every part of the sink, including the drain and the spout of the water faucet. It is likely that the *kashering* kettle will need to be refilled a few times before *kashering* can be completed. After *kashering*, the sink should be rinsed with cold water. If hot water was accidentally used in the sink during the 24-hour dormant period, and there is not enough time before Pesach to leave the sink dormant for an additional 24 hours, a *shaila* should be asked.

China Sinks

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.

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Pure Granite (not granite composite), Marble, Stainless Steel, or Metal may be *kashered* through *iruy roschin*. **Wood** may also be *kashered* through *iruy roschin* if it has a smooth surface.

Iruy roschin 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 can not 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 roschin* 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.

UNDERSTANDING KITNIYOS - WHAT THEY ARE, WHAT THEY AREN'T

Rabbi Tzvi Rosen, Editor, *Kashrus Kurrents*

See also page 67 for Handy Kitniyos Chart

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

WHAT ARE KITNIYOS?

Kitniyos are popularly defined as legumes. But what are legumes? The *Shulchan Aruch, Orach Chaim 453*, defines *kitniyos* as those products that can be cooked and baked in a fashion similar to *chometz* grains, yet are not *halachically* considered in the same category as *chometz*. Some examples are rice, corn, peas, mustard seed, and all varieties of beans (i.e., kidney, lima, garbanzo, etc.). The *Torah* term for the 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.

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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

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

2. Y.D. 123:14

3. Referring to the crystals of potassium bitartrate resulting from the process of fermenting grape juice. Y.D. 123:16 (See *Gilyon Maharsha* *ibid*).

4. Y.D. 123:16

5. *Piskei Teshuva* (Y.D.) 123:20

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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 *kitniyos shenishtanu*.

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

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

QUINOA

It was determined that quinoa is *Kosher l'Pesach*. It is not related to millet, rice or the *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 *sirchan*, as termed by *Chazal*, which means the quinoa decayed and did not rise. Furthermore, quinoa's growth does not resemble *kitniyos* and, as cited in *Igros Moshe O.C. (3:63)*, we do not consider additional products beyond what was originally established. However, recent investigations have found that there is a possibility that quinoa grows in proximity to certain grains and/or is processed in facilities that compromise Kosher for Passover status. Therefore, quinoa may be used on Pesach only with reliable Kosher for Passover approval.

See also page 67 for Handy Kitniyos Chart

6. *Sh"UT Chelkas Yaakov Y.D. S50*

7. יפה פסק בחק יעקב סימן תס"ז כל דבר שנשתנה לדבר היתר הותר.

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. *Bedieved*, 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*.

The following abbreviations have been used: M.B. – *Mishna Berura*, S.A. – *Shulchan Aruch*, S.H. – *Schaar HaTziyun*, O.C. – *Orach Chaim*. All citations to the *Shulchan Aruch* refer to section *Orach Chayim*.

1. M.B. 431:1. Also see *Halichos Shlomo (Pesach 5:10)* quoting Rav Shlomo Zalman Auerbach, *zt"l*.

2. S.A. 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

5. S.A. 436:1, M.B. 436:5, *Igros Moshe* O.C. 4:95.

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 *bodek* other rooms earlier and leave one room for *bedika* on the night of the 14th.

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

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,

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.

15. S.A. and Rama 433:1-2.

16. The *sefer Bedikas Chometza U'biyuro* page 185 footnote 35 writes that 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.

18. Rama 432:2 and M.B. there and S.H. 432:12. According to Rav Elyashiv (*Ashrei Ha'Ish* O.C. vol. 3 page 360), nowadays it is *halachically* necessary to put out pieces of bread.

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* 433:2) held similarly.

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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*.²³ For example, clothing pockets which were cleaned well and checked beforehand do not need to be rechecked during *bedikas chometz*.²⁴ However, the person conducting the *bedika* should inquire and verify that all the pockets were, in fact, cleaned.²⁵ 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*.²⁶ However, if it is known that *chometz* is present it is customary to remove it if possible.²⁷ 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.²⁸

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*.²⁹ If he goes to the bathroom during the *bedika*, he may recite *Asher Yatzar*.³⁰ 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.

30. *Psak* of Rav Elyashiv (*Ashrei Ha'Ish* vol. 3 page 361).

A GUIDE TO EREV PESACH THAT OCCURS ON SHABBOS

Rabbi Dovid Heber, STAR-K Kashrus Administrator

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 *kasher*ed by this time. *Bedi'aved* 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.

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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 mishneh* 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 mishneh* (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 mishneh*.
- After making *Hamotzi* and eating more than a *kebei'a* (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 mishneh* 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'chatchila* eat more than a *kebei'a* (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 *gebrokts* on Pesach, cooked products containing matzah meal (e.g., *kneidlach*) 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 *kebei'a* 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 bakochavim*). 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'ish* 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

3. Whether or not one eats *gebrokts*, 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., *Shebecheyanu*).

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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 rare⁵ Erev Pesach which affords us an extra special *Yom Menucha*.

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"HB 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

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

The following contains *halachic* guidance concerning some of the common issues that arise when conducting a Pesach Seder. In particular, it discusses preparation for the Seder, the four cups of wine, and the obligation to eat matzah, *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 HaTziyun*, *B.H.* – *Biur Halacha*. All citations to *Shulchan Aruch* refer to section *Orach Chayim*.

1. S.A. 472:1

2. Heard from Rav Heinemann, *sblit" a*.

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

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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

6. S.A. 473:5

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

8. M.B. 473:20

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

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

11. *Aruch HaShulchan* 473:10

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

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

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

15. Heard from Rav Heinemann, *sblit"o*.

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

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"o*. *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

21. M.B. 473:32

22. See M.B. 473:32

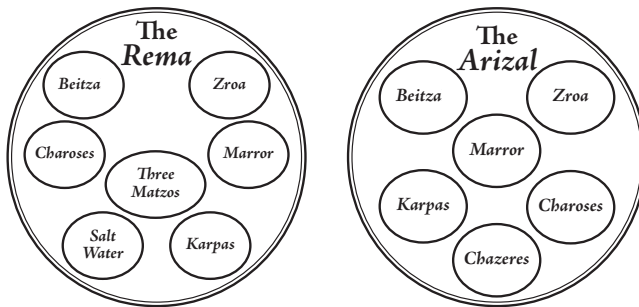
7. Boil and then roast the egg to be used on the Seder plate.²³ A person whose custom is to eat eggs at the Seder meal should also prepare these eggs.²⁴

8. Open the wine bottles to be used at the Seder. In particular, wine bottles that have a screw cap should be opened before Yom Tov.²⁵ One should also open the boxes of matzah that will be needed for the first days of Yom Tov.²⁶

9. Children should rest so that they will be awake during the Seder.²⁷ If possible, adults should also rest.²⁸

10. Set the Seder table with elegant dishes and arrange the chairs which will be used for leaning.²⁹ Even though throughout the year one should minimize luxury as a *zecher l'churban*, on Seder night it is appropriate to use the finest dishes available.³⁰ Some people have a custom that the husband arranges the *Ke'ara*.³¹ There were *gedolim* who insisted on personally setting the table for the Seder.³²

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.³³ 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 *Maror* is placed in the middle of the *Ke'ara*, with the *charoses* underneath and to the right, and the *karpas* underneath and to the left. The *chazeres* is placed closest to the leader of the Seder, at the bottom of the *Ke'ara*. Three *matzos* are placed either underneath or outside the *Ke'ara*,³⁴ next to the *z'roa* and *beitza*.³⁵

33. *Chayei Odom siman 130 kelalei baseder 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.³⁶ 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 Gra³⁷ and Maharal³⁸ each have differing customs. A person should follow his own particular *minhag*.

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

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

THE FOUR CUPS

One is required to drink four cups of wine at the Seder;⁴⁷ women have the same obligation as men.⁴⁸ If a person drinks four cups of wine in a row, he is not *yotzei* this mitzvah.⁴⁹ Rather, he must recite the Haggadah and drink each of the

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 Zahav* start of *siman* 486; S.A. 271:9, M.B. 271:41. See also *Matteh Moshe siman* 613 quoting the *Maharil (Minhagei Maharil* page 95).

41. See S.A. 473:4; M.B. 473:17; *Piskei Teshuvos* 472:11 and footnote 51. See also *Shemiras Shabbos 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.⁵⁰ For this reason, he may not drink the fourth cup immediately after the third cup.⁵¹ A woman should make sure that she either recites the Haggadah herself or hears the leader of the Seder recite the Haggadah, so that she will be able to drink the *Arba Kosos* at the appropriate times.⁵²

The cup should hold the measurement of a *revi'is* of wine.⁵³ According to Rav Chaim Noeh, a *revi'is* is calculated at 86 cubic centimeters of wine (ביגמטריא כוס),⁵⁴ which is equivalent to slightly less than 3 fl. oz. According to the Chazon Ish, it equals 150 cubic centimeters of wine (גימטריא כוס הגון) which is equivalent to slightly more than 5 fl. oz.⁵⁵ Based on the ruling of the *Mishnah Berurah*, Rav Heinemann, *sblit"u*,⁵⁶ states that it is necessary to use a cup which holds 3.8 fluid ounces.⁵⁷

Ideally, a person should drink a *revi'is* of wine.⁵⁸ Some opinions state that if the cup holds more than a *revi'is* he should drink the entire cup,⁵⁹ others dispute this.⁶⁰ If it is difficult to drink an entire *revi'is* of wine, one should drink slightly more than half the cup.⁶¹ If a person has difficulty drinking four cups of wine, he should make sure that he has a cup that holds exactly a *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, *Shiurei Torah* page 176. $86 \text{ cm}^3 = 2.91 \text{ fl. oz.}$

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

56. Heard from Rav Heinemann, *sblit"u*.

57. See *Eruvin* 83a, that a *revi'is* is equivalent to the volume of $1\frac{1}{2}$ eggs. *Tzlach*, *Pesachim* 109 argues that the eggs referred to by *Chazal* are twice the size of present day eggs. Rav Chaim Noeh, *Shiurei Torah Sha'ar* 3 disagrees with the *Tzlach*. See further M.B. 271:68; B.H. 271:13 'Shelo'; Chazon Ish, *Orach Chaim* 39. M.B. states that for Kiddush one should, *lechatchila*, 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, *sblit"u*, 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

PRODUCT
DIRECTORY

QUICK
REFERENCE
LISTS

CALENDAR

MEDICINE
LIST

PERSONAL
CARE LIST

USEFUL
CHARTS
AND
CHECKLISTS

PESACH-
RELATED
HALACHOS

ALL ABOUT
OVENS/
APPLIANCES

ADDENDA:
CHOMETZ
LISTS

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slightly more than half a *revi'is*.⁶² For the fourth cup, he should either drink enough wine to be able to recite a *bracha acharona* himself or have someone be *motzi* him.⁶³

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

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

Rav Heinemann, *shlit"a*, is of the opinion that the resulting mixture should contain at least 4% alcohol.⁶⁹ Therefore, wine which has 12% alcohol content can be diluted into $\frac{1}{3}$ wine and $\frac{2}{3}$ grape juice or water. Alternatively, it can be diluted into $\frac{1}{3}$ wine, $\frac{1}{3}$ grape juice, and $\frac{1}{3}$ water.⁷⁰ If a person cannot drink wine, then he can use grape juice for the four cups.⁷¹ Some people may have difficulty tolerating both wine and grape juice. A person who will become incapacitated is not obligated to drink the *Arba Kosos*.⁷²

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 mean 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, *shlit"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, *shlit"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 *Elyahu 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 $\frac{1}{3}$ wine with $\frac{2}{3}$ grape juice. Rav Heinemann, *shlit"a*, is of the opinion that the mixture should retain a 4% alcohol content.

71. M.B. 472:37. *Teshuvos VeHanhagos* 2:243 states that a sick person or old person may, *lechatchila*, use grape juice for *Arba Kosos* and notes that the Chebener 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 Habracha* 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

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

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

75. *M.B.* 272:19

76. The laws of *stam yayin* do not apply to cooked wine. *Igros Moshe*, *Yoreh 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, *zt"l*, *Kovetz Teshuvos* 1:75, disagree. It is not clear whether the *Igros Moshe* would also treat pasteurized wine as cooked wine with regard to Kiddush. The *Meiri*, *Bava Basra* 97 is of the opinion that cooked wine should not be used for Kiddush, even if the cooking did not result in any taste change. Presumably, the *Meiri* would consider pasteurized wine as being in this category.

77. See *Chok Yaakov* 472:27; *Shulchan Aruch HaGra"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.

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

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 Gaon⁹¹ 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, *shlit"a*, found that half of a machine matzah contains the volume of matzah necessary for a *kezayis*.⁹³

In 5780/2020, Rav Heinemann, *shlit"a*, 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.

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

89. Rav Shlomo Kluger *paskened* that matzah made by a hand powered machine is not acceptable for the mitzvah, whereas Rav Yosef Shaul Natansohn (author of *Teshuvos Shoel U'meishiv*) was lenient, as recorded in *Sdei Chemed* vol. 7 page 397. Concerning matzah made by an electric machine, the *Maharsham* 4:129, 9:31 was stringent and the *Divrei Malkiel* 4:20 was lenient. See also *Chazon Ish, Orach Chaim* 6:10; *Hilchos Chag 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 *kezaysim*. *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.⁹⁵ If necessary, he may also soak the matzah in water to facilitate eating the *kezayis*.⁹⁶ 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*.⁹⁷ The *kezayis* should preferably be eaten within two minutes.⁹⁸ If this cannot be done, it should at least be eaten within three⁹⁹ or four minutes.¹⁰⁰ A man should eat the matzah while leaning to his left side.¹⁰¹ If he did not do so, he should eat another *kezayis* without another *bracha* while leaning to his left side.¹⁰²

After everyone at the Seder has finished washing *Netilas Yadayim* and returned to the table, the leader of the Seder should take the three *matzos* in front of him and recite the *bracha* of *Hamotzi*. The top and bottom *matzos*, which are both whole, will serve as the *lechem mishneh*.¹⁰³ If feasible, he should then set down the bottom matzah and recite the *bracha* of *Al Achilas Matzah* while holding the top and broken middle *matzos*.¹⁰⁴ 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 *gebrokts*. 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 Tesuvos* 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.'

106. M.B. 475:9.

107. *Shiurin Shel Torah siman* 11 states that, fundamentally, the *Chazon Ish paskened* in accordance with Rav Chaim of Volozhin, who stated that a *kezayis* is measured as the average size of a present day olive – which at a maximum would be the volume of $\frac{1}{3}$ of a present day egg. Based on his statement that $\frac{2}{3}$ of a machine matzah contains the volume of a present day egg, $\frac{2}{9}$ of a machine matzah would contain the volume of a *kezayis*. See also *sefer Kezayis Hashalem*, 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, *shlit" 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, *shlit" 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, *shlit" 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.¹¹² When reciting or hearing the *bracha* of *Al Achilas Matzah*, he should also have in mind the eating of the *Afkomen*.¹¹³

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.¹¹⁴ This obligation applies equally to men and women.¹¹⁵

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

A person may use romaine lettuce for *Maror*,¹¹⁷ although it must be checked before Pesach to ensure that it does not harbor insects.¹¹⁸ He may use either the leaves or the lettuce stalks for *Maror*.¹¹⁹ The lettuce does not need to be bitter,¹²⁰ although there is an opinion that the lettuce must have some element of bitter taste.¹²¹ Some people have the custom not to use lettuce for *Maror*.¹²²

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

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

113. S.H. 477:4

114. M.B. 473:33

115. M.B. 472:45

116. See M.B. 443:2

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

118. M.B. 473:42

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

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

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 Rabbeinu* vol. 2 page 74.

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

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

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

The *maror* should be dipped into *charoses*, and the excess *charoses* shaken off.¹²⁶ A person must eat a *kezayis* of *maror*.¹²⁷ The amount of lettuce which will displace 25 cm³ of water would constitute a *kezayis*, according to Rav Chaim Noeh.¹²⁸ This is equivalent to slightly less than 1 fl. oz. According to the Chazon Ish¹²⁹ and Rav Dovid Feinstein, ז"ל,¹³⁰ one should take 1.1 fl. oz. of lettuce for *Maror*. Rav Heinemann, *shlit"a*, is of the opinion that a person should take 1 fl. oz. of lettuce.¹³¹ One large lettuce leaf or two large stalks displaces approximately 1 fl. oz. of water.¹³²

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

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*.¹³⁸ It is customary to prepare *Koreich* with two pieces of matzah sandwiching some *Maror*.¹³⁹ The

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

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

128. M.B. 486:1 states that with regard to *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 $\frac{2}{3}$ of a present day egg. *Shiurin Shel Torah* page 65 states that a present day egg has a volume of 50cm.³ 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 $\frac{1}{3}$ of a present day egg. He also states that a person who has difficulty eating *maror* can rely upon this measurement, which calculates as 17cm³ or 0.58 fl. oz. Also see the letter written by the Steipler Gaon, which is reproduced at the end of the *Sefer Hilchos Chag Be'chag*.

130. *Kol Dodi*

131. Heard from Rav Heinemann, *shlit"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.¹⁴⁰ Some have the custom not to dip the *maror* into *charoses* for *Koreich*.¹⁴¹

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

Before eating *Koreich*, one should recite the paragraph, 'זכר למקדש כהלל וכו'.¹⁴⁶ Some suggest saying this paragraph after one has started to eat *Koreich*.¹⁴⁷ A man should consume *Koreich* while leaning to his left side;¹⁴⁸ if he did not do so, he does not need to eat another portion.¹⁴⁹ From the time a person recites the *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.¹⁵⁰

AFIKOMEN

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

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

141. See Rama 475:1; M.B. 475:18.

142. M.B. 475:16

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

144. See M.B. 486:1.

145. Heard from Rav Heinemann, *sblit"u*.

146. S.A. 475:1

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

148. S.A. 475:1

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

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

151. S.A. 477:1

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

153. M.B. 487:1 states that for *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.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 so.¹⁵⁵ If he has started *Birchas Hamazon*, he should not wash and eat the *Afikomen* again.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*.¹⁵⁷ After eating the *Afikomen*, one may not consume other food.¹⁵⁸

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

It has been argued that, according to the opinion that the *Afikomen* must be eaten by *chatzos*, the prohibition against consuming additional food also ends at *chatzos*.¹⁶³ If so, when *chatzos* is approaching and a person has not yet finished his meal, he may eat a *kezayis* of matzah and verbally state the following: "If the correct opinion is that one may eat the *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."¹⁶⁴ However, Rav Moshe Feinstein, *zt"l*, rejects this position and states that the *Afikomen* must simply be eaten before *chatzos*.¹⁶⁵

154. S.A. 477:1

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

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

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

158. S.A. 478:1

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

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

161. S.A. 481:1

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

163. *Avnei Nezer* O.C. 361

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

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

CONCLUSION OF THE SEDER

After eating the *Afikomen*, the third cup of wine is poured and *Birchas Hamozon* is recited. If there is a *zimun* present, it is customary for the *baal habayis* to lead the *bentching*.¹⁶⁶ After drinking the third cup, the *Kos Shel Eliyahu* is filled;¹⁶⁷ others fill it at the start of the Seder.¹⁶⁸ The fourth cup of wine is poured and held during the recital of *Sh'foch Chamoscha*;¹⁶⁹ others pour the fourth cup after *Sh'foch Chamoscha*.¹⁷⁰ It is customary to stand and open the door of the house for the recital of *Sh'foch Chamoscha*.¹⁷¹

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.¹⁷² *Nusach Sephard* concludes *Hallel* at the beginning of the final paragraph "*Ye'halelucha*".¹⁷³ *Nusach Ashkenaz* recites the paragraph and conclude *Hallel* at "*Me'olam ve'ad olam ata Keil*".¹⁷⁴

Hallel is followed by *Perek 136 of Tehillim*, known as *Hallel Hagadol*, 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*;¹⁷⁵ *Ashkenazim* conclude with the final *bracha* of *Hallel*, "*Melech Me'hulal Be'tishbachos*".¹⁷⁶ Some *Ashkenazim* conclude *Yishtabach* with the usual *bracha* of "*Melech Keil Chei Ha'olamim*".¹⁷⁷

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

166. Rama 479:1

167. *Likutei Maharich* "*hanbagas 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

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piyutim are sung, ending with *Chad Gadya*. *L'Shana Habaa B'Yerushalayim* is recited at the end of the *seder*.¹⁷⁸

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

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178. Many recite it after the fourth *kos* or after *Chasal Siddur Pesach*.

179. S.A. 481:2

180. *Siddur Ya'avetz*

181. *Chayei Odom* 130:19

182. *Rama* 481:2, *M.B.* 481:4

183. *M.B.* 481:4

HOW TO CHECK MATZOS

Rabbi Moshe Heinemann, STAR-K Rabbinic Administrator

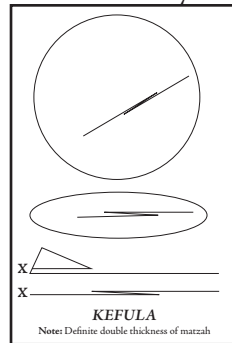
The production of *Kosher l'Pesach* (KFP) *matzos* involves a great deal of meticulous work. The process begins with the inspection of wheat kernels to ensure that they have not been adversely affected by moisture in the air or prematurely sprouted. Grinding of the grain must be performed according to 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-Pesach 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



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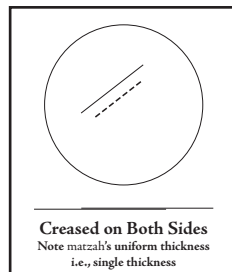
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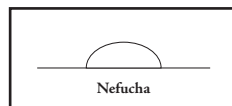
that the dough probably doubled over during the rolling process. In such cases, it is customary to remove the creased area. An important difference between a true *matzah kefula* that is doubled over and a *matzah* that is only creased on both sides is that in the former case, the doubled over portion 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 it 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 *kashered* for Pesach, simply put them in the oven for a few minutes so the *matzos* will regain their crispness.

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

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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.

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SEPHARDI MINHAGIM REGARDING KASHERING FOR PESACH

Rabbi Emanuel Goldfeiz, Rav Hamachsir STAR-S

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מקצת הלכות הגעלת והכשרת הכלים לפסח לפי מנהגי ספרדים

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

1. שולחן ערוך סימן תנא

2. (איסור והיתר (כלל נח סימן קד) ספר הפרדס(דף כח ע"א) ולא כתוס' עבודה זרה (סו)

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

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

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

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

7. מה שאמרו שהולכים בכל כלי אחר רוב תשמישו, אין הכוונה אם השתמשו בו ברוב פעמים לחמץ או לא, אלא לאופן השימוש בכלי. ילקוט יוסף איסור והיתר כרך ג עמוד תסט

8. ספר חסידים סימן תשל"א

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 Lochlei Kitniyot hechsher*.²
3. Those who refrain from eating legumes on Pesach are permitted to keep them at home; there is no need to sell legumes to a non-Jew.³
4. It is the Sephardic custom to use egg matzah (מצה עשירה) during Pesach. This type of matzah cannot be used to fulfill the obligation of eating matzah on the first two nights of Pesach. The *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, *bedieved*, the food is permissible for Sephardim.⁵
6. Sephardim have no custom to be concerned regarding *gebrochts*.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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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

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שם סימן יג 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 *gebrokts* 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’makom seuda* by drinking a *revi’is* (3.8 fluid oz) of wine or grape juice. Each person listening to Kiddush must drink this amount. (The one who

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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 *b'makom 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.

5. *Shemiras Shabbos Kehilchasa* 54:23, also see *Shaar Hatziyun* 273:29.

6. As this is a *sh'vus d'shvus b'makom* 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.

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

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

PESACH GUIDELINES FOR PEOPLE WITH CELIAC, FOOD ALLERGIES AND GLUTEN-FREE RESTRICTIONS

Margie Pensak

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 juice¹ 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/fruit and milk; fruit and yogurt; fruit and cottage cheese; fruit with hot cocoa made from milk; egg and fruit or ½ matzah with yogurt, milk, or string cheese. Enjoy a piece of cake with a cup of milk, if you choose to have your treat with Kiddush. Have one treat a day. Treats include: one small piece of cake, two small cookies, or a slice of dessert. Save it for the best one! Remember: the Pesach cake doesn't really taste good!"

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

Regarding matzah during Pesach, the *shiur* for a *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 fattier choices. Stay away from the kugels and starchy sides. Good ideas for appetizers are plated salad which include a bed of romaine lettuce and cherry tomatoes sprinkled with turkey slices. If you are serving fish, have ½ a piece so you can also enjoy half of a serving of the main meat dish. Try to serve a salad and a hot veggie at each meal. Recommended hot veggie ideas

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 skimmed chicken soup is a great filler.

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

Although it is rare, some people have wine/grape juice allergies: they are allergic to sulfites. Sulfites 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

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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.

QUICK REFERENCE LISTS

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!

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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"á*.

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 following¹:

TYPE	MINIMUM SHIUR	DIMENSIONS	CARBS
Hand matzah (round)	one-quarter (1/4) of a matzah	21.7 sq. in. in size. ²	9 g
Machine matzah	one-quarter (1/4) of a matzah	12.25 sq. in. in size. ³	8 g

One who is in **good health** should eat the following for *Achilas Matzah*⁴ and *Afikomen*:

TYPE	MINIMUM SHIUR	DIMENSIONS	CARBS
Hand matzah (round)	one-half (1/2) of a matzah	43.3 sq. in. in size ⁵	18 g
Machine matzah	one-half (1/2) of a matzah	24.5 sq. in. in size ⁶	15 g

FOOTNOTES APPEAR AT THE END OF THE ARTICLE.

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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.

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.

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:

WINE	GRAPE JUICE	WATER
1/3	2/3	-
1/3	1/3	1/3
1/3	-	2/3 (see NOTE below)

NOTE: The diluted beverage should contain at least 4% alcohol to fulfill the obligation of drinking wine at the Seder.⁷ If necessary, one may make a mixture of 2/3 water and 1/3 wine (66% water and 34% wine) as long as the diluted amount still contains 4% alcohol. Otherwise, there is a chance that it may no longer be considered wine for the Seder.

The following chart illustrates how much wine to drink:

KOS	AMOUNT YOU DRINK	AMOUNT OF WINE AFTER DILUTION
First cup	1.9 oz.	0.7 oz.
Second cup	1.9 oz.	0.7 oz.
Third cup	1.9 oz.	0.7 oz.
Fourth cup	1.9 oz.	0.7 oz.
TOTAL	7.6 oz.	2.8 oz.

If these guidelines are followed correctly, as seen in the above chart, one's total consumption of wine at the Seder will be less than 3 fl. oz. One who wishes to estimate the actual amount that he should drink at the Seder should measure the exact amount that he will need before Yom Tov. He should choose the *becher* (Kiddush cup) that he will be using at the Seder, and pour the measured amount into it so that he can recognize how much he will be drinking.

The following is an example of how to mix wine and water. Assume one has wine with 10% alcohol content. If he makes a mixture of 40% wine and 60% water, he will have wine with 4% alcohol content, which is enough for the *Arba Kosos*. This can be done by mixing two cups of wine with three cups of water. He could fill a *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*.

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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.

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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.

COMMON COOKING INGREDIENTS

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

SUGAR SUBSTITUTES

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

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

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.

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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.

I. 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

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 Shavuot 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 *bedieved* the sale is valid because legally the *chometz* no longer belongs to him.³ However, other *poskim* are stringent.⁴ Rav Moshe agrees that *chometz* that the Jewish owner purchased during Pesach is not included in the sale and cannot be eaten after Pesach.

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 olov haPesach*.⁵ To the best of our knowledge, the following are currently some of the supermarkets which are majority owned by non-Jews, and *chometz* may be bought from them in Baltimore immediately after Pesach: **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

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

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

5. *Zeicher Yitzchok siman* 8

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

6. Heard from Rabbi Heinemann, *shlit"a*.

rabbi should be consulted for guidance regarding local stores and supermarkets, as well as resolution of any *halachic* issues.

A&L Foods is a Jewish-owned distributor of kosher food which distributes to Giant 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 haPesach* 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 haPesach*.⁷

See also page 74 for Buying *Chometz* after Pesach Chart.

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7. A list of their products can be found at <http://www.sazerac.com/>

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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

<i>Melacha</i>	A <i>melacha</i> is a Torah prohibited act derived from the constructive acts performed in erecting the <i>Mishkan</i> . These forbidden acts are known as <i>melachos</i> . There are 39 categories of prohibited acts.
<i>Bishul</i>	<i>Bishul</i> refers to the <i>melacha</i> 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.
<i>Yad Soledes Bo</i>	In order for food to be considered hot, the food must reach a temperature of <i>yad soledes bo</i> (120°F), hot enough to cause one to withdraw their hand due to the heat. If the food will not reach a temperature of <i>yad soledes bo</i> , it is not classified as cooking.
<i>Ha'avara</i>	<i>Ha'avara</i> 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.” ¹
<i>Mosif Ha'avara</i>	Adding to an existing flame is also prohibited on Shabbos. This is referred to as <i>Mosif Ha'avara</i> .
<i>Gram Ha'avara</i>	One may not perform an action that will <i>indirectly</i> cause the flame to ignite. The term for indirectly causing the flame is <i>Gram Ha'avara</i> .

1. *Shmos* 35:3

Aino Mechaven	One is liable by Torah law for a prohibited action when the result was <i>intended</i> . Where one's intent in performing the physical action is not for the prohibited reaction, they are not liable. This is called <i>Aino Mechaven</i> , which literally means that there was no intent to perform the actual <i>melacha</i> (e.g., dragging a bench on the ground on Shabbos to bring it to another location is <i>permitted</i> , even though it <i>may</i> make a groove in the ground [which is the <i>melacha</i> of <i>Choreish</i> , plowing]).
Psik Reisha	If the unintended consequence is the <i>anticipated</i> outcome of the activity, this is called a <i>Psik Reisha</i> . This type of activity is prohibited because it is as if one had <i>intentionally</i> performed a prohibited action (e.g., dragging a heavy bench on soft earth where it will <u>surely</u> 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 <i>psik reisha d'lo nicha lei</i> , which is permitted by Torah law but prohibited by rabbinic law. ²
Grama	The <i>halachic</i> interpretation of a <i>melacha</i> is the action that one performs which causes a <i>direct</i> result. For example, when one strikes a match he directly causes a fire to ignite. When the resulting prohibited action is an <i>indirect</i> result of one's action, it is called a <i>grama</i> . For example, setting a mouse trap is a <i>grama</i> for the <i>melacha</i> of <i>Tzod</i> (hunting). A <i>grama</i> of a <i>melacha</i> 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 <i>grama</i> will cause a <i>melacha</i> to be performed that is <i>unintended</i> and <i>unwanted</i> on Shabbos (i.e., <i>lo nicha leih</i>), the action <i>may</i> 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 <i>grama</i> . The running of the motor gives off sparks of fire which are not wanted or intended; thus, the <i>melacha</i> taking place is <i>lo nicha lei</i> . Opening the refrigerator results in a <i>grama</i> of an unintended and unwanted <i>melacha</i> . In the same vein, one may open an oven door on Shabbos when one removes <u>all</u> the food from the oven. The resulting <i>grama</i> (i.e., the <i>melacha</i> of <i>Ha'avara</i>) is unwanted and unintended.

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

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 *blech*⁵ over the flames before Shabbos. It should be noted that the main function of the *blech* is to make sure that one does not adjust the fire. Therefore, with a modern oven or cooktop, one should cover the temperature controls in addition to covering the flame with a *blech*.

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

4. *Garuf v'katum*

5. *Yiddish* for metal sheets

<p>Prohibition of Chazara</p>	<p>Another rabbinic prohibition is <i>Chazara</i>, 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 <i>intention</i> 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 <i>blech</i> 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 <i>Chazara</i>, 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 <i>blech</i> but not on top of the <i>blech</i> itself.</p>
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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 *melechtes Hana'a*.

<i>Melechtes Hana'a</i>	<i>Melechtes Hana'a</i> generally refers to activities performed for food preparation and personal needs on Yom Tov.
<i>Melechtes Avoda</i>	<i>Melechtes Avoda</i> refers to all non-food related activities.
<i>Molid Aish</i>	<i>Molid Aish</i> refers to the creation of a flame.
<i>Kibuy</i>	<i>Kibuy</i> refers to extinguishing a flame.
<i>Gram Kibuy</i>	<i>Gram Kibuy</i> refers to extinguishing a flame through indirect means.

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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.

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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.

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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

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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 *Melechtes 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 *Melechtes Avoda*) and *Melechtes Hana’á*. *Melechtes Hana’á* is work performed to prepare food and for personal comfort. Where the Torah commands us about the laws of Pesach, the term *Melechtes 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

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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 of a stove 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**.

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

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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, *shlit" a*, 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 *Kashrus Kurrents* article entitled, "Oven Kashrus: For Yom Tov Use.") On Shabbos, one may not adjust the temperature as this would cause the fire to burn or be extinguished. The Sabbath Mode does not 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.¹¹ 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*.

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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.¹² 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 Shabbos¹³ but permitted on Yom Tov.

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.

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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.

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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.

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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.

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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/YomTov 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.

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STAR-K CERTIFIED APPLIANCE COMPANIES

For details regarding specific models and guidelines on how they may be used on Shabbos and Yom Tov, please visit our website, www.star-k.org, or call our office at 410.484.4110.

Amana Cooking Products Refrigeration Products	Jenn-Air Cooking Products Refrigeration Products	Sapphire Refrigeration Products
Ascoli Cooking Products	Kenmore Cooking Products Refrigeration Products	Sears Canada Refrigeration Products
Bosch Cooking Products Refrigeration Products	KitchenAid Cooking Products Refrigeration Products	Signature Cooking Products Refrigeration Products
Brama Cooking Products	Landmark Refrigeration Products	Sub-Zero Refrigeration Products
Crosley Cooking Products Refrigeration Products	LG Cooking Products Refrigeration Products	Thermador Cooking Products Refrigeration Products
Dacor Cooking Products Refrigeration Products	LG Signature Refrigeration Products	ThorKitchen Cooking Products
Electrolux Cooking Products Refrigeration Products	LG Studio Cooking Products Refrigeration Products	True Manufacturing Refrigeration Products
Fisher & Paykel Cooking Products	Liebherr Refrigeration Products	U-Line Refrigeration Products
Frigidaire Cooking Products Refrigeration Products	Lycan Cooking Products	Viking Cooking Products Refrigeration Products
Gaggenau Cooking Products Refrigeration Products	Maytag Cooking Products	Vintec Refrigeration Products
GE Appliances Cooking Products Refrigeration Products	Miele Refrigeration Products	Whirlpool Cooking Products Refrigeration Products
Haier Cooking Products	Moffat Cooking Products	White-Westinghouse Refrigeration Products
Hestan Cooking Products	Monogram Cooking Products Refrigeration Products	Wolf Cooking Products
Hisense Cooking Products	National AS Cooking Products	Zephyr Refrigeration Products
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**THIS INFORMATION IS
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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.

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REQUEST FOR FEEDBACK/COMMENTS FOR PESACH 5781/2021

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.

DIRECTORY FOR STAR-K PROGRAMS AND CONSUMER SERVICES

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*, mashgiach 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**.

SUBSCRIBE TO KASHRUS KURRENTS

To receive **Kashrus Kurrents** by mail, send \$10.00 for annual subscription to: Kashrus Kurrents 122 Slade Ave., Suite 300, Baltimore, MD 21208 or via email by sending a blank email to: kashruskurrents-subscribe@star-k.org.

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

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

STAR-K APPLIANCE INFORMATION: ARTICLES, VIDEOS & PODCASTS

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