

*Passover*

**ABRIDGED WEB EDITION**

Prepared by *Rabbi Gershon Dess*, Koller Los Angeles

2017



**EASY TO USE  
FORMAT  
& INDEX**

**PASSOVER  
DIRECTORY**



TWO POPULAR GUIDES IN ONE



**STAR-K  
COMPREHENSIVE  
INFORMATION  
& PRODUCT GUIDE**

# 2017 PASSOVER DIRECTORY

## Passover Medicine & Cosmetics

*prepared by Rabbi Gershon Bess*

*Kollel Los Angeles*



## STAR-K Comprehensive Information & Product Guide

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

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

For updated Passover product and medicine information, visit  
[www.passoverkosher.com](http://www.passoverkosher.com) or [www.star-k.org](http://www.star-k.org)

For updated Passover medicine information, visit [www.kehilasyaakov.org](http://www.kehilasyaakov.org)

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**STAR-K Kosher Certification**

122 Slade Avenue, Suite 300  
Baltimore, MD 21208-4996  
Tel: 410-484-4110  
Fax: 410-653-9294  
www.star-k.org

**Kollel Los Angeles**

223 South Formosa Avenue  
Los Angeles, CA 90036  
Tel: 323-933-7193

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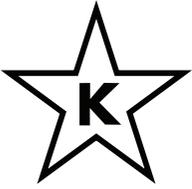
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# STAR-K KOSHER CERTIFICATION

Pesach 5777

Dear Friend,

Over 30 years ago, Kollel Los Angeles, under the leadership of the Rosh Kollel, Rabbi Chaim Fasman *zt”l*, had the foresight to publish a list of approved *chometz*-free medications and cosmetics. These lists have been used by thousands of Kosher consumers and the STAR-K is honored to have assisted in the publication of this important information. We cherish our relationship with the Kollel and mourn the loss of Rabbi Fasman *zt”l*, who was nifter this past year. May the *Ribono Shel Olam* give his *mishpachah* and the entire Kollel, now led by his highly capable son Rabbi Shmuel Fasman *shlit”a*, the ability to continue in all of their great *avodas hakodesh* on behalf of the Los Angeles Jewish community and *Klal Yisroel*.

The information found in this guide is based upon Rabbi Gershon Bess’s extensive research with pharmaceutical manufacturers and personal care product companies. In addition to serving as Rav of Congregation Kehilas Yaakov in Los Angeles, Rabbi Bess is considered a leading expert on Passover medications.

“The STAR-K *Pesach* Kitchen” and the “STAR-K 2017 *Pesach* Product Directory” are included in this guide, as well as other *Pesach* information, such as STAR-K’s initiative of bringing *Mehadrin Kashrut* standards to the Sephardic community. It is our hope that, especially with our index and easier-to-find formatting, you will find this directory useful.

With best wishes for a happy and kosher *Pesach*,

Rabbi Moshe Heinemann  
Rabbinic Administrator

Avrom Pollak  
President

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PESACH KITCHEN

CHOMETZ INFO

PESACH INFO

MEDICINE LIST

PERSONAL CARE LIST

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## HOW TO USE THE PRODUCT DIRECTORY

### Products are Kosher for Passover only when the indicated conditions are met.

Possible conditions are as follows:

☆ **“P” Required-** These products are certified by the STAR-K for Passover only when bearing STAR-K P on the label.

☆ **/No “P” Required-** These products are certified by STAR-K for Passover when bearing the STAR-K symbol. No additional “P” or “Kosher for Passover” statement is necessary.

**“P” Required-** These products are certified for Passover by another *kashrus* agency when bearing their Kosher symbol followed by a “P” or “Kosher for Passover” statement.

**No “P” Required-** These products are certified for Passover by another *kashrus* agency when bearing their Kosher symbol. No additional “P” or “Kosher for Passover” statement is necessary.

#### Please also note the following:

- Packaged dairy products certified by STAR-K are *Cholov Yisroel* (CY).
- Products bearing STAR-K P on the label do not use any ingredients derived from *kitniyos* (including *kitniyos shenishtanu*).
- Agricultural products listed as being acceptable without certification do not require a *hechsher* when grown in *chutz l'aretz* (outside the land of Israel). However, these products must have a reliable certification when coming from Israel as there may be *Trumos* and *Ma'asros* concerns.
- Various products that are not fit for canine consumption may *halachically* be used on *Pesach*, even if they contain *chometz*, although some are stringent in this regard. As indicated below, all brands of such products are approved for use on *Pesach*. For a further discussion regarding this issue, see page 151.

**A****ALCOHOL**

Any isopropyl alcohol may be used for external use.

**ALCOHOLIC BEVERAGES**

De La Rosa Vineyards (☆P Required)

*Brandy*

*Grappa*

*Ice Wines*

*Wines*

Millesimato Kosher Val D'Oca (☆P Required)

*Prosecco*

Notte Italiana (☆P Required)

*Prosecco*

Vinprom-Troyan (☆/No P Required)

*Apple Brandy*

*Apricot Brandy*

*Pear Brandy*

*Plum Brandy*

**ALMOND MILK**

Liebers (P Required)

*Almond Milk (Original, Vanilla)*

If the above product is not readily available, the almond milk brands listed on page 219 may be used under the following conditions: 1) Only "Original" version, 2) Person is ill or has dietary restrictions, 3) Ideally purchase before *Pesach* 4) Use separate utensils.

**ALUMINUM FOIL PRODUCTS**

All disposable foil products may be used.

**AMMONIA** – ALL**APPLE JUICE** – SEE JUICES**APPLE SAUCE**

Shneider's Happy Fruit (☆P Required)

*Apple Sauce, Original*

*Apple Banana Strawberry*

*Apple Strawberry*

*Peach*

Shneider's Shlook Squeezable Fruit (☆P Required)

*Apple Apricot*

*Apple Sauce*

*Apple Strawberry Banana*

Unger's (☆P Required)

*Original*

**B****BABY BOTTLE**

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

**BABY CEREAL**

All baby cereal requires reliable KFP certification. Year-round baby rice cereal is not acceptable because it is made on *chometz* equipment. (For alternative baby cereal options, see page 219).

**BABY FOOD**

All baby food requires reliable KFP certification.

First Choice (P Required)

*Apple Sauce*

*Carrots*

*Pears*

*Sweet Potatoes*

(For additional baby food, see page 218).

**BABY FORMULA**

See page 218

**BABY POWDER**

Any not listing oat flour as an ingredient may be used.

**BABY WIPES**

Any without alcohol may be used (except on *Shabbos* and *Yom Tov*).

**BAKERY PRODUCTS**

21st Century (☆P Required)

Bobba's Taigelach (☆P Required)

**BAKING POWDER** REQUIRES KFP CERTIFICATION**BAKING SODA** – ALL**BALLOONS** – ANY WITHOUT POWDER**BAND-AIDS** – ALL**BATH TREATMENT**

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

**BLEACH** – ALL**BLUSH/ROUGE, POWDERED**– ALL**BORSCHT**

Unger's (☆P Required)

**BUTCHERS** – SEE MEAT**C****CANDY & CONFECTIONS**

See also Gift Baskets

The Candy Store (Balt., MD) – only in KFP area of store

21st Century (☆P Required)

**CATERERS**

Quality Kosher Southfield, MI (☆P Required)

**CHARCOAL BRIQUETTES**

Any (including flavored)

**CHOCOLATE SYRUP**

Unger's (☆P Required)

**CLEANSERS** – See Detergents, Cleansers

**COCOA** – Any domestically produced; 100% pure cocoa may be used.

## COCONUT MILK - DAIRY PRODUCTS

### COCONUT MILK

All coconut milk products require Kosher for Passover certification. If not available the brands listed on page 219 may be used under the following conditions: 1) Only "Original" version, 2) Person is ill or has dietary restrictions, 3) Ideally purchase before *Pesach*, 4) Use separate utensils.

### COCONUT OIL

Carrington Farms (★P Required)

*Refined Organic Coconut Oil*

*Unrefined Organic Coconut Oil*

Clearly Organic (★P Required)

*Unrefined Coconut Oil*

GE Abound (★/No P Required)

*Unrefined Coconut Oil*

Natural Earth Products (★P Required)

*Organic Extra Virgin Coconut Oil*

Nature's Basket (★/No P Required)

*Unrefined Organic E.V. coconut oil*

Nature's Promise (★P Required)

*Unrefined Coconut Oil*

Shoprite (★P Required)

*Refined Organic Coconut Oil*

*Unrefined Organic Coconut Oil*

Wegmans Organic (★P Required)

*Refined Coconut Oil*

*Unrefined Coconut Oil*

### COCONUT PRODUCTS

Arya (★P Required)

*Coconut Chips - fine, medium*

*Organic Coconut Chips - fine, medium*

Aunt Patty's (★/No P Required)

*Dessicated Coconut Chips - flakes, medium*

*Organic Coconut Chips - fine, flakes, medium, macaroon*

Coconut Secret (★/No P Required)

*Coconut Aminos*

*Coconut Crystal*

*Coconut Flour*

*Coconut Nectar*

*Coconut Vinegar*

Cocozia (★/No P Required)

*Organic Coconut Flour*

*Organic Dessicated Coconut Chips - medium, shredded, flakes, macaroon*

Epicurex (★/No P Required)

*Organic Coconut Flour*

*Organic Dessicated Coconut Chips - medium, shredded, flakes, macaroon*

Vitacoco (★P Required - lot #s 7016SM6 & 7016SM1B)

*Coconut Water*

### COFFEE, PACKAGED

The following packaged coffees are Kosher for Passover, even without additional Passover symbol (unless otherwise indicated):

Archer Farms – Reg Unflav Ground

Better Valu – Reg Unflav Ground

Brooklyn Coffee House - Reg & Decaf Unflav Ground

Chef's Quality - Reg Unflav Ground

Chock Full O' Nuts – Reg Unflav Ground

Corim (★P Required) – Reg & Decaf Unflav Ground

Cosmopolitan – Reg Unflav Ground

Ellis - Reg & Decaf Unflav Ground

Essential Everyday - Reg Unflav Ground

Folgers – Reg & Decaf Unflav Instant

Gevalia (P required)

Gillies (★P required) – Reg & Decaf Unflav Ground

Great Value - Reg Unflav Ground

Hena – Reg & Decaf Unflav Ground

Kobricks (★P required) – Reg & Decaf Unflav Ground

Maxwell House (P required)

Mr. Coffee – Reg Unflav Ground

Nature's Promise - Reg Unflav Ground

Nescafe Taster's Choice – Reg Unflav Instant

Parker House/Pinnacle – Reg & Decaf Unflav Ground

Price Chopper – Reg Unflav Ground

Sanka (P required)- Decaf Unflav Instant

Shoprite – Reg Unflav Ground

Trader Joe's – Reg Unflav Ground

Weis – Reg Unflav Ground

White House/Pinnacle – Reg & Decaf Unflav Ground

### COFFEE ALTERNATIVES

These products (e.g., varieties of Postum & Teecino brand) often contain *chometz* and should be sold with the *chometz*.

### COFFEE WHITENER/CREAMER

Unger's (★P Required)

### COMMUNITY FOOD SERVICES

KIVO @ Franklin & Marshall College  
(Lancaster, PA)

Limited to kosher dining area displaying ★P sign

Sinai Hospital

Kosher patient services are Kosher for Passover only when bearing KFP symbol on label.

Noshery-South at Muhlenberg College  
(Allentown, PA)

Meat only when bearing ★P

Peregrine's Landing at Tudor Heights

Meat dining ★P; Dairy dining P

### CONTACT LENS SOLUTION – ALL

## D

### DAIRY PRODUCTS

HSHF Cheese (★P Required)

*Asiago*

*Cheddar*

*Havarti*

*Mozzarella*

*Muenster*

## DAIRY PRODUCTS - FISH STORE/COUNTER

- Parmesan Romano
- Ko-Sure (☆P Required)
  - Instant Hot Cocoa Mix (reg., sugar-free)
  - Mozzarella Cheese (shredded)
  - Muenster Cheese
- Pride of the Farm (☆P Required)
  - Chocolate Milk Cream
  - Ice Cream (chocolate, vanilla)
  - Milk (low-fat, skim, whole, 2%, half & half)
- 7 Mile Market (Baltimore, MD)
  - Dairy Dept. – ☆P sign/label
- Susan Gourmet (☆P Required)
  - Curd Cheese
  - Mozzarella Basket Cheese
  - Mozzarella Cheese
  - Mozzarella Syrian Basket Cheese
  - Ricotta Cheese
  - String Cheese
  - String Marinated Cheese
  - Syrian Cheese
  - Twisted Mozzarella String Cheese

### DENTAL FLOSS/PRE-THREADED

Any unflavored (waxed or unwaxed) may be used.

### DEODORANTS/ANTIPERSPIRANTS

All powder and solid stick powder may be used. (For cream, gel, roll-on, or spray forms see page 158).

### DETERGENTS, CLEANSERS

The following may be used without any additional Passover symbol:

- Ajax
- Amway when dist. in N. America (☆P/No Symbol Required)
  - Bus. to Bus. Solutions Heavy Duty Degreaser
  - Bus. to Bus. Solutions Multi-Surface Cleaner
  - Legacy of Clean Glass Cleaner
  - Legacy of Clean Kitchen Cleaner
  - Pursue Disinfectant Cleaner
- Clorox
- Fantastik
- Lysol
- Melaleuca (☆/No P Required)
  - MelaMagic Heavy-Duty Multi-Purpose Cleaner
  - Tough & Tender Concentrate
  - Tub & Tile Bathroom Cleaner
- Mr. Clean
- Murphy's
- Shaklee (☆/No P Required)
  - Basic G<sup>®</sup> Conc. Germicide
  - Basic H<sup>®</sup> Conc. Organic Clnr
  - Get Clean<sup>™</sup> Basic-H2<sup>®</sup> Organic Super Cleaning Conc
  - Get Clean<sup>™</sup> Basic-H2<sup>®</sup> Organic Super Cleaning Wipes
  - Get Clean<sup>™</sup> Scour Off<sup>®</sup> Heavy Duty Paste
- Spic & Span
- Windex

### DETERGENTS, DISHWASHING

The following may be used without any additional Passover symbol:

- Ajax
- Cascade
- Dawn
- Ivory
- Joy
- Palmolive (reg, ultra)

### DETERGENTS, LAUNDRY – Powder

Any with reliable kosher certification may be used on Passover.

### DETERGENTS, LAUNDRY – Liquid

The following may be used without any additional Passover symbol:

- Cheer
- Dreft
- Dynamo
- Era
- Gain
- Tide

## E

### EGGS

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

## F

### FACE POWDER – ALL

### FISH PRODUCTS

- California Delight (☆P Required)
  - Tuna, Canned
- Benz's (☆P Required)
  - Tuna, Canned
- Levittown Fish
  - Raw Fresh Fish – sealed with ☆ tape & signature of *meshgiach*. (No Passover symbol required)

### FISH, FROZEN GEFILTE

- BenZ's (☆P Required)
  - Classic Original (Reg, Sugar-Free, Twin Pack)

### FISH, FROZEN RAW

All frozen raw fish products should have reliable certifying agency Passover approval. If Passover approved frozen fish is not available, or the frozen fish was already purchased without Passover approval, then it should be washed, ideally before *Pesach*. This should not be done over a *Pesach* sink.

### FISH STORE/COUNTER

- 7 Seas Fish Dept at Seven Mile Market
  - Raw Fresh Fish (☆P Required)
- Shlomo's Meat Market (Baltimore, MD)

## FISH STORE/COUNTER - HORSERADISH

Raw Fresh Fish (☆/No P Required)

**FRUIT, CANNED**

California Delight (☆P Required)

Highland Papaya

Mandarin Oranges

Pineapple

Pears

Tropical Fruit Cocktail

Unger's (☆P Required)

Canned Mandarin Oranges

Canned Peaches

Canned Pears

Cranberry Sauce (jelled, whole)

Sour Cherries

**FRUIT, DRIED**-See also Raisins

21<sup>st</sup> Century (☆P Required)

Assorted Dried Fruit

Aunt Patty's (☆/No P Required)

Apricots

Figs

Great Lakes (☆P Required)

Apricots

Figs

Gocmez (☆/No P Required)

Apricots

Happy Apricots (☆/No P Required)

Apricots, Whole

Organic Apricots, Whole

Kirici (☆/No P Required)

Apricots, Whole

Natural Food Source (☆/No P Required)

Apricots, Whole

Nature's Original (☆P Required)

Apricots

Mixed Fruit

Peaches

Plums

Prunes

Nimeks (☆/No P Required)

Apricots, Whole

Smart Harvest (☆/No P Required)

Apricots, Whole

Sunny Fruit (☆/No P Required)

Apricots, Whole

Figs, Whole

Sunsational Fruits (☆/No P Required)

Apricots, Whole

Figs, Whole

Sunrose (☆/No P Required)

Apricots, Whole

Figs, Whole

**FRUIT, FRESH PRE-CUT**

The following companies make a variety of fresh fruit products which may be used for Passover when bearing ☆P (unless otherwise indicated):

Del Monte (☆P Required)

Foodhold (☆P Required)

Garden Cut (☆P Required)

Indianapolis Fruit Company (☆P Required)

Lancaster Foods (☆P Required)

Lucinda's (☆P Required)

Nature's Promise (☆P Required)

Sheetz M.T. Go (☆P Required)

The Farmer's Market (☆P Required)

Wegmans (☆P Required)

**FRUIT, FROZEN**

Fairmont Frozen (☆P Required)

Cranberries

Rhubarb

All other brands of frozen **unsweetened additive-free** (without syrup, citric acid, ascorbic acid, or vitamin C), whole, sliced or formed fruit may be used. The above applies to frozen fruits that do not have an issue with insect infestation, such as sliced peaches, melon balls and cranberries. However, frozen fruit **that may be infested** (e.g., strawberries) may only be used year-round, including *Pesach*, when bearing an approved *Kashrus* symbol. No additional Passover symbol is required.

**G****GIFT BASKETS/PLATTERS**

21<sup>st</sup> Century- Ronkankoma, NY (☆P Required)

The Candy Store- Baltimore, MD (☆P Required)

**GLOVES, RUBBER** (Latex)

All without inner powder coating may be used. If label is not marked, turn glove inside out and rub on dark clothing. Check for powder. If it contains powder, do not use near food.

**GLUE** – All Krazy Glue, Elmer's and Ross Glue products are made of synthetic ingredients and may be used on *Pesach*.

**GRAINS**

The following grains (**whole grains only**) may be used on Passover. Purchase from manufacturers that do not process *chometz* grains. Consumers are required to carefully check grains **BEFORE PESACH** for extraneous matter:

Flax

Hemp

**GRAPE JUICE** – Requires KFP Certification

De La Rosa Vineyards (☆P Required)

Organic Grape Juice

**H**

**HAND SANITIZER** – Any without alcohol may be used.

**HONEY** – All honey requires KFP Certification.

**HORSERADISH**

Noam Gourmet (☆P Required)

## HORSERADISH - MAYONNAISE

Unger's (☆P Required)

### HYDROGEN PEROXIDE – ALL

# I

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

### ICE CREAM

Pride of the Farm (☆P Required)

*Ice Cream (Chocolate, Vanilla)*

### INSECT/RODENT TRAPS

Baits may contain *chometz* and should be put away with the *chometz*. All insecticide sprays may be used.

# J

### JAMS/PRESERVES

Unger's (☆P Required)

*Apricot Preserves*

*Raspberry Preserves*

*Strawberry Preserves*

### JUICES/FRUIT DRINKS

All fresh juices require KFP Certification.

Ceres (☆P Required)

*Apricot Juice*

*Cranberry Kiwi Juice*

*Granadilla/Passion Fruit Juice*

*Guava Juice*

*Litchi Juice*

*Mango Juice*

*Medley of Fruit Juice*

*Papaya Juice*

*Peach Juice*

*Pear Juice*

*Pineapple Juice*

*Secrets of the Valley Juice*

Unger's (☆P Required)

*Apple Juice*

### JUICES, FROZEN

Any 100% pure white grapefruit or orange **frozen** juices without sweeteners, additives, preservatives or enrichments (e.g., calcium) added may be used. All other frozen juice products require reliable KFP certification.

### JUICES, LEMON

ReaLemon Juice, Reconstituted (No P Required)

Unger's (☆P Required)

# K

### KETCHUP

Unger's (☆P Required)

### KISHKE, PAREVE

BenZ's (☆P Required)

Quality/Unger's (☆P Required)

**KUGELS** – See Prepared Foods

# L

### LACTAID

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

# M

### MATZAH

All *Matzah* requires reliable KFP certification.

Lakewood Matzoh Bakery (☆P Required)

*Hand Shmura Matzah, Wheat*

*Hand Shmura Matzah, Whole Wheat*

Matzot Chabura Beit Shemesh (P Required)

*Hand Shmura Matzah, Wheat*

*Hand Shmura Matzah, Whole Wheat*

*Machine Shmura Matzah, Wheat*

Rosinski - SIBR (☆P Required)

*Machine Matzah, Pain Azyme Wheat*

*Machine Matzah Meal, Pain Azyme Wheat*

7Mile Market (☆P Required)

*Hand Shmura Matzah, Wheat*

*Hand Shmura Matzah, Whole Wheat*

*Machine Shmura Matzah, Wheat*

### MATZAH, EGG

*Matzah* made with fruit juice or eggs, which includes "Kosher for Passover", Egg *Matzah* Crackers and Passover Tams, may not be eaten on *Pesach* according to *Ashkenazic* practice, except by the sick or elderly who cannot eat regular *matzah* and require egg *matzah*. Consult your *rav*.

Please note: Even the sick and elderly cannot fulfill the obligation to eat *Matzah* at the *Seder* with these types of *Matzos*.

### MATZAH, CHOCOLATE COVERED

21<sup>st</sup> Century (☆P Required)

*Chocolate Covered Matzah*

The above brand is KFP when bearing the Star-K P symbol and it is not made from egg *matzah*/*matzah ashirah*.

Note: There are other brands of Chocolate Covered *Matzah* on the market that are made from egg *matzah* and may only be consumed by the sick or elderly. Carefully check the label.

### MATZAH, OAT – Gluten-Free, Yashon Shmura Matzos

Kestenbaum - with Chug Chasam Sofer sticker **ONLY** (P Required)

*Machine Oat Shmura Matzah*

Contact Mrs. Karen Belek 410.358.9580, oatmatza@gmail.com

Pupa Tzeilim Matzah Bakery (P Required)

*Hand Oat Shmura Matzos*

### MAYONNAISE

BenZ's (☆P Required)

Unger's (☆P Required)

## MEAT, RAW PACKAGED - OLIVE OIL

**MEAT, RAW (beef, lamb, veal),  
PACKAGED**

All packaged raw meat products should be used with reliable certifying agency Passover approval. If Passover-approved raw meat is not available, or the meat was already purchased without Passover approval, then it should be washed, ideally before *Pesach*. This should not be done over a *Pesach* sink. (However, all **ground meat** products require KFP certification and may not be used on *Pesach* without KFP certification, even if washed).

The following raw meats are certified by STAR-K without additional Passover symbol:

Retail:

Glatt Mart

Kol Foods (Excluding packages bearing batch 14702QMI)

7Mile Market

Wholesale:

Atara Foods

Glatt Ranch (Carnes Gusi Tamuin, Mexico)

Glatt Ranch (Frontier Meats, Ft. Worth, TX, USA)

Glatt Ranch (TIF 651 Sinaloa, Mexico Packing Date 1/16/2017 and later)

M&D Glatt

Regal Foods (Packed after 2/27/2017)

The following raw meats are approved by STAR-K without additional Passover symbol:

Alle/Meal Mart

Solomon's

**MEAT-DELICATESSEN STORE/  
COUNTER**

Glatt Mart (Brooklyn, NY – Ave. M)

Only packaged products with ☆P

7 Mile Market ☆P sign/label (Balt., MD)

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

Wasserman & Lemberger ☆P sign (Balt., MD)

**MILK**

Pride of the Farm- Cholov Yisroel (☆P Required)

Non-Cholov Yisroel  Milk- see page 16

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

**MINERAL OIL – ALL****N****NAIL POLISH – ALL****NAIL POLISH REMOVER - ALL****NUTS**

Raw, Whole or Chopped Nuts (e.g., almonds, pine nuts, walnuts, etc.) without preservatives or other additives, such as BHT or BHA in corn oil, are approved for Passover. If label states that it is processed in a plant that processes

*kitniyos* or *chometz*, then it requires a reliable KFP certification. Note: Many consider peanuts as *kitniyos*, which are not permissible on *Pesach*. Also, dry roasted nuts and ground nuts require reliable KFP certification. Whole pecans and half pecans do not require KFP certification; however, pecan pieces and midget pecans must bear a KFP symbol. The following are certified for Passover by STAR-K:

21<sup>st</sup> Century (☆P Required)

*Assorted Nuts*

Allmac (☆/No P Required)

*Hazelnuts*

Atlas Walnut (☆/No P Required)

*Walnuts*

Blain Farms (☆/No P Required))

*Walnuts*

Cascade (☆/No P Required)

*Hazelnuts*

Great Lakes (☆P Required)

*Pine Nuts*

Nature's Original (☆P Required)

*Cashews*

*Mixed Nuts*

*Pistachios*

Poindexter Nut (☆/No P Required)

*Walnuts*

**OLIVE OIL**

Ahold USA (☆/No P Required)

*Extra Virgin*

Al Ouedi (☆P Required)

*Extra Virgin*

*Organic Extra Virgin*

Asila (☆P Required)

*Premium Extra Virgin*

Aunt Patty's (☆/No P Required)

*Extra Virgin*

*Organic Extra Virgin*

Baci d'Oliva (☆/No P Required)

*Organic Extra Virgin*

Barka (☆P Required)

*Extra Virgin*

*Organic Extra Virgin*

Bella Vina (☆/No P Required)

*Extra Virgin*

Bellissimo (☆/No P Required)

*Extra Virgin*

*Organic Extra Virgin*

Bivona (☆/No P Required)

*Extra Virgin*

*Organic Extra Virgin*

Botticelli (☆/No P Required)

*Extra Virgin*

*Organic Extra Virgin*

Carthage (☆P Required)

## OLIVE OIL - ORANGE JUICE

- Extra Virgin*  
*Organic Extra Virgin*  
 Casale (☆/No P Required)  
*Extra Virgin*  
*Organic Extra Virgin*  
 Cora (☆/No P Required)  
*Extra Virgin*  
*Organic Extra Virgin*  
 Ciento Uno (☆P Required)  
*Extra Virgin*  
*Organic Extra Virgin*  
 C.H.O (☆ P Required)  
*Extra Virgin*  
*Organic Extra Virgin*  
 DeLaRosa (☆P Required)  
*Extra Virgin*  
 De Profundis (☆/No P Required)  
*Extra Virgin*  
 Donio (☆/No P Required)  
*Extra Virgin*  
 Dorato (☆P Required)  
*Extra Virgin*  
 Durra (☆P Required)  
*Extra Virgin*  
 Egregio (☆/No P Required)  
*Extra Virgin*  
 Essential Everyday (☆/No P Required)  
*Extra Virgin*  
 Estepa Virgen (☆/No P Required)  
*Extra Virgin*  
 Forrelli (☆P Required)  
*Extra Virgin*  
 Giannoulis (☆/No P Required)  
*Extra Virgin*  
 Gold River (☆P Required)  
*Extra Virgin*  
*Organic Extra Virgin*  
  
 Graziano (☆P Required)  
*Extra Virgin*  
 Hasdrubal (☆P Required)  
*Extra Virgin*  
*Organic Extra Virgin*  
 Kochav Habait (☆P Required)  
*Extra Virgin*  
 Liohori (☆/No P Required)  
*Extra Virgin*  
 Maestro Oleario (☆/No P Required)  
*Extra Virgin*  
 Meijer (☆/No P Required)  
*Extra Virgin*  
*Organic Extra Virgin*  
 Natural Earth Products (☆/No P Required)  
*Extra Virgin*  
 Oleiva (☆P Required)  
*Extra Virgin*  
*Organic Extra Virgin*
- Oleo Jabalon (☆/No P Required)  
*Extra Virgin*  
*Organic Extra Virgin*  
*Organic Virgin*  
*Virgin*  
 Oleostepa (☆/No P Required)  
*Extra Virgin*  
 Pirolio (☆/No P Required)  
*Extra Virgin*  
 Pompeian (☆/No P Required)  
*Extra Virgin*  
*Organic Extra Virgin*  
 Riviere D'or (☆P Required)  
*Extra Virgin*  
*Organic Extra Virgin*  
 Santo Stefano (☆/No P Required)  
*Extra Virgin*  
*Organic Extra Virgin*  
 Spectrum Organics (☆/No P Required)  
*Tunisian Extra Virgin*  
*Tunisian Organic Extra Virgin*  
 SunFresh (☆P Required)  
*Extra Virgin*  
 Tiba (☆P Required)  
*Premium Extra Virgin*  
 Tomer (☆P Required)  
*Extra Virgin*  
 Toscani (☆/No P Required)  
*Extra Virgin*  
*Organic Extra Virgin*  
 Virginia (☆/No P Required)  
*Extra Virgin*  
 Winn Dixie (☆/No P Required)  
*Extra Virgin*  
*Organic Extra Virgin*  
 Zayit (☆P Required)  
*Extra Virgin*  
*Organic Extra Virgin*  
 Zaytun (☆P Required)  
*Extra Virgin*  
 Zoe (☆/No P Required)  
*Extra Virgin*
- OIL, GRAPESEED**  
 DeLaRosa (☆P Required)  
 Pompeian (☆/No P Required)  
**OIL, COOKING SPRAY**  
 Arista (☆ P Required)  
*Avocado Oil*  
*Grapeseed Oil*  
 DeLaRosa (☆ P Required)  
*Avocado Oil*  
*Grapeseed Oil*  
 Pompeian (☆/No P Required)  
*Avocado Oil*  
*Grapeseed Oil*
- ORANGE JUICE**- Requires KFP Certification.  
 Frozen Orange Juice- see Juices, Frozen

## ORTHODONTIC RUBBER BANDS - PREPARED FOODS

### ORTHODONTIC RUBBER BANDS

Rinse well with cold water before *Pesach*.

### OVEN CLEANER

The following may be used without any Passover symbol:

Easy Off

Shaklee (☆/No P Required)

*Get Clean Scour off Heavy-Duty Paste*

## P

### PAPER/PLASTIC DISPOSABLES

Aluminum Foil Products –

All disposable foil products may be used.

Bags, Paper – For cold use only

Bags, Plastic – ALL

Coffee Filters, Paper – ALL

Crockpot Liners – ALL

Cupcake Holders, Foil – ALL

Cupcake Holders/Baking Cups, Paper – Requires KFP certification. The following are certified by STAR-K:

Paperchef (☆/No P Required)

If You Care (☆P Required)

Cups, Waxed Paper – For cold use only

Cups, Plastic Coated Paper – For cold use only

Cutlery, Plastic – ALL

Paper Napkins – ALL

Paper Towel Rolls –

Any brand may be used in the following manner: The first three sheets and the last sheet attached to the cardboard should not come into direct contact with food, since a corn starch based glue may be used. (If using rolls of half-sized sheets, this rule applies to the first four and the last two sheets.) The rest of the roll may be used with hot or cold.

Plastic Wraps – All

Plates, Paper – Requires KFP Certification.

Plates, Plastic – All

Plates, Plastic Coated Paper – For cold use only

Styrofoam Plates & Cups –

The problems associated with styrofoam are not a *Pesach* issue. They may contain ingredients that are non-kosher; however, they are free of *chometz*. Those who use styrofoam year-round may use it on *Pesach*.

Tablecloths –

All clear plastic, non-powdered may be used. Ensure that the plastics (even when using “pre-cut” tablecloths) are not attached, to avoid *halachic* issues related to *Shabbos* & *Yom Tov*.

### PARCHMENT PAPER/PANLINERS

365 Everyday Value (☆/No P Required)

Artbake (☆/No P Required)

Beyond Gourmet (☆/No P Required)

Brown Paper Goods (☆/No P Required)

Chef LeBon (☆/No P Required)

Companions (☆/No P Required)

D&W Finepack (☆/No P Required)

Economic Choice (☆/No P Required)

First Mark (☆/No P Required)

First Value (☆/No P Required)

Handy Wacks (☆/No P Required)

If You Care (☆P Required)

Master Baker (☆/No P Required)

McNairn (☆/No P Required)

Norpak (☆/No P Required)

Palisades Packaging (☆/No P Required)

Papercon (☆/No P Required)

Paperchef (☆/No P Required)

The Pampered Chef (☆/No P Required)

Saga Baking Paper, Consumer Rolls (☆/No P Required)

Wilton (☆/No P Required)

### PICKLED PRODUCTS

Blanchard & Blanchard (☆P Required)

*Capers*

DFS Foods (☆P Required)

*Capers*

Unger's (☆P Required)

*Garlic Pickles*

**PLASTIC** – See Paper/Plastic Disposables

### PLAY-DOH

Contains *chometz* and should be sold before *Pesach*.

### POLISH, FURNITURE

All may be used. The following product is certified for Passover by the STAR-K without any additional Passover symbol:

Melaleuca (☆/No P Required)

*Rustic Touch*

**POLISH, SHOE** – ALL

### POLISH, SILVER/METAL

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

Goddard's

Hagerty

Weiman

Wright's

### POULTRY, RAW PACKAGED

Fresh raw poultry bearing reliable kosher certification may be used on Passover. However, all ground poultry products require KFP certification. The following are certified by the STAR-K:

Isaac's Pride (☆/No P Required)

Quality Kosher (☆/No P Required)

Wise Organic Pastures (☆/No P Required)

### PREPARED FOODS

Classic Cooking (☆P Required)

*Matzah Balls*

*Sweet Tzimmes*

*Assorted Kugels, Souffles & Soups*

Glatt Mart (Brooklyn, NY-Ave. M)

*Only packaged products with ☆P*

Seven Mile Market ☆P sign/label (Balt., MD)

## PREPARED FOODS - SAUCES/DIPS

Shoprite (☆P Required)  
*Chicken Broth*  
 Soupergirl (☆P Required)  
*Assorted Soups*  
 Tabatchnick's Fine Foods (☆P Required)  
*Cabbage Soup*  
*Chicken Broth*  
*Classic Wholesome Chicken Broth*  
*Garden Fresh Tomato w/ Basil Soup*  
*Old Fashioned Potato Soup*  
*Summer Beet & Cabbage Soup*

### PREPARED FOODS, FROZEN

Noam Gourmet (☆P Required)  
*Passover Bagels (Non-Gebrochts)*  
*Passover Onion Bagels (Non-Gebrochts)*  
*Passover Pizza Bagels (Non-Gebrochts)*  
*Passover Pizza Squares (Non-Gebrochts)*

## Q

### QUINOA

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

The following products are approved for Passover use when bearing "Best By" date of 2/01/19 through 2/28/19:

Ancient Harvest (☆/No P Required)  
*White Grains Traditional Quinoa, Organic (12 oz. box, 27 oz. pouch)*  
*Inca Red Grains Quinoa, Organic (12 oz. box)*  
*Tricolor Grains Harmony Blend Quinoa, Organic (12 oz. box)*

The following products are approved for Passover use when bearing the STAR-K symbol:

Ancient Harvest (☆/No P Required)  
*White Quinoa 50lb bulk bag, Organic*

Natural Earth Products (☆P Required)  
*Quinoa*

See [www.star-k.org/quinoa](http://www.star-k.org/quinoa) for more information.

## R

### RAISINS

The following raisins are approved for use on *Pesach*, provided that "oil" does not appear in the ingredient panel:

*Berkley & Jensen (No P Required)*  
*California Fruit (No P Required)*  
*Dole (No P Required)*  
*Essential Everyday (No P Required)*  
*Great Value (No P Required)*  
*Market Pantry (No P Required)*

*Nature's Promise (No P Required)*  
*Shoprite (No P Required)*  
*Sun Valley Raisins (No P Required)*  
*Trader Joe's (No P Required)*  
*Wegmans (No P Required)*  
*Weis (No P Required)*

**RICE MILK**— Rice milk is *kitniyos* and may possibly contain *chometz*. Under normal circumstances, one may not consume it on *Pesach*. The brands listed on page 219 may be consumed by someone who is ill (see page 112). Note the following additional conditions: 1) Only "Original" version, 2) Ideally purchase before *Pesach*, 3) Use separate utensils.

## S

**SALADS** — See Veg./Salads, Fresh Pkgd.

### SALAD DRESSING

Unger's (☆P Required)  
*Caesar Dressing*  
*Creamy Italian Dressing*  
*Italian Dressing*  
*Sweet Onion Dressing*  
*Thousand Island Dressing*

### SALT

All brands of non-iodized salt that do not contain dextrose or polysorbates may be used. If it contains sodium silicate it is not a problem. The following are certified by STAR-K:

Natural Nectar (☆/No P Required)  
*Sea Salt (Coarse, Fine)*  
 Natural Tides (☆/No P Required)  
*Sea Salt (Coarse, Fine)*  
 Trader Joe's (☆P Required)  
*Sea Salt*  
 Whole Foods (☆/No P Required)  
*Sea Salt*

### SAUCES/DIPS

Unger's (☆P Required)  
*Barbeque Sauce*  
*Bone Chillin BBQ Sauce*  
*Brisket Sauce*  
*Chicken Sauce*  
*Duck Sauce*  
*Honey Dijon Marinade*  
*Hot Sauce*  
*Lemon & Herb Marinade*  
*Orange Ginger Sauce*  
*Rib Sauce*  
*Salsa*  
*Soy Style Sauce*  
*Steakhouse Marinade*  
*Stir Fry*  
*Sweet & Smokey BBQ Sauce*  
*Sweet & Smokey Marinade*

## SCOURING PADS/SPONGES - VEG./OTHER, FRESH PEEL

*Teriyaki Glaze*

**SCOURING PADS/SPONGES**

Any without soap may be used.

**SELTZER**

Any unflavored seltzer may be used. All flavored seltzer requires KFP certification.

**SUSHI NORI SHEETS**

Mizrach U'Maariv (☆P Required)

*Roasted Nori Sheets*

**SILVER/METAL POLISH** – See Polish

**SODA**

Note: The following information applies to the Baltimore/Washington area only. Consumers in other cities should obtain soda information from their local *vaad hakashrus*.

Coca Cola P Required ("OUP" on bottle cap)

*Classic Coke*

*Diet Coke*

Pepsi P Required ("KP" on bottle cap)

*Pepsi Cola (regular) – 2 Liter*

*Diet Pepsi – 2 Liter*

**SOY MILK**

Soy Milk is made from *kitniyos* and may possibly contain *chometz*. Under normal circumstances, one may not consume it on *Pesach*. The brands listed on page 219 may be consumed by someone who is ill (see page 112). Note the following additional conditions: 1) Only "Original" version, 2) Ideally purchase before *Pesach*, 3) Use separate utensils.

**SPICES & SEASONINGS**

Pure spices, spice blends and seasonings require reliable KFP certification.

**SUGAR, GRANULATED**

All pure cane or beet sugar with no dextrose added may be used.

**SUGAR, BROWN/OTHER**

Brown sugar, confectioners sugar, and vanilla sugar require KFP certification.

**SUGAR, SUBSTITUTE**

California Delight Sucralis (☆P Required)

Gefen Sweet 'N Low, Nutra Taste Gold (P Required)

Health Garden Xylitol- Reg. & Vanilla (P Required)

Lieber's Sweetees (P Required)

Paskesz Sweetie (P Required)

**T****TEA, INSTANT**

Nestea – Regular Unflavored (No P Required)

NOTE: Decaffeinated is NOT approved for *Pesach*.

**TEA BAGS**

Note: The following tea bags may be used without any additional Passover symbol:

America's Choice – Reg Unflav

Giant – Reg Unflav

Key Food – Reg Unflav

Lipton – Reg Unflav, Decaf Unflav

Safeway – Reg Unflav

Shop Rite – Reg Unflav

Stop & Shop – Reg Unflav

Swee-Touch-Nee – Reg Unflav

Teitley – Reg Unflav

**TOMATOES, SUNDRIED**

Blanchard & Blanchard (☆P Required)

*Sundried Tomatoes*

DFS Foods (☆P Required)

*Sundried Tomatoes*

Great Lakes (☆P Required)

*Sundried Tomatoes*

**TUNA**

BenZ's (☆P Required)

California Delight (☆P Required)

**V****VEGETABLES, CANNED/JARRED**

BenZ's (☆P Required)

*Mushrooms*

California Delight (☆P Required)

*Artichoke Bottoms*

*Hearts of Palm*

*Mushrooms*

*White Potatoes*

*Yams*

Unger's (☆P Required)

*Beets*

*Carrots*

*Mushrooms*

*White Potatoes*

**VEG./CARROTS, FRESH PEEL**

Fresh peeled carrots that are whole, cut or shredded require KFP certification. The following are certified for Passover by STAR-K:

Del Monte (☆P Required)

Dole (☆P Required)

Garden Cut (☆P Required)

Lancaster Foods (☆/No P Required)

Lucinda's (☆P Required)

Sheetz M. T. Go (☆P Required)

Wegmans (☆P Required)

**VEG./OTHER, FRESH PEEL**

Del Monte (☆P Required)

*Butternut Squash*

*Yams*

*Yellow Squash*

*Zucchini*

Lancaster Foods (☆/No P Required)

*Acorn Squash*

*Butternut Squash*

*Eggplant*

*Potatoes*

*Yams*

*Yellow Squash*

## VEG./OTHER, FRESH PEELLED - WINE

Zucchini  
Lucinda's (☆P Required)  
Squash  
Zucchini  
Nature's Promise (☆/No P Required)  
Organic Butternut Squash  
Organic Squash Medley  
The Farmer's Market (☆P Required)  
Butternut Squash  
Yams  
Wegmans (☆P Required)  
Butternut Squash

Shoprite  
Shurfine  
Stop & Shop  
Waxtex  
Wegmans  
Weis

### WHIPPED TOPPING

Unger's (☆P Required)  
**WINE** – see Alcoholic Beverages

### VEG./POTATOES, FRESH PEELLED

Fresh peeled potatoes require KFP certification.

### VEG./SALADS, FRESH PKGD.

All fresh packaged salads certified by STAR-K are Kosher for Passover only when bearing the ☆P symbol.

### VEGETABLES, FROZEN

All frozen vegetables require reliable KFP certification.

The following products are certified by STAR-K as Kosher for Passover and *Bishul Yisroel*:

Shneider's (☆P Required)  
Eggplant  
Mixed Vegetables  
Peppers  
Potatoes with Rosemary

### VINEGAR

Requires reliable KFP certification

Acetum (☆/No P Required)  
Balsamic Vinegar  
Roland (☆/No P Required)  
Balsamic Vinegar  
Unger's (☆P Required)  
White Vinegar

## W

### WATER

Any fresh, bottled, spring or distilled water that is unflavored, and does not list calcium citrate as an ingredient may be used (including those with fluoride or minerals).

Please note: 5 gallon containers are reused and should be purchased with KFP certification.

### WAX PAPER

Note: The following wax paper may be used without any additional Passover symbol:

Cut-Rite  
Essential Everyday  
HomeLife  
Master Wrap  
Meijer  
Natural Value  
Publix  
Reynolds



## STAR-D P NON-CHOLOV YISROEL PRODUCTS

### DAIRY PRODUCTS

Harmony Specialty Dairy Foods

(כּוּפּ Required)

*Asiago*  
*Cheddar Cheese*  
*Havarti Cheese*  
*Parmesan Cheese*  
*Romano*

### MILK

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

Dairy Pure (Inkjetted with "STARDP")

*Milk (1%, 2%, skim, whole)*  
*Half and Half*  
*Heavy Whipping Cream*

Derle/Hygrade (Inkjetted with "STARDP")

*Vitamin D Whole Milk*

Lucerne (Inkjetted with "STARDP")

*Milk (1%, 2%, fat free, skim, whole)*

Market Pantry (Inkjetted with "STARDP")

*Milk (1%, 2%, whole, skim, fat free)*

### PREPARED FOODS

Tabatchnick's Fine Foods (כּוּפּ Required)

*Cream of Mushroom Soup*  
*Creamed Spinach*  
*Creamy New England Potato Soup*



## STAR-S P NON-KITNIYOT PRODUCTS

KOSHER L'PESACH FOR BOTH SEPHARDIM AND ASHKENAZIM

STAR-S is a division of STAR-K dedicated to providing for the *kashrus* needs of Sephardic communities nationwide.

Rav Emanuel Goldfeiz, *shlit"a*, is the Rav *Hamachshir* of STAR-S.

### ALCOHOLIC BEVERAGES

Millesimato Kosher Val D'Oca

(STAR-S P Required)

*Prosecco*

Notte Italiana

(STAR-S P Required)

*Prosecco*

De La Rosa Vineyards (STAR-S P Required)

*Brandy*  
*Grappa*  
*Ice Wine*  
*Wines*  
*Organic Grape Juice*

### MEAT- All Chalak Beit Yosef L'Sephardim

M&D Glat (when bearing STAR-S Beit Yosef)

*Boxed Lamb*  
*Boxed Veal*

Glat Ranch (when bearing STAR-S Beit Yosef)

*Boxed Beef*

(Distributed by AD Rosenblatt)

Bierig Brothers (when bearing STAR-S Beit Yosef)

*Boxed Veal*

Regal Foods (when bearing STAR-S Beit Yosef)

*Boxed Beef*

(Distributed by Springfield Group)

### CANNED GOODS

California Delight (STAR-S P Required)

*Hearts of Palm-Whole*  
*Hearts of Palm Cuts & Pieces*  
*Pears in Light Syrup*

(Available in your local kosher supermarkets, distributed nationally by DS International Traders - 323-725-1045, and Quality Frozen Foods- 718-256-9100)

### TUNA- Bishul Beit Yosef, Mashgiach Temidi

California Delight (STAR-S P required)

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

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

### SALMON- Bishul Beit Yosef, Mashgiach Temidi

California Delight (STAR-S P required)

*Salmon Boneless Skinless*

(Available in your local kosher supermarkets, distributed nationally by DS International Traders- 323-725-1045, and Quality Frozen Foods- 718-256-9100).



# STAR-S P KITNIYOT PRODUCTS FOR SEPHARDIM ONLY

STAR-S is a Division of STAR-K dedicated to providing for the *kashrus* needs of *Sephardic* communities nationwide.  
Rav Emanuel Goldfeiz *shlit"a* is the *Rav Hamachshir* of STAR-S.

We are happy to announce that the following products, including **Kitniyot for Sephardim only**, are certified reliably for *Pesach* 5777, *L'Mehadrin*

## CANNED GOODS

### California Delight (STAR-S P *Kitniyot* required)

*Baby Corn – Whole Spears*

*Cut Baby Corn*

*Whole Kernel Corn*

(Available in your local kosher supermarkets, distributed nationally by DS International Traders- 323-725-1045, and Quality Frozen Foods- 718-256-9100)

## FROZEN BEANS

### Yerek Brand (STAR-S P *Kitniyot* required)

*Green Beans*

*Cut Green Beans*

*French Cut Green Beans*

*Green Peas*

*Peas & Carrots*

*Cut Corn*

*Mixed Vegetables*

*Baby Lima Beans*

(Available in your local kosher supermarket, distributed nationally by Quality Frozen Foods- 718-256-9100.)

## RICE

Despite the fact that these rice products are meticulously cleaned in the factories with advanced machines, the *Gedolei Haposkim* of the *Sephardic kehillot* feel that the established custom of checking the rice, grain by grain, three times is still required. Therefore, STAR-S-P certified rice products should be checked, grain by grain, three times prior to its use on *Pesach*.

### Carolina Mehadrin (STAR-S P *Kitniyot* required)

*Long Grain White Rice*

(The above brand is available in your local kosher supermarkets, distributed nationally by Quality Frozen Foods- 718-256-9100.)

### Conrad Rice Mill (STAR-S P *Kitniyot* required)

*Wild Pecan Rice*

### Hasadeh (STAR-S P *Kitniyot* required)

*Organic Black Rice Noodles*

*Organic Thai Rice Noodles*

### Himalayan Pride

(No STAR-S P Req./★ Required- Product is *Kitniyot*)

*Basmati Rice (Brown & White)*

### Konriko (STAR-S P *Kitniyot* required)

*Hol Grain Gravy Thickener (Rice Starch)*

*Hol Grain Brown Rice Bread Crumbs*

*Hol Grain Brown Rice Crackers- Light Salt*

*Hol Grain Brown Rice Crackers- No Salt*

### Super Lucky Elephant

(No STAR-S P Req./★ Required- Product is *Kitniyot*)

*Jasmine Rice*

(The above 2 brands are available nationwide in Costco, Walmart, Sam's Club and other fine stores/distributed on the East Coast by EMD sales (301) 520-3856)

## SALADS

Pikante Salad (When bearing STAR-S and *Kosher L'Pesach L'ochlei Kitniyot* INKJETED in Hebrew on the label)

*Babaganoush*

*Caponata Italian Eggplant Cuisine*

*Chinese Eggplant*

*Grilled Eggplant*

*Hummus & Turkish Salad*

*Hummus Abu-Gosh*

*Hummus Classic*

*Hummus Galilee*

*Hummus Jalapeno & Herbs*

*Hummus Jerusalem*

*Hummus Marrakech*

*Hummus Masabacha Jalapeno & Herbs*

*Hummus Moroccan Salsa (Matbucha)*

*Hummus Old Jerusalem Traditional*

*Hummus Pine Nuts*

*Hummus Premium*

*Hummus Roasted Pine Nuts*

*Hummus Roasted Red Pepper*

*Hummus Sun-dried Tomato*

*Hummus with Tehina*

*Hummus with Roasted Hot Pepper*

*Hummus Za'atar*

*Hummus Garlic & Lemon*

*Indian Eggplant*

*Matbucha Moroccan*

*Moroccan Long Hot Pepper*

*Red Cabbage Salad*

*Romanian Eggplant*

*Sliced Spanish Eggplant*

*Spanish Eggplant*

*Tahini Baladi (original) with Soft Chick Peas*

*Tahini Dip & Spread*

*Tehina*

*Thai Salad Spicy*

*Turkish Salad*

*Vegetarian Liver*

(Distributed by: Pikante USA Corp, 5334 SW 38th Way, Hollywood, FL 33312)

STAR-K's  
**INSTITUTE** OF ***HALACHAH***

Directed by  
**RAV MORDECHAI FRANKEL**

Email with a *shaila*

**halachah@star-k.org**

or call

**410.484.4110 x 238**

Monday-Thursday: 2 - 5 p.m.

Friday: 11 a.m. - 2 p.m.

*Feel free to leave a message at any time and  
Rabbi Frankel will call you back.*

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# THE STAR-K PESACH KITCHEN

Rabbi Moshe Heinemann, STAR-K Rabbinic Administrator

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

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

*Kashering* methods can be broadly grouped into four categories:

**LIBBUN** – *Incinerating*

**HAGOLA** – *Purging*

**ERUY ROSCHIM** – *Purging through a hot water pour*

**MILUI V’ERUY** – *Soaking*

When possible, it is preferable for a person knowledgeable in the laws of *kashering* to be present during this *kashering* process. *Kashering* must be finished before the latest time to burn the *chometz*. (see page 60). If *kashering* was not done before this time, consult your *Rav*.

## LIBBUN

*Libbun* is divided into two categories:

- *Libbun Gamur*: Heating metal to a glow
- *Libbun Kal*: Heating metal so that paper will burn on the other side of the heated utensil

Metal utensils used in the oven for baking must be heated to a glow, if they are to be used during *Pesach*.

The **stove** must also be *kashered* if it is to be used during *Pesach*. This includes the **oven**, **cooktop**, and **broiler**. No part of the stove can be considered *kashered* for *Pesach* unless it is completely clean and free from any baked-on food or grease.

## The Oven

### Conventional Oven

In a conventional oven, whether gas or electric, an oven cleaner may be necessary to remove baked-on grease. Be sure to check hidden areas including corners, door edges, the area behind the flame burners, and the grooves of the rack shelves. If a caustic type of oven cleaner (such as Easy-Off) was used to clean the oven, and some stubborn spots remained after a second application with similar results, the remaining spots may be disregarded. Once the oven and racks have been cleaned, they may be *kashered* by *libbun kal*. The requirement of *libbun kal* is satisfied by turning the oven to broil, or the highest setting, for 40 minutes. In a gas oven, the broil setting will allow the flame to burn continuously. In a conventional electric oven, the highest setting (550°F) *kashers* the oven. Only *libbun kal* is required for the oven racks, since it is usual to cook food in a pan and not directly on the racks themselves.

### Continuous Cleaning Oven

In a continuous cleaning oven, one cannot assume that such an oven is clean based solely on the manufacturer's claims; a visual inspection is required. Since caustic or abrasive oven cleaners (e.g., Easy Off) cannot be used without destroying the continuous clean properties of the oven, a non-abrasive and non-caustic cleaner must be used to clean the oven. Grease spots will usually disappear if the top layer of grease is cleaned with Fantastik and a nylon brush. The oven should then be turned on to 450°F for an hour so that the continuous clean mechanism can work. If the spots do not disappear, the oven should be left on for a few hours to allow the continuous clean mechanism to deep clean; otherwise, the spots should be removed with oven cleaner or steel wool. If the spots are dark and crumble when scratched they can be disregarded. In all of the above cases, the oven should then be *kashered* by turning it on to the 550°F setting for 40 minutes.

### Self-Cleaning Oven

In a self-cleaning oven, before using the self-clean cycle, one should clean the inside face of the oven door as well as the opposing outer rim of the oven outside the gasket, since these areas are not necessarily cleaned during the cycle. One should ensure that the gasket itself is clean on the area outside the oven seal. (Note: The gasket is sensitive to abrasion.) The self-cleaning cycle will then clean and *kasher* the oven simultaneously.

**CAUTION:** There is a potential risk of fire during the self-cleaning process, especially if there is a build-up of grease on the bottom of the oven. It is recommended that one apply Easy Off, made especially for self-clean ovens, to lift and remove the grease. The oven should not be left unattended while in the self-cleaning mode.

Due to reports of potential fires, one should not leave other operating heating appliances (i.e., dryers, toasters, coffee makers, toaster ovens, microwave ovens, or dishwashers) unattended. In fact, toasters and toaster ovens should be unplugged (by pulling on the plug and not the cord) when not in use.

Most oven manufacturers instruct the consumer to remove the oven racks before self-cleaning so they will not discolor. However, one may self-clean the oven with the racks inside even though they might discolor. After the self-clean cycle, one should use a little oil on the side of the racks to easily slide them in and out of the oven. There are some manufacturers that also require removal of the racks before the self-clean cycle can start. In this case, one should take the racks out, clean them very well, and then put them in the oven at the highest temperature (usually 550°F) for 40 minutes. This procedure *kashers* the racks.

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

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

## The Cooktop

### Gas Cooktop

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

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

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

## Electric Cooktop

In a conventional electric cooktop, one is required to clean the burners well and then turn them on to a high heat setting until they are glowing hot. (This usually takes only several minutes.) The drip pans should be thoroughly cleaned and need not be *kashered*. The remaining cooktop areas should be cleaned and covered. The knobs with which the gas or electricity is turned on should be cleaned. No other process is necessary to *kasher* the knobs.

**PLEASE NOTE:** All ovens ventilate hot steam during cooking. In the past, the hot steam was ventilated through the back of the oven. Today, many ranges no longer ventilate in this manner. The oven steam is ventilated through one of the rear cooktop burners. During oven cooking, if the rear vented burner is turned off and covered by a pot or kettle, the hot steam will condense on the burner and utensils. This could create hot *zea* (condensate) that can cause serious *kashrus* problems with the utensil if the food cooked in the oven is a meat product and the pot on the burner is dairy or *pareve*, or vice versa. Care should be exercised with the vented burner to keep it clear during oven cooking.

**CAUTION:** When placing aluminum foil over the oven backsplash, be careful not to trap the heat coming from the oven vent between the foil and the backsplash; doing so may melt the backsplash if the oven vents through the back.

*Kashering* a glass-ceramic cooktop for *Pesach* use is a bit complex. To *kasher* the burner area, one should clean it well and turn on the elements until they glow. The burner area will then be considered kosher for *Pesach*. However, the remaining area that does not get hot is not *kashered*. The manufacturers do not suggest covering this area as one would a porcelain or stainless steel top, as it may cause the glass to break. Real *kosherization* can be accomplished by holding a blowtorch over the glass until it is hot enough to singe a piece of newspaper upon contact with the glass. However, this may cause the glass to shatter and is not recommended.

As the area between the burners cannot practically be *kashered*, it would be wise to place a trivet on the open glass area so the pots can be transferred. Furthermore, in order to use a large pot that extends beyond the designated cooking area, one should place a metal disc approximately 1/8 of an inch thick onto the burner area in order to raise the Passover pots above the rest of the glass surface. (**Caution:** This disc should not extend beyond the designated cooking area.) This will also help in case a small pot boils over, sending a trickle of hot liquid that would serve as a connector from the Passover pot to the non-Passover stovetop. (**Note:** Cooking efficiency may be compromised when using a metal disc.)

For gas stovetops with a glass surface, one may *kasher* the grates by putting them into the oven with *libbun kal* (550°F for 40 minutes). In most such models, the grates cover the entire top of the stove and there should be no problem adjusting

pots on the stovetop. Food which falls through the grates and touches the glass surface should not be used.

For those models where the grates do not cover the entire cooktop surface it would be wise to place a trivet on the open glass area so that pots may be transferred. No food or pots may come into direct contact with the non-*kashered* glass surface.

Some gas cooktops have an electric warming area on the glass top. In order to *kasher* this area, it would have to become red hot when turned on. Many of these warming areas do not become hot enough for *kashering* and may not be used on *Pesach*.

## The Broiler

The broiler pan cannot be *kashered* by merely turning on the gas or electricity. Since food is broiled or roasted directly on the pan, the pan must be heated to a glow in order to be used during *Pesach*. This can be done by using a blowtorch (which should be handled by qualified and experienced individuals only). An alternative method is to replace the broiler pan. The empty broiler cavity must then be *kashered* by cleaning and setting it to broil for 40 minutes. If one does not intend to use the broiler, one may still use the oven even without *kashering* the broiler provided that the broiler has been thoroughly cleaned.

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

**Barbecue Grills** – A grill cannot be *kashered* by simply turning on the gas or electricity. Since food is roasted directly on the grill, it must be heated to a glow in order to be used. This can be done either by using a blowtorch (which should be handled by qualified and experienced individuals only) or by sandwiching the grates between the charcoal briquettes and setting them on fire. An alternative method is to replace the grates of the grill. The part of the grill cavity which is level with the grate must also be *kashered* by heating it to a glow. This is due to the likelihood of food having touched that area during barbecuing. The empty gas grill cavity must be *kashered* by cleaning, closing the hood, and setting it to the highest setting for 40 minutes. In the case of a regular grill, the cavity should be filled with charcoal briquettes which should be set on fire.

Other inserts, such as griddles, which come into direct contact with food are treated the same as a grill, and would therefore also require application of direct heat until the surface glows red. Otherwise, the insert should be cleaned and not used during *Pesach*. If the grill has side burners they should be treated like cooktop grates, assuming no food has been placed directly on them.

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

**Warming Drawers** – Warming drawers cannot be *kashered* because the heat setting does not reach high enough to constitute *libbun*. The warming drawer should be cleaned, sealed, and not used during *Pesach*.

**Oven Hoods and Exhaust Fans** – Hoods and exhaust fan filters should be cleaned and free of any food residue.

**Microwaves** – When microwaves are used, they do not necessarily absorb *chometz*. The microwave should be tested to see if the walls become hot during use. To do this, one should cook an open potato in the microwave until it has been steaming for a few minutes. Immediately after the potato has been cooked, one should place his hand on the ceiling of the microwave to see if it has become too hot to touch. If one cannot hold his hand there for 15 seconds, we assume that the microwave has absorbed *chometz*. If this is the case, the microwave should be cleaned and sealed for *Pesach*. If it has not absorbed *chometz* (i.e., one can hold his hand there for 15 seconds), the microwave itself needs only to be cleaned well. It is recommended that one wait 24 hours before using the microwave on *Pesach*. The turntable should be replaced because it has come into contact with hot food and would not pass the hand test. One may replace the turn table with a ¼" Styrofoam board.

Microwave ovens that have a convection or browning feature must be *kashered* using the convection and/or browning mode. The *kashering* method used would be *libbun kal*. The convection microwave should first be cleaned well. If the fan area cannot be properly cleaned, it should be sprayed with a caustic cleaner (e.g., Easy Off) while the fan is on, and rinsed off before *kashering*. One should then test the convection microwave to see if it reaches the required heat for *libbun kal* by putting it on its highest setting for 40 minutes. A piece of paper should then be held against the interior wall to see if it gets singed.<sup>1</sup> If the paper is singed, the convection microwave has been heated sufficiently for *libbun kal* and can be considered *kashered*. Many models fail the test because their settings do not allow the microwave to become hot enough for *kashering*. If this is the case, the microwave should be cleaned, sealed, and not used during *Pesach*.

### **HAGOLAH** (NOTE: FOLLOW THESE STEPS WITH CARE)

Metal utensils (i.e., stainless steel, cast iron, aluminum, etc.) that have been used for cooking, serving or eating hot *chometz* may be *kashered*. This may be done by cleaning the utensils thoroughly and waiting 24 hours before immersing them, one by one, into a kosher for *Pesach* pot of water heated to a rolling boil; a rolling boil should be maintained when the vessel is immersed.

1. אע"ג דהשיעור של קש נשרף עליו הוא אמבתחין וכאן הוא מבפנים, י"ל דבתגורים שלנו א"א להבחין אם נשרף עליו מבחוץ, שהתחין אינו של דופן התנור. שיש לתנור שני כותלים וביניהם חומר המקיים את החום. וא"א להגיע לבחון של כותל הפנימי. ונ"ל שכשפותחים את התנור וכנס אויר קר לתוך התנור, אזי הכותל הפנימי מבפנים הוא יותר קר מכותל הפנימי מבחוץ שמכוסה מכל הצדדים.

The metal utensil or vessel should be submerged into the boiling water for about 15 seconds. The utensils undergoing the *kashering* process may not touch one another. In other words, if a set of flatware is being *kashered* for *Pesach*, one cannot take all the knives, forks and spoons and put them into the boiling water together. Each of these items should be placed into the boiling water separately.

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

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

A non-kosher for *Pesach* pot may also be used, l' halacha, for the purpose of *kashering* if it is clean and has not been used for 24 hours. However, it is customary to make the pot kosher for *Pesach* before using it for *kashering*. This is accomplished by cleaning the pot, both inside and out, and leaving it dormant for 24 hours. The pot should then be completely filled with water and brought to a rolling boil. Using a pair of tongs, one should throw a hot stone or brick into a pot that has been heated on another burner. The hot rock will cause the water to bubble more furiously and run over the top ridge of the pot on all sides at one time. (One should use caution, as the hot water may spray in all directions.) The *kashering* process is finalized by rinsing the pot in cold water. The pot may now be refilled, brought to a boil, and used to *kasher* the *chometz* utensils.

***Extra Bonus:*** After this *kashering* process has taken place, the status of these newly *kashered* utensils may be changed from *milchig* to *fleishig*, vice versa, or *pareve*.

## **ERUY ROSCHIM**

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

**Stainless Steel Sinks** can be *kashered* using the following method: Clean the sink thoroughly. Hot water should not be used or poured in the sink for 24 hours prior to *kashering*. It is recommended that the hot shut-off valve under the sink be turned off 24 hours before *kashering*. The sink should be dry before *kashering*. *Kashering* is accomplished by pouring boiling hot water from a *Pesach* kettle/pot over every part of the stainless steel sink.

**Tip:** If a roasting pan is filled and heated, the pouring surface is much wider than a kettle spout. It is not sufficient to pour water on one spot and let it run down the sink. The poured water must touch every part of the sink, including the drain and the spout of the water faucet. It is likely that the *kashering* kettle will need to be refilled a few times before *kashering* can be completed. After *kashering*,

the sink should be rinsed with cold water. If hot water was accidentally used in the sink during the 24 hour dormant period, and there is not enough time before *Pesach* to leave the sink dormant for an additional 24 hours, a *shaila* should be asked.

**China sinks** cannot be *kasher*ed. These sinks should be cleaned, not used for 24 hours, and completely lined with contact paper or foil. The dishes that are to be washed should not be placed directly into the sink. They must be washed in a *Pesach* dish pan which sits on a *Pesach* rack. It is necessary to have separate dish pans and racks for *milchig* and *fleishig* dishes.

**Porcelain, Corian or Granite composite sinks** should also be considered similar to a china sink, since there is a controversy as to whether these materials can be *kasher*ed. Granite composite is a material fashioned from granite and plastic. Most sinks that look like granite are actually granite composite.

**Countertops – Silestone, Porcelain Enamel, Corian, Quartz, Plastic/Formica and Granite Composite countertops** cannot be *kasher*ed; they should be cleaned and covered. To place hot food and utensils on these countertops, cardboard or thick pads must be used to cover the counter. **Corian** is also a form of plastic that cannot be *kasher*ed. It then is considered Kosher for *Pesach*. However, only a qualified contractor should attempt this procedure. However, since the *chometz* penetrates only a thin layer of the counter, it can be sanded down to take off a layer of Corian (the thickness of a piece of paper).

**Pure Granite (not granite composite), Marble, Stainless Steel, or Metal** may be *kasher*ed through *eruy roschim*. **Wood** may also be *kasher*ed through *eruy roschim* if it has a smooth surface.

## MELUI V'ERUY

In pre-war Europe, where glass was expensive and hard to obtain, it was customary to *kasher* drinking glasses by immersing them in cold water for three periods of 24 hours. This is accomplished by submerging the glasses for one 24 hour period. The water should then be emptied, refilled and allowed to sit for another 24 hours. The procedure should be repeated a third time, for a total of 72 hours. This method of submerging cannot be used for Pyrex or glass that was used directly on the fire or in the oven. In general, *kashering* glasses is recommended only in cases of difficulty. Wherever glasses are readily available for purchase, special glasses for *Pesach* are preferable. **Arcoroc** and **Corelle** should be treated similar to glass for *kashering* purposes.

It is important to note that where *libbun kal* helps, certainly *libbun gamur* is good; where *hagola* helps, surely *libbun kal* is good; where *eruy* helps, certainly *hagola* and *libbun* help.

## PESACH KITCHEN CHECKLIST

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

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

UTENSIL	PREPARATION
Instant Hot Devices	See Water Filters
Keurig	A Keurig used year round for only coffee (reg., decaf., and/or flavored – even without a <i>hechsher</i> ) can be koshered for <i>Pesach</i> in the following manner: Clean the Keurig machine well and then replace the cup holder (many, but not all Keurig machines have a replaceable K-cup holder). After the cleanout, do not use the machine for 24 hours. After this time has elapsed, run a cycle of hot water to kasher the upper metal pin. If the machine processed a non-kosher product (e.g. chicken soup), it can not be <i>kashered</i> for any year round use. If it processed real-chometz products (e.g. oatmeal), it can not be <i>kashered</i> for <i>Pesach</i> .
Light Box	Clean thoroughly
Metal Wine Goblets	<i>Hagola</i>
Metal Wine Trays	<i>Hagola</i>
Mixer	Do not use, even with new blades and bowls.
Pump Pot	If in contact with <i>chometz</i> (e.g., sponge) do not use. Otherwise, does not need <i>kashering</i> .
Refrigerator, Freezer	Thoroughly clean. Lining shelves is not necessary. Ice cube trays (that are filled with water in the sink) should be put away with <i>chometz</i> dishes. Ice cube bins which catch the ice made in the freezer should be thoroughly cleaned and used as usual.
Rings, (Finger)	<i>Eruy roschim</i>
Rings, Napkin	<i>Hagola</i>
Tables	A table upon which <i>chometz</i> is eaten during the year may be used on <i>Pesach</i> if it is covered with a waterproof covering (e.g., sheet of plastic). It is preferable to put either cardboard or a few layers of paper on the table under the plastic covering. Tablepads may be overturned and used.
Towels, Tablecloths, etc.	Those used during the year with <i>chometz</i> may be used during <i>Pesach</i> if they have been laundered with soap and hot water, even if the stains do not come out. The same applies to potholders, bibs, and aprons. Synthetic material, such as Rayon and Terylene, that can only withstand a warm water cycle, may be used during <i>Pesach</i> after they have gone through a washing with detergent, and only if there are no visible stains after they have been cleaned. Transparent tablecloths may be coated with a powder and should be rinsed off before use. Regarding other tablecloths, see <i>Pesach</i> Product Directory.

UTENSIL	PREPARATION
Vases	Those used on the table during the year may be used during <i>Pesach</i> if they are washed, both inside and out.
Washing cup (used in kitchen )	Metal – <i>Hagola</i> Plastic – Put away with <i>chometz</i> dishes.
Water Pitchers	Should be put away with <i>chometz</i> dishes.
Water Filters	Plastic water filters that are connected to the faucet should be thoroughly cleaned, including the outside and the coupling, and may be used during <i>Pesach</i> without changing the filters. If they are metal and have been on consistently since the previous <i>Pesach</i> , they should be left on during <i>kashering</i> of the spigot. If they were first attached some time after <i>Pesach</i> , they should be removed before <i>kashering</i> the spigot and should be <i>kashered</i> separately. Instant hot devices and individual hot/cold water filters that are connected to the sink with a separate spigot should be <i>kashered</i> , along with the sink. Instant hot devices should be turned on during <i>kashering</i> of instant hot spigot.
Water Coolers	Cold water coolers should be cleaned thoroughly. The hot spigot on a water cooler should not be used if it came into contact with <i>chometz</i> during the year.

### KITCHEN ITEMS THAT CANNOT BE *KASHERED*

Bread Machine	Melmac	Sandwich Maker
China	Mixer	Silverstone
Corningware	Panini Maker	Stoneware
Crockpot	Pasta Maker	Synthetic Rubber
Dishwasher	Plastic Utensils	Teflon
George Foreman Grill	Plastic Vegetable Steamer	Toaster/Toaster Oven
Immersion Blenders	Porcelain (Enamel) Utensils	Waffle Iron
Knives w/ Plastic Handles	Pyrex	

### **HAGOLAS KEILIM**

**Date: Sunday, April 2, 2017**  
**Agudas Yisroel of Baltimore**  
**6200 Park Heights Avenue**

9:30 a.m. – 10:30 a.m.  
*Ten items or less*

10:30 a.m. – 1:00 p.m.  
*All Hagolas Keilim*

# OVEN KASHRUS FOR SHABBOS USE

Rabbi Avrohom Mushell, STAR-K Kashrus Administrator

Cookin' just ain't what it used to be. Technological advances have taken the old stovetop and oven and upgraded them to be safer, more efficient, and smart for today's lifestyle. They are also far more complicated. With these transformations, the observant Jew is faced with challenges that did not confront him in the past. To understand how these changes affect the *halachic* use of the stovetop on *Shabbos* and *Yom Tov*, it is worthwhile to review some laws and concepts as they relate to cooking on *Shabbos* and *Yom Tov*.

## DEFINITION OF MELACHA

Cooking on *Shabbos* is a *Torah* prohibition derived from the constructive acts performed in erecting the *mishkan*. This forbidden act is known as a *melacha*. There are 39 categories of prohibited acts.

## MELACHA OF COOKING

The prohibition of cooking on *Shabbos* is defined as the act of using heat to make a substance edible, or to change its current state. In order for food to be considered hot, the food must reach a temperature of *yad soledes bo* (120°F), hot enough to cause one to withdraw his hand due to the heat. If the food will not reach a temperature of *yad soledes bo*, there is no concern of cooking. Lighting a flame on *Shabbos* is also prohibited as it is written, "Do not burn fires in your homes on the *Shabbos* day."<sup>1</sup> The *Torah* prohibition of creating a fire on *Shabbos* also includes adding to an existing flame. This is referred to as *mosif havara*. Furthermore, one may not carry out an action that will cause the flame to ignite if it is the end result of his action. The term for this is *gram havarah*.

## AINO MEHAVEN

There is a general rule regarding actions prohibited by the *Torah* which states that when one performs an action, and his intent is not for the prohibited reaction that results, it is permitted. This is called *aino mechaven*, which literally means that there was no intent to perform the activity. (For example, dragging a bench on the ground on *Shabbos* to bring it to another location is permitted, even though it may make a groove in the ground [plowing].) However, if this unintended consequence must result in the prohibited activity being done, it is as if one had initially intended to perform the prohibited action, and the action is prohibited (i.e., dragging a heavy bench on soft earth where it will surely make a groove in the ground). This is called a *psik reisha*.

1. *Shemos* 35:3

Nevertheless, on *Shabbos* when the resulting consequence is neither wanted nor intended, it is classified as a *psik reisha d'lo nicha leih*, which is permitted by *Torah* law but prohibited by rabbinic law.<sup>2</sup>

## GRAMA

The *halachic* interpretation of a *melacha* is the action that one performs which causes a direct result. For example, when one strikes a match he directly causes a fire to ignite. When the resulting prohibited action is an indirect result of one's action it is called a *grama*. For example, setting a mouse trap is a *grama* for the *melacha* of *tzod* (hunting). A *grama* of a *melacha* is permitted by *Torah* law but is rabbinically prohibited.

Where there is a combination of factors that individually may have been restricted by rabbinic law, there may be room for leniency when combined with one another. Therefore, where a *grama* will cause a *melacha* to be performed that is unintended and unwanted on *Shabbos* (*lo nicha leih*), the action may be performed. This is the basis for allowing one to open a refrigerator door on *Shabbos*. In such a case, a thermostat will sense the change in temperature and cause the compressor motor to run; this is considered a *grama*. The running of the motor gives off sparks of fire which are not wanted or intended; thus, the *melacha* taking place is *lo nicha leih*. Opening the refrigerator results in a *grama* to an unintended and unwanted *melacha*. In the same vein, one may open an oven door on *Shabbos* when one removes all the food from the oven. The resulting *grama* (the *melacha* of *havara*) is unwanted and unintended.

## RABBINIC ORDINANCES REGARDING FOOD PREPARATION

Many rabbinic laws were initiated to prevent one from transgressing the *Torah's* prohibitions. They are intended to distance us from what is prohibited, as well as to prevent us from performing actions which can be misconstrued with a prohibited *melacha*.

**Shehiya-** Among these rabbinic laws is *Shehiyah*. One is prohibited to leave the food on or in the place where it will be cooking, even if it was placed there before *Shabbos*. There is concern that leaving food that is not ready to be eaten on the cooking surface or in an oven may lead one to add to the heat on *Shabbos*. The rabbis were concerned that one may adjust the heat to enhance the food.

In the past, when cooking was done directly over burning logs, there was a concern that someone might stir the embers which would add oxygen and generate heat. By stirring the embers, one transgresses two *Torah* prohibitions: burning a fire on the *Shabbos* day, and cooking (if the food is not yet cooked).

2. *Psik resha d'lo nicha leh assur l'rov harishonim*

In order to prevent any wrongdoing, the rabbis decreed that unless the food is edible before *Shabbos*<sup>3</sup> one may not leave it on or in the oven once *Shabbos* begins, unless the embers are removed or covered to prevent someone from stirring them.<sup>4</sup> In lieu of covering the coals, we have the custom of placing a *blech*<sup>5</sup> over the flames before *Shabbos*. It should be noted that the main function of the *blech* is to make sure that one does not adjust the fire. Therefore, with a modern oven or cooktop, one should cover the temperature controls in addition to covering the flame with a *blech*.

**Chazara-** Another rabbinic prohibition is *Chazara*, returning cooked food to the heat source on *Shabbos*. Even if the food is still hot and fully cooked, one may not return it to an oven or a covered stove unless it was removed with the intention of being replaced; it may not leave his hand from the time it was removed to the time it was replaced on the heat. This certainly would prohibit taking a cold pre-cooked food and placing it on a *blech* on *Shabbos*. This rabbinic decree was instituted because by placing food on the heat it appears as if one is beginning to cook. It is important to note that reheating cooked foods that are liquid or contain liquid may be a transgression of the *Torah's* prohibition against cooking on *Shabbos*. Solid foods that have been fully cooked before *Shabbos* may be reheated (i.e., *kugel* or roast) on *Shabbos*. However, due to the prohibition of *Chazara*, reheating must be done in a way that cannot be confused with cooking. Therefore, one may place a *kugel* or *challah* on top of a pot of food that is on the *blech* but not on top of the *blech* itself.

## OVENS AND WARMING DRAWERS

Now that we have discussed some of the basic principles of warming food on *Shabbos*, let us examine what happens in practice when using an oven or warming drawer.

As previously noted, aside from the prohibition of cooking on *Shabbos*, there is a prohibition against initiating a fire or causing increased burning. In the case of thermostatically controlled ovens and warming drawers, opening the oven or warming drawer will cause a mechanism to call for increased burning in order to compensate for the heat lost by opening the door or drawer. The resulting effect is a *grama* of *havara*, which is not permissible on *Shabbos*. However, as discussed earlier, where one does not want or intend for an action to take place and has no need for its result, the initial action is prohibited by rabbinic law only. When coupled with the fact that the ensuing *melacha* is a reaction that was brought about indirectly, initiated through a *grama*, there is room for leniency and the initial

3. See *Biur Halachah* 253:1 *Venobagu*

4. *Garuf v'katum*

5. *Yiddish* for metal sheets

action is permitted. Therefore, food left in the oven or warming drawer from before *Shabbos* may be removed on *Shabbos* despite the fact that this action will eventually cause the oven to burn. This is because removing the food results in additional burning that is not wanted or intended. However, this can be said only when all of the food is removed at one time. If some food remains in the oven to be heated, the additional burning caused by opening the door is viewed as intentional and is, therefore, prohibited. Most warming drawers and ovens are thermostatically controlled and would fall into the above category.

If a warming drawer is not controlled by a thermostat, one must check with the manufacturer to be sure that opening the drawer will not turn off the heating element. As previously discussed regarding stovetop controls, if there are multiple temperature settings these controls must be covered. Even when the warming drawer is not controlled by a thermostat, and opening the drawer will not affect the flow of power to the heating element, one cannot place food into the warming drawer on *Shabbos* if its operating temperature is higher than *yad soledes*, 120°F. This is prohibited under the laws of *Chazara*.

## INDUCTION COOKTOPS

An induction cooktop heats ferrous metals using strong magnetic fields. By placing or removing an iron vessel on the induction cooktop, one will initiate or stop the process of heating the metal. Therefore, induction cooktops should not be used on *Shabbos* or *Yom Tov*.

## SABBATH MODE OVENS

Due to the *halachic* complications placed upon the Jewish consumer by technological innovations, STAR-K has been working with some manufacturers to design ovens that are more user friendly. Some of the common problems found in new ovens are 12-hour safety cut offs lights, icons and temperature displays that may be turned on or off by opening the oven door; and timed bake features that must be manually turned off in order to silence the buzzer. In certified models, many of these features are disabled.

Additionally, some Sabbath mode features such as temperature adjustment are quite practical and allow for easier use of the ovens on *Yom Tov* where restrictions of cooking and burning are lifted under prescribed conditions. However, the Sabbath mode features do not in any way circumvent the regular restrictions involved in food preparations on *Shabbos Kodesh*. The laws of *Bishul*, *Havara*, *Shehiyah*, and *Chazara* must still be observed, even when using a Sabbath mode oven. Please note that the Sabbath mode programming is limited to ovens and does not apply to the use of the stovetops.

## OVEN USE ON SHABBOS: COMMON QUESTIONS AND ANSWERS

Now that we have reviewed the basic rules, let us look at some frequently asked questions about oven and stovetop use on *Shabbos*. The responses have been provided by Rabbi Moshe Heinemann, *shlita*, STAR-K Rabbinic Administrator.

**Q. I have a smoothtop electric stove. The manufacturer says that this should not be covered or it will crack. Can I leave my food on the smooth cooktop on *Shabbos* without a *blech*?**

**A.** It is customary to cover the heat source, as was done in the past when one cooked directly on the embers. The concern at that time was to prevent stirring the embers to add heat. As noted earlier in the introduction, today the primary concern is that one should not try to raise the heat so that the food will cook faster. When one cannot place a *blech* on the stove top, it is sufficient to cover the controls and leave the cooked food on the stovetop.

**Q. On *Shabbos*, may I adjust the temperature of an oven that has a Sabbath mode feature?**

**A.** No! The temperature adjustment feature in the Sabbath mode oven is for *Yom Tov* use only. (This issue is addressed in the *Kashrus* Kurrents article entitled, “*Oven Kashrus: For Yom Tov Use.*”) On *Shabbos*, one may not adjust the temperature as this would cause the fire to burn or be extinguished. The Sabbath mode does not allow one to put food in to cook or reheat on *Shabbos*.

**Q. May I leave cooked food in an oven that is on if it was placed in the oven before *Shabbos*?**

**A.** Yes. However, due to *Shehiya* the controls for the oven should be covered or taped. It is customary to cook all food before *Shabbos* to the point that it is edible for the average individual.

**Q. May I take out some food from the oven and leave the rest to remove later?**

**A.** No. When one opens the oven door, he is letting cool air into the cabinet. The thermostat will sense the loss of heat and compensate for it through additional burning; when one opens the oven door, he indirectly causes additional burning. This is a *gram havara* which, in its own right, is rabbinically prohibited. However, normally one does not want the burner to go back on if the oven is empty. Even though opening the oven door will cause the fire to burn longer, one does not want this to happen. On the contrary, it is a needless waste of gas or electricity. This is considered a *psik reisha d'lo nicha leih*. Although we do not allow a *psik reisha d'lo nicha leih* on a *Torah* prohibition, this action occurs indirectly as a *grama* and is only a rabbinic prohibition.<sup>6</sup>

6. Also, it is a *melacha she'aino tzricha legufo*.

Therefore, when there are a combination of factors (a *grama* on a *psik reisha d'lo nicha leih*) it is permitted. If one leaves food in the oven after the door has been opened he obviously wants the oven to go back on. This is prohibited as a *psik reisha d'nicha leih*, as if one intended to cause the fire to burn longer. If one accidentally opens the oven door, all of the food must be removed and the oven door cannot be opened again during *Shabbos*. (If the oven door was accidentally opened and closed, and no food was removed, it is still permitted to eat the food provided that it was completely cooked before *Shabbos*.)

**Q. My oven and warming drawer have a delayed start timer feature. May I set it to go on *Shabbos* morning and place the food to be heated there on *Shabbos* before the pre-determined time?**

**A.** No. The food should not be placed in the oven to be heated on *Shabbos*.

**Q. May I open my oven to take food out on *Shabbos*?**

**A.** First, one must be sure that opening the oven door does not automatically cause a light, icon or electrical switch or flame to go on or off. In the case of convection ovens, opening the door may cause the circulating fan to go off. Even though these actions are not intended, they are prohibited as if there was intent since this is an automatic consequence. If opening the oven door does not automatically set off an electrical reaction then one may do so in order to remove food on *Shabbos*, provided that all the food is removed at that time. **Note:** Often the door will have a plunger switch that turns on lights or icons as a door is opened. If this plunger switch is disabled, it may prevent any prohibited reactions from taking place. Some STAR-K Sabbath mode ovens have a feature to disable icons, lights or signals so that the oven door may be opened on *Shabbos* and *Yom Tov*.

**Q. May I use a warming drawer on *Shabbos*?**

**A.** As discussed earlier, one may not put food into a warming drawer on *Shabbos*. Most warming drawers are regulated by a thermostat. When you open the drawer to put the food inside, you are going to cause the burner to go on and compensate for the heat loss that you created. By keeping food in the drawer, you are showing that you want this extra heat to be generated. This is prohibited on *Shabbos*.<sup>7</sup> If the food was placed in the drawer before *Shabbos*, a warming drawer must be emptied the first time it is opened. A warming drawer with adjustable temperature settings that include temperatures over *yad soledes* (120°F) is like an oven, and its controls must be covered. If the warming drawer's settings are all below *yad soledes* there is no *gezeira*, rabbinic prohibition, regarding raising the setting and the controls do not need to be covered. However, one may not change the setting on *Shabbos*.

7. *Psik reisha* on the burning

## OVEN KASHRUS FOR YOM TOV USE

Rabbi Avrohom Mushell, STAR-K Kashrus Administrator

*Yom Tov* celebrations could never be complete without the traditional piping hot delicacies from past generations. However, the kosher homemaker must be well educated on how to prepare *Yom Tov* meals without fear of transgressing a *Torah* or rabbinic prohibition.

When mentioning the prohibition of work on *Shabbos* the *Torah* writes, “Do not do any *melacha* (work prohibited on *Shabbos*).”<sup>1</sup> This prohibition applies to *melacha* performed for food preparation, as well as other non-food purposes. In stating the prohibition of *melacha* on *Yom Tov* the *Torah* writes, “You shall not do laborious work.”<sup>2</sup> In addition, when giving the initial command about the *Yom Tov* of *Pesach* the *Torah* writes, “No work may be done on them (first and seventh day of *Pesach*), except for what must be eaten for any person, only that may be done for you.” (*Shmos* 22:16) The *Ramban* explains that the contrast of terms (work versus laborious work) used for *Shabbos* and *Yom Tov* indicates the difference between *melacha* in general and *melechtes hana’ah*. *Melechtes hana’ah* is work done for food and similar necessary pleasures. Where the *Torah* commands us about the laws of *Pesach*, the term *melechtes avodah* is not used in the prohibition. However, the *Torah* immediately includes the clause allowing *melachah* for food preparation.

This being said, please note that not every *melacha* may be performed for the purpose of food preparation. Only those *melachos* which could not have been done before *Yom Tov* with the same result may be done on *Yom Tov*. Therefore, one may not originate a flame on *Yom Tov* since one could have left a fire burning from before *Yom Tov*. The prohibition of starting a new flame is referred to as *molid*, giving birth to a new entity.

*Melachos* which are commonly performed for bulk processing of food (i.e., harvesting and grinding) are prohibited on *Yom Tov*. We commonly associate those *melachos* regarding the processing of bread, from the kneading of the dough and onward, as permitted on *Yom Tov*; those processes that occur before kneading (i.e., sifting and grinding) are prohibited. The focus of this article deals primarily with *melachos* associated with cooking on *Yom Tov* (i.e., cooking, burning of a flame) and extinguishing a flame.

It is important to note that *melachos* permitted for food preparation or other *Yom Tov* necessities may be done only if the intent is to derive benefit from this action on *Yom Tov*. One may not cook food on *Yom Tov* for use after *Yom Tov*. In fact, one may not cook food on the first day of *Yom Tov* for consumption on the second day of *Yom Tov*. This is because the second day is a holiday by rabbinic law only.

1. *Shmos* 20:9, *D’varim* 5:13

2. *Vayikra* 23:7

Therefore, one must be sure not to do any *melacha* for the second day until the first day has passed and the next night has begun.<sup>3</sup>

When *Yom Tov* falls on a Friday, one may cook for *Shabbos* only if he had already prepared some of the *Shabbos* food before *Yom Tov*. This food which is set aside is called *Eruv Tavshilin*.<sup>4</sup> An *Eruv Tavshilin* is required in preparation for a *Shabbos* that follows either the first or last days of *Yom Tov*. With this in mind, let's take a look at how these rules apply when we set the controls of our ovens and cooktops for *Yom Tov*.

## ELECTRIC COOKTOP

Turning on an electric stovetop to warm food will initiate the flow of electricity to the burner. This is called *molid*. *Halachic* authorities have determined that electricity used as heat or light is considered fire. Therefore, by turning on the burner one is creating a new fire. This action could just as well have been done before *Yom Tov* and is prohibited because of *molid*. Turning the dial on an electric stovetop may also initiate a light or icon on a control panel which would otherwise be turned off. This may be a transgression of the *melacha* of *kosev*, writing, as well as *molid*. Even when the electric burner is left on from before *Yom Tov*, if one wishes to adjust the temperature of the burner there is further reason for concern. This is because as a rule one does not know if there is an electric current running to the element at the time he makes the adjustment. Even when there is an indicator light showing that a burner is turned on, this may not be an indication that electricity is flowing to the burner at that moment. Rather, it is indicating that the element is set to maintain the desired temperature adjustment by turning on and off at pre-determined intervals. As a result, when one adjusts the temperature upwards on *Yom Tov* he may be initiating the flow of electricity at a time that it was otherwise not flowing. As mentioned earlier, this would be prohibited due to *molid*.

To circumvent this prohibition, an electrician can install an indicator light which is attached to the actual flow of electricity to the burner.<sup>5</sup> This will indicate when there is a current flowing to the burner. When there is electricity flowing, one may raise the temperature in order to enhance cooking.

Lowering the heat setting on an electric stovetop on *Yom Tov* is also not without its *halachic* ramifications. We know that extinguishing a burning log is the *melacha* of *kibui*.

3. We consider it to be right after *tzeis hakoachavim*.

4. The *eruv* should consist of one cooked and one baked food. Each food type should be a minimum of a *kezayis* (an average egg). A blessing and statement are recited as these foods are set aside before *Yom Tov*. By setting aside this food for use on *Shabbos* we are in essence saying that we have some food prepared for *Shabbos*. Therefore, that which we cook on *Yom Tov* for *Shabbos* is only to add to this mix of prepared food for *Shabbos*. In addition, it is best to cook early on a Friday *Yom Tov*, so that the food for *Shabbos* is ready on *Yom Tov*. In essence you are also saying that the food is for *Yom Tov*, and if you would have visitors on Friday this food could be served to them.

5. Please note that this may nullify a warranty.

Lowering the heat setting of a stove on *Yom Tov* may be associated with the *melacha* of *kibui*. Therefore, this can be done only when it is for the benefit of the food so that it will remain warm but not burn. One may not turn the burner off completely. However, if there is an indicator light showing when power is flowing to the burner, one must be careful to lower the burner only when the indicator light is off.

**NOTE:** Most stovetops that come with the Sabbath mode ovens have not been engineered to allow the adjustment of the stovetop temperature. The stovetop must be treated like a conventional oven, as described above. (See specific model listings for some exceptions.) Induction cooktops use electricity to create a magnetic field that will heat ferrous metal. These units react to the placing or removing of a pot onto the cooking surface and, therefore, cannot be used on *Shabbos* or *Yom Tov*.

## GAS COOKTOP

Not so long ago, the standard gas cooktop had a pilot light which was a constantly burning flame from which the burner drew its fire. If one has such a cooktop, he may turn on the stovetop during *Yom Tov* without concern of initiating a flame. Due to safety concerns, the old pilot flames have been basically phased out. Instead, cooktops have been fitted with electronic igniters which spark at the base of the burner to ignite the flame and are prohibited on *Yom Tov*. One may turn on a burner only if he can do so without causing the electronic igniters to go on. If it is possible to turn on the gas flow without starting the electronic igniter, the burner may be started by holding a pre-existing flame to the burner (from a candle or a match lit from another burner) when turning on the gas. The easiest option would be to turn on the burner before *Yom Tov*. It goes without saying that one may increase an existing flame on *Yom Tov* when it is necessary for food preparation.

As is the case with an electric stovetop, one can only lower the flame on a gas burner when this is done for the benefit of the food. An example of this is keeping the food warm while preventing it from burning. However, one may not turn off the flame completely.

## ELECTRIC OVENS

As with cooktops, one is forbidden to directly initiate a fire or heat to an electric coil due to the prohibition of *molid*. If the oven was turned on before *Yom Tov*, the temperature setting may be raised as necessary for cooking if one is sure that electricity is flowing to the element at that time or there is no digital readout. Also, one may not cause a light or icon to go on during *Yom Tov*. If a light goes off and on indicating when power is flowing to the heating element, then the temperature may be raised when the light is on.

Generally speaking, one may lower the temperature only if it is necessary for the *Yom Tov*'s food and if a light or icon will not be turned off.

If an indicator light displays when power flows to the oven, one may lower the oven temperature when power is not flowing (indicator light is off) even if it is not needed for the food.

Some Sabbath Mode ovens are designed to work on a delay when in Sabbath Mode, the display will not change. In addition, this feature permits raising the temperature on *Yom Tov* at any time, regardless of when power is flowing to the oven. This is because when one adjusts the dial or keypad, it is not directly causing the temperature of the oven to change. Therefore, this action is considered a *grama*, an indirect action, which will cause the temperature to be raised. Even with these types of ovens, it is better to lower the temperature only when necessary for food preparation or enjoyment of the *Yom Tov*. (Other features of Sabbath mode ovens are discussed further in this article.)

## GAS OVENS

Older ovens used to be ignited with a pilot light. This is a small flame from which the oven drew its fire when turned on. In *halachic* terms, this allowed the user to turn on the oven during *Yom Tov* without a question of transgressing the prohibition of *molid*. As with the gas cooktops, new ovens are equipped with electronic igniters most commonly known as a glow plug. When turning on the oven, the power to the glow plug is initiated. When the glow plug is hot enough the gas will begin to flow and start the flame. When the oven chamber reaches the temperature set by the thermostat it turns off the flow of gas and electricity. As the chamber loses heat, the oven will restart the glow plug which in turn restarts the gas in order to bring the chamber back to the required temperature. Since one may not directly initiate the flow of electricity to the glow plug during *Yom Tov*, he must turn on the oven before *Yom Tov*. When raising the temperature of the oven during *Yom Tov*, one must be sure that he is not initiating the electric current to the glow plug. Therefore, if one sees the glow plug glowing (it gives a bright orange light, which can be seen through the side vents on the floor of the oven) or if the flame is on, one may raise the temperature. As discussed earlier with regard to stovetops, one may lower the oven setting only when needed in order to benefit the food. It is important to note that some ovens will display a digital readout of the temperature when it is raised or lowered. This would pose a *halachic* question of writing and erasing, both of which are prohibited acts on *Yom Tov*.

## SABBATH MODE OVENS (the following applies to *Yom Tov* only)

Sabbath Mode ovens are designed to bypass many of the practical and *halachic*

problems posed by the modern oven. For the Sabbath Mode ovens with the delay feature, one may raise or lower the temperature of the oven without affecting the heating element or glow plug. This is because the computer does not directly react to the change in settings; the oven will adjust the setting only after a delay.

This means that turning on the heating element or glow plug is an indirect result of an action (*grama*). Therefore, since a *grama* is permitted on *Yom Tov* one may actually adjust the temperature on the oven during *Yom Tov*. For Sabbath Mode ovens without the delay feature, the temperature may be raised only when power is flowing to the oven and lowered when power is not flowing to the oven, as indicated by the readout on the display.<sup>6</sup> (Note: The oven will have to be set to Sabbath Mode to prevent issues with the display.)

Another issue is that some ovens can be programmed to turn off at a preset time. This feature is known as Timed Bake. In many models, when the time has elapsed and the oven shuts off, it will sound either a bell/buzzer or it will display a readout (such as the word “END”) to indicate that the oven is off. On some models, this buzzer or display will continue until it is manually turned off or until the door is opened, which is not permitted on *Yom Tov*. On those Sabbath Mode models that include the timed bake feature, the buzzer or readout is eliminated. (Please note that once the timed bake goes off, the oven cannot be used again for that *Yom Tov*.)

As a safety feature, new ovens are designed to shut off after being on for 12 hours. Although this safety feature is very important, it creates a problem when preparing food for the daytime meal which is more than 12 hours after the onset of *Yom Tov*. For all types of Sabbath Mode ovens, the 12-hour cutoff is bypassed.

In Sabbath Mode ovens, the door plunger switch is disabled so that it will not directly cause any electronic reaction. On some of these ovens, the cavity light will remain either on or off, depending upon how Sabbath Mode was entered. For other Sabbath Mode ovens, the light must be turned on at the control panel or the bulb must be unscrewed before entering the Sabbath mode.

It is important to note that not all Sabbath Mode models offer the same features. If you have a STAR-K certified Sabbath Mode oven, please check our website at [www.star-k.org](http://www.star-k.org) to see which features are available on your particular model, or contact our office at 410-484-4110.<sup>7</sup>

6. Check the appliance section of our website at [www.star-k.org/appliances](http://www.star-k.org/appliances), or contact our office at 410-484-4110 to determine if your model has the delay.

7. Please be aware that some companies advertise their ovens as having a Sabbath mode, when in actuality the only feature that the oven has is the 12-hour cut-off override. If it does encompass more than the 12-hour cut-off override, check to make sure there is a competent *halachic* authority behind the Sabbath mode to endorse it.

## OVEN USE ON YOM TOV: COMMON QUESTIONS AND ANSWERS

The following are some commonly asked questions about oven and stovetop use on *Yom Tov*:

**Q. Why is one allowed to push a button on the keypad of a Sabbath mode oven on *Yom Tov*?**

**A.** Pushing a button on an oven during *Yom Tov*, when in Sabbath Mode, starts a process internal to the computer without any heat, light, sound, movement or anything tangible that can be perceived. This is not considered a *melacha* and is permitted on *Yom Tov*. When a *melacha* is finally accomplished, namely turning on the heating element in the oven, it is done so through a *grama* (an indirect act) because there is a delay of 15-25 seconds before the heating elements can be activated. This *grama* is permitted on *Yom Tov*, but not on *Shabbos*.

**Q. Can one turn on a Sabbath Mode oven on *Yom Tov* or *Shabbos*?**

**A.** No. This is because it directly causes the display to change, which is prohibited.

**Q. Can I set the Timed Bake feature on *Yom Tov*?**

**A.** For those ovens that have the Timed Bake feature included in the Sabbath Mode, it can be set before *Yom Tov* only. This will allow for one-time usage. Once the oven shuts off, it cannot be used again for that *Yom Tov*. One may not set the Timed Bake mode on *Yom Tov* (and certainly not on *Shabbos*).

**Q. May one turn off the stove or oven to conserve energy on *Yom Tov*?**

**A.** No. One is permitted to lower the setting only when it is necessary for the preparation of the *Yom Tov*'s food.

**Q. May one lower the setting on a Sabbath Mode oven even when it is not for the benefit of the food?**

**A.** Sabbath Mode ovens that are equipped with a delay may be lowered on *Yom Tov*. This is because the reaction of the oven in lowering the temperature is the result of a *grama* (indirect action). Although we permit extinguishing or lowering a flame only when it is needed for food, this applies where one actually performs the action. In this case, when the computer will lower the temperature later on as a reaction to one's instructions, it is called *gram kibui* and it is permitted.

**Q. Can I open and close a standard oven door at any time on *Yom Tov*?**

**A.** On *Yom Tov*, one may open and close the door of an oven in order to process the food as needed if this does not cause a light or icon to go on as a direct result. On *Shabbos*, there is a problem with opening the oven door because it will cause

additional burning in the oven. This is prohibited on *Shabbos*<sup>8</sup> but permitted on *Yom Tov*.

**Q. Must I wait until I see the glow plug glowing before opening the door to my gas oven on *Yom Tov*?**

**A.** As a rule, the oven will not immediately go on due to the reduction of heat created by opening the door. Therefore, even though the oven will eventually go on because its door was opened, this is not a direct result of your action. This additional burning is permitted on *Yom Tov*.

Regarding raising the temperature of a gas oven on *Yom Tov*, one may not do so unless he knows that the glow plug is glowing (and the display will not change). This is because raising the temperature setting will directly cause the glow plug to go on if it is otherwise off, creating a problem of *molid*. However, if the oven is Sabbath Mode certified with a built-in delay feature which was initiated before *Yom Tov*, he may adjust the temperature on *Yom Tov*.

8. On *Shabbos*, while the oven is operating, the door may be opened once and all the food removed; the door may then be closed. For further information about oven usage on *Shabbos*, see "*Oven Kashrus: For Shabbos Use*" on our website at [www.star-k.org](http://www.star-k.org).

## THE SABBATH MODE

*Mr. Jonah Ottensoser, STAR-K Engineering Consultant*

Appliance manufacturers, with the aid of modern technology, have designed kitchen appliances to be safer and more efficient while incorporating various features to enhance operation. However, the integration of this technology may pose a challenge to their proper use on *Shabbos* and *Yom Tov*.

In 1997, a historic technological project was launched between a major appliance manufacturer and a kosher certification agency. Whirlpool Corporation (manufacturer of KitchenAid) approached the STAR-K to help modify their ovens for use on *Shabbos* and *Yom Tov*. Prior to that time, many of their appliances did not conform to *halachic* guidelines. Following some adjustments, a successful mode was developed. Whirlpool called this "Sabbath Mode" and was awarded a patent in 1998 for this concept.

**STAR-K certification on appliances falls into two categories:**

- 1. Sabbath Mode**, includes models that have unique software/hardware designed to specifically address our concerns.
- 2. Sabbath Compliant**, includes models that the manufacturer wanted STAR-K to assess for use by the observant Jew.

The intention was to assist the consumer in avoiding purchase of an expensive oven or stove that cannot be used on *Shabbos* and *Yom Tov*. Details on manufacturers of both categories are listed by company and specific model number on our website, [www.star-k.org](http://www.star-k.org).

## OVENS

### *Sabbath Mode*

**Note:** The Sabbath Mode does not allow us to turn these appliances on or off during *Shabbos*. The Sabbath Mode also does not allow us to use these appliances completely at will on *Shabbos* or *Yom Tov*. Rather, it enables us to use these appliances within the guidelines of *halachah*, as delineated in the letters of certification (available from the STAR-K office), or as posted on the STAR-K website.

Ovens with the Sabbath Mode will not shut off after 12 hours of continuous operation. In many cases, this mode will prevent the oven light from going on/off as the door is opened/closed. In some models, however, the bulb must be unscrewed or the light left on for the entire period. No lights, digits, solenoids, fans, icons, tones or displays will be activated/modified in the normal operation of the oven.

For these Sabbath Mode models, the set temperature can be raised or lowered on *Yom Tov* – but not on *Shabbos* – for cooking purposes at any time. This is because there is a built-in delay between the request for temperature change and its actual implementation.

### *Sabbath Compliant*

Ovens certified as Sabbath Compliant have the same basic features as those with the Sabbath Mode, except no delay is built into the set temperature change process. Therefore, the temperature cannot be changed on *Yom Tov*. On some models, adjustment of the set temperature may still be possible on *Yom Tov*. These models do not have a digital temperature readout. They have an indicator light that cycles on/off as power flows to the heating elements. One can raise the temperature when the light is on and lower it when it is off. For other Sabbath compliant models which do not have a cycling indicator light, the set temperature chosen before *Yom Tov* cannot be adjusted on *Yom Tov*. The STAR-K website has details about specific models.

### *Timed Bake*

Many ovens have a timed bake feature that allows the oven to go off after a fixed period of time. However, after the time runs out many models chime indefinitely or have an icon or light that is canceled when the door is first opened.

The STAR-K website lists models that have the timed bake feature without these drawbacks when in Sabbath Mode.

### ***Warming Drawers***

Warming drawers should be treated as standard ovens, since they present the same issues. They are thermostatically controlled, and their lowest temperature is often above 120°F. As is the case with a standard oven, all food must be placed in the warming drawer before the start of *Shabbos*.

### ***Power Failures***

For safety reasons, most ovens will not recover from a power failure in the ON condition. Some exceptions are noted on STAR-K's website.

## **REFRIGERATORS**

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

After entering the certified mode (called either Sabbath or Holiday Mode), the consumer need not worry about lights, digits, icons, tones, alarms, solenoids or fans being activated/deactivated when opening or closing the door. A built-in delay prevents the compressor from turning on immediately after the door is opened. The defrost cycle operates solely on clock time, without any feedback from the consumer's use of the refrigerator. (Current technology is introducing control of the defrost cycle by counting the number and length of door openings, which may present a *halachic* problem.) Finally, the ice and cold water systems will be deactivated since they invariably use electrical solenoids and motors to operate. (After a power failure, units will return to the certified mode.)

This article is merely an overview of the application of modern technology to appliances, and how it affects the Orthodox Jewish consumer. For certified models and guidelines for their proper usage, please check the STAR-K website at [www.star-k.org](http://www.star-k.org)

## APPLIANCE PRE-PURCHASE ADVICE

### COOKTOPS

- Electric smoothtops may present a problem of *kashering* for *Pesach*. Check with your *rav*.
- Electric cooktops may pose a problem with adjusting the temperature on *Yom Tov*.
- Electronic ignition may pose a problem with initiating a flame on *Yom Tov*.
- Cooktops (gas or electric) may have a light or light bar that turns on when the burner is turned on. Some of these light bars also increase or decrease as the temperature setting is adjusted. Some cooktops may also have simmer lights that turn on and off as one enters or exits a very low setting.
- Avoid electronic controls. After return of power from a power failure, these units will probably stay off.
- Avoid induction cooktops. They work well, but are not usable on *Shabbos* or *Yom Tov*.
- 12-hour cutoff - should have a way to disable or override.

### OVENS

#### *12 hour Cutoff*

- Should have a way to disable or override.

#### *Temperature Adjustment on Yom Tov*

- If you desire to change the temperature of the oven on *Yom Tov*, the display readout should not change and no tones should be activated.
- To adjust the temperature, either one must know when power (gas or electric) cycles to the oven or there must be a built-in delay (*grama*).
- Please note that not all indicator lights indicate when power is cycling to the oven; rather, they may indicate *only* that the oven is on.

#### *Opening the Oven Door*

- Should not activate any tones or icons.
- Should not activate or deactivate any heating elements (listen for relays clicking, or see if power indicator light goes on immediately).
- If light in oven cavity is activated by opening the door, one should be able to either remove the bulb or leave on the light at the panel switch for the entire time.

## Timed Bake

- If timed bake is desired (for Friday night or the first night of *Yom Tov*), check to make sure that no icons, tones or displays are canceled when the door is opened, and that a buzzer does not need to be manually turned off.

## WARMING DRAWERS

- Warming drawers have the same issues as ovens (timed cut-off, temperature adjustment on *Yom Tov*, opening the door, and timed bake) because they are thermostatically controlled. Many warming drawers cannot be set for temperatures below 120°F (*yad soledes*). Check with your *rav* for proper use of warming drawers on *Shabbos*.

## Recommendations

- Simpler is better.
- Gas is recommended over electric.
- Avoid slew controls (up/down arrow). Stick to knobs or number pads.
- If a company advertises a Sabbath Mode, make sure it includes more than the 12-hour cut-off override; otherwise, see potential problems above. Also, make sure there is a competent *halachic* authority behind the Sabbath Mode to endorse it. To verify that your product has a STAR-K certified Sabbath Mode, you can search for your model number in the appliance section of our website at [www.star-k.org](http://www.star-k.org) or call our office at 410-484-4110.
- Before first use of a new oven, be sure to wash the racks and interior of the oven thoroughly with warm water and soap to remove any oil coating.
- When remodeling a kitchen with a separate gas cooktop or a dishwasher, it is advisable to install them with a separate on/off switch. Before *Shabbos* or *Yom Tov*, this switch should be turned off to avoid any problems.
- Before purchasing any cooking appliance, it is best to view the actual item in the store.
- Visit our website at [www.star-k.org](http://www.star-k.org) for lists of oven products under STAR-K certification.

## REFRIGERATORS

### *Opening the Refrigerator/Freezer Door*

- Should not cause circulation fans to go on/off. (Check to see if fan runs with open door. If it does not, press down door plunger switch and listen to see if fan goes on. Some models have two door plunger switches - one for the light and another for the fan motor.)

- Should not activate any tones or digital readouts (e.g., door ajar icons, cabinet temperature and settings).
- Should not affect defrost cycle. (Defrost cycle should not be dependent upon the amount of times and duration of the door opening.)
- Light in refrigerator cavity should be removed, either by unscrewing the bulb or by taping down the light switch. Check to make sure there are no other lights (e.g., door lights) that are turned on when the door is opened.

### **CAUTION: DISABLING DOOR SWITCHES**

Taping or otherwise holding down the **door plunger switch** to avoid these problems will cause the refrigerator to operate less efficiently (the cavity temperature will be higher than expected); in hot, humid climates, the compressor may run continuously which may shorten its operating lifetime. Always remember to remove the tape or other hold-down device once *Shabbos/Yom Tov* ends.

Numerous models are now using magnetic door switches instead of the mechanical spring plunger switches; avoid these models. If you already own such a model, you may disable it by locating the switch with a strong magnet and then taping the magnet over it. The magnet must be flat enough to not interfere with the proper sealing of the door gasket when you close the fridge. To locate the switch, check the outside top of the refrigerator. There may be a plunger switch, or there may be a magnetic switch somewhere along the refrigerator's inside frame, around the sides or at the top of the fridge.

### ***Freezer “Whoosh” Sound***

The whoosh sound that occurs when some freezer doors are closed occurs when the freezer door is opened and the cold air escapes from the freezer and is replaced by warmer, lighter and less dense air. When the door is then closed, the warmer air cools and becomes denser; this air takes up less space than when it was warm. This creates a vacuum in the freezer which nature tries to correct by sucking in outside air through the door gasket; thus, the “whooshing” sound. This process does not present any *halachic* problems for *Shabbos* or *Yom Tov*.

### ***Other Issues***

- Automatic Ice Makers – Lift the hanger bar to an off position before *Shabbos* or *Yom Tov* to ensure that nothing is activated by removing ice.
- Ice and Cold Water Dispensers – Should not be used on *Shabbos* or *Yom Tov* because it directly turns on a valve and/or motor.
- Motion Detectors – Problematic for *Shabbos* and *Yom Tov* because the refrigerator is illuminated when one approaches it.

## Recommendations

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

## STAR-K CERTIFIED APPLIANCE COMPANIES

For details regarding specific models and guidelines on how they may be used on Shabbos and Yom Tov, please visit our website, [www.star-k.org](http://www.star-k.org), or call our office at 410-484-4110.

<b>Amana</b> Cooking Products	<b>Bosch</b> Cooking Products Refrigeration Products
<b>Dacor</b> Cooking Products Refrigeration Products	<b>Electrolux</b> Cooking Products Refrigeration Products
<b>Frigidaire</b> Cooking Products Refrigeration Products	<b>Gaggenau</b> Cooking Products Refrigeration Products
<b>GE Appliances</b> Cooking Products Refrigeration Products	<b>Hotpoint</b> Cooking Products
<b>Jenn-Air</b> Cooking Products Refrigeration Products	<b>Kenmore</b> Cooking Products Refrigeration Products
<b>KitchenAid</b> Cooking Products Refrigeration Products	<b>LG</b> Cooking Products
<b>Liebherr</b> Refrigeration Products	<b>Maytag</b> Cooking Products
<b>Miele</b> Refrigeration Products	<b>Moffat</b> Cooking Products
<b>Monogram</b> Cooking Products Refrigeration Products	<b>Premier Appliance</b> Cooking Products
<b>Samsung</b> Cooking Products	<b>Sub-Zero</b> Refrigeration Products
<b>Tecnogas</b> Cooking Products	<b>Thermador</b> Cooking Products Refrigeration Products
<b>True Manufacturing</b> Refrigeration Products	<b>U-Line</b> Refrigeration Products
<b>Viking</b> Cooking Products Refrigeration Products	<b>Whirlpool</b> Cooking Products
<b>White-Westinghouse</b> Refrigeration Products	<b>Wolf</b> Cooking Products

## TEVILAS KEILIM GUIDELINES

- Utensil to be immersed must be completely clean and free of dirt, dust, rust, stickers, labels or glue. (Practical Tip: WD-40 is very effective in removing adhesive.)
- One wets his hands in the *mikva* water, holds the vessel in the wet hand and says, “*Baruch...Asher Kidshanu B’Mitzvosav V’Tzivanu Al Tevilas Keilim*” (*Keilim* for multiple utensils) and immerses the vessel(s).
- If one forgot to recite the *brochah*, the immersion is valid.
- The water of the *mikva* must touch the entire vessel, both inside and out.
- The entire vessel must be under water at one time, but it does not have to be submerged for any prolonged period of time.
- If a vessel will be ruined if placed in a *mikva*, a rabbinic authority should be consulted.
- It is advisable that after *toveling* an electric appliance that requires *tevila*, the appliance be thoroughly dried out for at least 48 hours before use (earlier use increases the chances of ruining the appliance).
- If a basket or net is used to hold small utensils, the basket should be immersed in the water, the utensils placed in the basket, and the basket swirled under the water so that the water will touch all areas of the utensils.
- The cover can be immersed separately if it is removable.
- A pocket knife should be immersed in its open position so that the water will touch all areas of the blade.
- Thermos bottle liners do not need to be removed before immersion.
- A narrow necked bottle should be immersed with the neck facing upwards, so that the inner surface of the bottle will fill completely with *mikva* water.
- Care must be taken that no air is trapped in the submerged vessels.
- Anyone may *tovel keilim*, including a small child or non-Jew; however, a Jewish adult must be present to verify that the *tevila* took place. A *brochah* may be recited only if a Jew performs the immersion. Therefore, if many utensils are to be immersed with the help of a child or non-Jew, the owner should first immerse a few vessels with a *brochah* and then let the child or non-Jew take over.
- Utensils require *tevilah* with a *brochah* when they come into direct contact with food during preparation or mealtime and are made from metal (e.g., aluminum, brass, copper, gold, iron lead, silver, silverplated, and tin) or glass (including Pyrex, Duralex, and Corelle).

For a complete article about *Tevilas Keilim*, visit our website at [www.star-k.org](http://www.star-k.org).

# TEVILAS KEILIM CHART

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

# TEVILAS KEILIM CHART

UTENSIL	TEVILAH
Cutting Board (metal or glass)	<i>Tevilah</i> with a <i>brochah</i>
Dentures	No <i>tevilah</i>
Dishes	<i>Tevilah</i> with a <i>brochah</i> if metal or glass, or <i>tevilah</i> without a <i>brochah</i> if glazed ceramic.
Dish Rack	No <i>tevilah</i>
Egg Slicer (metal)	<i>Tevilah</i> with a <i>brochah</i>
Flour Sifter	No <i>tevilah</i> <sup>6</sup>
Frying Pan (metal)	<i>Tevilah</i> without a <i>brochah</i> if Teflon coated, with a <i>brochah</i> if uncoated.
George Foreman Grill	<i>Tevilah</i> without a <i>brochah</i> . <sup>8</sup> Does not require <i>tevilah</i> if it will break if <i>toveled</i> . <sup>5</sup>
Glasses (metal or glass)	<i>Tevilah</i> with a <i>brochah</i>
Grater (metal)	<i>Tevilah</i> with a <i>brochah</i>
Grill	See Barbeque grill
Hot Plate/ <i>Platta</i>	No <i>tevilah</i>
Ice Cream Scooper (metal)	<i>Tevilah</i> with a <i>brochah</i>
Immersion Blender	Metal blades and other attachments require <i>tevilah</i> with a <i>brochah</i> .
Immersion Heater	No <i>tevilah</i>
Kettle (metal or glass)	<i>Tevilah</i> with a <i>brochah</i>
Keurig Machine	Does not require <i>tevilah</i> if it will break if <i>toveled</i> , otherwise requires <i>tevilah</i> with a <i>brochah</i> . <sup>5</sup>
<i>Kiddush</i> Cup (metal)	<i>Tevilah</i> with a <i>brochah</i> . Does not require <i>tevilah</i> if manufactured in Israel, but does require <i>tevilah</i> if sold in Israel and manufactured elsewhere.
Knife Sharpener	No <i>tevilah</i>
Ladle (metal)	<i>Tevilah</i> with a <i>brochah</i>
Measuring Spoon (metal)	<i>Tevilah</i> without a <i>brochah</i> <sup>9</sup>
Meat Grinder (metal)	Attachments require <i>tevilah</i> with a <i>brochah</i> (if only used for raw meat, <i>tevilah</i> without a <i>brochah</i> ) <sup>6</sup>
Meat Tenderizer (metal hammer)	No <i>tevilah</i> <sup>6</sup>
Meat Thermometer	No <i>tevilah</i>
Medicine Spoon (metal or glass)	<i>Tevilah</i> without a <i>brochah</i> if used solely for medicine.
Melon Baller (metal)	<i>Tevilah</i> with a <i>brochah</i>
Microwave Turntable (glass)	<i>Tevilah</i> without a <i>brochah</i>
Nutcracker	<i>Tevilah</i> with a <i>brochah</i> , if used at the table. <i>Tevilah</i> without a <i>brochah</i> , if not used at the table.
Oven Rack	No <i>tevilah</i> . See Toaster Oven.
Peppermill	<i>Tevilah</i> without a <i>brochah</i>
Peeler	Requires <i>tevilah</i> with a <i>brochah</i> if blade is metal, even if the rest of the unit is plastic.
Plastic Utensil	No <i>tevilah</i>

# TEVILAS KEILIM CHART

UTENSIL	TEVILAH
Popcorn Maker (metal)	<i>Tevilah</i> with a <i>brochah</i> . It does not require <i>tevilah</i> if it will break if <i>toveled</i> . <sup>5</sup>
Pot (metal or glass)	<i>Tevilah</i> with a <i>brochah</i> . If Teflon, enamel or plastic coated, requires <i>tevilah</i> without a <i>brochah</i> .
Pot Cover (metal or glass)	<i>Tevilah</i> with a <i>brochah</i>
Pyrex Cookware	<i>Tevilah</i> with a <i>brochah</i> <sup>10</sup>
Roasting Pan (metal)	<i>Tevilah</i> with a <i>brochah</i>
Rolling Pin	No <i>tevilah</i>
Salt Shaker (metal or glass)	<i>Tevilah</i> with a <i>brochah</i> . Metal cap on a plastic salt shaker requires <i>tevilah</i> without a <i>brochah</i> .
Sandwich Maker	<i>Tevilah</i> without a <i>brochah</i> <sup>8</sup>
Scissors/Shears (poultry)	<i>Tevilah</i> with a <i>brochah</i> , if used for edible food. If only used for raw food, requires <i>tevilah</i> without a <i>brochah</i> .
Sieve (metal)	<i>Tevilah</i> with a <i>brochah</i>
Silicone Bakeware	No <i>tevilah</i>
Sink Rack	No <i>tevilah</i>
Skewer (metal)	<i>Tevilah</i> with a <i>brochah</i>
Spoon Rest	No <i>tevilah</i>
Storage Container	No <i>tevilah</i> , if container is not brought to the table at meals. <sup>11</sup>
Sugar Bowl (metal or glass)	<i>Tevilah</i> with a <i>brochah</i>
Teflon Coated Pan (metal)	<i>Tevilah</i> without a <i>brochah</i>
Thermos	Thermos (metal or glass) with no insert requires <i>tevilah</i> with a <i>brochah</i> . Casing of thermos which has an insert does not require <i>tevilah</i> , and insert (metal or glass) requires <i>tevilah</i> with a <i>brochah</i> .
Toaster	<i>Tevilah</i> without a <i>brochah</i>
Toaster Oven	Rack and tray require <i>tevilah</i> , other components do not.
Trivet	No <i>tevilah</i> , if food does not touch the surface.
Urn (metal)	<i>Tevilah</i> with a <i>brochah</i>
Waffle Maker	<i>Tevilah</i> without a <i>brochah</i> <sup>8</sup>
Warming Tray	No <i>tevilah</i>
Washing Cup (metal)	No <i>tevilah</i> , if used only for washing hands.
Wooden Cask	No <i>tevilah</i> . Requires <i>tevilah</i> without a <i>brochah</i> if it has metal straps.

1. רבו הדעות בדיון טבילת כלי העשייה לשמוש חד פעמי, עי' בשו"ת אגרות משה יו"ד ח"ט סי' כב ושו"ת מנחת יצחק ח"ה סי' לב ושו"ת חלקת יעקב יו"ד סי' מו ושו"ת חשב האפרו ח"ג סי' ע' ושו"ת שולחן הלוז פב"ד אות לה וספר אשרי האיש יו"ד פ"ט אות ג ואות ה, ונש"כ בפנים הוא דעת מו"ר היינעמאן שליט"א. 2. ערוך השולחן יו"ד סי' קכ טע"ב כב ושו"ת א"מ יו"ד ח"ג סי' כב וספר אשרי האיש יו"ד פ"ט אות ה, ועי' בזה באמת ליעקב על שו"ע יו"ד סי' קכ ובחלקת בנימין שם טע"א אביאורי"ה ד"ה 'מחכות' ובספר טבילת כלים פ"א הערה ק"ג. 3. שו"ת אגרות משה יו"ד ח"ב סי' מ וסוף סי' קל, אמנם עי' בטבילת כלים פ"ד הערה טו בשם הגרש"ז אויערבאך זצ"ל ושם הערה כ מהגר"ח קניבסקי שליט"א בשם החו"א ובשו"ת חלקת יעקב יו"ד סי' מב ושו"ת ציץ אליעזר ח"ה סי' כו וחלקת בנימין סי' קכ ט"ב צב. 4. עי' בחי' רע"א יו"ד סי' קכ קעל הש"ך ס"ד ו ערוך השולחן שם טע"ב, ועי' מש"כ באמת ליעקב סי' קכ הערה 25 לגבי כלי חרסיה של ימינו, ועי' בשו"ת שולחן הלוז להגר"ז בעלסקי שליט"א פב"ד סי' ע' לב הערה ה' תהליך עשיית היצפור לכלי חרסיה בימינו, ופסק שם שגם בימינו יש לטבול כלי חרסיה המצופה בגליוז'ט בלי ברכה, וכן פסק מו"ר הר"י היינעמאן שליט"א. 5. מו"ר ר' היינעמאן שליט"א אמר שאם בודאי יתקלקל הכלי ע"י טבילה וא"א לטבול ולהשתמש בו אח"כ, א"כ הרי הוא אנוס שא"א ליקיים המצוה, וכיון שכל האיסור להשתמש בכלי טבילה נובע מהחיוב דאורייתא לטבול א"א במקום שפורט משבילה מטמת אנוס שוב מותר להשתמש בכלי זה לכתחלה. 6. עי' בש"ך סי' קכ ט"א א' שכלי שמתקנים בו אוכל ועדיין צריך האוכל ויזקק אחר חיוב בטבילה בלא ברכה, ואם הכלי הוא א"א להשתמש בו למאכל אחר כמו הבדולים שמתקנים בהם המצות א"צ טבילה כלל, אבל הסי' ז שם ס"ק ז כתב שריגם כסכין של שחיטה שכתב הרמ"א שטוב לטבולו בלא ברכה, וגם בביאור הגר"א שם ס"ק יד השיג על הש"ך. והפר"ח שם ס"ק יג פסק שהבדולים אינם צריכים טבילה (ממעט אחר של הש"ך, עי' שו"ת), והחממת ארס כלל ענ טע"ב פסק דעת הש"ך, ואמר מו"ר ר' היינעמאן שליט"א שיש לסמוך על דברי החממת ארס. אמנם עי' בחלקת בנימין שם פ"ג לט ובספר טבילת כלים פ"א הערה ה' מש"כ בזה. 7. שמעתי מו"ר ר' היינעמאן שליט"א שדינו ככלי זכוכית. 8. ממני שכלי זה מצופה בטפלון. 9. עי' בספר טבילת כלים פ"א אות ע"א. 10. שו"ת יביע אומר ח"ו יו"ד סי' יג וספר אשרי האיש יו"ד פ"ט אות ט וספר טבילת כלים פרק יא הערה ג. 11. עי' בחי' רע"א סי' קכ קעל הרמ"א סי' א' מש"כ בזה, ועי' ביד אפרים שם בשם שו"ת בית יהודה יו"ד סי' נב וחובא ג"כ בדברי השוהב שם ס"ק, ועי' בשו"ת ציץ אליעזר ח"ה סי' כו, וכן פסק מו"ר ר' היינעמאן שליט"א. אמנם עי' בספר טבילת כלים פ"א הערה יג וחלקת בנימין סי' קכ ט"ב מש"כ בזה.

# BUG CHECKING CHART

## NO CHECKING REQUIRED

**Note:** Raisins, grains, and nuts should be purchased from companies that have proper quality control and storage practices. Make sure they are properly sealed and stored in a cool dry area. Improper storage can lead to infestation issues.



Artichoke  
Bottoms



Asparagus,  
White



Beets



Butternut  
Squash



Eggplant



Kohlrabi  
Bulbs



Nuts



Onions



Parsnips



Peppers



Potatoes



Pumpkins



Radishes



Raisins



Rutabagas



Tomatoes



Turnips



Zucchini

## THRIP CLOTH METHOD

1. Wash produce well. (**Note:** Use warm water for broccoli and cauliflower.)
2. Prepare a basin with water and a non-bleach, non-toxic dishwasher detergent solution. The water should feel slippery.
3. Agitate the produce in the solution for 15 seconds. (**Note:** For broccoli and cauliflower, soak for 30 seconds BEFORE agitating.)
4. Remove the produce from the basin and shake off excess water over the basin.
5. Pour water through the thrip cloth.
6. Check the thrip cloth over a light box for any insects.
7. If insects are found, repeat steps 1-6. This can be done up to three times.
8. If insects are still found on the third try, the produce should not be used.

**Note:** If one does not have a thrip cloth, the water may be checked for infestation by placing a white basin over a light box.



Basil



Bok Choy



Broccoli



Cabbage



Cabbage,  
Red



Cauliflower



Chives



Cilantro



Collard  
Greens



Dill



Endive



Escarole



Kale



Kohlrabi  
Leaves



Lettuce



Mint Leaves



Mustard  
Leaves



Oregano



Parsley



Rosemary



Sage



Spinach



Watercress

# BUG CHECKING CHART

## RINSE WELL

1. Wash the produce under a direct stream of water.
2. No further checking is necessary.



Celery Stalks



Endive, Belgian



Grapes



Mushrooms, Button



Mushrooms, Portobello

## REMOVE PEEL & RINSE



Garlic

Mites can be found between the layers of the peel.

## VISUAL CHECK

Look for holes, webbing or insects in a sample of the fruit. Please note: If one insect is found, remove it. If two insects are found, a cursory check of the entire container or bag is recommended. If three insects are found the entire container or bag must be carefully checked.



Carob



Dates



Fennel Bulbs



Figs



Leeks



Scallions

## SOAP WASH ONLY

1. Prepare a basin of detergent solution, using at least two tablespoons of detergent per gallon of water.
2. Agitate the strawberries in the solution for 10-15 seconds.
3. Let the strawberries soak for at least one minute in the solution.
4. Rinse off each berry.
5. Repeat steps 1-4 a second time.
6. It is advisable to remove the tops.
7. No further checking is required.



Strawberries

## PEEL PROPERLY



Pineapples

Mites are being found in the crown and outer rind, as well as inside the blossom cups and crevices, if the pineapple is not peeled properly. The

pineapple should be peeled until only yellow fruit is visible. The fruit and cutting board should be rinsed after peeling since the insects often crawl onto the cutting board. The crown and rind should not be used on decorative platters since the insects can migrate to other fruit.

## NOT RECOMMENDED

Checking requires specialized training or is not practical.



Artichokes



Blackberries



Brussel Sprouts



Edible Flowers



Raspberries

## VISUAL CHECK & THRIP CLOTH



Asparagus

Remove triangular side leaves and use the thrip cloth method on the tops. **NOTE:** Many people find

peeling asparagus completely like a carrot yields a tasty kosher result with no further checking required.

**TO PURCHASE** a light box, thrip cloth, loupe, or a color copy of this chart, call 410-484-4110 or email [info@star-k.org](mailto:info@star-k.org).

# PESACH AND SHABBOS/YOM TOV GUIDELINES FOR HOTEL STAYS

Rabbi Zvi Goldberg, STAR-K Kashrus Administrator

**Kashering** - A hotel kitchenette requires the same method of *kashering* for Passover as a home kitchen. Please consult the “STAR-K Pesach Kitchen” (page 20) for more information. Kosherization must be completed before Passover.

**Bedikas Chometz** - One who is staying at a hotel and did not bring any *chometz* into the room should perform *bedikas chometz* without a *brochab*.<sup>1</sup> Some hotel rooms have a “mini-bar” that is pre-stocked with drinks and snacks by the hotel. If there are food items in the mini-bar which are not kosher for Passover, one should ensure that the staff removes those items. Alternatively, the mini-bar should be sealed off and the staff informed that the guest bears no responsibility for those items.<sup>2</sup> Ice from the icemaker may be used, but the ice bucket in the room should not be used. The coffeemaker also may not be used. One must ensure that a light in the refrigerator does not illuminate upon opening the refrigerator door.

**Electronic Locks and Doors** – Although electronic door locks have become commonplace, certain hotels, especially those near large Orthodox communities, still have a few rooms set aside that use a key and it is worthwhile to attempt to find these. Although electronic card keys may not be used and are *muktza* on *Shabbos*, guests may leave them at the front desk before *Shabbos*, and then ask non-Jewish staff members on *Shabbos* to open their door.<sup>3</sup>

When walking into or out of the hotel, one should use manual non-electronic doors. Service or staff doors are likely to be non-electronic, and may be available to guests with special authorization. If there are no manual doors, one should wait until a non-Jew opens the electric-eye door with his movement and then proceed through the doorway. Due to the difficulty of coordinating one’s movements with those of another person, caution should be taken to avoid unwittingly activating the door.

**Sensors for Lights and Heating/Air-Conditioning** – Guests tend to leave the heating and air conditioners running while they are away from the room; therefore, some hotels are installing energy-efficient thermostats. When it senses that the

1. The rooms may be like a *makom she’ain machisim bo chometz*. One must also check his car, clothes pockets, and luggage without a *brochab*. For further discussion, see *Piskei Teshuvos* 437:1.
2. Otherwise he may have *achrais*, responsibility, for the *chometz* should it be damaged or stolen, and one may not take responsibility for *chometz* on Passover.
3. As this is a *shvus dshvus b’makom mitzvah* or *oneg Shabbos*. Activating the lock mechanism is an *issur d’rabonon*. One should not ask the non-Jew to open the door for minor reasons.

room is unoccupied, the thermostat adjusts the climate to an energy-efficient setting. When the guest opens the door to re-enter the room, the thermostat readjusts to the original setting. The sensor may also turn the lights on or off, depending upon whether or not someone is in the room. It can also alert housekeeping that the room is empty and may be cleaned. One may not stay in such a room on *Shabbos* unless these sensors are disabled by the staff prior to *Shabbos*.<sup>4</sup> Opening a balcony door may turn off the air-conditioning. If so, one must avoid opening the balcony door on *Shabbos*.

**Bathrooms** – Hotels may be equipped with sinks and toilets that are controlled by an electric eye, particularly in the lobby. The bathroom may have automated lights that are activated when the door is opened or one walks into the room. We suggest avoiding hotels on *Shabbos* that do not offer a different system.

As always, toilet paper should be prepared before *Shabbos*. Boxes of tissues should be checked to ensure that the tissues are separated from one another (some might be perforated but not separated).

**Security Cameras** – There may be security cameras in the hotel. It is best to avoid being videoed by such cameras on *Shabbos*, since the image is projected onto a screen. However, if this is difficult to avoid and one has no interest in being seen by the cameras, then he is permitted to walk past them.<sup>5</sup>

**Elevators** - In case of need, one may use a “*Shabbos* elevator” which stops on each floor and remains open for a short while. One should enter or exit the elevator as soon as the door opens. He should not block the elevator doorway, as this will activate the electric eye.

**Escalators** – May generally be used on *Shabbos*. Some escalators are “on-demand” and stop or are slowed until someone steps on them; others have a counter triggered by breaking an electric eye sensor. These may not be used on *Shabbos*.

Please note - The term ‘*Shabbos*’ in the above article refers to *Yom Tov* as well.

For year round information see

[www.STAR-K.org/articles/kashrus-kurrents/501/the-travelers-halachic-guide-to-hotels](http://www.STAR-K.org/articles/kashrus-kurrents/501/the-travelers-halachic-guide-to-hotels)

4. One may inquire with management if covering the sensor before *Shabbos* will solve this problem.

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



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# CHOMETZ INFORMATION

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## ZMANIM FOR EREV PESACH

The following chart, prepared with the assistance of R' Eli Reidler, indicates the latest times for eating and burning of *chometz*, and the time for lighting candles on

*Erev Pesach, Monday, April 10, 2017*

*All times listed are local Daylight Saving Time (except Phoenix, AZ).*

CITY	EATING	BURNING	CANDLE LIGHTING
Atlanta, GA	10:54 a.m.	12:08 p.m.	7:46 p.m.
Baltimore, MD <small>for Chometz burning info &amp; location see page 72</small>	10:23 a.m.	11:38 a.m.	7:21 p.m.
Boston, MA	10:00 a.m.	11:16 a.m.	7:02 p.m.
Brooklyn, NY	10:12 a.m.	11:27 a.m.	7:12 p.m.
Buffalo, NY	10:32 a.m.	11:47 a.m.	7:34 p.m.
Chicago, IL	10:07 a.m.	11:22 a.m.	7:08 p.m.
Cincinnati, OH	10:54 a.m.	12:09 p.m.	7:52 p.m.
Cleveland, OH	10:43 a.m.	11:58 a.m.	7:44 p.m.
Columbus, OH	10:48 a.m.	12:03 p.m.	7:47 p.m.
Dallas, TX	10:44 a.m.	11:57 a.m.	7:35 p.m.
Denver, CO	10:16 a.m.	11:31 a.m.	7:15 p.m.
Detroit, MI	10:49 a.m.	12:04 p.m.	7:51 p.m.
Far Rockaway/Five Towns, NY	10:11 a.m.	11:26 a.m.	7:11 p.m.
Hartford, CT	10:07 a.m.	11:22 a.m.	7:08 p.m.
Houston, TX	10:39 a.m.	11:52 a.m.	7:28 p.m.
Indianapolis, IN	11:01 a.m.	12:15 p.m.	8:00 p.m.
Lakewood, NJ	10:13 a.m.	11:28 a.m.	7:12 p.m.
Las Vegas, NV	9:57 a.m.	11:11 a.m.	6:52 p.m.
Los Angeles, CA	10:10 a.m.	11:24 a.m.	7:03 p.m.
Memphis, TN	10:16 a.m.	11:30 a.m.	7:10 p.m.
Miami, FL	10:38 a.m.	11:51 a.m.	7:23 p.m.
Milwaukee, WI	10:08 a.m.	11:23 a.m.	7:10 p.m.
Minneapolis, MN	10:29 a.m.	11:45 a.m.	7:34 p.m.
Monsey, NY	10:12 a.m.	11:27 a.m.	7:13 p.m.
Monticello, NY	10:15 a.m.	11:30 a.m.	7:16 p.m.
New York, NY	10:12 a.m.	11:27 a.m.	7:12 p.m.
Norfolk, VA	10:22 a.m.	11:36 a.m.	7:17 p.m.
Passaic, NJ	10:13 a.m.	11:28 a.m.	7:13 p.m.
Philadelphia, PA	10:17 a.m.	11:31 a.m.	7:16 p.m.
Phoenix, AZ <small>(Mountain Standard Time)</small>	9:45 a.m.	10:59 a.m.	6:37 p.m.
Pittsburgh, PA	10:36 a.m.	11:51 a.m.	7:36 p.m.
Portland, OR	10:25 a.m.	11:41 a.m.	7:31 p.m.
Providence, RI	10:02 a.m.	11:17 a.m.	7:03 p.m.
Queens, NY	10:11 a.m.	11:26 a.m.	7:11 p.m.
Richmond, VA	10:26 a.m.	11:41 a.m.	7:23 p.m.
St. Louis, MO	10:17 a.m.	11:32 a.m.	7:15 p.m.
San Diego, CA	10:05 a.m.	11:19 a.m.	6:57 p.m.
San Francisco, CA	10:26 a.m.	11:40 a.m.	7:23 p.m.
Seattle, WA	10:24 a.m.	11:41 a.m.	7:34 p.m.
Washington, DC	10:25 a.m.	11:39 a.m.	7:22 p.m.

## GUIDE TO SELLING "REAL" CHOMETZ BEFORE PESACH

Although להלכה, any *chometz* may be sold before *Pesach*, there are pious individuals who do not sell "real" *chometz*, but rather give it away, burn it, or eat it before *Pesach*. How does one define "real" *chometz*? A food for which there is an *issur* of דאורייתא ובל יראה ובל ימצא דאורייתא (there is a *Torah* prohibition of ownership on *Pesach*) is "real" *chometz*. This includes all items that are חמץ גמור, *real chometz* (bread, cake, pretzels, pasta, etc.).

However, חמץ תערובת חמץ where the חיוב ביעור (obligation to burn) is only מדרבנן (rabbinic), or at least according to some opinions only מדרבנן, is not חמץ גמור. In addition, חמץ ספק medications and non-edible items, as well as products processed on *chometz* equipment, are not considered to be חמץ גמור. These products are sold before *Pesach* even by individuals who are stringent not to sell חמץ גמור. Many individuals who do not sell חמץ גמור will sell alcoholic beverages before *Pesach*. Each family should follow their custom.

The following chart offers guidelines as to which products are considered "real" *chometz*. חמץ גמור means it is "real" *chometz*. Pious individuals customarily do not sell these products before *Pesach*. Rather, they either consume it, burn it, or give it away as a gift to a gentile before *Pesach*. Not חמץ גמור indicates the product is not "real" *chometz*. Even pious individuals will generally sell such products to a gentile before *Pesach*. (Where indicated, some products may even remain in one's possession during *Pesach*, and a sale is not required.)

### IS IT "REAL" CHOMETZ?

PRODUCT	STATUS
Barley (if pearled, raw and packaged)	חמץ גמור Not
Beer	Follow family custom <sup>1</sup>
Bread	חמץ גמור
Cake and Cookies	חמץ גמור
Cake mixes (dry)	חמץ גמור Not
Cereal with primary ingredient of wheat, oats or barley	חמץ גמור
<i>Chometz</i> content is more than a <i>k'zayis</i> . The <i>chometz</i> can be eaten in a time span of <i>k'dai achilas pras</i> <sup>2</sup> (e.g., box of Froot Loops cereal)	חמץ גמור
<i>Chometz</i> content is more than a <i>k'zayis</i> . The <i>chometz</i> can not be eaten <i>b'kdai achilas pras</i> <sup>2</sup> (e.g., box of Cap 'N Crunch cereal)	חמץ גמור Not
<i>Chometz</i> content in entire package is less than a <i>k'zayis</i> but is greater than 1/60 of the product (e.g., Corn Flakes cereal)	חמץ גמור Not

# IS IT "REAL" CHOMETZ?

PRODUCT	STATUS
Chometz content is less than 1/60 of the product	Not חמץ גמור <sup>4</sup>
Chometz Nokshe (e.g., chometz glue)	חמץ גמור Not
Chometz products non-edible even for canine consumption (nifsal mayachilas kelev)	חמץ גמור Not <sup>3</sup>
Condiments containing vinegar (e.g., ketchup, mayonnaise, mustard, pickles)	חמץ גמור Not
Cooked on chometz equipment (not during Pesach) but contains no chometz in the product	חמץ גמור Not <sup>5</sup>
Corn Flakes (even if contains malt flavor)	חמץ גמור Not
Cosmetics	חמץ גמור Not <sup>4</sup>
Cream of Wheat	חמץ גמור
Couscous	חמץ גמור
Detergents	חמץ גמור Not <sup>4</sup>
Extracts	חמץ גמור Not
Farfel mix	חמץ גמור
Flour (including whole wheat flour or if contains malted barley)	חמץ גמור Not <sup>6</sup>
Food coloring	חמץ גמור Not
Gefilte Fish (even if contains matzo meal & is not KFP as long as label does not state chometz content)	חמץ גמור Not
Ketchup	חמץ גמור Not
Kitniyos	חמץ גמור Not <sup>3</sup>
Licorice	חמץ גמור
Malt extract in product (e.g., Rice Krispies)	חמץ גמור Not
Maltodextrin/ Maltose (in product)	חמץ גמור Not
Matzah and Matzah Meal - not certified for Pesach (label does not state chometz)	חמץ גמור Not
Mayonnaise	חמץ גמור Not
Medicine containing chometz	חמץ גמור Not
Modified food starch (from unknown sources)	חמץ גמור Not
Mustard	חמץ גמור Not
Oatmeal (Instant, Regular, Baby)	חמץ גמור
Pasta	חמץ גמור
Pickles	חמץ גמור Not
Pretzels	חמץ גמור
Rice Krispies (even if contains malt flavor)	חמץ גמור Not
Rolled oats	חמץ גמור
Salad Dressing	חמץ גמור Not
Vanillin and Ethyl Vanillin	חמץ גמור Not

## IS IT "REAL" CHOMETZ?

PRODUCT	STATUS
Vinegar (from unknown sources)	Not חמץ גמור
Vitamin tablets containing <i>chometz</i>	Not חמץ גמור
Wheat germ	Not חמץ גמור
Wheat gluten/wheat protein (unknown amount in product)	חמץ גמור
Whiskey	Follow family custom <sup>1</sup>
Yeast (Baker's), yeast extract	Not חמץ <sup>3</sup>

1. Some individuals sell this *chometz*, others do not. One should follow his family custom.
2. *K'dai achilas pras* is the amount of time it takes to eat the volume of buttered bread equaling 3-4 eggs (approximately 2-4 minutes). For example, if one eats a bowl of Froot Loops cereal, he will eat a *k'zayis* of *chometz* within 2-4 minutes. However, if one eats Cap'N Crunch cereal, he will not eat a *k'zayis* of *chometz* fast enough since the amount of *chometz* in Cap'N Crunch cereal is relatively minimal.
3. These products are not *chometz*. One may even retain possession on *Pesach*. Sale is not necessary (מותר בהנאה בפסח). The product may not be eaten on *Pesach*.
4. These products are not *chometz*. One may even retain possession on *Pesach*. Sale is not necessary (מותר בהנאה בפסח).
5. One may retain possession of these products on *Pesach*. Sale is not necessary. They may not be eaten on *Pesach*.
6. This applies to flour that is not an ingredient in a product (e.g., flour sold in bags). However, as an ingredient in a product it is usually חמץ גמור.

# WHAT SHOULD I DO IF I FIND CHOMETZ ON...

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

## EREV PESACH (AFTER THE TIME OF BIUR CHOMETZ)

If you find *chometz* on *Erev Pesach* after the latest time for *biur chometz*:

- If you sold your *chometz* earlier that morning: You should move the *chometz* that you found to the place that you are storing the *chometz* that you sold.
- If you did not sell your *chometz* earlier that morning: You should burn it.

## FIRST DAY OF PESACH

If you find *chometz* on the first day of *Pesach*: You should cover it with a utensil.

## SECOND DAY OF PESACH

If you find *chometz* on the second day of *Pesach*, or if you found *chometz* on the first day of *Pesach* and had covered it:

- If you sold your *chometz* before *Pesach*, or you said 'Kol Chamira' before *Pesach*, or the *chometz* that you found was less than a *kezayis*: You should cover it with a utensil if you find it on the second day, or keep it covered if you had covered it on the previous day.
- If you did not sell your *chometz* before *Pesach* and did not say 'Kol Chamira' and found more than a *kezayis* of *chometz*: You should flush it down the toilet.

## SHABBOS CHOL HAMOED

If you find *chometz* on *Shabbos Chol Hamoed*, or if you found *chometz* on the first or second day of *Pesach* and had covered it and the first day of *Chol Hamoed* is *Shabbos*:

- If you sold your *chometz* before *Pesach*, or you said 'Kol Chamira' before *Pesach*, or the *chometz* that you found was less than a *kezayis*: You should cover it with a utensil if you find it on *Shabbos*, or keep it covered if you had covered it previously.
- If you did not sell your *chometz* before *Pesach* and did not say 'Kol Chamira' and found more than a *kezayis* of *chometz*: You should flush it down the toilet.

## WEEKDAY CHOL HAMOED

If you find *chometz* during *chol hamoed*, or found *chometz* on the first two days of *Pesach* and had covered it:

- If you sold your *chometz* before *Pesach*: You should move the *chometz* that you found to the place that you are storing the *chometz* that you sold.
- If you did not sell your *chometz* before *Pesach*: You should burn it.

## SEVENTH DAY OF PESACH

If you find *chometz* on the seventh day of *Pesach*: You should cover it with a utensil.

## EIGHTH DAY OF PESACH

If you find *chometz* on the eighth day of *Pesach*, or if you found *chometz* on the seventh day of *Pesach* and had covered it: You should cover it with a utensil if you find it on the eighth day, or keep it covered if you had covered it on the previous day.

## AFTER PESACH

If you find *chometz* after *Pesach*, or if you found *chometz* on the seventh or eighth day of *Pesach* and had covered it:

- If you sold your *chometz*: You can eat it.
- If you did not sell your *chometz*, but you did *bedikas chometz* and said 'Kol Chamira' before *Pesach*: You can eat it.
- If you did not sell your *chometz*, and you either did not do *bedikas chometz* or did not say 'Kol Chamira' before *Pesach*: You should dispose of it without deriving any benefit.

## A GUIDE TO PURCHASING CHOMETZ AFTER PESACH

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

### A JEWISH-OWNED STORE THAT DID NOT SELL ITS CHOMETZ TO A NON-JEW FOR PESACH

The Torah forbids a Jew to own *chometz* on *Pesach*. In order to dissuade people from owning *chometz* on *Pesach*, there is a rabbinic injunction not to eat or benefit after *Pesach* from *chometz* which was owned by a Jew during *Pesach*. Such *chometz* is known as *chometz sheovar olov haPesach*, and it remains forbidden permanently.<sup>1</sup>

For this reason, one should not buy *chometz* from a Jewish-owned store immediately after *Pesach*, unless the owner sold all *chometz* that he owned before *Pesach* to a non-Jew for the duration of *Pesach*, and did not acquire any further *chometz* during *Pesach*. The laws of *mechiras chometz* (selling *chometz* to a gentile for *Pesach*) are complex; therefore the sale must be made by a competent rabbi or *kashrus* authority.

If a Jewish-owned store did not sell its *chometz* for *Pesach*, may one buy *chometz* from that store a few weeks after *Pesach*? It is difficult for the consumer to ascertain whether the *chometz* was in the store on *Pesach* and is therefore forbidden, or whether it came into the store after *Pesach* and is permitted. Since *chometz sheovar olov haPesach* is a rabbinic injunction, one can be lenient if there is a reasonable doubt as to whether or not the *chometz* was in the store on *Pesach*. (This is because we apply the principle that “*safek derabbanan lekula*” – we are lenient when it is uncertain whether or not a rabbinic restriction applies).<sup>2</sup>

Supermarkets generally have a two week turnaround time. It should be assumed that all *chometz* sold in the two weeks after *Pesach* was already in the store on *Pesach*. Other stores, especially smaller ones, may have a longer turnaround time. The turnaround time for alcoholic beverages is longer than that of products in supermarkets. Liquor stores generally maintain inventory for six or seven weeks. One should wait until after *Shavuos* before purchasing liquor from such a store.

### A JEWISH-OWNED STORE THAT SOLD ITS CHOMETZ TO A NON-JEW FOR PESACH

As mentioned above, a Jew who owns a store can sell his *chometz* to a non-Jew for the duration of *Pesach*. If the Jew is observant and does not sell *chometz* to customers during *Pesach*, there is no doubt that he really intended to sell his *chometz* to the non-Jew before *Pesach*. However, if the owner is not observant and does not

<sup>1</sup> *Mishnah Berura* 448:25.

<sup>2</sup> See *Igros Moshé* O.C. 4:96, which distinguishes between small and large Jewish-owned stores.

close his store for *Pesach*, it can be argued that he considers the sale of *chometz* to be a legal fiction and does not have real intent to sell the *chometz*. Nevertheless, *Rav Moshe Feinstein zt"l paskens* that, *bedieved*, the sale is valid because legally the *chometz* no longer belongs to him.<sup>3</sup> However, other *Poskim* are stringent.<sup>4</sup> Even *Rav Moshe* agrees that *chometz* that the Jewish owner purchased during *Pesach* is not included in the sale and cannot be eaten after *Pesach*.

## A STORE OWNED BY A NON-JEW OR BY A PERSON THAT MAY OR MAY NOT BE JEWISH

If a privately-held store is owned by a non-Jew, one may buy *chometz* from that store immediately after *Pesach*. However, a consumer may not know whether the owner is Jewish or non-Jewish. If the store is located in an area where the majority of people are non-Jews, he may assume that the owner is not Jewish. Unfortunately, even if the owner has a Jewish sounding name, the rate of intermarriage in America is such that the name may no longer provide an indication as to whether or not the person is Jewish.

Some food stores are owned by a number of partners, or by shareholders who each have stock in the company. If non-Jewish partners or shareholders own a majority of the business, there is no concern of *chometz sheovar olov haPesach*.<sup>5</sup> To the best of our knowledge, the following are currently some of the supermarkets which are majority owned by non-Jews, and *chometz* may be bought from them immediately after *Pesach*: **BJs, Costco, CVS, Food Lion, K-Mart, Kroger, Mars, Petco, Petsmart, Rite-Aid, Royal Farms, Sam's Club, Save-A-Lot, Shoppers, Trader Joe's, Walgreens, Walmart, Wegmans, and Whole Foods.**

## A STORE WHICH RECEIVES CHOMETZ FROM A JEWISH DISTRIBUTOR

How does a supermarket get the food that it sells? A distributor brings the food from the manufacturer to a warehouse, from where it is sent to individual supermarkets. If the distributor is Jewish, and he owned the *chometz* during *Pesach*, that food would be forbidden after *Pesach*. Even if the supermarket is owned by non-Jews, the food would still be forbidden after *Pesach*, as it was owned by a Jew during *Pesach*.

C&S Wholesale Grocers is a wholesale distributor of food and grocery store items. It is a privately held company, and is the largest wholesale grocery supply company in the United States. It currently serves about 5,000 stores in 15 states (including California, Connecticut, Florida, Indiana, Maryland, Massachusetts, New Hampshire, New Jersey, New York, and Pennsylvania). Its customers include

<sup>3</sup> *Igros Moshe O.C.* 1:149, 2:91, 4:95.

<sup>4</sup> *Maharam Shick O.C.* 205, *Sdei Chemed* vol. 7 page 352.

<sup>5</sup> *Zeicher Yitzchok siman* 8.

Safeway, Target, A&P, Stop & Shop, Giant, Ralphs, Foodtown, and Winn-Dixie. However, the STAR-K does not have information as to which specific products are distributed by C&S, nor which specific stores are serviced by them.

The company was founded in 1918 by Israel Cohen and Abraham Siegel. Rick Cohen is the current chairman and CFO, and is the third generation of the family to lead the company. It is assumed that he is Jewish. In the past, a prominent rabbi arranged a *mechiras chometz* for C&S distributors. However, as mentioned above, according to *Rav Moshe Feinstein zt"l*, this sale would not include the *chometz* that C&S acquired during *Pesach*. Recently, another prominent *Posek* has been selling the entire company to a non-Jew for the duration of *Pesach*, so that any *chometz* bought during *Pesach* would also belong to that non-Jew. While this sale is to be welcomed, it is not without *halachic* difficulties. Efforts are currently underway to execute the sale in a manner which will conform to STAR-K guidelines. For updated information, please see [www.star-k.org/passover](http://www.star-k.org/passover).

Stores which receive goods from C&S may also work with other non-Jewish distributors, and it is very difficult to determine whether any particular product was distributed by C&S or by another company. As mentioned above, *safek chometz sheovar olov haPesach* is permitted, and this would include goods which may or may not have been owned by C&S during *Pesach*. However, if a person has the option of shopping at a store which does not receive goods from a Jewish distributor that may have owned *chometz* on *Pesach*, it is commendable to do so until four weeks after *Pesach*.<sup>6</sup>

There are more than 35,000 supermarkets in America, and it is not possible to know who owns them or distributes to every one of them. A local Orthodox rabbi should be consulted for guidance regarding local stores and supermarkets, as well as resolution of any *halachic* issues.

A&L Foods is a Jewish-owned distributor of kosher food which distributes to Giant, Target and Safeway in Baltimore. A&L Foods sells their *chometz* to a non-Jew through the STAR-K. For this reason, the following *chometz* products may be purchased immediately after *Pesach* in Baltimore: **Giant**- Section labeled "Kosher Foods": Dry, frozen, refrigerated. **Target**- Section labeled "Kosher Foods": Dry, frozen. **Safeway** - Section labeled "Kosher Foods": Frozen foods only.

## BUYING BOURBON

The Sazerac Company is a privately held alcoholic beverages company, and is the largest distilling company in the United States. Although it produces a variety of alcoholic drinks, the primary focus of its business is bourbon. Although there is some discussion in the *Poskim*, the general consensus is that the prohibition of *chometz sheovar olov haPesach* applies to bourbon. To the best of our knowledge,

<sup>6</sup> Heard from Rabbi Heinemann *shlit"l*

the Chairman of the Board of Directors of Sazerac Company is Jewish. Although the Sazerac Company recently began selling some of its *chometz* for *Pesach*, it will be eight to ten years before that bourbon comes to market. The Sazerac Company ages bourbon for years before selling it, so all their bourbon should currently be considered *chometz sheovar olov haPesach* and is not recommended year-round.<sup>7</sup>

<sup>7</sup> A list of their products can be found at <http://www.sazerac.com/BrandPortfolio.aspx?NBid=1>.

## CHOMETZ AFTER PESACH CHART

Rabbi Dovid Heber, STAR-K Kashrus Administrator

The following chart offers guidelines for products that are (שעה פ) חמץ שער עליו הפסח. "Yes" next to a product indicates the product is subject to the *halachos* of שעה פ. Following *Pesach*, one may purchase these products only from a Jewish owned store that properly sold its *chometz*, or from a store owned by a gentile. "No" next to a product indicates the product is not subject to the *halachos* of שעה פ. These products may be purchased at any store after *Pesach*.

PRODUCT	חמץ שער עליו הפסח?
Barley (if pearled, raw and packaged)	No
Beer	Yes
Bran (Wheat, Oat)	Yes
Bread /cake/cookies	Yes
Cereal with primary ingredient of wheat, oats or barley	Yes
<i>Chometz</i> content is more than a <i>k'zayis</i> .	Yes
<i>Chometz</i> content in entire package is less than a <i>k'zayis</i> but is greater than 1/60 of the cooked product (e.g., Corn Flakes cereal)	Yes
<i>Chometz</i> content in entire package is less than a <i>k'zayis</i> but is greater than 1/60 of the uncooked product	No
<i>Chometz</i> content is less than 1/60 of the product	No
<i>Chometz Nokshe</i> (e.g., <i>chometz</i> glue)	Yes
Condiments containing vinegar (ketchup, mayonnaise, mustard, pickles)	No
Corn Flakes (brands that contain malt flavor – e.g., Kellogg's)	Yes
Cookies	Yes
Cosmetics	No
Couscous	Yes
Detergents	No
Extracts	No
Flour (including whole wheat flour or if contains malted barley)	No <sup>1</sup>

1. This applies to flour that is not an ingredient in a product (e.g., flour sold in bags). However, as an ingredient in a product it is usually חמץ במור.

## CHOMETZ AFTER PESACH CHART CONTINUED

PRODUCT	המץ שעבר עליו הפסח?
Chometz products non-edible even for canine consumption	No
Food coloring	No
Gefilte fish (that contains <i>chometz</i> or non-KFP <i>matzo</i> meal)	Yes
Ketchup	No
<i>Kitniyos</i>	No
Malt extract in product (e.g., Rice Krispies)	Yes
Maltodextrin	No
Maltose (in product)	Yes
<i>Matzah</i> and <i>matzah</i> meal (not certified for <i>Pesach</i> )	Yes
Mayonnaise	No
Medicine containing <i>chometz</i>	No
Modified food starch (from unknown source)	No
Mustard	No
Oatmeal (instant, regular, baby)	Yes
Pasta	Yes
Pickles	No
Pretzels	Yes
Processed on <i>chometz</i> equipment with no <i>chometz</i> content in product (if it was not known to have been processed on <i>Pesach</i> )	No
Rice Krispies (brands that contains malt flavor - e.g., Kellogg's)	Yes
Rolled oats	Yes
Salad Dressing	No
Soy Sauce (containing wheat)	Yes
Vanillin and Ethyl Vanillin	No
Vinegar (from unknown sources)	No
Vitamins containing <i>chometz</i>	No
Wheat germ	Yes
Wheat gluten or wheat protein (unknown amount in product)	Yes
Whiskey	Yes
Yeast (Baker's)	No
Yeast extract	No

## STORES WHERE *CHOMETZ* MAY BE PURCHASED IMMEDIATELY AFTER *PESACH* 2017

### ALL STAR-K ESTABLISHMENTS

### ALL STAR-D ESTABLISHMENTS

### STORES IN THE BALTIMORE METROPOLITAN AREA

7-11 Fords Lane, Hooks Lane, Old Court Road (at Greenwood), Reisterstown Road (near Slade Ave.)	Rite-Aid
A-Z Savings 6307 Reisterstown Road	Royal Farms
BJ's	Sam's Discount Warehouse
Colonial Liquors	Save-A-Lot
Costco	Savings Center 4003 Seven Mile Lane
CVS	Seven Mile Market
Dugan's Liquor	Shoppers Food Warehouse
*Dunkin Donuts 1508 Reisterstown Rd. (at Old Court Rd.) 7000 Reisterstown Rd. (near Fallstaff Rd.)	Shoprite 37 Aylesbury Road, Timonium
Food Lion	Trader Joe's
Petco	Walgreens
Petsmart	Walmart
	Whole Foods
	Wine Loft

For updated information, regarding stores where chometz may be purchased, please see [www.star-k.org/passover](http://www.star-k.org/passover).

\* Only these two locations of Dunkin Donuts are under the certification of Rabbi Sholom Salfer. Please note that it is permissible to purchase products at these Dunkin Donuts on *Motzei Pesach*, April 18, **ONLY AFTER 9:40 p.m.** (this time meets the requirement of *שבדי שיעור*).

**CONSUMERS IN OTHER COMMUNITIES SHOULD CHECK WITH THEIR LOCAL VAAD HAKASHRUS FOR REGIONAL STORE INFORMATION.**

## WHEN CHOMETZ MAY BE PURCHASED AFTER PESACH 2017

### MAJOR JEWISH OWNED SUPERMARKETS THAT DO NOT SELL THEIR CHOMETZ

Wednesday, May 3, 2017 (2 weeks after *Pesach*)

### SUPERMARKETS THAT PURCHASE FROM JEWISH OWNED DISTRIBUTORS THAT DO NOT SELL THEIR CHOMETZ

Wednesday, May 17, 2017 (4 weeks after *Pesach*)

### JEWISH OWNED LIQUOR STORES THAT DO NOT SELL THEIR CHOMETZ

Friday, June 2, 2017 (after *Shavuot*)

### BALTIMORE DISTRIBUTOR INFORMATION

**A&L FOODS DISTRIBUTOR OF KOSHER FOODS** (to Giant, Target, and Safeway in Baltimore) sells their *chometz* through STAR-K. The following *chometz* products may be purchased from these stores immediately after *Pesach* as follows:

- **GIANT**- Section Labeled KOSHER FOODS: Dry, Frozen, Refrigerated
- **SAFEGWAY**- Section Labeled KOSHER FOODS: Dry, Frozen, Refrigerated
- **TARGET**- Section Labeled KOSHER FOODS: Dry, Frozen

*Chometz* products found in the remainder of these supermarkets may have been purchased from a Jewish distributor. Therefore, it is commendable not to purchase *chometz* products from these stores until four weeks after *Pesach*. One may purchase *chometz* products from these stores beginning on the Wednesday after *Lag B'omer*, May 17th, 2017.

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

### Beer Sold in the State of Maryland after Pesach

Last year, after *Pesach*, there was a serious concern of *chometz she'avar alav hapesach* regarding many brands of beer sold in the state of Maryland. We are working on a solution for post-*Pesach* 5777/2017, but as of press time it has not been finalized.

Please check our website [www.star-k.org](http://www.star-k.org) closer to *Pesach* for updates.

# BALTIMORE CHOMETZ BURNING 2017

SPONSORED BY THE CHESED FUND/PROJECT EZRA

## PIMLICO RACE COURSE

*Clubhouse Parking Lot*

**ENTRANCE ONLY FROM HAYWARD AVENUE**

*3 Blocks East of Park Heights Avenue*

### Monday, April 10, 2017

between 6:30 a.m. and 11:30 a.m.

*Closed cans or bottles will not be accepted to avoid the hazard of explosion. Please be considerate by burning chometz, not plastic. Dumpsters will be provided for large amounts of chometz. Also, please do not abuse this service by bringing excessive amounts of chometz or trash.*

**RECYCLING** is encouraged. Designated dumpsters are available on site.

**NO BULK TRASH** (non-food related) will be permitted. After chometz is burned, Kol Chamira is recited.

For sponsorship opportunities, please call Frank Storch at 410-340-1000.

THE CHESED FUND/PROJECT EZRA

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# PESACH GUIDE FOR INDIVIDUALS WITH DIABETES

Adapted from Jewish Diabetes Association article by Nechama Cohen

The challenge of diabetes seems ten-fold when it comes to *Pesach*. There are a whole new set of considerations — four cups of wine at each *Seder*; a many-hour wait until *Shulchan Aruch*; knowing the carb content of a single hand *matzah*.

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

## I. MATZAH

The stipulations for minimum *shiurim* for *matzah*, which follow, are based on the *psak* of Rav Moshe Heinemann, *sblit*<sup>a</sup>.

**NOTE:** These calculations from the STAR-K are based on the use of a *Tzelem Pupa* hand *matzah*.

In the case of a **medical condition**, one may fulfill the *mitzvah* of *achilas matzah*, including *korech* and *Afikoman*, with the following:

Type	Minimum Shiur	Dimensions	Carbs
Hand <i>matzah</i> (round)	one-sixth (1/6) of a <i>matzah</i>	14.5 sq. in. in size. <sup>1</sup>	6 g
Machine <i>matzah</i>	one-quarter (1/4) of a <i>matzah</i>	12.25 sq. in. in size. <sup>2</sup>	8 g

One who is in **good health** should eat the following for *achilas matzah*<sup>3</sup> and *Afikoman*:

Type	Minimum Shiur	Dimensions	Carbs
Hand <i>matzah</i> (round)	one-third (1/3) of a <i>matzah</i>	29 sq. in. <sup>4</sup>	12 g
Machine <i>matzah</i>	one-half (1/2) of a <i>matzah</i>	24.5 sq. in. <sup>5</sup>	15 g

1. This assumes the whole *matzah* (before it is broken) has a diameter of at least 10.5 inches, which means the entire *matzah* has an area of 86.6 sq. in. Hence, 1/6 of the *matzah* equals 14.5 sq. in. This is the minimum *shiur* for someone with a medical condition.
2. This assumes a full rectangular *matzah* is 7" x 7", which means the entire *matzah* has an area of 49 sq. in.; hence, 1/4 of the *matzah* equals 12.25 sq. in. (This also means that one could eat a piece of *matzah* that is square, each side with a length and width of 3.5 in.) This is the minimum *shiur* for someone with a medical condition.
3. For *korech* see the *Kashrus* Kurrents article, "The *Pesach Seder*".
4. This assumes the whole *matzah* (before it was broken) had a diameter of 10.5 in., which means the entire *matzah* has an area of 86.6 sq. in., hence, 1/3 of the *matzah* is 29 sq. in.
5. This assumes a full rectangular *matzah* is 7" x 7", which means the entire *matzah* has an area of 49 sq. in. Hence, 1/2 of the *matzah* is 24.5 sq. in. (This means one could eat a piece of square *matzah* that is 5 in. on each side.)

## How to calculate the amount of carbs in Matzah:

### Machine Matzah:

Most machine *matzah* is uniform in size and shape. The portion size and carbs are listed on the box. It might be a good idea to keep the amount that you intend to eat near your plate.

### Hand Matzah:

Hand *matzah* varies according to size and thickness. Our calculations use a *Tzelem Pupa* hand *matzah*. Try to arrive at an accurate gram content for the *matzah* in advance, including possibly weighing it.

**For those who prefer to do their own calculation:** *Matzah* has an average carb factor of 0.75 (75% of its weight is carbohydrates). Whole wheat *matzah* has almost 12 grams of dietary fiber per 100 grams, allowing one to deduct 4 grams per piece.

### Hand Matzah:

There are about 10 pieces of *matzah* per lb. (22 pieces per kilo). Each piece weighs approximately 46g and has approximately 35 g of carbs per *matzah*.

### Machine Matzah:

One whole machine *matzah* (rectangular) weighs about 30-35g, which is between 23 and 27g of carbs per *matzah* (depending upon the brand).

A very thin *matzah* is approximately 30 grams; a “regular” *matzah* is approximately 40 grams; a thick *matzah* is approximately 50 grams.

## II. THE ARBA KOSOS (FOUR CUPS)

### A. Wine

**Cup Requirements:** The cup must hold at least a *reviis* of wine (3.8 fl. oz., or 112 ml).

**Minimum *Shiur* to drink to fulfill *Arba Kosos*:** One must drink at least 1.9 fl. oz. (56 ml) for each of the four cups.

### Additional Requirements:

- The lowest percentage of alcohol that may be used for the four cups is 4%.
- One should drink each of the four cups of wine within half a minute.

## B. Diluting Wine with Grape Juice and Water

Higher carbohydrate wine may be diluted in the maximum ratios listed below. These ratios allow the wine to retain enough of its properties to qualify it being used for the four cups:

Wine	Grape Juice	Water
1/3	2/3	-
1/3	1/3	1/3
1/3	-	2/3 (see NOTE below)

**NOTE:** The diluted beverage should contain at least 4% alcohol to fulfill the obligation of drinking wine at the *Seder*.<sup>6</sup> If necessary, one may make a mixture of 2/3 water and 1/3 wine (66% water and 34% wine) as long as the diluted amount still contains 4% alcohol. Otherwise, there is a chance that it may no longer be considered wine for the *Seder*.

The following chart illustrates how much wine to drink:

Kos	Amount you drink	Amount of wine after dilution
First cup	1.9 oz.	0.7 oz.
Second cup	1.9 oz.	0.7 oz.
Third cup	1.9 oz.	0.7 oz.
Fourth cup	1.9 oz.	0.7 oz.
TOTAL	7.6 oz.	2.8 oz.

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

The following is an example of how to mix wine and water. Assume one has wine with 10% alcohol content. If he makes a mixture of 40% wine and 60% water, he will have wine with 4% alcohol content, which is enough for the *arba kosos*. This can be done by mixing two cups of wine with three cups of water. He could fill a *becher* that holds at least 3.8 fl. oz. of this wine and water mixture, and drink at least 1.9 fl. oz. (the amount one may drink to fulfill the *mitzvah*, when medically

6. This is to fulfill the obligation of wine. If one cannot drink wine, he can fulfill his obligation with grape juice. This will be discussed later.

necessary). For the fourth cup, he could ask someone else to be *motzee* him in the *brochah achrona*.

To prepare in advance, simply pour two cups of wine into an empty bottle or pitcher and add three cups of water. (The size of the measuring cup does not matter. Just make sure that you use the same cup for the water and the wine). It is always advisable to prepare this bottle in advance and label it as your own “SPECIAL RESERVE.”

### C. Types of wine

The best option for the *Seder* would be a dry wine, which has very few carbs. [Most dry wines contain approximately 4 grams of carbs per 8 oz. cup.]

If the sour taste bothers you, try adding an artificial sweetener that is Kosher for Passover (see list page 14).

There are also lower carbohydrate sweet wine products which might serve as suitable options.

**IMPORTANT:** Since alcohol may cause a drop in your blood sugar, discuss with your doctor whether or not to cover the carbs in the wine with insulin. There is more of a chance that wine will cause a low BG on an empty stomach. If you use pure (unmixed) wine for the first cup, make sure to follow the above guidelines and not overdo your alcohol intake.

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

Therefore, we suggest showing the wine combination options to your health care team. As previously noted, after the dilution, the remaining alcohol content of all four cups is not significant. Many health care professionals have been very pleased with these dilution options and allow this small total amount of alcohol even with medication.

In addition, those with gestational diabetes (diabetes in pregnancy) or T1, or who are pregnant, should check with their health care team and *rav* to determine which way to go. Again, show them the charts in order to guide them in their decision.

### D. Grape Juice

As noted above, one should use wine or, if necessary, a wine/grape juice combination for the *arba kosos*. If you are unable to drink wine, you may use grape juice instead. If due to medical reasons you are unable to drink pure grape juice for the *arba kosos* (and cannot drink any percentage of wine), you may dilute

regular grape juice. When mixing grape juice with water, it is best to make at least 51% of the mixture regular grape juice (i.e., the other 49% is water). In general, “light grape juice” may not be further diluted by the consumer (if there is a necessity, check with the certifying agency). As suggested earlier, you may wish to prepare a “special reserve” mixture before *Yom Tov* and fill a bottle with four full *bechers* of grape juice and four full *bechers* of water. This will suffice for the *arba kosos* for both nights. Add more using the same ratio as necessary. Keep in mind that as far as diabetes and carb counting are concerned, dry wine is certainly preferable. If you drink grape juice, note that the carbohydrate content of the various grape juices differs. The juices that we tested ranged from 32 to 60g of carbs per cup. Always check the label to ensure you are consuming the least amount of carbs when combining grape juice with wine and/or water.

**NOTE:** Kedem’s Concord dark grape juice scored 16 grams of carbs in a 4 oz. serving, while the labels on Kedem’s Sparkling Chardonnay and Catawba list 13 and 12 grams of carbs, respectively, in the same 4 oz. serving.

### *Summary Preparation List*

- Remember that failing to prepare is preparing to fail. If you have everything ready ahead of time, you are less likely to run into problems.
- Discuss with your *rav* the *shiurim* of *rov reviis* and mixing wine with water.
- Select the wine of your choice and check the carb content (remember the meter test).
- Prepare the right size *becher*.
- Train your eye to recognize the amount that you will be drinking during the *Seder*.
- Mix wine with water following the instructions of your *rav* and doctor, and prepare a separate labeled bottle (“Special Reserve”) for this mixture.
- Try to arrive at an accurate gram content for the *matzah* in advance, including possibly weighing it.
- Prepare your choice of glucose for treating hypoglycemia.
- Review chart and details with your health care team.
- Prepare all medical supplies, medications, and equipment for *Yom Tov* and *Shabbos*.

Finally, remember that *Pesach* does not have to mean *matzah*, potatoes, and eggs throughout *Yom Tov*. Instead of high-fat soups and potato *kugel*, you can substitute other vegetables and vegetable combinations.

JDA has published a cookbook, **EnLITened Kosher Cooking**, with more than 140 recipes for *Pesach*, along with year-round recipes that are easily adaptable. A Hebrew version, **BishuLITE**, is now also available.

To order either cookbook, get more information about diabetes, or a list of *Pesach* recipes from the book, visit [www.jewishdiabetes.org](http://www.jewishdiabetes.org).

### III. OTHER PRODUCTS COMMONLY USED ON PASSOVER

Today we are lucky to have a much larger variety of Kosher for *Pesach* products. Below, we list some products with their nutrition facts.

#### Common Cooking Ingredients

Food	Amount	Carb. (g)	Calories	Fat
Chocolate, roughly chopped, 72% cocoa	2 tsp	3.5	57	4.5
Bittersweet chocolate, small squares, 72% cocoa	10	13	226	18
Baking chocolate, large squares	2	10	79	4
Chocolate chips, packaged	1 tbsp	10	75	4
Chocolate chips, packaged	1 cup	80	600	32
Cocoa	1 tbsp	3	20	1
Cocoa	1 cup	50	350	15
Eggs	1 large	0.7	101	7
Honey	1 tbsp	12	48	0
Honey	1/2 cup	112	448	0
Matzah meal (machine matzah)	1 tbsp	8.6	5	0
Matzah meal	1 cup	137.5	96	0
Oil	1 tbsp	0	9	10
Oil	1 cup	0	1440	160
Potato starch	1 tbsp	8	36	0
Potato starch	1 cup	128	576	0
Sugar	1 tbsp	15	60	0
Sugar	1/4 cup	60	240	0

#### Sugar Substitutes

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

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

# NOW YOU SEE IT NOW YOU DON'T UNDERSTANDING KITNIYOS & KITNIYOS SHENISHTANU

Rabbi Tzvi Rosen, Editor, *Kashrus Kurrents*

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

## WHAT ARE KITNIYOS?

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

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

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

## REASONS FOR PROHIBITION

Why are *kitniyos* forbidden for consumption on *Pesach*? The *Mishnah Brura* enumerates a number of reasons. One reason is that there is a possibility that *chometz* grains could be mixed amongst the *kitniyos* grains, creating an inadvertent yet real *chometz* problem when the grains are cooked together. Another reason is that if *kitniyos* products would be permitted, confusion within the general public could result in mistaking permitted *kitniyos* flour and forbidden *chometz* flour. Although these might not be problems of epidemic proportions, the *Rema* considered them to be real enough to forbid the eating of *kitniyos* on *Pesach*. *Sephardim* check the *kitniyos* grains three times to make sure no *chometz* grains are intermixed within the *kitniyos* and then permit their use on *Pesach*.

The *kitniyos* restriction is not as all encompassing as *chometz*. One does not sell *kitniyos* as he would *chometz*. One may derive benefit from *kitniyos* and may use them for non-eating purposes, such as fuel for candle lighting and heating or pet food. It is important to note that in the case of medications, *kitniyos* restrictions are not applicable and pills that use corn starch as binders would be permissible for medication.

## KITNIYOS DERIVATIVES

There is a question amongst *poskim* as to whether *kitniyos* derivatives, such as corn oil, would be considered part of the ban and, thus, forbidden. Maybe these derivatives could be considered a separate category, “*shemen kitniyos*,” exclusive of the *kitniyos* restriction. There are additional considerations linked to peanuts and peanut oil and whether peanuts are considered to be *kitniyos*. Subsequently, peanut oil would present less of a problem than other *kitniyos* oils. Due to this *sfek sfeka*, (compounded doubt), *Rav Moshe Feinstein, zt”l*, permitted the use of peanut oil on *Pesach*. Nevertheless, most reputable *kashrus* agencies (in the United States and Israel) do not permit the use of *shemen kitniyos* in their products, nor do they use peanut oil.

However, over the years, products bearing a Kosher for Passover certification have used *kitniyos*-derived ingredients in their Kosher for Passover products. A common example of a *kitniyos*-derived product is corn syrup. High fructose corn syrup is one of the leading versatile sweeteners in the food industry. It is produced through a conversion process whereby the white starch of the corn kernel is converted into sugar. This is typically accomplished by using hydrochloric acid and enzymes or hydrochloric acid alone, without the assistance of enzymes. In the corn sweetener industry, enzymes are a key component in the conversion process and are commonly derived from barley, which is *chometz*. Corn syrup converted by hydrochloric acid alone would not have this *chometz* issue.

What is of great *halachic* consequence is the *halachic* perception of these “corn converted” products. Since the final product is in liquid form, it was and still is considered to be *shemen kitniyos* by some authorities. Other *poskim* posit that there is an intrinsic difference between classical *shemen kitniyos* (i.e., oil that is pressed out of the kernel) and a liquid corn syrup converted from the actual starch. The liquid is not *shemen kitniyos*; it is actual *kitniyos*.

## KITNIYOS SHENISHTANU

Today, food science has found multiple applications for products derived from *kitniyos*. These *kitniyos* conversions and fermentations have given rise to a new *kashrus* term, “*kitniyos shenishtanu*,” *kitniyos* that have been transformed into a new product. These converted food grade ingredients include citric acid and ascorbic acid (that have wide food applications), NutraSweet sweetener, MSG (a flavor agent in soups and spice blends), sodium citrate (found in processed cheeses), sodium erythorbate (found in deli meats), and lactic acid that is used in olive production. These corn or soy-based ingredients go through a multi-stage conversion process until the final food grade material is produced.

There is a divergence of opinions amongst *kashrus* certification agencies as to whether we permit or forbid *kitniyos shenishtanu*.

What is the reasoning for those who permit *kitniyos shenishtanu*? Interestingly, the reasoning behind permitting *kitniyos shenishtanu* is based on a different *halachic* query regarding a serious *kashrus* concern as to whether or not a product extracted and converted from a non-kosher source could be considered kosher. The *heter* is based on the reasoning of the *Chasam Sofer* and the *Chok Yaakov* permitting the consumption of grape seed oil that was extracted from non-kosher grape seeds.<sup>1</sup>

The *Shulchan Aruch* discusses the two criteria for permitting products derived from non-kosher grape seeds: *tammdan*, washing of the seeds, and *yibush*, drying of the seeds, to a point where the seeds are dry.<sup>2</sup> This is similar to the drying of the wine sediments on the side of the cask (*weinstein*), the basic ingredient of cream of tartar.<sup>3</sup> In grape seed oil productions, the seeds are washed and dried well to contain 6-8% moisture; a kernel of raw rice by comparison contains 11% moisture. This is critical in the extraction of grape seed oil because a wet seed becomes moldy and the oil cannot be extracted from a moist seed. The question remains: Does a seed that has originally been soaked in non-kosher wine prior to washing and drying qualify for kosher grape seed oil extraction?

The *Shulchan Aruch* clearly states that grape seeds are forbidden to be used within the first 12 months of their separation from the “must”. Furthermore, the *halachah* states that the seeds need to be washed and free of any residual wine before the 12-month count can be successful. Also, does the drying of the seeds equal a 12-month waiting period? A question was raised regarding the wine sediment which is the main ingredient of cream of tartar. Does the drying of the wine lees, the wine sediment, qualify for the 12-month waiting period? Many *halachic* authorities maintain that it does and that the oil extracted from the clean, dry seed would be *mutar*.

Another opinion in favor of grape seed oil is that the oil bears no resemblance to the original grape seed in smell, taste, color or texture.<sup>4</sup> The *Chasam Sofer* and the *Chok Yaakov* rule that since there is a complete transformation from grape seeds to oil the prohibition of disqualified grape seeds does not apply. This is based upon the ruling of *Rabbeinu Yona*, who maintained that a forbidden item that has undergone a complete transformation is permitted.<sup>5</sup> The *Chelkas Yaakov* offers yet another reason to permit grape seed oil. Oil is contained inside the seed, and the wine is not converted into oil; therefore, it can be viewed as two separate entities.<sup>6</sup>

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

2. Y.D. 123:14

3. Y.D. 123:16

4. *Pischei Teshuva* (Y.D.) 123:20

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

6. יפה פסק בחוק יעקב סימן תס"ז כל דבר שנשתנה לדבר היתר הותר

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

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

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

## QUINOA

It was determined that quinoa is Kosher *L'Pesach*. It is not related to millet, rice or the *chameishis minei dagan*, five types of grain products. Quinoa is a member of the “goose foot” family, which includes sugar beets and beet root. STAR-K tested quinoa to see if it would rise. The result was *sirchon*, as termed by *Chazal*, which means the quinoa decayed and did not rise. Furthermore, quinoa's growth does not resemble *kitniyos* and, as cited in *Igros Moshe O.C. (3:63)*, we do not consider additional products beyond what was originally established. However, recent investigations have found that there is a possibility that quinoa grows in proximity to certain grains and/or is processed in facilities that compromise Kosher for *Passover* status. Therefore, quinoa may be used only on *Pesach* with reliable Kosher for *Passover* approval.

# KITNIYOS

AND OTHER PRODUCTS CUSTOMARILY NOT EATEN ON PESACH

*NOTE: Products bearing STAR-K P on the label DO NOT contain Kitniyos or Kitniyos Shenishtanu (kitniyos that have been manufactured and transformed into a new product)*

<b>Anise<sup>4</sup></b>	<b>Dextrose</b> (possibly <i>chometz</i> )	<b>NutraSweet<sup>1</sup></b>
<b>Ascorbic Acid<sup>1,3</sup></b> (possibly <i>chometz</i> )	<b>Emulsifiers<sup>3</sup></b>	<b>Peanuts<sup>2</sup></b>
<b>Aspartame<sup>1</sup></b>	<b>Fennel<sup>4,6</sup></b>	<b>Peas</b>
<b>Beans</b> (including Green Beans, Edamame, etc.)	<b>Fenugreek<sup>2,6</sup></b>	<b>Rice<sup>5</sup></b>
<b>Bean Sprouts</b>	<b>Flavors<sup>3</sup></b> (possibly <i>chometz</i> )	<b>Seeds</b> Caraway <sup>2</sup> , Poppy, Sesame, Sunflower
<b>BHA</b> (in corn oil)	<b>Glucose<sup>3</sup></b> (possibly <i>chometz</i> )	<b>Sodium Erythorbate<sup>1</sup></b>
<b>BHT</b> (in corn oil)	<b>Guar Gum<sup>3</sup></b>	<b>Sodium Citrate<sup>1</sup></b> (possibly <i>chometz</i> )
<b>Buckwheat</b> (Kasha)	<b>Hydrolyzed Vegetable Protein</b> (possibly <i>chometz</i> )	<b>Sorbitan<sup>1</sup></b>
<b>Calcium Ascorbate<sup>1,3</sup></b> (possibly <i>chometz</i> )	<b>Isolated Soy Protein</b>	<b>Sorbitol<sup>1</sup></b>
<b>Canola Oil</b> (Rapeseed)	<b>Isomerized Syrup</b>	<b>Soy Beans</b>
<b>Chickpeas</b>	<b>Lecithin</b>	<b>Stabilizers<sup>3</sup></b>
<b>Citric Acid<sup>1,3</sup></b> (possibly <i>chometz</i> )	<b>Lentils</b>	<b>Starch</b> (possibly <i>chometz</i> )
<b>Confectioners' Sugar</b> (possibly <i>chometz</i> , look for KFP symbol)	<b>Maltodextrin<sup>1</sup></b> (possibly <i>chometz</i> )	<b>String Beans</b>
<b>Coriander<sup>4</sup></b>	<b>Millet</b>	<b>Tofu</b>
<b>Corn</b>	<b>MSG<sup>3</sup></b> (possibly <i>chometz</i> )	<b>Vegetable Oil<sup>3</sup></b>
<b>Cumin<sup>4</sup></b>	<b>Mustard</b> Flour, Prepared Seeds	<b>Vitamin C<sup>1,3</sup></b> (possibly <i>chometz</i> )

1. Kitniyos Shenishtanu

2. Should be avoided on Pesach.

3. Unless bearing a reliable Passover certification.

4. Only acceptable when the certifying agency has documented that all *chometz* issues have been resolved.

5. Those people who eat rice on Pesach should confirm their rice is *Kosher L'Pesach* and free of problematic additives. For more information, see [www.star-s.org](http://www.star-s.org).

6. The bulbs, root, and greens of these items are not *kitniyos*; it is only the seeds we avoid.

# PESACH FAQS REGARDING PETS

Rabbi Zvi Goldberg, STAR-K Kashrus Administrator

**Q. Are “grain-free” pet foods acceptable?**

A. There has been a proliferation of “grain-free” dog and cat foods on the market. While we still recommend checking the ingredient panel on those foods, they are a good place to start your search for an appropriate food.

**Q. Is it necessary to buy a new food bowl for your pet for Pesach?**

A. No. However, the bowl used year-round should be thoroughly cleaned before Pesach.

**Q. If I am going away for Pesach, what should I do with my fish?**

A. Vacation blocks often have *chometz*. One can purchase a block without *chometz* or use an automatic fish feeder and fill it with non-*chometz* food.

**Q. During a Pesach visit to the zoo, may one purchase the animal feed?**

A. No. This feed is often *chometz* and should not be purchased or fed to the animals during Pesach.

**Q. Must pet food with *chometz* be put away and sold before Pesach?**

A. Yes.

**Q. Can *kitniyos*, such as rice and beans, be fed to animals on Pesach?**

A. Yes.

**Q. What are some common *chometz* ingredients in pet food?**

A. Wheat (cracked, flour, germ, gluten, ground, groats, middlings, starch), barley (cracked, flour), oats (flour, groats, hulled), pasta, rye, and brewer’s dried yeast. Any questionable ingredient should be reviewed by a competent rabbinic authority.

**Q. What are some common ingredients which may be *kitniyos* but are permitted in pet food?**

A. Beans, buckwheat, brewer’s rice, corn, grain sorghum (milo), millet, peanuts, peas, rice, sesame, soybeans, soy flour, and sunflower.

**Q. Is pet food “with gravy” permitted?**

A. Most often gravy contains *chometz*. Read the ingredient panel carefully.

**Q. Are the vitamins or minerals in pet food *chometz*?**

A. They may be *chometz*, but are *batel* (nullified) due to the small amount added.

## 2017 PET FOOD LIST

The following is a list of pet foods approved for Passover 2017 when produced in the U.S. Products with identical names from foreign countries may have different formulations, thus compromising their Passover status. Since formulas are subject to change, make sure to check all labels. There should be no *chometz* listed. A product listing both meat and dairy ingredients may not be used any time during the year. (See “Feeding Your Pet: Barking Up the Right Tree” at [www.star-k.org](http://www.star-k.org) for more information)

### CATS

**Blue Wilderness Grain Free** (dry): Adult (Indoor Chicken, Weight Control, Duck, Salmon, Trout, Red Meat, Rabbit), Kitten (Chicken)

**Evanger’s**: When bearing cRc Passover approval.

**Friskies** (canned): Classic Paté Classic Seafood Entrée, Classic Paté Salmon Dinner, Classic Paté Country Style Dinner, Classic Paté Chicken and Tuna Dinner, Classic Paté Mariners Catch

**Merrick Grain Free Limited Ingredient Diet** (canned): Real Chicken, Real Duck, Real Salmon, Real Turkey

**Merrick Purrfect Bistro Grain-Free** (dry): Adult (Healthy Weight, Real Chicken), Healthy Senior

**Merrick Purrfect Bistro Grain-Free** (canned): Salmon Paté, Tuna Paté, Chicken Casserole, Chicken Divan

**Prescription Diet**: a/d, d/d except duck, m/d canned only, r/d, s/d, t/d, zd.

**Wellness Core Grain-Free** (dry): Original, Kitten, Turkey & Turkey Meal & Duck, Indoor

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

## FISH

Fish food and vacation blocks often contain *chometz*. The following are acceptable: Zoo Med Laboratories Giant Plankton Banquet Block Feeder and Tetra Tropical Slow Release Gel Feeders (Tetra Weekend 5 days, and Tetra Vacation 14 days). Goldfish and tropical fish can be given tubular worms, frozen brine shrimp, and freeze dried worms (if they do not contain fillers).

## DOGS

**Alpo Chop House Originals** (canned): Prime Rib Flavor cooked in Savory Juices, T-Bone Steak and Ribeye Flavor cooked in Savory Juices, Roasted Chicken and Top Sirloin Flavors cooked in Savory Juices, Filet Mignon and Bacon Flavor cooked in Savory Juices

**Blue Freedom Grain Free** (dry): Adult (Lamb, Chicken), Small Breed Puppy, Puppy,

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

**Blue Wilderness Grain Free** (dry): Adult Chicken Recipe, Small Breed Adult Chicken Recipe, Adult Lamb Recipe, Adult Duck Recipe, Puppy Chicken Recipe, Senior Chicken Recipe, Healthy Weight Chicken Recipe

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

**Evangers:** When bearing cRc Passover approval.

**Hills Ideal Balance Grain Free** (dry): Adult Natural Chicken & Potato, Adult Natural Salmon & Potato

**Mighty Dog:** (canned no gravy): Chicken Egg & Bacon Country Platter, Chicken & Smoked Bacon Combo, Hearty Beef Dinner, With Lamb and Rice.

**Prescription Diet:** a/d, d/d, h/d, n/d, s/d, u/d.

**Science Diet Grain Free** (dry): Adult (Chicken & Potato)

**Wellness Core Grain Free** (dry): Original, Reduced Fat, Ocean, Small Breed.

**Wellness Core Grain Free** (canned): Puppy, Turkey & Chicken Liver & Turkey Liver, Whitefish & Salmon & Herring, Beef & Venison & Lamb.

**Wellness Core Grain Free Ninety Five Percent** (canned): Beef with Carrots, Chicken with Broccoli, Turkey with Spinach

## BIRDS

### (Parrots, Parakeets, Cockatiels, Macaws)

STAR-K expresses appreciation to Dr. Aaron Weissberg for his help in preparing the following guidelines

- Millet and sorghum as main diet.
- Peanuts, sunflower seeds, and safflower seeds can be given.
- Larger birds such as parrots can eat pure alfalfa pellets (make sure it is pure alfalfa since it is common to add grains) or dry dog food (see above for list).
- Smaller birds can also have pure alfalfa pellets; crush before feeding.
- Can supplement with cottage cheese, rice cakes (birds like to eat these), small pieces of lean meat, *matzah*, berries, eggs, canned baby fruits. All large food should be shredded before serving. These items should be given sparingly.
- For minerals, can have oyster shells (calcium) or mineral block.
- The greater the variety, the better.

## HAMSTERS, GUINEA PIGS, GERBILS & RABBITS

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

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

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

Petco	Petsmart
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# BEDIKAS MATZOS: INSPECTING YOUR MATZOS

Rabbi Moshe Heinemann, STAR-K Rabbinic Administrator

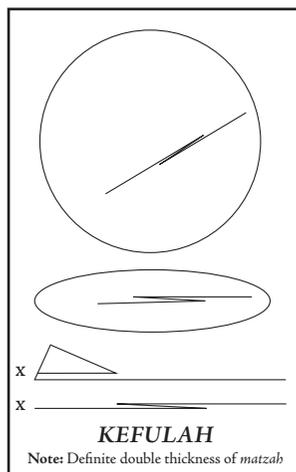
The production of Kosher for *Pesach* (KFP) *matzos* involves a great deal of meticulous work. The process begins with the inspection of wheat kernels to ensure that they have not been adversely affected by moisture in the air or prematurely sprouted. Grinding of the grain must be performed according to the dictates of *halachah*, which precludes any pre-grind soaking of the grain and requires special preparation of the milling equipment to ensure that no contamination exists from non-Passover flour in the grinders and filters. The KFP flour is then loaded onto trucks, either pneumatically or in bags under controlled conditions, and shipped to the bakeries.

A bakery which has been *kashered* for *Pesach* will have already prepared special water (*mayim shelanu*) to be used for *Pesach matzos*. Hand *matzah* bakeries do not use regular municipal water for fear that the chemicals added to the water may affect the leavening qualities of the dough. After the dough has been mixed, rolled out and perforated the *matzos* go into ovens for baking. This entire process, from the time that water first comes into contact with the flour until the *matzah* is completely baked, takes just a few minutes. Unquestionably, on *Pesach* every conscientious Jew would only use *matzos* made under the supervision of a reliable *hashgachah*.

Despite all the precautions and attention to detail by the bakeries involved in making *matzos*, it is possible for the consumer to purchase *matzos* that may still have issues. The following is a brief discussion of some problem areas. It should be noted that these problems can exist in both hand and machine baked *matzos*, although they are more prevalent in the hand baked *matzos* than machine.

## 1. *Matzah Kefulah*

If there is an area on the *matzah* that is bent over, the doubled over portion is not kosher for *Pesach*. One must remove and discard this area together with a one inch margin of regular *matzah*. This is required, even if the bent over part is very small. However, if a *matzah* is bent over but the two layers do not actually touch one another, then the *matzah* remains kosher and removal of this area is not required. In handmade *matzos*, it is common to find creases in the *matzos*. If there is a corresponding crease on the other side of



the *matzah*, then one should assume that the dough probably doubled over during the rolling process. In such cases, it is customary to remove the creased area. An important difference between a true *matzah kefulah* that is doubled over and a *matzah* that is only creased on both sides is that in the former case, the doubled over portion must be disposed of as though it were *chometz* as soon as it is discovered, while in the latter situation the creased *matzah* may be kept in one's possession. If the creased *matzah* is a *shaleim* (complete), one may use it for *lechem mishnah*. After reciting the *brochah*, one should put aside the creased area so it will not be eaten.

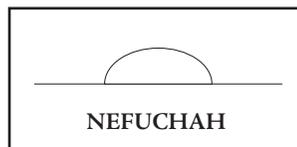
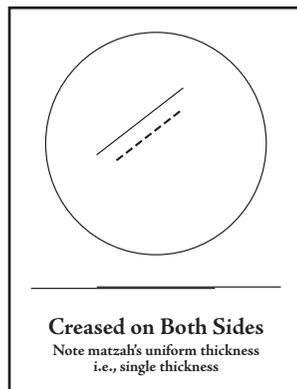
To avoid any problems on *Shabbos* regarding the *melachah* of *borer*, separating, the non-kosher part of the *matzah* (the *kefulah*) should be held in one hand and the kosher part in the other. The *matzah* should be broken, and the good part should be removed from the bad part. If it is a real *kefulah*, it is considered to be *chometz*. Since one sold his *chometz* before *Pesach*, technically this *kefulah* belongs to the *goy*. One may not discard the *goy's chometz* on *Pesach*, and it must be put away until the conclusion of the *Chag*. If it is just a *chashash chometz*, the custom is not to discard it in the garbage. It may be placed in the non-*Pesachdik* sink, after it has been broken into small pieces, and washed down the drain.

## 2. *Matzah Nefuchah*

A *matzah* which has ballooned and formed a blister during the baking process also requires special examination and handling. If the blister formed is so small that an average sized hazelnut (with its shell) cannot fit inside of the blister, between the upper and lower layers, then the *matzah* is kosher. Certainly, *matzos* that have not formed any blisters but are merely uneven in appearance are kosher. *Matzos* which do not have small holes all over them should not be used.

## 3. *Underbaked Matzos*

A *matzah* that is completely white on both sides should not be used, since it may not have been thoroughly baked. It follows that *matzah* meal should be slightly brownish, and the browner it is the better baked were the *matzos* from which it was made.



## 4. Chipped Matzos/A Missing Shaleim

In order for *matzos* to be considered *shaleim*, complete (so they can be used for *lechem mishnah*), no more than one forty-eighth (1/48, approximately 2%) of the *matzah* may be missing. Hand *matzos* that are irregularly shaped are still considered whole, as long as no pieces broke off after baking.

*Matzos* left over from previous years that were stored in places free of *chometz* may be used. TIP: If your oven has been *kashered* for *Pesach*, simply put them in the oven for a few minutes so the *matzos* will regain their crispness.

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

# COMMON PESACH FOODS AND THEIR BROCHOS

Rabbi Dovid Heber, STAR-K Kashrus Administrator

Food	Brochah Rishonah	Brochah Achronah
Gefilte Fish (with or without matzah meal)	<i>Shehakol</i>	<i>Borei Nefashos</i>
Grape Juice	<i>Hagefen</i>	<i>Al Hagefen</i> See footnotes #1 and #6
Grape Juice mixed with water or other beverages	See Footnote #2	See Footnote #2
<i>Kneidlach</i> (matzah balls)	<i>Mezonos</i>	<i>Al Hamichya</i>
Macaroons (from shredded coconut - still <i>nikker</i> <sup>3</sup> )	<i>Haetz</i>	<i>Borei Nefashos</i>
Macaroons (from ground coconut or paste)	<i>Shehakol</i>	<i>Borei Nefashos</i>
<i>Matzah</i> (wheat, whole wheat, oat, spelt)	<i>Hamotzi</i>	<i>Birchas Hamazon</i>
<i>Matzah Brei</i>	See Footnote #4	See Footnote #4
<i>Matzah Cereal</i> (from matzah meal)	<i>Mezonos</i>	<i>Al Hamichya</i>
<i>Matzah</i> , Egg <sup>5</sup>	<i>Mezonos</i> <sup>5</sup>	<i>Al Hamichya</i> <sup>5</sup>
<i>Matzah Kugel</i> /Stuffing	<i>Mezonos</i>	<i>Al Hamichya</i>
<i>Matzah Lasagna</i> <sup>7</sup>	<i>Hamotzi</i>	<i>Birchas Hamazon</i>
<i>Matzah Meal Cake</i>	<i>Mezonos</i>	<i>Al Hamichya</i>
<i>Matzah Meal Rolls</i> <sup>8</sup>	<i>Mezonos</i>	<i>Al Hamichya</i>
<i>Matzah Pizza</i> <sup>7</sup>	<i>Hamotzi</i>	<i>Birchas Hamazon</i>
Potato Kugel (made from shredded potatoes - still <i>nikker</i> <sup>3</sup> )	<i>Hoadama</i>	<i>Borei Nefashos</i>
Potato Kugel (from potatoes ground into pudding-like substance so potatoes are no longer <i>nikker</i> <sup>3</sup> )	<i>Shehakol</i>	<i>Borei Nefashos</i>
Potato Starch Cake	<i>Shehakol</i>	<i>Borei Nefashos</i>
Quinoa (cooked)	<i>Hoadama</i>	<i>Borei Nefashos</i>
Quinoa Flour Products (e.g. quinoa cake and cookies, quinoa pancakes)	<i>Shehakol</i>	<i>Borei Nefashos</i>
<i>Taigelach</i> (matzah meal cooked in sweet syrup)	<i>Mezonos</i>	<i>Al Hamichya</i>
Wine	<i>Hagafen</i>	<i>Al Hagefen</i> See footnotes #1 and #6

## Footnotes to Common Pesach Foods and Their Brochos Chart

1. A *brochah acharonah* is recited when drinking at least a *reviis* (3.8 fl. oz.) within a 30 second span. If one drank between 1.0 fl. oz. (*kzayis* according to some opinions) and 3.8 fl. oz. (and cannot drink more) within a 30 second span a *brochah achronah* is not recited. However, if one also requires an *al hamichyah* or *al ha'etz* at this time, one can also include *al hagefen*. See Mishnah Brurah [M.B.] 208:82.
2. This depends on the percentage of grape juice. If there is a majority of grape juice (51%), recite *hagafen/al hagefen*. However, if the mixture is *rov* water (or another beverage such as apple juice) the *brochah* depends on various factors. See Rama 202:1, M.B. & Biur Halachah. Consult a Rav.
3. *Nikker* means it is still noticeable. Typically, shredded coconut or grated potatoes are still "*nikker*" and the original *brochah* is retained. However, if finely ground or processed, the original form is no longer "*nikker*" and the *brochah* is changed to *shehakol*. See M.B. 208:37-38.
4. *Matzah brei* is typically made from *matzah* that was broken into pieces less than a *kzayis*. (The fact that they are reformed into a *kzayis* is irrelevant). The *halachah* is as follows: If the pieces of *matzah* were boiled in water (or submerged into a *kli rishon*) or the *matzah* is no longer *nikker* (e.g. fried in oil with eggs), one recites *mezonos/al hamichya*. If however, the *matzah* meal was not boiled and the *matzah* meal was only pan fried with no oil or butter and the *matzah* is still *nikker*, one recites *hamotzi/birchas hamazon*. See Shulchan Aruch Orach Chaim [S.A. O.C.] 168:10 & M.B.
5. Egg *matzah* and *matzah ashirah* may not be eaten on *Pesach* according to *Ashkenazic* practice, except by the sick or elderly who cannot eat regular *matzah* and require egg *matzah*. Consult your *rav*. Please note: Even the sick and elderly cannot fulfill the obligation to eat *Matzah* at the *Seder* with these types of *Matzos*. As noted in the chart, in general, the *brochah rishonah* is *mezonos* and the *brochah acharonah* is *al hamichya*. However, if one is *kovaya seudah* on it (e.g. as part of a full meal) recite *hamotzi* and *Birchas Hamazon*. See Rama O.C. 562:4.
6. The *brochah acharonah* on wine and grape juice made in Israel ends with the words "*v'al pree gafna*" (instead of "*v'al pree hagafen*"). See Birkei Yosef O.C. 208:58.
7. We assume the pieces of *matzah* are still *nikker* as *matzah* or at least one piece of *matzah* remained a *kzayis*. See S.A. O.C. 168:10 & M.B.
8. We assume that the *matzah* rolls are made from *matzah* meal that was put into a *kli rishon* of water or the "rolls" do not have the texture of bread (i.e., no *tzuras hapas*). See S.A. O.C. 168:10 & M.B.

## THE PESACH SEDER

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

The following contains *halachic* guidance concerning some of the common issues that arise when conducting a *Pesach Seder*. In particular, it discusses preparation for the *Seder*, the four cups of wine, and the obligation to eat *matzah*, *marror*, *korech* and *Afikoman*. This is by no means comprehensive. For a more comprehensive guide, see *HaSeder HaAruch* by Rabbi Moshe Yaakov Weingarten (three volumes, 1431 pages).

### PREPARATIONS FOR THE SEDER

A person should complete all of the necessary preparations for the *Seder* on *Erev Pesach* to enable him to start the *Seder* without delay.<sup>1</sup> (If *Erev Pesach* falls on *Shabbos*, he cannot prepare for the *Seder* on *Erev Pesach* since he may not prepare for *Yom Tov* on *Shabbos*, from one day of *Yom Tov* for the next day.)

**The following preparations should be made prior to *Yom Tov*:**

1. If **meat** will be eaten at the *Seder*, it may not be roasted. Meat cooked with a quarter inch or more of water at the bottom of a pot is not considered to be roasted and may be eaten at the *Seder*.<sup>2</sup>
2. If **horseradish** is being used for *marror*, it should be grated.<sup>3</sup> If one forgot to do this, then he may grate it on *Yom Tov* if he employs a *shinui* and grates in an unusual manner, such as grating it onto the table rather than onto a plate.<sup>4</sup>
3. If **lettuce** leaves are being used for *marror*, they should be checked to ensure that they are not harboring insects.<sup>5</sup> To check romaine lettuce leaves, one method is to separate the leaves, soak them in water, and then make a thorough leaf-by-leaf inspection. Any insects which are found must be removed. (For another method of checking, see page 54.) Alternatively, he may use romaine stalks for *marror* instead of the leaves.<sup>6</sup> To do this, he should remove the leaves from the stalks and rinse them under a strong stream of water, while rubbing the stalks during the rinsing. No further checking is required.

The following abbreviations have been used: M.B. – *Mishnah Berura*, S.A. – *Shulchan Aruch*, S.H. – *Sbaar HaTziyun*, B.H. – *Biur Halachab*. All citations to *Shulchan Aruch* refer to section *Orach Chayim*.

1. S.A. 472:1.

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

3. See M.B. 473:36; Rema 495:1; M.B. 495:10; S.H. 495:12; B.H. 'Miybu'. M.B. 473:36 states that the *Gra* would not grate the *marror* until the start of the *Seder*, due to concern that it may lose its sharpness.

4. See Rema 504:1; M.B. 504:11; M.B. 504:19; S.H. 504:33. See also *Orchos Rabbeinu* vol. 2 page 73. If *Pesach* occurs on *Shabbos*, one must grate the *marror* on *Erev Pesach*; if he did not do so, he should prepare it in the manner prescribed by M.B. 321:45.

5. M.B. 473:42.

6. S.A. 473:5.

4. Prepare the **karpas vegetable** and the **salt water** into which it will be dipped.<sup>7</sup> Any vegetable may be used for *karpas*, except those which may be used for *marror*.<sup>8</sup> However, the custom is to use celery,<sup>9</sup> radishes,<sup>10</sup> or cooked potatoes.<sup>11</sup>
5. Prepare the **charoses**.<sup>12</sup> The ingredients for *charoses* typically include grated apples, almonds and other nuts,<sup>13</sup> cinnamon, ginger, and red wine.<sup>14</sup> The *charoses* should have the texture of apple sauce.<sup>15</sup>
6. The bone which will be used for the **zroa** on the *Seder* plate should be roasted over a fire, as was done to the *Korban Pesach*.<sup>16</sup> Some people first boil the *zroa* and then singe it over a flame.<sup>17</sup> It is preferable to use the forearm of an animal or bird, which is the *zroa* bone.<sup>18</sup> The equivalent limb of a chicken is the part of the wing that is directly attached to the body.<sup>19</sup> The *zroa* must have some meat on the bone.<sup>20</sup> It may not be eaten on *Seder* night because we do not eat roasted meat at the *Seder*.<sup>21</sup> The meat of the *zroa* (which has been cooked before *Yom Tov*) should ideally be eaten on the second day of *Yom Tov*, as it is not proper to dispose of the *zroa* in an unfitting manner.<sup>22</sup>
7. Boil and then roast the **egg** to be used on the *Seder* plate.<sup>23</sup> A person whose custom is to eat eggs at the *Seder* meal should also prepare these eggs.<sup>24</sup>
8. Open the **wine** bottles to be used at the *Seder*. In particular, wine bottles that have a screw cap should be opened before *Yom Tov*.<sup>25</sup> One should also open the boxes of *matzah* that will be needed for the first days of *Yom Tov*.<sup>26</sup>

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

8. M.B. 473:20.

9. See *Minhagei Maharil, Machon Yerushalayim* edition, page 96; *Teshuvos Chasam Sofer, Orach Chaim* 132 quoting Rav Nossan Adler; *Tsafos Yom Tov Shabbos* 9:5; *Magen Avrohom* 473:4; *Chok Yaakov* 473:12; *Chayei Odom kelal 130 kitzur dinei haSeder* 5.

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

11. *Aruch HaShulchan* 473:10.

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

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

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

15. Heard from Rav Heinemann *shli"ta*.

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

17. See *Magen Avrohom* 473:8 quoting *Maharil*; *Piskei Teshuvos* 473:12 and footnote 58.

18. S.A. 473:4; M.B. 473:27.

19. Heard from Rav Heinemann, *shli"ta*. *Pri Megadim siman 473 aishel avrohom* 7 writes that there are those who use the neck of a bird for the *zroa*, although he does not know why.

20. M.B. 473:27.

21. M.B. 473:32.

22. See M.B. 473:32.

23. S.A. 473:4; M.B. 473:32. M.B. writes that if one does not intend to eat the egg on that day, then the egg cannot be roasted on *Yom Tov* and must be prepared before *Yom Tov*.

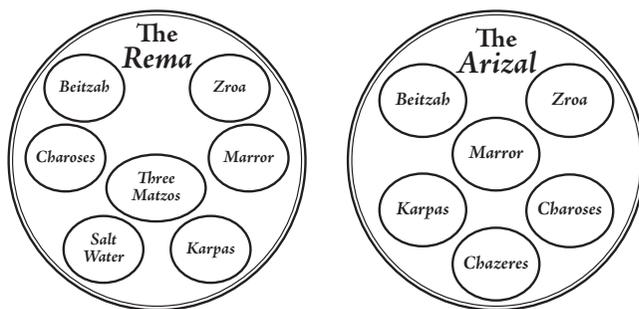
24. See *Rema* 476:2 that it is customary to eat a hard boiled egg at the start of the *Seder* meal.

25. M.B. 509:28. See also *Igros Moshe, Orach Chaim* 1:122 *anaf* 10; *Minchas Shlomo* 1:91 section 12.

26. See *Shemiras Shabbos Kehilchasa* 9:10-12.

9. **Children should rest** so that they will be awake during the *Seder*.<sup>27</sup> If possible, adults should also rest.<sup>28</sup>
10. **Set the *Seder* table** with elegant dishes and arrange the chairs which will be used for leaning.<sup>29</sup> Even though throughout the year one should minimize luxury as a *zecher l'churban*, on *Seder* night it is appropriate to use the finest dishes available.<sup>30</sup> Some people have a custom that the husband arranges the *Ke'arah*.<sup>31</sup> There were *gedolim* who insisted on personally setting the table for the *Seder*.<sup>32</sup>
11. **Prepare the *Ke'arah***. There are differing customs as to the layout of the various components of the *Ke'arah*. One prevalent custom is that of the *Arizal*.<sup>33</sup> According to this *minhag*, beginning at the top of the *Ke'arah* is the *zroa*, which is placed on the upper right side of the *Ke'arah*, and the *beitzah* which is placed on the upper left side. The *marror* is placed in the middle of the *Ke'arah*, with the *charoses* underneath and to the right, and the *karpas* underneath and to the left. The *chazeres* is placed closest to the leader of the *Seder*, at the bottom of the *Ke'arah*. Three *matzos* are placed either outside or underneath the *Ke'arah*,<sup>34</sup> next to the *zroa* and *beitzah*.<sup>35</sup> Another custom is that of the *Rema*.<sup>36</sup> According to this *minhag*, the *karpas* and salt water are placed nearest the leader of the *Seder* with the *matzah* above them, the *marror* and *charoses* above the *matzah*, and the *beitzah* and *zroa* above them furthest from the leader of the *Seder*.

Below is an illustration of the *Ke'arah* according to both the *Rema* and the *Arizal*:



27. See S.A. 472:1; *Rashi* and *Rashbam*, *Pesachim* 109a.

28. See *Matteh Moshe siman* 600.

29. S.A. 472:2.

30. M.B. 472:6.

31. See *Chidab*, *Moreh BeEitzbah siman* 206.

32. See *Haggadah Shel Pesach 'Chasam Sofer'* page 34; *Haggadah Shel Pesach 'MiBeis Halevi' bosofos* page 64.

33. *Chayei Odom siman* 130 *kelalei haSeder biketzara* 1; *Kitzur Shulchan Aruch* 118:8; *Be'er Haitiv* 473:8; M.B. 473:26; *Aruch HaShulchan* 473:11.

34. The *Arizal*, quoted by *Be'er Haitiv* 473:8 states that the *Ke'arah* should be 'on' the *matzos*. *Shulchan Aruch HaGraz* 473:26 understands this to mean that the *Ke'arah* should be on top of the *matzos*. In order to facilitate this, the *Ke'arah* is built with slots under the plate into which the *matzos* can be inserted.

35. *Kaf HaChayim* 473:58 understands the *Arizal* to mean that the *Ke'arah* should be next to the *matzos*.

36. *Rema* 473:4.

There are other customs regarding the arrangement of the items on the *Ke'arah*. The *Gra*<sup>37</sup> and *Maharal*<sup>38</sup> each have differing customs. A person should follow his own particular *minhag*.

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

- 12. Make an *eruv tavshilin*, if necessary.** One should take a baked item such as *matzah* and a cooked item<sup>42</sup> such as fish, meat or an egg.<sup>43</sup> He should hold the items<sup>44</sup> and recite the text found in the *siddur*. The *eruv tavshilin* should not be eaten until all of the preparations for *Shabbos* are completed.<sup>45</sup> It is customary to eat the *eruv tavshilin* at *shalosh seudos*.<sup>46</sup>

## THE FOUR CUPS

One is required to drink four cups of wine at the *Seder*;<sup>47</sup> women have the same obligation as men.<sup>48</sup> If a person drinks four cups of wine in a row, he is not *yotzei* this *mitzvah*.<sup>49</sup> Rather, he must recite the *Haggadah* and drink each of the *arba kosos* at the appropriate point.<sup>50</sup> For this reason, he may not drink the fourth cup immediately after the third cup.<sup>51</sup> A woman should make sure that she either recites the *Haggadah* herself or hears the leader of the *Seder* recite the *Haggadah*, so that she will be able to drink the *arba kosos* at the appropriate times.<sup>52</sup>

37. *Ma'aseh Rav* 187.

38. *Haggadah Shel Pesach* attributed to the *Maharal* page 41. However, it has been argued that the work is a forgery and was not written by the *Maharal*. See the essay of Rav Benedict in the journal *Moriah*, *Sivan* 5745. Rav Benedict points out that in the *Maharal's sefer Gevuros Hashem*, which extensively discusses the *Pesach Seder*, there is no mention of the *Ke'arah* being arranged this way.

39. See Chayei Odom, kelal 130 *dinei haSeder biketzara* 1; *Taamei HaMinhagim* #520.

40. See S.A. 473:4; *Pri Megaddim Mishbetzos Zahav* start of *siman* 486; S.A. 271:9, M.B. 271:41. See also *Matteh Moshe siman* 613 quoting the *Maharil (Minhagei Maharil* page 95).

41. See S.A. 473:4; M.B. 473:17; *Piskei Teshuvos* 472:11 and footnote 51. See also *Shemiras Shabbos Kehilchassa*, vol. 2 chap. 55 footnote 15; *Halichos Shlomo Pesach* chap. 9 footnote 65.

42. S.A. 527:2.

43. M.B. 527:11.

44. See *Maharsham* 2:36.

45. S.A. 527:16-17.

46. See M.B. 527:48; *Piskei Teshuvos* 527:12.

47. S.A. 472:8, M.B. 472:24.

48. S.A. 472:14, M.B. 472:44.

49. S.A. 472:8.

50. B.H. 472:8 '*Shelo*' states that if one drinks the *arba kosos* with a pause between each cup, but does not recite the *Haggadah* in between, it is questionable whether he is *yotzei*.

51. M.B. 472:26.

52. End of B.H. 472:8 '*Shelo*'.

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

Ideally, a person should drink a *reviis* of wine.<sup>58</sup> Some opinions state that if the cup holds more than a *reviis* he should drink the entire cup;<sup>59</sup> others dispute this.<sup>60</sup> If it is difficult to drink an entire *reviis* of wine, one should drink slightly more than half the cup.<sup>61</sup> If a person has difficulty drinking four cups of wine, he should make sure that he has a cup that holds exactly a *reviis* so that he will need to drink only slightly more than half a *reviis*.<sup>62</sup> For the fourth cup, he should either drink enough wine to be able to recite a *brochah acharonah* himself or have someone be *motzei* him.<sup>63</sup>

It is preferable to drink the majority of the *reviis* at one time.<sup>64</sup> If a person cannot do so, he should at least drink the majority of the *reviis* within *kedei shtias reviis*,<sup>65</sup> which is approximately half a minute.<sup>66</sup>

An alcoholic wine should be used for the *arba kosos*.<sup>67</sup> The wine can be diluted with grape juice.<sup>68</sup>

53. S.A. 472:9.

54. *Rav Chaim Noeh, Shiurei Torah* page 176.  $86 \text{ cm}^3 = 2.91 \text{ fl. oz.}$

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

56. Heard from *Rav Heinemann shli"ta*.

57. See *Eruvin* 83a, that a *reviis* is equivalent to the volume of  $1\frac{1}{2}$  eggs. *Tzlach, Pesachim* 109 argues that the eggs referred to by *chazal* are twice the size of present day eggs. *Rav Chaim Noeh, Shiurei Torah Shaar 3* disagrees with the *Tzlach*. See further *M.B.* 271:68; *B.H.* 271:13 'Shelo'; *Chazon Ish, Orach Chaim* 39. *M.B.* states that for *Kiddush* one should, *lechatchilah*, consider a *reviis* as equivalent to the volume of two present day eggs. *Rav Dovid Feinstein, shli"ta, sefer Kol Dodi Al Hilchos HaSeder*, states that the volume of a large present day egg is 2.2 fl. oz. *Rav Bodner, sefer Kezayis Hashelem*, page 24 footnote 24, states that it has a volume of 1.87 fl. oz. He further states that he discussed the issue with *Rav Dovid Feinstein*, who agreed that this was a more accurate measurement. *Rav Heinemann, shli"ta*, measured a present day egg as having the volume of 1.9 fl. oz. The volume of two eggs would, therefore, equal 3.8 fl. oz.

58. S.A. 472:9; *M.B.* 472:30.

59. *Chok Yaakov* 472:20 quoting *Bach*; *Shulchan Aruch HaGraz* 472:19.

60. *Chok Yaakov* 472:20. See also *Orchos Rabbeinu* vol. 2 page 60.

61. S.A. 472:9; *M.B.* 472:30.

62. *M.B.* 472:33. 'Rov *reviis*' is equivalent to 'moleh lugmav', the amount of liquid that a person can hold in his cheeks. *B.H.* 472:9 'veyishteh' states that a larger person, whose *moleh lugmav* is greater than *rov reviis* would need to drink his personal *moleh lugmav*.

63. *M.B.* 472:30.

64. *M.B.* 472:34 writes that ideally, the *rov reviis* should be drunk at one time. *Kol Dodi* explains this to mean that the *rov reviis* should be drunk without taking the cup from one's mouth. See also his rebuttal of *Machatzis Hashekel* 472:1.

65. *M.B.* 472:34.

66. Heard from *Rav Heinemann, shli"ta*. See *M.B.* 472:34; *S.H.* 472:49 concerning a person who took a longer time than this.

67. *Kol Dodi* quoting *Rav Moshe Feinstein, zi"l*. He further states that one should push himself to drink the *arba kosos* in this optimal manner. See also *Pri Chadash* end of *siman* 483; *Mikraei Kodesh* (and footnotes entitled *Harerei Kodesh*) *Pesach* vol. 2 page 35.

68. See *M.B.* 472:37.

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

Red wine should be used for the *Seder*.<sup>73</sup> Throughout the year, it is preferable not to use cooked wine for *Kiddush*; the same is true for the *Seder*.<sup>74</sup> This is because uncooked wine tastes better than cooked wine.<sup>75</sup> It is debatable as to whether pasteurized wine has the same status as cooked wine in this regard.<sup>76</sup>

A child who has reached the age of *chinuch*, about five or six years old,<sup>77</sup> should also be given *arba kosos* to drink;<sup>78</sup> however, it is not essential to do so.<sup>79</sup> A child does not need to drink a full *reviis* of wine or grape juice and should instead drink *meloh lugmav*, the amount of wine he can hold in his cheeks.<sup>80</sup> It is customary to give *arba kosos* even to younger children, although they can be given a minimal amount of grape juice.<sup>81</sup>

69. Heard from Rav Heinemann, *shli"ta*.

70. See M.B. 204:32; M.B. 272:16, that wine can be diluted one part in six and still retain the *brochah* of *Borei Pri Hagofen*. See *Machatzis Hashekel* 204:16 quoting *Elyahu Rabba*; *Pri Megadim siman* 204 *aishbel avrohom* 16; *Kol Dodi*. The wine used for the *arba kosos* should not be diluted to this extent because such a mixture would be only minimally alcoholic. *Hilchos Chag Bechag (Chag HaPesach)*, page 422, states that it is customary to dilute  $\frac{1}{3}$  wine with  $\frac{2}{3}$  grape juice. Rav Heinemann, *shli"ta*, is of the opinion that the mixture should retain a 4% alcohol content.

71. M.B. 472:37. *Teshuvos VeHanhagos* 2:243 states that a sick person or old person may, *lechatchilah*, use grape juice for *arba kosos* and notes that the Chebiner Rav and the Brisker Rav did so. See also *Shulchan Aruch HaGraz* 472:17; *Hilchos Chag Bechag* page 415; *Halichos Shlomo Pesach* 9:11. Concerning the dilution of grape juice, see *Minchas Shlomo* 1:4; *VeZos Habrachah* page 116 and *Hilchos Shabbas BeShabbas* page 386 quoting Rav Elyashiv, *shli"ta*. According to their viewpoint, grape juice which is used for *arba kosos* should not be mixed with more than a little amount of water.

72. M.B. 472:35. S.A. 472:10 states that even a person who does not generally drink wine because it is harmful or distasteful should force himself to drink the *arba kosos*.

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

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

75. M.B. 272:19.

76. The laws of *stam yayin* do not apply to cooked wine. *Igros Moshe, Yoreh Deah* 2:52 and *Yoreh Deah* 3:31, states that they similarly do not apply to pasteurized wine. However, *Minchas Shlomo* 1:25 and Rav Elyashiv *shli"ta*, *Kovetz Teshuvos* 1:75, disagree. It is not clear whether the *Igros Moshe* would also treat pasteurized wine as cooked wine with regard to *Kiddush*. The *Meiri, Bava Basra* 97 is of the opinion that cooked wine should not be used for *Kiddush* even if the cooking did not result in any taste change. Presumably, the *Meiri* would consider pasteurized wine as being in this category.

77. See *Chok Yaakov* 472:27; *Shulchan Aruch HaGraz* 472:25.

78. S.A. 472:15.

79. M.B. 472:46.

80. M.B. 472:47.

81. *Chok Yaakov* 472:27 quoting *Maharil (Minbagei Maharil* page 94); *Kaf Hachaim* 472:91. The *Chavos Yair*, in his *sefer Mekor Chaim (Piskei Dinim* 472:15), states that it is customary to give wine (or grape juice) even to small babies.

When drinking the first cup, a person should have in mind that he is fulfilling the obligations of both *Kiddush* and the first of the *arba kosos*.<sup>82</sup>

A man should drink the *arba kosos* while leaning to his left side.<sup>83</sup> If he did not lean while drinking the first, third or fourth *kos* he should not drink that *kos* a second time.<sup>84</sup> If he did not lean while drinking the second *kos*, he should drink another *kos* during the meal while leaning to his left side.<sup>85</sup>

## MATZAH

Both men and women are commanded by the *Torah* to eat *matzah* at the *Seder*.<sup>86</sup> A child who has reached the age of *chinuch* should also be given *matzah* to eat at the *Seder*.<sup>87</sup>

The *matzos* being used for the *mitzvah* should be *Shemurah matzos*. This is *matzah* that has been watched since the harvesting of the wheat to ensure that nothing has occurred which might cause it to become *chometz*.<sup>88</sup> Many people have the custom to use only hand-baked *matzos* for this *mitzvah*; others use machine *matzos*.<sup>89</sup>

A person must eat one *kezayis* of *matzah* at the *Seder*.<sup>90</sup> The *Steipler Gaon*<sup>91</sup> and *Rav Dovid Feinstein*<sup>92</sup> write that ideally one should eat  $\frac{2}{3}$  of a machine *matzah* or the equivalent volume of hand-baked *matzah*, which would be approximately half of a *Tzelem Pupa* hand *matzah*.<sup>93</sup> However, upon experimentation, *Rav Heinemann, shli"ta*, found that half of a machine *matzah* or  $\frac{1}{3}$  of a *Tzelem Pupa* hand *matzah* contains the volume of *matzah* necessary for a *kezayis*.<sup>94</sup>

82. M.B. 473:1. M.B. says that some people have the custom to state this verbally. He adds that before reciting the *Haggadah*, one should verbalize or think that he is going to fulfill the *mitzvah* of *sippur yetzias mitzrayim*. See also *Haggadah Shel Pesach MiBeis*

*Halevi* page 93.

83. S.A. 473:2.

84. See S.A. 472:7; *Rema* 472:7.

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

86. There is a *Torah* obligation to eat *matzah* on the first night of *Pesach* and a rabbinic obligation on the second night, as stated by M.B.475:44. M.B. 472:44 states that women have the same obligation as men.

87. See M.B. 343:2-3; M.B. 269:1; *Halichos Shlomo Pesach* 9:43.

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

89. *Rav Shlomo Kluger paskened* that *matzah* made by a hand powered machine is not acceptable for the *mitzvah*, whereas *Rav Yosef Shaul Natansohn* (author of *Teshuvos Shoel U'meishiv*) was lenient, as recorded in *Sdei Chemed* vol. 7 page 397. Concerning *matzah* made by an electric machine, the *Maharsham* 4:129, 9:31 was stringent and the *Divrei Malkiel* 4:20 was lenient. See also *Chazon Ish, Orach Chaim* 6:10; *Hilchos Chag Bechag* page 337.

90. *Rambam, Hilchos Chometz U'Matzah* 6:1.

91. M.B. 486:1 implies that one should eat the amount of *matzah* which has the same volume as a present day egg. *Shiurin Shel Torah*, page 65 and footnote on page 66, state that in order to meet this requirement, it is appropriate to ensure that the first *kezayis* be approximately the size of  $\frac{3}{5}$  of a machine *matzah*.

92. *Rav Dovid Feinstein, shli"ta, Kol Dodi*, writes that the *matzah* which is eaten for the *kezayis* should have the volume of 1.5 fl. oz. *Sefer Kezayis Hashalem*, page 91, states that this is equivalent to the size of  $\frac{2}{3}$  of a machine *matzah*. *Kol Dodi* further states that this measurement is given for the first night of *Pesach*, but on the second night of *Pesach* one can be more lenient.

93. Heard from *Rav Heinemann shli"ta*.

94. Heard from *Rav Heinemann shli"ta*. *Orchos Rabbeinu* vol. 2 page 66 writes that the *Steipler Gaon* noted that the *Chazon Ish* would take  $\frac{1}{4}$  of a hand baked *matzah* as a *kezayis* for both *Achilas Matzah* and *korech*, and eat additional *matzah* during the meal

while leaning, so as to fulfill the *mitzvah* without any doubt. See further *Orchos Rabbeinu* *ibid*.

A person who has difficulty chewing may crush the *kezayis* of *matzah* before eating it.<sup>95</sup> If necessary, he may also soak the *matzah* in water to facilitate eating the *kezayis*.<sup>96</sup> A person who is unable to eat or drink the prescribed amount of *matzah*, *marror* or wine should consult his *rav*. Please refer to the article, “*Pesach Guide For Those With Diabetes*” for more information.

The *kezayis* of *matzah* should be eaten within the time span of *kedei achilas pras*.<sup>97</sup> The *kezayis* should preferably be eaten within two minutes.<sup>98</sup> If this cannot be done, it should at least be eaten within three<sup>99</sup> or four minutes.<sup>100</sup> A man should eat the *matzah* while leaning on his left side.<sup>101</sup> If he did not do so, he should eat another *kezayis* without another *brochah* while leaning to his left side.<sup>102</sup>

After everyone at the *Seder* has finished washing *netilas yadayim* and returned to the table, the leader of the *Seder* should take the three *matzos* in front of him and recite the *brochah* of *Hamotzi*. The top and bottom *matzos*, which are both whole, will serve as the *lechem mishnah*.<sup>103</sup> If feasible, he should then set down the bottom *matzah* and recite the *brochah* of *Al Achilas Matzah* while holding the top and broken middle *matzos*.<sup>104</sup> He should then give each person at the *Seder* a *kezayis*, including within the *kezayis* some of the top and middle *matzos* over which the *brochah* has been made.<sup>105</sup>

A person should preferably chew the *matzah* without swallowing, until he has a *kezayis* of *matzah* in his mouth, and then swallow the *kezayis* at one time.<sup>106</sup> In regards to this, one may rely upon the more lenient measurements of a *kezayis*, which calculate it as being less than  $\frac{1}{4}$  of a machine *matzah*.<sup>107</sup>

95. B.H. 461:4'yotzei.

96. See M.B. 461:17-18; S.H. 461:32. M.B. 458:4 states that there are scrupulous people who are stringent and do not let *matzah* become wet for the duration of *Pesach*, due to the concern that there might be some residual flour below the surface of the *matzah* which could become *chometz* upon contact with water. This is the custom of not eating *gebroshts*. See further *Shaarei Teshuvah* 460:1.

97. M.B. 475:9.

98. *Shiurin shel Torah*, page 67, based on *Chasam Sofer* 6:16.

99. See *Igros Moshe, Orach Chaim* 4:41; *Aruch HaShulchan* 202:8; *Orchos Rabbeinu* vol. 2 page 70.

100. See *Shiurin Shel Torah* page 67.

101. S.A. 475:1; M.B. 475:10.

102. M.B. 472:22.

103. S.A. 475:1; M.B. 475:2.

104. M.B.475:2.

105. S.A. 475:1; M.B.475:2; M.B. 475:6; M.B. 475:8. *Piskei Tesuvos* 475:2 describes an alternative custom for the recitation of the *brochos* and division of the *matzah*. The leader of the *Seder* makes the *brochah* of *Hamotzi* and then divides the *kezayis* of *matzah* for each person at the *Seder*. He includes within the *kezayis* some of the *matzah* over which he made the *brochah*. Each individual then recites the *brochah* of 'Al Achilas Matzah'.

106. M.B. 475:9.

107. *Shiurin Shel Torah siman* 11 states that, fundamentally, the *Chazon Ish* *paskened* in accordance with *Rav Chaim* of Volozhin, who stated that a *kezayis* is measured as the average size of a present day olive – which at a maximum would be the volume of  $\frac{1}{3}$  of a present day egg. Based on his statement that  $\frac{2}{3}$  of a machine *matzah* contains the volume of a present day egg,  $\frac{1}{3}$  of a machine *matzah* would contain the volume of a *kezayis*. See also *sefer Kezayis Hasholem*, page 24; *Orchos Rabbeinu* vol. 2 pages 66-69.

People who find it impractical to swallow an entire *kezayis* at one time should instead eat the *kezayis* in the normal manner, which includes some of the top and broken middle *matzos* over which the *brochah* has been made.<sup>108</sup>

The *Shulchan Aruch* brings an opinion that one should eat a *kezayis* from the top *matzah* followed by a second *kezayis* from the broken middle *matzah*.<sup>109</sup> However, a person who fulfills the requirement of eating a *kezayis* by eating the size of half of a machine *matzah* is actually eating two, when calculated according to the more lenient measurements of a *kezayis*.<sup>110</sup> It is, therefore, sufficient to eat the size of half of a machine *matzah* in order to comply with the opinion that suggests eating two *kezaysim*.<sup>111</sup>

Before eating, a person should have in mind that he is about to perform the *mitzvah* of eating *matzah*.<sup>112</sup> When reciting or hearing the *brochah* of *Al Achilas Matzah*, he should also have in mind the eating of the *Afikoman*.<sup>113</sup>

## MARROR

Nowadays, in the absence of the *Korban Pesach*, it is no longer a *Torah* requirement to eat *marror* at the *Seder*; however, there is a rabbinic obligation to do so.<sup>114</sup> This obligation applies equally to men and women.<sup>115</sup>

Children who have reached the age of *chinuch* should also be given *marror* to eat, just like an adult.<sup>116</sup>

A person may use romaine lettuce for the *marror*,<sup>117</sup> although it must be checked before *Pesach* to ensure that it does not harbor insects.<sup>118</sup> He may use either the leaves or the lettuce stalks for *marror*.<sup>119</sup> The lettuce does not need to be bitter,<sup>120</sup>

108. See S.A. 475:1. *Orchos Rabbeinu* vol. 2 page 70 quotes Rav Chaim Kanievsky, *sbli"ta*, as stating that the *Chazon Ish* did not put a whole *kezayis* of *matzah* in his mouth at one time, but ate it in the normal manner within three minutes. *Orchos Rabbeinu* vol. 2 page 66 similarly quotes the Steipler *Gaon* as saying that one should eat the *matzah* in the normal manner. See also *Halichos Shlomo Pesach* 9:41 and *Halichos Shlomo Tefillah* page 380, quoting Rav Shlomo Zalman Auerbach.

109. See S.A. 475:1; M.B. 475:9; *Orchos Rabbeinu* vol. 2 page 69. B.H. 475:1 '*kezayis*' questions the necessity of eating two *kezaysim* and quotes sources to the contrary. *Orchos Rabbeinu* vol. 2 pages 69-70 quotes Rav Chaim Kanievsky, *sbli"ta*, as stating that the *Chazon Ish* told him that the *balachah* follows the opinion that it is necessary to eat only one *kezayis*.

110. As stated above, fundamentally the *Chazon Ish* *paskened* that a *kezayis* is measured as the volume of a present day olive, which is smaller than the volume of  $\frac{1}{4}$  of a machine *matzah*.

111. Heard from Rav Heinemann *sbli"ta*. *Kol Dodi* shares this opinion. See also *Orchos Rabbeinu* vol. 2 page 66.

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

113. S.H. 477:4.

114. M.B. 473:33.

115. M.B. 472:45.

116. See M.B. 443:2.

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

118. M.B. 473:42.

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

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

although there is an opinion that the lettuce must have some element of bitter taste.<sup>121</sup> Some people have the custom not to use lettuce for *marror*.<sup>122</sup>

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

The *marror* should be dipped into *charoses*, and the excess *charoses* shaken off.<sup>126</sup> A person must eat a *kezayis* of *marror*.<sup>127</sup> The amount of lettuce which will displace 25 cm<sup>3</sup> of water would constitute a *kezayis*, according to *Rav Chaim Noeh*.<sup>128</sup> This is equivalent to slightly less than 1 fl. oz. According to the *Chazon Ish*<sup>129</sup> and *Rav Dovid Feinstein*,<sup>130</sup> one should take 1.1 fl. oz. of lettuce for *marror*. *Rav Heinemann, sbli"ta*, is of the opinion that a person should take 1 fl. oz. of lettuce.<sup>131</sup> One large lettuce leaf or two large stalks displaces approximately 1 fl. oz. of water.<sup>132</sup>

The *kezayis* of *marror* should be eaten within the time span of *kedei achilas pras*.<sup>133</sup> The *kezayis* should preferably be eaten within two minutes.<sup>134</sup> If this cannot be done, it should at least be eaten within three<sup>135</sup> or four minutes.<sup>136</sup> One does not lean when eating the *marror*.<sup>137</sup>

121. *Chazon Ish, Orach Chaim* 124 comments on *Pesachim* 39a. See the letter written by the Steipler Gaon, which is reproduced at the end of the *Sefer Hilchos Chag BeChag*.

122. See *Orchos Rabbeinu* vol. 2 page 74.

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

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

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

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

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

128. M.B. 486:1 states that with regard to *marror*, which is nowadays a rabbinic obligation, one can measure a *kezayis* as being the size of half of a present day egg. *Rav Chaim Noeh, Shiurei Torah* page 191, states that half a present day egg has a volume of 28.8 cm<sup>3</sup> and 28.8 cm<sup>3</sup> = 0.97 fl. oz.

129. *Chazon Ish, Orach Chaim* 100 and 39:17, states that with regard to *marror* one can measure a *kezayis* as being equivalent to the volume of 1/3 of a present day egg. *Shiurim Shel Torah* page 65 states that a present day egg has a volume of 50cm<sup>3</sup>. Therefore, a *kezayis* will have a volume of 33.3 cm<sup>3</sup> and 33.3 cm<sup>3</sup> = 1.13 fl. oz. *Shiurim Shel Torah siman* 11 states that fundamentally the *Chazon Ish* *paskened* in accordance with *Rav Chaim of Volozhin*, that a *kezayis* is measured as the size of a present day olive, which at a maximum would have the volume of 1/3 of a present day egg. He also states that a person who has difficulty eating *marror* can rely upon this measurement, which calculates as 17cm<sup>3</sup> or 0.58 fl. oz. Also see the letter written by the Steipler Gaon, which is reproduced at the end of the *Sefer Hilchos Chag BeChag*.

130. *Kol Dodi*.

131. Heard from *Rav Heinemann, sbli"ta*. This is in accordance with the view of *Rav Chaim Noeh*.

132. *Sefer Kezayis Hashalem*, pages 98-101, states that one large lettuce leaf or two large lettuce stalks contain the volume of a *kezayis*. This was calculated in accordance with the view that a *kezayis* is equivalent to 0.96 fl. oz.

133. M.B. 473:43; S.H. 473:60.

134. *Shiurim shel Torah* page 67, based on *Chasam Sofer* 6:16.

135. See *Igros Moshe, Orach Chaim* 4:41; *Aruch HaShulchan* 202:8; *Orchos Rabbeinu* vol. 2 page 70.

136. See *Shiurim Shel Torah* page 67.

137. S. A. 475:1. M.B. 475:14 states that if a person does lean while eating the *marror* it is also fine.

## KORECH

The leader of the Seder should take the remaining bottom *matzah* and use it to give each person at the Seder a portion of *korech*.<sup>138</sup> It is customary to prepare *korech* with two pieces of *matzah* sandwiching some *marror*.<sup>139</sup> The *marror* should be dipped into *charoses*, and the excess *charoses* shaken off.<sup>140</sup> Some have the custom not to dip the *marror* into *charoses* for *korech*.<sup>141</sup>

A person should eat one *kezayis* of *matzah* and one *kezayis* of *marror* for *korech*,<sup>142</sup> and measure the *kezayis* of *marror* as described above.<sup>143</sup> For the *kezayis* of *matzah*, it is sufficient to take half of the volume of *matzah*.<sup>144</sup> Therefore, following the larger measurement as described above, one should eat  $\frac{1}{3}$  of a machine *matzah* or  $\frac{1}{4}$  of a Tzelem Pupa hand *matzah*. Following the measurements of Rav Heinemann, *shli"ta*, it is sufficient to take  $\frac{1}{4}$  of a machine *matzah* or  $\frac{1}{6}$  of a Tzelem Pupa hand *matzah*.<sup>145</sup>

Before eating *korech*, one should recite the paragraph 'זכר למקדש כהלל וכו'.<sup>146</sup> Some suggest saying this paragraph after one has started to eat *korech*.<sup>147</sup> A man should consume *korech* while leaning to his left side;<sup>148</sup> if he did not do so, he does not need to eat another portion.<sup>149</sup> From the time a person recites the *brochah* over the *matzah* until he eats the *korech* portion, it is preferable not to discuss matters unrelated to the eating of the *matzah*, *marror*, *korech* and the Seder meal.<sup>150</sup>

## Afikoman

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

138. S.A. 475:1.

139. See S.A. 475:1; *Aruch HaShulchan* 475:7.

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

141. See *Rema* 475:1; M.B. 475:18.

142. M.B. 475:16.

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

144. See M.B. 486:1.

145. Heard from Rav Heinemann, *shli"ta*.

146. S.A. 475:1

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

148. S.A. 475:1

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

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

151. S.A. 477:1.

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

153. M.B. 487:1 states that for *Afikoman*, which is a *mitzvah derabonnon*, one may follow the smaller measurement of *kezayis*.

However, M.B. 477:1 states that for *Afikoman* one should ideally eat two *kezaysim* of *matzah*. Two *kezaysim* following the smaller measurement of a *kezayis* is equivalent to one *kezayis* of the larger measurement. Furthermore, S.H. 477:4 states that the *Afikoman* is the primary *matzos mitzvah* according to *Rashi* and the *Rashbam*; *Kol Dodi* states that this is a further reason to take a volume of *matzah* consistent with the larger measurement of a *kezayis*. See, however, *Orchos Rabbeinu* vol. 2 page 67.

A man should eat the *Afikoman* while leaning to his left side.<sup>154</sup> If he did not lean and has not started *Birchas Hamazon*, he should eat the *Afikoman* a second time, providing that it is not too difficult for him to do so.<sup>155</sup> If he has started *Birchas Hamazon*, he should not wash and eat the *Afikoman* again.<sup>156</sup>

*Chazal* debate as to whether the *Afikoman* may be eaten all night long or by *chatzos*, *halachic* midnight. In order to fulfill both opinions, one must be careful to eat the *Afikoman* before *chatzos*.<sup>157</sup> After eating the *Afikoman*, one may not consume other food.<sup>158</sup>

*Rav Moshe Feinstein, zt"l*, states that according to both opinions of *chazal* a person may not eat other food for the duration of the night.<sup>159</sup> He also may not drink wine or fruit juice, with the exception of the remaining two cups of the *arba kosos*;<sup>160</sup> he may drink water<sup>161</sup> or tea.<sup>162</sup>

It has been argued that, according to the opinion that the *Afikoman* must be eaten by *chatzos*, the prohibition against consuming additional food also ends at *chatzos*.<sup>163</sup> If so, when *chatzos* is approaching and a person has not yet finished his meal, he may eat a *kezayis* of *matzah* and verbally state the following: **If the correct opinion is that one may eat the *Afikoman* until *chatzos*, then this *matzah* should be regarded as the *Afikoman*; however, if one has all night to eat the *Afikoman*, then it should not be regarded as such.** He may eat the *matzah*, wait until *chatzos*, and then continue his meal. After the meal, he should eat another *kezayis* of *matzah* and state the following: **If the correct opinion is that one has all night to eat the *Afikoman*, then this *matzah* should be regarded as the *Afikoman*; but, if the *Afikoman* must be eaten before *chatzos*, then it should not be regarded as such.**<sup>164</sup> However, *Rav Moshe Feinstein, zt"l*, rejects this position and states that the *Afikoman* must simply be eaten before *chatzos*.<sup>165</sup>

When *Moshiach* comes, and the *Beis Hamikdash* is rebuilt, we will once again offer the *Korban Pesach* in accordance with the *Torah* obligation to eat the *Korban Pesach* with *matzah* and *marror*.<sup>166</sup> *Bimehera Yiboneh Hamikdash*.

154. S.A. 477:1.

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

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

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

158. S.A. 478:1.

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

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

161. S.A. 481:1

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

163. *Avnei Nezer* O.C. 361.

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

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

166. See *Berachos* 12b-13a.

## YEAR-ROUND MONEY SAVING TIPS AND STRATEGIES

*M. Pensak, Director of Public & Media Affairs*

When we prepare to celebrate our freedom from Egyptian slavery on *Pesach*, the last thing we want to do is enslave ourselves to debt in paying for that eight-day celebration! The *Gemora* states that when *Hashem* assigns a person's livelihood on *Rosh Hashanah* for the coming year, *Shabbos* and *Yom Tov* expenses are not deducted from the sum allocated; however, it is not a *mitzvah* to spend money needlessly for those expenses. With a little forethought and planning, you can implement some helpful year-round money saving tips in anticipation of *Pesach*.

Optimally, it would be wise to budget for *Pesach* well in advance. Decide how much you will have to spend, and what you might need to cut from your budget to achieve that figure, by asking yourself some simple basic questions.

- How much do I typically spend on groceries per month?
- How much did I spend for *Pesach* last year?
- What are the specifics of this year's *Pesach* plans?
- Will I be eating meals at home or eating out?
- Will I have more expenses because I am entertaining guests?
- What can I afford this year?
- How can I cut back on expenses a month or two prior to *Pesach*?
- What can I live without?

It might be a good idea to put aside \$20-\$50 each month, for example, so you will not have to come up with the money you need all at once. You can put this same system in place to cover the costs for *Rosh Hashanah* and *Succos*, as well as other *Yomim Tovim*. Budgeting and other money saving tips for *Pesach* and year-round, can be found on the blog, *Kosher on a Budget* ([www.kosheronabudget.com](http://www.kosheronabudget.com)), where you can subscribe to the daily *Kosher on a Budget* Passover Newsletter.

If you have not budgeted for *Pesach* well in advance fear not! There are still ways to alleviate the financial strain as *Pesach* nears. Keep in mind that some products may not require a special Kosher for Passover certification or their label bears that extra certification throughout the year. You can shop for these items prior to *Pesach* and stock up on them when they are on sale. Also, remember that pre-packaged products and specially prepared foods for *Pesach* are more costly; consider making as many foods as possible from scratch.

First and foremost, stay focused - and plan well. Decide on your menu, taking into account where *Chol Hamoed* falls out on the calendar. Be sure to make a list

before you go shopping. Hopefully, you can refer to your post-*Pesach* notes from the previous year to remind you of your ever-changing *Pesach* needs, including:

- Number of boxes of *matzah*, *matzah* meal, cake meal, and potato starch used
- Number of bottles of wine needed
- Popular brands
- Amount of milk used
- Amount of chicken used
- Amount of produce needed
- Number of eggs used
- Products that were not eaten the previous year and are not needed this year
- Unpopular recipes not to be repeated
- Overbought or underbought items from the previous year

Keep in mind that many stores will not accept returns on *Pesach* products after *Yom Tov*, so try not to overbuy. If you do have some leftover products, such as spices, *matzah*, *matzah* meal, potato starch, baking powder, baking mixes, nuts and canned goods, etc., you may be able to store them away for the following *Pesach*. (Depending upon the item, it should be stored either in the freezer or in a cool, dark place). Canned foods, paper goods, and kitchen utensils can also be stored and used from year to year.

Prior to your *Pesach* shopping spree, check your kitchen cabinets for products that you already have and will not need to buy. As long as they are new and unopened cans, bottles, boxes, jars, or containers kept away from *chometz*, they may be used for *Pesach*. These items include: aluminum foil products, paper and plastic goods, baking soda, 100% pure cocoa, pure cane granulated sugar, non-iodized salt (dextrose-free), caffeinated unflavored tea, grape juice, certain wines and unflavored water and seltzer. Unprocessed raw fowl (i.e., without added spices or flavoring) are Kosher for Passover year-round and do not require additional Kosher for Passover certification. So, if you come across a good sale – even months before *Pesach* – and you have the freezer space, stock up.

Of note, according to *HaRav* Moshe Heinemann, *shlit"á*, one can use part of the chicken wing directly attached to the body as the *zroa* on the Seder plate, instead of the more costly *zroa* bone (taken from an animal or bird). The *Mishnah Brura* requires that the *zroa* have some meat on the bone; others use the neck of a bird.

Kosher consumers should take advantage of lower prices on *Pesach* items that might be found outside of their immediate vicinity. Living in Boro Park, for example, doesn't preclude one from shopping in a lower priced store in Flatbush.

Warehouse club members (e.g., Costco, Restaurant Depot, etc.) might also find that buying certain items at a warehouse (produce, certified kosher frozen fish, paper and plastic goods) is more cost-effective. Since certain *matzos*, *matzah* products, and wine can be ordered online, you might want to compare online prices before brick and mortar shopping.

Comparison shop and look for sales by previewing local supermarket circulars before embarking on your shopping trip. Stock up when items such as grape juice go on sale prior to *Rosh Hashanah* and *Pesach*. Buying frequently used products by the case such as wine, grape juice, eggs, fruits, vegetables, and paper and plastic goods might be the most economical way to go. Another cost-effective measure one can take is splitting case orders with family and friends, if large quantities are not necessarily required or desired. Don't hesitate to ask for a volume discount. You have nothing to lose!

Whether you shop for *Pesach* in increments or all at once, keep in mind that prices often go down after *Pesach*. Buy your must-haves, sure sell-outs, and less-likely-to-go-on-clearance items (like dairy and refrigerated goods) in advance. Since you do not need to have a full stock of supplies on hand at the start of *Yom Tov*, consider holding out until mid-*Pesach* to buy some reduced priced items. In addition, you might want to buy produce throughout the week of *Pesach*, considering that some fruits and vegetables are more perishable and subject to spoiling.

After *Pesach*, check out the often substantially reduced items in your supermarket Passover clearance aisle. Since some items may be stored unopened for up to a year (i.e., mayonnaise and ketchup, depending upon their expiration dates), you can shop for many of them after *Pesach* and save them for the next year. If you decide to do this, a record should be kept to track what has been bought so you do not end up buying more than you need.

Remember that *Pesach* lasts only eight days, so you could do without certain nostalgic products or prepared foods. Nevertheless, if all of the aforementioned helpful hints fail, one kosher consumer humorously concluded, "It seems to me that the biggest savings at this time of year are never really found too close to home. Whenever and wherever possible, going to your in-laws or parents normally generates the largest savings!"

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Some of the suggestions in this article first appeared in *Pesach Sane and Sound: A Comprehensive Cookbook and Planner*, published by the Women's Institute of Torah, and have been used with permission.

# MEDICINE LIST

2017 Quick-Pick Medicine List **110**

*Pesach Medication: The Halachos & Lists* **111**

# 2017 QUICK-PICK MEDICINE LIST

A SAMPLE OF CHOMETZ-FREE AND KOSHER MEDICINES LISTED BY CATEGORY.

FOR USA ONLY

PRODUCTS MAY CONTAIN KITNIYOS (see pages 80 & bottom of 112)

For a full list of chometz-free medicines, see list starting on page 118

Note: At the time of printing, some major companies still had not responded. For updates, visit [www.star-k.org](http://www.star-k.org)

## Cold, Allergy & Decongestants

**Allegra**- 24 hr. Tablets (Regular Only), 12 hr. Tablets, **Allegra-D**- 12 hr. Tablets  
**Allegra Children's**- 12 hr. Oral Suspension  
**Benadryl Children's Allergy**- Chewable, Liquid  
**Claritin** – 24 hr. Allergy Tablets (Dairy)  
**Claritin Children's**- Allergy Syrup, Chewable Grape Tablets (NOT Redi-Tabs)  
**Claritin-D** – 12 hr. Tablets (Dairy), 24 hr. Tablets  
**Singulair**- 4mg Oral Granules, 10mg Tablets (Dairy), 4mg & 5mg Chewable Tablets

## Gastrointestinal Remedies

**Alka-Seltzer**- Original Tablets  
**Dramamine**- Original Formula (Dairy), Less-Drowsy Tablets (Dairy)  
**Kaopectate Liquid**- Cherry, Vanilla, Max Peppermint  
**Konsyl Powder Original Formula**- Unflavored (no kitniyos)  
**Metamucil**- Original Coarse Powder (no kitniyos)  
**Metamucil**- Orange Coarse Powder, Orange Smooth Powder (Regular & Sugar-Free)  
**Miralax Powder**  
**Pepcid AC**- Original & Max Strength Swallowable Tablets  
**Pepcid Complete** (Dairy)- Chewable Tablets (Berry, Cool Mint, Tropical Fruit)  
**Pepto Bismol Liquid**- Original  
**Phillips' Milk of Magnesia Liquid**- Original  
**Rolaids**- Regular Strength Tabs (Mint), Extra Strength Tabs (Mint, Assorted Fruit)  
**Senokot**- Tablets, Senokot-S Tablets  
**Tums**- Regular Tabs (Assorted Fruit, Peppermint), Extra Str Assorted Tabs (Berries, Fruit, Tropical Fruit) & Ultra Assorted Tabs (Berries, Fruit, Tropical Fruit, Peppermint)

## Pain Relievers & Fever Reducers

**Advil Tablets** - Coated (but not Film-Coated) approved when last inactive ingredient listed on panel is white wax  
**Advil Caplets** - Coated (but not Film-Coated) approved when last inactive ingredient listed on panel is white wax  
**Advil**- Children's Suspension [All Flavors], Infants' Drops (White Grape-Dye Free)  
**Advil**- Jr. Strength Swallowable (Not chewable)  
**Aleve**- Tablets & Caplets  
**Bayer Aspirin**- Genuine Tabs, PM Caplets, Low-Dose Chwbl. 81mg (Cherry, Orange)  
**Motrin**- Children's Susp (Berry- Reg & Dye-Free), Infant Drops (Berry- Reg & Dye-Free)  
**Tylenol**- Regular Strength Tablets, Extra Strength Caplets  
**Tylenol**- Children's Suspension (Cherry, Grape), Infant Drops (Cherry, Grape)

## Sleeping Aid

**Unisom**- PM Pain Sleep Caplets, Sleep Tabs

## PESACH MEDICATION THE HALACHOS & LISTS

Rabbi Dovid Heber, STAR-K Kashrus Administrator

For many years, Rabbi Gershon Bess has prepared a Guide for *Pesach* Medications and Cosmetics. This list has been published and distributed by Kollel Los Angeles. For over a decade, STAR-K Kosher Certification in conjunction with Kollel Los Angeles has made this list more widely available to the general public. This guide, available in Jewish bookstores nationwide, has served as an important resource to kosher consumers.

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

There are four issues that must be addressed to fully understand the list:

- The *Halachos* of Taking Medication on *Pesach*
- The Importance of the List
- How the List is Prepared
- Cosmetics and Personal Care Products (see page 151)

### I. THE HALACHOS OF TAKING MEDICATION ON PESACH

The following *halachos* are based on the *psak* of *Rav* Moshe Heinemann, *shlit"a*, and Rabbi Gershon Bess, *shlit"a*. (The *halachos* in the earlier sections of the book are based on the *psak* of *Rav* Moshe Heinemann, *shlit"a*.)

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

**Note:** All medications for a heart condition, diabetes, abnormal blood pressure, stroke, kidney disease, lung disease, depression, epilepsy, the immune system (transplant anti-rejection), and cancer treatment (including precautionary) may be taken on *Pesach*. Furthermore, all prescription medication taken on a regular basis for chronic conditions should be changed only with the consultation of your physician (if you cannot reach your physician you should continue to take your regular prescription and without change). Some examples of such chronic conditions include the following: any psychiatric condition, prostate condition, Crohn's Disease, celiac, colitis, high cholesterol, Parkinson's Disease, anemia, Multiple Sclerosis, thyroid condition, and asthma.

### *Choleh Sh'yaish Bo Sakana*

If someone's life is in danger, or may be in danger, he must take any *chometz* medication unless an equally effective non-*chometz* medication is readily

**available.** One may also take *chometz* medication to prevent a possible *sakana*. This is true regardless of the form of the medication (i.e., swallowable tablets & caplets, capsules, liquid & chewable tablets). Swallowable tablets or caplets are preferred, if readily available. Individuals in a *sakana* situation should not switch medications and should continue with their regular prescriptions, whether or not they contain *chometz* (unless a doctor advises otherwise).

**Examples include the following:**

- Someone with an infection (except for those skin infections known to be non-life threatening, e.g., acne) should take prescribed antibiotics. One should finish the course that is prescribed.
- An elderly person with the flu.
- A pregnant woman whose life is at risk (e.g., blood clotting disorder, toxemia) or who is in active labor or in danger of having a miscarriage.
- A woman who has given birth within the past seven days or who has postpartum complications that are or may become life threatening. This may apply for an extended period of time greater than seven days, depending upon her condition.

## ***Choleh Sh'ein Bo Sakana***

**Someone whose life is not in danger.** This includes anyone who is bedridden, noticeably not functioning up to par due to pain or illness, or has a fever which is not potentially life threatening.

**This category also includes the following:**

- One who suffers from chronic debilitating arthritis pain.
- One who suffers from migraine headaches or mild depression.
- A pregnant woman suffering from non-life threatening complications (e.g., lower back pain).
- A woman who has given birth between 7 and 30 days prior to *Yom Tov* without any known problems or *sakana*, or who is experiencing non-life threatening postpartum complications. This may apply for an extended period of time after 30 days.
- A child under age six with any illness or discomfort.

*L'halachah*, such a person may swallow any tablet, caplet or capsule regardless of whether or not it contains *chometz* (unless an equally effective non-*chometz* medicine is available). However, where possible, one should use only medications that do not contain *chometz*.

It should be noted that a *choleh she'ain bo sakana* may consume *kitniyos* (*Mishnah Brura* 453:7) even in a normal manner. *Choleh she'ain bo sakana* has the same definition in these cases as it does in *Hilchos Shabbos*, when taking medication on *Shabbos* would be permissible (i.e., "*nafal l'mitta*" - ill enough to feel like he needs

to go to bed). Therefore, medication in any form (i.e. chewable or swallow tablet, capsule, caplet, powder, liquid, etc.) may be taken by a *choleh she'ain bo sakana* if they appear on the approved *Pesach* list or if one can determine that they are *chometz*-free. This is true even if the product contains corn starch or other *kitniyos* ingredients. Similarly, non-*chometz* baby formula (e.g., Enfamil) and nutritional products (e.g., Ensure) which contain *kitniyos* are permissible for use by infants and the elderly, as in regards to this *halachah* such individuals are considered a *choleh she'ain bo sakana*.

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

### ***Mechush (slight discomfort) or Boh'ree (healthy)***

**One who is experiencing a slight discomfort (e.g., slight joint pain or runny nose) or who is in good health may only take products that are *chometz*-free and not considered *kitniyos*.**

If one must chew a tablet or take a liquid medication for minor discomfort, he may do so if it appears on the approved medication list; it should preferably be *kitniyos*-free. *Halachically*, it may be permissible to ingest a medication even if it contains *kitniyos* when the *kitniyos* are *batel b'rov*, since *shishim* is not required (see *Mishnah Brura* 453:9).

It should be noted that the medication list primarily addresses the “*chometz*-free” status, and for certain medications it does not address the issue of *kitniyos* (since *kitniyos* is permissible for a *choleh* and/or is *batel b'rov*).

Since one who has a *mechush* or is a *boh'ree* may not consume *kitniyos* in a normal fashion (i.e., chew a pleasant tasting *kitniyos* tablet or *kitniyos* liquid), one should ascertain that the medication is not only *chometz*-free but also *kitniyos*-free (or at least confirm that the *kitniyos* is *batel b'rov*).

Furthermore, in most cases information gathered for the list is not based on a *mashgiach* inspection of the facility, but rather on information provided by the manufacturer. Although, *l'halachah*, this information is reliable (see Section III) nonetheless it is praiseworthy for one who has a *mechush* or is healthy to refrain from taking medicinal products *kderech achila* (eaten in a normal manner – e.g., pleasant tasting chewable tablets or liquid) unless these items are certified for *Pesach*. This *halachah* generally also applies to vitamins taken to maintain good health.

## II. THE IMPORTANCE OF THE LIST

The following list is important for all types of *cholim* on *Pesach*.

### ***Choleh Sh'yesh Bo Sakana***

As indicated, *l'halachah*, such a *choleh* may take anything if a substitute is not available.

Unfortunately, there are individuals who inappropriately discontinue medication for life threatening conditions during *Pesach* without consulting a physician, unless the medicine appears on an approved list. The list provides necessary information for consumers, ensuring that such mistakes are not made.

Furthermore, as previously indicated, even one who is in *sakana* should *l'chatchila* use a medication that is *chometz*-free, if possible. This list provides this information.

### ***Choleh She'ain Bo Sakana***

Such an individual may not consume *chometz* in a normal manner but may eat *kitniyos*.

Medicine taken by such individuals often lists ingredients that may be derived from *chometz*. For example, sorbitol, a sweet calorie-free sugar alcohol derived from glucose found in medication, mouthwash, and toothpaste, is often derived from corn but could also come from wheat. There is no way to know its source by reading the label.

Rabbi Bess' research confirms which products are *chometz*-free, something often impossible for a *rav* or *choleh* to ascertain on his own.

### ***Mechush or Boh'ree***

As indicated, such a person may take only *chometz*-free and preferably *kitniyos*-free products.

This list provides *chometz*-free information (e.g., which aspirin or ibuprofen may be taken) and often indicates when there is no *kitniyos*, as well.

Note: Except where indicated, the list does not address the kosher status of the product, only the *chometz*-free status. This means that if a product appears on the list it does not necessarily mean that the product is kosher. It may be non-kosher and *chometz*-free. Furthermore, this article does not address the *halachos* of taking medication on *Shabbos* and *Yom Tov*.<sup>1</sup>

1. For a full discussion regarding the laws of taking non-kosher medication during the year, as well as on *Shabbos* and *Yom Tov*, see *Kasbrus* Kurrents article 'A *Kasbrus* Guide to Medications, Vitamins, and Nutritional Supplements' at [www.star-k.org](http://www.star-k.org) or call our office.

## Bal Yeraeh u'Bal Yematze

One can assume there are no *bal yeraeh* or *bal yematze* (owning *chometz*) issues regarding owning any medicine on the *chometz*-free list. The reason is because we rely upon information provided by the company. Furthermore, even if a tablet contains *chometz* it is unlikely that a *k'zayis* of *chometz* is in the entire container; therefore, there is no prohibition of ownership over *Pesach* (See *Chometz After Pesach Chart*).

### III. HOW INFORMATION IS OBTAINED AND ON WHAT HALACHIC BASIS

Rabbi Bess contacts the company and asks numerous questions. Information is updated every year and is accepted only when submitted in writing. *Rav Moshe Feinstein, zt"l*, was of the opinion that one may rely on written information provided by a company (*Igros Moshe YD I:55*). A medicine can also be added to the list if it only contains ingredients that are definitively *chometz*-free.

This system of review is implemented for this project only and would not be relied upon for products certified by STAR-K Kosher Certification and other reliable *hechsherim*. When a company is certified by STAR-K, a careful review of the formulations and factory is conducted and these *halachic* leniencies are not relied upon. Furthermore, the information submitted by the company is not as detail oriented as a formulation and factory review, and approval of a STAR-K certified product (e.g., with flavors or various other ingredients). However, with regard to approved medication, *l'halachah*, one may rely upon this information. The reason is as follows: As indicated in *Igros Moshe*, we consider the information on the list to be accurate.

Even if one suspects that a company provided inaccurate information (e.g., they could not adequately determine the type of alcohol in use), *halachically* there are other additional leniencies and he can rely upon the information that is provided.

These issues are beyond the scope of this article but include: 1) Dealing with a *choleh*; 2) According to some opinions, the taste of a medicine makes its consumption *shelo k'derech achila*; 3) Swallowing a tablet is certainly *shelo k'derech achila*; 4) A *halachic rov* (majority) of *chometz*-free sources may also apply.

STAR-K Kosher Certification is grateful to Rabbi Gershon Bess for all of his research, and Kollel of Los Angeles, for providing this list to a diverse group of kosher consumers who refer to this guide for reliable *Pesach* information. This *Pesach* Guide has benefited many ill and conscientious consumers who wish to fulfill the "*chumros d'Pesach*". It has also assisted many *rabbonim* and *kasbrus* professionals who must answer numerous *shailos* regarding *Pesach*, thus facilitating a *Chag Kasher V'Sameach* for countless individuals.

## 2017 MEDICINE LIST

*Prepared by Rabbi Gershon Bess*

**THIS INFORMATION IS  
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**Coming Soon...  
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online at [star-k.org](http://star-k.org)**

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## PERSONAL CARE LIST

# 2017 QUICK PICK PERSONAL CARE LIST

A sample of *chometz*-free personal care products listed by category.

## Antiperspirants/Deodorants

**Arrid**- Antiperspirant/Deodorant- Clear Gel, Solid, Spray, Cream  
**Dry Idea**- Antiperspirant/Deodorant- Aerosol, Roll-on, Stick, Gels [All]  
**Lady Speed Stick**- Deodorant [All]  
**Mennen**- Speed Stick Deodorant [All], Speed Stick Antiperspirant [All]  
**Right Guard**- Antiperspirant/Deodorant- Gels, Sticks, Aerosols [All including Xtreme]

## Creams & Ointments

**A & D**- Ointment  
**Chapstick**- Classic Original, Classic Strawberry, Medicated, Moisturizer, Overnight  
**Desitin**- Max Str. Original Paste, Rapid Relief Cream, Multi-Purpose Ointment  
**Coppertone**- Lotions - Spf 4-70+, Cont. Spray Spf 15-70+  
**Tinactin**- (Liquid & Powder Sprays, Cream)  
**Vaseline Petroleum Jelly**- Original, Vaseline Intensive Care Advanced Repair

## Mouthwash

**Listerine**- Advanced Citrus, Antiseptic (Gold), Cool Mint, Fresh Burst, Soft Mint, Total Care Zero, Zero  
**Scope** [All]

## Shampoo, Conditioner, Hairspray

**Head and Shoulders Shampoo**- Classic Clean, Classic Clean 2-in-1  
**Herbal Essences Hairspray**- Bio Renew Flexible Hold Airspray Alcohol Free  
**Pantene Pro-V**- Daily Moisture Renewal (Shampoo, Conditioner, 2-in-1), Beautiful Lengths (Shampoo, Conditioner, 2-in-1), Classic Clean (Shampoo, Conditioner, 2-in-1), Sheer Volume (Shampoo, Conditioner, 2-in-1),  
**Pantene Pro-V Hairspray**- Alcohol Free Air Spray (Anti-Humidity for Smooth Hair, Flexible Hold, Strong Hold)  
**Prell**- Classic Clean Shampoo  
**Suave**- Juicy Green Apple (Shampoo, Conditioner), Kids 2-in-1 (Smoother Strawberry)  
**Tresemme** - Luxurious Moisture Shampoo

## Soap/Washes

**Dial**- Bar Soap [All], Liquid Hand Soap, Body Wash [All except Oatmeal], Antibacterial Foaming Hand Wash [All]  
**Dove**- Bar Soap [All]  
**Ivory Bar Soap**- Regular, With Aloe  
**Irish Spring**- Bar Soap, Body Wash [All]  
**Softsoap**- Body Wash [All], Liquid Soap [All], Shower Gels

## Toothpaste

**Aim** [All]  
**Close Up** [All]  
**Colgate** [All] [All use Vegetable Glycerin]  
**Pepsodent** [All]  
**Ultradent** [All] [All use Vegetable Glycerin]

# PESACH COSMETICS AND PERSONAL CARE

## THE HALACHOS & LISTS

Rabbi Dovid Heber, STAR-K Kashrus Administrator

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

*L'halachah*, all non-food items not fit for canine consumption (*nifsal mayachilas kelev* i.e., something that one would not feed his dog) may be used on *Pesach*. This includes all cosmetics, soaps, ointments, and creams.<sup>1</sup> Nonetheless, people have acted stringently with regard to these items.

**Below are several reasons why people are strict:**

1. **Many products**, including shaving lotion and perfume, contain denatured alcohol which can be restored to regular alcohol. According to most opinions, one should not use such products on *Pesach*. The list notes products which do not use *chometz*-based alcohols.
2. **The Biur Halachah** (326:10 *B'shaar*) writes in the name of the *Gra* that one should be strict and not use non-kosher soap all year (*sicha kishtiya*). Although we are not accustomed to this stringency, many individuals have adopted this *chumra* during *Pesach* and do not permit the use of *chometz* items even if they are used externally.
3. **Some are of the opinion** that we do not say "*nifsal*" (food is unfit for canine consumption) applies to an item that is initially produced as a non-food item.
4. **Lipstick** is often inadvertently ingested when eating food. If it contains *chometz*, it is *halachically* permissible to apply to the lips since the lipstick is unfit for canine consumption. Nevertheless, most women prefer not to consume even a trace of anything prohibited. The *Pesach* list provides *chometz*-free lipsticks.
5. **Mouthwash and Toothpaste** contain sorbitol and other ingredients which may be derived from *chometz*. Although, *l'halachah* these items are permissible to use since they are *nifsal mayachilas kelev*, many prefer not to use them since they are taken orally. The *Pesach* list provides *chometz*-free brands regarding such products.
6. **Historically**, it has been the custom to follow stringent opinions regarding *Hilchos Pesach*. In addition, it seems to have been a prevalent custom to restrict the use of items which may contain *chometz*, even when they are clearly *nifsal mayachilas kelev*. The *Pesach* list provides accurate information for those who wish to continue to follow the more strict opinion and prevailing custom when using such products.

1. There are numerous *halachos* beyond the scope of this article regarding which personal care items and cosmetics may or may not be used on any *Shabbos* or *Yom Tov*. For a full discussion, see "The *Kashrus*, *Shabbos*, and *Pesach* Guide to Cosmetics" at [www.star-k.org](http://www.star-k.org) or call the STAR-K.

# 2017 PERSONAL CARE AND COSMETICS

*Prepared by Rabbi Gershon Bess*

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## ADDENDUM IV

### 2017 STAR-K APPROVED PERSONAL CARE PRODUCTS

*The following products have been reviewed by the STAR-K and have been determined to be chometz-free. For updates see [www.star-k.org](http://www.star-k.org) or letter of certification.*

#### SHAINDEE COSMETICS

**Baltimore, MD**

**410-358-1855**

**Cleansers** - Active Cleansing Gel, Camphor Souffle, Eye Makeup Remover (Liquid), Extra Gentle Facial Cleanser, Glycolic Cleanser Wash, Lemon Cleanser, Mint Souffle, Orange Cleansing Souffle, Papaya Cleansing Gel, Pumice Wash-Medicated, Shabbat Cleanser, Sea Algae Cleanser, Silky Cleanser

**Eye Care** - Eye Cream, Retractable Eye Pencil

**Masques** - Aloe Vera Gel, Bio-Sulfur Masque, Blemish Control Masque, Instant Oxygen Masque, Mediterranean Mud Masque, Mint Masque, Natural Lecithin Masque, Seaweed Mask, Skin Recovery Mask, Sulfur Masque, Volcanic Mud Masque

**Makeup** - Blemish Treatment Concealer, Blushes, Bronzer, Brow Pencil - Retractable, Brow Definer, Brow Shaper, Cake Eyeliners, Concealers, Contour Powder Duo, Eye Liners, Eye Shadows, Foundation (liquid, powder), Gel Eyeliner Pencil, Lip Lacquer, LL Cream Matte, Lipstick (Creme, Indelible, Luxury, Matte, Vibrant), Liquid Lustre, Liquid Lips, Liquid Powder Mineral Foundation SPF 15, Liquid Eyeliner, Lipliner, Mascara (Brow Set, Luxury), Mineral Eye Shadow, Mineral Sheer Tint SPF 20, Oil Base Foundation, Pore Perfecting Face Primer, Retractable Lip Pencil, Sh. Lip Gloss, Shadow Magnet

**Moisturizers** - Bio-Effective Cream, Bio-Hydrating Cream, Hydrating Cream, Micro Complex, Oil Free Moisturizer, PM Moisture Plus, Renewing Complex, Sun Protective Cream SPF 30, Vitamin C Day Cream

**Peels** - Bamboo Scrub, Herbal Peeling Gel, Jojoba Facial Scrub, Peeling Astringent, Peeling Cream, Pineapple Enzyme Scrub, Pumpkin Enzyme Dermal Pure

**Serums** - Brightening Serum, Fruit Enzyme Serum, Line Preventing Treatment w/ Liposomes, Skin Refining Concentrate, Vitamin C Serum

**Specialty Products** - AR Cream, Bamboo Scrub, Benzoyl Peroxide – Medical 5%, Benzoyl Peroxide – Medical 10%, Bio-Drying Lotion, Blemish Control Astringent, Blemish Control Gel, Fading Gel with Kojic Acid, Lifting Elixir, Line Preventing Treatment, Micro Dermabrasion Cream, Microsilks-C, Vitanol-A Complex, Vital Silk Serum

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

## 2017 STAR-K APPROVED PERSONAL CARE PRODUCTS

**ES-GE COSMETICS****Baltimore, MD****410-484-2254**

**Makeup** - Blemish Treatment Concealer, Bronzer, Colour Tides, Concealers, Concealer Stick, Contour & Define Mineral Powder, Dual-Activ Powder Foundation, Foundation Stick, Liquid Foundation, Mineral Liquid Powder, Mineral Sheer Tint, Radiance Powder, Soft Focus Powder, Translucent Face Powder

**Long Lasting Makeup** - Blinc Mascara, Blinc Amplified Mascara, Cake Eyeliner Sealant, La Diva Stay Long Mascara, Lip Lock, Lipstick (Everlast, Indelible, SuperWear), Liquid Liner, Liquid Foundation, Lipliners, LL Cream, LL Cream - Matte, Shadow Base, Shadow Magnet, Stay Long Make-up Liquid Foundation

**Hand Cream** - Yad Chein Hand Cream

**Blush** - Blush, Contour Powder Duo, Cremestick Blush, Creamwear Blush, Liquid Blush, Mineral Blush

**Eye Cosmetics** - Automatic Duo Shadow, Automatic Eyeliner, Blinc Mascara, Blinc Amplified Mascara, Browblender Pencil, Brow Highlighter, Brow Set, Cake Eyeliner, Cake Eyeliner Sealant, Eye & Lip Primer, Eye Highlighting Pencil, Eye Lights, Eye Makeup Remover, Eye Shadow (Single), Felt Tip Eyeliner, Gel Eyeliner Pencil, Indelible Gel Eyeliner, Liquid Liner, Mascara (Bold, La Diva Stay Long, Luxury, Sensitive, Superwear), Powderliner Eyeliner, Shadow Base, Shadow Magnet, Triple Split Eye Shadow

**Facial Care** - Anti-Gravity Cream, Daily Moisturizer, Exfoliating Enzyme Scrub, Eye Creme, Hydrating Night Cream, Micro-Derm Cream Scrub, Mineral Mist, Oil Defense Moisturizer, Papaya Enzyme Cleanser, Papaya Enzyme Toner, Peptide Wrinkle Relaxing Cream, Pore Perfecting Face Primer, Retexturizing Face Primer

**Lip Products** - Lip Balm, Lip Laquer/Liner, Lip Lock, Lip Primer, Lipliners, Lipsticks (Crème, Classic Matte, Everlast, Frosted, Indelible, Liquid Lips, Luxury, Luxury Matte, Pearl, Regular Matte, SuperWear, Ultimate, Velvet Matte, Vitamin E), Lipglosses (except Luxury), Micro-Bubble Lipstick

## 2017 STAR-K APPROVED PERSONAL CARE PRODUCTS

**AdinaB**  
**Baltimore, MD**  
**443-803-9234**

**Eye Products** - Bold Mascara, Brow Brush, LaDiva Mascara, Liquid Liner, Luxury Mascara, Shadow Magnet, Shadows (Matte, Mineral, Polychromatic, Sheer Satin), Waterline Liner

**Facial Care** - Baked Finishing Powder, Blush (Mineral, Sheer Satin, Matte), Bronzers, Concealer, Dual Activ Powder Foundation, Mineral Liquid Powder Foundation - SPF 15, Retexturizing Face Primer- SFP 20, Stay Long Make-up

**Lip Products** - Careline Longlasting Lipstick, Lip Lock, Lipliners (Cappuccino, Clay, Coral, Earth Red, Fig, Gamet, Heather, Mahogany, Mochaberry, Port, Pretty in Pink, Raisin, Red Velvet, Scarlet, Spice, Taffy, Teaberry, Vintage), Luxury Gloss

**Skin Care** - Careline Delicate Toner, Careline Facial Scrub Brusher, Hydrating Cleanser, Hydrating Cream Extreme, Papaya Enzyme Cleanser, Papaya Enzyme Toner, Peptide Wrinkle Relaxing Cream

**Misc** - Brush Cleaner, Dual Action Makeup Remover

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

**AMWAY, MELALEUCA, SHAKLEE AND SUNRIDER**

# ADDENDUM V

## 2017 MEDICAL, GERIATRIC, PEDIATRIC, AND INFANT NUTRITIONAL SUPPLEMENTS & FORMULA LIST

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

### PLEASE NOTE THE FOLLOWING POINTS:

- Many of the products contain *kitniyos*, some as the primary ingredient.
- Some of the products may contain minor ingredients that are possibly, though unlikely, produced from *chometz*-based raw materials. All such ingredients are used at a less than 1:60 ratio.
- Liquid versions of these products are preferable to their powdered counterparts.
- Products that contain flavors should only be provided when no unflavored alternative exists.
- Products should be purchased before Passover and be maintained segregated from Kosher for Passover foods.

#### MEDICAL NUTRITIONAL SUPPLEMENTS

Arginaid

Arginaid Extra

Benecalorie

Beneprotein

Boost Glucose Control

Boost High Protein

Boost Nutritional Pudding

Boost Plus

Diabetishield

Enlive

Ensure Complete Nutrition Shake

Ensure Healthy Mom Shake

Ensure High Calcium Shake

Ensure High Protein Shake

Ensure HN

Ensure Homemade Shake

Ensure Plus

Ensure Plus HN

Ensure Plus Next Generation

Ensure Shake

Ensure TwoCal

Fibersource HN

Glucerna 1.0

Jevity 1.0

Liquid Diabetisource AC

Liquid Fibersource HN

Liquid Isosource

Liquid Isosource HN with Fiber

Nepro

Nepro Vanilla

Nepro with Carb Steady Flavored

Novasource Renal Nutren (Product line)

Nutrisource Benefiber

Osmolite 1.0, 1.2, 1.5

Osmolite HN (unflavored)

Perative

Promote (except Promote with fiber)

Pulmocare

Resource 2.0

Resource Dairy Thick

Resource Diabetic

Resource Milk Shake Mix

Resource Thicken Up

Resource Thickened Juice

Resource Shake Plus Simply Thick

Thick & Easy -- All

Thick-It

Vivonex Pediatric

Vivonex Plus

Vivonex Ten

#### PEDIATRIC SUPPLEMENT

Boost Kid Essentials, 1.0, 1.5

Boost Kid Essentials with Fiber

D-Vi-Sol

Enfamil 5% Glucose Water

Fer-In-Sol Drops

Poly-Vi-Sol Drops

Tri-Vi-Sol Drops

Resource Just for Kids with Fiber

Pediasure Peptide

Pediasure Vanilla Powder

Pediasure Shakes

**PEDIATRIC ELECTROLYTES**

Bright Beginnings

Comforts for Baby

Cottontails

CVS Pharmacy

Goodness

H-E-B Baby

Home 360 Baby

Meijer

Mom to Mom

Naturalyte

ShopRite

Parent's Choice

Pedialyte (All Flavors)

Top Care

Walgreens

Western Family

**BABY FOOD**  
see also page 5

Gerber- Carrots, Green Beans, Peas

**INFANT FORMULAS**  
see also page 118

365 Everyday Value

Ameribella

America's Choice for Baby

Babies R Us

Baby Basics

Baby's Choice

Baby's Only Organic

Bear Essentials

Belacta

Belacta Premium

BelactaSure

Berkley & Jensen

Bright Beginnings

Cottontails

CVS

Daily Source

Discount Drug Mart

Earth's Best

EleCare

EnfaCare

EnfaGrow

Enfalac

Enfamil

Enfapro

Food Lion

Full Circle

Fulton Street Market

Gerber Good Start

Giant

Giant Eagle Baby

Hannaford

H-E-B

Heinz Nurture

Home 360 Baby

Hy-Vee

Isomil

Kirkland Signature

Kuddles

Laura Lynn

Life Brand

Little Ones

Meijer Baby

Member's Mark

Mom to Mom

Moo Moo Buckaroo

Mother's Choice

My Organic Baby

Nature's Place

Nestle Good Start

Next Step

NutraEnfant

O Organic Baby

Parent's Choice

Premier Value

President's Choice

Price Chopper

Publix

Rite Aid - Tugaboos

Shopko

Similac

Similac LeMehadrin 1, 2 & 3

Simply Right

Stop & Shop

Sunrise

Supervalu

Target

Tippy Toes by TopCare

Top Care

Topco

Up & Up

Vermont Organics

Walgreens

Wegmans

Well Beginnings

Western Family

**SOY MILK (Original only)**

365 Everyday Value (Original, Light, and Unsweetened)

Best Choice Clearly Organic

Fit & Active Organic

Fit & Active

Fresh & Easy Soysense

Giant

Green Way

Harris Teeter Naturals Organic

Harvest Farms

Hy-Vee  
 Market Basket, Unsweetened  
 Meijer  
 Natural Directions Organic  
 Nature's Place  
 Nature's Promise Organic  
 O Organics  
 Shop Rite Organic  
 Shop Rite  
 Silk  
 Smart Menu Organic  
 Soy Dream  
 Stop & Shop  
 Western Family Aseptec  
 Winn-Dixie Organic  
**ALMOND MILK  
 (Original only)**  
 365 Everyday Value  
 Almond Breeze  
 Almond Breeze Unsweetened

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

Tree of Life  
 Winn-Dixie  
**RICE MILK (Original only)**  
 Rice Dream Enriched  
 (Unsweetened)  
 Harris Teeter  
 RiceSense Enriched  
 Full Circle  
 Hy-Vee  
 Meijer  
 Nature's Place  
 Shop Rite  
 Market Basket Enriched  
 Price Chopper Enriched  
 Wild Harvest Enriched  
**COCONUT MILK**  
 Coconut Dream

## OTHER BABY FOOD OPTIONS (KITNIYOS)

Baby food and baby cereal sold year-round may not be used on Passover. This includes rice cereal and jars of fruits and vegetables, because they may be produced on *chometz* equipment. This year, a Kosher For Passover baby food is available – see page 5.

The following are additional *kitniyos* options for your baby. Please note that *kitniyos* foods are permissible for a baby, if necessary (see pages 112 & 113). These foods must not be prepared or cooked on Kosher for Passover utensils. Keep segregated and serve with disposables.

Recipe for Homemade Baby Rice Cereal:

- Purchase rice (use STAR-S approved rice - see page 17).
- Boil 1 cup checked rice (as above) in 2 cups water & cook for 20 minutes, in separate pot used only for *Kitniyos*.
- For thicker consistency, strain or blend the cooked rice (with separate utensils used only for *Kitniyos*).
- Add one scoop (1 tablespoon) Kosher for Passover vanilla sugar. Mash by hand.

PRODUCT DIRECTORY

PESACH KITCHEN

CHOMETZ INFO

PESACH INFO

MEDICINE LIST

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## BEYOND PASSOVER STAR-K ALSO BRINGS YOU

**WWW.STAR-K.ORG**, one of the largest and most comprehensive online repositories of Kosher consumer information and education on the web, including the latest **STAR-K** lists (e.g., acceptable medications; cereals and their *brachos*; beverages ranging from beer to Slurpees); appliance information; a vast archive of articles and videos; an opportunity to *Ask the Rabbi* a question on any subject related to Halacha; STAR-K Letters of Certification searchable by company or category; and much more!

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**Kashrus Kurrents**, STAR-K's popular quarterly journal – provides a topical inside look into the world of *Kashrus* and beyond. Its features discuss a wide range of timely topics of interest to the Kosher consumer, presented in a well written, enjoyable format. *Kashrus Kurrents* "Insights from the Institute" delves into a wide range of *Halachic* issues designed to keep you on the cutting edge of *Kashrus* and *Halachah*. Past articles are archived on the STAR-K website.

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**The STAR-K Mobile App**, available for free download on both iPhones and Android devices – provides consumers with full access to the STAR-K website, including appliance information (with an easy search feature to search for appliances by model number), *Ask the Rabbi* feature, and video/article archive.

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**STAR-K's Certified Sabbath Mode Appliance Directory** – the only online catalogue of its kind, searchable by appliance type, brand, and model number, and includes relevant appliance-specific articles and pre-purchase advice. It is published by the only Kosher certification agency that certifies Sabbath Mode on major kitchen appliances and provides the Kosher consumer with up-to-date appliance news and information. Access the directory at [www.star-k.org/appliances](http://www.star-k.org/appliances).

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**STAR-K's Kosher Hotline (410-484-4110)**, available Monday-Friday – responds to thousands of *Kashrus* queries called in by consumers from around the world, on topics covering the entire breadth of *Kashrus*. In previous years, on the days before Passover, call volume has exceeded 950 calls a day!

---

**STAR-K's Institute of Halachah** – which administers the popular *Ask the Rabbi* page on the website and mobile app, responds to questions from individuals around the world, who either call or email when their personal *rav* is unavailable. Questions are answered Monday to Thursday, from 2:00 p.m. - 5:00 p.m., and Friday, 11 a.m. - 2 p.m. Contact the Institute by phone at 410-484-4110 x238 and leave a message or email [halachah@star-k.org](mailto:halachah@star-k.org). Note that the app allows users to include a picture with their question.

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**STAR-K Shatnez Testing** – is available on-site at the STAR-K office. Items for checking may be dropped off during regular business hours. There is a nominal fee for this service.

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**Comprehensive STAR-K Bug Checking information** – can be accessed either at the STAR-K website [www.star-k.org](http://www.star-k.org) or via a convenient shortcut, [www.checkforinsects.com](http://www.checkforinsects.com). This page includes articles, checking methods, and video tutorials. Note that lightboxes, thrip cloths, checking loupes, and checking 'kits' (containing a full-color laminated bug checking chart and thrip cloth), are available for purchase at the STAR-K office.

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## BEYOND PASSOVER STAR-K ALSO BRINGS YOU

The widely acclaimed annual STAR-K Kashrus Training Program – attracts participants from Brooklyn to Brazil, and will be held at the STAR-K offices in Baltimore, Maryland, July 24-27, 2017. In response to a request to fill a void in *mashgiach* training in the Tri-State area, STAR-K also hosts a Winter Kashrus Training Program in Baltimore, geared to Tri-State area residents, along with a *Bein HaZmanim* program in Lakewood. In addition, we offer a Kashrus Foodservice Training Seminar for those already involved or interested in becoming *mashgichim* in the foodservice industry.

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STAR-K's STAR-S – brings *Mehadrin Kashrut Certification* to the *Sephardic* community.

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STAR-K's TeleKosher Conference Series Webinar ([www.Kosherclasses.org](http://www.Kosherclasses.org)) – provides online multi-level Kosher classes discussing unique and unusual questions regarding Kosher. These are scheduled on the last Wednesday of each month at 12:00 Noon ET. To join the conference online, go to [www.star-k.org/teleKosher](http://www.star-k.org/teleKosher) or call 1-218-895-1203 and enter 2020.

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**Organic Certification**, in conjunction with QAI (Quality Assurance International), a division of NSF and a global leader in organic certification. We maintain a team of *mashgichim* who are also qualified organic inspectors with HACCP food safety credentials to help meet the rising demand for high-quality Kosher certified organic products.

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STAR-K's Speakers Bureau – comes to your community to provide *shiurim*, *chaburos* for *Kollelim*, *mashgiach* training for local *Vaadin*, and bug checking training.

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STAR-K's Shul Kitchen Guidelines – assists shuls in implementing *Kashrus* guidelines for their kitchens. It is written by STAR-K Kashrus Administrator and *Rav* of *Khal Abavas Yisroel Tzemech Tzedek*, Rabbi Dovid Heber, and is based on the *psak* of *Rav Moshe Heinemann*, STAR-K Rabbinic Administrator.

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The STAR-K Kosher Classroom – is an initiative to develop curricular materials for elementary, middle, and high school classrooms. Beautiful, full-color, age-appropriate posters and educational videos are available free-of-charge to schools across the spectrum to fill the gap in their curriculums in this area. For inquiries, call 410-484-4110 or email [Kosherclassroom@star-k.org](mailto:Kosherclassroom@star-k.org).

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For more information regarding the above programs, and to find everything you need to know about Kosher, from the latest STAR-K lists to a vast archive containing over 100 *Kashrus Kurrents* articles and videos on an array of Kosher-related topics, visit [www.star-k.org](http://www.star-k.org), or call the STAR-K at 410-484-4110.

To receive STAR-K News and Alerts via email please visit:  
[www.star-k.org/alerts](http://www.star-k.org/alerts) or send an email to [alerts-subscribe@star-k.org](mailto:alerts-subscribe@star-k.org).

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To receive **Kashrus Kurrents** by mail, send \$10.00 for annual subscription to: Kashrus Kurrents - 122 Slade Ave., Suite 300 - Baltimore, MD 21208 or via email by sending a blank email to: [kashruskurrents-subscribe@star-k.org](mailto:kashruskurrents-subscribe@star-k.org). **Kashrus Kurrents** is also available on the web: [www.star-k.org/kashrus-kurrents](http://www.star-k.org/kashrus-kurrents)

For additional articles and year-round *kashrus* information, visit the **STAR-K website** at [www.star-k.org](http://www.star-k.org)

## STAR-K MOBILE APP

**STAR-K mobile app** - for iPhone and Android phones (free download available at iTunes or Google Play stores)

## STAR-K'S MOST POPULAR LISTS & CHARTS

- Over-The-Counter (OTC) Medication List
- Beverage/Slurpee List
- Starbucks Information
- Beer, Liquor & Liqueur List
- STAR-K *Yoshon Quick Reference Guide* - free downloadable booklet
- Checking for Insects - also available at [www.checkforinsects.com](http://www.checkforinsects.com)
- Cereals and Their *Brachos*
- *Tevilas Keilim* Guidelines
- *Terumos* and *Ma'asros* Procedure

## STAR-K APPLIANCE INFORMATION: ARTICLES, VIDEOS & PRODUCTS

- "Keeping Your Cool" ([www.star-k.org/articles/kosher-appliances/464/keeping-your-cool/](http://www.star-k.org/articles/kosher-appliances/464/keeping-your-cool/)) and "Oven Kashrus for Everyday Use" ([www.star-k.org/articles/kosher-appliances/473/oven-kashrus-for-everyday-use-2/](http://www.star-k.org/articles/kosher-appliances/473/oven-kashrus-for-everyday-use-2/)) articles
- Rabbi Moshe Heinemann's downloadable podcast regarding Sabbath-Mode ovens ([www.star-k.org/articles/kosher-appliances/2929/regarding-star-k-certified-sabbath-mode-ovens/](http://www.star-k.org/articles/kosher-appliances/2929/regarding-star-k-certified-sabbath-mode-ovens/))
- Rabbi Moshe Heinemann's written Responsa/תשובה on the oven topic ([www.star-k.org/articles/wp-content/uploads/2015/11/oventeshuva.pdf](http://www.star-k.org/articles/wp-content/uploads/2015/11/oventeshuva.pdf))
- Mr. Ottensosser's recent video about Sabbath-Mode ovens ([www.star-k.org/videos](http://www.star-k.org/videos), event date 06-01-2016)

In addition, go to the **Kosher Appliances** tab at [www.star-k.org](http://www.star-k.org) or the STAR-K mobile app for details regarding appliance manufacturers, pre-purchase advice, and specific models certified by STAR-K.

# NOTES