PESACH GUIDE 2022

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Download the cRc Smartphone App for updated Kosher lists and Pesach lists and more.

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For Kosher Consumer Alerts by e-mail, visit [www.cRcweb.org/alerts.php](http://www.cRcweb.org/alerts.php).
Updated Pesach information is available online at [www.cRcweb.org](http://www.cRcweb.org) and [www.askcRc.org](http://www.askcRc.org).

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MEDICINES, COSMETICS & TOILETRIES FOR PESACH

NOTE: THIS LETTER REFERS TO PESACH-SPECIFIC CONCERNS. PLEASE CONSULT YOUR RABBI REGARDING THE USE OF MEDICINES, COSMETICS, AND TOILETRIES ON SHABBOS AND YOM TOV.

MEDICINES

- All pill or non-chewable tablet 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, sunscreen, 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.

Yona Reiss
Av Beis Din, Chicago Rabbinical Council

Shmuel Fuersi
Dayan, Agudath Israel of Illinois

Dovid Zucker
Rosh Kollel, Chicago Community Kollel
**Founded in 1932,** the cRc now engages over 150 members in the U.S., Canada, and Israel, who are proud to provide the community with the specialized technical services of our expert staff.

Rabbi Sholem Y. Fishbane, our Kashrus Administrator, leads AKO, the Association of Kashrus Organizations, and the cRc continues to expand its reach, offering assistance to agencies around the world. Our Rabbis travel around the world, throughout Asia and Europe, and of course, Israel, to ensure the kashrus of products you use every day, maintaining our standards, even during the pandemic. We invest in researching community concerns, such as acceptable alcoholic beverages, Pesach products, reliable certifying agencies, and methods of checking produce for insects.

We serve the community with educational programs, and all proceeds from kashrus supervision are invested in the community.

Rabbi Yona Reiss, our Av Beth Din, and a respected expert in Jewish law, leads the Dayanim of our internationally recognized Beth Din.
The cRc spreads Torah through various publications including our Chadashot, The Year in Review, filled with Divrei Torah for the Yamim Noraím and cRc updates; our Divrei Torah pamphlets for the Yamim Tovim; and sefarim. Each of our monthly Shemittah Newsletters contains articles by Rabbi Dovid Cohen and one of our Dayanim.

**cRc Publications**

The following publications are available for purchase at www.crcweb.org/books.php

- **Meat and Poultry**
  by Rabbi Dovid Cohen

- **Hafrašas Challah**
  by Rabbi Dovid Cohen

- **Alcoholic Beverages**
  by Rabbi Dovid Cohen

- **Shemittah**
  by Rabbi Dovid Cohen

- **Kanfei Yona**
  by Rabbi Yona Reiss

- **Tevillas Keilím**
  by Rabbi Dovid Cohen

- **Shabbos Catering Guidelines**
  Rabbi Dovid Cohen and
  Rabbi Yaakov M. Eisenbach

- **Halachos of Insects**
  by Rabbi Dovid Cohen

- **Pas Yisroel and Bishul Yisroel**
  by Rabbi Dovid Cohen

- **Chicago Rabbis: Visionaries, Pioneers, and Leaders, 1847 – 1950**
  by Rabbi Moshe Kushner, z”l

- **Shaarei Gedulah**
  by Rabbi Gedalia Dov Schwartz, zt”l

- **Sefer Zichron Menuchah—Practical Halachos of Yichud in the Home and in the Workplace**
  by Rabbi Ephraim Friedman

- **Ahavat HaGer**
  by Rabbi Hertzel Hillel Yitzhak

- **Food Service Mashgiach Guidebook**
  by Rabbi Dovid Cohen

- **Spotlight on Chicago**

- **Kashrus Symbol Card**
Beth Din

The cRc Beth Din is comprised of:

Av Beth Din
Rabbi Yona Reiss

Dayanim
Rabbi Daniel J. Rakah
Rabbi Aaron Kraft
Rabbi Yisroel Langer

Menahel
Rabbi A.M. Abramson

New Dayanim Kevuim

Rabbi Aaron Kraft
Rabbi Kraft serves as the Rosh Bais Midrash in Bais Chaim Dovid in Lincolnwood. Rabbi Kraft was a Rosh Chaburah of the Yeshiva University Torah MiTzion Kollel, and was a member of the Kollel Elyon, the most prestigious post- semicha program at Rabbeinu Yitzchok Elchanan Theological Seminary, RIETS.

Rabbi Yisroel Langer
Rabbi Langer serves as Rav of Congregation Bais Yitzchok. He is an alumnus of the Chicago Community Kollel and a member of the Midwest Bais Horaah under the auspices of Rav Shmuel Fuerst.

www.cRcbethdin.org

The new cRc Beth Din website is a rich resource of information and practical tools for the community to better access the expert services of the cRc Beth Din. The site includes dedicated sections for Jewish Divorce (Get), Jewish Conversion, Adjudication, Chevra Kadisha, and other services.

Pruzbul

The Chicago Rabbinical Council sets up different Beth Din panels under its auspices in multiple locations towards the end of the shemittah year, so that a Beth Din will be readily available for all those who wish to execute a pruzbul. The Beth Din also prepares forms that parties can execute in front of witnesses, as well as forms that can be executed by an agent (such as a shul Rabbi), who is appointed by members of his community to execute a pruzbul on their behalf.

For more information, please contact the Beth Din by e-mail at bethdin@crlweb.org or phone at 773.250.5482 or 773.465.3900 www.crcbethdin.org

Services Include:

- Dinei Torah: Litigation, Arbitration & Mediation
- Gittin: Religious Divorce
- Shtarot: Halachic Documentation
- Geruth: Conversion
- Chevra Kadisha: Jewish Burial Society

Rules and Procedures for Beth Din Proceedings and the Halachic Pre-nuptial Agreement are available at www.crcbethdin.com
A major cornerstone of the Pesach Seder is the concept of chinuch, proper Jewish education for Jewish children. Thus, many of the observances of the Seder (delaying the start of the meal, washing hands for Karpas, dipping two times, drinking a second cup before Hamotzi, etc.) are for the purpose of provoking the interest of the children so that they will ask why the observances of the Seder night are novel and different. Similarly, we emphasize in the Haggadah the notion of (Shemos 13:8) "you shall tell [the story of the Exodus] to your son," – and we note that the Torah speaks about four types of sons who may be present at the Seder – the wise son (chacham), the wicked son (rasha), the simple son (tam), and the son who does not even know to ask questions (she’aíno yodea lishol).

Our late Rosh Beth Din, HaRav Gedalia Dov Schwartz zt"l, emphasized that the message of the Haggadah ultimately depends upon faithfully transmitting our traditions to our children. The purpose of the emancipation from slavery was to receive the Torah and maintain it as a precious heirloom for future generations. Therefore, Pesach reminds us of the supreme importance of investing in our children, on both a familial and communal level, to ensure that they receive the best possible Torah education and environment.

In this vein, Rabbi Schwartz z’l asked why the opposite of the rasha, the wicked son, is the chacham, the wise son. Shouldn’t the counterpart of the rasha be the tzaddik - the righteous son? Rav Schwartz answered that you can’t expect a child to become righteous if you don’t first prepare the child to become a chacham, knowledgeable and wise in Torah.

Along these lines, Rav Aharon Shteinman z”l (Reb Aharon Leib Haggadah, pages 43-44) gave a telling response when he was asked about the best way to prepare for the Pesach Seder. He responded that the optimal preparation for the Seder is to sit and learn Torah, even if the learning does not directly relate to the mitzvos of the Seder. The greatest message that the Seder is meant to reinforce is the realization that our lives revolve around the learning, teaching and transmission of Torah.

At the Chicago Rabbinical Council, we believe that our mission is not only the supervision of kashrus and the provision of Beth Din services, but the dissemination of Torah to the Jewish community. It is also a testament to our community that even during the challenging days of the COVID pandemic, Torah instruction has never waned, whether in the classroom or via Zoom technology. As Rav Sa’adiah Gaon famously stated, “the Jewish nation is only a nation by virtue of its Torah.” The purpose of the Seder as well is to imbue both our children and each of us with the Torah scholarship of a chacham, capable of receiving, appreciating, and imparting our sacred heritage.

It is our hope that the Torah contained in this Guide will serve as an impetus for a renewed dedication to Torah learning in all areas of life, and an appreciation for the paramount importance of a strong and ongoing Jewish education for all our children and future generations. If we reinforce our efforts in this regard, both by being role models in terms of our own Torah learning, and through ensuring that our children are inspired by the beauty of Torah study, then we will create the most successful Pesach experience.
Two years ago, in the terror-filled days between Purim and Pesach, a mysterious new illness was sweeping over the globe. The Orthodox community was hit early and hit hard. Crown Heights, Williamsburg, Flatbush, Lakewood, Monsey ... in community after community, people were being struck by a strange sickness that affected the throat and the lungs. As Jews have always done, we turned upward in prayer and inward for introspection.

At that time, I received a call from a colleague in Crown Heights who suggested that perhaps this was a wake-up call that we needed to change how we use our throats – in the area of kashrus.

Now I am no prophet and certainly not qualified to draw such conclusions, but this is certainly an opportune time for all of us to improve in all areas, including kashrus. On one hand, our communal kashrus standards have risen to unprecedented heights. This is 100% true, and tremendous credit is due to our visionary rabbonim, roshei yeshivos, and lay leaders. Years ago, one could count on their fingers (and maybe toes) how many people were makpid on pas yisrael and chalav yisrael – and who even heard of yoshon!?

At the same time, new challenges have crept in, our lifestyles have changed, and many of us may have inadvertently found ourselves eating unkosher food, sometimes served to us by well-meaning family and friends. What am I talking about, and what can we do about it?

After extensive observation and conversation with colleagues, I have come to understand that this new challenge may be the result of five factors, each of which I will discuss.

The Rise of the Party Planner

There was a time when there were two basic varieties of simchas. There were simple home-cooked affairs, where the kashrus was as good as the home of the host who had prepared the food. If you trusted the balabusta in her home, you would trust that whatever she set up in shul was up to the same standard. And then there were catered affairs, which were mostly under supervision by the local kashrus organization, represented by an on-the-ground mashgiach. In that era, the party planner took care of the decor and other external elements, but the food was primarily supplied by a single, kosher-certified caterer.

In recent times, our standards have risen tremendously, and we have become busier and more distracted than ever. As a result, the party planner has seen his or her job expand tremendously. The party planner now sources main dishes, sides, desserts, and more, from as many as a dozen establishments, and arranges them on platters, heating elements, and boards which come from a variety of sources.

Very few party planners are under hashgacha, which means that the party planner has just made dozens of kashrus choices for the host, often bringing in items with questionable certification or no certification and placed it on utensils that may have been used with food of a lesser kosher standard. Even if the dishes come from the finest sources, meat may be put on dairy dishes, and vice versa.

In the instance where the party planner does hire a mashgiach to please the host, the mashgiach’s sphere may often be limited to one part of the event (everything but the sushi, for example), all the while giving the mistaken impression that the entire event is under supervision. Even if the utensils and foods are all kosher at the get-go, bishul akum, yayin nesech, and so many issues inevitably crop up in a supervision-free atmosphere where there is non-Jewish wait staff. Alcohol is a question of its own, and many party planners may not think twice before purchasing bottles with questionable status.

More importantly, under tremendous pressure to please the hosts and impress the guests, the party planner often steamrolls over the mashgiach, having non-Jews (or even Jews) be mechalei Shabbos in the rush to provide the best, the freshest, and most lavish spread. In one extreme case, I know of a party planner who called law enforcement on a mashgiach who tried to prevent a dairy cake from being served at a meat affair.
Most party planners are fine, upstanding Jews, in whose homes we would be comfortable eating. But the fact is that they are often not qualified (and too busy) to provide kosher supervision on a commercial scale. In addition, the pressure to please hosts and put together a most impressive affair can sometimes cause a lapse of judgment. This is not an indictment of party planners but an observation of human nature.

The Gourmet Entrepreneur

In the unrelenting hunt for the best and most tasty foods, party planners often turn to at-home, small-time specialty cooks, often women in the community who specialize in a specific field, one baking the best challah, another providing salads and side dishes, and yet another creating exquisite miniatures.

While this is not a new phenomenon, as our communities have (Baruch Hashem) grown, so has the wide array of these small-time entrepreneurs. Instagram is awash with pictures posted by these entrepreneurs proudly displaying fresh raspberries and fresh broccoli (both of which cannot be checked), dairy bread (which halacha does not allow to be commercially produced), and so much more.

Now, like the party planners, many of these entrepreneurs are reputable members of our community, whose homes are (presumably) just as kosher as mine or yours. But how many party planners (or consumers) ask if the salads were prepared on meat or dairy dishes? As they expand their businesses, do they know which safeguards to put in place to ensure that their non-Jewish assistants do not compromise the kashrus of their product?

The fact is, your average Jew, even one who runs a perfectly kosher home, does not know what to look for and what steps to take to ensure that a commercial enterprise is kosher. Even if they do know, poskim have stated that in order for them to supervise their own commercial enterprise they must be a yarei shamayim berambim, someone who is publicly acknowledged as G-d fearing.

Additionally, some of these small-time entrepreneurs are actually not as frum as their clientele, and they themselves have expressed their wonderment as people unthinkingly consume their products, without asking any questions about the standards kept in the kitchen.

The Private Chef

Today it is not uncommon for people of means to hire private chefs to cook in their homes. These chefs are sometimes not Jewish and are tremendously devoted to their craft. While the food they create is delicious, their fealty to kashrus is sometimes lacking.

Even if they are working in a kosher kitchen with all kosher dishes and ingredients, issues arise. Beyond the obvious problems of basar shenisalem min haayin, bishul akum, pas akum, and yayin nesech, there is much more that can go wrong.

An extreme (but true) example: A family went to Orlando for Pesach and hired a chef to prepare the Seder in their fully kosher-for-Passover kitchen. They gave strict instructions that no outside food or utensils could be used, they turned on the fires, and left the chef to his own devices. When they sat down to Shulchan Orech that night, they were horrified to discover that their main dish of rib roast had been cooked in butter sauce, which the chef had dutifully taken from their refrigerator.

In another case, a neighbor of mine told me that a private chef, who has extensive experience working at a certified kosher establishment, came to her home ready to cook with unchecked (and not easily checkable) greens. Since he was always given prechecked greens at work, he never knew that not all greens were okay. She was disappointed to learn that he had used these greens in dozens of homes, and no one had even bothered to check which foods he was bringing in with him.

Yet many of us continue to hire these chefs, innocently believing that if “everyone” is doing it, it must be okay.

The Kosher Superstore

Over the past 20 years, Jewish shoppers have become accustomed to the luxury of the kosher mega supermarket, boasting meat and fish counters, full catering services, in-house bakeries, sushi counters and more. At times, specific parts of these supermarkets
are under hechsher, and food purchased from the certified deli or bakery is perfectly acceptable.

But what are we to make of these stores selling unchecked greens, un-kashered livers (which can treif up a kitchen when not properly handled), and packaged products with unreliable hechsherim?

Listening to heimishe background music, seeing men with beards and payos stocking the shelves, we are led to believe that everything in these stores is fine. And that may be far, far from the truth. Mashgichim in these stores report watching in shock and dismay as erliche Yidden fill their carts with products they would never knowingly touch if they thought about what they were buying, lulled into complacency and not even bothering to look at the labels.

**What Can We Do?**

For years, my colleagues and I have worked to solve (some of) these issues on an organizational level, and we continue to do so.

In time, I have realized that change must come from multiple directions. We, the community members, must educate ourselves to ask the right questions—and insist on receiving satisfactory answers.

Wherever you go - to a wedding, a kiddush, or a parlor meeting, ask who is responsible for the kashrus, and insist on learning exactly what is being supervised and what standards are kept.

When shopping at a store where only some sections are under hechsher, ask to speak to the manager and insist that the community demands that the entire establishment be under supervision.

As a parent, insist that your school provide hands-on kosher classes so that the next generation of Jews will be equipped to navigate the increasingly complex world of kosher shopping and food prep.

Speak to the leadership in your shul and insist that they not allow private affairs with no hashgacha in their social hall.

When planning a simchah, insist that no non-mevushal wine be served in a mixed milieu, even if there is a dedicated wine pourer.

When signing your child up for camp, insist on learning what their kashrus plan is and what their policies are regarding allowing staff into the kitchen.

Whenever dining out, insist on seeing the kosher certificate to make sure it is current and that it covers everything you plan on ordering.

Become a kosher advocate, helping friends and family become aware of the pitfalls and how they can be avoided.

And finally, daven, and ask or beseech Hashem that our efforts to honor His mitzvos are crowned with success.
Have you ever wondered if brown sugar or raisins need a hechsher – year-round or for Pesach? Does your favorite seltzer or liqueur need a hechsher for Pesach? What’s the best way to check lettuce for bugs? Can frozen strawberries be used in a smoothie without checking? Does your new grater need to be toveled? Can your granite countertop be kashered? Is a specific hechsher, like Blue Ribbon Kosher, recommended?

Just enter a keyword!
Kashrus in F

Halachic analysis of the Chinese Tilapia Industry with Rabbis Yona Reiss, Hershel Shechter, Chaim Goldberg, Eli Gersten, Dovid Cohen, & Sholem Fishbane April 2021

AKO Executive San Diego July 2021 L-R Rabbis Lando, Holland, Elefant, Senter, Emanuel, Fishbane, Dubin, Felder, Klein

At the AD Rosenblatt lamb shechita

Buffalo Trace Mechira 2021 virtual handshake

Farewell gift to Mrs. Jan Mishkin, I.T. Manager

Algatech visit in Ketura Israel June 2021

KosherFest 2021 Rabbi Sholem Fishbane with cRc client Backyard Farms

KosherFest 2021 Rabbi Sholem Fishbane with Rabbi Etzion Genauer

www.ASKcRc.org / www.cRcweb.org

cRc Pesach Guide  Introduction
Rabbi Sholem Fishbane visiting a cRc certified maple syrup company in Northern Michigan October 2021

Mashgiach inspecting machinery at a plant

Mashgiach at a plant visit

Training the next generation to check for insects

Rabbi Sholem Fishbane reviewing a heat system chart at a manufacturing plant

Presenting a gift of appreciation to Bill Blanchard, Quality Assurance, Kemps Cedarburg

Rabbi Dovid Oppenheimer checking production flow of kosher production lines

Rabbi Dovid Cohen at cRc Matzah Mehuderet bakery

Rabbi Yochanan Schnall visiting Heniff Transportation

Rabbi Shlomo Miller and Rabbi Sholem Fishbane, November 26, 2021 Agudah Convention

Rabbi Sholem Fishbane with Moshe Zalman Olive (owner of Zalman’s) and Rabbi Moshe Farkash in front of Zalman’s in the Machane Yehuda Shuk

www.ASKcRc.org / www.cRcweb.org
CHAG KASHER
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Look Where We’ve Been!

A LOOK BEHIND THE SCENES

with cRc Kosher

Prepare for Rosh Hashanah with an Inside Look into Some Timely Topics

SUNDAY
9.05.21
8:00-9:00 PM

RABBI YOSEF LANDA
Rabbinic Coordinator, cRc Kosher
Chalav Yisroel: It’s not just about Milking Cows

RABBI SEFOS, DOVID OPPEHESHER
Rabbinic Coordinator, cRc Kosher
Pas Yisroel at Commercial Bakeries: The Glow Bar

RABBI YOCHANAN SCHNALL
Rabbinic Coordinator, cRc Kosher
Pas Yisroel Cereals: The Inside Scoop on Cheerios

RABBI DOVID COHEN
Administrative Rabbinic Coordinator, cRc Kosher
Shemitta Produce: It’s Sooner Than You Think

Special Bonus!
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This is a virtual program:
Zoom Meeting ID: 822 3436 9540 | Password: 099616
https://kshr.us/KashrusWebinar

www.ASKcRc.org  /  www.cRcweb.org
I Wish Consumers Knew...

Some consumers think that grape flavor is more kosher-sensitive than other flavors because it comes from grape and has issues of *stam yeinam*. This is simply not true. Grape flavor never saw a grape, just like strawberry flavor has nothing to do with strawberries. They are just chemicals mixed to mimic the desired taste. Occasionally they'll actually put in some fruit derivative, so they can say "contains real grape", but invariably that's in such tiny proportions that it has no real effect on the flavor.

The *kashrus* issue with grape flavoring – just like all other flavorings – is that the chemicals used to create those flavors might be non-kosher.

It's very difficult to make a new *chalav yisrael* product. It's not only hard to set up an arrangement with a farm (or farms) to source the *chalav yisrael* milk, but it's extremely challenging to find suitable factories willing to produce these products because of the need to cease their regular production, *kasher* the lines and to segregate the product from the beginning to end. For any other private customer, the factory merely has to change the final packaging at the last step of the production.

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Rabbi Dovid Cohen

Rabbi Sholem Fishbane

Rabbi Yosef Landa

Rabbi Eli Markowitz

Rabbi Shlomo Fishbane

Rabbi Joseph Landa

Rabbi Eli Markowitz

Some consumers think that grape flavor is more kosher-sensitive than other flavors because it comes from grape and has issues of *stam yeinam*. This is simply not true. Grape flavor never saw a grape, just like strawberry flavor has nothing to do with strawberries. They are just chemicals mixed to mimic the desired taste. Occasionally they'll actually put in some fruit derivative, so they can say "contains real grape", but invariably that's in such tiny proportions that it has no real effect on the flavor. The *kashrus* issue with grape flavoring – just like all other flavorings – is that the chemicals used to create those flavors might be non-kosher.

A common misconception is that “Triple Washed” produce can be assumed to be bug-free and kosher. In the vegetable industry, “Triple Washed” can mean several different things. It can mean that the company simply used three separate sanitizer sprays in the wash process. This can be helpful in removing bugs, but if the actual water is recirculated many times, the bugs will still be present in the water and will often be found in the final product. Other companies may indeed use three separate water tanks, but if the incoming product is infested, the momentary soaking (even 3 times!) will not help.

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Many think that chemicals are inherently kosher. While this may be true for many chemicals, it’s not true for all of them. Indeed, there are natural chemicals that are 100% non-kosher. One example is a chemical compound called Propylene Glycol Monostearate. Propylene Glycol is common and always kosher but the Monostearate makes it questionable, because it may be produced from animals (non-kosher). And even the version derived from plants can be kosher-compromised if it was produced on non-kosher equipment. Therefore, chemicals often need hashgacha, too.

Rabbi Moshe Moscowitz

Many consumers are careful to eat bread which is pas yisrael year-round, while others are careful about this during Aseres Yemei Teshuvah. We get calls about various brands from consumers wanting to know the pas yisrael status. One important rule to know is that pas yisrael only applies to baked products made from the five grains (wheat, barley, rye, spelt and oats), but it doesn’t apply to other items, such as rice, corn, and quinoa.

Rabbi Refoel Dovid Oppenheimer

It’s become very common to use delivery services for restaurant food, such as Uber Eats. It’s very important that the food arrive properly sealed – without it, there’s no way to verify that the food is kosher. It’s advisable to call the restaurant (or make a note in the order) that a delivery service is picking up the order and encourage/remind the store to seal it before sending it out. I would advise consumers to reject the delivery if the food isn’t properly sealed with the name of the hechsher and the restaurant.

Rabbi Yaakov Eisenbach

Juice, syrup, and honey products may be 100% natural, but they still require hashgacha. This is because juices and syrups need to be pasteurized and are usually bottled hot. Honey, while not requiring pasteurization, also needs to be heated in order for it to flow properly. (Otherwise, the honey would be extremely difficult – often impossible – to effectively filter and bottle.) The equipment used for heating these products is often used for non-kosher foods as well, such as non-kosher juices, syrups, and broths.

Rabbi Yochanan Schnall
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 Pesach 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 24-27).

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 opions reflect the unfiltered view of Maran Rav Yosef Karo’s authority for all Sephardic communities.

Those desirous of following the traditions of any particular community should consult their Rabbi.
**Guide for Wedding Dates**

During the **Sefira** period, i.e., from Pesach until **Shavuos** (June 5-6), with certain exceptions, weddings should not be conducted. For information, consult a Rabbi. By way of advance information, the Three Weeks begin with **Shiva Asar b’Tammuz** – **Shabbos**, July 16th, fast on Sunday, July 17th – and culminate with **Tisha B’Av** – fast begins Saturday night, August 6th.

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### Important Dates & Times

**NOTE: The times listed below are for Chicago area.**

<table>
<thead>
<tr>
<th>SUNDAY</th>
<th>MONDAY</th>
<th>TUESDAY</th>
<th>WEDNESDAY</th>
<th>THURSDAY</th>
<th>FRIDAY</th>
<th>SHABBOS</th>
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| **APRIL 3**
2 Nissan |
| **APRIL 4**
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| **APRIL 5**
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| **APRIL 6**
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| **APRIL 13**
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| **APRIL 14**
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| **APRIL 15**
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**Erev Yom Tov**
**Taanis Bechorim** |
| **APRIL 16**
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**1st Day of Yom Tov** |
| **APRIL 17**
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**2nd Day of Yom Tov** |
| **APRIL 18**
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**Chol Hamoed** |
| **APRIL 19**
18 Nissan
**Chol Hamoed** |
| **APRIL 20**
19 Nissan
**Chol Hamoed** |
| **APRIL 21**
20 Nissan
**Chol Hamoed / Erev Yom Tov** |
| **APRIL 22**
21 Nissan
**Yom Tov** |
| **APRIL 23**
22 Nissan
**Yom Tov** |

- **Bedikas chametz** in the evening
- **Count 2nd day of the omer at night**
- **Count 3rd day of omer at night**
- **Count 4th day of omer at night**
- **Count 5th day of omer at night**
- **Count 6th day of omer at night**
- **Count 7th day of omer at night**
- **Count 8th day of omer at night**
- **Finish eating chametz by 10:13 AM**
- **Burn chametz by 11:32 AM**
- **Candle Lighting 7:19 PM**
- **Finish afikomen by 12:50 AM**
- **Candle Lighting not before 8:14 PM**
- **Second Seder**
- **Count 1st day of the omer at night**
- **Finish afikomen by 12:50 AM**
- **Prepare Eruv Tavshilin** (see article, pages 40-41)
- **Candle Lighting 7:18 PM**
- **Count 6th day of omer at night**
- **Count 7th day of omer at night**
- **Yizkor**
- **Count 8th day of omer at night**

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@cRcPesachGuide Preparation for Pesach
Which Foods are CHAMETZ?

Rabbi Dovid Cohen
Administrative Rabbinic Coordinator

One part of cleaning the house for Pesach is getting all the 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.

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. 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 chametz.1 (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. Manufacturers will steep barley in water until it sprouts; this creates a product known as barley malt (a.k.a. malted barley, malt) which is chametz.

Kitnios

In addition to not eating chametz, Ashkenazim do not eat kitnios – a group of foods which includes (among other things) rice, beans, peas, corn, lentils, soy, millet, sesame seeds, mustard, snow peas, soybean, sugar-snap peas, sunflower seeds, and peanuts. Not only may one not eat these items as-is, but it is also forbidden to eat derivatives of these. For that reason, corn syrup and peanut oil are not allowed on Pesach. That said, it is permitted to own and have benefit from kitnios. Therefore, for example, beans do not have to be sold for Pesach, and one may feed millet to a pet.
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**, 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 and 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 to such an extent 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 us 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), then it is not **chametz** even though it has the same characteristics as *se’or*; 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 like *se’or*, and one may not own it (or 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 has sat in water for more than 18 minutes, beer is **chametz**. 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.

Some whisky, such as bourbon, is primarily made from corn or other *kitnios* grains. Even so, there are several reasons why it might be **chametz**:

1. Bourbon and similar beverages typically contain 10-30% of barley or rye, which are **chametz**. (These grains add flavor and character to the blander corn alcohol.)

2. 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.

3. 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 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 or drink such whisky on Pesach.

As such, all types of alcoholic beverages – including whisky, vodka, liqueur, and hard cider – 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. Malt vinegar is made from malt or beer, which we have seen is *chametz*; therefore, malt vinegar is *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. Lastly, the fermentation of vinegar always begins with a “starter” taken from a previous batch of vinegar (like 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). Certainly, vinegar or any food containing it should not be consumed on Pesach, unless it is specifically certified for Pesach use. But do the concerns with vinegar mean that we must destroy or sell all the products in our pantries which contain vinegar?

Some 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, most of the vinegar 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 this 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).
Enzymes, Vitamins, Flavors, and Other Complex Issues

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 to create emulsifiers, acidulants, sweeteners, flavors, and other chemicals (e.g., polysorbates, ascorbic acid, aspartame, esters, and magnesium citrate).

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 enzyme example is rennet, which causes milk to coagulate into cheese, but there is a wide range of enzyme uses. 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.

One of the prime ingredients used in making most 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, for example, 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 milsa d’avida’ah lit’hamah, which cannot be batel.

Considering the seriousness of eating chametz on Pesach, it is obvious that no one should consider eating any food on Pesach which 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. For information as to whether those items may nonetheless be used on Pesach, see article and list on pages 82-86.) 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 most 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.

An earlier version of this article first appeared in Hamodia and the OU website and is reprinted here with permission.

1 Mishnah Berurah 453:24.
2 See Mechilah 9:19 on Shemos 12:19.
3 Shulchan Aruch 442:5.
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 YD 2:56, Mishnah Berurah 447:14 and others, is beyond the scope of this article.
Kashering the Kitchen

Introduction

Dishes, utensils, kitchen appliances, countertops, and anything else used with food year-round, cannot be used for Pesach, 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 Rabbi.

The following items cannot be kasher ed for Pesach:

China, pottery, earthenware, cement, concrete, and enameled pots cannot be kasher ed for Pesach. 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 these materials can be kasher ed.

Utensils and appliances which cannot be thoroughly cleaned, such as those having crevices in which chametz can accumulate, cannot be kasher ed for Pesach. 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 kasher ing process cannot be kasher ed for Pesach, out of concern that the person would be afraid of breaking his utensil and will therefore not kasher properly. For example, a toaster cannot be kasher ed because it requires a method of kasher ing called libun gamur, which involves intense heat that might ruin the device.

We now turn to the parts of the kitchen which can be kasher ed.

Flatware

Silver, stainless steel, and plastic flatware can be kasher ed. 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 kasher ing.

Some have the custom to kasher in a dedicated “kasher ing 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.

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 kasher ed 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 kasher ed, such as ceramic, may not be kasher ed (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 kasher ed.

3. Rav Yosef (Chazon Ovadia – Pesach 2003 edition, page 151) opines that plastic may be kasher ed for Pesach.
Kitchen

**Kashering the Kitchen**

Standard metal pots are kasher**ed** in the same manner as flatware. See our video at http://kshr.us/LargePot for a demonstration of how to kasher a pot which is too large to fit into any other pot of boiling water. Enameded pots (e.g., Fiesta Ware, Le Creuset) and glass pots (e.g., Pyrex) cannot be kasher**ed** with hag’alah due to the materials they are made of. The Instant Pot and its cover cannot be kasher**ed** because they have too many nooks and crannies which cannot be cleaned properly and into which the kasher**ing** water might not penetrate.

In general, baking, roasting, and frying pans cannot be kasher**ed** for Pesach, unless they are always used with generous amounts of oil or other grease when cooking. If that is the case, they can be kasher**ed** through 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 kasher**ed** if they were ever used for hot beverages or washed with hot water, such as in a dishwasher. If they were never used for hot drinks or washed hot, completely 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 kasher**ed** in the same manner as flatware noted above but drinking glasses (or anything else) made of ceramic or china cannot be kasher**ed**.

**Glass Pots (Pyrex)**

Per point #1 on previous page, these items do not need to undergo kasher**ing**. 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 on previous page, glassware does not require more than being washed and cleaned to be usable on Pesach.

**Fabric Tablecloths**

Fabric tablecloths may be used for Pesach after being laundered. Vinyl tablecloths cannot be kasher**ed** and should be replaced for Pesach.

**Electric Mixers, Food Processors, and Blenders**

The motor area of small electric appliances (e.g., mixers, food processors, 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 Pesach 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 can be used for Pesach after separate bowls and blades are purchased for Pesach use.

**Sinks**

Stainless steel or Corian sinks can be kasher**ed** using the following method. Clean thoroughly, leave unused for 24 hours, boil a kettle of water, and carefully pour that water over all surfaces of the sink and faucet. Preferably, the sink should be rinsed with cold water after kasher**ing** is completed. The strainer covering the sink’s drain, and the aerator on the faucet, should be replaced for Pesach. If a faucet has a coiled hose, the faucet can be used on Pesach if the coiled portion remains in the “base”...
and is not pulled out. **Porcelain sinks cannot** be kashered.

Dishes and other Pesach 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.

### Stovetops and Ovens

Stovetops (ranges) and ovens can be kashered for Pesach 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.] It is acceptable to kasher burners one at a time. An alternative for a glass stovetop is to not kasher it at all, and instead place all pots onto metal discs so that the pots have no contact with the stovetop.

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

All surfaces of the oven and racks must be thoroughly cleaned, the oven and racks should not be used for 24 hours, and then the oven should be turned on to 500-550°F for one hour. As an added precaution for Pesach, 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 Pesach.

### 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 Pesach 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

The microwave oven’s glass plate cannot be kashered (or used) and should be removed before kashering begins. Some microwaves have a porcelain enamel interior; these microwaves 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. For Pesach, 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 kashed 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.

**NOTE:** Microwave ovens may be used on Chol HaMoed, but not on Shabbos and Yom Tov.

### 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.

### Countertops

In any situation where the countertop cannot or will not be *kasher*ed, it may only be used on Pesach 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, boil a kettle of water, and carefully pour that water over all surfaces from the kettle. Once the countertop is *kasher*ed, 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. Practical examples of counters which can and cannot be *kasher*ed are detailed below and in the chart on the page following this article.

**Plastic laminate (Formica)** is manufactured by laminating a 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* to collect in that area during the year. Special attention should be paid to cleaning those seams.

Many kitchens use natural stone such as granite, marble, limestone, quartzite, soapstone, slate, and onyx for countertops. These can be *kasher*ed for Pesach, 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, Caesar Stone, Silestone, QStone, and Zodiaq. These may be *kasher*ed for Pesach. Similarly, countertops made of acrylic or polyester look like stone. Some popular brands are Avonite, Corian, Gibraltar, Hi-Macs, Meganite, Staron, Surrell, and Swanstone. These materials can be *kasher*ed for Pesach if they do not contain any scratches or stains, in which case they must be covered.

Others create counters from *butcher block* or *wood*. In general, wood may be *kasher*ed 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 Pesach. If sanding the countertops is practical in one’s home or if the countertop contains no cracks, the countertop can be *kasher*ed; otherwise, the wooden countertop should be covered for Pesach.

There are also glass, ceramic, cement, and porcelain countertops available. These countertops cannot be *kasher*ed for Pesach and must be covered.

**Stainless steel, copper, and zinc** countertops are also available, and they can be *kasher*ed for Pesach.

Special thanks to Rick Glickman of “Dream Kitchens” in Highland Park, Illinois, for his assistance with our countertop research.

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

A summary of the information about countertops is included in the chart on the following page.
The following listing indicates whether different types of countertops can be *kashered* for Pesach.

<table>
<thead>
<tr>
<th>Brand Name or Material</th>
<th>Can it be <em>kashered</em>?</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acrylic</td>
<td>Yes</td>
<td>May be <em>kashered</em> if there are no scratches or stains; otherwise cover.</td>
</tr>
<tr>
<td>Avonite</td>
<td>Yes</td>
<td>May be <em>kashered</em> if there are no scratches or stains; otherwise cover.</td>
</tr>
<tr>
<td>Blue Louise</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Buddy Rhodes</td>
<td>No</td>
<td><strong>Must be covered for Pesach</strong></td>
</tr>
<tr>
<td>Butcher Block</td>
<td>Yes</td>
<td>May be <em>kashered</em> if there are no cracks; otherwise sand or cover.</td>
</tr>
<tr>
<td>Caesar Stone</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Cambria</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Cement</td>
<td>No</td>
<td><strong>Must be covered for Pesach</strong></td>
</tr>
<tr>
<td>Ceramic Tile</td>
<td>No</td>
<td><strong>Must be covered for Pesach</strong></td>
</tr>
<tr>
<td>Cheng Design</td>
<td>No</td>
<td><strong>Must be covered for Pesach</strong></td>
</tr>
<tr>
<td>Concrete</td>
<td>No</td>
<td><strong>Must be covered for Pesach</strong></td>
</tr>
<tr>
<td>Copper</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Corian</td>
<td>Yes</td>
<td>May be <em>kashered</em> if there are no scratches or stains; otherwise cover.</td>
</tr>
<tr>
<td>Cosmos</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Craftart</td>
<td>Yes</td>
<td>May be <em>kashered</em> if there are no cracks; otherwise sand or cover.</td>
</tr>
<tr>
<td>Curava</td>
<td>No</td>
<td><strong>Must be covered for Pesach</strong></td>
</tr>
<tr>
<td>Dekton</td>
<td>No</td>
<td><strong>Must be covered for Pesach</strong></td>
</tr>
<tr>
<td>Fireclay Tiles</td>
<td>No</td>
<td><strong>Must be covered for Pesach</strong></td>
</tr>
<tr>
<td>Formica</td>
<td>Yes</td>
<td>Carefully clean seams before <em>kashering</em>.</td>
</tr>
<tr>
<td>Gibraltar</td>
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<td>May be <em>kashered</em> if there are no scratches or stains; otherwise cover.</td>
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<tr>
<td>Glass Tile</td>
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<tr>
<td>Granite</td>
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<tr>
<td>HanStone</td>
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<td></td>
</tr>
<tr>
<td>Hi-Macs</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>John Boos</td>
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<td>May be <em>kashered</em> if there are no cracks; otherwise sand or cover.</td>
</tr>
<tr>
<td>Laminam</td>
<td>No</td>
<td><strong>Must be covered for Pesach</strong></td>
</tr>
<tr>
<td>Laminate (plastic)</td>
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<td>Carefully clean seams before <em>kashering</em>.</td>
</tr>
<tr>
<td>Limestone</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Brand Name or Material</td>
<td>Can it be kashered?</td>
<td>Comments</td>
</tr>
<tr>
<td>------------------------</td>
<td>---------------------</td>
<td>----------</td>
</tr>
<tr>
<td>Marble</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Marmoglass</td>
<td>No</td>
<td>Must be covered for Pesach</td>
</tr>
<tr>
<td>Meganite</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Monostone</td>
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</tr>
<tr>
<td>Nanoglass</td>
<td>No</td>
<td>Must be covered for Pesach</td>
</tr>
<tr>
<td>Neolith</td>
<td>No</td>
<td>Must be covered for Pesach</td>
</tr>
<tr>
<td>Neoroc</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Nevamar</td>
<td>Yes</td>
<td>Carefully clean seams before kashering.</td>
</tr>
<tr>
<td>Pionite</td>
<td>Yes</td>
<td>Carefully clean seams before kashering.</td>
</tr>
<tr>
<td>Plastic Laminate</td>
<td>Yes</td>
<td>Carefully clean seams before kashering.</td>
</tr>
<tr>
<td>Porcelain</td>
<td>No</td>
<td>Must be covered for Pesach</td>
</tr>
<tr>
<td>Pyrolave</td>
<td>No</td>
<td>Must be covered for Pesach</td>
</tr>
<tr>
<td>QStone</td>
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<td></td>
</tr>
<tr>
<td>Quartz Resin</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Quartzite</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Silestone</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Silgranit</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Slate</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Soapstone</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Spekva</td>
<td>Yes</td>
<td>May be kashered if there are no cracks; otherwise sand or cover.</td>
</tr>
<tr>
<td>Stainless Steel</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Staron</td>
<td>Yes</td>
<td>May be kashered if there are no scratches or stains; otherwise cover.</td>
</tr>
<tr>
<td>Surrell</td>
<td>Yes</td>
<td>May be kashered if there are no scratches or stains; otherwise cover.</td>
</tr>
<tr>
<td>Swanstone</td>
<td>Yes</td>
<td>May be kashered if there are no scratches or stains; otherwise cover.</td>
</tr>
<tr>
<td>Wood</td>
<td>Yes</td>
<td>May be kashered if there are no scratches or stains; otherwise cover.</td>
</tr>
<tr>
<td>Zinc</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Zodiaq</td>
<td>Yes</td>
<td></td>
</tr>
</tbody>
</table>
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### Which Items Can Be *Kasher*ed?

The following is a quick-guide to which item can and cannot be *kasher*ed for Pesach. Details such as how to *kasher* these items can be found in the article entitled, “*Kasher*ing the Kitchen” (pages 24-27), in “Your Questions... Answered” (pages 90-93), or at [www.ASKcRc.org](http://www.ASKcRc.org). This chart does not include information on countertops, which are listed separately on pages 28-29. For each item or material, the status is given as one of the following:

- ✓ May be *kasher*ed
- × Cannot be *kasher*ed

<table>
<thead>
<tr>
<th>Item</th>
<th>Status</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aluminum</td>
<td>✓</td>
</tr>
<tr>
<td>Baking Pan</td>
<td>Use</td>
</tr>
<tr>
<td>Blech, <em>kedairah</em></td>
<td>✓</td>
</tr>
<tr>
<td>Blech, std Use</td>
<td>Use</td>
</tr>
<tr>
<td>Blender Seal</td>
<td>Seal</td>
</tr>
<tr>
<td>Bone China</td>
<td>×</td>
</tr>
<tr>
<td>Cast Iron</td>
<td>Use</td>
</tr>
<tr>
<td>Cement</td>
<td>×</td>
</tr>
<tr>
<td>Ceramic</td>
<td>×</td>
</tr>
<tr>
<td>China</td>
<td>×</td>
</tr>
<tr>
<td>Colander</td>
<td>×</td>
</tr>
<tr>
<td>Convection Oven</td>
<td>✓</td>
</tr>
<tr>
<td>Cookie Sheet</td>
<td>×</td>
</tr>
<tr>
<td>Corelle</td>
<td>×</td>
</tr>
<tr>
<td>Corian</td>
<td>✓</td>
</tr>
<tr>
<td>Countertop Material</td>
<td>Material</td>
</tr>
<tr>
<td>Crock Pot Material</td>
<td>Material</td>
</tr>
<tr>
<td>Crystal</td>
<td>×</td>
</tr>
<tr>
<td>Cup</td>
<td>Material</td>
</tr>
<tr>
<td>Dishwasher</td>
<td>×</td>
</tr>
<tr>
<td>Duralex</td>
<td>×</td>
</tr>
<tr>
<td>Earthenware</td>
<td>×</td>
</tr>
<tr>
<td>Enameled Pots</td>
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</tr>
<tr>
<td>Fabric</td>
<td>✓</td>
</tr>
<tr>
<td>Faucet</td>
<td>✓</td>
</tr>
<tr>
<td>Flatware</td>
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</tr>
<tr>
<td>Food Processor Seal</td>
<td>Seal</td>
</tr>
<tr>
<td>Formica Scratch</td>
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</tr>
<tr>
<td>Freezer</td>
<td>✓</td>
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</table>

<table>
<thead>
<tr>
<th>Item</th>
<th>Status</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frying Pan</td>
<td>Use</td>
</tr>
<tr>
<td>Glass</td>
<td>×</td>
</tr>
<tr>
<td>Glass Stovetop</td>
<td>✓</td>
</tr>
<tr>
<td>Gold</td>
<td>✓</td>
</tr>
<tr>
<td>Granite</td>
<td>✓</td>
</tr>
<tr>
<td>Grater</td>
<td>×</td>
</tr>
<tr>
<td>High Chair (infant)</td>
<td>Scratch</td>
</tr>
<tr>
<td>Hot Plate, glass</td>
<td>×</td>
</tr>
<tr>
<td>Hot Plate, metal</td>
<td>✓</td>
</tr>
<tr>
<td>Ice Maker</td>
<td>✓</td>
</tr>
<tr>
<td>Instant Pot</td>
<td>×</td>
</tr>
<tr>
<td><em>Kedairah Blech</em></td>
<td>✓</td>
</tr>
<tr>
<td><em>Kiddush</em> Cup</td>
<td>Material</td>
</tr>
<tr>
<td>Knife</td>
<td>✓</td>
</tr>
<tr>
<td>Kos</td>
<td>Material</td>
</tr>
<tr>
<td>Limestone</td>
<td>✓</td>
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<tr>
<td>Marble</td>
<td>✓</td>
</tr>
<tr>
<td>Meat Hammer</td>
<td>✓</td>
</tr>
<tr>
<td>Metal</td>
<td>✓</td>
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<tr>
<td>Microwave Oven Material</td>
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<tr>
<td>Mixer (electric) Seal</td>
<td>Seal</td>
</tr>
<tr>
<td>Mug</td>
<td>×</td>
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<tr>
<td>Neoroc</td>
<td>✓</td>
</tr>
<tr>
<td>Onyx</td>
<td>✓</td>
</tr>
<tr>
<td>Oven</td>
<td>✓</td>
</tr>
<tr>
<td>Pan</td>
<td>Use</td>
</tr>
<tr>
<td>Pizza Stone</td>
<td>×</td>
</tr>
<tr>
<td>Plastic</td>
<td>✓</td>
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<tr>
<td>Plate</td>
<td>Material</td>
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<table>
<thead>
<tr>
<th>Item</th>
<th>Status</th>
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</thead>
<tbody>
<tr>
<td>Porcelain</td>
<td>×</td>
</tr>
<tr>
<td>Porcelain enamel</td>
<td>×</td>
</tr>
<tr>
<td>Pots, enamel</td>
<td>×</td>
</tr>
<tr>
<td>Pots, metal</td>
<td>✓</td>
</tr>
<tr>
<td>Pottery</td>
<td>×</td>
</tr>
<tr>
<td>Pyrex</td>
<td>×</td>
</tr>
<tr>
<td>Quartz Resin</td>
<td>✓</td>
</tr>
<tr>
<td>Quartzite</td>
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</tr>
<tr>
<td>Refrigerator</td>
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</tr>
<tr>
<td>Roasting Pan</td>
<td>Use</td>
</tr>
<tr>
<td>Rotisserie</td>
<td>×</td>
</tr>
<tr>
<td>Rubber Scratch</td>
<td>✓</td>
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<tr>
<td>Sieve</td>
<td>×</td>
</tr>
<tr>
<td>Silver</td>
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<td>Silverware</td>
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</tr>
<tr>
<td>Sink</td>
<td>Material</td>
</tr>
<tr>
<td>Slate</td>
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<tr>
<td>Soapstone</td>
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<tr>
<td>Stainless Steel</td>
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</tr>
<tr>
<td>Stone</td>
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</tr>
<tr>
<td>Stovetop</td>
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</tr>
<tr>
<td>Tablecloth Material</td>
<td>Material</td>
</tr>
<tr>
<td>Toaster</td>
<td>×</td>
</tr>
<tr>
<td>Toaster Oven</td>
<td>×</td>
</tr>
<tr>
<td>Urn</td>
<td>Use</td>
</tr>
<tr>
<td>Vinyl</td>
<td>✓</td>
</tr>
<tr>
<td>Warming Drawer</td>
<td>✓</td>
</tr>
<tr>
<td>Wood</td>
<td>Scratch</td>
</tr>
</tbody>
</table>
Tevillas Keilim
Utensils that are used in the preparation or consumption of food, and 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:

Tevillah is only required for items made of metal or glass; e.g., aluminum, cast iron, chrome, pewter, Pyrex, silver, 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 are metal, but, due to their disposability, they 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 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/trivial 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 either have contact with food that is “ready to eat” (e.g., flatware, plates), or used to bring 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 purchased for cutting raw meat will not be used with meal-ready food, but since there are others who would buy those scissors for cutting vegetables, tevillah should be performed without a bracha. There is a difference of opinion as to whether tevillah is required at all if the utensil can only be used for raw foods (e.g., meat tenderizer).

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 Gedalia Dov Schwartz, zt”l has ruled that any electrical appliance that might get ruined because of tevillah, is excused from the requirement of tevillas keilim and may be used without tevillah.

The item undergoing tevillah must be free of chatzizos – items that block the water from having direct contact with them. 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 ofאשר קדשנו במצוותיו וצוינו על ט比利ת כלים is recited before tevillah begins. If more than one person will be performing tevillah, one person can recite the bracha for all 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* are based on the assumption that they are made from metal or glass which requires *tevillah*, as opposed to plastic, paper, rubber, wood, or other materials which are excused.

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

1. If a person will only use this utensil for raw food that requires further cooking, *tevillah* should be performed but no *bracha* is recited. But if it will be used for both raw and meal-ready food (e.g., many fruits and vegetables), *tevillah* is performed with a *bracha*.

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.

<table>
<thead>
<tr>
<th>Item</th>
<th>Tevillah?</th>
<th>Bracha?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apple corer</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Baking sheet</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Barbeque grill cover</td>
<td>×</td>
<td>✓</td>
</tr>
<tr>
<td>Barbecue grill food-handling tools</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Barbecue grill grate</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Basin for dishwashing</td>
<td>×</td>
<td>×</td>
</tr>
<tr>
<td>Blech</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bottle warmer</td>
<td>×</td>
<td>×</td>
</tr>
<tr>
<td>Bread box</td>
<td>✓</td>
<td>×</td>
</tr>
<tr>
<td>Butcher’s knife</td>
<td>✓</td>
<td>×</td>
</tr>
<tr>
<td>Cake tray</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Cake tray cover</td>
<td>×</td>
<td>×</td>
</tr>
<tr>
<td>Can opener</td>
<td>×</td>
<td>×</td>
</tr>
<tr>
<td>Candy dish</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Canister cover</td>
<td>×</td>
<td>×</td>
</tr>
<tr>
<td>Chafing dish cover</td>
<td>✓</td>
<td>✓</td>
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<tr>
<td>Chafing dish food pan</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Chafing dish water pan</td>
<td>×</td>
<td>×</td>
</tr>
<tr>
<td>Coffee mill</td>
<td>×</td>
<td>×</td>
</tr>
<tr>
<td>Coffee mug (ceramic)</td>
<td>×</td>
<td>×</td>
</tr>
<tr>
<td>Coffee mug (glass)</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Colander (metal)</td>
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<td>✓</td>
</tr>
<tr>
<td>Colander (plastic)</td>
<td>×</td>
<td>×</td>
</tr>
<tr>
<td>Cookie cutter</td>
<td>✓</td>
<td>×</td>
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<tr>
<td>Cookie sheet</td>
<td>✓</td>
<td>✓</td>
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<tr>
<td>Corelle cutter</td>
<td>×</td>
<td>×</td>
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<tr>
<td>Corelle plate or bowl</td>
<td>✓</td>
<td>✓</td>
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<tr>
<td>Cork</td>
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</tr>
<tr>
<td>Corkscrew</td>
<td>×</td>
<td>×</td>
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<tr>
<td>Corn holders</td>
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</tr>
<tr>
<td>Corn popper</td>
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<tr>
<td>Crock pot, “pot” made of ceramic</td>
<td>×</td>
<td>×</td>
</tr>
<tr>
<td>Crock pot, “pot” made of metal</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Crock pot base</td>
<td>×</td>
<td>×</td>
</tr>
<tr>
<td>Crock pot cover (metal, glass)</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Cup (china)</td>
<td>✓</td>
<td>×</td>
</tr>
<tr>
<td>Item</td>
<td>Tevillah?</td>
<td>Bracha?</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>-----------</td>
<td>---------</td>
</tr>
<tr>
<td>Cup (metal, glass)</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Cup (plastic, ceramic)</td>
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<td>✗</td>
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<tr>
<td>Double boiler (food pot)</td>
<td>✓</td>
<td>✓</td>
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<tr>
<td>Double boiler (water pot)</td>
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<td>Dough hook</td>
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<tr>
<td>Egg slicer</td>
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<td>✓</td>
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<tr>
<td>Electric knife</td>
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<td>✓</td>
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<tr>
<td>Electrical appliances</td>
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<td>✗</td>
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<tr>
<td>Flour sifter</td>
<td>✗</td>
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<tr>
<td>Food processor</td>
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<tr>
<td>Food scale</td>
<td>✗</td>
<td>✗</td>
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<tr>
<td>French fry cutter</td>
<td>✓</td>
<td>1</td>
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<tr>
<td>Fruit juicer</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Grater</td>
<td>✓</td>
<td>1</td>
</tr>
<tr>
<td>Grill, parts which touch food</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Grinder</td>
<td>✓</td>
<td>1</td>
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<tr>
<td>Hot plate</td>
<td>✗</td>
<td>✗</td>
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<tr>
<td>Ice cream scooper</td>
<td>✓</td>
<td>✓</td>
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<tr>
<td>Immersion heater</td>
<td>✗</td>
<td>✗</td>
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<tr>
<td>Juicer, for fruit</td>
<td>✓</td>
<td>✓</td>
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<tr>
<td>Kiddush cup (ceramic)</td>
<td>✗</td>
<td>✗</td>
</tr>
<tr>
<td>Kiddush cup (metal, glass)</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Knife sharpener</td>
<td>✗</td>
<td>✗</td>
</tr>
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<td>Knife, electric</td>
<td>✓</td>
<td>✓</td>
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<tr>
<td>Knife, for butchering</td>
<td>✓</td>
<td>✗</td>
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<tr>
<td>Knife, for eating with</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Measuring cup (metal or glass)</td>
<td>✓</td>
<td>1</td>
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<tr>
<td>Measuring cup (plastic)</td>
<td>✗</td>
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<tr>
<td>Meat hammer</td>
<td>✗</td>
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<tr>
<td>Meat slicer</td>
<td>✓</td>
<td>✓</td>
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<tr>
<td>Meat tenderizer</td>
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<tr>
<td>Meat thermometer</td>
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<td>✗</td>
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<tr>
<td>Melon baller</td>
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</tr>
<tr>
<td>Microwave chamber</td>
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<td>✗</td>
</tr>
<tr>
<td>Microwave plate</td>
<td>✗</td>
<td>✗</td>
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</table>

<table>
<thead>
<tr>
<th>Item</th>
<th>Tevillah?</th>
<th>Bracha?</th>
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</thead>
<tbody>
<tr>
<td>Mug (ceramic)</td>
<td>✗</td>
<td>✗</td>
</tr>
<tr>
<td>Napkin ring</td>
<td>✗</td>
<td>✗</td>
</tr>
<tr>
<td>Onion chopper</td>
<td>✓</td>
<td>1</td>
</tr>
<tr>
<td>Oven rack</td>
<td>✗</td>
<td>✗</td>
</tr>
<tr>
<td>Pasta extruder</td>
<td>✗</td>
<td>✗</td>
</tr>
<tr>
<td>Peel (pancake flipper)</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Peeler, standard</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Peeler, used only for potatoes</td>
<td>✓</td>
<td>✗</td>
</tr>
<tr>
<td>Pet food dish</td>
<td>✗</td>
<td>✗</td>
</tr>
<tr>
<td>Piping bag</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Pizza cutter</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Pot (metal, glass, porcelain enamel)</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Pot cover (metal, glass, porcelain enamel)</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Poultry shears</td>
<td>✓</td>
<td>1</td>
</tr>
<tr>
<td>Rolling pin</td>
<td>✓</td>
<td>1</td>
</tr>
<tr>
<td>Sandwich-maker</td>
<td>✗</td>
<td>✗</td>
</tr>
<tr>
<td>Saucer</td>
<td>✗</td>
<td>✗</td>
</tr>
<tr>
<td>Scissors, for food</td>
<td>✓</td>
<td>1</td>
</tr>
<tr>
<td>Serving tray</td>
<td>✗</td>
<td>✗</td>
</tr>
<tr>
<td>Shredder</td>
<td>✓</td>
<td>1</td>
</tr>
<tr>
<td>Skewer (metal)</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Skewer (wood or bamboo)</td>
<td>✗</td>
<td>✗</td>
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<tr>
<td>Spit</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Spoon rest</td>
<td>✗</td>
<td>✗</td>
</tr>
<tr>
<td>Storage container</td>
<td>✓</td>
<td>✗</td>
</tr>
<tr>
<td>Stovetop grate</td>
<td>✗</td>
<td>✗</td>
</tr>
<tr>
<td>Strainer (metal)</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Strainer (plastic)</td>
<td>✗</td>
<td>✗</td>
</tr>
<tr>
<td>Sugar canister</td>
<td>✓</td>
<td>✗</td>
</tr>
<tr>
<td>Toaster</td>
<td>✗</td>
<td>✗</td>
</tr>
<tr>
<td>Toaster oven chamber</td>
<td>✗</td>
<td>✗</td>
</tr>
<tr>
<td>Toaster oven rack and tray</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Urn (electric)</td>
<td>✗</td>
<td>✗</td>
</tr>
<tr>
<td>Whisk</td>
<td>✗</td>
<td>✗</td>
</tr>
</tbody>
</table>
The Days Before Pesach

Pesach preparations start in many homes months before Pesach, and the days just before Pesach are inevitably some of the busiest days of the year. This article will be a refresher for the things that are important to remember but may be forgotten year-to-year, hopefully making these days just a bit less frantic. Note that this year, the first Seder night falls on Shabbos and thus, there are a few additional points that we will review.

Proper Disposal of Chametz

Every Jew is obligated to celebrate the entire holiday of Pesach without owning or benefiting from chametz. There are three components to ensuring that this obligation is fulfilled which will be elaborated upon below:

1. Mechiras Chametz (sale of chametz)
2. Bedikah and Bitul Chametz (the search for and nullification of chametz)
3. Biur Chametz (destruction of chametz)

Mechiras Chametz

Those who cannot dispose of all of their chametz before Pesach must authorize their Rabbi, in advance, to sell it to a non-Jew on their behalf. This transaction is completely legal, giving the non-Jew all rights of ownership over the chametz that has been sold to him or her. It is important to list one’s home address as well as one’s office address when selling chametz through the Rabbi.

After the conclusion of the festival, the Rabbi purchases the chametz back from the non-Jew. One must be careful to wait after Pesach before using this chametz, to give the Rabbi time to complete the re-purchase of the chametz and restore its ownership to the Jewish owner. An hour should be sufficient time for this, unless your Rabbi has informed you that he will have completed it sooner.

Bedikas Chametz - The Final Chametz Search

Bedikas chametz is performed twenty-four hours before the Seder night. Its purpose is to conduct a final search for chametz throughout the entire home and properties. All chametz that is found is stored in a secure location and either destroyed the next morning or sold to a non-Jew. Today, most families have already spent days or weeks establishing that their homes are chametz-free, and there are varying opinions as to what bedikas chametz is meant to accomplish. Some maintain that the cleaning is a preparation for this final thorough search, while others are of the opinion that today’s search serves as a more basic review to ensure that all the areas were cleaned properly.

Timing

Bedikas chametz begins as soon as possible after nightfall on
Thursday, April 14, 2022 (after 8:21 PM in the Chicago area). To ensure that the mitzvah is not forgotten or delayed, it is prohibited to begin a significant, absorbing activity starting twenty minutes after sunset until after the search has been completed.1 Some examples of this are studying, napping, eating, or beginning a project.

Preparation

It is customary to ask a family member to hide ten pieces of chametz in the areas that will be searched;2 each piece should be smaller than the volume of a fluid ounce.3 It is advisable to wrap the pieces well to avoid dropping crumbs, it is also a good idea to wrap them in safely flammable materials, e.g., folded in a paper towel and sealed with masking tape, as opposed to plastic or foil. In addition, the location of where each piece is hidden should be recorded in case a piece is not found during the search.

Bedikas Chametz

Traditionally, three items are used for bedikas chametz: a candle, a feather, and a (wooden) spoon. The search is by the light of the candle, and the feather is used to sweep whatever crumbs are found into the spoon. Using a candle for bedikas chametz is not as effective as an electric light, but since the candle has much halachic significance, the search traditionally begins with it. The candle is then substituted for a flashlight or a similar source of strong, direct light.4 The feather5 and spoon6 are also sourced in halacha, but if one finds them to be impractical, they do not need to be used.

Procedure

Although any responsible person may be enlisted to help with bedikas chametz, it is ideal that the search be performed by Jewish males over the age of bar mitzvah. Everyone who will be assisting in the search should be present when the bracha (blessing) over searching for the chametz is recited:

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

“Ba-ruch a-ta Hashem elo-keinu me-lech ha-o-lam asher k’dishenu b’mitz-vosav v’tzi-vanu al bi-ur chametz”

Once the bracha has been recited, the searchers must avoid all unnecessary speech or activity until after the search has been completed. All chametz that is found is stored in a safe place to be destroyed the following morning. At the conclusion of the search, a specific statement is recited in which one states his/her desire to destroy any overlooked chametz as ownerless.

כל חמירא וחמיעה דאכא ברשותי דלא חמיתה ודלא בערתה ודלא ידענא לה

“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.”

This bracha, as well as the above statement, may also be found in a siddur or haggadah.

Tools

Traditionally, three items are used for bedikas chametz: a candle, a feather, and a (wooden) spoon. The search is by the light of the candle, and the feather is used to sweep whatever crumbs are found into the spoon. Using a candle for bedikas chametz is not as effective as an electric light, but since the candle has much halachic significance, the search traditionally begins with it. The candle is then substituted for a flashlight or a similar source of strong, direct light. The feather and spoon are also sourced in halacha, but if one finds them to be impractical, they do not need to be used.

Away for Pesach

Those who will be away for Pesach but are leaving their home within thirty days of the holiday (i.e., after Purim) are required to do bedikas chametz.7 In this circumstance, any one of the following three options must be employed:

Search during the evening before departing.8 When the search is not the evening of bedikas chametz, the bracha is omitted. However, the statement at the conclusion of the search must still be recited.9

A representative may be appointed to search during the standard time of bedikas chametz.10 The bracha before the search is recited by the representative. The statement after the search is recited by both the representative and the homeowner at his or her remote location.11

The entire home may be sold to a non-Jew. Note that this does not necessarily exempt bedikas chametz, so before employing this option, consult with your Rabbi.

Forgot to Check?

One who forgot to do bedikas chametz should consult a Rabbi immediately.12

Biur Chametz – Destroying the Chametz

Every year, all chametz left in a person’s possession must be destroyed before sof z’man biur chametz – the concluding time for destroying chametz – on the morning before Pesach begins.20 The burning is to take place before the end of the 5th halachic hour (11:32 AM in the Chicago area). The ideal manner of destroying chametz is by burning it. If that is impractical, any of the following may also be employed:21 pouring inedible detergent (such as bleach) over it, crumbling it up and flushing it down the toilet, or throwing it away in a publicly-owned garbage can or dumpster. As mentioned previously, in order to burn the chametz efficiently and safely, it is advisable to first remove it from any foil or plastics.

As a community service, F.R.E.E. of Chicago – The Bellows Center will hold a public biur chametz between 8:00 AM and 11:00 AM on Friday, April 15, 2022 in their parking lot at 2935 W. Devon Ave. in Chicago. As of the print date of this Guide, the Agudah had not yet been able to confirm the location of their public biur chametz this year. We will post updated information on our website if and when it becomes available.
**Bitul Chametz – Nullifying the Chametz**

In addition to destroying or selling all known chametz, every Jewish person over the age of bar or bas mitzvah must declare his or her chametz as ownerless. This declaration is recited at the same time we burn our chametz and it must be recited before sof z’man biur chametz which this year is April 15th at 11:32 AM in the Chicago area.

**Bitul chametz** is accomplished by reciting the following statement:

כל תמי תאают דאמא ברשותי, דחזתה ודלא חזתה, דבערתה ודלא בערתה, בטלו והוי 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 nullified and become ownerless, like dust of the earth.*

It is extremely important that this statement is understood. One who does not understand it in its original Aramaic must recite it in whatever language is familiar to him or her. If no translation is available, one must simply state that he or she disowns all chametz or leaven that exists in his or her possession.

This statement may also be found in a siddur, machzor, or haggadah.

**NOTE:** Be careful not to get this confused with the similar statement that is said after the search for chametz. The instructions in the siddur/machzor/haggadah should indicate that this is the statement for after the chametz is destroyed.

**Additional Halachos**

**Work Restrictions**

Performing skilled activity becomes restricted after mid-day which in is 12:50 PM in the Chicago area. As a result, a Jewish person may no longer launder clothes, give a haircut, shave, or cut nails after this time. One who forgot to take care of these items or must remain at the place of his or her employment after mid-day, should consult a Rabbi.

Other than the above instances, all work that is necessary for Yom Tov is permitted as long as it is done for free.

These limitations do not apply to non-Jews, and a Jewish person may hire a non-Jew to do any work including laundry, or a haircut, throughout the day.

**Food Restrictions**

Throughout the day before the Seder, it is forbidden to eat matzah. Note that baked foods containing matzah meal are also forbidden, but cooked foods made from matzah meal (such as kneidelach) remain permitted. In addition, during the late afternoon, it is forbidden to eat a satisfying volume of any food so that one has an appetite for the Seder.

In addition, Sof z’man achilas chametz is the last time one may eat chametz before Pesach. This year, sof z’man achilas chametz is 10:13 AM in the Chicago area. Once this time has passed, it is forbidden to eat chametz in any form.

**Taanis B’chorim – Fast of the Firstborn**

Technically speaking, all firstborn males, whether firstborn to his father or firstborn to his mother, beginning at the age of bar mitzvah, have a requirement to fast on the day prior to Pesach. Traditionally, the fast is curtailed by participating in a siyum, a celebration that marks the completion of a Sefer of Tanach that was studied in-depth with the Rishonim (primary commentaries), a tractate of Gemara, or a Seder of Mishnah, or by attending a seudas mitzvah (meal held in honor of the fulfillment of a mitzvah), such as a bris milah (ritual circumcision) or pidyon haben (redemption of the firstborn).

Note that in contrast to many other areas of halacha, even an oldest son who was born after a miscarriage or stillbirth is included in this fast. Firstborn males who are under the age of bar mitzvah do not fast and would not be required to attend the siyum, but their fathers should fast on their behalf. (A father is not required to fast for a firstborn son who is younger than thirty days old.)

**General Preparations**

There is a particular mitzvah to shower or bathe in honor of Yom Tov. In many communities, men and boys go to the mikvah on this day. It is also praiseworthy to study the laws of the Korban Pesach on Erev Pesach since this carries the significance of bringing it. May we merit to actually bring it this year, with the rebuilding of the Beis Hamikdash speedily in our days.

**General Food Prep**

Whenever buying and preparing meat for Pesach, one must be careful not to refer to it as “for Pesach” since this statement resembles the designation of an actual korban. (Violating this does not affect a food’s permitted status.)

In addition, when preparing for the main Seder meal, be aware that the custom is not to eat roasted meat or fowl during the Seder night. Many communities also do not dip foods other than those prescribed in the haggadah.

**Shabbos Food Prep**

This year, the first Seder Night falls on Shabbos. As a result, there are few important things to keep in mind:
As with any *Shabbos*, it is forbidden to cook and bake, so these food preparations must be completed before Pesach begins. For example, the zeroah and egg that are used for the *Seder* Plate are customarily roasted using an open fire, and this needs to be done in advance. If they were not prepared, any egg and/or piece of meat must suffice.  

Due to the prohibitions of grinding/chopping finely, sorting, and kneading, the romaine lettuce, and/or horseradish, and charoses must be prepared in advance.

It is forbidden to properly wash romaine lettuce on *Shabbos* in a manner that will remove insects. If this was overlooked, a Rabbi should be consulted as how to proceed.

If the horseradish was not prepared in advance, it may be prepared on *Shabbos* with the following conditions: a knife – not a peeler – must be used to peel it, it must be chopped into larger pieces than usual, and it must be prepared just prior to the start of the *Seder*.

If the charoses was overlooked, it may be prepared on *Shabbos* provided that: the nuts and fruits are chopped into larger pieces than usual, the liquid is added to the bowl before the solids, and it is mixed either with a crisscross fashion, or with the handle of a utensil.

Salt water also must be prepared before Yom Tov begins. If this was overlooked, it is permissible to prepare just what is needed for the *Seder*.

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**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*, mezuzos, rabbinic *sefarim*, and mezuzah covers.
- It would be advisable that worksheets, etc. not be reproduced or written in *ksav ashuri* (printed) Hebrew letters and that entire *p’sukim* not be reproduced. Assuming these guidelines have been followed, these worksheets may then 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 *D’var Torah* 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 Pesach season.
This Pesach, 5782, we will have the privilege of performing the special mitzvah of Eruv Tavshilin 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 baked food 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 be able to prepare food on Friday for Shabbos even if the food will not be edible when Shabbos begins (Mishnah Berurah 527:3). Accordingly, for example, 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, this year, Thursday, April 21st. 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).

Because the vast majority of food preparations involve cooking and baking, we set aside a cooked item and a baked item for the Eruv. As explained, by setting aside these two items for Shabbos before the onset of Yom Tov, all subsequent preparations are considered a continuation of the original preparation.

The cooked item should be at least the size of a k’zayis (approximately 1 fl. oz.) (Shulchan Aruch 527:3). It should be an item that is usually accompanied by bread in a meal (e.g., meat, fish, or eggs); the common custom is to use a hard-boiled egg. 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.

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). Many people have a custom to use matzah, but if this is unavailable, bread – or even cake or cookies from the five species of grain – may be used (for a Yom Tov other than Pesach).

The baked and cooked items are held in one’s hand, and the bracha, “… al mitzvas eruv,” is recited, 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. 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. 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.

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.\(^8\) 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 manage meals for Shabbos.\(^9\)

**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 make sure to derive benefit from it on Yom Tov itself.\(^10\)

**NOTE:** 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 and 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 reheat food on Friday for Shabbos, must prepare an Eruv Tavshilin.\(^11\) Those who do not intend to do any food preparation may still need to prepare an Eruv for other preparations (see footnote).\(^12\)

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).\(^13\)

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).\(^1\) 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 4). 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.

\(^8\) See Biur Halacha, 527:6, s.v. adashim.

\(^9\) See Mishnah Berurah 527:40.

\(^10\) 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).

\(^11\) Mishnah Berurah 527:48. The reason is that once an item is used for a mitzvah, it should be used for additional mitzvos (ibid.).

\(^12\) 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). In extenuating circumstances, there is a possibility that one may be able to rely on the Rav’s Eruv. In addition, (a) on any 2-day 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).


\(^1\) 3 One explanation for this custom is that the Eruv Tavshilin is only effective where 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 4). 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.

\(^4\) 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). In extenuating circumstances, there is a possibility that one may be able to rely on the Rav’s Eruv. In addition, (a) on any 2-day 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).
The right hand plays a prominent role in many areas of halachic observance – priestly service in the Beis Hamikdash (see Zevachim 11a and Menachos 99b-10b), chalitza (Yevamos 104a), and holding an item while reciting birchas hanehenin (Brachos 43b), to name a few. Whenever we grant preferential treatment to the right hand, our Sages, as well as contemporary authorities, discuss best practice for a left-handed individual. After all, sometimes the requirement for the right hand is a function of general significance often associated with the right (see Zohar Parshas Naso), and sometimes it relates to the quality of a particular performance, where the right hand signifies strength of action (see Shemos 15:6). Accordingly, sometimes standard performance of certain rituals or actions is done with the right hand simply because it is the dominant hand and will yield better results. In such instances, logic would dictate that a left-handed person should perform such rituals with his or her left hand. Other times, the desire for right-handed action may relate to the prestige associated with the right in which case, a lefty would also use his or her right hand. How this plays out in various areas of halacha is an important and relevant topic, that has been summarized in Yad Eliezer: Halachot for Lefties by Rabbi Paysach Krohn, as well as Kuntres Ish Itair by Rav Chaim Kanievsky. This article will elaborate on two areas specifically relevant to the Pesach Seder.

Before addressing the halachic ramifications of left-handedness at the Seder, we should note that for the most part one is considered left-handed if the majority of his or her activities are performed with greater comfort and accuracy with the left hand (Shulchan Aruch OC 27:6 and Mishnah Berurah, 23).

The first issue arises at the very beginning of the Seder with the recitation of Kiddush. The Shulchan Aruch (OC 183:4) rules that we hold a kos shel bracha (wine-filled cup used for religious ritual) in the right hand and recite the bracha. He then writes (183:5) that there are those who rule that a lefty should grasp the cup in the left hand. As a kos shel bracha, it would follow that a lefty who follows the Sephardic tradition of the Shulchan Aruch should hold the Kiddush cup in the left hand. The Rama’s silence implies that he agrees with this ruling, and a lefty following Ashkenazic tradition would also hold the Kiddush cup in the left hand. The Magen Avraham (183:9) indeed cites the Rama (OC 651:3) who, in the context of fulfilling the mitzvah of lulav on Sukkos, rules that a lefty should hold the lulav in the left hand as well.

It is noteworthy that the custom amongst Sephardim is mixed, because in Hilchos Lulav the Shulchan Aruch (OC 651:3) rules that even a lefty should hold the mitzvah item in the right hand when making the bracha and performing the mitzvah. Therefore, Rav Simcha Rabinowitz (Piskei Teshuvos OC 183:13) cites authorities who rule that a lefty should still hold the kos shel bracha in the right hand, and that many do have this practice. Such a position emphasizes the general prestige associated with the right, as opposed to the quality of the action. However, Rav Rabinowitz does qualify this ruling by stating that if a lefty is concerned that holding the cup in the right hand will lead to spillage, it is preferable according to everyone to use the stronger, more adept left hand.

The second relevant issue at the Pesach Seder has to do with heseibah (reclining). This not only complicates the question about which hand to hold the kos shel bracha for Kiddush (and the rest of the four cups), but also impacts the mitzvah of eating matzah. The Talmud (Pesachim 108a) states that reclining to the right is not considered to fulfill the requirement of heseibah at the Seder. The Mishnah Berurah (OC 572:10) offers two potential explanations for this ruling. The first, is that the right hand is used for eating so leaning on it would interfere with your ability to use it for eating. The second reason is that leaning to the right could lead to choking (based on placement of windpipe and esophagus), which, of course, poses potential danger. According to the first reason, it would follow that a lefty should lean to the right, because leaning on the left side (like the rest of the population does) would interfere with his or her ability to eat. However, according to the second explanation, the lefty should also lean on the left side, even if that will impact his or her ability to use the stronger hand for eating and drinking. After all, the biological positioning of the windpipe and esophagus does not differ based on which hand is dominant. The Mishnah Berurah (OC 572:11), therefore, rules that both the righty
and the lefty should lean to the left, because the concern for danger is taken very seriously in halacha. However, the Mishnah Berurah (ibid.) concludes that if the lefty leaned to the right, it suffices after the fact, because, according to the first line of reasoning mentioned above, the lefty could lean on the right in order to free the left hand for eating and drinking.

After having addressed the question of heseibah for the left-handed, it would appear that the first issue regarding the appropriate hand to hold the kos shel bracha is moot. After all, even if we adopt the simple understanding that both Ashkenazim and Sephardim hold that a lefty should ideally grasp the kos shel bracha in the left hand for Kiddush, one must recline while drinking the four cups of wine (Shulchan Aruch OC 472:7). Once we establish that heseibah takes place towards the left even for a lefty, then the left hand is not available to hold the kos shel bracha. It would, therefore, appear that regardless of what opinion you follow the rest of the year regarding holding a kos shel bracha, at the Seder all lefties (other than women who follow the opinion that they are exempt from heseibah) would hold the cups of wine in their right hands.

The Mishnah Berurah (OC 206:18) notes that while reciting any blessing on food, a lefty should hold that food item in the left hand. However, when it comes to marror it appears that a lefty could follow his or her general practice, even if that means holding the food item in the left hand, because one does not recline while consuming the marror. However, since there is a mitzvah to lean while eating matzah, lefties would hold the matzah in their right hands, similar to the four cups of wine.
The Torah (Shemos 12:17) states "ושמרתם את המצות" – you must guard the matzos. This verse lends itself to multiple interpretations, but on its most basic level, it means that one must guard the matzos from becoming chametz. There are different views regarding when the guarding must begin, but all agree that matzah must be guarded from turning into chametz. In fact, matzah is probably the most likely item eaten on Pesach to have become chametz, because it combines the ingredients of wheat flour and water, and also the process of kneading the flour and water, which would under normal circumstances result in absolute chametz of the most stringent order. Thus, the Torah mandates vigilance to prevent this from happening.

An additional level of interpretation is that there must also be שומירת לשה – at least in terms of fulfilling the mitzvah of eating matzah on Pesach during the Seder, the matzah must be specifically safeguarded and prepared for the purpose of this mitzvah (see Rashi to Pesachim 38b). I remember visiting the Shatzer Matzah factory in Brooklyn during my youth and watching as a group of elderly Jewish women who were kneading the dough would periodically recite out loud – this matzah is for the sake of the mitzvah of eating matzos on Pesach!

Both these halachic requirements, namely, to guard the matzah from becoming chametz, and to prepare matzah specifically for the purpose of fulfilling the mitzvah of eating matzah, led some authorities to vociferously oppose the introduction during the 19th century of machine matzos.

A little history may be helpful (I benefited from an article by Rabbi Moshe Taub). From time immemorial, individuals baked their own matzah. All matzah was baked completely by hand in terms of the rolling of the dough, the kneading, the cutting, and the placing in the oven. However, in the 19th century, with the advent of the Industrial Revolution, all that changed. In 1838, a French Jew named Isaac Singer invented a matzah baking machine. Over the next twenty years, this invention spread to major cities throughout Europe. It was deemed a welcome innovation that helped produce matzos more efficiently and economically. When the machine arrived in Lvov in 1857, the Rav of Lvov, Rabbi Yosef Shaul Nathanson, endorsed it, followed by others who vehemently opposed it. This led to the great machine matzah controversy.

The main early opponent was Rav Chaim Dembitzer, who assembled a book of rulings in 1859 from various rabbinic authorities, including Rabbi Shlomo Kluger, basically arguing that the machine matzah was the worst invention for Pesach since sliced bread. The name of this book or pamphlet was called Moda’ah L’Veis Yisroel – “a public warning to the Jewish people.”

The issues expressed at that time mostly focused upon chametz concerns inherent in machine matzah production: namely that the machines could not properly be cleaned, so that the dough...
would get stuck in crevices and become chametz and then become attached to the matzos, or that pieces of dough would get cut off to enable the matzah to achieve a circular shape, and then that dough would become chametz before being added into the dough used for the next batch of matzos.

One might wonder in general why they would have “cut corners,” so to speak, to produce circular matzos. The Maharai Assad (Yehuda Ya’aleh, Orach Chaim, 157) explained that this custom was based on the Torah’s description (Shemos 12:39) of matzos as עוגות, which connotes that matzos are supposed to be in an עוגה, or circular state, and initially even the manufacturers of the machine-made matzos tried to comply with this practice. But cutting corners just added more “fuel to the fire.”

Some Rabbis, including Rabbi Kluger, also expressed policy concerns, including the fear that factories would become so efficient that they would remove jobs from poor people who would otherwise be hired to assist individuals in the baking of private matzos.

Undeterred, Rabbi Nathanson issued his own missive entitled “Bitul Moda’ah”, a “nullification” of the stern warning document disseminated by the machine matzah opponents. He argued that technology improves each day, so that the issues of residual dough were far more serious with respect to hand matzos than with respect to state-of-the art machine matzos. Indeed, to this day, certain Rabbis, including in the Brisker community, are meticulous to use only machine matzos because of the concern that human error is far more prevalent than machine miscues.

As far as the “cutting corners” concern, the machine matzah protagonists came up with a brilliant solution that is still in effect – rectangular matzos. They further argued that machine matzos were better for the general population because they cut down matzah production costs dramatically, thus lowering prices for consumers.

However, these considerations only related to the first aspect ofишريح את הפתת – ensuring that the matzos not become chametz. As the machine processes became more sophisticated, rabbinic authorities made peace with the proposition that machine matzah, at least as currently produced, is not chametz. But there was an equally acute concern regarding the second part of the equation, namely that matzah mitzvah needed to be watched and manufactured specifically for the sake of the mitzvah of matzos. Could machines provide intent and purpose?

The opponents of machine matzah argued that machines cannot provide requisite intent. The Shulchan Arukh (OC 460:1) rules that matzah kneaded or baked by a non-Jew, or by a Jewish person who has limited mental capacity, such as a minor child, is invalid for the fulfillment of the mitzvah of eating matzah. How much more, argued the machine matzah detractors, is a mindless machine incapable of endowing a matzah with the requisite intention to be used for the mitzvah of consuming matzah at the Seder.

However, others noted that an intelligent Jewish adult is the one activating the matzah machine. In the early days, this meant that the Jewish adult was spinning the wheel, and when electricity was introduced, it meant that he was pressing a button. The question was whether this is sufficient to generate ולשנה.

The Talmud (Chulin 16a) discusses a pulley contraption known as muchni, through which a Jewish person sets a wheel into motion, and then that wheel proceeds to set loose a series of cutting knives which systematically shecht (ritually slaughter) a procession of animals. The Talmud concludes that only the turning of the wheel that results from donc, the initial action of the human mover, can render a kosher shechita upon an animal, but when the wheel continues to turn afterwards, through a water system that keeps it moving, that is considered then – a secondary reaction – incapable of creating a kosher shechita for subsequently slaughtered animals.

The Kovno Rav (D’var Aurohom 3:13) felt that we would apply this distinction to other areas of halacha, such as the requirement that mikvah waters not be steered from pipes into a mikvah through a person’s pressing of a button. He distinguished between the water that comes out right away and the water that flows only because the person didn’t clamp down on the button to turn it off immediately afterwards. According to this approach, if the matzah-making system is generated by turning a wheel, only the initial set of matzos would be kosher for the mitzvah, but not subsequent matzos.

The Kuzhiglover Rov (Eretz Zvi 1:5), in a different context, distinguished between unplugging a hole to release water, which is merely the removal of an impediment (רביע), and a
creative act that unleashes a series of events, which remains attributable to the initial human action. Similarly, some argued that the pressing of a button generates a valid intent for all matzos that are produced as a result. Additionally, Rav Hershel Schachter (Be’ikvei Hatzon, chapter 7), citing Rav Chaim Soloveitchik (Shechenim, ch. 11), posits that, except for the cases of shechting an animal, washing hands, and homicide, there is no halakic need for a primary human force (משערא תנא) but simply a human action at the beginning of the process (מעשה האדם), which can be accomplished through the pressing of a button. However, not everyone accepts these distinctions.

The bottom line is that despite early tensions, there is a comfort level with eating properly supervised machine matzos on Pesach, other than regarding the fulfillment of eating the matzos mitzvah at the Seder. Therefore, the generally accepted practice is to eat only hand matzah for the obligatory matzos of the Seder night to ensure compliance with the לשם imperative. However, one may also consume machine matzos during the rest of Pesach if the matzos bear the requisite kosher certification certifying that they have been properly guarded from becoming chametz.
Seder Plate

NOTE: If someone prepares 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 charoses 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 116-124 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 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?

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?

Zeroah, roasted piece of meat, chicken, lamb, turkey, duck or bone thereof, commemorates the korban Pesach, which, unfortunately, we can’t bring nowadays. The zeroah 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 zeroah on the Seder plate, there must be some meat left on the bone?

Charoses (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 Pharoah. Charoses at the Seder may only be eaten during the meal; during Marror and Korech, the vegetable should be dipped into the charoses and shaken off.

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

Chazeres (romaine lettuce), which, is a type of marror, reminds us of the bitter slavery. While many people use the traditional romaine lettuce as chazeres, 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?

Marror (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 marror twice at the Seder?
PREPARING FOR THE

SEDER

by Rabbi Yochanan Schnall
Rabbinic Coordinator,
General Manufacturing and Transportation

Preparing for the Seder

As noted in Seder Highlights,* the Seder may not begin before nightfall (8:22 PM for 2022 in the Chicago area).¹ For the first Seder night, the table should be set and prepared in advance so that it can start as soon as possible.² For the second Seder, however, one may not prepare on the first day of Yom Tov for the second day, and no distinct preparations may begin before nightfall (8:23 PM for 2022 in the Chicago area).³ (Activities that are not clearly being done for another day, such as straightening up the house, are always permitted.)

The Seder Plate

The Seder plate is a designated plate that contains the symbolic foods necessary for a Seder. A fancy, decorated one is nice but not necessary.

The zzeroah and egg are symbolic of the two korbanos that we will bring on this night when the Beis Hamikdash will be rebuilt. While the egg is customarily eaten at the start of Shulechan Orech, the zzeroah is not eaten during the Seder night, but rather some other time during Pesach. If a leg or wing is unavailable for the zzeroah, any bone with some meat on it may be used.⁴

1. Kadesh

This year, the first Seder night is Friday night, and Kiddush begins with the Friday night Kiddush. The second Seder is on Motzei Shabbos, and havdallah is inserted (instructions are in the haggaadah). While during the year, there are various customs and rules concerning whether women recite havdallah and drink the wine, during the Seder, they all drink the wine. In addition, those who have the custom to recite Kiddush quietly together with the leader should recite the havdallah portion as well.⁵

Included in havdallah is the bracha over the flame. It is recited relying on the individual Yom Tov candles. Gazing at the flame’s reflection on one’s fingernails is done, but not as emphasized on Yom Tov.⁶ Shehechiyanu is recited at the conclusion of Kiddush. This bracha applies to all the annual mitzvos of the Seder (matzah, marror, drinking four cups of wine and Sippur Yetziyas Mitzrayim). As the bracha is recited, one should bear this reference in mind.⁷ Note that women who have the custom to recite Shehechiyanu when lighting candles do not repeat it at the Seder. They should listen to it as it is recited by someone else, and have in mind the annual Seder mitzvos.⁸

The wine is consumed while reclining. There is a required minimum volume of wine/grape juice that each person must consume. (See Seder Highlights* for more details.)

2. Urchatz

Hands are washed in the same manner as before eating bread but without reciting a bracha.⁹ Unnecessary speech or activity is forbidden until the Karpas is eaten.¹⁰

3. Karpas

A small vegetable piece, less than the volume of a fluid ounce,¹¹ is dipped into salt water, the standard ha’adamah bracha is recited, and the vegetable is eaten.
When reciting the ha’adamah, one must have in mind that it should also apply to the marror. In addition, there are different opinions whether to recline while eating Karpas, and the common practice is not to.

Regarding which type of vegetable to use, customs vary between using a potato, celery, parsley or radish. If one does not have a particular custom, green vegetables are the preferred choice.

4. Yachatz

The middle matzah is removed and broken into two pieces. The larger piece is referred to as the afikomen. It is wrapped in a bag or a cloth and saved for Tzafun (Seder Step 11). The smaller piece is returned to its place between the remaining two matzos. Simply, the purpose of this step is to prepare for the recounting of Yetzias Mitzrayim, which is said over a piece of broken matzah.

Near the beginning of Maggid are the Four Questions. These are asked by a child. If no child is present, they are asked by an adult. The Ten Plagues are also mentioned in Maggid. When each one is recited, a small bit of wine is removed from the wine cup. Some have the custom to do this with the index finger, and others pour a little from the cup. After they are completed, the cups are refilled with fresh wine before continuing.

Maggid concludes with a long bracha followed by the usual bracha over wine. The second of the Four Cups is then consumed while reclining.

6. Rachtzah

All wash their hands as before eating bread. The usual bracha “al netilas yadayim” is recited.

7. Motzi Matzah

The matzah is eaten. A minimum volume must be eaten in order to fulfill the mitzvah. (See Seder Highlights for more details.)

The leader makes two brachos on behalf of everyone present. The first one, “hamotzi lechem min ha’aretz”, is recited while

*NOTE: Additional details for preparing for the Seder may be found in the Seder Highlights article, immediately following this article.
holding all three matzos (the two whole ones with the broken one in between them). The bottom matzah is released and the second bracha, “al achilas matzah”, is recited over the remaining two.27

A small piece from each of the two matzos is given to every participant. The leader should retain the required amount from these matzos for him/herself - eating about half of the required amount from each one.28 (All other participants usually need to supplement their small pieces with additional matzah in order to have the required amount.)

At the Seder, matzah is not dipped in salt,29 and it is eaten while reclining.30 Once the brachas over matzah have been recited, unnecessary interruption should be avoided until after Korech (Seder Step 9).31

8. Marror

A specific bracha is recited, and the marror is dipped into charoses and eaten while seated in an upright position.32

9. Korech

A statement in the haggadah is recited, and matzah and marror are eaten in the same mouthful. According to one opinion in the Mishnah, this was - and will be - the manner of eating the Korban Pesach.33

The single, remaining matzah the leader has is used for Korech.34 Pieces of it are broken off and distributed to all participants. Since each person must have the required amount of matzah and marror (See Seder Highlights*), it is likely that the pieces received from the leader will need to be supplemented. There are different opinions whether it is dipped into charoses,35 and it is eaten while reclining.36

10. Shulechan Orech

The main meal is eaten – ideally while reclining.37 A common custom is to begin the meal with eating the egg from the Seder plate.38 It is important not to overeat, as the afikomen (Seder Step 11) must be eaten with some appetite.39

11. Tzafun

The afikomen that had been hidden since Yachatz (Seder Step 4) is retrieved at this step. It is eaten for “dessert” to commemorate the Korban Pesach that was also eaten at the end of the meal.40 (See Seder Highlights* for details pertaining to the matzah.) If the afikomen matzah from Yachatz is unavailable or insufficient, any matzah may be used.

The afikomen is eaten while reclining.41 Since the afikomen is eaten in remembrance of the Korban Pesach, the following laws pertaining to the sacrifice are applied to it as well:

a. For the duration of the Seder night, the afikomen taste is to remain in one’s mouth, and no solid food may be eaten after it.42 If food was eaten, and the next step has not yet begun,43 it can be rectified by eating a small amount of matzah.44 As far as drinks are concerned, only mild beverages such as water or tea are permitted.45 (Of course, the last two cups of wine are permitted as well.)

b. While eating the afikomen, one may not switch seats to sit at a different table.46

12. Barech

Birchas Hamazon is recited over a full cup of wine,47 and the cups are rinsed out and refilled in anticipation.48 If there is a mezuman, it is customary for the homeowner to lead it.49 Following Birchas Hamazon, the bracha over wine is recited, and the third of the Four Cups is drunk while reclining.

At the conclusion of Birchas Hamazon, a cup is poured in honor of Eliyahu Hanavi,50 the front door is opened, and a specific paragraph from the haggadah is recited.51 The door is then closed, and the Seder resumes with the next step.

13. Hallel

Specific psalms of thanksgiving to Hashem are recited to acknowledge all that He has done and continues to do for us. While Hallel is recited, every participant must have a full cup of wine in front of him or her.52 It is best to have at least three people - including women and children -53 recite the Hallel together.54 When reciting “hodu lashem ki tov...” and “ana Hashem...” one person leads, and the others respond, as it is done at shul.55

Note that Ashkenaz and Sefard versions of the haggadah conclude this Seder Step differently, so be sure to use a haggadah that follows your custom! At its conclusion, the bracha over wine is recited and the fourth cup is drunk while reclining.56

14. Nirtzah

The Seder concludes with the hope that we have done our obligation properly and that next year we will observe Pesach in Yerushalayim.
After the Seder

After the Seder, one continues to discuss Yetziyas Mitzrayim until going to sleep. Many people also have the custom to recite the Book of Shir Hashirim (Song of Songs).

1. Igros Moshe volume 4 end of #62
2. Shulchan Aruch 472:1
   Regarding the second Seder night, no preparations may begin until 50 minutes after sunset, see Shulchan Aruch 503:1
3. Shulchan Aruch 503:1
   Mishnah Berurah ad loc.
4. Mishnah Berurah 473:27
5. See Mishnah Berurah Mahaduras Dirshu (hachadash) 473:1 note 7
6. See Mishnah Berurah Mahaduras Dirshu (hachadash) 473:1 note 8
7. See Kol Dodi Laws of the Seder Ch. 7 p. 5
8. See Igros Moshe IV #101
10. See Mishnah Berurah Mahaduras Dirshu (hachadash) 473:51 note 63
11. Shulchan Aruch 473:6
12. Mishnah Berurah 473:55
14. See Kol Dodi Laws of the Seder Ch. 9 p. 2
15. Shulchan Aruch 473:6
16. Shulchan Aruch Harav 473:36
17. Chok Yaakov 472:2
18. See Halichos Shlomo Hilchos Pesach Orchos Halacha, Ch. 9, note 210
19. Mishnah Berurah 473:71
20. Rambam Chometz U’ Matzah 7:10
21. Shulchan Aruch 473:7
22. Mishnah Berurah 473:74
23. Sha’ar Hatzion 473:81
24. Kol Dodi Laws of the Seder Ch. 11 p. 12
25. Rema 474:1
26. Shulchan Aruch 475:1
27. Shulchan Aruch 475:1 Rema 475:7
28. Mishnah Berurah 475:9, for volumes see Kol Dodi Laws of the Seder, Ch. 14 p. 11
29. Rema 475:1
30. Shulchan Aruch 475:1
31. Shulchan Aruch 475:1
32. Shulchan Aruch 475:1
33. Talmud Bavli Pesachim 115
34. Shulchan Aruch 475:1 Rema 475:7
35. Shulchan Aruch 475:1 Mishnah Berurah ad loc. 19
36. Shulchan Aruch 475:1
37. Rema 472:7
38. Rema 476:2
39. Rema 476:1
40. Shulchan Aruch 477:1
41. Shulchan Aruch 477:1
42. Shulchan Aruch 478:1
43. Kol Dodi Laws of the Seder Ch. 18 p. 9
44. Mishnah Berurah 478:1
45. Mishnah Berurah 491:1
46. Mishnah Berurah 478:4
47. Shulchan Aruch 479:1
48. Mishnah Berurah 479:1

*See the article immediately following this one.
**Introduction**

As each mitzvah is performed at the Seder, it is imperative to be conscious of it. In fact, according to many opinions, a mitzvah that was performed thoughtlessly does not fulfill the requirement! As a suggestion, one should pause before each Seder Step to think about the mitzvah that is about to be fulfilled. This will go a long way in assuring that the mitzvos are performed properly, as well as add more purpose to the Seder.

On that note, let’s review all the main mitzvos that we will be performing at the Seder. There are two Pesach-related mitzvos from the Torah, and three which are Rabbinic/Midrabbanan. The Torah Mitzvos are eating matzah, and Sippur Yetzias Mitzrayim (recounting the Exodus from Egypt). The Mitzvos Midrabbanan are drinking four cups of wine, eating marror, and reciting Hallel.

**Matzah**

Matzah represents two aspects of our redemption from Mitzrayim. As “poor man’s” bread, it was what we ate during our subjugation. It also represents the quickness with which Hashem took us out of Mitzrayim, since the dough that we prepared for the journey did not have time to rise and was baked into matzah.

Shemurah Matzah

To fulfill this mitzvah at the Seder, it is not enough to use “kosher for Passover” matzah! Rather, it is necessary that the matzah is also shemurah (protected). From its earliest stages of production, shemurah matzah is proactively shielded from water with the purpose of using it for the Seder. Shemurah matzah is identified as such somewhere on its packaging.

Egg Matzah

Matzah that contains any liquid other than water is not the matzah that the Torah commands us to eat. In fact, Ashkenazic custom forbids a healthy person from eating this type of matzah on Pesach. One who is too weak to eat regular matzah should consult his or her rabbi to see if egg matzah is an appropriate option.

**Measurements**

Sometimes it is unclear how measurements in halacha convert into modern day quantities. An instance of this is the minimum amount of matzah that must be eaten at the Seder. A generally accepted volume is 1/2 of a hand matzah and 2/3 of a standard machine matzah. This volume should be eaten at both the Achilas Matzah step as well as for the afikomen. The required volume of matzah is to be eaten within nine minutes and ideally within two minutes, in a normal, continuous manner without unnecessary interruption. Those who have difficulty eating due to age or illness should also consult a Rabbi for any relevant leniencies.

**Sippur Yetzias Mitzrayim**

The Seder-step “Maggid” is when we fulfill the Torah obligation of recounting Yetzias Mitzrayim (Exodus from Egypt). The narrative begins with the ignoble origins of our nation and describes our slavery in Mitzrayim, Hashem’s retribution to the Mitzrim and His miraculous deliverance, which culminated in giving us the Torah. The haggadah text is not an “end all”! It is to be used as a springboard for further discussion of Yetzias Mitzrayim.

If the entire Maggid text is too difficult to read or be present for, three paragraphs near the end entitled “Rabban Gamliel Haya Omer”, Rabbi Gamliel would say” are the minimum requirement to be read or heard. Second to this in importance are the Ten Makkos. To that end, it is a good idea to translate these paragraphs in case someone present does not understand them.

**Marror**

Marror reminds us of the bitter affliction we experienced in Mitzrayim. Today, the obligation to eat marror is Rabbinic since the Torah commandment applies only when it can be eaten together with the Korban Pesach. Today, two types of marror are commonly used: romaine lettuce and freshly ground horseradish. Of these, romaine lettuce is the ideal halachic choice.

Note that romaine lettuce often harbors tiny insects. Since eating an insect is a Torah prohibition, the lettuce must be inspected before it can be eaten. These insects are not readily apparent, so consult a knowledgeable person or kashrus resource for guidance on this. Packaged romaine lettuce is also often available with a reliable kosher certification.

If horseradish is used, it must be ground into small pieces and eaten raw. Jarred or cooked horseradish does not fulfill the obligation.
Measurements

Marror is eaten during two of the Seder Steps: Marror and Korech. For the Marror step, the necessary volume is slightly more than one fluid ounce. Grated horseradish can be measured quite easily; the volume of romaine leaves is slightly larger than one large leaf (approximately the surface area of 8 x 10 inches). For the Korech step, it is sufficient to use 0.7 fluid ounces of horseradish, but the romaine lettuce should be the same as above.

The Marror is to be chewed in a normal, continuous manner. It must be consumed within nine minutes and ideally within two minutes.

Charoses

Charoses is a mixture of ground fruit, nuts and red wine. Before marror is eaten, it is dipped into charoses. The charoses is then shaken off to preserve the marror’s taste. (An explanation for this procedure can be found in the commentary of most haggadahs.) Charoses should have a thick, mortar-like consistency, and its ingredients are selected from the fruits and nuts that the Jewish People are compared to. These include apples, figs, dates, pomegranates, walnuts, and almonds, and some have the custom to add cinnamon and/or ginger in their unground form. Additional wine is added just before the marror is dipped into it.

The Four Cups

We are obligated to drink four cups of wine during the Seder which commemorate the four levels of redemption that Hashem provided for us. It is a mitzvah to use a beautiful cup, and if at all possible, it should not be a disposable one. As a display of nobility, the leader of the Seder does not fill his/her own cup and many homes apply this tradition to all in attendance. The cup is filled to capacity each time it is drunk.

The cups must be drunk at the designated intervals of the Seder. One who is unable to remain present throughout the Seder must still recite or listen to the necessary haggadah texts in between each cup.

Measurements

Two measurements need to be considered: the cup volume, and the consumption volume. The cup volume generally must be a minimum of 2.9 fluid ounces. This year, since the first Seder night is on Friday night, the obligation to recite Kiddush is from the Torah and for the first cup, the minimum volume is approximately 4.5 oz. fluid ounces.

As far as the consumption volume, the basic obligation for the first three cups is 1.5 fluid ounces. If this is too difficult, one should consult a Rabbi. Ideally however, either 2.9 fluid ounces or the majority of the cup – whichever of the two is greater - should be consumed if possible. (For this reason, it is wise to use a small cup so that drinking the majority of the cup is a small amount.) For the fourth cup, the minimum consumption amount of 2.9 fluid ounces should always be consumed.

In all instances, the wine is to be consumed in a normal, continuous manner without interruption.

<table>
<thead>
<tr>
<th></th>
<th>First Cup on Friday Night</th>
<th>First, (on all other nights) Second, and Third Cup</th>
<th>Fourth Cup</th>
</tr>
</thead>
<tbody>
<tr>
<td>Minimum Cup Volume</td>
<td>Approximately 4.5 ounces</td>
<td>Approximately 3 ounces</td>
<td>Approximately 3 ounces</td>
</tr>
<tr>
<td>Basic Consumption Volume</td>
<td>1.5 fluid ounces</td>
<td>1.5 fluid ounces</td>
<td>Approximately 3 ounces</td>
</tr>
<tr>
<td>Ideal Consumption Volume</td>
<td>Approximately 3 ounces, or the majority of the cup – whichever of the two is greater</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Type of Beverage

Red wine is the ideal beverage for the Four Cups unless the white wine is of better quality. If necessary, the wine may be diluted with grape juice or a very small percentage of water, and even using wine for a portion of the four cups is virtuous. If wine is not an option, grape juice is also acceptable. Again, if necessary, the grape juice may be diluted with a very small percentage of water. If neither wine nor grape juice are feasible, speak to a Rabbi for further possible leniencies.
General Rules

Educating Children

When children are old enough to comprehend a mitzvah’s concept, their parents are obligated to train them in its performance.48 (This often begins at age five or six.49) This is especially true during the Seder night when there is a particular mitzvah for parents to teach their children about Yetzias Mitzrayim (Shemos 13:8). Corresponding to their age and ability, they must be encouraged to consume the required amount of foods and recite the necessary haggadah texts.

Timing of the Obligations

The Seder may not begin before nightfall50 which is 8:22 PM in the greater Chicago area in 2022. In addition, eating matzah and marror must be completed before the middle of the night – 12:50 AM in the greater Chicago area in 2022.51 Ideally, the entire Seder through Hallel should be concluded by this time as well.52

Reclining

During the Seder, we eat while reclining on pillows and cushions. This is the manner of free, aristocratic people, and it commemorates the freedom that Hashem provided for us on this night.53 Women do not have to recline (even if they are leading the Seder),54 but they should at least be in a seated position when eating foods that would require reclining.55 Reclining is specifically towards the left side56 (and left-handed people recline in this direction as well57). One who is in the presence of his or her Torah teacher reclines only if the teacher has given specific permission,58 and one who is within the mourning period for a close relative reclines in a subdued manner.59

1. See Mishnah Berurah 60:10
2. Devarim 16:3 see Rashi ad. loc.
3. Mishnah Pesachim 115B
4. Mishnah Berurah 453:21
5. Shulchan Aruch 462:1
6. Rema 462:4; see Oruch Hashulchan 462:4,5
7. Kol Dodi Laws of the Seder Ch. 14 Paragraph 7
8. See Halachos of Pesach pg. 242-243
9. See Mishnah Berurah Mahaduras Dirshu (bachadash) 473:64 note 74
10. Mishnah Berurah 473:4
11. Mishnah Berurah 473:4
12. Mishnah Pesachim 115B
13. Tur 472
14. Shulchan Aruch 473:5
15. Shulchan Aruch Yoreh Deyah 84
16. Shulchan Aruch 473:5
17. Kol Dodi Laws of the Seder Ch. 15 Paragraph 6
18. Adapted from Sefer Kezayis Hashalem, pages 98-101
19. Kol Dodi Laws of the Seder Ch. 14 Paragraph 20
20. Kol Dodi Laws of the Seder Ch. 16 Paragraph 11
21. Shulchan Aruch 475:3
22. Kol Dodi Laws of the Seder Ch. 14 Paragraph 7
23. Rema 473:5
24. Shulchan Aruch 475:1
25. Rema 473:5
26. Rema 473:5
27. Rema 473:5
28. Chayei Adam Ch. 130
29. Shemos 5:6-7
30. Chayei Adam Ch. 130:10
31. Shulchan Aruch 472:2
32. Igros Moshe III 39
33. Rema 473:1
34. Rema 183:2
35. Biur Halacha 472 “shelo”
36. See Kol Dodi Laws of the Seder Ch. 2 P. 6
37. See Kol Dodi Laws of the Seder Ch. 2 P. 5
38. Mishnah Berurah 472:33
39. See Kol Dodi Laws of the Seder Ch. 2 P. 9
40. Mishnah Berurah 472:30 see Kol Dodi Laws of the Seder 2:7,8
41. Mishnah Berurah 472:33
42. Mishnah Berurah 472:30
43. Shulchan Aruch and Rema 472:11
44. Mishnah Berurah 472:37
45. Halachos of Pesach XX B 5
46. Halachos of Pesach XX B 5
47. See Mishnah Berurah 472:37
48. Mishnah Berurah 343:2-3
49. Mishnah Berurah 128:123
50. Shulchan Aruch 472:1
Mishnah Berurah ad loc.
Igros Moshe IV:62
51. Rema 477:1
52. Rema 477:1
53. Rambam Chametz U’matzah 7:7
54. Rema 472:4
55. Halchos Bas Yisroel 23:24
56. Mishnah Berurah 472:7
57. Rema 472:3
58. Mishnah Berurah 472:17
59. Mishnah Berurah 472:13
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At the Pesach Seder, a person is required to eat a considerable amount of food and beverages, some in a relatively short amount of time. This poses a challenge for many people who have dietary restrictions. This article will give brief guidelines on options or minimums for the daled kosos, matzah, and marror. Further details, including suggestions for other challenging elements of the Seder, are available in the full-length article available at www.cRcweb.org. As with all matters of halacha and medicine, each person should consult with their Rabbi and doctor or RDN before making a final decision.

**Matzah**

There are three times at the Seder when we are obligated to eat matzah – Motzi Matzah, Korech, and Afikomen. The standard amount required at each of these points (using hand shemurah matzah) is shown in the following chart:

<table>
<thead>
<tr>
<th>Matzah Type</th>
<th>Motzi Matzah</th>
<th>Korech</th>
<th>Afikomen</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thin Matzah</td>
<td>8 by 7 inches</td>
<td>3.5 by 7 inches</td>
<td>7 by 7 inches</td>
</tr>
<tr>
<td>Average Matzah</td>
<td>7.5 by 6 inches</td>
<td>3.5 by 6 inches</td>
<td>6.5 by 6.5 inches</td>
</tr>
<tr>
<td>Thick Matzah</td>
<td>8 by 5 inches</td>
<td>3.5 by 5 inches</td>
<td>7 by 5 inches</td>
</tr>
</tbody>
</table>

If it is medically advised that a person not consume that much matzah, then a Rabbi may advise that it is acceptable to eat less than these amounts. Essentially, due to the Rabbinic nature of many parts of this mitzvah, the Rabbi may deem it appropriate to either rely on a more lenient shiur or say that it suffices for the person to skip certain elements of the mitzvah altogether. For example, in some cases, the Rabbi will advise the person to not eat Motzi Matzah and Korech, and instead only eat afikomen.

*Rema* records a custom to only use wheat-based matzah at the Seder. However, if a person is allergic to wheat or prefers spelt or rye matzah, it is permitted to use a different type of matzah.

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**Daled Kosos**

At four points in the Seder, a person must drink from a cup of wine or grape juice. The cup must hold 2.9 ounces, and the person must drink at least half of that amount. For those who should not even drink that much wine or grape juice, they can dilute the beverage with up to 50% water, thereby minimizing the amount of alcohol or sugar they will consume.
Similarly, those who are celiac have no choice but to use gluten-free oat *matzah* at the *Seder*. (Even Sephardim and those who are ill and infirm, who may eat “egg *matzah*” during Pesach, cannot use them at the *Seder*.)

Those who cannot chew or swallow standard *matzah* should either use ground *matzah* or soak *matzah* briefly in ambient temperature water before eating it. If neither of these suffices, one should consult with a Rabbi for other possible options.

**Marror**

Most people use romaine lettuce or ground horseradish for *Marror*, and some have a custom to use endives. Regardless of which vegetable is used, the amount which must be consumed is the same. Namely, it is the amount which will fill up a 1-ounce shot glass when pressed tightly into the glass leaving no empty air spaces. People who must maintain a low-fiber diet, should speak with their dietitian to see whether this amount of *marror* will be deleterious to their condition. If so, they should ask a Rabbi for guidance as to how they should conduct themselves at the *Seder*. (Cooked vegetables may not be used as *marror*.)

*The authors thank Rabbi Chaim Sender, Director, Diversity and Inclusion, at Monmouth Medical Center Southern Campus for his assistance in preparing this article*
In recent years, the cRc has certified a brand of matzah which is handmade in Sderot, Israel. As we will see, it is for obvious reasons that the brand name is “Matzah Mehuderet”. (In this context, the word Mehuderet implies something that reaches the highest halachic standards.)

The bakery has their own mill, where they grind wheat which is shemurah from the time of kitzirah, and all employees who work with the matzah are shomer Shabbos. Furthermore, there is a wonderful advantage in that the bakery owns duplicates of each piece of equipment used in producing these particular matzos. Every 18 minutes, every bowl, table-top, roller, etc. used to knead and prepare the matzah is taken out of the work area and thoroughly cleaned, washed, and dried. While that is going on, the second set of equipment is brought into the work room, and matzah is made for the next 18 minutes. Thus, the bakery can produce matzah all day long but also has plenty of time to clean each set of equipment while the other set is being used. As is typical in hand matzah bakeries, the employees replace their disposable aprons and gloves every 18 minutes. Similarly, the dough is put into the oven on sticks which are covered with paper that is only used once before being discarded.

Another feature of this bakery is that the entire process, from when the flour and water are mixed until the dough enters the oven, takes less than 2 minutes. Everything moves calmly and quickly, and the dough never “sits” in any place for more than a few seconds.

Part of this efficiency is due to the innovative ways that the bakers knead and bake the matzah. Specifically, there are three areas where this bakery uses a non-electric, mechanized device which allows a handful of people to process more matzah in the shortest time possible.


The first device is at Step #3. In most hand-matzah bakeries, this process is accomplished by placing the dough on a table and kneading it with a large metal pole which is attached, with a hinge, to the wall. But at the cRc-certified bakery, the dough is placed between metal plates, and an employee presses those plates together using the power of his feet (rotating the dough by hand between presses). Not only are feet stronger than hands, but the placement of dough between the plates means that every “press” affects all the dough, and not just the one part which is impacted by the pole.

The second device replaces Steps #5-7. Instead of employees using plain rollers, the dough passes between two rollers which are hand-cranked by the employee. After passing through just a few sets of rollers (each cranked by a different person), the dough is thin, flat, and perforated, so that it is ready to go into the oven. Some object to the use of these rollers, because there is a set of non-electric gears which separates the Jew’s action from the dough, such that some Rabbis do not view the dough as being rolled by “hand”. But in fact, the rollers only turn when the employee rotates the handle, and there is a clear and direct connection between the cranking and the rolling of the dough. Thus, it is generally accepted that this “device” is suitable for use in the creation of handmade matzah shemurah.

Foot-powered kneading plates
The last device is an electrical belt inside the oven, which effectively replaces Step #10. Dough is placed onto the belt (Step #9) by hand and then this belt carries it through (and out of) the oven. Some have questioned the use of this belt, since it appears that an electric motor causes the dough to reach the flames and bake, which would not be appropriate for handmade matzah shemurah. But, in fact, a quick look at the oven and a simple test are enough to allay this concern. At the entrance to the oven there are three large banks of flames which are so powerful that a piece of dough which remained there for a few seconds would bake thoroughly. (This was tested and found to be true.) Thus, it is the Jew’s action of putting the dough into the oven which causes it to bake, and the belt just pulls the matzah out of the hottest part of the oven (into a somewhat less-hot area), so that it does not burn.

How does a Chicago-based hashgacha supervise matzah in Israel? We have a three-pronged approach. On a daily basis, hashgacha at the bakery is overseen by Rav Mordechai Gross, who employs a full time Mashgiach on site. In addition, a cRc representative visits the bakery during the baking season. Lastly, the cRc accesses live video feed from the bakery throughout the season. These measures give us strong oversight and control, ensuring that the matzah is made according to the expected standards.

All of the above was reviewed by the cRc Av Beis Din, Rav Yona Reiss x’o’r, who was perfectly satisfied that these are considered “handmade” matzah which can be used to fulfill the mitzvos of the Seder. Although some disagree and prefer matzos made exactly how they were in previous generations, the truth is that the efficiencies used in this bakery result in a matzah which is truly Mehudar – from the way the dough never sits idle for more than a few seconds, to the (duplicate) equipment being cleaned thoroughly every 18 minutes, and in the way that the matzah is in the oven within a few minutes after the flour and water are mixed together. We at the cRc are proud to associate our name with such mehudar hand matzah.
I met with a representative from the Kashruth department of the Chicago Rabbinical Council who showed me through video and other proofs how the “Matzah Mehudarets is prepared for consumption on Pesach. Upon a thorough examination, it is my opinion that these Matzos are truly “Mehudaros”, considered produced directly by human action, and completely kosher for Pesach use, even to fulfill the Mitzvah of eating Matzah at the Pesach Seder, and I would eat them myself for this purpose.

HaRav Dovid Zucker
Rosh Kollel
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EASY MELT

EASY PEEL

KOSHER FOR
PASSOVER & YEAR ROUND

www.ASKcRc.org / www.cRcweb.org
# Kosher Certification

**Shopping Guide**

**PESACH 2022**

Recommendations are for items produced in the United States.

The list of products is marked as follows:

- ✓ **Acceptable without Pesach Certification**
  - Items in this section should preferably be purchased before Pesach.

- ▲ **Must bear reliable Pesach Certification**
  - Items in this section must bear reliable Pesach Certification.

- × **Not acceptable for Pesach**
  - Seferdim should contact their local Sephardic rabbi regarding issues of *kitnios*.

### Products and Status

<table>
<thead>
<tr>
<th>Product</th>
<th>Status</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adhesive bandages</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Air freshener</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Alcohol</td>
<td></td>
<td>For drinking ▲ Denatured or Isopropyl alcohol ✓</td>
</tr>
<tr>
<td>Alfalfa</td>
<td>×</td>
<td><em>Kitnios</em></td>
</tr>
<tr>
<td>Aluminum products</td>
<td>✓</td>
<td>Includes aluminum foil and pans</td>
</tr>
<tr>
<td>Amaranth</td>
<td>▲</td>
<td>Amaranth is not <em>kitnios</em> but requires certification to be sure no other grains are mixed in</td>
</tr>
<tr>
<td>Ammonia</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Anise</td>
<td>×</td>
<td><em>Kitnios</em></td>
</tr>
<tr>
<td>Antacid (chewable)</td>
<td>▲</td>
<td></td>
</tr>
<tr>
<td>Apple juice</td>
<td>▲</td>
<td>Concentrate also requires Pesach certification</td>
</tr>
<tr>
<td>Apple sauce</td>
<td>▲</td>
<td></td>
</tr>
<tr>
<td>Aspartame</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baby carrots</td>
<td></td>
<td>Raw are acceptable if they contain no additives&lt;br&gt;Canned, cooked or frozen ▲</td>
</tr>
<tr>
<td>Baby food</td>
<td>▲</td>
<td>Included jarred or canned</td>
</tr>
<tr>
<td>Baby formula</td>
<td></td>
<td>See Nutritional Supplement pages when acceptable bottles should be filled and cleaned separately from Pesach dishes since formula is <em>kitnios</em></td>
</tr>
<tr>
<td>Baby oil</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Baby powder</td>
<td></td>
<td>Acceptable if it only contains talcum powder, corn starch, or other innocuous ingredients</td>
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<tr>
<td>Baby wipes</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Bags</td>
<td>✓</td>
<td>Includes paper &amp; plastic</td>
</tr>
<tr>
<td>Baking powder</td>
<td>▲</td>
<td></td>
</tr>
<tr>
<td>Baking soda</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Balloons</td>
<td></td>
<td>If powdered, wash before Pesach</td>
</tr>
<tr>
<td>Band-aids</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Beans</td>
<td>×</td>
<td><em>Kitnios</em></td>
</tr>
<tr>
<td>Bean sprouts</td>
<td>×</td>
<td><em>Kitnios</em></td>
</tr>
<tr>
<td>Beeswax</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Beer</td>
<td>×</td>
<td></td>
</tr>
<tr>
<td>Biscuits</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Biscuit crumbs</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Bird food</td>
<td></td>
<td>See Pet food Pages</td>
</tr>
<tr>
<td>Bleach</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Bleach wipes</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Blush</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Body Wash</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Braces</td>
<td>✓</td>
<td>Wash for braces is also acceptable; wash rubber bands before placing in mouth</td>
</tr>
<tr>
<td>Brewers yeast</td>
<td>×</td>
<td><em>Chametz</em></td>
</tr>
<tr>
<td>Brown sugar</td>
<td>×</td>
<td><em>Kitnios</em></td>
</tr>
<tr>
<td>Buckwheat</td>
<td>×</td>
<td>One may own and derive benefit from <em>kitnios</em></td>
</tr>
<tr>
<td>Buckwheat pillow</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Butter</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Candles</td>
<td>✓</td>
<td>Scented are also acceptable</td>
</tr>
<tr>
<td>Candy</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Canned fruits or vegetables</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Canola oil</td>
<td>×</td>
<td><em>Kitnios</em></td>
</tr>
<tr>
<td>Caraway</td>
<td>×</td>
<td><em>Kitnios</em></td>
</tr>
<tr>
<td>Carrots</td>
<td></td>
<td>Raw (including baby carrots) are acceptable in additive-free&lt;br&gt;Canned, cooked or frozen ▲</td>
</tr>
<tr>
<td>Cheese</td>
<td>×</td>
<td></td>
</tr>
<tr>
<td>Cheese spreads</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Chewable pills</td>
<td>✓</td>
<td>See Medicine Letter (page 3)</td>
</tr>
<tr>
<td>Chewing tobacco</td>
<td>▲</td>
<td>Contains flavors and other sensitive ingredients</td>
</tr>
</tbody>
</table>

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**Website:**

[www.ASKcRc.org](http://www.ASKcRc.org) / [www.cRcweb.org](http://www.cRcweb.org)
## Product Status Notes

<table>
<thead>
<tr>
<th>Product</th>
<th>Status</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chickpeas</td>
<td>✗</td>
<td>Kitnios</td>
</tr>
<tr>
<td>Cloves</td>
<td>Some have a custom not to use cloves for Pesach</td>
<td></td>
</tr>
<tr>
<td>Cocoa powder</td>
<td>Acceptable if 100% pure and not processed in Europe. Hershey’s is acceptable except for Special Dark</td>
<td></td>
</tr>
<tr>
<td>Coconut (shredded)</td>
<td>Sweetened or flavored ▲</td>
<td>Unsweetened &amp; unflavored ✓</td>
</tr>
<tr>
<td>Coffee</td>
<td>Beans which are plan, 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</td>
<td></td>
</tr>
<tr>
<td>Coffee filters</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Coffee whiteners</td>
<td>▲</td>
<td></td>
</tr>
<tr>
<td>Cologne</td>
<td>See Medicine and Cosmetic pages</td>
<td></td>
</tr>
<tr>
<td>Colonoscopy drink</td>
<td>See Medicine and Cosmetic pages</td>
<td></td>
</tr>
<tr>
<td>Confectioners’ sugar</td>
<td>▲</td>
<td></td>
</tr>
<tr>
<td>Contact lens solution</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Contact paper</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Cooking oil spray</td>
<td>▲</td>
<td></td>
</tr>
<tr>
<td>Cooking wine</td>
<td>▲</td>
<td></td>
</tr>
<tr>
<td>Coriander seeds</td>
<td>✗</td>
<td>Kitnios</td>
</tr>
<tr>
<td>Corn &amp; corn products (e.g. corn oil, corn syrup)</td>
<td>✗</td>
<td>Kitnios</td>
</tr>
<tr>
<td>Corn remover</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Cosmetics</td>
<td>See Medicine and Cosmetic pages</td>
<td></td>
</tr>
<tr>
<td>Creams (cosmetics)</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Crock pot liner</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Cumin</td>
<td>✗</td>
<td>Kitnios</td>
</tr>
<tr>
<td>Cups</td>
<td>✓</td>
<td>Includes paper &amp; plastic</td>
</tr>
<tr>
<td>Cutlery (plastic)</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Dates</td>
<td>▲</td>
<td>Glaze may be problematic</td>
</tr>
<tr>
<td>Decaffeinated coffee or tea</td>
<td>▲</td>
<td>Lipton decaffeinated tea bags are acceptable without certification</td>
</tr>
<tr>
<td>Dental floss or tape</td>
<td>Acceptable (including waxed) if not flavored</td>
<td></td>
</tr>
<tr>
<td>Dentures</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Deodorant</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Dessert gels &amp; puddings</td>
<td>▲</td>
<td></td>
</tr>
<tr>
<td>Detergent</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Dill</td>
<td>Seeds ✗</td>
<td>Leaves ✓</td>
</tr>
<tr>
<td>Dishwashing soap</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Dog food</td>
<td>See Pet Food pages</td>
<td></td>
</tr>
<tr>
<td>Dried fruit</td>
<td>▲</td>
<td></td>
</tr>
<tr>
<td>Edamame</td>
<td>✗</td>
<td>Kitnios</td>
</tr>
<tr>
<td>Eggs</td>
<td>Cooked or liquid ▲</td>
<td>Whole and raw (including pasteurized) ✓</td>
</tr>
<tr>
<td>Ensure</td>
<td>See Nutritional Supplement page</td>
<td></td>
</tr>
<tr>
<td>Fennel seeds</td>
<td>Kitnios</td>
<td></td>
</tr>
<tr>
<td>Leaves</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Fish</td>
<td>Fresh ✓</td>
<td>Canned, frozen or processed ▲</td>
</tr>
<tr>
<td>Fish food</td>
<td>See Pet Food pages</td>
<td></td>
</tr>
<tr>
<td>Flax seeds</td>
<td>Flax seeds are not kitnios; see spices</td>
<td></td>
</tr>
<tr>
<td>Flour</td>
<td>Chametz ✗</td>
<td></td>
</tr>
<tr>
<td>Floss (dental)</td>
<td>Acceptable (including waxed) if not flavored</td>
<td></td>
</tr>
<tr>
<td>Foil (aluminum)</td>
<td>✓</td>
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<tr>
<td>Food coloring</td>
<td>▲</td>
<td></td>
</tr>
<tr>
<td>Food supplements</td>
<td>See Nutritional Supplement page</td>
<td></td>
</tr>
<tr>
<td>Formula for infants</td>
<td>See baby formula</td>
<td></td>
</tr>
<tr>
<td>Frozen dinners</td>
<td>▲</td>
<td></td>
</tr>
<tr>
<td>Fruit</td>
<td>Canned, cooked, dried or sweetened ▲</td>
<td>Fresh ✓</td>
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<td></td>
<td>Frozen is acceptable if it is not sweetened or cooked, and contains no sensitive additives</td>
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</tr>
<tr>
<td>Fruit juice</td>
<td>Pure frozen concentrated orange juice ✓</td>
<td>Other concentrates ▲</td>
</tr>
<tr>
<td>Furniture polish</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Garlic</td>
<td>Fresh ✓</td>
<td>Peels (in jars or cans) ▲</td>
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<tr>
<td>Gloves (disposable)</td>
<td>Powder free ✓</td>
<td>Powderless or with powder ▲</td>
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<tr>
<td>Glue</td>
<td>✓</td>
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<tr>
<td>Grape juice</td>
<td>▲</td>
<td></td>
</tr>
<tr>
<td>Grapefruit juice</td>
<td>▲</td>
<td></td>
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<tr>
<td>Green beans</td>
<td>Kitnios</td>
<td></td>
</tr>
<tr>
<td>Gum (chewing)</td>
<td>▲</td>
<td></td>
</tr>
<tr>
<td>Hair gel</td>
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<td></td>
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<tr>
<td>Hairspray</td>
<td>✓</td>
<td></td>
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<tr>
<td>Hemp, hemp oil</td>
<td>Kitnios</td>
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<tr>
<td>Herbal tea</td>
<td>▲</td>
<td></td>
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<tr>
<td>Honey</td>
<td>▲</td>
<td></td>
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<tr>
<td>Horseradish</td>
<td>Raw ✓</td>
<td>Prepared ▲</td>
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<tr>
<td>Hydrogen peroxide</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Ice (in bag)</td>
<td>✓</td>
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</tr>
<tr>
<td>Ice cream</td>
<td>▲</td>
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</tr>
<tr>
<td>Ices</td>
<td>▲</td>
<td></td>
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<tr>
<td>Infant formula</td>
<td>See baby formula</td>
<td></td>
</tr>
<tr>
<td>Insecticide sprays</td>
<td>✓</td>
<td>Some traps contain chametz</td>
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<td>Status</td>
<td>Notes</td>
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<td>--------</td>
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<tr>
<td>Instant coffee or tea</td>
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<td></td>
</tr>
<tr>
<td>Invert sugar</td>
<td>▲</td>
<td></td>
</tr>
<tr>
<td>Isopropyl alcohol</td>
<td>✓</td>
<td></td>
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<tr>
<td>Jam</td>
<td>▲</td>
<td></td>
</tr>
<tr>
<td>Jelly</td>
<td>▲</td>
<td></td>
</tr>
<tr>
<td>Juice (fruit)</td>
<td>▲</td>
<td>Pure frozen concentrated orange juice ✓ Other concentrates ▲</td>
</tr>
<tr>
<td>K-Cups</td>
<td>▲</td>
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<tr>
<td>Kasha</td>
<td>×</td>
<td>Kitnios</td>
</tr>
<tr>
<td>Ketchup</td>
<td>▲</td>
<td></td>
</tr>
<tr>
<td>Kimmel</td>
<td>×</td>
<td>Kitnios</td>
</tr>
<tr>
<td>Lactaid</td>
<td></td>
<td>Lactaid milk may be used if purchased before Pesach</td>
</tr>
<tr>
<td>Latex gloves</td>
<td></td>
<td>Powder free ✓ Powderless or with powder ▲</td>
</tr>
<tr>
<td>Laundry detergent</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Laxatives</td>
<td></td>
<td>See Medicine and Cosmetic pages</td>
</tr>
<tr>
<td>Lemon juice</td>
<td>▲</td>
<td>Concentrate also requires Pesach certification</td>
</tr>
<tr>
<td>Lentils</td>
<td>×</td>
<td>Kitnios</td>
</tr>
<tr>
<td>Lip products</td>
<td></td>
<td>See Medicine Letter (page 3) and see <a href="http://www.ASKcRc.org">www.ASKcRc.org</a> for updated information</td>
</tr>
<tr>
<td>Liqueur</td>
<td>▲</td>
<td></td>
</tr>
<tr>
<td>Liquid dish detergent</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Liquid medicines</td>
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<td>See Medicine Letter (page 3)</td>
</tr>
<tr>
<td>Liquor</td>
<td>▲</td>
<td></td>
</tr>
<tr>
<td>Listerine PocketPaks</td>
<td>×</td>
<td>Requires Pesach certification, and this brand is not certified</td>
</tr>
<tr>
<td>Lotions</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Makeup</td>
<td></td>
<td>See Medicine and Cosmetic pages</td>
</tr>
<tr>
<td>Margarine</td>
<td>▲</td>
<td></td>
</tr>
<tr>
<td>Mascara</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Matzah</td>
<td>▲</td>
<td></td>
</tr>
<tr>
<td>Mayonnaise</td>
<td>▲</td>
<td></td>
</tr>
<tr>
<td>Meat</td>
<td></td>
<td>Fresh or frozen raw meat in original packaging is acceptable, but ground, cooked or repacked requires Pesach certification</td>
</tr>
<tr>
<td>Medicine</td>
<td></td>
<td>See Medicine Letter (page 3)</td>
</tr>
<tr>
<td>Milk</td>
<td>▲</td>
<td>If certified is unavailable, buy before Pesach</td>
</tr>
<tr>
<td>Millet</td>
<td></td>
<td>Kitnios</td>
</tr>
<tr>
<td>Mineral oil</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Mineral water</td>
<td></td>
<td>Acceptable if it does not contain carbonation, flavors, vitamins, or other sensitive additives</td>
</tr>
<tr>
<td>Monosodium glutamate</td>
<td>▲</td>
<td></td>
</tr>
<tr>
<td>Mousse (for hair)</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Mouthwash</td>
<td></td>
<td>See Medicine and Cosmetic pages</td>
</tr>
</tbody>
</table>

▲: Acceptable without Pesach Certification  ▲: Must bear Pesach Certification  ×: Not acceptable for Pesach
<table>
<thead>
<tr>
<th>Product</th>
<th>Status</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Potato chips</td>
<td>▶️</td>
<td>Fresh or frozen raw poultry in original packaging is acceptable, but ground, cooked or repacked requires Pesach certification</td>
</tr>
<tr>
<td>Poultry</td>
<td>▾</td>
<td></td>
</tr>
<tr>
<td>Powdered dish detergent</td>
<td>✔️</td>
<td></td>
</tr>
<tr>
<td>Prunes</td>
<td>▾</td>
<td></td>
</tr>
<tr>
<td>Pumpkin seeds</td>
<td>▾</td>
<td>Not kitnios; acceptable if raw and without additives</td>
</tr>
<tr>
<td>Quinoa</td>
<td>▾</td>
<td>Quinoa is not kitnios but requires certification to be sure no other grains are mixed in</td>
</tr>
<tr>
<td>Raisins</td>
<td>▾</td>
<td></td>
</tr>
<tr>
<td>Rice, including wild rice</td>
<td>✗</td>
<td>Rice milk may contain chametz; See Milk Alternatives page</td>
</tr>
<tr>
<td>Saffron</td>
<td>✗</td>
<td>Some have a custom not to use saffron for Pesach</td>
</tr>
<tr>
<td>Salads (bagged)</td>
<td>▶️</td>
<td>If certified is unavailable, and contains no kitnios or sensitive additives; but before Pesach</td>
</tr>
<tr>
<td>Salmon</td>
<td>✔️</td>
<td>Fresh ✔️ Canned, frozen or processed ▾</td>
</tr>
<tr>
<td>Salt</td>
<td>✔️</td>
<td>Acceptable without iodine or other additives</td>
</tr>
<tr>
<td>Sanitizers (e.g. Purell)</td>
<td>✔️</td>
<td></td>
</tr>
<tr>
<td>Scouring pads</td>
<td>✔️</td>
<td></td>
</tr>
<tr>
<td>Seltzer</td>
<td>✔️</td>
<td></td>
</tr>
<tr>
<td>Sesame seeds</td>
<td>✗</td>
<td>Kitnios</td>
</tr>
<tr>
<td>Shampoo</td>
<td>✔️</td>
<td></td>
</tr>
<tr>
<td>Shaving lotion</td>
<td>✔️</td>
<td></td>
</tr>
<tr>
<td>Sherbet</td>
<td>✗</td>
<td></td>
</tr>
<tr>
<td>Shortening</td>
<td>✗</td>
<td></td>
</tr>
<tr>
<td>Silver polish</td>
<td>✔️</td>
<td></td>
</tr>
<tr>
<td>Snow peas</td>
<td>✗</td>
<td>Kitnios</td>
</tr>
<tr>
<td>Soaps</td>
<td>✔️</td>
<td></td>
</tr>
<tr>
<td>Soda</td>
<td>✗</td>
<td></td>
</tr>
<tr>
<td>Sorbet</td>
<td>✗</td>
<td></td>
</tr>
<tr>
<td>Sorghum</td>
<td>✗</td>
<td>Kitnios</td>
</tr>
<tr>
<td>Soup mix</td>
<td>▾</td>
<td></td>
</tr>
<tr>
<td>Soy products</td>
<td>✗</td>
<td>Soy sauce and soy milk may contain chametz; see milk alternatives page</td>
</tr>
<tr>
<td>Spices</td>
<td></td>
<td>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</td>
</tr>
<tr>
<td>Splenda</td>
<td>▾</td>
<td></td>
</tr>
<tr>
<td>Stain remover</td>
<td>✔️</td>
<td></td>
</tr>
<tr>
<td>Star anise</td>
<td>✔️</td>
<td>Star anise is not kitnios; see Spices</td>
</tr>
<tr>
<td>Stevia</td>
<td>✗</td>
<td></td>
</tr>
<tr>
<td>Stick Deodorant</td>
<td>✔️</td>
<td></td>
</tr>
</tbody>
</table>

**Product Status Notes**

- **✗** = Not acceptable for Pesach
- **✠** = Must bear Pesach Certification
- **✔️** = Acceptable without Pesach Certification
- Kitnios

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**Shopping Guide Pesach 2022**

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**Product** | **Status** | **Notes**
---|---|---
String beans | ✗ | Kitnios
Styrofoam | ✔️ | 
Sugar | | Brown sugar and confections’ sugar ✗ Pure, white cane sugar without additives is acceptable
Sugar Substitute | | 
Sunflower seeds | ✗ | Kitnios
Sunscreen | ✔️ | 
Suppositories | ✔️ | 
Syrups | ✗ | 
Tea | | Lipton decaffeinated tea bags ✔️ Herbal tea ✗ Pure black, green or white tea leaves or tea bags are acceptable unless they are flavored, instant or decaffeinated, in which they require certification
Tissues | ✔️ | 
Tofu | ✗ | Kitnios
Tomato-based products | ✗ | 
Toothpaste | | See www.ASKcRc.org for updates
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 Salads (bagged) Canned, cooked or frozen ✗ Fresh raw vegetables are acceptable if they are not kitnios (see listing for individual vegetables) and do not contain additives other than sugar
Vegetable wash | ✔️ | 
Vinegar | ✔️ | 
Vitamins | ✔️ | 
Water | | Acceptable if it does not contain carbonation, flavors, vitamins, or other sensitive additives
Wax for braces | ✔️ | 
Wax paper | ✔️ | 
Whitener (for coffee) | | 
Wild rice | ✗ | Kitnios
Wine | | 
Wood chips | ✔️ | 
Wrap (plastic) | ✔️ | 
Yogurt | |
Recommended Kosher Symbols

There are almost 1,500 kosher certifying agencies around the world! The following is just a small sample of commonly found and acceptable kosher symbols and their agencies. Additional recommended agencies and symbols may be found on our app, our website at www.cRcweb.org, and by searching at www.ASKcRc.org. The fact that a particular agency does not appear on these lists does not imply that the cRc has determined it to be substandard.

Note: There are four areas of kashrus that require extra diligence and research even when bearing a recommended kosher symbol. These four areas are: meat, Pesach hotels, cruises, and bagged salads.
Wishes You a Pesach Kasher v’Sameach

Thank you for your patronage throughout the year and during this Pesach season
Milk and Dairy Products for Pesach

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 Pesach. Firstly, there is a possibility that it 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 bliah, 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, and especially for Pesach.

It is recommended to buy sufficient amounts of milk and milk products for the full 8 days of Pesach before the holiday, as stores may not have P-22 (meaning “Pesach 2022”) 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 Pesach certification, but if Pesach-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 Pesach certification.

INSTRUCTIONS FOR THE LISTINGS BELOW

For milk and related dairy products, nearly all cRc certified companies indicate Kosher for Pesach status by stamping P-22 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 (in parentheses) where they are produced, of the dairy products the cRc certifies for Pesach. In the case of milk, the cRc logo on the product is not necessary; as long as the correct brand, plant number, and P-22 are present, it is kosher for Pesach.

All products below from plant 17-37 will bear STAR-D-P (or STARDP).
All products from plant 17-087 will bear a "P" without the year "22".
All products from plant 29-132 will bear a "KP" without the year "22".

Milk

Best Choice (17-087, 29-132)
Borden (17-37)
Coburn Farms (17-37)
County Market (17-087, 17-284, 29-132)
Deans Dairy Pure (17-37)
Dierbergs (29-132)
Festival (55-1500)
Good and Gather (17-087, 17-284, 29-132, 55-1500)
Great Value (17-087, 17-37, 29-132, 55-1500)
Happy Belly (55-1500)
Hy Vee (17-087, 29-132)
IGA (17-087, 29-132)

Jewel (17-37)
Kemp’s (55-1500)
Kemp’s Organic (55-1500)
Kemp’s Select (55-1500)
Kirkland (55-1500)
Lucerne (17-37)
Piggly Wiggly (17-37)
Prairie Farms (17-087, 17-284, 29-132, 47-125)
Prenger’s (29-132)
Roundy’s Organic (55-1500)
Roundy’s Select (55-1500)
Schnuck’s (17-087, 17-284, 29-132)
Sendik’s (55-1500)
Shoppers Value (17-087, 17-284, 29-132)
Simple Truth Organic (55-1500)
That’s Smart (17-087, 29-132)
Wisconsin Farms (55-1500)
Cheese
Oneg Cheese when bearing Kosher for Pesach
Schtark Cheese when bearing Kosher for Pesach

Half & Half
Cass Clay (55-1500)
Dean’s Dairy Pure (17-37)
Kemp’s Select (55-1500)
Prairie Farms (17-284)
Trader Joe’s (55-1500)

Orange Juice
Dean’s Dairy Pure (17-37)

Sour Cream
Daisy Brand (48-0957) – regular only - when bearing Kosher for Passover

Whipping Cream
Dean’s Dairy Pure (17-37)

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Brickyard Bank Proudly Supports Chicago Rabbinical Council

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- Tzedakah account
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www.brickyardbank.net
Binny’s Beverage Depot founder Harold Binstein was a lifelong Lincolnwood resident before his passing in 1995. Since the company’s founding in 1948 through today, Binny’s has remained local, family-owned and committed to helping you celebrate the best times of your life. L’chaim!
The following products have been verified to be Kosher for Pesach 2022 when bearing the appropriate kosher logo:

<table>
<thead>
<tr>
<th>Product</th>
<th>Brand or Maker</th>
<th>Type</th>
<th>Logo Required</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boukha Bokobsa</td>
<td>De La Rosa Vineyards</td>
<td>Fig Alcohol</td>
<td>OU-P logo required</td>
</tr>
<tr>
<td>Brandy X.O Avraham</td>
<td>Herzog French</td>
<td>Bracey</td>
<td>OU-P logo required</td>
</tr>
<tr>
<td>Sabra Orange Brandy</td>
<td>Herzog French</td>
<td>Grand Sabra</td>
<td>OU-P logo required</td>
</tr>
<tr>
<td>Herzog Louis Royer VS</td>
<td>Herzog French</td>
<td>Cognac</td>
<td>OU-P logo required</td>
</tr>
<tr>
<td>Herzog Louis Royer VSOP</td>
<td>Herzog French</td>
<td>Cognac</td>
<td>OU-P logo required</td>
</tr>
<tr>
<td>Herzog Louis Royer XO</td>
<td>Herzog French</td>
<td>Cognac</td>
<td>OU-P logo required</td>
</tr>
<tr>
<td>Grappa 511</td>
<td>De La Rosa Vineyards</td>
<td>Meiron</td>
<td>Star-S-P logo required</td>
</tr>
<tr>
<td>The Fifth Cup Barre Reserve</td>
<td>Righteous Road</td>
<td>Sabra Coffee</td>
<td>OU-P logo required</td>
</tr>
<tr>
<td>The Fifth Cup</td>
<td>Sabra Liqueurs</td>
<td>Sabra Orange Chocolate</td>
<td>OU-P logo required</td>
</tr>
<tr>
<td>Besamim Liqueur</td>
<td>Sukkah Hill Spirits</td>
<td>Etrog Liqueur</td>
<td>Star-K-P logo required</td>
</tr>
<tr>
<td>Desert Trail Oak-Aged Cane Spirits</td>
<td>Sukkah Hill Spirits</td>
<td>Plum Brandy (Slivovitz)</td>
<td>Star-K-P logo required</td>
</tr>
<tr>
<td>New York State Wish Key</td>
<td>Vinprom-Troyan</td>
<td>Apricot Brandy</td>
<td>Star-K-P logo required</td>
</tr>
<tr>
<td>Pear Brandy</td>
<td>Vinprom-Troyan</td>
<td>Hopped Cider</td>
<td>Star-K-P logo required</td>
</tr>
<tr>
<td>Arak - Assorted Varieties</td>
<td>Eagle Oaks</td>
<td>Plum Brandy</td>
<td>Star-K-P logo required</td>
</tr>
<tr>
<td>Vodka</td>
<td>Dead Drop</td>
<td>Rum</td>
<td>OU-P logo required</td>
</tr>
<tr>
<td>Lvov</td>
<td>Red Mark</td>
<td>Rum</td>
<td>cRc-P logo required</td>
</tr>
<tr>
<td>Metropolitan Martini Co.</td>
<td>Metropolitan Martini Co.</td>
<td>Vodka</td>
<td>OU-P logo required</td>
</tr>
<tr>
<td>Vodka Martini</td>
<td>Vodka Pravda</td>
<td>Vodka</td>
<td>OU-P logo required</td>
</tr>
<tr>
<td>Peacock</td>
<td>Vodka Sauvage</td>
<td>Upstate Vodka</td>
<td>OK-P logo required</td>
</tr>
<tr>
<td>Zachlawi</td>
<td>Zachlawi</td>
<td>Vodka - Assorted Varieties</td>
<td>OU-P logo required</td>
</tr>
</tbody>
</table>

The cRc liquor list is updated regularly and can be found on our website at: http://www.crcweb.org/LiquorList.pdf, www.ASKcRc.org or on our apps.
‘One Cup Higher Than Redemption’

**THE FIFTH CUP™**

Craft Liqueur

and the NEW Limited Edition

**BARREL RESERVE**

An original blend of apricots, figs, dates, pistachios & almonds to delight your palate.

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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 Gedalia Dov Schwartz, zt”l, has ruled that generally vitamins do not qualify as medications and are instead treated as food supplements which require hashgachah for Pesach. If a doctor prescribes a specific vitamin which does not have Pesach 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.

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.

Antibiotics

The cRc recommends all medicinal items in pill form, which includes most of the antibiotics that adults take. The same does not apply when dealing with liquid or chewable medicines, which are considered “edible”. Since there is a chance that they contain chametz, they should only be used if they are known to be free of any concerns.

However, antibiotics are an exception that rule. Generally, antibiotics are given to treat ailments which, if left untreated, can lead to a situation of sakanah (danger to life). Therefore, one may consume antibiotics regardless of the ingredients used in creating them.

For an expanded and updated list of products, search www.ASKcRc.org or our smartphone apps.
**Allergy**

Allegra Children’s Liquid Suspension .................................................................Possible Chametz
Allegra Children’s Orally Disintegrating Tablet ....................................................Possible Chametz (dairy)
Claritin Children’s Chewable Grape Flavor ..........................................................Possible Chametz
Claritin Children’s Non-Drowsy Oral Solution (Grape) (Liquid) ..............................Possible Chametz
Genexa Kid’s Allergy (Liquid) ..................................................................................Recommended
Nasacort Nose Spray Allergy 24 Hour (Liquid) ......................................................Possible Chametz
Signature Care 24 Hour Children’s Allergy Relief Grape Flavored (Liquid) ..........Possible Chametz
Zyrtec Children’s Allergy Indoor & Outdoor Allergies (Liquid) ...............................Possible Chametz

**Antacid / Digestion / Gas**

Align Capsules ...........................................................................................................Recommended
Alka Seltzer Alka-Seltzer Xtra Strength (Effervescent Tablets) ...............................Possible Chametz
Alka Seltzer Original Effervescent Tabs (Tablets) ......................................................Possible Chametz
Culturelle Digestive Daily Probiotic (Vegetarian Capsule) .........................................Recommended
Culturelle Kids Chewables ........................................................................................Possible Chametz
Gas-X Extra Strength Cherry Crème (Chewable Tablet) ...........................................Possible Chametz
Gaviscon Extra Strength Cherry (Chewables) ..........................................................Possible Chametz
Gaviscon Extra Strength Original (Chewable) ........................................................Possible Chametz
Imodium AD (Liquid) ...............................................................................................Recommended in cases of severe diarrhea
Imodium AD For Ages 6 & Up (Liquid) .................................................................Recommended in cases of severe diarrhea
Imodium AD Multi-symptom Relief (Caplets) ............................................................Recommended

**TUMS**

Why does cRc not recommend Tums for Pesach, but other Rabbis do?

The reason for the difference in policy as to whether Tums is recommended for Pesach is a Rabbinic difference of opinion as to whether one must refrain from consuming products which contain flavors of unknown kosher and Pesach status. Some Rabbis take a lenient position due to the fact that most of the flavor-contributing chemicals are not chametz, no single chemical's taste is perceived in the final product (i.e., zeh v'zeh gorem), and the flavor is used in tiny proportions. Other Rabbis disagree based on halachic and factual grounds which are beyond the scope of this document. The cRc follows the latter, stricter approach to this question.

The certifying Rabbi for Tums reported that he was unable to determine whether the flavorings used in Tums are acceptable for Pesach, and therefore the cRc is unable to recommend them. Others who list certain Tums products as acceptable for Pesach are aware of this but accept the lenient approach outlined above, which rules that flavors of unknown status do not compromise the Pesach status of the Tums. It is noteworthy that there is corn starch in every variety of Tums which we looked at, which means that even according to the lenient approach Tums should only be consumed by those who are either Sephardic or ill and permitted to eat kitnios.

Kaopectate Max Peppermint (Liquid) .......................................................................Possible Chametz
Kaopectate Vanilla Regular Flavor (Liquid) ............................................................Possible Chametz
Pepcid Complete Berry Flavor Chewables ...................................................................Possible Chametz (dairy)
Pepcid Complete Cool Mint Chewables .....................................................................Possible Chametz (dairy)
Pepcid Complete Tropical Fruit Flavor (Chewable Tablet) .........................................Possible Chametz (dairy)
Pepto Bismol 5 Symptom Relief Caplets ....................................................................Recommended
Pepto Bismol 5 Symptom Relief Cherry (Liquid) ......................................................Possible Chametz
Pepto Bismol 5 Symptom Relief Chewables ..............................................................Possible Chametz
Pepto Bismol Kids Pepto Bubble Gum Flavor (Chewable Tablets) .............................Possible Chametz
Pepto Bismol Ultra (Liquid) ......................................................................................Possible Chametz
Tums EX – Assorted Flavors (Chewable)  Possible Chametz
Tums Kids (Cherry) (Chewable)  Possible Chametz
Tums Regular - Assorted Flavors (Chewable)  Possible Chametz
Tums Smoothies – Assorted Flavors (Chewable)  Possible Chametz
Tums Ultra – Assorted Flavors (Chewable)  Possible Chametz
Blush  All are recommended
Body Soap  All are recommended

Cough, Cold & Flu
Alka Seltzer Plus Severe Cold & Flu Formula (Effervescent Tablets)  Possible Chametz
Delsym 12 Hour Cough (Orange Flavor) (Liquid)  Possible Chametz
Delsym Children’s 12 Hour Cough Liquid (Grape Flavor)  Possible Chametz
Delsym Children’s 12 Hour Cough Liquid (Orange Flavor)  Possible Chametz
Mucinex Cough Mini-Melts for Kids Orange Creme Flavor (Dissolving Granules)  Possible Chametz
Theraflu Multi-Symptom Severe Cold (Packets)  Possible Chametz
Thera-Flu Nighttime Severe Cold and Cough Powder  Possible Chametz
Triaminic Children’s Nighttime Cold and Cough (Grape Flavor) (Liquid)  Not Recommended
Triaminic Day Time Cold and Cough Cherry Flavor (Liquid)  Not Recommended
Zarbees Baby Cough Syrup + Mucus Natural Grape Flavor (Liquid)  Possible Chametz
Zicam Cold Remedy RapidMelts Tablets (Cherry Flavor)  Possible Chametz
Zicam Rapidmelts Ultra (Orange Cream Flavor) (Tablet)  Possible Chametz

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
CVS Adult Pain Reliever (Acetaminophen) [NOT dye free] (liquid)  Possible Chametz
DG Health Children’s Pain and Fever Chewables Grape Flavor  Recommended
Midol Complete (Caplets)  Recommended
Motrin Children’s Chewable (Grape Flavor) (Tablet)  Recommended
Signature Care Children’s Ibuprofen Grape Flavor Chewable  Recommended
Tylenol Children’s Dissolve Packs (Powder)  Recommended
Walgreens Adult Pain Reliever (Acetaminophen) [NOT dye free] (Liquid)  Possible Chametz
Walgreens Children’s Ibuprofen 100 Chewable Tablets (Orange or Grape Flavor)  Recommended

Fever for A Child
Each year, the cRc researches different fever-reducers and pain relievers to see which are suitable for use for Pesach. Some of the results are ready in time for inclusion in the printed cRc Pesach Guide, and some others can only be found in the cRc app, or at www.ASKcRc.org.

You may notice that our recommendation for many of these items is that they are “Possible Chametz”, which means that they contain ingredients which are sensitive for Pesach but likely do not pose a Pesach concern. You might want to consult with your Rabbi before Pesach so that he can direct as to when it is appropriate to give “Possible Chametz” to a sick child (or adult).
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 Powder ..................................................Chametz (Not Recommended)

Benefiber Stick Packs (Unflavored) (Powder) ..................................................Chametz (Not Recommended)

Cirulax Prunelax Maximum Relief (Coated Tablet) .............................................Recommended

Citrucel Caplets ..................................................Recommended

Dulcolax Overnight Relief (Tablets) ..................................................Recommended

Dulcolax Pink Overnight Relief (Tablets) ..................................................Recommended

Dulcolax Suppository ..................................................Recommended

Epsom Salt (pure) Generic or Branded versions (Powder) ..................................................Recommended

Ex-Lax Tablets ..................................................Recommended

Fibercon Caplets ..................................................Recommended

Generic Mineral Oil (pure) (Liquid) ..................................................Recommended

Metamucil 4-in-1 Fiber Sugar Free Orange (Powder) .........................................Possible Chametz

Metamucil Premium Blend Sugar-Free with Stevia Orange Flavor (Powder) .................Possible Chametz

Miralax Powder ..................................................Recommended

Pedia-Lax Chewable (Tablets) ..................................................Possible Chametz

Pedia-Lax Liquid Stool Softener Berry Flavor (Liquid) .........................................Possible Chametz

Pedia-Lax Suppository ..................................................Recommended

Phillips Milk of Magnesia Caplets ..................................................Recommended

Phillips Milk of Magnesia Original Liquid (Unflavored) ........................................Recommended

Polyethylene Glycol (pure) Generic or Branded versions (Powder) ..................................................Recommended

Prunelax Ciruelax Tablets ..................................................Recommended

Senokot Tablets ..................................................Recommended

Senokot-S Tablets ..................................................Recommended

Walgreens Mineral Oil (Liquid) ..................................................Recommended

Lipstick

If your lipstick is not listed here, you can use our search feature at www.cRckosher.org/lipstick.

Bobbi Brown

Crushed Lip Color ..................................................Recommended

Lip Color ..................................................Recommended

Luxe Matte Lip Color ..................................................Recommended

Luxe Shine Intense Lipstick ..................................................Recommended

Chanel

Rouge Allure ..................................................Recommended

Rouge Allure Velvet ..................................................Recommended

Rouge Allure Velvet Extrême ..................................................Recommended

Rouge Coco ..................................................Recommended

Rouge Coco Flash ..................................................Recommended
Clinique
Almost Lipstick ................................................................. Recommended
Clinique Pop Lip Colour + Primer ........................................ Not Recommended
Clinique Pop Matte Lip Colour + Primer ................................ Recommended
Dramatically Different Lipstick Shaping Lip Colour .................. Recommended

Dior
Dior Addict Lacquer Stick .................................................... Recommended
Dior Addict Stellar Halo Shine ............................................. Recommended
Dior Addict Stellar Shine ..................................................... Recommended
Diorific - The Atelier Of Dreams Limited Edition ....................... Recommended
Rouge Dior ........................................................................ Recommended
Rouge Dior Forever Liquid .................................................. Possible Chametz
Rouge Dior Ultra Care Liquid .............................................. Recommended
Rouge Graphist ..................................................................... Recommended

Estee Lauder
Pure Color Envy Hi-Lustre Light Sculpting Lipstick ................... Not Recommended
Pure Color Envy Matte Sculpting Lipstick ................................ Not Recommended
Pure Color Envy Sculpting Lipstick ........................................ Not Recommended

L’Oreal
Colour Riche Satin Lipstick .................................................. Recommended
Colour Riche Shine Lipstick ................................................ Recommended

Lancome
Color Design ........................................................................ Recommended
L’absolu Rouge Drama Matte Lipstick .................................... Recommended
L’absolu Rouge Hydrating Lipstick ......................................... Recommended
L’absolu Rouge Intimatte ..................................................... Recommended

MAC
Amplified Lipstick .................................................................. Not Recommended
Cremesheen Lipstick ............................................................ Not Recommended
Lustreglass Sheer-Shine Lipstick ............................................ Not Recommended
Matte Lipstick ........................................................................ Recommended
Retro Matte Liquid Lipcolour ................................................ Recommended

Maybelline
Color Sensational The Creams, Cream Finish Lipstick Makeup .................................................... Recommended
Color Sensational The Mattes, Matte Finish Lipstick Makeup .................................................... Recommended
Color Sensational Ultimate Slim Lipstick Makeup ..................... Recommended
Super Stay 24 2-Step Liquid Lipstick Makeup .......................... Recommended
Super Stay Ink Crayon Lipstick, Matte Longwear Lipstick Makeup .................................................... Recommended
Super Stay Matte Ink Liquid Lipstick ........................................ Recommended

Revlon
Colorstay Ultimate Liquid Lipstick ......................................... Recommended
Super Lustrous Lipstick ........................................................ Recommended
Ultra HD Matte Lip Color ...................................................... Recommended
Lotions.........................................................All are recommended

Mascara.......................................................All are recommended

Miscellaneous
Adwe - Mouthwash (assorted varieties) .....................................................Recommended
Anbesol Maximum Strength Liquid .................................................................Possible Chametz
Asthma Inhalers, all types (Liquid Vapor) .............................................................Recommended
Bayer Low Dose Baby Aspirin Chewables (Cherry and Orange) .........................Possible Chametz
Bonine Raspberry Flavored (Chewable) ...........................................................Possible Chametz (dairy)
Castor Oil (pure) (Liquid) ..............................................................................Recommended
Chapstick Classic Original .............................................................................Recommended
Chapstick Moisturizer .....................................................................................Recommended

Contact Lens Solution
We reviewed the ingredients used in several popular brands of contact lens solution and did not see anything which was sensitive for Pesach. But we did not get to see every single product, so to be sure yours is okay please send a copy of the ingredient panel to info@crckosher.org so one of our Rabbis can evaluate your specific product.

Dramamine Chewables ....................................................................................Possible Chametz
Ensure Assorted Nutritional Supplements .......................................................See Nutritional Supplement Pages
Femcon Fe (brown and white pills) (Chewable Tablet) ........................................Possible Chametz (dairy)
Fixodent Extra Hold (Powder) .........................................................................Recommended
Fixodent Original (Cream) .............................................................................Recommended
FlavorX Assorted Flavors (Liquid) ....................................................................Possible Chametz

Floss, Flavored .................................................................................................Possible Chametz
Floss, Unflavored ............................................................................................Recommended
Kanka Mouth-pain Liquid ................................................................................Possible Chametz
Lip Balm Assorted ............................................................................................Recommended (preferably without flavor)
Lipo Flavonoid Plus (Caplet) .............................................................................Recommended
Listerine PocketPaks, Assorted varieties (Dissolving strip) .................................Not Recommended
NoDoz Alertness Aid (Caplet) ..........................................................................Recommended
Orajel Mouth Sores Triple Medicated (Gel) ......................................................Recommended
Pedialyte Liters and Singles (Liquid) .................................................................Recommended
Polident Overnight Whitening (Tablet) ............................................................Possible Chametz
Polygrip Free (Cream) .....................................................................................Recommended
Polygrip Original (Cream) ...............................................................................Recommended
Probiotics, Assorted ...............Powders, liquids & gelcaps need certification; pills do not
Unisom Sleepmelts (Meltaway) .........................................................................Possible Chametz
Unisom SleepTab (Tablet) ................................................................................Recommended
Vivarin (Tablet) ...............................................................................................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
.........................................................................Recommended if free of (denatured) alcohol or if manufactured in the United States

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

Toothpaste
There are those who take the position that toothpaste is considered inedible, since any food that tastes like toothpaste would never be served as a meal-item. This is the justification for why many Rabbis permit the use of any toothpaste (year-round) despite the possibility that the glycerin contained in the toothpaste is made from non-kosher animal fat. Others argue that toothpaste is halachically considered edible, and they are supported by the fact that people put toothpaste into their mouths every day (and that young children choose to eat it). Some follow that position all year-round and will only use a toothpaste that is certified as kosher (or free of glycerin).

The cRc accepts the lenient approach as relates to year-round use but recommends that one be machmir to the strict opinion as relates to Pesach. Therefore, for Pesach we recommend that one only use a toothpaste that is known to be chametz-free.

What ingredients in toothpaste might be chametz? Just about every variety of toothpaste contains sorbitol, which is created by “hydrogenating” glucose. Glucose can be derived from chametz, kitnios, or completely innocuous ingredients, and (although most glucose and sorbitol in the United States is not made from chametz) we cannot recommend toothpaste unless we know what the glucose is made from. Toothpastes also commonly contain other minor ingredients which raise chametz concerns.
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- Recreational Activities
- Consultation and Education
- Advocacy

www.ASKcRc.org / www.cRcweb.org
There are many people who choose to not use cow’s milk due to allergies, sensitivities, or other reasons. For most of the year, these people have a plethora of choices which are certified kosher, but there are almost none which are kosher for Pesach. This article will explore the reasons why so few of these items are available for Pesach, as well as present suitable options.

Concerns
The milk substitute which is most obviously not suitable for Pesach is oat milk, as it is a chametz mixture of oats and water.

Chametz might also be present in one of these types of beverages as an enzyme, which is to say that one way to convert bland-tasting rice into a sweet-tasting rice milk is by using an enzyme produced from barley in a process known as saccharification. There is a minimal amount of barley in the rice milk, but it cannot be batel b’shishim because it has such a pronounced effect on the rice (davar hama’amid). (Other rice milk is produced without this enzyme and can be chametz-free.)

A related issue is that the lactase enzyme used to create lactose-free cow’s milk is itself produced in a process called “Koji fermentation” which uses chametz components. (For this reason one may not add lactase drops to milk on Pesach, although one may swallow lactase tablets which are not chewable.) However, in this case, the enzyme’s role is not considered a davar hama’amid; therefore, one may use lactose-free cow’s milk purchased before Pesach because the enzyme was already batel b’shishim before Yom Tov.

Other possible chametz concerns in all milk substitutes are the vitamins and flavors. These items tend to be kitniyot rather than chametz, but they are made of so many components that even those who oversee hashgachah at these companies must expend considerable effort to determine the status of each specific one. For example, one vanilla flavor which cRc certifies contains 9 ingredients plus 2 sub-formulas, and the sub-formulas contain 15 of their own ingredients. These 24 ingredients are produced by companies all over the world, under a wide assortment of hashgachos.

In addition to the possibility of chametz in each beverage, the primary ingredient in soy milk, rice milk, and hemp milk is, by definition, kitniyot. Additionally, most milk substitutes contain other kitniyot ingredients, such as vegetable oil or thickeners.

A final concern is the equipment on which these beverages are processed. Every milk substitute must be pasteurized at hot temperatures. This means that even if the product itself is free of chametz and kitniyot, it may not be suitable for Pesach use if it was processed on the same equipment as chametz. This issue has become more significant in recent years, as the market for oat milk has expanded.

Options
Due to all the concerns noted above, very few companies are willing to go to the lengths required to produce a milk substitute which is certified as kosher for Pesach. This year, there is almond milk and coconut milk available with hashgachah for Pesach, and those are surely a first choice. Another alternative is to search the internet where one can find myriad simple recipes and instructions for producing milk-substitutes at home. Individuals can, thereby, create their own milk substitutes using kosher for Pesach ingredients.
Recognizing that these options are not for everyone, each year the OU investigates different milk substitutes that they certify to determine which, if any, can be recommended for consumers for Pesach. (The OU graciously allows us to make that information available in this Guide, at www.cRcweb.org, www.ASKcRc.org, and on our apps.) These items do not meet the OU or cRc criteria to be certified as kosher for Pesach, but rather are just “recommended” for those with specific medical needs. For example, some, such as soy milk and rice milk, are obviously kitnios and are, therefore, only permitted for those who are ill or have some other special reason why they must consume a given product. Any consumers who are considering using these beverages should consult with their Rabbi before doing so. Similarly, some of the recommended beverages may contain other kitnios ingredients, or ingredients which are not suitable for Pesach, but are batel in the finished product. Thus, for some consumers, these are acceptable to use on Pesach, but they cannot be certified for Pesach and are not “recommended” for the general public. (Consumers who use these items should consult with their Rabbi as to whether they may be used and washed with Pesach dishes.)

Nutritional Supplements and Infant Formulas
Two related questions are the use of nutritional supplements for those who cannot obtain the required nutrition through a regular diet, and infant formulas for babies. These share many of the same issues as the milk substitutes, in that they generally contain kitnios and contain vitamins and other components whose chametz/kitnios status is very difficult to determine. Once again, these items cannot be certified as kosher for Pesach, and the OU provides a list of products which it recommends.

There are, however, a few significant differences between these products (nutritional supplements and infant formula) and milk substitutes. Firstly, by their very nature, supplements and formulas are used by people who are invariably permitted to consume kitnios (i.e., the infirm and infants). Similarly, these people do not have reasonable alternatives, and, therefore, it is perfectly acceptable for them to use items which rely on bitul or other halachic considerations that do not apply to those who wish to use milk substitutes. Lastly, there is little concern of these items being produced on the same equipment as chametz beverages, such as oat milk. (That said, some supplements contain oats or other chametz, and those are not recommended for Pesach.) Accordingly, the list of approved supplements and formulas tends to be much more extensive than the list of approved milk substitutes.
Pesach 2022 List of Milk Substitutes, Nutritional Supplements, and Infant Formulas

The OU has researched the following milk substitutes, nutritional supplements, and infant formulas, and has determined that they are respectively suitable for someone who is infirm (choleh she’ain bo sakanah) and for infants, when bearing the OU logo, unless otherwise stated below.

Most of these products contain kitnios, and for some that is the primary ingredient. Products that contain flavors should only be provided when no unflavored alternative exists. 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.

Milk Substitutes only in shelf-stable non-refrigerated containers

- Almond Breeze Original
- Rice Dream Classic Original
- Soy Dream Original Enriched

Medical Nutritional Supplements

Products with an asterisk (*) contain oat fiber that is not chametz.

- Abound
- Arginaid
- Arginaid Extra
- Benecalorie
- Beneprotein
- Boost Glucose Control
- Boost High Protein
- Boost Nutritional Pudding
- Boost Plus
- Calcio XD
- Cyclinex
- Diabetishield
- Diabetisource AC
- Elecare
- Enfamil (all liquids, all powders, all flavors)
- Enlive
- Ensure (all shakes, all liquids, all powders, all flavors, excluding bars)
- Fibersource HN
- Glucerna (all shakes, all powders, all flavors, excluding bars)
- Hi-Cal
- Hominex
- Isosource
- Isosource HN with Fiber
- I-Valex
- Jevity (all liquids, all powders)
- Juven
- Ketonex
- Nepro (all shakes, all powders, all flavors)
- Novasource Renal Nutren (Product line)
- Osmolite - All
- Perative
- Phenex
- Portagen
- Promote (except Promote with Fiber)
- Propimex
- Provimin
- Pulmocare (all flavors)
- RCF
The OU has researched these nutritional supplements and infant formulas and determined that they are respectively suitable for someone who is infirm (cholekh she'ain bo sakanah) and for infants, when bearing the OU logo. Most of these products contain kitnios, and for some that is the primary ingredient.
• EnfaCare (all liquids, all powders)
• Enfagrow (all liquids, all powders)
• Enfamil (all liquids, all powders)
• Enfaport (all liquids, all powders)
• Equate
• Food Lion
• Full Circle
• Gerber Good Start
• Giant
• Giant Eagle Baby
• Good Sense
• Hannaford
• Happy Baby
• H-E-B
• Heinz Nurture
• Home 360 Baby
• Isomil (all liquids, all powders)
• Ketonex
• Kirkland Signature
• Kuddles
• Laura Lynn
• Lidl
• Life Brand
• Little Journey
• Little Ones
• Meijer Baby
• Member’s Mark
• Mom to Mom
• Mother’s Choice
• Nature’s Place
• Nestle Good Start
• Next Step
• NutraEnfant
• O Organic
• Parent’s Choice
• Premier Value
• President’s Choice
• Price Chopper
• ProSobee (all liquids, all powders)
• PurAmino
• Publix
• RCF
• Rite Aid
• Shopko
• Signature Care
• Similac (all liquids, all powders)
• Simply Right
• Sound Body
• Stop & Shop
• Sunrise
• Supervalu
• Target
• Tippy Toes by TopCare
• Top Care
• Topco
• True Goodness
• Tyrex
• Up & Up
• Vermont Organics
• Walgreens
• Wegmans
• Welby
• Well Beginnings
• Wellsley Farms
• Western Family

**Baby Food**

Gerber (when bearing OU symbol)

• Carrots – acceptable for Pesach *l’chatila* (even for adults)
• Green Beans – kitnios
• Squash – acceptable for Pesach *l’chatila* (even for adults)
• Peas – kitnios
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Sefira is the counting of seven complete weeks from the second evening of Pesach until Shavuos. The count, which takes place after nightfall for the following day, is preceded by the following bracha, only if done in the evening and no days have been missed in the count.

**Sefiras HaOmer Calendar 2022**

- Saturday evening, April 16
- Sunday evening, April 17
- Monday evening, April 18
- Tuesday evening, April 19
- Wednesday evening, April 20
- Thursday evening, April 21
- Friday evening, April 22
- Saturday evening, April 23
- Sunday evening, April 24
- Monday evening, April 25
- Tuesday evening, April 26
- Wednesday evening, April 27
- Thursday evening, April 28
- Friday evening, April 29
- Saturday evening, April 30
- Sunday evening, May 1
- Monday evening, May 2
- Tuesday evening, May 3
- Wednesday evening, May 4
- Thursday evening, May 5
- Friday evening, May 6
- Saturday evening, May 7
- Sunday evening, May 8
- Monday evening, May 9
- Tuesday evening, May 10
- Wednesday evening, May 11
- Thursday evening, May 12
- Friday evening, May 13
- Saturday evening, May 14
- Sunday evening, May 15
- Monday evening, May 16
- Tuesday evening, May 17
- Wednesday evening, May 18
- Thursday evening, May 19
- Friday evening, May 20
- Saturday evening, May 21
- Sunday evening, May 22
- Monday evening, May 23
- Tuesday evening, May 24
- Wednesday evening, May 25
- Thursday evening, May 26
- Friday evening, May 27
- Saturday evening, May 28
- Sunday evening, May 29
- Monday evening, May 30
- Tuesday evening, May 31
- Wednesday evening, June 1
- Thursday evening, June 2
- Friday evening, June 3

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**ספירת העומר** ספירת על יצומו קדננו אשר והעולםملك אלכנו ‘ד אתה ברוך.

**Sefiras HaOmer Calendar 2022**

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- Wednesday evening, June 1
- Thursday evening, June 2
- Friday evening, June 3
May your passover be one of peace, love and joy.

From your friends and family at Shalom Memorial Park and Shalom Memorial Funeral Home.
Allergen Statement

**Q.** How come the food I bought for Pesach says “may contain wheat” on the label? Isn’t wheat chametz?

**A.** Foods that contain an “allergen” must declare that on their label. Wheat is an allergen, and if the label says, “contains wheat”, the food is presumably chametz. (Although, bear in mind that items made with matzah meal may be kosher for Pesach even though they obviously contain wheat.) Some manufacturers go one step further and add a “precautionary” statement, such as “manufactured on machinery that processes wheat”, or “may contain wheat”. These types of statements are not required by law and are voluntarily included out of an abundance of caution.

The fact that the food was produced in a facility that also houses or processes wheat is not a reason for consumers to be concerned that the product is chametz, because in most cases there is no realistic chance of mixing of chametz into other foods. Even if a small amount of airborne flour, for example, did get into the chametz-free food, that is not of halachic significance, and the food may be eaten on Pesach.

There are some cases where there is a legitimate risk of contamination. One example of this is quinoa, where some factories that package quinoa also package other grains, and it is possible that kernels of wheat or barley will be mixed into the quinoa. In these types of cases, cRc will recommend that the food only be eaten if specially certified for Pesach, which ensures that the food is free of chametz and kitnios.

**Brown Sugar**

**Q.** What about brown sugar makes it so that it requires Pesach certification? Isn’t it just sugar that does not have the molasses removed from it?

**A.** Genuine brown sugar is a precursor to white sugar and does not require special Pesach certification. However, nowadays much of the brown sugar sold in the market is white sugar which is colored brown with molasses or caramel color, and those two ingredients are potentially not acceptable for Pesach (for reasons that are beyond the scope of this Guide). Additionally, in some brown sugar, the process begins with an enzymatic “inversion” of the sugar. For these reasons, we recommend that consumers only purchase brown sugar that is certified for Pesach or approved for Pesach by a reliable agency.

**Paper Bags**

**Q.** When my mother takes hot cookies out of the oven, she puts them onto a paper bag to cool off. Does she need specially certified bags for Pesach?

**A.** Any kind is fine.

**Vegetable Wash**

**Q.** Does vegetable wash require hashgacha for Pesach?

**A.** Vegetable wash requires hashgacha for Pesach. Although there are a few kosher vegetable washes on the market, to the best of our knowledge none of them are certified for Pesach. If consumers wish, they can substitute a small amount of dish liquid (any are acceptable) which will do the same job, if not better.

**Vodka**

**Q.** Can unflavored vodka made from potatoes be consumed on Pesach without special certification?

**A.** Vodka cannot be used for Pesach – even if it is unflavored and even if it is made from potatoes – unless it bears special Pesach certification. The process of producing alcohol for vodka necessitates enzymes, such as malted barley, which may be chametz, and involves the use of hot equipment which may have been previously used for the production of chametz.
chametz alcohol. Therefore, we cannot recommend it without special Pesach certification.

KITNIOSES

Anise – Dill and Coriander

Q. I was surprised to see that the cRc shopping guide lists a few varieties of anise (caraway, cumin, coriander, dill and fennel) as kitnios. Can you explain to me why that is the case?

A. Rema 453:1 rules that anise and coriander are not kitnios. Some of the later Poskim (Taz 453:1 & 462:3, and Chok Yaakov 453:9) basically accept this psak but suggest that these spices be checked carefully to make sure none of the five grains are mixed into them. Other Poskim (Magen Avraham 453:3) take a stricter approach and are of the opinion that one should avoid these spices, since it is so difficult to check whether grains are mixed into them. Rav Gedalia Dov Schwartz, zt”l accepted the ruling of Mishnah Berurah 453:13 to follow the stricter approach. Accordingly, these spices are listed in our shopping guide as “kitnios”, although a purist could argue that even if they are forbidden, the term “kitnios” does not apply to them.

Quinoa and Amaranth

Q. Are quinoa and amaranth kitnios?

A. Quinoa and amaranth are seeds which are similar enough to wheat and barley that they theoretically would be kitnios, and, in fact, some Poskim do treat them as such. However, Rav Schwartz, zt”l accepted the ruling of Iggeros Moshe’s (OC 3:63) position that foods which were not consumed by Jews at the time the minhag of kitnios began are not forbidden on Pesach. At the time when the minhag began (6-7 centuries ago), no Jews lived in the South American and Far Eastern countries where these grains grew; therefore, quinoa and amaranth are not considered kitnios and may be consumed on Pesach if one can be certain that no chametz-grains are mixed in.

This last caveat poses a particular concern for quinoa and amaranth, as these small seeds are often packaged on the same equipment as other small grains such as wheat, barley, and oats, which means that they can only be used after being carefully checked that no chametz grains are mixed in. Accordingly, we recommend that people only use quinoa which is specially certified for Pesach, which ensures that it is free of other grains.

MEDICAL

Hand Sanitizer

Q. Do alcohol-based sanitizers require Pesach certification? What about using them on Shabbos and Yom Tov?

A. Alcohol-based hand sanitizers such as Purell, typically contain at least 62% ethyl alcohol, which may possibly be chametz. However, Rav Schwartz, zt”l checked a sample of hand sanitizer and said that it is as inedible as other liquid soaps and may, therefore, be used on Pesach, regardless of the source of alcohol. (An additional factor to consider is that the alcohol used in the hand sanitizers is denatured.)

Rav Schwartz, zt”l said that using a hand sanitizer, such as Purell, on Shabbos and Yom Tov is no different than using liquid soap. Iggeros Moshe (OC 1:113) holds that this is not permissible, but many Poskim (e.g., Shemiras Shabbos K’hilchasos 14:16) are of the opinion that it is permitted. Rav Schwartz, zt”l accepted this latter approach.

KASHERING

Barbeque Grill

Q. We want to barbecue on Chol HaMoed. What do we need to do in order to kasher our grill?
A. The grates of a barbeque grill must be kashered with libun gamur, and the simplest way to do this is by sandwiching the grill between layers of charcoal. Place a layer of charcoal, on a cement surface, put the grate on top of the charcoal, and cover the gate with another layer of charcoal. Light all the charcoal, and allow it to burn for an hour. This will kasher the grates. (See https://kshr.us/grill for a short video about this.) Alternatively, one can purchase 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

Q. How should I clean out my braces after eating chametz for the last time before Pesach?

A. After one who has braces eats chametz for the last time before Pesach, the braces must be thoroughly cleaned to ensure no chametz remains. 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 “proxa 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.

Counter Covers

Q. Do you have any recommendations for covering non-granite or stainless-steel countertops instead of using disposable plastic shelf or lining paper?

A. Some people have Formica-type covers professionally made to cover their counters for Pesach. Standard Formica is made of a very thin layer of laminate/plastic glued to a thick piece of wood, and the special Pesach covers are made from the same laminate glued to a thin piece of wood (to make it easier to maneuver and save from year to year). If this is not an option for you, you may want to use disposable plastic shelf-liners, lining paper, or corrugated plastic sheets.

Faucet With Spray Hose

Q. The faucet in my new kitchen has a spray hose. Is the kashering of that faucet any different than a regular one?

A. 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 caught should not be kashed for Pesach, because of the difficulty in getting the utensil perfectly clean. This poses a concern for many pull-out faucets because the hose is made of a ribbed material where bits of food can get trapped and then fall out into the Pesach food. Accordingly, any faucet with this type of hose cannot be kashered for Pesach.

The good news is that the only concern is if the faucet is pulled out, thereby exposing the ribbed portion of the hose. Therefore, one may use the faucet on Pesach if (a) the hose is not pulled out, and (b) the rest of the faucet is kashered in the typical manner as described in our Pesach Guide and website.

Mouth Guard

Q. I wear a mouth guard (e.g., nocturnal bite plate) at night to keep me from grinding my teeth, and my son wears something similar when he plays ice hockey. Can we also use them on Pesach?

A. Yes, they should be thoroughly cleaned with a brush and soap, and then you can use them on Pesach.

SHABBOS & YOM TOV

Urns

Q. Can I put cold water into my electric urn on Yom Tov?

A. On Yom Tov it is permitted to cook food. Therefore, one may put a kettle onto the fire on Yom Tov to heat up water. But it is forbidden to start a new fire or an electrical device, and, therefore, one may not light a new fire.

Q. What about putting cold water into an electric urn that is already plugged in and running? Is that like putting a kettle filled with water onto the fire?

A. It turns out that most urns (and pump pots) operate with a thermostat, which turns the urn’s electric coil on and off, depending on how hot the water in the urn is. Most of the time, the coil is off, and only when the water temperature drops a few degrees does the coil go on. That is exactly what happens when water from the tap is added to the urn. The ambient temperature water cools off the water already in the urn, and the thermostat senses this and turns on the urn’s electric coil to heat up the water.

Thus, although the person is adding water to an urn which is plugged in and “on”, in truth, when he adds water he is directly
causing the coil to ignite and get hot. After considering different aspects of this issue, Rav Reiss ruled that one may not do this on Yom Tov.

To address this issue, there are companies that market urns to the Jewish community, claiming that theirs are designed in a manner that allows the addition of cold water on Yom Tov. In our investigations of these claims, we found that some had merit and were ingeniously designed to avoid concern, but others were not as effective even if they had special “Shabbos/Yom Tov modes”. For most consumers, it is too difficult to test their urn to determine which category their urn fits into, and we, therefore, recommend that they only add water which was already heated in a pot or urn that they placed onto an existing flame.

Disposable Gloves

Q. Is there anything wrong with using disposable gloves on Pesach?

A. Disposable gloves do not pose an inherent issue for Pesach, but some are coated with a powder to prevent the gloves from sticking. The powder is likely made from kitnios or an innocuous material, but it is possible that it will be chametz. For example, a company recently began marketing disposable gloves which are dusted with colloidal oatmeal to help hydrate the skin they come in contact with. Accordingly, we recommend that people only use powder-free gloves, or ones that are otherwise known to be free of concern.

Selling Liquor for Pesach

Q. How can one sell liquor and prescription medicines to a non-Jew as part of mechiras chametz, if the Illinois law is that the sale of those items requires a special license?

A. The Poskim understand that local governments do not restrict small private sales of this sort, especially if they are done for religious purposes.
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Olive Oil for Pesach

THE CONTROVERSY

Over the past several years, there have been numerous rumors that olive oil – even extra virgin olive oil – is commonly adulterated. This raises the question – how can the cRc allow extra virgin olive oil for Pesach – especially without special certification?

We have identified that the rumors are primarily based on a study done by the University of California at Davis (UCD) in July 2010, as reported by a journalist named Tom Mueller. The cRc has considered these concerns and does not deem them significant enough to affect our recommendation that extra virgin olive oil may be used for Pesach and year-round without hashgachah. Many other hashgachos have independently come to the same conclusion. (Other oils and other forms of olive oil, require certification both for Pesach and year-round use.) The reasons for this are as follows:

• There is a certain amount of government oversight that a product is properly labeled.

• UCD did a follow-up study in April 2011 and noted that the adulteration they are seeing falls into three categories – (1) oil which has oxidized due to heat, light or age, (2) intermingling of refined olive oil, and (3) oil with low quality due to overripe olives, improper storage, and similar issues. Issue #2 poses a small kashrus concern, but the others do not.

• UCD acknowledged that it is very rare for other oils to be mixed into extra virgin olive oil.

• Others have raised significant questions regarding the unfavorable aspects of the UCD reports:

  - A group which filed suit against olive oil companies based on the UCD study, withdrew their lawsuit because they could not replicate the results (https://cdn2.hubspot.net/hubsfs/518490/ucdavisstudyfails.pdf).

  - NAOOA (North American Olive Oil Association) reports that in their repeated tests of retail samples of all types of olive oil, they have occasionally found adulteration, but it has consistently been in brands that have less than 2% of national retail market share.

  - NAOOA further stated that, “U.C. Davis was only able to arrive at its much-publicized failure statistics through crafty combination of results from chemical tests rejected by the International Olive Council (IOC) and sensory analyses done by panels that stand to benefit from promoting domestic production. The tests used are referred to as PPP and DAGs; they’ve been considered and rejected by the IOC because of failure to produce consistent, reliable results.”
The only kashrus restriction for pet food, aside from the Pesach season, is that a product listing both meat and dairy ingredients may not be used any time during the year.

Some of the basic rules about pet foods on Pesach are:

• On Pesach, a Jew may not eat, own, or derive benefit from chametz which is fit for human or canine consumption. Therefore, owning chametz pet food to feed to an animal (even if the animal belongs to someone else or is ownerless) is forbidden.

• There are certain leniencies for foods that is not fit for human consumption, but most modern-day pet food does not qualify for this status. Although the food may be raw or not prepared in a way that most people would entertain eating, that does not put it in the halachic category of nifsal me’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, and can, therefore, feed them to their pets.

To aid pet owners, the cRc "certifies" certain varieties of pet food for Pesach, which means that we visit the factory to determine which formulas are chametz-free, relieving the consumer of that responsibility. (We also ensure that they do not contain forbidden mixtures of milk and meat.) However, if no certified (or recommended) pet food is available, the consumer should carefully read the ingredient panel to determine whether it 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.

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, etc.). If any of these are present, you should not own or use this pet food on Pesach.

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, and do not pose a concern.

3. Some common ingredients used in pet food which do not pose a Pesach 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, carrageenan, 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 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.

Feed available at zoos is often chametz and should not be purchased or fed to the animals on Pesach. After Pesach, pet food with chametz may be purchased only from stores which are either not Jewish-owned (e.g., PetSmart, Petco) or are Jewish-owned and have sold their chametz.

NOTE: Anytime a new pet food will be used for Pesach, it is advisable to mix the year-round choice and the Pesach food together for one to two weeks before the holiday, before switching completely to Pesach food. This allows the pet to gradually get used to the new food and helps avoid painful digestive issues for the pet.

Some brands of pet food offer varieties which are composed of “limited ingredients” (sometimes referred to as L.I.D.). If your pet is currently on a prescription diet food which contains chametz, you might be able to substitute an L.I.D. which is certified to be nutritionally complete for your pet and appropriate for its life stage (baby or adult) and health needs. Check with your veterinarian before changing any diet, particularly if your pet has issues with allergies or illnesses.

The following is a list of pet foods approved for Pesach 2022. Make sure to check all labels. One may feed his pet any of the following items when bearing cRe:

**CATS**

Evanger’s: Beef Tips with Gravy; Chicken Dinner; Freeze-Dried Beef Liver; Freeze-Dried Beef Tripe; Freeze-Dried Wild Salmon; Organic Braised Chicken Dinner; Organic Turkey and Butternut Squash; Slow Cooked Beef Stew; Slow Cooked Chicken Stew; Slow Cooked Turkey Stew; Wild Salmon.

**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.

**CATS & DOGS**

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.

There are some Evanger’s products that are acceptable for pet use on Pesach, even though the label does not mention “Passover”. You may contact Rabbi Landa at the cRe at ylanda@cirkosher.org with a picture of the product label to determine if the Evanger’s item you which to purchase falls in this category.
**Fish**

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

**Birds**

**Finches, parakeets, and cockatiels:** Millet and canary grass seed can be used as the main diet.

**Canaries:** Canary grass seed and rape seed are acceptable.

**Parrots:** Safflower seeds and sunflower seeds are acceptable.

- Birds enjoy variety. You can provide this for larger birds, such as parrots, with pure alfalfa pellets. **NOTE:** Make sure it is pure alfalfa, since it is common that grains are added to them. Smaller birds can also eat pure alfalfa pellets. For the latter, crush the pellets before feeding.

- One may supplement with sliced grapes, berries, or canned baby fruits. All large food should be shredded before serving. These items should be given sparingly.

- For minerals, birds can have oyster shells (calcium) or mineral block, such as Kaytee Tropical Fruit Mineral Block Treat.

**Small Mammals**

**Gerbils:** Millet, sunflower seeds, and safflower seeds are acceptable.

**Hamsters:** Sunflower seeds, potatoes, and small amounts of greens and vegetables are acceptable; one may supplement with grapes, apples, melon, and oranges. If your pet is not accustomed to these items, give sparingly.

**Guinea Pigs, Rabbits, and Chinchillas:** Timothy hay, greens, and vegetables are acceptable; one may supplement with grapes, apples, melon, and oranges. If your pet is not accustomed to these items, give sparingly. Guinea pigs will especially benefit from kale, parsley, and oranges, in small amounts. Oranges will supply needed Vitamin C to their Pesach diet.

**Mice and rats:** Sunflower seeds, greens, vegetables, and potatoes are acceptable.

**Reptiles & Amphibians**

**Iguanas, Tortoises, and Turtles:** Greens and vegetables are acceptable; turtles can also have small amounts of raw chicken or cut-up earthworms.

**Anoles, Bearded Dragons, Dart Frogs, Tree Frogs, and small Lizards:** Crickets are acceptable.

**Snakes:** If possible, schedule this as a non-feeding week.

**Dwarf Aquatic Frogs:** Tubifex worms or blackworms are acceptable.

**Newts:** Tubifex worms, bloodworms, or blackworms are acceptable.

Be aware that mealworms, which, as living creatures, and are not chametz, are commonly sold in a bed of wheat flakes or oatmeal, which is chametz. Therefore, mealworms may not be owned or used on Pesach. Live crickets should be gut-fed on bits of potato and vegetable 24 hours before feeding to lizards, to enhance their nutrition for the lizard. Whole insects (live or dead) with no additives or other ingredients are permissible.

*We are grateful to Esther-Bayla Goldhammer for her assistance in researching pet foods.*
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*Please do not wash your pet’s dishes in the kitchen sink or dishwasher as the pet food is not kosher for human consumption.
Where & When Can I Shop After Pesach?

One of the strict laws of Pesach is the halacha of chametz she'avar alav HaPesach. According to this halacha, it is forbidden to eat or derive any benefit whatsoever from chametz that was in the possession of a Jew during Pesach. Sometimes this can lead to tremendous loss, such as in the case where a Jew fails to sell a huge amount of chametz liquor during Pesach that is worth tens of thousands of dollars.

Furthermore, this prohibition is not only applicable to products that are full-fledged chametz, such as breads, cookies, pastas, and liquor. Even products that contain admixtures of chametz are prohibited after Pesach unless the chametz ingredient was less than one-sixtieth of the entire mixture (Mishnah Berurah, 447:101) or it was sold.

The halacha follows the opinion of Rabbi Shimon (Pesachim 29a) that this law is not a Torah prohibition but rather a rabbinic penalty for the transgression of the violation of “bal yeraeh u’val yimatze” – for the possession of chametz during the Pesach holiday. Because of the severity of such transgression, this penalty was imposed even in cases where the ownership came about inadvertently, or by accident (Shulchan Aruch, Orach Chaim 448:3).

POSSIBLE CASES OF LENIENCY

Are there any leniencies, especially given that the prohibition is rabbinic in nature? Some authorities are lenient in a situation of “ones gamur” (a complete accident) – when the transgression came about due to circumstances that were completely beyond the control of the owner of the chametz. The Mishnah Berurah (448:9) brings one such example: If a non-Jewish owner of a mill decided on his own to grind a Jew's wheat kernels during Pesach and then turned the flour into bread, the Beis Meir ruled that the bread would not become prohibited to the Jewish owner after Pesach, since there was nothing that the Jew could have done to prevent this from happening.

What about a case where someone nullified his chametz prior to Pesach, so that it no longer belongs to him according to Torah law? The halacha follows the opinion of Rabbi Yochanan in the Talmud Yerushalmi that a person who nullified his chametz but otherwise did not sell or remove the chametz from his possession may not derive benefit from the chametz after Pesach, since there is a concern that his nullification may have been insincere (see Rosh, Pesachim 2:4, Shulchan Aruch OC 448:5).

However, in a case when a person nullified his chametz and performed a thorough bedikas chametz (searching for any chametz prior to Pesach), and then discovered a previously unknown stash of chametz on his premises after Pesach, the Mishnah Berurah (448:25) rules that in a case of great loss, such chametz would be permitted for benefit after Pesach, although not for consumption. The Aruch Hashulchan (OC 448:8) appears to be lenient, even with respect to consuming such chametz.

EXAMPLES INCLUDED IN PROHIBITION

Beer, bread, breakfast cereal, cookies, crackers, flour, licorice, malt vinegar, pretzels, oatmeal, pasta, soy sauce, whisky

NOT INCLUDED IN PROHIBITION

Barley kernels, beans, corn, mustard, pickles, rice, vinegar (apple cider, white distilled, wine), yeast (instant)
BUYING CHAMETZ FROM A JEWISH STORE OWNER AFTER PESACH

Absent any of these possible leniencies, chametz that was in the possession of a Jew over Pesach becomes forbidden not only for the Jewish owner but also for every other Jew in the entire world as well (see Shulchan Aruch, Orach Chaim 448:3). Furthermore, the chametz remains forbidden forever. This creates a difficult situation for individuals who wish to buy food after Pesach from a non-observant Jewish store and from Jewish supermarket owners who may have possessed chametz over Pesach. Indeed, in recent years it was discovered that one of the major suppliers of kosher liquor was owned by a Jew, thus prohibiting forever the chametz liquor that was in its possession during Pesach.

One might argue that there is a special dispensation in the Gemara (Chulin 44a-4b) to purchase chametz after Pesach from a non-observant Jew who only sins based on temptation (mumar l’tevon) and not out of rebellion, based on the premise that such an individual will trade his prohibited chametz for a non-Jew’s permitted chametz after Pesach in order to mitigate his violation. However, most of the Jewish storeowners nowadays who possess chametz during Pesach are not individuals with either the knowledge or the inclination to take such measures to avoid benefiting directly from their chametz after Pesach, so this leniency is no longer applicable (see Be’er Hetev, 448:11, explaining that non-observant Jews today are considered to be in the more stringent category mumar l’hachis for purposes of this halachah; see also Igros Moshe 4:91).

THE PROBLEM WITH STORES THAT SELL THEIR CHAMETZ BUT REMAIN IN OPERATION ON PESACH

The most obvious solution would be to effectuate a sale of the storeowner’s chametz (“mechiras chametz”) before Pesach (see Shulchan Aruch, Orach Chaim 448:3). Even Rabbi Yocheanan would agree that if an individual sold his chametz during Pesach to a non-Jew, that individual and others may partake of such chametz after Pesach once it is purchased back from the non-Jewish purchaser. Indeed, selling one’s chametz to a non-Jew has become the accepted practice of Jews all over the world (see Shevet HaLevi 4:49).

However, the major problem with this option is that the sale may not ultimately be legitimate if the Jewish storeowner leaves his business open during Pesach, thus appearing to negate the fact that the chametz was sold to a non-Jew. Indeed, in many cases when Jewish owned supermarkets and liquor stores participate in a sale of chametz prior to Pesach, they continue to sell that very same chametz during Pesach itself. Some authorities indeed have written that any such continued business activity nullifies the sale of chametz, so that all the chametz of those enterprises is considered chametz she’avor alav HaPesach and remains forbidden forever (see, e.g., Maharam Shick, OC 205).

Nonetheless, Rav Moshe Feinstein ruled (Igros Moshe, OC 1:149) that such a mechiras chametz remains valid because the storeowner who sold his chametz before Pesach intends to maintain the permissible status of any chametz that is not sold during Pesach. The chametz that is sold during Pesach constitutes an act of theft by the Jewish seller from the non-Jewish purchaser, but that is only an issue for the storeowner and not for the store’s customers.

SELLING THE ENTIRE BUSINESS DURING PESACH

Are there any other solutions? Some authorities suggest that maybe it is better to have the Jewish owner sell the entire business to a non-Jew for the duration of Pesach, in addition to selling the chametz to a non-Jew. This indeed would be a fine solution if the sale of the business would be genuine. However, the problem is that often the sale is obviously a sham. Accordingly, Rav Yisroel Belsky held that the sale of the business would be completely void, even according to the reasoning of Rav Moshe Feinstein, if the Jewish owner continued to run the business and derive profits from the business during Pesach, since it is clear in such a case that there was no interest in selling the business altogether (Shulchan Halevi 1:12[18]; see letter from Rabbi Eli Gerstein to Rabbi Zvi Ryzman in Ratz K’tzvi, Pesach, pages 331-332).

However, if the sale of the business is genuine, some authorities allow such a sale in cases of great loss and dire need, as long as the sale complies with all necessary halachik specifications (see Aruch Hashulchan 448:20, Dosev Meisharim by the Chebiner Rav, 2:4). For example, at the Chicago Rabbinical Council, we recently facilitated such a sale of chametz from a major Jewish-owned liquor supplier to a non-Jew subject to the following stipulations: (a) the Jewish owner may not have any involvement in the business during Pesach; (b) the non-Jewish purchaser must be someone who is capable of running the business during Pesach (such as the manager of the store); (c) there must be an accounting made of all the profits generated during Pesach; and (d) the non-Jewish purchaser must receive payment of all of those profits. If such a sale is made properly under proper rabbinic auspices, it would be permissible to purchase chametz from such businesses and stores immediately after Pesach, because none of the chametz would have been owned by a Jew during Pesach.
PARTIAL JEWISH OWNERSHIP

What if the Jewish owner is only a partial owner of the establishment? If the Jewish owner is only a minority owner of the establishment, some authorities (see Zecher Yitzchok by the Ponevezher Rav, #8), allow the purchase of chametz after Pesach from such an establishment even if there was no valid sale of a store’s chametz. However, other authorities are stringent in a case where a Jew owns a substantial minority interest in a corporation that enables him to have a substantial voice in the management of the enterprise (see Igros Moshe EH 1:7). Nonetheless, there is greater room for leniency when the store is owned by a publicly held corporation in which Jews only have a minority stockholder interest, since according to a number of rabbinic authorities the Jewish stockholders would not be considered owners of the assets of the business but rather only stakeholders in the revenue stream of the non-Jewish owners (see Minchas Yitzchok 3:1, Igros Moshe, id).

Moreover, Rav Asher Weiss (Minchas Asher, volume 1, simanim 105-106) suggests that there is never any halakhic ownership by a Jew in any corporation that possesses chametz, regardless of the degree of Jewish ownership or involvement, since the respective roles of equity holders, administrators, and major decision makers reside in three different bodies (shareholders, CEO, and board of directors). However, his position does not appear to represent the predominant view among most rabbinic authorities.

OTHER CONSIDERATIONS

It is important to note that in addition to Jewish shop owners, there are also Jewish distributors of food, and sometimes a store owned by a non-Jew may still have many products that could be prohibited for consumption if the products came from a Jewish distributor who owned or purchased the chametz during Pesach.

The kashrus agencies do their best to research these types of issues, but there is sometimes room for leniency when one is not able to ascertain the original source, particularly when there is no compelling reason to presume that the chametz in the supermarket came from a prohibited source (see generally, Igros Moshe, Orach Chaim 4:96, who is lenient in certain doubtful situations regarding supermarkets).

CONCLUDING THOUGHTS

The Gemara relates (Berachos 17a) that Rabbi Alexandri would append a prayer to his Shemoneh Esreh in which he would cry out to Hashem that we all want to do the will of the Almighty but the “yeast in the dough” (a term for chametz) and the oppression of the hostile kingdoms get in the way. Rashi comments that the “yeast in the dough” refers to the evil inclination within each of us.

Our punctilious observance of the laws of abstaining from chametz she’avar alav HaPesach enables us to come closer to performing the will of Hashem during the entire year. It is therefore appropriate to conclude this article with the final words of Rabbi Alexandri’s prayer: “May it be Your will that we be rescued from these negative forces and that we return to You to fulfill the precepts of Your will with a full heart.” Chag Kasher v’Sameach.

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RABBI HERTSEL SIMANTOV
Japan

Having lived and worked in Japan for more than three decades, Rabbi Hertsel Simantov is uniquely positioned to provide comprehensive and thorough hashgacha in “the land of the rising sun.” In this interview, he shares a bit about himself, the challenges of raising a frum family in the Far East, as well as his professional life as a mashgiach.

Rabbi Simantov, let’s begin with yourself. Where are you from, and how did you ever end up in Japan?

I was actually born in Afghanistan, where my father was a leading Rabbi. That is to say, my father did it all: Rabbi, chazan, and whatever else was needed.

Our family went to Israel for my brother’s bar mitzvah in 1978. While we were there, war broke out, and then the Russians invaded. At that point, it became impossible (and highly unattractive) to return home, so our family remained in Israel, where we received a yeshiva education.

In addition to my semicha, I became a medical doctor and came to Japan to conduct research in neuromuscular atrophies. Over the years, my research has shifted, and my focus now is on infertility, which is rising all over the world, for reasons we have yet to fully understand. When I began, the focus was on older women who were racing against their body clocks, Now, we are seeing a spike of young men who cannot father children, which is heartbreaking.

In addition to Japan, I travel a lot to Israel, where I am fortunate to be a shaliach through which Jewish families are built. I am now the head of an institute here in Japan, which gives me the freedom to spend much of my time on other things, including hashgacha.

Rabbi Simantov, let’s begin with yourself. Where are you from, and how did you ever end up in Japan?

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Why Japan of all places?

My wife is from New York, born to an Afghani Jewish family, similar to mine. When the opportunity to go to Japan first arose, we did not have school-age children, and we thought it was just going to be a few years.

We had a long and deep connection to the Lubavitcher Rebbe, zt”l, whom we consulted before traveling to Tokyo. He blessed us and advised us to move to Japan, which we did. One thing led to another, and we soon found ourselves deeply involved in this tiny community.

When we were expecting a child, I became a mohel, should I need to perform the bris myself (that baby was a girl), but I still am the only mohel in the Far East, and have flown to Hong Kong, Taiwan, Singapore, and anywhere else a Jewish male is in need. In addition, I prepared many Jewish children for bar mitzvah, lead tefillos, and did whatever I could to bring Yiddishkeit to the Yidden here. Some of those children have grown up to become fully committed Jews, including roshei yeshivos, who have since gone on to inspire others.

We could go on about Judaism in Japan, but let’s focus on hashgacha. How did you get into the field?

I was first recruited by Rabbi Don Yoel Levy, z”l, of the OK.

Here in Japan, we produce many high-end flavors, aroma chemicals, enzymes, and other ingredients. In order to understand this type of production, my background in science is extremely valuable, since you need to know chemistry and more.

We also oversee traditional Japanese foods, which have become more popular in the kosher market. You cannot have a simcha without sushi, can you? Most of that is produced and certified here in Japan.

Since we set things up here in Japan, we have followed the highest possible standards. I personally visit each factory and research facility, not relying on cameras or other forms of remote surveillance.

When Rabbi Fishbane reached out to me for help with cRc supervision in Japan, he told me about his high standards, and we were both very gratified to see that the way we do things here fit perfectly with his policies.
Profiles in Kashrus - The Far East

How has COVID impacted your work?

There have been many changes. I have special government clearance to enter factories all over the country, something even company executives cannot do.

However, this comes with many restrictions. I may not stay for the kiddush after davening at the Chabad House, have many guests at home, or otherwise risk becoming infected and then bringing that infection to factories. I am not allowed to take trains, which means that I either take taxis or fly, which is time-consuming and expensive. Also, there are many fewer flights than there once were, so a trip that may have once taken me 3-4 hours can take an entire day.

Yet, Baruch Hashem, I am in the position to personally make sure that food coming from Japan conforms to the highest standards, and I am grateful for that opportunity.

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RABBI SHOLEM BER CHAZAN

China

As director of Chabad in Shenzhen, a large city in China, Rabbi Sholem Ber Chazan oversees many facilities in China. In this interview, he shares a bit about his family history, his community, as well as his work on behalf of kashrus.

Rabbi Chazan, where are you from, and whatever inspired you and your wife to pick up and move to China?

My father is originally from Russia, the son of Rabbi Aharon and Leah Chazan, who raised more than a dozen ehrliche children under Stalin’s nose. The family’s story was recorded in “Deep in the Russian Night” (CIS), which some of your readers may have read. My mother’s side also has a history of mesirus nefesh for Yiddishkeit. My grandfather, Rabbi Chatzkel Brod, was put in prison at the age of 14 for the “crime” of learning Torah. His biography also came out as a book, “Chassidic Light in Soviet Darkness”.

My wife and I are both from Israel. When we got married, we knew we would become shluchim. My wife has siblings in Japan and even in Venezuela, so China seemed almost natural to us.

Compared to the sacrifices my ancestors made, the difficulties of living here in China do not seem that great at all.

What is the city like, and what is the Jewish community like?

When we came in 2006, we found a large city of 20 million people, with a large high-tech sector, which attracts many Jewish people, notably Israelis.

Shenzhen borders Hong Kong, and it was built to be a center of commerce and manufacturing. It is a city of high-rise buildings and many Chinese tech firms.

Over the years, our Chabad center has grown to include a kindergarten, kosher restaurant, shul, and an array of Torah classes.

What is it like for your children?

Our children attend the Nigri Online Shluchim School, together with children of shluchim from around the world.

Our home is also our Chabad House, so they are fully involved with whatever we are doing, hosting, preparing, teaching, and sharing.
What kind of production do you oversee?

All kinds of things.

We are near the fish farms, and I regularly go to plants where tilapia is produced to be exported to the U.S. and Israel, among other places.

We Jews eat a lot of fish, and tilapia has become very popular in the kosher market. Based on the amount of fish sent to Israel, the people here have told me they figure Israel must have a population in the hundreds of millions. Obviously, they have never seen a Shabbos table in their lives.

I also visit a lot of candy plants. There is a city here that has about a thousand candy factories. Some are small mom-and-pop operations, but others are big, sterile plants, and those are the ones that are certified kosher.

How do you get around?

In China we have very advanced infrastructure. Train, plane, highway ... However I need to travel, everything is fast, modern, and convenient.

How did you get into hashgacha?

Considering that I live here, it made sense for me to act as an agent for organizations from abroad, including for the cRc.

With the advent of COVID, our communal work shrank tremendously. People have left one-by-one, and very few new people have come to replace them. We often do not have enough men for a minyan, and our kindergarten is very small.

Yet, even as Hakadosh Boruch Hu closes one door, He opens another. Since China's COVID policies have made it very hard for foreigners to enter, there is a tremendous need for hashgacha. Practically this means that hashgacha has become a major part of my day, as I do the work that was previously shared with visiting mashgiachim. I get up early, spend most of the day on the road, and come back at night, knowing that I had the zechus to enable Jewish people all over the world to keep kosher in the best possible manner.

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RABBI SHLOMI TABIB
Taiwan

In the decade since Rabbi Shlomi Tabib and his wife, Racheli, came to Taiwan with their toddler twins, Jewish life has undergone a massive revival, as is seen in the impressive Jewish Community Center recently opened under his auspices. In this interview, he shares what it's like to be a mashgiach in the island nation officially known as the Republic of China.

Rabbi Tabib, to begin with, where are you from and how did you end up in Taipei?

My connection to the Far East began in 2007, when my wife and I moved out to Hong Kong, where we were assisting Rabbi Mordechai and Goldie Avtzon, who had been Chabad shluchim to the region since 1987.

How we got to Taiwan was pure hashgachah pratis. We were in Israel for a simcha (I am from Bat Yam and my wife is from Kfar Chabad), and I was driving a rented car when someone rear-ended me. He was a young guy and clearly very nervous. He begged me not to make a police report and assured me that his father was very wealthy, and he would take care of everything. I went to the father's office, and we started chatting. He told me that he does a lot of business in Taiwan and that the place was ripe for a Chabad presence.

One thing led to another, and we moved here in 2011.

How many Jews live in Taiwan, and who are they?

There are around 1,200 Jewish people here, a mix of Israelis, North Americans, Europeans, South Africans, and others.

Many are here for the high-tech industry, which accounts for a lot of the local business activity, but others have other reasons to live here.

While the majority live in Taipei, the capital, there are Jewish people all over the island, and I try to keep in touch with as many of them as possible.

What kind of hashgacha do you do?

As the only rabbi in the country, I pretty much do whatever needs to be done. For the cRc, I oversee several factories, including a plant that produces chlorella, a type of algae that is made into vitamins; juice plants; and an adzuki bean plant.

Beans? What can possibly be wrong with beans?

Well, they are processed on the same equipment as other products, so we need to make sure that there are no traces that remain in the beans.

These beans are actually exported to Europe, where they are made into bean-flavored ice cream.

In a country where very few people have met a religious
Jew or are familiar with kosher, do you encounter a lot of misunderstandings in your hashgacha work?

I’ll tell you a funny anecdote. We had kasher ed the kitchen of a major hotel here for one of our holiday services, and I was overseeing the food preparation.

Suddenly, I saw the chef take the chicken – our precious glatt kosher chicken, which we had imported from America – which was set to be grilled, and dump it into a pot of boiling water.

“Why did you put the grilled chicken in hot water?” I asked.

“What do you mean?” he answered. “You boiled the pots and pans to make them kosher, and now I am making the chicken kosher.”

As much as you think people understand kosher, there is so much room for misunderstanding.

When I go to factories here, they are often confused as to why it matters to me exactly how hot the equipment gets, and what type of cleaning agents are used. They assure me that the production is allergen-free and cannot figure out why I ask so many questions and insist on seeing all the packages myself.

Is travel difficult for you?

We have a high-speed rail that reaches a speed of 300 km per hour, so I can cross the entire island in an hour and a half. I plan my trips so that I can visit several plants near a single rail stop. Sometimes, especially when visiting plants that are closer to home, I drive instead.

Do you and your community get to enjoy the food you oversee?

I wish! Most of it goes directly overseas. Whatever we cannot source locally, we import. But Baruch Hashem we have some kosher supplies here. Our local Costco has been amazingly accommodating. For a while, they were importing Empire chickens, and now they have chalav yisrael cheese here, which is nothing short of a miracle.

Now that we’ve completed our 22,500-square-foot Jeffrey D. Schwartz Jewish Community Center of Taiwan, which includes a restaurant, kosher dining will be much easier for locals wishing to keep kosher, and we are very excited about that.
One part of the solution is that a cadre of Rabbis across the world have developed an expertise in food production technology, so they can understand the potential issues and solutions. But how do they share that information with consumers? Specifically, how can they advise consumers which products and brands are suitable for consumption? The obvious answer is that as soon as a Rabbi determines that a food is kosher, he could add that to his “list” of approved items and share that list with his constituents. But that raises a few issues – logistics, halacha, and viability. On a logistical level, how will information be shared and updated? Secondy, many foods will be permitted b’dieved but not l’chatchilah. Should consumers be told these are acceptable for use, since technically they are? Is it proper for people to regularly eat foods that are only kosher b’dieved?

As food production has become more industrialized and technologically advanced, there has been an even greater need for consumers to have information as to the kosher status of the foods they buy. We can illustrate this situation using some of the examples noted above. Nowadays, pomegranate juice is pasteurized on equipment that might have been used for non-kosher grape juice, and sugar processors use an enzyme to increase yield. How should consumers determine which products they can eat?
other information. If the Rabbi hangs up a sign that cookies from Brand X are acceptable for use, that helps kids today, but if the Rabbi does not regularly interact with the cookie company how will he know, for example, if they start adding a dough conditioner (or otherwise alter their recipe or production)? For that matter, if no one devotes their full energies to kosher food production, how will there be any Rabbinic experts who know what a dough conditioner even is, let alone know that the conditioners sometimes include an ingredient made from human hair or chicken feathers?

One resolution to all of these issues has been the institution of formal kosher certification. Rabbis have full access to oversee production at the certified facilities, and in turn the manufacturer is granted permission to place a kosher logo on their packaging. Manufacturers see a value in being able to display the logo – to serve both Jewish clients and many others (e.g., vegans who know that pareve foods are free of animal byproducts), and the fees they pay for that right allow Rabbis to be full-time kashrus professionals. This system has succeeded in ways that few could have imagined, to the point that being certified kosher is considered a standard requirement in many industries.

The description of kosher certification given above is by no means universal. In the United States and Canada, basic food items are widely available with kosher certification, and, therefore, in those countries there are no lists of approved pastries, snacks, or just about any other processed food. Consumers know that if the products bear the logo of a reputable agency, the product is kosher l’chatchilah. In general, if there is no logo, then they should not eat it. While this is a sign of wonderful progress, there are many exceptions to the rule, as we will see in the following paragraphs.

**Soft drinks**

Kosher agencies agree that the flavor component of soft drinks requires hashgacha, since it may very well include non-kosher ingredients that are not batel. In fact, the factories which
produce the flavor syrups for all three large American soft drink manufacturers are certified kosher by reputable agencies. But the syrups are shipped from those factories to bottling plants across the country, where other ingredients (e.g., carbonated water and sweetener) are added, and many of those plants are not certified kosher. Why then can consumers drink these beverages if there is no hashgacha for the bottling plant?

The answer is simple. Most agencies agree that there are minimal concerns with the added ingredients or the bottling equipment, and, therefore, they tell consumers that if the syrup is certified kosher, then it is permitted to drink that beverage, even though there is no oversight on the bottling. How will consumers know which syrups are certified? Some hashgachos – including cRc – collate the information of certified flavor syrups and create “lists” of approved soft drinks.

Is this a good idea or not? It is clearly helpful to consumers who now know which soft drinks to buy and which to avoid, and thousands of people take advantage of this information every day. But on the other hand, as we have seen earlier, it would be in the best interest of the kosher-consuming public if the bottling plants were certified. Yet, the existence of a list of approved beverages effectively discourages bottling plants from becoming kosher-certified. So, should the agencies help consumers today, or should they withhold the information to advance kashrus in the long term?

As the reader might imagine, Rabbis have differing views on this issue. That said, even those who once encouraged “beverage lists” may slowly change their minds, as more and more bottling plants become certified, and it becomes easier for consumers to find soft drinks that carry a kosher logo on the package.

**Liquor**

A somewhat similar issue applies to liquor. Liquor was traditionally made from simple ingredients and was assumed to be kosher. (Some obvious exceptions were brandy and certain other beverages made from wine/stam yayin.) But with time, manufacturers started experimenting with new ideas – such as adding flavors or other ingredients to certain products or aging whisky in wine casks – and people also became aware of other issues, such as some companies that are owned by Jews who do not sell their chametz for Pesach. As each of these revelations came to light, kosher agencies would alert the public of the problematic liquors. With time, the general assumption that “all liquor is okay” became whittled down to the point that hashgachos began producing lists indicating specific brands that are permitted (i.e., simple, and without any of the known issues), and others that should be avoided.

At what point are these lists counterproductive? If kashrus issues keep coming to light, could it be time for people to only consume liquor which is certified as kosher and for agencies to stop preparing lists? That would surely encourage liquor companies to become certified and serves the long-term interest of Klal Yisroel, but that will be a slow process which would take many years. What about the people who will have few options for liquor while this situation improves? Is it right to not provide them with a list?

Here again, not all Rabbis agree on the correct approach. Furthermore, in recent years there has been a noticeable uptick in the number of certified liquors, and this trend might influence people’s approach going forward.

**Medicine**

A very different question is the preparation of lists of approved (and not approved) medicinal products. Very few of these products carry certification, and in many cases, people cannot simply choose to “do without”. And in a way, exactly the opposite is sometimes true. There are some people who will choose to not take a medicine if they do not know that it is kosher, and, in doing so, might be taking a risk that is not halachically sanctioned. Thus, the need for reliable information is important. Medicines use many of the same ingredients as foods, which means that Rabbis involved in hashgacha are a logical choice for the people to create lists of approved medicines. Based on all of these factors, cRc and other kashrus agencies have undertaken the responsibility of helping consumers navigate these decisions.

But in many ways, the creation of a medicine list is very different from the others we have discussed. Here the goal is not to provide medicines that are “certifiable”, but rather to consider the condition or illness that the user is suffering from and determine if it is halachically permitted for him to consume this item. Is the chance of non-kosher ingredients or products minimal enough that the letter of the law permits this item? Is the medicine even edible? What ailment does it treat, and is the medical need serious enough to allow leniencies? Are there alternatives which have less significant kashrus issues?

Essentially, the list is prepared with the following mindset: a consumer approaches the Rabbi with a medicinal item and asks, “Can I take this?” If you were the Rabbi, what would you answer to that question? If the answer is that he can or should take it, then it is listed as “recommended”, and if a Rabbi would say that the person should not take it or that he needs certain additional information (e.g., how ill the patient is), then the listing is marked accordingly.

Thus, the creation of a list of approved medicinal items depends on Rabbic judgment much more than any of the other lists. As would be expected, not all Rabbis come to the same conclusions on these matters, and clearly each person should seek direction from a knowledgeable Rabbi as to which standard is appropriate for them. Two noteworthy differences of opinion relate to (a) which items are considered edible, and (b) how much the recommendations should depend on information provided by the manufacturers. cRc takes the position that liquids, chewables,
powders, and gelcaps are deemed “edible”, while tablets (and many personal care items) are not. Accordingly, many children’s over-the-counter medicines are potentially kosher-sensitive, while most adult pills are acceptable regardless of the ingredients. Secondly, cRc generally does not rely on statements from manufacturers to decide if a given ingredient is kosher. Rather, we use our knowledge of ingredients and food science to inform our decision about the ingredients listed on the packaging. In cases where that leads to an inconclusive decision, we once again consider, “With the information we have, how would a Rabbi answer a patient who wants to take this medicine?”

One other feature of the medicine list is that it must be completely reconsidered and redone for Pesach. This is simply because ingredients which pose no concern year-round may be problematic for Pesach. (The reverse is not true. If an item is not recommended year-round, we will not list it as acceptable for Pesach even if there are no particular chametz concerns.) Additionally, many consumers are much more particular about which medicines they will use during Pesach, compared to the rest of the year. For that reason, our office fields many more calls about medicine in the days and weeks preceding Pesach than at any other time of the year.

**Starbucks**

The list of products one may purchase at Starbucks sits at the extreme opposite side of the spectrum from the medicine list. Coffee is clearly not as important as medicine (sorry, coffeeholics), and even more important, full-service Starbucks

**LET’S MAKE A LIST!**

*Here’s a behind the scenes look at the legwork, organization, and expertise that goes into creating and maintaining a useful kosher “list”.*

**Beverages & Slurpees**

Two of the simplest lists are the Beverage List, and its close cousin, the Slurpee List. We only recommend varieties whose flavors are certified by a reputable agency, and one of our Rabbis keeps in touch with those agencies to get updated certificates. Using those certificates, we can let everyone know which varieties are okay to use.

But the truth is that we cannot approve every single variety that is certified, because in some cases the beverage must be pasteurized (heated to a high temperature) before bottling to prevent it from spoiling. In those cases, the flavor itself is kosher, but we cannot be sure the equipment used for pasteurization was not previously used for something non-kosher. So, if the Rabbi determines that a certain beverage requires pasteurization, then that product won’t be put onto the list and will only be acceptable if there is a kosher logo on the bottle or can that the finished beverage comes in.

**Liquor**

Preparing a list of acceptable liquors takes a very different approach. Of course, there are many certified liquors, and those are researched and listed just like the beverages noted above. But a large percentage of alcoholic beverages that consumers want to use have no hashgacha. To complicate things, manufacturers of alcoholic beverages are not required to even list the ingredients used in their products. Thus, the first step in deciding which liquors are suitable for use, is to learn all about the industry and compare their practices with the relevant halachos.

Here, that responsibility falls to Rabbi Akiva Niehaus, who has printed a book and many articles on the topic, has visited production facilities, taken courses, and is a featured speaker about this issue in venues around the country. Some of the issues he focuses on is whether they contain sensitive ingredients like wine, lactose/milk, flavors, or oyster; if they were aged in wine barrels or over Pesach while owned by a Jewish manufacturer who did not sell his chametz; and what else is produced on the same equipment. All of this goes through his mind as he looks into the details of a given class of whisky (e.g., bourbon, Scotch) or a specific bottle. Once he comes to a decision about its suitability, he enters the information into the cRc’s database from where it is “broadcast” to our website and apps.

**Medicine**

The Over-The-Counter (OTC) Medicine List is produced with a blend of the two approaches noted above. On the one hand, every medicinal item has a clear list of active and inactive ingredients on the package, and that tells us lots about the kosher status of the item. A dedicated member of the staff spends hours in the pharmacy collecting this information, and supplements that with labels etc. sent in by consumers. He enters the ingredients into our database where they are classified based on their kosher sensitivity as innocuous, trivial, minor, or serious.

But OTC items are unique in that they are often used to treat people who are ill, and the halacha allows more flexibility for what they can consume based on how sick they are. Rabbi Dovid Cohen, cRc Ingredient Review and Approval expert, evaluates each item based on the ingredients present and the type of person who would usually take it, to decide if a person at that level of illness may take the medicine. The decision – for year-round use and for Pesach use – is then added to the database so that people using our website or apps can get quick answers to their medicine questions.
shops serve non-kosher meat and cheese, and wash the treif
equipment together with items used in coffee preparation.

Even so, one could imagine that cRc would prepare a list of items
that are halachically permitted in just about any Starbucks. In
fact, cRc Rabbis wrote a lengthy treatise which considered the fine
details of Yoreh Deah and their application to Starbucks
stores and found that there were potential reasons to permit
many items. But when the concept was discussed with Rav
Schwartz and Rav Reiss, they disagreed with the entire approach. They told us that as a certifying agency,
our Starbucks list should only recommend items which are free
of any shailah. Consumers trust the cRc to recommend items
which are unquestionably permitted and are not interested in
Rabbinic hair-splitting logic to determine which type of coffee
they should drink. (It turns out that the Rabbis directing certain
other kashrus agencies had come to the same conclusion.)

The cRc Starbucks list was created based on this approach and is
currently under review.

Yoshon

There is a difference of opinion whether American Jewry is
required to avoid eating foods which are “chodosh.” Most
hashgachos certify products which contain chodosh, but there
is a growing segment of the population which wants to avoid
those items and only eat those which are “yoshon”. Decades
ago, Mr. Yosef Herman z”l decided to do something to help these
consumers. Each year, he printed a “Guide to Chodosh”, and
since his passing in 2019, his family has continued his legacy.

The Guide to Chodosh provides a few types of information. The
simplest is direction on which items might possibly be chodosh
(pasta, cookies, flour, etc.) and which are clearly not (rice, potato
starch, etc.). It also collates information provided by hashgachos
of items which are certified as being yoshon and food service
establishments in different cities which accommodate those who
seek yoshon food.

But the Guide to Chodosh is most famous for its “date codes”
which operate on a two-part basis. First, the Guide uses government
data to estimate when the first chodosh grains will
come to market each summer. This establishes a “cutoff date”
for each grain (e.g., spring wheat, durum wheat, barley, oats).
Second, the Guide confers with manufacturers to understand
how to interpret the date coding which is imprinted on their
packaging. For example, one manufacturer might use a Julian
date for their products (where 21310 would mean the item was
packaged on the 310th day of 2021, i.e., November 6, 2021) and
another might print an expiration date which is 6 months after
packing (where an expiration date of February 12, 2022 indicates
that it was packaged on August 12, 2021). By combining the
cutoff date with an understanding of the particular product’s
date code, consumers can determine if the package they are
holding is chodosh (produced from grain planted after Pesach)
or yoshon (produced before the chodosh grain came to market).

This information is invaluable for those who want to scrupulously
avoid chodosh, and tremendous efforts are expended by the
Herman family to refresh all of this information each year and
regularly answer consumer questions about chodosh. This is all
done to benefit the public and help people fulfill this mitzvah – a
wonderful service provided to the community.

As a matter of principle, the Guide to Chodosh does not have an
online presence. In recent years, another group created a website
(www.yoshon.com) which adapts information from the Guide to
Chodosh in ways that are helpful to many consumers, especially
those who are not as familiar with the format and style of the
Guide to Chodosh. This has opened up Mr. Herman’s work to an
even broader population.

Other Lists

Much of the debate noted above regarding the soft drink and
liquor lists, can also be applied to other lists that hashgachos
prepare. Should kashrus agencies let people know which food
ingredients can be purchased without hashgacha? Are they
helping consumers by telling them that foil pans, sugar, and salt
can be purchased from any vendor even if they are not certified?
Is that useful – especially for those in more remote communities
which have fewer kosher options? Or are they hurting the
long-term goal of kashrus oversight on the broadest range of
ingredients and products? What about the fact that the agencies
themselves allow certified companies to purchase these items
without hashgacha? If cRc allows companies to purchase flour
from any source and use it to bake cookies that bear the cRc logo,
should we not share that type of information with consumers so
they can do the same?

What about lists that teach consumers how to ensure that fruits
and vegetables are free of infestation? There is more consensus
that this is appropriate, since people commonly buy produce
without hashgacha. But one could argue that if hashgachos
did not provide that much information, consumers would learn (or
be forced) to buy certified fresh produce (e.g., bagged salads) or
frozen products (e.g., frozen string beans) with certification. Is
that a goal?

These are questions that the community and their hashgachos
continue to grapple with.

Other Countries

Most of the information noted above is true for the United States
and for certain other countries which have a similar kosher
market. But the story is quite different in (a) Eretz Yisroel, and
(b) Europe, Asia, and South America.
In Eretz Yisroel, a very large percentage of the population keeps kosher. As a result, manufacturers of just about everything are much more sensitive to the needs of those consumers than their counterparts are in the United States. Subsequently, in Eretz Yisroel it is easy to find soft drinks, liquors, and coffee shops that are certified kosher. Similarly, due to the mitzvos which apply to produce from Eretz Yisroel (terumah, ma’aser, shemittah, arlah), it is common that even fresh produce bears Rabbinic supervision, and, furthermore, most reputable agencies will only certify items that are yoshon. Lastly, due to the centralized medical establishment and the large religious population, there is strong cooperation between hashgachos, medicine companies, and the Kupot Cholim, so that consumers have accurate information about medicinal items. Thus, in Eretz Yisroel, there is little need for kosher lists.

The opposite is true in many parts of Europe, Asia, and South America. Even in countries with relatively large Jewish concentrations, it is uncommon for retail products to be kosher-certified, and kosher consumers do not enjoy the luxury of finding products with kosher logos on the supermarket shelves. Therefore, to meet their basic food needs, their Rabbis must produce lists of foods that they deem acceptable to eat. As we have seen, by their very nature, items approved in those lists will not meet the same standards as ones certified by reputable agencies, but their Rabbis have determined that, under the circumstances, it is appropriate for their constituents to consume those products. Thus, these lists are not intended for those who have access to certified products or are just visiting the area with more products being certified, kashrus standards being uniformly raised, and more options available for consumers.

We have much to be grateful for that kosher food certification has progressed to the state we find ourselves in at this time. It is our hope and prayer that we will continue to see growth in this area with more products being certified, kashrus standards being uniformly raised, and more options available for consumers.

1 Fish fillets and roe - YD 83:7-8; egg - YD 86:2; pomegranate juice - YD 114:3-5; pickles - YD 114:9; honey, raisins, and sugar for Pesach - OC 467:8.

Briefly: chodosh/new refers to anything made from wheat, rye, spelt, oats, or barley where the grain was planted after Pesach and has not been in existence for even one Pesach. Once one Pesach passes with the grain growing, or having already been harvested, the grain and foods made from it are yoshon/old and are permitted.
We are in the midst of a shemittah year, the final year of a 7-year cycle, when there are many restrictions on farming and produce in Eretz Yisroel. Shemittah lasts for just one year – from Rosh Hashanah to Rosh Hashanah – but preparation for shemittah starts well before Rosh Hashanah, and the effects of shemittah are felt for some time after the year ends.

Many of the tasks that farmers do are restricted during shemittah, and, therefore, those who will observe the mitzvos of shemittah started preparing before Rosh Hashanah. Some of them rushed plantings or pruning, others modified their greenhouses so that they can plant in them during shemittah, and some even planted specific crops many months ago, so that their fields would qualify for a special status (שדה ניר) for shemittah.

And it was not just farmers. Homeowners asked for guidance on how to prepare their flowers and gardens, and how they will care for them during shemittah. How often can I water my plants? Can I weed my yard? Is there anything wrong with digging and building on my property? The city councils (עירוניים) of the different parts of Eretz Yisroel went through the same process – trimming palm trees, rushing plantings, and adjusting schedules for watering etc., to avoid violating the prohibitions of shemittah.

Manufacturing companies and exporters had an even larger issue to contend with – if they do not have produce to work with and sell during shemittah, they will go out of business and not even have any clients after shemittah. Some of them saw no choice but to rely on the heter mechirah and essentially sell the same produce they do during all the other years. In those cases, the manufacturer will lose their mehadrin hashgachah for the year – as mehadrin and mainstream American hashgachos do not rely on heter mechirah. (Consumers should be alert for these changes and check more carefully for kosher symbols on products from Israel they are used to purchasing.)

Companies that do not rely on the heter mechirah will either source raw materials from outside Eretz Yisroel, parts of the State of Israel which are not halachically in the borders of Eretz Yisroel, greenhouses that are designed to be excused from the halachos of shemittah, or farms owned by non-Jews in Eretz Yisroel. In many cases, these products are marked to indicate how the company avoided shemittah concerns – יבולים נכיים (produce of non-Jewish fields), ששית (produce of the 6th year, i.e., before shemittah), מוצנים מותיקים (specially designed greenhouses), etc.

All of that is fine and good for manufactured products that bear certification. The hashgachah on the package is the consumer’s assurance that the product complies with the halachos of shemittah just like it confirms that other halachos of Yoreh Deah – including those specific to Eretz Yisroel – are followed.

But what about raw fruits and vegetables? Two important halachos for vegetables (and grains) are (a) vegetables harvested during shemittah are considered “shemittah produce”, and (b) (to
discourage farmers from planting on shemittah) Chazal forbade just about all shemittah vegetables as sefichin. This means that any carrot, bell pepper, or herb harvested in Eretz Yisroel from September 2021 until September 2022 cannot be eaten (for those who do not rely on the heter mechirah). In fact, Eretz Yisroel is a major exporter of the aforementioned items – especially during shemittah, when their local customers who are more sensitive to shemittah will avoid them – and consumers in the United States should be on the alert for them. Thankfully, the law in the USA is that fruit stores must post the country of origin for whatever they sell, and kosher consumers are encouraged to look at those signs so they can avoid sefichin (and in other years to know to be mafrishterumahand ma’aser). [Frozen foods will also be marked with the country of origin.]

Different Rabbinic groups in Eretz Yisroel prepare charts which detail when every fruit, vegetable, herb, and flower is a shemittah concern, and at the cRc, we are using the charts prepared by Rav Yosef Ephrati.

Another choice for consumers in the Chicagoland area is to shop from fresh fruits and vegetables at Sarah’s Tent or Ted’s. In each of these stores, cRc Mashgichim ensure that the fresh items sold there are free of shemittah concerns (and that terumah and ma’aser are separated, if necessary, during all other years), which means that people can shop with confidence. At Sarah’s Tent, all products in the store are certified, so people can even purchase items from the store shelves without having to worry that they might have shemittah (or other) concerns.

The status of fruit is somewhat different. There is no prohibition of sefichin for fruit, so shemittah fruit may be eaten but must be treated with kedushas shevi’is which – briefly – means it cannot be wasted, discarded (while edible), used for an atypical purpose, bought and sold in the typical manner, or taken out of Eretz Yisroel. So, a shemittah orange may be eaten but must be eaten “correctly”. The other difference is that fruit are not “shemittah produce” based on when they are picked, but rather when they reach a certain state of growth during shemittah. This means that fruit harvested during the first few months of shemittah will not be shemittah produce, and shemittah fruit will first come to market in the late winter and spring of 2022. One of the most famous examples of this is the esrogim we will use in a year from now, which – if they come from Eretz Yisroel – will be shemittah produce and need to be treated with kedushas shevi’is.

The above is all true for fresh fruits and vegetables. Frozen items have a longer shelf life and will, therefore, be on the market even well after shemittah ends. Items which are preserved – like canned foods or wine – will be around for the very longest time. Sometimes a shemittah product will show up many years after shemittah, and consumers are encouraged to check kosher symbols to be sure that what they are buying is kosher.

Most of us do not have the privilege to live in Eretz Yisroel and fulfill the mitzvos that are specific to that land, but when we come across shemittah produce we should grab the opportunity to do so in whichever way we can.

Shemittah by Rabbi Dovid Cohen
Visit www.shopcRc.com for more information.
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 guide. 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 thrip-cloth cleaning method” the following procedure should be followed:

Thrip-cloth Method (using a silk cloth) for lettuce (romaine, etc.):

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 Pesach 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 running 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 at http://www.crcweb.org/books.php) 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.

Alt. 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 saltwater 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 procedures, please call the CRC office at (773) 465-3900.
Method three times, the produce would be considered highly infested. Such produce should preferably not be used, but, in situations of necessity, may be consumed after performing the "thrip cloth method" repeatedly and finding two consecutive rounds of a bug-free cloth on the bug light.

**BLENDING/PUREEING:** According to cRc policy, one is permitted to thoroughly puree produce (when purchased for the purpose of blending) that is only moderately infested with insects. Before pureeing, one should first rinse the produce under running water to remove the surface, easy to remove bugs. With regards to more heavily infested produce, such as fresh strawberries, blackberries, raspberries, and organic leafy produce (such as organic kale, romaine lettuce, etc.), or any produce that seems to be more infested than usual, one should avoid pureeing them altogether. If one would like to puree fresh strawberries, it would be permissible to do so provided that they are first soaked and agitated in soapy water (1 tablespoon of soap to 8 cups of water) for a minute, followed by a rinse.

**NOTE:** Due to specific Pesach restrictions, the following is a partial list. Additional fruits and vegetables are listed on our website at http://www.crcweb.org/fruit_vegetable_policy.php.

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<tr>
<th>NAME</th>
<th>YEAR-ROUND KOSHER STATUS</th>
<th>PESACH EXCEPTIONS</th>
<th>INSPECTION RECOMMENDATIONS</th>
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</thead>
<tbody>
<tr>
<td>Artichokes</td>
<td>See Inspection Recommendations</td>
<td>Frozen and canned require special Pesach certification</td>
<td>Whole artichokes are not recommended without reliable kosher certification. Fresh and frozen artichoke bottoms do not require certification.</td>
</tr>
<tr>
<td>Arugula</td>
<td></td>
<td>Frozen and canned require special Pesach certification</td>
<td>Use cRc thrip-cloth cleaning method, as directed above.</td>
</tr>
<tr>
<td>Asparagus, Green</td>
<td>Frozen and canned require special Pesach certification</td>
<td>Frozen and canned require special Pesach certification</td>
<td>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.</td>
</tr>
<tr>
<td>Asparagus, White</td>
<td>Frozen and canned require special Pesach certification</td>
<td>Frozen and canned require special Pesach certification</td>
<td>Fresh white asparagus is permissible without further checking after rinsing with water. Canned are permissible only with reliable kosher certification.</td>
</tr>
<tr>
<td>Basil, fresh</td>
<td></td>
<td>Frozen and canned require special Pesach certification</td>
<td>Use cRc thrip-cloth cleaning method, as directed above.</td>
</tr>
<tr>
<td>Belgian Endive, fresh</td>
<td></td>
<td>Frozen and canned require special Pesach certification</td>
<td>Separate the leaves and wash each one individually under a stream of water.</td>
</tr>
<tr>
<td>Blackberries, fresh</td>
<td>Not Recommended</td>
<td>Frozen and canned require special Pesach certification</td>
<td></td>
</tr>
<tr>
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<tr>
<td>Blackberries, frozen</td>
<td>Frozen blackberries, without any kosher-sensitive ingredients added, may only be purchased for purposes of blending thoroughly to produce smoothies and the like.</td>
<td>Requires special Pesach certification unless pure fruit or fruit with sugar (not artificial sweetener)</td>
<td>Recommendation beginning April 1, 2022: Soak and agitate blackberries in a bowl of soapy water for 30 seconds, then rinse well under running water. Organic blackberries must be checked using the thrip cloth method.</td>
</tr>
<tr>
<td>Blueberries, fresh</td>
<td>Frozen blueberries, without any kosher sensitive ingredients added are acceptable without certification. Organic frozen blueberries are only recommended if being pureed.</td>
<td>Requires special Pesach certification unless pure fruit or fruit with sugar (not artificial sweetener)</td>
<td></td>
</tr>
<tr>
<td>Blueberries, frozen</td>
<td>Frozen blueberries, without any kosher sensitive ingredients added, are acceptable without certification. Organic frozen blueberries are only recommended if being pureed.</td>
<td>Requires special Pesach certification unless pure fruit or fruit with sugar (not artificial sweetener)</td>
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<tr>
<td>Bok Choy</td>
<td></td>
<td></td>
<td>Use CRC thrip-cloth cleaning method, as directed above.</td>
</tr>
<tr>
<td>Broccoli, fresh or frozen</td>
<td>Requires reliable kosher certification</td>
<td>Frozen requires special Pesach certification</td>
<td>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. Pre-washed broccoli slaw (broccoli stems and carrots) should be purchased before Pesach or with special Pesach certification.</td>
</tr>
<tr>
<td>Brussels Sprouts, fresh</td>
<td>Generally not recommended</td>
<td></td>
<td>One who insists on eating Brussels sprouts may separate all the leaves, wash them in a bowl of soapy water, and check them using the thrip cloth method.</td>
</tr>
<tr>
<td>Brussel Sprouts, frozen and canned</td>
<td>Requires reliable kosher certification</td>
<td>Requires special Pesach certification</td>
<td></td>
</tr>
<tr>
<td>Cabbage, fresh green</td>
<td></td>
<td></td>
<td>Remove outer 4 leaves, and rinse the remaining leaves thoroughly (front and back) under a stream of water.</td>
</tr>
<tr>
<td>Cabbage, red</td>
<td></td>
<td></td>
<td>Remove outer 4 leaves, and rinse the remaining leaves thoroughly (front and back) under a stream of water.</td>
</tr>
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<tr>
<td>Cauliflower, fresh</td>
<td></td>
<td></td>
<td>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.</td>
</tr>
<tr>
<td>Cauliflower, frozen, canned, or jarred</td>
<td>Canned or jarred cauliflower requires reliable kosher certification.</td>
<td>Requires special Pesach certification</td>
<td>For frozen, if certified, no further checking is required. If not certified, it must be checked as one would check fresh cauliflower.</td>
</tr>
<tr>
<td>Celery Stalks</td>
<td></td>
<td></td>
<td>Must be washed and checked well, especially around the bottom of the stalk and around the leaves.</td>
</tr>
<tr>
<td>Chard, all varieties, including Swiss Chard</td>
<td></td>
<td></td>
<td>Use cRc thrip-cloth cleaning method, as directed above.</td>
</tr>
<tr>
<td>Chives, fresh</td>
<td></td>
<td></td>
<td>Use cRc thrip-cloth cleaning method, as directed above.</td>
</tr>
<tr>
<td>Cilantro, fresh</td>
<td></td>
<td></td>
<td>Use cRc thrip-cloth cleaning method, as directed above.</td>
</tr>
<tr>
<td>Cranberries, canned, frozen &amp; cranberry sauce</td>
<td>Except during Pesach, 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.</td>
<td>Requires special Pesach certification</td>
<td></td>
</tr>
<tr>
<td>Dates, fresh</td>
<td></td>
<td></td>
<td>Slice open a handful from the container and check inside. If no insects are found, then the rest may be eaten without checking. This applies to all dates domestic, pitted etc.</td>
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<tr>
<td>Dates, dried</td>
<td>Acceptable without certification, if there are no additional flavors.</td>
<td>Requires special Pesach certification</td>
<td>Slice open a handful from the container and check inside. If no insects are found, then the rest may be eaten without checking. This applies to all dates domestic, pitted etc.</td>
</tr>
<tr>
<td>Dill, fresh</td>
<td></td>
<td></td>
<td>Use cRc thrip-cloth cleaning method, as directed above.</td>
</tr>
<tr>
<td>Fenugreek</td>
<td>Ground or powdered require special Pesach certification</td>
<td></td>
<td>Use cRc thrip-cloth cleaning method, as directed above.</td>
</tr>
<tr>
<td>Figs, fresh</td>
<td></td>
<td></td>
<td>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.).</td>
</tr>
<tr>
<td>Figs, dried</td>
<td>Acceptable without certification</td>
<td>Requires special Pesach certification</td>
<td>Slice lengthwise. Check for wasps (black-ish appearance) and worms.</td>
</tr>
<tr>
<td>Frisee</td>
<td></td>
<td></td>
<td>Use cRc thrip-cloth cleaning method, as directed above.</td>
</tr>
<tr>
<td>Grapes, fresh, all varieties</td>
<td></td>
<td>Separates the large bunch of grapes into 3 or 4 smaller bunches, and rinse under cold water.</td>
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<tr>
<td>Green Onion, (Scallion)</td>
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<td></td>
<td>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).</td>
</tr>
<tr>
<td>Horseradish, fresh</td>
<td></td>
<td></td>
<td>A general inspection is needed to rule out obvious infestation.</td>
</tr>
<tr>
<td>Horseradish, jarred</td>
<td>Requires reliable kosher certification</td>
<td>Requires special Pesach certification</td>
<td>Use cRc thrip-cloth cleaning method, as directed above.</td>
</tr>
<tr>
<td>Kale, fresh</td>
<td></td>
<td></td>
<td>Use cRc thrip-cloth cleaning method, as directed above.</td>
</tr>
<tr>
<td>Kale, frozen</td>
<td>Requires reliable kosher certification</td>
<td>Requires special Pesach certification</td>
<td>It is very impractical and close to impossible for the average consumer to properly check frozen kale.</td>
</tr>
<tr>
<td>Leek</td>
<td></td>
<td></td>
<td>Cut along the 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).</td>
</tr>
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<tr>
<td>Lemon Grass, dried, frozen</td>
<td>Acceptable without certification, as long as it has no kosher-sensitive ingredients.</td>
<td>Requires special Pesach certification</td>
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<tr>
<td>Lettuce</td>
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<tr>
<td>Lettuce, iceberg</td>
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<td></td>
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<tr>
<td>Lettuce, iceberg pre-washed</td>
<td>Purchase before Pesach or with special Pesach certification</td>
<td>Needs proper certification. If not use cRc thrip-cloth cleaning method, as directed above.</td>
<td></td>
</tr>
<tr>
<td>Lettuce, romaine, not pre-washed</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lettuce, romaine, pre-washed</td>
<td>Purchase before Pesach or with special Pesach certification</td>
<td>Use cRc thrip-cloth cleaning method, as directed above.</td>
<td></td>
</tr>
<tr>
<td>Lettuce, spring mix, pre-washed</td>
<td>Purchase before Pesach or with special Pesach certification</td>
<td>Use cRc thrip-cloth cleaning method, as directed above.</td>
<td></td>
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<tr>
<td>Mint, fresh</td>
<td></td>
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<tr>
<td>Mushrooms, fresh</td>
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</tr>
<tr>
<td>Mushrooms, dried or frozen – regular or portobella ONLY</td>
<td>All dried or frozen without any kosher-sensitive ingredients are acceptable without certification.</td>
<td>Frozen require special Pesach certification</td>
<td></td>
</tr>
<tr>
<td>Mushrooms, Portobella</td>
<td></td>
<td>Thoroughly wash each mushroom, including the fan area beneath the crown, under a strong stream of water.</td>
<td></td>
</tr>
<tr>
<td>Nori Seaweed</td>
<td>Requires reliable kosher certification</td>
<td>Requires special Pesach certification</td>
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<tr>
<td>Onion, all varieties fresh</td>
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</tbody>
</table>

*Use cRc thrip-cloth cleaning method, as directed above.*
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<tr>
<td>Onions, fresh cut</td>
<td>Acceptable without certification</td>
<td>Purchase before Pesach or with special Pesach certification</td>
<td></td>
</tr>
<tr>
<td>Onions, freeze dried and canned</td>
<td>Requires reliable kosher certification</td>
<td>Requires special Pesach certification</td>
<td></td>
</tr>
<tr>
<td>Onions, frozen</td>
<td>Acceptable without certification</td>
<td>Requires special Pesach certification</td>
<td></td>
</tr>
<tr>
<td>Oregano, fresh</td>
<td>Use cRe thrip-cloth cleaning method, as directed above.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Parsley, fresh</td>
<td>Use cRe thrip-cloth cleaning method, as directed above.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Parsley, dried</td>
<td>Acceptable without certification, as long as there are no kosher-sensitive ingredients.</td>
<td>Ground or powdered require special Pesach certification</td>
<td></td>
</tr>
<tr>
<td>Pepper, Chili, dried, canned, cooked, or bottled</td>
<td>Whole dried chili peppers with no added kosher-sensitive ingredients are acceptable without certification. Powdered, canned, cooked, and bottled chili peppers require reliable kosher certification.</td>
<td>Ground or powdered require special Pesach certification</td>
<td></td>
</tr>
<tr>
<td>Potatoes, all varieties, fresh</td>
<td>A general inspection is needed to rule out any obvious infestation.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Potatoes, frozen, canned, instant, dehydrated, potato starch and potato flour</td>
<td>Requires reliable kosher certification</td>
<td>Requires special Pesach certification</td>
<td></td>
</tr>
<tr>
<td>Prunes, dried</td>
<td>Acceptable without certification if there are no added flavors</td>
<td>Requires special Pesach certification</td>
<td>Does not need to be checked for insect infestation.</td>
</tr>
<tr>
<td>Raspberries, fresh</td>
<td>Not Recommended</td>
<td></td>
<td></td>
</tr>
<tr>
<td>NAME</td>
<td>YEAR-ROUND KOSHER STATUS</td>
<td>PESACH EXCEPTIONS</td>
<td>INSPECTION RECOMMENDATIONS</td>
</tr>
<tr>
<td>-----------------------</td>
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<td>-----------------------------------------------------------------------------------</td>
<td>-----------------------------</td>
</tr>
<tr>
<td>Raspberries, frozen</td>
<td>Frozen raspberries, without any kosher-sensitive ingredients added, may only be purchased for purposes of blending thoroughly to produce smoothies and the like.</td>
<td>Requires special Pesach certification unless pure fruit or fruit with sugar (not artificial sweetener)</td>
<td></td>
</tr>
<tr>
<td>Rhubarb, fresh</td>
<td></td>
<td></td>
<td>Must be washed and checked well, especially around the bottom of the stalk and around the leaves.</td>
</tr>
<tr>
<td>Rosemary, fresh</td>
<td></td>
<td></td>
<td>Use cRc thrip-cloth cleaning method, as directed above.</td>
</tr>
<tr>
<td>Shallots, peeled and washed</td>
<td>Acceptable without certification</td>
<td></td>
<td>A general inspection is needed to rule out obvious infestation.</td>
</tr>
<tr>
<td>Spinach, fresh</td>
<td></td>
<td></td>
<td>Use cRc thrip-cloth cleaning method, as directed above.</td>
</tr>
<tr>
<td>Spinach, frozen</td>
<td>Requires reliable kosher certification</td>
<td>Requires special Pesach certification</td>
<td>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.</td>
</tr>
<tr>
<td>Spinach, pre-washed</td>
<td>Purchase before Pesach or with special Pesach certification</td>
<td></td>
<td>Use cRc thrip-cloth cleaning method, as directed above.</td>
</tr>
<tr>
<td>Strawberries, fresh</td>
<td></td>
<td></td>
<td>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). Therefore, until further notice, we recommend the method below this chart to clean the strawberries from insects.</td>
</tr>
<tr>
<td>Strawberries, frozen</td>
<td>Only recommended for pureeing purposes, or if they are reliably certified as bug-free.</td>
<td>Requires special Pesach certification unless pure fruit or fruit with sugar (not artificial sweetener)</td>
<td></td>
</tr>
<tr>
<td>NAME</td>
<td>YEAR-ROUND KOSHER STATUS</td>
<td>PESACH EXCEPTIONS</td>
<td>INSPECTION RECOMMENDATIONS</td>
</tr>
<tr>
<td>-----------------------</td>
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<td>-----------------------------------------------------------------</td>
</tr>
<tr>
<td>Sun-dried Tomatoes</td>
<td>Sun-dried tomatoes do not require certification if no kosher-sensitive ingredients are added. All jarred and canned tomato products require reliable kosher certification.</td>
<td>Requires special Pesach certification</td>
<td>Use cRc thrip-cloth cleaning method, as directed above.</td>
</tr>
<tr>
<td>Thyme, fresh</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**cRc Recommended Method for Cleaning Strawberries**

1) Cut off tops (try to avoid making a hole)

2) Soak and occasionally agitate strawberries in soapy water (do not substitute with vegetable wash) using a concentrated solution of approximately one tablespoon of dishwashing liquid mixed together with no more than 8 cups of water for 1-2 minutes. (We have found Seventh Generation Liquid Fragrance-Free Natural Dish Soap to be the ideal soap for those who are concerned about a “soapy aftertaste”.)

3) Rub each strawberry thoroughly under a stream of cold water with hand.

4) Soak and agitate the strawberries a second time for 1-2 minutes in new soapy water with the same ratio as above.

5) Rinse strawberries.

Once all five steps are done you may enjoy the strawberries without further inspection.

Please note that this does not apply to organic strawberries that are very difficult to get cleaned and therefore should be avoided at this time.

Of course, if one wants to avoid the above steps, one can eat the strawberries (even organic) by simply cutting off the tops and peeling off the entire outside of the strawberries, followed by a rinse.
Emotional abuse is a form of domestic violence. You should not feel scared or intimidated in your relationship. If you or someone you know is in an abusive situation, you are not alone.

Call SHALVA to be connected with a counselor or member of our Orthodox Rabbinic Taskforce.
24/7 Help & Crisis Line: 773-583-HOPE (4673) | hope@shalvacades.org | shalvacades.org

This project was supported by Grant No. 2019-UD-AX-0003 awarded by the Office on Violence Against Women, U.S. Department of Justice. The opinions, findings, conclusions, and recommendations expressed in this publication are those of the author and do not necessarily reflect the views of the U.S. Department of Justice.
Kosher Candy

Rabbi Yisroel Langer
Dayan

What do jelly beans and most brands of sprinkles and candy corn have in common? They all contain an ingredient called shellac, otherwise known as confectioner’s glaze or resinous glaze. (In Europe, it is identified as E904.) As detailed by Mantrose-Haeuser Co., shellac is a resinous secretion produced by millions of insects called Kerria lacca or just “lac” for short. This secretion forms hard layers on branches and twigs of trees in India and Thailand and is then separated from the branches, crushed, ground, washed, and dried into “seedlac”, the raw material used for all refined shellac production. Used in the production of paints and floor polishes, it also coats fruits and vegetables, shiny candies, and pills.

Are we allowed to eat these candies, knowing that they contain the secretion of a non-kosher bug? The halacha clearly states that consumption of any product of a non-kosher animal (or insect) is forbidden Midioraisa (Bechoros 5b). Indeed, HaGaon Rav Yoseph Shalom Elyashiv zt”l (Koveitz Teshuvos 73) rules that it is forbidden to eat candies or fruit that have a shellac coating. Likewise, the Minchas Yitzchak (V.10:65) recommends avoiding these products. (Hagoan Rav Ahron Soloveitchik zt”l also did not allow candies coated with shellac into his home.) In Eretz Yisroel, the kashrus agencies follow this view and do not grant hashgacha on candy or fruit which has a shellac coating. Used in the production of paints and floor polishes, it also coats fruits and vegetables, shiny candies, and pills.

“Like a Bee”

HaGaon Rav Moshe Feinstein zt”l (IGM Y.D. 2:24) addresses this issue and offers several reasons to be lenient. The first reason suggested by Rav Moshe zt”l is that shellac produced by a lac insect is comparable to honey produced by a bee. The Gemara brings an argument as to why it is permitted to eat honey produced by a bee, even though it is the product of a non-kosher insect. The Chachamim explain that honey is created when the bee eats nectar and then releases it in the form of honey. The bee, however, never digests the nectar; rather, its enzymes merely transform the nectar into honey. Since the honey was not produced by the bee’s digestive system, it is not considered the “product” of a non-kosher insect. The Tanna Rav Yaakov is not satisfied with this reason but opines that the heter to eat honey is derived from a pasuk in Parshas Shemini: “Ach es zeh tochlu mikol sheretz ha’of.” The Gemara explains that whether the heter of eating honey is limited to a bee or also applies to “gizzin v’tzirain” (types of non-kosher insects which produce honey like bees) is dependent on these two reasons. According to Rav Yaakov, the pasuk is only permitting the honey of a bee, while according to the Chachamim, the heter applies to any insect which produces honey. The Rambam rules according to the lenient opinion of the Chachamim and permits the honey of gizzin v’tzirain, while the Rosh’s stricter ruling is in line with the opinion of Rav Yaakov. The Shulchan Aruch (Y.D. 81:9) cites both opinions.

At first glance, Rav Moshe zt”l says, it would seem that the halachic status of shellac would depend on this machlokes, as the lac produces resin by sucking sap out of certain trees and transforming it into shellac. The sap is never digested by the lac. Rav Moshe further suggests that even the Rosh, who prohibits the honey of gizzin v’tzirain, might also permit the shellac. This is based on the Levush’s
understanding of the Rosh that the reason honey of gizzin v’tzirain is not permitted based on the pasuk, is that the pasuk is only permitting products of insects which are not identified by the name of the insect. To clarify, the honey of a bee is referred to simply as “honey” while the honey of gizzin is called “gizzin honey”; the name of the non-kosher bug is included in the name of the honey. When “shellac” is mentioned, the name of the non-kosher insect is not included in its name; therefore, it can be permitted by the pasuk, just as honey produced by a bee is permitted. [Some challenge this heter of Rav Moshe zt”l, claiming that the name “shellac” is derived from the name of the lac insect. However, after researching the matter, it appears that “shellac” is derived from the Indian word “laksha” (which means one hundred thousand).]

Rav Moshe zt”l notes, however, that not everybody necessarily agrees with the logic of the Levush. Furthermore, even the Levush may only permit the secretion of other insects that fly (and do not have the name of the bug attached to the name of the secretion), as the pasuk from which the heter is derived discusses flying insects. The lac, however, does not fly.

Others (HaRav Menachem Weissmandel shlita in a teshuvah printed in an “Ohr Yisroel Journal”) contest the comparison of the lac to a bee. Since the manner in which a lac produces resin is not exactly identical to that of a bee producing honey, we do not have the authority to treat them in the same manner.

**Bitul**

Rav Moshe zt”l suggests another heter as well. When the shellac is produced, the resin is mixed with alcohol three times the amount of the resin. Ordinarily, when a non-kosher ingredient is mixed with kosher ingredients, the non-kosher ingredient becomes batel (nullified) when the kosher ingredients are 60 times the amount of the non-kosher ingredient. Resin, on the other hand, because it is tasteless, becomes batel in any kosher food that is greater than it. However, this heter of Rav Moshe zt”l is problematic, as the information presented to Rav Moshe zt”l was apparently inaccurate. While it is true that the resin is mixed with three parts alcohol, the alcohol subsequently evaporates, resulting in a mixture containing a majority of non-kosher resin.

**Inedible**

The main source of leniency to permit the eating of shellac products seems to be that the resin is inedible when secreted from the insect. Rav Moshe zt”l equates its consumption to eating a piece of wood or dirt. Although the Rambam forbids eating inedible bones of a non-kosher animal, the shellac is subject to leniency; it is merely derived from the non-kosher animal and is, therefore, permitted. HaGaon Rav Yoseph Shalom Elyashiv zt”l (Kovetz Teshuvos 73) disagrees with this heter. Rav Elyashiv writes that this matter seems to be dependent on a machlokes rishonim found in Shulchan Aruch (Y.D. 81:1). Shulchan Aruch states one opinion that mei raglayim (urine) of horses (a non-kosher animal) is forbidden to drink, despite the fact that mei raglayim is not usually drunk. Accordingly, the inedible shellac secreted from the lac should similarly be forbidden. The Shulchan Aruch then brings the opinion of the Rambam, who permits the consumption of the mei raglayim of the horses. It follows, then, that the shellac should be permitted. However, Rav Elyashiv zt”l concludes that even the Rambam, who permits one to drink the mei raglayim, would prohibit the eating of shellac. He explains that the Rambam only permits inedible secretions from edible animals. However, with regard to the lac insect, the bug itself is inedible, and yet the Torah forbids it; so, too, will the inedible secretion be prohibited.

HaRav Yisroel Belsky zt”l defends the position of Rav Moshe zt”l, that according to all opinions in Shulchan Aruch, shellac is to be permitted. There is a great distinction between the inedible shellac and mei reglayim of a horse. The halacha is that the excrement of a dog (a non-kosher animal), referred to in halacha as pirsha, is permitted. Pirsha that is totally inedible is treated like wood or dirt and presents no kashrus concern, no matter its source. Shellac would fall into this category. However, mei reglayim of a horse, though not usually eaten, is somewhat edible. Therefore, it would not fall into this category of pirsha, and would be prohibited according to one opinion mentioned in Shulchan Aruch.

This article is adapted from an article by this author that previously appeared in “Parsha Encounters”, distributed in the Chicago area by the Chicago Community Kollel.

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