

HAPPY PASSOVER !

From the Seattle Va'ad

Passover Directory 2021/5781



The Va'ad hopes this guide will help the consumer get the most out of the Passover holiday.

All information is, to the best of our knowledge, correct as of the time of posting 03/01/2021. Please monitor the Va'ad website for updates as they become available.

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We welcome your comments and wish you and your family a Happy and Kosher Passover, Chag Sameach, Moadim LeSimha, Gut Yom Tov.

This guide encompasses the traditions of Seattle's Ashkenazi and Sephardi communities. As always, questions about specific individual or community practices and traditions should be addressed to your Synagogue Rabbi.

For Passover questions, please email Rabbi Kletenik at: RabbiKletenik@seattlevaad.org

PLEASE CHECK FOR UPDATES AT: <http://seattlevaad.org/passover/>

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I. INTRODUCTION

This Guide contains explanatory information about Pesach's special food-related mitzvot (laws) and many minhagim (customs) mainly as practiced in the various communities in Seattle's Jewish community.

In Seattle, we have a rather unique circumstance of being a relatively small size community, while at the same time enjoying a broad range of practices due to a variety of reasons. This provides a richness of experience and can be the source of special unity through recognizing and honoring considerable diversity. The Va'ad is committed to finding positions serving the entire community while honoring and respecting the many different backgrounds and practices.

In the Guide there is a major focus on normative Ashkenazic and Sephardic practice in Seattle. While this represents a major part of the community, there is an entire spectrum of practice based on other traditions which are not emphasized in the Guide (including Chabad). Also, much of the details relating to appropriate Pesach practice depends on particular circumstances, so that even the normative practices as described are limited. **For these reasons, it is important that each person consult their Rabbi to answer questions relating to specific circumstances.**

Also, as in previous years, the Sephardic Rabbis have chosen to include not only preferred practice, but some more minimally acceptable standards as well. Such terms are not absolute however, and in fact, the minimally acceptable items are determined by the Rabbis' judgment, which considers communal considerations as well as individual practice.

Therefore, if one has a question about a particular item (including items which were on previous years' Sephardic list), please call your Rabbi.

II. PESACH LAWS AND CUSTOMS

The eight days (seven in Israel) of Pesach (Passover), celebrate G-d's redemption of the Israelites from Egypt. In an outpouring of gratitude, and in fulfillment of the various Biblical and Rabbinic mitzvot (commandments), Jews commemorate this event each year by holding a celebratory meal called the "Seder." "Seder" means "order," and each ritual of the evening is performed according to the guidelines set down by Jewish Law and in accordance with each group's traditions. More discussion about some of these traditions is found later in this guide. For more specifics on your minhagim (traditions), consult your synagogue's Rabbi. Also, most Haggadot contain excellent tips and instructions (minhagim and details will vary, so it is advisable to pre-determine if the Haggadah you choose matches your needs).

The importance of Pesach in the Jewish calendar and the special restrictions and expectations relating to food is reflected in the fact that the laws and customs extend significantly before and after the holiday.

Very specific rules govern what may be eaten on Pesach. The Torah repeatedly stresses that we can not eat Chametz. Moreover, we are forbidden to find it or have it in our possession. So strong is the prohibition that even the smallest amount of Chametz is absolutely forbidden on Passover. We are not allowed any benefit from these items.

The seriousness of the prohibition has resulted in a number of special laws and customs. For example, although during the year, a small amount of non-kosher ingredient that inadvertently becomes mixed with kosher ingredients may still be Halachically fit to eat (depending on the amounts, types of food, etc.), during Pesach week, if even a tiny amount of Chametz falls into a large amount of kosher-for-Pesach food, it renders the food unfit for use on Pesach. (As in all such halachic questions, consult your rabbi if a problem arises.)

Because of the nature of the prohibitions against Chametz, people generally are much more stringent during Passover than other times of the year. That said, Jewish Law gives discretion to Rabbis to grant dispensation for individuals in need. An important principle is that "Hatora hassa al mamonam shel yisrael". "The Torah is careful not to waste the money of Bene Yisrael". **Also, if a person is ill, it is incumbent upon him or her to consult with the rabbi about taking medication.** Similarly, a Rabbi may give strict or lenient rulings to individuals, depending on unique circumstances, that would not normally be given to a community as a whole.

One must be realistic about his or her individual situation. For example, many are used to doing a full Spring cleaning and then some for Passover. This is certainly laudable, but not necessarily required. If one has special circumstances or needs that interfere with normal steps taken in preparation for the holiday – they should certainly consult with their rabbi to see what is truly required.

Especially in a city like Seattle where different communities live side by side, differences between communal minhagim often cause confusion. For example, while general Ashkenazi practice (followed by most Jews of European descent), is to avoid Kitniot (non-Chametz forming grains, beans and legumes), even in derivative forms; Sephardi Jews (those of Mediterranean, Near Eastern or Spanish descent), are generally more lenient. However, minhagim vary substantially. For example, many communities do not eat rice. Please consult your Rabbi regarding your practice.

The Va'ad Rabbis have spent considerable time and effort to present a set of practices which are true to individual customs and which permit interaction between communities. For example, the implications of being a host or a guest at meals where practices other than your own are observed. The main issues arise for an Ashkenazi eating at the home of a Sephardi. One option is for the Sephardic host not to serve food containing food items which are permitted under Sephardic practice but not under Ashkenazic practice. Another option is not to invite a person with most restrictive practices to a meal on Pesach. When preparing this manual, the Rabbis agreed on a third option by mutual agreement. If the foods are those listed in this document, the host should inform the guest what menu items, if any, have Kitniot or are otherwise permissible to Sepharadim but not Ashkenazim, then the guest can partake of all of the rest of the meal - that is, there is no concern, e.g., utensils.

III-A. CHAMETZ

WHAT IS CHAMETZ?

Although Chametz is often translated as “leaven,” the term has a much more precise definition. **Chametz means wheat, barley, oats, spelt, or rye that has become wet and allowed to remain for a short period of time (18 minutes) so that it begins the leavening process.** The matzah that we eat would be Chametz but for the fact that it is baked within the allotted time. Halacha (Jewish Law) records many measurements of the beginning of leavening other than “wet time.” As a result, we are very strict about using only grain products specifically prepared for Passover use. **Jews may not eat, own, or benefit from even small amounts of Chametz during Pesach.**

EATING CHAMETZ

The Torah prohibits eating Chametz on Pesach, beginning on the afternoon before Pesach. On Pesach, this applies not only to pure Chametz, but also to derivatives and mixtures of Chametz. One should make certain that all food used during the holiday is approved for Pesach use as explained in the following pages.

OWNING CHAMETZ

Jews may not own Chametz during Pesach. One way to avoid violating this prohibition is to sell your Chametz to a non-Jew before the holiday. Because this sale is a highly complex and technical matter of Jewish law, you should appoint a Rabbi with appropriate expertise as your agent. **The Va'ad Office does not handle the sale of Chametz.** However, as a service to the community the Va'ad will arrange the delivery of signed chametz contracts to a designated Rabbi if received in the Va'ad office no later than end of business day Thursday March 25, 2021. **The final sale for this year must be completed by Friday March 26, 2021.** Please make arrangements with your Rabbi as early as possible. A list of Va'ad Member Rabbis selling Chametz and a sale of Chametz form can be found in section XIII.

Before the holiday, sold Chametz is put away in a closed off and clearly marked place. During the holiday, this Chametz is the possession of the non-Jew who purchased it. Utensils used during the year for Chametz that are not koshered for Passover (see section VIII on koshering, below), must also be stored away in this manner.

Your Chametz is purchased back after the holiday, and may be used again beginning about one hour after the conclusion of Pesach. Please check with the Rabbi who sells your Chametz for exact times.

Important Notes:

- ⌘ In some rare instances, the buy back of the Chametz may be delayed. Please monitor Va'ad and Synagogue announcements.
- ⌘ Inform the Rabbi if you intend to be in a different time zone for Pesach, since it may affect the time for selling and buying back your Chametz.

BENEFITING FROM CHAMETZ

During Pesach, in addition to not eating or possessing it, Jews may not derive any benefit from Chametz. Consequently, it may not be sold or used, even in business transactions or in items such as pet food. Even some cosmetics must be Chametz-free. The Va'ad product list contains items known to be free of Chametz. Consult your Rabbi as to the use of other products.

BUYING FOOD BEFORE PESACH

Purchasing food items for Pesach without proper Pesach supervision is generally not recommended. This applies even to foods that have regular (year round) kosher endorsement. Foods listed in this Guide or in other reliable sources as Pesach acceptable without special supervision are the exception, not the rule. Foods that do not generally require any kosher supervision – such as fresh, unprocessed fruits and vegetables - (unless they are themselves Chametz for all, or Kitniot for Ashkenazim), also do not require supervision during Pesach.

Chametz ingredients are not always obvious. Many foods contain grain alcohols, flavoring components, or even colors derived from Chametz or Kitniot. Reading labels does not give the full story by any means. Also, things change from year to year. In today's global economy, many ingredients once thought Chametz free in America may not be. This is especially true of grain alcohols and sweeteners. It is important to check current lists and to consult with reliable rabbinic authorities.

In all items where there is real and edible Chametz, meaning if in the ingredients there is wheat or any of the five grains, these foods should not be eaten on Pesach. This is so even if the amount is minute and it is annulled in the one-sixtieth formula before Pesach, even though as a rule we don't hold of Hozer Veneor, (meaning that the mixture revives itself and it is as if the mixture was actually made on Pesach). Since the Halachot of this nullification are very complex, they are beyond the scope of this booklet – please contact your Rabbi about such products.

All items containing Chametz that are not edible, even by a dog, lose their status of Chametz. If the product containing such a material is made and purchased before Pesach it is permitted. Specific differences in Ashkenazic and Sephardic practices which depend on different applications of Halachic principles are indicated in all the lists below. One major source of difference is the Sephardic Rabbi's use of Hozer Veneor (see above) to permit products that have a doubtful presence of Chametz.

Consult your Rabbi for any practical rulings on these matters.

CHAMETZ AFTER PESACH

The Torah penalizes Jews who own Chametz during Pesach by prohibiting its use even after the holiday. Jewish grocers, bakers and other food merchants who deal in Chametz must sell it before Passover (this includes both finished goods and raw materials). If they fail to do so, this Chametz is forbidden even after Passover (it becomes Chametz sh'avar alav haPesach). In these cases, purchases of Chametz goods may not be made for the period of time it normally takes to consume and replenish the stock. (Note that in major supermarkets, stock rotation commonly takes up to two weeks). It is therefore preferable when purchasing from a Jewish merchant to deal with a proprietor who is known to have sold his Chametz before Passover, and who sells no Chametz during the holiday.

The prohibition against owning Chametz also applies to all such products prepared or baked during Passover. This means, for example, that you may not purchase bread baked on Pesach by a Jewish owned firm at any time (so special care must be taken to ensure that all preparation has been done after the end of the holiday).

Unless otherwise announced, all Chametz from Va'ad establishments will be permitted about an hour after the holiday.

Another aspect of this penalty is that if one inadvertently had Chametz in his or her possession during any part of Pesach, then that food may not be used after Pesach.

III-B. KITNIOT

Kitniot is popularly translated as legumes – but this is not precise. **The Shulchan Aruch in Orach Chaim 453 defines Kitniot as those seeds and grains that can be cooked and baked in a fashion similar to the five true grains that can become Chametz:** Some examples are rice, corn, peas, mustard seed, and the whole bean family (i.e. kidney, lima, garbanzo, etc.). The Torah term for the fermentation of barley, rye, oats, wheat, and spelt is chametz. The term given for fermentation of Kitniot is sirchan.

The Beit Yosef permits Kitniot usage on Pesach, while the Rema forbids it. Hence, Sephardi Jews commonly use Kitniot on Pesach (the normative Seattle Sephardic practice is to refrain from having rice on Pesach), while Ashkenazi Jews follow the Rema's opinion forbidding them.

Some General Guidelines

- ✠ Even among those who do not eat Kitniot on Pesach, the restriction is not all embracing. Kitniot, unlike Chametz, need not be sold and one can derive benefit from them. A person can use Kitniot for non-eating purposes, such as fuel for candles, pet food, or medications. As explained below, it is important to make certain that what appears to be Kitniot is truly only Kitniot and not a Chametz admixture. In cases of doubt or great need, consult your Rabbi.
- ✠ Minhagim (customs) surrounding the use of Kitniot and their derivatives vary greatly among (and sometimes even within) different communities.
- ✠ Sephardim who eat Kitniot have very strict rules about checking them for admixtures. Please consult your Rabbi regarding proper practice.
- ✠ While differing opinions exist regarding Kitniot derivatives such as oils, the common practice among Ashkenazim in the United States is to be strict about eating these products.
- ✠ Mainstream major American kashruth agencies do not certify Passover products containing Kitniot derivatives. However, many Passover products from Israel and Europe (especially France), are designated “kasher l’Pesach l’ochlei Kitniot” (kosher for Passover for those who eat Kitniot) or otherwise contain Kitniot.
- ✠ Especially in today’s global economy, many products traditionally assumed to be Kitniot or Kitniot derivatives may, in fact, be derived from Chametz or prepared on the same equipment as Chametz. In many cases, modern industrial processes may include Chametz or its derivatives in processing. For example, a common enzyme for converting corn into corn syrup comes from Chametz.
- ✠ Quinoa is neither a “grain” (able to become Chametz) nor Kitniot, but due to sources of production and shipping methods, it is recommended to only use Quinoa certified for Passover. Please refer to the Product list or Passover Alerts for the most current information available.

Because opinions on Kitniot and their derivatives are diverse and complex, it is critical that you know before you eat. Again, traditions differ, as do circumstances. Consult your Rabbi for individual questions and regarding sensitivities towards those whose traditions may vary from your own. **Unless designated for Sephardim only, items appearing on Va’ad Passover lists have no Kitniot.**

Below is the Orthodox Union Kitniyot List

Kitniyot	Not Kitniyot – but may require special checking (may contain admixture of Chametz)	May be Kitniyot and therefore not used
<ul style="list-style-type: none"> • Beans • Buckwheat • Caraway • Cardamom • Corn • Edamame • Fennel Seeds • Fenugreek • Flaxseed (Linseed) • Green Beans • Hemp Seeds • Lentils • Millet • Mustard • Peas • Poppy Seeds • Rapeseed • Rice • Sesame Seeds • Soybeans • Sunflower Seeds • Teff 	<ul style="list-style-type: none"> • Anise • Carob • Chia Seeds • Coriander • Cottonseed • Cumin • Guar Gum • Locust Bean Gum • Safflower • Saffron 	<ul style="list-style-type: none"> • Amaranth • Peanuts

III-C. GEBRUKTS

Many people, including the Chabad community, take care not to eat **gebrukts – mixtures of matzah or any matzah product with water**. Those who have this tradition avoid products such as Passover cake mixes containing matzah meal, and should consult with their Rabbi about other related practices surrounding the handling and eating of matzah and liquids.

Jews outside of Israel who are machmir (stringent) in this regard throughout the first seven days of Pesach make it their practice to eat gebrukts on the Eighth Day.

IV. MATZA

A. MATZA AND MATZA SHMURA

The Matzot we consume during Pesach, even though they are made from the five grains, because they are flat cakes made from unleavened dough, are permitted. All Matza dough may not exceed 18 minutes from the second the flour is mixed with water till the Matza is completely baked.

There is a special Mitzvah to eat Matza during the Seder night. **Matza Shmura means supervised Matza**. Matza Shmura is watched carefully, from becoming Chametz, and is made special for the Seder night. There are three levels of watching the 5 grains for Matza Shmura:

1. Watched from getting wet from the time of harvest. This is the way the known Matza Shmura is made.
2. Watched from getting wet from the time of grinding.
3. Watched only from the time the flour was initially mixed with water. This is usually the way the simple machine Kosher for Pesach Matza is made.

B. OTHER MATZAH

- ✪ It is extremely important to use only “Passover Matzah,” throughout Pesach, as matzah made for year-round use is normally Chametz.
- ✪ **Matzah Ashira – matzah or matzah products kneaded with liquids other than water (egg matzah, grape matzah, etc)**
 - Is not permitted for healthy adult Ashkenazim. Those with health concerns who may need to eat matzah ashira should consult their Rabbi.
 - Sephardim are permitted to eat matzah ashira on Pesach. However, they must use regular matzah (preferably matzah shemura) for the mitzvah obligation.

For people allergic to wheat, Oat and Spelt Matzah are available*:

- **Check with QFC N. Mercer Island for availability at: 206-230-0745**
- **Check with QFC U-Village for availability at: 206-523-5160**

Seattle Kosher has stocked Oat Machine and Hand Matzah, and Spelt Machine Matzah along with other Passover products at the Safeway at 3820 Rainier Ave. S. Seattle.

*Note on Oat and Spelt Matza (or any Passover products) – the Seattle Vaad is not suggesting where to purchase these items, nor do we provide a complete list.

For Passover questions, please email Rabbi Kletenik at: RabbiKletenik@seattlevaad.org

V. MEDICINES, COSMETICS AND PET FOOD

V(A). MEDICINES

Please consult with your physician and Rabbi before eliminating or changing any prescription medication, since questions of age, physical health and special diet are involved in the final decision.

GENERAL SEPHARDIC POSITION: If medication is needed for a dangerously sick person then all medications are permitted. If not dangerously sick, the medications that contain only Kitniot are permitted. If the medications contain wheat, it might be permitted in specific circumstances. Since it is not in a form that is considered edible, and by eating it a person does not mean to give importance (Ahsheveh) to it as food, it is permitted. However, an adult should refrain from eating sweet tasting medicine, usually made for children, if it contains a grain mixture. All processed products including vitamins and medicines should be bought before Pesach. If your Rabbi or your custom does not agree with any of the items in this list then follow your Rabbi and custom.

Some General Guidelines for Medicinal Items:

- ⌘ Someone suffering from a potentially life threatening illness, may use any medication necessary and may even consume Chametz on Pesach. If possible, such Chametz should be owned by a non-Jew. Also, wherever possible, the Chametz should be consumed in an indirect and abnormal way, such as in a capsule, dissolved into a liquid, etc.
- ⌘ If someone is ill but his life is not endangered, he may not directly consume Chametz on Pesach. However, with some restrictions, he may take required medications – even those containing Chametz components.
- ⌘ Medication in pill (tablet) form that is swallowed (not chewable, liquid, or “sucking”) – even if it contains Chametz – is permitted without special Passover certification.
- ⌘ Chewable pills may contain chametz or kitniot. A healthy person should consult a reliable list of approved medications.
 - For a person who is ill, if the chewable pills contain chametz or kitniot and no alternative is available, consult your Rabbi.
- ⌘ Liquid medications containing Chametz should not be used. These often contain grain alcohol and problematic flavorings and require Passover supervision.
 - If the only question is Kitniot, consult your Rabbi.
 - If no Passover equivalent is available, the doctor should be asked to prescribe medicine without alcohol or capsules.
- ⌘ Many kosher for Passover medicines (including liquids), can be ordered on line.

Items such as vitamins that are not medically required should be substituted with Passover certified items. Please consult your Rabbi for specific questions and issues regarding individual situations.

All Pre-natal vitamins that are taken as directed by a doctor, should be used without hesitation.

In other cases when your doctor prescribes a specific vitamin that must be taken on Passover, (even if it does not have Passover supervision) it may fall into the category of a pill medication. Each situation must be individually reviewed with your doctor and your Rabbi.

V(B). TOILETRIES AND COSMETICS

GENERAL SEPHARDIC POSITION: Eye shadow, Mascara, Lipstick, Eyeliner, and Blush, Cleansers, Moisturizers, Lip liners, Nail Polish, Contact lens solutions and cleansers are all permitted.

Non-Medicinal Items (Toiletries and Cosmetics):

- ⌘ All varieties of body soaps, shampoos and stick deodorants are permissible, regardless of ingredients.
- ⌘ All varieties of ointment, cream, nail polish, hand lotions, eye shadow, eye liner, mascara, blush, foot powder, face powder, ink and paint are permissible regardless of ingredients.
 - Many of these items are problematic on Yom Tov (as opposed to Chol HaMoed). Consult your Rabbi with individual questions.
- ⌘ Cologne, hair spray, shaving lotion and deodorant that have restorable denatured alcohol should not be used. This only applies when products are in a purely liquid state.

- ✪ Lip products – such as petroleum jelly – are permitted without special certification.
 - Many of these items are problematic on Yom Tov (as opposed to Chol HaMoed). Consult your Rabbi with individual questions.

V(C). PET FOOD

Many commercial pet foods contain actual Chametz (wheat, barley, starch, etc.) and may not be used on Pesach. Non-Chametz substitutes should be used.

There are two separate kashrut issues; one related specifically to Pesach, the other related to the rest of the year as well. The Torah forbids benefiting from mixtures of milk and meat. Because they contain both, many commonly available pet foods are forbidden throughout the year. Note that additives such as casein, lactose, and whey are dairy. Interestingly, fowl with dairy is permissible in pet food.

Because one may not benefit from it, Jews may not use or own pet food containing Chametz on Pesach. Almost all dry pet food lists wheat, barley, spelt, oats, or rye as a primary ingredient. Many additives, such as malt, certain yeasts, bran, and even vitamins are likely to be Chametz. Benefit from Kitniot is permitted on Pesach even for Ashkenazim. Therefore, rice and other Kitniot (such as corn or sunflower seeds), do not pose a problem in pet foods.

CATS & DOGS:

FISH:

Fish food and Vacation blocks often have Chametz. Goldfish and Tropical fish can have tubular worms, frozen brine shrimp, freeze dried worms (if they do not contain fillers).

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

BIRDS (PARROTS, PARAKEETS, COCKATIELS, MACAWS):

Millet, sorghum, wild bird food (check for Chametz ingredients) as main diet.

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

HAMSTERS, GUINEA PIGS, GERBILS & RABBITS:

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

VI. FOOD

SOME COMMON FOOD ISSUES FOR PESACH

Many people ask why certain foods present problems for Pesach. The following will hopefully answer some of those questions. One may consult the Va'ad office with specific questions or from the sources listed at the end of this Guide. As a general rule, even reliably kosher manufactured foods require special Kosher for Passover certification.

Foods are very complex – especially in our global economy. Today, most factories do not make only one or two items, nor are the items they do make necessarily simple. Many frozen vegetable plants cook pasta on the same machines used to blanch vegetables. Spice blends often contain flow agents – some potentially Chametz; or, the company also does seasonings with flour, or other ingredients on the same blenders. Juice companies commonly use bran or Chametz based enzymes and clarifiers. Labels are of little help. Ingredients under a 2% threshold are often not listed. Generic names like “natural flavors” can mean almost anything. Sub-ingredients or processing aids are commonly not kosher or Chametz and the company itself is not likely to have or divulge much of this information.

In the United States, few foods are reliably certified for those who eat Kitniot and their derivatives. It cannot be assumed that year-round kosher versions of foods are acceptable for Passover – **even if reading the label does not reveal obvious Chametz**. For example, in today's global economy, starches and other additives once assumed to be Chametz free in the United States may well come from other parts of the world where wheat and barley, rather than corn and soy, are commonly used. Items based upon fermentation or starch conversion, such as alcohols, flavoring components, corn sweeteners, enzymes, and many other subcomponents of food are often Chametz based or depend upon Chametz based components. Some other Chametz items, like malt or bran, are simply not recognized by consumers.

GENERAL SEPHARDIC POSITION: Meats, Chicken, Fish, Fruits, Fresh Vegetables, etc. and all natural non-Chametz foods are naturally **Kasher**, whether these products are bought specifically for Pesach or not, they can be washed before and used for Pesach. - **Vegetables** (frozen & fresh): Many vegetables may be used on Pesach. **Frozen vegetables**: It is preferred to buy fresh. However, if it is hard to find the same quality in fresh - frozen vegetables may be purchased before and then used for Pesach. - **Canned fruits and vegetables**: Even though some manufacturers produce cheese and other items it does not affect the clean production of vegetables.

EGGS

The common minhag is to purchase eggs before Pesach.

MILK & DAIRY PRODUCTS

Passover certified milk is preferred, but regular milk (not chocolate or other flavored) **purchased before Pesach** is acceptable. **During Pesach, only Pesach certified milk may be purchased**. Many people have the minhag not to buy milk that was milked during Pesach due to the chometz feed given to cattle.

All other dairy products – yogurts, sour cream, butter, cottage cheese, cheese, etc. require Pesach certification.

QFC in U Village & QFC Mercer Island (stores with kosher sections) have order forms for Pesach dairy products, including Chalav Yisrael products. You can also check availability at www.affordablekosher.com.

SOME GENERAL POINTERS ON PASSOVER SUPERVISION

1. The entire Va'ad strongly recommends that only Kosher for Pesach products be used on Pesach, unless there is a blanket permission for the product (e.g., aluminum foil or, for Sephardim, products with only a kitniot issue.) Generally, products with a reliable symbol (hashgacha) followed by a “P” or otherwise stating “Kosher for Passover” may be used for Pesach. The presence of the symbol is critical. The words “kosher for Passover” are not trademarked or protected and anyone can write this on a label. It should be noted that companies sometimes improperly use the letter “P” to mean “parve,” so the consumer needs to make certain that the product is in fact for Passover use. **When in doubt, ask!**

2. In the case of a special need, there are circumstances when other products are permitted (different products for different practices, according to the nature of the need). When buying products without a P, the product must be purchased before Pesach, requiring a new, unopened package.

3. In more extreme cases of need, certain conditions may apply. This manual does not address such circumstances; rather, in such cases **the Va'ad recommends that an individual ask his/her Rabbi.**

4. When shopping for Pesach, consumers should shop carefully for Pesach at all times, for example,

a) Some stores have a special display for Kosher for Pesach foods as a convenience for consumers. Products displayed in a Passover section are for both Ashkenazim and Sephardic consumers. Therefore, **care must be taken to check each product, to ensure that the product is indeed kosher for Pesach for one's custom.**

b) Even though a product is permissible without a Kosher for Passover symbol, **care must still be taken to check ingredients to ensure there is no prohibited ingredient.**

For Passover questions, please email Rabbi Kletenik at: RabbiKletenik@seattlevaad.org

VII. PRODUCT LIST

Legend:

Any – Permissible without any special certification or certification for Pesach

Any Kosher – Permissible for Pesach provided it has regular reliable Kosher Certification

Cert P – Required Reliable Certification for Pesach specifically.

Kitniyot – A list of products classified as Kitniyot can be found on page 5 of this Passover Directory

PRODUCT	ASHKENAZIM	SEPHARDIM
Air Fresheners	Any	Any
Airline Meals	Cert P	Cert P
Alcohol, Isopropyl	Any	Any
Aluminum Foil, Disposable Pans	Any	Any
Ammonia	Any	Any
Anchovies, canned	Cert P	OK w/Salt and/or Olive Oil only
Antacids/Gastrointestinal	Cert P Align Capsules, Imodium AD Multi-symptom Relief (Caplets), Pepto Bismol 5 Symptom Relief (Caplets), Prilosec OTC Wildberry Flavor (non-chewable) (Tablet), Dulcolax Overnight Relief (Tablets), Ex-lax Tablets, Milralax Powder, Phillips Milk of Magnesia Caplets, Phillips Milk of Magnesia Original Liquid (unflavored)	Cert P Align Capsules, Imodium AD Multi-symptom Relief (Caplets), Pepto Bismol 5 Symptom Relief (Caplets), Prilosec OTC Wildberry Flavor (non-chewable) (Tablet), Dulcolax Overnight Relief (Tablets), Ex-lax Tablets, Milralax Powder, Phillips Milk of Magnesia Caplets, Phillips Milk of Magnesia Original Liquid (unflavored)
Apple Sauce	Cert P	Pure unsweetened with no additives
Baby Cereal	Cert P	Discuss with your Rabbi
Baby Food	Cert P Gerber- When bearing OU symbol - Carrots and Squash (acceptable for Passover l'chatchila even for Adults) Gerber – OU - Green Beans, and Peas have no Chametz but are Kitniot (Consult Rabbi for use)	
Baby Formula	Any Kosher: Use separate utensils due to Kitniyot	Any Kosher

PRODUCT	ASHKENAZIM	SEPHARDIM
Baby Oil, Creams, Ointments, Powder, Wipes	Any, but wipes only without Alcohol	
Baking Powder	Cert P	Cert P
Baking Soda	Any	Any
Band-Aids	Any	Any
Benefiber	Not permitted – chometz	Not permitted – chometz
Beverages (except unflavored water/seltzer)	Cert P	Cert P
Bicarbonate of Soda	Any	Any
Butter	Cert P	Cert P
Candles	Any	Any
Candy	Cert P	Cert P
Canola Oil	Not permitted	Not permitted
Carrots – raw, including baby carrots, peeled carrots without additives	Any	Any
Cereal	Cert P	Cert P
Charcoal Briquettes	Any	Any
Cheese	Cert P	Cert P
Chocolate Chips	Cert P	Any kosher
Cleansers – Powders, Liquids	Any	Any
Cocoa Powder (pure)	Cert P Pure Hershey's does not require a Cert P	

PRODUCT	ASHKENAZIM	SEPHARDIM
Coconut Flakes	Cert P	Cert P
Coffee Drinks	Cert P	Cert P
Coffee Filters	Any	Any
Coffee, Decaf & Instant, Any Flavored Coffee	<p style="text-align: center;">Cert P</p> <p style="text-align: center;">(Folgers Regular & Unflavored Decaffeinated & Nescafe Taster's Choice Regular only [not decaf] Instant Coffee are acceptable with a plain OU)</p> <p style="text-align: center;"><i>Starbucks plain unflavored VIA coffee [not decaf] is acceptable for Pesach without special Pesach certification</i></p>	
Coffee, Whole & Ground Caffeinated, Unflavored	Any	Any
Contact Lens Products	Any	Any
Contact Paper	Any	Any
Cookies (note: for those who eat Matza Shemura only, Matza Shemura cookies are required)	Cert P	Cert P
Cooking Wine	Cert P	Cert P
Cooking/Food Release Sprays	Cert P	Cert P
Cottage Cheese	Cert P	Cert P
Cranberry Sauce	Cert P	Cert P
Dental Floss	Any unflavored	Any unflavored

PRODUCT	ASHKENAZIM	SEPHARDIM
Denture Products	Any	Any
Deodorants	Gel -all are recommended/ all liquid and spray are recommended if free of (denatured) alcohol or if manufacture in the USA Arm & Hammer, Lady Speed Stick, Mennen, Secret- Powder Fresh/Spring Breeze	
Dish and Dishwasher Detergents	Any	Any
Dried Fruit	Cert P – Dole, Essential Everyday, Sun Valley & Kroger Raisins are acceptable with a plain OU – (Not Oil Treated)	New packages without powder coating, no coloring, flavor, or any additives.
Dried Milk	Cert P	Cert P
Dried Vegetables	Cert P	Pure without additives
Egg Substitutes	Cert P	Cert P
Eggs	Any – purchase before Pesach	Any-purchase before Pesach
Ensure	Consult Rabbi	Ensure: Compact, Complete Nutrition Shake, Healthy Mom Shake, High Calcium Shake, High Protein Shake, HN, Homemade Shake, Plus, Plus Advance, Plus HN, Plus Next Generation, Shake, Twocal
Fish Fillets, Frozen, Raw, Unseasoned, Plain, No Additives	Any kosher	Any kosher
Fruits, Canned	Cert P	Cert P
Fruits, Frozen	Any without additives	Any without additives

PRODUCT	ASHKENAZIM	SEPHARDIM
Furniture Polish	Any	Any
Gefilte Fish	Cert P	Cert P
Gelatin Desserts and Puddings	Cert P	Cert P
Glue	Any	Any
Grape Juice	Cert P	Any Kosher
Grape Leaves	Cert P	Cert P
Gum, Chewing	Cert P	Cert P
Hair Spray	(OK if free of denatured alcohol or if manufactured in the U.S.)	
Hand Sanitizer	Any	Any
Honey	Cert P	Any Kosher
Horseradish, Prepared	Cert P	Cert P
Hydrogen Peroxide	Any	Any
Ice Cream	Cert P	Cert P
Insecticides, Bug Sprays	Any	Any
Jams, Jellies	Cert P	Cert P
Juices, Frozen	Cert P Any 100% pure white grapefruit or orange frozen juices without sweeteners, additives, preservatives or enrichments (e.g., calcium) added may be used.	Any 100% Pure Juice (grape juice must be kosher Certified)
Juices, Ready to Drink	Cert P	Cert P
Ketchup	Cert P	Cert P
Lactaid	Milk-purchase before Pesach; Pills-consult Rabbi	Milk-purchase before Pesach; Pills-consult Rabbi

PRODUCT	ASHKENAZIM	SEPHARDIM
Lemon & Lime Juice	(ReaLemon & ReaLime are acceptable with a plain OU)	ReaLemon & ReaLime are acceptable with a plain OU)
Lemonade	Cert P	Cert P
Liquid Soap	Any	Any
Liquor, Liqueurs	Cert P	Cert P
Margarine	Cert P	Any Kosher Pareve that does not have canola oil.
Marshmallows	Cert P	Cert P
Matzah	Cert P	Cert P
Matzah Ashira/Egg Matzah	Consult Rabbi	Any Passover Certified but not for the mitzvah at the Seder
Mayonnaise	Cert P	Cert P
Meat & Poultry - Raw, Fresh, or Frozen (not ground)	Any Kosher – (QFC N. Mercer Is. Requires Kosher for Passover label) (ground requires Cert P)	Any Kosher – (QFC N. Mercer Island requires Kosher for Passover label) (ground requires Cert P)
Milk	Plain, must be purchased before Pesach or Cert P	Plain, must be purchased before Pesach or Cert P
Mineral Oil	Any	Any
Mineral Water	Any	Any

PRODUCT	ASHKENAZIM	SEPHARDIM
Mouthwash	Colgate (all), Listerine —Cool Mint Antiseptic, Total Care Zero, Ultr Clean Antiseptic, Zero Alcohol , Scope (all)	
Mustard	Not Permitted	Consult Rabbi
Nail Polish/Remover	Any	Any
Non-Dairy Creamer	Cert P	Cert P
Noodles	Cert P	Cert P
Nutritional Supplements, Liquid	Consult Rabbi	Ensure: Compact, Complete Nutrition Shake, Healthy Mom Shake, High Calcium Shake, High Protein Shake, HN, Homemade Shake, Plus, Plus Advance, Plus HN, Plus Next Generation, Shake, Twocal
Nuts (Pecans, see below)	Any raw, whole, unsalted and unroasted with no BHA/BHT; no peanuts	Any pure nuts with no additives
Oil, Vegetable	Cert P	Any Kosher – not canola
Olive Oil	Pure Extra Virgin Olive Oil-Any	Any
Oven Cleaner	Any	Any
Pain Relievers /Cough & Cold	<p>Any tablets or caplets (non-chewable uncoated pill)</p> <p>PAIN: Midol Complete (Caplets) Tylenol Children’s Chewable Bubble Gum Flavor (Tablet) Walgreens Junior Strength Ibuprofen 100 Chewable Tablets (Orange or Grape Flavor)</p> <p>COUGH: Adwe- Tussin, Allegra-D- 12 hr. Tablets, Benadryl Children’s Allergy- Liquid (All Flavors), Dye-Free Liquid (All Flavors), Claritin-D – 12 hr. Tablets (Dairy), 24 hr. Tablets</p>	<p>Any tablets or caplets (non-chewable uncoated pill) –</p> <p>PAIN: Midol Complete (Caplets) Tylenol Children’s Chewable Bubble Gum Flavor (Tablet) Walgreens Junior Strength Ibuprofen 100 Chewable Tablets (Orange or Grape Flavor)</p> <p>COUGH: Adwe- Tussin, Allegra-D- 12 hr. Tablets, Benadryl Children’s Allergy- Liquid (All Flavors), Dye-Free Liquid (All Flavors), Claritin-D – 12 hr. Tablets (Dairy), 24 hr. Tablets</p>
Paper Goods, Plastic Cutlery, Wrap	Any	Any
Parchment Paper	Cert P	Any
Pecans, raw, wholes & halves	Pecan Pieces require Cert P	

PRODUCT	ASHKENAZIM	SEPHARDIM
Pet Food	See Page 8	
Pickles	Cert P	Cert P
Pineapple, 100% pure canned	Cert P	Any
Plastic Goods & Wrap	Any	Any
Potato Chips & Sticks	Cert P	Any Kosher – must be made from potatoes, not potato flakes (e.g. not Pringles), and unseasoned (no canola oil)
Potato Starch	Cert P	Any Kosher
Powdered Milk	Cert P	Cert P
Prune Butter	Cert P	Cert P
Quinoa, manufactured products <i>See Quinoa, whole raw below</i>	Cert P	Cert P
Quinoa, whole raw	<p>OU- P - Quinoa brands certified for Passover only when bearing the OU-P or an OU Kosher for Passover : La Bonne – White Quinoa- Goldbaum - Quinoa Flour, Tri Color Quinoa, Red Quinoa, White Quinoa - Pereg – Black, Flakes, Red, Tri Color, Tri-Color White, White Flakes, Whole Grain</p> <p>Star-K Listed – Natural Earth (only when bearing the Star-K Passover symbol).</p>	

PRODUCT	ASHKENAZIM	SEPHARDIM
Raisins	Cert P – Dole, Essential Everyday, Gefen & Kroger Raisins are acceptable with a plain OU – (Not Oil Treated)	Any Kosher, no additives
Rice	Not Permitted	Generally not used in Seattle
Rice Milk	Consult Rabbi if needed	Consult Rabbi if needed
Rubber Gloves	Any (if contains powder do not use near food)	Any
Salads, Bagged	Cert P – must be checked for insects	Any – must be checked for insects
Salmon, Canned	Cert P	Any Kosher
Salt	Any non-iodized and without maltodextrin or dextrose	Any
Salt Substitute	Cert P	Cert P
Sardines	Cert P	Any Kosher
Seltzer, unflavored	Any	Any
Shampoo, Conditioner	Any	Any
Shoe Polish	Any	Any
Silver Polish	Any	Any
Soap – Bar & Liquid	Any	Any
Soap – Pads	Any	Any
Soda	Cert P	Cert P

PRODUCT	ASHKENAZIM	SEPHARDIM
Sorbet	Cert P	Cert P
Soups, Soup Mixes	Cert P	Cert P
Sour Cream	Cert P	Any Kosher if plain
Soy Milk	Consult Rabbi if needed	See OU Passover Directory page 109 https://oukosher.org/passover/passover-guide/
Spices, Ground	Cert P	Any (use fresh container) Please check list on page 5 for some spices that may contain chametz. For questions, please consult your Rabbi. Onion Powder and Garlic Powder should have kosher certification and does not require Cert P
Spices, Whole (not mustard)	Any non-kitniyot	Any
Steel Wool	Any	Any
Styrofoam	Any	Any
Sugar – Brown	Cert P	Any
Sugar – Powdered/Confectioners	Cert P	Cert P
Sugar – White Granulated	Any	Any
Sugar Substitutes	Cert P	Cert P
Syrup, Maple	Cert P	Cert P
Tea – Bags	Any Plain Caffeinated Tea (not herbal, decaf, or flavored) is allowed; Otherwise Passover Certification is required (Unflavored Lipton Decaffeinated is permitted with a plain OU)	
Tea – Powdered/Instant	Cert P (Nestea Regular Unflavored (Not Decaffeinated) Instant Teas with a plain OU are acceptable)	

PRODUCT	ASHKENAZIM	SEPHARDIM
Tehina	Not permitted – Kitniyot	Any 100% pure
Tissues	Any	Any
Tomato Products – Canned	Cert P	Any Kosher paste, puree, sauce, stewed
Toothbrush	Any	Any
Toothpaste	Aim, Close Up , Colgate, Pepsodent, Ultrabrite,	Aim, Close Up , Colgate, Pepsodent, Ultrabrite
Toothpicks	Any unflavored	Any unflavored
Tuna, Canned	Cert P	Any kosher
Vegetables – Canned	Cert P	Without any added ingredients other than water and salt – many vegetables must be checked for insects
Vegetables – Fresh	Any non-kitniyot	Any
Vegetables – Frozen	Cert P	Any without added ingredients – many vegetables must be checked for insects
Vinegar	Cert P	Any kosher apple cider or wine vinegar; White vinegar must have Passover Certification
Water, Mineral or Spring, unflavored	Any	Any
Wine	Cert P (note that some wines may not be mevushal)	
Wines, Cooking	Cert P	Cert P
Yogurt	Cert P	Cert P

VIII. PREPARING THE KITCHEN (KOSHERING)

INTRODUCTION

Utensils used during the year for preparing or serving *Chametz* may not be used to prepare or serve food for Pesach unless they are properly "kashered." These laws are complex and cannot be fully explained in this brief guide. The Rabbis of the Va'ad invite you to call them with your questions.

It is generally preferred to have separate dishes and cooking utensils for Passover. However, this is not always possible. Certainly, if one has limited resources or certain desired pieces, these may be koshered per the following guidelines.

Note: new metal, aluminum or glass utensils require *t'vilat kelim* (ritual immersion) in a kosher mikvah (ritual bath). New disposable aluminum pans are acceptable for Passover without special certification. If they will be reused, contact your rabbi as to whether these need to go to the mikvah.

There are significant variations between Ashkenazi and Sephardi practices regarding koshering practices. Also, Rabbis are given significant leeway in special situations – such as significant individual loss. Please consult your Rabbi with any non-conforming situations.

Throughout this section normative Ashkenazi practice is marked with the letter "A." Normative Sephardi practice is marked with the letter "S."

GENERAL PRINCIPLES

- Ⓢ Koshering is necessary when *Chametz* (or another forbidden substance - *issur*) gets absorbed by a utensil. Koshering is the process of removing the *Chametz* from the walls of the utensil. The prohibition of using *Chametz* utensils starts when it is prohibited to eat *Chametz*.
- Ⓢ The rule for how to kosher a utensil is as follows: the manner in which the utensil is used is the manner through which it is koshered – i.e. the way in which the *Chametz* is absorbed is the way in which it is extracted. If a utensil is used directly with fire (oven, broiler, BBQ) it becomes kosher by burning with fire. If it is used with boiling liquid, it becomes kosher by boiling water, etc. There are utensils that cannot be made kosher, as we will explain shortly.
- Ⓢ Utensils must be thoroughly clean prior to koshering – this includes burnt on grease, carbon, or rust. Stains which do not have any body to them and that are not immediately removable do not present a problem. Utensils made of several pieces or having difficult to clean joints, lips, or indentations cannot, as a general rule, be koshered. Consult your Rabbi with specific questions.
- Ⓢ Utensils should be cleaned and left unused for 24-hours prior to koshering. If this is not possible, consult your Rabbi.
- Ⓢ Kashering must be completed by the end of the time for eating *Chametz* (see times below). If not, consult your Rabbi.
- Ⓢ *Chametz* utensils that are not koshered need to be put away with other *Chametz* items and sold to a non-Jew.

KOSHERING METHODS

- Ⓢ *Libun*: Exposure to direct flame until the metal changes color and/or sparks of fire come off of it when lightly scraped. (This is the equivalent of reaching 900° to 1000° Fahrenheit). Methods generally include use of a blow-torch or filling the utensil with burning coals. Placing utensils into a self-cleaning oven is an equivalent process. For the following methods, the vessel used to heat or pour the water should first be kosher for Passover.
- Ⓢ *Haga'ala*: Immersing the utensil in actively boiling water while it is on the heat source.
 - After adding the first few items the water cools down. Since active boiling is required, allow the water to reheat prior to adding new utensils.
 - Following boiling, it is customary to immediately immerse utensils in cold water.
 - In cases where boiling is appropriate, dry heat applied at a lower temperature of approximately 450° - 500° F may be substituted. This process – called *libun kal*, is often the preferred method.
- Ⓢ *Irui Keli Rishon*: Pouring boiling water directly from a utensil immediately removed from the heat source.
- Ⓢ *Irui Keli Sheini*: Pouring hot water that came from water that was directly on a heat source (i.e. pouring water from a kettle into a cup and then from the cup onto the utensil. The cup is called a *keli sheini*, or second vessel).
- Ⓢ Scrubbing and rinsing with cold water

COMMON UTENSILS AND HOW THEY ARE KOSHERED

✠ **Skewers and Broiling Pans:** *Libun.*

✠ **Baking Pans Used in the Oven:** *Libun.*

Note: Many of today's cooking utensils either cannot withstand this much heat, or the owner will not properly burn them from fear of damage. Therefore, it is best not to kosher these items.

If you do need to kosher these items, it must be done in a way that the owner cannot intervene over concern of damaging the utensil – as this may well lead to an insufficient koshering process. Use of a self-cleaning oven is a good method. First, it heats the utensil evenly, lessening the likelihood of damage. Second, since the oven is sealed during the process, the owner cannot intervene.

Coated Cooking Vessels (Teflon) may not be kashered according to Ashkenazim. Sephardim should consult with their Rabbis.

✠ **Frying Pans:**

- **S:** Haga'ala.
- **A:** Generally require *libun*. However, many opinions (including Lubavitchers) hold that if the pan is normally used with substantial amounts of oil or liquid, *haga'ala* is sufficient. Consult your Rabbi for proper practice.

✠ **Pressure Cookers:**

- **S:** All parts – including plastic gaskets – *haga'ala*. Make certain gasket is thoroughly clean – especially if it has a lip.
- **A:** Consult Rabbi regarding gasket.

✠ **Cooking pots and their handles:** *Haga'ala*. If it is not possible to immerse these into a pot, they may be immersed in sections. Alternatively, the pot can be filled and brought to a boil. Drop a very hot rock or hot metal object into the pot to make it overflow.

✠ **Knives:** Make certain knife is clean of any oily residue. If the knife is made of two pieces, make certain it is clean where the blade and handle meet or around rivets. If these places prove difficult to clean, these items may not be kashered.

- **S:** Immerse in water that is hotter than 140° F.
- **A:** *Haga'ala*.

✠ **Meat Grinder:** *Haga'ala*. Prior to immersing it one must separate and thoroughly clean all of its parts with soap and water.

✠ **Metal Cooking Utensils** (ladles, slotted spoons, spatulas, etc): *Haga'ala*.

✠ **Hard Plastic Cooking Utensils** in good, clean condition (a good cleaning method is to soak in bleach):

- **S:** *Haga'ala*
- **A:** Generally do not kasher. Contact Rabbi in case of great need.

✠ **Cutlery:** *Haga'ala*.

✠ **Metal Pots, and Serving Dishes, etc. Not Used on the Stove** (Hot liquids are poured directly onto them from a cooking vessel): Minimally *Irui Keli Rishon*.

- If hot food is not poured directly into them from a cooking vessel: Minimally *Irui Keli Sheini*.

✠ **Utensils Used for Cold Food Items** (Metal cups, silver pieces, etc.): Minimally scrub with soap and water, then rinse with cold water.

- If these items are occasionally used with hot liquids, consult your Rabbi.
- For non metal (plastic, or earthenware) items, consult your Rabbi.

✠ **Drinking Glasses (not plastic) and other Glassware:**

- **A:** Soak in water for three days, changing the water every 24 hours. Many Ashkenazim in America do not kosher glass for Passover. Consult your Rabbi if unsure of your practice. **Note:** *This method of kashering does not apply to glass ovenware, glass dishes in which hot food is served, whiskey glasses, or bottles used to store beverages that are Chametz or that contained vinegar or grain alcohol.* Consult your Rabbi with specifics.
- **S:** According to accepted opinion, glass utensils and all their different types, (dura-glass, Pyrex, etc), do not absorb or expel at all. Therefore they do not require special koshering for Passover. Once thoroughly clean, rinsing with cold water is sufficient.
- If you are uncertain as to your practice – consult your Rabbi.

✠ **Metal Containers Used to Store Cold Food Items for Over 24-Hours:** Consult your Rabbi.

✠ **Earthenware:** If used hot, may not be kashered. Sell with other *Chametz*.

- If used solely for cold, dry purposes, consult your Rabbi before using to store food on Pesach.

✠ **Porcelain:** Same as Earthenware.

✠ **Enamel:**

- **A:** Do not kasher. Consult Rabbi in cases of significant loss.
- **S:** Depends upon use – consult your Rabbi.

- ✪ **Wood, Stone, And Bone Utensils:** See metal, above.
- ✪ **Plastic and Nylon:**
- **A:** Do not kasher. In case of loss, consult your Rabbi.
 - **S:** Kosher according to way used.
- ✪ **Ovens:**
- **Non Self-Cleaning:** 1) Clean with an oven cleaner (such as “Easy Off”). 2) Leave unused for 24 hours. 3) Turn on to the maximum setting for one hour.
 - Racks: If gotten thoroughly clean, leave unused for 24-hours and place in oven during koshering. (Sephardim may also boil the racks. Consult your Rabbi).
 - If not thoroughly clean and/or not left unused for 24-hours – *libun*.
 - **Self-Cleaning:** No need to pre-clean inside or wait 24-hours. Outside must still be cleaned. Run the self-cleaning cycle for at least one hour (until all grease and food particles are burned off). Check around the door and in other shielded places for food particles and remove.
 - Racks and grates: Leave in the oven during the cleaning cycle.
- ✪ **Stove Tops and Grates:**
- **Electric Burner:** 1) Scour it thoroughly. 2) Turn on the highest temperature setting for 15 minutes, or until it gets red-hot.
 - **Gas Grates:** Burn by turning flames all the way up for an extended period (at least ½ hour) – making certain all parts of the grate spend time in the flame. Alternatively, place in oven during self-cleaning cycle.
 - **Enamel-glazed Stovetops:**
 - **A:** Cover.
 - **S:** *Haga'ala* or *Irui Keli Rishon*.
 - **Glass or Corning Ware Stove Tops:**
 - **A:** Consult Rabbi.
 - **S:** *Haga'ala* or *Irui Keli Rishon*.
- ✪ **Microwave Ovens:** May be used on *Chol Ha-Moed* (not on Shabbat and Yom Tov). Those without browning elements can be kashered by: 1) Thoroughly Cleaning (remember to check for trapped dirt around door seals and other hidden places). 2) Not using for 24 hours. 3) Boiling a cup or bowl of water inside for several minutes until the cavity of the oven is filled with steam (make certain that there is adequate water in the utensil). 4) Moving the cup or bowl and repeating so that the area covered by it is also kashered.
- **A:** The glass tray cannot be kashered. Either a new glass tray should be purchased or paper should be used in its place.
 - Some opinions suggest covering all Passover foods – even after koshering. Consult your Rabbi for your practice.
- ✪ **Sinks:**
- **A: Stainless Steel:** 1) Clean thoroughly; 2) Leave unused 24-hours; 3) Pour boiling water over entire surface – including faucets (*irui keli rishon*). **Porcelain:** may not be kashered. They should be fully lined with an insert, contact paper, or aluminum foil and a Pesach basin inserted.
 - **S:** All sinks – even those made of porcelain – may be kashered by *irui keli rishon*.
- ✪ **Dishwashers:**
- **A:** Only stainless steel dishwashers can be kashered. 1) Clean all traps and gaskets; 2) Leave unused 24-hours; 3) Run empty cycle with soap at hottest temperature; 4) Run second empty cycle without soap. **Dishwasher Racks** plastic or coated must be replaced for Pesach.
 - **S:** All dishwashers and racks may be kashered. 1) Thoroughly clean – including gaskets and traps; 2) Run complete cycle with soap. Check racks to make certain coatings are intact and food or rust is not present.
- ✪ **Countertops:**
- **Granite, Marble And Metal Countertops** are kashered by pouring boiling hot water on them. (*irui keli rishon*).
 - **Other Surfaces:** Consult your Rabbi. Ashkenazim generally do not kasher laminate countertops. If not koshering, countertop should be well covered throughout the holiday.
- ✪ **Tables:** that are normally covered with a tablecloth during the rest of the year are considered kosher for Passover. Simply clean them and cover them with a clean tablecloth. If they are used without a tablecloth, then the custom is to pour boiling water over them. If you are concerned that the boiling water could damage the table, then clean the table well and cover it for Passover
- ✪ **Tablecloths:** **Cloth** tablecloths, napkins, and towels – launder well. **Plastic** table covers: **A:** Use new. **S:** Pour hot water over them (*irui*).

- ✠ **Refrigerators and Freezers:** All parts must be thoroughly cleaned and washed, including storage bins. Many have the practice of lining shelves with plastic or foil.
- ✠ **Mixers and Food Processors:** Since the motor area of electric appliances is often exposed to *Chametz* and can be cleaned only with great difficulty, it is recommended to purchase separate Passover appliances. Those with completely sealed motors may be used following thorough cleaning. Please consult your Rabbi about your particular situation.
 - **Bowls and Blades:** If made of one solid piece (without nooks and crannies), kosher according to use. Note: bowls and blades commonly used with sharp foods like onions and garlic require *haga'ala*. If accessories are not of one solid piece or if they have nooks and crannies, it is strongly advised to purchase new for Passover.
- ✠ Dentures and other dental appliances need to be rinsed with cold water. Pouring boiling water is not necessary.

Contact your Rabbi with any questions regarding these matters.

For Passover questions, please email Rabbi Kletenik at: RabbiKletenik@seattlevaad.org

IX. SEATTLE TIMES FOR PESACH 2021

Please verify your minhagim with your Rabbi.

Since Erev Pesach this year falls on Shabbat, the times of Bedikat Chametz and Biur Chametz are different. Bedikat Chametz takes place on Thursday night before Shabbat in the same manner as any other year and with the recitation of the bracha. In order not to distinguish the burning of the chametz from any other year, it is destroyed on Friday morning. The bitul formula, which is normally recited at the time of Biur Chametz, or the burning of the chametz, is recited on Shabbat as if it would be in a normal year on the morning of Erev Pesach.

Although the Shulchan Aruch states that we perform the procedure of Biur Chametz of Friday, nevertheless enough chametz food can be left over for the Shabbat meals on Friday night and Shabbat morning.

For Ashkenazim concerned with the problem of having chametz on Shabbat, after the procedure of Biur Chametz was completed, egg Matzah may be substituted for bread on Friday night and Shabbat morning (See Igros Moshe I, paragraph 155). Although Ashkenazi Jews are prohibited from egg Matzah during Pesach, that does not include the morning of Erev Pesach. The eating of egg Matzah according to HaRav Moshe Feinstein, OBM, should stop at the same time it is forbidden to eat chametz.

For Sepharadim (who do not consider Matzah to be bread except on Pesach and therefore cannot use it for lechem mishnah - the required bread – on Shabbat, and Ashkenazim who choose to eat chametz and these first two meals, it is imperative to dispose of any leftover chametz by the time of Biur Chametz by flushing it down the toilet or giving it to a non-Jew.

In order to eat the Shabbat morning meal before the prohibited time for eating chametz, it is customary to rise very early and daven. In order to fulfill the requirement to eat three meals on Shabbat before the prohibited time for eating chametz, it is advised to divide the morning meal in half, with a brief recess, approximately the time it would take for one to walk around the block, to separate the two “meals”. If this is not feasible, since bread of Matzah of any kind may not be used after the prohibited time, one may fulfill Seudah Shelishit by eating Passover cake, fruits, and similar non-mezonot (regular cake and crackers) or non-bread items.

X. SEATTLE TIMES FOR PESACH 2021

If you are uncertain of your minhag on these manners, speak with your Rabbi.

1. Bedikat Chametz (The Search For Chametz) And Biur Chametz (Nullification): Thursday, March 25, 2021

A final search for Chametz is conducted after nightfall (around **8:15 p.m.** this year). Customarily, 10 pieces of bread are placed in various rooms of the house and the search is conducted by candlelight using a feather and/or wooden spoon to gather the Chametz. Prior to beginning the search, we recite the B'racha (blessing): "al bi'ur Chametz".

This year, we burn the Chametz on Friday. However, if a person intends to continue eating Chametz until Shabbat morning, he should not say the "Bitul" (annulment) of the Chametz (the paragraph following the b'racha noted above) until Shabbat morning. The full texts can be found in Passover Machzorim. See the previous section entitled "WHEN PESACH FALLS ON MOTZAEI SHABBAT".

Ta'anit B'chorim(ot) - Fast Of The First Born : Thursday, March 25, 2021

Ta'anit B'chorim, Fast of First Born Sons, commemorates their deliverance from death during the tenth plague in Egypt. It is customary for first-born sons to participate in the meal served in celebration of a mitzvah, such as a Brit Mila (circumcision) or Siyum (the completion of a tractate of the Talmud). Those attending these events on the eve of Passover celebrate with the partaking of refreshments and are then exempt from this fast.

3. Kashering may be done all day Friday, March 26, 2021 until candlelighting

Last Time For Burning Chametz: Friday, March 26, 2021

Magen Avraham 11:59 a.m. (Minhag of most Seattle Sephardim)

GR"A/GRA"Z 12:11 p.m. (Minhag of most Ashkenazim and the Chabad Community).

ALL CHAMETZ THAT REMAINS IN YOUR POSSESSION AFTER THE BURNING (FOR CONSUMPTION THROUGH SHABBAT MORNING) SHOULD BE CAREFULLY SEGREGATED. PLEASE DISCUSS ANY SPECIFICS WITH YOUR RABBI.

4. Last Time For Eating Chametz: Saturday, March 27, 2021

Magen Avraham 10:44 a.m. (Minhag of most Seattle Sephardim)

GR"A/GRA"Z 11:08 a.m. (Minhag of most Ashkenazim and the Chabad Community).

Any chametz that is left must be disposed of by:

Magen Avraham 11:59 a.m. (Minhag of most Seattle Sephardim)

GR"A/GRA"Z 12:11 p.m. (Minhag of most Ashkenazim and the Chabad Community).

Holiday Times

Check Synagogue Bulletins to Confirm, and for Times According to Your Minhag

Candle Lighting – Shabbat HaGadol: Friday Night, March 26, 2021: 6:13/7:13 p.m.

Candle Lighting – First Day Yom Tov: Saturday, March 27,: Not before 8:18 p.m.

Note: (Note: Special Kiddush for **Saturday Night Y-K-N-H-Z** (See Hagadah)

Afikoman should be eaten **by: 1:13 a.m. (Sunday, March 28, 2021).**

Candle Lighting – Second Day Yom Tov: Sunday night, March 28, 2021; no earlier than 8:19 p.m.

Begin Counting Omer

Prepare for Second Seder no earlier than **8:19 p.m.**

Afikoman should be eaten **by: 1:13 a.m (Monday , March 28, 2021)**

Candle Lighting - Shabbat /Seventh Day Yom Tov (Friday April 2, 2021) 6:20/7:22 p.m.

Conclusion of Shabbat 8:40 p.m.

Candle Lighting – Eighth Day Yom Tov, Saturday, April 3, 2021, no earlier than 8:28 p.m.

(Note: Special Kiddush for **Saturday Night Y-K-N-H** (See Hagadah)

End of Holiday: Sunday night, April 4, 2021, 8:29 p.m. Chametz will be repurchased and permitted after **8:55 p.m.**

XI. SEDER: SELECTED LAWS AND CUSTOMS

There are many laws and customs surrounding the rituals of Pesach. For this reason, the Rabbis instituted that each person should review laws beginning thirty days before the holiday. Also, there are many Hagadot that can be used for preparation of the Seder and conducting the entire Seder service (including recitation of the Hagada) on both of the first two nights)

The following are some brief reminders and definitions.

- ✠ The Seder may not begin before nightfall on Wednesday, April 8th. Note, on the second night (April 9th) no preparation for the Seder may be made until after nightfall. Watch synagogue and community announcements for exact times in accordance with each community's *minhag*.

ITEMS APPEARING ON THE SEDER TABLE:

- ✠ **Maror** "Lechuga" (bitter herbs): Remind us of the bitter Egyptian slavery. There are many traditions about what is used. Some use romaine lettuce, others use various bitter vegetables. Still others use horseradish root.
 - The obligatory maror may not be cooked or soaked for 24 hours or longer. Thus, jarred horseradish may not be used to fulfill the commandment of eating maror. For purposes other than the obligation, prepared horseradish (kosher for Passover) is fine.
 - Leafy greens require careful examination for insects.
- ✠ **Charoset**: Traditionally made from fruits, spices and nuts to which wine and even honey is added. Traditions vary widely. Some common additions are apples, pears, pomegranates, dates, figs, walnuts, almonds, raisins, ginger and cinnamon.
 - The *Minhag* of Chabad is not to use raisins, ginger, or cinnamon.
- ✠ **Karpas "Apio"** – Also in memory of bitterness and tears - celery or parsley are commonly used. If dipping in salt water, it should be mixed before the holiday begins. One should eat less than an olive sized volume (Consult your Rabbi for guidance).
- ✠ **Zeroa "Brazo"** – a piece of roasted meat or bone reminding us of the *Korban Pesach* (Passover Sacrifice). Traditions vary. Some use chicken necks, some lamb shank bones, and others meat from a cow's foreleg. The meat is not eaten during the Seder. Many have the practice of eating it on the Second Day.
 - The *minhag* Chabad is not to eat the *Zeroa*; most of the meat is removed prior to placing on the Seder plate.
 - According to all *minhagim*, those parts not eaten must be disposed of with care, as the *zeroa* was used for a *mitzvah*.
- ✠ **Beitsa – "Huevo"** is a hard boiled and/or roasted egg. It reminds us of the Festival offering.
 - If one forgets to prepare the *zeroa* or *beitsa* prior to the holiday, please consult your Rabbi for proper procedure.
- ✠ **The Three Matzot**: In memory of the haste with which the Children of Israel left Egypt, these are also the "bread" of the Seder meal.
 - We are commanded to eat matzah on the first two nights of Pesach. Specially prepared *matzah*, (*matzah sh'murah*) should be used at the Seder. (During the meal portion of the Seder, regular matzah may be eaten.) Both hand and machine *sh'murah* matzah are acceptable; most have the tradition to use hand *sh'murah* matzah for the *mitzvah*.
See the section on matza (Page 6) above for additional special requirements of the three matzot.

The Four Cups of Wine

- ✠ The Four Cups of Wine: These commemorate the four expressions used to describe our deliverance from Egypt.
 - One should make every effort to drink wine (preferably red), to fulfill the mitzvah of the Four Cups.
 - For those who cannot drink full strength wine, it may be diluted with grape juice. If necessary, undiluted grape juice is acceptable. Those who cannot drink grape juice should consult a Rabbi.
 - For Sephardim, the wine cups must hold at least 2.9 fluid ounces (86 ml, equal to the numeric value of "kos"). Ashkenazim prefer a cup that holds at least 3.3 fluid ounces. (During years when a Seder falls on a Friday night, a larger cup may be needed, as the obligation of Kiddush must also be fulfilled from the same cup.)
 - It is preferable to drink the entire cup, or at least more than half of it. This should be done without speaking and within a short time.
 - Men and Sephardic women must consume all cups of wine while reclining on their left sides (*heseiba*).

- An Ashkenazi man who forgot to recline while drinking either of the first two cups must drink again while reclining, but without a Blessing (*Beracha*).
- Healthy Sephardic men - for whom drinking an extra cup would not be difficult - should drink any of the four cups again.
- Women who forgot to recline need not drink again.

CHART OF SEDER MITZVOTH AND QUANTITIES

(A = Ashkenazi; S = Sephardi)

Mitzvah	When Performed	Required Amount S	Required Amount A	Time Constraint
Four Cups	Throughout the night	Preferably full 2.9 oz cup. Majority (1.5 oz) suffices	Majority 3.3 oz cup. If Friday night, speak with Rabbi	Drink continuously without speaking.
Matzah (sh'mura – hand or machine)	Motzi Matzah	Slightly over ½ machine or ⅓ of 40 gram hand.	4"x 5" piece – preferably two pieces this size, one from top and one from middle matzah.	As quickly as possible. Maximum ranges from 2 to 9 minutes for A and 4 to 7½ minutes per <i>k'zayit</i> for S.
Korech		30 grams lettuce, plus same amount of matzah as above	Matza as above, Maror as below.	
Afikoman		Same as Motzi Matzah	Same	
Maror – if use romaine lettuce	Both Al Achilat Maror and in Korech	30 grams	Enough to cover 10" x 12" area	
Maror if use stalks			Enough to cover 4" x 5" area	
Maror if use horseradish			1 fluid oz.	

As with any area of Jewish Law, please consult your Rabbi if you have questions or believe you will find it difficult to consume these quantities.

For Passover questions, please email Rabbi Kletenik at: RabbiKletenik@seattlevaad.org

XII. CONTACT INFORMATION FOR SOME ESTABLISHMENTS SELLING PASSOVER GOODS

QFC – University Village: (206) 523-5160. Fresh kosher and kosher for Passover meat and fish departments as well as extensive grocery selection.

QFC- Mercer Island: (206) 230-0745. Fresh kosher and kosher for Passover meat and fish departments as well as extensive grocery selection. Pre-Passover order forms available on the Vaad website for meat, dairy, deli, and wine at: www.seattlevaad.org/passover.

Mutual Fish Company: (206) 322-4368. Fresh fish cutting and kippered salmon for Passover and year round. Vaad supervised fish grinding is not available for Pesach.

UW Hillel: For Passover 5881 Hillel UW will be offering a limited number (30) of complete Seder Dinners for 5 (including ritual items) for pick up on Friday, March 26th. Hillel UW's famous Kosher for Passover lunches will be available TO GO in packages for 4 during Chol Hamoed Pesach – Wednesday, March 31 and Thursday, April 1. Details and reservations will be available starting March 3 at www.hilleluw.org.

Seattle Kosher (206) 772-1616: Seattle Kosher has stocked Oat Machine and Hand Matzah, and Spelt Machine Matzah along with other Passover products at the Safeway at 3820 Rainier Ave. S. Seattle.

Wolf & Spice Catering – Wolf & Spice is pleased to be offering Seattle friends with an extensive menu for the first days of the Chag. Ordering will be available through Thursday March 18th 9AM. Visit wolfandspice.com/collections/pesach-2021.

For Passover questions, please email Rabbi Kletenik at: RabbiKletenik@seattlevaad.org

XIII. CONTRACT FOR SALE OF CHAMETZ

VA'AD MEMBER RABBIS SELLING CHAMETZ:

Rabbi Moshe Kletenik (Va'ad HaRabanim of Greater Seattle): (206) 228-0692

Rabbi Mordechai Farkash, (Eastside Torah Center): (425) 957-7860

Rabbi Yechezkel Kornfeld (Shevet Achim): (206) 232-1797

Rabbi Sholem Ber Levitin (Sha'arei Tefilah): (206) 527-1411 or 1412

Rabbi Ben Hassan: (Congregation Sephardic Bikur Holim): (206) 723-3028 or by cell: (206) 602-9395 –
(or contact Rabbi Benzaquen at: (206) 200-6829)

1) FILL IN THE BLANKS, 2) SIGN, AND 3) DELIVER TO YOUR RABBI BY THURSDAY MARCH 25, 2021

CHAMETZ SALE FORMS SENT DIRECTLY TO THE VA'AD OFFICE SHOULD BE DESIGNATED TO RABBI KLETENIK AND ONLY IF RECEIVED BY CLOSE OF BUSINESS DAY BY THURSDAY MARCH 25, 2021 Chametz forms can be signed, scanned and emailed to RabbiKletenik@seattlevaad.org

DELEGATION OF POWER FOR SALE OF CHAMETZ

KNOW YE that I, the undersigned, fully empower and permit Rabbi _____ (“the Rabbi”) to act in my place and stead, and on my behalf, as my agent, to sell all *Chametz* possessed by me (knowingly or unknowingly) as defined by the Torah and Rabbinic law (e.g. *Chametz*, possible *Chametz*, and all kinds of *Chametz* mixtures). The also includes *Chametz* that tends to harden and to adhere to inside surfaces of pans, pots, or cooking and usable utensils, and all kinds of live animals that have been eating *Chametz* or mixtures thereof. I also fully empower and permit the Rabbi to act in my place and stead, and on my behalf, as my agent to lease all places wherein my *Chametz* be found, especially in the premises located at _____ and elsewhere. The Rabbi has the full right to sell and to lease by transactions, as he deems fit and proper, and for such time which he believes necessary in accordance with all detailed terms and detailed forms as explained in the general authorization contract which have been given this year to the Rabbi to sell *Chametz*. This general authorization is made a part of this agreement. Also do I hereby give the Rabbi full power and authority to appoint a substitute in his stead with full power to sell and to lease as provided herein.

The above given power is in conformity with all Torah, Rabbinical regulations and laws, and also in accordance with laws of the State of Washington and of the United States.

I hereby affix my signature on the day of _____ (Hebrew Date) in the year 5781.

Name: _____

Address: _____

Signature: _____

Date: _____

The legal intricacies concerning this transfer of property are many, and only a competent Rabbi should be entrusted with its execution.