



PESACH

2023

Guide

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

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Rabbi Sholem Y. Fishbane
Kashruth Administrator



פסח תשפ"ג / Pesach 2023

MEDICINES, COSMETICS & TOILETRIES FOR PESACH

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

MEDICINES

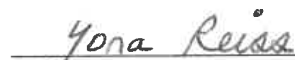
- All pill or non-chewable tablet medication – with or without *chametz* – that one swallows is permitted. [Candy-coated pills are an exception to this rule, but they are quite uncommon.] Vitamins and food supplements do not necessarily fall into this category, and each person should consult with their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

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

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

COSMETICS & TOILETRIES

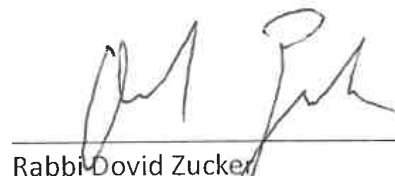
- All varieties of blush, body soap, conditioners, creams, eye shadow, eyeliner, foundations, ink, lotions, mascara, nail polish, ointments, paint, shampoo, and stick deodorant are permitted for use on *Pesach* – regardless of the ingredients contained within them.
- Many varieties of cologne, liquid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



Rabbi Yona Reiss
Av Beis Din, Chicago Rabbinical Council



Rabbi Shmuel Fuerst
Dayan, Agudath Israel of Illinois



Rabbi David Zucker
Rosh Kollel, Chicago Community Kollel

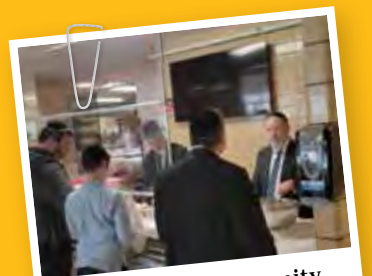
Serving Chicagoland and Beyond!

Founded in 1932, the cRc now engages approximately 150 members in the U.S., Canada, and Israel. We are committed to supporting our rabbis and the broader role of rabbinic community-leadership.

The GPS Seminar we hosted with the Rabbinical Council of America (RCA) and Beth Din of America (BDA) in August served close to 50 Rabbis. Our annual Pesach Fair offers *kashering* and other services. This past year we arranged 3 *pruzbul* signing sessions, 4 vegetable checking seminars, and membership meetings with timely *shiurim* by our Av Beth Din, Rabbi Yona Reiss.

Our internationally recognized Beth Din continues to expand its services of divorce, conversion, arbitration and mediation of financial disputes, and Chevra Kadisha services.

Our Kashrus Department is a leading voice in the international world of kosher supervision. Rabbi Sholem Y. Fishbane, our Kashrus Administrator, leads AKO, the Association of Kashrus Organizations.



Helping the community
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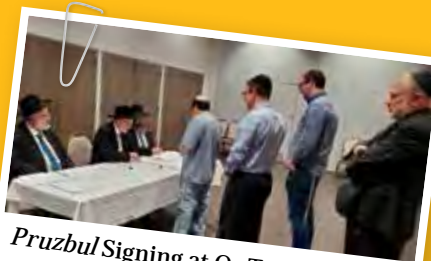
Rabbis at a Lunch and Learn
Membership Meeting about Educating
Your Community About *Pruzbul*



Rabbi Fishbane
at AKO



Rabbi Reiss speaking
at the GPS Conference



Pruzbul Signing at Or Torah - Skokie



Rabbi Langer giving a
Bedikas Tolayim class

Publications



The cRc spreads Torah through various publications including our *Chadashot*, *The Year in Review*, with *Divrei Torah* for the *Yamim Noraim* and cRc updates; our *Divrei Torah* pamphlets for the *Yamim Tovim*; and *sefarim*. Last year's *Monthly Shemittah Newsletter* series contained articles by Rabbi Dovid Cohen and our *Dayanim*.



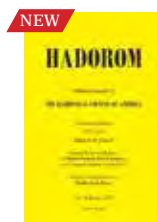
cRc Publications

The following publications are available for purchase at ShopcRc.org.

*Special Issue of Hadorom in Memory of
Rabbi Gedalia Dov Schwartz, zt"l
Rosh Av Beth Din of the Chicago Rabbinical Council*



Kashering
by Rabbi Dovid Cohen



Edited by Rabbi Yona Reiss,
Av Beth Din, cRc
Sefer is in Hebrew only.



cRc Pesach Guide 2023



Kanfei Yona
by Rabbi Yona Reiss



Alcoholic Beverages
by Rabbi Dovid Cohen



Hafrashas Challah
by Rabbi Dovid Cohen



Halachos of Insects
by Rabbi Dovid Cohen



Meat and Poultry
by Rabbi Dovid Cohen



Pas Yisroel and Bishul Yisroel
by Rabbi Dovid Cohen



Shemittah
by Rabbi Dovid Cohen



Tevillas Keilim
by Rabbi Dovid Cohen



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



***Chicago Rabbis: Visionaries,
Pioneers, and Leaders, 1847 – 1950***
by Rabbi Moshe Kushner, zt"l



Shaarei Gedulah
by Rabbi Gedalia Dov Schwartz, zt"l



Food Service Mashgiach Guidebook
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Beth Din

THE cRc BETH DIN IS COMPRISED OF:



Av Beth Din



Rabbi Yona Reiss, Av Beth Din

Rabbi Reiss is the Av Beth Din of the Chicago Rabbinical Council and a Rosh Yeshiva at the Rabbi Isaac Elchanan Theological Seminary at Yeshiva University (RIETS), where he serves as the Rabbi L. Katz Chair in Professional Rabbinics. He is also the Segan Av Beth Din of the Beth Din of America in New York. Rabbi Reiss received *Yoreh Yoreh* and *Yadin Yadin semicha* from RIETS and is also a graduate of Yale Law School.



Rabbi Daniel J. Raccach, Senior Dayan

Rabbi Raccach is the Senior *Dayan Kavua* of the cRc Beth Din and serves as the Rav of Ohel Shalom Torah Center. He studied in Yeshivat Kol Torah, under Rav Shlomo Zalman Auerbach, zt"l; in Telshe Yeshiva-Cleveland, under Rav Mordechai Gifter, zt"l and Rav Chaim Stein, zt"l; and Telshe-Chicago. After his marriage, he studied in the esteemed Chazon Ovadia Kollel under Maran HaRav Ovadia Yosef, zt"l and his son, Rav Yitzchak, the present Rishon LiTzion, and received a *Yoreh Yoreh Yadin Yadin semicha* from Maran HaRav Ovadia Yosef. In Chicago, Rabbi Raccach received *Yadin Yadin semicha* from Rav Chaim Kohn in the Choshen Mishpat Kollel and from Rav Gedalia Dov Schwartz, zt"l, Rosh Av Beth Din of the cRc.



Rabbi Yisroel Langer, Dayan

Rabbi Langer serves as Rav of Congregation Bais Yitzchok. He studied in Yeshivas Shaar haTorah and Yeshivas Dover Tzedek under Rabbi Moshe Shapiro, zt"l.

Rabbi Langer is an alumnus of the Chicago Community Kollel and a member of the Midwest Bais Horaah under the auspices of Rav Shmuel Fuerst. He teaches *halacha* at Bais Yaakov High School of Chicago and Hanna Sacks Bais Yaakov High School.



Rabbi Aaron Kraft, Dayan

Rabbi Kraft serves as the Rosh Bais Midrash in Bais Chaim Dovid in Lincolnwood. Rabbi Kraft learned for one year at Yeshivas Shaarei Mevaseret Zion before going on to learn in RIETS where he received *semicha* and was a member of the Kollel Elyon. While in RIETS, Rabbi Kraft was privileged to learn under Rav Michael Rosensweig and Rav Mordechai Willig. Rabbi Kraft earned a B.A. from Yeshiva University and an M.A. from the Bernard Revel Graduate School of Jewish Studies.

Dayanim Kevuim



Rabbi Avrohom Mordechai Abramson, Menahel

Rabbi Abramson is the Menahel of the Beth Din and the Rav of Congregation Anshe Motele. He received *semicha* from RIETS, his B.A. from Yeshiva University and his M.B.A. from Adelphi University.

Menahel



Rav Gedalia Dov Schwartz, zt"l
Rosh Av Beth Din 1986 – 2020






Rav Schwartz was the heart and soul of the cRc. His erudition and human sensitivity continue to inspire and guide us each and every day

- RABBI YONA REISS

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Jewish Burial Society

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

It's all about the Seder



Rav Yona Reiss
Av Beth Din

A major highlight of the Pesach experience is the *Seder*. While much of Pesach revolves around the severe prohibition against eating or benefiting from *chametz*, the *Seder* night highlights the positive commandments of Pesach, including the eating of *matzah* and *maror* (bitter herbs), the drinking of the four cups of wine, and the recitation of the *haggadah*. Jews all over the world, regardless of observance level or background, regale in the celebration of the *Seder*.

It behooves us, then, to focus on the word that we use for this grandiose gathering. What does “*Seder*” mean? On a simple level, it means “order” – there is a structure and a sequence to our rituals, observances, and customs. First comes *Kadesh* (making *kiddush*), then *Urchatz* (washing hands), then *Karpas* (dipping a vegetable into salt water), and so forth. We can’t help but wonder why the notion of “order” plays such a prominent role in the Pesach pageantry.

A famous explanation given by the Maharal of Prague (see *Hagadah Shel Pesach – Lmaaseh*, p. 3) is that on Pesach night we are reminded that there is a master plan and “order” in terms of the way that Hashem runs the world. Just as He rescued us from ancient Egypt and enabled us to persevere after many persecutions, we continue to trust that Hashem will extricate us from contemporary challenges, and that each chapter of our nation’s existence will bring us closer to ultimate redemption.

Rav Aharon Kotler zt”l suggested a different idea. The concept of order is paramount because it is the cornerstone of successful observance. When one is cluttered and undisciplined, the lack of proper focus prevents a proper understanding or implementation of anything. As we celebrate our freedom on *Seder* night, we are reminded of the responsibility as liberated people to organize our lives. The structure of the *Seder* teaches us to savor each moment of life and endow it with spiritual meaning and focus.

In the busy hubbub of daily life, we are surrounded by constant distractions and interruptions. The term “multi-tasking” is not only descriptive of the reality of modern-day existence but has become its lodestar. When we convene on Pesach and reenact our emancipation from slavery to freedom, we remind ourselves

that true liberty requires a *Seder*, a sense of equanimity and control over our self-destiny. Only then are we “*b-Seder*.”

The Talmud (*Bava Basra* 58a) identifies this sense of organization as a distinction between a Talmudic scholar and an ignoramus. The ignoramus lives a messy existence, in which items are hopelessly mixed up with each other, and the bottom of his bed contains a bottomless pit of junk. By contrast, the Talmudic scholar has a clean bed, in which only the winter shoes are placed underneath it during the winter, and the summer sandals during the summer. The neatness of the scholar’s bed reflects the neatness of his mind and life as well.

When there is a *seder*, there is a recognition of religious priorities, an appreciation for the hierarchy of values, and a sense of organization that enables proper focus and meaning with respect to each aspect of the prescribed order. The *Chovos Halevavos* (*Shaar Avodas He'Elokim*, ch. 4) notes that in life there is no such thing as an “optional task.” Every activity is either a *mitzvah* or a transgression of wasting time. Having a *seder* requires a careful calculation of determining which activities are spiritually edifying and setting aside the proper time to devote our full energy and concentration to those tasks.

In this light, we can also appreciate why the meal itself – “*Shulchan Oreich*” – is included in the list of items in the *Seder*. Although the meal may be viewed as relatively mundane, the reality is that even ordinary activities, such as eating and drinking, can be elevated when they take place in the context of a *Seder* – of an ordered existence that is premised upon holiness, sanctity, and religious meaning. On the *Seder* night, when we are fully connected to Hashem in appreciating the holiness of each moment, we internalize the importance of maintaining a lofty, organized, and focused perspective throughout our lives.

Finally, let us be inspired by this year’s *Seder* experience to establish additional “*sedarim*” in our lives – regularly scheduled times of Torah learning and *mitzvos* that will continuously uplift us and infuse spiritual meaning and purpose to our daily routines.

Kashrus in K



Binny's Beverage Depot *Mechiras Chametz* 2022



Rabbi Akiva Niehaus with Dandies at National Restaurant Association show



cRc Pesach Fair 2022



Mechiras Chametz at Buffalo Trace



Rabbi Sholem Fishbane giving a *shiur* in Hollywood, Florida



Rabbi Yochanan Schnall checking romaine lettuce before Pesach 2022



Rabbi Sholem Fishbane and Rabbi Eli Lubelsky visiting a cRc plant in Plock, Poland



Rabbi Fishbane spoke at YTT - 7th and 8th grade



Rabbi Yona Reiss confirming *Pas Yisroel* at Ken's Diner in Skokie



Rabbi Noach Isaac Oelbaum addressing the AKO members at the November 2022 AKO Conference



Rosh Hashochtim Rabbi Zvi Fishbane at A. D. Rosenblatt in Mexico

Photos



Rabbi Zev Leff, Rav of Moshav Mattityahu, visited the cRc



Rabbi Sholem Fishbane and Rabbi Sholey Klein
with the *Mashgichim* at the cRc Gateways Pesach Hotel 2022



cRc team meeting with Quala Corporate
in Tampa, Florida



Checking kale at Sarah's Tent



Showing Benny Friedman behind-the-scenes
at cRc Pesach Hotel 2022



Rabbi Yochanan Schnall
with Rusty Parker and Jason
Simpson at Chattanooga
Tank Wash



Rabbi Akiva Niehaus helping to
pitch yeast for Kosher for Pesach
Rum at CH Distillery



Rabbi Yosef Posner and
Rabbi Yisroel Langer
at cRc Pesach Fair 2022



Inspection in tilapia plant
in China

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DIRECTOR OF KASHRUS
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WHAT THE KOSHER CONSUMER MUST KNOW IN THE YEAR 2022

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Rabbi Sholem Fishbane serves as the Kashrus Administrator for the Chicago Rabbinical Council (cRc) and also is the Executive Director of the Associated Kashrus Organizations (AKO), an umbrella group of major kosher-certifying agencies.

Agudas Yisroel of West Rogers Park

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סוגיות תולעים

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12:00 PM - 2:00 PM	12:00 PM - 2:00 PM	12:00 PM - 2:00 PM	12:00 PM - 2:00 PM

Rabbi Yisroel Langer is a member of the cRc. This training was given by Rabbi Langer for 2019 and 2020. (Continued from page 10, 2020) and Washington, DC.

PROJECT 613
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Downtown

Dinner - 6:30pm
Learning - 7:00pm

007 License to Kosher
Rabbi Sholem Fishbane of the cRc

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IT LOOKS KOSHER.
But does it need a hechsher?

TUESDAY
FEB 22
7:45pm

Our very own Rabbi Shalom Fishbane, Director of Supervision and Barant Cohen, cRc's Customer Service Specialist

Rabbi Shalom will discuss what foods do and do not require a hechsher. Barant Cohen will give a tour of the cRc app.

Tuesday, Feb 22 at 7:45pm

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I Wish Consumers

THE RABBINICAL COORDINATORS OF cRc KOSHER

Many consumers think that “natural flavoring” is automatically kosher. However, this is mistaken. Just about everything which is non-kosher – such as lard – is also “natural”, so if the label states “all natural” that’s no reason to assume the food is kosher. If a food contains some natural and some artificial components, it cannot be labeled “natural”. This means that “artificial flavors” – like natural flavors – might also contain non-kosher components.



Rabbi David
Cohen

There is a misconception that a *hechsher* and/or an establishment with weak standards is fine if it is only dairy. This is simply not true for many reasons. Some of them are: 1) Even a dairy establishment must have a good system in place to ensure that the food is *Bishul Yisroel*. Unlike *Pas Yisroel*, this is not a *chumrah* – a stringency; rather, this *halacha* would make the food non-kosher if not done right. 2) Insects are not kosher, and a very good system is needed to ensure that the produce is free of all insects. Generally speaking, there are more potentially infested items used in dairy establishments than meat. 3) High-end cheeses are incredibly difficult to make kosher and need a lot of innovative methods to accomplish a high standard of kosher. Many such cheeses are made overseas where a slew of “*heteirim*” and leniencies are employed to certify them as kosher. Unfortunately, many times the packaging appears to give off the impression that they are *mehadrin*, when in fact, they are far from that. A very reliable *hechsher* is needed on such cheeses. Bottom line – make sure that the restaurant you wish to eat in has a reliable *hechsher* – whether it’s meat or dairy.



Rabbi Sholem
Fishbane

There is a condition cows suffer from known as displaced abomasum, or DA. The way this condition is commonly treated may cause the cow to be considered a *tereifah*, and milk from a cow that is a *tereifah* is not kosher. This issue, and the ensuing controversy around it, erupted in the kosher world approximately 25 years ago. (Incidentally, this issue does not affect *Chalav Yisroel* products, as when the issue arose, *Chalav Yisroel hashgachos* moved to have these cows removed from the herd when producing *Chalav Yisroel* milk.) There is a new *sefer*, called *Chalav Tereifa*, written by Rabbi Menachem Manes Blumenfrucht, which takes a fresh look at this question. The author is to be commended for tackling this difficult topic, putting in much effort and amassing a wealth of information. He sheds new light on the topic and draws some tentative conclusions; see there for further details.



Rabbi Josef
Landa

Many ingredients, such as oil and corn syrup, are delivered to factories in liquid tanker trucks. Just imagine how much oil is needed to make millions of potato chips! Since these tanker trucks can also be used to haul non-kosher ingredients (such as lard and fatty acids), we must make sure the tankers are dedicated to exclusively hauling kosher products or *kashered* correctly. Some cRc tankers even have special stickers on them with the cRc logo. Next time you pass a tanker on the highway, it may be headed to your favorite chips company!



Rabbi Yochanan
Schnell

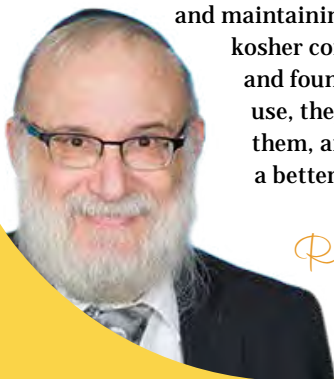
...s Knew...

SHARE THEIR THOUGHTS

I wish more consumers knew about the wonderful kosher resources produced by the cRc. Whether it is the user-friendly **cRc Kosher app** with its lists of products, or the website version, **ASKcRc.org**, these resources are crucial today in our fast-paced and ever-changing food industry. I can attest to the amount of work, both on the technical side and research from our own *kashrus* experts, that goes into creating and maintaining them. I feel that if more

kosher consumers knew about them, and found out how easy they are to use, they would take advantage of them, and conclude that it's even a better option than calling the cRc!

Rabbi Moshe
Moscowitz



The life of a foodservice *Mashgiach* is often very challenging. After undergoing thorough training, he needs to take a detailed test to ensure that he's highly qualified. He often works in busy environments, with chefs running here and there trying to prepare multiple meals at once. Sometimes, they may be even working in a kitchen which has a dairy side and a meat side, and only the most vigilant *Mashgiach* will ensure that there is no mix-up of utensils and equipment. And don't forget the vegetable checking. He must check – often for hours – and approve all sorts of green vegetables and verify that they are all bug-free. It's happened more than once that the vegetables, such as kale, were so infested that they needed to be pulled from the menu entirely. That's obviously very challenging. During mealtime, he needs to be on the lookout for outside food, as well as alcoholic beverages, being brought in. As you can imagine, it can be very difficult and uncomfortable to ask a guest, or even the *ba'al simcha* himself, to put away his favorite liquor. So, the next time you attend a restaurant, dinner, grocery store, or *simcha*, why not take a minute to find the *Mashgiach* and express your gratitude for his help in making a beautiful kosher event.

Rabbi Yaakov M. Eisenbach



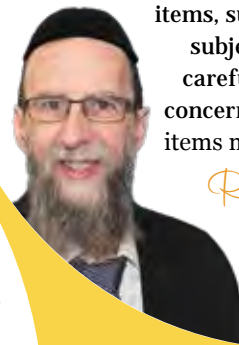
What could be wrong with beer? Lots of things! Never heard of Oyster Stout? How about Pepperoni Pizza Beer? As with all food items, you need to look at two primary things: ingredients & equipment. The main ingredients for beer – barley, water, hops and yeast – are usually kosher, but as soon as there's anything else, there can be problems. This includes obvious red flags, such as lobster and clams, but even fruit and spices can be problematic, since they're often supplemented with chemical flavorings. Lactose is becoming hugely popular – not only does lactose need a *hechsher*, but it's dairy. Be aware of that beer at a *shalom zachar* after eating a *fleishig* (meat) Shabbos *seudah*! Even unflavored beer can be a problem if it's made on the same equipment as non-kosher beer. So – buyer beware. It's advisable to look for beer with a reliable *hechsher* – there are hundreds of them out there; see our complete cRc Liquor List: <https://consumer.crcrkosher.org/liquor/>.

Rabbi Akiva Niehaus



Bishul Yisroel only applies to cooked items which are not edible raw and are *oleh al shulchan melachim* – suitable to be served at a high-class banquet. As a general rule, bread, cakes and cookies made gluten-free for health reasons are not *oleh al shulchan melachim* and don't require *Bishul Yisroel*. Do these products need to be *Pas Yisroel*? For starters, *Pas Yisroel* only applies to baked items made from the five species of grain: wheat, rye, spelt, oats, and barley. Gluten-free baked items, such as those made with oats, may be subject to *Pas Yisroel* for those who are careful about this. On a related note, the concern of *yoshon* similarly only applies to items made from the five species of grain.

Rabbi Refoel David
Oppenheimer



Nissan - April: Important Dates & Times

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS
APRIL 2 11 Nissan	APRIL 3 12 Nissan	APRIL 4 13 Nissan	APRIL 5 14 Nissan <i>Erev Pesach</i> <i>Taanis Bechorim</i> Finish eating <i>chametz</i> by 10:20 AM Burn <i>chametz</i> by 11:37 AM Prepare <i>Eruv Tavshilin</i> (see article, page 38) 🕒 7:00 PM First <i>Seder</i> Finish <i>afikomen</i> by 12:53 AM	APRIL 6 15 Nissan <i>Yom Tov</i> 🕒 not before 8:02 PM Second <i>Seder</i> Count 1 st day of the <i>omer</i> at night	APRIL 7 16 Nissan <i>Yom Tov</i> 🕒 7:03 PM Count 2 nd day of the <i>omer</i> at night	APRIL 8 17 Nissan <i>Chol Hamoed</i> Count 3 rd day of <i>omer</i> at night
APRIL 9 18 Nissan <i>Chol Hamoed</i> Count 4 th day of <i>omer</i> at night	APRIL 10 19 Nissan <i>Chol Hamoed</i> Count 5 th day of <i>omer</i> at night	APRIL 11 20 Nissan <i>Chol Hamoed / Erev Yom Tov</i> 🕒 7:07 PM Count 6 th day of <i>omer</i> at night	APRIL 12 21 Nissan <i>Yom Tov</i> 🕒 8:09 PM Count 7 th day of <i>omer</i> at night	APRIL 13 22 Nissan <i>Yom Tov</i> <i>Yizkor</i> Count 8 th day of <i>omer</i> at night	APRIL 14 23 Nissan 🕒 7:12 PM Count 9 th day of <i>omer</i> at night	APRIL 15 24 Nissan Count 10 th day of <i>omer</i> at night

Guide for Wedding Dates

During the *Sefira* period, i.e., from Pesach until *Shavuot* (May 26-27), with certain exceptions, weddings should not be conducted. For information, consult a Rabbi. Also, the Three Weeks begin with *Shiva Asar b'Tammuz* – Wednesday night, July 5th, fast on Thursday, July 6th – and culminate with *Tisha B'Av* – fast begins Wednesday night, July 26th through Thursday, July 27th.

cRc Guidelines for *Shaimos*

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

Guidelines

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

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

- It would be advisable that worksheets, etc. not be reproduced or written in *ksav ashuri* (printed) Hebrew letters and that entire *p'sukim*, or the *Shem Hashem* (in any language), not be reproduced. Assuming these guidelines have been followed, these worksheets may then be disposed or recycled.
- Jewish newspapers may be put into double plastic bags and then disposed of. This includes such publications as the Jewish Press, the Yated, etc.
- In *D'var Torah* publications such as Likutei P'shatim and shul newsletters, only the *Divrei Torah* sections must have *geniza*. The social sections may be recycled.

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



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Which Foods are CHAMETZ?

Rabbi Dovid Cohen

Administrative Rabbinic Coordinator

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



Flour, Oats, and Barley

If one of the five primary grains – wheat, barley, rye, oats and spelt – sits in water for more than 18 minutes, it becomes *chametz*, and one may not eat, derive benefit from, or own it on Pesach. It is common practice that before wheat is ground into flour the wheat kernels are tempered with water for many hours; therefore, flour should be treated as *chametz*.¹ (In fact, *matzah* which is not baked especially for Pesach is made from tempered wheat and should also be treated as *chametz*!)

Similarly, all oats are heat-treated to prevent them from becoming rancid; if this heating is done with “wet” steam, the oats/oatmeal may be *chametz*. On the other hand, barley (a.k.a. pearly barley) is processed without water, and, therefore, a standard bag of barley is not *chametz*. What one should be concerned about is that manufacturers will steep barley in water until it sprouts; this creates a product known as barley malt (a.k.a. malted barley, malt) which is *chametz*.



Kitnios

In addition to not eating *chametz*, *Ashkenazim* do not eat *kitnios* – a group of foods which includes (among other things) rice, beans, peas, corn, lentils, soy, millet, sesame seeds, mustard, snow peas, soybean, sugar-snap peas, sunflower seeds, and peanuts. Not only may one not eat these items as-is, but it is also forbidden to eat derivatives of these. For that reason, corn syrup and peanut oil are not allowed on Pesach. That said, it is permitted to own and have benefit from *kitnios*. Therefore, for example, beans do not have to be sold for Pesach, and one may feed millet to a pet.



Yeast

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

Although a grain which soaks in water for 18 minutes is *chametz*, to make good bread one needs yeast. Yeast is the living microorganism which converts some of the flour into the carbon dioxide which fluffs-up the batter and causes it to “rise”. The air we breathe contains yeast. Therefore, if one makes a batter of flour and water it will eventually rise even if no yeast is added, because yeast from the atmosphere will find its way into the batter. But most bakers do not have the patience to wait all day for their bread to rise, so they add their own yeast into the batter to speed things up a bit.

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

Accordingly, one may not own (or eat!) sourdough or a “sourdough starter” on Pesach. If you have one, you should consult with your Rabbi to determine whether it can be sold with the *chametz*, and if/how it should be maintained over Pesach. [For more on sourdough, see pages 86-87.]

However, one can also collect yeast from plant sources and produce it via fermentation. If yeast does not contain any ingredients from the five primary grains (as it often does not), then it is not *chametz*, even though it has the same characteristics as *se'or*,² and one may own it on Pesach. (The process of fermentation and the possible *chametz* concerns it raises will be discussed below.) Thus, *se'or* is concentrated yeast, but the yeast which is commonly sold in stores is not *se'or*. Brewer's yeast is yeast recovered from beer production (discussed below). It is like *se'or*; and one may not own it (or derive benefit from it or eat it) on Pesach.



Beer and Whisky

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

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

1. Bourbon and similar beverages typically contain 10-30% of barley or rye, which are *chametz*. (These grains add flavor and character to the blander corn alcohol.)
2. The watery liquid that remains after distillation is called “backset” and is often used in creating another batch of whisky. Thus, even if the grain used in creating the whisky is *kitnios*, the water may be from a *chametz* whisky.
3. Before the yeast ferments the grain, the grain's starch must be broken down into individual glucose molecules, and this is traditionally done with barley malt (discussed above). Since the *chametz* barley malt plays such a crucial role in the creation of the whisky and dramatically changes the taste of the grain before it is fermented, the barley malt is considered a *davar hama'amid*, and one may not own or drink such whisky on Pesach.

As such, all types of alcoholic beverages – including whisky, vodka, liqueur, and hard cider – should be treated as *chametz*, unless they are specifically certified as kosher for Pesach.⁵



Vinegar

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

The more difficult question is the Pesach status of white distilled vinegar, as follows: White distilled vinegar is made from distilled alcohol (described above), and the most serious concern is whether the grain used was *chametz* (e.g., wheat), *kitnios* (e.g., corn), or something innocuous (e.g., potatoes). Additional concerns stem from questions about the equipment, enzymes, yeasts, and nutrients used in creating the alcohol and vinegar.⁶ Lastly, the fermentation of vinegar always begins with a “starter” taken from a previous batch of vinegar (like the way *se’or* is used), and if that starter is *chametz*, the entire batch will be forbidden.

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

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



Enzymes, Vitamins, Flavors, and Other Complex Issues

Food scientists have identified numerous microorganisms which can either serve as or help to create enzymes (see below), vitamins (e.g., Riboflavin, Vitamin B12), flavorful chemicals (e.g., MSG), and other items (e.g., xanthan gum, citric acid, yeast). In addition, scientists have learned new ways to react chemicals with one another to create emulsifiers, acidulants, sweeteners, flavors, and other chemicals (e.g., polysorbates, ascorbic acid, aspartame, esters, and magnesium citrate).

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

One of the prime ingredients used in making most of the items discussed above is “glucose” (a.k.a. sugar). Glucose can be created from any starch, which means that these items may be wheat (*chametz*), corn or rice (*kitnios*), sweet potatoes (kosher for Pesach), or something else, depending on what is available in the country where the glucose is being produced. This issue is further complicated by the emergence of the “global marketplace”, where it may be cheaper to buy xanthan gum, for example, from France or China than from the local producer. Additionally, many of the ingredients listed above are used in tiny proportions, which would theoretically be *batel b'shishim*, and *Poskim* have taken different positions as to which of these serve as a *davar hama'amid* and/or a *milsah d'avidah lit'amah*, which cannot be *batel*.

Considering the seriousness of eating *chametz* on Pesach, it is obvious that no one should consider eating any food on Pesach which may contain any of these ingredients, unless the food is certified as kosher for Pesach. (Many children and adults must consume baby formula, soy/rice beverages, or nutritional supplements which cannot be certified for Pesach since they contain *kitnios*. For information as to whether those items may nonetheless be used on Pesach, see article and list on pages 66-70.) Some *Rabbonim* say that for the same reason one should not own any of these items on Pesach, but as noted above regarding vinegar, others argue that one may rely on the fact that most of these items sold and used in the United States do not contain *chametz* (although they contain *kitnios*). As with all matters of *halacha*, one should consult with a local Rav.

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

¹ Mishnah Berurah 453:24.

² See *Mechiltah* 9:19 on *Shemos* 12:19.

³ *Shulchan Aruch* 442:5.

⁴ See *Shulchan Aruch* YD 92:8 & 123:24, and *Mishnah Berurah* 442:4.

⁵ See *Shulchan Aruch* 442:5 and *Mishnah Berurah* 442:25.

⁶ The nutrients are generally *batel b'shishim*, but some *Poskim* hold that since they are intentionally added to the vinegar, they are not *batel*. This issue, discussed in *Magen Avraham* 442:1, *Nodah B'yehudah* YD 2:56, *Mishnah Berurah* 447:14 and others, is beyond the scope of this article.



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Kashering the

Introduction

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

The following items cannot be *kashered* for Pesach:

China, pottery, earthenware, cement, concrete, and enameled pots cannot be *kashered* for Pesach. The Ashkenazic custom is not to *kasher* **glass** or **crystal**, with the exception of glass stovetops discussed below. There is a difference of opinion as to whether plastic and other synthetic materials are included in this rule, and the cRc position is that these materials can be *kashered*.

Utensils and appliances which cannot be thoroughly cleaned, such as those having crevices in which *chametz* can accumulate, may not be *kashered* for Pesach. Some examples of this are dishwashers, sieves, graters, utensils with loose-fitting handles, and bottles with narrow necks.

Materials which might get ruined during the *kashering* process may not be *kashered* for Pesach, out of concern that the person would be afraid of breaking his utensil and will therefore not *kasher* properly. For example, a toaster cannot be *kashered* because it requires a method of *kashering* called *libun gamur*, which involves intense heat that might ruin the device.

SEPHARDIC APPLICATIONS

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

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

Flatware

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

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

Kitchen

Pots and Pans

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

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

Drinking Glasses

The Ashkenazic custom is that drinking glasses made of **glass may not** be *kashered* if they were ever used for hot beverages

SEPHARDIC APPLICATIONS

Glass Pots (Pyrex)

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

Frying Pans

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

Glassware

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

or washed with hot water, such as in a dishwasher. If they were never used for hot drinks or washed hot, completely fill the glasses with water, and leave the water in the glasses for at least 24 hours; repeat this procedure two additional times with fresh water. Drinking glasses made of **plastic** can be *kashered* in the same manner as flatware noted above but drinking glasses (or anything else) made of **ceramic** or **china may not** be *kashered*.

Tablecloths

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

Electric Mixers, Food Processors, and Blenders

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

Sinks

Stainless steel or Corian sinks can be *kashered* using the following method. Clean thoroughly, leave unused for 24 hours, boil a kettle of water, and carefully pour that water over all surfaces of the sink and faucet. Preferably, the sink should be rinsed with cold water after *kashering* is completed. The strainer covering the sink's drain, and the aerator on the faucet, should be replaced for Pesach. If a faucet has a coiled hose, the

SEPHARDIC APPLICATIONS

Sinks

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

faucet can be used on Pesach **if** the coiled portion remains in the “base” and is not pulled out. **Porcelain sinks may not** be *kashered*.

Dishes and other Pesach utensils may not be placed in a sink which was not *kashered*; rather, an insert or basin which was never used for *chametz* must be placed in the sink, and all dishes should be put into that insert.

Stovetops and Ovens

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

Stovetops

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

The *kashering* of stovetops – including glass ones – is done as follows: All parts of the stovetop should be thoroughly cleaned, including scraping residual food from the surface and catch-tray, and not used for 24 hours. Then the fire or coil should be turned to its maximum temperature for at least 30 minutes. [For electric stovetops with exposed coils (i.e., not covered with glass), leave the coils on for just 15 minutes.] It is acceptable to *kasher* burners one at a time. An alternative for a glass stovetop is to not *kasher* it at all, and instead place all pots onto metal discs so that the pots have no contact with the stovetop.

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

Non self-cleaning oven

All surfaces of the oven and racks must be thoroughly cleaned, the oven and racks should not be used for 24 hours, and then the oven should be turned on to 500-550°F for one hour. As an added precaution for Pesach, once this process is complete, some cover the racks and grates on both sides with aluminum foil (which should

be perforated for air circulation), and do not allow food to touch the side, bottom or top of the oven on Pesach.

Self-cleaning oven

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

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

Warming drawer

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

Microwave oven

The microwave oven's **glass plate may not be *kashered* (or used)** and should be removed before *kashering* begins. Some microwaves have a porcelain enamel interior; these microwaves **may not** be *kashered*.

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

SEPHARDIC APPLICATIONS

Microwave oven

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

SEPHARDIC APPLICATIONS

Ovens

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

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

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

Refrigerators and Freezers

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

Countertops

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

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

Plastic laminate (Formica) is manufactured by laminating a plastic material onto a thin piece of wood. In some cases, there are seams where two pieces of laminate meet, creating the potential for *chametz* to collect in that area during the year.

SEPHARDIC APPLICATIONS

Refrigerators

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

Special attention should be paid to cleaning those seams.

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

Another material used for countertops is **quartz resin**, a man-made material made to look like granite or marble. Some common brands are **Cambria, Caesar Stone, Silestone, QStone, and Zodiaq**. These may be *kashered* for Pesach. Similarly, countertops made of **acrylic** or **polyester** look like stone. Some popular brands are **Avonite, Corian, Gibraltar, Hi-Macs, Meganite, Staron, Surrrell, and Swanstone**. These materials can be *kashered* for Pesach **if** they do not contain any scratches or stains, in which case they must be covered.

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

There are also **glass, ceramic, cement, and porcelain** countertops available. These countertops **may not** be *kashered* for Pesach and must be covered.

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

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

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

A summary of the information about countertops is included in the chart on the following page. All of this information and more is available at ASKcRc.org and on the cRc Kosher apps.

Countert

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

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

Ops

Brand Name or Material	Can it be <i>kashered</i> ?	Comments
Marble	Yes	
Marmoglass	No	Must be covered for Pesach
Meganite	Yes	
Monestone	Yes	May be <i>kashered</i> if there are no scratches or stains; otherwise cover.
Nanoglass	No	Must be covered for Pesach
Neolith	No	Must be covered for Pesach
Neoroc	Yes	
Nevamar	Yes	Carefully clean seams before <i>kashering</i> .
Pionite	Yes	Carefully clean seams before <i>kashering</i> .
Plastic Laminate	Yes	Carefully clean seams before <i>kashering</i> .
Porcelain	No	Must be covered for Pesach
Pyrolave	No	Must be covered for Pesach
QStone	Yes	
Quartz Resin	Yes	
Quartzite	Yes	
Silestone	Yes	
Silgranit	Yes	
Slate	Yes	
Soapstone	Yes	
Spekva	Yes	May be <i>kashered</i> if there are no cracks; otherwise sand or cover.
Stainless Steel	Yes	
Staron	Yes	May be <i>kashered</i> if there are no scratches or stains; otherwise cover.
Surrell	Yes	May be <i>kashered</i> if there are no scratches or stains; otherwise cover.
Swanstone	Yes	May be <i>kashered</i> if there are no scratches or stains; otherwise cover.
Wood	Yes	May be <i>kashered</i> if there are no scratches or stains; otherwise cover.
Zinc	Yes	
Zodiaq	Yes	

Which Items Can Be *Kashered*?

The following is a quick-guide to which item can and cannot be *kashered* for Pesach. Details such as how to *kasher* these items can be found in the article entitled, “*Kashering the Kitchen*” (pages 22-25), in “Your Questions... Answered” (pages 74-77), or at www.ASKcRc.org. This chart does not include information on countertops, which are listed separately on page 26-27. For each item or material, the status is given as one of the following:

- ✓ May be *kashered*
- ✗ Cannot be *kashered*
- Material Depends on which material the item is made of
- Scratch Depends on whether there are scratches or cracks in the material
- Seal Depends on how well sealed the motor is
- Use Depends on how the item is used



Item	Status
Aluminum	✓
Baking Pan	Use
Blech, <i>kedairah</i>	✓
Blech, standard	Use
Blender	Seal
Bone China	✗
Cast Iron	Use
Cement	✗
Ceramic	✗
China	✗
Colander	✗
Convection Oven	✓
Cookie Sheet	✗
Corelle	✗
Corian	✓
Countertop	Material
Crock Pot	Material
Crystal	✗
Cup	Material
Dishwasher	✗
Duralex	✗
Earthenware	✗
Enameled Pots	✓
Fabric	✓
Faucet	✓
Flatware	✓
Food Processor	Seal
Formica	Scratch
Freezer	✓

Item	Status
Frying Pan	Use
Glass	✗
Glass Stovetop	✓
Gold	✓
Granite	✓
Grater	✗
High Chair (infant)	Scratch
Hot Plate, glass	✗
Hot Plate, metal	✓
Ice Maker	✓
Instant Pot	✗
<i>Kedairah Blech</i>	✓
<i>Kiddush</i> Cup	Material
Knife	✓
<i>Kos</i>	Material
Limestone	✓
Marble	✓
Meat Hammer	✓
Metal	✓
Microwave Oven	Material
Mixer (electric)	Seal
Mug	✗
Neoroc	✓
Onyx	✓
Oven	✓
Pan	Use
Pizza Stone	✗
Plastic	✓
Plate	Material

Item	Status
Porcelain	✗
Porcelain enamel	✗
Pots, enamel	✗
Pots, metal	✓
Pottery	✗
Pyrex	✗
Quartz Resin	✓
Quartzite	✓
Refrigerator	✓
Roasting Pan	Use
Rotisserie	✗
Rubber	Scratch
Sieve	✗
Silver	✓
Silverware	✓
Sink	Material
Slate	✓
Soapstone	✓
Stainless Steel	✓
Stone	✓
Stovetop	✓
Tablecloth	Material
Toaster	✗
Toaster Oven	✗
Urn	Use
Vinyl	✓
Warming Drawer	✓
Wood	Scratch

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Tevillas Keilim



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

Tevillah is only required for items made of metal or glass; e.g., aluminum, cast iron, chrome, pewter, Pyrex, silver, stainless steel, tin, etc. Disposable aluminum pans are metal, but, due to their disposability, they do not require *tevillah*, regardless of how many times they are used. *Tevillah* is not required for utensils made of cardboard, ceramic, cork, leather, paper, plastic, rubber, stone, Styrofoam, or wood. China should have *tevillah* without a *bracha*.

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

A glass cake tray requires *tevillah*, even if the cake is always placed in cupcake holders or on a doily (i.e., never touches the actual tray), because the doily, etc. is considered *tafel*/trivial to the food. A can opener does not have (intentional) food contact, and, therefore, it does not require *tevillah*. The tray in a toaster oven or microwave, requires *tevillah*, because people put food right onto it, but the chambers of those appliances do not require *tevillah*, since they do not have (intentional) food contact. The following are some other examples of items which have no food contact and, therefore, do not require *tevillah*: corkscrew, dishwashing basin, knife sharpener, and napkin ring.

Tevillah is primarily required for utensils that either have contact with food that is “ready to eat” (e.g., flatware, plates), or used to bring the food to the point that it is ready to eat (e.g., pots, pans). If a utensil is intended for use with raw food, but the same item could also be used for meal-ready food, then *tevillah* should be performed without a *bracha*. For example, a pair of kitchen

scissors purchased for cutting raw meat will not be used with meal-ready food, but since there are others who would buy those scissors for cutting vegetables, *tevillah* should be performed without a *bracha*. There is a difference of opinion as to whether *tevillah* is required at all if the utensil can only be used for raw foods (e.g., meat tenderizer).

Peelers, graters, and food processors which will be used with meal-ready food (e.g., carrots) require *tevillah* with a *bracha*. If they will only be used for foods that require further cooking (e.g., potatoes), then *tevillah* should be performed, but no *bracha* should be recited. Colanders, skewers, and spatulas are used with food that is fully cooked, and, therefore, they require *tevillah* with a *bracha* (assuming they are metal or glass).

Containers used for storage of food, and from which no one ever eats directly, should have *tevillah* without a *bracha*.

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

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

The *bracha* of אשר קדשנו במצותיו וצונו על טבילת כלים is recited before *tevillah* begins. If more than one person will be performing *tevillah*, one person can recite the *bracha* for all the participants.



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

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


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

Item	Tevillah?	Bracha?
Apple corer	✓	✓
Baking sheet	✓	✓
Barbeque grill cover	✗	✗
Barbecue grill food-handling tools	✓	✓
Barbecue grill grate	✓	✓
Basin for dishwashing	✗	✗
<i>Blech</i>	2	2
Bottle warmer	✗	✗
Bread box	✓	✗
Butcher's knife	✓	✗
Cake tray	2	2
Cake tray cover	✗	✗
Can opener	✗	✗
Candy dish	2	2
Canister cover	✗	✗
Chafing dish cover	✓	✓
Chafing dish food pan	✓	✓
Chafing dish water pan	✗	✗
Coffee mill	✗	✗
Coffee mug (ceramic)	✗	✗
Coffee mug (glass)	✓	✓
Colander (metal)	✓	✓
Colander (plastic)	✗	✗
Cookie cutter	✓	✗
Cookie sheet	✓	✓
Corelle cup	✗	✗
Corelle plate or bowl	✓	✓
Cork	✗	✗
Corkscrew	✗	✗
Corn holders	✓	✓
Crock pot, “pot” made of ceramic	✗	✗
Crock pot, “pot” made of metal	✓	✓
Crock pot base	✗	✗
Crock pot cover (metal, glass)	✓	✓
Cup (china)	✓	✗



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Item	Tevillah?	Bracha?
Cup (metal, glass)	✓	✓
Cup (plastic, ceramic)	✗	✗
Double boiler (food pot)	✓	✓
Double boiler (water pot)	2	2
Dough hook	✗	✗
Egg slicer	✓	✓
Electric knife	✓	✓
Electrical appliances	✗	✗
Flour sifter	✗	✗
Food processor	✓	1
Food scale	✗	✗
French fry cutter	✓	1
Fruit juicer	✓	✓
Grater	✓	1
Grill, parts which touch food	✓	✓
Grinder	✓	1
Hot plate	2	2
Ice cream scoop	✓	✓
Immersion heater	✗	✗
Juicer, for fruit	✓	✓
Kiddush cup (ceramic)	✗	✗
Kiddush cup (metal, glass)	✓	✓
Knife sharpener	✗	✗
Knife, electric	✓	✓
Knife, for butchering	✓	✗
Knife, for eating with	✓	✓
Measuring cup (metal or glass)	✓	1
Measuring cup (plastic)	✗	✗
Meat hammer	✗	✗
Meat slicer	✓	✓
Meat tenderizer	✗	✗
Meat thermometer	✗	✗
Melon baller	✓	✓
Microwave chamber	✗	✗
Microwave plate	2	2

Item	Tevillah?	Bracha?
Mug (ceramic)	✗	✗
Napkin ring	✗	✗
Onion chopper	✓	1
Oven rack	✗	✗
Pasta extruder	✗	✗
Peel (pancake flipper)	✓	✓
Peeler, standard	✓	✓
Peeler, used only for potatoes	✓	✗
Pet food dish	✗	✗
Piping bag	✓	✓
Pizza cutter	✓	✓
Pot (metal, glass, porcelain enamel)	✓	✓
Pot cover (metal, glass, porcelain enamel)	✓	✓
Poultry shears	✓	1
Rolling pin	✗	✗
Sandwich-maker	✗	✗
Saucer	2	2
Scissors, for food	✓	1
Serving tray	2	2
Shredder	✓	1
Skewer (metal)	✓	✓
Skewer (wood or bamboo)	✗	✗
Spit	✓	✓
Spoon rest	✗	✗
Storage container	✓	✗
Stovetop grate	✗	✗
Strainer (metal)	✓	✓
Strainer (plastic)	✗	✗
Sugar canister	✓	✗
Toaster	✗	✗
Toaster oven chamber	✗	✗
Toaster oven rack and tray	✓	✓
Urn (electric)	✗	✗
Whisk	✗	✗

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The Days Before Pesach



by Rabbi Yochanan Schnall
Rabbinic Coordinator,
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In many homes, Pesach preparations start months before Pesach, and the days just before Pesach are inevitably some of the busiest days of the year. This article is a refresher for the things that may be forgotten year-to-year, hopefully making these days just a bit less frantic.

Proper Disposal of *Chametz*

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

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

Mechiras Chametz

Those who cannot dispose of all of their *chametz* before Pesach must authorize a Rabbi in advance to sell it to a non-Jew on their behalf. This transaction is completely legal, giving the non-Jew all rights of ownership over the *chametz* that has been sold to him or her. When selling *chametz* through the Rabbi, it is important to detail the location where the *chametz* will be. This often includes one's home address as well as one's office address.

All *chametz* that is to be sold should be placed in a designated cabinet, room, or section of the house, along with *chametz* dishes and utensils, until after Pesach. This area should be locked or closed off so that access to it will be difficult. One should be sure not to leave any items there which may be needed during Pesach!

After the conclusion of the festival, the Rabbi purchases the

chametz back from the non-Jew. **Before using the *chametz* after Pesach, one must be careful to first give the Rabbi time to complete the re-purchase. If the Rabbi has not informed you of a specific time duration, an hour is usually sufficient for this.**

If one will be traveling to a time zone where Pesach begins earlier than in his or her hometown, there is an additional concern that the Rabbi back home will not yet have sold the *chametz* to the non-Jew by the time the prohibition begins where the traveler is located. In this case, a separate sale of *chametz* is arranged earlier in the home community for these travelers. Alternatively, the *chametz* may be transferred as a gift to someone else who will be remaining in the community, and the recipient of the gift arranges the sale of this *chametz*. These options should only be done under the guidance of a competent Rabbi to ensure their *halachic* validity. Any other questions regarding the laws of pre-Pesach travel should be addressed to the Rabbi as well.

Bedikas Chametz -The Final *Chametz* Search

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

Timing

Bedikas chametz begins as soon as possible after nightfall on Tuesday, April 4, 2023 (after 8:02 PM in the Chicago area). To ensure that the *mitzvah* is not forgotten or delayed, it is prohibited to begin a significant, absorbing activity starting twenty minutes after sunset until after the search has been completed. Some

examples of this are studying, napping, eating, or beginning a project.

Preparation

It is customary to hide ten pieces of *chametz* in the areas that will be searched. Each piece must be smaller than the volume of a fluid ounce, and it is advisable that they are wrapped well in standard flammable materials (e.g., folded in a paper towel and sealed with masking tape, as opposed to plastic or foil). In addition, the location of where each piece is hidden should be recorded, in case a piece is not found during the search.

Tools

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

Procedure

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

ברוך אתה ד' אלקינו מלך העולם אשר קדשנו במצוותיו וציוונו על בעור חמץ
"Ba-ruch a-ta Hashem elo-keinu me-lech ha-o-lam asher
kid'shanu b'mitz-vosav v'tzi-vanu al bi-ur chametz"

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

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

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

Away for Pesach

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

1. Search during the evening before departing. When the search is not the evening of *bedikas chametz*, the *bracha* is omitted. However, the statement at the conclusion of the search must still be recited.
2. A representative may be appointed to search during the standard time of *bedikas chametz*. The *bracha* before the search is recited by the representative. The statement after the search is recited by both the representative and the homeowner at his or her remote location.
3. The entire home may be sold to a non-Jew. Note that this does not necessarily exempt *bedikas chametz*, so before employing this option, consult with your Rabbi.

Forgot to Check?

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

Biur Chametz – Destroying the Chametz

Every year, all *chametz* left in a person's possession must be destroyed before *sof z'man biur chametz* – the concluding time for destroying *chametz* – on the morning before Pesach begins. The burning is to take place before the end of the 5th *halachic* hour (11:37 AM in the Chicago area). The ideal manner of destroying *chametz* is by burning it. If that is impractical, any of the following may also be employed: pouring inedible detergent (such as bleach) over it, crumbling it up and flushing it down the toilet, or throwing it away in a publicly-owned garbage can or Dumpster. In order to burn the *chametz* efficiently and safely, it is advisable to first remove it from any non-flammable packaging (such as foil or plastic).

As a community service, the following organizations will hold public *biur chametz* on Wednesday, April 5, 2023 from 8 am to 11 am: The Agudah will be in the southeastern parking lot of the Lincolnwood Village Mall, and F.R.E.E. of Chicago – The Bellows Center will be in their parking lot at 2935 W. Devon Ave. in Chicago.

Bitul Chametz – Nullifying the Chametz

In addition to destroying or selling all known *chametz*, every Jewish person over the age of *bar* or *bas mitzvah* must declare his or her *chametz* as ownerless. This declaration is recited at the same time we burn our *chametz*, and it must be recited before *sof z'man biur chametz*, which, this year, is at 11:37 AM in the Chicago area.

Bitul chametz is accomplished by reciting the following statement:

כל חמירא וחמיעא דאכא ברשותי, דחזתה ודלא חזתה, דבערתה ודלא
בערתה, לבטל ולהוי הפקר כעפרא דארעא

“Any *chametz* or leaven that is in my possession, whether I have recognized it or not, whether I have seen it or not, whether I have removed it or not, should be nullified and become ownerless, like dust of the earth.

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

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

Additional Halachos

Work Restrictions

Performing skilled activity becomes restricted after mid-day, which in is 12:53 PM in the Chicago area. As a result, a Jewish person may no longer launder clothes, give a haircut, shave, or cut nails after this time. One who forgot to take care of these items or one who must remain at the place of his or her employment after mid-day, should consult a Rabbi.

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Other than the above instances, all work that is necessary for *Yom Tov* is permitted and may be performed for others as long as it is done for free.

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

Food Restrictions

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

Sof z'man achilas chametz is the cut-off time for eating *chametz* before Pesach and once this time has passed, it is forbidden to eat *chametz* in any form. This year, *sof z'man achilas chametz* is 10:20 AM in the Chicago area.

Taanis B'chorim – Fast of the Firstborn

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

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

General Food Preparations

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

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

General Preparations

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



THE LAWS OF *Eruv Tavshilin*



Rabbi Akiva Niehaus
Director of Operations, Kashrus

This Pesach, 5783, we will have the privilege of performing the special *mitzvah* of *Eruv Tavshilin* prior to the first days of *Yom Tov*. When *Yom Tov* falls out on Thursday and Friday – leading into *Shabbos* – every household must prepare an *Eruv Tavshilin* before *Yom Tov* in preparation for *Shabbos*. By setting aside some cooked food and baked food in honor of *Shabbos* before the onset of *Yom Tov*, one is permitted to prepare *Shabbos* foods on Friday.

The Background

Cooking on *Yom Tov* is only permitted if the food will be consumed on *Yom Tov*; cooking for a later date, be it a regular weekday, another day of *Yom Tov*, or *Shabbos*, is forbidden. Accordingly, when *Yom Tov* occurs on Friday, it should be forbidden to prepare food on Friday for the next day, *Shabbos*. How, then, is one able to prepare fresh, tasty food for *Shabbos*?

To alleviate this concern, *Chazal* instituted a new procedure called *Eruv Tavshilin*, literally, “the mixture of foods”. If one prepares food for *Shabbos* before the onset of *Yom Tov*, he may continue the preparation for *Shabbos* on *Yom Tov*, because it is considered a mere continuation of the original cooking.

The Procedure

The *Eruv* should be prepared on *Erev Yom Tov*, this year, Wednesday, April 5th.

We set aside a cooked item and a baked item for the *Eruv*.

- The cooked item should be at least the size of a *k'zayis* (approximately 1 fl. oz.). It should be an item that is usually accompanied by bread in a meal (e.g., meat, fish, or eggs); the common custom is to use a hard-boiled egg.
- The baked item is customarily a *matzah*, and it should ideally be whole and at least the size of a *k'beitza* (2 fl. oz.), but it is sufficient if the piece is at least the size of a *k'zayis*.

The baked and cooked items are held in one's hand, and the *bracha*, “*Baruch Atah Hashem... al mitzvas eruv*,” is recited, followed by the declaration, “*Bahadein eiruva...*” as printed in many

siddurim. The declaration states that, with the *Eruv*, preparation for *Shabbos* may take place on *Yom Tov*. It is important that one understand the meaning of the declaration; if necessary, the declaration may be recited in English.

After the declaration, the food items should be stored in a safe location, so that they remain intact until *Shabbos*. It is customary to use the *matzah* for *lechem mishnah* on *Shabbos* and then to eat the *Eruv* foods during *seudah shlishis*.

What Kind of Preparations are Permitted?

The *Eruv* is primarily designed to allow cooking and baking on Friday for *Shabbos*. In addition, the *Eruv* permits activities indirectly related to food preparation (such as lighting *Shabbos* candles from a pre-existing flame). It also permits preparations which do not involve *melachah* (such as straightening up the house for *Shabbos*).

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

Note: This article with sources can be found online at <https://consumer.crc kosher.org/publications/the-laws-of-eruv-tavshilin-pesach-2023/>





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PREPARING FOR THE *SEDER*

by Rabbi Yochanan Schnall
*Rabbinic Coordinator,
General Manufacturing and Transportation*

Preparing for the *Seder*

As noted in **Seder Highlights**,* the *Seder* may not begin before nightfall (8:02 PM for 2023 in the Chicago area). For the first *Seder* night, the table should be set and prepared in advance so that the *Seder* can start as soon as possible. For the second *Seder*, however, one may not prepare on the first day of *Yom Tov* for the second day, and no distinct preparations may begin before nightfall (8:03 PM for 2023 in the Chicago area). (Activities that are not clearly being done for another day, such as straightening up the house, are always permitted.)

The *Seder* Plate

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

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

1. *Kadesh*

While during the year there are various customs and rules concerning whether women recite *havdallah* and drink the wine, during the *Seder* they all drink the wine. In addition, those who have the custom to recite *Kiddush* quietly together with the leader should recite the *havdallah* portion as well.

Shehechianu is recited at the conclusion of *Kiddush*. This *bracha* applies to all the annual *mitzvos* of the *Seder* (*matzah*, *marror*, drinking four cups of wine, and *Sippur Yetziyas Mitzrayim*). As the *bracha* is recited, one should bear this reference in mind. Note that women who have the custom to recite *Shehechianu* when lighting candles do not repeat it at the *Seder*. They should listen to it as it is recited by someone else, and have in mind the annual *Seder mitzvos*.

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

2. *Urchatz*

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

3. *Karpas*

A small vegetable piece, less than the volume of a fluid ounce, is dipped into salt water, the standard *ha'adamah bracha* is recited, and the vegetable is eaten.

When reciting the *ha'adamah*, one must have in mind that it should also apply to the *marror*. There are different opinions whether to recline while eating *Karpas*, and the common practice is not to.

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

***NOTE: Additional details for preparing for the *Seder* may be found in the *Seder Highlights* article, immediately following this article.**

4. *Yachatz*

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

There is an age-old custom to hide the *afikomen*. In some homes, children “snatch” it and then hide it; in others the parents hide it, and the children try to find it. If no children are at the *Seder*, the leader should merely “hide” the *afikomen* by placing it inside or under something else.

5. *Maggid*

As elaborated on in **Seder Highlights**,* this step is the fulfillment of the *mitzvah* *Midioraisa* of *Sippur Yetzias Mitzrayim*. The texts are read while in an upright position, with a full cup of wine in front of each participant.

Look for the cues in the *haggadah*: At the beginning, the entire *Seder* plate is removed, at some points, all in attendance raise their cups of wine, and at others, the *matzos* are lifted or covered.

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

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

6. *Rachtzah*

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

7. *Motzi Matzah*

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

The leader makes two *brachos* on behalf of everyone present. The first one, “*hamotzi lechem min ha’aretz*”, is recited while holding all three *matzos* (the two whole ones with the broken one in between them). The bottom *matzah* is released, and the second *bracha*, “*al achilas matzah*”, is recited over the remaining two.

A small piece from each of the two *matzos* is given to every participant. The leader should retain the required amount from these *matzos* for him/herself - eating about half of the required amount from each one. (All other participants usually need to

supplement their small pieces with additional *matzah* in order to have the required amount.)

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

8. Marror

The *marror* is dipped into *charoses*, and a specific *bracha* is recited. The *marror* is then eaten while seated in an upright position.

9. Korech

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

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

10. Shulchan Orech

The main meal is eaten – ideally while reclining. A common custom is to begin the meal with eating the egg from the *Seder* plate.

It is important not to overeat, as the *afikomen* (**Seder Step 11**) must be eaten with some appetite.

11. Tzafun

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

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

- For the duration of the *Seder* night, the *afikomen* taste is to remain in one's mouth, and no solid food may be eaten after it.

If food was eaten, and the next step has not yet begun, it can be rectified by eating a small amount of *matzah*. As far as drinks are concerned, only mild beverages such as water or tea are permitted. (Of course, the last two cups of wine are permitted as well.)

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

12. Barcha

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

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

13. Hallel

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

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

14. Nirtzah

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

After the Seder

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



Note: This article with sources can be found online at <https://consumer.crc kosher.org/publications/preparing-for-the-seder-pesach-2023>



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Seder Highlights

Introduction

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

Let's review the unique *mitzvos* that we will be performing - two are *Midioraisa* (Biblical), and three are *Midirabbanan* (Rabbinic). The Torah *mitzvos* are eating *matzah* and *Sippur Yetzias Mitzrayim* (recounting the Exodus from Egypt). The *mitzvos* *Midirabbanan* include drinking four cups of wine, eating *marror*, and reciting *Hallel*.

Matzah

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

Egg Matzah

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

Measurements

Sometimes it is unclear how measurements in *halacha* convert into modern day quantities, and a classic example of this is the volume of *matzah* that must be eaten at the *Seder*. Nonetheless, the generally accepted volume is 1/2 of a hand *matzah* and 2/3 of a standard machine *matzah*. This volume should be eaten at both the *Motzi Matzah* step as well as for the *Afikomen*. The full volume of *matzah* is to be chewed in a normal, continuous manner within nine minutes, and if possible, within two minutes. Those who have difficulty eating due to age or illness should also consult a Rabbi for any relevant leniencies.

Sippur Yetzias Mitzrayim

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

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

Marror

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

Note that romaine lettuce often harbors tiny insects. Since eating an insect is a Torah prohibition, the lettuce must be inspected before it can be eaten. These insects are not readily apparent, so see page 95 of this Pesach Guide or search at www.ASKcRc.org for guidance.

Packaged romaine lettuce is also often available with a reliable kosher certification. If horseradish is used, it must be ground into small pieces and eaten raw. Jarred or cooked horseradish does not fulfill the obligation.

Measurements

Marror is eaten during two of the *Seder* Steps: ***Marror*** and ***Korech***.

For the ***Marror*** step, the necessary volume is slightly more than one fluid ounce. Grated horseradish can be measured quite easily; the volume of romaine leaves is slightly larger than one large leaf (approximately the surface area of 8 x 10 inches).

For the **Korech** step, it is sufficient to use 0.7 fluid ounces of horseradish, but the romaine lettuce should be the same as above.

For both **Marror** and **Korech**, the full volume of *marror* is to be chewed in a normal, continuous manner within nine minutes, and if possible, within two minutes. Those who have difficulty eating due to age or illness should also consult a Rabbi for any relevant leniencies.*

Charoses

Charoses is a mixture of ground fruit, nuts, and red wine. Before *marror* is eaten, it is dipped into *charoses*. The *charoses* is then shaken off to preserve the *marror*'s taste. (An explanation for this procedure can be found in the commentary of most *haggadahs*.)

Charoses should have a thick, mortar-like consistency, and its ingredients are selected from the fruits and nuts that the Jewish People are compared to. These include apples, figs, dates, pomegranates, walnuts, and almonds. Some have the custom to add cinnamon and/or ginger in their unground form. At the *Seder*, additional wine is added just before the *marror* is dipped into it.

The Four Cups

We are obligated to drink four cups of wine during the *Seder* which commemorate the four levels of redemption that *Hashem* provided for us. It is a *mitzvah* to use a beautiful cup, and if at all

possible, it should not be a disposable one. As a display of nobility, the leader of the *Seder* does not fill his/her own cup, and many homes apply this tradition to all in attendance. The cup is filled to the top for each time it is consumed.

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

Measurements

Two measurements need to be considered: the cup volume, and the consumption volume. The cup volume generally must be a minimum of 2.9 fluid ounces. [Note that if the first *Seder* night is Friday night, the obligation to recite *kiddush* is from the Torah and for the first cup, the minimum volume is approximately 4.5 fluid ounces.]

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

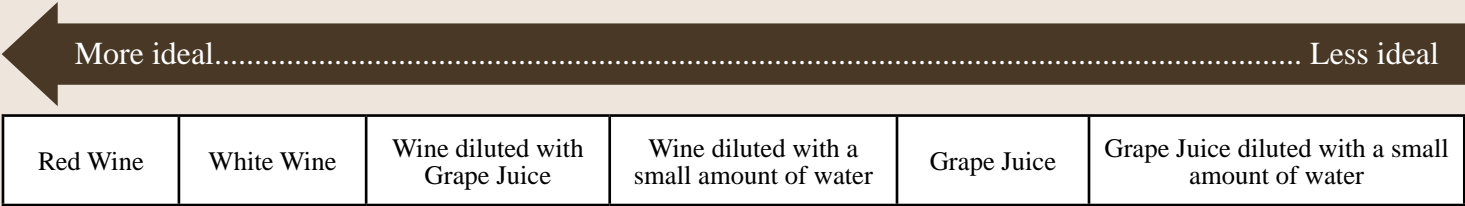
For the fourth cup, the minimum consumption amount of 2.9 fluid ounces should always be consumed. In all instances, the wine is to be consumed in a normal, continuous manner without interruption.

	First Three Cups	Fourth Cup
Minimum Cup Volume	Approximately 3 ounces [In years when the <i>Seder</i> is on Friday night, the 1st cup should be approximately 4.5 oz.]	Approximately 3 ounces
Basic Consumption Volume	1.5 fluid ounces	Approximately 3 ounces
Ideal Consumption Volume	Approximately 3 ounces, or the majority of the cup – whichever of the two is greater	

Type of Beverage

Red wine is the ideal beverage for the Four Cups, unless the available white wine is of better quality. If necessary, the wine may be diluted with grape juice or a very small percentage of water; even using wine for a portion of the four cups is virtuous. If wine

is not an option, grape juice is also acceptable. If necessary, the grape juice may also be diluted with a very small percentage of water. If neither wine nor grape juice are feasible, speak to a Rabbi for further possible leniencies.*



General Rules

Educating Children

When children are old enough to comprehend a *mitzvah*'s concept (usually at age five or six.), their parents are obligated

to train them in its performance, and on the *Seder* night, there is a particular *mitzvah* for parents to teach their children about *Yetzias Mitzrayim* (*Shemos* 13:8). Corresponding to their age and ability, they are to be encouraged (never forced!) to consume the required amount of foods and recite the necessary *haggadah* texts.

Timing of the Obligations

The *Seder* may not begin before nightfall which is 8:02 PM in the greater Chicago area in 2023. In addition, eating *matzah* and *marror* must be completed before the middle of the night – 12:53 AM in the greater Chicago area in 2023.

Ideally, the entire *Seder* through *Hallel* should be concluded by this time as well.

Reclining

During the *Seder*, we eat while reclining on pillows and cushions. This is the manner of free, aristocratic people, and it commemorates the freedom that Hashem provided for us on this night. Women do not have to recline (even if they are leading

the *Seder*), but they should at least be in a seated position when eating foods that would require reclining. Reclining is specifically towards the left side (and left-handed people recline in this direction as well).

One who is in the presence of his or her Torah teacher reclines only if the teacher has given specific permission, and one who is within the mourning period for a close relative reclines in a subdued manner.

*See also the Dietary Needs article on pages 48-49.

Note: This article with sources can be found online at <https://consumer.crc kosher.org/publications/seder-highlights-pesach-2023/>



Seder Plate

Beitza
the egg, hard-boiled and lightly roasted

Karpas
celery, boiled potato, parsley etc.

Chazeres
romaine lettuce



Zeroah
roasted piece of meat, chicken, lamb, turkey, duck or bone thereof

Charoses
usually made of grated apple, ground walnuts, cinnamon, red wine and dates

Marror
the bitter herb – ground horseradish root

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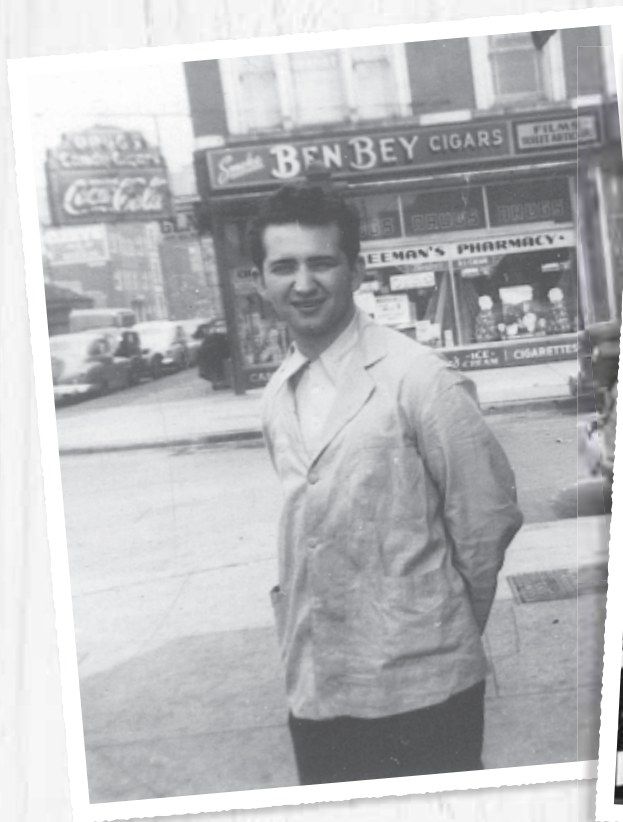


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Dietary Needs

A BRIEF GUIDE

Rabbi Dovid Cohen, Administrative Rabbinic Coordinator, cRc
Mrs. Chana Schorr, RDN *Mrs. Schorr is a Registered Dietitian Nutritionist (RDN) in private practice. She sees clients both at her office and remotely and can be reached at (732) 606-3283.*

At the Pesach *Seder*, a person is required to eat a considerable amount of food and beverages, some in a relatively short amount of time. This poses a challenge for many people who have dietary restrictions. This article will give brief guidelines on options or minimums for the *daled kosos*, *matzah*, and *marror*. Further details, including suggestions for other challenging elements of the *Seder*, are available in the full-length article available at consumer.crc kosher.org/consumer/pesach/.

As with all matters of *halacha* and medicine, each person should consult with their Rabbi and doctor or RDN before making a final decision.



Daled Kosos

At four points in the *Seder*, a person must drink from a cup of wine or grape juice. The cup must hold 2.9 ounces, and the person must drink at least half of that amount. For those who should not even drink that much wine or grape juice, they can dilute the beverage with up to 50% water, thereby minimizing the amount of alcohol or sugar they will consume.



Those who can only swallow thickened beverages should use one that is nectar-thick or honey-thick, but not one which is pudding-thick. (Thickener and thickened juice require special Pesach certification.)

Matzah

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

	Motzi Matzah	Korech	Afikomen
Thin Matzah	8 by 7 inches	3.5 by 7 inches	7 by 7 inches
Average Matzah	7.5 by 6 inches	3.5 by 6 inches	6.5 by 6.5 inches
Thick Matzah	8 by 5 inches	3.5 by 5 inches	7 by 5 inches

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

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

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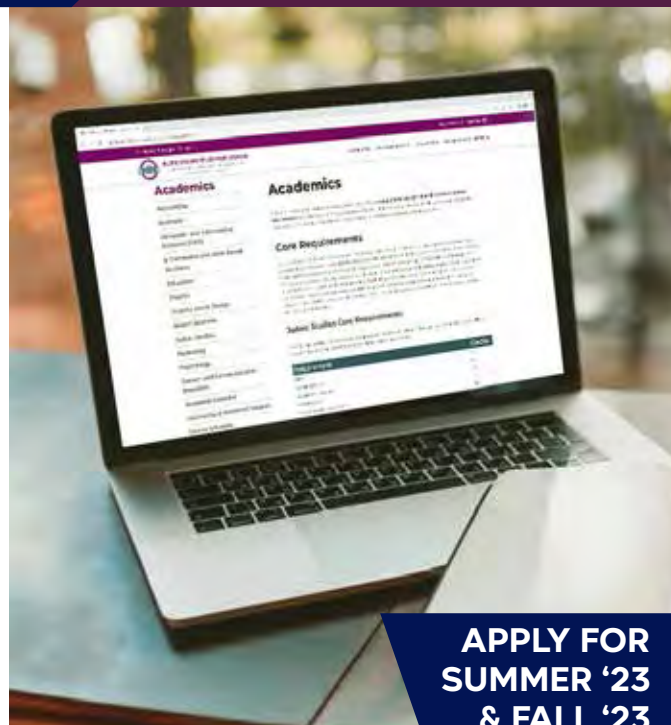
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Similarly, those who are celiac have no choice but to use gluten-free oat *matzah* at the *Seder*. (Even Sephardim and those who are ill and infirm, who may eat “egg *matzah*” during Pesach, cannot use them at the *Seder*.)

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

Marror

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

The authors thank Rabbi Chaim Sender, Director, Diversity and Inclusion, at Monmouth Medical Center Southern Campus for his assistance in preparing this article



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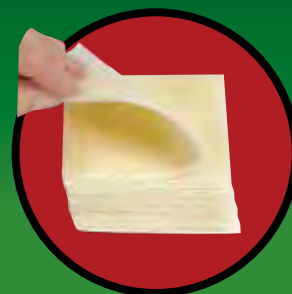
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Shopping Guide

PESACH 2023

Recommendations are for items produced in the United States

The list of products is marked as follows:

✓ **Acceptable without Pesach Certification**
Food items in this section on should preferably be purchased before Pesach

▲ **Must bear reliable Pesach Certification**

✗ **Not acceptable for Pesach**
Sephardim should contact their local Sephardic Rabbi regarding issues of *kitnios*

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

Product	Status	Notes
Benefiber	✗	<i>Chametz</i>
Beverages	▲	
Bicarbonate of soda	✓	
Bird food		See Pet Food Pages
Bleach	✓	
Bleach wipes	✓	
Blush	✓	
Body Wash	✓	
Braces	✓	Wax for braces is also acceptable; wash rubber bands before placing in mouth
Brewer's yeast	✗	<i>Chametz</i>
Brown sugar	▲	
Buckwheat	✗	<i>Kitnios</i>
Buckwheat pillow	✓	One may own and derive benefit from <i>kitnios</i>
Butter	▲	
Candles	✓	Scented are also acceptable
Candy	▲	
Canned fruits or vegetables	▲	
Canola oil	✗	<i>Kitnios</i>
Caraway	✗	<i>Kitnios</i>
Carrots		Raw (including baby carrots) are acceptable if additive-free
	▲	Canned, cooked or frozen
Cat food		See Pet Food pages
CBD oil	✗	<i>Kitnios</i>
Charcoal	✓	Includes "plain", easy-light, apple, hickory, and mesquite
Cheese	▲	
Cheese spreads	▲	
Chewable pills		See Medicine Letter (page 3)
Chewing tobacco	▲	Contains flavors and other sensitive ingredients

SHOPPING GUIDE PESACH 2023

Product	Status	Notes
Chickpeas	✖	<i>Kitnios</i>
Cloves		Some have a custom not to use cloves for Pesach
Cocoa powder		Acceptable if 100% pure and not processed in Europe. Hershey's is acceptable except Special Dark
Coconut (shredded)	▲	Sweetened or flavored
	✓	Unsweetened & unflavored
Coffee	▲	Beans which are plain, unflavored, and not decaffeinated do not require certification, but the grinder must be clean Instant, flavored or decaffeinated coffee requires certification K-cups require certification
Coffee filters	✓	
Coffee whitener	▲	
Cologne		See Medicine and Cosmetic pages
Colonoscopy drink		See Medicine and Cosmetic pages
Confectioners' sugar	▲	
Contact paper	✓	
Cooking oil spray	▲	
Cooking wine	▲	
Coriander seeds	✖	<i>Kitnios</i>
Corn & corn products (e.g. corn oil, corn syrup)	✖	<i>Kitnios</i>
Corn remover	✓	
Cosmetics		See Medicine and Cosmetic pages
Creams (cosmetics)	✓	
Crock pot liner	✓	
Cumin	✖	<i>Kitnios</i>
Cups	✓	Includes paper & plastic
Cutlery (plastic)	✓	
Dates	▲	Glaze may be problematic
Decaffeinated coffee or tea	▲	Lipton decaffeinated tea bags require certification
Dental floss or tape		Acceptable (including waxed) if not flavored
Dentures	✓	
Deodorant	✓	
Dessert gels & puddings	▲	
Detergent	✓	
Dill	✖	Seeds
	✓	Leaves
Dishwashing soap	✓	
Dog food		See Pet Food pages
Dried fruit	▲	
Edamame	✖	<i>Kitnios</i>
Eggs	▲	Cooked or liquid
	✓	Whole and raw (including pasteurized)
Ensure		See Nutritional Supplement page

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

✓= Acceptable without Pesach Certification ▲= Must bear Pesach Certification ✖= Not acceptable for Pesach

SHOPPING GUIDE PESACH 2023

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

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

✓= Acceptable without Pesach Certification ▲= Must bear Pesach Certification ✖= Not acceptable for Pesach

SHOPPING GUIDE PESACH 2023

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

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

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Milk and Dairy Products

for Pesach

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

It is recommended to buy sufficient amounts of milk and milk products for the full 8 days of Pesach **before the holiday**, as stores may not have P-23 (meaning "Pesach 2023") on the label or container during the holiday itself. Due to the low probability of encountering the issues detailed above, it is preferable to purchase milk with Kosher for Pesach certification, but if Pesach-certified milk is not available, one may purchase regular milk **before the holiday begins**.

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

INSTRUCTIONS FOR THE LISTINGS BELOW

For milk and related dairy products, nearly all cRc certified companies indicate Kosher for Pesach status by stamping P-23 alongside the "best by" or expiration date. **Any exceptions will be noted in bold below**. We have listed the brands, along with the plant numbers (in parentheses) where they are produced, of the dairy products the cRc certifies for Pesach. In the case of milk, the cRc logo on the product is not necessary; as long as the correct brand, plant number, and P-23 are present, it is kosher for Pesach.

All products from plant 17-087 will bear a "P" without the year "23".

All products from plant 29-132 will bear a "KP" without the year "23".

Milk

Best Choice (17-284)
County Market (17-284)
Essential Everyday (17-284)
Festival (55-1500)
Good and Gather (17-284, 55-1500)
Great Value (55-1500)
Happy Belly (55-1500)
Jewel (55-1500)
Kemp's Select (55-1500)
Lucerne (55-1500)
Piggly Wiggly (17-284)
Prairie Farms (17-284, 47-125)
Roundy's Select (55-1500)

Schnuck's (17-284)

Sendik's (55-1500)

Wisconsin Farms (55-1500)

Cheese

Oneg Cheese **when bearing Kosher for Pesach**

Schtark Cheese **when bearing Kosher for Pesach**

Half & Half

Kemp's Select (55-1500)
Prairie Farms (17-284)
Trader Joe's (55-1500)

Sour Cream

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

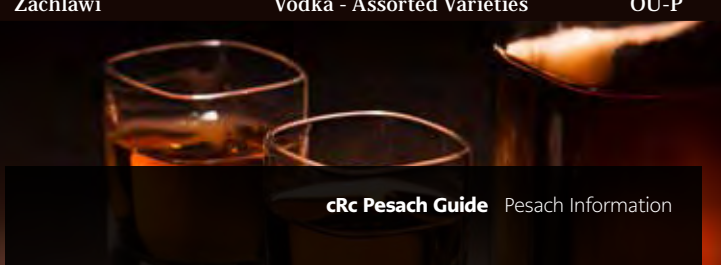
Pesach Liquor List 2023

The following products have been verified to be Kosher for Pesach 2023 when bearing the appropriate kosher logo:

Brandy		
Carmel Brandy	Carmel 100 Brandy	OU-P
Carmel Brandy	Carmel 777 Brandy	OU-P
De La Rosa Vineyards	Brandy X.O Avraham	Star-S-P
Herzog French	Boukha Fig Brandy	OU-P
Jonathan Tishbi	Special Reserve Brandy	OU-P
Kvint	Divin Kosher Brandy (Mevushal)	OU-P
Kvint	Kosher Brandy (Mevushal)	OU-P
Laufer	Vitis Brandy	OK-P
Sabra Liqueurs	Grand Sabra Orange Brandy	OU-P
Seven Springs Brandy	Brandy 108	OU-P
Seven Springs Brandy	Brandy 96	OU-P
Shekar	Kosher Brandy (Mevushal)	OU-P
Spirit of Solomon	Brandy	OU-P
The Cave	The Cave Brandy VSOP	OU-P
Cognac		
Dupuy	Cognac VSOP	OU-P
Dupuy Extra	Cognac	OU-P
Five Stones Vineyard	Cognac Imperial	OU-P
Herzog French	Cognac Louis Royer VS	OU-P
Herzog French	Cognac Louis Royer VSOP	OU-P
Herzog French	Cognac Louis Royer XO	OU-P
Lisker X.O	Cognac	OU-P
Luxus Tentation	Cognac	OU-P
Gin		
Dalton Winery	Gin	OU-P
Dead Drop	Gin	OU-P
Levenswater	Spring 34 Premium Gin	OU-P
Liqueur		
Armon Brandy	Slivovitz	OU-P
Barkan Wine Cellars	Askalon-Brandy	OK-P
Binyamina Liqueur	Assorted Varieties	OU-P
Blue Mountain	Caribbean Coffee Liqueur	OU-P
Boukha Bokobsa	Fig Alcohol – Assorted Varieties	OU-P
De La Rosa Vineyards	Grappa 511	Star-S-P
De La Rosa Vineyards	Meiron 36	Star-S-P
Gold Shot	Slivovitz Plum Brandy	OU-P
Gush Etzion Winery	Sour Cherry Liqueur (2006)	OU-P
Heavens	Classic Chocolate Liqueur	OU-P
Jelinek	Williams Pear Brandy	OU-P
Matar Winery	Brandy Apple	OK-P
Matar Winery	Brandy Majhoul	OK-P
Morad Wines	Liqueur - Assorted Varieties	OK-P

Morad Wines	Lychee Wine	OK-P
Psagot	Cherry Liqueur (Mevushal)	OU-P
Righteous Road	The Fifth Cup	OU-P
Righteous Road	The Fifth Cup Barrel Reserve	OU-P
Sabra Liqueurs	Sabra Coffee	OU-P
Sabra Liqueurs	Sabra Orange Chocolate	OU-P
Sukkah Hill Spirits	Besamim Liqueur	Star-K-P
Sukkah Hill Spirits	Desert Trail Oak-Aged Cane Spirits	Star-K-P
Sukkah Hill Spirits	Etrog Liqueur	Star-K-P
Vinprom-Troyan	Apple Brandy	Star-K-P
Vinprom-Troyan	Apricot Brandy	Star-K-P
Vinprom-Troyan	Pear Brandy	Star-K-P
Vinprom-Troyan	Plum Brandy (Slivovitz)	Star-K-P
Mead		
Laufer	Apple Mead with Cinnamon	OK-P
Other		
Eagle Oaks	New York State Wish Key	OU-P
Exodus	Hopped Cider	Star-K-P
Zachlawi	Arak - Assorted Varieties	OU-P
Rum		
Dead Drop	Dark Rum	OU-P
Dead Drop	Rum	OU-P
Vodka		
Barkan Wine Cellars	Givon Vodka	OK-P
Boyar	Vodka	OU-P
Dead Drop	Vodka	OU-P
Kedem	Vodka	OU-P
Lvov	Vodka	OU-P
Metropolitan Martini Co.	Vodka Martini	OU-P
Peacock	Vodka	OU-P
Pravda	Vodka	OU-P
Sauvage	Upstate Vodka	OK-P
Shikor	Hot Shot - Vodka with Chili Pepper	OU-P
Shikor	Vodka infused with Saffron	OU-P
Vincenzi	Vodka	OU-P
Yikvei Zion	Lemon Vodka 40%	OU-P
Yikvei Zion	Vodka 40%	OU-P
Zachlawi	Chocolate Dream	OU-P
Zachlawi	Citrus Splash	OU-P
Zachlawi	Orange Swirl	OU-P
Zachlawi	Vodka - Assorted Varieties	OU-P

The cRc liquor list is updated regularly and can be found on our website at:
<http://www.cRcKosher.org/consumer/LiquorList.pdf>, www.ASKcRc.org or on our apps.



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Medicine & Cosmetics

Medicine Guidelines

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

All pill medication – with or without *chametz* – that one swallows is permitted. (Candy-coated pills are an exception to this rule, but they are quite uncommon.)

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

Liquid and chewable medications that may contain *chametz* should only be used under the direction of a doctor and Rabbi, who will judge the severity of the illness, the likelihood that the medicine contains *chametz*, and the possibility of substituting a swallowable pill. **Important: Do not discontinue use of liquid, chewable, or any other medicine without consulting with your doctor and Rabbi.**

Liquid and chewable medications that contain *kitnios* may be consumed by someone who is ill.

For laws of taking medicine on *Shabbos* and *Yom Tov*, please consult your Rabbi.

Medicine and Toiletry Details

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



Antibiotics

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

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

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

Allergy

Allegra Children's Liquid Suspension	Possible <i>Chametz</i>
Claritin Children's Chewable Grape Flavor	Possible <i>Chametz</i>
Claritin Children's Non-Drowsy Oral Solution (Grape Flavor) (Liquid)	Possible <i>Chametz</i>
Genexa Kid's Allergy (Liquid)	Possible <i>Chametz</i>
Nasacort Nose Spray Allergy 24 Hour (Liquid)	Possible <i>Chametz</i>
Up & Up Children's Allergy (Chewable Tablets)	Possible <i>Chametz</i>
Zyrtec Children's Allergy Indoor & Outdoor Allergies (Liquid)	Possible <i>Chametz</i>
Zyrtec Children's Dissolve Tabs (Tablets)	Possible <i>Chametz</i>

Antacid / Digestion / Gas

Align Capsules	Possible <i>Chametz</i> (dairy)
Alka Seltzer Original Effervescent Tabs (Tablets)	Possible <i>Chametz</i>
Culturelle Kids Purely Probiotics Chewables (Bursting Berry Flavor)	Possible <i>Chametz</i>
Gas-X Extra Strength Cherry Crème (Chewable Tablet)	Possible <i>Chametz</i>
Imodium AD Multi-Symptom Relief (Caplets)	Recommended
Mylicon Infant's Dye-Free Drops (Liquid)	Possible <i>Chametz</i>
Pepto Bismol 5 Symptom Relief Caplets	Recommended
Pepto Bismol 5 Symptom Relief Chewables	Possible <i>Chametz</i>
Pepto Bismol Kids Pepto (Bubble Gum Flavor) (Chewable Tablets)	Possible <i>Chametz</i>
Pepto Bismol Ultra (Liquid)	Possible <i>Chametz</i>
Probiotics, Assorted	Powders, liquids & gel caps need certification; pills do not

Blush All are recommended

Body Soap All are recommended

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

Cough, Cold & Flu

Alka Seltzer Plus Cold Effervescent Tabs
(includes Night Cold Formula) (Tablets) Possible *Chametz*

TUMS

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

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

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

Alka Seltzer Plus Severe Cold & Flu Formula (Effervescent Tablets)	Possible <i>Chametz</i>
Delsym 12 Hour Cough (Orange Flavor) (Liquid)	Possible <i>Chametz</i>
Delsym Children's 12 Hour Cough Liquid (Grape Flavor)	Possible <i>Chametz</i>
Delsym Children's 12 Hour Cough Liquid (Orange Flavor)	Possible <i>Chametz</i>
Equate Children's Chewable Acetaminophen (Bubble Gum Flavor)	Possible <i>Chametz</i>
Equate Children's Chewable Ibuprofen (Grape Flavor)	Possible <i>Chametz</i>
Kosher-Meds Children's Ibuprofen (Original Berry Flavor) (Liquid)	Recommended when bearing OU
Theraflu Multi-Symptom Severe Cold (Packets)	Possible <i>Chametz</i>
Thera-Flu Nighttime Severe Cold and Cough Powder	Possible <i>Chametz</i>
Vicks Nyquil Liquid Cold and Flu (Liquid)	Possible <i>Chametz</i>
Zarbees Baby Cough Syrup + Mucus (Liquid)	Possible <i>Chametz</i>

Zicam Cold Remedy RapidMelts Tablets Possible *Chametz*

Zicam Rapidmelts Ultra (Orange Cream Flavor) (Tablet)
..... Possible *Chametz*

Creams..... All are recommended

Deodorant

Gel..... All are recommended

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

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

Fiber Supplements..... see Laxatives

Fever Reducer / Pain Relief

Midol Complete (Caplets)..... Recommended

Walgreens Children's Ibuprofen 100 Chewable Tablets
(Orange or Grape Flavor) Recommended

Fever for A Child

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

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

Gas..... see Antacid/Digestion/Gas

Hairspray and Mousse..... Recommended if free of
(denatured) alcohol or if manufactured in the United States

Indigestion..... see Antacid/Digestion/Gas

Laxatives / Fiber Supplements

Benefiber Powder *Chametz* (Not Recommended)

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

Dulcolax Pink Overnight Relief (Tablets) Recommended

Dulcolax Suppository..... Recommended

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

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

Miralax Powder Recommended

Pedia-Lax Suppository..... Recommended

Phillips Milk of Magnesia Caplets Recommended

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

Senokot-S Tablets..... Recommended

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

Lipstick



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

Bobbi Brown

Crushed Lip Color Recommended

Lip Color Recommended

Luxe Matte Lip Color Recommended

Luxe Shine Intense Lipstick..... Recommended

Chanel

Rouge Allure Recommended

Rouge Allure Velvet..... Recommended

Rouge Coco Recommended

Rouge Coco Flash..... Recommended

Clinique

Clinique Pop Lip Colour + Primer Not Recommended

Clinique Pop Matte Lip Colour + Primer Recommended

Dramatically Different Lipstick Shaping Lip Colour
..... Recommended

Dior

Rouge Dior Recommended

Rouge Dior Forever Recommended

Rouge Dior Forever Liquid..... Possible *Chametz*

Estee Lauder

Pure Color Envy Matte Sculpting Lipstick.... Not Recommended

Pure Color Envy Sculpting Lipstick Not Recommended

Pure Color Illuminating Shine.....Not Recommended

L'Oreal

Colour Riche Satin LipstickRecommended

Colour Riche Shine LipstickRecommended

Lancome

Color DesignRecommended

L'absolu Rouge Cream Lipstick.....Possible *Chametz*

L'absolu Rouge Drama Matte Lipstick.....Recommended

MAC

Amplified Lipstick.....Not Recommended

Cremesheen Lipstick.....Not Recommended

Lustreglass Sheer-Shine LipstickNot Recommended

Matte Lipstick.....Recommended

Retro Matte Liquid Lipcolour.....Recommended

Maybelline

Color Sensational The Creams, Cream Finish
Lipstick Makeup.....Recommended

Color Sensational The Mattes, Matte Finish
Lipstick Makeup.....Recommended

Color Sensational Ultimatte Slim Lipstick Makeup
.....Recommended

Super Stay 24 2-Step Liquid Lipstick Makeup
.....Recommended

Super Stay Ink Crayon Lipstick, Matte
Longwear Lipstick Makeup.....Recommended

Super Stay Matte Ink Liquid Lipstick.....Recommended

Revlon

Colorstay Ultimate Liquid LipstickRecommended

Super Lustrous Lipstick CrèmeRecommended

Ultra HD Matte Lip ColorRecommended

Lotions.....All are recommended

Mascara.....All are recommended

Miscellaneous

Anbesol Maximum Strength Liquid.....Possible *Chametz*

Asthma Inhalers, all types (Liquid Vapor).....Recommended

Castor Oil (pure) (Liquid)Recommended

Chapstick Classic Original.....Recommended

Chapstick Moisturizer.....Recommended

Contact Lens Solution

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

Dramamine Chewables.....Possible *Chametz*

Ensure, Assorted Nutritional Supplements
..... See Nutritional Supplement Pages

Femcon Fe (brown and white pills) (Chewable Tablet)
..... Possible *Chametz* (dairy)

Fixodent Extra Hold (Powder)Recommended

Floss, FlavoredPossible *Chametz*

Floss, Unflavored.....Recommended

Kanka Mouth-pain LiquidPossible *Chametz*

Lip Balm, Assorted.....Recommended without flavor

NoDoz Alertness Aid (Caplet)Recommended

Orajel Mouth Sores Triple Medicated (Gel)Recommended

Polident 3 Minute (Tablet)Possible *Chametz*

Polident Overnight Whitening (Tablet)Possible *Chametz*

Polygrip Free (Cream).....Recommended

Polygrip Original (Cream)Recommended

Sambucol Black Elderberry Dietary Supplement (Liquid)
.....Possible *Chametz*

Unisom SleepTab (Tablet)Recommended

Vivarin (Tablet)Recommended

Mousse.....See Hairspray and Mousse

Mouthwash.... Only recommended if known to be *Chametz*-free

Nail PolishAll are recommended

Ointments.....All are recommended

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

ShampooAll are recommended

Shaving Cream

CreamAll are recommended

GelsAll are recommended

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

Lotion.....All are recommended

Toothpaste Only recommended if known to be *Chametz*-free

Vitamins.....See Guidelines above

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

Toothpaste

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

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

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

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Milk Substitutes, Nutritional Supplements, and Infant Formulas



Rabbi Dovid Cohen
Administrative Rabbinic Coordinator

Milk Substitutes

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

Concerns

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

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

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

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

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

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

Options

Due to all the concerns noted above, very few companies are willing to go to the lengths required to produce a milk substitute which is certified as kosher for Pesach. This year, there are some non-*kitnios* milk substitutes available with *hashgachah* for Pesach, and those are surely a first choice. Another alternative is to search the internet where one can find myriad simple recipes and instructions for producing milk-substitutes at home. Individuals can, thereby, create their own milk substitutes using kosher for Pesach ingredients.

Recognizing that these options are not for everyone, each year the OU investigates different milk substitutes that they certify to determine which, if any, can be recommended for consumers for Pesach. (The OU graciously allows us to make that information available in this Guide, at www.crc kosher.org/consumer, www.ASKcRc.org, and on our apps.) These items do not meet the OU or cRc criteria to be certified as kosher for Pesach, but rather are just “recommended” for those with specific medical needs. For example, some, such as **soy milk** and **rice milk**, are obviously *kitnios* and are, therefore, only permitted for those who are ill or have some other special reason why they must consume a given product. Any consumers who are considering using these beverages should consult with their Rabbi before doing so. Similarly, some of the recommended beverages may contain other *kitnios* ingredients, or ingredients which are not suitable for Pesach, but are *batei* in the finished product. Thus, for some consumers, these are acceptable to use on Pesach, but they cannot be certified for Pesach and are not “recommended” for the general public. (Consumers who use these items should consult with their Rabbi as to whether they may be used and washed with Pesach dishes.)

Nutritional Supplements and Infant Formulas

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

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



Pesach 2023 List of Milk Substitutes, Nutritional Sup

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

Most of these products contain *kitnios*, and for some that is the primary ingredient. Products that contain flavors should only be provided when no unflavored alternative exists. With the exception of the flavors used, any item which might be *chametz*-based is used in such small proportions that it is *batel b'shishim* (nullified). Where possible, it is preferred to (a) use a substitute which is certified for Pesach, and (b) use a liquid supplement instead of a powdered one. Products should be purchased before Passover and be maintained segregated from Kosher for Passover foods.

Milk Substitutes only in shelf-stable 32 oz non-refrigerated containers

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

Medical Nutritional Supplements

- Abound
- Arginaid
- Arginaid Extra
- Benecalorie
- Beneprotein
- Boost Glucose Control
- Boost High Protein
- Boost Nutritional Pudding
- Boost Plus
- Calcilo XD
- Cyclinex
- Diabetishield
- Diabetisource AC
- Elecare
- Enlive
- Ensure (all shakes, all liquids, all powders, all flavors, excluding bars)
- Fibersource HN
- Glucerna (all shakes, all powders, all flavors, excluding bars)
- Hi-Cal
- Hominex
- Isosource
- Isosource HN with Fiber
- I-Valex
- Jevity (all liquids, all powders)
- Juven
- Ketonex
- Nepro (all shakes, all powders, all flavors)
- Novasource Renal Nutren (Product line)
- Nutren (unflavored)
- Osmolite - All
- Peptamen
- Perative
- Phenex
- Portagen
- Promote (except Promote with Fiber)
- Propimex
- Provimin
- Pulmocare (all flavors)
- RCF
- Resource 2.0
- Resource Dairy Thick
- Resource Diabetic
- Resource Milk Shake Mix
- Resource Thicken Up
- Resource Thickened Juice
- Resource Shake Plus Simply Thick
- Suplena with Carbsteady
- Thick & Easy -- All
- Thick-It
- Twocal HN
- Tyrex
- Vital Peptide
- Vivonex Pediatric
- Vivonex Plus
- Vivonex Ten

Supplements, and Infant Formulas

Pediatric Supplements

- Boost Kid Essentials, 1.0, 1.5
- Boost Kid Essentials with Fiber
- Di-Vi-Sol
- Fer-In-Sol Drops
- Poly-Vi-Sol Drops
- Tri-Vi-Sol Drops
- Resource Just for Kids with Fiber
- Pediasure (all shakes, all liquids, all powders, all flavors, excluding bars)
- Pro-Phree

Electrolytes and Oral Rehydration

- Always My Baby
- Baby Basics
- Basic Care
- Being Well
- Bright Beginnings
- CareOne
- Comforts for Baby
- Cottontails
- Cozy Care
- CVS
- D-G Health
- Enfamil Enfalyte Oral Electrolyte Solution
- Equate
- Goodness
- Good Sense
- H-E-B Baby
- Home 360 Baby
- Life Brand
- Meijer
- Mom to Mom
- Naturalyte
- O Organics
- Parent's Choice
- Pedialyte (all flavors)
- Rite Aid
- ShopRite
- Sound Body
- Top Care
- Walgreen's
- Welby
- Western Family

The OU has researched these nutritional supplements and infant formulas and determined that they are respectively suitable for someone who is infirm (*choleh she'ain bo sakanah*) and for infants, when bearing the OU logo. **Most of these products contain kitnios, and for some that is the primary ingredient.**



Infant Formulas

- 365 Everyday Value
- Ahold
- Always My Baby
- Ameribella
- America's Choice for Baby
- Baby Basics
- Baby's Choice
- Bear Essentials
- Being Well
- Belacta
- Belacta Premium
- BelactaSure
- Berkley & Jensen
- Bobbie
- Bright Beginnings
- Calcilo XD
- Cyclinex
- CareOne
- Comfort
- Cottontails
- Cozy Care
- CVS
- Daily Source
- D-G Health
- Earth's Best
- EleCare
- EnfaCare (all liquids, all powders)
- Enfagrow (all liquids, all powders)
- Enfamil (all liquids, all powders)
- Enfaport (all liquids, all powders)
- Equate
- Food Lion
- Full Circle
- Gerber Good Start
- Giant
- Giant Eagle Baby
- Good Sense
- Hannaford
- Happy Baby
- H-E-B
- Heinz Nurture
- Home 360 Baby
- Isomil (all liquids, all powders)
- Ketonex
- Kirkland Signature
- Kuddles
- Laura Lynn
- Lidl
- Life Brand
- Little Journey
- Little Ones
- Meijer Baby
- Member's Mark
- Mom to Mom
- Mother's Choice
- Nature's Place
- Nestle Good Start
- Next Step
- NutraEnfant
- O Organic
- Parent's Choice
- Premier Value
- President's Choice
- Price Chopper
- ProSobee (all liquids, all powders)
- PurAmino
- Publix
- RCF
- Rite Aid
- Shopko
- Signature Care
- Similac (all liquids, all powders)
- Simply Right
- Sound Body
- Stop & Shop
- Sunrise
- Supervalu
- Target
- Tippy Toes by TopCare
- Top Care
- Topco
- True Goodness
- Tyrex
- Up & Up
- Vermont Organics
- Walgreens
- Wegmans
- Welby
- Well Beginnings
- Wellsley Farms
- Western Family

Baby Food

First Choice Baby Food: Applesauce, Carrots, Pears, and Sweet Potatoes are approved when bearing an OU-P or OU Kosher for Passover symbol.

The OU has researched these nutritional supplements and infant formulas and determined that they are respectively suitable for someone who is infirm (*choleh she'ain bo sakanah*) and for infants, when bearing the OU logo. **Most of these products contain kitnios, and for some that is the primary ingredient.**

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Sefiras HaOmer Calendar 2023

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

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

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

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Your Questions..

FOOD

Allergen Statement

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

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

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

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

Buy Before Pesach

Q. I see that you recommend certain items for Pesach but say they should be bought before *Yom Tov*. If they do not contain any *chametz*, why can’t I also buy them on *Chol HaMoed*?

A. First a bit of background - the prohibition against eating *chametz* on Pesach is so strict that if the tiniest amount of *chametz* is mixed into food on Pesach, the food cannot be eaten. In other words, the standard rules of *bitul b’shishim* do not apply. But that

is only true if the *chametz* was mixed in on Pesach; if it happened before Pesach, the food is permitted assuming the *chametz* was *batel b’shishim*.

There are a handful of items – milk, eggs (in the shell), bagged salads, baby carrots – where (a) additives are used which might be *chametz* (although they likely are not), (b) the additives are in such small proportions that they are surely *batel b’shishim*, but (c) these foods arrive at stores very soon after they are prepared. Raw eggs have an additional concern, due to the slight chance that there was *chametz* in the ink used to mark the eggs or as an additive to the water used to wash the eggs. As a result, the milk, eggs, etc. which you buy on *Chol HaMoed* might have been produced on Pesach with a *chametz* additive which cannot be *batel* (since it was added on Pesach). Accordingly, we recommend that if these items are not available with Pesach certification, one should purchase them before *Yom Tov* to avoid these concerns.

Seltzer

Q. Why does the cRc require a Pesach *hechsher* on unflavored seltzer?

A. There are several ways to collect carbon dioxide used to create seltzer, and one of them is as a byproduct of the production of beer or whisky. Of course, beer and (just about all) whisky is *chametz*, and there is a difference of Rabbinic opinion as to whether the *chametz* status transfers to the carbon dioxide gas. Some are of the opinion that since carbon dioxide is a gas, and it is “scrubbed” of all *chametz* taste, it is permitted on Pesach, even though it comes from a *chametz* source. The cRc follows the stricter opinion that treats the gas as *chametz*, since it is direct result of the beer or whisky production.

Tonic Water

Q. Does tonic water require special Pesach certification?

A. Yes. The carbonation might be derived from beer or whisky (see “Seltzer” above) and the flavor may contain *chametz* or *kitnios* components. Depending on the brand, the tonic water might also contain other ingredients, such as citric acid, which are Pesach-sensitive.

Vanilla Beans

Q. Are vanilla beans *kitnios*?

A. No

.Answered

Vegetable Wash

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

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

KITNIOS

Dill and Coriander (Anise)

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

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

Sorghum

Q. I see you consider sorghum *kitnios*, but yet you approved of the certified sorghum whisky. How can it be approved if it is *kitnios*?

A. As with other forms of *kitnios*, only the “grain” or seed is forbidden, but the stalk and other plant material are permitted. Whisky is made from the sorghum stalk and, therefore, although we cannot eat sorghum grain on *Pesach*, we can drink sorghum-based whisky, if it is certified as kosher for *Pesach*.

MEDICAL

Hand Sanitizer

Q. Do alcohol-based sanitizers require Pesach certification?

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

KASHERING

Barbeque Grill

Q. We want to barbecue on Chol HaMoed. What do we need to do in order to kasher our grill?

A. The grates of a barbeque grill must be kashered with libun gamur, and the simplest way to do this is by sandwiching the grill between layers of charcoal. Place a layer of charcoal on a cement surface, put the grate on top of the charcoal, and cover the grate with another layer of charcoal. Light all the charcoal, and allow it to burn for an hour. This will kasher the grates. [See <https://bit.ly/KasherGrill> for a short video on this process.] Alternatively, one can purchase separate grates for Pesach.

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

Braces

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

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



Faucet With Spray Hose

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

A. The first step in *kashering* any item is to remove all residual *chametz*. With this in mind, *Rema* 451:18 rules that any utensil which has small cracks and crevices where food might get caught should not be *kashered* for Pesach, because of the difficulty in getting the utensil perfectly clean. This poses a concern for many pull-out faucets, because the hose is made of a ribbed material, where bits of food can get trapped and then fall out into the Pesach food. Accordingly, any faucet with this type of hose cannot be

kashered for Pesach.

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

Hag'alah Kashering Time

Q. How long does the silverware have to stay in the boiling water of *hag'alah*? How about if I'm *kashering* a pot?

A. The *hag'alah* water should be boiling before you put the silverware or pot into it, and once you put it in the *kashering* is “instant”. One exception is that if the item is so heavy – such as something made of cast iron – that it cools the water considerably. In that case you should leave the item in the water until the water once again reaches a boil.

Iron for Kashering

Q. My son suggested we *kasher* our countertops by running a hot iron over them. Would this work?

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

Pot Used for Kashering

Q. Is it necessary to *kasher* meat utensils in a meat pot, or dairy utensils in a dairy pot?

A. The only requirements for the *kashering* pot are that it be clean and not have been used for 24 hours. Once those requirements have been met, you may *kasher* any dishes in it, regardless of whether they or the pot were previously used for kosher, non-kosher, dairy, meat, *chametz*, or Pesach. Some have a *minhag* to have a designated “*kashering* pot” which is used for nothing else but *kashering*; families with this custom should continue to follow it.

Steamers

Q. Can I *kasher* my countertops with a steamer?

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

Urn

Q. I have an electric urn which I use all year for heating hot water. Do I have to *kasher* it before I use it for Pesach?

A. If an electric hot water urn remains on the counter during the year, it must be *kashered* in order to use it on *Pesach*. This is because during the year someone might have warmed up a *challah* on it or poured water directly from the urn into an oatmeal or instant noodle soup. Even if no one remembers doing this, one must be concerned that it may have happened at some point.

In this context, Rav Gedalia Dov Schwartz zt"l ruled that if it is the type of urn which is not brought to the table, is not washed with *chametz* items, and the family is 100% sure that they (and their children and guests) never used it for anything but heating hot water, and there was no inadvertent hot *chametz* contact (e.g., being accidentally splashed with *chametz*), it may be used for *Pesach* without *kashering*. Most homes are not disciplined enough to reach this level of confidence and should, therefore, *kasher* the urn.

Do you have a question you'd like to see answered here next year? We'd love to hear from you at info@cRckosher.org!

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Pesach Foods

For your pets

The only *kashrus* restriction for pet food, aside from the Pesach season, is that a product listing both meat and dairy ingredients may not be used any time during the year.

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

- On Pesach, a Jew may not eat, own, or derive benefit from *chametz* which is fit for human or canine consumption. Therefore, owning *chametz* pet food to feed to an animal (even if the animal belongs to someone else or is ownerless) is forbidden.
- There are certain leniencies for foods that is not fit for human consumption, but most modern-day pet food does not qualify for this status. Although the food may be raw or not prepared in a way that most people would entertain eating, that does not put it in the *halachic* category of *nifsal mei'achilas adam* – not fit for human consumption.
- While Ashkenazic Jews have a custom to not eat *kitnios*, they may own and derive benefit from them, and can, therefore, feed them to their pets.

To aid pet owners, the cRc “certifies” certain varieties of pet food for Pesach, which means that we visit the factory to determine

which formulas are *chametz*-free, relieving the consumer of that responsibility. (We also ensure that they do not contain forbidden mixtures of milk and meat.) However, if no certified (or recommended) pet food is available, the consumer should carefully read the ingredient panel to determine whether it contains any *chametz* (and many, in fact, do). A complete list of possible pet food ingredients is beyond the scope of this guide. However, the following are a few pointers when reading the ingredient panel.

1. In addition to checking for the five *chametz* grains – wheat, barley, rye, oats, and spelt – also look for brewer’s yeast (a common flavoring agent, which is *chametz*), malt (a barley-based sweetener), pasta, xanthan gum (a thickener which may be fermented from *chametz*), and other generic terms which may refer to a *chametz* ingredient (e.g., flour, gluten, middlings, starch, etc.). If any of these are present, you should not own or use this pet food on Pesach.

2. Many varieties of animal feed contain a multitude of vitamins, minerals, and amino acids, some of which may well be *chametz*, and there is no realistic way for a consumer to determine which

of them are problematic. However, the good news is that vitamins comprise such a small percentage of the animal food that they are *batei*, and do not pose a concern.

3. Some common ingredients used in pet food which do not pose a Pesach concern are:

- a. Animal, poultry, and fish products.
- b. Vegetables, such as alfalfa, asparagus, beets, and carrots.
- c. Assorted *kitnios* foods, such as buckwheat, corn products, lentils, millet, peas, rice, peanuts, sunflower seeds, and soy products.
- d. Other items, such as barley grass, BHA, BHT, carrageenan, cellulose, colors, eggs, gums (other than xanthan gum), kelp, lactose, linseed, milk products, molasses, oils, psyllium, and whey.

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

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

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

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

The following is a list of pet foods approved for Pesach 2023. Make sure to check all labels. There are some Evanger’s products that are acceptable for pet use on Pesach, even though the label does not mention “Passover”. You may contact Rabbi Landa at the cRc at ylanda@crckosher.org with a picture of the product label to determine if the Evanger’s item you wish to purchase falls in this category.

One may feed his pet any of the following items when bearing cRc:

CATS



Evanger’s: Organic Braised Chicken Dinner; Organic Turkey and Butternut Squash; Organic Beef Dinner; Seafood & Caviar Dinner; Holistic Quail Dinner; Wild Salmon

DOGS



Evanger’s:

Complements: 100% Beef; 100% Buffalo; 100% Chicken; 100% Duck; 100% Quail; 100% Salmon; 100% Sweet Potato

USDA Organic: 100% Organic Chicken; 100% Organic Turkey with Potatoes and Carrots; Organic Beef Dinner; Organic Chicken & Turkey

Heritage Classics: Beef, Chicken, & Liver; Beef with Chicken; Cooked Chicken, Senior Dinner

Super Premium: Beef Dinner; Chicken Dinner, Duck and Sweet Potatoes Dinner; Lamb and Rice Dinner

Hand Packed: Braised Beef Chunks with Gravy; Catch of the Day; Hunk of Beef; Whole Chicken Thighs

CATS & DOGS

Evanger’s Treats for Dogs and Cats: Freeze-Dried Beef Liver; Freeze-Dried Beef Tripe; Freeze-Dried Wild Salmon

FERRETS



Evanger’s for Ferrets: Chicken Complete Balanced Dinner

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



FISH

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

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

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

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

BIRDS



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

Canaries: Canary grass seed and rapeseed are acceptable.

Parrots: Safflower seeds and sunflower seeds are acceptable.

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

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

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



REPTILES & AMPHIBIANS

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

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

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

Dwarf Aquatic Frogs: Tubifex worms or blackworms are acceptable.

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

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

We are grateful to Esther-Bayla Goldhammer for her assistance in researching pet foods.

SMALL MAMMALS



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



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Buying Chametz

after Pesach

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

What is Included

Only true *chametz* can possibly be *chametz she'avar alav haPesach*, but *kitnios* (e.g., rice, beans, corn) and other foods forbidden based on *minhag* are not *chametz*. [See Examples at right.]

Jewish-Owned

The prohibition of *chametz she'avar alav haPesach* is limited to *chametz* owned by a Jew on Pesach, but *chametz* owned by a non-Jew is permitted. Towards this end, most conscientious Jews sell any remaining *chametz* to a non-Jew just before Pesach (*mechiras chametz*) and repurchase it after the holiday. This process means that the Jew did not own the *chametz* over Pesach, and it is, therefore, permitted after the holiday.

Store Owner

If a store is owned by a Jew and he did not sell his *chametz*, that food is forbidden. Accordingly, before shopping after Pesach one must find out whether the specific store is owned by a Jewish person. If it is, then one must determine whether the store sold their *chametz* before Pesach. cRc and other community *kashrus* agencies help consumers with these types of investigations by researching the local stores and preparing a list of which are acceptable to buy from (by confirming that they either performed *mechiras chametz* or are not Jewish-owned).

Examples

Included in prohibition

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



Not included in prohibition

Barley kernels, beans, corn, mustard, pickles, rice, vinegar (apple cider, white distilled, wine), yeast (instant)



Distributors

A similar, but more complicated issue, applies to food distributors. Which distribution companies are owned by Jewish people? Do they sell their *chametz*? What about *chametz* they purchase and sell on Pesach itself? Once we know which distributors raise a concern, we are then faced with other questions: Which stores do they sell to? How can one know if the *chametz* was owned by the non-Jewish manufacturer, the Jewish distributor, or the non-Jewish merchant on Pesach? There are practical and *halachic* elements to these questions, and a group of *kashrus* professionals from across the country work together each year to collect and disseminate information. Consumers, Rabbis, and local *kashrus* agencies, are advised to look out for this information in the days just before and after Pesach.

To find acceptable stores in the Chicagoland area after Pesach, please check the cRc website after Pesach.

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Sourdough, Pizza, *and* Bourbon

A CANDID CONVERSATION ABOUT CONTEMPORARY PESACH ISSUES

This article is based on conversations between Rabbi Yitzchok Hisiger and Rabbi Sholem Fishbane, Kashrus Administrator, cRc Kosher, in The Kashrus Awareness Project podcasts, taken with permission from kashrusawareness.com.



Sourdough

Rabbi Yitzchok Hisiger: Let's talk about *chametz she'avar alav HaPesach*. We all know that *chametz* which is owned by a Jew over Pesach becomes forbidden. Sourdough is very, very popular nowadays. I don't know exactly what happened, who invented it, how it came about. Ten years ago, we never heard of it, but today, wherever you go, it's sourdough this and sourdough that. People are even making sourdough in their houses and selling it, which is another topic for another day.

Rabbi Sholem Fishbane: When we were growing up, sourdough bread was something that they made in the bakery once a week, and they barely sold half of it. And you're right - it is absolute real *chametz*.

I think it definitely gained popularity during COVID. In general, the way we eat and prepare food has changed drastically during COVID, because people were home a lot, and they started tinkering with various ideas. Our "inner chef" emerged, and this fad took off.

Rabbi Hisiger: I see. So, what about the starter of the sourdough, which is "absolute real *chametz*" (referred to in the Torah as *se'or*). How do you handle sourdough in relation to Pesach?

Rabbi Fishbane: It's a very interesting question, and this might make for a great *Shabbos Hagadol drasha*. If you think about it, when you sell something before Pesach, you're thinking, "I don't want it," or, "You may want to sell it back to me after Pesach, fine." You're showing indifference to it.

Sourdough, as you know, takes weeks to ferment in order for it to get to that desired state of "*se'or*", the sourdough product. Since it's so time-consuming to create, so valuable, and the conditions have to be so right in order to produce it, you don't want to get rid of it. This means there's a potential issue called *rotzeh b'kiyumo* (you desire the object's existence). You don't want to sell it to a non-Jew before Pesach and have him come and say, "Okay, thank you very much. Here's \$500 for that sourdough," knowing that you'll have to start this arduous process all over again. Knowing that you really want it back can potentially invalidate the sale, leaving you in possession of *chametz* on Pesach. Therefore, even after Pesach it would still be *assur b'hana'ah* (forbidden to benefit from). So, it's not so simple.

Here is one of those times when you, as a consumer, need to know there's a potential issue, and you need to ask your Rav. *Rotzeh b'kiyumo* - does the person really want to sell the item and get rid of it over Pesach?

Rabbi Hisiger: You're saying that the answer is too complicated for this forum, but it's definitely something that people have to keep in mind when they sell their *chametz*?

Rabbi Fishbane: Yes, it is a *shailah* that has become more relevant to our generation, and consumers should consult with their *Rabbanim* as to their opinions on selling sourdough starter over Pesach.

I'm not here to *pasken* the *halacha*. I'm just raising the issues that an educated consumer would want to know more about. After all,

she'ailas chacham is *chatzi teshuvah* (knowing what to ask is half the answer).

THE TAKEAWAY

Sourdough starters are a work of heart – and surely *chametz*. Even if sold over Pesach, it's questionable whether the seller was truly willing to part with it, since they're anxious for it to be returned. Ask your Rav before you get started.

cRc policy is that sourdough which was properly sold to a non-Jew over Pesach is permitted to be used after Pesach, but only if there was no interaction – whether from a Jew or non-Jew – with the sourdough on Pesach itself. If there was any type of interaction, the sourdough may not be used after Pesach.

Pizza

Rabbi Fishbane: This brings me to another subject. We discussed potential issues with selling sourdough over Pesach, but then there are the *shailos* related to restaurants, local bagel stores, and, of course, the pizza shops.

I just got an inquiry. Can we let our employees come in on Pesach to turn on the ovens, so that *Motzaei Pesach* we can get that first pizza out? We're most vigilant right after Pesach that nothing's going on, and it's a big problem.

Rabbi Hisiger: Yeah, churning out that pizza within an hour of the end of Pesach. What's the secret? What's the real story there? Is the dough sold?

Rabbi Fishbane: Yes, many times they're selling dough over Pesach, but if the sale is done according to *halacha*, many people will buy pizza made from such dough after Pesach.

Rabbi Hisiger: Do you have pizza on *Motzaei Pesach*?

Rabbi Fishbane: I've got to tell you, in my job as Kashrus Administrator, some years I go to Pesach hotels.

Rabbi Hisiger: Right. A topic for a different time.

Rabbi Fishbane: Oh my gosh! Listen to this story. It happened at one of the Pesach hotels I was at. In general, at many of these vacation hotels, you almost wouldn't know it's Pesach. There's nothing you can't get! You'll have buns at the *Chol Hamoed* barbecue made from tapioca or whatnot.

So, one of the things they do in Pesach hotels is a pizza shop. The whole *Yom Tov* you can go in, line up, you make your own kosher-

for-Pesach pizza, and it's delicious. Of course, in preparation for *Motzaei Pesach*, they bring frozen pizza before Pesach, they sell it properly, and *Motzaei Yom Tov* they start churning out the pizza. Everything's great - until they run out of frozen pizza! You'd think the crowd at the Pesach hotel hasn't eaten in a week.

As an aside, before *Yom Tov*, we give the staff what is called a "sensitivity training." In addition to *halachic* concerns that we train them in, we'll sometimes prepare them for what they are about to experience. I like to call it "three Thanksgiving meals a day."

Jokes aside, that year, on *Motzaei Pesach*, they ran out of frozen pizza. So, they took the leftover kosher-for-Pesach pizza, which was gluten-free and *shehakol*, and no one knew the difference! It was so good!

So, here's my dilemma as a *Rav Hamachshir*. Do I get up and announce, "*Rabbosai*, stop washing *netilas yadayim*. No need to wash - it's gluten-free!" Do I reveal the secret?

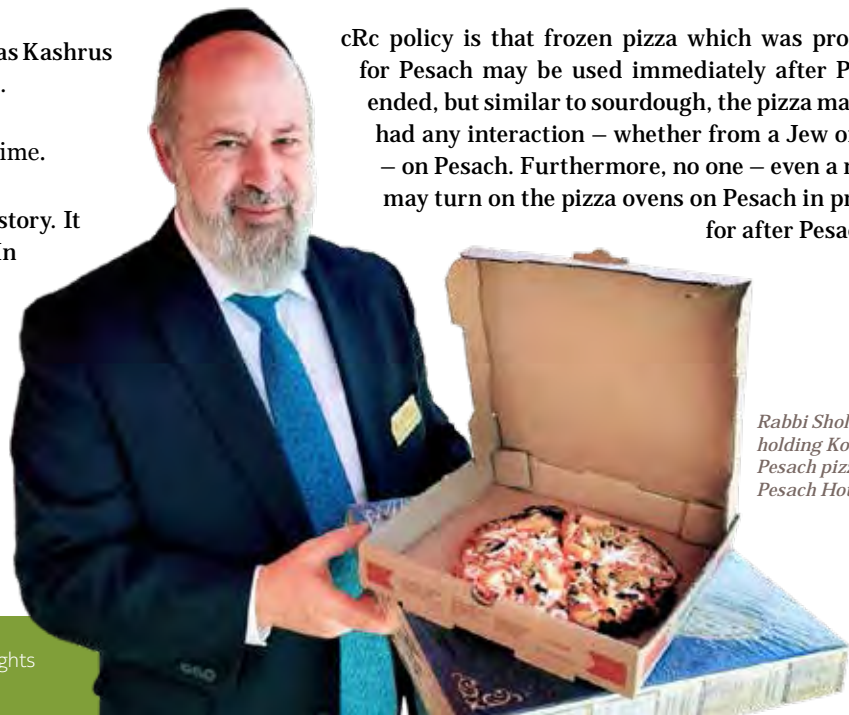
Of course, we go with *halacha*, period. But I just remember that year because it was quite amusing.

So, yes, it is difficult to churn out enough pizzas, and you have to be innovative, alert, and knowledgeable. For example, the pizza ovens – in order for them to be heated up and ready to churn out the goods, they're kept on low during the second days of *Yom Tov*. There are *shailos* that you need to be prepared for.

THE TAKEAWAY

If you're going to have that *chametz* just after Pesach, make sure the establishment sold their *chametz* appropriately and has allowed for enough time after Pesach to do it right. Or, continue to enjoy the innovative Pesach foods we are fortunate to have available today.

cRc policy is that frozen pizza which was properly sold for Pesach may be used immediately after Pesach has ended, but similar to sourdough, the pizza may not have had any interaction – whether from a Jew or non-Jew – on Pesach. Furthermore, no one – even a non-Jew – may turn on the pizza ovens on Pesach in preparation for after Pesach.



Rabbi Sholem Fishbane
holding Kosher for
Pesach pizza at cRc
Pesach Hotel 2022



Bourbon

Rabbi Fishbane: Many years ago, we were invited to review a large bourbon and spirits factory. They asked us to certify their product for their Israel market.

The problem was interesting, because in *Eretz Yisrael*, the *Rabbanut* is very careful to ensure that everything is *yoshon*. So, the question at hand was whether the wheat used to make the bourbon and vodka was *yoshon*. I remember that we walked through the factory, and then we sat down to discuss the matter with them. As I was getting up, I said, "Oh, I forgot to ask one thing. By the way, is this factory Jewish-owned?" He looked at me, and said, "Yeah." I said, "Is it fully Jewish-owned?" And he said, "I can't tell you that." And I asked, "Do you know if the *chametz* was sold?"

He had no idea what I was talking about. He thought we were talking about *mevushal*, because they knew that when they donated wine to the local Jewish Federation, it always had to be *mevushal*. So, he said, "But Rabbi, it was cooked!" The *halacha* of *chametz she'avar alav haPesach* was so foreign to him.

It took six months to research whether the owner was actually Jewish, not just from his father, or culturally Jewish. He happened to be well-known within the political circles, so we ended up calling a senator who grew up with him, and it turned out that he was, in fact, Jewish. We also had to investigate whether the company was fully Jewish-owned. Anyway, it was a fascinating *halachic* question.

So, Reb Yitzchok, let me ask you, if you were the owner and I, or any other *Rav Hamachshir*, knew that this is *chametz she'avar alav haPesach*, which is forbidden to be consumed, do I have to

announce that to the world? Is there any way out of this?

Now, one of the hats I wear is Executive Director of AKO (Association of Kashrus Organizations). AKO does amazing things for the world of *kashrus*, and one of them is that it has an AKO *Beis Din*. It doesn't convene often, but when it does, boy, is it a serious thing. The *poskim* of the major agencies come together to solve very complex issues. We had to gather the *Beis Din* for this, because since this individual owned so many products, this problem was so far-reaching. It would affect Jewish events, *s'machos*, and individual consumption all over. The *Beis Din* came to the conclusion that yes, these products are forbidden, and I must raise awareness about this.

So, Reb Yitzchok, can you imagine the call I had to make to this factory? "Yeah, I just want to follow up on your request to be kosher. Well, not only can you not be kosher, but I'm about to tell the world that the majority of your products may not be used." Boy, that did not go over well.

But sometimes the *Ribono shel Olam* shows that when you do the right thing, it works out. I don't remember how much later it was, but one day the guy called us back and said, "You know what? We were so impressed with your authenticity, it was an incredibly uncomfortable thing for you to do what you did, it could have had legal ramifications, too, but you just stuck to the letter of Jewish law."

And then he told me, "I want to do this right. What can we do to make our product kosher?" I said, "Well, generally when you have a company that's Jewish-owned, we sell the *chametz* before Passover and buy it back after Passover".

He looked at me and said, "Well, according to federal law, every time I buy or sell liquor, I'm required to pay tax. That's going to cost me at least \$300 million in taxes every Passover!"

Rabbi Hisiger: For real?

Rabbi Fishbane: Yes, since it's a bona fide sale. I start throwing various arguments at him to explain that maybe it's not an issue, but he cut me off and asked, "Rabbi, is this a real sale or not?" And I told him, "Of course it's a real sale."

In the end we came up with a creative solution. He agreed to put away a hundred barrels every year, so that a non-Jewish person would own it fully all the way until bottling. They would also mark off the barrels so they wouldn't be touched, and in 10 years we'd have authentically kosher bourbon!

Rabbi Hisiger: Ingenious. Did he have to pay tax on that?

Rabbi Fishbane: No, it was a different type of sale. But the point I want to bring out with this is his question, which really sheds light on the whole concept of *chametz she'avar alav haPesach*.

Most of the sales, when done right, are legitimate. But the issue is that some factories stay open on Pesach and continue to operate as if that contract did nothing to them, and this calls into question the legitimacy of the sale.

People want to stay away from that. They take this very seriously. So, part of the research into where you can and cannot shop after Pesach includes investigating the type of sale that was done.

The bourbon industry has spilled over from being the safest walk-a-straight-line drink to an area fraught with *kashrus* problems. This is because, inherently, bourbon is an aged drink. Can *Mashgichim* delve into years of shared ownership and aging processes?

Rabbi Hisiger: In regards to *chametz she'avar alav haPesach*, why is there more of a concern with bourbon than other whiskeys and drinks?

Rabbi Fishbane: Good question. Bourbon is American made, so it happens to pass through many Jewish hands, whether at the bottling process, the storing, or the distribution, or even behind the scenes. For example, when a bourbon manufacturer runs out of aged whiskey, they might buy it from the Jewish fellow down the block.

It's much more prevalent than with scotch, which is less of a Jewish-owned industry out in Scotland, or Irish whiskey. So, bourbon does have more Jewish involvement.

There's also the issue with time delay. Bourbon is often aged for many years. Let's contrast that with the typical application we'd receive to certify potato chips. Day One: Application received. On that same day, you can watch the potato be removed from the ground, scrubbed, sliced, and fried. The next day, it's in a bag and you're snacking to your heart's content, creating a mess in your car. Right?

Not so with bourbon. Bourbons are aged. So, when you walk into a factory, you need some intel to figure out, okay, what happened here? One of the things that we *Mashgichim* need to have is a time machine! You've got to recreate the scene. What happened here eight years ago?

It's quite fascinating. Just a short time ago, in relation to *kashrus*, bourbon was the safest drink – four ingredients (water, corn, grain, and yeast), nothing else. I have to tell you that this incident has exploded the industry. We've gotten more knowledge, and it's not so simple anymore. Little did I realize that people actually buy barrels and age them in their own basements!

There was a fellow from Lakewood who purchased several hundred thousand dollars of bourbon from a Jewish-owned company that never sold their *chametz*. He aged it in his cellar, and boy, what a test that was! Should he pour it all down the drain? Can he give it away? These are real *shailos* for a Rav. It's not simple. Are you

allowed to give it away? How far does the prohibition of *chametz she'avar alav haPesach* go?

Rabbi Hisiger: That's a straight-up tough shot to swallow.

Now, one of the things that became very popular on *Motzaei Pesach*, especially among *bnei Torah*, is to seek out non-Jewish establishments from where to purchase beer and spirits. People don't want to rely on a *mechirah*.

I'm not looking to stir up controversy. I'm asking a very practical question. What would you advise them to do? Should they go to their local Jewish grocery store, which ostensibly conducted a bona fide *mechirah*? Or should they purchase from a local ShopRite? Is there a better way to go?

We're talking about *Motzaei Pesach*, or before a couple of days have passed. Where should one buy bourbon? Plus, there's the *mitzvah* of *v'hechzakta bo* – supporting Jewish establishments - to reckon with.

Rabbi Fishbane: If you've really done your research, and that particular supermarket is truly not a Jewish-owned establishment, that is a better choice for those who don't want to rely on the *mechirah*. But on the other hand, if you are unsure about the ownership of that chain, or if the distribution company might be Jewish-owned, you might as well purchase from a frum Jew who did the *mechirah* according to *halacha*.

Again, I'm not here to *pasken* the *halacha*. I'm just raising the questions that an educated consumer would wish to be informed about.

THE TAKEAWAY

With Jewish involvement being more prevalent in the bourbon industry, coupled with its aged properties, an educated consumer should inquire before imbibing.

YOUR TO-DO LIST:

- ☐ Make sure you obtain the most recent information compiled for this year. Don't extrapolate from year to year.
- ☐ Seek out available lists from major *kashrus* agencies that you trust, and follow their guidelines.
- ☐ As with all the topics we're discussing here, everyone should follow the guidance of their own Rav.

To watch the complete conversations above, go to:

Sourdough: <https://www.kashrusawareness.com/post/the-rise-of-a-new-sour-dough>
Pizza: <https://www.kashrusawareness.com/post/pizza-worth-it-s-weight>
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THE FOUR QUESTIONS ABOUT THE

Mitzvah of Chinuch

(Educating Children)



Rav Yona Reiss

Av Beth Din

The *haggadah* informs us כנגד ארבעה בנים דברה תורה – we communicate the story of Pesach in different ways to different children to get the message across, in accordance with the imperative of “teach every child according to his way” (*Mishlei* 22:6). Our Rabbis explain that we do many things this night in peculiar fashion, like washing hands before eating a vegetable (*karpas*), to provoke the attention and the interest of the children. We even have the children steal the *afikomen* to keep them engaged. The *Seder* night is grounded in *chinuch* – the *mitzvah* of educating our children. As the *haggadah* states prior to the recitation of the *mah nishtanah*, “here the son asks.” Only then are we ready to begin the *Seder* experience. Indeed, the Pesach *Seder*, arguably the most observed ritual amongst the Jewish people, stands for the notion that *chinuch* is the leitmotif of our lives.

In the spirit of the *mah nishtanah*, let us explore **four** questions about the *mitzvah* of *chinuch*. In the process, we will survey Jewish holidays from throughout the year.

Question #1: What is the nature of the *mitzvah* of *chinuch*?

Answer: The terminology employed by our Sages (see, e.g., *Nazir* 29b) is לחנכו במצוות. We train our children to perform *mitzvos*. There are two aspects to this training: one is initiating the child now to live a life of religious observance, and the other is preparing the child for the future as an adult. Rashi in his commentary to the Torah (*Bereishis* 14:14) emphasizes the first aspect, noting that the word *chinuch* indicates one’s initiation to a new enterprise, in our case, into the enterprise of keeping *mitzvos*. On the other hand, the Rambam, in his commentary to the *Mishna* (*Menachos* 4:4) emphasizes the second aspect, that of preparation for the future. He writes that *chinuch* connotes practicing a trade or discipline so that one is equipped to do the job perfectly in the future.

These dual explanations pave the path towards resolving the question of whether the *mitzvah* of the *mitzvah* of *chinuch* is rabbinical or a Torah obligation.

The *Gemara* in many places (e.g., *Nazir* 29b, *Sukkah* 28b, *Chagigah* 4a) states explicitly that the *mitzvah* of the *mitzvah* of *chinuch* is a rabbinical obligation.

For example, the *Gemara* (*Sukkah* 42a) states that as soon as a boy

can shake a *lulav* on *Sukkos*, he should shake a *lulav*. As soon as he is old enough to wear *tzitzis*, the father should buy him *tzitzis*. Similarly, the Rambam (*Chametz u'Matzah* 6:10) writes that a boy capable of eating bread becomes obligated in the *mitzvah* of eating *matzah*. But clearly the boy is not obligated in *mitzvos* until he becomes *bar mitzvah*, so the fulfillment of these *mitzvos* is only rabbinic in nature.

However, Rabbi Meir Simcha of Dvinsk in the *Meshech Chochma* notes that there is a verse in the Torah (*Bereishis* 18:19), regarding Hashem's praise for Avraham Avinu, because he would transmit his traditions to his children and household after him (למען יצוה), that indicates the *mitzvah* of *chinuch* is of Biblical origin.

Based on our explanation of the dual aspects of *chinuch*, we can suggest that there is no contradiction. As Rabbi Hershel Schachter *shlit"a* explains, the aspect of *chinuch* as an initiation for the minor child to perform *mitzvos* is rabbinic in nature, since he has not yet reached the age of *mitzvos*. But there is also the notion of preparing one's child for a lifetime of *mitzvos* in the future, reflected in the Torah's expression of למען יצוה – which is a Biblical requirement.

Armed with the understanding of this dichotomy, we can also resolve a separate conundrum. The *Gemara* (*Nazir* 29b) indicates that once the son leaves the domain of the father (i.e., becomes *bar mitzvah*, as explained by the Rosh), there is no longer a *mitzvah* of *chinuch*. However, elsewhere the *Gemara* (*Kiddushin* 30a) states, in the context of a discussion about when it is still appropriate for a father to rebuke his son, that the obligation continues into adulthood.

The *Mishna Berura* concludes (225:7) that the *mitzvah* of *chinuch* ends after a son becomes *bar mitzvah*, and that the *Gemara* in *Kiddushin* is talking about the *mitzvah* of rebuke, which is different. However, Rav Moshe Feinstein in his *Dibros Moshe* (*Shabbos* 26:82) disagrees and derives from the *Gemara* in *Kiddushin* that the *mitzvah* of *chinuch* continues into adulthood. We can suggest based on our analysis that maybe it depends on which aspect of *chinuch* we are discussing. With respect to the rabbinic obligation of regulating one's son in *mitzvos*, once the son becomes a *bar mitzvah*, the father no longer has that obligation of *chinuch*, because now the son is obligated to perform *mitzvos* on his own. However, as far as the Torah obligation of *chinuch* is concerned, of ensuring that the child will receive the tools necessary to observe *mitzvos* in the future, which sometimes takes the form of constructive "rebuke," that aspect of the *mitzvah* continues even after the age of *bar mitzvah*.

Question #2: Does the *mitzvah* of *chinuch* apply to mothers and daughters?

Answer: The *Gemara* (*Sukkah* 42a) references only the father's obligation to prepare his son for *mitzvos*. Certainly, this is true with respect to *talmud Torah* where only the father has the obligation to teach his son Torah (see *Kiddushin* 29b). But is there

a *mitzvah* of *chinuch* to prepare one's daughters for *mitzvos* that they need to perform? The *Gemara* (*Nazir* 29b) surprisingly indicates (according to Reish Lakish) that neither women nor daughters are included in the *mitzvah*.

Despite this passage, however, the *Gemara* elsewhere (*Yoma* 82a) states that there is an obligation to perform *chinuch* with respect to minor daughters in terms of training them to fast on Yom Kippur. Additionally, the *Gemara* in *Gittin* (25a) describes how once a father orchestrated a foot race between his sons and daughters and decreed that the winners would be the first to be counted in his Paschal offering (the daughters won), and he did this "to increase their alacrity for *mitzvos*," thus also indicating that the *mitzvah* of *chinuch* pertains to both sons and daughters.

Nonetheless, these sources might only teach that *chinuch* applies to daughters, but not that the obligation is incumbent upon the mother. However, the *Gemara* (*Sukkah* 2b) states that Hilni the Queen, who had converted to Judaism, scrupulously fulfilled the rabbinic obligation of *chinuch* to ensure that her children of *chinuch* age (i.e., 5 or 6 and above) would sit in a kosher *sukkah*.

Thus, although there are some dissenting views, it appears that both mothers and fathers are obligated in *chinuch* (although the Steipler Gaon writes that the nature of their *mitzvah* is different; see *Kehillos Yaakov, Sukkah*, section 2). Additionally, as demonstrated from the *Gemara* regarding Yom Kippur, the *mitzvah* of *chinuch* indeed applies to both sons and daughters. See *Mishna Berurah* OC 343:2.

Question #3: When a minor child performs a *mitzvah* based on the parent's *mitzvah* of *chinuch*, does the child get credit for the *mitzvah* or is it really the parent's *mitzvah*?

Answer: It turns out that the answer to this question is also a dispute amongst the rabbinic authorities. According to *Tosfos* (*Berachos* 48a) the child himself fulfills an obligation on a rabbinic level. However, according to the Ramban (*Milchamos Berachos* 12a), there is no such thing as a minor child having any obligation, but rather the *mitzvah* is only upon the father to see to it that his child performs *mitzvos*.

The Steipler Gaon (ibid.) avers that even *Tosfos* would agree that there is a *mitzvah* fulfillment for the father, but that there is also a *mitzvah* fulfillment for the child. In this sense, *chinuch* both informs the child and enriches the father.

Question #4: When we train a child to do *mitzvos*, does the *mitzvah* need to be performed in the exact same way that it is performed by an adult?

Answer: This question has relevance to the obligation to own the *lulav* and *esrog* on the first two days of *Sukkos* (outside of Israel). The *Gemara* (*Sukkah* 46b) records that there is a problem with giving a child the *lulav* and *esrog* as a gift on the first day of *Sukkos* since the child has the capacity to acquire a gift transferred to him

by an adult, but he does not have the capacity according to Jewish law to reconvey the item. Therefore, if a father gave his *lulav* to his minor son on the first day of Sukkos, even if it was after the father fulfilled his own obligation, the father would not be able to properly reacquire the *lulav* to observe the *mitzvah* of *lulav* properly on the second day.

The Ritva (*Sukkah* 2b), based on the story of Hilni the Queen, who needed to ensure that her children sat in an impeccably kosher *Sukkah*, rules that the *mitzvah* of *chinuch* requires that the child be trained to perform the *mitzvah* to perfection. It would follow that a child needs to have his own set of *lulav* and *esrog*, and indeed this is what Rabbeinu Asher states explicitly (*Sukkah* 3:30).

However, the Mordechai (*Sukkah* no. 759) disagrees with the Ritva, and rules that so long as the child observes the essential elements of the *mitzvah*, the *mitzvah* of *chinuch* is fulfilled. Therefore, he recommends that the father not let go of his own *lulav*, but rather shake it together with his son, even though the son will not acquire the *lulav* and *esrog*.

We may suggest that the Ritva and the Mordechai disagree about whether the emphasis of *chinuch* is on the present or the future, as discussed above. According to the Ritva, the focus is on the present, and, therefore, the *mitzvah* must be done correctly, even if only on a rabbinic level. According to the Mordechai, the focus is on the future, and, therefore, so long as the child gets the feel for how to do the *mitzvah* in the future, it doesn't need to be perfect in all its details.

How does this relate to the Pesach Seder?

Like the *mitzvah* of *chinuch* in general, the special *mitzvah* of teaching children at the Pesach Seder (see Rambam, *Laws of Chametz and Matzah* 7:2) is both present and forward looking. As the Rambam teaches (*Laws of Chametz and Matzah* 7:6), each person is obligated to relive the experience of the Exodus in the present. Moreover, it is a time to underscore the values that we want to impart to our loved ones for the future.

According to the late Klausenberger Rebbe (*Divrei Yetziv*, OC 206), the reason why the Seder night is called "the night of guarding" (*Shemos* 12:42), is because the *mitzvah* of *chinuch* that is observed at the Seder is what has guarded and preserved the Jewish people throughout the generations (see also *Aruch Hashulchan* OC 472:15). As someone who lost his wife and eleven children in the Holocaust and then passionately rebuilt his family and Hasidic community afterwards, his words have special resonance for us.

In this sense, the Pesach Seder engages fathers, mothers, sons, and daughters and all members of the Jewish community alike, and both informs and enriches. When we recite the *haggadah* and observe the special *mitzvos* of the Seder with meticulous precision, we set the tone in terms of reinforcing the flame of Torah and Jewish tradition both in our lives and in the lives of future generations.



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Fruit & Vegetable Guide

A Sampling



Rabbi Yisroel Langer
Bedikas Toloyim Specialist

Introduction

The cRc is proud to maintain a full database of common fruits and vegetables purchased in the United States and their respective proper checking methods.



The full range of fruits and vegetables can be found by searching at:

consumer.crc kosher.org/consumer/fruitsvegetables.

Below you will find the current cRc position on a few popular items. Infestation levels change seasonally and due to growing environments, global imports, and other factors; therefore, the cRc constantly reviews its policies and cleaning methodologies. The instructions noted below represent the most updated information as of the printing of this guide. For current information, please search at www.ASKcRc.org.

For instructions on the cRc thrip-cloth cleaning method please see <https://askcrc.org/item/Policies/536499>





Alternative Method to Clean Romaine Lettuce (non-organic hearts only):

1. Separate the leaves from the hearts, place them in a bowl of soapy water, and agitate for approximately one minute.
2. Remove lettuce from the soapy water and gently rub all areas of both sides of the leaves with a sponge (this includes flattening the curled up edges so that they can be scrubbed).
3. Rinse each leaf under running water, front and back, while running your fingers across the entire leaf to open the folds.
4. Start again, by putting the lettuce back into a fresh bowl of soapy water and agitate the leaves for about a minute.
5. Rinse each leaf under running water, front and back, and enjoy.

Recommended Method for Cleaning Fresh Strawberries:

1. Cut off tops (try to avoid making a hole).
2. Soak and occasionally agitate strawberries in soapy water (do not substitute with vegetable wash) using a concentrated solution of approximately one tablespoon of dishwashing liquid mixed with no more than 8 cups of water for 2 minutes. (We have found Seventh Generation Non-Fragrance Natural Dish Liquid Soap to be the ideal soap for those who are concerned about a "soapy aftertaste".)
3. Rub each strawberry thoroughly under a stream of cold water with hand (or preferably with a bristled brush like a toothbrush).
4. Soak and agitate strawberries a second time for 2 minutes in new soapy water with the same ratio as above.
5. Rinse strawberries and enjoy.

Note: Organic strawberries are very difficult to get clean and should be avoided at this time.

	Name	Inspection Recommendations
	Belgian Endive, fresh	Separate the leaves and wash each one individually under a stream of water.
	Lettuce, romaine, fresh	Use cRc thrip-cloth cleaning method or Alternative Method at right.
	Parsley and other herbs, fresh	Use cRc thrip-cloth cleaning method.
	Strawberries, fresh	Use method at right.

For our pureeing policy, please visit:
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