

ABRIDGED WEB EDITION

MEDICINES

Prepared by *Rabbi Gershon Bess*, Kollel Los Angeles

2014

NEW!
EASY TO USE
FORMAT
& INDEX

PASSOVER
DIRECTORY

TWO POPULAR GUIDES IN ONE



Star-K
COMPREHENSIVE
INFORMATION
& PRODUCT GUIDE

2014 PASSOVER DIRECTORY

Passover Medicine & Cosmetics

prepared by Rabbi Gershon Bess

Kollel Los Angeles



Star-K Comprehensive Information & Product Guide

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

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

For updated Passover product and medicine information visit
www.passoverkosher.com or www.star-k.org

For updated Passover medicine information visit www.kehilasyaakov.org

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Adar II, 5774

Dear Friend,

Once again, in the hope of increasing your Pesach convenience and limiting its cost, we are making available a copy of this year's Guide to Cosmetics and Medications. The Guide is the original research of Rabbi Gershon Bess שליט"א, Rav of the Congregation Kehilas Yaakov, and an alumnus of Kollel Los Angeles. Rights to reprint all or any parts thereof are reserved.

While several prominent Rabbonim have questioned the need for this list, Rav Yosef Shalom Eliyashiv זצוק"ל, Rav Shmuel Vosner שליט"א, and other gedolei yisroel have urged, both for reasons in Halacha and Minhag, that the established practice be continued. (See further Understanding the Halochos and List).

Items Kosher L'Pesach last year may have been found unacceptable this year. Use this year's Guide for this year only. For any further questions, you may email Rabbi Bess at rgbess@hotmail.com; or, to put yourself on the future mailing list, you may fax us at (323) 933-7493.

As a community Kollel, our Kollel Shiurim Program continues to respond to a generation that "seeks to know". Hundreds of adults presently participate in twenty-five different shiurim and Torah study groups.

This year the Kollel maintains an all learning component of thirteen avreichim who are totally and diligently immersed in the depths of Torah study. Thirty-nine years ago this summer, this unique entity was established as an exemplary expression of Community Kollel, lilmod first and also l'lamed. While shiurim and kiruv are important aspects of the institution, they are peripheral. The overriding focus is upon shteiging in learnen (growth in learning) on the part of the avreichim themselves. This is the keren. All other activities are peiros. This Kollel is first and foremost - a Kollel. We have stood, and continue to stand בט"ד, as a magnificent example for other American cities and neighborhoods, which are increasingly seeking to establish Kollelim.

As a dynamic institution, there is rarely a year, bs"d, that we are not privileged to a significant new development. Kollel Los Angeles does not insist that its avreichim enter avodas haKodesh. However, of some eighty alumni, all, but five or six are fully installed in positions of community leadership, ראשי כולל, ראשי ישיבה, ראשי מנכ"ס, רבנים, מחנכים, and מנהלים.

Strikingly this year is a new most worthy entity. Rav Yosef Maller שליט"א has risen to the challenge of founding a new cohesive disciplined לימוד program for sixteen community members (not necessarily מחנכים) with בחינות under the leadership of Rav Aron Gettinger שליט"א who says a precise very well organized שיעור each week.

יהי ד' בעזרם להגדיל תורה ולהאדירה!

ואנו תודה ותפילה למקום, שכשם שזכינו כן נזכה!

We extend to each and every one our best wishes for a Chag Kosher
V'Sameach.

Kollel Los Angeles



STAR-K KOSHER CERTIFICATION

Pesach 5774

Dear Friend,

Unlike fifty years ago, even the kosher novice can now easily identify a variety of acceptable foods in the supermarket, thanks to set kosher certification standards. The letter “P”, found next to the kosher logo, further classifies kosher supervised foods as permissible for Passover use.

Medicines and cosmetics, however, have no such formal system of classification, and the kosher consumer is left bewildered as to their status. Many well-intentioned individuals have made the mistake of taking it upon themselves to refrain from taking prescribed medication during Pesach, simply because they assume that their several often unfamiliar ingredients may be chometz!

The information found in this guide is based upon Rabbi Gershon Bess’s extensive research, conducted over several decades, with pharmaceutical manufacturers. In addition to serving as Rav of Congregation Kehilas Yaakov in Los Angeles, Rabbi Bess is considered a world renowned expert on Passover medications. “The Star-K Pesach Kitchen” and the “Star-K 2014 Pesach Product Directory” are included in this guide, as well as other Pesach information, such as Star-K’s initiative of bringing Mehadrin Kashrut standards to the Sephardic community. It is our hope that, especially with our new index and easier-to-find formatting, you will find this directory useful.

With best wishes for a happy and kosher Pesach,

Rabbi Moshe Heinemann
Rabbinic Administrator

Avrom Pollak
President

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Pesach Info

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HOW TO USE THE PRODUCT DIRECTORY NEW INSTRUCTIONS FOR 2014 - PLEASE READ CAREFULLY

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

Possible conditions are as follows:

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

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

P Required- These products are certified for Passover by another Kashrus agency when bearing their Kosher symbol followed by a "P" or "Kosher for Passover" statement.

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

Please also note the following:

- Packaged dairy products certified by STAR-K are *Cholov Yisroel* (CY).
- Products bearing a STAR-K P on the label do not use any ingredients derived from *kitniyos* (including *kitniyos shenishtanu*).
- Agricultural products listed as being acceptable without certification do not require a *hechsher* when grown in *chutz l'aretz* (outside the land of Israel). However, these products must have a reliable certification when coming from Israel or one must take off Trumos and Ma'asros- see www.star-k.org for more information.
- Various products that are not fit for canine consumption may halachically be used on Pesach even if they contain *chometz*, although some are stringent in this regard. As indicated below, all brands of such products are approved for use on *Pesach*. For a further discussion regarding this issue, see page 144.
- Note: Amway homecare products listed in this guide are approved for Passover only when distributed in North America.

A**ALCOHOL**

Any isopropyl alcohol may be used for external use.

ALCOHOLIC BEVERAGES

Imperian (☆/No P Required)

Plum Brandy

Quince Brandy

Raspberry Brandy

Williams Pear Brandy

Markovic Estate (☆/No P Required)

Plum Brandy

Quince Brandy

Raspberry Brandy

Williams Pear Brandy

Vinprom-Troyan (☆/No P Required)

Apple Brandy

Apricot Brandy

Pear Brandy

Plum Brandy

ALMOND MILK

Liebers (P Required)

Almond Milk (Regular, Vanilla)

If the above product is not readily available, the following almond milk brands may be used under the following conditions: 1) Original only; 2) Person is ill or has dietary restrictions, and 3) Ideally purchased before Pesach; 4) Use separate utensils: *365 Everyday Value, Almond Sense, Essential Everyday, Fresh & Easy, Friendly Farms, Full Circle, Meijer, Nature's Place, Price Chopper, Shop Rite, Tree of Life, Winn-Dixie.* (No P Required)

ALUMINUM FOIL PRODUCTS

All disposable foil products may be used.

AMMONIA – All**APPLE JUICE** – See Juices**APPLE SAUCE**

Unger's (☆P Required)

Shneider's (☆P Required)

Original

Cinnamon

Strawberry

B**BABY BOTTLE**

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

BABY CEREAL

All baby food and cereals require reliable KFP certification. Year-round baby rice cereal is not acceptable because it is made on *chometz* equipment. (For alternative baby cereal options, see page 218)

BABY FOOD

First Choice (P Required)

Apple Sauce

Carrots

Sweet Potato

BABY FORMULA See Baby/Children's Products section pg. 112 & pg. 218

BABY POWDER

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

BABY WIPES

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

BAKERY PRODUCTS

Irene's Bakery (☆P Required)

Nahum Bakery (☆P Required)

Zelda's Sweet Shoppe (☆P Required)

BAKING POWDER (P Required)**BAKING SODA** – All**BALLOONS** – Any without powder.**BAND-AIDS** – All**BATH TREATMENT**

Aveeno, Rainbow Research, Relief MD, Dr. Teal's, and Wild Carrot Herbs Oatmeal Bath Treatment are made of oatmeal which is real edible *chometz*. They must be sold or disposed of before *Pesach*.

BLEACH – All**BLUSH/ROUGE, Powdered** - All**BORSCHT**

Unger's (☆P Required)

BUTCHERS – See Meat sections**C****CANDY & CONFECTIONS**

See also Gift Baskets section

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

21st Century (☆P Required)

CATERERS

Quality Kosher Southfield, MI (☆P Required)

CHARCOAL BRIQUETS

Any (including flavored)

CLEANSERS – See Detergents, Cleansers

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

COFFEE - DETERGENTS, CLEANSERS

COFFEE, PACKAGED

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

365 Everyday Value – Reg Unflav Ground
Archer Farms – Reg Unflav Ground
Better Value – Reg Unflav Ground
Chock Full O' Nuts – Reg Unflav Ground
Corim (★P required) – Reg & Decaf Unflav Ground
Ellis - Reg & Decaf Unflav Ground
Folgers – Reg Unflav Instant
Gevalia (P required)
Gillies (★P required) – Reg & Decaf Unflav Ground
Great Value - Reg Unflav Ground
Hena – Reg & Decaf Unflav Ground
Kobricks (★P required) – Reg & Decaf Unflav Ground
Maxwell House (P required)
Mr. Coffee – Reg Unflav Ground
Market Pantry – Reg Unflav Ground
Nescafe Taster's Choice – Reg Unflav Instant
Price Chopper – Reg Unflav Ground
Sanka (P required)- Decaf Unflav Instant
Shoprite – Reg Unflav Ground
Trader Joe's – Reg Unflav Ground
Weis – Reg Unflav Ground
White House – Reg & Decaf Unflav Ground

COFFEE ALTERNATIVES

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

COFFEE WHITENER/CREAMER

Unger's (★P Required)

COMMUNITY FOOD SERVICES

(Baltimore Area)

KIVO @ Franklin & Marshall College
(Lancaster, PA)

Limited to kosher dining area displaying ★P sign

Johns Hopkins Hillel

Limited to Kosher dining area displaying KFP sign

Levindale

All patient services are Kosher for Passover


Sinai Hospital

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

The Noshery- South @ Muhlenberg College (Allentown, PA)

Meat only when bearing ★P

Tudor Heights

Meat dining ★P; Dairy dining  P

CONTACT LENS SOLUTION – All

D

DAIRY PRODUCTS

HSDF Cheese (★P Required)

Monterey Jack

Mozzarella

Muenster

Parmesan

Yellow Cheddar

Ko-Sure (★P Required)

Instant Hot Cocoa Mix (reg., sugar free)

American Cheese

Edam Cheese

Muenster Cheese

Pride of the Farm (★P Required)

Chocolate Milk

Cream

Ice Cream (chocolate, vanilla)

Milk (lowfat, skim, whole)

Seven Mile Market (Baltimore, MD)

Dairy Dept. – ★P sign/label

Susan Gourmet (★P Required)

Mozzarella Cheese

String Cheese

String Marinated Cheese

Syrian Cheese

SY Foods (★P Required)

Curd Cheese

Ricotta Cheese

DENTAL FLOSS/PRE-THREADED

Any unflavored (waxed or unwaxed) may be used.

DEODORANTS/ANTIPERSPIRANTS

All powder and solid stick powder may be used. (For cream, gel, roll-on, or spray forms, see page 151).

DESSERTS, KOSHER GELATIN

Simply Delish (★P Required)

Orange Natural Jell

Peach Natural Jell

Raspberry Natural Jell

Strawberry Natural Jell

DETERGENTS, CLEANSERS

The following may be used without any additional Passover symbol:

Ajax

Amway (These products are certified by the STAR-K for Pesach- No kosher symbol is required on the label)

Bus. to Bus. Solutions Heavy Duty Degreaser

Bus. to Bus. Solutions Multi-Surface Clnr

L.O.C. Multi-Purpose Clnr

L.O.C. Plus Glass Clnr

L.O.C. Plus Kitchen Clnr

L.O.C. Plus Metal Clnr

Pursue Disinfectant Clnr

Clorox

D-Grease Oven Cleaner

DETERGENTS CONT. - FRUIT, DRIED

Degreaser Brand Oven Cleaner

Lysol All Purpose Cleaner

Lysol Multi Surface Cleaner

Formula 409 Deep Cleaning

Melaleuca (☆/No P Required)

MelaMagic Heavy-Duty Multi-Purpose Cleaner

Tough & Tender Concentrate

Tub & Tile Bathroom Cleaner

Mr. Clean

Murphy Oil Soap

Pine-Sol Multi Surface Cleaner

Shaklee (☆/No P Required)

Basic G® Conc. Germicide

Basic H® Conc. Organic Clnr

Get Clean™ Basic-H2® Organic Super Cleaning Conc

Get Clean™ Basic-H2® Organic Super Cleaning Wipes

Get Clean™ Scour Off® Heavy Duty Paste

DETERGENTS, DISHWASHING

The following may be used without any additional Passover symbol:

Ajax

Amway (*These products are certified by the STAR-K for Pesach- No kosher symbol is required on the label*)

Bus. to Bus. Solutions Auto. Dishwashing Pwdr

Dish Drops Concentrate Dishwashing Liquid

Cascade

Dawn (reg,ultra)

Ivory Ultra

Joy (reg,ultra)

Palmolive (reg, ultra, *Spring Sensations*)

DETERGENTS, LAUNDRY – Powder

Any with reliable kosher certification may be used on Passover.

DETERGENTS, LAUNDRY – Liquid

The following may be used without any additional Passover symbol:

Bold

Cheer

Dreft

Dynamo

Era

Gain

Ivory Snow

Tide

E

EGGS

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

F

FACE POWDER – All

FINGER PAINTS – See Glue

FISH PRODUCTS

California Delight (☆P Required)

Tuna, Canned

Benz's (☆P Required)

Tuna, Canned

Levittown Fish

Raw Fresh Fish – sealed with ☆ tape & signature of *meshgiach*. (No Passover symbol required)

Warbucks (☆/No P Required)

Kosher Bowfin Caviar

FISH, FROZEN GEFILTE

Benz's (☆P Required)

Classic Original (reg, sugar-free, twin pack)

Salmon Gefilte Fish

Noam Gourmet (☆P Required)

FISH, FROZEN RAW

Frozen raw fish, with no added ingredients, bearing reliable kosher certification does not have *Pesach* concerns. [Exception – Individual vacuum-packed frozen salmon pieces should be used with KFP symbol or certifying agency approval only]

FISH STORE/COUNTER

7 Seas Fish Dept at Seven Mile Market

Raw Fresh Fish (☆P Required)

Shlomo's Meat Market (Baltimore, MD)

Raw Fresh Fish (☆/No P Required)

FRUIT, CANNED

California Delight (☆P Required)

Mandarin Oranges

Pineapple

Peaches

Pears

Tropical Fruit Cocktail

Unger's (☆P Required)

Cranberry Sauce

Pineapple

Sour Cherries

FRUIT, DRIED—See also Raisins

21st Century (☆P Required)

Assorted Dried Fruit

Aunt Patty's (☆/No P Required)

Apricots

Figs

Figsan/Elephant (☆P Required)

Figs

Great Lakes (☆P Required)

Apricots

Figs

Gomez (☆/No P Required)

Apricots

Happy Apricots (☆/No P Required)

Whole Apricots

Natural Harvest (☆/No P Required)

Apricots

Figs

FRUIT CONT. - JUICES/FRUIT DRINKS

Natures Original (★P Required)

Apricots
Mixed Fruit
Peaches
Pears
Plums
Prunes

Safe Foods (★P Required)

Apricots

FRUIT, FRESH PRE-CUT

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

Chiquita (★P Required)
Del Monte (★P Required)
Delish (★/No P Required)
Fresh Garden Highway (★/No P Required)
Garden Highway (★/No P Required)
Indianapolis Fruit Co. (★P Required)
Lucinda's (★P Required)
Price Choppers (★P Required)
Sheetz M.T. Go (★P Required)
The Farmer's Market (★P Required)
Wegmans DM (★P Required)
Winn Dixie (★/No P Required)
World Foods (★/No P Required)

FRUIT, FROZEN

Fairmont Frozen *Cranberries* are certified Kosher for Passover when bearing the Star-K P symbol.

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

G

GIFT BASKETS/PLATTERS

21st Century- Ronkonkoma, NY (★P Required)
Sweet Occasions- Monsey, NY (★P Required)
The Candy Store- Baltimore, MD (★P Required)

GLOVES, RUBBER (Latex)

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

GLUE – All Krazy Glue, Elmer's and Ross Glue products are made of synthetic ingredients and may be used on *Pesach*. Note: Elmer's & Ross **Finger Paints** may contain *chometz* and should be sold before *Pesach*. Nori Hinging Paste contains *chometz* and should be sold before *Pesach*.

GRAINS

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

Flax
Hemp

GRAPE JUICE – See Juices

H

HAND SANITIZER – Any without alcohol may be used.

HONEY – All honey requires KFP Certification

HORSERADISH

BenZ's (★P Required)
Noam Gourmet (★P Required)

HOTELS

Pearlstone Conf. & Retreat Center-
Baltimore, MD (★P Required)

HYDROGEN PEROXIDE – All

I

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

ICE CREAM

Pride of the Farm (★P Required)
Ice Cream (chocolate, vanilla)

INSECT/RODENT TRAPS

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

J

JAMS/PRESERVES

Unger's (★P Required)
Apricot Preserves
Raspberry Preserves
Strawberry Preserves

JUICES/FRUIT DRINKS

All fresh juices require Kosher for Passover Certification
Ceres (★P Required)

Apricot Juice
Cranberry Kiwi Juice
Granadilla/Passion Fruit Juice
Guava Juice
Litchi Juice
Mango Juice
Medley of Fruit Juice
Papaya Juice
Peach Juice
Pear Juice
Pineapple Juice
Pomegranate Lime Juice

JUICES CONT. - NUTS

Ruby Grapefruit Juice
 Secrets of the Valley Juice
 Whispers of Summer Juice
 White Grape Juice
 Youngberry Juice

Pride of the Farm (☆P Required)
 Orange Juice

Trader Joe's (☆P Required)
 Pomegranate Lime Flavored Juice Blend
 Tropical Fruit Flavored Juice Blend

Unger's (☆P Required)
 Apple Juice
 Pineapple Juice

JUICES, FROZEN

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

JUICES, LEMON

ReaLemon Juice, Reconstituted (No P Required)
 Unger's (☆P Required)

K

KETCHUP

Unger's (☆P Required)

KISHKE, PAREVE

BenZ's (☆P Required)
 Quality/Unger's (☆P Required)

KNISHES & KUGELS – See Prepared Foods

L

LACTAID

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

M

MATZA

All *Matza* requires reliable KFP certification.
 Lakewood Matza Bakery (☆P Required)
 Hand Shmura Matza, Wheat
 Hand Shmura Matza, Whole Wheat

MATZA, EGG

Matza made with fruit juice or eggs, which include "Kosher for Passover" Egg *Matzas*, Egg *Matza* Crackers & Passover Tam Tams, may not be eaten on *Pesach*, according to Ashkenazic practice, except by the sick or elderly who cannot eat regular *Matza*, and have consulted with their *rav*. Please note: Even the sick and elderly cannot fulfill the obligation to eat *Matza* at the *Seder* with these types of *Matzos*.

MATZA, OAT – Gluten Free, Yashon Shmura Matzos

Kestenbaum (P Required)

Hand Matza
 Machine Matza
 Matza Meal

Contact Mrs. K. Beleck 410-358-9580

oatmatza@gmail.com

MAYONNAISE

BenZ's (☆P Required)

Unger's (☆P Required)

MEAT, BEEF JERKEY

Aufschnitt (☆P Required)

Beef Jerkey (original, spicy)

MEAT-DELICATESSEN STORE/COUNTER

Glatt Mart (Brooklyn, NY – Ave. M)

Only packaged products with ☆P

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

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

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

MEAT & POULTRY, Packaged

Fresh raw meat and poultry bearing reliable kosher certification may be used on Passover, however, all ground meat and poultry require KFP certification.

MILK

Pride of the Farm (☆P Required)

In areas where Kosher for Passover milk is not available, milk should be purchased before Passover. However, be sure to ascertain that the dairy does not pasteurize *chometz* items, e.g. malt flavored chocolate drink, on its equipment.

MINERAL OIL – All

N

NAIL POLISH – All

NAIL POLISH REMOVER – All

NUTS

Raw, Whole or Chopped Nuts (e.g. almonds, pine nuts, walnuts, etc.) without preservatives or other additives, such as BHT or BHA in corn oil, are approved for Passover. If label states that it is processed in a plant that processes kitniyos or *chometz*, then it requires a reliable KFP certification. Note: Many consider peanuts as *kitniyos*, which are not permissible on *Pesach*. Also, dry roasted nuts and ground nuts require reliable KFP certification. Whole pecans do not require KFP certification; however, pecan pieces and midget pecans must bear a KFP symbol.

The following are certified for Passover by the STAR-K 21st Century (☆P Required)

Assorted Nuts

AgriMac (☆/No P Required)

Macadamia Nuts

NUTS CONT. - OLIVE OIL

- Allmac (☆/No P Required)
Hazelnuts
Macadamia Nuts
- Atlas Walnut (☆/No P Required)
Walnuts
- Blain Farms (☆/No P Required)
Walnuts
- Cascade (☆/No P Required)
Hazelnuts
Macadamia Nuts
- Galil (☆P Required)
Roasted Chestnuts
- Nature's Original (☆P Required)
Cashews
Hazelnuts
Mixed Nuts
Pistachios
- Poindexter Nut (☆/No P Required)
Walnuts
- Suncoast Gold (☆/No P Required)
Macadamia Nuts
- 
OLIVE OIL
- Aicha (☆P Required)
Extra Virgin
- Al Quedi (☆P Required)
Extra Virgin
Organic Extra Virgin
- Ampohora (☆P Required)
Extra Virgin
Organic Extra Virgin
- Baci d'Oliva (☆/No P Required)
Organic Extra Virgin
- Bella Vina (☆/No P Required)
Extra Virgin
- Bivona (☆/No P Required)
Extra Virgin
Organic Extra Virgin
- Ciento Uno (☆P Required)
Extra Virgin
Organic Extra Virgin
- Casa Di Oliva (☆/No P Required)
Extra Virgin
Organic Extra Virgin
- Dorato (☆P Required)
Extra Virgin
Organic Extra Virgin
- Durra (☆P Required)
Extra Virgin
Organic Extra Virgin
- Forelli (☆P Required)
Extra Virgin
- Giannoulis (☆/No P Required)
Extra Virgin
- Gold River (☆P Required)
Extra Virgin
Organic Extra Virgin
- Graziano (☆/No P Required)
Extra Virgin
- Kochav Habit (☆/No P Required)
Extra Virgin
- Liohori (☆/No P Required)
Extra Virgin
- Lucini (☆P Required)
Extra Virgin
- Milas Olio (☆/No P Required)
Extra Virgin
Organic Extra Virgin
- Oliovita (☆P Required)
Virgin
Extra Virgin
- Original Gourmet (☆/No P Required)
Extra Virgin
Organic Extra Virgin
- Palermo (☆/No P Required)
Extra Virgin
Organic Extra Virgin
- Pena de Martos (☆P Required)
Extra Virgin
- Piano del Principe (☆P Required)
Extra Virgin
Organic Extra Virgin
- Pirolio (☆/No P Required)
Extra Virgin
- Pompeian-Marca Roja (☆/No P Required)
Extra Virgin
Organic Extra Virgin
- Primanova (☆P Required)
Extra Virgin
- Ribeiro Sanches (☆/No P Required)
Extra Virgin
- Riviere D'or (☆P Required)
Extra Virgin
Organic Extra Virgin
- Romanza (☆/No P Required)
Extra Virgin
- Santo Stefano (☆/No P Required)
Extra Virgin
Organic Extra Virgin
- Sevil (☆P Required)
Extra Virgin
Organic Extra Virgin
- Shoprite (☆/No P Required)
Extra Virgin
- Solfrut (☆P Required)
Extra Virgin
- SunFresh (☆P Required)
Extra Virgin
- Tuccioliva (☆P Required)
Extra Virgin

OLIVE OIL CONT. - PLAY-DOH

Tomer (★P Required)
Extra Virgin
San Amador (★P Required)
Extra Virgin
Valterra (★P Required)
Extra Virgin
Volubilis (★P Required)
Extra Virgin
Winn Dixie (★/No P Required)
Extra Virgin
Organic Extra Virgin
Zayit (★P Required)
Extra Virgin
Organic Extra Virgin
Zaytun (★P Required)
Extra Virgin
Zoe (★/No P Required)
Extra Virgin

OIL, GRAPSEED

Delarosa (★P Required)
Grapeseed Oil

ORANGE JUICE – See Juices/Fruit Drinks
– See Juices, Frozen

ORTHODONTIC RUBBER BANDS

Rinse well with cold water before *Pesach*.

OVEN CLEANER

The following may be used without any Passover symbol:

Cook Top Cleaning Creme
D-Grease Oven Cleaner
Degreaser Oven Cleaner
Easy Off
Shaklee (★/No P Required)
Get Clean Scour off Heavy Duty Paste

P

PAPER/PLASTIC DISPOSABLES

Aluminum Foil Products –

All disposable foil products may be used.

Bags, Paper – For cold use only.

Bags, Plastic – All

Coffee Filters, Paper – All

Crockpot Liners – All

Cupcake Holders, Foil – All

Cupcake Holders/Baking Cups, Paper –

Requires year-round certification as they may be coated with non-kosher releasing agents. May also contain starch, therefore requires KFP symbol. The following are certified by the STAR-K:

Georgia Pacific/Dixie (★/No P Required)

Paperchef (★/No P Required)

If You Care ★P Required

Cups, Waxed Paper – For cold use only.

Cups, Plastic Coated Paper – For cold use only.

Cutlery, Plastic – All

Paper Napkins – All

Paper Towel Rolls –

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

Plastic Wraps – All

Plates, Paper – Requires KFP Certification.

Plates, Plastic – All

Plates, Plastic Coated Paper – For cold use only.

Styrofoam Plates & Cups –

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

Tablecloths –

All clear plastic, non-powdered, may be used. (Even for those that are pre-cut. Ensure that the plastics are not attached to avoid *Shabbos* & *Yom Tov* problems.)

PARCHMENT PAPER/PANLINERS

Beyond Gourmet (★/No P Required)

Bake-o-matic (★/No P Required)

Brown Paper Goods (★/No P Required)

Companions (★/No P Required)

D&W Finepack (★/No P Required)

First Mark (★/No P Required)

First Value (★/No P Required)

Georgia Pacific/Dixie (★/No P Required)

Handy Wacks (★/No P Required)

Hercules (★/No P Required)

If You Care (★P Required)

Master Baker (★/No P Required)

McNairn (★/No P Required)

Monogram (★/No P Required)

Norpak (★/No P Required)

Palisades Packaging (★/No P Required)

Papercon (★/No P Required)

Paper Chef (★/No P Required)

The Pampered Chef (★/No P Required)

Sunshine Industries (★/No P Required)

Wilton (★/No P Required)

PICKLED PRODUCTS

Blanchard & Blanchard (★P Required)

Capers

DFS Foods (★P Required)

Capers

Unger's (★P Required)

Garlic Pickles

PLASTIC – See Paper/Plastic Disposables

PLAY-DOH

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

POLISH, FURNITURE

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

Melaleuca (★/No P Required)

Rustic Touch

POLISH, SHOE – All**POLISH, SILVER/METAL**

The following may be used without any additional Passover symbol:

Goddard's

Brass & Copper Cleaner

Long Shine Brass & Copper Polish

Long Shine Silver Foam

Long Shine Silver Polish

Silver Dip

Hagerty

Coppersmith's Polish

Fork Cleaner

Hagerty 100

Heavy Duty Copper Polish

Pewter Wash

Silver Cleaning Products

Silversmiths Products

Stainless Steel Polish

Stainless Steel Wash

Weiman

Brass Polish

Instant Tarnish Remover

Metal Polish

Silver Cream

Silver Polish

Wrights

Brass Polish

Instant Tarnish Remover

Silver Cream

Silver Polish

POULTRY – See Meat & Poultry

PREPARED FOODS

Classic Cooking (★P Required)

Matza Balls

Sweet Tzimmes

Assorted Kugels, Souffles & Soups

Glatt Mart (Brooklyn, NY-Ave. M)

Only packaged products with ★P

Sepha Catering (★P Required)

Smoked Chicken Kosher for Passover

Superior Quality Foods (★P Required)

Kosher Better than Bouillon Chicken Base

Kosher Better than Bouillon Vegetable Base

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

PREPARED FOODS, FROZEN

Noam Gourmet (★P Required)

Passover Bagels (Non-Gebrochts)

Passover Pizza Bagels (Non-Gebrochts)

Passover Pizza Squares (Non-Gebrochts)

Q**QUINOA**

Quinoa is Kosher L'Pesach and is not related to the five types of chometz grains, millet or rice. However, because there is a possibility that quinoa grows in proximity to chometz grains and may be processed in facilities that compromise its Kosher for Passover status, quinoa should only be accepted with a reliable Kosher for Passover supervision. Star-K certified quinoa is available at kosher grocery stores throughout the U.S., select Shoprites and online. Stores can also order from Quality Frozen Foods- 718-256-9100.

See page 72 of this guide, and www.star-k.org/quinoa for more information.

RETAIL PACK

Setton Farms (★P Required)

12 oz container

Natural Earth Products (★P Required)

16 oz box

WHOLESALE PACK

Andean Naturals Brand (★/No P Required)

55lb bag- manufactured by Jacha Inti, Bolivia, sourced by Specialty Commodities, and bearing one of the following lot numbers

AN-JI-119-4/12-10-13

AN-JI-119-2/12-10-13

AN-JI-119-11/12-10-13

AN-JI-103524-4/10-09-13

Contact: Michelle Casias, Specialty Commodities

(701) 356-5251, mcasias@sci-fargo.com

R**RAISINS**

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

Berkley & Jensen (No P Required)

Market Pantry (No P Required)

Shoprite (No P Required)

Trader Joe's (No P Required)

Weis (No P Required)

RESTAURANTS

Café Shalom Baltimore, MD (P Required)

Levindale's Kosher Cafeteria (P Required)

(Baltimore, MD – limited menu)

Pearlstone Conference & Retreat Ctr

Baltimore, MD – advanced reservation required (★P Req)

RICE MILK – See Soy Milk

S

SALADS – See Veg./Salads, Fresh Pkgd.

SALAD DRESSING- TEA, INSTANT

SALAD DRESSING

Gourmet by Dina (☆P Required)

Balsamic Vinaigrette Dressing

Basil Dressing

Caesar Dressing

Unger's (☆P Required)

Caesar Dressing

Creamy Italian Dressing

Thousand Island Dressing

SALT

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

Natural Nectar (☆/No P Required)

Sea Salt (Coarse, Fine)

Natural Tides (☆/No P Required)

Sea Salt (Coarse, Fine)

Trader Joe's (☆P Required)

Sea Salt

Whole Foods (☆/No P Required)

Sea Salt

SAUCES/DIPS

Unger's (☆P Required)

Barbeque Sauce

Bone Chillin BBQ Sauce

Brisket Sauce

Chicken Sauce

Duck Sauce

Honey Dijon Marinade

Hot Sauce

Lemon & Herb Marinade

Orange Ginger Sauce

Rib Sauce

Salsa

Soy Style Sauce

Steakhouse Marinade

Stir Fry

Sweet & Smokey BBQ Sauce

Sweet & Smokey Marinade

Teriyaki Glaze

Tomato Sauce

SCOURING PADS/SPONGES

Any without soap may be used.

SELTZER

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

SUSHI NORI SHEETS

Mizrach U'Maariv (☆P Required)

Roasted Nori Sheets

SILVER/METAL POLISH – See Polish

SODA

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

Coca Cola P Required ("OUP" on bottlecap)

Classic Coke

Diet Coke

Pepsi P Required ("KP" on bottlecap)

Pepsi Cola (regular) – 2 Liter

Diet Pepsi – 2 Liter

SOY MILK and RICE MILK

Soy Milk and Rice Milk are kitniyos and may possibly contain chometz. Under normal circumstances one may not consume them on Pesach. The following soy/rice milk products may be consumed by someone who is allowed to eat kitniyos (e.g. one who is ill). It is recommended that those who require these products ideally purchase them before Pesach. Use separate utensils. Liquid versions of these products are preferable to their powdered counterparts.

Soy Milk, Original – Giant, Shop Rite, Meijer, Nature's Promise Organic, Shop Rite Organic, Stop & Shop, 365 Everyday Value (original, light, unsweetened), Winn-Dixie Organic. (No P Required)

Rice Milk, Original – Meijer, Natur's Place, Nature's Promise Enriched, Price Chopper Enriched, Ricesense Enriched, Shop Rite, Wild Harvest Enriched. (No P Required)

SPICES & SEASONINGS

Pure spices require reliable KFP certification.

SUGAR, GRANULATED

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

SUGAR, BROWN/OTHER

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

SUGAR, SUBSTITUTE

California Delight Sucralis (☆P Required)

Gefen Sweet 'N Low (P Required)

Health Garden Xylitol- Regular & Vanilla (P Required)

Lieber's Sweetees (P Required)

Paskesz Sweetie (P Required)

T

TEA, INSTANT

Nestea – Regular Unflavored (No P Required)

NOTE: Decaffeinated is NOT approved for Pesach

TEA BAGS - WAX PAPER

TEA BAGS

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

Acme – Reg Unflav
America's Choice – Reg Unflav
Bigelow – Reg Unflav
Celestial Seasonings – Reg Unflav
Giant – Reg Unflav
Jewel – Reg Unflav
Key Food – Reg Unflav
Lipton – Reg Unflav, Decaf Unflav
Market Pantry – Reg Unflav
Safeway – Reg Unflav
Shop Rite – Reg Unflav
Stop & Shop – Reg Unflav
Teitley – Reg Unflav

TOMATOES, SUNDRIED

Blanchard & Blanchard (★P Required)
Sundried Tomatoes
Great Lakes (★P Required)
Sundried Tomatoes

TUNA

BenZ's (★P Required)
California Delight (★P Required)

V

VEGETABLES, CANNED/JARRED

BenZ's (★P Required)
Mushrooms
California Delight (★P Required)
Artichoke Bottoms
Carrots
Bamboo Shoots
Hearts of Palm
Mushrooms
Water Chestnuts
White Potatoes
Yams
Unger's (★P Required)
Beets
Carrots
Mushrooms
White Potatoes

VEG./CARROTS, FRESH PEELED

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

Coosemans (★P Required)
Del Monte (★P Required)
Dole (★P Required)
Wegman's (★P Required)

VEG./OTHER, FRESH PEELED

America's Choice (★P Required)
Baby Zucchini
Squash
Coosemans (★P Required)
Squash
Del Monte (★P Required)
Butternut Squash
Yellow Squash
Zucchini
Green Way (★P Required)
Baby Zucchini
Squash
The Farmers Market (★P Required)
Butternut Squash
Yams

VEG./POTATOES, FRESH PEELED

Fresh peeled potatoes require KFP certification.

VEG./SALADS, FRESH PKGD.

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

VEGETABLES, FROZEN

All frozen vegetables require reliable KFP certification.

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

Shneider's (★P Required)

Eggplant
Mixed Vegetables
Peppers
Potatoes with Rosemary

Yerek (★P Required)
Sliced Carrots

VINEGAR

Requires reliable KFP certification.

Unger's (★P Required)
White Vinegar

W

WATER

Any fresh, bottled, spring or distilled water that is unflavored may be used (including those with fluoride or minerals).

WAX PAPER

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

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

WAX PAPER CONT. - WINE

Shoprite
Shurfine
Stop & Shop
Waxtex
Weis

WHIPPED TOPPING

Unger's (☆P Required)

WINE

Requires reliable KFP certification.
Sentieri Ebraici (☆P Required)
Azaria Red Wine (non-mevushal)
Del Vecchio Red Wine (non-mevushal)
Dona Gracia White Wine (non-mevushal)
Gioia Sparkling Wine (non-mevushal)

STAR-S P NON-KITNIYOT PRODUCTS

KOSHER L'PESACH FOR BOTH SEPHARDIM AND ASHKENAZIM

STAR-S is a Division of STAR-K dedicated to providing for the Kashrus needs of Sephardic Communities nationwide.

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

MEAT- All Chalak Beit Yosef L'Sephardim

Maimonides Meats (No STAR-S P Req./☆ Req.)

Boxed Beef
Boxed Lamb
Boxed Veal

(Distributed by Premier Tasty Meats- 214-733-1450
blake@premiertasty.meats.com)

M&D Glatt (No STAR-S P Req./☆ Req.)

Boxed Lamb
Boxed Veal

(Distributed by M&D Glatt- 646-765-4510)

TUNA- Bishul Beit Yosef, Mashgiach Temidi

California Delight (STAR-S P required)

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

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

CANNED GOODS

California Delight (STAR-S P Required)

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

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

STAR-S P KITNIYOT PRODUCTS FOR SEPHARDIM ONLY

STAR-S is a Division of STAR-K dedicated to providing for the Kashrus needs of Sephardic Communities nationwide.

Rav Emanuel Goldfeiz *shlit"á* is the *Rav Hamachshir* of STAR-S

We are happy to announce that the following products, including **Kitniyot for Sephardim only**, are certified reliably for *Pesach 5774, Le'Mehadrin*

CANNED GOODS

California Delight (STAR-S P Kitniyot required)

Baby Corn –Whole Sprears

Cut baby Corn

Whole Kernel Corn

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

FROZEN BEANS

Yerek Brand (STAR-S P Kitniyot required)

Green Beans

Cut Green Beans

French Cut Green Beans

Green Peas

Peas & Carrots

Cut Corn

Mixed Vegetables

Baby Lima Beans

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

NUTS & SEEDS

Setton Farms (STAR-S P Kitniyot Required)

Roasted Peanuts

Roasted Pumpkin Seeds

Roasted Sunflower Seeds

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

RICE

Carolina Mehadrin – Long Grain White Rice (STAR-S P Kitniyot required)

Carolina Brown Mehadrin – Long Grain Brown Rice (STAR-S P Kitniyot required)

Goya Mehadrin-Medium Grain White Rice (STAR-S P Kitniyot required)

(The above 3 brands are available in your local Kosher supermarkets, distributed nationally by Quality Frozen Foods- 718-256-9100)

Himalayan Pride Basmati Rice (Brown & White) (No STAR-S P Req./☆ Required- Product is Kitniyot)

Super Lucky Elephant Jasmine Rice (No STAR-S P Req./☆ Required- Product is Kitniyot)

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

SALADS

Pikante Salad (When bearing Star-S and *Kosher L'Pesach L'ochlei Kitniyot* INKJETTED in Hebrew on the Label)

Babaganoush

Caponata Italian Eggplant Cuisine

Chinese Eggplant

Grilled Eggplant

Hummus & Turkish salad

Hummus Abu-Gosh

Hummus Classic

Hummus Galilee

Hummus Jalapeno & Herbs

Hummus Jerusalem

Hummus Marrakech

Hummus Masabacha Jalapeno & Herbs

Hummus Moroccan Salsa (Matbucha)

Hummus Old Jerusalem Traditional

Hummus Pine Nuts

Hummus Premium

Hummus Roasted Pine nuts

Hummus roasted Red Pepper

Hummus Sun-dried Tomato

Hummus with Tehina

Hummus with Roasted Hot Pepper

Hummus Za'atar

Hummus Garlic & Lemon

Indian Eggplant

Matbucha Moroccan

Moroccan Long Hot Pepper

Red Cabbage

Red Cabbage salad

Romanian Eggplant

Sliced Spanish Eggplant

Spanish Eggplant

Tahini Baladi (original) with Soft Chick Peas

Tahini Dip & Spread

Tehina

Thai Salad Spicy

Turkish Salad

Vegetarian Liver

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

The Pesach Kitchen

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THE STAR-K PESACH KITCHEN

Rabbi Moshe Heinemann, STAR-K Rabbinic Administrator

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

We are instructed by the *Torah* that the proper *kashering* method one uses to rid a vessel of *chometz* is dependent upon the original food preparation method used, through absorbed *chometz* into the vessel.

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

LIBBUN – *Incinerating*

HAGOLA – *Purging*

ERUY ROSCHIM – *Purging through a hot water pour*

MILUI V’ERUY – *Soaking*

When possible, it is preferable for a person knowledgeable in the laws of *kashering* to be present during this *kashering* process.

LIBBUN

Libbun is divided into two categories:

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

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

The **stove** must also be *kashered* if it is to be used during *Pesach*.

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

The Oven

Conventional Oven

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

Continuous Cleaning Oven

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

Self-Cleaning Oven

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

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

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

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

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

The Cooktop

Gas Cooktop

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

NOTE: The self-cleaning cycle may remove the paint finish if the grate is not manufactured to withstand the self-clean cycle. The rest of the range (not glass top) should be cleaned and covered with a double layer of heavy duty aluminum foil, which should remain on the range throughout *Pesach*.

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

Electric Cooktop

In a conventional **electric cooktop**, one needs to clean the burners well and then turn them on to a high heat setting until they are glowing hot. (This usually takes

only several minutes.) The drip pans should be thoroughly cleaned and need not be *kashered*. The remaining cooktop areas should be cleaned and covered. The knobs with which the gas or electricity is turned on should be cleaned. No other process is necessary to *kasher* the knobs.

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

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

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

As the area between the burners cannot practically be *kashered*, it would be wise to place a trivet on the open glass area so the pots can be transferred.

Furthermore, in order to use a large pot that extends beyond the designated cooking area, one should place a metal disc approximately $\frac{1}{8}$ of an inch thick onto the burner area in order to raise the Passover pots above the rest of the glass surface. (**CAUTION:** This disc should not extend beyond the designated cooking area.) This will also help in case a small pot boils over, sending a trickle of hot liquid that would serve as a connector from the Passover pot to the non-Passover stovetop. (**NOTE:** Cooking efficiency may be compromised when using a metal disc.)

For gas stovetops with a glass surface, one may *kasher* the grates by putting them into the oven with a *libbun kal* (550°F for forty minutes). In most such models, the grates cover the entire top of the stove and there should be no problem adjusting pots on the stovetop. Food which falls through the grates and touches the glass surface should not be used.

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

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

The Broiler

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

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

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

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

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

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

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

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

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

HAGOLAH (NOTE: FOLLOW THESE STEPS CAREFULLY)

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

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

The water should be heated, and a rolling boil should be maintained when the vessel is immersed.

The metal utensil or vessel should be submerged into the boiling water for about fifteen seconds. The utensils undergoing the *kashering* process may not touch one another. In other words, if a set of flatware is being *kashered* for *Pesach*, one cannot take all the knives, forks and spoons and put them into the boiling water together. Each of these items should be placed into the boiling water separately. A special *kashering* tip involves loosely tying the pieces of silverware to a string, leaving three inches between each piece, and immersing the string of silverware slowly, making sure the water keeps boiling. The process is finalized by rinsing the *kashered* items in cold water. If tongs are used to grip the utensil, the utensil will have to be immersed a second time with the tongs in a different position so that the boiling water will touch the initially gripped area. Unlike *tevilas keilim*, the entire utensil does not have to be immersed in the boiling water at once; it may be done in sections.

A non-kosher for *Pesach* pot may also be used for the purpose of *kashering*. It is customary to make the pot kosher for *Pesach* before using it for *kashering*. This can be accomplished by cleaning the pot, both inside and out, and leaving it dormant for 24 hours. The pot should then be completely filled with water and brought to a rolling boil. Using a pair of tongs, one should throw a hot stone or brick into a pot that has been heated on another burner. The hot rock will cause the water to bubble more furiously and run over the top ridge of the pot on all sides at one time. (One should use caution, as the hot water may spray in all directions.) The *kashering* process is finalized by rinsing the pot in cold water. The pot may now be refilled, brought to a boil, and used to *kasher* the *chometz* utensils.

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

ERUY ROSCHIM

Sinks are generally made from either stainless steel, granite composite, china, porcelain enamel, steel, or Corian.

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

TIP: If a roasting pan is filled and heated, the pouring surface is much wider than a kettle spout. It is not sufficient to pour water on one spot and let it run down the sink. The poured water must touch every part of the sink, including the drain and the spout of the water faucet.

It is likely that the *kashering* kettle will need to be refilled a few times before *kashering* can be completed. After *kashering*, the sink should be rinsed with cold water. If hot water was used in the sink accidentally during the 24 hour dormant period, and there is not enough time before *Pesach* to leave the sink dormant for an additional 24 hours, a *shaila* should be asked.

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

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

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

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

MELUI V'ERUY

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

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

PESACH KITCHEN CHECKLIST

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

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

UTENSIL	PREPARATION
Refrigerator, Freezer	Thoroughly clean. Lining shelves is not necessary. Ice trays should be put away with <i>chometz</i> dishes.
Rings, (Finger)	<i>Eruy roschim</i>
Rings, Napkin	<i>Hagola</i>
Tables	A table upon which <i>chometz</i> is eaten during the year may be used on <i>Pesach</i> if it is covered with a waterproof covering (e.g. sheet of plastic). It is preferable to put either cardboard or a few layers of paper on the table under the plastic covering. Tablepads may be overturned and used.
Towels, Tablecloths, etc.	Those used during the year with <i>chometz</i> may be used during <i>Pesach</i> if they have been laundered with soap and hot water, even if the stains do not come out. The same applies to potholders, bibs, and aprons. Synthetic material, such as Rayon and Terylene, that can only withstand a warm water cycle, may be used during <i>Pesach</i> after they have gone through a washing with detergent, and only if there are no visible stains after they have been cleaned. Transparent tablecloths may be coated with a powder and should be rinsed off before use. Regarding other tablecloths, see <i>Pesach</i> Product Directory.
Vases	Those used on the table during the year may be used during <i>Pesach</i> if they are washed, both inside and out.
Washing cup (used in kitchen)	Metal – <i>Hagola</i> Plastic – Put away with <i>chometz</i> dishes
Water Pitchers	Should be put away with <i>chometz</i> dishes.
Water Filters	Plastic water filters that are connected to the faucet should be thoroughly cleaned, including the outside and the coupling, and may be used during <i>Pesach</i> without changing the filters. If they are metal and have been on consistently since the previous <i>Pesach</i> , they should be left on during <i>kashering</i> of the spigot. If they were first attached some time after <i>Pesach</i> , they should be removed before <i>kashering</i> the spigot and should be <i>kashered</i> separately. Instant hot devices, and individual hot/cold water filters that are connected to the sink with a separate spigot should be <i>kashered</i> , along with the sink. Instant hot devices should be turned on during <i>kashering</i> of instant hot spigot.
Water Coolers	Cold water coolers should be cleaned thoroughly. The hot spigot on a water cooler should not be used if it came into contact with <i>chometz</i> during the year.
Water Urn	Metal (uncoated) – <i>Hagola</i> ; both inside and outside should be <i>kashered</i> . Porcelain Enameled or Plastic – Do not use.

KITCHEN ITEMS THAT CANNOT BE *KASHERED*

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

HAGOLAS KEILIM

Date: Sunday, April 13
Agudas Yisroel of Baltimore
6200 Park Heights Avenue

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

10:30 a.m. – Noon
Regular Hagolas Keilim

OVEN KASHRUS FOR SHABBOS USE

Rabbi Avrohom Mushell, STAR-K Kashrus Administrator

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

DEFINITION OF MELACHA

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

MELACHA OF COOKING

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

AINO MECHAVEN

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

1. *Shemos* 35:3

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

GRAMA

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

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

RABBINIC ORDINANCES REGARDING FOOD PREPARATION

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

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

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

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

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

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

OVENS AND WARMING DRAWERS

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

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

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

4. *Garuf v'katum*

5. Yiddish for metal sheets.

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

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

INDUCTION COOKTOPS

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

SABBATH MODE OVENS

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

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

COMMON QUESTIONS & ANSWERS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

For information on ovens and cookware and further parameters under which they may be used, see the appliance section of our website.

⁷. *Psik reisha* on the burning.

OVEN KASHRUS FOR YOM TOV USE

Rabbi Avrohom Mushell, STAR-K Kashrus Administrator

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

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

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

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

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

1. *Shmos* 20:9, *D’varim* 5:13

2. *Vayikra* 23:7

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

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

ELECTRIC COOKTOP

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

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

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

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

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

5. Please note that this may nullify a warranty.

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

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

GAS COOKTOP

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

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

ELECTRIC OVENS

As with cooktops, one is prohibited to directly initiate a fire or heat to an electric coil due to the prohibition of *molid*. If the oven was turned on before *Yom Tov*, the temperature setting may be raised as necessary for cooking if one is sure that electricity is flowing to the element at that time. Also, one may not cause a light or icon to go on during *Yom Tov*. If there is a light that goes off and on which indicates when power is flowing to the heating element, then the temperature may be raised when the light is on.

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

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

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

GAS OVENS

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

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

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

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

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

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

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

It is important to note that not all Sabbath Mode models offer the same features. If you have a STAR-K certified Sabbath Mode oven, please check our website at www.star-k.org to see which features are available on your particular model, or contact our office at 410-484-4110.⁷

6. Check the appliance section of our website at www.star-k.org or contact our office at 410-484-4110 to determine if your model has the delay.

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

COMMON QUESTIONS & ANSWERS

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

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

A. Pushing a button on an oven during *Yom Tov*, when in Sabbath Mode, starts a process internal to the computer without any heat, light, sound, movement or anything tangible that can be perceived.

This is not considered a *melacha* and is permitted on *Yom Tov*.

When a *melacha* is finally accomplished, namely turning on the heating element in the oven, it is done so through a *grama* (an indirect act) because there is a delay of 15 and 25 seconds before the heating elements can be activated. This *grama* is permitted on *Yom Tov*, but not on *Shabbos*.

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

A. Not on *Yom Tov*, and certainly not on *Shabbos*. This is because it directly causes the display to change, which is prohibited.

Q. Can I set the timed bake feature on *Yom Tov*?

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

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

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

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

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

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

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

A. On *Yom Tov*, one may open and close the door of an oven in order to process the food as needed if this does not cause a light or icon to go on as a direct result. On *Shabbos*, there is a problem with opening the oven door because it will cause additional burning in the oven. This is prohibited on *Shabbos*,⁸ but permitted on *Yom Tov*.

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

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

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

THE SABBATH MODE

Mr. Jonah Ottensoser, STAR-K Engineering Consultant

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

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

STAR-K certification on appliances falls into two categories:

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

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

OVENS

Sabbath Mode

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

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

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

Sabbath Compliant

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

Timed Bake

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

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

Warming Drawers

Warming drawers should be treated as standard ovens, since they present the same issues. They are thermostatically controlled, and their lowest temperature is often above 115°F. As is the case with a standard oven, all food must be placed in the warming drawer before the start of *Shabbos*.

Power Failures

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

REFRIGERATORS

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

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

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

APPLIANCE PRE-PURCHASE ADVICE

OVENS/COOKTOPS/WARMING DRAWERS

Cooktop

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

12-hr Cutoff

- Should have a way to disable or override.

Temperature Adjustment on *Yom Tov*

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

Opening the Oven Door

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

Timed Bake

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

Warming Drawers

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

Recommendations

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

REFRIGERATORS

Opening the Refrigerator/Freezer Door

- Should not cause circulation fans to go on/off. (Check to see if fan runs with open door. If it does not, press down door plunger switch and listen to see if fan goes on. Some models have two door plunger switches - one for the light and another for the fan motor.)
- Should not activate any tones or digital readouts (e.g., door ajar icons, cabinet temperature and settings).
- Should not affect defrost cycle. (Defrost cycle should not be dependent upon the amount of times and duration of the door opening.)
- Light in refrigerator cavity should be removed, either by unscrewing the bulb or by taping down the light switch. Check to make sure there are no other lights (e.g., door lights) that are turned on when the door is opened.

CAUTION: DISABLING DOOR SWITCHES

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

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

Other Issues

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

Recommendations

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

APPLIANCE ARTICLES AVAILABLE ON THE STAR-K WEBSITE

- Keeping Your Cool
- Oven *Kashrus*: For Everyday Use

For the most up-to-date information regarding alerts, companies, and specific models of ovens and refrigerators under STAR-K certification, please visit our website at www.star-k.org.

STAR-K CERTIFIED APPLIANCE COMPANIES

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

Amana Cooking Products	Bosch Cooking Products Refrigeration Products
Dacor Cooking Products Refrigeration Products	Electrolux Cooking Products Refrigeration Products
Frigidaire Cooking Products Refrigeration Products	Gaggenau Cooking Products Refrigeration Products
General Electric Cooking Products	Jenn-Air Cooking Products Refrigeration Products
Kenmore Cooking Products	KitchenAid Cooking Products Refrigeration Products
LG Cooking Products	Liebherr Refrigeration Products
Maytag Cooking Products	Premier Cooking Products
Samsung Cooking Products	Sub-Zero Refrigeration Products
Thermador Cooking Products Refrigeration Products	True Manufacturing Refrigeration Products
U-Line Refrigeration Products	Viking Cooking Products Refrigeration Products
Whirlpool Cooking Products	Wolf Cooking Products

REFRIGERATOR "WHOOSH" SOUND

We have received numerous inquiries concerning the "whoosh" sound that occurs when some freezer doors are closed. This sound occurs when the freezer door is opened and the cold air escapes from the freezer and is replaced by warmer, lighter and less dense air. Since, the door is closed, the warmer air has cooled and becomes denser; the air takes up less space than when it was warm. This creates a vacuum in the freezer which nature tries to correct by sucking in outside air through the door gasket; thus, the "whooshing" sound. This process does not present any *halachic* problems for *Shabbos* or *Yom Tov*.

TEVILAS KEILIM GUIDELINES

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

For a complete article about *Tevilas Keilim* visit our website: www.star-k.org

TEVILAS KEILIM CHART

FOOD UTENSIL	TEVILA GUIDELINE
Aluminum Pans, Disposable <i>to be used more than once</i>	<i>Tevila with Brocha</i>
Aluminum Pans, Disposable <i>to be used only once</i>	<i>Tevila w/o Brocha</i>
Blech	<i>No Tevila</i>
Blender - Handheld Immersion Wand <i>with metal blade on bottom</i>	<i>Tevila with Brocha</i>
Bone	<i>No Tevila</i>
Brush, Pastry	<i>No Tevila</i>
Brush for Grill, <i>Metal</i>	<i>No Tevila</i>
Can Opener	<i>No Tevila</i>
Cans, Reusable Empty <i>if opened by a Yehudi</i>	<i>No Tevila</i>
China, Bone	<i>Tevila w/o Brocha</i>
China, Glazed	<i>Tevila w/o Brocha</i>
Colander, <i>Metal</i>	<i>Tevila with Brocha</i>
Cookie Cutters, <i>Metal</i>	<i>No Tevila</i>
Cork Screw	<i>No Tevila</i>
Corningware	<i>Tevila w/o Brocha</i>
Crockpot, <i>Ceramic Insert</i>	<i>Tevila w/o Brocha</i>
Crockpot, <i>Glass Lid</i>	<i>Tevila w/o Brocha</i>
Crockpot, <i>Outside Metal Shell</i>	<i>No Tevila</i>
Dish Rack, <i>Metal</i>	<i>No Tevila</i>
Dishes, <i>Ceramic</i>	<i>Tevila w/o Brocha</i>
Earthenware, <i>Non-Glazed Dull Finish, e.g. Flower Pot</i>	<i>No Tevila</i>
George Foreman Grill	<i>Tevila w/o Brocha</i>
Glass <i>(including Pyrex, Duralux & Corelle)</i>	<i>Tevila with Brocha</i>
Hot Air Popcorn Maker, <i>Metal</i>	<i>Tevila with Brocha</i>
Hot Water Urn, <i>Metal</i>	<i>Tevila with Brocha</i>
Ice Cream Scooper	<i>Tevila with Brocha</i>
Knife, <i>Arts & Crafts</i>	<i>No Tevila</i>
Knife Sharpener	<i>No Tevila</i>
Meat Thermometer	<i>No Tevila</i>
Meat Tenderizer Hammer, <i>Metal</i>	<i>No Tevila</i>

FOOD UTENSIL	TEVILA GUIDELINE
Metal Cutlery	<i>Tevila with Brocha</i>
Metal Flour & Sugar Storage Canisters	<i>Tevila w/o Brocha</i>
Metal Pots Coated with Teflon, Enamel or Plastic	<i>Tevila w/o Brocha</i>
Metal Spoon Specifically for Medicine	<i>Tevila w/o Brocha</i>
Microwave Turntable, <i>Glass</i>	<i>Tevila w/o Brocha</i>
Mixer Beaters	<i>Tevila w/o Brocha</i>
Paper	<i>No Tevila</i>
Peeler, Vegetable	<i>Tevila with Brocha</i>
Plastic	<i>No Tevila</i>
Porcelain Enamel	<i>Tevila w/o Brocha</i>
Racks, Cooling	<i>Tevila w/o Brocha</i>
Racks, Oven	<i>No Tevila</i>
Rolling Pins <i>Metal or Wood</i>	<i>No Tevila</i>
Sandwich Maker	<i>Tevila w/o Brocha</i>
Sink Racks, <i>Stainless Steel</i>	<i>No Tevila</i>
Spatula, <i>Metal</i>	<i>Tevila with Brocha</i>
Stoneware	<i>Tevila w/o Brocha</i>
Stoneware, <i>Non-Glazed</i>	<i>No Tevila</i>
Storage Utensils, <i>Glass not brought to the table</i>	<i>No Tevila</i>
Styrofoam	<i>No Tevila</i>
Tea Kettle, <i>Corelle</i>	<i>Tevila with Brocha</i>
Thermos (<i>Glass Insert</i>)	<i>Tevila with Brocha</i>
Thermos (<i>Plastic Insert</i>)	<i>No Tevila</i>
Toaster	<i>Tevila w/o Brocha</i>
Toaster Oven <i>Rack & Tray only</i>	<i>Tevila with Brocha</i>
Waffle Iron	<i>Tevila with Brocha</i>
Warming Tray	<i>No Tevila</i>
Wood	<i>No Tevila</i>
Wooden Cask with <i>Metal Straps</i>	<i>Tevila w/o Brocha</i>

KEEPING BUGS IN CHECK

Insect Infestation Revisited

Rabbi Sholom Tendler, Star-K Kashrus Administrator

Over the past number of years, there has been much discussion regarding insect infestation and the procedures used to check fruits and vegetables. Many guides have been published and many lectures and demonstrations have been given, *L'Hagdil Torah Ul'hadira*. However, infestation can and does change over time,¹ so it is worthwhile to step back from time to time and review the facts, as well as the procedures used.

The Biblical prohibition of eating insects is extremely severe. Depending upon the type of insect eaten, a person can violate as many as six Biblical prohibitions² for each insect ingested. Furthermore, the negative spiritual effect that eating *shratzim*, insects, can have on a person is particularly detrimental.³

Insect infestation is not a recent phenomenon. Since the times of *chazal*⁴ until today, *poskim* have been dealing with this issue.⁵ The bottom line is that the fact remains that many species of produce have infestation issues and it is not possible to simply ignore the issue and pretend it doesn't exist.⁶ While the USDA is aware of the existence of insects in produce, their guidelines are hardly a consideration from a *halacha* standpoint.⁷ Unquestionably, if we are to enjoy our vegetables, we have to find effective ways to control or address infestation.

As we know, the *Torah* was "not given to angels,"⁸ and we are not expected to be able to avoid eating something which we can't see. In truth, the insects we are discussing are all considered by *halacha* to be visible to the naked eye, *Nireh L'Einyim*. This means that they are able to be seen without the aid of any special magnification or tools. A jeweler's loupe or light box may be used to make checking easier, quicker, and more efficient, but they are not used to find insects that otherwise would not be visible due to their size.⁹ The fact that bugs can hide in the crevices of a leaf or inside a broccoli floret does NOT make them invisible to the naked eye.¹⁰

1. וכן ע' ש"ך י"ד ס' פ"ד ס"ק כ"ב.

2. There are three types of שרצים 1) שרץ המים which is four לאוזון; 2) שרץ הארץ which is five לאוזון; 3) שרץ העוף which is six לאוזון. The דברים פרק י"ד and ויקרא פרק י"א are listed in אוטורים.

3. ע' שו"ת ודברת במס (פסקים של הגר"ד פיינשטיין שליט"א) סימן ר"ז. וכן ענין בספר בדיקת המזון כהלכה מאת הרב משה ויא שליט"א שער ראשון פרק א' שמאריך בזה

4. ע' חולין ס"ז ע"ב, סוטה ג' ע"ב.

5. ענין בפרי חדש ס' פ"ד ס"ק כ"ב. וע"ע בספר בדיקת המזון כהלכה פרק ג.

6. ע' שו"ת ודברת במס ה"ל.

7. For example, the [USDA Food Defect Level Handbook](#) allows up to 60 aphids, thrips, or mites per 100 grams of frozen broccoli. A standard 32 oz bag of frozen broccoli is over 900 grams.

8. ברכות דף כ"ה ע"ב.

9. ע' אגרות משה יו"ד ח"ד סימן ב.

Insect inspection is a skill that requires proper training and decent vision, as well as a lot of practice and patience. What at first glance may appear to be a piece of dirt, may actually be an insect. All STAR-K *masb'gichim* who inspect produce are personally trained, tested and specially certified to check for infestation. It is worthwhile to point out that as in all areas of *Torah*, a personal lesson is preferred. Glossy color guides are excellent resources for reference and further knowledge but should not replace a personal lesson.

A complete discussion of this topic is beyond the scope of this article. However, we will provide a general overview of what needs to be accomplished from a *halacha* perspective and explore the practical application in both an industrial and home setting.¹¹

HALACHA OVERVIEW

There are three categories defined by *halacha* regarding what needs to be checked:

- 1) *Rov* - something that is infested a majority of the time (over 50%);
- 2) *Miyut HaMatzui* - something that contains a significant percentage of infestation, although less than a *rov*;
- 3) *Miyut ShEino Matzui* - something that is infested only rarely or infrequently.

How one defines what constitutes a *Miyut HaMatzui* or *ShEino Matzui* is a lengthy discussion amongst the *poskim*.¹² The generally accepted guideline¹³ is to follow the opinion of the *Mishkinos Yaakov*,¹⁴ that *Miyut HaMatzui* is anything infested between 10-50% of the time and *Eino Matzui* is anything which is infested less than 10% of the time.

How are these percentages determined? Do we look at each species or each harvest or each field or each serving, etc.? *Rav* Moshe Heinemann, *shlit"a*, *paskens*¹⁵ that the percentages are determined by serving or portion size.¹⁶ This means that if one insect is found in ten inspected portions, one will have a 10% infestation rate. This is determined after one washes the produce.¹⁷

It is also important to have an understanding of the mechanics of the requirement to check for infestation, *chiyuv bedika*. Each individual has an obligation to check food which may be infested before he is permitted to eat it.

10. חכמת אדם כלל ל"ח סי' ח', ערוה"ש סי' פ"ד סעיף ל"ו.

11. For a more comprehensive guide, which includes instructions for home and other non-industrial use, please visit the STAR-K website (www.star-k.org) to view or download the *STAR-K Guide to Checking for Insect Infestation* or visit www.checkforinsects.com.

12. ע' שו"ת הריב"ש סימן קצ"א, שו"ת שבט הלוי ח"ד סימן פ"א, שו"ת חוברת במ סי' ר"ז.

13. פסק של הג"ר שלמה זלמן אירבאך זצ"ל.

14. תשובות סימן י"ז.

15. יעוין בתשו' חת"ס יו"ד סי' ע"ז.

16. This is still difficult to determine definitively, as lettuce can vary greatly by season. It is worthwhile, however, to quote the words of the יעקב עקב עכ"ל. משכנת יעקב עכ"ל.

If the produce passes inspection, it may be eaten; if it fails, it may not. There is no pre-existing prohibition, *issur*, on any one particular lot of lettuce; each lot is evaluated on its own merits. In classic *yeshiva* terminology, there is no prohibition on the *cheftza* (lettuce), rather an obligation on the *gavra* (to check and/or remove any insects from his food). The requirement to check fruits or vegetables with an established *rov* of infestation is *m'diorayso*.¹⁸ This means that the *Torah* requires inspection of fruits and vegetables that are infested a majority of the time (*rov*). The requirement for inspecting vegetables whose infestation is less prevalent, *Miyut HaMatzui*, is *midirabanan*.¹⁹ These requirements may be fulfilled by either checking each item and removing the insects,²⁰ or subjecting the produce to a process that effectively removes the insects.²¹

Having said this, with the increasing popularity of pre-washed bagged salads, the time needed for preparing salads has dramatically decreased. The question, however, begs to be asked. How can produce be effectively cleaned to a degree that avoids leaf by leaf inspection? How can massive amounts of vegetables be processed and verified as “free from further inspection”?

Before we address these questions, we need to familiarize ourselves with the ‘facts on the ground’ regarding crop dynamics.

FACT CHECK

Fact Number One: Infestation can and does vary greatly by region, country, and continent. Produce that may be very infested in *Eretz Yisroel* or other countries may not be as infested in North America.²² All of the information presented in this article applies only to produce found in North American markets.

Fact Number Two: Crops can vary from one section of a field to another. This includes variances in taste, color and ripeness, as well as infestation. The reason for this is the various factors which contribute to the finished product, which include but are not limited to sun, water, wind, and soil conditions. These factors can vary for each area of the field. An area where there is more moisture, less wind, and warmer weather is a more inviting environment for insects. Due to these factors, farmers will generally harvest each section of the field separately²³ and assign unique lot numbers which follow that section all the way through production.²⁴

17. יעוין באג"מ או"ח ח"א סי' קב"ה שדרך אכילה היא לרחוץ את החסא קודם שאוכלה.

18. ע' ש"ך י"ד סימן פ"ד ס"ק ל"ה.

19. ע' פמ"ג שפ"ד סי' פ"ד ס"ק כ"ח.

20. רמ"א סי' פ"ד סעיף ח.

21. יעוין בשו"ע סי' פ"ד סעיף י.

22. One example of this is strawberries. In *Eretz Yisroel*, all the leading experts require peeling or soaking strawberries for numerous extended periods of time. In North America, all that is required is soaking one time in a strong solution and then rinsing. See STAR-K guide for more detailed instructions.

23. For quality purposes.

24. This is a USDA requirement for traceability, in case a recall becomes necessary.

FACTORY SETTINGS

In large production facilities, head lettuces such as romaine or iceberg lettuce and cabbage, arrive daily on large pallets, each with its own unique lot number. The heads are cored and topped and the outer leaves removed, either in the field or the washing facility. The lettuce is then sized and sent into a wash system, which can use either a long flume or triple wash system. The lettuce is vigorously agitated and washed in 36°F chlorinated (or other anti-bacterial chemical) water and is placed on a vibrating screen to remove any residual water. It then enters into a large spinner, which dries the lettuce more thoroughly so it will retain shelf life. From there it is fed into a hopper, where it is packed into bags.

STAR-K requires that every single lot of romaine lettuce be checked by a *meshgiach* before it can be certified.²⁵ A large sample is taken from each lot after it is washed and checked using a lightbox. If no insects are found in the sample, that particular lot can be certified.²⁶ If even one insect is found, the entire lot is rejected and will not be certified. Since each lot is uniform and undergoes the same washing process, the test sample serves as a clear indication of the cleanliness of that particular lot.

When a lot of romaine passes, the STAR-K symbol is added to the date code. When there is no STAR-K symbol on a product, it is an indication that the lot failed inspection. Consumers should be aware that some produce companies attach stickers to their product, implying that it has been kosher certified. At times, these stickered bags do not bear the STAR-K symbol by the date code. The absence of the STAR-K symbol by the date code means that that particular lot failed inspection or was never checked. Other stickers caution the consumer in Hebrew and state that inspection is required before rinsing the lettuce. Consumers are urged to look for a reputable symbol to be sure that no further checking is necessary.

The above mentioned washing system is used exclusively for fresh romaine lettuce, and is not designed for other leafy vegetables such as spinach, broccoli, or herbs. The only available options for these products (fresh or frozen), if you don't want to check them yourself, are those varieties grown in greenhouses and/or certified with reliable kosher certification.

25. The washing process is not effective enough to be able to create any sort of *chazaka* for cleaning romaine lettuce properly on a consistent basis. For this reason, every lot is checked. Regarding iceberg lettuce and cabbage, however, the industrial washing processes (at least in STAR-K certified facilities) have consistently proven to effectively clean the lettuce completely. Iceberg lettuce and cabbage are closed heads (as opposed to romaine, which is open) and, therefore, they are less prone to infestation. Additionally, the leaves are much stiffer and smoother, and insects tend to wash off much more easily than on romaine. Therefore, *hashgocho temidis* is not needed for iceberg lettuce or cabbage.

26. There are two reasons for this. First, *Rav Aharon Kotler, zt"l, paskened* that since there is always reason to believe that this lot may be from the majority that is not infested, one may take three servings and check them. If they are clean, we may consider the rest of this lot not infested and it need not be checked. See *סי' קכ"ג קמא סי' רצ"א* and *טוב טעם ודעת מהר" קמא סי' קכ"ג*. Second, even without using a *chazaka*, if the sample would be divided into ten portions and one insect is found, then the rest of the lot must be considered *Matzui*. Consequently, if no insects are found then the rest of the lot may be considered *Eino Matzui*.

CHECKING ROMAINE LETTUCE

Consumers who wish to check romaine lettuce at home are advised to follow the procedures listed below:

(Please see www.checkforinsect.com for detailed instructions, as well as pictorial and video tutorials. **Note:** Lightboxes and thrip cloths are available from the STAR-K office or some Judaica stores.)

1. Ensure that all the lettuce you wish to use is from the same lot number or production code. If not, each lot will need to be checked separately.
2. If not already pre-washed, wash ALL the produce you wish to use in cold water (it is recommend to use a detergent solution).
3. After you wash all the lettuce, take three servings or heads of lettuce and check it using the following method (known as the "shmatte" method):
 - a. Prepare a white basin with a cold soapy solution (dishwasher soap works best because there are no bubbles).
 - b. Agitate the three sample servings or heads in the water.
 - c. Remove the produce from the water and place the basin on top of a lightbox and check the water for insects or (this method is preferred) pour the water through the thrip cloth and check the thrip cloth on a lightbox.
4. If no insects are found, all of the produce from that lot may be used without further inspection. Please ensure that you wash off any residual detergent.
5. If any insects are found, one should repeat steps two and three above.

STRAWBERRIES

Strawberries are more difficult to check than lettuce. The prevalent culprits are mites and baby thrips or nymphs (also known as thrips larvae). These thrips are small and white (but still very visible), resembling a strawberry seed but merely a quarter of the size. They tend to hide either around the base of the top green area of the strawberry, or in the crevices next to the seeds. It can take a considerable amount of time to check even one strawberry. Additionally, wet strawberries are even more difficult to check since water droplets can easily hide these insects. Fortunately, strawberry insects are significantly easier to remove, and if the prescribed washing method²⁷ is followed correctly no checking is necessary.

Industrially produced strawberries pose an unusual challenge. Strawberries are a very sensitive fruit, and many companies are afraid to subject them to an aggressive washing procedure since it may damage the fruit and reduce the quality and shelf life of the finished product. For most companies (and the USDA), a quick rinse or mist spray using an edible anti-bacterial solution is enough.

27. See STAR-K Guide to Checking for Insect Infestation.

From a *kashrus* perspective however, this is far from adequate. At a recent inspection at two different strawberry facilities, a 40-50% infestation rate was found after the washing process was completed.

STAR-K requires that strawberry companies use a washing process that agitates and soaks the strawberries in a strong (food grade) solution.²⁸ The solution is tested until acceptable water/chemical proportions are found, and then the solution is subsequently metered in to the wash using a computer. This ensures a consistently insect-free product, without the need to check every lot.²⁹ STAR-K recommends that consumers only purchase retail packaged strawberries bearing the *hechsher* of a reliable certification that has adequately addressed this issue. Consumers can enjoy fresh strawberries by using the same washing method employed in an industrial setting. The STAR-K recommends vigorously agitating the strawberries in at least two tablespoons of liquid detergent per gallon of water, letting them soak for approximately one minute, and then rinsing them off thoroughly before eating.³⁰ No further checking is required.

CHECKING ON SHABBOS

There is a Biblical prohibition of *Borer*, selecting, on *Shabbos*. This involves removing any unwanted item from a mixture of other items. This would also include washing produce that is subject to infestation.³¹ If there is no requirement to check this item,³² one is permitted to wash it as long as the intent is solely for cleanliness.³³ One may, however, check produce and use it if it is found to be insect-free.³⁴ If an insect is found, it may not be removed;³⁵ however, one may remove the insect together with a piece of the fruit.³⁶

There is much written about the tremendous rewards and holiness that we merit by avoiding forbidden foods.³⁷ May our heightened awareness of these issues bring much *kedusha* into our lives, and may we all have a *chag kasher v'sameach*.

28. This system is only used for frozen strawberries where the companies are less concerned about damaging the fruit, since they will be frozen anyway. One company uses an alternate process utilizing brushes that scrub each berry, thereby effectively removing all insects.

29. There are those who are lenient regarding pureed strawberries, due to the fact that any insects will be crushed and *batul*/nullified in the rest of the puree. Each person should consult their own rabbinic authority for guidance on relying on this *lechatchila*.

30. As an extra assurance, it is preferable to remove the top green area.

31. ש"ע א"ח סי' ש"ט סעיף ח', שמירת שבת כהלכתה פרק ג' אות י"ח.

32. For instance, if it is something known to be insect-free.

33. אגרות משה א"ח ח"א סי' קכ"ה.

34. שמירת שבת כהלכתה שם אות ל"ו.

35. שמירת שבת כהלכתה שם אות י"ח.

36. משנה ברורה סימן ש"ט ס"ק ס"א ושם.

37. ע' יומא ל"ט ע"א, חכמת אדם סי' ל"ח ס"ק כ', ערוה"ש סי' פ"ד ס"ק ס"ה, העמק דבר ע"פ ויהייתם קדושים (ויקרא י"א, מ"ד).

STAR-K's **Institute of Halacha**

Directed by
HaRav Mordechai Frankel

Call or email with a shaila

410.484.4110 x 238
halacha@star-k.org

Monday-Thursday: 2 p.m. - 5 p.m.
Friday: 11 a.m. - 2 p.m.

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

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ZMANIM FOR EREV PESACH

The following chart indicates the latest times for eating and burning of chometz, and the time for lighting candles on

Erev Pesach, Monday, April 14, 2014

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

CITY	EATING	BURNING	CANDLE LIGHTING
Atlanta, GA	10:52 a.m.	12:06 p.m.	7:49 p.m.
Baltimore, MD	10:21 a.m.	11:36 a.m.	7:25 p.m.
Boston, MA	9:58 a.m.	11:14 a.m.	7:06 p.m.
Brooklyn, NY	10:10 a.m.	11:25 a.m.	7:16 p.m.
Buffalo, NY	10:29 a.m.	11:45 a.m.	7:38 p.m.
Chicago, IL	10:04 a.m.	11:20 a.m.	7:12 p.m.
Cincinnati, OH	10:52 a.m.	12:07 p.m.	7:56 p.m.
Cleveland, OH	10:40 a.m.	11:56 p.m.	7:48 p.m.
Columbus, OH	10:45 a.m.	12:01 p.m.	7:51 p.m.
Dallas, TX	10:42 a.m.	11:56 p.m.	7:38 p.m.
Denver, CO	10:14 a.m.	11:29 a.m.	7:19 p.m.
Detroit, MI	10:46 a.m.	12:02 p.m.	7:55 p.m.
Far Rockaway/Five Towns, NY	10:09 a.m.	11:25 a.m.	7:15 p.m.
Hartford, CT	10:04 a.m.	11:20 a.m.	7:12 p.m.
Houston, TX	10:37 a.m.	11:51 a.m.	7:30 p.m.
Indianapolis, IN	10:58 a.m.	12:14 p.m.	8:03 p.m.
Lakewood, NJ	10:11 a.m.	11:26 a.m.	7:16 p.m.
Las Vegas, NV	9:55 a.m.	11:09 a.m.	6:55 p.m.
Los Angeles, CA	10:08 a.m.	11:22 a.m.	7:06 p.m.
Memphis, TN	10:14 a.m.	11:28 a.m.	7:13 p.m.
Miami, FL	10:37 a.m.	11:49 a.m.	7:25 p.m.
Milwaukee, WI	10:05 a.m.	11:22 a.m.	7:15 p.m.
Minneapolis, MN	10:26 a.m.	11:43 a.m.	7:39 p.m.
Monsey, NY	10:10 a.m.	11:26 a.m.	7:17 p.m.
Monticello, NY	10:12 a.m.	11:28 a.m.	7:20 p.m.
New York, NY	10:10 a.m.	11:25 a.m.	7:16 p.m.
Norfolk, VA	10:19 a.m.	11:34 a.m.	7:20 p.m.
Passaic, NJ	10:10 a.m.	11:26 a.m.	7:17 p.m.
Philadelphia, PA	10:14 a.m.	11:30 a.m.	7:19 p.m.
Phoenix, AZ <i>(Mountain Standard Time)</i>	9:43 a.m.	10:57 a.m.	6:40 p.m.
Pittsburgh, PA	10:34 a.m.	11:49 a.m.	7:40 p.m.
Portland, OR	10:22 a.m.	11:39 a.m.	7:36 p.m.
Providence, RI	9:59 a.m.	11:15 a.m.	7:07 p.m.
Queens, NY	10:09 a.m.	11:25 a.m.	7:15 p.m.
Richmond, VA	10:24 a.m.	11:39 a.m.	7:26 p.m.
St. Louis, MO	10:15 a.m.	11:30 a.m.	7:18 p.m.
San Diego, CA	10:03 a.m.	11:17 a.m.	6:59 p.m.
San Francisco, CA	10:24 a.m.	11:39 a.m.	7:26 p.m.
Seattle, WA	10:20 a.m.	11:40 a.m.	7:39 p.m.
Washington, DC	10:22 a.m.	11:37 a.m.	7:26 p.m.

GUIDE TO SELLING "REAL" CHOMETZ BEFORE PESACH

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

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

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

IS IT "REAL" CHOMETZ?

PRODUCT	STATUS
Barley (if pearled, raw and packaged)	חמץ גמור Not
Beer	Follow family custom ¹
Bread/Cake and Cookies	חמץ גמור
Cake mixes (dry)	חמץ גמור Not
Cereal with primary ingredient of wheat, oats or barley	חמץ גמור
Chometz content is more than a k'zayis. The chometz can be eaten in a time span of k'dai achilas pras ² (e.g., box of Froot Loops cereal)	חמץ גמור
Chometz content is more than a k'zayis. The chometz can not be eaten b'kdai achilas pras ² (e.g., box of Cap 'N Crunch cereal)	חמץ גמור Not
Chometz content in entire package is less than a k'zayis but is greater than 1/60 of the product (e.g., Corn Flakes cereal)	חמץ גמור Not
Chometz content is less than 1/60 of the product	חמץ ⁴ Not
Chometz Nokshe (e.g., chometz glue)	חמץ גמור Not

IS IT "REAL" CHOMETZ?

PRODUCT	STATUS
Condiments containing vinegar (e.g., ketchup, mayonnaise, mustard, pickles)	Not חמץ גמור
Cooked on chometz equipment (not during Pesach) but contains no chometz in the product	Not חמץ ³
Cosmetics	Not חמץ ³
Cream of Wheat	חמץ גמור
Detergents	Not חמץ ³
Extracts	Not חמץ גמור
Farfel Mix	חמץ גמור
Flour (including flour that contains malted barley and whole wheat flour)	Not חמץ גמור
Food Coloring	Not חמץ גמור
Ketchup	Not חמץ גמור
Kitniyos	Not חמץ ³
Licorice	חמץ גמור
Malt flavoring (in product)	Not חמץ גמור
Maltodextrin/ Maltose (in product)	Not חמץ גמור
Mayonnaise	Not חמץ גמור
Medicine containing chometz	Not חמץ גמור
Modified food starch (from unknown sources)	Not חמץ גמור
Mustard	Not חמץ גמור
Oatmeal (Instant, Regular, Baby)	חמץ גמור
Pasta	חמץ גמור
Pickles	Not חמץ גמור
Pretzels	חמץ גמור
Products non-edible even for canine consumption (<i>nifsal mayachilas kelev</i>)	Not חמץ ³
Rolled Oats	חמץ גמור
Vanillin and Ethyl vanillin	Not חמץ גמור
Vinegar (from unknown sources)	Not חמץ גמור
Vitamin tablets containing chometz	Not חמץ גמור
Wheat germ	Not חמץ גמור
Wheat gluten /Wheat protein (unknown amount in product)	חמץ גמור
Whiskey	Follow family custom ¹
Yeast (Baker's)	Not חמץ ³

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

PIMLICO RACE COURSE

Clubhouse Parking Lot

ENTRANCE ONLY FROM HAYWARD AVENUE

3 Blocks East of Park Heights Avenue

Monday, April 14, 2014

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

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

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

NO BULK TRASH (non-food related) will be permitted.

After chometz is burned, Kol Chamira is recited.

GUIDE TO PURCHASING CHOMETZ AFTER PESACH

There is a *rabbinic* injunction not to eat or benefit from חמץ שעבר עליו הפסח (henceforth abbreviated חמץ שעה"פ), chometz that was in the possession of a Jew during Pesach. Therefore, after *Pesach* consumers must ascertain that the *chometz* they purchase was not in the possession of a Jew during *Pesach*. *Chometz* may be purchased from a store that is owned by a gentile. According to *Hilchos Pesach*, a store is considered gentile owned if the gentile owns more than half of the store.

In a corporation, at least 51% of the voting stock must be owned by gentiles, otherwise the *chometz* becomes חמץ שעה"פ.

Chometz may be purchased from a Jewish owned store whose owner properly sold the *chometz* before *Pesach* (e.g., STAR-K certified Jewish owned facilities). A proper sale means the *chometz* is sold to a gentile (through one's *rav*) and put away in a designated enclosed area throughout *Pesach*. A *rav* should be consulted regarding stores that sell their *chometz* before *Pesach*, yet continue to purchase new *chometz* during *Pesach* or allow customers to purchase the *chometz* from their store during *Pesach*.

If there is a reasonable doubt as to whether a product was in the possession of a Jew during *Pesach*, it may be purchased after *Pesach*. For example, one may purchase pizza crusts with a reliable kosher certification from a gentile owned store, even though the *chometz* may have been owned by a Jewish distributor during *Pesach*, who in turn sold the pizza crusts to this store (ספק דרבנן לקולא). This prohibition applies only when one is certain that a Jew owned it during *Pesach*, or where there is a strong reason to suspect חמץ שעה"פ. One should check with his local *Vaad HaKashrus* to determine the status of local Jewish distributors and their possible impact upon חמץ שעה"פ.

It is important to note that products found in major supermarkets have a two-week turnaround time. This means that if one finds חמץ גמור more than two weeks after *Pesach* in a Jewish owned store that did not sell its *chometz*, he may assume the store acquired the product after *Pesach* and there is no problem of חמץ שעה"פ (unless there is a known problem with a Jewish distributor who does not sell his *chometz*). Products found in smaller "Mom & Pop" shops may have remained on the shelf for a longer period of time, and clarification of turnaround time for such a particular store must be ascertained.

The turnaround time for alcoholic beverages at liquor stores is longer than that of products in supermarkets. Popular liquor stores generally maintain inventory for about six weeks. A prudent person should wait until after *Shavuos* before buying liquor from a store that has an issue with חמץ שעה"פ. At that time, one can assume all inventory arrived after *Pesach*.

If one accidentally purchases חמץ גמור immediately after *Pesach* from a store that sells חמץ שעה"פ, he may not derive benefit from that *chometz*. However, one may return it for a refund since the sale is considered a *mekach tעות*, a mistaken sale; returning the product does not constitute deriving benefit.

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

CHOMETZ AFTER PESACH CHART

PRODUCT	חמץ שעבר עליו הפסח?
Barley (if pearled, raw and packaged)	No
Beer	Yes
Bread /Cake/Cookies	Yes
Cereal with primary ingredient of wheat, oats or barley	Yes
<i>Chometz</i> content is more than a <i>k'zayis</i> .	Yes
<i>Chometz</i> content in entire package is less than a <i>k'zayis</i> but is greater than $\frac{1}{60}$ of the cooked product (e.g., Corn Flakes cereal)	Yes
<i>Chometz</i> content in entire package is less than a <i>k'zayis</i> but is greater than $\frac{1}{60}$ of the uncooked product	No
<i>Chometz</i> content is less than $\frac{1}{60}$ of the product	No
<i>Chometz Nokshe</i> (e.g., <i>chometz</i> glue)	Yes
Condiments containing vinegar (ketchup, mayonnaise, mustard, pickles)	No
Cookies	Yes
Cosmetics	No
Detergents	No
Extracts	No
Flour (including flour that contains malted barley and whole wheat flour)	No
Food Coloring	No
Ketchup	No
<i>Kitniyos</i>	No
Malt flavoring (in product)	Yes
Maltodextrin	No
Maltose (in product)	Yes
Mayonnaise	No
Medicine containing <i>chometz</i>	No
Modified food starch (from unknown source)	No
Mustard	No
Oatmeal (Instant, Regular, Baby)	Yes
Pasta	Yes
Pickles	No
Pretzels	Yes
Processed on <i>chometz</i> equipment with no <i>chometz</i> content in product (if it was not known to have been processed on <i>Pesach</i>)	No
Products non-edible even for canine consumption	No
Rolled Oats	Yes
Soy Sauce (containing wheat)	Yes
Vanillin and Ethyl Vanillin	No
Vinegar (from unknown sources)	No
Vitamins containing <i>chometz</i>	No
Wheat germ	Yes
Wheat gluten or Wheat protein (unknown amount in product)	Yes
Whiskey	Yes
Yeast (Baker's)	No
Yeast extract	No

STORES WHERE *CHOMETZ* MAY BE PURCHASED IMMEDIATELY AFTER *PESACH* 2014

ALL STAR-K ESTABLISHMENTS

ALL STAR-D ESTABLISHMENTS

NATIONAL STORES

BJ's	CVS
Costco	Food Lion
K-Mart	Mars
Petco	Petsmart
Rite-Aid	Royal Farms
Sam's Discount Warehouse	Shoppers Food Warehouse
Save-A-Lot	Trader Joe's
Walmart	Walgreens
Wegman's	Winn-Dixie

STORES IN BALTIMORE, MD

A-Z Savings (6307 Reisterstown Road)
Dugan's Liquor
Dunkin Donuts (1508 & 7000 Reisterstown Road)
Earth Origins Market
7-11 (Fords Ln, Hooks Lane, Old Court Road, Reisterstown Road. north of Slade Ave)
Savings Center (4003 Seven Mile Lane)
Seven Mile Market
Shoprite (37 W. Aylesbury Road, Timonium)
Village Liquors

WHEN *CHOMETZ* MAY BE PURCHASED AFTER *PESACH* 2014

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

Wednesday, May 7, 2014 (2 weeks after Pesach)

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

Wednesday, May 21, 2014 (4 weeks after Pesach)

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

Friday, June 6, 2014 (after Shavuot)

BALTIMORE DISTRIBUTOR INFORMATION

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

- **GIANT**- Section Labeled KOSHER FOODS: Dry, Frozen, Refrigerated
- **TARGET**- Section Labeled KOSHER FOODS: Dry, Frozen
- **SAFEWAY**- Section Labeled KOSHER FOODS: Frozen Foods ONLY

Chometz found in the remainder of these supermarkets are possibly purchased from a Jewish distributor. Therefore, chometz may not be purchased from these stores until four weeks after Pesach. One may purchase chometz from these stores beginning on the Wednesday after Lag B'omer, May 21st, 2014. We do not have any information regarding these stores in other parts of the country.

WHAT SHOULD I DO IF I FIND CHOMETZ ON PESACH?

Erev Pesach (after the time of Biur Chometz)

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

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

First day of Pesach

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

Second day of Pesach

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

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

Shabbos Chol Hamoed

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

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

Weekday Chol Hamoed

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

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

Seventh day of Pesach

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

Eighth day of Pesach

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

After Pesach

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

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

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KITNIYOS SHENISHTANU

NOW YOU SEE IT NOW YOU DON'T

Rabbi Tzvi Rosen, Editor *Kashrus Kurrents*

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

WHAT ARE KITNIYOS?

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

The *Bais Yosef* permits *kitniyos* on *Pesach*, while the *Rema* rules that *kitniyos* are forbidden. Hence, Jews of *Sephardic* descent consume *kitniyos* on *Pesach* while *Ashkenazic* Jewry follows the *Rema's psak*, which does not permit the consumption of *kitniyos* on *Pesach*.

REASONS FOR PROHIBITION

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

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

KITNIYOS DERIVATIVES

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

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

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

KITNIYOS SHENISHTANU

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

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

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

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

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

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

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

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

2. Y.D. 123:14

3. Y.D. 123:16

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

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

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

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

KITNIYOS

AND OTHER PRODUCTS CUSTOMARILY NOT EATEN ON PESACH

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

Anise ²	Cumin ³	Nutra Sweet ¹
Ascorbic Acid ¹	Dextrose	Peanuts ²
Aspartame ¹	Emulsifiers	Peas
Beans	Fennel ²	Poppy Seeds
Bean Sprouts	Fenugreek ²	Rice
BHA (in corn oil)	Flavors (may be <i>chometz</i>)	Sesame Seeds
BHT (in corn oil)	Glucose	Sodium Erythorbate ¹
Buckwheat	Green Beans	Sorbitan ¹
Calcium Ascorbate ¹	Guar Gum	Sorbitol ¹
Canola Oil (Rapeseed)	H.V.P. (possibly <i>chometz</i>)	Soy Beans
Caraway Seeds ²	Isolated Soy Protein	Stabilizers
Chickpeas	Isomerized Syrup	Starch (possibly <i>chometz</i>)
Citric Acid ¹ (possibly <i>chometz</i>)	Kasha (Buckwheat)	String Beans
Confectioners Sugar (possibly <i>chometz</i> , possibly KFP - look for KFP symbol)	Lecithin	Sunflower Seeds
	Maltodextrin ¹ (possibly <i>chometz</i>)	Tofu
	Millet	Vitamin C ¹
Coriander ²	MSG (possibly <i>chometz</i>) ¹	
Corn	Mustard Flour	

1. Kitniyos shenishtanu.

2. Should be avoided on Pesach.

3. Cumin is only acceptable when the certifying agency has documented that all *chometz* issues have been resolved. (Please contact Star-K for approved brands.)

QUINOA FOR PESACH 2014

Rabbi Zvi Goldberg, Star-K Kashrus Administrator

What is Quinoa?

Quinoa (pronounced KEEN-wa) is a species of seeds of the Chenopodium or “goosefoot” family, and is botanically related to spinach. It is not kitniyos.

If it is not Kitniyos, why does Quinoa need Passover Certification?

We have found that quinoa can, at times, be either grown near barley, or rotated with a barley crop. Furthermore, barley on occasion is used to cover quinoa during drying, and the bags used to transport the quinoa may have previously contained flour of chometz. Therefore, quinoa should only be used with reliable Kosher for Passover certification. During the growing season STAR-K sent one of its mashgichim to a set of quinoa fields in Bolivia where there was no concern of intermingling with barley. STAR-K ensured that the farmers do not rotate their crops and that they use new bags to pack their crops. A mashgiach was then dispatched to the bulk packing plant in Bolivia and also the final retail pack in the U.S. to ensure the Kosher for Passover status of the quinoa and equipment.

With quinoa demand worldwide skyrocketing, ensuring a supply of reliably certified quinoa for Passover was a challenge. Working tirelessly with producers and distributors the STAR-K team ensured that KFP quinoa would once again grace Pesach tables around the country.

The STAR-K certified quinoa is premium Bolivian quinoa that is pre-washed and consequently has no bitter taste naturally found in quinoa. No checking is required. See page 12 for certified sources. Also, see www.star-k.org/quinoa for more information, including pictures and videos of the certification process.



PESACH GUIDE FOR DIABETICS

Adapted from Jewish Diabetes Association article by Nechama Cohen

The challenge of diabetes seems ten-fold when it comes to *Pesach*.

There are a whole new set of considerations — four cups of wine at each *Seder*; a many-hour wait until *Shulchan Aruch*; knowing the carb content of a single hand *matza*.

These are real concerns for people with diabetes and related health issues, who wish to fulfill the requirements of *Pesach al pi halacha* without compromising their health. After being inundated each year with questions of this type, the STAR-K turned to the Jewish Diabetes Association (JDA) for answers. The JDA has kindly provided the following guidelines to help you prepare your *matza* and wine.

I. MATZA

The stipulations for minimum *shiurim* for *matza*, which follow, are based on the *psak* of Rav Moshe Heinemann *shlit"l*.

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

In the case of a medical condition, one may fulfill the *mitzva* of *achilas matza*, including *korech* and *afikoman* with the following:

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

One who is in good health should eat the following for *achilas matza*³ and *afikoman*:

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

1. This assumes the whole *matza* (before it is broken) has a diameter of at least 10.5 inches, which means the entire *matza* has an area of 86.6 sq. in. Hence, 1/6 of the *matza* equals 14.5 sq. in. This is the minimum *shiur* for someone with a medical condition.

2. This assumes a full rectangular *matza* is 7" x 7", which means the entire *matza* has an area of 49 sq. in. Hence, 1/4 of the *matza* equals 12.25 sq. in. (This also means that one could eat a piece of *matza* that is square, each side with a length and width of 3.5 in.). This is the minimum *shiur* for someone with a medical condition.

3. For *korech* see page 93

4. This assumes the whole *matza* (before it was broken) had a diameter of 10.5 in., which means the entire *matza* has an area of 86.6 sq. in. Hence, 1/3 of the *matza* is 29 sq. in.

5. This assumes a full rectangular *matza* is 7" x 7", which means the entire *matza* has an area of 49 sq. in. Hence, 1/2 of the *matza* is 24.5 sq. in. (This means one could eat a piece of square *matza* that is 5 in. on each side.)

How to calculate the amount of carbs in *Matza*:

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

Hand *Matza*: Hand *matza* varies according to size and thickness. Our calculations use a *Tzelem Pupa* hand *matza*. In order to simplify the calculations, we recommend that you weigh the *matza* before *Yom Tov* in order to become accustomed to the weights and sizes.

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

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

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

II. THE ARBA KOSOS (FOUR CUPS)

A. Wine

Cup Requirements:

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

Minimum Shiur to drink to fulfill Arba Kosos:

One must drink at least 1.9 fl.oz. (56 ml) for each of the four cups.

Additional Requirements:

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

B. Diluting wine with Grape Juice and Water

Wine may be diluted in the following maximum ratios; these ratios allow the wine to retain enough of its properties to qualify it being used for the four cups:

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

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

The following chart illustrates how much wine to drink:

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

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

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

To prepare in advance, simply pour 2 cups of wine into an empty bottle and add 3 cups of water. (The size of the measuring cup does not matter. Just make sure that you use the same cup for the water and the wine). It is always advisable to prepare this bottle in advance and label it as your own "SPECIAL RESERVE."

C. Types of wine

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

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

If the sour taste bothers you, try adding an artificial sweetener such as Kosher for Passover saccharin tablets, which can be dissolved in water.

Since manufacturers do not have a legal requirement to print nutrition facts on wine bottles, it is often hard to know exactly how many carbs a glass of wine contains. If you are trying to find a wine that is very low in sugar, you can use a glucose meter before *Yom Tov* to test a sample. (We tested it with a Glucometer Ascenia XL; not all meters will give accurate results). Test a sample of the wine just as you would test a drop of blood on your meter. If the wine you are testing is a sweet wine, your meter will give a HI reading. If it is a dry, low-carb wine, the meter will read it as LO. Many of the dry wines will not give a LO reading, but the numbers are a very good reference. For those who are not accustomed to drinking high quality dry wine, it may take some time to acquire a taste for it.

Here are some of the wines we tested for sugar content using a glucose meter:

Wine	Carbs (g per cup)
Chardonnay	25 g. 0.2% residual sugar
Cabernet Sauvignon	25 g. 0.2% residual sugar
Sauvignon Blanc from Gamla	27 g. 1.9% residual sugar

The above wines are only examples. As you can see, sugar content from wine to wine and bottle to bottle can range widely. Remember to test the specific wines you are planning to use. Less expensive wines are rarely sugar-free. Checking with the meter confirms this statement, as some inexpensive, supposedly dry, wines actually tested HI on the meter.

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

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

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

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

D. Grape Juice

As noted above, one should use wine or, if necessary, a wine/grape juice combination for the *arba kosos*. If you are unable to drink wine, you may use grape juice instead. If due to medical reasons you are unable to drink pure grape juice for the *arba kosos* (and cannot drink any percentage of wine), you may dilute the grape juice. When mixing grape juice with water, at least 50% of the mixture should be grape juice (i.e., the cup is half grape juice and half water).

As suggested earlier, you may wish to prepare a “special reserve” mixture before *Yom Tov* and fill a bottle with two full *bechers* of grape juice and two full *bechers* of water. This will suffice for the *arba kosos*. Add more using the same ratio as necessary. Keep in mind that as far as diabetes and carb counting are concerned, dry wine is certainly preferable. If you drink grape juice, note that the carbohydrate content of the various grape juices differs. The juices that we tested ranged from 32 to 60g of carbs per cup. Always check the label to ensure you are consuming the least amount of carbs when combining grape juice with wine and/or water.

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

SUMMARY PREPARATION LIST

Remember that failing to prepare is preparing to fail. If you have everything ready ahead of time, you are less likely to run into problems.

- Discuss with your *rav* the *shiurim* of *rov revuis* and mixing wine with water.
- Select the wine of your choice and check the carb content (remember the meter test).
- Prepare the right size *becher*.
- Train your eye to recognize the amount that you will be drinking during the *Seder*.
- Mix wine with water following the instructions of your *rav* and doctor, and prepare a separate labeled bottle (“**Special Reserve**”) for this mixture.
- Weigh *matzos* to better determine insulin doses.
- Prepare your choice of glucose for treating hypoglycemia.
- Review chart and details with your health care team.
- Prepare **all** medical supplies, medications, and equipment for *Yom Tov* and *Shabbos l’kovod Yom Tov*.

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

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

To order either cookbook, get more information about diabetes, or a list of *Pesach* recipes from the book, visit www.jewishdiabetes.org.

III. OTHER PRODUCTS COMMONLY USED ON PASSOVER

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

Common Cooking Ingredients

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

Sugar Substitutes

California Delight brand **Sucralis** (Star-K Certified), Gefen brand **Sweet'N Low**, Paskez brand **Sweetie**, Liebers brand **Sweetees**, and Health Garden brand **Xylitol (Regular and Vanilla)** are available (when label states *Kosher for Pesach*). There may be others, but they must have specific *Pesach* supervision.

Powdered **Equal**, **Splenda** and **Nutrasweet** are NOT Kosher for *Pesach* and may not be used.

Pesach Cookies and Cakes

Below is a partial list of the cookies and cakes that are available for *Pesach*. It is probably safe to assume that similar products will have more or less the same amount of carbohydrates, as their manufacturing processes are nearly identical. Since *Pesach* products for the most part consist of potato starch, sugar and/or *matza* meal, they are basically almost pure sugar. To ensure a healthier alternative, one should opt to make “homemade” snacks with fewer carbs.⁷

Product/Company	Serving Size	Carbohydrates
Brownie Cake (Hagadda)	38g	20g
Chocolate Cake (Oberlander's)	42g	23g
Rainbow Cake (Hagadda)	28g	11g
Sponge Cake (Oberlander's)	42g	24g
Apricot Sandwich Cookies (Hagadda)	28g	16g
Leaf Cookies (Hagadda)	33g	14g
Nut Cookies (Hagadda)	28g	11g
Raspberry Sandwich Cookies (Hagadda)	28g	15g
Chocolate Macaroons (Hagadda)	33g	18g

7. When baking, our recommendation is to use a combination of both ground walnuts and almonds, since walnuts are lower in carbs. Ground almond flour is available for Pesach use from DigestiveWellness.com (845-356-4557).

PESACH FAQ'S REGARDING PETS

Rabbi Zvi Goldberg, Star-K Kashrus Administrator

Q. Has anything changed over the past year regarding pet foods?

A. Yes. Many of the Science Diet dog foods which had been on the STAR-K recommended list for years are reformulated and now contain *chometz*. On the other hand, there has been a proliferation of "grain-free" dog and cat foods on the market. While we still recommend checking the ingredient panel on those foods, they are a good place to start your search for an appropriate food.

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

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

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

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

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

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

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

A. Yes.

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

A. Yes.

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

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

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

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

Q. Is pet food "with gravy" permitted?

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

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

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

PET FOOD LIST

The following is a list of pet foods approved for Passover 2014 when produced in the U.S. Products with identical names from foreign countries may have different formulations, thus compromising their Passover status. Make sure to check all labels. There should be no chometz listed. A product listing both meat and dairy ingredients may not be used any time during the year. (See “Feeding Your Pet: Barking Up the Right Tree” at www.star-k.org for more information)

CATS

Before Grain (dry): Chicken, Salmon.

Before Grain (canned): 96% Quail, 96% Chicken, 96% Salmon, 96% Tuna, 96% Turkey.

Blue Wilderness Grain Free (dry): Chicken, Kitten, Duck, Mature, Salmon, Indoor.

Evangers: When bearing cRc Passover approval.

Friskies (canned): Classic Paté Classic Seafood Entree, Classic Paté Salmon Dinner, Classic Paté Turkey & Giblets Dinner, Classic Paté Whitefish Tuna Dinner, Special Diet Classic Paté Ocean Whitefish Dinner, Special Diet Classic Paté Beef & Chicken Entrée, Special Diet Classic Paté Turkey & Giblets Dinner, Special Diet Classic Paté with Salmon, Senior Diet Classic Paté Pacific Salmon Dinner in Sauce

Merrick Purrfect Bistro Grain Free (dry): Healthy Adult (Salmon, Chicken), Healthy Senior, Healthy Weight

Merrick Purrfect Bistro Grain Free (canned): Classic Salmon Paté, Classic Tuna Paté

Prescription Diet: a/d, c/d dry only, d/d except duck, g/d dry only, k/d dry only, m/d canned only, r/d, s/d, t/d, w/d dry only, zd.

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

Wellness Core Grain Free (canned): Original, Kitten Formula, Beef & Venison & Lamb, Salmon & Whitefish & Herring

FISH

Fish food and vacation blocks often contain chometz. Tetra Tropical Slow Release Gel Feeders (Tetra Weekend 5 days, and Tetra Vacation 14 days) are chometz free. Goldfish and Tropical fish can be given tubular worms, frozen brine shrimp, and freeze dried worms (if they do not contain fillers).

DOGS

Alpo Chop House Originals (canned): Filet Mignon Flavor, Ribeye Flavor, Top Sirloin Flavor

Blue Freedom Grain Free (dry): Natural Chicken (Adult, Large Breed, Puppy, Small Breed)

Blue Freedom Grain Free (canned): Natural Chicken Recipe (Dogs, Puppies, Small Breed Dogs)

Blue Wilderness Grain Free (dry): Chicken Recipe, Small Breed, Salmon, Duck, Puppy, Senior, Healthy Weight, Large Breed, Large Breed Puppy

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

Evangers: When bearing cRc Passover approval.

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

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

Prescription Diet: a/d, c/d, d/d, g/d, h/d, j/d dry only, k/d, n/d, r/d, s/d, t/d, u/d, w/d dry only.

Science Diet (canned): Adult Light with Liver, Small & Toy Adult Light with Liver

Wellness Core Grain Free (dry): Original, Reduced Fat, Ocean, Puppy.

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

Wellness Grain Free Ninety Five Percent (canned): Turkey, Chicken, Beef, Salmon

BIRDS (PARROTS, PARAKEETS, COCKATIELS, MACAWS)

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

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

HAMSTERS, GUINEA PIGS, GERBILS & RABBITS

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

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

PET STORES WHERE CHOMETZ PET FOOD MAY BE BOUGHT AFTER PESACH

Petco

Petsmart

THE PESACH SEDER

Rabbi Mordechai Frankel, Director, Institute of Halacha

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

PREPARATIONS FOR THE SEDER

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

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

1. If horseradish is being used for *marror*, it should be grated.² If one forgot to do this, then he may grate it on *Yom Tov* if he employs a *shinui* and grates in an unusual manner, such as grating it onto the table rather than onto a plate.³

2. If lettuce leaves are being used for *marror*, they should be checked to ensure that they are not harboring insects.⁴ To check romaine lettuce leaves, one should separate the leaves, soak them in water, and then make a thorough leaf by leaf inspection. Any insects which are found must be removed. Alternatively, he may use romaine stalks for *marror* instead of the leaves.⁵ To do this, he should remove the leaves from the stalks and rinse them under a strong stream of water, rubbing the stalks during the rinsing. No further checking is required.

3. Prepare the *karpas vegetable* and the salt water into which it will be dipped.⁶ Any vegetable may be used for *karpas*, except those which may be used for *marror*.⁷

The following abbreviations have been used: M.B. – *Mishna Berura*, S.A. – *Shulchan Aruch*, S.H. – *Saar HaTziyun*, B.H. – *Bir Halacha*. All citations to *Shulchan Aruch* refer to section *Orach Chayim*.

1. S.A. 472:1.

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

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

4. M.B. 473:42.

5. S.A. 473:5.

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

7. M.B. 473:20.

However, the custom is to use celery,⁸ radishes,⁹ or cooked potatoes.¹⁰

4. Prepare the **charoses**.¹¹ The ingredients for *charoses* typically include grated apples, almonds and other nuts,¹² cinnamon, ginger, and red wine.¹³ The *charoses* should have the texture of apple sauce.¹⁴

5. The bone which will be used for the **zroa** on the *Seder* plate should be roasted over a fire, as was done to the *Korban Pesach*.¹⁵ Some people first boil the *zroa* and then singe it over a flame.¹⁶ It is preferable to use the forearm of an animal or bird, which is the *zroa* bone.¹⁷ The equivalent limb of a chicken is the part of the wing that is directly attached to the body.¹⁸ The *zroa* must have some meat on the bone.¹⁹ It may not be eaten on the *Seder* night, because we do not eat roasted meat at the *Seder*.²⁰ The meat of the *zroa* (which has been cooked before *Yom Tov*) should ideally be eaten on the second day of *Yom Tov*, as it is not proper to dispose of the *zroa* in an unfitting manner.²¹

6. Boil and then roast the **egg** to be used on the *Seder* plate.²² A person whose custom is to eat eggs at the *Seder* meal should also prepare these eggs.²³

7. Open the **wine** bottles to be used at the *Seder*. In particular, wine bottles that have a screw cap should be opened before *Yom Tov*.²⁴ One should also open the boxes of *matza* that will be needed for the first days of *Yom Tov*.²⁵

8. **Children should rest** so that they will be awake during the *Seder*.²⁶ If possible, adults should also rest.²⁷

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

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

10. *Aruch HaShulchan* 473:10.

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

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

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

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

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

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

17. *S.A.* 473:4; *M.B.* 473:27.

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

19. *M.B.* 473:27.

20. *M.B.* 473:32.

21. See *M.B.* 473:32.

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

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

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

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

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

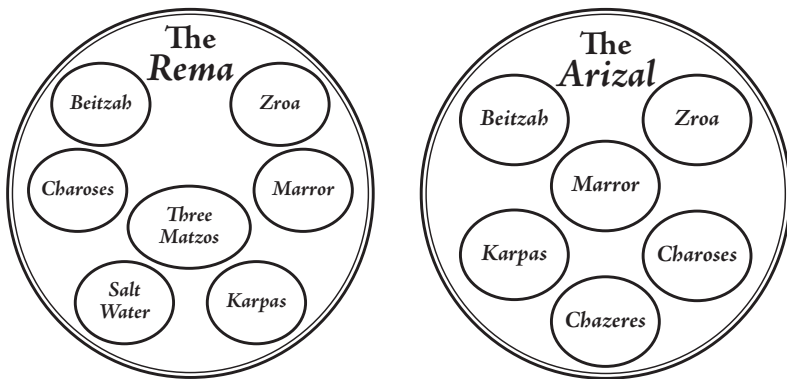
27. See *Matteh Moshe siman* 600.

9. **Set the Seder table** with elegant dishes and arrange the chairs which will be used for leaning.²⁸ Even though throughout the year one should minimize luxury as a *zecher l'churban*, on Seder night it is appropriate to use the finest dishes available.²⁹ Some people have a custom that the husband arranges the *Keara*.³⁰ There were *gedolim* who insisted on personally setting the table for the Seder.³¹

10. **Prepare the Keara.** There are differing customs as to the layout of the various components of the *Keara*. One prevalent custom is that of the *Arizal*.³² According to this *minhag*, beginning at the top of the *Keara* is the *zroa*, which is placed on the upper right side of the *Keara*, and the *beitza* which is placed on the upper left side. The *marror* is placed in the middle of the *Keara*, with the *charoses* underneath and to the right, and the *karpas* underneath and to the left. The *chazeres* is placed closest to the leader of the Seder, at the bottom of the *Keara*. Three *matzos* are placed either outside or underneath the *Keara*,³³ next to the *zroa* and *beitza*.³⁴

Another custom is that of the *Rema*.³⁵ According to this *minhag*, the *karpas* and salt water are placed nearest to the leader of the Seder with the *Matza* above them, the *marror* and *charoses* above the *Matza*, and the *beitza* and *Zroa* above them furthest from the leader of the Seder.

Below is an illustration of the *Keara* according to both the *Rema* and the *Arizal*:



28. S.A. 472:2.

29.. M.B. 472:6.

30. See *Chidah*, *Moreh BeEitzbah siman* 206,

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

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

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

34. *Kaf HaChayim* 473:58 understands the *Arizal* to mean that the *Keara* should be next to the *matzos*.

35. *Rema* 473:4.

There are other customs regarding the arrangement of the items on the *Keara*. The *Gra*³⁶ and *Maharal*³⁷ each have differing customs. A person should follow his own particular *minhag*.

Some have the custom to place a covering between each of the three *matzos*, while others do not.³⁸ The *matzos* should be covered before *Kiddush*.³⁹ Often, families that join together for the *Seder* have the custom of providing a separate *Keara* for the head of each individual household.⁴⁰

11. Make an *eruv tavshilin*, if necessary. One should take a baked item such as *matza* and a cooked item⁴¹ such as fish, meat or an egg.⁴² He should hold the items⁴³ and recite the text found in the *siddur*. The *eruv tavshilin* should not be eaten until all of the preparations for *Shabbos* are completed.⁴⁴ It is customary to eat the *eruv tavshilin* at *shalosh seudos*.⁴⁵

THE FOUR CUPS

One is required to drink four cups of wine at the *Seder*;⁴⁶ women have the same obligation as men.⁴⁷ If a person drinks four cups of wine in a row, he is not *yotzei* this *mitzva*.⁴⁸ Rather, he must recite the *Haggadah* and drink each of the *arba kosos* at the appropriate point.⁴⁹ For this reason, he may not drink the fourth cup immediately after the third cup.⁵⁰ A woman should make sure that she either recites the *Haggadah* herself or hears the leader of the *Seder* recite the *Haggadah*, so that she will be able to drink the *arba kosos* at the appropriate times.⁵¹

36. *Ma'aseh Rav* 187.

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

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

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

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

41. S.A. 527:2.

42.. M.B. 527:11.

43. See *Maharsham* 2:36.

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

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

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

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

48. S.A. 472:8.

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

50. M.B. 472:26.

51. End of B.H. 472:8 'Shelo'.

The cup should hold the measurement of a *reviis* of wine.⁵² According to *Rav Chaim Noeh*, a *reviis* is calculated at 86 cubic centimeters of wine (כוס גימטריא),⁵³ which is equivalent to slightly less than 3 fl. oz. According to the *Chazon Ish*, it equals 150 cubic centimeters of wine (גימטריא כוס הגון) which is equivalent to slightly more than 5 fl. oz.⁵⁴ Based on the ruling of the *Mishna Berura*, *Rav Heinemann shli"ta*⁵⁵ states that it is necessary to use a cup which holds 3.8 fluid ounces.⁵⁶

Ideally, a person should drink a *reviis* of wine.⁵⁷ Some opinions state that if the cup holds more than a *reviis* he should drink the entire cup;⁵⁸ others dispute this.⁵⁹ If it is difficult to drink an entire *reviis* of wine, one should drink slightly more than half the cup.⁶⁰ If a person has difficulty drinking four cups of wine, he should make sure that he has a cup that holds exactly a *reviis* so that he will need to drink only slightly more than half a *reviis*.⁶¹ For the fourth cup, he should either drink enough wine to be able to recite a *brocha acharona* himself or have someone be *motzei* him.⁶²

It is preferable to drink the majority of the *reviis* at one time.⁶³ If a person cannot do so, he should at least drink the majority of the *reviis* within *kedei sbtias reviis*,⁶⁴ which is approximately half a minute.⁶⁵

An alcoholic wine should be used for the *arba kosos*.⁶⁶ The wine can be diluted with grape juice.⁶⁷

52. S.A. 472:9.

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

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

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

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

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

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

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

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

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

62. *M.B.* 472:30.

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

64. *M.B.* 472:34.

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

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

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

Rav Heinemann *shli"ta* is of the opinion that the resulting mixture should contain at least 4% alcohol.⁶⁸ Therefore, wine which has 12% alcohol content can be diluted into $\frac{1}{3}$ wine and $\frac{2}{3}$ grape juice. Alternatively, the wine can be diluted with water. Wine which has 12% alcohol content can therefore be diluted into $\frac{1}{3}$ wine and $\frac{2}{3}$ water; alternatively, it can be diluted into $\frac{1}{3}$ wine, $\frac{1}{3}$ grape juice, and $\frac{1}{3}$ water.⁶⁹ If a person cannot drink wine, then he can use grape juice for the four cups.⁷⁰ Some people may have difficulty tolerating both wine and grape juice. A person who will become incapacitated is not obliged to drink the *arba kosos*.⁷¹

Red wine should be used for the *Seder*.⁷² Throughout the year, it is preferable not to use wine which has been cooked for *Kiddush*; the same is true for the *Seder*.⁷³ This is because uncooked wine tastes better than cooked wine.⁷⁴ It is debatable as to whether pasteurized wine has the same status as cooked wine in this regard.⁷⁵

A child who has reached the age of *chinuch*, about five or six years old,⁷⁶ should also be given *arba kosos* to drink;⁷⁷ however, it is not essential to do so.⁷⁸ A child does not need to drink a full *reviis* of wine or grape juice and should rather drink *meloh lugmav*, the amount of wine he can hold in his cheeks.⁷⁹ It is customary to give *arba kosos* even to younger children, although they can be given a minimal amount of grape juice.⁸⁰

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

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

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

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

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

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

74. M.B. 272:19.

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

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

77. S.A. 472:15.

78. M.B. 472:46.

79. M.B. 472:47.

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

When drinking the first cup, a person should have in mind that he is fulfilling the obligations of both *Kiddush* and the first of the *arba kosos*.⁸¹

A man should drink the *arba kosos* while leaning to his left side.⁸² If he did not lean while drinking the first, third or fourth *kos*, he should not drink that *kos* a second time.⁸³ If he did not lean while drinking the second *kos*, he should drink another *kos* during the meal while leaning to his left side.⁸⁴

MATZA

Both men and women are commanded by the *Torah* to eat *matza* at the *Seder*.⁸⁵ A child who has reached the age of *chinuch* should also be given *matza* to eat at the *Seder*.⁸⁶

The *matzos* being used for the *mitzva* should be *Shemura matzos*. This is *matza* that has been watched since the harvesting of the wheat to ensure that nothing has occurred which might cause it to become *chometz*.⁸⁷ Many people have the custom to use only hand-baked *matzos* for this *mitzva*; others use machine *matzos*.⁸⁸

A person must eat one *kezayis* of *matza* at the *Seder*.⁸⁹ The Steipler *Gaon*⁹⁰ and *Rav* Dovid Feinstein⁹¹ write that ideally one should eat $\frac{2}{3}$ of a machine *matza* or the equivalent volume of hand-baked *matza*, which would be approximately half of a *Tzelem Pupa* hand *matza*.⁹² However, upon experimentation, *Rav* Heinemann *shli"ta* found that half of a machine *matza* or $\frac{1}{3}$ of a *Tzelem Pupa* hand *matza* contains the volume of *matza* necessary for a *kezayis*.⁹³

81. M.B. 473:1. M.B. says that some people have the custom to state this verbally. He adds that before reciting the *Haggadah*, one should verbalize or think that he is going to fulfill the *mitzva* of *sippur yetzias mitzrayim*. See also *Haggadah Shel Pesach MiBeis Halevi* page 93.

82. S.A. 473:2.

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

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

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

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

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

88. *Rav* Shlomo Kluger *paskened* that *matza* made by a hand powered machine is not acceptable for the *mitzvah*, whereas *Rav* Yosef Shaul Natansohn (author of *Teshuvos Shoel U'meishiv*) was lenient, as recorded in *Sdei Chemed* vol. 7 page 397.

Concerning *matza* made by an electric machine, the *Maharsham* 4:129, 9:31 was stringent and the *Divrei Malkiel* 4:20 was lenient. See also *Chazon Ish*, *Orach Chaim* 6:10; *Hilchos Chag Bechag* page 337.

89. *Rambam*, *Hilchos Chometz U'Matza* 6:1.

90. M.B. 486:1 implies that one should eat the amount of *matza* which has the same volume as a present day egg. *Shiurim Shel Torah*, page 65 and footnote on page 66, state that in order to meet this requirement, it is appropriate to ensure that the first *kezayis* be approximately the size of $\frac{2}{3}$ of a machine *matza*.

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

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

93. Heard from *Rav* Heinemann *shli"ta*. *Orchos Rabbeinu* vol. 2 page 66 writes that the Steipler *Gaon* noted that the *Chazon Ish* would take $\frac{1}{4}$ of a hand baked *matza* as a *kezayis* for both *Achilas Matza* and *korech*, and eat additional *matza* during the meal while leaning, so as to fulfill the *mitzva* without any doubt. See further *Orchos Rabbeinu* ibid.

A person who has difficulty chewing may crush the *kezayis* of *matza* before eating it.⁹⁴ If necessary, he may also soak the *matza* in water to facilitate eating the *kezayis*.⁹⁵ A person who is unable to eat or drink the prescribed amount of *matza*, *marror* or wine should consult his *rav*. Please refer to the article, “*Pesach Guide For Those With Diabetes*”, for more information.

The *kezayis* of *matza* should be eaten within the time span of *kedei achilas peras*.⁹⁶ The *kezayis* should preferably be eaten within two minutes.⁹⁷ If this cannot be done, it should at least be eaten within three⁹⁸ or four minutes.⁹⁹ A man should eat the *matza* while leaning on his left side.¹⁰⁰ If he did not do so, he should eat another *kezayis* without another *brocha* while leaning to his left side.¹⁰¹

After everyone at the *Seder* has finished washing *netilas yadayim* and returned to the table, the leader of the *Seder* should take the three *matzos* in front of him and recite the *brocha* of *Hamotzi*. The top and bottom *matzos*, which are both whole, will serve as the *lechem mishna*.¹⁰² If feasible, he should then set down the bottom *matza* and recite the *brocha* of *Al Achilas Matza* while holding the top and broken middle *matzos*.¹⁰³ He should then give each person at the *Seder* a *kezayis*, including within the *kezayis* some of the top and middle *matzos* over which the *brocha* has been made.¹⁰⁴

A person should preferably chew the *matza* without swallowing, until he has a *kezayis* of *matza* in his mouth, and then swallow the *kezayis* at one time.¹⁰⁵ In regards to this, one may rely upon the more lenient measurements of a *kezayis*, which calculate it as being less than $\frac{1}{4}$ of a machine *matza*.¹⁰⁶

94. B.H. 461:4‘yotzei’.

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

96. M.B. 475:9.

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

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

99. See *Shiurin Shel Yorah* page 67.

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

101. M.B. 472:22.

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

103. M.B.475:2.

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

105. M.B. 475:9.

106. *Shiurin Shel Torah siman* 11 states that fundamentally, the *Chazon Ish* *paskened* in accordance with *Rav* Chaim of Volozhin, who stated that a *kezayis* is measured as the average size of a present day olive – which at a maximum would be the volume of $\frac{1}{3}$ of a present day egg. Based on his statement that $\frac{2}{3}$ of a machine *matza* contains the volume of a present day egg, $\frac{2}{9}$ of a machine *matza* would contain the volume of a *kezayis*. See also *sefer Kezayis Hasholem*, page 24; *Orchos Rabbeinu* vol. 2 pages 66-69.

People who find it impractical to swallow an entire *kezayis* at one time should instead eat the *kezayis* in the normal manner, and include some of the top and broken middle *matzos* over which the *brocha* has been made.¹⁰⁷

The *Shulchan Aruch* brings an opinion that one should eat a *kezayis* from the top *matza* followed by a second *kezayis* from the broken middle *matza*.¹⁰⁸ However, a person who fulfills the requirement of eating a *kezayis* by eating the size of half of a machine *matza* is actually eating two *kezaysim* when calculated according to the more lenient measurements of a *kezayis*.¹⁰⁹ It is, therefore, sufficient to eat the size of half of a machine *matza* in order to comply with the opinion that suggests eating two *kezaysim*.¹¹⁰

Before eating, a person should have in mind that he is about to perform the *mitzva* of eating *matza*.¹¹¹ When reciting or hearing the *brocha* of *Al Achilas Matza*, he should also have in mind the eating of the *afikoman*.¹¹²

MARROR

Nowadays, in the absence of the *Korban Pesach*, it is no longer a *Torah* requirement to eat *marror* at the *Seder*; however, there is a rabbinic obligation to do so.¹¹³ This obligation applies equally to men and women.¹¹⁴

Children who have reached the age of *chinuch* should also be given *marror* to eat, just like an adult.¹¹⁵

A person may use romaine lettuce for the *marror*,¹¹⁶ although it must be checked before *Pesach* to ensure that it does not harbor insects.¹¹⁷ He may use either the leaves or the lettuce stalks for *marror*.¹¹⁸ The lettuce does not need to be bitter,¹¹⁹ although there is an opinion that the lettuce must have some element of bitter taste.¹²⁰ Some people have the custom not to use lettuce for *marror*.¹²¹

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

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

109. As stated above, fundamentally the *Chazon Ish* *paskened* that a *kezayis* is measured as the volume of a present day olive, which is smaller than the volume of ¼ of a machine *matza*.

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

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

112. S.H. 477:4.

113. M.B. 473:33.

114. M.B. 472:45.

115. See M.B. 443:2.

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

117. M.B. 473:42.

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

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

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

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

Raw horseradish may also be used for *marror*.¹²² It is customary that people who use lettuce for *marror* put some horseradish on the lettuce, although it is not necessary to do so.¹²³ There is no need to use a lot of horseradish for this.¹²⁴

The *marror* should be dipped into *charoses*, and the excess *charoses* shaken off.¹²⁵ A person must eat a *kezayis* of *marror*.¹²⁶ The amount of lettuce which will displace 25 cm³ of water would constitute a *kezayis*, according to *Rav Chaim Noeh*.¹²⁷ This is equivalent to slightly less than 1 fl. oz. According to the *Chazon Ish*¹²⁸ and *Rav Dovid Feinstein*,¹²⁹ one should take 1.1 fl. oz. of lettuce for *marror*. *Rav Heinemann sblit"ta* is of the opinion that a person should take 1 fl. oz. of lettuce.¹³⁰ One large lettuce leaf or two large stalks displaces approximately 1 fl. oz. of water.¹³¹

The *kezayis* of *marror* should be eaten within the time span of *kedei achilas peras*.¹³² The *kezayis* should preferably be eaten within two minutes.¹³³ If this cannot be done, it should at least be eaten within three¹³⁴ or four minutes.¹³⁵ One does not lean when eating the *marror*.¹³⁶

KORECH

The leader of the *Seder* should take the remaining bottom *matza* and use it to give each person at the *Seder* a portion of *korech*.¹³⁷ It is customary to prepare *korech* with two pieces of *matza* sandwiching some *marror*.¹³⁸ The *marror* should be dipped into *charoses*, and the excess *charoses* shaken off.¹³⁹

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

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

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

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

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

127. M.B. 486:1 states that with regard to *marror*, which is nowadays a rabbinic obligation, one can measure a *kezayis* as being the size of half of a present day egg. *Rav Chaim Noeh, Shiurei Torah* page 191, states that half a present day egg has a volume of 28.8 cm³ and 28.8 cm³ = 0.97 fl. oz.

128. *Chazon Ish, Orach Chaim* 100 and 39:17, states that with regard to *marror* one can measure a *kezayis* as being equivalent to the volume of ½ of a present day egg. *Shiurin Shel Torah* page 65 states that a present day egg has a volume of 50cm³. Therefore, a *kezayis* will have a volume of 33.3 cm³ and 33.3 cm³ = 1.13 fl. oz. *Shiurin Shel Torah siman* 11 states that fundamentally the *Chazon Ish* paskened in accordance with *Rav Chaim of Volozhin*, that a *kezayis* is measured as the size of a present day olive, which at a maximum would have the volume of ½ of a present day egg. He also states that a person who has difficulty eating *marror* can rely upon this measurement, which calculates as 17cm³ or 0.58 fl. oz. Also see the letter written by the *Steipler Gaon*, which is reproduced at the end of the *sefer Hilchos Chag BeChag*.

129. *Kol Dodi*.

130. Heard from *Rav Heinemann sblit"ta*. This is in accordance with the view of *Rav Chaim Noeh*.

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

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

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

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

135. See *Shiurin Shel Torah* page 67.

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

137. S.A. 475:1.

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

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

Some have the custom not to dip the *marror* into *charoses* for *korech*.¹⁴⁰

A person should eat one *kezayis* of *matza* and one *kezayis* of *marror* for *korech*,¹⁴¹ and measure the *kezayis* of *marror* as described above.¹⁴² For the *kezayis* of *matza*, it is sufficient to take half of the volume of *matza* described above.¹⁴³ Therefore, following the larger measurement described above, one should eat $\frac{1}{3}$ of a machine *matza* or $\frac{1}{4}$ of a *Tzelem Pupa* hand *matza*. Following the measurements of *Rav Heinemann shli"ta*, it is sufficient to take $\frac{1}{4}$ of a machine *matza* or $\frac{1}{6}$ of a *Tzelem Pupa* hand *matza*.¹⁴⁴

Before eating *korech*, one should recite the paragraph 'זכר למקדש כהלל וכו'.¹⁴⁵ Some suggest saying this paragraph after one has started to eat *korech*.¹⁴⁶ A man should consume *korech* while leaning to his left side;¹⁴⁷ if he did not do so, he does not need to eat another portion.¹⁴⁸ From the time a person recites the *brocha* over the *matza* until he eats the *korech* portion, it is preferable not to discuss matters unrelated to the eating of the *matza*, *marror*, *korech* and the *Seder* meal.¹⁴⁹

AFIKOMAN

The leader of the *Seder* should give each person at the *Seder* a *kezayis* of *matza*,¹⁵⁰ including within the *kezayis* some of the remaining half of the middle *matza*.¹⁵¹ Ideally, he should take the same volume of *matza* as was used for the initial eating of *matza* at the *Seder*.¹⁵²

A man should eat the *afikoman* while leaning to his left side.¹⁵³ If he did not lean and has not started *Birchas Hamazon*, he should eat the *afikoman* a second time, providing that it is not too difficult for him to do so.¹⁵⁴ If he has started *Birchas Hamazon*, he should not wash and eat the *afikoman* again.¹⁵⁵

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

141. *M.B.* 475:16.

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

143. See *M.B.* 486:1.

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

145. *S.A.* 475:1

146. See *B.H.* 475:1 've'omar'.

147. *S.A.* 475:1

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

149. See *S.A.* 475:1; *M.B.* 475:24.

150. *S.A.* 477:1.

151. *S.A.* 477:6; *M.B.* 477:58.

152. *M.B.* 487:1 states that for *afikoman*, which is a *mitzva derabonnon*, one may follow the smaller measurement of *kezayis*.

However, *M.B.* 477:1 states that for *afikoman* one should ideally eat two *kezaysim* of *matza*. Two *kezaysim* following the smaller measurement of a *kezayis* is equivalent to one *kezayis* of the larger measurement. Furthermore, *S.H.* 477:4 states that the *afikoman* is the primary *matzos mitzva* according to *Rashi* and the *Rashbam*; *Kol Dodi* states that this is a further reason to take a

volume of *matza* consistent with the larger measurement of a *kezayis*. See, however, *Orchos Rabbeinu* vol. 2 page 67.

153. *S.A.* 477:1.

154. *M.B.* 477:4; *S.H.* 477:4.

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

Chazal debate whether the *afikoman* may be eaten all night long or by *chatzos*, *halachic* midnight. In order to fulfill both opinions, one must be careful to eat the *afikoman* before *chatzos*.¹⁵⁶ After eating the *afikoman*, one may not consume other food.¹⁵⁷

Rav Moshe Feinstein zt"l states that according to both opinions of *chazal*, a person may not eat other food for the duration of the night.¹⁵⁸ He also may not drink wine or fruit juice, with the exception of the remaining two cups of the *arba kosos*;¹⁵⁹ he may drink water¹⁶⁰ or tea.¹⁶¹

It has been argued that, according to the opinion that the *afikoman* must be eaten by *chatzos*, the prohibition against consuming additional food also ends at *chatzos*.¹⁶² If so, when *chatzos* is approaching and a person has not yet finished his meal, he may eat a *kezayis* of *matza* and verbally state the following: If the correct opinion is that one may eat the *afikoman* until *chatzos*, then this *matza* should be regarded as the *afikoman*; however, if one has all night to eat the *afikoman*, then it should not be regarded as such. He may eat the *matza*, wait until *chatzos*, and then continue his meal. After the meal, he should eat another *kezayis* of *matza* and state the following: If the correct opinion is that one has all night to eat the *afikoman*, then this *matza* should be regarded as the *afikoman*; but, if the *afikoman* must be eaten before *chatzos*, then it should not be regarded as such.¹⁶³ However, *Rav Moshe Feinstein zt"l* rejects this position and states that the *afikoman* must simply be eaten before *chatzos*.¹⁶⁴

When *Moshiach* comes, and the *Beis Hamikdash* is rebuilt, we will once again offer the *Korban Pesach* in accordance with the *Torah* obligation to eat the *Korban Pesach* with *matza* and *marror*.¹⁶⁵ *Bimehera Yiboneh Hamikdash*.

156. See S.A. 477:1, M.B. 477:6; B.H. 477:1'veyehei.

157. S.A. 478:1.

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

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

160. S.A. 481:1

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

162. *Avnei Nezer* O.C. 361.

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

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

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



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YEAR-ROUND MONEY SAVING TIPS AND STRATEGIES

M. Pensak, Director of Public & Media Affairs

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

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

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

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

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

First and foremost, stay focused - and plan well. Decide on your menu, taking into account where *chol hamoed* falls out on the calendar. Be sure to make a list before you go shopping. Hopefully, you can refer to your post-*Pesach* notes from the previous year to remind you of your ever-changing *Pesach* needs.

These could include:

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

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

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

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

Kosher consumers should take advantage of lower prices on *Pesach* items that might be found outside of their immediate vicinity. Living in Boro Park, for example, doesn't preclude one from shopping in a lower priced store in Flatbush. Warehouse club members (e.g., Costco, Restaurant Depot, etc.) might also find that buying certain items at a warehouse (produce, certified kosher frozen fish, paper and plastic goods) is more cost-effective.

Since certain *matzos*, *matza* products, and wine can be ordered online, you might want to compare online prices before brick and mortar shopping.

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

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

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

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

STAR-K's MONTHLY TELEKOSHER CONFERENCE PROGRAM

Hosted by
Rabbi Zvi Goldberg

The TeleKosher Conference series for
the general public is scheduled for the
**last Wednesday of each month at
12 Noon EST**

To join the conference, call **1-218-895-1203**
and enter conference **2020#**

We also offer video broadcasting live via
the web.

Visit **star-k.org/telekosher**
available through **www.Kosherclasses.org**

Medicine List

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2014 QUICK PICK MEDICINE LIST

A sample of chometz-free and Kosher (unless otherwise indicated) **medicines listed by category.**
PRODUCTS MAY CONTAIN KITNIYOS

Note: At the time of printing some major companies still had not responded. For updates visit www.star-k.org

Antacids

Pepcid AC- Original & Max Strength Swallowable Tablets
Pepcid Complete- Chewable Berry Tablets (Dairy)
Rolaids- Reg Strength Mint Tablets, Extra Strength Tablets (Asst. Fruit, Mint)
Tums- Regular Tabs: Assorted Fruit, Peppermint; **EX Tabs:** Assorted Berries, Assorted Fruit, Assorted Tropical Fruit, Wintergreen; **Ultra Tabs:** Assorted Fruit, Asst. Tropical Fruit, Peppermint

Anti Diarrheal

Imodium A-D- Caplets
Kaopectate Liquid- Cherry, Vanilla, Peppermint, Extra Stength Peppermint
Pepto Bismol Liquid- Original & Cherry; **Pepto Bismol Max Str. Liquid-** Regular & Cherry
Pepto Bismol Chewable Tablets- Original & Cherry

Cold, Allergy & Decongestants

Allegra- 24 hr. Tablets (Regular Only), 12 hr. Tablets; **Allegra-D-** 12 hr. Tablets
Allegra Children's- 12 hr. Tablets & Oral Suspension
Claritin – 24 hr. Allergy Tablets (Dairy); **Claritin-D** – 12 hr. Tablets (Dairy), 24 hr. Tablets
Claritin Children's- Chewable Grape Tablets (NOT Redi-Tabs)
Singulair- 4mg Oral Granules, 10mg Tablets (Dairy), 4mg & 5mg Chewable Tablets

Anti Nausea

Dramamine- Original Formula Tablets (Dairy)

Fiber

Konsyl Powder Original Formula- Unflavored (no Kitniyos)
Metamucil- Original Coarse Powder (no Kitniyos)
Metamucil- Orange Coarse, Orange Smooth Texture (Regular & Sugar-Free)

Laxatives

Miralax Powder
Phillip's Milk of Magnesia Liquid- Original
Senokot Tablets, **Senokot-S** Tablets

Pain Relievers

Advil- Caplets¹ [Reg- NOT film coated] & Tablets¹ [Reg- NOT film coated]
Aleve- Tablets & Caplets
Bayer Aspirin- PM Caplets, Ex-Str Plus Bfrd. Caplets, Lo-Dose Chewable 81 mg (Cherry, Orange)
Ibuprofen- Tablets made by Amneal Pharmaceutical
Tylenol- Extra Strength Caplets
Tylenol Children's Cherry Suspension²

Sleeping Aids

Unisom- PM Pain Sleep Caps, Sleep Tablets

1. These products are chometz free. We were unable to confirm the Kosher status of one ingredient in these products. If one is ill one may swallow these products.

2. This product is chometz free. In the past, we were able to confirm that this product is kosher. However, this year we have not received updated information regarding the Kosher status of this product. It is therefore advisable, if possible, to mix 1 tsp (5 ml) of dose into 2 fl. oz. (60 ml) of juice, water or soda (thereby making any possible non-kosher ingredient *batel b'bishim*).

PESACH MEDICATION

THE HALACHOS & LISTS

Rabbi Dovid Heber, STAR-K Kashrus Administrator

For many years, Rabbi Gershon Bess has prepared a Guide for *Pesach* Medications and Cosmetics. This list has been published and distributed by *Kollel* Los Angeles. Over the past decade, STAR-K Kosher Certification in conjunction with *Kollel* Los Angeles has made this list more widely available to the general public. This guide, available in Jewish bookstores nationwide, has served as an important resource to kosher consumers.

Sefer Kovetz Halachos (Hilchos Pesach 12:4) states in the name of HaRav Shmuel Kamenetzky *shlit"á* that one should *l'chatchila* take a medication approved for *Pesach* (see *ibid.* footnote #5 that mentions the availability and use of reliable *Pesach* lists and guides).

There are four issues that must be addressed to fully understand the list:

- The *Halachos* of Taking Medication on *Pesach*
- The Importance of the List
- How the List is Prepared
- Cosmetics and Toiletries (see page 144)

I. THE HALACHOS OF TAKING MEDICATION ON PESACH

The following *halachos* are based on the *psak* of Rabbi Moshe Heinemann and Rabbi Gershon Bess:

Important: No one should refrain from taking any required medication even if it contains *chometz*, without first consulting his physician and Rav.

Note: All medications for a heart condition, diabetes, abnormal blood pressure, stroke, kidney disease, lung disease, depression, epilepsy, the immune system (transplant anti-rejection), and cancer treatment (including precautionary) may be taken on *Pesach*. Furthermore, all prescription medication taken on a regular basis for chronic conditions should only be changed with the consultation of your physician (if you can not reach your physician you should continue to take your regular prescription and without change). Some examples of such chronic conditions include the following: Any psychiatric condition, prostate condition, Crohn's Disease, celiac, colitis, high cholesterol, Parkinson's Disease, anemia, Multiple Sclerosis, thyroid condition, and asthma.

Choleh Sh'yaish Bo Sakana

If someone's life is in danger or may be in danger, he must take any *chometz* medication unless an equally effective non-*chometz* medication is available. One may also take *chometz* medication to prevent a possible *sakana*.

This is true regardless of the form of the medication (i.e. swallow tablets & caplets, capsules, liquid & chewable tablets). Swallow tablets or caplets are preferred, if readily available. Individuals in a *sakana* situation should not switch medications and should continue with their regular prescriptions, whether or not they contain *chometz* (unless a doctor advises otherwise).

Examples include the following:

- Someone with an infection (except for those skin infections known to be non-life threatening, e.g. acne) should take prescribed antibiotics. One should finish the course that is prescribed.
- An elderly person with the flu.
- A pregnant woman whose life is at risk (e.g. blood clotting disorder, toxemia) or who is in active labor or in danger of having a miscarriage.
- A woman who has given birth within the past seven days or who has postpartum complications that are or may become life threatening. This may apply for an extended period of time greater than seven days, depending upon her condition.

Choleh Sh'ein Bo Sakana

Someone whose life is not in danger. This includes anyone who is bedridden, noticeably not functioning up to par due to pain or illness, or has a fever which is not potentially life threatening. This category also includes the following:

- One who suffers from chronic debilitating arthritis pain.
- One who suffers from migraine headaches or mild depression.
- A pregnant woman suffering from non-life threatening complications (e.g. lower back pain).
- A woman who has given birth between 7 and 30 days prior to *Yom Tov* without any known problems or *sakana* or who is experiencing non-life threatening postpartum complications. This may apply for an extended period of time after 30 days.
- A child under age six with any illness or discomfort.

L'Halacha, such a person may swallow any tablet, caplet or capsule regardless of whether or not it contains *chometz* (unless an equally effective non-*chometz* medicine is available). However, where possible one should use only medications that do not contain *chometz*. It should be noted that a *choleh she'ain bo sakana* may consume *kitniyos* (*Mishna Brura* 453:7).

All chewable pills and liquid medication may be used only if they appear on the approved *Pesach* list or if one can determine that they are *chometz*-free. This is true even if the product contains *kitniyos*. Non-*chometz* formula & nutritional products (e.g. Ensure) which contain *kitniyos* are permissible for use by infants and the elderly.

Products that contain Kitniyos (that babies and individuals who are ill may consume) should not be prepared or washed in the area used for Pesach food preparation (i.e. wash in the bathroom, not in the kitchen).

***Mechush* (slight discomfort) or *Boh'ree* (healthy)**

One who is experiencing a slight discomfort (e.g. slight joint pain or runny nose) or who is in good health may take only products that are *chometz*-free and are not considered *kitniyos*.

If one must chew a tablet or take a liquid medication for a minor discomfort, he may do so if it appears on the approved medication list; it should preferably be *kitniyos* free. *Halachically*, it may be permissible to ingest a medication even if it contains *kitniyos* when the *kitniyos* are *batel b'rov*, since *shishim* is not required— see *Mishna Brura* 453:9.

It should be noted that the medication list primarily addresses the “*chometz-free*” status, and for certain medications it does not address the issue of *kitniyos* (since *kitniyos* is permissible for a *choleh* and/or is *batel b'rov*).

Since one who has a *mechush* or is a *boh'ree* may not consume *kitniyos* in a normal fashion (i.e. chew a pleasant tasting *kitniyos* tablet or *kitniyos* liquid), one should ascertain that the medication is not only *chometz*-free, but also *kitniyos*-free (or at least confirm that the *kitniyos* is *batel b'rov*).

Furthermore, in most cases information gathered for the list is not based on a *mashgiach* inspection of the facility, but rather on information provided by the manufacturer. **Although *l'halacha* this information is reliable (see Section III), nonetheless it is praiseworthy for one who has a *mechush* or is healthy to refrain from taking medicinal products *k'derech achila* (eaten in a normal manner – e.g. pleasant tasting chewable tablets or liquid) unless these items are certified for *Pesach*. This *halacha* generally applies to vitamins taken to maintain good health.**

II. THE IMPORTANCE OF THE LIST

The following list is important for all types of *cholim* on *Pesach*:

Choleh Sh'yesh Bo Sakana

As indicated, *l'halacha* such a *choleh* may take anything if a substitute is not available. Unfortunately, there are individuals who inappropriately discontinue medication for life threatening conditions during *Pesach* without consulting a *physician*, unless the medicine appears on an approved list. The list provides necessary information for consumers, ensuring that such mistakes are not made.

Furthermore, as previously indicated, even one who is in *sakana* should *l'chatchila* use a medication that is *chometz*-free, if possible. This list provides this information.

Choleh She'ain Bo Sakana

Such an individual may not consume *chometz* in a normal manner but may eat *kitniyos*.

Medicine taken by such individuals often lists ingredients that may be derived from *chometz*. For example, sorbitol, a sweet calorie-free sugar alcohol derived from glucose found in medication, mouthwash, and toothpaste, is often derived from corn but could also come from wheat. There is no way to know its source by reading the label.

Rabbi Bess' research confirms which products are *chometz*-free, something often impossible for a *Rav* or *choleh* to ascertain on his own.

Mechush or Bob'ree

As indicated, such a person may take only *chometz*-free and preferably *kitniyos*-free products. This list provides *chometz*-free information (e.g. which aspirin or ibuprofen may be taken) and often indicates when there is no *kitniyos*, as well.

Note: Except where indicated, the list does not address the kosher status of the product, only the *chometz*-free status. This means that if a product appears on the list it does not necessarily mean that the product is kosher. It may be non-kosher and *chometz*-free. Furthermore, this article does not address the *halachos* of taking medication on *Shabbos* and *Yom Tov*.¹

III. HOW INFORMATION IS OBTAINED AND ON WHAT HALACHIC BASIS

Rabbi Bess contacts the company and asks numerous questions. Information is updated every year and is accepted only when submitted in writing. *Rav* Moshe Feinstein *zt"l* was of the opinion that one may rely on written information provided by a company (*Igros Moshe* YD I:55). A medicine can also be added to the list if it only contains ingredients that are definitively *chometz* free.

This system of review is implemented for this project only, and would not be relied upon for products certified by STAR-K Kosher Certification and other reliable *hechsherim*. When a company is certified by STAR-K, a careful review of the formulations and factory is conducted and these *halachic* leniencies are not relied upon. Furthermore, the information submitted by the company is not as detail oriented as a formulation and factory review, and approval of a STAR-K certified product (e.g. with flavors or various other ingredients). However, with regard to approved medication, *l'halacha* one may rely upon this information.

1. For a full discussion regarding the laws of taking non-kosher medication during the year, as well as on *Shabbos* and *Yom Tov*, see *Kasbrus* Kurrents article 'A *Kasbrus* Guide to Medications, Vitamins, and Nutritional Supplements' at www.star-k.org or by calling our office.

The reason is as follows: As indicated in *Igros Moshe*, we consider the information on the list to be accurate.

Even if one suspects that a company provided inaccurate information (e.g. they could not adequately determine the type of alcohol in use), *halachically* there are other additional leniencies and he can rely upon the information that is provided.

These issues are beyond the scope of this article but include: 1) Dealing with a *choleh*, 2) According to some opinions, the taste of a medicine makes its consumption *shelo k'derech achila*, 3) Swallowing a tablet is certainly *shelo k'derech achila*, 4) A *halachic rov* (majority) of *chometz*-free sources may also apply.

One can assume there are no *bal yeraeh* or *bal yematze* (owning *chometz*) issues regarding owning any medicine on the *chometz*-free list. The reason is because we rely upon information provided by the company. Furthermore, there is unlikely a *k'zayis* of *chometz* in the product. (See *Chometz After Pesach Chart* on page 63)

STAR-K Kosher Certification is grateful to Rabbi Gershon Bess for all of his research, as well as Rabbi Chaim Fasman and *Kollel* of Los Angeles for providing this list to a diverse group of kosher consumers who refer to this guide for reliable *Pesach* information. This *Pesach* Guide has benefited many ill and conscientious consumers who wish to fulfill the "*chumros d'Pesach*". It has also assisted many *rabbonim* and *kashrus* professionals who must answer numerous *shailos* regarding *Pesach*, thus facilitating a *Chag Kasher V'Sameach* for countless individuals.

2014 MEDICINE & COSMETIC LIST

Prepared by Rabbi Gershon Bess, Kollel Los Angeles

**This information is
available in book form
at your local Jewish
Bookstore.**

**Coming Soon...
Available for purchase
online at star-k.org**

ADDENDUM IV

2014 STAR-K APPROVED PERSONAL CARE PRODUCTS

The following products have been reviewed by the STAR-K and have been determined to be chometz-free. For updates see www.star-k.org or letter of certification.

SHAINDEE COSMETICS

Baltimore, MD

410-358-1855

Cleansers - Camphor Souffle, Eye Makeup Remover (Liquid), Extra Gentle Facial Cleanser, Glycolic Cleanser, Lemon Cleanser, Mint Souffle, Orange Cleansing Souffle, Papaya Cleansing Gel, Pumice Wash- Medicated, Shabbat Cleanser, Sea Algae Cleanser, Silky Cleanser, Sweet Gel (Sensitive & Dry), Sweet Gel (Combination)

Eye Care - Eye Cream, Eye & Neck Cream, Eye Makeup Remover (Liquid), Intensive Eye Therapy Creme, Lifting Eye Gel Eye Treatment, Mineral Eye Shadow Sealant

Masques - Aloe Vera Gel Soother Masque, Bio-Sulfur Masque, Blemish Control Masque, Butter Milk Facial Masque, Clay Mask, Creme Masque, Enzyme Soft Masque, Glycolic Exfoliating Masque, Herbal Masque, Hydrogel Masque, Magic Black Masque, Mediterranean Mud Masque, Mint Masque, Pomegranate Enzyme Masque, Revitalizing Masque, Seaweed Mask, Shir Gold Masque, Skin Recovery Mask, Sulfur Masque

Makeup - All Over Cream, Blemish Control Concealer, Blushes, Bronzer, Cake Eyeliners, Collage Mineral Powder, Concealers, Contour Powder, Cream Eye Shadow, Cremewear Blush, Eye Liners, Eye Shadows, Foundation (anti-aging, liquid, powder), Gel Eyeliner, Invisible Blotting Powder, Lash Excellence, Lip Lacquer, Lipstick Carousel, Lipstick (Crème, Luxury, Matte, Longlasting Mineral Fantasy, Pearl, Ultimate), Lipstick Sealer, Liquid Blush, Liquid Lustre, Liquid Lips, Liquid Powder Mineral Foundation SPF 15, Liquid Eyeliner, Lipliner, LL Cream, Lumi-Shine, Mascara (Blinc, Brow Set, Indeliblelash, Lash Excellence, Original, Superwear, Ultimate, Waterproof), Mineral Eye Shadow, Mineral Foundation, Mineral Sheer Tint SPF 20, Oil Free Liquid Foundation, Pore Perfecting Face Primer, Shabbat Lip Gloss, Shadow Magnet, Superwear Lip Crème

Moisturizers - Bio-Effective Cream, Body Buffer, Body Butter, Hand & Body Lotion, Hand Cream (Silicon), Hydrating Cream, Micro Complex, Mineral Sheer Tint SPF-20, Oil Free Moisturizer, Ormagel Healing, Primrose Complex PM, Renewal Night Treatment Normal/Dry Skin, Renewing Complex, Revitalin Night Cream, Rosehips Complex, Shabbos Moisturizer, Skin Relief Cream, Skin Relief 1% Hydrocortisone

SHAINDEE COSMETICS- CONTINUED

Moisturizers cont.- Sun Protective Cream SPF 30, Sunscreen Moisturizer SPF 15-Oil Free, Sunscreen Moisturizer SPF 25, Tinted Veil – Vitamins A & E, Velvet Veil

Peels - Bamboo Scrub, Jojoba Facial Scrub, Peeling Astringent, Peeling Cream, Pineapple Enzyme Scrub, Shir Gold Peeling

Specialty Products - 24 Karat Gold Anti-Aging Suspension, Acne Lotion Treatment, Aroma Acne Control Treatment, Aroma Blotchiness Facial Treatment, AR Cream, Bamboo Scrub, Benzoyl Peroxide – Medical 5%, Benzoyl Peroxide – Medical 10%, Blemish Control Gel, Fading SPF 15 Sensitive Combination, Lifting Elixir, Line Prevention Treatment, Mountain Glow Sea Salts, Pineapple Enzyme Scrub, Silicone Hand Cream, Vita Plex-A, Vital Silk

AdinaB
Baltimore, MD
443-803-9234

Eye Products - Automatic Longlasting Eyeliner, Brow Blender Pencil, Brush-on Brow, Cake Eyeliner, Liquid Shadow, Luxe Crème Liner, Sensitive Mascara, Shadow Magnet, Shadows (Matte, Mineral, Polychromatic, Sheer Satin, Signature Quad), Super Wear Gel Liner

Facial Care - Baked Finishing Powder, Bronzers, Concealer, Dual Activ Powder Foundation, Illuminating Powder, Invisible Blotting Powder, Mineral, Hypoallergenic Blush, Mineral Illuminator, Mineral Liquid Powder Foundation - SPF 15, Mineral Sheer Tinted Primer - SFP 20, Retexturizing Face Primer, Tinted Primer

Lip Products - Automatic Longlasting Lipliner, Carline Longlasting Lipstick, Lip Lock, Liquid Lustre, Luxury Gloss, Luxury Lipstick, Luxury Matte Lipstick, Matte Lipstick, Mineral Lip Mousse, Super Gloss

Skin Care - Hydrating Cleanser, Hydrating Cream, Extreme, Papaya Enzyme Cleanser, Papaya Enzyme Toner, Peptide Protection, Peptide Wrinkle, Relaxing Crème, Peptoxyl Serum, Retexturizing Face Primer, Retexture Creme, Superwear Makeup Remover

Misc - Dual Action Makeup Remover

FOR PASSOVER 2014 ONLY

ES-GE COSMETICS

Baltimore, MD

443-803-9234

Blush - Cremestick Blush, Creamwear Blush, Cheek Stain, Liquid Blush, Mineral Blush

Eye Cosmetics - Automatic Duo Shadow, Automatic Eyeliner, Browblender Pencil, Brow Set, Cake Eyeliner & Sealant, Crème Eye Shadow, Crème Liner, Custom Color Shadows, Eye Endurance, Eye Highlighting Pencil, Eye Makeup Remover, Eye Shadow, Felt Tip Eyeliner, Liquid Liner, Mascara (Indelible, Original, Sensitive, Lush, Luxury, Superwear, Waterproof) , Powderliner Eyeliner, Shadow Magnet, Single Eyeshadows, Supershine Liquid Eye Shadow, Triple Split Eye Shadow

Facial Care - Exfoliating Enzyme Scrub, Eye Cream, MicroDerm Scrub, Mineral Mist, Oil Defense Moisturizer, Moisturizer w/ SPF15, Papaya Cleanser, Papaya Toner

Lip Products - Duo Liquicolor/Liner, Lip Primer, Lip Stain , Lip Wheel, Lipchic, Lipchic Lipgloss, Lipliners, Lipsticks (Crème, Classic Matte, Regular Matte, Luxury Matte, Frosted, Velvet Matte, Vitamin E), Lipglosses (except Luxury), Superwear Lipstick, Vitamin E Lipstick

Makeup - Blemish Treatment Concealer, Bronzers, Colour Tides, Concealers, Concealer Stick, Creme to Powder Foundation, Dual Activ Powder Foundation, Duo Bronzer, Face Primers, Foundation Stick, Illuminating Finishing Powder, Invisible Blotting Powder, Liquid Foundation, Mattifier, Mineral Liquid Powder, Mineral Sheer Tint, Mosaic Powders , Pressed Face Powder, Radiance Powder, Translucent Face Powder

Long Lasting Makeup - Lipstick, Liquid Liner, Liquid Foundation, Lipliner

Hand Cream - Avocado, Hand & Body Creme

TRUE HUE COSMETICS

Lakewood, NJ

732-276-0276

Makeup - Blush, Bronzers, Brow Powder, Eye Shadow, Eyeliner (Cream, Organic Infused, Vegan), Illuminizers, Lipliner, (Colorstay, Vegan), Lipstick – Vegan (Regular, Colorstay), Loose Mineral Foundation, Mascara – (Organic, Raw)

For a list of chometz-free products from the following companies go to www.star-k.org or contact the STAR-K office:

AMWAY, MELALEUCA, SHAKLEE AND SUNRIDER

ADDENDUM V

2014 MEDICAL, GERIATRIC, PEDIATRIC, AND INFANT NUTRITIONAL SUPPLEMENTS & FORMULA LIST

The following information has been provided to us by the OU:
The product brands listed below are not certified Kosher for Passover. Nonetheless, the OU has identified these products are halachically acceptable for infants, the elderly, and those who are ill.

PLEASE NOTE THE FOLLOWING POINTS:

- Many of the products contain kitniyos, some as the primary ingredient.
- Some of the products may contain minor ingredients that are possibly, though unlikely, produced from chometz-based raw materials. All such ingredients are used at a less than 1:60 ratio.
- Liquid versions of these products are preferable to their powdered counterparts.
- Products that contain flavors should only be provided when no unflavored alternative exists.
- Products should be purchased before Passover and be maintained segregated from Kosher for Passover foods.

MEDICAL NUTRITIONAL SUPPLEMENTS

Arginaid

Arginaid Extra

Benecalorie

Beneprotein

Boost Glucose Control

Boost High Protein

Boost Nutritional Pudding

Bosot Plus

Diabetishield

Diabetisource AC

Ensure Complete Nutrition Shake

Ensure Complete Therapeutic Nutrition

Ensure Enlive

Ensure Flavored Powder

Ensure Glucerna OS

Ensure Healthy Mom Shake

Ensure High Calcium Shake

Ensure High Protein Shake

Ensure HN

Ensure Homemade Shake

Ensure Plus

Ensure Plus HN

Ensure Plus HN Drink

Ensure Plus Next Generation

Ensure Shake

Jevity 1 Cal

Liquid Diabetisource AC

Liquid Fibersource HN

Liquid Isosource

Liquid Isosource HN with Fiber

Nepro

Nepro Vanilla

Nepro with Carb Steady Flavored

Novasource Renal

Nutren (Product Line)

Optitrim

Osmolite 1.0, 1.2, 1.5

Osmolite Fiber

Osmolite HN (Unflavored)

Peptinex

Perative

Polycose

Promote (EXCEPT Promote with Fiber)

Pulmocare

Resource 2.0

Resource Benefiber

Resource Dairy Thick

Resource Diabetic

Resource Glutasolve

Resource Mik Shake Mix

Resource Thicken Up

Resource Thickened Juice

Shake Plus

Simply Thick

Thick & Easy- ALL

Thick-It

Vivonex Pediatric

Vivonex Plus

FOR PASSOVER 2014 ONLY

PEDIATRIC SUPPLEMENTS

Boost Kid Essentials, 1.0, 1.5

Boost Kid Essentials with Fiber

D-Vi-Sol

Enfamil 5% Glucose Water

Fer-In-Sol Drops

Poly-Vi-Sol Drops

Tri-Vi-Sol Drops

Resource Just for Kids with Fiber

Pediasure Peptide

Pediasure Vanilla Powder

Pediasure Shakes

INFANT FORMULAS

365 Everyday Value

Ameribella

America's Choice for Baby

Babies R Us

Baby Basics

Baby's Choice

Baby's Only Organic

Bear Essentials

Belacta

Belacta Premium

Belactasure

Berkley & Jensen

Bright Beginnings

Cottontails

CVS

Daily Source

Discount Drug Mart

Earth's Best

Enfacare

Enfalac

Enfamil

Enfapro

Food Lion

Full Circle

Fulton Street Market

Gerber Good Start

Giant

Giant Eagle Baby

Hannaford

H-E-B

Heinz Nurture

Home 360 Baby

Hy-Vee

Isomil

Kirkland Signature

Kuddles

Laura Lynn

Life Brand

Little Ones

Meijer Baby

Member's Mark

Mom to Mom

Moo Moo Buckaroo

Mother's Choice

My Organic Baby

Nature's Place

Nestle Good Start

Next Step

Nutraenfant

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Premier Value

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OTHER BABY FOOD OPTIONS (KITNIYOS)

Baby food and baby cereal sold year-round may not be used on Passover. This includes rice cereal and jars of fruits and vegetables, because they may be produced on *chometz* equipment. This year, a Kosher For Passover baby food is available – see page 5.

The following are additional kitniyos options for your baby. Please note that kitniyos foods are permissible for a baby, if necessary (see page 104). These foods must not be prepared or cooked on Kosher for Passover utensils. Keep segregated and serve with disposables.

Recipe for Homemade Baby Rice Cereal:

- ♦ Purchase rice (use STAR-S approved rice - see page 16)
- ♦ Boil 1 cup checked rice (as above) in 2 cups water & cook for 20 minutes, in separate pot used only for *Kitniyos*
- ♦ For thicker consistency, strain or blend the cooked rice (with separate utensils used only for *Kitniyos*)
- ♦ Add one scoop (1 tablespoon) Kosher for Passover vanilla sugar. Mash by hand.

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2014 MEDICINE & COSMETIC LIST

Prepared by Rabbi Gershon Bess, Kollel Los Angeles

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