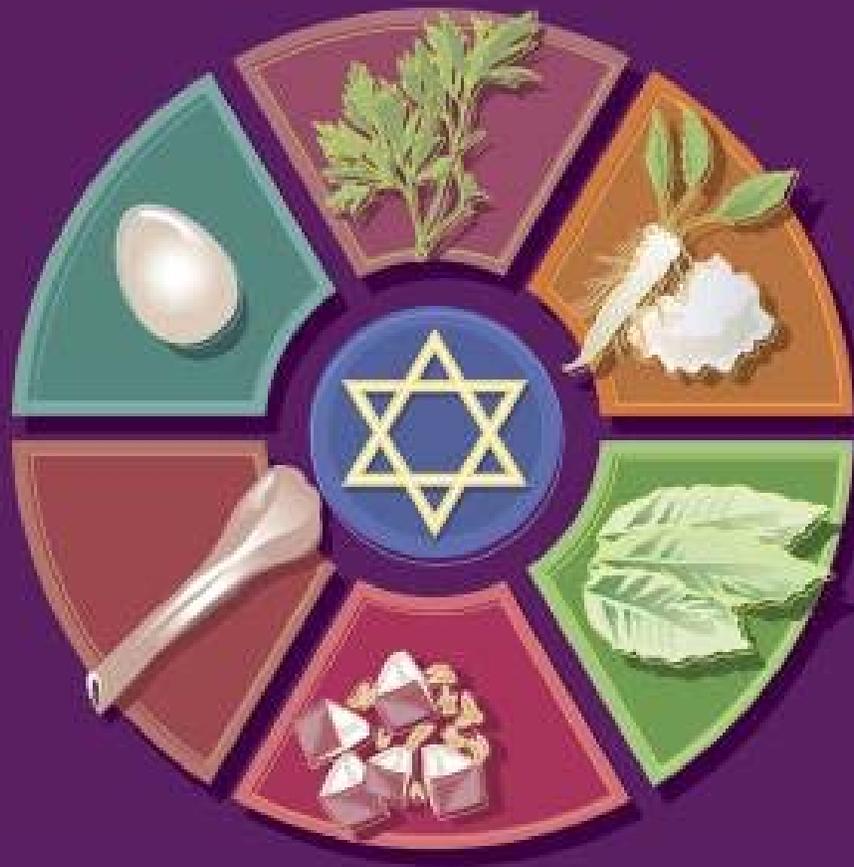


Congregation AABJ&D
Rabbi Eliezer Zwickler's Pesach Guide



Nisan 5778-March 2018

Including guidelines for Sephardim
by Rabbi Yosef Sharbat

Pesach 5778/2018

Dear Members,

The rush and hectic preparation period for Pesach is in full swing. This guide will hopefully make things a bit easier by answering certain questions that you may have. Much of this information was compiled from major Kashrut agencies (OU, Star K, CRC-Chicago Rabbinical Council, etc.) Although certain information may be from one of these organizations, each organization may differ with regard to certain matters. It is for this reason that I have arranged the information and included within it my own suggestions regarding preparation and Pesach observance. When reading this guide, one should understand that the information within is in line with my opinion on all of these matters. If you have any questions about anything written in this guide, please do not hesitate to call me. Special thanks to Esther Schultz and the office staff for putting this book together.

May we all have a Chag Kasher Vsameyach!

Rabbi Eliezer Zwickler

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PRE-PESACH Q & A—“What You Need To Know About Pesach 2018”

Tuesday, March 20 at 8 PM– Beit Medrash

SHABBAT HAGADOL DRASHA

Shabbat Parshat Tzav March 24, 2018 at 5:20 PM.

The custom is that on the Shabbat before Pesach the Rabbi of a shul delivers a Drasha relating to the laws of Pesach.

Thursday evening, March 29 after 8:00 PM.....Search for *Chametz*
Bedikat Chametz

Friday, March 30... ..Erev Pesach

Fast of the First Born — *Ta’anit Bechorim*

10:55 AM.....Latest time to eat *chametz*

11:58 AM.....Latest time to burn *chametz*

Friday evening, March 30..... First Seder -Candles 7:01 PM

Saturday, March 31.....Second Seder-Candles after 8:03 PM

Shabbat & Sunday, March 31 & April 1.....First Two Days of *Yom Tov*

Monday– Thursday, April 2–5..... Chol Hamoed

Thursday evening, April 5Yom Tov Begins Candles 7:08 PM

Friday evening, April 6.....Candles before 7:09 PM

MECHIRAT CHAMETZ –THE SALE OF CHAMETZ

A Jew who has Chametz in his or her possession during Pesach transgresses the biblical prohibition of “בל יראה / it must not be seen,” and “בל ימצא it must not be found.” One may never derive any benefit from this chametz if he or she nullifies it.

Therefore, one who has more chametz in his or her possession then he or she is able to destroy is required to sell it to a non-Jew while the Jew is still allowed to have it in their possession. Only by selling the chametz prior to Pesach may a Jew buy the chametz back from a non-Jew and use it again after Pesach.

For the reasons stated above Mechirat Chametz (the sale of Chametz) is not simply a ceremonial procedure but rather an actual and binding contract. For that purpose one must sign a contract of sale called a “Power of Attorney” which allows a Rabbi to act on their behalf in selling their chametz to a non-Jew. The Mechirat Chametz procedure should only take a few minutes and one should be prepared with the following information before coming to sell one’s chametz: the

type of chametz one wishes to sell (eg. groceries, liquor, over the counter chametz vitamins, toiletries etc.); the exact location of the Chametz (eg. kitchen, pantry, living room, cabinets, etc.); and the approximate value of the chametz.

Please use a copy of the Power of Attorney which is posted on our shul's website at www.aabjd.org so that you will have an opportunity to fill out the information prior to coming to shul and thus expedite the process. There will also be additional copies available in the shul office.

There is a clause in the Power of Attorney through which one can sell all of their chametz and lease their home to a non-Jew. This may be particularly suitable for those who will be away for the entire Pesach. If signing this paragraph, one must list the name and address of a neighbor or friend where the keys to one's home may be found.

After filling out and signing the Power of Attorney, you will be asked to raise a handkerchief thereby assigning Rabbi Zwickler as your messenger employing a *kinyan sudar* to sell your chametz on your behalf. This act strengthens and solidifies the contract signed as well as the concept of mechirat chametz. The kinyan is therefore, a necessary component of the chametz sale.

Below are the official times scheduled for Mechirat Chametz. However, please feel free to drop by and sell your chametz anytime that I am available in the office after minyan in the morning , or immediately after Maariv on days when I am in shul.

Sunday, 3/18	7:45-10 AM	
Wednesday, 3/21	7:45-10 AM	8:30-10 PM
Thursday, 3/22	7:45-10 AM	8:30-10 PM
Sunday, 3/25	7:45-10 AM	8:00-9:30 PM
Monday, 3/26	7:45-10 AM	8:30-10 PM
Tuesday, 3/27	7:45-10 AM	8:30-10 PM
Wednesday, 3/28	7:45-10 AM	8:30-10 PM
Thursday, 3/29	7:45-10 AM	9-10 PM
Friday, 3/30	7:30-8:00 AM	

If one is going away for Pesach earlier then these scheduled times, please contact me to schedule a time to sell Chametz.

IF YOU ARE SPENDING PESACH OVERSEAS OR IN ANY LOCATION THAT HAS A DIFFERENT TIME ZONE, PLEASE STIPULATE THIS AT THE TIME OF SALE!

CLEANING FOR PESACH

It is important to remember that Pesach cleaning is not necessarily “Spring Cleaning”. One must only clean the areas of one’s home or belongings that possibly have come into contact with chametz.

- All floors should be washed or vacuumed well.
- The vacuum bag should be emptied before 11:58 AM on Friday, March 30th.
- One should have a separate broom and dustpan for Pesach since Chametz may have collected in the broom used during the year and removal of such chametz is very difficult.
- Benchers that are used during the year should be put away for Pesach since they have come into contact with chametz and may contain remnants of chametz in between the pages.
- Seforim that have been brought to the table during the year while eating should be checked and cleaned of Chametz before Pesach.
- If it is very difficult for one to clean behind the refrigerator and freezer, it need not be moved.
- All shelves and drawers including those found in the refrigerator should be cleaned well before using them for Pesach. Many people customarily reline the areas where food and dishes are kept although this is not necessary.
- Garbage cans that are inside the house should be cleaned to make sure that there is no Chametz inside or outside of the cans.
- Garbage cans that are outside the house should be hosed down if possible or make sure that no chametz is on them. The reason for this is that the garbage cans belong to the homeowner, and just as chametz cannot be found or seen in one’s home on Pesach it also may not be found in their possessions, which would include any items that belong to the person.
- Thoroughly clean and wash high chairs, cribs, carriages and strollers, as well as toy boxes.
- Make certain that your pets are not fed chametz during Pesach.
- Turn your children’s pockets inside-out to shake out all crumbs; see that all family members do the same with their clothes. Clean wallet and purses from chametz.
- Thoroughly clean the glove compartment of the car, and vacuum the inside of both the front and back seats, as well as the trunk.
- Meticulously clean your kitchen area: stove, cupboards, refrigerator, table top, shelves, sink, etc.
- Check the drawers, filing cabinets, etc. in your office, as well as in your home, for “chametz” you may have forgotten.

There will be a dumpster next to Degnan Park adjacent to the tennis courts from Friday, 3/23 until Friday morning, 3/30 for chametz collection. Please make sure to keep the area clean so as to not make a chilul Hashem when disposing of your chametz. We thank the township of West Orange and Mayor Robert Parisi for providing this service to us.

GUIDELINES FOR SHAIMOT

As we clean and prepare our homes for Passover, it is not uncommon to come across many items, other than chametz, that we would like to discard. Questions often arise regarding papers or publications that bear Hebrew letters and may be considered shaimot, religious item or texts, which require a special disposal. The following guidelines established by HaRav Gedalia Dov Schwartz of the CRC are below.

Shaimot Guidelines

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

- Any parts of Kisvei Kodesh such as Tanach, Gemara, and Siddurim, etc. must have geniza, burial of religious items. This includes tefillin, mezuzot, rabbinic sefarim, and mezuzah covers.
- It would be advisable that worksheets, etc. not be reproduced or written in ksav ashuri (printed Hebrew letters- not handwritten script) if possible, and it is advisable that entire p'sukim not be reproduced. These worksheets then can also be recycled.
- Jewish newspapers may be put into double plastic bags and then disposed of. This includes such publications as the Jewish Press, the Yated, etc.

KASHERING THE KITCHEN

One of the many preparations one must make for Pesach is *kashering* (a process to prepare a non-kosher vessel for kosher use or a *chametz* vessel for use on Pesach). We are instructed by the *Torah* that the proper *kashering* method one uses to rid a vessel of *chametz* depends upon the original food preparation method used through which *chametz* is absorbed into a vessel. *Kashering* methods can be broadly grouped into four categories:

- 1) *Libbun* - Incinerating;
- 2) *Hagola* - Purging;
- 3) *Eruy Roschim* - Purging through a boiling water pour;
- 4) *Milui V'eruy* - Soaking.

New Items:

- All new metal, glass, and aluminum utensils require tevillat kelim (ritual immersion). Our Kelim Mikvah is located in the back of the Youth house next to the Shul. The lock turns counter clockwise.
- New disposable aluminum pans are acceptable without certification. These pans require tevillah **ONLY IF** they are used more than once.
- New utensils made of Styrofoam or plastic are kosher without a certification, no tevillah is required.

Most people only *kasher* their utensils in preparation for Pesach; however, the following directions apply to *kashering* utensils year round as well. As with all areas of halachah, those who are unsure of how to apply the rules of *kashering* to their situation should please consult me for assistance.

General rules for KASHERING- (CAUTION IS NEEDED)

There are two steps in *kashering*.

- **Cleaning**—removing all tangible traces of *chametz* and
- **Purging**— using heat to remove all absorbed *chametz* flavor.

CLEANING



All *chametz* utensils that will be used for Pesach must be thoroughly cleaned. This includes the removal of all food, rust, dirt, calcium deposits and anything else that protrudes; this does not include the removal of discolorations.

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.

BROILER AND GRILLS

The broiler pan and grill cannot be *kashered* by just turning on the gas or electricity. Since food is broiled or roasted directly on the pan or grill, they must be heated to a glow in order to be used on *Pesach*. This can be done either by using a blowtorch, or in the case of an outdoor grill, by sandwiching the grate between the charcoal briquettes and setting them on fire. An alternate method is to replace the broiler pan or grates of the grill. The empty broiler or grill cavity must then be *kashered* by cleaning and setting it to broil for forty minutes. If one does not intend to use the broiler on *Pesach*, one may still use the oven, even without *kashering* the broiler, provided that the broiler has been thoroughly cleaned. Similarly, other cooktop inserts such as a griddle or a barbecue broiler

would require *libbun gamur*, heating the surface to a red glow before usage. If not, the insert should be cleaned and not used for *Pesach*. If the grill has side burners, they should be treated like cooktop grates, assuming no food has been placed directly on it. *Libbun* is best accomplished in a darkened room where the glow can be more clearly perceived.

COUNTERTOPS

The following information is taken from the CRC (Chicago Rabbinical Council) website with permission of the CRC.

As a general rule, once you kasher your countertop it may be used as is and would not need to be covered. In the cases that one cannot kasher the countertop, they must be covered with a material that is not porous and will not easily rip or tear. (Some people have the custom to kasher and also cover their countertops).

As the laws of kashering are complex, one must see to it that a person versed in the laws of kashering will oversee the process in its entirety to ensure all the laws have been carefully followed. The CRC therefore recommends that one should always cover their counter tops unless they are sure that it was indeed properly kashered.

There are many countertop materials available in the home market today with the most common one being **plastic laminate**, manufactured by laminating a hard plastic material onto a thin piece of wood. Because of this process there are seams formed where the two pieces meet, creating the potential for collecting chametz in that area throughout the year.

Some other popular brands of counter tops available are **Formica, Pionite, Wilsonart and Nevamar**. There is a difference of opinion in Halacha if one can kasher a material that is not mentioned in the Torah. Since plastic and many of the materials that will be listed in this article are not listed in the Torah, Halachic authorities debate whether they can be kashered. Rabbi Gedalia Dov Schwartz, Av Beis Din of the CRC, is of the opinion that plastic may be kashered for Pesach. **However, if it is a type of plastic that might become ruined during the koshering process, then it would not be permitted to kasher, as the Rabbis were afraid that one may not kasher properly since he is afraid of ruining the countertop.**

There is another countertop material that is made to look like stone, but it is actually an **acrylic** and therefore easy to maintain. Some popular brands are **Corian, Staron, Swanstone, Gibraltar, and Surrell**. **Avonite** makes a similar polyester based product. This material is likely to scratch and stain. While in theory it may be kashered, if there are scratches or stains present, kashering will not help and the countertop would have to be covered.

Butcher block, or wood surfaces are becoming once again increasingly popular. In the past, wood counter tops, tables and cutting boards were very common. However, it was thought that because of the porous nature of wood, they were

highly susceptible to bacteria contamination. Today it has been proven that the natural enzymes in wood actually kill the bacteria and therefore wood is becoming a popular option in the kitchen. The wood used for these products is covered with an oil at the factory, usually tung oil, and should be continuously treated in the home to prevent drying. Wood may be kashered for Pesach, but one needs to be careful that there are no cracks in the wood that could trap chametz. If there are cracks, it would need to be covered. In a butcher shop, it was the practice to sand down the wood surface for kashering, but this could not be done in the home because it would ruin the surface. Some of the popular wood brands on the market are **John Boos, Craftart, Spekva and Omega.**

Today, natural stone such as **granite, marble, limestone, soapstone, slate, and onyx** are commonly found in the kitchen. These materials may be kashered regardless of the seal applied to the stone.

Another material used for counter tops is **quartz resin**, a man made material made to look like granite or marble. It is different than natural stone in that it is not porous. Therefore the surface does not need to be sealed. Some common brands are **Cambria, Silestone, Zodiaq and Caesar Stone.** These may be kashered for Pesach.

There are also **glass, ceramic, cement and porcelain** counter tops available, with porous grout between each tile. There are also other materials used for counter tops, with caulking used to hold down the counter top, or at a seam to seal two pieces together. **These counter tops may not be kashered for Pesach and must be covered.**

While not used as often in a home, **stainless steel, copper and zinc** are also available. These may all be kashered for Pesach. Special thanks to Rick Glickman of “Dream Kitchens” for his help in our research.

Brand Name or Material	Can it be Kashered?	Comment
Acrylic	Yes	May be kashered if there are no scratches or stains; otherwise cover
Avonite	Yes	May be kashered if there are no scratches or stains; otherwise cover
Buddy Rhodes	No	Must be covered for Passover
Butcher Block	Yes	May be kashered if there are no cracks; otherwise sand or cover
Caesar Stone	Yes	
Cambria	Yes	
Cement	No	Must be covered for Passover
Ceramic tile	No	Must be covered for Passover
Cheng Design	No	Must be covered for Passover

Brand Name or Material	Can it be Kasherred?	Comment
Concrete	No	Must be covered for Passover
Copper	Yes	
Corian	Yes	May be kasherred if there are no scratches or stains; otherwise cover
Craftart	Yes	May be kasherred if there are no cracks; otherwise sand or cover.
Formica	Yes	Carefully clean seams before kasherred
Gibraltar	Yes	May be kasherred if there are no scratches or stains; otherwise cover.
Glass tile	No	Must be covered for Passover
Granite	Yes	
John Boos	Yes	May be kasherred if there are no cracks; otherwise sand or cover.
Laminate (plastic)	Yes	Carefully clean seams before kasherred.
Limestone	Yes	
Marble	Yes	
Nevamar	Yes	Carefully clean seams before kasherred.
Omega	Yes	May be kasherred if there are no cracks; otherwise sand or cover
Pionite	Yes	Carefully clean seams before kasherred
Plastic Laminate	Yes	Carefully clean seams before kasherred
Porcelain	No	Must be covered for Passover
Quartz Resin	Yes	
Silestone	Yes	
Slate	Yes	
Soapstone	Yes	
Spekva	Yes	May be kasherred if there are no cracks; otherwise sand or cover.
Stainless Steel	Yes	
Staron	Yes	May be kasherred if there are no cracks; otherwise sand or cover.
Surrell	Yes	May be kasherred if there are no cracks; otherwise sand or cover.
Swanstone	Yes	May be kasherred if there are no cracks; otherwise sand or cover.
Wilsonart	Yes	Carefully clean seams before kasherred
Wood	Yes	May be kasherred if there are no cracks; otherwise sand or cover.
Zinc	Yes	
Zodiaq	Yes	

OVEN HOODS AND EXHAUST FANS

Hoods and exhaust fan filters should be cleaned and free of any food residue.

SINKS— Stainless steel and Corian

Sinks are generally made from either china, corian, porcelain enamel steel, stainless steel, or granite. **China and Pcelain sinks** cannot be *kashered* at all. These sinks should be cleaned, not used for twenty-four 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.

Stainless steel and Corian sinks can be *kashered* using the following method. Clean the sink thoroughly. Hot water should not be used or poured in the sink for twenty-four hours prior to *kashering*. It is recommended that the hot shut-off valve under the sink be turned off twenty-four hours before *kashering*. *Kashering* is accomplished by pouring boiling hot water from a *Pesach* kettle/pot over every part of the stainless steel 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 the *kashering* can be completed. **Granite sinks** can be *kashered* like a stainless steel sink. If hot water was used in the sink accidentally during the twenty-four hour dormant period, and there is not enough time before *Pesach* to leave the sink dormant for an additional twenty-four hours, a *sheila* should be asked.

SINK FAUCET AND INSTANT HOT

Detach any filters or nozzles. Requires *Iruy* (pouring of boiling hot water).

It's 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.

STOVETOPS

On a conventional **gas range** the cast iron or metal grates upon which the pots on the range sit may be inserted into the oven after they have been thoroughly cleaned. The grates can then be *kashered* simultaneously with the oven. (Please note that some self-cleaning oven have broken during this process.) Another method to *kasher* the grates is to cover the grates completely with a flat double layer of thick aluminum foil and turn the burner on the highest setting for ten minutes. The aluminum foil may then be removed. Please note: If the plastic controls (knobs) are on top of the cook top, there is a possibility that the controls will melt from the heat of the flames. Therefore, the knobs should be removed before *kashering*. The rest of the range (not Ceran top) should be cleaned and covered with a double layer of heavy duty aluminum foil which remains there during *Pesach*. The burners do not need *kashering* or covering, just cleaning.

In a conventional **electric cook top**, one only needs to turn the burners on the high heat setting for a few minutes in order to *kasher* them, since the burners come to a glow in a few 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.

The Kashering of stovetops, including glass ones, is done as follows. All parts of the stovetop should be thoroughly cleaned, including scraping residual food from the surface and catch tray and not used for 24 hours. Then the fire or coil should be turned to its maximum temperature for at least 30 minutes. Finally, the knobs, catch tray and all areas between the burners must be covered with foil.

For gas stovetops with a glass surface, one may *kasher* the grates in 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 cook top surface, it would be wise to place a trivet on the open glass area to move pots onto, as no food or pots may come in direct contact with the non-*kashered* glass surface.

Some gas cook tops have an electric warming area on the glass top. This area would have to become red hot when turned on in order to be *kashered*. Many of these warming areas do not get hot enough for *kashering* and may not be used on *Pesach*.

Brand Name or Material	Can it be Kashered?	Comment
Metal Grates	Yes	
Metal Flat Top	Yes	
Electric Burners	Yes	
Glass Tops	Yes	According to the cRc policy, it can be kashered
Oven Tops Between Burners (Gas & Electric)	No	These should be covered
Oven Tops Between Burners (Glass)	See comments	The area should be covered unless this will damage the surface. Otherwise, it must be cleaned.

DRINKING GLASSES

Drinking glasses (not plastic) that were used with cold drinks may be *kashered* for Passover using the following method. In prewar Europe, where **glass** was expensive and hard to obtain, it was customary to *kasher* drinking glasses by immersing them in cold water for three 24 hour periods. This is accomplished by submerging glasses for twenty-four hours. The water should then be emptied and refilled and let sit for another 24 hours. This procedure should be repeated a third time, for a total of 72 hours. **Note: This method of *kashering* does not apply to glass ovenware, whiskey glasses, glass dishes in which hot food is served, or bottles used to store beverages that are *chametz* or that contained vinegar or grain alcohol.**

-This procedure 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 only recommended in cases of difficulty. Wherever glasses are readily available for purchase, special glasses for *Pesach* are preferable. **Arcoroc and Corelle** should be treated as glass for *kashering* purposes.

FLATWARE– Silver, stainless steel and plastic

Metal utensils that have been used for cooking, serving or eating hot *chametz* may be *kashered* by cleaning them thoroughly, waiting twenty-four hours and then immersing them, one by one, into a pot of water which has been heated and is maintaining a rolling boil when the vessel is immersed.

The metal utensil or vessel should be submerged in the boiling water for about fifteen seconds. The utensils undergoing the *kashering* process may not touch each other. 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 in the boiling water together. They should be placed into the boiling water separately. A special *kashering* suggestion is to loosely tie the pieces of silverware to a string leaving three inches between each piece and immerse the string of silverware slowly. The custom is to rinse the flatware with cold water after *kashering*. If tongs are used to grip the utensil, the utensil will have to be immersed a second time with the tong in a different position so that the boiling water will touch the initially gripped area. The entire utensil does not have to be *kashered* at once; it may be done in parts.

A non-kosher for *Pesach* pot may also be used for the purpose of *kashering*, provided that it is thoroughly clean and has not been used for twenty-four hours. However, it is the custom to make the pot kosher for *Pesach* before using it for *kashering*. This can be accomplished by cleaning the pot, leaving it dormant for twenty-four hours, filling the pot completely with water, waiting until the water comes to a rolling boil, and throwing in a hot stone or brick which 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. The pot is now *kashered*.

Extra Bonus: After the *Pesach kashering* process has taken place, the status of

these newly *kashered* utensils may be changed from *milchig* to *fleishig*, dairy to meat, or vice versa.

MICROWAVES

Microwave ovens may be used on Chol HaMoed, but not on Shabbat and Yom Tov. The glass plate cannot be kashered (or used) and should be removed before kashering begins. To kasher the appliance itself, the microwave must be thoroughly cleaned, with special detail to the fan area, and not used for 24 hours. Then, a cup of water should be boiled in the chamber for 10 minutes, until the chamber fills with steam and the water overflows from the cup. The cup should be refilled and moved to another spot and the process repeated for 10 more minutes. For Pesach, it is highly recommended to cover all foods in the microwave, even after performing the above kashering. If a microwave has a metal grate, it should be kashered in a pot of hot water as described in the Flatware section above. Cardboard or contact paper should be taped over the glass window for the duration of Pesach. For convection microwave ovens, the same kashering process as a conventional oven should be followed, paying particular attention to cleaning out the chamber and fan assembly.

OVENS

Kashering a Self-Cleaning Oven:

- Remove any visible pieces of food (or other items) from the oven;
- Go through one complete self cleaning cycle with the racks in place.
**CAUTION –A number of people have reported that the oven has broken as a result of inserting the stovetop grates into the oven for the self clean cycle.

Kashering a Non-Self-Cleaning Oven:

Note: All oven cleaners are acceptable for Pesach and year-round use.

- Clean walls, floor, door, ceiling and racks thoroughly with an abrasive cleaner (for example, Easy-Off) to remove tangible chametz. Pay special attention to the temperature gauge, the window in the door and the edges of the oven chamber. Black discolorations that are flush with the metal do not have to be removed.
- Once the oven is clean, it is preferable that it remain unused for twenty- four hours.
- Place the racks back into the oven, and turn the oven to 500– 550 degrees for one hour.
- As an added precaution, once this process is complete, the racks and grates should be covered on both sides with aluminum foil which should be perforated for air circulation.
- Additionally, no food should be permitted to touch the side, bottom or top of the oven on Pesach.

WARMING DRAWERS– Light one sterno can in the warming drawer that is fueled with ethanol or methanol. Leave the drawer of the warming drawer slightly ajar, so that there is enough air to allow for combustion. The drawer must be thoroughly cleaned and not used for 24 hours. USE EXTREME CAUTION.

Hot Plate

To Kasher– clean and do not use for 24 hours, then leave on highest setting for a half hour.

The following is a checklist reviewing items commonly found in the kitchen and how to prepare them for *Pesach*. Also included is a list of items that cannot be *kashered*.

Baby High Chair - Thoroughly clean. Preferable to cover the tray with contact paper.

Blender/Food Processor/Smoothie Machine - New or *Pesachdik* receptacle (plus anything that food makes direct contact with) required. Thoroughly clean appliance. The blade should be treated like any knife *kashered* through *hagola*.

Can Opener - Manual or Electric - Clean thoroughly.

Candlesticks/Tray - Clean thoroughly. Should not be put under hot water in a kosher for Pesach sink.

Coffeemakers - Coffeemakers that have brewed only unflavored pure coffee - Clean thoroughly. Replace with new or *Pesachdik* glass carafe and new filters. 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 exposed metal base. Replace with new plastic filter holder, new filters, and new or *Pesachdik* glass carafe.

Colanders - Metal - *Libbun kal*. Plastic - Do not use.

Dentures, Bite Plates, Braces - Clean thoroughly after finishing to eat *chametz* and pour boiling water over them.

Dishwashers – see below

Electric Burner Drip Pans - Clean thoroughly.

Grater - Metal - *Libbun kal*. Plastic - Do not use.

Keurig Coffee Maker– Must be not used for 24 hours. Remove K Cup holder and clean very well. Perform Hagola or iruy on K cup holder. Run a kosher for Pesach K – Cup in the machine. It is very difficult to properly kasher a Keurig machine and it is preferred that a separate Keurig be used for pesach use.

Metal Wine Goblets - *Hagola*.

Mixer - Do not use, even with new blades and bowls.

Plastic and other synthetic materials may be Kashered. As a rule, materials such as fabric, metal, wood, rubber and stone (for example, granite and marble) can be koshered as well.

Refrigerator, Freezer - Thoroughly clean. Lining shelves is not necessary.

Rings, Finger - *clean*

Rings, Napkin - *clean*

Shabbos Blech - *Libbun gamur*, preferable to have a separate one for Pesach.

Tables - A table upon which *chametz* is eaten during the year may be used on *Pesach* if it is covered with a waterproof covering (e.g. sheet of plastic). Tablepads may be overturned and used.

Teflon and similarly coated pots and pans, plastic, Styrofoam, coated paper dishes, serving utensils, glasses, and plastic tablecloths may be used on *Pesach*.

Towels, Tablecloths, etc. - Those used during the year with *chametz* may be used on *Pesach* 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 on *Pesach* after they have gone through a washing with detergent and only if there are no visible stains after they have been cleaned. Vinyl and plastic-lined tablecloths cannot be koshered. Transparent printed vinyl tablecloths from Taiwan are coated with a powder and should be rinsed off before first use.

Vases – Those used on the table during the year may be used on *Pesach* if they are washed inside and out.

Water Pitchers – Should be put away with *chametz* 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 on *Pesach* without changing the filters. If they are metal and have been on consistently since last *Pesach*, they should be left on during *kashering* of the spigot. If they were first attached some time after *Pesach*, they should be removed before *kashering* the spigot and *kashered* separately.

Instant hot devices and individual hot/cold water filters that are connected to the sink with a separate spigot should be *kashered* along with the sink.

Water Coolers – Cold water coolers should be cleaned thoroughly. Run hot water through the water tap for one minute. Pour boiling water from a kettle over water tap.

Water Urn – If it is the type of urn which is not brought to the table, is never used for anything but heating hot water, and is not washed with *chametz* items, it may be used for *Pesach* without koshering. If it is small enough to be brought to the table, is used to heat other beverages, has been used to warm *challah* or other food on top of it for *Shabbos*, or it is cleaned with vinegar (to remove calcium buildup) or with *chametz* dishes, then it should not be used for *Pesach* without *Kashering* the inside and outside. **It is preferable to purchase a separate urn for *Pesach* use, this includes pump pots.**

WHAT CANNOT BE KASHERED

-Utensils and appliances which cannot be thoroughly cleaned such as those having crevices, narrow cracks, and deep scratches in which *Chametz* can accumulate may not be koshered.

-**Ceramic**—all types, including brick, pottery, earthenware, cement/concrete pots, china, coffee mugs and enamel.

The Ashkenazic custom is not to Kasher glass. This includes CorningWare, Corelle, fiberglass, porcelain enamel (for example, porcelain sinks and enameled

pots) Pyrex and Thermoses.

Dishwashers – Dishwashers may be kashered only if one could ascertain that the filter area of the dishwasher is completely clean and washed, and new racks are purchased. This process is not simple and in order for the kashering to be effective, one must be sure that each detail in this process is addressed. It is possible that tampering with the filter can permanently damage the dishwasher.

Electric Mixers, Food Processors and Blenders

Since the motor area of electric appliances is often exposed to *chametz* and can be cleaned only with great difficulty, it is recommended that a special mixer for Pesach be used. However, those food processors and blenders that have totally sealed units in their motor area may be used if the bowls and mixers are changed.

KASHERING DISHES & UTENSILS

For your convenience there will be kashering of utensils (silver, cutlery etc.) taking place in the shul kitchen on

Sunday morning, March 18 from 10:00 AM-1:00 PM –Items that you wish to kasher may not be used within the last 24 hours before Kashering.

TEVILAT KEILIM – for newly acquired utensils

There is a Keilim Mikvah for your convenience located at the back of the shul. Refer to chart at the mikva for toiveling instructions.

In His infinite wisdom *Hashem Yisbarach* has spiritually elevated the mundane activity of eating and has vested it with special sanctity, special *kedusha*. The food we eat must be kosher; the table upon which we eat our meals represents the holy altar, the *mizbeach*. Similarly, the vessels and utensils used for preparing food and for dining must be given special holiness. When these dishes and or utensils have been previously owned by a non-Jew we have to immerse these utensils, these *keilim*, in a *mikvah*, before their first use.

Keilim (vessels/utensils) can be categorized into three *halachic* groupings. Utensils requiring *tevila* (immersion) with a *brocha*, utensils requiring *tevila* without a *brocha*, and utensils not requiring *tevila* at all. Utensils require *tevila* with a *brocha* when they have direct contact with food during preparation or meal time.

- Utensils made from metal or glass whose intended purpose is not for food usage, e.g. an arts and crafts knife. Even if the knife was to be used occasionally for food preparation, *tevila* would not be required.
- Metal or glass utensils that do not come into direct contact with the food, e.g. the metal shell of a removable crock pot or can-opener do not require *tevila*.
- Utensils which are made by a Jewish craftsman (observant or non-observant) who owns his company or business and are sold directly to a Jewish customer do not require *tevila*.

- Empty metal cans that previously held food, e.g. canned vegetables, can be used to cook food therein without *tevila*. One does not have to immerse the can because the Jew who opened the can to remove the original contents has now created a "new" utensil.
- Storage utensils that are not brought to the table, e.g. glass spaghetti/pasta containers or ceramic cookie jars do require *tevila*.
- Food sold in glass jars (mayonnaise jars or juice bottles): When it is emptied, the glass jar does not require *tevila* due to the fact that it is secondary to its contents. If a deposit is required on the bottle, the glass has individuality in its own right and would require *tevila* before reuse. In the event that the jar or the bottle is fancy and important in its own right, *tevila* would be required. A competent *halachic* authority should determine whether a *brocha* is required when making the *tevila*. One should not assume that Jewish merchants immerse the jars or bottles used to package loose or bulk food items.
- Utensils used exclusively with raw, non-edible food, for instance cookie cutters or a metal tenderizer hammer do not need *tevila*.
- Utensils require *tevila* without a *brocha* when the dishes or vessels are made from glazed china, bone china, stoneware, corning ware, or porcelain enamel. Other vessels requiring *tevila* without a *brocha* include:
 - Utensils made from a combination of materials, e.g. metal pots coated with teflon or enamel.
 - Utensils used for raw ingredients, but could also be used for edible food, such as mixer beaters or rolling pins, should be *toveled* without a *brocha*.
 - Metal utensils used for food storage that remain in the kitchen or pantry and are not brought to the table, e.g. metal flour or sugar canisters.
 - Disposable aluminum pans and containers used for cooking and baking require *tevila* with a *brocha* if they are to be used more than once.

The following helpful guide to *Tevillat Kellim* and *Hechsher Kellim* was produced by the Chicago Rabbinical Council.

Item	Requires tevillah?	For Pesach	Year round	Method of kashering and other notes
Aluminum (disposable)	No	See note	See note	- If used with liquid, kasher via hag'alah - If used without liquids, requires libun gamur
Aluminum (not disposable)	Yes	See note	See note	- If used with liquid, kasher via hag'alah - If used without liquids, requires libun gamur
Baking Sheet	Yes	Yes	Yes	Libun gamur
Blech	No	No	Yes	For year round, clean blech well and don't use for 24 hours, then place blech on stovetop burners and turn all burners on highest setting for 30 minutes.
Bone China	Yes, no bracha	No	No	
Cast Iron	Yes	Yes	Yes	- If used with liquid, kasher via hag'alah - If used without liquids, requires libun gamur
Ceramic	No	No	No	
China	Yes, no bracha	No	No	
Coffee Maker	Yes, for the glass	No	Yes	For year round, clean well, do not use for 24 hours and then run 1 cycle
Colander	Yes	No	Yes	For year round, kasher via hag'alah
Corelle	Yes	No	No	
Cork	No	No	No	
Corningware	See Note	No	No	- If manufactured before 1995, requires tevillah with bracha if after then without
Crystal	Yes	No	No	
Dentures	No	Yes	No	For Pesach, kasher via irui kli rishon
Dishwasher (Porcelain)	No	No	No	
Dishwasher (Stainless Steel or plastic)	No	No	See note	For year round, replace racks, do not use for 24 hours, and then run through one cycle.

Item	Requires tevillah?	For Pesach	Year round	Method of kashering and other notes
Duralex	Yes	No	No	
Farberware	Yes	Yes	Yes	For kashering, see individual utensils
Food Processor	Yes, metal parts	No	Yes	For year round, kasher all parts via hag'alah
Frying pan, with Teflon	Yes	No	No	
Frying pan, without Teflon	Yes	See note	See note	-If used with a lot of oil kasher via libun kal - If used without a lot of oil kasher via libun gamur
Glass– topped range	No	Yes	Yes	- Kasher by leaving all burners on highest for half hour. Space between burners must be covered.
Drinking Glasses	Yes	See note	No	If used for hot beverages or in dishwasher can not be koshered. Otherwise fill the glasses with water and let sit for 24 hours. Repeat twice.
Hot Plate	No	Yes	Yes	Do not use for 24 hours then leave on high for half hour.
Microwave	Yes, the glass part	Yes, except glass	Yes, except glass	To kasher, clean and do not use for 24 hours. Boil a cup of water until filled with steam. Glass plate can not be koshered.
Pots– Metal	Yes	Yes	Yes	Hag'alah
Plastic	No	Yes	Yes	Hag'alah
Pyrex	Yes	No	No	
Rubber	No	Yes	Yes	Hag'alah as long as no cracks.
Stainless Steel	Yes	Yes	Yes	For kashering see individual utensil
Stoneware	Yes	No	No	
Teflon	Yes	See note	See note	For kashering see individual utensil
Wood	No	Yes	Yes	Hag'alah as long as no cracks.

PRODUCTS NOT REQUIRING SUPERVISION

It is preferable to purchase these items before Pesach.

Air Fresheners
Rubbing Alcohol, Isopropyl Alcohol
Aluminum Foil, Aluminum pans, Wax Paper, any Styrofoam products, Plastic Wrap (any brand), Paper goods including plates, cups, tablecloths, bowls (paper goods should not be used with hot food).
Ammonia
Baby Oil
Baby Ointment
Baby Powder— Any
Baby Wipes— Any brand **without** alcohol
Bags
Baking (Bicarbonate) Soda— not Baking Powder
Balloons - without powder
Band-Aids
Bleach
Body Wash
Bowl Cleaners
Braces, Orthodontia and Dentures and Wax used for braces
Candles – including scented
Carrots, including baby carrots, raw in plastic bags — Without additives
Cocoa - Hershey's or any other 100% pure, not processed in Europe
Coffee Filters
Contact Lenses and Solution
Contact Paper
Corn Remover
Crock pot liners
Deodorants
Dental Floss— Any unflavored, including waxed
Detergents— Any powdered brands that are kosher year-round.
Dish detergents - All soaps, even those used for dishes, both liquid and powdered, do not need special Passover certification.
Eggs— **Whole, fresh eggs should be purchased before Pesach.** *Since chicken feed contains chametz, it is customary not to eat eggs that were laid on Pesach.*
Other egg products, such as liquid eggs, egg substitute or cooked eggs, must bear certification.
Eyedrops
Fabric Softeners
Fabric Protectors - Scotch Guard
Fish - Salmon— Due to frequent application of glazes to raw fish, it should be purchased only with reliable kosher certification. However, **Kirkland Frozen Wild Salmon** is acceptable after washing it off, while the **Kirkland Atlantic (farm raised) Salmon** is acceptable as is for Pesach when it bears the OU.

Fruit — Fresh or Frozen (only unsweetened, without syrup and additive free)
Fruit Juice— Pure Frozen Concentrated orange Juice

Furniture Polish

Glue

Hydrogen Peroxide

Ice in bags - plain, unflavored

Insecticides - all sprays: Raid Roach and Ant Traps have been researched-approved this year.

Lactaid: Lactaid Milk must be purchased **before** Passover. **Lactaid chewable pills contain chametz** and do not fall into the category of pill medication. They may not be used on Passover. **Non-chewable** pills may be taken on Passover. If an individual who is lactose intolerant must drink milk or other dairy products on Passover, please see me. **Many soy and rice milks, contain chametz, and should not be used on Passover. Shoprite Original Soy Milk and Shoprite Organic contains Kitniyot but does not contain chametz. These products should only be used for those with medical conditions.**

Laundry Detergent

Meat — Raw, fresh or frozen (not ground), which is kosher year-round

Mineral Oil

Mineral Water—unflavored (not carbonated)

Mouthwash — Scope (All) Listerine—Advanced Citrus, Cool Mint, Fresh Burst, Soft Mink, Total Care Zero

Listerine Pocketpaks are not recommended for Passover use.

Nail Polish — All

Nail Polish Remover—All

Nuts — Raw nuts in their shell do not require Passover certification. Shelled nuts that list BHA or BHT (preservatives) in the ingredients require special Passover certification. They are sprayed on the nuts using corn derivatives (*kitniyot*) **except peanuts** and Pecan pieces.

Nutritional Supplements - Ensure Regular, Light & Plus are acceptable. Ensure Puddings contains kitniyot. Ensure with fiber contains chametz. ---Elaborated on at the shiur on 3/20.

Olive Oil — Extra Virgin (This does not include LITE or spray oils)

Orange Juice Frozen Concentrate - without additives.

Oven Cleaner — Any

Parchment Paper—Chefs Select, Norpak, Pantry Pro, Pure, Sunshine Ind., Wilton (Star K).

Petroleum Jelly - (i.e. Vaseline) - Any Brand

Plastic Cutlery

Potatoes — fresh, peeled - E.Z. Spuds

Poultry, Fresh and/or frozen (not ground) without spices – which has yearly reliable kosher supervision

Salt — Any brand **without** iodine, maltodextrin, dextrose, or polysorbates

Sanitizers
Scouring Pads
Silver Polish
Soap — Any
Spices — Any whole, un-ground.
Stain Remover
Sugar — Any brand white granulated cane sugar (**not powdered**); It is preferable to purchase the sugar before Pesach.
Tea — Lipton unflavored tea leaves or teabags including decaffeinated, and Pure black, green or white tea leaves or tea bags are acceptable unless they are flavored, instant or decaffeinated in which case they require certification.
Tissues
Toothpaste — Aim Closeup and Colgate—will be elaborated on at the 3/20 shiur
Toothpicks — Any wood or plastic, unflavored and uncolored
Vegetables — Any fresh
Water, bottled — All without flavor
Wax Paper — Any
Wax — For braces, any

PRODUCTS REQUIRING SUPERVISION

Baby Foods And Feeding Young Children

All baby food and cereals require reliable Kosher for Passover certification.
Year-round baby rice cereal is not acceptable because it is made on Chametz equipment.

Gerber Baby Food:

Carrots and Squash are not certified kosher for Passover by the OU. Nonetheless the OU has identified these products as *halachically* acceptable for Passover when bearing the OU.

Green Beans and Pesa are KITNIYOT when bearing the OU.

First Choice Baby Food:

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

If and when a physician requires the use of certain baby foods which could contain *chametz*, these may be permissible only after consultation with the physician and an Orthodox rabbi.

Baby Formula

Most infant formulas are made from soy products. Use of *kitniyot* does not apply to infants. However, you must take care to keep bottles, pacifiers and formula away from the general kitchen area. Any mixing or washing should be done elsewhere, such as in the bathroom sink. The following products can be assumed to be free of chametz, although they may contain *kitniyot*.

Please note that these products are only acceptable when bearing the OU or OU-D symbol.

365 Everyday Value	Gerber Good Start	Parent's Choice
Ameribella	Giant	Premier Value
America's Choice for Baby	Giant Eagle Baby	President's Choice
Babies R US	Hannaford	Price Chopper
Baby Basics	H-E-B	Publix
Baby's Choice	Heinz Nurture	Rite Aid – Tugaboos
Baby's Only Organic	Home 360 Baby	Shopko
Bear Essentials	Hy-Vee	Similac
Belacta	Isomil	Simply Right
Belacta Premium	Kirkland Signature	Stop & Shop
BelactaSure	Kuddles	Sunrise
Berkley & Jensen	Laura Lynn	Supervalu
Bright Beginnings	Life Brand	Target
Cottontails	Little Ones	Tippy Toes by TopCare
CVS	Meijer Baby	Top Care
Daily Source	Member's Mark	Topco
Discount Drug Mart	Mom to Mom	Up & Up
Earth's Best	Moo Moo Buckaroo	Vermont Organics
EnfaCare	Mother's Choice	Walgreens
Enfalac	My Organic Baby	Wegmans
Enfamil	Nature's Place	Well Beginnings
Enfapro	Nestle Good Start	Western Family
Food Lion	Next Step	
Full Circle	NutraEnfant	
Fulton Street Market	O Organic Baby	

The following three baby formulas are NOT certified kosher by the OU, due to Kashrut concerns. However, if upon consultation a learned Orthodox Rabbi has allowed its usage, they have been found to be free of *chametz*.

Enfamil Nutramigen Lipil Enfamil Pregestimil Alimentum

Beverages

Candies

Canned fruits

Canned vegetables

Coffee-Unflavored Plain (**not decaf**) Ground does not need special certification for Passover. **All instant, flavored, and decaf ground coffee needs special Passover certification.** *Folger's and Tasters Choice REGULAR (NOT DECAF)* instant coffee is acceptable even without Passover certification.

Honey

Ices and ice cream

Instant tea

Jams and jellies

Ketchup
Mayonnaise
Non-dairy creamers
Parchment paper

Quinoa - Must have a Passover certification.

Prepared horseradish
Soup mixes
Sour pickles and tomatoes
Spices- Ground spices require Pesach certification. They may be processed on equipment that contains chametz and may also be adulterated with kitniyos or chametz.
Sugar – Brown sugar often shares tanks with items that contain chametz and therefore requires special Pesach certification.
Sugar substitutes
Syrups
Tuna fish
Vegetables (frozen)
Vegetable oils and shortening
Vinegar

Frozen Fruit—Frozen fruit may be sweetened with sugar but if it contains other sweeteners, it must have a reliable Passover certification.

Keurig/K-Cups: K-Cup Packs are NOT regular coffee grounds. Therefore one may not use their year round or office Keurig on Pesach unless it is cleaned extremely well and kashered. (See page 13) For those wishing to invest in a new Keurig machine, there are indeed several dozen K-cups that are acceptable for Pesach, even though they are not labeled OU-P. A complete list is available on the oupassover.org search engine. Please be advised that the OU symbol often appears on the box and not on the individual cup.

Joyva products are certified by the Kof K during the year but they remove their certification for Pesach due to the corn starch being used.

Real Lemon and Real Lime brand juice concentrate is KFP even without the "P" on the label. This only applies to this brand.

Raisin

The following are some brands of **raisins** that do not require special Pesach certification if they are not oil treated. The OU alone is sufficient. The "P" is not required.

- Shoprite

- Trader Joe's: Raisins, (also Bing cherries, fancy dried nectarines, fancy dried pears)
- Winn Dixie

The following are considered Kitniyot:

Alfalfa	Beans
Buckwheat	Caraway
Cardamom	Chickpeas
Corn	Edamame
Fennel	Fenugreek
Flaxseed	Green Beans
Hemp seeds	Lentils
Millet	Mustard
Peas	Poppy Seeds
Rapeseed	Rice
Sesame Seeds	Soybeans
Sunflower Seeds	Teff

The following are not considered Kitniyot, but may require special checking:

Anise	Carob
Coriander	Cottonseed
Cumin	Guar Gum
Linseed	Locust Bean Gum
Saffron	Chia Seeds

The following may be Kitniyot and are therefore not used:

Amaranth	Peanuts
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Pet Foods

It is prohibited to feed one's pets food that contains Chametz. *This topic will be discussed at the shiur on 3/20.*

MEDICINES (reproduced from the CRC Guide to Kosher Passover 2018)

Guidelines for Medicines on Pesach

Please exercise extreme caution and consult with your doctor and Rabbi before making a decision not to take a medicine.

All pill medication— with or without chametz— that one swallows is permitted. Rav Schwartz, Shlit"á, has a rule that, as a rule, vitamins do not qualify as medication and are instead treated as food supplements, which require hashgachah for Passover and throughout the year. If a doctor prescribes a specific vitamin which does not have Passover supervision, please review your specific situation with your doctor and Rabbi.

Liquid and chewable medications that may contain chametz should only be used under the direction of a doctor and Rabbi, who will judge the severity of the illness, the likelihood that the medicine contains chametz, and the

possibility of substituting a swallow able pill. **Important: Do not discontinue use of liquid, chewable or any other medicine without consulting with your Doctor and Rabbi.**

It is permissible to grind pills and mix the powder into food items so that a child can take medicine on Passover. However, a doctor must be consulted to make sure that the child is getting the correct dosage and that the potency of the pill is not compromised by altering its consistency.

Liquid medicines, chewable pills and pills coated with a flavored glaze are considered palatable and may contain chametz. Also Gelcaps may present a problem because they may contain non-kosher edible gelatin.

Therefore:

a. If possible, they should be replaced —under the direction of a doctor — with a non-chewable, uncoated pill.

b. If substitution is not possible and the person is in a state of sakanah or safek sakanah (any possible danger to human life), the medication may be owned and consumed. The same applies if the condition is not yet a safek sakanah but may deteriorate to that point.

A Rabbi should be consulted as to whether it is preferable to purchase the medicine before or on Passover, and as to how to dispose of the medicine once the danger passes.

c. If substitution is not possible and a doctor determines that there is no possibility of sakanah if the person does not take the medicine, a Rabbi should be consulted. He may be able to determine that the medicine does not contain chametz and/or kitniyot, or he may decide that the medicine may be consumed due to the seriousness of the patient's condition.

4. In many cases, medicinal items which contain kitniyot are permitted for people who are ill. Questions on this issue should be directed to your Rabbi.

5. These guidelines do not address the more general prohibition of consuming medicines on Shabbat and Yom Tov.

Below are some of the popular brands that are chametz-free.

Cold, Allergy & Decongestants- Recommended

Allegra—24 hr. Tablets (regular only), 12 hr. Tablets, Allegra-D 12 hr. Tablets,

Allegra Children's 12 hr. Oral Suspension

Benadryl Children's Allergy— Chewable, Ultratab Tablets

Claritin—24 hr. Allergy Tablets (Dairy) Claritin D 12 hr. Tablets (Dairy), 24 hr.

Tablets, Claritin Children's Allergy Syrup, Claritin Children's Chewable Grape Tablets (NOT Redi-Tabs)

Singulair—4mg Oral Granules, 10mg Tablets (Dairy), 4mg & 5mg Chewable Tablets

Antacid/ Indigestion/ Gas- Recommended

Alka-Seltzer—Original Tablets

Dramamine—Original Formula (Dairy), Less Drowsy Tablets (Dairy), For Kids Chewable (Grape), Chewable Tablets (Orange)

Metamucil—Original and Orange Coarse Powder, Orange Smooth Powder (regular and Sugar-Free)

Miralax Powder

Pepto Bismol Liquid—Original

Phillip's Milk of Magnesia Liquid—Original

Senokot—Tablets, Senokot-S Tablets, Senokot Extra Strength (Dairy)

Tums—Regular Tabs—Assorted Fruits

Pain Relievers and Fever Reducers- Recommended

Advil Tablets—Tablets or Caplets coated (but not Film-Coated) approved when last inactive ingredient listed on panel is white wax.

Advil—Children's Suspension (All flavors), Infant Drops (White Grape-Dye free), Advil Jr. Strength swallowable (NOT chewable)

Aleve—Caplets and Tabs

Bayer Aspirin—Genuine Tabs, PM caplets, Low Dose Chewable, 81 mg (Cherry, Orange)

Motrin—Infant Drops (Dye Free Berry), IB Coated Caplets

Tylenol—Regular Strength Tablets, Extra Strength Caplets, Children's Suspension Cherry, Children's Pain & Fever Chewables (Bubble Gum and Grape)

Sleep Aids- Recommended

Unisom PM Sleep Caplets, Sleep tabs

COSMETICS AND TOILETRIES

- All varieties of body soaps, shampoos and stick deodorants are permitted for use on Pesach regardless of their ingredients.
- All types of ointments, creams, nail polish, hand lotions, eye shadow, eyeliner, mascara, blush, foot and face powders, and ink and paint may be used regardless of their ingredients.
- According to the opinion of Harav Hershel Schachter shlita, colognes, perfumes, hairspray, shaving lotions and deodorants that have denatured alcohol may be used on Pesach as they are not fit for animal consumption; nonetheless, for those who choose not to use items with this type of alcohol, please consult a reliable list.
- Lipstick may be used.
- Listerine Pocket Paks and Pocket Mist are NOT acceptable.

PETS

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

Cats- Certain Evanger's flavors are recommended. Consumers are urged to check all labels for chametz and or chametz sensitive ingredients.

Dogs- Certain Evanger's flavors are recommended. Consumers are urged to check all labels for chametz and or chametz sensitive ingredients.

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

EREV PESACH

BEDIKAT CHAMETZ (SEARCH FOR CHAMETZ)

Bedikat Chametz (search for Chametz) is conducted on the evening of the 14th of Nisan (March 29th) and Biyur Chametz (burning of chametz) on the morning of the 14th of Nisan (March 30).

Bedikat Chametz may begin after 8:00 PM on Thursday night.

The bedikah should be performed as soon as possible after the time mentioned above. One should not eat or begin any other activities before the bedika. The reason for this is that involvement in other matters may cause a person to forget to search for chametz.

The search should preferably be done with a single wax candle, although any similar candle is acceptable. A flashlight should be used for places that a candle would be dangerous, or that are difficult to access (e.g. Car, boiler room.)

The lights in the room where the search is taking place may be shut so that the light of the candle can illuminate the room sufficiently and make the search efficient. However one may also keep the lights on in order to help the search. A flashlight may be used in addition to the candle.

It is a tradition to use a feather and a wooden spoon to sweep any chametz that is found.

The Bracha said before one begins the search is " אשר קדשנו במצותיו וצונו על ביעור חמץ " - One should not speak from the time the bracha is made until the



conclusion of the Bedikah.

If one forgot to say the bracha he or she may do so anytime during the search.

If someone cannot search his or her home personally they can appoint a shaliach (messenger) to do so on their behalf. The shaliach must make the bracha and search as if he or she is the owner.

The custom is to place ten small pieces of bread around the house in different locations. This is to insure that if no other Chametz is found, the bracha said would not be in vain. Needless to say, the search for the chametz is not for the 10 pieces alone, rather to insure that no chametz is found in the house.

PLACES TO SEARCH

All rooms of the house require bedikah because a person may, on occasion, enter a room during a meal carrying Chametz. The same halacha applies to a basement, attic, pantry, storage bin, or other areas where food or beverages are kept or where a person may enter during a meal.

It is especially important to search pockets of clothing, children's briefcases and cars.

Places that are difficult to search can be avoided by selling them to a non-Jew. Some examples are one's office, store, and garage. However, if one sells any of the above they may not enter that location for the duration of Pesach.

If one searches more than one location, he or she should only make one bracha on the first location and have in mind the other locations. If one has other people searching multiple locations on his or her behalf, the messengers should hear the original bracha from the owner and then proceed to search in their respective locations.

At the conclusion of the Bedika, the paragraph of Kol Chameira כל חמירא should be recited. Through this statement one nullifies all of the chametz. Kol Chameira should be recited in any language that a person understands. If one does not understand what they are saying, the nullification is not effective.

In English the following should be said "All chametz or leaven which is in my domain, which I have not seen, have not removed and do not know about, should be annulled and become ownerless, like dust of the earth."

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THOSE GOING AWAY FOR PESACH

If one is going away for the entire Yom Tov, they may sell their chametz and lease their home to a non Jew. However, this would mean that they would not be able to return to their home even in an emergency. Therefore the suggestion for those who will be away for all of Pesach is to clean all of the visual chametz from one's home and perform a bedikah the night before one leaves. The bedika may be performed if they leave home within 30 days of Pesach. No bracha is recited when performing such a bedika. The chametz from the bedika should be taken to the Pesach destination and burned on Friday at that location. The remaining chametz in the house should be sold to the non-Jew. The statement of Kol Chamira, nullifying all chametz in one's possession must still be recited on Erev Pesach, Friday morning.

GUESTS IN A HOTEL

If arrival is before the night of the search (that afternoon or before), there is an obligation to search the hotel room with a bracha and nullify the chametz in the room by reciting Kol Chameira.

Eating Chametz - One may eat chametz until the end of the "4th halachic hour" of the day. This year the last time to eat chametz in West Orange on Erev Pesach is **10:55 AM**.

On Erev Pesach the first born males are obligated to fast. Those bechorim who do not wish to fast, should attend the siyum at 7:05 AM at the shul in between the 2 minyanim.

Burning and Selling Chametz - Chametz must be disposed of by burning or selling it before the end of the "5th halachic hour". This year in West Orange this time is **11:58 AM**. *Kol chamira* is recited at the time of burning - before the end of the 5th halachic hour.

This year, once again, with the help of the West Orange Fire Department we will be burning Chametz.

PLEASE DO NOT BURN ANYTHING WITH PLASTIC, DOING SO IS AGAINST THE LAW IN OUR TOWNSHIP AND HAZARDOUS TO THE HEALTH OF YOURSELF AND OTHERS.

Chametz Burning – Friday, March 30 from 9:00-11:58 AM – in the Shul parking lot.

Please try to walk to the shul or park nearby in order to have the parking lot relatively free of cars during that time.

One should be aware of the following:

- Once *kol chamira* is recited by the head of the household, no chametz may be eaten by anyone at home. For example, if the father burns the chametz and

recites kol chamira at 10:00 AM, he and his family (even if they are at home) may no longer eat chametz. Everything must be put away by that time.

- Be cognizant of the latest times. All times apply to chametz eaten at any location. Chametz should not be burned at the last second. This is true whether one burns chametz outside his home or at a public *biur chametz*.

Chametz in the Mail - If one receives chametz in the mail or with the newspaper on Erev Pesach (after the 5th halachic hour, 11:58 AM) or on Pesach, one should not assume ownership of the item but rather leave the chametz outside. If mail is delivered through a mail slot into one's home, have intent not to acquire the chametz (i.e. do not take legal possession) and kick it or push it outside with a stick to avoid handling it. If it is still around after Pesach, one may assume ownership at that time, and use it, provided that the sender is a gentile.

Kashering on Erev Pesach - Ideally, all kashering should be completed by 10:55 AM, the end of the 4th halachic hour. If one forgot to kasher before this time, he or she may kasher the vessel until candle lighting time on Erev Pesach with the following condition: The vessel did not come in contact with anything hot (whether Kosher L'Pesach or not) within the past 24 hours. In the event the vessel came in contact with something hot within the last 24 hours or if one requires kashering of a chametz vessel on Pesach, please contact me.

Finding Chametz on Erev Pesach - There is a well known halacha that states if one finds chametz on Chol Hamoed or on Erev Pesach after the 5th hour, one should immediately burn it. On Yom Tov, one should cover the chametz (because it is muktza) and burn it after Yom Tov. This halacha only applies if one did not sell his chametz to a gentile. However, if one sells chametz to a gentile, this sale includes all chametz, wherever it may be found. Therefore, if one discovers pretzels in a drawer or bagel chips in a coat pocket on Pesach, one may not burn this chametz as it belongs to the gentile to whom the Rav sold the chametz! Rather, one should store the item with the "locked up" chametz sold to the gentile. It may be eaten after Pesach when the chametz is purchased back.

THE SEDER

The Seder service is divided into 14 sections (the word Seder means “order”):

1. **Kadesh** Sanctifying the day over a cup of wine
2. **Urchatz** Washing the hands prior to eating karpas
3. **Karpas** Eating a vegetable like potatoes or parsley dipped in salt-water
4. **Yachatz** The breaking of the middle matza
5. **Maggid** The story of our Exodus from Egypt
6. **Rachtza** Washing the hands in preparation for eating the matza
7. **Motzi-Matza** Eating the required amount of matza
8. **Maror** Eating the required amount of bitter herbs dipped in charoset
9. **Koraich** Eating the “Hillel Sandwich” of matza and maror, dipped in charoset
10. **Shulchan Oraich** Eating the festive meal
11. **Tzafun** “Dessert,” through eating the required amount of Afikomen (matza)
12. **Barech** Grace After Meals
13. **Hallel** Prayers in praise of Hashem
14. **Nirtzah** Conclusion of the Seder and the festive songs



THE SEDER PLATE

The Seder plate, upon which all the symbols of Pesach are placed, is at the center of the celebration. A large plate is set at the head of the table (and in many households, before each guest at the Seder) and includes the following items:

Three covered **Matzot**.

A roasted meat bone, on the upper right, to remember the time when our ancestors would offer the Korban Pesach (Passover Sacrifice) in observance of the holiday.

A roasted egg, on the upper left, as a remembrance of the additional festival offering by our ancestors in celebration of Pesach.

Maror (bitter herbs: horseradish or romaine lettuce leaves) placed in the center and at bottom, to remind us of the bitter slavery suffered by our people during their long stay in Egypt.

Charoset, on the lower right, a mixture of nuts, apples, cinnamon, and wine, that serves as a symbol of the mortar used for making the bricks with which our ancestors built cities for Paroh.

Many in the Sephardic community add to the charoses fruits such as raisins, pomegranates, cinnamon, ginger and other sweet ingredients.

Karpas (potatoes, parsley, or any vegetable) on the lower left, to be dipped in salt-water during the Seder, signaling the festive nature of the meal and to arouse the curiosity of the children.

Some in the Sephardic community dip the Karpas into Kosher for Pesach vinegar instead of salt water.

Since everyone is obligated to drink four cups of wine during the Seder to commemorate the redemption of our people, each person attending the Seder should have his or her own cup of wine. Ashkenazim say a bracha over each of the four cups of wine.

Most Sephardim only recite brachot over the first and third cups of wine.

BASIC SEDER REQUIREMENTS & MEASUREMENTS

The first of the Seder night mitzvot is the drinking of four cups of wine (known in Hebrew as Arba Kosot) by both men and women, in tribute and as a toast to the Almighty for the four promises made and fulfilled concerning the redemption (see Exodus 6:6-7).

In honor of the prophet Eliyahu (Elijah), an additional cup of wine is placed on the table. This wine is not drunk. Eliyahu is the symbol of peace and freedom that one day will reign throughout the world. To symbolize the coming of Eliyahu, the door is opened (following the meal) and all rise to welcome him with the words "Baruch Haba - Blessed is he who comes."

Based on the halachic decisions of the late Rabbi Moshe Feinstein, zt'l, the following are the minimum amounts of wine required during the Seder:

For the **Arba Kosot** (four required cups of wine), for Kiddush (except on Friday night) and for Havdalah, the cup must contain at least 3.3 fluid ounces (revi'is halug) in size. The obligation is fulfilled if more than one-half (rov kos) of each cup is consumed after each blessing over the wine.

Since the regular Friday evening Kiddush throughout the year requires a cup that contains at least 4.42 fluid ounces, the Friday night Seder Kiddush requires 4.42 fluid ounces, while the other three cups require 3.3 fluid ounces.

MINIMUM STRENGTH OF WINE

Full strength (undiluted) wine is required for the Arba Kosot.

If one's health does not permit this, then one may dilute the wine with grape juice. One should be careful to only dilute the wine as much as necessary, with the least amount of grape juice possible.

If for health reasons one cannot use wine at all, one may substitute grape juice.

If one must dilute grape juice with water, the ratio should not exceed two-thirds cup water to one-third cup grape juice.

If one does not have enough wine to perform the mitzva (Kiddush, Havdalah, etc.) water may be added but not in excess of two-fifths cup wine to three-fifths cup water.

Note: The *Bracha* over all these mixtures is "*Hagafen*."

MAGGID

Relating the story of our Exodus from Egypt is the vital mitzva of the Seder night. The Torah teaches us that one is specifically obligated to tell the story of Passover to the children (V'hegadita l'vincha). It is therefore important for everyone present, and children in particular, to understand the story. Throughout the Seder, it is appropriate to offer commentary or insights into the Exodus, and anyone who amplifies the story through questions, interpretations, or discussion, is deemed to be "praiseworthy." Most importantly, children should be encouraged to raise any questions they have at the Seder — separate from the well-known "Mah Nishtana" — to further demonstrate the true meaning of freedom.

MATZAH

The mitzva of eating matza at the Seder is one of the most important of our Torah commandments, and both men and women are required to fulfill this mitzva. We eat matza at three specific points during the Seder service:

- Motzi-Matza — this matza is eaten immediately after the appropriate blessings are recited.
- Koraich — the sandwich of matza and maror, eaten prior to the main meal.
- Afikomen — dessert — the eating of matza at the conclusion of the Seder.



The halachic requirement is to eat a "k'zayit" (the volume of an olive) of Matza Shmurah, at each of these points during the Seder. Matza Shmurah has been supervised by a Jew from the time of harvest through baking. **Based on the halachic decisions of the late Rabbi Moshe Feinstein, zt'l, the following are the minimum**

amounts of Matza Shmura required during the Seder:

- **Motzi-Matza:** a piece equivalent in size to 6 inches by 4 inches
- **Koraich:** a piece equivalent to 6 inches by 3 inches
- **Afikomen:** a piece equivalent to 6 inches by 4 inches

If for health reasons, one cannot eat matza, Shmura Matza meal (upon which one is permitted to recite the Hamotzi) may be substituted as follows:

After reciting the bracha “Al Achilas Matza” and for the Afikomen, an amount of matza meal that can be compacted into a vessel measuring 1.5 fluid ounces.

For Koraich — an amount of matza meal that can be compacted into a vessel holding 1.1 fluid ounces.

Most Sephardim, unlike Ashkenazim, permit matza ashira, which is made from fruit juice or eggs, on Pesach.

Some Sephardic communities pass the Afikomen around the Seder table from right shoulder to right shoulder, thus reenacting the Exodus from Egypt.

MAROR

Bitter Herbs - Horseradish or Romaine Lettuce

The eating of bitter herbs is another Seder night mitzva, reminding us of the bitterness of slavery. Both men and women must eat the equivalent of a k'zayit. Bottled horseradish **does not** fulfill the mitzva of maror.

When Romaine lettuce is used, **each leaf must be carefully inspected to ensure that there are no insects.** Prior to the inspection, the outer leaves should be removed and discarded. Separate all leaves and wash each one thoroughly under a hard stream of water. Only then should the individual leaves be examined under good lighting. (Careful washing will ensure that no Torah laws are violated by the ingestion of insects.)

Based on the halachic decisions of the late Rabbi Moshe Feinstein, zt'l, each person must eat a minimum amount of Maror twice during the Seder, once after the bracha “Al Achilat Maror” and once for Koraich, as follows:

If using pure, grated horseradish, use the following amounts:

- After reciting the bracha “Al Achilat Maror”— eat an amount that can be compacted into a vessel measuring 1.1 fluid ounces.
- For Koraich — eat an amount that can be compacted into a vessel measuring .7 fluid ounces.

If using whole leaf Romaine lettuce, use the following amounts:

- After reciting the bracha “Al Achilat Maror” and Koraich, eat enough leaves to cover an area of 8 by 10 inches.

If using Romaine lettuce stalks only, use the following amounts:

- After reciting the bracha “Al Achilat Maror” and Koraich, enough leaves to cover an area of 3 by 5 inches.

Sephardim do not use horseradish, as it has a sharp taste and not a bitter one. The Sephardic custom is to use the fresh leaves or stalks of Romaine lettuce or endives, but not the root. One should check the maror for bugs on the eve of Passover, before the first Seder.

LAWS OF CHOL HAMOED

Chol Hamoed are the intermediate days of Pesach and Sukkot. These days do not have the same holiness and restriction as do the days of Yom Tov, yet they are considered to be a part of the overall holiday. Fewer activities are prohibited during **Chol Hamoed** than on the days of Yom Tov.

The following is a general list of halachot that pertain to Chol Hamoed.

Please feel free to ask me about any specific questions relating to work or any other activity during this period.

Permitted activities include:

- Any labor performed for the preparation of food.
- Any labor performed for medical purposes.
- Any non-strenuous labor which, if not performed at the time, would cause loss (unless it could have been done before holiday and was deliberately delayed until **Chol HaMoed**, thus rendering it forbidden).
- Friendly (non-business) correspondence is permitted, but writing should be done in a different manner than usual.

Other **laws of Chol HaMoed**:

- It is forbidden to record business matters, unless by not doing so, details will be forgotten and cause financial detriment.
- In general, business should be carried out only if it will benefit one's ability to purchase things for the holiday, or if by not working, the business will lose its current capital.
- Buying and selling merchandise is prohibited.
- Weddings are not held during **Chol HaMoed**, though engagements are permitted.
- Doing laundry is forbidden, except clothing needed for Yom Tov and which could not have been laundered before the holiday began. If children's clothes

become soiled one may wash them on Chol Hamoed.

- Cutting hair and shaving is prohibited.
- Nail cutting is permitted if it was also done before Yom Tov began.
- Fasting is prohibited.
- Any mourners with questions about Chol Hamoed should please consult me.
- One may hire a needy person to do labors usually prohibited on **Chol HaMoed**, so as to provide him with a livelihood with which he can purchase things for the holiday.

The days of Chol HaMoed include the mitzvah to be joyous and celebrate. We eat festive meals and wear special clothing.

EATING CHAMETZ AFTER PESACH

After Pesach, there is a Rabbinical injunction of not eating or deriving benefit from *Chametz SheAvar Alav HaPesach* (hereby referred to as *Chametz SHAAHP*), chametz that was in the possession of a Jew on Pesach. Therefore, after Pesach, consumers must ascertain that the chametz they purchase was not in the possession of a Jew on Pesach. Chametz may be purchased from a store owned by a non-Jew. In Hilchos Pesach, a store is considered owned by a non-Jew if the non-Jew owns more than half of the store. In a corporation, at least 51% of the voting stock must be owned by non-Jews, otherwise, the chametz should be considered *Chametz SHAAHP*.

Chametz may be purchased from a Jewish owned store whose owner properly sold the chametz before Pesach. A "proper" sale means the chametz is sold to a gentile and put away in a designated enclosed area for all of Pesach. A Rav should be consulted regarding stores who "sell" their chametz before Pesach, yet continue to allow customers to purchase the chametz on Pesach.

On Saturday, April 7, one may resume eating Chametz after 9:00 PM.

One may purchase from Shoprite of West Orange and Shoprite of Livingston or any store under the Vaad of Metrowest after Pesach.



Guidelines for Sephardim

By Rabbi Yosef Sharbat

Sephardic Customs At The Seder

Most Sephardim use celery leaves, parsley, or a boiled potato for the karpas, and romaine lettuce or another herb for the maror. The celery leaves are dipped in either salt water, vinegar, lemon juice, or lime juice, depending on the custom of one's community. The karpas vegetable should not be the same type of vegetable as the maror. All Sephardim use a second bitter vegetable, called chazeret, as part of the symbolic foods of Pesach. Instead of the Ashkenazic preference for horseradish that would represent one of the bitter herbs, Sephardim use either escarole, endive or romaine lettuce.

Re-enacting the Exodus from Egypt – After Yachatz the afikoman is tied in a large napkin, given to one of the children at the Passover Seder table, and then the child slings the napkin over his or her shoulders. The leader of the Seder then asks a series of three questions to the child: 1. "From where have you come?" The child answers: "I have come from Egypt". 2. The Seder leader then asks: "Where are you going?" The child answers: "I am going to Jerusalem". Finally, the Seder leader asks: "What are you taking with you?" The child then points to the sack or napkin full of matzah. A variation of this is performed among Sephardic Egyptian Jews, where not just a child is given the chance to re-enact the Pesach story and be asked the questions, but each person at the Seder table will takes turns re-enacting the exodus from Egypt.

There is a custom amongst the Persian communities to simultaneously chant the "Dayenu" and hold bunches of either celery, chives, leeks or scallions in their hands and lightly beat each other on the back and shoulders to symbolize the sting generated by the whip of the Egyptian taskmasters.

Moroccans have a custom to hold the Seder plate aloft and pass it over the heads of all those at the Passover Seder table while announcing to each participant that they have left Egypt and are now free.

Product List

Sephardim are permitted to use any products that are unfit for human or animal consumption even if it contains some chametz. This includes cosmetics, perfumes, soap, cleaning products, and disposable utensils. In addition any medicine or vitamins in a form of capsules or non-chewable pills is permissible. Chewable pills,

syrups or any flavored medicines or vitamins should be checked to make sure they do not contain Chametz.

Sephardim are permitted to eat kitniyot. However, many Sephardi communities have taken upon themselves to refrain from eating specific kitniyot like rice, chickpeas and corn.

Sephardim whose custom it is to use soybeans and corn may use any certified kosher for year round use brand of pure corn, canola or soybean or vegetable oils such as: Mazola or Wesson.

Some manufacturers (such as Kirkland\Costco) have added "citric acid" to their oil which at times can be made from a chametz source. All extra pure virgin oil is permitted.

Egg Matzah: Egg matzah, *matza ashira* is permitted for Sephardim to be consumed throughout the holiday. There are Israeli baked goods and crackers that fall under the criteria of *matza ashira* and is permitted to be eaten with a reliable hashgacha. Egg matzah cannot be used for the seder to fulfill the mitzvah of eating matzah at the seder.

Grains: Quinoa, Flax Seed and Hemp Seed may be used after checking for other grains. Quinoa only from Ancient Harvest or imported from Bolivia should be checked to make sure that no foreign grains are mixed in. In addition, Alfalfa, Buckwheat, Millet (whole only), may be used after checking .

Rice: As per phone conversations with rice importers and receipt of confirmation letters from them, Rabbi Eliyahu Ben Haim has confirmed that the following brands of rice are 100% pure, are not enriched, and have no additives or preservatives.

The brands are as follows:

- Lalquila
- ShahzadehPari
- Royal
- Zebra
- Deer
- Empire
- Qilla
- Dunar
- Dunar Brown
- Kohinoor

Even though these brands of rice are pure, Jewish law requires them to be cleaned at least 3 times and washed thoroughly before use for Passover.

GLASS AND PYREX: Sephardim are permitted to continue using their glass and Pyrex utensils on Pesach and do not require them to be *koshered*.

For a more detailed Sephardic guide please visit jsor.org

WARNINGS!

Please be aware that products from Israel sold as “Kosher For Passover” with proper certification, may be misleading, as the Hebrew labeling indicates “Permissible for those who eat Kinyot”. These items should only be bought and consumed by our Sephardic members.

Also be careful while shopping for Passover products at Shoprite, often regular “chametzdic” items are mixed with the Passover products on the shelves. Please read the labels carefully.

HELPFUL WEBSITES

[Http://www.oupassover.com](http://www.oupassover.com)

[Http://www.crcweb.org](http://www.crcweb.org)

[Http://www.star-k.com](http://www.star-k.com)

[Http://www.kof-k.org](http://www.kof-k.org)

NOTES:



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