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**PASS OVER**  
Guide  
2018

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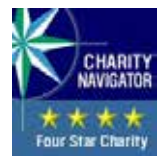
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Chicago, IL 60645  
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# Chicago Rabbinical Council

2701 West Howard Street  
Chicago, IL 60645  
(773) 465-3900  
www.crcweb.org

Rabbi Sholem Y. Fishbane  
Kashruth Administrator



פסח תשע"ח / Pesach 2018

## MEDICINES, COSMETICS & TOILETRIES FOR PESACH

### MEDICINES

FOR LAWS OF TAKING MEDICINE ON *SHABBOS* AND *YOM TOV*,  
PLEASE CONSULT YOUR RABBI

- All pill medication – with or without *chametz* – that one swallows is permitted. [Candy-coated pills are an exception to this rule, but they are quite uncommon.] Vitamins and food supplements do not necessarily fall into this category, and each person should consult with their Rabbi.
- Liquid and chewable medications that may contain *chametz* should only be used under the direction of a doctor and Rabbi, who will judge the severity of the illness, the likelihood that the medicine contains *chametz*, and the possibility of substituting a swallowable pill.

**Important: Do not discontinue use of liquid, chewable or any other medicine without consulting with your doctor and Rabbi.**

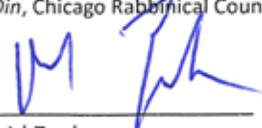
- Liquid and chewable medications that contain *kitnios* may be consumed by someone who is ill. An otherwise healthy person, who would like to consume a liquid or chewable medicine to relieve a minor discomfort, should only do so if the product is known to be free of *kitnios*.

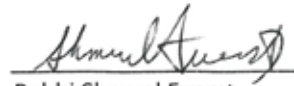
### COSMETICS & TOILETRIES


- All varieties of blush, body soap, conditioners, creams, eye shadow, eyeliner, foundations, ink, lotions, mascara, nail polish, ointments, paint, shampoo, and stick deodorant are permitted for use on *Pesach* – regardless of the ingredients contained within them.
- Many varieties of cologne, liquid deodorants, hairspray, mousse, perfume, shaving lotion, and wipes contain denatured alcohol, and therefore should only be used on *Pesach* if they do not contain alcohol or the alcohol is known to be free of *chametz*. Such products manufactured in the United States may be used, regardless of whether the ingredient list includes denatured alcohol.
- Lipstick, mouthwash and toothpaste which contain *chametz* should not be used.

  
Rabbi Gedalia Dov Schwartz  
Rosh Beis Din, Chicago Rabbinical Council

  
Rabbi Yona Reiss  
Av Beis Din, Chicago Rabbinical Council

  
Rabbi Dovid Zucker  
Rosh Kollel, Chicago Community Kollel

  
Rabbi Shmuel Fuerst  
Dayan, Agudath Israel of Illinois

  
Rabbi Chaim T. Goldzweig  
Rav, Congregation Tifereth Moshe

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## A TRADITION OF SERVING RABBIS...

Founded in 1932, the cRc now engages over 140 members in the U.S., Canada, and Israel, who are proud to provide the community with the specialized technical services of our expert staff.



cRc Rabbis discuss *tahara* procedures with Rabbi Elchonon Zohn, Founder and President of NASCK (National Association of Chevra Kadisha)

## A RISING LEADER IN KOSHER SUPERVISION AND GROWING

Rabbi Sholem Fishbane; our Kashruth Administrator, leads AKO, the Association of *Kashrus* Organizations. The cRc continues to expand its reach, recently acquiring Blue Ribbon Kosher and Minnesota Kosher.



Rabbi Fishbane (at left), seated next to Rabbi Herschel Schachter, *Rosh Yeshiva* of Yeshiva University's R.I.E.T.S., and other rabbis at this year's AKO Convention

## OUR KOSHER SUPERVISION TRAVELS THE WORLD TO SERVE THE COMMUNITY

Our Rabbis travel around the world, throughout Asia and Europe, and of course, Israel, to ensure the *kashrus* of products you use every day.



Rabbi Moshe Moscowitz, Senior Rabbinical Coordinator (center), visiting a new Ecolab chemical plant in Ireland

## ... AND COMMITMENT TO THE JEWISH COMMUNITY

We serve the community with our annual Pesach Fair and programs about synagogue security, lifecycle events, and much more. All proceeds from kashruth supervision are invested in the community.



Rabbi Reiss, Av Beth Din, and Rabbi Dovid Cohen at the cRc Pesach Fair

## A COMMUNITY BETH DIN, AN INTERNATIONAL LEADER

Rabbi Yona Reiss, a respected expert in Jewish law, leads the *Dayanim* of our internationally recognized Beth Din.



Rabbi Reiss addressing a North America Mesadrei Gittin conference

## WE INVEST IN QUALITY SUPERVISION AND CONSUMER RESEARCH

We invest in researching community concerns, such as acceptable alcoholic beverages, Pesach products, reliable certifying agencies, and methods of checking produce for insects.



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*Chicago Rabbis: Visionaries, Pioneers, and Leaders, 1847 - 1950*  
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*Shaarei Gedulah*  
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*Sefer Zichron Menuchah—Practical Halachos of Yichud in the Home and in the Workplace*  
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# Passover.. What's It All About?

Our wise Sages of the Mishnah teach us, “*In every generation one must consider himself as if he left Egypt.*” The message is clear – unlike other Jewish holidays, where we commemorate a particular miracle or event, on Passover it’s our duty to transport ourselves, to over 3,300 years ago, as slaves to the mighty Pharaoh in the land of Egypt. In the words of the great Rambam of Egypt, “one must **show himself** as though he **actually has left Egypt.**” Yes... make a spectacle about your great escape from the powerful Egypt superpower! From slavery to freedom!

On a practical level, families throughout the world get together at the Passover *Seder*, and drink four cups of wine in a reclining position — an act that no slave would ever imagine accomplishing. We get rid of our *chametz*, and we eat flat *matzah*, called *lechem oni*, bread of affliction. And let’s not forget the *maror*, the bitter herbs, that give us a taste of the bitter life of a slave.

In fact, in many communities, the Exodus from Egypt is reenacted at the Passover *Seder*. In the words of Rabbi Shlomo Luria, a.k.a. the *Maharshal* (1510-1573), a descendant of Rashi:

After the meal, the leader takes out the hidden treasure, the *Afikoman Matzah*, wrapped in a cover, slings it over his shoulder, walks a bit, and announces, “So did our ancestors go out of Egypt with their *Seder* leftovers wrapped in cloth.”

**Responsa Maharshal, Siman 86**

Indeed, every Passover grants us the opportunity to edu-

cate our children about the beauty of our Torah, and the freedom we have always fought to protect, through the *Seder* and the many beautiful *mitzvos* of the holiday.

This year Passover begins with the first *Seder* on the eve of the 15<sup>th</sup> day of *Nissan*, corresponding to Friday evening, March 30, 2018, and ends outside of Israel at the conclusion of the 22<sup>nd</sup> day of *Nissan*, Saturday evening, April 7, 2018.

The Chicago Rabbinical Council is delighted to share this Passover Guide with you. Rabbi Gedalia Dov Schwartz, Rosh Beth Din of the cRc, and Rabbi Yona Reiss, Av Beth Din of the cRc, as well as other members of our Beth Din, have reviewed the content to make sure it meets *halachic* standards, and our Rabbis and staff have spent countless hours researching, writing, editing, and designing to make this information available for you to read, use, and enjoy.

To get up-to-the-minute information about Passover products and so much more, visit our websites at [www.crcweb.org](http://www.crcweb.org) and [www.askcrc.org](http://www.askcrc.org); download our free app, cRc Kosher Guide; follow us on Twitter - @cRcKosher and Facebook - cRc Kosher; and stop by our Annual Pesach Fair, Sunday, March 25th, 2-5:30 PM at HTC, 7135 N. Carpenter Rd. in Skokie. In person, in print, and online, we’re your Kosher Community Connection!

It’s our sincerest prayer that our observance of *Hashem’s* redemption of our People more than 3,300 years ago will lead to the Ultimate Redemption in 5778. ▲





# Sephardic Laws and Customs

The term Sephardi, or in its plural form Sephardim, has many levels of meaning. In its most common usage, it identifies the Jews of countries from North Africa to the west, and as far as Iran to the east (with the possible exception of Yemen), as well as the Jews of Turkey, Greece, and much of the Balkans. Additionally, there were important and early Sephardic communities in Amsterdam and London. The term could possibly serve as a tribal identifier (see Rashi and Radak to *Ovadia*, verse 20). On a mystical level, the term is associated with particular spiritual traits and talents to be found in those of this extraction (see for example Rav Moshe David Vali, student/colleague of Rav Moshe Chaim Luzatto, the Ramchal, in his *Sefer HaLikutim* Vol 1 page 9). However, from a *halachic* perspective, it refers to Jews who have accepted the authority of Maran, Rav Yosef Karo and his work *Shulchan Aruch* as legally binding upon themselves and their progeny. The submission of Sephardim to Maran Rav Yosef Karo's rulings is a powerful commonality between different Sephardic communities.

The communities of the Jews in Sephardic countries are ancient, with some of them dating back to the exile from the First *Beit HaMikdash*. In distinction to many Ashkenazi communities, the Sephardic communities did not move and for the most part remained in the same place for hundreds and even thousands of years. This remained the status-quo until the latter half of the 20th century. The Holocaust, the creation of the State of Israel, and the rising hatred of their Arab neighbors resulted in mass exodus from the homes that the Sephardim had occupied for centuries. However, until then, each community developed essentially independent of one another. As a result, each community has its own distinct and unique customs. Even within the same country, different communities may have widely differing customs. For example, some Moroccan Jews eat rice on *Pesach*, while many do not. On a *halachic* level as well, different communities have different levels of relationship to Maran Rav Yosef Karo's authority, with all however accepting the *Shulchan Aruch* as a baseline.

When Sephardim lived in their communities of origin, *Pesach* observance was not complicated. Everyone was familiar with the *halachic* guidelines and community customs. Today, however, there are very few Sephardic communities that survived the transplantation sufficiently well that they can continue to maintain their observance much the same way as they did in their country of origin. In America, the Syrian communities of Flatbush, New York and Deal, New Jersey; the Persian communities of New York and Los Angeles; and the Bukharan community of Queens, New York have varying levels of success in this regard. These communities may be the exception, while many Sephardic Jews find themselves confused and uncertain how to proceed and which opinion to follow. With its severity and complexity, *Pesach* is particularly difficult for them.

This cRc Guide to Passover is written primarily with Ashkenazi Jews in mind, and as such, the *halachot* presented therein follow the Ashkenazi traditions. The intent of this article is to identify some of the areas where the Ashkenazi and Sephardi traditions differ, and provide direction in those cases. This article only relates to the "Kashering the Kitchen" section of the Guide (pages 19-23).

Additionally, this article does **not** presume nor endeavor to present the positions and *halachic* views of each and every Sephardic community. Rather, we will follow here the opinions of Rav Ovadia Yosef zt"l. Rav Yosef was a *halachic* titan in our generation, and his decisions are followed by countless Sephardic Jews of all origins. Additionally, Rav Yosef recognized that many communities had veered from the total authority of the *Shulchan Aruch*, and as such he set as one of his missions in life to return the prominence and the absoluteness of Maran Rav Yosef Karo's authority to its proper place. In many cases, Rav Yosef's opinions reflect the unfiltered view of Maran Rav Yosef Karo, the baseline of authority for all Sephardic communities.

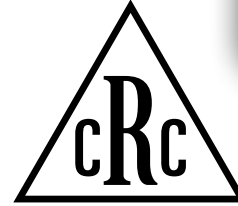
Those desirous of following the traditions of any particular community should consult their Rabbi. ▲

# Chag Pesach Sameach



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# Passover Dates and Times

Thursday evening, March 29	Search for Chametz – Bedikat Chametz
Friday, March 30	Fast of the First Born – Ta’anit Bechorim
Friday, March 30, 10:25 a.m.	Prohibition of eating chametz begins
Friday, March 30, 11:40 a.m.	Latest time to burn chametz
Friday and Saturday evening, March 30 & 31	First and Second Sedarim
Saturday, March 31 & Sunday, April 1	First Two Days of Yom Tov
Monday through Thursday, April 2-5	Chol Hamoed (Intermediate Days)
Thursday, April 6	Eruv Tavshilin (see article, pages 41-43)
Thursday evening, April 6	Yom Tov begins
Friday, April 7 & Saturday, April 8	Last Two Days of Yom Tov
Saturday morning, April 8	Yizkor (Memorial Service) (see article, page 53)



## Candle Lighting Schedule

Friday, March 30	6:54 p.m.
Saturday, March 31	7:55 p.m.
Thursday, April 15	7:01 p.m.
Friday, April 6	7:02 p.m.

(Times listed are for Chicago Area,  
Daylight Savings Time)

## Guide for Wedding Dates

During the Sefirah period, i.e., from Passover until Shavuot (May 20-21), with certain exceptions, weddings should not be conducted. For information, consult an Orthodox Rabbi. By way of advance information, another period in which no weddings are to be conducted will be

Sunday, July 1, 2018 through and including Sunday, July 22, 2018, the “Three Weeks” period of mourning for our two Temples in Jerusalem. The Three Weeks begin with the Fast of the 17th of Tammuz and culminate with the Fast of the Ninth of Av (Tisha B’Av). ▲

Mazel Tov & Best Wishes

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## Which Foods Are Chametz?

One part of cleaning the house for *Pesach* is to get all *chametz* out of the kitchen. Of course, the first things to be removed are those that are obviously *chametz* – bread, pasta, cookies, crackers, pretzels, etc. Other foods can be identified by simply reading the ingredient panel, which shows that breakfast cereal, soy sauce, fish sticks, licorice, candy, and many other foods often have wheat or flour (*chametz*) listed prominently. Only the most astute readers realize that the vinegar in their ketchup, the vitamins in the rice or milk, and the flavor in their favorite snack may in fact contain *chametz*. The goal of this article is to educate the reader about the many foods which potentially contain *chametz*, beginning with the more obvious and progressing to the more obscure.

*metz*.<sup>1</sup> [In fact, *matzah* which is not baked especially for *Pesach* is made from tempered wheat and should also be treated as *chametz*!] Similarly, all oats are heat-treated to prevent them from becoming rancid; if this heating is done with “wet” steam, the oats/oatmeal may be *chametz*. On the other hand, barley (a.k.a. pearled barley) is processed without water, and therefore a standard bag of barley is not *chametz*. Some barley is steeped in water until the barley begins to sprout; this creates a product known as barley malt (a.k.a. malted barley, malt) which is definitely *chametz*.

### FLOUR, OATS, AND BARLEY

If one of the five grains – wheat, barley, rye, oats and spelt – sits in water for more than 18 minutes it becomes *chametz*, and one may not eat, derive benefit from, or own it on *Pesach*. In addition, *Ashkenazim* do not eat *kitnios* – a group of foods which includes (among other things) rice, corn, soy, and their derivatives – but are allowed to own *kitnios* foods on *Pesach*.

It is common practice that before wheat is ground into flour, the wheat kernels are tempered with water for many hours; therefore flour should be treated as *cha-*



### YEAST

The *Torah* says that one may not own *se'or* on *Pesach*. What exactly is *se'or*? Are *se'or* and yeast the same thing? A quick lesson in bread baking will surprisingly show that *se'or* is yeast but yeast is not necessarily *se'or*!

Although a grain which soaks in water for 18 minutes is *chametz*, in order to make good bread, one needs yeast. Yeast is the living microorganism which converts some of the flour into the carbon dioxide, which fluffs-up the batter and causes it to “rise”. The air we breathe contains yeast. Therefore if one makes a batter of flour and water it will eventually rise even if no yeast is added, because yeast from the atmosphere will find its way into

the batter. But most bakers do not have the patience to wait all day for their bread to rise, so they add their own yeast into the batter to speed things up a bit.

The traditional method of collecting/creating yeast was as follows: Every day the baker would take one handful of dough out of the batter and not bake it. As the day went on the yeast in that dough would multiply (and be joined by other yeast found in the air) to such an extent that that the batter would turn sour and inedible. This ball of concentrated yeast would be thrown into the next day's batter to help that batter rise (and a handful of that batter would be taken out to be saved for the next day, etc.). In English this concentrated yeast-ball is called "sourdough" due to its awfully sour taste; this is what the *Torah* calls *se'or* and forbids one from owning on *Pesach*.

However, one can also collect yeast from plant sources and produce it via fermentation. If yeast does not contain any ingredients from the five primary grains (as it often does not) it is not *chametz* even though it has the same characteristics as *se'or*;<sup>2</sup> and one may own it on *Pesach*. [The process of "fermentation" and the possible *chametz* concerns it raises will be discussed below.] Thus, *se'or* is concentrated yeast, but the yeast which is commonly sold in stores is not *se'or*.

Brewer's yeast is yeast recovered from beer production (discussed below). It is similar to *se'or*, and one may not own it (derive benefit from it, or eat it) on *Pesach*.



## BEER AND WHISKY

If barley is soaked in water under proper conditions, it ferments into beer; since the barley sat in water for more than 18 minutes, beer is *chametz*.<sup>3</sup> Beer contains approximately 5% alcohol, and people who want a drink with a higher alcohol content do the following: The grain is allowed to ferment until it reaches about 12-13% alcohol, and then the alcohol is separated from (some of) the water using a process called "distillation" to produce whisky, which contains 30-95% alcohol. The consensus of the *Poskim* is that whisky produced from one of the five primary grains is considered *chametz*, even though it went through the process of distillation.<sup>4</sup> In fact, most whisky contains

a minimum of 10-30% of those grains, but even if the whisky is made exclusively from corn or another *kitnios* grain, there are a number of other reasons why it may be *chametz*:

1. The watery liquid that remains after distillation is called "backset" and is often used in creating another batch of whisky. Thus, even if the grain used in creating the whisky is *kitnios*, the water may be from a *chametz* whisky.
2. Before the yeast ferments the grain, the grain's starch must be broken-down into individual glucose molecules, and this is traditionally done with barley malt (discussed above). Since the *chametz* barley malt plays such a crucial role in the creation of the whisky (and also dramatically changes the taste of the grain before it is fermented), the barley malt is considered a *davar hama'amid*, and one may not own such whisky on *Pesach*.<sup>5</sup>

As such, all types of whisky should be treated as *chametz* unless they are specifically certified as kosher for *Pesach*.



## VINEGAR

Vinegar is created when alcohol is (re)fermented, and the primary concern with vinegar is the source of the alcohol. As the name implies, malt vinegar is made from malt or beer, which we have seen is *chametz*, and therefore malt vinegar is definitely *chametz*. In contrast, wine vinegar and apple cider vinegar are made from wine and apple cider, which are not inherently *chametz*. However, due to the possibility that the equipment used and/or the processing aids are *chametz*, it is prudent to only consume wine or apple cider vinegar which is certified as kosher for *Pesach*.

The more difficult question is the *Pesach* status of white distilled vinegar, as follows: White distilled vinegar is made from distilled alcohol (described above), and the most serious concern is whether the grain used was *chametz* (e.g. wheat), *kitnios* (e.g. corn), or something innocuous (e.g. potatoes). Additional concerns stem from questions about the equipment, enzymes, yeasts,

and nutrients used in creating the alcohol and vinegar.<sup>6</sup> Lastly, the fermentation of vinegar always begins with a “starter” taken from a previous batch of vinegar (similar to the way *se’or* is used), and if that starter is *chametz*, the entire batch will be forbidden.

The question of whether grain-based/distilled vinegar is *chametz* has far-reaching implications. This is because many foods are preserved with vinegar (e.g. pickles, olives), and vinegar is a prime ingredient in many condiments (e.g. ketchup, mustard, mayonnaise, salad dressing); in general it is distilled vinegar which is used in these applications. Certainly, any food containing vinegar should not be consumed on *Pesach* unless the food is specifically certified for *Pesach* use. But do the concerns with vinegar mean that we must destroy or sell all of the products in our pantries which contain vinegar?

As a result of the concerns outlined above, many *Rabbonim* recommend that people whose *minhag* is to not sell *chametz gamur*, should not sell (or retain possession of) vinegar-containing products on *Pesach*. However others with knowledge of the food industry argue that due to the abundance of corn in the United States, the overwhelming majority of the vinegar sold and used in the United States does not contain *chametz* (although it does contain *kitnios*). Therefore, since there is no reasonable way for the average consumer to determine whether the vinegar in a specific ketchup (for example) is *chametz*, they may rely on the *rov* (majority) and assume that the vinegar is not *chametz*, at least to the extent that it may/should be sold to a non-Jew. As with all matters of *halacha*, one should consult with a local Rav. It is noteworthy that the aforementioned leniency does not necessarily apply to (a) vinegar or vinegar-containing products from other countries or (b) organic vinegar (even if it is produced in the United States, due to the difficulty in obtaining organic corn).

*Pesach* products are generally made with white distilled vinegar which is specially-made without any *chametz* or *kitnios* concerns. However some companies choose to substitute glacial acetic acid for the vinegar in their *Pesach* products. Glacial acetic acid is chemically identical to vinegar but is made from petroleum feedstock, as opposed to being fermented, and poses little *Pesach* concern.



## ENZYMES, VITAMINS, FLAVORS, AND OTHER COMPLEX ISSUES

Microbiology has played a great role in the advances in food technology in the past few decades. Food scientists have identified numerous microorganisms which can either serve as or help to create enzymes (see below), vitamins (e.g. Riboflavin, Vitamin B12), flavorful chemicals (e.g. MSG), and other items (e.g. xanthan gum, citric acid, yeast). In addition, scientists have learned new ways to react chemicals with one another (and use other methods) to create emulsifiers, acidulants, sweeteners, flavors, and other chemicals (e.g. polysorbates, ascorbic acid, aspartame, esters, magnesium citrate). This technology has allowed food scientists both to create an array of foods which were inconceivable 50 years ago and to improve on the way that they produce “older” foods.

Of all these items, enzymes have arguably had the most far-reaching affect. Enzymes are chemicals which act as a catalyst for change in other items. A common example is rennet, which causes milk to coagulate into cheese, but the range of uses goes well beyond cheese. For example, one enzyme liquefies and sweetens corn into corn syrup, so that another enzyme can make it even sweeter and become the high fructose corn syrup used to sweeten soft drinks. Another enzyme is used to create the “right” kind of sugar molecule so that hard-candies will not stick to the wrapper, and yet another one ensures that beer does not get cloudy when it is refrigerated.

The *kashrus* issues raised by all of this technology are beyond the scope of this article, but one issue is quite relevant to our discussion. One of the prime ingredients used in making just about all of the items discussed above is “glucose” (a.k.a. sugar). Glucose can be created from any starch, which means that these items may be wheat (*chametz*), corn or rice (*kitnios*), sweet potatoes (kosher for *Pesach*), or something else, depending on what is available in the country where the glucose is being produced. This issue is further complicated by the emergence of the “global marketplace”, where it may be cheaper to buy xanthan gum from France or China than from the local producer. Additionally, many of the ingredients listed above are used in tiny proportions, which would theoretically be *batel b’shishim*, and *Poskim* have



taken different positions as to which of these serve as a *davar hama'amid* and/or a *milsah d'avidah lit'amah*, which cannot be *batel*.

In light of the seriousness of eating *chametz* on *Pesach*, it is obvious that no one would consider eating any food on *Pesach* which contains (or may contain) any of these ingredients, unless the food is certified as kosher for *Pesach*. [Many children and adults must consume baby formula, soy/rice beverages, or nutritional supplements (which cannot be certified for *Pesach* since they contain *kitnios*) and require information as to whether those items contain *chametz*. That issue is beyond the scope of this article but see listings elsewhere in this Guide for more information on specific items.] Some *Rabbonim* say that for the same reason one should not own any of these items on *Pesach*, but as noted above regarding vinegar, others argue that one may rely on the fact that

the overwhelming majority of these items sold and used in the United States do not contain *chametz* (although they contain *kitnios*). As with all matters of *halacha*, one should consult with a local Rav. ▲

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## FOOTNOTES

- 1 *Mishnah Berurah* 453:24.
- 2 See *Mechiltah* 9:19 on *Shemos* 12:19.
- 3 *Shulchan Aruch* 442:5.
- 4 See *Shulchan Aruch* Y.D. 92:8 & 123:24, and *Mishnah Berurah* 442:4.
- 5 See *Shulchan Aruch* 442:5 and *Mishnah Berurah* 442:25.
- 6 The nutrients are generally *batel b'shishim*, but some *Poskim* hold that since they are intentionally added to the vinegar they are not *batel*. This issue, discussed in *Magen Avraham* 442:1, *Nodah B'yehudah* Y.D. 2:56, *Mishnah Berurah* 447:14 and others, is beyond the scope of this article.



## Kitnios

In addition to the Torah's restrictions on owning, eating, and benefiting from *chametz*, an *Ashkenazic minhag* (custom) developed in the Middle Ages to not eat certain foods known collectively as "*kitnios*". *Mishnah Berurah*<sup>1</sup> cites three reasons for this *minhag*: (a) *kitnios* is harvested and processed in the same manner as *chametz*, (b) it is ground into flour and baked just like *chametz* [such that

people may mistakenly believe that if they can eat *kitnios*, they can also eat *chametz*], and (c) it may have *chametz* grains mixed into it [so people who eat *kitnios* may inadvertently be eating *chametz*]. Although initially there were those who objected to the *minhag*, it has become an accepted part of *Pesach* in all *Ashkenazic* communities.

## WHICH FOODS ARE KITNIOS

The earlier *Poskim* mention that rice, buckwheat/*kasha*, millet, beans, lentils, peas, sesame seeds, and mustard are included in the *minhag*,<sup>2</sup> and it is generally accepted that chickpeas, corn (see below), green beans, poppy seeds, snow peas, soybeans, sugar-snap peas, and sunflower seeds are also forbidden. On the other hand, coffee, garlic, nuts, olives, potatoes (see below), radishes, and tea are not treated as *kitnios*.<sup>3</sup> *Iggeros Moshe*<sup>4</sup> assumes that peanuts are not *kitnios* but notes that some have a custom to be *machmir*. Some other examples of foods which are or are not *kitnios* are noted below and in the “Derivatives of *kitnios*” section of this article.

*Iggeros Moshe* explains that the *minhag* to not eat *kitnios* developed differently than other *minhagim* and therefore rules that only foods which we know were specifically included in the *minhag* are forbidden. [See also *Chok Yaakov* 453:9, who makes a similar point.] With this he explains the generally accepted custom to not consider potatoes to be *kitnios*, even though the reasons upon which the custom is based applies to potatoes. The *minhag* of *kitnios* can be dated back at least until *Maharil*, who died in 1427. Potatoes did not come to Europe until the 16<sup>th</sup> century, so they were a “new” vegetable which was not included in the *minhag*. [An important “exception” to the aforementioned rule that “new” vegetables are not included in the *minhag*, is corn/maize which *Mishnah Berurah* 453:4 and others rule is *kitnios*, even though it was introduced to Europe after the *minhag* had already been enacted.]

This logic has also been suggested as a basis for permitting the consumption on *Pesach* of a grain called quinoa. The thinking is that since quinoa, which has only recently been introduced to the Northern Hemisphere from its native South America, was never considered *kitnios*, it remains permitted on *Pesach*, even though logically it should be included in the *minhag*. While this logic is sound, it is noteworthy that quinoa is often packaged in plants that also package wheat and barley, and it is possible that those grains (i.e. *chametz*) could get mixed into the quinoa. Therefore, it is recommended that quinoa only be used for *Pesach* when it is specifically certified as being Kosher for Passover.

As a rule, spices are not considered to be *kitnios*, and *Rema* 453:1 makes a point of noting that anise (dill) and coriander are not *kitnios*. Nevertheless, *Taz* 462:3 notes

that all spices should be checked before *Pesach* to establish that no *chametz* grains are mixed in, and elsewhere *Taz* (453:1) specifically notes that anise and coriander seeds should be thoroughly checked. In addition, *Taz* and *Magen Avraham* (453:3) discuss whether fennel, cummin, and caraway seeds (i.e. three variations of “*kimmel*”) can possibly be checked (and used) for *Pesach*. Thus, as a rule, spices are not *kitnios* but require special care to guarantee that no *chametz* grains are mixed into them. Some *hashgochos* consider fenugreek to be *kitnios*, while others do not, and the surprising ramifications of this question will be noted towards the end of this article.

## DERIVATIVES OF KITNIOS

The earlier *Poskim*, including *Rema*, clearly indicate that oil made from *kitnios* is forbidden on *Pesach*, but some of the later *Poskim* suggest that such oil may be permitted, because some of the original reasons for the *minhag* do not apply to the oil extracted from *kitnios*. It is generally accepted to follow the stricter opinion in this matter, but the lenient opinion is sometimes considered as one factor in a larger decision. Therefore, on *Pesach* one may not use corn or soybean oil (a.k.a. “vegetable oil”), and some do not use peanut oil either (see above regarding peanuts). Oil from olives, palm, coconut, and walnuts are acceptable for *Pesach* use, because the fruits from which they are extracted are not *kitnios*. *Minchas Yitzchok*<sup>5</sup> suggests that cottonseed oil is *kitnios*, but in a subsequent *teshuvah*<sup>6</sup> he reconsiders this position;<sup>7</sup> in the United States cottonseed oil is generally not considered to be *kitnios*, but in *Eretz Yisroel* there are those who refrain from using it.

Canola oil was first approved for food use in the United States in 1985, and there are those who therefore suggested that it is a “new” item which should not be included in the *minhag*, as per *Iggeros Moshe* cited above. However, the fault with this line of reasoning is that “canola oil” is actually rapeseed oil (a.k.a. colza oil), which has been used for centuries in Europe. [Canola oil is rapeseed oil specially bred to have less erucic acid (a suspected cause of heart disease); therefore, only this better variation of rapeseed oil is approved for food use in the USA.] In fact, *Avnei Nezer* and *Maharsham*<sup>8</sup> specifically mention rapeseed and its oil in their discussions of *kitnios*. It is also noteworthy that canola often grows near oats, and



therefore even those who might argue that canola is not *kitnios* would agree that all of the oats must be removed before the oil is extracted from the canola.

In recent decades, scientists have learnt to manipulate microorganisms to create and convert all types of enzymes and foods. This has had dramatic effects on the world of *kashrus*, including *kitnios*. What happens if one takes bland-tasting corn and uses enzymes to liquefy and sweeten it? Does the resulting corn syrup remain forbidden as *kitnios*? Is the *halacha* possibly more lenient if one takes the aforementioned corn syrup and uses enzymes to convert it to sour-tasting ascorbic acid?

These questions depend on a *machlokes Rishonim* cited in *Mishnah Berurah* 216:7 regarding the *kashrus* of musk – a fragrant byproduct of blood which is found in a gland of the male musk deer. Some *Rishonim* are of the opinion that since blood is non-kosher, musk is also forbidden, but others say that once the blood is *nishtaneh* (changed), it loses its original identity and becomes an innocuous kosher liquid. *Mishnah Berurah* rules that as relates to *issurim d'rabannan* one may be lenient.

Accordingly, some *hashgochos* take the position that since *kitnios* is merely a *minhag* (i.e. even less than an *issur d'rabannan*) one can be lenient and certify *kitnios* which was truly *nishtaneh*. In order to qualify as *nishtaneh* the *kitnios* must go through a significant change in taste; therefore, in the cases noted above, they would certify the ascorbic acid due to the dramatic change in taste from sweet to sour but would not permit the corn syrup, since it is not changed/*nishtaneh* “enough” from the corn from which it came. This rationale is the basis for some *hashgachos'* certification and/or acceptance of certain productions of aspartame, citric acid, monosodium glutamate (MSG), and xanthan gum for *Pesach*. Some argue that *Mishnah Berurah's* ruling is limited to cases of *b'dieved* and does

not justify the *l'chatchilah* creation/certification of such an item, and others argue that *nishtaneh* may be limited to cases where the forbidden item becomes inedible in the middle of its conversion to the “new” item. We will see below that even those who take the strict position in this matter generally agree that foods created with these ingredients are *b'dieved* permitted on *Pesach*.

## HALACHOS OF KITNIOS

The *minhag* to not eat *kitnios* begins on *Erev Pesach* at the same time that one may not eat *chametz*.<sup>9</sup> Although one may not eat *kitnios*, one may own and derive benefit from *kitnios*. Therefore, on *Pesach* one may keep cans of sweet corn in his possession or feed millet to his parrot. Additionally, children, people who are ill, and people whose diet is otherwise restricted and must eat *kitnios*, are excluded from the *minhag* and may eat these foods after consulting with a *Rav*.

This *halacha* is particularly relevant to baby formulas and nutritional supplements (e.g. Ensure) which invariably contain *kitnios* and are usually used by people who have few non-*kitnios* choices, if any, and such people are permitted to eat *kitnios*. When such foods are used on *Pesach*, they should be prepared in special non-*Pesach* and non-*chametz* utensils, which should not be washed with the *Pesach* dishes. It must be noted that although the *halacha* is quite lenient in permitting children and the infirm to consume *kitnios*, the *halacha* is quite strict regarding the consumption of *chametz*, and one must therefore be sure that the product is truly *chametz*-free before consuming it. The subject of determining whether an item is merely *kitnios* or if it possibly contains *chametz* is beyond the scope of this article.

*Kitnios* is *batel b'rov*, which means that if someone accidentally put *kitnios* into their *Pesach* food, the food is *b'dieved* permitted, assuming the food contains more non-*kitnios* than *kitnios*.<sup>10</sup> This means that although the food may have a pronounced taste of *kitnios*, the food is permitted (unless there are recognizable pieces of *kitnios* which have not been removed). Therefore, if a beverage is sweetened with aspartame made of *kitnios shenish-taneh*, even those people who are of the opinion that the aspartame is forbidden (as explained above) may drink the beverage, because the aspartame is *batel b'rov* in the other ingredients. Similarly, we have seen that there is a

disagreement as to whether fenugreek is *kitnios*. Nonetheless, even those who follow the strict approach may consume maple syrup which is flavored with fenugreek (as it often is) because it is *batel b'rov*. Thus, although we have seen a number of disagreements as to whether certain foods are or are not *kitnios*, those disagreements are limited to one who wants to consume the actual item (or a *hashgachah* certifying a company that is intentionally putting the ingredient into a food), but these disagreements rarely affect consumers.

*minhagim* are not practiced nowadays because the *hashgachah* on the food guarantees that it is *chametz*-free. As with all matters of *halacha*, one who is unsure as to whether a family or community custom remains in effect, should consult with his or her *Rav*. ▲

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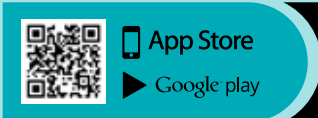
### OTHER MINHAGIM

In addition to the well-known *minhag* of not eating *kitnios*, the *Rema* (467:8) cites customs to not eat honey, raisins, dried fruit, sugar, saffron, and cloves, and other *Poskim* cite numerous other customs from specific communities. Many of these *minhagim* are limited to cases where the person does not know for sure that the product does not contain *chametz*; therefore, many of these

### FOOTNOTES

- 1 Mishnah Berurah 453:6 & 464:5.
- 2 See *Beis Yosef* OC 453, *Rema* 453:1 & 464:1 and *Mishnah Berurah* 453:4, 7 & 11.
- 3 See *Sha'arei Teshuvah* 453:1, *Chayei Adam* 127:7, and others.
- 4 *Iggeros Moshe* OC 3:63.
- 5 *Minchas Yitzchok* 3:138:b.
- 6 *Minchas Yitzchok* 4:114:c.
- 7 See also *Mikra'ai Kodesh*, *Pesach* 2:60:2.
- 8 *Avnei Nezer* 373 & 533 and *Maharsham* 1:183.
- 9 *Shevet HaLevi* 3:31, citing *Chok Yaakov* 471:2 and others.
- 10 *Rema* 453:1 as per *Mishnah Berurah* 453:9.

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# Kashering the Kitchen

## INTRODUCTION

Dishes, utensils, kitchen appliances, countertops, and anything else used with food year-round, cannot be used for Passover unless it goes through a process known as “kashering” or “*hechsher keilim*”. For a few items *kashering* just involves thoroughly cleaning the item, but for most items *kashering* also requires submerging the item in boiling water or a similar hot process. The laws of *kashering* are quite complex, and this article will present the most practical points for the average consumer. Readers are encouraged to discuss any questions not covered in this article with their local Orthodox Rabbi.

The following items **may not** be *kashered* for Passover:

- China, pottery, earthenware, cement, concrete, and enameled pots **may not** be *kashered* for Passover. The Ashkenazic custom is to not *kasher* **glass** or **crystal**, with the exception of glass stovetops discussed below. There is a difference of opinion as to whether **plastic** and other synthetic materials are included in this rule, and the cRc position is that those materials **may** be *kashered*.
- Utensils and appliances which cannot be thoroughly cleaned, such as those having crevices in which *chametz* can accumulate, **may not** be *kashered* for Passover. Some examples of this are dishwashers, sieves, graters, utensils with loose-fitting handles, and bottles with narrow necks.
- Materials which might get ruined during the *kashering* process **may not** be *kashered* for Passover, out of concern that the person would be afraid of breaking his utensil and would therefore not *kasher* properly.

We now turn to the parts of the kitchen which can be *kashered*.

## SEPHARDIC APPLICATIONS

1. Rav Ovadia Yosef (*Chazon Ovadia* – Pesach 2003 edition page 151), following the *Shulchan Aruch* (*Orach Chaim* 451:26), rules that glass and crystal DO NOT need to be *kashered* for Pesach. Glass is a non-porous material, and thus merely requires to be washed and cleaned and may be used for *Pesach*. This includes **Pyrex** and **Duralex** as well. (*Chazon Ovadia*, *ibid.*)
2. However, an item that is not 100% glass, but contains even a small amount of material that is not able to be *kashered*, such as ceramic, may not be *kashered* (personal communication with Rav Ovadia Yosef). For example, a glass stovetop is likely not 100% glass and may contain additional materials. If even a small percentage of those additional materials are not *kasher-able*, then the entire stovetop may not be *kashered*.
3. Rav Yosef (*Chazon Ovadia* – Pesach 2003 edition, page 151) opines that plastic may be *kashered* for Pesach.

NOTE: Sephardic applications are indicated in marked boxes.



## FLATWARE

**Silver, stainless steel,** and **plastic** flatware **may** be *kashered*. The process begins with a thorough cleaning, after which the utensil should not be used for 24 hours. A pot of water is brought to a rolling boil, and the pieces of flatware are dropped into the water one at a time. If the water stops boiling at any point, one must wait until it returns to a boil before putting in any more flatware. The custom is to rinse the flatware with cold water after *kashering*.

Some have the custom to *kasher* in a dedicated “*kashering* pot” which is not used for anything else, but most *kasher* in any pot which is clean and has not been used for 24 hours.



## POTS AND PANS

Standard metal pots are *kashered* in the same manner as flatware; consult with your Rabbi if the pot which requires *kashering* is too large to fit into any other pot of boiling water. **Enameled pots** (e.g. **Fiesta Ware, Le Creuset**) and **glass pots** (e.g. **Pyrex**) **cannot** be *kashered*.

In general, **baking, roasting,** and **frying pans** **cannot** be *kashered* for Passover, unless they are always used with generous amounts of oil or other grease when cooking. If that is the case, they can be *kashered* via *libun kal* which involves cleaning the pans well, not using them for 24 hours and then putting them upside-down on an open flame until both the inside and outside of the pan are hot enough to singe paper.

## DRINKING GLASSES

The Ashkenazic custom is that drinking glasses made of **glass** **cannot** be *kashered* if they were ever used for hot beverages or washed with hot water, such as in a dishwasher. If they were never used or washed hot, fill the glasses with water and leave the water in the glasses for at least 24 hours; repeat this procedure two additional times with fresh water. Drinking glasses made of **plastic** can be *kashered* in the same manner as flatware outlined above, and drinking glasses (or anything else) made of **ceramic** or **china** **cannot** be *kashered*.

## TABLECLOTHS

**Fabric tablecloths** may be used for Passover after being laundered. **Vinyl tablecloths** cannot be *kashered* and should be replaced for Passover.

## SEPHARDIC APPLICATIONS

### Glass Pots (Pyrex)

Per point #1 above, these items do not need to undergo *kashering*. Washing and cleaning them suffices (*Chazon Ovadia* – Pesach 2003 edition page 152).

### Frying Pans

Following the *Shulchan Aruch* (*Orach Chaim* 451:11), Rav Ovadia Yosef (*Chazon Ovadia* – Pesach 2003 edition page 138) rules that *hagala* suffices for frying pans. However, the difficulty in achieving the prerequisite level of cleanliness necessary for *hagala* may make this process impractical.

### Glassware

Per point #1 above, glassware does not require more than being washed and cleaned to be usable on Passover.



## ELECTRIC MIXERS, FOOD PROCESSORS, AND BLENDERS

The motor area of small electric appliances (e.g. mixers, food processor, blenders) is often exposed to *chametz* and is very difficult to clean; it is therefore recommended that one purchase separate appliances which should be reserved for Passover use. A food processor or blender whose motor area is truly sealed, such that food does not penetrate, is not affected by this issue and may be used for Passover after separate bowls and blades are purchased for Passover use.



## SINKS

**Stainless steel** or **Corian sinks** may be *kashered* by cleaning them thoroughly, leaving them unused for 24 hours, and then carefully pouring boiling water from a kettle over all surfaces of the sink and faucet. The strainer covering the sink's drain, and the aerator on the faucet, should be replaced for Passover. Faucet with coiled hoses cannot be *kashered* (or used) for *Pesach*. **Porcelain sinks cannot** be *kashered*. Dishes and other Passover utensils may not be placed in a sink which was not *kashered*; rather, an insert or basin which was never used for *chametz* must be placed in the sink, and all dishes should be put into that insert.

## SEPHARDIC APPLICATIONS

### Sinks

Rav Ovadia Yosef (Chazon Ovadia – Pesach 2003 edition page 151) ruled that **porcelain** sinks may be *kashered* in the same way that **stainless steel** or **Corian** sinks are *kashered*. He added that it is preferable to undergo this process three times for **porcelain** sinks.



## STOVETOPS AND OVENS

Stovetops (ranges) and ovens **may** be *kashered* for Passover use, and the process for doing so is as follows:

### Stovetops

The most common type of stovetop is a metal grate over an open flame, which is situated on a porcelain enamel surface. Others have electric coils in the place of an open flame or have a **glass** (a.k.a. glass-ceramic) surface covering electric coils; the most popular brands for this last type of stovetop are **Corning** and **Ceran**.

The *kashering* of stovetops – including glass ones – is done as follows: All parts of the stovetop should be thoroughly cleaned, including scraping residual food from the surface and catch-tray, and not used for 24 hours. Then the fire or coil should be turned to its maximum temperature for at least 30 minutes. [For electric stovetops with exposed coils (i.e. not covered with glass), leave the coils on for just 15 minutes.]

Afterwards, cover the following areas with foil: (a) the knobs, catch trays, and all areas between the burners, and (b) areas behind the burners where pots might touch. If there is food residue on the underside of the stove's hood, it should be thoroughly cleaned before *Pesach*.

### Non self-cleaning oven

The interior and exterior surfaces of the oven and its racks must be thoroughly cleaned, the oven and racks should not be used for a full 24 hours, and then the oven should be turned on to 500-550°F for one hour. As an added precaution for Passover, once this process is complete, some cover the racks and grates on both sides with aluminum foil (which should be perforated for air circulation), and do not allow food to touch the side, bottom or top of the oven on Passover.

## SEPHARDIC APPLICATIONS

### Ovens

Rav Ovadia Yosef (Chazon Ovadia – Pesach 2003 edition page 132) does not require the additional stringencies of covering the racks etc. and preventing food from coming into contact with the oven walls.

### Self-cleaning oven

A complete high-temperature self-clean cycle should be run with the racks inside the oven, and then the oven may be used for Passover without covering the racks. This *kashering* may be done even if the oven was not left unused for 24 hours. If the racks are not inside the oven while the self-clean cycle is run, the racks should be *kashered* separately.

Note: Low-temperature self-clean cycles (e.g. AquaLift, Steam Clean) do not qualify as *kashering*.

### Warming drawer

Light one can of chafing-dish fuel (e.g. Sterno cans) in the warming drawer, being sure to use a can fueled with ethanol or methanol. [Wicked-cans that use diethylene glycol as a fuel should not be used for *kashering*.] Make sure to leave the door of the warming drawer slightly ajar, so that there will be enough air to allow for combustion, and allow the can to burn for two hours. As with all *kashering*, before you begin, the warming drawer must be thoroughly cleaned and not used for 24 hours.

### Microwave oven

Microwave ovens may be used on *Chol HaMoed*, but not on *Shabbat* and *Yom Tov*. The **glass plate cannot be kashered (or used)** and should be removed before *kashering* begins. Some microwaves have a porcelain enamel interior; these **cannot** be *kashered*.

To *kasher* the microwave appliance, clean it thoroughly, and do not use it for 24 hours. Then a cup of water should be boiled in the chamber for an extended amount of time, until the chamber fills with steam and the water overflows from the cup. For Passover, it is a commendable extra precaution to cover all foods in the microwave, even after performing the above *kashering*. If a microwave has a metal grate, it should be *kashered* in a pot of hot water as described in the **Flatware** section above.

For **convection microwave ovens**, the same *kashering* process as a conventional oven should be followed, paying particular attention to cleaning out the chamber and fan assembly.

## SEPHARDIC APPLICATIONS

### Microwave oven

Regarding the glass plate, refer to Point 1 above that glass does not require anything more than being washed and cleaned to be usable on Passover. This assumes, though, that the plate does not contain even a small amount of *un-kasherable* materials (see Point 2 above).



## REFRIGERATORS AND FREEZERS

All parts of refrigerators and freezers, including storage bins, must be thoroughly cleaned and washed. The shelves should be lined with plastic or foil, which should be perforated with small holes to allow for air circulation.

## SEPHARDIC APPLICATIONS

### Refrigerators

Rav Ovadia Yosef does not require the shelves to be covered, assuming the general usage does not involve placing boiling hot pots and pans directly on the racks. To his view, washing and cleaning the shelves is sufficient (*Chazon Ovadia* – Pesach 2003 edition page 148).





## COUNTERTOPS

In any situation where the countertop cannot or will not be *kashered*, it may only be used on Passover after being covered with a non-porous material which will not easily rip or tear.

The procedure for *kashering* a countertop is to clean it thoroughly, not use it for 24 hours, and then carefully pour boiling water on all surfaces. Once the countertop is *kashered*, it may be used without being covered. However, many people have a custom to both *kasher* and cover their countertops. As noted at the beginning of this article, one may not *kasher* utensils made of certain materials (ceramic, cement, glass), or with materials which are not robust enough to withstand *kashering*, and one may also not *kasher* any utensil that has cracks, nicks, or scratches where pieces of food might get stuck. These same restrictions apply to countertops, and the practical examples are detailed below.

There are many countertop materials available for home use today, with an old favorite being **plastic laminate (Formica)**, manufactured by laminating a hard plastic material onto a thin piece of wood. In some cases, there are seams where two pieces of laminate meet, creating the potential for *chametz* collecting in that area during the year, and special attention should be paid to cleaning those seams.

Others create counters from **butcher block** or **wood**. In general, wood may be *kashered* only if it contains no cracks that might trap *chametz*. Due to the likelihood of such cracks developing, it was the practice to sand down wooden surfaces in butcher shops before Passover. If sanding the countertops is practical in one's home or if the countertop contains no cracks, the countertop may be *kashered*; otherwise the wooden countertop should be covered for Passover.

Many kitchens use natural stone such as **granite, marble, limestone, quartzite, soapstone, slate,** and **onyx** for countertops. These may be *kashered* for Passover regardless of which sealant is used.

Another material used for countertops is **quartz resin**, a man-made material made to look like granite or marble. Some common brands are **Cambria, Ceaser Stone, Silestone,** and **Zodiaq**. These may be *kashered* for Passover. Similarly, countertops made of **acrylic** or **polyester** look like stone. Some popular brands are **Avonite, Corian, Gibraltar, Staron, Surrell,** and **Swanstone**. These materials may be *kashered* for Passover if they do not contain any scratches or stains; otherwise they must be covered.

There are also **glass, ceramic, cement,** and **porcelain** countertops available. These countertops **cannot be kashered** for Passover and must be covered.

While not used as often in a home, **stainless steel, copper,** and **zinc** countertops are also available, and they may be *kashered* for Passover.

Special thanks to Rick Glickman of "Dream Kitchens" for his assistance with our countertop research.

As with all *halachic* issues, if a question arises regarding *kashering* one's kitchen, contact your local Orthodox Rabbi.

A summary of the information about countertops is included in the chart on the following page.

## SEPHARDIC APPLICATIONS

### Countertops

According to Rav Ovadia Yosef (*Chazon Ovadia* – Pesach 2003 edition page 160), countertops are *kashered* by pouring boiling hot water over them, assuming of course that the material is *kasherable*.

### Glass Countertops

Although Rav Ovadia Yosef is lenient regarding glass, in this instance, due to the presence of porous *un-kasherable* grout, one should cover such a countertop and not *kasher* it.

## COUNTERTOPS

The following listing indicates whether different types of countertops can be *kashered* for *Pesach*.

Brand Name or Material	Can it be <i>kashered</i> ?	Comment
Acrylic	Yes	May be <i>kashered</i> if there are no scratches or stains; otherwise cover.
Avonite	Yes	May be <i>kashered</i> if there are no scratches or stains; otherwise cover.
Blue Louise	Yes	
Buddy Rhodes	<b>No</b>	<b>Must be covered for Passover.</b>
Butcher Block	Yes	May be <i>kashered</i> if there are no cracks; otherwise sand or cover.
Caesar Stone	Yes	
Cambria	Yes	
Cement	<b>No</b>	<b>Must be covered for Passover.</b>
Ceramic tile	<b>No</b>	<b>Must be covered for Passover.</b>
Cheng Design	<b>No</b>	<b>Must be covered for Passover.</b>
Concrete	<b>No</b>	<b>Must be covered for Passover.</b>
Copper	Yes	
Corian	Yes	May be <i>kashered</i> if there are no scratches or stains; otherwise cover.
Cosmos	Yes	
Craftart	Yes	May be <i>kashered</i> if there are no cracks; otherwise sand or cover.
Curava	<b>No</b>	<b>Must be covered for Passover</b>
Dekton	<b>No</b>	<b>Must be covered for Passover</b>
Fireclay Tiles	<b>No</b>	<b>Must be covered for Passover</b>
Formica	Yes	Carefully clean seams before <i>kashering</i> .
Gibraltar	Yes	May be <i>kashered</i> if there are no scratches or stains; otherwise cover.
Glass tile	<b>No</b>	<b>Must be covered for Passover.</b>
Granite	Yes	
HanStone	Yes	
John Boos	Yes	May be <i>kashered</i> if there are no cracks; otherwise sand or cover.

Brand Name or Material	Can it be <i>kasher</i> ed?	Comment
Laminam	No	<b>Must be covered for Passover.</b>
Laminate (plastic)	Yes	Carefully clean seams before <i>kashering</i> .
Limestone	Yes	
Marble	Yes	
Marmoglass	No	<b>Must be covered for Passover.</b>
Monestone	Yes	May be <i>kasher</i> ed if there are no scratches or stains; otherwise cover.
Nanoglass	No	<b>Must be covered for Passover.</b>
Neolith	No	<b>Must be covered for Passover.</b>
Nevamar	Yes	Carefully clean seams before <i>kashering</i> .
Pionite	Yes	Carefully clean seams before <i>kashering</i> .
Plastic Laminate	Yes	Carefully clean seams before <i>kashering</i> .
Porcelain	No	<b>Must be covered for Passover.</b>
Pyrolave	No	<b>Must be covered for Passover.</b>
Quartz Resin	Yes	
Quartzite	Yes	
Silestone	Yes	
Silgranit	Yes	
Slate	Yes	
Soapstone	Yes	
Spekva	Yes	May be <i>kasher</i> ed if there are no cracks; otherwise sand or cover.
Stainless Steel	Yes	
Staron	Yes	May be <i>kasher</i> ed if there are no scratches or stains; otherwise cover.
Surrell	Yes	May be <i>kasher</i> ed if there are no scratches or stains; otherwise cover.
Swanstone	Yes	May be <i>kasher</i> ed if there are no scratches or stains; otherwise cover.
Wood	Yes	May be <i>kasher</i> ed if there are no cracks; otherwise sand or cover.
Zinc	Yes	
Zodiaq	Yes	



## ***Tevillas Keilim***

Items used in the preparation or consumption of food, which were once owned by a non-Jew and are now owned by a Jew, must undergo *tevillas keilim* (ritual immersion in a *mikvah*) before they can be used. The following is an outline of some of the basic *halachos* of *tevillas keilim*:

*Tevillah* is only required for items made of metal or glass, and this includes aluminum, cast iron, chrome, pewter, Pyrex, stainless steel, tin, and many other materials. *Tevillah* is not required for utensils made of cardboard, ceramic, cork, leather, paper, plastic, rubber, stone, Styrofoam, or wood. China should have *tevillah* without a *bracha*. Disposable aluminum pans do not require *tevillah* regardless of how many times they are used.

*Tevillah* is only required for utensils which have food contact. Therefore, a stovetop grate does not require *tevillah* since it never touches food, and neither does the water pan used with a chafing dish, but *tevillah* is required for a barbecue spit or the food pan used with a chafing dish. The cover of a chafing dish must also undergo *tevillah*; although it seemingly does not have contact with the “actual” food, it is considered to have food contact because of the considerable amount of steam that rises up from the food to the cover.

A glass cake tray requires *tevillah*, even if the cake is always placed in cupcake holders or on a doily (i.e., never touches the actual tray), because the doily etc. is considered *tafel*/negligible to the food. A can opener does

not have (intentional) food contact, and therefore it does not require *tevillah*. The tray in a toaster oven or microwave requires *tevillah*, because people put food right onto it, but the chamber of those appliances does not require *tevillah* since they do not have (intentional) food contact. The following are some other examples of items which have no food contact and therefore do not require *tevillah*: corkscrew, dishwashing basin, knife sharpener, and napkin ring.

*Tevillah* is primarily required for utensils that have contact with food that is either “ready to eat” (e.g. flatware, plates), or is used to prepare the food to the point that it is ready to eat (e.g. pots, pans). If a utensil is intended for use with raw food, but the same item could also be used for meal-ready food, then *tevillah* should be performed without a *bracha*. For example, a pair of kitchen scissors bought to cut raw meat will not be used with meal-ready food, but since there are some who use those scissors for cutting vegetables, *tevillah* should be performed without a *bracha*. There is a difference of opinion as to whether *tevillah* is at all required if the utensil can only be used on raw foods (e.g., a rolling pin).

Peelers, graters, and food processors which will be used with meal-ready food (e.g. carrots) require *tevillah* with a *bracha*. If they will only be used for foods that require further cooking (e.g. potatoes), then *tevillah* should be performed, but no *bracha* should be recited. Colanders,

skewers, and spatulas are used with food that is fully cooked, and, therefore, they require *tevillah* with a *bracha* (assuming they are metal or glass).

Containers used for storage of food, and from which no one ever eats directly, should have *tevillah* without a *bracha*. Rav Schwartz, שליט"א, has ruled that any electrical appliance that might get ruined as a result of *tevillah*, is excused from the requirement of *tevilas keilim*, and may be used without *tevillah*.

The item undergoing *tevillah* must be free of *chatzizot*, items that block the water from having direct contact. This means that not only must all stickers and labels be removed before *tevillah*, but the person performing the *tevillah* should be sure not to grip the item too tightly when it is in the *mikvah* (for if he does, his hand will be a *chatzizah*).

The *bracha* of *על טבילת כלים*... is recited before *tevillah* begins. If more than one person will

be performing *tevillah*, one person can recite the *bracha* for all of the participants.

The following is a list of items which do or do not require *tevillah*, based on the assumption that the utensil is both used and manufactured in the standard manner. Those which are listed as requiring *tevillah* is based on an assumption that they are made from a form of metal or glass which requires *tevillah*, as opposed to plastic, paper, rubber, wood, or other materials which are excused.

The status for some entries are marked with a “1” or a “2” which refers to the following:

- 1 If this person will sometimes use the utensil with meal-ready food (e.g. many fruits and vegetables), *tevillah* is performed with a *bracha*. If it will only be used with food that requires further cooking, *tevillah* should be performed, but no *bracha* should be recited.
- 2 If the utensil ever has food contact, *tevillah* is required with a *bracha*; if the utensil never has food contact, no *tevillah* is required.

	Tevillah?	Bracha?
Apple corer	✓	✓
Baking sheet	✓	✓
Barbecue grill – cover	✗	✗
Barbecue grill – food-handling tools	✓	✓
Barbecue grill – grate	✓	✓
Basin for dishwashing	✗	✗
Blech	2	2
Bottle warmer	✗	✗
Bread box	✓	✗
Butcher’s knife	✓	✗
Cake tray	2	2
Cake tray cover	✗	✗
Can opener	✗	✗
Candy dish	2	2

	Tevillah?	Bracha?
Canister cover	✗	✗
Chafing dish – cover	✓	✓
Chafing dish – food pan	✓	✓
Chafing dish – water pan	✗	✗
Chalif (shechitah knife)	✓	✗
Coffee mill	✗	✗
Coffee mug	✗	✗
Colander, metal	✓	✓
Colander, plastic	✗	✗
Cookie cutter	✓	✗
Cookie sheet	✓	✓
Corelle (cup)	✗	✗
Corelle (plate, bowl)	✓	✓
Cork	✗	✗

	<i>Tevillah?</i>	<i>Bracha?</i>
Corkscrew	✗	✗
Corn holders	✓	✓
Corn popper	✓	✓
Crock pot – “pot” made of ceramic	✗	✗
Crock pot – “pot” made of metal	✓	✓
Crock pot – base	✗	✗
Crock pot – cover (metal, glass)	✓	✓
Cup – metal, glass, Corelle	✓	✓
Cup – plastic, ceramic	✗	✗
Double boiler – food pot	✓	✓
Double boiler – water pot	2	2
Dough hook	✗	✗
Egg slicer	✓	✓
Electric knife	✓	✓
Flour sifter	✗	✗
Food Processor	✓	1
Food scale	✗	✗
French fry cutter	✓	✗
Fruit juicer	✓	✓
Grater	✓	1
Grill (actual part which touches food)	✓	✓
Grinder	✓	1
Hot plate	2	2
Ice cream scooper	✓	✓
Immersion blender	✗	✗
Immersion heater	✗	✗
Juicer (for fruit)	✓	✓

	<i>Tevillah?</i>	<i>Bracha?</i>
Kiddush cup	✓	✓
Knife sharpener	✗	✗
Knife, electric	✓	✓
Knife, for butchering	✓	✗
Knife, for shechitah	✓	✗
Measuring cup, plastic	✗	✗
Measuring cup/spoon, metal or glass	✓	1
Meat hammer	✗	✗
Meat slicer	✓	✓
Meat tenderizer	✗	✗
Meat thermometer	✗	✗
Melon baller	✓	✓
Microwave – chamber	✗	✗
Microwave – plate	2	2
Mug	✗	✗
Napkin ring	✗	✗
Onion chopper	✓	1
Oven rack	✗	✗
Pasta extruder	✗	✗
Peel (pancake flipper)	✓	✓
Peeler, standard	✓	✓
Peeler, used only for potatoes	✓	✗
Pet food dish	✗	✗
Piping bag	✓	✓
Pizza cutter	✓	✓
Pot (metal, porcelain enamel)	✓	✓
Pot cover (metal, glass, porcelain enamel)	✓	✓

	Tevillah?	Bracha?		Tevillah?	Bracha?
Poultry shears	✓	1	Spit for barbecuing	✓	✓
Reddler (makes holes in matzah dough)	✗	✗	Spoon rest	✗	✗
Rolling pin	✗	✗	Storage container	✓	✗
Sandwich-maker	✗	✗	Stovetop grate	✗	✗
Saucer	2	2	Strainer, metal	✓	✓
Scissors (for food)	✓	1	Strainer, plastic	✗	✗
Serving tray	2	2	Sugar canister	✓	✗
Shechitah knife	✓	✗	Toaster	✗	✗
Shredder	✓	1	Toaster oven – chamber	✗	✗
Skewer, metal	✓	✓	Toaster oven – rack, tray	✓	✓
Skewer, wood or bamboo	✗	✗	Urn	✓	✓
Spit	✓	✓	Whisk	✗	✗

The previous article is excerpted from the Food Service Mashgiach Guidebook, printed by the cRc and available at [www.kashrushalacha.com](http://www.kashrushalacha.com)

## cRc Guidelines for Shaimos

As we clean and prepare our homes for Passover, it is not uncommon to come across many items, other than *chametz*, that we would like to discard. Questions often arise regarding papers or publications that bear Hebrew letters and may be considered *shaimos*, religious items or texts, which require special disposal. Therefore, we present the following guidelines established by our *Rosh Beth Din*, HaRav Gedalia Dov Schwartz שליט"א.

### GUIDELINES

In regard to disposal of items containing Hebrew script, etc. and *shaimos*, the following guidelines are recommended:

- Any parts of *Kisvei Kodesh* such as *Tanach*, *Gemara*, and *siddurim*, etc. must have *geniza*, burial of religious items. This includes *tefillin*, *mezuzot*, rabbinic *sefarim*, and *me-*

*zuzah* covers.

- It would be advisable that worksheets, etc. not be reproduced or written in *ksav ashuri* (printed) Hebrew letters – not handwritten script) if possible, and it is advisable that entire *p'sukim* not be reproduced. These worksheets may be disposed or recycled.
- Jewish newspapers may be put into double plastic bags and then disposed of. This includes such publications as the Jewish Press, the Yated, etc.
- In Jewish publications such as *Likutei P'shatim* and *shul newsletters*, only the *Divrei Torah* sections must have *geniza*. The social sections may be recycled. ▲

**Important note:** As the cRc will not be collecting *shaimos*, please do not bring your *shaimos* to the cRc office during the Passover season.

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## The Mitzvah of Removing Chametz

One of the chief precepts in the observance of *Pesach* is the requirement to get rid of all *chametz* (leavened foods that have been fermented from wheat, barley, spell, rye, or oats) in our possession. This requirement is a function of the negative prohibitions of the Torah against eating, owning or gaining benefit from *chametz*, as well as the positive commandment of “*tashbisu*” (Shemos 12:15) – of eradicating *chametz* from our midst.

There are two fundamental ways to eradicate *chametz* prior to the time that it is prohibited to benefit from *chametz*, which occurs at midday on *Erev Pesach* according to Torah law, and one hour beforehand as a matter of rabbinic law: (a) *bedikas chametz* and *biur chametz* – searching for, and then destroying the *chametz* that we find in our possession, which the Talmud derives is a *mitzvah* that is specifically fulfilled on the evening (searching) and morning (destroying) of *Erev Pesach*, respectively; and (b) *bitul chametz* – nullifying any *chametz* in our possession.

The Talmud (*Pesachim* 6b) raises the question as to why *bitul chametz* is necessary since one is performing *bedikas chametz* and *biur chametz* anyway. The answer given is that there is a fear that, despite rigorous checking, someone may neglect to find a piece of *chametz*. Then, when it is discovered on *Pesach*, that person may harbor a temporary desire to retain ownership of it, in which

case such individual will violate the prohibition against owning *chametz* on *Pesach*.

The commentators raise the reverse question – namely, why is *bitul chametz* not sufficient? Two different answers are offered: (a) one who nullifies *chametz* but otherwise retains the *chametz* in their possession may not have the requisite level of intention to truly nullify the *chametz* completely; (b) even if the nullification works, there is still a fear that if the *chametz* is still around, one might come to eat the *chametz* by mistake on *Pesach* (see Ran on *Pesachim* 2a, s.v. “Ela”).

The ideal fashion of fulfilling the *mitzvah* of destroying *chametz* is through burning it (see, e.g., *Aruch Hashulchan*, O”C 445:1). To fulfill the *mitzvah* of burning the *chametz* properly, it is necessary that one still own the *chametz* at the time that it is destroyed. Therefore, the nullification of all *chametz* in one’s possession is only recited immediately after the *chametz* has been thrown in the fire (Rema, *Orach Chaim* 434:2). A prior nullification of *chametz* that one does not know about (not including the *chametz* that will be eaten or destroyed in the morning) is recited in the evening of *Erev Pesach* as well.

There is a third method of removing *chametz*, and that is through *mechiras chametz* – selling the *chametz* to a non-Jew (see *Mechiras Chametz Ke-Hilchato*, chapter 1, n. 2, that

this also constitutes a partial fulfillment of the *mitzvah* of removing *chametz*). This method is described in the Tosefta (*Pesachim* 2:6) and is helpful in terms of enabling certain *chametz* to be bought back and consumed after *Pesach*. Even if one performed *bitul chametz* on certain *chametz* that one intended to consume after *Pesach*, the law follows the opinion of Rabbi Yochanan in the Talmud Yerushalmi that such *chametz* may not be consumed after *Pesach* because of the fear that the nullification of the *chametz* was insincere (see Rosh, *Pesachim* 2:4). In such a case, the *chametz* has the status of “*chametz she’avar alav haPesach*” – *chametz* that was Jewishly owned on *Pesach*, which is therefore forbidden for consumption afterwards. However, if the *chametz* is sold, such a sale is considered absolute since the non-Jew may consume the *chametz* or not sell it back. Therefore, when it is sold back after *Pesach* (as is usually the case), the original sellers of the *chametz* may partake of the *chametz* at that time.

As the practice of *mechiras chametz* has become more widespread, some rabbinic authorities have recommended that a person perform *mechiras chametz* even if they do not think that they have any *chametz* left to sell (see *Mechiras Chametz KeHilchato*, 1:11). Although this is not an absolute obligation, it is probably a good idea, especially since people may own stock shares and the like that invest in *chametz* products. The authorities also discuss the possibility of someone who inherits *chametz* right before *Pesach* but only finds out about the inheritance afterwards. If a blanket sale of *chametz* has been performed, then any problems regarding unlawful ownership of *chametz* (and the permissibility of consuming it afterwards) can be more easily averted.

The *halakhic* authorities discuss whether the *mechiras chametz* should be performed prior to or after the burning and nullification of the *chametz*. According to some authorities, the sale should be conducted afterwards, because otherwise the *chametz* that is being burned and nullified does not technically belong to the Jewish sellers anymore (see, however, *Bechor Shor* to *Pesachim* 21a, that nullification pertains even to the *chametz* that is sold beforehand). On the other hand, if the sale takes place afterwards, there is no *chametz* left to sell. Therefore, it is generally understood that one’s *bitul chametz* beforehand is not intended to cover the *chametz* that is set aside for sale. Based on similar considerations, it is common practice is to perform *mechiras chametz* even prior to the

burning and nullification of the *chametz* with the explicit stipulation made to the non-Jewish buyer that a certain amount of *chametz* is excluded from the sale by the sellers to fulfill the *mitzvah* of *biur chametz*. In either event, the *mechiras chametz* must be completed before the end of the fifth hour of the day when one can still derive benefit from it (*Kitzur Shulchan Aruch*, O”C 114:1).

The *Ba’al Hamaor* (on *Pesachim* 7a) mentions a fourth method of disposing of *chametz*, namely by eating it. While his opinion, namely that this could even be done later in the day on *Erev Pesach*, is categorically rejected in *halacha*, nonetheless this method of disposal has relevance (although not necessarily as a *mitzvah* fulfillment per se) with respect to the last pieces of *chametz* that are consumed prior to the time (i.e., until the fourth hour of the day) that *chametz* becomes prohibited on *Erev Pesach*. Along these lines, if someone conducts an early sale of *chametz* (after which there is still the intention to eat more *chametz* while it is still permitted) it is important to carve out from the sale not only the *chametz* that will be burned but also the *chametz* that will still be eaten as well.

These four different methodologies of removing *chametz* through: (a) searching for and destroying *chametz*; (b) nullifying the *chametz*; (c) selling the *chametz*; and (d) consuming the *chametz*, are good guideposts for our attitude as we prepare for the *Pesach* festival. The Talmud (*Berachos* 17a) relates that *chametz* is a metaphor for the evil inclination, which becomes more pernicious if left to ferment. We should all (a) identify the forces of temptation and distraction in our lives, and destroy them; (b) foster the attitude that illicit pleasures are “null and void” and of no interest or value to us; (c) transfer matters of distraction to those places where they will be better served and controlled; and (d) only partake in worldly matters that are necessary for our well-being. In taking these steps, we can harness our *Pesach* preparations in optimal fashion to perfect our spiritual state of mind and level of service to the Almighty. *Chag Kasher ve’Sameach*. ▲





# Proper Disposal of Chametz

Every Jew is obligated to celebrate the entire holiday of Passover without owning or benefiting from *chametz*. There are three components to ensuring that this obligation is fulfilled:

1. *Mechirat chametz* (sale of *chametz*)
2. *Bedika* and *bitul* of *chametz* (the search for and nullification of *chametz*)
3. *Biur chametz* (destruction of *chametz*)

## MECHIRAT CHAMETZ

One who cannot dispose of all of his *chametz* before Passover must authorize his Orthodox Rabbi, *in advance*, to sell this *chametz* for him to a non-Jew. This transaction is completely legal, giving the non-Jew all rights of ownership over the *chametz* that has been sold to him. After the conclusion of the festival, your Rabbi will purchase the *chametz* from the non-Jew. **You should wait at least one hour after Passover before using this *chametz*, to give the Rabbi time to complete the re-purchase of the *chametz* and restore its ownership to you.**

All *chametz* that is to be sold should be placed in a special room or section of the house, together with *chametz* dishes and utensils, until after Passover. This area should be locked or closed off so that access to it will be difficult. Be sure not to leave any items there which you may need to use during Passover. It is important to list your home address as well as your office address when selling your *chametz* through your Rabbi.

## BEDIKAT CHAMETZ

The search for *chametz* is made on Thursday evening, March 29, 2018, immediately after dark. By that time,

your home should be thoroughly cleaned of all *chametz* except for that which you have set aside for the mitzvah of *bedikat chametz* and that which you intend to eat before it becomes prohibited (for specific times for the 2018 holiday, please see page 9). In preparation for the search, it is customary to spread 10 small pieces of bread around the house. If at all possible, this should be done by someone other than the person who will be conducting the actual search. It is important to be very careful when placing the pieces of *chametz* that they each be placed in a sealed plastic bag, or other complete containment (e.g. wrapped in paper towel or napkin and totally taped closed with masking tape), to prevent the spread of *chametz*. Traditionally the search is conducted by the light of a single-wick candle. In contemporary times, however, many *poskim* (rabbinic decisors) recommend searching with a flashlight to facilitate performing a thorough and safe search. The person conducting the search first recites a blessing:

ברוך אתה ד' אלקנו מלך העולם אשר קדשנו  
במצוותיו וציוונו על בעור חמץ.

*Ba-ruch a-ta ado-shem elo-keinu me-lech ha-o-lam asher kid'shanu b'mitz-votav v'tzi-vanu al bi-ur chametz.*

Once the blessing has been recited, one then proceeds with the search, going from room to room to look for the 10 pieces of *chametz* which were intentionally left out, as well as any other *chametz* which may have been overlooked or left behind when cleaning for Passover. Using a feather as a brush (where practical), all the *chametz* is gathered into a bag or cloth, and carefully set aside to be burned the following morning. During the course of the search one should make every effort not to speak except for matters directly pertaining to the search itself. Speaking between reciting the blessing and commencing the search may ac-

tually require repeating the blessing.

### BITUL CHAMETZ

After the search for the *chametz* has been completed, a formal renunciation of ownership or desire to benefit from any undiscovered *chametz* in one's possession must be recited by everyone. Since the person making this declaration **must** understand what he or she is reciting, it may be recited in any language the reader understands. Here is the *bitul chametz* statement, in Aramaic and English:

כל חמירא וחמיעה דאכא ברשותי דלא חמיתה ודלא בערתה ודלא ידענא  
לה לבטל ולהוי הפקר כעפרא דארעא.

“Any chametz or leaven that is in my possession, which I have not seen, have not removed and do not know about, should be nullified and become ownerless, like dust of the earth.”

### BIUR CHAMETZ

On Friday, March 30, 2018, *chametz* may be eaten no later than 10:25 A.M. Daylight Savings Time in the Chicago area. All *chametz* to be sold that remains in one's home must be kept in a sealed cabinet or room throughout Passover, as explained above.

All *chametz* that has not been sold (see prior section) must be burned on Friday, March 30, 2018, no later than 11:40 A.M. Daylight Savings Time in the Chicago area. If burning the *chametz* is impossible or impractical, one should be certain to dispose of it in another fashion, such as by flushing it down the toilet or placing it in a public trash can. Please note that due to environmental concerns, if the *chametz* was collected and/or placed in plastic bags during the process of *Bedikat Chametz*, the *chametz* should be removed from any plastic bag or plastic container before it is burned, and the plastic bag should be placed in a public trash can. The following formula is recited at the time of burning:

כל חמירא וחמיעה דאכא ברשותי דלא חמיתה ודלא בערתה ודלא ידענא  
לה לבטל ולהוי הפקר כעפרא דארעא.

“Any *chametz* or leaven that is in my possession, whether I have recognized it or not, whether I have seen it or not, whether I have removed it or not, should be nulli-

fied and become ownerless, like dust of the earth.”

As a community service, the Agudah will hold a public *biur chametz* on Friday, March 30, 2018 between 8:00 A.M. and 11:00 A.M. in the parking lots of Yeshivas Ohr Boruch at 2828 W. Pratt Blvd. and JDBY at 3200 W. Peterson Ave., both in Chicago. To allow for complete burning in time, no *chametz* will accepted after 11:00 A.M. ▲

## Pre-Passover Cleaning Checklist

### DISPOSAL OF CHAMETZ CHECK LIST

#### Did you remember to...

- ...check your medicine cabinet for sprays, toiletries, and cosmetics including mouthwash, that are not recommended for Passover use?
- ...thoroughly clean and wash the playpen, including padding, as well as the high chair and crib, carriages and strollers, as well as toy boxes?
- ...make certain that your pets are not fed *chametz* during Passover?
- ...turn your children's pockets inside-out to shake out all crumbs; see that all family members do the same with their clothes? (Women should also be careful not to leave candy, gum, or *chametz* cosmetics in their purses.)
- ...thoroughly clean the glove compartment of the car, and vacuum the inside of both the front and back seats, as well as the trunk?
- ...meticulously clean your kitchen area: stove, cupboards, refrigerator, table top, shelves, sink, etc.?
- ...*kasher* any utensils or silverware before Friday, March 30, 2018 at 11:40 A.M. (in the Chicago area)?
- ...check the drawers, filing cabinets, etc. in your office, as well as in your home, for *chametz* you may have forgotten?
- ...replace all vacuum cleaner bags?



## A Basic Guide to the Sale of *Chametz*

American Jews take *Pesach* very seriously. In fact, according to the Pew Research Center, 70% of American Jews participate in a *Seder* - which is more than the number who light *Shabbat* candles, fast on Yom Kippur, or keep kosher at home.

We take *Pesach* very seriously - which is the reason that we not only clean our homes assiduously and nullify any remaining *chametz* religiously, but in modern times we sell our *chametz halachically*. It's not that Jews never sold *chametz* to a non-Jew before *Pesach*. But, until the Middle Ages, at *Pesach*-time Jews would simply remove their *chametz* from their homes and sell it outright to a non-Jew.

But then, in the Middle Ages, Jews began to operate distilleries which had so much *chametz* on premises that it could no longer be removed. As a result, the 16th-century Polish sage, Rabbi Yoel Sirkis, known as the Ba"Ch, introduced the novel idea to both sell the *chametz* and rent the spaces where it was stored, so that the *chametz* would no longer be controlled by the Jewish owner. This is the very same *halachic* procedure we follow today, as modern food technologies allow us to store so much *chametz* in our homes that it is unreasonable to expect Jews to remove everything that could be sold.

But the sale of *chametz* and rental of space is not a simple *halachic* matter, one that a typical layman knows how to do. Enter the rabbi - who despite common parlance - does not "buy the *chametz*" before *Pesach*. Rather, the rabbi serves as the designated agent, *shaliach*, to arrange for the sale of *chametz* on behalf of his congregants.

Procedurally, appointing an agent is very simple and can be accomplished by contract or through a symbolic transfer known as *kinyan chalifin* - the lifting of a handkerchief or other such item. Ideally, this action is done in person, but when necessary can be done by mail or even over the phone.

Therefore, rabbis typically make themselves available to their membership for several weeks before *Pesach* so that laymen can appoint them as agents, completing a form which details where all of the *chametz* will be stored. At that time, and to add to the seriousness of this exchange, there is also a custom to pay the rabbi (often a donation

to a special fund) for his services.

On *Erev Pesach* the rabbi will arrange for the sale of all the *chametz* from all of the people who have assigned him as their agent to a non-Jew. (For those who travel to Israel, and because of the eight-hour time difference, we also conduct a special sale of *chametz* on the day before.) At the cRc, this is accomplished in the presence of a Beth Din overseen by HaRav Yona Reiss, *shlit"ta*.

To avoid any of the many *halachic* issues that may arise, the sale is accomplished through a number of different *halachic* methods as follows:

First, there is a contract that is written between the buyer (the non-Jew) and the sellers. This contract is a legal document and includes provisions regarding the rental of locations where the *chametz* is stored, different types of *chametz*, *chametz* that may have been missed, and even when the sellers may be in a different time zone the buyers.

Next there is a transfer of money, a down payment for the rented spaces, and the *chametz* which will be fully appraised following the conclusion of the holiday. This is followed by a *kinyan chalifin*, the exchange of an item such as a handkerchief; a handshake, *tekiat kaf*; a verbal agreement, *kinyan odita*; and the rental of space through which the moveable property (the *chametz*) can also be acquired.

All of these steps are safeguards, just in case the ownership of the *chametz* may not be adequately transferred, and the process while well-practiced and detailed, requires great expertise and experience.

But it's all real, and it's all 100% legal. So, if during *Pesach* the non-Jew wanted to get a bowl of *chametz* cereal from one of the seller's homes - he could! And if after *Pesach* the non-Jew chose to finish paying for all of the *chametz*, it would be his.

But that's the way it is supposed to be - because we take *Pesach* very seriously. ▲



# Guidelines for Those Leaving Home Before Passover

## BEDIKAT CHAMETZ — SEARCH FOR CHAMETZ

As outlined in the *Shulchan Aruch* (Rabbi Yosef Karo's Code of Jewish Law), anyone leaving home before the traditional evening of *bedikat chametz*, must carry out the search on the night before he or she departs. However, since this is not the normal evening for *bedika*, no *bracha* is recited. Another option is to appoint a *sheliach* — agent — to perform the *bedika* at the normal time in one's home. On the morning of *Erev Passover* (Friday, March 30, 2018), the statement of *bitul* must be pronounced. If that morning one will be in a location where the latest time for owning *chametz* is different than it is in the place where his home is located or anywhere else he may own *chametz*, he must be certain to recite the statement of

*bitul* prior to the earliest of these times.

## MECHIRAT CHAMETZ — SELLING THE CHAMETZ

Because of differing opinions regarding those who travel to Eastern time zones (where the holiday begins earlier) a separate sale of *chametz* is arranged earlier in the home community for those traveling towards the Eastern time zones. Another option would be the transfer of the *chametz* as a gift to someone else who remains in the community; the recipient of the gift would arrange the sale of the *chametz*. This should only be done under the guidance of an Orthodox Rabbi, to ensure its *halachic* validity. Any other questions regarding the laws of pre-Passover travel should be addressed to the Rabbi as well.

## Taanit B'chorim

On Friday, March 30, 2018, *Taanit B'chorim*, Fast of First Born Sons, is held to commemorate their deliverance from death during the tenth plague in Egypt. All first-born males, whether firstborn to their father or their mother, should fast. Even one born through Caesarian section should fast, according to many *Poskim* (decisors), although some rule leniently in this case. If a woman's first pregnancy ended in a miscarriage, even if she was already at an advanced stage in the pregnancy, or even if she delivered a stillborn child, the first baby who is born to her afterwards, if male, would be considered a firstborn in this regard. If a couple has a firstborn son who is not yet Bar Mitzvah age but is at least 30 days old, it is customary for his father to fast on his behalf.

A distinguishing feature of this fast is that although it is recorded in the *Shulchan Aruch* (O.C. 470:1), it does not have a Talmudic source and is classified as a *minhag* (custom), rather than a law. For this reason, if on *Erev Passover* a firstborn would attend a *seudat mitzvah* (meal held in honor of the fulfillment of a *mitzvah*), such as a *brit milah* (ritual circumcision), *pidyon haben* (redemption of the firstborn), or *siyum mesechet* (completion of the study of

a tractate in the Talmud), he would be permitted to partake of the *seudah* and would be exempt from fasting for the duration of the day. It has become common practice for individuals to conduct a *siyum* on *Erev Passover* after morning services in the synagogue so that all attending firstborn males, as well as fathers of firstborn males who are not yet Bar Mitzvah age, will avoid the need to fast.

In the event that a firstborn is unable to participate in a *siyum* on *Erev Passover* and he knows that fasting the entire day will severely impact his ability to perform the *mitzvot* of the *Seder* night properly, he should not fast. However, the *Mishnah Berurah* (670:2) recommends that in such a case one should limit his eating to light foods, avoiding a regular meal. Other *Poskim* (*Responsa Olas Shmuel*, 58, quoted in *Kaf HaChaim* 670:8) suggest that the proper approach would be to fast only until *chatzot hayom* (mid-day). Rav Yoseph Eliyahu Henkin, zt"l (*Kisvei HaGaon* Rav Y.E. Henkin, vol. 2:31) maintains that redeeming the fast with charity (i.e. donating to charity an amount that equals what one typically eats during the course of a day) is actually the most recommended course of action. ▲

*Note: For specific questions about these laws, please consult your Orthodox Rabbi.*



# Is My Damaged Chicken Kosher?

## Q&A WITH RABBI FISHBANE



**I found a broken bone in my chicken (see Picture #1), can I eat it?**

If there is visible bruise or “lots” of blood near the break, the chicken is likely not kosher. If there are none of these then the break likely happened after the *shechitah* (when the chicken

was flapping in the “cones” or being hung on the conveyor belt) and the chicken is kosher.



**The chicken has a bruise in it which is red (or black) (see Picture #2). Can I eat it?**

If there are no broken bones the chicken itself may be eaten, but the bruise itself is collected blood which in itself is not kosher. The *mashgiach* in the plant should have noticed it and made a slit in the bruise to allow the salt to take effect on the dense area. If you notice a slit on the bruise, you can eat it. If there is no slit, then you should cut out the bruise, and can then consume the rest of the chicken.

**What about a pinkish color at the narrow end of the drumstick (see Picture #3)?**

If it is a light pinkish color – as is common – it is permitted even if the bone is broken, as this likely happened just after *shechitah*. If, however, the bone is broken and the coloring is a darker red or the color is spread over a large area, the chicken should not be eaten.

**One piece of chicken in the package was so banged up that the Rabbi said I shouldn't eat it (see Picture #4). What about the other pieces of chicken in that pack?**

If they are separate pieces (not attached), they can be eaten since these pieces are unlikely from the same chicken.

**What if it was a whole chicken; I understand that I cannot eat any part of that chicken but what about the liver which came with it?**

If the liver is in a bag it is unlikely to have come from that specific chicken, and it can be eaten.





**I already cooked the chicken, do I have to *kasher* my pan and oven?**

You may well have to *kasher* your pan and oven, and should address that question to your Rabbi who will weigh how seriously “not kosher” the chicken actually

was.

**There seems to be red juice coming out of the meat when I broil it. Is that blood?**



No. That is called “*tzir*” which is not halachically “*dam*”, and is permitted.

**There are brown or pink things on the inside of the chicken (near the ribs) that I don’t usually see. Are those the chicken’s internal organs? Can I eat them?**

Those are likely the kidneys (brown) or lungs (pink) that the industrial “vacuum” missed, and they need to be removed. They should have been removed before *melichah* (salting) so as to allow the salt to have direct contact with the meat. You should remove them yourself, and the rest of the chicken can be eaten. ▲







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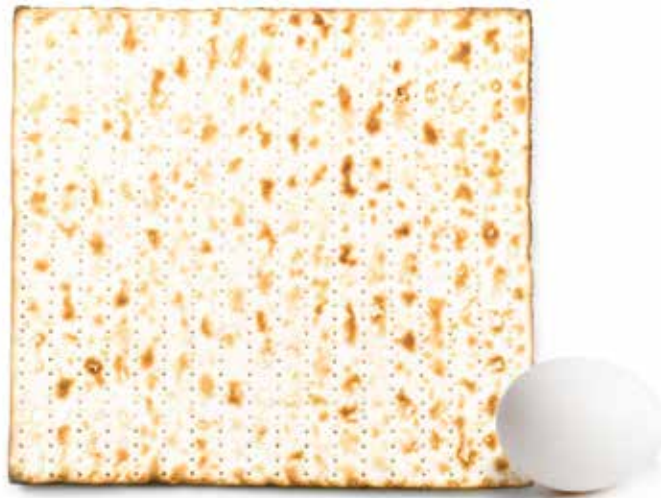
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## The Laws of *Eruv Tavshilin*

As we approach the holiday of *Pesach* 5778, it may be prudent to review the laws of *Eruv Tavshilin*, because we will have the privilege of performing this special mitzvah prior to the last days of *Yom Tov*. When *Yom Tov* falls out on Friday – leading into *Shabbos*, every household must prepare an *Eruv Tavshilin* before *Yom Tov* in preparation for *Shabbos*. By setting aside some cooked food and bread in honor of *Shabbos* before the onset of *Yom Tov*, one is permitted to prepare *Shabbos* foods on Friday. Let us explore why it is necessary, how it works, and the procedure used.

### THE BACKGROUND

On *Yom Tov*, like *Shabbos*, one may not transgress the 39 forbidden *melachos*, with a few exceptions. One of the exceptions is the *melacha* of *bishul* (cooking) as it states (*Shemos* 12:16), “the only work that may be performed on *Yom Tov* is that which is needed so that everyone will be able to eat.” However, cooking on *Yom Tov* is only permitted if the food will be consumed on *Yom Tov*; cooking for a later date, be it a regular weekday, another day of *Yom Tov*, or *Shabbos*, is forbidden, and according to some opinions, may involve a Biblical prohibition. Accordingly, when *Yom Tov* occurs on Friday, it should be forbidden to prepare food on Friday for the next day, *Shabbos*. How, then, is one able to prepare fresh, tasty food for *Shabbos*?

To alleviate this concern, *Chazal* instituted a new procedure called *Eruv Tavshilin*, literally, the mixture of foods. If one prepares food for *Shabbos* before the onset of *Yom Tov*, he may continue the preparation for *Shabbos* on *Yom Tov*. The rationale for this is that if one begins the food preparation before *Yom Tov*, any cooking on *Yom Tov* is considered a mere continuation of the original cooking (*Rama O.C.* 527:1). Initially, one must be careful to ensure that all food prepared on Friday is edible before *Shabbos* begins. However, in extenuating circumstances, one may prepare food on Friday for *Shabbos* even if the food will not be edible when *Shabbos* begins (*Mishnah Berurah* 527:3).<sup>1</sup> Accordingly, special care must be taken to ensure that the *cholent* is prepared early enough on Friday to allow it to be edible (at least one-third cooked) by the time *Shabbos* begins.

As an extension of the above requirement, many people have a custom to accept *Shabbos* early when *Yom Tov* falls on Friday to ensure that all food preparation is completed well before nightfall (*ibid*).

### THE PROCEDURE

The *Eruv* should be prepared on *Erev Yom Tov*, i.e. Thursday. If the *Eruv* was prepared on an earlier day, the *Eruv* is effective but should ideally be prepared again on *Erev Yom Tov* without a *bracha* (*Shulchan Aruch* 527:14).

The *Eruv* consists of two food items: one cooked and one

baked.<sup>2</sup> As explained, by setting aside a cooked item and a baked item for *Shabbos* before the onset of *Yom Tov*, all subsequent preparations are considered a continuation of the original preparation rather than a new preparation. For this reason, we set aside a cooked item and a baked item because the vast majority of food preparations involve cooking and baking.

The cooked item should be at least the size of a *k'zayis* (approximately 1 fluid ounce) (*Shulchan Aruch* 527:3). It should be an item that is usually accompanied by bread (e.g. meat, fish, or eggs); common custom is to use a hard-boiled egg.<sup>3</sup> Although one may use a cooked food even if it was not cooked specifically for the *Eruv*, the optimal form of the *mitzvah* is performed when one cooks a food specifically for the *Eruv*.<sup>4</sup>

The baked item should ideally be whole and at least the size of a *k'beitza* (2 fl. oz.), but it is sufficient if the piece is at least the size of a *k'zayis* (*Rama* 527:3). Ideally one should use bread (when an *Eruv* is done in preparation for *Shabbos* on a *Yom Tov* other than *Pesach*) or *matzah*, but if these are unavailable, cake or cookies from the five species of grain may be used. Many people have a custom to use *matzah* as the baked item.

The baked and cooked items are held in one's hand and the following *beracha* is recited: "... *al mitzvas eiruv*," followed by the declaration, "*Bahadein eiruva...*" as printed in many *siddurim*. The declaration states that, with the *Eruv*, preparation for *Shabbos* may take place on *Yom Tov*. It is important that one understand the meaning of the declaration; if necessary, the declaration may be recited in English.<sup>5</sup> After the declaration, the food items should be stored in a safe location so that they remain intact until *Shabbos*. In fact, the *Eruv* must stay intact until the preparations for *Shabbos* have been completed.<sup>6</sup> It is customary to use the *Eruv's* baked item, if it is a whole bread or *matzah*, for *lechem mishnah* on *Shabbos*, and then to eat the *Eruv*-foods during *Seudah Shlishis*.<sup>7</sup>

### FORGOT TO PREPARE THE ERUV?

If one forgot to prepare the *Eruv* before the onset of *Yom Tov* and remembered before *tzeis hakochavim* (nightfall), he may still prepare the *Eruv Tavshilin*.<sup>8</sup> If he does not remember until after *tzeis hakochavim*, he may no longer prepare the *Eruv*, and should consult his Rav as to how he should conduct himself on *Yom Tov*.<sup>9</sup>

### WHAT KIND OF PREPARATIONS ARE PERMITTED?

The *Eruv* is primarily designed to allow cooking and baking on Friday for *Shabbos*. In addition, the *Eruv* permits activities indirectly related to food preparation (e.g. lighting candles and washing dishes with hot water); it also permits preparations which do not involve *melachah* (e.g. straightening up the house for *Shabbos*). Other preparations which involve *melachah* and are not food-related (e.g. carrying a *machzor* to shul on Friday for *Shabbos* through a public domain) are subject to dispute; therefore, it is preferable to derive benefit from it on *Yom Tov* itself.<sup>10</sup>

It is important to stress that preparing the *Eruv Tavshilin* only permits actions which may be performed on *Yom Tov* and were prohibited merely because they were done in preparation for *Shabbos*; actions which are prohibited to be done on *Yom Tov* (e.g. turning on and off lights, using electric appliances) are never permitted, even if an *Eruv* was prepared. Additionally, the *Eruv Tavshilin* only allows preparation for *Shabbos*; preparation for a weekday remains prohibited.

### WHO NEEDS TO PREPARE AN ERUV TAVSHILIN?

Any household which intends to cook, bake, or even re-heat food on Friday for *Shabbos*, must prepare an *Eruv Tavshilin*.<sup>11</sup> Those who do not intend to do any food preparation may still need to prepare an *Eruv* for other preparations (see footnote).<sup>12</sup>

One *Eruv* is sufficient for all members of the household (*Mishnah Berurah* 527:56). A guest in a hotel or in someone's home needs to prepare an *Eruv* and does not automatically become part of the household's *Eruv* (see footnote).<sup>13</sup> ▲



## FOOTNOTES

- 1 The rationale for this requirement is based on the following: Logic dictates that a Rabbinical institution, such as *Eruv Tavshilin*, may not override a Biblical prohibition; it is thus self-evident that the *Eruv Tavshilin* is only effective where there is no Biblical prohibition. As explained above, according to some opinions, cooking on *Yom Tov* for *Shabbos* may involve a Biblical prohibition. In order to accommodate these opinions, one must be careful to ensure that all food prepared on Friday is edible before *Shabbos* begins, thus avoiding the Biblical prohibition. However, in extenuating circumstances, one may rely on the other opinions which rule that preparing food for *Shabbos* does not involve a Biblical prohibition (ibid.).
- 2 According to most opinions, the main component of the *Eruv* is the cooked item – not the baked item – because the term “cooking” encompasses baking as well. However, in order to accommodate the position of some opinions which rule that baking is not included in the term cooking, one must set aside a baked item as well. If one set aside a baked item for the *Eruv* but failed to set aside a cooked item, the *Eruv* is not valid and must be prepared again in the proper way. If, however, one set aside a cooked item but failed to set aside a baked item, the *Eruv* is valid (*Shulchan Aruch* 527:2). Nonetheless, if one remembers before the onset of *Yom Tov* that he forgot to set aside a baked item, he should take a baked item along with the cooked item and say the declaration again without repeating the *bracha* (*Mishnah Berurah* 527:7).
- 3 One explanation for this custom is that the *Eruv* must stay intact and edible until the preparations for *Shabbos* are finished. Accordingly, one must use a food item which does not spoil quickly, so the custom developed to use a hard-boiled egg, which satisfies this requirement (*Aruch HaShulchan* 527:13, *Ben Ish Chai - Shanah 1, Tzav 1*). As an aside, one should be careful to leave the egg in its shell because, according to many opinions, an egg should not be eaten if it was left overnight without its shell (see *Aruch HaShulchan* Y.D. 116:22). If the egg was shelled, it should be mixed with another food (e.g. mayonnaise) before the night passes.
- 4 See *Biur Halacha*, 527:6, s.v. *adashim*.
- 5 See *Mishnah Berurah* 527:40.
- 6 If the baked item was eaten (or ruined) before preparations for *Shabbos* took place but the cooked food is intact, *Shabbos* preparations may continue as usual (*Mishnah Berurah* 527:46). If, however, the cooked item was eaten, the *Eruv* is disqualified, unless a *k'zayis* of the food remains (*Shulchan Aruch* 527:15). If the *Eruv* is ruined or eaten while one is in the midst of food preparation, preparation of that particular food may be completed (ibid. 527:17).
- 7 *Mishnah Berurah* 527:48. The reason for this is that once an item is used for a *mitzvah*, it should be used for additional *mitzvos* (ibid.).
- 8 *Rama* 527:1. If doing so will cause one to miss the correct time to recite *mincha*, he should appoint a messenger to make the *Eruv* on his behalf. Alternatively, he may give all the food items he wishes to prepare for *Shabbos* as a present to a friend who prepared an *Eruv* and ask the friend to cook and bake the food (*Mishnah Berurah* 527:4).
- 9 In extenuating circumstances, there is a possibility that one may be able to rely on the Rav's *Eruv*. In addition, (a) on any *Yom Tov* other than *Rosh Hashanah*, there is an option to make the *Eruv* on the first day of *Yom Tov* with a *t'nai* - a condition (see *Shulchan Aruch* 527:22 for more details), and (b) one who forgets to prepare the *Eruv* may still light *Shabbos* candles but should only light one candle (*Mishnah Berurah* 527:55).
- 10 See *Mishnah Berurah* 302:17, *Levush* 528:2, *Noda B'Yehuda Tinyana* O.C. 25, and *Kinyan Torah* 3:70:2.
- 11 *T'shuvos Shevet HaKahasi* 2:184.
- 12 One who does not intend to heat or prepare food on Friday for *Shabbos* may still need to prepare the *Eruv* for other activities, such as lighting *Shabbos* candles or carrying items in a public domain. According to many *Poskim*, the *Eruv* should be prepared and the declaration recited, but the *bracha* should be omitted (*Kaf HaChaim* 527:113). Nevertheless, one who intends to light *Shabbos* candles and may possibly cook or bake for *Shabbos* should prepare the *Eruv* as normal (*Chut Shani, Yom Tov* pg. 150).
- 13 The guest may ask permission to join the household *Eruv* and pick up the *Eruv* food with intention to acquire a portion of the food prior to the *Eruv* setup. Alternatively, the guest may prepare his own *Eruv*, but should do so without a *bracha* (*Chut Shani* ibid. pg. 154). Guests who have been given free reign of the house and are welcome to help themselves to food and drink without specific permission (e.g. children visiting their parents' home for *Yom Tov*) are likely included in the household *Eruv*.



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# The Seder

Passover, through the *Seder*, is an active demonstration of both our spiritual and physical redemption from Egypt; the foods we eat, prayers we say, and the stories we tell bring this experience to life. Our guide is the *Haggadah* — a book filled with Scripture, Rabbinic teachings, songs, prayers and rituals — a work unique to the holiday of Passover.

## BEFORE THE SEDER

The *Seder* table should be set before nightfall with the following items:

- 1) **Seder Plate** - The *Seder* plate should contain - starting from top left (NE) going clockwise - the following:
  - a. an egg, hard-boiled and lightly roasted, to commemorate the *korban chagigah* (festival sacrifice)
  - b. a roasted piece of meat or chicken or meat or chicken bone (with some meat on the bone), to commemorate the *korban Pesach* (Passover sacrifice)
  - c. *charoset* (usually made of grated apple, ground walnuts, cinnamon, red wine and dates), to symbolize the mortar used for making the bricks of the cities our ancestors were forced to build for Pharaoh.  
  
*Many in the Sephardic community add to the charoset fruits to which our People are compared, such as raisins, pomegranates, cinnamon, ginger and other sweet ingredients.*
  - d. *chazeret* (Romaine lettuce), a type of *maror*, which

along with the *maror* reminds us of the bitter slavery. Please note that the lettuce must be checked for insects prior to the onset of the holiday. The process to do this may be found on pages 101-107 and on our website at [www.crcweb.org](http://www.crcweb.org).

- e. *karpas* (celery, parsley, boiled potato, etc.), which will be dipped in salt water to arouse curiosity of the children
- f. (in the middle of the plate) *maror* (the bitter herb - ground or grated horseradish)

*Sephardim don't use horseradish, as it has a sharp taste and not a bitter one. The Sephardic custom is to use the fresh leaves or stalks of Romaine lettuce or endives, but not the root.*

- 2) Bowl of salt water for dipping the *karpas*  
  
*Some in the Sephardic community dip the karpas into vinegar instead of salt water.*
- 3) Three whole *matzot shmura* should be placed under or in front of the *Seder* plate. They should be covered and separated from each other by a napkin or cloth.

Note: *Matzot shmura* are *matzot* that were made specifically for the sake of the *mitzvah* of *matzah* and from wheat that was protected from moisture from the time of its harvest. They are the *matzot* that one should use for the obligations of the *Seder*. For more information regarding *matzot* at the *seder* see the *Matzah* article – pages 48-51.

Most Sephardim permit *matzah ashira*, which is made from fruit juice or eggs on Passover, although not for the *mitzvah* of *lechem oni* (*Motzi Matzah*). Please check with your Orthodox Rabbi to determine the appropriate use of these products on Passover.

- 4) Seats should be equipped with cushions, so that the participants can lean on their left sides while eating and reciting the Haggadah (except for eating of the *maror*) to imitate free people and nobility.
- 5) Everyone should have a cup that holds at least 3.3 fluid ounces (except on Friday night when the first cup must contain at least 4.42 fluid ounces). While one should drink the entire cup or at least most of the cup, the obligation is fulfilled if at least 1.7

fluid ounces is consumed after each blessing over the wine.

Most Sephardim only recite blessings over the first and third cups of wine.

- 6) Enough wine should be available to fill four cups for each person at the Seder. Red wine is preferable, but white wine may also be used. Children and pregnant women, or people who for health reasons cannot drink wine, may fulfill the obligation with grape juice (preferably, with a little wine mixed in). Fill each of the four cups to the brim. If you must dilute 100% grape juice with water, the ratio should not exceed two-thirds cup water to one-third cup grape juice. If you don't have enough wine to perform the *mitzva* (*Kiddush*, *Havdalah*, etc.) you may add water, but not more than two-fifths cup wine to three-fifths cup water.

Note: The *bracha* over all these mixtures is "*Hagafen*."

- 7) A separate cup designated as *Kos Eliyahu* (Elijah's Cup). This cup will not be drunk.

## THE STEPS OF THE SEDER

The measurements in the following sections are calculated according to Rabbi Gedalia Dov Schwartz, *Rosh Beth Din* of the Chicago Rabbinical Council, based on the *halachic* decisions of the late Rabbi Moshe Feinstein, zt"l, that are quoted by his son, Rabbi Dovid Feinstein Shlit"a in his Haggadah, "Kol Dodi".

At the beginning of the *Seder*, many Sephardic communities have a young child go outside the door of the house and knock. "Who's there?" ask those on the inside. "An Israelite," responds the child. "Where are you coming from?" they ask. "From Egypt," says the child. "Where are you going?" they ask. "To the Land of Israel!" the child exclaims. The child then re-enters the house, and the *Seder* begins.

- I. **Kiddush**, sanctifying the day over a cup of wine, is recited while holding the cup in the right hand. Those who will not be making *kiddush* for themselves should listen to the leader (or someone else) say the *bracha* (blessing), keeping in mind that they are fulfilling their obligation through this recitation, and say *amen* when the blessing is completed. Everyone then drinks the majority of their cup while leaning to their left. (Try to finish the drink in two gulps.)
- II. **Urchatz**, washing the hands. Water is poured from

a cup, twice on the right hand and twice on the left. Don't say a blessing on the washing.

- III. **Karpas** (celery, parsley, boiled potato, etc.) is then dipped in the salt water and eaten, after reciting the blessing "*borei pri ha'adama*" as printed in the Haggadah.
- IV. **Yachatz**, the middle *matzah*, is broken into two. The larger piece is set aside for the *Afikoman*, which is eaten later, and the smaller piece is kept with the other two *matzot*.

- V. **Maggid**, the telling of the Passover story. Relating the story of our Exodus from Egypt is the vital *mitzvah* of the *Seder* night. The Torah teaches us that one is specifically obligated to tell the story of Passover to the children (*V'hegadita l'vincha, Exodus 13:8*). It is therefore important for everyone present, and children in particular, to understand the story. Throughout the *Seder*, it is appropriate to offer commentary or insights into the Exodus, and anyone who amplifies the story through questions, interpretations, or discussion, is deemed to be praiseworthy. Most importantly, children should be encouraged to raise any questions they have at the *Seder* — separate from the well-known “*Mah Nishtana*” — to further demonstrate the true meaning of freedom.
- VI. **Rochtza**, washing hands as before, but this time a blessing is recited: (“*al netilat yadaim*”). Don’t speak from the time you wash your hands until after you have eaten the *matzah*.
- VII. **Motzi Matzah**, the blessing and eating of the *matzah*. The leader of the *Seder* holds all three *matzot*, and recites the blessing over bread (“*hamotzi lechem min ha’aretz*”). He then drops the bottom *matzah* and recites the blessing over eating *matzah* (“*al achilat matzah*”). Finally, he distributes a small piece of each of the top two *matzot* to the participants (who supplement their portion from other *matzah shmurah* on the table) to amount to a piece or pieces equivalent in size to 6 inches by 7.5 inches). Everyone now eats, while leaning on the left side. Try to eat this *matzah* within about 3 minutes.
- VIII. **Maror**, (bitter herbs - grated, raw horseradish or romaine lettuce). Say the blessing (“*al achilat maror*”) just before you eat the *maror*. Dip the *maror* in the *charoset*, then shake it off and eat the *maror* without leaning. The measurements for how much should be eaten are dependent on what is being used as “*maror*” as follows: a) For pure, grated horseradish, eat an amount that can be compacted into a vessel measuring 1.1 fluid ounces, or b) for whole-leaf Romaine lettuce, eat enough leaves to cover an area of 8 by 10 inches, or c) for Romaine lettuce stalks only, eat enough stalks to cover an area of 3 by 5 inches.
- IX. **Koreich**, a sandwich is made, using a little of the bottom *matzah* (add from the table’s supply if necessary) and *maror*. The total amount of *matzah* should be a piece or pieces equivalent in size to 6 inches by 4 inches. The measurements for how much *maror* should be eaten are dependent on what is being used as “*maror*” as follows: a) For pure, grated horseradish, eat an amount that can be compacted into a vessel measuring .7 fluid ounces, or b) for whole-leaf Romaine lettuce, eat enough leaves to cover an area of 8 by 10 inches, or c) for Romaine lettuce stalks only, eat enough stalks to cover an area of 3 by 5 inches. Don’t say a separate blessing on *koreich*, but do say the paragraph, “*zecher lemikdash keHillel*” beforehand.
- X. **Shulchan Oreich**, the festive meal is now eaten. Many people have a custom to eat boiled eggs dipped in salt water. One should take care not to overeat at the meal, as one must leave room for two more cups of wine, and the *matzah* of the *Afikoman*. Roasted meat should not be served at the meal, so as not to appear as though we are bringing the Paschal sacrifice outside the Temple. The meal should be eaten while leaning, and one should discuss the Haggadah during the meal as well.
- XI. **Tzafun**, “dessert”. At the end of the meal, the *Afikoman* (*matzah* set aside during *Yachatz*, adding from the table’s supply if necessary) is eaten while leaning. No blessing is said, and the total amount of *matzah* to be eaten should be a piece or pieces equivalent in size to 6 inches by 6.5 inches. Nothing should be eaten or drunk after the *Afikoman* except for water and the two remaining cups of wine.
- Some Sephardic communities pass the *Afikoman* around the *Seder* table from right shoulder to right shoulder, thus reenacting the Exodus from Egypt.
- XII. **Bareich**, the Grace After Meals is recited. Don’t forget to insert the appropriate prayer for *Pesach* (“*ya’aleh veyavoh*”).
- XIII. **Hallel**, prayers in praise of Hashem.
- XIV. **Nirtzah**, the conclusion of the *Seder*, including traditional festive songs.



## SEDER PLATE

**NOTE:** If someone prepare any of the *seder* items on the first night of Yom Tov, it must be intended to be eaten on the first day of Yom Tov. If one intends to use the same egg or bone on both nights, it must be prepared before Yom Tov.

If the *maror* or *charoset* wasn't prepared before Yom Tov, it should be chopped or ground with a *shinui* (different method), so as to avoid the *melacha* of grinding.

Romaine lettuce and many other vegetables must be checked for insects prior to the onset of the holiday. The process to do this may be found on our website and on pages 48-51 of this guide.

**Beitza**, the egg, hard-boiled and lightly roasted, commemorates the *korban chagigah* (festival sacrifice). An egg represents the circle of life and is used because it's the traditional food for mourners in Jewish custom. It reminds us of the destruction of the *Bais HaMikdash* (Holy Temple) and our inability to bring this sacrifice.

**DID YOU KNOW** that the first day of *Pesach* falls on the same day of the week as *Tisha B'Av*?

**Zro'a**, roasted piece of meat or chicken, or a meat or chicken bone, commemorates the *korban Pesach* (Passover sacrifice), which, unfortunately, we cannot bring nowadays. The *zro'a* may not be eaten on the *seder* night, because we do not eat any roasted meat or fowl on the *seder* night.

**DID YOU KNOW** that unlike many depictions of the *zro'a* on the *seder* plate, there must be some meat left on the bone?

**Charoset** (usually made of grated apple, ground walnuts, cinnamon, red wine and dates) symbolizes the mortar used to make the bricks of the cities we were forced to build for Pharaoh. *Charoset* at the *seder* may only be eaten during meal; during *Maror* and *Koraich*, the vegetable should be dipped into the *charoset* and shaken off.

**DID YOU KNOW** that the texture of the *charoset* should be more like a compote/ apple sauce – not large chunks?



**Karpas** (celery, boiled potato, parsley etc.) is a vegetable, which is dipped into salt water. The vegetable reminds us of the spring season, and the salt water reminds us of the bitter tears we cried while enslaved in Egypt. The word *karpas* is composed of an anagram for the Hebrew word "*parech*", hard work, and the Hebrew letter *samech*, which has a numerical value (*gematria*) of 60, representing the 600,000 Jews who left Egypt.

**DID YOU KNOW** that the (salt) water also represents the *mikvah* (in this case the Nile River) in which the Jews immersed themselves in order to eat the *matzah* and *korban Pesach*?

**Maror** (the bitter herb – ground horseradish root) represents the bitter slavery we endured in Egypt. The horseradish is grated or ground and should not be mixed with other ingredients; prepared jarred horseradish should not be used.

**DID YOU KNOW** that we have two bitter herbs on the table, because we eat *maror* twice at the *seder*?

**Chazeret** (Romaine lettuce), which, as a type of *maror*, reminds us of the bitter slavery. While many people use the traditional Romaine lettuce as *chazeret*, others use whole horseradish root.

**DID YOU KNOW** that Romaine lettuce is used to remind us how the Egyptian slavery began in an easy way and then became harder, just as Romaine is sweet when it's young and bitter when it's older?



## Matzah

The food which is most-closely associated with *Pesach* is undoubtedly *matzah*, the flat simple “bread” made of just flour and water, and baked so quickly and carefully that the batter has no chance to ferment/rise. Until modern times, every family baked their own fresh *matzah* just before and/or on *Pesach*, and for those people the *halachos* of baking *matzah* for *Pesach* was quite a practical topic. Nowadays, just about everyone purchases their *matzos* from a professional *matzah* bakery, and we will therefore limit our discussion to the *halachos* that are relevant to the average consumer.

### MATZAH SH’MURAH

It is axiomatic that all food eaten on *Pesach* must be free of *chametz*. In addition, the *Torah* teaches that *matzah* used for the *mitzvos* at the *Seder* must meet a higher standard known as “*matzah sh’murah*” (literally “watched *matzah*”). The basic requirements to qualify as *matzah sh’murah* are that (a) the process of creating the *matzah* is carefully and specially watched to ensure that the *matzah* does not become *chametz* (שמירה), and (b) that *shemirah*/watching is done with the specific intention that the *matzah* produced might be used at the *Seder* (לשמח).

When must this “watching” begin? There are three opinions: *Rif* and *Rambam* say that it must begin at *kitzirah*/harvest, *Rosh* holds that it should

be from the time of *techina*/milling, and *Ran* says that it is sufficient if the batter is watched from the time of *lishah*/kneading through baking.

*Shulchan Aruch* cites all three of these opinions and states that it is good/best to follow the strictest opinion. If that is not possible, then at least the *matzah* should be watched from the time of *techina*, and if one is unable to obtain either of these types of *matzah* then they can rely on the most lenient opinion which allows for watching from the time of *lishah*.

There is yet another question as to whether *shemirah* can be accomplished through mere watching or if there is a requirement that the “watcher” actively participate in the processing of the grain, flour, and/or dough. *Biur Halacha* records the common practice to rely on simple watching for *kitzirah* and *techina*, but require the “watcher’s” participation from *lishah* and on. In practice this means that a Jew will oversee the operation of the combine/harvester and the milling/grinding machinery without actually manning that equipment, but will have hands-on participation in the kneading and baking of the *matzah*.

All hand-made *Pesach matzah* with a reputable *hashgachah* is *sh’murah* from the time of *kitzirah*/harvesting and on. Typically, such *matzah* relies on *Biur Halacha* that the “watcher” must only participate from *lishah* and on; any that meet the higher standard of having a qualified person actually participate in the *kitzirah* and *techina*

will be specially marked.

There is a significant difference of opinion as to whether a Jew who is not *Shomer Shabbos* is able to create *matzah sh'murah*. Briefly, some hold that he is disqualified because he does not perform *mitzvos*, others hold that since he is a Jew he is able to fulfill this role, and a third opinion differentiates between types of non-practicing Jews. Different *matzah* bakeries have adopted different standards on this question, and this point is a significant distinguishing factor between *matzah* brands. Consumers are advised to consult with their Rabbi to determine the standard they should be looking for, and then check with the *matzah* bakeries to ascertain which *matzos* meet that standard.

### HANDMADE MATZAH VS. MACHINE-MADE MATZAH

The first machines to assist in the production of *matzah* were created in the 1800s. At the time there was a fierce debate as to whether *matzos* made in such machines could be used on *Pesach*, particularly at the *Seder*, and this controversy centered primarily on two issues.

- The design of the machines might encourage *chimutz* by warming the dough and/or leaving areas where dough might get trapped and “sit” for extended times. In contrast, others maintain that a well-designed machine is actually more dependable than a human in preventing *chimutz*.
- Is *matzah* kneaded by a human-controlled machine considered *sh'murah* and acceptable for use at the *Seder* or must the Jew actually perform the kneading himself?

As the design of *matzah*-baking machinery changed over time, the debate also shifted. At first, the machines were less sophisticated and involved in very minimal parts of the *matzah*-baking process. Consequently, the latter concern was not as meaningful. However, as the technology developed there was less and less human involvement in the production, and the question of whether such *matzos* qualify as *sh'murah* became more pronounced.

A negative outcome of the modernization of *matzah*-baking machinery was that some of the more automated designs are modeled after the production lines used in mak-

ing crackers which tend to have relatively long stretches of time when the dough is not being “worked” (*esek*). This is a radical change from the traditional process of creating handmade *matzah*, which focuses on never leaving the dough without *esek* for more than a few seconds. Certain machine-*matzah* bakeries are more careful about this issue than others, and consumers interested in *matzos* that meet the higher standard should consult with their local Rabbi who can help them determine which *matzah* to purchase.

On the positive side, we note that *matzah*-baking machinery has led to the commercialization of *matzah* production, and currently most Jews can purchase machine-made *matzah* more easily and for considerably less money than handmade *matzah*, which has made observance of the *Yom Tov* more feasible for the multitudes.

At the current time, different parts of the broader Jewish community have adopted alternative practices on the issue of using machine *matzos*, and they can be divided into a number of different groups. Some only use handmade *matzah*, others only use machine-made *matzah*, and most use hand-made *matzah* for the *Seder* (when *sh'murah* is required) but will use machine-made *matzah* during the rest of the *Yom Tov*.

In deciding which practice to adopt, each person should consider his family tradition and discuss the issue with their local Rabbi.

### KEFULAH AND NEFUCHAH

The Ashkenazic custom is to bake all *Pesach matzos* very thin so that the (very intense) heat of the oven can penetrate the *matzah's* entire thickness. If, however, a *matzah* folds over (*kefulah*) or develops an air-pocket (*nefuchah*) before it is baked, there may be surfaces which do not get fully baked. Those non-fully baked areas may contain batter which is already *chametz* or which can become *chametz* if mixed with water. Typically, *matzah* bakeries have someone who checks the baked *matzos* and discards any *kefulos* or *nefuchos*. Nevertheless, it is advisable for consumers to recheck the *matzos* they have purchased, and remove any questionable ones. The following are the guidelines for what does and does not have to be removed:

If a *matzah* folds over during the baking process and the

two parts of the fold actually touch, the point of contact and approximately 1 inch of *matzah* in each direction should be removed and discarded. [See Pictures 1 & 2.]



On the other hand, if the two edges are near each other but do not actually touch [Picture 3], the *matzah* may be eaten (unless that area appears to be not fully baked).



Most true *kefulos* are spotted and removed in the *matzah* bakery, and the closest most consumers come to seeing a *kefulah* is when two sides of the *matzah* fold over so completely that they blend together into one somewhat thicker piece of *matzah*, leaving just a crease or line to indicate that there was some sort of folding. [See Pictures 4 & 5.] Experienced *matzah* bakers say that such folds occur before the *matzah* is placed into the oven and the



folds have been compressed by a rolling pin after they were folded. Contemporary *Poskim* rule that although the custom is to not eat such folds, they are not true *kefulos* and therefore there is no need to remove any space around the fold, and one may even wait until *Pesach* to remove them.

A classic *matzah* is thin and flat, and if the dough separates to form a bubble or air-pocket (*nefuchah*) that is more than approximately 1 inch high, it makes us suspect that it may be *chametz*. The concern only applies if the top and bottom layer of dough separated from one another to form a bubble. However, in the common case where the entire *matzah* lifted up in one spot (as a “hill” instead of a “bubble”) the *matzah* is acceptable and not considered a *nefuchah*.

The common custom is to treat a *nefuchah* in the same

manner as a *kefulah*. Accordingly, if one finds an inch-high *nefuchah* – or the signs of a “popped” *nefuchah* bubble<sup>1</sup> [Pictures 6 & 7] – they should remove and destroy the



affected area and approximately one inch around it; the rest of the *matzah* is acceptable for *Pesach* use.

### OAT, RYE, SPELT, AND WHOLE WHEAT MATZOS

Most *matzah* is made of wheat flour (and water), but in recent years bakeries have also begun producing *matzah* made of rye, spelt, oats, and of whole wheat flour.

*Shulchan Aruch*<sup>2</sup> records that the *matzah* used at the *Seder* may be made from any (or all) of the five primary grains (wheat, barley, rye, oats, and spelt). However, *Rema*<sup>3</sup> comments that the *minhag* is that it should be made from wheat. [Elsewhere, *Shulchan Aruch*<sup>4</sup> rules that *Seder matzah* may also be made of white or whole wheat flour.] *Mishnah Berurah*<sup>5</sup> sees that the *minhag* as (a) based on the assumption that people prefer wheat *matzah*, and (b) as limited to *matzah* eaten at the *Seder*, where it is preferable to perform the *mitzvah* with the most desirable *matzah*. He therefore notes that if wheat *matzah* is not available, one may use other types of *matzah* at the *Seder*. In addition, we can deduce that if someone personally prefers another type of *matzah*, or if someone has a medical condition (e.g., celiac or wheat allergy) which prevents them from eating wheat *matzah*, they may surely eat *matzah* made from another acceptable grain. Lastly, there is no restriction whatsoever regarding eating non-wheat *matzah* during the rest of *Pesach*.

It is noteworthy that *matzah*-style crackers produced for *Pesach* without any of the five-grains, are surely not suitable for use at the *Seder*.

### SHALEM / WHOLE MATZOS

On the *Seder Plate* (*k'arah*) and at all *Yom Tov* meals, one is required to have whole *matzos* upon which they recite the *beracha* of *hamotzi*. [This is the same as the require-

ment to have *lechem mishneh* (two whole loaves of bread) at each *Shabbos* meal during the year.]

The first qualification for *shalem* (whole) is that just about all of the original *matzah* must be intact. Specifically, that means that if more than 1/48<sup>th</sup> of the *matzah* was broken off, the *matzah* is considered incomplete and does not qualify as a *shalem*.<sup>6</sup> In practical terms, 1/48<sup>th</sup> of a hand-made *matzah* is approximately the size of a piece which is (a) 1 inch by 2 inches, (b) the length and width of a 9-volt battery, or (c) a bit larger than the average thumb. For a machine-made *matzah*, 1/48<sup>th</sup> is approximately a piece which is 1 inch by 3/4 of an inch, or the size of a AAA battery. If more than that amount of the *matzah* has been cracked off or is missing, the *matzah* is not “whole” and cannot be used at the *Seder* or for *lechem mishneh*.

Even if the entire *matzah* is present, it is not considered *shalem* if it is cracked to the point that if someone was to hold the *matzah* by its smaller side, the rest of the *matzah* would crack off.<sup>7</sup> A *matzah* which is so fragile, is not considered *shalem* even though no parts are “missing”.

## USE AT THE SEDER

*Matzah* is eaten three times at the *Seder*: *Motzi Matzah*, *Korech*, and *Afikomen*. The baseline requirement is that at each of these times, one should eat a piece of *matzah* which is equal in volume to that of an olive (*kezayis*). However, due to a number of factors, the amount which one must eat (a) is larger than the average sized olives, and (b) is not the same at all three of these times. In practice, if one has hand-*matzah* which is of an average thickness, the amount they should eat is as follows:

Motzi-Matzah	a piece equivalent in size to 6 inches by 7.5 inches
Korech	a piece equivalent in size to 6 inches by 4 inches
Afikomen	a piece equivalent in size to 6 inches by 6.5 inches

The amounts listed above are two-dimensional and are accurate for average-sized *matzos*. If a person has a brand of hand-*matzah* which is particularly thin, they should eat a larger piece of *matzah* at each of these times, and if the *matzah* is particularly thick (as is common with glu-

ten-free oat *matzah*), then the amount required is much smaller.

Although people of *Sephardic* lineage and certain infirm or elderly people are permitted to eat “egg *matzah*” on *Pesach*, they may not be used at the *Seder* because *Seder-matzah* must be “*lechem oni*” (a poor man’s bread) which reflects the simple food served to the Jews when they were enslaved in *Mitzrayim*. The only *matzah* which qualifies as *lechem oni* is one which is produced with just flour (whole wheat or white) and water; *matzah* made with egg, fruit juice or another liquid is considered *matzah ashirah* (“rich”-bread) and not acceptable.<sup>8</sup>

Each time *matzah* is eaten at the *Seder*, one must do so with *hesaibah* (reclining), and should finish their portion within approximately 2.5-3.5 minutes.

*This article is excerpted from the author’s forthcoming book on the Laws of Pesach.*

## FOOTNOTES

- 1 It is common for a *nefuchah* bubble to pop shortly after the *matzah* is taken out of the oven, leaving behind a circular area which is somewhat recessed (because the top layer is missing), has a lighter color (because it was not baked as thoroughly), and is sometimes a bit softer than the rest of the *matzah* (again, because it was not baked as thoroughly). The size of the popped bubble gives some indication as to whether the bubble was an inch high.
- 2 *Shulchan Aruch* 453:1.
- 3 *Rema* 453:1.
- 4 *Shulchan Aruch* 454:1.
- 5 *Mishnah Berurah* 453:2.
- 6 *Shemiras Shabbos K’hilchaso* Chapter 55 footnote 24\*, based on the lenient opinion in *Sha’arei Teshuvah* 274:1.
- 7 See *Shulchan Aruch* 167:1 and *Mishnah Berurah* 167:11.
- 8 *Shulchan Aruch* 462:1.

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### ***Matzah Hamehuderet***

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## Reflections on *Yizkor*

*Pesach* is one of the occasions when *Yizkor*, the mentioning of the souls of the departed, is recited in the synagogue following the Torah reading on the Eighth Day. Its recitation is accompanied by the giving of *tzedakah*. The major source for this *minhag* (custom) is cited by Rav Yosef Caro, o.b.m., the author of the *Shulchan Aruch*, in his primary commentary, *Beis Yosef*, on the *Tur*, *Orach Chaim*, paragraph 621, referring to the davening on *Yom Kippur*. In quoting the Ashkenzic *Posek* (decisor), the Mordecai writes, “Our custom of pledging *tzedakah* on *Yom Kippur* on behalf of the departed may be found as a source in the *Sifrei* (*Shoftim* 210) that in the chapter of עגלה ערופה: (*Dvorim* XXI, 8) says, “Grant atonement to thy people; these are the living, that you have redeemed, these are the dead,” teaching us that the dead need atonement.

The *Sefer Rokach* (207) writes that the reason for giving *tzedakah* on behalf of the deceased on *Yom Kippur* is because of the juxtaposition in the *Parsha*, referring to *Yom Kippur* in the *Mishkan*, which describes the entry of the Kohen Gadol into the Holy of Holies once a year and juxtaposed to it states, “Each man should give the redemption of his soul to Hashem.” The *Rokach* writes that the giving of charity on behalf of the departed serves as scrutiny by Hashem directed towards the deceased, that if they were alive they would have contributed to *tzedakah* according to their means, and it results in a favorable bequest on their behalf by their descendants, who state their pledge.

However, later authorities explain that *Yizkor* is not only recited on *Yom Kippur* but also on the three major Holidays, *Shalosh Regalim*, *Pesach*, *Shavuos*, and *Succos*, in conjunction with aspects of *tzedakah*. Those who grew up in the American Jewish community when there was a lesser commitment to the observance of *mitzvos* and sparse shul attendance all year round remember the amazing shul attendance just for those brief times for *Yizkor*. All shul bulletins or outside signs clearly stated the time for *Yizkor* on the above occasions. Many people used to literally burst into the shul asking, “When is *Yizkor*?” or “Did they say *Yizkor* yet?” Rabbis and shul presidents were careful to plan their appeals for charity at *Yizkor*, which in many cas-

es meant requesting funds for the maintenance of the shul itself. Once *Yizkor* was over, most of the attendees left the shul. The writer of this article remembers how some non-Orthodox groups brazenly announced and publicized what they termed, “Businessman’s *Yizkor*”, creating some type of memorial service at a time advantageous to them and without interrupting their work schedule.

The *halachos* of *Shabbos* and *Yom Tov* were basically ignored, but *Yizkor* was observed. There used to be a saying in the American rabbinate in regard to the connection of the American Jewish community which was mostly nonobservant as to what did tie them to some communal synagogue experience. “It was the three ‘Y’s – *Yizkor*, *Yahrzeit*, and *Yisgadal* (*Kaddish*).” These moments, whenever it occurred, although basically sad, nevertheless somehow connected many an American Jew and his family to some trans-generational experience within the boundaries of memory.

With great change and growth of an ever-increasing Torah observant community in the United States the above era of American Jewish history has mainly faded in comparison to the intensity and vibrancy of Torah observant communities participating all year round in *Yiddishkeit*. The spiritual and emotional bonds evoked by the memories of parents and grandparents aided in creating attachments, although oft times quite minimal, to a historic Jewish community. As we celebrate the great *Yom Tov* of *Pesach* let us strive and pray for increased understanding and devotion, not only to those various reminders of bygone generations, but even more committed to the present and future generations fulfilling all of Torah and *mitzvos*. ▲

*This article originally appeared in the 2012 cRc Guide to Passover.*



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# Shopping Guide

PESACH 2018

Recommendations are for products purchased in the United States

This list of products is marked as follows:

- ✓ **Acceptable without Passover Certification**  
 Food items in this section should preferably be purchased before Passover
- ▲ **Must bear reliable Passover Certification**
- ✘ **Not acceptable for Passover**  
 Sephardim should contact their local Sephardic rabbi regarding issues of kitnios

Product	Status	Notes
Adhesive bandages	✓	
Air freshener	✓	
Alcohol		For drinking ▲ Denatured ✓ Isopropyl alcohol ✓
Alfalfa	✘	Kitnios
Aluminum products	✓	Includes aluminum foil and pans
Amaranth	▲	Amaranth is not kitnios but requires certification to be sure no other grains are mixed in
Ammonia	✓	
Anise	✘	Kitnios
Antacid (chewable)	▲	
Apple juice	▲	Concentrate also requires Pesach certification
Apple sauce	▲	
Aspartame	▲	
Baby carrots		Raw are acceptable if they contain no additives Canned, cooked or frozen ▲
Baby food	▲	Includes jarred or canned, but Gerber carrots & squash are okay
Baby formula		See Nutritional Supplement pages When acceptable, bottles should be filled and cleaned separately from Pesach dishes since formula is kitnios
Baby oil	✓	
Baby ointment	✓	
Baby powder		Acceptable if it only contains talc, talcum powder, corn starch, or other innocuous ingredients
Baby wipes		Acceptable if they do not contain ethyl alcohol (ethanol)
Bags	✓	
Baking powder	▲	
Baking soda	✓	
Balloons		If powdered, wash before Pesach
Band-aids	✓	

Product	Status	Notes
Beans	✘	Kitnios
Bean sprouts	✘	Kitnios
Benefiber	✘	Chametz
Beverages	▲	
Bicarbonate of soda	✓	
Bird food		See pet food pages
Bleach	✓	
Bleach wipes	✓	
Blush	✓	
Body wash	✓	
Braces	✓	Wax for braces is also acceptable; wash rubber bands before placing in mouth
Brewer's yeast	✘	Chametz
Brown sugar	▲	
Buckwheat	✘	Kitnios
Buckwheat pillow	✓	One may own and derive benefit from kitnios
Butter	▲	
Candles	✓	Scented are also acceptable
Candy	▲	
Canned fruits or vegetables	▲	
Canola oil	✘	Kitnios
Caraway	✘	Kitnios
Carrots		Raw (including baby carrots) are acceptable if additive-free Canned, cooked or frozen ▲
Cat food		See pet food pages
Charcoal	✓	Includes "plain", easy-light, apple, hickory, and mesquite
Cheese	▲	
Cheese spreads	▲	
Chewable pills		See medicine letter (page 3)

## SHOPPING GUIDE – PESACH 2018

Product	Status	Notes
Chewing tobacco	▲	Contains flavors and other sensitive ingredients
Chickpeas	✘	Kitnios
Cigarettes	✓	
Cloves		Some have a custom not to use cloves for Pesach
Cocoa powder		Acceptable if 100% pure and not processed in Europe. Hershey's is acceptable except for Special Dark
Coconut (shredded)		Sweetened or flavored ▲ Unsweetened & unflavored ✓
Coffee	▲	Beans which are plain, unflavored, and not decaffeinated do not require certification, but the grinder must be clean Instant, flavored or decaffeinated coffee requires certification K-cups require certification
Coffee filters	✓	
Coffee whitener	▲	
Cologne		See medicine and cosmetic pages
Colonoscopy drink		See medicine and cosmetic pages
Confectioners' sugar	▲	
Contact lens solution	✓	
Contact paper	✓	
Cooking oil spray	▲	
Cooking wine	▲	
Coriander seeds	✘	Kitnios
Corn & corn products (e.g. corn oil, corn syrup)	✘	Kitnios
Corn remover	✓	
Cosmetics		See medicine and cosmetic pages
Creams (cosmetics)	✓	
Crock pot liner	✓	
Cumin	✘	Kitnios
Cutlery (plastic)	✓	
Dates	▲	Glaze may be problematic
Decaffeinated coffee or tea	▲	Lipton decaffeinated tea bags are acceptable without certification
Dental floss or tape		Acceptable (including waxed) if not flavored
Dentures	✓	
Deodorant	✓	
Dessert gels & puddings	▲	
Detergent	✓	
Dill		Seeds ✘ (Kitnios) Leaves ✓
Dishwashing soap	✓	
Dog food		See pet food pages
Dried fruit	▲	
e-Cigarette "Juice"	▲	
Edamame	✘	Kitnios

Product	Status	Notes
Eggs		Cooked or liquid ▲ Whole and raw (including pasteurized) ✓
Ensure		See nutritional supplement page
Eye drops	✓	
Eye liner	✓	
Eye shadow	✓	
Fabric protector	✓	
Fabric softener	✓	
Fennel		Seeds ✘ (Kitnios) Leaves ✓
Fish		Fresh ✓ Canned, frozen or processed ▲
Fish food		See pet food pages
Flax seeds		Flax seeds are not kitnios See spices
Flour	✘	Chametz
Floss (dental)		Acceptable (including waxed) if not flavored
Foil (aluminum)	✓	
Food coloring	▲	
Food supplements		See nutritional supplement page
Formula for infants		See baby formula
Frozen dinners	▲	
Fruit		Canned, cooked, dried or sweetened ▲ Fresh ✓ Frozen is acceptable if it is not sweetened or cooked, and contains no sensitive additives
Fruit juice	▲	Pure frozen concentrated orange juice ✓ Other concentrates ▲
Fruit preserves	▲	
Furniture polish	✓	
Garlic		Fresh ✓ Peeled (in jars or cans) ▲
Gloves (disposable)		Powder free ✓ Powderless or with powder ▲
Glue	✓	
Grape juice	▲	
Grapefruit juice	▲	
Green beans	✘	Kitnios
Gum (chewing)	▲	
Hair gel	✓	
Hairspray	✓	
Hemp, hemp oil	✘	Kitnios
Herbal tea	▲	
Honey	▲	
Horseradish		Raw ✓ Prepared ▲
Hydrogen peroxide	✓	
Ice (in bag)	✓	

✓ = Acceptable without Passover Certification    ▲ = Must bear Passover Certification    ✘ = Not acceptable for Passover

## SHOPPING GUIDE – PESACH 2018

Product	Status	Notes
Ice cream	▲	
Ices	▲	
Infant formula		See baby formula
Insecticide sprays	✓	Some traps contain chametz
Instant coffee or tea	▲	
Invert sugar	▲	
Isopropyl alcohol	✓	
Jam	▲	
Jelly	▲	
Juice (fruit)	▲	Pure frozen concentrated orange juice ✓ Other concentrates ▲
K-Cups	▲	
Kasha	✘	Kitnios
Ketchup	▲	
Kimmel	✘	Kitnios
Lactaid		Lactaid milk may be used if purchased before Pesach Chewable pills ✘ Non-chewable pills ✓
Latex gloves		Powder free ✓ Powderless or with powder ▲
Laundry detergent	✓	
Laxatives		See medicine and cosmetic pages
Lemon juice	▲	Concentrate also requires Pesach certification
Lentils	✘	Kitnios
Lip products		See medicine and cosmetic pages
Liqueur	▲	
Liquid dish detergent	✓	
Liquid medicines		See medicine letter (page 3)
Liquor	▲	
Listerine PocketPaks	✘	Requires Passover certification, and this brand is not certified
Lotions	✓	
Makeup		See medicine and cosmetic pages
Margarine	▲	
Mascara	✓	
Matzah	▲	
Mayonnaise	▲	
Meat		Fresh or frozen raw meat in original packaging is acceptable, but ground, cooked or repacked requires Pesach certification
Medicine		See medicine letter (page 3)
Milk	▲	If certified is unavailable, buy before Pesach
Millet	✘	Kitnios
Mineral oil	✓	
Mineral water		Acceptable if it does not contain carbonation, flavors or vitamins
Monosodium glutamate	▲	

Product	Status	Notes
Mousse (for hair)	✓	
Mouthwash		See medicine and cosmetic pages
MSG	▲	
Mushrooms		Canned ▲ Raw or dried ✓
Mustard	✘	Kitnios
Nail polish	✓	
Nail polish remover	✓	
Napkins	✓	
Non-dairy creamer	▲	
Nutritional supplements		See nutritional supplement page  Peanuts are kitnios ✘ Pecans (all shelled) ▲ Other nuts (incl. chopped) are acceptable without certification if free of BHA and BHT, and not blanched, roasted or ground
Nuts		
Ointments	✓	
Olive oil		Extra virgin (unflavored) ✓ Other types, including extra light ▲
Oil (cooking)	▲	
Orange juice	▲	Pure frozen orange juice concentrate does not require Pesach certification
Orthodontics	✓	Wash rubber bands before placing in mouth
Oven cleaner	✓	
Pam	▲	
Pans (aluminum)	✓	
Paper products	✓	Including bags, napkins, plates, and wax paper May be used for hot or cold
Paraffin	✓	
Parchment paper	▲	
Peanuts	✘	Kitnios
Peas	✘	Kitnios
Pecans (all shelled)	▲	
Perfume	✓	
Pet food		See pet food pages
Petroleum jelly	✓	
Pickles	▲	
Pills		See medicine letter (page 3)
Pineapple (canned)	▲	
Plastic (cutlery, plates)	✓	
Plastic wrap	✓	
Plates	✓	Including paper, plastic and Styrofoam May be used for hot or cold
Play-doh	✘	May contain chametz
Polish (for furniture, shoes, or silver)	✓	
Pop	▲	

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## SHOPPING GUIDE – PESACH 2018

Product	Status	Notes
Popcorn	✘	Kitnios
Poppy seeds	✘	Kitnios
Potato chips	▲	
Poultry		Fresh or frozen raw poultry in original packaging is acceptable, but ground, cooked or repacked requires Pesach certification
Powdered dish detergent	✓	
Prunes	▲	
Pumpkin seeds		Not kitnios; acceptable if raw and without additives
Quinoa	▲	Quinoa is not kitnios but requires certification to be sure no other grains are mixed in
Raisins	▲	
Rice, including wild rice	✘	Kitnios Rice milk may contain chametz; see milk alternatives page
Saffron	▲	Some have a custom not to use saffron for Pesach
Salads (bagged)	▲	If certified is unavailable, and contains no kitnios or sensitive additives; buy before Pesach
Salmon		Fresh ✓ Canned, frozen or processed ▲
Salt		Acceptable without iodine or other additives
Sanitizers (e.g. Purell)	✓	
Scouring pads	✓	
Seltzer	▲	
Sesame seeds	✘	Kitnios
Shampoo	✓	
Shaving lotion	✓	
Sherbet	▲	
Shortening	▲	
Silver polish	✓	
Snow peas	✘	Kitnios
Soaps	✓	
Soda	▲	
Sorbet	▲	
Sorghum	✘	Kitnios
Soup mix	▲	
Sour tomatoes	▲	
Soy products	✘	Kitnios Soy sauce and soy milk may contain chametz; see milk alternatives page
Spices		Anise, caraway, coriander seeds, cumin, dill seeds, fennel seeds, and mustard are kitnios ✘ Other spices are acceptable in whole form, but ground spices require certification
Splenda	▲	
Stain remover	✓	
Stevia	▲	

Product	Status	Notes
Stick deodorant	✓	
String beans	✘	Kitnios
Styrofoam	✓	
Sugar		Brown sugar and confectioners' sugar ▲ Pure, white cane sugar without additives is acceptable
Sugar substitute	▲	
Sunflower seeds	✘	Kitnios
Sunscreen	✓	
Suppositories	✓	
Syrups	▲	
Tea		Pure black, green or white tea leaves or tea bags are acceptable unless they are flavored, instant or decaffeinated, in which case they require certification Lipton decaffeinated tea bags ✓ Herbal tea ▲
Tissues	✓	
Tofu	✘	Kitnios
Tomato-based products	▲	
Toothpaste		See www.crcweb.org for updated information
Toothpicks		Toothpicks are acceptable unless flavored or colored
Tums	✘	Chewable antacids require Pesach certification, and this brand is not certified for Pesach
Tuna fish (canned)	▲	
Turmeric		Turmeric is not kitnios See spices
Vanilla	▲	
Vaseline	✓	
Vegetable oil	▲	
Vegetables		Bagged salads - see Salad (bagged) Canned, cooked or frozen ▲ Fresh raw vegetables are acceptable if they are not kitnios (see listing for individual vegetables) and don't contain additives other than sugar
Vegetable wash	▲	
Vinegar	▲	
Vitamins	▲	
Water		Acceptable if it does not contain carbonation, flavors or vitamins
Wax for braces	✓	
Wax paper	✓	
Whitener (for coffee)	▲	
Wild rice	✘	Kitnios
Wine	▲	
Wood chips	✓	
Wrap (plastic)	✓	
Yogurt	▲	

✓ = Acceptable without Passover Certification    ▲ = Must bear Passover Certification    ✘ = Not acceptable for Passover



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5778 / 2018

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# Milk and Dairy Products for Passover

Although milk seems like a simple and innocuous product which should not pose any *chametz* concerns, there are two important reasons why it needs to be certified for Passover. Firstly, there is a possibility that was produced on the same equipment as products which contain *chametz*. Since milk is heated during its production, *halacha* is concerned about a transfer of taste, a *bliyah*, from previously produced products on the same equipment. Secondly, the vitamins added to the milk may contain *chametz*. Although these vitamins are a very minute percentage of the milk and below the level of *bitul*, nullification, it is best (for reasons beyond the scope of this article) not to rely on *bitul l'chatchila*, to begin with.

It is recommended that milk and milk products sufficient for the full 8 days of Passover should be purchased **before the holiday**, as stores may not have P-18 (meaning “Passover 2018”) on the label or container during the holiday itself. Due to the low probability of encountering the issues detailed above, **it is preferable to purchase milk with Kosher for Passover certification, but if kosher-certified milk is not available, one may purchase regular milk before the holiday begins.**

Other dairy products, such as cheese, half and half, and cream, not only are subject to the issues mentioned above, but they contain other ingredients that are *chametz*-sensitive. Therefore, these products require Kosher for Passover certification.

For milk and related dairy products, nearly all companies indicate Kosher for Passover status by stamping P-18 alongside the “best by” or expiration date. **Any exceptions will be noted in bold below.** We have listed the brands, along with the plant numbers where they are produced in parentheses, of the dairy products the cRc certifies for Passover. In the case of milk, the cRc logo on the product is not necessary; as long as the correct brand, plant number, and P-18 are present, it is kosher for Passover.

## MILK

- Bareman’s (17-284)
- Best Choice (17-37)
- Best Ever (17-101)
- Borden (17-37)
- Country Delight (17-38)
- County Market (17-101, 17-284)
- Deans Dairy Pure (17-37, 17-38)
- Festival (55-1500)
- Friendly Farms (17-38)
- Great Value (17-37)
- HyVee (17-101, 17-284)
- IGA (17-101)
- Jewel (17-38)
- Kemp’s (55-1500)
- Kirkland (55-1500)
- Market Pantry (17-101, 17-284, 55-1500)
- Marsh (17-37)
- Members Mark (17-37)
- Lucerne (17-38)
- Nature’s Best (17-101)
- O Organics (17-37)
- Organic Valley (17-37)
- Piggly Wiggly (17-37)
- Prairie Farms (17-101, 17-284, 47-125)
- Roundy’s (55-1500)
- Sav-a-Lot (55-1500)
- Schnucks (17-101, 17-284)
- Sendik’s (55-1500)
- Sentry (17-37)
- Shopper’s Value (17-101, 17-284)
- Sentry (17-37)
- ThatSMART (17-101, 17-284)

- Trader Joe’s (17-37, 55-1500)
- Trig’s (55-1500)
- Value Check (17-101)
- Whole Foods (17-37)
- WIC (17-37)
- Wisconsin Farms (55-1500)

## CHEESE

- \*Oneg Cheese when bearing Kosher for Passover
- \*Schtark Cheese when bearing Kosher for Passover

## HALF AND HALF

- \*Kemp’s (55-1500) when bearing P-18
- \*Prairie Farms (17-284) when bearing P-18
- Sendik’s (55-1500) when bearing P-18
- Trader Joe’s (55-1500) when bearing P-18

## ORANGE JUICE

- Dierberg (17-37)
- Marsh (17-37)
- Orchard Pure (17-37)

## SOUR CREAM

- \*Daisy Brand (48-0957) Sour Cream & Light Sour Cream when bearing Passover 2018

## WHIPPING CREAM

- Organic Valley

# Medicines and Cosmetics

## MEDICINE GUIDELINES

The cRc’s general guidelines on medicines, cosmetics and toiletries can be found on page 3 of this guide. The following is a summary of the medicine portion of those guidelines:

- All pill medication – with or without *chametz* – that one swallows is permitted. [Candy-coated pills are an exception to this rule, but they are quite uncommon.]
- Rav Schwartz, Shlit”a, has ruled that, as a rule, vitamins do not qualify as medications and are instead treated as food supplements, which require *hashgachah* for Passover. If a doctor prescribes a specific vitamin which does not have Passover supervision, please review your specific situation with your doctor and Rabbi.
- Liquid and chewable medications that may contain *chametz* should only be used under the direction of a doctor and Rabbi, who will judge the severity of the illness, the likelihood that the medicine contains *chametz*, and the possibility of substituting a swallowable pill. **Important: Do not discontinue use of liquid, chewable or any other medicine without consulting with your doctor and Rabbi.**
- Liquid and chewable medications that contain *kitnios* may be consumed by someone who is ill.
- For laws of taking medicine on *Shabbos* and *Yom Tov*, please consult your Rabbi.

## MEDICINE AND TOILETRY DETAILS

Items marked “Possible *chametz*” contain edible ingredients whose *chametz*-status we were unable to determine; these items may be permitted for someone who is seriously ill, and consumers should consult with their Rabbi.

For an expanded and updated list of products, search [www.ASKcRc.org](http://www.ASKcRc.org) or our smartphone apps.



### ALLERGY

Adwe Allergy Relief (Liquid)	Recommended
Allegra Children’s Suspension (Liquid)	Possible <i>chametz</i>
Allegra Children’s Orally Disintegrating Tablet	Possible <i>chametz</i> (dairy)
Claritin Children’s (Chewable)	Possible <i>chametz</i>
Zyrtec Children’s Allergy Indoor & Outdoor Allergies (Liquid)	Possible <i>chametz</i>
Zyrtec Dissolve Tabs (Tablets)	Possible <i>chametz</i>



### ANTACID / DIGESTION / GAS

Adwe Calcium Heartburn Relief (Chewable)	Recommended
Adwe Ko-Lanta Antacid Anti-gas (Liquid)	Recommended
Align (Capsules)	Recommended
Alka Seltzer Original Effervescent Tabs (Tablets)	Possible <i>chametz</i>
Alka Seltzer Xtra Strength (Effervescent Tablets)	Possible <i>chametz</i>
Culturelle Digestive Health (Capsules)	Possible <i>chametz</i>
Culturelle Kids (Chewable)	Possible <i>chametz</i>
Culturelle Kids Packets (Powder)	Possible <i>chametz</i>
Gas-X Extra Strength Chewables	
Cherry Crème	Possible <i>chametz</i>
Gas-X Extra Strength Peppermint Crème (Chewable)	Possible <i>chametz</i>



Imodium AD For Ages 6 & Up (Liquid)	Possible <i>chametz</i>
Imodium AD (Liquid)	Possible <i>chametz</i>
Imodium AD Multisymptom Relief Caplets	Recommended
Kaopectate Max Peppermint (Liquid)	Possible <i>chametz</i>
Kaopectate Vanilla Regular Flavor (Liquid)	Possible <i>chametz</i>
Pepcid Complete Berry Flavor (Chewables)	Possible <i>chametz</i> (dairy)
Pepcid Complete Cool Mint (Chewables)	Possible <i>chametz</i> (dairy)
Pepto Bismol 5 Symptom Relief (Caplets)	Recommended
Pepto Bismol 5 Symptom Relief (Chewable)	Possible <i>chametz</i>
Pepto Bismol 5 Symptom Relief Cherry (Liquid)	Possible <i>chametz</i>
Pepto Bismol Children's Pepto Bubble Gum Flavor (Chewable Tablets)	Possible <i>chametz</i>
Pepto Bismol Max Strength Cherry Flavor (Liquid)	Possible <i>chametz</i>
Tums (all varieties)	Possible <i>chametz</i>

## BLUSH

All are recommended

## BODY SOAP

All are recommended

## COLOGNE

Only recommended if free of (denatured) alcohol or if manufactured in the United States

## COUGH, COLD & FLU

Adwe Cough Syrup Tussin (Liquid)	Recommended
Alka Seltzer Plus Cold Effervescent Tabs (includes Night Cold Formula) (Tablets)	Possible <i>chametz</i>
Alka Seltzer Plus Severe Cold & Flu Formula (Effervescent Tablets)	Possible <i>chametz</i>
Cold-EEZE Daytime QuickMelts (Mixed Berry flavor) (Meltaway)	Possible <i>chametz</i>
Cold-EEZE Nighttime QuickMelts (Mixed Berry flavor) (Quickmelt tablet)	Possible <i>chametz</i>
Delsym Children's 12 Hour Cough (Grape Flavor) (Liquid)	Possible <i>chametz</i>

Delsym Children's 12 Hour Cough (Orange Flavor) (Liquid)	Possible <i>chametz</i>
Delsym Cough Suppressant (Liquid)	Possible <i>chametz</i>
Mucinex Chest Congestion Mini-Melts for Kids Bubble Gum Flavor (Dissolving Granules)	Possible <i>chametz</i>
Mucinex Cough Mini-Melts for Kids Orange Creme Flavor (Dissolving Granules)	Possible <i>chametz</i>
Theraflu Multi-Symptom Severe Cold (Packets)	Possible <i>chametz</i>
Theraflu Nighttime Severe Cold and Cough Powder (Powder)	Possible <i>chametz</i>
Triaminic Children's Night Time Cold and Cough (Liquid)	Not Recommended
Triaminic Day Time Cold and Cough (Liquid)	Not Recommended
Vicks DayQuil Cough (Liquid)	Possible <i>chametz</i>
Vicks NyQuil Cough (Liquid)	Possible <i>chametz</i>
Vicks NyQuil Cold and Flu (Liquid)	Possible <i>chametz</i>
Zicam Rapid Melt (Tablets)	Possible <i>chametz</i>

## CREAMS

All are recommended

## DEODORANT

Gel	All are recommended
Liquid	Recommended if free of (denatured) alcohol or if manufactured in the United States
Spray	Recommended if free of (denatured) alcohol or if manufactured in the United States

## FIBER SUPPLEMENTS

see *Laxatives*

## FEVER REDUCER / PAIN RELIEF

Adwe Fever-Ex (Liquid)	Recommended
Signature Care Junior Strength Ibuprofen Chewable (Tablet)	Possible <i>chametz</i>

## GAS

see *Antacid/Digestion/Gas*

## HAIRSPRAY AND MOUSSE

Recommended if free of (denatured) alcohol or if manufactured in the United States

## INDIGESTION

see *Antacid/Digestion/Gas*

## LAXATIVES / FIBER SUPPLEMENTS

Benefiber Healthy Shape (Powder)	<i>Chametz</i> , Not Recommended
Benefiber (powder)	<i>Chametz</i> , Not Recommended
Benefiber Stick Packs (unflavored) (Powder)	<i>Chametz</i> , Not Recommended
Citrucel (Caplets)	Recommended
Dulcolax Overnight Relief (Tablets)	Recommended
Dulcolax Pink (Tablets)	Recommended
Dulcolax (Suppository)	Recommended
Epsom Salt (pure), Generic or Branded versions (Powder)	Recommended
Ex-Lax (Tablets)	Recommended
Fibercon (Caplet)	Recommended
Metamucil 4 in 1 MultiHealth Fiber Original Smooth (Powder)	Possible <i>chametz</i>
Metamucil Original Coarse (Powder)	Recommended
Mineral Oil (pure), Generic (Liquid)	Recommended
Miralax (Powder)	Recommended
Pedia-Lax Stool Softener (Liquid)	Possible <i>chametz</i>
Pedia-Lax (Suppository)	Recommended
Peri-Colase (Tablets)	Recommended
Phillips' Milk of Magnesia (Caplets)	Recommended
Phillips' Milk of Magnesia Fresh Mint (Liquid)	Possible <i>chametz</i>
Phillips' Milk of Magnesia Original (unflavored) (Liquid)	Recommended
Polyethylene Glycol (pure) Generic or Branded versions (Powder)	Recommended
Prunelax Ciruelax (Tablets)	Recommended
Senokot Tablets (Tablets)	Recommended
Senokot-S Tablets (Tablets)	Recommended



## LIPSTICK

### ALMAY

Color + Care Liquid Lip Balm	Recommended
Smart Shade Butter Kiss	Recommended

### BAREMINERALS

Gen Nude Matte Liquid Lipstick	Recommended
Gen Nude Radiant Lipstick	Recommended
Marvelous Moxie Lipgloss	Recommended
Moxie Plumping Lip Gloss	Recommended
Statement Luxe-Shine Lipstick	Recommended
Statement Matte Liquid Lipstick	Recommended

### BOBBI BROWN

Creamy Matte Lip Color	Possible <i>chametz</i>
Creamy Lip Color	Recommended
Lip Color	Recommended
Rich Lip Color	Possible <i>chametz</i>
Sheer Color Lip Gloss	Recommended
Shimmer Lip Gloss	Recommended

### CLINIQUE

Almost Lipstick	Recommended
Chubby Stick Intense Moisturizing Lip Colour Balm	Recommended
Pop Lip Shadow Cushion Matte Lip Powder	Recommended
Sweet Pots Sugar Scrub & Lip Balm	Recommended
Different Lipstick	Recommended
Long Last Glosswear	Recommended
Long Last Lipstick	Not Recommended
Long Last Soft Matte Lipstick	Recommended
Marimekko X Clinique Pop Lip Colour + Primer	Not Recommended
Quickliner For Lips Intense	Recommended

### COLOR ICON

Lipliner Fab Fuchsia	Recommended
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### DIOR

Addict Lip Tattoo	Recommended
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Double Rouge	Recommended	Super Lustrous Lipstick Cream	Recommended
Metalizer	Recommended	Super Lustrous Matte	Recommended
<b>ESTEE LAUDER</b>		Super Lustrous Pearl	Recommended
Pure Color Envy Hi-Luster Light Sculpting Lipstick	Not Recommended	Super Lustrous Shine Lipstick	Recommended
Pure Color Envy Metallic Matte Sculpting Lipstick	Recommended	<b>ULTA3</b>	
Pure Color Love Lipstick	Not Recommended	Lip Glaze Oil – Alluring	Recommended
All Day Lipstick	Recommended	Lip Glaze Oil - Blissful	Recommended
Pure Color Envy	Not Recommended	Lip Glaze Oil - Divine	Recommended
Pure Color Envy Sheer		Liquid Lip Shine	Recommended
Matte Sculpting Lipstick	Not Recommended	Matte Lipstick	Possible <i>chametz</i>
<b>GIORGIO ARMANI</b>		Moisturizing Lipstick	Recommended
Beauty Ecstasy Shine Lipstick	Recommended	<b>URBAN DECAY</b>	
Beauty Rouge Ecstasy Express Moisture	Recommended	1993 (Comfort Matte)	Recommended
<b>L'ORÉAL</b>		714 (Mega Matte)	Recommended
Colour Riche Le Matte Lip Pen	Recommended	Accident (Metallized)	Recommended
Colour Riche Lipcolour	Recommended	Afterdark (Comfort Matte)	Recommended
Colour Riche Matte Lipstick	Recommended	Alpha (Mega Matte)	Recommended
Extraordinaire By Colour Riche	Recommended	Amulet (Metallized)	Recommended
Infallible Le Rouge	Recommended	Anarchy (Cream)	Recommended
Infallible Paints/Lips Matte	Recommended	Ud X Kristen Leanne Vice Liquid Lipstick	Recommended
Infallible Pro-Matte Liquid Lipstick	Recommended	Ud X Kristen Leanne Vice Liquid Lipstick Duo	Recommended
<b>LANCOME</b>		<b>WET AND WILD</b>	
Color Design	Recommended	Cheek & Lip Tint Bundle	Recommended
Color Design Matte Lip Crayon	Recommended	Crystal Clear - Megaslicks Lip Gloss	Recommended
L'absolu Rouge	Recommended	Fantasy Makers Megalast Lip Color Fm - Hazardous Red	Recommended
Rouge In Love	Recommended	Limited Edition Gloss 'Em Up Set Mega Slicks	Recommended
Shine Lover	Recommended	Megalast Lip Color Pink Suga'	Recommended
<b>MAYBELLINE</b>		Megalast Liquid Catsuit Matte Lipstick Fm - Purple Panic	Recommended
Color Sensational Color Elixir Lip Lacquer	Recommended	Perfect Pair Ombré Lip Wand Pretty Pocket Pair	Recommended
Color Sensational Powder Matte Lipstick	Recommended	Perfect Pout Gel Lip Liner Bare To Comment	Recommended
Colorburst Balm Stain Lipstain	Possible <i>chametz</i>	Silk Finish Lipstick A Short Affair	Recommended
Colorstay Overtime Lipcolor Basecoat	Recommended		
Colorstay Overtime Lipcolor Topcoat	Recommended	<b>LOTIONS</b>	
Colorstay Ultimate Suede Lipstick	Recommended	All are recommended	
<b>REVLON</b>		<b>MASCARA</b>	
Lip Balm	Recommended	All are recommended	

## MISCELLANEOUS

Asthma Inhalers, all types (Liquid Vapor)	Recommended
Bayer Low Dose Baby Aspirin (Chewable)	Possible <i>chametz</i>
Castor Oil (pure) (Liquid)	Recommended
Chapstick Classic Original	Recommended
Chapstick Moisturizer	Recommended
Dramamine Chewables	
Orange Flavor (Chewable)	Possible <i>chametz</i>
Ensure, assorted nutritional supplements	see Nutritional Supplements Pages
Femcon Fe (brown and white pills) (chewable tablet)	Possible <i>chametz</i> (dairy)
Fixodent Original (Cream)	Recommended
FlavorX Apple, Grape, Lemon, Raspberry and Watermelon flavors (Liquid)	Possible <i>chametz</i>
Floss, Flavored	Possible <i>chametz</i>
Floss, Unflavored	Recommended
Lip Balm, Assorted	Recommended
Listerine PocketPaks, assorted varieties (Dissolving strip)	Not Recommended
NoDoz Alertness Aid (Pill)	Recommended
Pedialyte Liters and Singles (Liquid)	Recommended
Polident 3 Minute (Tablet)	Possible <i>chametz</i>
Polident Overnight Whitening (Tablet)	Possible <i>chametz</i>
Polygrip Free (Cream)	Recommended
Polygrip Original (Cream)	Recommended
Probiotics – powders, liquids, gels	Possible <i>chametz</i>
Probiotics – tablets/pills	Recommended
Unisom SleepTab (Tablet)	Recommended
Vicks ZzzQuil (Liquid)	Possible <i>chametz</i>
Vivarin (Tablet)	Recommended



## MOUTH PAIN RELIEF

Abreva (Gel)	Recommended
Anbesol Maximum Strength (Liquid)	Possible <i>chametz</i>
Kanka Mouth-pain (Liquid)	Possible <i>chametz</i>
Orajel Maximum Strength Toothache (Gel)	Possible <i>chametz</i>
Orajel Mouth Sores Triple Medicated (Gel)	Recommended

## MOUSSE

see *Hairspray and Mousse*

## MOUTHWASH

Only recommended if known to be *chametz*-free

## NAIL POLISH

All are recommended

## OINTMENTS

All are recommended



## PERFUME

Recommended if free of (denatured) alcohol or if manufactured in the United States

## SHAMPOO

All are recommended

## SHAVING CREAM

Cream	All are recommended
Gels	All are recommended
Liquid	Possible <i>chametz</i>
Lotion	All are recommended

## TOOTHPASTE

Only recommended if known to be *chametz*-free



## VITAMINS

See *Guidelines above*

## WIPES

Recommended if free of (denatured) alcohol or if manufactured in the United States

# Nutritional Supplements, Formula, and Milk-Substitutes Passover 2018

The cRc thanks the OU for researching the following nutritional supplements and infant formulas. These items have been determined to be suitable for someone who is infirm (*choleh she'ain bo sakanah*) and for infants, respectively, when bearing the OU logo.

Most of these products contain *kitnios*, and for some that is the primary ingredient. With the exception of the flavors used, any item which might be *chametz*-based is used in such small proportions that it is *batel b'shishim* (nullified). Where possible, it is preferred to (a) use a substitute which is certified for *Pesach*, and (b) use a liquid supplement instead of a powdered one.



## MEDICAL NUTRITIONAL SUPPLEMENTS

Those items marked with a star (\*), contain oat fiber which is not *chametz*.

Arginaid  
 Arginaid Extra  
 Benecalorie  
 Beneprotein  
 Boost Glucose Control  
 Boost High Protein  
 Boost Nutritional Pudding  
 Boost Plus  
 Diabetishield  
 Enlive  
 Ensure Complete Nutrition Shake  
 Ensure Healthy Mom Shake  
 Ensure High Calcium Shake  
 Ensure High Protein Shake  
 Ensure HN  
 Ensure Homemade Shake  
 Ensure Plus  
 Ensure Plus HN

Ensure Plus Next Generation  
 Ensure Shake  
 Ensure TwoCal  
 Fibersource HN  
 Glucerna 1.0  
 Glucerna 1.2\*  
 Glucerna 1.5\*  
 Jevity 1.0  
 Jevity 1.2\*  
 Jevity 1.5\*  
 Liquid Diabetisource AC  
 Liquid Fibersource HN  
 Liquid Isosource  
 Liquid Isosource HN with Fiber  
 Nepro  
 Nepro Vanilla  
 Nepro with Carb Steady Flavored  
 Novasource Renal Nutren (Product line)  
 Osmolite 1.0, 1.2, 1.5  
 Osmolite HN (unflavored)  
 Perative  
 Promote (however, **Promote with fiber is NOT recommended**)

Pulmocare  
 Resource 2.0  
 Resource Dairy Thick  
 Resource Diabetic  
 Resource Milk Shake Mix  
 Resource Thicken Up  
 Resource Thickened Juice  
 Resource Shake Plus Simply Thick  
 Thick & Easy (Al)  
 Thick-It  
 Vivonex Pediatric  
 Vivonex Plus  
 Vivonex Ten



### PEDIATRIC SUPPLEMENTS

Boost Kid Essentials, 1.0, 1.5  
 Boost Kid Essentials with Fiber  
 D-Vi-Sol  
 Enfamil 5% Glucose Water  
 Fer-In-Sol Drops  
 Poly-Vi-Sol Drops  
 Tri-Vi-Sol Drops  
 Resource Just for Kids with Fiber  
 Pediasure Peptide  
 Pediasure Vanilla Powder  
 Pediasure Shakes

### Pediatric Electrolytes

Bright Beginnings  
 Comforts for Baby  
 Cottontails  
 CVS Pharmacy  
 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



### INFANT FORMULAS

365 Everyday Value  
 Ameribella  
 America's Choice for Baby  
 Babies R US  
 Baby Basics  
 Baby's Choice  
 Baby's Only Organic  
 Bear Essentials  
 Belacta  
 Belacta Premium  
 BelactaSure  
 Berkley & Jensen  
 Bright Beginnings  
 Cottontails  
 CVS  
 Daily Source  
 Discount Drug Mart  
 Earth's Best  
 EleCare  
 EnfaCare  
 EnfaGrow  
 Enfalac  
 Enfamil  
 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  
 Publix  
 Rite Aid - Tugaboos  
 Shopko  
 Similac  
 Similac LeMehadrin 1, 2 & 3  
 Simply Right  
 Stop & Shop  
 Sunrise  
 Supervalu  
 Target  
 Tippy Toes by TopCare  
 Top Care  
 Topco  
 Up & Up  
 Vermont Organics  
 Walgreens  
 Wegmans  
 Well Beginnings  
 Western Family



## BABY FOOD

Gerber carrots and squash are acceptable for Passover, even for adults (*l'chatchilah*).

Gerber green beans and peas are *kitnios*, and are suitable for infants and others who may consume *kitnios*.



## MILK-SUBSTITUTES

### ALMOND MILK ORIGINAL

365 Everyday Value  
 Almond Breeze  
 Almond Breeze Unsweetened  
 Almondsense  
 Essential Everyday  
 FredMeyer  
 Fresh & Easy  
 Friendly Farms  
 Full Circle  
 H-E-B  
 Hy-vee  
 Laura Lynn  
 Market Basket  
 Meijer  
 Natural Directions  
 Nature's Place  
 Price Chopper  
 Roundy's  
 Shop Rite  
 Silk  
 So Delicious Unsweetened  
 Sunnyside Farms  
 Tree of Life  
 Winn-Dixie

### COCONUT MILK ORIGINAL

Coconut Dream

### RICE MILK ORIGINAL

Rice Dream Enriched Unsweetened  
 Harris Teeter  
 RiceSense Enriched

Full Circle  
 Hy-Vee  
 Meijer  
 Nature's Place  
 Shop Rite  
 Market Basket Enriched  
 Price Chopper Enriched  
 Wild Harvest Enriched

Harris Teeter Naturals Organic  
 Harvest Farms  
 Hy-Vee  
 Market Basket, Unsweetened  
 Meijer  
 Natural Directions Organic  
 Nature's Place  
 Nature's Promise Organic  
 O Organics  
 Shop Rite Organic  
 Shop Rite  
 Silk  
 Smart Menu Organic  
 Soy Dream  
 Stop & Shop  
 Western Family Aseptic  
 Winn-Dixie Organic

**SOY MILK ORIGINAL**

365 Everyday Value  
 (Original, Light, and Unsweetened)  
 Best Choice Clearly Organic  
 Fit & Active Organic  
 Fit & Active  
 Fresh & Easy Soysense  
 Giant  
 Green Way



**Give us your two cents** for a chance to win a **\$100 Amex gift card.** Take our online survey to help us make the cRc Pesach guide better!

Visit <https://crc.questionpro.com/> or scan the QR code to access the survey online





# Consumer Pesach FAQ



## FOOD

### Bottled Water

As long as it is not flavored and does not contain vitamins, bottled water that contains minerals is acceptable for *Pesach* without special certification.

### Coatings on Fruits & Vegetables

There are no *kitnios* or *chametz* issues regarding the coatings put on fruits and vegetables. One exception is dried fruit, such as raisins, which may have a *kitnios* coating to keep them from sticking to one another and should only be used with *Pesach* certification.

### Decaffeinated Coffee

There are a number of different methods of removing caffeine from coffee beans, and a common denominator between them is that the beans come in contact with a (hot) liquid which draws the caffeine out of the bean.

The liquid used for decaffeination may be water, a chemical solvent (i.e. ethyl acetate, methylene chloride, carbon dioxide), or a combination of the two, and sometimes water extracts the caffeine from the beans, and then the solvent is used to extract the caffeine from the water before the water is reused. In cases where the chemical solvent has direct contact with the beans, the

beans are often soaked in hot water or steam to soften them before the solvent is applied.

The *Pesach* issues with these processes are that (a) ethyl acetate may be derived from *chametz*, and (b) the water used in the process is sometimes purified (hot) on a carbon bed, which is in turn purified with hot ethyl alcohol, which may be derived from *chametz*. Due to these concerns, decaffeinated coffee is only recommended on *Pesach* if it bears a reliable kosher certification, which guarantees that the decaffeination process has no traces of *chametz* or *kitnios*. [In addition to the issue of decaffeination, instant coffee and flavored coffee, require *hashgachah* for *Pesach*.]

### Eggs

Raw eggs that are still in the shell can be used for *Pesach*, even if they are not specifically certified for *Pesach*. This is true of both white and brown eggs, and also applies to eggs which are pasteurized in-shell. However, if you will be using eggs which are not specifically certified for *Pesach*, we recommend that you buy them before the holiday so as to avoid the small chance that there was *chametz* in the ink used to mark the eggs or as an additive to the water used to wash the eggs. [Such *chametz* would not pose a concern if it was present before *Pesach*.]

In contrast, liquid eggs (refrigerated or frozen) and cooked eggs require special *Pesach* certification because

they may possibly contain sensitive ingredients or have been processed on equipment used for other items.

### Frozen Fruit

Frozen fruit may be used without *hashgachah* if it is not sweetened or cooked. Ascorbic and citric acid, which may be listed in the ingredient panel, can be *chametz* or *kitnios* (or innocuous); therefore we cannot recommend anything uncertified that contains these ingredients. However, since sugar does not pose a *Pesach* concern, fruit sweetened with sugar (without any other ingredients) is acceptable for *Pesach*.

### Gluten-Free Foods

People who are celiac or otherwise choose to avoid gluten will not eat items that contain wheat, rye, spelt, and barley, and at first glance it would seem that anything labeled gluten-free is automatically suitable for *Pesach*. The simplest reasons why this is not accurate are that (a) oats can be gluten-free, yet oats mixed with water is *chametz*, and (b) corn, rice, and beans are all gluten-free but are not eaten by Ashkenazic Jews due to the custom of avoiding *kitnios*.

In addition, in order to qualify as gluten-free, the FDA requires that the product be shown to contain less than 20 ppm of gluten. This may be an appropriate standard for people suffering from celiac but such tests will not show whether the product was produced on hot equipment used for *chametz*/gluten (which was not *kashered*) or whether the gluten-free products had incidental contact with gluten-containing grains during transit or processing. Such issues have been observed by *Mashgichim* overseeing *kashrus* for items claiming to be gluten-free.

However, there is a more fundamental reason why gluten-free products are not necessarily acceptable for *Pesach*: the standards for gluten-free and *chametz*-free are not the same! The term “gluten” is used to refer to specific proteins (gliadin, hordein, and secalin) found in certain grains and any item free of those proteins can be labeled gluten-free. Of course, these grains also have other components such as starch which may be gluten-free but are most definitely *chametz*. Thus, for example, in some countries wheat starch which is converted into glucose, later becomes alcohol, and finally ferments into vinegar, may be labeled “gluten free” yet the prod-

uct is clearly not suitable for *Pesach*. A real-life example of this is Benefiber powder which is made of pure wheat dextrin and is *chametz* but since it is free of wheat protein it is labeled as being gluten-free (see <http://bit.ly/1ckR3ng>). Similarly, Scotch whisky is made of malted barley and is surely *chametz*, yet the Scotch Whisky Association proudly reports that it is acceptable for celiacs (the English spelling of celiac) (see question #90 at <http://bit.ly/HiBrG5>). These examples reflect the fact that the standard for gluten-free is not the same as the halacha’s standard of *chametz*-free.

Accordingly, we recommend that people wishing to purchase food for *Pesach* check that the item is certified as being kosher for *Pesach* and not merely rely on a company’s gluten-free claim.



## MEDICAL

### Chewing a Pill

Many people have a difficult time swallowing pills. For a pill which is generally swallowed (and for which we have no information whether it contains *chametz*), a person may chew the pill instead.

### Coated Pills

Most pills which one swallows are coated with a glaze, wax or shellac which makes the pills easier to swallow, and some of these coatings have some form of simple sugar (e.g. sucrose) mixed in to make it even more pleasant to swallow the pill. None of these ingredients pose a *Pesach* concern. Once in a while a pill is coated with sweeteners which are *Pesach* sensitive (e.g. sorbitol or mannitol) or which contain a flavor; such items would be listed as one of the inactive ingredients, and we would not recommend those for *Pesach*. [This occurs so infrequently, that our general recommendation remains that all pills are permitted.]

An example of this issue is the Advil brand family of tablets. The (inactive) ingredient panel of the standard Advil tablets and caplets shows that they contain pharmaceutical glaze (i.e. shellac) and sucrose, and one who swallows an Advil pill notices that they have a more pleasant/sweet taste than pills coated with a non-sweet-

ened coating. These do not pose a *Pesach* concern. However, the ingredient panel on the “Film-Coated” Advil tablets and caplets indicates that its coating contains mannitol and a flavor, and that variety is therefore not recommended.

## Colonoscopy

The primary solutions used to flush the patient’s colon in preparation for a colonoscopy are polyethylene glycol based (e.g. GoLYTELY, NuLYTELY, MiraLAX). The ingredients used in the unflavored versions of these solutions do not pose any *Pesach* concern and may be consumed on *Pesach*. These solutions are also available pre-flavored or with a “flavor pack” that one adds to the solution, and these are not recommended for *Pesach*.

In recent years, another option has become available – sodium phosphate tablets (e.g. Osmo-Prep, Visicol). As with all other inedible tablets which are swallowed (as opposed to chewed), these tables may be used on *Pesach* regardless of which ingredients they contain.

If someone is unable to drink the unflavored solution, and their doctor recommends that they not use the tablets, they should consult their Rabbi and doctor as to whether they may take the flavored solution and/or reschedule the procedure for before or after *Pesach*.

## Diabetes

At the *Seder* one is required to consume large quantities of carbs, such as wine and *matzah*, which poses a unique challenge for diabetics. An excellent and thorough guide for this has been written by Rabbi Hirsch Meisels of the “Friends with Diabetes” website. The English version of the guide is available at <http://friendswithdiabetes.org/files/pdf/pesachenglish.pdf>, and that website also has other resources for Jewish diabetics. We have not reviewed the medical and *halachic* advice provided by those guides and recommend you discuss the details with your doctor and Rabbi.

## Glucose Tablets

Although there is a small chance that the common ingredients in glucose tablets (dextrose, ascorbic acid, citric acid, and flavors) might well be *chametz*, the likelihood is that they are not, and – in light of the seriousness of con-

trolling one’s diabetes – it is permitted to take them on *Pesach*. If one’s doctor permits one to substitute some other item (such as dried fruit) for glucose tablets, and those items are known to be kosher for *Pesach*, it would be preferable to use that substitute.

## Intravenous

Someone who may be hospitalized on *Pesach* may allow him/herself to be given any intravenous fluid because (a) it is unlikely that they contain *chametz* and (b) even if it did, there is *halachic* rationale to permit any incapacitated person to use it.



## KASHERING

### Barbeque Grill

The grates of a barbeque grill must be *kashered* with *libun gamur*, which is not recommended for the average consumer. If a person purchases separate grates for *Pesach*, the rest of the grill can be *kashered* with *libun kal*, which can be accomplished relatively easily, as follows:

If the grill comes with a cover, light the grill with coals or gas, close the cover, and allow it to burn on its highest setting (or filled with a considerable amount of coal) for an hour. If the grill does not have a cover, follow the same procedure, but make sure that all surfaces of the grill are covered with coals. As with all items being *kashered*, it is crucial that the grill be cleaned thoroughly of all food residue, which is often a particular difficulty in a barbeque grill. In fact, if the grill has too many holes, cracks, and crevices where food may get trapped, one should refrain from *kashering* the grill at all.

## Braces

In order to remove *chametz* from braces, we have been told by orthodontists that [for those people who do not have a water-flosser (e.g. Waterpik)] the best way to clean braces is to use a “proxal brush” which has a narrow bristled end that fits between the different wires and brackets. It is an inexpensive and effective tool for removing all residue from braces and other dental appliances.



## Dishwasher

The first step in *kashering* any item is to remove all residual *chametz*. With this in mind, *Rema* 451:18 rules that any utensil which has small cracks and crevices where food might get trapped should not be *kashered* for *Pesach* because of the difficulty in getting the utensil perfectly clean. Our Guide presents the position of our *Posek*, Rav Schwartz who holds that the racks, silverware holder, and drain/filter areas of a dishwasher are classic examples of *Rema's* ruling; since there is a concern that food might be left in these areas, a dishwasher cannot be *kashered* for *Pesach*. Others hold that *Rema's* ruling is limited to strainers and other items that (a) have smaller and many more holes and (b) come in direct contact with *Pesach* food.

## Granite

It is well established that stone can be *kashered* (see *Shulchan Aruch* 451:8), and one would therefore imagine that all Rabbis would agree that granite can be *kashered*. However, granite is commonly sealed with a synthetic coating so as to prevent staining, and there is a difference of opinion as to whether that coating can be *kashered*. Some Rabbis follow the opinion that synthetic materials cannot be *kashered* and therefore rule that sealed granite cannot be *kashered*. [A subset of this group is that some Rabbis follow this strict opinion for *Pesach* but not when *kashering* from non-kosher to kosher.] The cRc and most other *hashgochos* accept the lenient opinion that synthetics may be *koshered*, and, therefore, our *Pesach* Guide provides directions for how granite and other sealed stone surfaces can be *kashered*.

For more on the question of whether synthetics can be *kashered*, you may want to see *Iggeros Moshe* OC 2:92 & 3:58, *Tzitz Eliezer* 4:6:c, and *Minchas Yitzchok* 3:67.

## Kedairah Blech

A kedairah blech can be *kashered* with *hag'alah*.<sup>1</sup> The *kedairah blech*, a.k.a. the “un-blech”, has two parts, a pan and a cover. The first step is to clean the pan and the cover thoroughly, and not use them for 24 hours. The pan should then be *kashered* by filling it with water and bringing that water to a rolling boil. The top<sup>2</sup> of the cover (i.e. the side which comes in contact with the pots) must be submerged into boiling water. One possible way

to do this would be by placing the cover upside down in the pan as it is filled with water, which is brought to a rolling boil (as described above).

## Steamers/Iron for Kashering

The general rule (as per *Iggeros Moshe* YD 1:60) is that one must *kasher* with water which is in liquid form, and cannot *kasher* with steam. Accordingly, a steamer can only be used for *kashering* if two conditions are met: first, the steam must condense to the point that the whole area being *kashered* is covered with water, and secondly, that water must be at approximately the boiling point (212 F). Most steamers sold for cleaning purposes do not meet these criteria and cannot be used for *kashering*.

One cannot *kasher* a counter with an iron without any water present. [The exact details as to why are beyond the scope of this forum.] Theoretically, hot water could be put onto the counter and then the iron could be used to bring that water to a boil, but it would be too difficult to know if every spot came into contact with boiling water (or if, instead, the water only hit certain spots), so we would not recommend it.

## Urn

Rav Schwartz ruled that if it is the type of urn which is not brought to the table, is never used for anything but heating hot water, and is not washed with *chametz* items, it may be used for *Pesach* without *kashering*. If it is small enough to be brought to the table, is used to heat other beverages, you ever warm *challah* or other food on top of it for *Shabbos*, or you clean it with vinegar (to remove calcium buildup) or with the *chametz* dishes, then it should not be used for *Pesach* without *kashering*. ▲

## FOOTNOTES

- 1 Although people may put dry *chametz* foods (e.g. *challah*) directly onto the *kedairah blech*, the *blech's* pan is filled with water and therefore *libun gamur* is not required.
- 2 This is because the *hag'alah* water must come in contact with the side of the utensil which had contact with the *chametz* (see *Shulchan Aruch* 451:1-2).

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# Passover Foods for Your Pets

On Passover, a Jewish person may not eat, own, or derive benefit from *chametz* which is fit for human or canine consumption, and owning *chametz* pet food to feed to an animal (even if the animal belongs to someone else or is ownerless) is a violation of the latter two of those restrictions. Although there are certain leniencies for foods that are not fit for human consumption, most modern day pet food would not be in that category. The food may be raw, or not prepared in a way that most people would entertain eating, but that does not put it in the *halachic* category of *nifsal m'achilas adam* – not fit for human consumption.

While *Ashkenazic* Jews have a custom to not eat *kitnios*, they may own and derive benefit from them. To aid pet owners, the cRc “certifies” certain varieties of pet food for *Passover*, which means that we visit the factory to determine which formulas are *chametz*-free, relieving the consumer of that responsibility. However, if no certified (or recommended) pet food is available, the consumer would have to carefully read the ingredient panel to determine whether a specific product contains any *chametz* (and many, in fact, do).

A complete list of possible pet food ingredients is beyond the scope of this guide; however the following are a few pointers when reading the ingredient panel. If an ingredient does not appear in the following guidelines, it may still be *chametz* or *chametz*-sensitive.

1. In addition to checking for the five *chametz* grains – wheat, barley, rye, oats, and spelt – also look for brewer’s yeast (a common flavoring agent, which is *chametz*), malt (a barley-based sweetener), pasta, xanthan gum (a thickener which may be fermented from *chametz*), and other generic terms which may refer to a *chametz* ingredient (e.g. flour, gluten, middlings, starch, et al).
2. Many varieties of animal feed contain a multitude of vitamins, minerals, and amino acids, some of which may well be *chametz*, and there is no realistic way for

a consumer to determine which of them are problematic. However, the good news is that vitamins comprise such a small percentage of the animal food that they are *batel*. Therefore, it is generally accepted that if the animal food was created before *Passover*, it may be used on *Passover*.

3. Some common ingredients used in pet food which do not pose a *Passover* concern are:
  - a. Animal, poultry and fish products.
  - b. Vegetables, such as alfalfa, asparagus, beets, and carrots.
  - c. Assorted *kitnios* foods, such as buckwheat, corn products, lentils, millet, peas, rice, peanuts, sunflower seeds, and soy products.
  - d. Other items, such as barley grass, BHA, BHT, carageenan, cellulose, colors, eggs, gums (other than xanthan gum), kelp, lactose, linseed, milk products, molasses, oils, psyllium, and whey.

By no means do these pointers cover all of the ingredients used in pet food, and we suggest that you contact a *kashrus* professional if you are unsure about any of the other ingredients in a given pet food.

The following is a list of pet foods approved for Passover 2018. Make sure to check all labels. A product listing both meat and dairy ingredients may not be used any time during the year. Feed available at zoos is often *chametz*

and should not be purchased or fed to the animals on Passover. After Passover, pet food with *chametz* may be purchased only from stores which are non-Jewish owned (e.g. PetSmart, Petco) or Jewish owned and have sold their *chametz*.

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



For cats and dogs, one may feed his pet any of the following items when bearing cRc:



### CATS:

Evanger's: Beef Tips with Gravy; Chicken Dinner for Cats; Freeze-Dried Beef Liver; Freeze-Dried Beef Tripe; Freeze-Dried Wild Salmon; Organic Braised Chicken Dinner for Cats; Organic Turkey and Butternut Squash for Cats; Slow Cooked Beef Stew for Cats – Grain Free; Slow Cooked Chicken Stew for Cats – Grain Free; Slow Cooked Turkey Stew for Cats – Grain Free; Wild Salmon.

There may be varieties of other name brand pet foods, such as Prescription Diet and Science Diet, which may be *chametz*-free. Consumers are urged to check all labels for *chametz* and/or *chametz*-sensitive ingredients as listed in the introductory paragraph above.



### DOGS:

Evanger's: 100% Beef; 100% Buffalo; 100% Chicken; 100% Duck; 100% Organic Chicken; 100% Organic Turkey with Potatoes and Carrots; 100% Pheasant; 100% Sweet Potato; All Natural Beef Liver Chunks; Beef, Chicken, & Liver; Beef Chunks Dinner in Gravy; Beef Dinner; Beef with Chicken; Braised Beef Chunks with Gravy; Catch of the Day; Chicken Chunks Dinner in Gravy; Cooked Chicken: Duck and Sweet Potatoes Dinner; Freeze-Dried Beef Liver; Freeze-Dried Beef Tripe; Freeze-Dried Wild Salmon; Hunk of Beef; Lamb and Rice Dinner; Lamb Chunks Dinner in Gravy; Senior Dinner; Turkey Chunks Dinner in Gravy; Whole Chicken Thighs; Wild Salmon.

There may be varieties of other name brand pet foods, such as Prescription Diet and Science Diet, which may be *chametz*-free. Consumers are urged to check all labels for *chametz* and/or *chametz*-sensitive ingredients as listed in the introductory paragraph above.



### FISH:

Fish food, including pyramid feeders, and vacation blocks often have *chametz*. Goldfish and tropical fish can be given tubular worms, frozen brine shrimp, and freeze-dried worms (if they do not contain fillers).



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

- Millet, sorghum, wild bird food (check for *chametz* ingredients) 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 eat pure alfalfa pellets – crush before feeding.
- Can supplement with sliced grapes, cottage cheese, rice cakes (birds like these), small pieces of lean meat, *matza*, berries, eggs, canned baby fruits. All large food should be shredded before serving. These items should be given sparingly.
- For minerals, can have oyster shells (calcium) or mineral block such as Kaytee Tropical Fruit Mineral Block Treat.
- The greater the variety, the better.



### HAMSTERS, GUINEA PIGS, GERBILS & RABBITS:

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



### LIZARDS:

- Be aware that mealworms, which as living creatures are not *chametz*, are commonly sold in a bed of wheat flakes or oatmeal, which is *chametz* and, therefore, may not be owned or used on Passover.
- Live crickets are permissible. Whole insects (live or dead) with no additives or other ingredients are permissible. ▲

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## Chametz after Pesach

After all of the *Pesach* dishes have been put away, we still have one *halacha* relating to *Pesach* which remains; it is known as *chametz she'avar alav haPesach* (literally: *chametz* which passed through *Pesach*).

### GENERAL RULES

The Torah forbids Jews from owning *chametz* on *Pesach*, and in order to discourage people from violating that prohibition, *Chazal* legislated that any *chametz* owned by a Jew on *Pesach* is forbidden forever to all Jews.<sup>1</sup> Not only may one not eat such *chametz*, known as *chametz she'avar alav haPesach*, but one may not even derive any pleasure/benefit from the *chametz*.

The prohibition of *chametz she'avar alav haPesach* is Rabbinic in nature, and therefore some *Acharonim* are of the opinion that if one is unsure as to whether a specific item is or is not forbidden, one may be lenient. Others argue that in cases of doubt one may not eat the food but may have benefit/pleasure from it. *Mishnah Berurah* 449:5 cites both opinions without offering a definitive ruling, but it is noteworthy that *Iggeros Moshe*<sup>2</sup> is lenient.

As with most prohibitions, it is generally accepted that if some *chametz she'avar alav haPesach* was mixed into other food, the entire mixture is forbidden, unless the *chametz* comprises less than 1/60 of the mixture (i.e. *batel b'shishim*)<sup>3</sup>. For this reason, if a Jew owned *chametz* flour over *Pesach* and used that flour in a soup, the entire soup would be forbidden.

### WHICH FOODS ARE INCLUDED

Only *chametz* foods are forbidden after *Pesach* as *chametz she'avar alav haPesach*, but *kitnios* (e.g. rice, beans, corn), and other foods forbidden based on *minhag*, are not *chametz*. Therefore, a Jew may own them on *Pesach*, and they remain permitted after *Pesach*, regardless of who owned them.

Some foods are obviously *chametz*, e.g. bread, pasta, cookies, crackers, and pretzels, and are clearly included in the *halacha* of *chametz she'avar alav haPesach*. Other *chametz*-containing foods include breakfast cereals, most varieties of soy sauce, beer, whisky, and even flour (see *Mishnah Berurah* 453:24) and oatmeal.<sup>4</sup>

On the other hand, plain barley kernels and most vinegars (other than malt vinegar), do not pose a concern of *chametz* after *Pesach*.

### JEWISH STOREKEEPERS

The prohibition of *chametz she'avar alav haPesach* is limited to *chametz* owned by a Jew on *Pesach*, but *chametz* owned by a non-Jew is permitted. To this end, most conscientious Jews sell all of their remaining *chametz*



to a non-Jew just before *Pesach* (*mechiras chametz*) and repurchase it after *Yom Tov*. Therefore, as a rule, observant Jews rarely have any of their own *chametz* which is *chametz she'avar alav haPesach*, and they only deal with these *halachos* as relates to food purchased in stores after *Pesach*.

If the storekeeper sold his *chametz*, then the *chametz* is permitted after *Pesach*, since technically it did not belong to the storekeeper. But if he did not do this, or if he purchased new *chametz* on *Pesach* (which is obviously not included in the pre-*Pesach* sale), that *chametz* is forbidden.

If one is unsure about purchasing *chametz* in a specific store after *Pesach*, a local Rabbi should be consulted to clarify the status.

## JEWISH MANUFACTURERS AND DISTRIBUTORS

The status of Jewish-owned food manufacturers and distributors is somewhat more complicated than that of a storekeeper. If the storekeeper completes a *mechiras chametz*, at least the *chametz* which he owned from before *Pesach*, is permitted after *Pesach*. However, if a manufacturer or distributor continues to sell *chametz* from his stock to a supermarket on *Pesach*, that *chametz* is forbidden, which means that the *chametz* being sold in the supermarket is *chametz she'avar alav haPesach*.

As relates to the food manufacturer, the onus of guaranteeing that the food is not *chametz she'avar alav haPesach* generally falls upon the Rabbis who certify the food as kosher, and there are different opinions as to how to deal with this. The most straightforward approach is to require that on *Pesach* all Jewish-owned companies not purchase, produce, or distribute anything that contains any potentially *chametz* ingredients.

There are those who take a more lenient approach. They allow the Jewish owners of the company to sell the entire company – not just its *chametz* – to a non-Jew, using a modified *mechiras chametz*, and consider the Jewish “owners” to be mere employees who help the new owner manage his company for *Pesach*. In this manner, the *hashgachah* considers the company no longer “Jewish-owned,” and imposes no restrictions as to what they can do on *Pesach*.

Others disagree with this latter approach for two rea-

sons. First, they claim that the sale of an entire company to an unknown buyer who has never even seen it, has no idea of what he is buying, does not have the means to follow through on the purchase, and is never given a fair accounting of the profits he “earned” during his week-long ownership, is such an obvious sham as to invalidate the entire transaction. Secondly, there are serious *halachic* questions as to whether *chametz* purchased during the week of *Pesach* belongs to the “buyer” (i.e. the Jew) or the company’s “owner” (i.e. the non-Jew); these questions are beyond the scope of this article.

As with all matters of *halacha*, consumers should consult with their Rabbi as to which of these methods they deem acceptable, and for information as to which *hashgochos* follow which standard.

The aforementioned issue is even more complicated when considering a food distributor which is owned by a Jewish person. There is no certification body to consider how best to avoid *chametz she'avar alav haPesach*, and it is close to impossible for consumers to know which products were in his warehouse (and are therefore forbidden) during *Pesach*.

Due to the seriousness of the situation, some Rabbis have suggested creative ways to allow the distributor to perform a *mechiras chametz* which will even cover the *chametz* the distributor purchases and sells on *Pesach*. However, it is far from clear that these suggestions are *halachically* valid, or that they are even implemented at all distributors. Accordingly, consumers are advised to seek guidance from their local Rabbi as to how they act regarding this issue. ▲

## FOOTNOTES

- 1 *Shulchan Aruch* 448:3.
- 2 *Iggeros Moshe* OC 4:96.
- 3 See *Shulchan Aruch* 447:11 and *Mishnah Berurah* 447:105.
- 4 See the end of *Mishnah Berurah* 454:13.

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# Sefirat Ha'Omer Calendar 2018

Sefira is the counting of seven complete weeks from the second evening of Pesach until Shavuot. The count, which takes place after nightfall for the following day, is preceded by the blessing only if done in the evening and no days have been missed in the count.

## ברוך אתה ד' אלקנו מלך העולם אשר קדשנו במצותיו וצונו על ספירת העומר

היום יום אחד לעומר	<input type="checkbox"/>	Saturday evening, March 31
היום שני ימים לעומר	<input type="checkbox"/>	Sunday evening, April 1
היום שלשה ימים לעומר	<input type="checkbox"/>	Monday evening, April 2
היום ארבעה ימים לעומר	<input type="checkbox"/>	Tuesday evening, April 3
היום חמשה ימים לעומר	<input type="checkbox"/>	Wednesday evening, April 4
היום ששה ימים לעומר	<input type="checkbox"/>	Thursday evening, April 5
היום שבעה ימים שהם שבוע אחד לעומר	<input type="checkbox"/>	Friday evening, April 6
היום שמונה ימים שהם שבוע אחד ויום אחד לעומר	<input type="checkbox"/>	Saturday evening, April 7
היום תשעה ימים שהם שבוע אחד ושני ימים לעומר	<input type="checkbox"/>	Sunday evening, April 8
היום עשרה ימים שהם שבוע אחד ושלשה ימים לעומר	<input type="checkbox"/>	Monday evening, April 9
היום אחד עשר יום שהם שבוע אחד וארבעה ימים לעומר	<input type="checkbox"/>	Tuesday evening, April 10
היום שנים עשר יום שהם שבוע אחד וחמשה ימים לעומר	<input type="checkbox"/>	Wednesday evening, April 11
היום שלשה עשר יום שהם שבוע אחד וששה ימים לעומר	<input type="checkbox"/>	Thursday evening, April 12
היום ארבעה עשר יום שהם שני שבועות לעומר	<input type="checkbox"/>	Friday evening, April 13
היום חמשה עשר יום שהם שני שבועות ויום אחד לעומר	<input type="checkbox"/>	Saturday evening, April 14
היום ששה עשר יום שהם שני שבועות ושני ימים לעומר	<input type="checkbox"/>	Sunday evening, April 15
היום שבעה עשר יום שהם שני שבועות ושלשה ימים לעומר	<input type="checkbox"/>	Monday evening, April 16
היום שמונה עשר יום שהם שני שבועות וארבעה ימים לעומר	<input type="checkbox"/>	Tuesday evening, April 17
היום תשעה עשר יום שהם שני שבועות וחמשה ימים לעומר	<input type="checkbox"/>	Wednesday evening, April 18
היום עשרים יום שהם שני שבועות וששה ימים לעומר	<input type="checkbox"/>	Thursday evening, April 19
היום אחד ועשרים יום שהם שלשה שבועות לעומר	<input type="checkbox"/>	Friday evening, April 20
היום שנים ועשרים יום שהם שלשה שבועות ויום אחד לעומר	<input type="checkbox"/>	Saturday evening, April 21
היום שלשה ועשרים יום שהם שלשה שבועות ושני ימים לעומר	<input type="checkbox"/>	Sunday evening, April 22
היום ארבעה ועשרים יום שהם שלשה שבועות ושלשה ימים לעומר	<input type="checkbox"/>	Monday evening, April 23
היום חמשה ועשרים יום שהם שלשה שבועות וארבעה ימים לעומר	<input type="checkbox"/>	Tuesday evening, April 24
היום ששה ועשרים יום שהם שלשה שבועות וחמשה ימים לעומר	<input type="checkbox"/>	Wednesday evening, April 25
היום שבעה ועשרים יום שהם שלשה שבועות וששה ימים לעומר	<input type="checkbox"/>	Thursday evening, April 26
היום שמונה ועשרים יום שהם ארבעה שבועות לעומר	<input type="checkbox"/>	Friday evening, April 27
היום תשעה ועשרים יום שהם ארבעה שבועות ויום אחד לעומר	<input type="checkbox"/>	Saturday evening, April 28
היום שלשים יום שהם ארבעה שבועות ושני ימים לעומר	<input type="checkbox"/>	Sunday evening, April 29
היום אחד ושלשים יום שהם ארבעה שבועות ושלשה ימים לעומר	<input type="checkbox"/>	Monday evening, April 30
היום שנים ושלשים יום שהם ארבעה שבועות וארבעה ימים לעומר	<input type="checkbox"/>	Tuesday evening, May 1
היום שלשה ושלשים יום שהם ארבעה שבועות וחמשה ימים לעומר	<input type="checkbox"/>	Wednesday evening, May 2
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היום ששה וארבעים יום שהם חמשה שבועות וארבעה ימים לעומר	<input type="checkbox"/>	Tuesday evening, May 15
היום שבעה וארבעים יום שהם חמשה שבועות וחמשה ימים לעומר	<input type="checkbox"/>	Wednesday evening, May 16
היום שמונה וארבעים יום שהם חמשה שבועות וששה ימים לעומר	<input type="checkbox"/>	Thursday evening, May 17
היום תשעה וארבעים יום שהם חמשה שבועות לעומר	<input type="checkbox"/>	Friday evening, May 18

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## Music During Sefira

The Tur (*Orach Chaim* 493) writes that one should not get married between *Pesach* and *Shavuos*. The reason for this custom is based on the Talmud (*Yevamos* 62b) that tells us that in the days between *Pesach* and *Shavuos*, 24,000 students of Rabbi Akiva passed away as a consequence of them failing to be respectful of one another. To commemorate this tragic event, we refrain from getting married at this time, so as not to increase our happiness. Many people also have a custom to avoid listening to music during *sefira*. Notably there is no mention of this *minhag* in the *Shulchan Aruch*.

Let us explore the background for this *minhag*.

The Mishnah (*Sotah* 48a) tells us that when the *Sanhedrin* (Rabbinic Assembly) became obsolete, a ban was imposed on the music in the “*Bais Hamishtaos*” (wine houses).<sup>1</sup> As explained by the Rambam (*Hilchos Taanios* 5:14), the ban on music is a sign of mourning over the destruction of the *Bais Hamikdash* (Holy Temple).<sup>2</sup>

The *Shulchan Aruch* (*Orach Chaim* 560:3) writes that listening to singing, even without music, is forbidden if it is being enjoyed while drinking wine. However, playing musical instruments is forbidden, even if not accompanied with wine drinking. The Rema argues that the prohibition is primarily while drinking wine, but he agrees that if one is listening to music all day, it is considered excessive and it is prohibited even without wine. A third

opinion, not cited in the *Shulchan Aruch*, is the opinion of the Rambam (*Teshuva* 224) who writes that all music is forbidden and there is no differentiation between vocals and instruments, and wine is not a factor. Nevertheless, even according to the most lenient position, one should not drink wine while listening to a live band.<sup>3</sup>

Rav Moshe Feinstein (IGR”M O.C. 1:166) held that one should optimally be stringent in keeping with the opinion of the Rambam and not listen to any music at all, as a sign of mourning over the destruction of the *Bais Hamikdash*. Rav Feinstein goes on to say that at the very least, when it comes to the days of *sefiras ha’omer* (and the 3 weeks) one should avoid listening to music. This seems to be a source for our custom of not listening to music during the *sefira* (IGR”M Y.D. 2:137).

However, there may be another source for our custom. The Magen Avraham (O.C. *Siman* 493:1) says that during *sefira* there is a prohibition to dance. The *Aruch Hashulchan* says that if dancing is prohibited, then surely playing a musical instrument is prohibited (see *Minchas Yitzchak* 1:111). However, not all *Poskim* are convinced of this argument and they rule that music would not necessarily be forbidden based on the prohibition to dance. Accordingly, they say that essentially it is just a *minhag* that developed over time.<sup>4</sup>

## GUIDELINES

Let us now discuss the guidelines for this *minhag*. There is a dispute in the *Poskim* whether recorded music has the same status as live music (see *Piskei Teshuvos* 493:4). Most of the *Poskim* are of the opinion that there is no difference, and both are prohibited. This appears to be the *minhag* during *sefira*.<sup>5</sup>

If one prefers listening to music while doing work or exercising in order to stay energized or awake, there is definitely room for leniency because the intention is not for *simcha* (joy).<sup>6</sup> This would also apply to one who is listening to music while driving in order to remain awake. Additionally, playing music in the car to calm down a child would also be permitted.

An argument can be made that if the source for not listening to music is based on the prohibition of dancing, then slower, more meaningful songs which will not lead to dancing should be allowed (*Halichos Shlomo* Vol. 2, 11:14). Although songs of *regesh* (emotion) may not be included in the *minhag*, having a *kumzits* (a gathering of people singing together) is not appropriate, because singing together tends to be joyful (*Kovetz Halachos*, page 102).

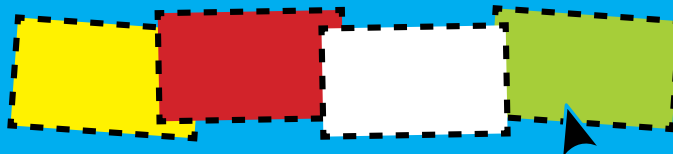
Rav Feinstein (IGR”M O.C 1:166) writes that one may listen to a recorded voice (a song with just vocals and no instruments) during *sefira* but not recorded instruments. Some *Poskim* (*Shevet Halevi* 8:127) rule that even a recorded voice has the status of music, but others say that it depends on the type of song (*Yechaveh Daas* 6:32, *Piskei Teshuvos* 493).

In conclusion, the *Meiri*, in his *Introduction to Masechta Berachos*, writes that sometimes, in our desire to follow *halacha*, we get caught up in the details and we lose sight of what is really important. Let us remember that during these days of *sefira*, we need to minimize our happiness as a sign of mourning over the loss of the 24,000 students of Rabbi Akiva. It would behoove us to take a moment (as we turn off the CD in our car) to remember what the message of this *minhag* is really all about. ▲

## FOOTNOTES

- 1 See Rashi (ad loc.) who says that this ban on music only applies in a *Bais Hamishtaos*. Tosfos, however, adds that the prohibition would include one who is having excessive enjoyment from music, e.g. he wakes up and goes to sleep listening to music.
- 2 The Yerushalmi on the *Mishnah* in *Sotah* gives an alternative explanation, i.e. the ban was due to the fact that we no longer had the *Sanhedrin* to regulate the content of the songs.
- 3 Some exceptions include weddings and other *seudas mitzvah*.
- 4 *Ashrei Ha'ish* 65:20. See also IGR”M Y.D. 2:137 as well as *Shailos U'tshuvos Shoalin V'darshin* 4:37.
- 5 It seems that regarding the prohibition of listening to music while drinking wine, the practice is to be lenient and view recorded music as different (see *Yechaveh Daas* 6:34). Perhaps this is due to other considerations: 1) We are so accustomed to recorded music that it does not bring us joy, 2) recorded music was not part of the original *takana* (*Chelkas Yaakov* O.C. 64), and 3) we are generally in low spirits, and it would be beneficial for us to listen to music that uplifts the soul (*Maharshag* 2:125).
- 6 *Kovetz Halachos*, page 109. See *Gemara* in *Sotah* 48a which says that the workers who pull in boats can listen to music, because the music is only being used to speed up their work.

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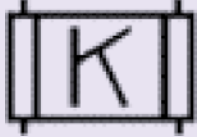








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# Recommended Kosher Symbols

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Note: There are three areas of kashrus that require extra diligence and research even when bearing a recommended kosher symbol. These three areas are: meat, Passover hotels, and cruises.

			
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Kof-K, <i>Teaneck, NJ</i>	Star-K, <i>Baltimore, MD</i>	Atlanta Kashrus Commission, <i>Atlanta, GA</i>	Vaad HaRabbonim of New England, <i>Boston, MA</i>
			
Kashrus Council of Canada, <i>Toronto, Ontario</i>	Rabbinical Council of British Columbia, <i>Vancouver, British Columbia</i>	Rabbinical Council of California, <i>Los Angeles, CA</i>	Scroll-K, <i>Denver, CO</i>
			
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Vaad HaRabanim of Greater Seattle, <i>Seattle, WA</i>	Council of Orthodox Rabbis of Greater Detroit, <i>Detroit, MI</i>	Kosher Supervisors of Wisconsin, <i>Milwaukee, WI</i>	Rabbi Zevulun Charlop, <i>Bronx, NY</i>



## A Blue Ribbon for the cRc

Something exciting is always happening at the cRc, as we continue to reach out to and hear from consumers and *vaadim* (kosher certification agencies) around the globe. Our app and website are used throughout the world and all hours of the day and night. We get calls from consumers down the block and in cities across the country and from agencies and consumers in communities near and far. In addition, from our home in Chicago, “the cRc has traditionally supported many smaller *vaadim* by advising their leadership how to better run proper *kashrus* agencies,” said Rabbi Sholem Fishbane, cRc Kashruth Administrator. “*Vaadim* have expressed great admiration for the help we offer in a non-competitive way.”

It was understandable, therefore, that as Rabbi Baruch M. Clein, head of Blue Ribbon Kosher (BRK), began to plan his retirement, he approached the cRc and proposed that we might acquire his agency and to continue to provide kosher supervision for the companies under their certification. Rabbi Yechezkel Greenberg, then head of the Rabbinical Board of Minnesota Kosher, also reached out to us for help in “cementing the cRc involvement in the community,” explained Rabbi Fishbane, by having the cRc take over Minnesota Kosher (MK) as well. Minnesota Kosher concentrates primarily on local establishments, while Blue Ribbon companies can be found in Minnesota, North Dakota, Texas, Pennsylvania, and even as far as Thailand.

Last year, cRc rabbinical coordinators visited many com-

panies certified by Blue Ribbon Kosher to assess what would be involved in assuming responsibility for this supervision, and arrangements were completed by March 2017. The cRc’s purchase of Minnesota Kosher was finalized in July. “When the *kashrus* agencies in Minnesota recognized the need to give over the reins to an established *hashgacha*, it was only natural for them to contact the cRc,” added Rabbi Fishbane. “This is testament to the culture of cRc and how we interact with others to work toward the betterment of *kashrus* overall.”

The companies whose products have been certified by BRK are enthusiastic about the purchase, according to Rabbi Moshe Moscovitz, cRc Senior Rabbinical Coordinator. Through BRK the cRc broadens the type of products the cRc certifies, and for the agencies and their companies, cRc certification affords global recognition and provides advanced computer systems for data entry and publicity, as well.

Rabbi Fishbane recruited Rabbi Eli Markowitz, whose wife is originally from Minneapolis, as the cRc’s local representative in Minnesota to oversee *kashrus* for many of the companies and plants formerly under Blue Ribbon Kosher and Minnesota Kosher. Rabbi Markowitz attended Yeshiva Torah Vodaath in New York and received *semicha* from Rabbi Yisroel Belsky zt”l. He is also a *talmid* of Rabbi Yisroel Reisman shlit”a. Both Rabbi Belsky and then Rabbi Reisman influenced Rabbi Markowitz to enter the *kashrus* field. Often Rabbi Markowitz and those

in his *shiur* accompanied Rabbi Belsky zt”l on visits to the Orthodox Union. “Rabbi Reisman showed me the way to take *halachos* and make them practical for *kashrus sheilos*,” said Rabbi Markowitz. “I regularly consult with him.” We are also fortunate to have the guidance of Rabbi Shimon Perez, who previously led *hashgacha* for Minnesota Kosher and helped Rabbi Clein with BRK.

Rabbinical coordinators of the cRc travel to Minneapolis to work with and mentor Rabbi Markowitz and ensure cRc policy is adopted by the new accounts. “The companies are impressed with the cRc’s level of professional-

ism and the scope of what they are able to do,” said Rabbi Markowitz. Rabbi Markowitz, himself, is impressed by how much time and effort the cRc office and rabbinical coordinators put into every visit and company. “Seeing their dedication is motivating,” he said.

As we welcome Blue Ribbon Kosher and Minnesota Kosher to the cRc family, we look forward to continuing to offer superior customer service and exemplary support for individuals and agencies in Chicago, the Midwest, and everywhere in the world where kosher consumers are found. ▲

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# A Selection of the *Halachot* of *Birkat HaIllanot*

The source of this unique blessing is the following passage in *Birachot* (43b): Rav Yehuda said that one who goes out during the days of Nissan and sees trees that are blossoming should recite the following blessing: “Blessed is He who did not withhold anything from this world, and who created good creations and good trees to allow man to benefit from them.”

## INTRODUCTION

The blessing was instituted because the blossoming of trees only comes from time to time, and with the blossoming of wilted trees, a person witnesses H-shem perform an act of renewal<sup>1</sup>.

*Birkat HaIllanot* (literally “blessing of the trees”) is amongst the many blessings recited upon sighting certain events. Yet, due to the great importance of this blessing in the Kabbalistic perspective<sup>2</sup>, it has received enhanced significance<sup>3</sup>. In times past, the general populace was unmindful of this blessing<sup>4</sup>, although scholars were scrupulously careful to fulfill it<sup>5</sup>.

## WHEN?

**The month:** The *Gemara* appears to tie the reciting of this blessing to the month of Nissan. In fact, some *Poskim*<sup>6</sup> hold that the blessing should be recited only

during the month of Nissan (this year March 17 – April 15). Indeed, many<sup>7</sup> are particular to recite the blessing on *Rosh Chodesh* Nissan. However, many<sup>8</sup> argue that the *Gemara* discusses the common state of affairs, but the blessing may be recited even after Nissan.

One may recite the blessing in Adar (this year February 16 – March 16) if the blossoms appear then<sup>9</sup>. However, others<sup>10</sup> hold that if the blossoms will remain until Nissan, then one should wait until Nissan to recite the blessing in order to fulfill the *mitzvah* according to all authorities.

In countries (such as Australia) and climates where trees blossom in other periods of the year, the blessing should be recited whenever the trees blossom, even though it is not Nissan<sup>11</sup>.

**Time of Day:** *Birkat HaIllanot* may be recited at night as long as the person is able to clearly see the blossoms on the trees<sup>12</sup>.

## WHO IS OBLIGATED?

**Who says the *bracha*:** Women may recite this blessing<sup>13</sup>. Some *Poskim*<sup>14</sup> (decisors) indicate that women need not exert themselves to recite this blessing but rather should recite it if the opportunity presents itself. However, others<sup>15</sup> do not distinguish between men and women.

Modesty should be maintained if they elect to recite the blessing along with men.

**How many people:** The blessing may be recited when one is alone<sup>16</sup>. However, many authorities<sup>17</sup> indicate that preferably the blessing should be recited with a *Minyan*.

## WHICH TREES?

**Type of Tree:** This blessing needs to be recited on the blossoms of fruit trees<sup>18</sup>. However, if a person mistakenly recited the blessing on non-fruit bearing trees, he should not repeat the blessing upon seeing blossoming fruit trees<sup>19</sup>.

**Number of trees:** Some authorities<sup>20</sup> opine that the blessing must be said upon a minimum of two trees. However, many *Poskim*<sup>21</sup> hold that while it is preferable to recite the blessing upon seeing a minimum of two trees, it is permissible to do so even when seeing just one tree.

**Location of the trees:** The language of the *Gemara* and particularly the *Rambam*<sup>22</sup> that speaks of “going out” and not simply “seeing” prompted some *Poskim*<sup>23</sup> to state that one should recite the blessing upon trees in orchards or fields outside the city. However, most authorities<sup>24</sup> do not accept this as a requirement, but rather as an enhancement of the *halacha*. ▲

*This article is excerpted from an extended version which will be available in the near future.*

## FOOTNOTES

1. הרא"ה והריטב"א בברכות (מג ע"ב). ועי' בשפתיה כהן עה"ת (בראשית א, יב). בערוך השלחן (ס"ל רכו"א) מסביר שבברכה זו נותן שבח והודאה להשי"ת שברא בשביל האדם אפ"ל דברים שאין בהם הכרחיות לחיי האדם כמו פרי האילנות. ע"ש וע"ע בשו"ת חמדת צבי ח"א (ס"ל יח).
2. עי' להגאון חיד"א בס' מורה באצבע (אות קצט) ובכפה"ח (ס"ל רכו"א ו) עי' פסקי תשובות (ס"ל רכו"א א).
3. עי' באשל אברהם בוטשאטש (ס"ל רכו) שכתב שכעת רובא דרובא אין מברכים ברכה זו. ועי' בא"א בוטשאטש תנינא (ס"ל רכו) ובערוך השלחן (ס"ל רכו"א ס"ב).
4. עי' ערוך השלחן (ס"ל רכו"א ס"ב). עי' הנהגת הגרש"א בס' הליכות שלמה (תפלה – פכ"ג הערה 121, עמ' רפט) שפעם נשתבח בעצמו שמאז היותו בר מצוה לא חיסר מלברך ברכה זו אפילו שנה אחת. ע"ש.
5. עי' שו"ת הליכות קטנות ח"ב (ס"ל כח). ועי' פ' הסוד שייכת ברכה זו דוקא לימי ניסן עי' בברכ"י (ס"ל רכו"א ב) ומורה באצבע (אות קצח) ומועד לכל חי (ס"ל א אות ט) וחסד לאלפים (ס"ל רכא-רל אות כג). וראה בפתח הדביר (ס"ל רכו"א ב) ושד"ח (אסיפת דינים מע' ברכות ס"ל ב אות א) שהאריכו. וכן הסיק להלכה בכפה"ח סופר (ס"ל רכו"א א).
6. רבי חיים הכהן בהגדת ערב פסח (דיני ברכת האילנות אות כ, עמ' נ בנדמ"ח) אור לציון ח"ג (פ"ו אות א) וס' מבית הלוי – מועדי השנה (פנ"ח אות א). ועי' בחזון עובדיה – פסח (מהד' תשס"ג, הל' ברכת האילנות אות ו) שיש לברך הקדם ואין להשהות הברכה כדי לברך בציוה וכו"כ בס' מעשה חמד (פ"ו אות ו) שדעת רוב הפוסקים שמעלת רזיון מקדימין עדיפה מברוב עס. ע"ש. השווה לפסקי תשובות ס' רכו"א הערה 10). ועי' בשו"ת יד יצחק ח"א (ס"ל קצח).
7. עי' ספר האשכול (הל' ברכות ס"ל כט, עמ' 68) וריטב"א (ר"ה יא ע"א) שניסן לאו

- דוקא. ועי' ברוקח (ס"ל שמב) והמרדכי (ברכות ס"ל קמח) ובס' צדה לדרך (מאמר א כלל ג ס"פ כח, דף לו ע"א בדפוס ווארשא תר"מ) ועוד שמשמע מדבריהם שניסן לאו דוקא, כאשר כתב מכבר בשו"ת יחיה דעת ח"א (ס"ל א). ע"ש. ועי' לרבי אברהם בן הרמב"ם בס' המספיק לעובדי ה' (מהד' נסים דנה, פרק ל' סוף עמ' 249) שכתב בימי האביב, וכן במשנ"ב (ס"ל רכו"א ס"ק א) בשם אחרונים שניסן לאו דוקא, אלא דארוחא דמילתא נקט. ע"ש. ועוד טובא.
9. א"ר (ס"ל רכו"א א) ומקור חיים לבעל חוות יאיר (קיצור הלכות ס"ל רכו) בשם הצדה לדרך וכן בהגה בבאר היטב (ס"ל רכו"א ס"ק א) וכן מבואר במ"ב (ס"ל רכו"א ס"ק א) שה"ה בחודש אחר. אבל אצל ר"ת מועדי הגר"ח ח"א (הל' פסח תשובה יא) שאין לברך בחודש אדר ובס' דולה ומשקה (ס"ל רכו, עמ' קלא) שלא נהגו לברך קודם ניסן אבל אם בירך יצא. ע"ש.
10. שו"ת משפטי עזריאל ח"א (חאו"ח ס"ל ו) ושו"ת יחיה דעת ח"א (ס"ל א) וכן בחזו"ע – פסח (מהד' תשס"ג, הל' ברכת האילנות אות ז).
11. שו"ת הר צבי (חאו"ח ס"ל קיח) ושו"ת מנחת יצחק ח"י (ס"ל טז) ובס' מעשה חמד (פ"א אות יט) ובס' קובץ הלכות – פסח (פ"ג אות ו) וס' הלכה ברורה (ס"ל רכו"א אות ו). ע"ע בשו"ת מטה לוי ח"ב (חאו"ח ס"ל י) ובשו"ת חמדת צבי ח"א (ס"ס יח) ובשו"ת צי"א ח"י"ב (ס"ב ב אות ג) ושו"ת להורות נתן ח"ה (ס"ל ז).
12. עי' שו"ת יין הטוב ח"א (ס"ל מד – מה), שו"ת ציץ אליעזר ח"י"ב (ס"ל ב אות ו) וס' חזון עובדיה (פסח, מהד' תשס"ג – הל' ברכת האילנות ס"א, עמ' י) ושו"ת רבבות אפרים ח"ו (ס"ל תנח אות ב). אמנם ראה בשו"ת הר צבי (חאו"ח ס"ל קיח) ומש"כ עליו בשו"ת יין הטוב הנ"ל (ס"ל מה, דקמ"א ע"א) וראה עוד בשו"ת חמדת צבי ח"א (ס"ל יח אות ט) ומש"כ עליו בשו"ת צי"א ח"י"ב (ס"ל מהד' פ"א הערה ס, עמ' צח).
13. שו"ת הר צבי ח"א (ס"ל קיח) >נדפסה לו בשו"ת יין הטוב ח"א (ס"ל מד), < ס' חזון עובדיה (פסח, מהד' תשס"ג – הל' ברכת האילנות ס"א, עמ' י) וכן בס"ו שבשט – ברכות, דיני ברכת האילנות אות ג, עמ' תס) ובס' הליכות ביתה (פ"ג ס"ג) וס' אשרי האישי ח"ג (פ"ג אות ב) וס' מועדי הגר"ח ח"א (הל' פסח תשובה א). ועי' גם בשו"ת באר שרים ח"ה (ס"ל ל – לא) ושו"ת צי"א ח"י"ב (ס"ל כ אות ה) ושו"ת רבבות אפרים ח"ו (ס"ל קו)..
14. עי' בשו"ת תשובות והנהגות ח"א (ס"ל קצ).
15. ר"ש קמניצקי בס' קובץ הלכות – פסח (פ"ג ס"ו) שראוי לנשים להדר אחר ברכה זו.
16. עי' ס' קובץ הלכות – פסח (פ"ג אות ט). וראה בס' ועלהו לא יבול ח"א (עמ' קכד) מעשה רב שרשו"א בירך יחידי. ע"ש.
17. חסד לאלפים (ס"ל רכא-רל אות כג) וכן במועד לכל חי (ס"ל א אות ו) והוב"ד בכפה"ח סופר (ס"ל רכו"א אות ז). וכן כתב הרב בן איש חי בס' לשון הכמחים ח"א (ס"ל מב).
18. שו"ת הליכות קטנות ח"ב (ס"ל כח), משנ"ב (ס"ל רכו"א ב), ס' חזון עובדיה (פסח, מהד' תשס"ג – הל' ברכת האילנות ס"ג, עמ' יג). אמנם יש לציין שיטת היעב"ץ בס' מור וקציעה (ס"ל רכה, ז, ער ע"ב במהד' מכוון ירושלים) שאפשר לברך גם על אילני סרק.
19. שו"ת שבט הלוי ח"ו (פ"ג אות ד), ס' חזון עובדיה (פסח, מהד' תשס"ג – הל' ברכת האילנות ס"ג, עמ' יג).
20. עי' שו"ת הליכות קטנות ח"ב (ס"ל כח) שכתב >גם אין לברך אלא על ריבוי אילנות". וכן משמע דעת הפתח הדביר (ס"ל רכו"א א) והכפה"ח סופר (ס"ל רכו"א ב) והדעת תורה (ס"ל רכו) מתוך כתיב הדעת קדושים. ובס' תורת חיים (ס"ל רכו"א ס"ק א) כתב שמלשון מברכה משמע שצריך הרבה אילנות. ע"ש. וכן העלה בס' אור לציון ח"ג (פ"ו אות א). ועי' בשו"ת צי"א ח"י"ב (ס"ל כ אות ז).
21. הגאון חיד"א במורה באצבע (אות קצח) שהמדקקים מקפידים שיהיו שתי אילנות. והוב"ד במועד לכל חי (ס"ל א אות ט). מבואר שמעיקר הדין סגי באילן אחד. ובשו"ת בצל החכמה ח"ו (ס"ל לו) ובס' מעשה חמד (פ"ו הערה לו) כתבו להוכיח כן ממקורות שבהם הנוסח היא "אילנא" בלשון יחיד. ע"ש. וכן פסק בתשובות והנהגות ח"א (ס"ל קצא) ובס' מועדי הגר"ח ח"א (הל' פסח תשובה ה) ובס' קובץ הלכות – פסח (פ"ג אות ח). והנה בחזו"ע – פסח (מהד' תשס"ג – הל' ברכת האילנות אות ג) העלה שעל אילן א' שב ואל תעשה עדיף. אמנם בחזו"ע – ברכות (דיני ברכת האילנות אות ב) חזר בהו והעלה שאם אינו מוצא אלא אילן א' מברך עליו. ע"ש. וראה בשו"ת רבבות אפרים ח"ח (ס"ל עז) שראה ל"מ פיינשטיין שבירך על אילן אחד. ע"ש. ועי' בס' מבית לוי – מועדי השנה (פנ"ח הערה ה) שהמנהג לברך בכל גוונא.
22. רמב"ם (הל' ברכות פ"ה י"ג): "ויוצא לשדות ולגנות ביומי ניסן".
23. מרמ"ח פאלאג'י בשו"ת לב חיים ח"ב (ס"ל מה). ובע"פ שבספרו מועד לכל חי (ס"ל א אות ז) העיד שבקושטא נוהגים בפשיטות לברך בתוך העיר וגם מנהג הרב הי"ם הגדול היה לברך בתוך חצרו, מ"מ עמד בדעתו שיש לברך מחוץ לעיר חוץ מוקד ותש כח. ע"ש. ועי' ברוח חיים (ס"ל רכו) שחזר לומר שזקן או חולה יכול לברך בתוך העיר. ע"ש. ע"ע בשו"ת הליכות קטנות ח"ב (ס"ל כח).
24. במעשה רוקח על הרמב"ם (שם) ובפרי האדמה ח"א (הל' ברכות פ"ה י"ג), דכ"ט סו"ע (ד' דחו הדיוק בלשון הרמב"ם). והגאון חיד"א בס' מורה באצבע (ס"ל קצח) כותב שהמדקקים מקפידים ויוצאים לשדה לברך. ע"ש. מבואר שהיו דקדוק. וראה בפתח הדביר (ס"ל רכו"א א) שהארץ להוכיח כן. ע"ש. ועי' בשו"ת צי"א ח"י"ב (ס"ל כ אות א-ב) ובשו"ת בצל החכמה ח"ו (ס"ל לו) ובאור לציון ח"ג (פ"ו אות א) ובחזו"ע – פסח (הל' ברכת האילנות אות ב). ועי' במעשה חמד (פ"ו אות יד) ופסקי תשובות (ס"ל רכו"א הערה 7) שכן המנהג כיום לברך בעיר.

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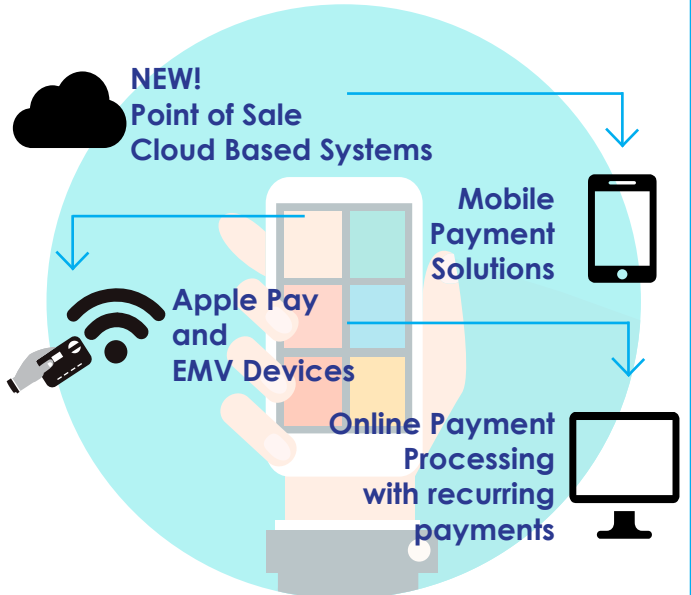
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## Shiluach Hakan

When spring arrives, and the outdoor temperature rises, new bird nests tend to appear throughout the city, on trees, under awnings, and in various other locations – sometimes even upon traffic lights! When these nests are occupied by recently laid eggs or newly hatched baby birds, they provide us with the opportunity to fulfill the *mitzvah d'oraissa* (Biblical commandment) of *shiluach hakan*. Let us examine some of the primary *halachos* which govern this *mitzvah*.

The Torah states (*Devarim*, 22: 6-7) “Should a bird’s nest chance to be before you, on the path, in any tree, or on the ground – chicks or eggs – and the mother bird is sitting on the chicks or on the eggs, you shall not take the mother bird while she is on the young. You shall surely send away the mother bird, and the young take for yourself, so that it should be good for you, and you will live long.”

From these verses we derive the following:

- 1) It is forbidden to take a mother bird while she is brooding over her young, whether they are still inside the eggs or have already hatched.
- 2) It is likewise forbidden to remove the eggs or chicks from the nest as long as the mother bird is present.
- 3) One fulfills a *mitzvas asay* (a positive commandment) by sending away the mother bird, at which point they may acquire the young for themselves.

When we refer, then, to the *mitzvah* of *shiluach hakan*,

we are not actually referring to sending away the young inhabitants of a nest, as the term might suggest; rather to the sending away of the mother bird who is “visiting” the nest to care for her offspring.

The following basic question must then be addressed: Is this *mitzvah* mandatory or optional? That is, suppose one has no need or desire for the eggs in a nest which he chances upon, as is generally the case nowadays, particularly in urban society. Does the Torah, nonetheless, obligate us to perform the *mitzvah* of *shiluach hakan* by sending away the mother bird, or under these circumstances, may one simply continue along his way, and leave the nest untouched?

This question is a point of much contention in *halacha*, and both sides have strong support in the writings of prominent *Poskim* (decisors).<sup>1</sup> The lenient position seems to be the more prevalent view. Nevertheless, there is great merit in seizing the opportunity to perform this *mitzvah* when it presents itself. Every *mitzvah* provides an opportunity for one to fulfill the will of the Creator, which in and of itself, is reason enough to do it. The *mitzvah* of *shiluach hakan*, in particular, brings with it the promise of longevity (as one of the above quoted verses states explicitly), as well as many other benefits and blessings, as described in Midrashic sources.<sup>2</sup> So, although all opinions agree that there is no obligation to actively seek out opportunities to perform *shiluach hakan*, doing even that is a worthwhile endeavor, and



certainly when an opportunity presents itself, it is well worth grabbing.

This brings us to the next question. If, indeed, one has no need for the eggs or chicks, can the *mitzvah* be fulfilled in its entirety by simply sending away the mother bird, or is the subsequent acquisition of the young an integral and necessary component of the *mitzvah*? The answer to this question is a matter of dispute among the authorities. There are those who state explicitly that taking the offspring is not necessary.<sup>3</sup> In their view, although the Torah clearly states, "וְאֵת הַבְּנִים תִּקַּח לָךְ", "and the young take for yourself," this is not meant to be understood as a requirement, but rather now that one has sent away the mother bird, they may acquire the young, if they wish. Others, however, maintain that the *mitzvah* of *shiluach hakan* is not fulfilled unless one actually takes possession of the offspring.<sup>4</sup> It is recommended that one comply with the more stringent opinion.<sup>5</sup>

To take possession of the offspring a *halachically* valid *kinyan* (method of acquisition) must be performed. This can be accomplished by lifting the offspring three *tefachim* (handbreadths), or approximately twelve inches, above the nest. Alternatively a *kinyan* can be performed by completely encompassing the offspring with the palm of one's hand without lifting them at all. It should be noted that according to all authorities, it is not necessary to acquire more than one egg or chick to fulfill the *mitzvah* properly, regardless of how many of each one the nest may contain.

Once one has properly acquired the offspring as described above, the *mitzvah* is complete, and the eggs or chicks can be returned to the nest. There is no need to keep them or consume them. When returning them, it is advisable to *mafkir* them, that is, to declare them ownerless. Preferably this declaration should be done in front of three people. By rendering the offspring *hefker* (ownerless), it allows for the possibility of another individual<sup>6</sup> to fulfill the *mitzvah* with this nest, in the event that the mother bird returns. If one does not declare them *hefker*, the eggs or chicks will remain in his possession even after they are returned to the nest. Consequently, even if someone were to chase away the mother bird upon her return to the nest and take the offspring, this would be a pointless act and not the fulfillment of a *mitzvah*. This is because a prerequisite of the *mitzvah* of *shiluach hakan* is that the young contents

of the nest not be the property of any individual.<sup>7</sup> (See "Ownership of the Nest" below.)

## SENDING AWAY THE MOTHER BIRD

Having discussed the matter of acquiring the young, let us now take a step back to the first stage of the *mitzvah*, which is sending away the mother bird. How is this accomplished?

According to many authorities, anything one does to cause the mother bird to fly off the nest (e.g. banging on or near the nest, or throwing some object in the direction of the nest), constitutes a fulfillment of the *mitzvah*. It is not necessary to make any form of physical contact with the mother bird. If the mother bird is awake when one wishes to fulfill the *mitzvah*, it is possible that as one approaches the nest, she will become frightened by what she sees or hears and will immediately fly off onto a nearby tree or the like. Therefore, as one is approaching the nest, it is proper to have *kavana* (intent) that any action you do, and any noise you create is intended for the purpose of fulfillment of this *mitzvah*. Thus, rather than losing the opportunity to do the *mitzvah* for the time being, one will actually have fulfilled it in a simple fashion. One should then proceed to acquire the offspring, as described above.

## WITH WHICH BIRDS MAY THE MITZVAH BE PERFORMED?

The *mitzvah* of *shiluach hakan* applies only to sending away the mother bird. If the father bird is sitting on the nest, sending him away does not constitute the fulfillment of a *mitzvah* of any form. The average person, however, will not be able to tell by looking at the nest whether it is the mother bird or the father bird who is there at any point. For this reason, it is recommended that the *mitzvah* be performed at night. Although with regard to many species the father bird will actually incubate the eggs during many of the daylight hours, in most species at night it is exclusively the mother bird who performs that role.

Furthermore, the *mitzvah* only applies to kosher species of birds. There is no



*mitzvah* of *shiluach hakan* with regard to any non-kosher species. However, the group of birds which qualify as kosher for the purpose of *shiluach hakan* is broader than the group of birds whose flesh and eggs we may actually consume. In order for a species of birds to be considered kosher for consumption, in addition to meeting all the criteria in the Talmud, there also must exist a *mesorah* (tradition) that this particular species is indeed kosher. If no such *mesorah* exists, neither the fowl nor the eggs of the species may be eaten by anyone of the Jewish faith. For the purpose of *shiluach hakan*, on the other hand, a *mesorah* is not necessary. As long as a species of birds possesses the various traits listed in the Talmud as proof of its kosher status, it qualifies for the fulfillment of this *mitzvah*. Some examples of birds which are eligible are pigeons, doves, sparrows, robins, cardinals, sparrows, quails, blackbirds, ducks, and geese. Among the birds which do not qualify for the *mitzvah* are crows, jays, falcons, owls, eagles, and ravens.

*halachically* ownerless, and the *mitzvah* can still be performed. Some examples of this latter situation are a nest on a front porch, which is accessible from the public sidewalk, and a nest on a windowsill or other ledge on the exterior of a building.

### BRACHA

It should be noted that no *bracha* is recited upon performing the *mitzvah* of *shiluach hakan*. This, however, in no way detracts from the great value and importance of the *mitzvah*.

As we have attempted to demonstrate, the laws of *shiluach hakan* are not overly intricate, and the opportunities to fulfill it are many, for one who is looking for them. ▲

*The book, "A Practical Guide to the Mitzvah of Shiluach HaKen" by Rabbi Naftali Weinberger was extremely useful in preparation of this article.*

### OWNERSHIP OF THE NEST

In its description of the *mitzvah* of *shiluach hakan*, the Torah utilizes the expression "כי יקרא", which means, "If you chance upon [a bird's nest]". The Talmud interprets this to mean that the *mitzvah* cannot be fulfilled with a nest that is מומן, prepared. In practical terms this means the nest cannot be anyone's private acquisition, but rather it must be ownerless and available to all. If a bird builds a nest on one's private property, under certain conditions, according to *halacha*, that nest will automatically be considered as the possession of the property owner, thus disqualifying it for the performance of the *mitzvah* (whether by that individual or anyone else). However, if the nest is readily available to the public, albeit that it is technically located on private property, it remains

### FOOTNOTES

- 1 See "A Practical Guide to the *Mitzvah* of *Shiluach Hakan*", chapter 2, footnotes 4, 8, and 10, for an overview of the various opinions of the *Poskim* in this matter.
- 2 See *ibid*, chapter 3.
- 3 *Shailos U'tshuvos Chacham Tzvi*, 83, and others
- 4 *Chazon Ish* Y.D. 175, and others
- 5 See *Aruch Hashulchan* Y.D. 292:4
- 6 If the eggs are returned to the nest in the proper manner, the first individual can, himself, also fulfill the *mitzvah* again, upon the return of the mother bird.
- 7 If, when performing *shiluach hakan* the first individual did not acquire all the offspring, the eggs or chicks which were untouched never became anyone's personal property. Thus, the *mitzvah* may still be performed with this nest by sending away the mother bird upon her return, and then taking one of the above items which was not acquired by the first person.

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# Mashgiach Spotlight

## RABBI MOSHE KATZ

A cRc *Yotzei v'Nichnas*, the supervisor who makes unannounced visits to food service establishments, has a multi-faceted job. One of his primary responsibilities is to teach the *mashgichim* working in the foodservice establishments how to monitor all ingredients and products brought in to each establishment and to ensure that the *hechsherim* (certifications) on these products meet cRc standards. He must also set up a system for *bishul Yisroel* (cooking by a Jewish person), which includes securing that the pilot lights never go out and programming the ovens to meet *bishul yisroel* standards; train *mashgichim* to check produce for bugs; and recheck their vegetables to verify that the *mashgichim* are meeting cRc requirements. Our *Yotzei v'Nichnas*, Rabbi Moshe Katz, goes above and beyond in performing the tasks necessary to this crucial position. "Rabbi Katz is absolutely a pleasure to work with. He's extremely thorough and professional, and if an issue comes up he works to correct it," said Howard Lichtenstein of Emma's Bagels. "He responds immediately any time I have a question regarding *kashrus* or cRc-related *kashrus*."

Born and raised in New York, Rabbi Katz moved to Chicago in 1966 to learn at the Telshe Yeshiva. In 1973, he married Leah Romanovski, a Chicagoan, and the Katzes decided to make their new home in the city. In 1976, Rabbi Katz became the general manager at Telshe Yeshiva. His involvement with the *yeshiva* community enabled him to also work as an independent *mashgiach* for *yeshiva* banquets and other private events for the *yeshiva* population. In those days most functions were not glatt kosher, and a high standard was set for *mashgichim* who supervised strictly glatt kosher functions. Rabbi Katz developed a relationship with Rabbi Chaim Goldzweig, a long-time member of the cRc Kashruth Commission, who was responsible for most of Rabbi Katz's training in *kashrus*.

In 1981 Rabbi Katz officially started working as a *mashgiach* for the Chicago Rabbinical Council, under the tutelage of Rabbi Shandalov. In 2008, with the passing of Rabbi Naftali Trop, the cRc's official *Yotzei Vinichnas*,

Rabbi Katz assumed this critical position for the cRc. Working closely with Rabbi Yaakov M. Eisenbach, cRc Kashrus Coordinator for all Food Service accounts, in this new role he supervises all of the Chicago Rabbinical Council food service locations, regularly spot-checking each restaurant and establishment to ensure that the *mashgiachim* are doing their jobs and that all *kashrus* standards are followed accordingly. "Working hand in hand with Rabbi Katz," notes Rabbi Eisenbach, "I have seen over and over that he has tremendous ability in any matter that may arise in the *kashrus* field and beyond. The cRc is truly blessed to have him."

Rabbi Katz also designs systems to properly separate fish from meat and/or dairy, answering such questions as to whether oil from a meat deep fryer can be reused for French fries served with fish. As Rabbi Sholem Fishbane, cRc Kashruth Administrator explains, "Rabbi Katz works with the establishments to have everything set up. Unlike an auditor whose job is to find problems, Rabbi Katz works to make sure the food service establishments are set up in a way with the least likelihood of problems arising. I have seen him help design kitchens and discuss where to place machinery to make sure that the kosher kitchen is set up in a user friendly kosher way."

Rabbi Katz's extreme watchfulness and scrutiny has averted a crisis in many establishments. For example, on a routine inspection with Rabbi Fishbane, Rabbi Katz



Rabbi Katz and Rabbi Yaakov M. Eisenbach

inspected a box which was labeled as containing “kosher fish fillets with the skin attached”. He, nevertheless, checked each piece of fish and explained that even with such a label, many times he has found that the skin had been removed, and he has had to reject that product.

On another occasion a restaurant ordered a large delivery of French fries which includes many boxes, all from the same company, with the same product name, and even the same item code. Instead of merely assuming that because the first few boxes had a *hechsher*, they all must be kosher-certified, Rabbi Katz took the extra step to check each box and found several boxes without a *hechsher*! He immediately called Manny Feferman, a buyer for Sysco Food Company, who in turn called the factory, and found out that although the French fries appeared to be similar products, some of the boxes (without a *hechsher*) were produced in a non-kosher factory out of the country. Rabbi Katz’s knowledge of *halacha* and attention to detail saved the day.

In addition to carrying out essential duties, Rabbi Katz develops a special rapport with business owners and their employees. He is also the liaison between food service establishment management and their *mashgichim*, creating a team atmosphere which facilitates the adherence to *kashrus* observance. He warmly interacts with owners, managers, and staff at every level, including those who are less familiar with *kashrus*. As a result, Rabbi Katz is widely admired, and his approachable manner makes the process of learning proper protocol easier to understand and follow.

Rabbi Sidney Glenner, the owner of Glencrest Healthcare and Rehabilitation Centre, the first proprietary nursing home to be under the cRc, has worked very closely with Rabbi Katz to set up a center that meets the *kashrus* needs of its wide variety of residents. “This nursing home, with approximately 300 patients, is like a community of its own. The entire community of patients and their loved ones benefit from us meeting the high kosher standards of the cRc. Although the nursing home was kosher before, it was a big adjustment to meet cRc standards. Working together with Rabbi Katz was a pleasure and he helped us tremendously to facilitate this change over.”

Admirably, Rabbi Katz manages to treat each of his several business relationships in such a personal way that the clients he works with each feel like they’re on



(L-R) Rabbi Daniel Glenner, Rabbi Moshe Katz, Rabbi Sidney Glenner at Glencrest Healthcare and Rehabilitation Centre

the top of his list of priorities. His quick response and availability means a great deal to them, and he’s always willing to take a call or make a visit to troubleshoot any issues that arise. “Rabbi Katz goes out of his way to help us find solutions for issues, and he’s especially helped us with this when it comes to our *Pesach* production,” said Daniel Neiman of Zelda’s Kosher Gourmet. “He’ll help us figure out the best way to *kasher* and use our equipment, or if we’re looking to purchase new equipment he’ll talk us through the proper way to use it. He’s also extremely hands-on and gives our staff experiences of issues he’s dealt with in the past, and they appreciate hearing those concrete examples.”

Kimberly Cohen of Highland Pop recalled fondly the early stages of her business and her decision to make it kosher and become part of the cRc. She described Rabbi Katz as integral to making her feel supported and proud of her decision. It’s a big risk to open any business, she explained, and when everything was new to her, Rabbi Katz, along with everyone else at the cRc was 100 percent supportive and thrilled about another kosher business. “All of my interactions with Rabbi Katz are absolutely exemplary,” Cohen said. “He’s one of the finest human beings and he has so much life experience, which just goes in hand with being a good person. He’s a pleasure to work with but knows every rule and is a wealth of unlimited resources. If I don’t know something he’s always my first call.”

We, at the cRc and in the Chicagoland community, are grateful to Rabbi Katz for everything he does. We wish him lasting strength, vitality, patience, and good humor, so that he can continue to do the amazing work he does for us for many years to come! ▲



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# Chicago Rabbinical Council Fruit and Vegetable Policy

Below you will find the current cRc position on the proper checking and use of various fresh and frozen fruits and vegetables purchased in the United States. Infestation levels change due to seasons, growing environments, global imports, and other factors, and therefore the cRc constantly reviews its policies and cleaning methodologies. The instructions noted below represent the most updated information as of the printing of this book. It is difficult to cover all the different varieties, so if you want to use a product which is not found on this list, please call the cRc office at (773) 465-3900.

A word of caution: This guide is primarily directed towards those experienced in the inspection of produce for insects. If you have never done so in the past, the cRc does not recommend that you start on your own by just reading the guide and policy. Rather, wait until you've been given some hands-on direction and become experienced enough and capable to do so. Furthermore, the actual insects may not be what you are expecting. They are not simple flies, roaches or spiders. Most of them are small and hard to find right away due to their size and color, but nevertheless forbidden to consume. For those "first-timers" we do offer an alternative method to clean leafy vegetables which is listed under "alternate method if no thrip-cloth is available".

When we refer to a "cRc cleaning thrip-cloth method" the following procedure should be followed:

## THRIP-CLOTH METHOD (USING A SILK CLOTH) FOR LETTUCE (ROMAINE, ETC.):

You will need a large bowl, dish soap, 2 strainers, a thrip-cloth, and a light box.

1. Separate the leaves and place them into a bowl of water.
2. Put enough dish soap (a good choice would be Seventh Generation 0% fragrance) or kosher for Passover vegetable wash into the bowl until the water and leaves become somewhat slippery.
3. Agitate and soak the leaves in the soapy water for 1- 2 minutes.
4. Remove the leaves from the bowl, and discard the water.
5. Repeat steps 2-4. Alternatively (instead of repeating steps 2-4) one can wash each leaf under run-

ning water (both sides) and then place leaves into a new bowl of soapy water.

6. Remove leaves and pour the water through a thrip-cloth (fine silk cloth that can be purchased from the cRc) that is sandwiched between 2 strainers.
7. Check the cloth carefully on top of a light box or similar apparatus. If a bug is found, repeat process (steps 2, 3, and 6). If no bugs are found, rinse off soap and enjoy.

**ALTERNATE METHOD IF NO THRIP-CLOTH IS AVAILABLE:**

**For large leafy vegetables:** Separate leaves. Soak and agitate in soapy water. Gently rub a sponge over the entirety of each side of every leaf making sure to open all folds of the leaf. Rinse both sides of each leaf under running water. No further checking is required.







**For small leaf vegetables such as parsley, cilantro and other herbs:** Follow steps 2-5 of the thrip-cloth

cleaning method. One may then check the water using a clear basin in bright light very carefully for insects. (Please note that a lot of time is needed when checking the water as the insects will be harder to see when floating in water). If there are insects found in the water, the process should be repeated until no insects are found in the water. Then three samples or batches of the vegetable must be checked and if no bugs are found, the remaining produce may be used without further checking.


Please note that we do not recommend the use of salt water or vinegar to properly remove insects from fruits and vegetables.














Produce (especially organic) can sometimes be infested with insects. If the thrip cloth contains bugs after following the above method three times, the produce would be considered highly infested. Such produce should preferably not be used, but in situations of necessity, can be consumed after performing the “thrip cloth method” repeatedly and finding **two** consecutive rounds of a bug free cloth on the bug light.

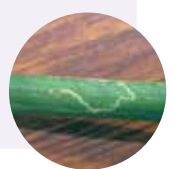
**NOTE: Due to specific Passover restrictions and issues of space, the following is a partial list. Additional fruits and vegetables are listed on our website at [http://www.crcweb.org/fruit\\_vegetable\\_policy.php](http://www.crcweb.org/fruit_vegetable_policy.php).**
















	NAME	YEAR-ROUND KOSHER STATUS	PASSOVER EXCEPTIONS	INSPECTION RECOMMENDATIONS
	Artichokes	See Inspection Recommendations	Frozen requires special Passover certification	Whole artichokes not recommended without reliable kosher certification. Fresh and frozen artichoke bottoms do not require certification.
	Arugula			Use cRc thrip-cloth cleaning method, as directed above.
	Asparagus, Green		Frozen and canned require special Passover certification	Fresh asparagus must have the tips cut off and discarded. One should either peel the entire sides of the asparagus or remove all the triangular side leaves and wash well. Canned are permissible only with reliable kosher certification.
	Asparagus, White		Frozen and canned require special Passover certification	Fresh white asparagus is permissible without further checking after rinsing with water. Canned are permissible only with reliable kosher certification.
	Basil, fresh			Use cRc thrip-cloth cleaning method, as directed above.
	Blackberries, fresh	Not Recommended		




























	<b>NAME</b>	<b>YEAR-ROUND KOSHER STATUS</b>	<b>PASSOVER EXCEPTIONS</b>	<b>INSPECTION RECOMMENDATIONS</b>
	<b>Blackberries, frozen</b>		Requires special Passover certification if it contains any sensitive additives	Frozen blackberries, without any kosher sensitive ingredients added, may only be purchased for purposes of blending thoroughly to produce smoothies and the like.
	<b>Bok Choy</b>			Use cRc thrip-cloth cleaning method, as directed above.
	<b>Broccoli, fresh or frozen</b>	Requires reliable kosher certification	Frozen requires special Passover certification	It is very impractical and close to impossible for the average consumer to properly check fresh or frozen broccoli. It is therefore highly recommended that only product with a reliable kosher certification be used. Broccoli stems (no florets) may be used without checking after rinsing with water.
	<b>Brussels Sprouts, fresh</b>	Not Recommended		
	<b>Brussels Sprouts, frozen and canned</b>	Requires reliable kosher certification	Requires special Passover certification	
	<b>Cabbage, fresh green</b>			Remove and discard 4 outer green leaves. Remove remaining green leaves (if any) and rinse them thoroughly under a stream of water. The remaining white leaves may be used without any further checking, other than a cursory inspection for obvious insect infestation.
	<b>Cabbage, red</b>			The first four (4) layers of leaves must be removed and discarded. The rest of the head should then be rinsed, followed by a cursory inspection to rule out obvious infestation.
	<b>Cauliflower, fresh</b>			The washing and cleaning procedure for fresh cauliflower is as follows: 1. Remove green leaves from head. 2. Cut head into 8 pieces. 3. Prepare bowl of water mixed with vegetable wash. 4. Place (cut) cauliflower into bowl of water, and agitate for 30 seconds. 5. Remove cauliflower from water. Check water using the thrip-cloth cleaning method above.
	<b>Cauliflower, frozen</b>		Requires special Passover certification	If certified, no further checking is required. If not certified, it must be checked as one would check fresh cauliflower. Canned or jarred cauliflower requires a reliable kosher certification.
	<b>Celery Stalks</b>			Must be washed and checked well, especially around the bottom of the stalk and around the leaves.
	<b>Chard, all varieties, including Swiss Chard</b>			Use cRc thrip-cloth cleaning method, as directed above.

	<b>NAME</b>	<b>YEAR-ROUND KOSHER STATUS</b>	<b>PASSOVER EXCEPTIONS</b>	<b>INSPECTION RECOMMENDATIONS</b>
	<b>Chives, fresh</b>			Must be washed well. A general inspection is needed to rule out obvious infestation.
	<b>Cilantro, fresh</b>			Use cRc thrip-cloth cleaning method, as directed above.
	<b>Cranberries, canned, frozen &amp; Cranberry Sauce</b>	Acceptable without certification	Requires special Passover certification	Except during Passover, canned cranberry sauce and canned and frozen cranberries are acceptable without certification as long as they do not contain any kosher-sensitive ingredients. In this context, citric acid, corn syrup, high fructose corn syrup, sugar, and water are not kosher-sensitive.
	<b>Dates, fresh</b>			Slice open a handful from the container and check inside. If no insects are found the rest may be eaten without checking. This applies to all dates domestic, pitted etc.
	<b>Dates, dried</b>	Acceptable without certification	Requires special Passover certification	Dried dates with no additional flavors are acceptable even without certification. Slice open a handful from the container and check inside. If no insects are found the rest may be eaten without checking. This applies to all dates domestic, pitted etc.
	<b>Dill, fresh</b>			Use cRc thrip-cloth cleaning method, as directed above.
	<b>Endive, fresh</b>			Use cRc thrip-cloth cleaning method, as directed above.
	<b>Fenugreek</b>		Ground or powdered require special Passover certification	Cut along length of fenugreek green “leaf” and check for bugs inside and around the area protruding from the bulb. Discard the roots.
	<b>Figs, fresh</b>			Slice open a handful from the container and check inside. If no insects are found the rest may be eaten without checking. This applies to all figs (domestic, etc.).
	<b>Figs, dried</b>	Acceptable without certification	Requires special Passover certification	Slice lengthwise. Check for wasps (black-ish appearance) and worms.
	<b>Frisee</b>			Use cRc thrip-cloth cleaning method, as directed above.
	<b>Grapes, fresh, all varieties</b>			Separate the large bunch of grapes into 3 or 4 smaller bunches, and rinse under cold water.
	<b>Green Onion, (Scallion)</b>			Cut scallion root from top to bottom of bulb; examine between thin layers where they emerge from the bulb. If no insects are found, the remaining scallions may be consumed after thoroughly washing. If insects are found, the entire head must be checked carefully. Remove any leaf miner trails (as seen in picture).



	<b>NAME</b>	<b>YEAR-ROUND KOSHER STATUS</b>	<b>PASSOVER EXCEPTIONS</b>	<b>INSPECTION RECOMMENDATIONS</b>
	<b>Horseradish, fresh</b>			A general inspection is needed to rule out obvious infestation.
	<b>Horseradish, jarred</b>	Requires reliable kosher certification	Requires special Passover certification	
	<b>Kale, fresh</b>			Use cRc thrip-cloth cleaning method, as directed above.
	<b>Kale, frozen</b>	Requires reliable kosher certification	Requires special Passover certification	It is very impractical and close to impossible for the average consumer to properly check frozen kale.
	<b>Leek</b>			Cut along full length of the leek so every leaf is separated. Wash each leaf thoroughly under running water. Remove leaf miner trails (see Green Onion above).
	<b>Lemon Grass, dried, frozen</b>	Acceptable without certification	Requires special Passover certification	Frozen dried lemongrass without any kosher sensitive ingredients is acceptable without certification.
	<b>Lettuce, all besides iceberg</b>			Use cRc thrip-cloth cleaning method, as directed above.
	<b>Lettuce, iceberg</b>			The leaves should be separated and washed in a bowl of water that is mixed with a small amount of vegetable wash or dish-soap. Alternatively, each leaf can be washed individually under a stream of running water. No further checking is required.
	<b>Lettuce, iceberg pre-washed</b>		Purchase before Passover or with special Passover certification	Needs proper certification. If not certified, wash in a bowl of water with a small amount of vegetable wash.
	<b>Lettuce, Romaine, not pre-washed</b>			Use cRc thrip-cloth cleaning method, as directed above.
	<b>Lettuce, Romaine, pre-washed</b>		Purchase before Passover or with special Passover certification	Use cRc thrip-cloth cleaning method, as directed above.
	<b>Lettuce, spring mix, pre-washed</b>		Purchase before Passover or with special Passover certification	Use cRc thrip-cloth cleaning method, as directed above.
	<b>Mint, fresh</b>			Use cRc thrip-cloth cleaning method, as directed above.
	<b>Mushrooms, fresh</b>			Fresh mushrooms must be rinsed, and a cursory inspection is needed.
	<b>Mushrooms, dried or frozen</b>	Acceptable without certification	Frozen require special Passover certification	All dried or frozen without any kosher-sensitive ingredients are acceptable without certification.

	<b>NAME</b>	<b>YEAR-ROUND KOSHER STATUS</b>	<b>PASSOVER EXCEPTIONS</b>	<b>INSPECTION RECOMMENDATIONS</b>
	<b>Mushrooms, Portabella</b>			Portabella mushrooms should have the brown under-part removed.
	<b>Nori Seaweed</b>	Acceptable without certification	Requires special Passover certification	Both toasted and regular are acceptable without certification, but a thorough checking for insects and very tiny seahorses must be made. This can be done by using a light box or a very bright back light.
	<b>Onion, all varieties fresh</b>			Cut off both ends of the onion. If the layers of onion are tightly packed, then peel first layer of the onion or wash well. If the layers of onion are loose, wash each layer.
	<b>Onions, fresh cut</b>	Acceptable without certification		
	<b>Onions, freeze dried and canned</b>	Requires reliable kosher certification	Requires special Passover certification	
	<b>Onions, frozen</b>	Acceptable without certification		
	<b>Oregano, fresh</b>			Use cRc thrip-cloth cleaning method, as directed above.
	<b>Parsley, fresh</b>			Use cRc thrip-cloth cleaning method, as directed above.
	<b>Parsley, dried</b>	Acceptable without certification	Ground or powdered require special Passover certification	Dried parsley without any added kosher-sensitive ingredients is acceptable without certification.
	<b>Pepper, Chili, dried</b>		Ground or powdered require special Passover certification	Dried chili peppers with no added kosher-sensitive ingredients are acceptable without certification. Canned, cooked, and bottled chili peppers require reliable kosher certification.
	<b>Potatoes, all varieties, fresh</b>			A general inspection is needed to rule out any obvious infestation.
	<b>Potatoes, frozen, canned, instant, dehydrated, potato starch and potato flour</b>	Requires reliable kosher certification	Requires special Passover certification	
	<b>Prunes, dried</b>	Acceptable without certification	Requires special Passover certification	With no added flavors. Does not need to be checked for insect infestation.
	<b>Raspberries, fresh</b>	Not Recommended		

	NAME	YEAR-ROUND KOSHER STATUS	PASSOVER EXCEPTIONS	INSPECTION RECOMMENDATIONS
	Raspberries, frozen		Requires special Passover certification if it contains any sensitive additives	Frozen raspberries, without any kosher-sensitive ingredients added, may only be purchased for purposes of blending thoroughly to produce smoothies and the like.
	Rhubarb, fresh			Must be washed and checked well, especially around the bottom of the stalk and around the leaves.
	Rosemary, fresh			Use cRc thrip-cloth cleaning method, as directed above.
	Shallots, peeled and washed	Acceptable without certification		A general inspection is needed to rule out obvious infestation.
	Spinach, fresh			Use cRc thrip-cloth cleaning method, as directed above.
	Spinach, frozen	Requires reliable kosher certification	Requires special Passover certification	It is very impractical and close to impossible for the average consumer to properly check frozen spinach. Therefore, only product with a reliable kosher certification may be used.
	Spinach, pre-washed		Purchase before Passover or with special Passover certification	Use cRc thrip-cloth cleaning method, as directed above.
	Strawberries, fresh			The cRc has been finding a high occurrence of insects in strawberries, so that the previous method of rinsing and rubbing under a strong stream of water is not being efficient in removing the bugs (especially those that are hiding under the seeds). There is a particular and extensive method for cleaning fresh strawberries. Please see the cRc website at <a href="http://www.crcweb.org/fruit_vegetable_policy.php">http://www.crcweb.org/fruit_vegetable_policy.php</a> .
	Strawberries, frozen		Requires special Passover certification	All frozen strawberries packed only with sugar are acceptable.
	Sun-dried Tomatoes	Acceptable without certification	Requires special Passover certification	Sundried tomatoes do not require certification if no kosher-sensitive ingredients are added.  All jarred and canned tomato products require reliable kosher certification.
	Thyme, fresh			Use cRc thrip-cloth cleaning method, as directed above.

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Angie's list

# Calendar

## 5778

Ta'anit Esther*	Feb. 28, 2018
Purim	Mar. 1, 2018
Pesach	Mar. 31 – Apr. 7, 2018
Yom Hashoah	Apr. 12, 2018
Yom HaZikaron	Apr. 18, 2018
Yom Ha-Atzmaut	Apr. 19, 2018
Lag B'Omer	May 3, 2018
Yom Yerushalayim	May 13, 2018
Shavuot	May 20-21, 2018
Shiva Asar B'Tamuz*	July 1, 2018
Tisha B'Av*	July 22, 2018

## 5779

Rosh Hashana	Sept. 10-11, 2018
Tzom Gedalya*	Sept. 12, 2018
Yom Kippur*	Sept. 19, 2018
Sukkot	Sept. 24-29, 2018
Hoshana Raba	Sept. 30, 2018
Shmini Atzeret	Oct. 1, 2018
Simchat Torah	Oct. 2, 2018
Chanuka	Dec. 3-10, 2018
Asara B'Tevet*	Dec. 18, 2018
Tu B'Shevat	Jan. 21, 2019
Ta'anit Esther*	Mar. 20, 2019
Purim	Mar. 21, 2019
Pesach	Apr. 20 – Apr. 27, 2019
Yom Hashoah	May 2, 2019
Yom HaZikaron	May 8, 2019
Yom Ha'Atzmaut	May 9, 2019
Lag B'Omer	May 23, 2019
Yom Yerushalayim	June 2, 2019
Shavuot	June 9-10, 2019
Shiva Asar B'Tamuz*	July 21, 2019
Tisha B'Av*	Aug. 11, 2019

\* Fast Day





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