

cRc **PASSOVER** GUIDE 2019



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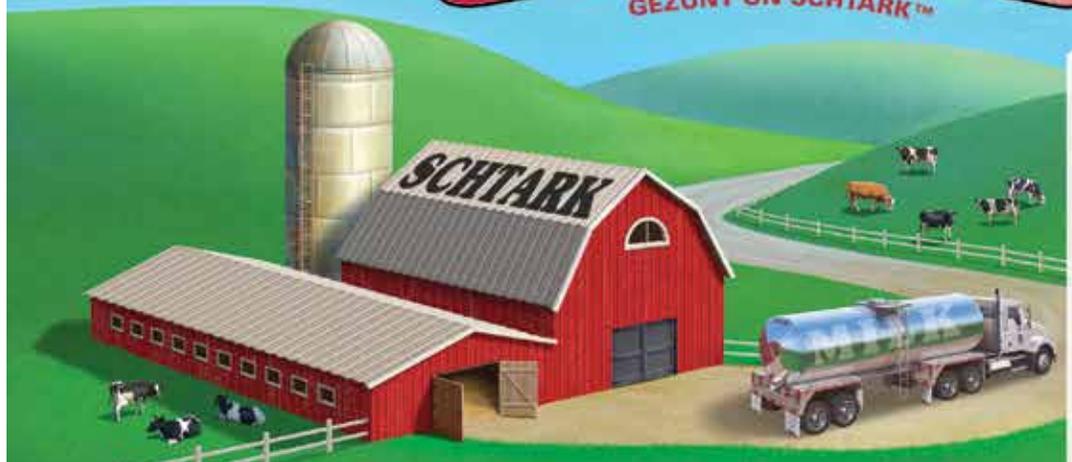
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Chicago Rabbinical Council

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TABLE OF CONTENTS

INTRODUCTION

Policy on Medicines, Cosmetics, and Toiletries	3
The Chicago Rabbinical Council	4
HaRav Chaim Tzvi Goldzweig, zt"l:	6
Passover... What's It All About?	8
Sephardic Laws and Customs	9

PREPARATION FOR PASSOVER

Nissan/April Important Dates and Times	10
Never Give Up Hope	11
10 Questions to Ask Before Booking Your Pesach Hotel	13
Which Foods Are <i>Chametz</i> ?	17
Proper Disposal of <i>Chametz</i>	20
Pre-Passover Cleaning Checklist	21
Kashering the Kitchen	22
cRc Guidelines For <i>Shaimos</i>	27
Which Items Can Be <i>Kashered</i> ?	28
<i>Tevillas Keilim</i>	29
Guidelines for Those Leaving Home Before Passover	33
<i>Taanis B'chorim</i>	33
The <i>Minhag</i> of "Not <i>Mishing</i> "	35
Why Isn't Everyone Concerned about <i>Gebrokst</i> ?	39
Is My Damaged Chicken Kosher?	40
The Laws of <i>Eruv Tavshilin</i>	42
Seder Plate	46
The <i>Seder</i>	47
Matzah	50

PASSOVER INFORMATION

cRc Shopping Guide	55
Recommended Kosher Symbols	59
Milk and Dairy Products for Pesach	61
Medicines and Cosmetics	63
Nutritional Supplements, Formula, and Milk Substitutes	67
Kosher Liquor – An Overview	71
What Is Pesach Without Chocolate?	76
Consumer Pesach FAQ	78
Pesach Foods for Your Pets	81
<i>Chametz</i> after Pesach	84

SEASONAL ARTICLES AND OTHER HIGHLIGHTS

A Selection of the <i>Halachot of Birkat Hallanot</i>	87
<i>LaKol Zeman Va'Eis</i> – Should Charity and Prayer be Forced to Share?	90
Treating Food with Respect	93
Profiles in Kashrus: Rabbi Moshe Moscowitz	96
The Pesach Post - Kids Pages	98
cRc Fruit and Vegetable Policy	101
<i>Sefiras HaOmer</i> Calendar	109
Calendar	110
cRc Officers and Staff	111

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Updated Passover information is available online
at www.crcweb.org and www.askcrc.org.

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Rabbi Sholem Y. Fishbane
Kashruth Administrator



פסח תשע"ט / Pesach 2019

MEDICINES, COSMETICS & TOILETRIES FOR PESACH

MEDICINES

FOR LAWS OF TAKING MEDICINE ON *SHABBOS* AND *YOM TOV*,
PLEASE CONSULT YOUR RABBI

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

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

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

COSMETICS & TOILETRIES

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

Rabbi Gedalia Dov Schwartz
Rosh Beis Din, Chicago Rabbinical Council

Rabbi Dovid Zucker
Rosh Kollel, Chicago Community Kollel

Rabbi Yona Reiss
Av Beis Din, Chicago Rabbinical Council

Rabbi Shmuel Fuerst
Dayan, Agudath Israel of Illinois

The Chicago Rabbinical Council

SERVING THE RELIGIOUS NEEDS OF THE JEWISH COMMUNITY IN CHICAGOLAND AND BEYOND!

Beth Din Zedek

Rabbinical Court of Jewish Law

The Beth Din is led by Rosh Beth Din, Rabbi Gedalia Dov Schwartz, and Av Beth Din, Rabbi Yona Reiss. Along with our *Dayanim*, Rabbi Daniel J. Raccah, and Rabbi Ephraim Friedman, and Menahel, Rabbi A. M. Abramson, the Beth Din provides an array of expert services and is available to address matters of Jewish law.

Services include:



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A TRADITION OF SERVING RABBIS...

Founded in 1932, the cRc now engages over 140 members in the U.S., Canada, and Israel, who are proud to provide the community with the specialized technical services of our expert staff.



Rabbi Herschel Schachter, *Rosh Yeshiva* of Yeshiva University's R.I.E.T.S., meeting with rabbis at the cRc.

A RISING LEADER IN KOSHER SUPERVISION AND GROWING

Rabbi Sholem Fishbane; our Kashruth Administrator, leads AKO, the Association of *Kashrus* Organizations. The cRc continues to expand its reach, offering assistance to agencies around the world.



Rabbi Sholem Fishbane at an AKO Executive meeting, with the heads of major American *kashrus* agencies and representatives of the Israeli Chief Rabbinate.

OUR KOSHER SUPERVISION TRAVELS THE WORLD TO SERVE THE COMMUNITY

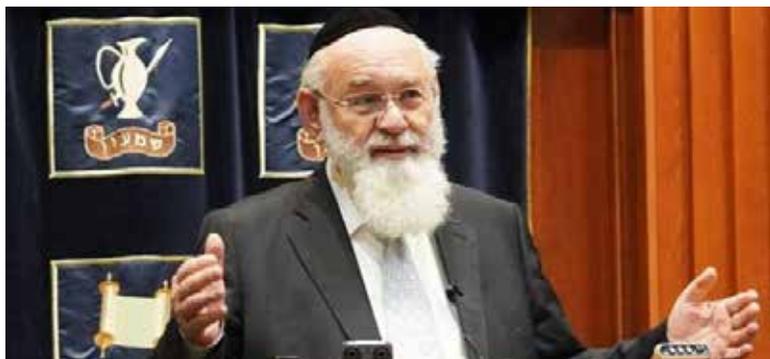
Our Rabbis travel around the world, throughout Asia and Europe, and of course, Israel, to ensure the *kashrus* of products you use every day.



Rabbi Sholem Fishbane and Rabbi Zvi Fishbane (right of center) visiting a *shechita* in Israel.

...AND COMMITMENT TO THE JEWISH COMMUNITY

We serve the community with educational programs. All proceeds from kashruth supervision are invested in the community.



Noted expert in medical ethics, Rabbi Dr. Avraham Steinberg, addressing the community, medical professionals, and rabbis about end-of-life issues.

A COMMUNITY BETH DIN, AN INTERNATIONAL LEADER

Rabbi Yona Reiss, a respected expert in Jewish law, leads the *Dayanim* of our internationally recognized Beth Din.



Rabbi Yona Reiss, Rabbi Ephraim Friedman, and Rabbi A.M. Abramson at a cRc-sponsored conference on *geirus* and *gittin* with Rav Dovid Lau (front – third from right), the Chief Ashkenazi Rabbi of Israel, and *dayanim* from the United States and Canada.

WE INVEST IN QUALITY SUPERVISION AND CONSUMER RESEARCH

We invest in researching community concerns, such as acceptable alcoholic beverages, Pesach products, reliable certifying agencies, and methods of checking produce for insects.



Rabbi Yisroel Langer, cRc Specialist in *Bedikas Tolayim*, demonstrating how to check for bugs at the cRc Pesach Fair 2018.

cRc Publications

available for purchase at www.crcweb.org/books.php



Kanfei Yona
by Rabbi Reiss



Halachos of Insects
by Rabbi Cohen



Pas Yisroel and Bishul Yisroel
by Rabbi Dovid Cohen



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



Shaarei Gedulah
by Rabbi Gedalia Dov Schwartz



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



Ahavat HaGer
by Rabbi Hertzel Hillel Yitzhak



Food Service Mashgiach Guidebook
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Spotlight on Chicago



Passover Guide



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HARAV CHAIM TZVI GOLDZWEIG, ZT”L: REMEMBERING THE “FATHER” OF KASHRUS

Last summer, Klal Yisroel mourned the loss of HaRav Chaim Tzvi ben HaRav Moshe Gershon Goldzweig, acclaimed “father” of modern kashrus supervision, whose decades of service and countless hours on the road have put the OU symbol on thousands of products all over the world.

At the cRc, the loss was personal. A native Chicagoan who shared his time and expertise selflessly, Rabbi Goldzweig was instrumental in shaping the cRc Kashrus Division, guiding its transition from an ad hoc local operation to an industry leader, and was an upstanding member of the cRc Kashruth Commission until his passing.

The following thoughts were expressed by Rabbi Sholem Fishbane, who merited to learn from (and with) Rabbi Goldzweig, whom he viewed as his mentor in kashrus supervision.

It is hard to describe a man as brilliant as Rabbi Goldzweig. He was a *gaon* in Torah, a *wiz* in mechanics, a *maven* in chemicals and ingredients, and a master of humility, hiding his formidable mind behind a finely tuned sense of humor and a disarming approachability.

When Rabbi Goldzweig entered the field of *kashrus* in 1960, precious few products were certified kosher. Recognizing the historic opportunity to be *mezakeh* (give merit to) countless Jews with the *mitzvah* of eating kosher, he dedicated his life to supervising factories large and small. He drove long hours and flew even longer hours, all with the singular goal of providing Jewish people with kosher food.

Klal Yisroel, the beneficiaries of his pioneering work, may never fully appreciate his sacrifice, nor the sacrifice of his family who rarely saw him at home for a weekday dinner or school event.

When Rabbi Goldzweig entered a factory, everyone gravitated toward him. The polished executive, the gruff manager, and the scruffy laborer all saw him as a gentle and kind friend, someone they could trust and respect.

Despite his childlike openness, Rabbi Goldzweig was a perceptive supervisor whose sharp eye spotted potential

problems that others may have overlooked. A colleague of mine recalls entering a plant with Rabbi Goldzweig. With uncanny precision, he pointed to a box sitting at the far end of the warehouse. It turned out to contain non-kosher chicken fat. This took more than a brilliant mind and decades of experience. It was clear that he had a unique *syata diShmaya* (“Divine assistance”).

Why was he *zocheh* (meritorious) to this special *bracha* (blessing)? I believe that it came from another beautiful



October 2, 2014 - cRc Av Beth Din Rabbi Yona Reiss; Rabbi Shmuel Fuerst, *Dayan* of Agudath Israel; and Rabbi Sholem Fishbane with Rabbi Goldzweig at the *seudas preida* when the Goldzweigs moved to Los Angeles.



October 2, 2014 Rabbi Benjamin Shandalov shaking the hand of Rabbi Goldzweig, pictured with Rav Schwartz, *Rosh Beth Din* (seated) and Rabbi Reiss, *Av Beth Din* (standing)

facet of his personality – his utter dedication to the cause.

He was the father of *kashrus* in every sense of the word. The *Gemara* (*Sanhedrin* 105b) tells us that a father is naturally not jealous of the success of his son. Rabbi Goldzweig bore absolutely no jealousy toward the success of competing *kashrus* agencies. Despite his role as an OU *mashgiach*, he gave unstintingly toward the cRc (where he served on the *Kashrus* Commission) and others.

When Rabbi Benjamin Shandalov took the reins of the cRc *Kashrus* Division in 1981, he did so with the understanding that he would have access to Rabbi Goldzweig on a regular basis. This led to the longstanding practice of local *mashgichim* gathering on *motza'ei Shabbos* in the Goldzweig home. There, they would thirstily glean from his encyclopedic knowledge and innovative solutions.

In the era before databases and computer searches, there was Rabbi Goldzweig. He knew everything about everything. When asked about the most obscure ingredient, he could readily share where it was produced, what it con-

tained, and any other pertinent information. He gladly shared this information with anyone, competitors and co-workers alike. He did his work *lishmah*, for the sake of the *mitzvah*. If there were more products becoming kosher, he was happy.

This was the key to his amazing sixth sense. He was working entirely for *Hakadosh Baruch Hu*, and *Hakadosh Baruch Hu* worked through him.

As Pesach approaches, his loss will be felt deeply by many in our city. For years, along with Rabbi Boruch Hertz, he and I formed panel of rabbis who answered *shailos* (questions) on the radio before Pesach. In truth, it was great fun. He had a mischievous sense of humor and managed to find something funny in the driest of questions.

To us in the *kashrus* world, he was more than a father, more than a mentor. He was the Rebbe of *Kashrus*, whose every word was true, inspired, and final. Heaven alone knows the extent of his amazing accomplishments. ▲



Rabbi Moshe Elephant, COO, OU Kashrus Department and Rabbi Sholem Fishbane, cRc Kashruth Administrator, consulting with Rabbi Goldzweig on *kashrus* matters



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PASSOVER... WHAT'S IT ALL ABOUT?



Our wise Sages of the Mishnah teach us, “*In every generation one must consider himself as if he left Egypt.*” The message is clear – unlike other Jewish holidays, where we commemorate a particular miracle or event, on Passover it’s our duty to transport ourselves, to over 3,300 years ago, as slaves to the mighty Pharaoh in the land of Egypt. In the words of the great Rambam of Egypt, “one must **show himself** as though he **actually has left Egypt.**” Yes... make a spectacle about your great escape from the powerful Egypt superpower! From slavery to freedom!

On a practical level, families throughout the world get together at the Passover *Seder*, and drink four cups of wine in a reclining position – an act that no slave would ever imagine accomplishing. We get rid of our *chametz*, and we eat flat *matzah*, called *lechem oni*, bread of affliction. And let’s not forget the *maror*, the bitter herbs, that give us a taste of the bitter life of a slave.

In fact, in many communities, the exodus of Egypt is reenacted at the Passover *Seder*. In the words of Rabbi Shlomo Luria, a.k.a. the *Maharshal* (1510-1573), a descendant of Rashi:

After the meal, the leader takes out the hidden treasure, the *Afikoman Matzah*, wrapped in a cover, slings it over his shoulder, walks a bit, and announces, “So did our ancestors go out of Egypt with their *Seder* leftovers wrapped in cloth.”

Responsa Maharshal, Siman 86

Indeed, every Passover grants us the opportunity to educate our children about the beauty of our Torah, and the freedom we have always fought to protect, through the *Seder* and the many beautiful *mitzvos* of the holiday.

This year Passover begins with the first *Seder* on the eve of the 15th day of *Nissan*, corresponding to Friday evening, April 19, 2019, and ends outside of Israel at the conclusion of the 22nd day of *Nissan*, Saturday evening, April 27, 2019.

The Chicago Rabbinical Council is delighted to share this Passover Guide with you. Rabbi Gedalia Dov Schwartz, *Rosh Beth Din* of the cRc, and Rabbi Yona Reiss, *Av Beth Din* of the cRc, as well as other members of our Beth Din, have reviewed the content to make sure it meets *halachic* standards, and our Rabbis and staff have spent countless hours researching, writing, editing, and designing to make this information available for you to read, use, and enjoy.

To get up-to-the-minute information about Passover products and so much more, visit our websites at www.crcweb.org and www.askcrc.org; download our free app, cRc Kosher Guide; and follow us on Twitter - @cRcKosher and Facebook – cRc Kosher. In print and online, we’re your Kosher Community Connection!

It’s our sincerest prayer that our observance of *Hashem’s* redemption of our People more than 3,300 years ago will lead to the Ultimate Redemption in 5779. ▲



SEPHARDIC LAWS AND CUSTOMS

The term Sephardi, or in its plural form Sephardim, has many levels of meaning. In its most common usage, it identifies the Jews of countries from North Africa to the west, and as far as Iran to the east (with the possible exception of Yemen), as well as the Jews of Turkey, Greece, and much of the Balkans. Additionally, there were important and early Sephardic communities in Amsterdam and London. The term could possibly serve as a tribal identifier (see Rashi and Radak to *Ovadia*, verse 20). On a mystical level, the term is associated with particular spiritual traits and talents to be found in those of this extraction (see for example Rav Moshe David Vali, student/colleague of Rav Moshe Chaim Luzatto, the Ramchal, in his *Sefer HaLikutim* Vol 1 page 9). However, from a *halachic* perspective, it refers to Jews who have accepted the authority of Maran, Rav Yosef Karo and his work *Shulchan Aruch* as legally binding upon themselves and their progeny. The submission of Sephardim to Maran Rav Yosef Karo's rulings is a powerful commonality between different Sephardic communities.

The communities of the Jews in Sephardic countries are ancient, with some of them dating back to the exile from the First *Beit HaMikdash*. In distinction to many Ashkenazi communities, the Sephardic communities did not move and for the most part remained in the same place for hundreds and even thousands of years. This remained the status-quo until the latter half of the 20th century. The Holocaust, the creation of the State of Israel, and the rising hatred of their Arab neighbors resulted in mass exodus from the homes that the Sephardim had occupied for centuries. However, until then, each community developed essentially independent of one another. As a result, each community has its own distinct and unique customs. Even within the same country, different communities may have widely differing customs. For example, some Moroccan Jews eat rice on *Pesach*, while many do not. On a *halachic* level as well, different communities have different levels of relationship to Maran Rav Yosef Karo's authority, with all however accepting the *Shulchan Aruch* as a baseline.

When Sephardim lived in their communities of origin, *Pesach* observance was not complicated. Everyone was familiar with the *halachic* guidelines and community customs. Today, however, there are very few Sephardic communities that survived the transplantation sufficiently well that they can continue to maintain their observance much the same way as they did in their country of origin. In America, the Syrian communities of Flatbush, New York and Deal, New Jersey; the Persian communities of New York and Los Angeles; and the Bukharan community of Queens, New York have varying levels of success in this regard. These communities may be the exception, while many Sephardic Jews find themselves confused and uncertain how to proceed and which opinion to follow. With its severity and complexity, *Pesach* is particularly difficult for them.

This cRc Guide to Passover is written primarily with Ashkenazi Jews in mind, and as such, the *halachot* presented therein follow the Ashkenazi traditions. The intent of this article is to identify some of the areas where the Ashkenazi and Sephardi traditions differ, and provide direction in those cases. This article only relates to the "Kashering the Kitchen" section of the Guide (pages 22-25).

Additionally, this article does **not** presume nor endeavor to present the positions and *halachic* views of each and every Sephardic community. Rather, we will follow here the opinions of Rav Ovadia Yosef zt"l. Rav Yosef was a *halachic* titan in our generation, and his decisions are followed by countless Sephardic Jews of all origins. Additionally, Rav Yosef recognized that many communities had veered from the total authority of the *Shulchan Aruch*, and as such he set as one of his missions in life to return the prominence and the absoluteness of Maran Rav Yosef Karo's authority to its proper place. In many cases, Rav Yosef's opinions reflect the unfiltered view of Maran Rav Yosef Karo, the baseline of authority for all Sephardic communities.

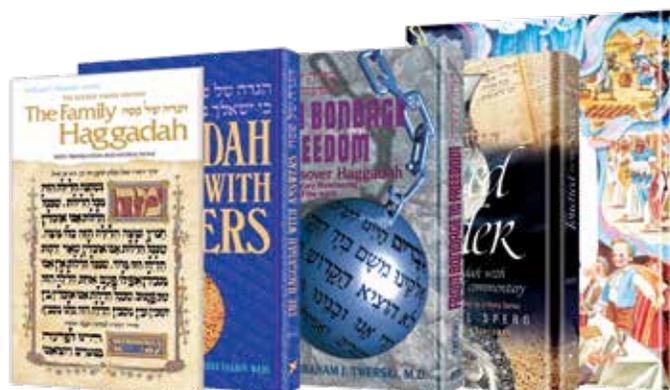
Those desirous of following the traditions of any particular community should consult their Rabbi. ▲

NISSAN/APRIL IMPORTANT DATES AND TIMES

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS
	1 25 ADAR II	2 26 ADAR II	3 27 ADAR II	4 28 ADAR II	5 29 ADAR II	6 1 NISSAN
7 2 NISSAN	8 3 NISSAN	9 4 NISSAN	10 5 NISSAN	11 6 NISSAN	12 7 NISSAN	13 8 NISSAN
14 9 NISSAN PESACH FAIR	15 10 NISSAN	16 11 NISSAN	17 12 NISSAN	1 13 NISSAN	19 14 NISSAN EREV YOM TOV <i>Taanit Bechorim</i> Finish eating <i>chametz</i> by 10:11 A.M. Finish burning <i>chametz</i> by 11:31 A.M. Candle Lighting 7:16 P.M. First <i>Seder</i> Finish <i>afikomen</i> by 12:50 A.M.	2 15 NISSAN FIRST DAY OF YOM TOV
2:00 – 5:30 pm				<i>Bedikat chametz</i> in the evening		Candle Lighting 8:19 P.M. Second <i>Seder</i> Count first day of the <i>omer</i> at night
21 16 NISSAN SECOND DAY OF YOM TOV	2 17 NISSAN CHOL HAMOED	23 18 NISSAN CHOL HAMOED	24 19 NISSAN CHOL HAMOED	25 20 NISSAN CHOL HAMOED	26 21 NISSAN CHOL HAMOED	27 22 NISSAN YOM TOV
Count second day of the <i>omer</i> at night	Count third day of the <i>omer</i> at night	Count fourth day of the <i>omer</i> at night	Count fifth day of the <i>omer</i> at night	Prepare <i>Eruv Tavshilin</i> (see article, pages 42-43) Candle Lighting 7:23 P.M. Count sixth day of the <i>omer</i> at night	Candle Lighting 7:24 P.M. Count seventh day of the <i>omer</i> at night	<i>Yizkor</i> Count eighth day of the <i>omer</i> at night
28 23 NISSAN Count ninth day of the <i>omer</i> at night	29 24 NISSAN Count tenth day of the <i>omer</i> at night	30 25 NISSAN Count eleventh day of the <i>omer</i> at night				

GUIDE FOR WEDDING DATES

During the Sefirah period, i.e., from Passover until Shavuot (June 9-10), with certain exceptions, weddings should not be conducted. For information, consult an Orthodox Rabbi. By way of advance information, another period in which no weddings are to be conducted will be Sunday, July 21, 2019 through and including Sunday, August 11, 2019, the “Three Weeks” period of mourning for our two Temples in Jerusalem. The Three Weeks begin with the Fast of the 17th of Tammuz and culminate with the Fast of the Ninth of Av (Tisha B’Av). ▲



NEVER GIVE UP HOPE

The Pesach Haggadah is unique in terms of its special quality as a book that captivates Jews of all types and stripes on the night of the *Seder* and collectively connects us to our heritage, our history, and our destiny. It is also unique insofar as despite its fixed text, there always seems to be a proliferation of new volumes of the Haggadah published each year, with different commentaries, explanatory notes, and modern-day insights, supplementing and enhancing the text. This is not a new phenomenon but has been true for hundreds of years, with each year heralding the publication of new Haggadah texts and insights.

The *Maggidim* (rabbinic orators who used to travel from town to town to inspire the masses) were fond of telling the story of a young fellow who went to his local town Rabbi and asked him, “Why do we need to print new Haggadahs every year?” Why does it not suffice to use the same Haggadah every year without constantly printing new published versions?”

The Rav smiled and explained to the young questioner that the Haggadah speaks of the four sons who sit around the table – the *Chacham* (the wise son), the *Tam* (the simple son), the *She'aino Yodea Lishol* (the son who does not know even to ask a question), and the *Rasha* (the wicked son). Each year, we encourage the Torah-learning zeal of the *Chacham*, enlighten the *Tam*, and draw closer the *She'aino Yodea Lishol*. But we can't really conduct a constructive conversation with the *Rasha*, because, as the Haggadah records, he excludes himself from the rest of the Jewish community and has no interest in the *mitz-*

vos of the *Seder*, which he views as an arduous burden (“*mah ha'avoda ha'zot lachem*”). The *Rasha* remains unredeemed, according to the text of the Haggadah (“*ilu haya sham lo haya nigal*”), because he refuses to change his ways and to do *teshuva* (repentance).

This is precisely the reason, explained the Rabbi to the perplexed questioner, why we print new Haggadahs every year. It is because we keep hoping that the *Rasha* will do *teshuva*! Despite the existing text of the Haggadah, it is not pre-ordained that the *Rasha* will never repent. Thus, we keep hoping each year, concluded the *Maggidim*, that we will be able to print a new version of the Haggadah in which the *Rasha* will finally see the light and return to the fold.

The message of the *Maggidim* particularly resonates with us. We are all aware of the adage, based on the verse in the Torah “*ki ein bayis asher ain sham meis*” (there was no home that was spared from the death of the first born), that just as the plague of the firstborn struck every Egyptian home, we are unfortunately faced with the reality of many Jewish homes in which a family member, whether immediate or distant, has left the fold and failed to appreciate the beauty of our Torah heritage. We must never give up hope, and therefore each year we publish new Haggadahs in the hope that even those in the category of *Rasha* will finally be inspired and return to the warm embrace of their eternal Jewish heritage. ▲

As relayed to (and adapted by) R. Yona Reiss, Adar Rishon 5779.



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10 QUESTIONS TO ASK BEFORE BOOKING YOUR PESACH HOTEL



With promises of the perfect blend of luxury and learning, piety and pleasure, Pesach hotels pledge to provide us with an unforgettable week of opulent indulgence. But what goes into those delicious kosher-for-Pesach meals, and what questions do you need to ask to ensure that you enjoy a true *chag kasher v'samayach* (a kosher and happy holiday)? We turn to Rabbi Sholem Fishbane, cRc Kashruth Administrator, to learn what questions we should be asking, and what answers to expect.

1. WHO IS PROVIDING THE KOSHER SUPERVISION?

Kashrus today is a highly complex field, and not everyone with *semichah*, even a *ben Torah* (Torah-learned) and a *yoray shamayim* (G-d-fearing individual), has the know-how to oversee a major kosher commercial enterprise. This is especially true on Pesach, when even the minutest trace of *chametz* is forbidden, and there is no room for error. It is crucial that the kitchens be overseen by a reputable rabbi or organization with extensive experience in the field. Note that the *rav* whose name appears on the ad may not be present at the program, so find out who will be there.

Similarly, it is important to learn about the operators of the program. Do they prioritize *kashrus*, or are they only looking at the financial bottom line? The owner's *yiras shomayim* plays a crucial role in the *kashrus* of a Pesach program.

2. IS THE FOOD BEING PREPARED BY THE HOTEL STAFF BY OR AN OUTSIDE CATERING COMPANY?

Many programs bring an established kosher caterer to the

hotel, but hotel staff are still involved to one degree or another. It is important to find out whose staff is taking the lead.

Even if the kitchen has been *kashered* and *mashgichim* are in place, experience has shown that the possibility of *bishul Akum* and other mishaps are significantly higher when in-house staff (who is not as familiar with kosher and certainly not with Pesach) is doing the work. To expect a kosher caterer to supply the entire staff down to busboys and waters is not practical, but it is optimal that the bulk of the team be regular employees of the kosher caterer.

3. HOW MANY MASHGICHIM ARE THERE, AND WHO ARE THEY?

The kitchens in a large Pesach program are busy 24 hours a day, starting with breakfast prep at 5:00 A.M. and ending with late-night dishwashing. This necessitates at least two shifts of *mashgichim* in each kitchen, including overnight supervisors. Recognizing the various points in and out of the kitchen that require *hashgachah*, it is reasonable to expect 20 *mashgichim* or more.

Every bed given to a *mashgiach* is a bed the operator cannot fill with a paying customer, creating an incentive for the operator to hire unmarried *yeshivah* students, who can share rooms. While these young men can fulfill many duties, it is crucial that the lead supervisor of each shift be a professional year-round *mashgiach*. Ask who hires the *mashgichim*, and what qualifications they are expected to have.

4. HOW LONG BEFORE PESACH WAS

THE KITCHEN GIVEN OVER TO THE KOSHER PROGRAM?

Many caterers begin preparing food for Pesach months in advance in their kosher-for-Pesach commissaries hundreds of miles away from where it will be served. Even so, it is optimal that the hotel kitchen be vacated about a week before Pesach. This gives the *mashgichim* time to get everything scrubbed and *kashered* in time for the chefs to do their on-site cooking before Pesach.

5. IS THERE ON-SITE NON-KOSHER FOOD SERVICE? HOW FAR AWAY IS IT, AND HOW IS IT BEING KEPT APART?

There are some hotels where a single kitchen is divided between a Pesach program and non-kosher catering. This is a disaster waiting to happen, and it is probable that mix-ups will occur.

A step up is a single facility with separate kitchens, one of which is converted to kosher-for-Pesach service, while the other continues to function as usual. This still leaves an open door for problems. Even if there is non-kosher service provided in a different building on the same campus, a reliable supervising agency would at least station a *mashgiach* in the non-kosher kitchen to avoid accidental “borrowing.” (In industry lingo, we call this practice of appointing a *mashgiach* to supervise the non-kosher kitchen “reverse *kashrus*.”)

In addition, when there is non-kosher food service in the same facility as kosher (for Pesach) food there is a possibility that the same cooking steam will be shared by both kosher and *treif*. Depending on the layout of the facility and the steam system, this can happen even if the two kitchens are not even in the same building.

Even in the best-case scenario, where the entire facility is turned over to the Pesach program, there is the issue of what food is being served to the non-Jewish hotel staff. I have seen this issue resolved by giving the workers vouchers to a non-kosher restaurant (in a *halachically* acceptable way), bringing in an outside caterer to provide meals from a food truck parked near picnic tables, or by operating a small employee kitchen with on-site *mashgichim*, of course.

6. HOW ARE THE DISHWASHER AND OTHER COMPLEX EQUIPMENT BEING

KASHERED?

While some utensils (such as pots and flatware) are easy enough to *kasher*, dishwashers and other equipment require experts who specialize in the field.

Some of the dishwasher-related challenges include opening the trap below the dishwasher, replacing the screens that cannot be cleaned, and spiking the temperature of the water in the dishwasher to make it hot enough to perform *hagalah*. There are many components to be aware of, and this is something that most amateurs just cannot do properly. (On the subject of dishwashers, some kosher hotel programs and most cruises have only one dishwasher which they use for both meat and milk, running an empty load to *kasher* it in between. This is far from ideal.)

Another toughie is the fan on the convection ovens, which gets full of non-kosher filth and must be removed and cleaned thoroughly before *kashering*.

It is not practical to *kasher* deep-fryers, so it is also proper that the caterer bring their own kosher-for-Pesach deep-fryers.

7. WHAT IS THE POLICY REGARDING TOLA'IM (INSECTS)?

A significant component of the gourmet spread people expect at hotels is fresh produce, including leafy greens and strawberries, which must be cleaned and checked for bugs. This process is a major operation, and we are particular to bring a dedicated *mashgiach*, whose sole expertise is this field. Purchasing triple-washed lettuce or cleaning with salt water or vinegar are not sufficient. The proper procedure is with soap and water and a thrip cloth.

8. WHAT IS THE ARRANGEMENT FOR DRINKING GLASSES AND WINE?

Most caterers do not bring their own drinking glasses. Instead they use the hotel's tumblers, with the expectation that they only be used with cold drinks. These (non-kosher) glasses may not be washed in hot water with kosher-for-Pesach dishes or used for spirits or hot drinks. It is proper that these dishes be washed in a dedicated dishwasher, separate from all other utensils, and that *mashgichim* be stationed by all dishwashers to ensure that no mix-ups happen.

In terms of wine, even if the program serves only *mevushal*, when people bring their own non-*mevushal* wine into the program, they are inviting inevitable instances of

stam yeinam, which affect everyone else as well. Find out what the policy is regarding wine, and be sure to adhere to it yourself.

9. DOES THIS HOTEL CONFORM TO MY PERSONAL STANDARDS?

Most programs today serve *chalav Yisrael*, *pas Yisrael* and *glatt*, and many of them are particular not to serve *gebrokts*. Yet, one should never assume anything, and be sure to ask in advance. This is especially true if you have *chumros* that are not widely kept, such as following the Beis Yosef regarding *bishul Yisrael* or not wishing to eat from dishes that had come into contact with *gebrokts* (which is not feasible in a commercial setting).

Another good question to ask is how the *rav hamachshir* deals with the issue of *hachanah*, preparing on *Yom Tov* for the following day(s).

Other sticky issues include refilling hot-water urns on *Shabbos* and overriding the convection ovens, so that a non-Jewish chef closing the oven does not cause *bishul*

Akum, as well as generally having policies in place so that *Shabbos* and *Yom Tov* are properly observed.

10. WHO IS TAKING RESPONSIBILITY FOR HALACHIC ISSUES OUTSIDE OF THE KITCHEN?

Some common questions: Is the swimming pool situated in a place that can be properly obscured for *tznius* purposes? Who is responsible for constructing and maintaining the *eruv*? What arrangement is being made for elevators? Are electronic eyes and keycards disabled? Is the entertainment and atmosphere consistent with your *hashkafah*?

We've raised many issues, some of which are complex, so we encourage people who are considering a Pesach hotel to consult their own *rav*, and even ask him to help make inquiries if necessary.

With the fullest picture possible, pick your Pesach program with care (and yes, the cRc supervises several fully kosher programs), ensuring that your Pesach is pleasurable for the person and pleasing to the soul. ▲

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WHICH FOODS ARE CHAMETZ?



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



KITNIOS

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



FLOUR, OATS, AND BARLEY

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

Similarly, all oats are heat-treated to prevent them from becoming rancid; if this heating is done with “wet” steam, the oats/oatmeal may be *chametz*. On the other hand, barley (a.k.a. pearled barley) is processed without water, and therefore a standard bag of barley is not *chametz*. Some barley is steeped in water until the barley begins to sprout; this creates a product known as barley malt (a.k.a. malted barley, malt) which is definitely *chametz*.



YEAST

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

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

The traditional method of collecting/creating yeast was as follows: Every day the baker would take one handful of dough out of the batter and not bake it. As the day went on the yeast in that dough would multiply (and be joined

by other yeast found in the air) to such an extent that that the batter would turn sour and inedible. This ball of concentrated yeast would be thrown into the next day's batter to help that batter rise (and a handful of that batter would be taken out to be saved for the next day, etc.). In English this concentrated yeast-ball is called "sourdough" due to its awfully sour taste; this is what the *Torah* calls *se'or* and forbids one from owning on Pesach.

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

Brewer's yeast is yeast recovered from beer production (discussed below). It is similar to *se'or*, and one may not own it (derive benefit from it, or eat it) on Pesach.



BEER AND WHISKY

If barley is soaked in water under proper conditions, it ferments into beer; since the barley sat in water for more than 18 minutes, beer is *chametz*.³ Beer contains approximately 5% alcohol, and people who want a drink with a higher alcohol content do the following: The grain is allowed to ferment until it reaches about 12-13% alcohol, and then the alcohol is separated from (some of) the water using a process called "distillation" to produce whisky, which contains 30-95% alcohol. The consensus of the *Poskim* is that whisky produced from one of the five primary grains is considered *chametz*, even though it went through the process of distillation.⁴ In fact, most whisky contains a minimum of 10-30% of those grains, but even if the whisky is made exclusively from corn or another *kitnios* grain, there are a number of other reasons why it may be *chametz*:

1. The watery liquid that remains after distillation is called "backset" and is often used in creating another batch of whisky. Thus, even if the grain used in creating the whisky is *kitnios*, the water may be from a *chametz* whisky.
2. Before the yeast ferments the grain, the grain's starch must be broken-down into individual glucose molecules, and this is traditionally done with barley

malt (discussed above). Since the *chametz* barley malt plays such a crucial role in the creation of the whisky (and also dramatically changes the taste of the grain before it is fermented), the barley malt is considered a *davar hama'amid*, and one may not own such whisky on Pesach.⁵

As such, all types of whisky should be treated as *chametz* unless they are specifically certified as kosher for Pesach.



VINEGAR

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

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

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

As a result of the concerns outlined above, many *Rabbonim* recommend that people whose *minhag* is to not sell *chametz gamur*, should not sell (or retain possession of) vinegar-containing products on Pesach. However others

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

Pesach products are generally made with white distilled vinegar which is specially-made without any *chametz* or *kitnios* concerns. However, some companies choose to substitute glacial acetic acid for the vinegar in their Pesach products. Glacial acetic acid is chemically identical to vinegar but is made from petroleum feedstock, as opposed to being fermented, and poses little Pesach concern.



ENZYMES, VITAMINS, FLAVORS, AND OTHER COMPLEX ISSUES

Microbiology has played a great role in the advances in food technology in the past few decades. Food scientists have identified numerous microorganisms which can either serve as or help to create enzymes (see below), vitamins (e.g. Riboflavin, Vitamin B12), flavorful chemicals (e.g. MSG), and other items (e.g. xanthan gum, citric acid, yeast). In addition, scientists have learned new ways to react chemicals with one another (and use other methods) to create emulsifiers, acidulants, sweeteners, flavors, and other chemicals (e.g. polysorbates, ascorbic acid, aspartame, esters, magnesium citrate). This technology has allowed food scientists both to create an array of foods which were inconceivable 50 years ago and to improve on the way that they produce “older” foods.

Of all these items, enzymes have arguably had the most far-reaching affect. Enzymes are chemicals which act as a catalyst for change in other items. A common example is rennet, which causes milk to coagulate into cheese, but the range of uses goes well beyond cheese. For example, one enzyme liquefies and sweetens corn into corn syrup, so that another enzyme can make it even sweeter and become the high fructose corn syrup used to sweeten soft drinks. Another enzyme is used to create the “right” kind

of sugar molecule so that hard-candies will not stick to the wrapper, and yet another one ensures that beer does not get cloudy when it is refrigerated.

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

In light of the seriousness of eating *chametz* on Pesach, it is obvious that no one would consider eating any food on Pesach which contains (or may contain) any of these ingredients, unless the food is certified as kosher for Pesach. [Many children and adults must consume baby formula, soy/rice beverages, or nutritional supplements (which cannot be certified for Pesach since they contain *kitnios*) and require information as to whether those items contain *chametz*. That issue is beyond the scope of this article but see listings elsewhere in this Guide for more information on specific items.] Some *Rabbonim* say that for the same reason one should not own any of these items on Pesach, but as noted above regarding vinegar, others argue that one may rely on the fact that the overwhelming majority of these items sold and used in the United States do not contain *chametz* (although they contain *kitnios*). As with all matters of *halacha*, one should consult with a local Rav.

ENDNOTES

- 1 *Mishnah Berurah* 453:24.
- 2 See *Mechiltah* 9:19 on *Shemos* 12:19.
- 3 *Shulchan Aruch* 442:5.
- 4 See *Shulchan Aruch* Y.D. 92:8 & 123:24, and *Mishnah Berurah* 442:4.
- 5 See *Shulchan Aruch* 442:5 and *Mishnah Berurah* 442:25.
- 6 The nutrients are generally *batel b’shishim*, but some *Poskim* hold that since they are intentionally added to the vinegar they are not *batel*. This issue, discussed in *Magen Avraham* 442:1, *Nodah B’yehudah* Y.D. 2:56, *Mishnah Berurah* 447:14 and others, is beyond the scope of this article.

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PROPER DISPOSAL OF CHAMETZ



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

1. *Mechiras chametz* (sale of *chametz*)
2. *Bedika* and *bitul* of *chametz* (the search for and nullification of *chametz*)
3. *Biur chametz* (destruction of *chametz*)

MECHIRAS CHAMETZ

One who cannot dispose of all of his *chametz* before Pesach must authorize his Orthodox Rabbi, *in advance*, to sell this *chametz* for him to a non-Jew. This transaction is completely legal, giving the non-Jew all rights of ownership over the *chametz* that has been sold to him. After the conclusion of the festival, your Rabbi will purchase the *chametz* from the non-Jew. **You should wait at least one hour after Pesach before using this *chametz*, to give the Rabbi time to complete the re-purchase of the *chametz* and restore its ownership to you.**

All *chametz* that is to be sold should be placed in a special room or section of the house, together with *chametz* dishes and utensils, until after Pesach. This area should be locked or closed off so that access to it will be difficult. Be sure not to leave any items there which you may need to use during Pesach. It is important to list your home address as well as your office address when selling your *chametz* through your Rabbi.

BEDIKAS CHAMETZ

The search for *chametz* is made on Thursday evening, April 18, 2019, immediately after dark. By that time, your home should be thoroughly cleaned of all *chametz* except for that which you have set aside for the mitzvah of *bedikat*

chametz and that which you intend to eat before it becomes prohibited, 10:11 A.M. Daylight Savings Time in the Chicago area. In preparation for the search, it is customary to spread 10 small pieces of bread around the house. If at all possible, this should be done by someone other than the person who will be conducting the actual search. It is important to be very careful when placing the pieces of *chametz* that they each be placed in a sealed plastic bag, or other complete containment (e.g. wrapped in paper towel or napkin and totally taped closed with masking tape), to prevent the spread of *chametz*. Traditionally the search is conducted by the light of a single-wick candle. In contemporary times, however, many *poskim* (rabbinic decisors) recommend searching with a flashlight to facilitate performing a thorough and safe search. The person conducting the search first recites a blessing:

ברוך אתה ד' אלוקינו מלך העולם אשר קדשנו
במצוותיו וציוונו על בעור חמץ.

*Ba-ruch a-ta ado-shem elo-keinu me-lech ha-o-lam
asher kid'shanu b'mitz-votav v'tzi-vanu al bi-ur chametz.*

Once the blessing has been recited, one then proceeds with the search, going from room to room to look for the 10 pieces of *chametz* which were intentionally left out, as well as any other *chametz* which may have been overlooked or left behind when cleaning for Pesach. Using a feather as a brush (where practical), all the *chametz* is gathered into a bag or cloth, and carefully set aside to be burned the following morning. During the course of the search one should make every effort not to speak except for matters directly pertaining to the search itself. Speaking between reciting the blessing and commencing the search may actually require repeating the blessing.

BITUL CHAMETZ

After the search for the *chametz* has been completed, a

formal renunciation of ownership or desire to benefit from any undiscovered *chametz* in one's possession must be recited by everyone. Since the person making this declaration **must** understand what he or she is reciting, it may be recited in any language the reader understands. Here is the *bitul chametz* statement, in Aramaic and English:

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

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

BIUR CHAMETZ

On Friday, April 19, 2019, *chametz* may be eaten no later than 10:11 A.M. Daylight Savings Time in the Chicago area. All *chametz* to be sold that remains in one's home must be kept in a sealed cabinet or room throughout Pesach, as explained above.

All *chametz* that has not been sold (see prior section) must be burned on Friday, April 19, 2019, no later than 11:31 A.M. Daylight Savings Time in the Chicago area. If burning the *chametz* is impossible or impractical, one should be certain to dispose of it in another fashion, such as by flushing it down the toilet or placing it in a public trash can. Please note that due to environmental concerns, if the *chametz* was collected and/or placed in plastic bags during the process of *Bedikas Chametz*, the *chametz* should be removed from any plastic bag or plastic container before it is burned, and the plastic bag should be placed in a public trash can. The following formula is recited at the time of burning:

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

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

As a community service, the Agudah will hold a public *biur chametz* on Friday, April 19, 2019 between 8:00 A.M. and 11:00 A.M. in the parking lots of Yeshivas Ohr Boruch at 2828 W. Pratt Blvd. and JDYB at 3200 W. Peterson Ave., both in Chicago. To allow for complete burning in time, no *chametz* will accepted after 11:00 A.M. ▲

Pre-Pesach Cleaning Checklist

Disposal of *Chametz* Check List

DID YOU REMEMBER TO...

- ...check your medicine cabinet for sprays, toiletries, and cosmetics including mouthwash, that are not recommended for Pesach use?
- ...thoroughly clean and wash the playpen, including padding, as well as the high chair and crib, 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? (Women should also be careful not to leave candy, gum, or *chametz* cosmetics in their purses.)
- ...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.?
- ...*kasher* any utensils or silverware before Friday, April 19, 2019 at 11:31 A.M. (in the Chicago area)?
- ...check the drawers, filing cabinets, etc. in your office, as well as in your home, for *chametz* you may have forgotten?
- ...replace all vacuum cleaner bags?

KASHERING THE KITCHEN



INTRODUCTION

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

The following items **may not** be *kashered* for Passover:

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

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

Materials which might get ruined during the *kashering* process **may not** be *kashered* for Passover, out of concern that the person would be afraid of breaking his utensil and would therefore not *kasher* properly.

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

SEPHARDIC APPLICATIONS

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

NOTE: Sephardic applications are indicated in marked boxes.

FLATWARE

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

Some have the custom to *kasher* in a dedicated “*kashering*

pot” which is not used for anything else, but most *kasher* in any pot which is clean and has not been used for 24 hours.

POTS AND PANS

Standard metal pots are *kasher*ed in the same manner as flatware; consult with your Rabbi if the pot which requires *kashering* is too large to fit into any other pot of boiling water. **Enameled pots (e.g. Fiesta Ware, Le Creuset)** and **glass pots (e.g. Pyrex)** cannot be *kasher*ed.

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

DRINKING GLASSES

The Ashkenazic custom is that drinking glasses made of **glass** cannot be *kasher*ed if they were ever used for hot beverages or washed with hot water, such as in a dishwasher. If they were never used or washed hot, fill the glasses with water and leave the water in the glasses for at least 24 hours; repeat this procedure two additional times with fresh water. Drinking glasses made of **plastic** can be *kasher*ed in the same manner as flatware outlined above, and drinking glasses (or anything else) made of **ceramic** or **china** cannot be *kasher*ed.

SEPHARDIC APPLICATIONS

Glass Pots (Pyrex)

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

Frying Pans

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

Glassware

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

TABLECLOTHS

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

ELECTRIC MIXERS, FOOD PROCESSORS, AND BLENDERS

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

SINKS

Stainless steel or **Corian** **sinks** may be *kasher*ed by cleaning them thoroughly, leaving them unused for 24 hours, and then carefully pouring boiling water from a kettle over all surfaces of the sink and faucet. The strainer covering the sink’s drain, and the aerator on the faucet, should be replaced for Passover. If a faucet has a coiled hose, the faucet can be used on *Pesach* as long as the coiled portion remains in the “base” and is not pulled out. **Porcelain sinks** cannot be *kasher*ed. Dishes and other Passover utensils may not be placed in a sink which was not *kasher*ed; rather, an insert or basin which was never used for *chametz* must be placed in the sink, and all dishes should be put into that insert.

SEPHARDIC APPLICATIONS

Sinks

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

STOVETOPS AND OVENS

Stovetops (ranges) and ovens may be *kasher*ed for Pass-

over use, and the process for doing so is as follows:

STOVETOPS

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

The *kashering* of stovetops – including glass ones – is done as follows: All parts of the stovetop should be thoroughly cleaned, including scraping residual food from the surface and catch-tray, and not used for 24 hours. Then the fire or coil should be turned to its maximum temperature for at least 30 minutes. [For electric stovetops with exposed coils (i.e. not covered with glass), leave the coils on for just 15 minutes.]

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

NON SELF-CLEANING OVEN

The interior and exterior surfaces of the oven and its racks must be thoroughly cleaned, the oven and racks should not be used for a full 24 hours, and then the oven should be turned on to 500-550°F for one hour. As an added precaution for Passover, once this process is complete, some cover the racks and grates on both sides with aluminum foil (which should be perforated for air circulation), and do not allow food to touch the side, bottom or top of the oven on Passover.

SELF-CLEANING OVEN

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

SEPHARDIC APPLICATIONS

Ovens

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

while the self-clean cycle is run, the racks should be *kashered* separately.

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

WARMING DRAWER

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

MICROWAVE OVEN

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. Some microwaves have a porcelain enamel interior; these **cannot** be *kashered*.

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

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.

SEPHARDIC APPLICATIONS

Microwave oven

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

REFRIGERATORS AND FREEZERS

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

COUNTERTOPS

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

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

There are many countertop materials available for home use today, with an old favorite being **plastic laminate (Formica)**, manufactured by laminating a hard plastic material onto a thin piece of wood. In some cases, there are seams where two pieces of laminate meet, creating the potential for *chametz* collecting in that area during the year, and special attention should be paid to cleaning those seams.

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

SEPHARDIC APPLICATIONS

Refrigerators

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

covered for Passover.

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

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

There are also **glass, ceramic, cement,** and **porcelain** countertops available. These countertops **cannot be kashered** for Passover and must be covered.

While not used as often in a home, **stainless steel, copper,** and **zinc** countertops are also available, and they may be *kashered* for Passover.

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

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

A summary of the information about countertops is included in the chart on the following page. ▲

SEPHARDIC APPLICATIONS

Countertops

According to Rav Ovadia Yosef (*Chazon Ovadia* – Pesach 2003 edition page 160), countertops are *kashered* by pouring boiling hot water over them, assuming of course that the material is *kasherable*.

Glass Countertops

Although Rav Ovadia Yosef is lenient regarding glass, in this instance, due to the presence of porous *un-kasherable* grout, one should cover such a countertop and not *kasher* it.

COUNTERTOPS

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

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

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

cRc GUIDELINES FOR SHAIMOS

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

GUIDELINES

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

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

zah covers.

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

IMPORTANT NOTE:

As the cRc will not be collecting shaimos, please do not bring your shaimos to the cRc office during the Passover season.

WHICH ITEMS CAN BE KASHERED?

The following is a quick-guide to which item can and cannot be *kasher*d for *Pesach*. Details such as how to kasher these items can be found in the article entitled, *Kashering The Kitchen* (pages 22-25), in our FAQs (pages 78-80), or at www.ASKcRc.org. This chart does not include information on countertops, which are listed separately on the previous pages. For each item or material, the status is given as one of the following:

✓	May be <i>kasher</i> ed
✗	Cannot be <i>kasher</i> ed
MATERIAL	Depends on which material the item is made of
SEAL	Depends on how well sealed the motor is
SCRATCH	Depends on whether there are scratches or cracks in the material
USE	Depends on how the item is used

ITEM	STATUS
Aluminum	✓
Baking pan	Use
Blech, <i>kedairah</i>	✓
Blech, standard	✗
Blender	Seal
Bone China	✗
Butcher block	Scratch
Can opener	✗
Cast Iron	Use
Cement	✗
Ceramic	✗
China	✗
Colander	✗
Convection oven	✓
Cookie sheet	✗
Corelle	✗
Corian	✓
Countertop	Material
Crock Pot	Material
Crystal	✗
Cup	Material
Dishwasher	✗
Dishwasher	✗
Duralex	✗
Earthenware	✗
Enameled pots	✗
Fabric	✓

ITEM	STATUS
Faucet	✓
Flatware	✓
Food Processor	Seal
Formica	Scratch
Freezer	✓
Frying pan	Use
Frying pan	Use
Glass	✗
Glass stovetop	✓
Gold	✓
Granite	✓
Grater	✗
Hi-chair	Scratch
Hot plate, glass	✗
Hot plate, metal	✓
<i>Kedairah Blech</i>	✓
<i>Kiddush</i> cup	Material
Knife	✓
<i>Kos</i>	Material
Limestone	✓
Marble	✓
Meat hammer	✓
Metal	✓
Microwave oven	✓
Mixer (electric)	Seal
Mug	✗
Onyx	✓

ITEM	STATUS
Oven	✓
Pan	Use
Pizza stone	✗
Plastic	✓
Plate	Material
Porcelain	✗
Porcelain enamel	✗
Pots, enamel	✗
Pots, metal	✓
Pottery	✗
Pyrex	✗
Quartz resin	✓
Quartzite	✓
Refrigerator	✓
Roasting pan	Use
Rotisserie	✗
Rubber	Scratch
Sieve	✗
Silver	✓
Silverware	✓
Sink	Material
Slate	✓
Soapstone	✓
Stainless Steel	✓
Stone	✓
Stovetop	✓
Tablecloth	Material
Toaster	✗
Toaster oven	✗
Urn	Use
Vinyl	✓
Warming drawer	✓
Wood	Scratch



TEVILLAS KEILIM



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

Tevillah is only required for items made of metal or glass, and this includes aluminum, cast iron, chrome, pewter, Pyrex, stainless steel, tin, and many other materials. *Tevillah* is not required for utensils made of cardboard, ceramic, cork, leather, paper, plastic, rubber, stone, Styrofoam, or wood. China should have *tevillah* without a *bracha*. Disposable aluminum pans do not require *tevillah* regardless of how many times they are used.

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

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

napkin ring.

Tevillah is primarily required for utensils that have contact with food that is either “ready to eat” (e.g. flatware, plates), or used with the food to the point that it is ready to eat (e.g. pots, pans). If a utensil is intended for use with raw food, but the same item could also be used for meal-ready food, then *tevillah* should be performed without a *bracha*. For example, a pair of kitchen scissors bought to cut raw meat will not be used with meal-ready food, but since there are some who use those scissors for cutting vegetables, *tevillah* should be performed without a *bracha*. There is a difference of opinion as to whether *tevillah* is at all required if the utensil can only be used on raw foods (e.g., a metal rolling pin).

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

Containers used for storage of food, and from which no one ever eats directly, should have *tevillah* without a *bracha*. Rav Gedalia Dov Schwartz, *shlita*, has ruled that any electrical appliance that might get ruined as a result of *tevillah*, is excused from the requirement of *tevillas keilim*, and may be used without *tevillah*.

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

The *bracha* of אשר קדשנו במצוותיו וצוונו על טבילת כלים על טבילת כלים (“*asher kiddishanu b’mitzvosav v’tzivanu al tevillas keilim*”) is recited before *tevillah* begins. If more than one person will be performing *tevillah*, one person may recite the *bracha* for all of the participants.

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

Item	Tevillah?	Bracha?
Apple corer	✓	✓
Baking sheet	✓	✓
Barbecue grill (cover)	✗	✗
Barbecue grill (food-handling tools)	✓	✓
Barbecue grill (grate)	✓	✓
Basin for dishwashing	✗	✗
Blech	2	2
Bottle warmer	✗	✗
Bread box	✓	✗
Butcher’s knife	✓	✗
Cake tray	2	2
Cake tray cover	✗	✗
Can opener	✗	✗
Candy dish	2	2
Canister cover	✗	✗
Chafing dish (cover)	✓	✓
Chafing dish (food pan)	✓	✓
Chafing dish (water pan)	✗	✗
Coffee mill	✗	✗
Coffee mug	✗	✗
Colander (metal)	✓	✓

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

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

Item	Tevillah?	Bracha?
Colander (plastic)	✗	✗
Cookie cutter	✓	✗
Cookie sheet	✓	✓
Corelle (cup)	✗	✗
Corelle (plate, bowl)	✓	✓
Cork	✗	✗
Corkscrew	✗	✗
Corn holders	✓	✓
Corn popper	✓	✓
Crock pot (“pot” made of ceramic)	✗	✗
Crock pot (“pot” made of metal)	✓	✓
Crock pot (base)	✗	✗
Crock pot (cover of metal or glass)	✓	✓
Cup (metal, glass)	✓	✓
Cup (plastic, ceramic)	✗	✗
Double boiler (food pot)	✓	✓
Double boiler (water pot)	2	2
Dough hook	✗	✗
Egg slicer	✓	✓
Electric knife	✓	✓
Electrical appliances	✗	✗

Item	Tevillah?	Bracha?
Flour sifter	✗	✗
Food processor	✓	1
Food scale	✗	✗
French fry cutter	✓	✗
Fruit juicer	✓	✓
Grater	✓	1
Grill (actual part which touches food)	✓	✓
Grinder	✓	1
Hot plate	2	2
Ice cream scooper	✓	✓
Immersion heater	✗	✗
Juicer (for fruit)	✓	✓
Kiddush cup (metal, glass, porcelain enamel)	✓	✓
Knife sharpener	✗	✗
Knife, electric	✓	✓
Knife, for butchering	✓	✗
Knife, for eating with	✓	✓
Measuring cup (metal or glass)	✓	1
Measuring cup (plastic)	✗	✗
Meat hammer	✗	✗
Meat slicer	✓	✓
Meat tenderizer	✗	✗
Meat thermometer	✗	✗
Melon baller	✓	✓
Microwave (chamber)	✗	✗
Microwave (plate)	2	2
Mug	✗	✗
Napkin ring	✗	✗
Onion chopper	✓	1
Oven rack	✗	✗

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

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BEDIKAS CHAMETZ — SEARCH FOR CHAMETZ

As outlined in the *Shulchan Aruch* (Rabbi Yosef Karo's Code of Jewish Law), anyone leaving home before the traditional evening of *bedikat chametz*, must carry out the search on the night before he or she departs. However, since this is not the normal evening for *bedika*, no *bracha* is recited. Another option is to appoint a *sheliach* — agent — to perform the *bedika* at the normal time in one's home. On the morning of *Erev Passover* (Friday, April 19, 2019), the statement of *bitul* must be pronounced. If that morning one will be in a location where the latest time for owning *chametz* is different than it is in the place where his home is located or anywhere else he may own *chametz*, he must be certain to recite the statement of *bitul* prior to the earli-

est of these times.

MECHIRAS CHAMETZ — SELLING THE CHAMETZ

Because of differing opinions regarding those who travel to Eastern time zones (where the holiday begins earlier) a separate sale of *chametz* is arranged earlier in the home community for those traveling towards the Eastern time zones. Another option would be the transfer of the *chametz* as a gift to someone else who remains in the community; the recipient of the gift would arrange the sale of the *chametz*. This should only be done under the guidance of an Orthodox Rabbi, to ensure its *halachic* validity. Any other questions regarding the laws of pre-Passover travel should be addressed to the Rabbi as well.

TAANIS B'CHORIM

On Friday, April 19, 2019, *Taanis B'chorim*, Fast of First Born Sons, is held to commemorate their deliverance from death during the tenth plague in Egypt. All firstborn males, whether firstborn to their father or their mother, should fast. Even one born through Caesarian section should fast, according to many *Poskim*, although some rule leniently in this case. If a woman's first pregnancy ended in a miscarriage, even if she was already at an advanced stage in the pregnancy, or even if she delivered a stillborn child, the first baby who is born to her afterwards, if male, would be considered a firstborn in this regard. If a couple has a firstborn son who is not yet Bar Mitzvah age but is at least 30 days old, it is customary for his father to fast on his behalf.

A distinguishing feature of this fast is that although it is recorded in the *Shulchan Aruch* (O.C. 470:1), it does not have a Talmudic source and is classified as a *minhag* (custom), rather than a law. For this reason, if on *Erev Passover* a firstborn would attend a *seudat mitzvah* (meal held in honor of the fulfillment of a *mitzvah*), such as a *brit milah* (ritual circumcision), *pidyon haben* (redemption of the firstborn), or *siyum mesechet* (completion of the study of a tractate in

the Talmud), he would be permitted to partake of the *seudah* and would be exempt from fasting for the duration of the day. It has become common practice for individuals to conduct a *siyum* on *Erev Passover* after morning services in the synagogue so that all attending firstborn males, as well as fathers of firstborn males who are not yet Bar Mitzvah age, will avoid the need to fast.

In the event that a firstborn is unable to participate in a *siyum* on *Erev Passover* and he knows that fasting the entire day will severely impact his ability to perform the *mitzvot* of the *Seder* night properly, he should not fast. However, the *Mishnah Berurah* (670:2) recommends that in such a case one should limit his eating to light foods, avoiding a regular meal. Other *Poskim* (*Responsa Olas Shmuel*, 58, quoted in *Kaf HaChaim* 670:8) suggest that the proper approach would be to fast only until *chatzot hayom* (mid-day). Rav Yoseph Eliyahu Henkin, zt"l (*Kisvei HaGaon Rav Y.E. Henkin*, vol. 2:31) maintains that redeeming the fast with charity (i.e. donating to charity an amount that equals what one typically eats during the course of a day) is actually the most recommended course of action. ▲

Note: For specific questions about these laws, please consult your Orthodox Rabbi.



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THE MINHAG OF “NOT MISHING” - NOT EATING OUT ON PESACH



Pesach is a time of great exultation and exuberance. It is both a festival of freedom commemorating the exodus from Egypt, and a springtime celebration that brings together families and communities for a renewal of bonds and revitalization of relationships. It is also, however, a time of heightened “*chumrah*” - of exceptional stringency – based on the severe Torah prohibition against eating or owning *chametz* (leavened foods from wheat, rye, barley, oats or spelt), and the principle that even the slightest bit of *chametz* does not become nullified in any mixture of food.

The *halakhic* imperative to eradicate all *chametz* ushers in a season of intense cleaning and searching for any traces of *chametz*, culminating with the night of *bedikat chametz* on the eve of the 14th of Nissan. The *Rabbonim* of each community balance their responsibility to instruct congregants about the detailed *kashering* and food preparation requirements for Pesach, with the need to warn the most punctilious practitioners of faith not to lapse into obsessive compulsive disorder in the process. It is often necessary to emphasize that the religious responsibilities of the holiday are not intended to supersede the Biblical mandate of *simchat ha'chag* – rejoicing on the festival.

The tension between being joyous and being scrupulous about avoiding *chametz* is perhaps best captured in the standard holiday wish for Pesach. Unlike the other *shalosh regalim* festivals of Sukkot and Shavuot, in which community members typically greet each other by saying “*chag sameach*” (“have a joyous holiday”), on Pesach the greeting is “*chag kasher ve'sameach*” (“have a kosher and joyous holiday”). The clear implication is that the *simcha* is secondary and subordinate to the scrupulous and amplified observances of *kashrus* during this time period.

In fact, many practices have emerged over the years to reflect the special stringency of *chametz*, including the Ashkenazic practice of not eating *kitniyot* (legumes) and the practice of refraining from *gebrochts* (matzah soaked in water). The Chayei Adam (*klal* 127) devotes an entire chapter of his work to special Pesach stringencies and the nature of their binding force according to *halakha*.

But perhaps one of the most intriguing of Pesach stringencies is the widespread *minhag* not to “mish” – not to eat anyone else’s food during the Pesach holiday, even if the other person keeps their *chumros*. At first glance, this custom appears not merely strict, but downright unfriendly.

By contrast, the Talmud Yerushalmi (*Chagigah* 3:6; see also TB *Chagigah* 26a) derives from the verse כעיר שחברה לה יחדו (*Tehillim* 122:3, “Jerusalem was built as a unified city”) that Jerusalem became the central and unifying place of gathering for the entirety of the Jewish people during the holidays, because even an “*am ha'aretz*” (someone not generally presumed to be careful about ritual matters) was treated like a “*chaver*” (reliable person and literally “friend”) in terms of being trusted to prepare his food with the requisite purity during the holiday period. The Maharitz Chiyus (*Nida* 34a, s.v. “*hakatuv*”), commenting on this passage, quotes from the Rambam in the *Moreh Nevuchim* (3:43) that the purpose of this spirit of trust was to increase social gatherings and brotherly love among all Jews during the holidays. He notes that the ultimate sharing of common bonds is through eating together, based on the principle of גדולה לגימה שמקרבת את הרחוקים (Sanhedrin 103b) – “breaking bread” draws disparate people closer. By contrast, he notes that the opposite is also true – גדול הפירוד במה שאדם מונע עצמו לאכול אצל ישראל חבירו – that the refusal of one Jew to eat from another Jew’s food creates a

terrible schism between them. He cites a parallel passage in the Talmud Yerushalmi (*Bava Kamma* 7:7) which similarly derives from the same verse in *Tehillim* that Jerusalem unites the hearts of the Jewish people (מחברת את ישראל זה לזה) (לזה, a statement which he understands to allude as well to the heightened spirit of trust and togetherness during the holiday season. Based on this increased trust, all Jews will be able to eat together in friendship - יתחברו הלבבות - זה לזה – resulting in a unity of heart and spirit among all Jews. Accordingly, it seems that on Pesach, as well as the other holidays, there should ideally be a greater degree of trust for the kashrus standards of others.

Where then does this seemingly unfriendly practice come from? Interestingly, it is mentioned in a variety of places, mostly of Chassidic origin, based upon both rabbinic and Biblical sources. One source is a Talmudic passage in *Pesachim* and the second source is based on scriptural verses in *Devarim*.

The *Gemara* in *Pesachim* (30a) quotes Rava as recounting that when he and his colleagues visited with Rav Nachman, after the seventh day of Pesach Rav Nachman instructed them to go out and purchase *chametz* from the local non-Jewish soldiers. The Rashash (*ad locum*) points out that this passage is difficult. Even after seven days, there is an eighth day of Pesach that is observed outside of Israel where Rava and Rav Nachman lived, and surely Rav Nachman would not have authorized the purchase of *chametz* on the eighth day of Pesach. Therefore, the Rashash suggests that the reference to the timing of the ruling of Rav Nachman is inexact, since it more likely took place after the eighth day when both *chametz* and commerce would have been permitted.

However, Rav Yisocher Dov Babad, the *Av Beth Din* of Buska (see *Nitei Gavriel*, *Pesach* 3:117-118) suggests that perhaps the reference to Rava's visit following the seventh day is quite deliberate. According to his interpretation of the *Gemara* (according to which the comma in the first sentence of the preceding paragraph would belong after the word "Pesach" rather than after the word "Nachman"), Rava did not visit Rav Nachman altogether until after the first seven days of Pesach were over. Thus, the *Gemara* is emphasizing that Rava did not want to eat in Rav Nachman's home until the eighth day, which is only a rabbinic holiday. Until that time, Rava observed the practice of not eating in anyone's home, including Rav Nachman, who was his Rebbe. However, according to this explanation, the extra level of leniency for the eighth day requires further elucidation.

Rav Naftoli Zvi Horowitz (*Zera Kodesh*, volume 2, *Le'acharon Shel Pesach*, s.v. "Yom Tov Ha'acharon") explains that the stringent practice not to eat in the home of others does not include the eighth day of Pesach, because the final day of Pesach epitomizes the unity of the Jewish people and, therefore, is a day in which all stringencies are set aside. This would also help explain the common practice for people who do not eat *gebrechts* to relax that stringency on the last day of Pesach (see *Pri Hasadeh* 3:31). While some have questioned this practice as internally inconsistent or disrespectful to the holiness of the second day of *Yom Tov* (see, e.g., *Pri Chadash O"C siman* 447:5, s.v. "u'mah shekatav aval b'Yom Tov"), there does appear to be a basis in terms of enabling all Jews to eat at each other's homes on the final day of Pesach in fulfillment of the notion of עשאן כולן חברים (*Chagigah* 26a) – of all Jews uniting together at least at some point during the festival, in accordance with the words of the Maharitz Chiyus.

The late Belzer Rebbe (Rav Aharon Rokeach zt"l) brings a different source for the custom of not eating in others' homes on Pesach, noting that only with respect to Shavuot and Sukkot does the Torah mention the notion of rejoicing together with others (*Devarim* 16:11, 16:14), but not with respect to Pesach. Accordingly, the scriptural implication is that on Pesach there may be a basis for parties to refrain from joining each other for their meals.

However, while these sources have merit, there is a strong argument for a contrary approach. The *Seder* feast, which is the most prominent Pesach meal, is predicated upon different individuals joining together to form a חבורה – an organic group – for purposes of partaking in the Pesach sacrifice. In fact, while the original Pesach was focused upon familial units joining in the bringing of the Pesach sacrifice as reflected in the verse אִישׁ שֶׁה לְבֵית אָבוֹת שֶׁה לְבֵית שֶׁה (*Shmot* 12:3, "a lamb for each household"), Rashi notes (*Shmot* 12:47) that for all subsequent Pesach observances, the group unit was expanded beyond the family to enable different families to join with each other for the *Seder* night. It is difficult to account for a *minhag* to eat with others only on the *Seder* night, the most important meal of the Pesach holiday, but not for any other meals.

Secondly, while the eighth day may stand for the notion of unity, surely as the Maharitz Chiyus noted, the first seven days of Pesach exemplify the exact same notion. If a desire to bring together the hearts of the people is emphasized on the eighth day which is only rabbinic in nature, surely it should be manifested during the other seven days of the holiday, which is the main time of עשאן חברים – of

togetherness and unity.

Nevertheless, it is possible that one objection answers the other. The ideal aspiration of being in Jerusalem for Pesach as one unified nation presupposes that the *Beit Hamikdash* is in existence and that everyone fulfills the obligation of *לטהר את עצמו ברגל* (*Rosh Hashanah* 16b) – of purifying themselves for the holidays in order to partake in the *kodshim* – the holy offerings brought in the *Beit Hamikdash*. This would also be true with respect to bringing together disparate individuals to partake in a communal Pesach offering. However, nowadays when we are not privileged to have a *Beit Hamikdash*, the custom of abstaining from the food of others makes more sense as an additional Pesach stringency, particularly given that many families observe different stringencies, whether in terms of *gebrochts* or other special restrictions for Pesach.

Of course, the question still lingers regarding the anti-social nature of such a *minhag*, especially in consideration of the spirit of togetherness that is supposed to reign supreme in the fulfillment of the Pesach holiday during the time of the *Beit Hamikdash*. Perhaps, however, this is precisely why Rava was careful to observe this *minhag* (according to Rav Babad's interpretation of the *Gemara*) even with respect to his own Rebbe who surely could be trusted, in order to ensure that nobody else be insulted that he did not visit their homes during Pesach. At the same time, he was also careful not to visit his Rebbe's home at a time during Pesach when he would have been inclined to refuse his Rebbe's food, thus avoiding any direct disrespect to his Rebbe (see *Halikhot Shlomo – Minhagei Pesach*, p. 90, that the *minhag* of not eating in others' homes on Pesach does not supersede a person's obligation to act with *derekh erez* – proper manners – towards his Rebbe or others).

In a similar vein, the second Lubavitcher Rebbe (the "*Mitteler Rebbe*"), Rav DovBer Shneuri, stated that on Pesach it is a proper *minhag* not to hand guests food or drink but to simply make a repast available for them (*Sefer Haminhagim – Chabad*, page 42, s.v. "*pa-am*" and *Hayom Yom*, page 47). In this fashion, a host is spared embarrassment if a guest wishes to observe the stringency of not eating from others, while at the same time the guest is properly honored through the host's furnishing of food. Others are lenient with respect to providing guests with clearly unproblematic products, such as fresh fruits. Along these lines, Rav Shlomo Zalman Auerbach zt"l once chastised a student who observed the *minhag* of not eating in others' homes for refusing Rav Auerbach's offer of wine during

Pesach from a wine bottle that the student would have surely consumed in his own home (*Halikhot Shlomo id*).

Nowadays, this *minhag* does not appear to be ubiquitously observed. For example, it is the practice of many families to join other families for the *Seder* and other *Yom Tov* meals. It would seem that at least in many quarters, the *minhag* attributed to Rava is not consistently followed. In particular, the phenomenon of many families taking advantage of Pesach hotels is a further indication of the non-observance of this practice. For those who would otherwise observe the stringency of not eating in other's homes, it would not seem that the *hashgacha* of a *kashrus* agency should be given any greater reliability than was accorded by Rava to Rav Nachman. The Nitei Gavriel (*Hilkhos Pesach* 2:218) even questions the practice of those who purport to keep the custom of not eating out and yet buy items with kosher certification from stores, since in his opinion the *minhag* should logically extend to refraining from even buying items with kosher certification during Pesach.

Whichever practice is adopted, it is important to respect and appreciate the legitimacy and authenticity of *מנהגי ישראל* – of long-established practices and stringencies accompanying the Pesach holiday. Families should not be insulted if friends follow the practice of not eating out for Pesach, nor should they feel inhibited from maintaining such a practice themselves, although they should be careful to apply their practice consistently to all individuals in order not to slight anyone. At the same time, hotel caterers and other hosts who are being relied upon by guests to follow Pesach laws and stringencies must recognize the awesome responsibility that rests upon them to ensure the highest *kashrus* standards of the food that they serve.

Ultimately, the goal for all Jews on Pesach, whether eating in their own homes or eating out, should be to strive for the impeccable observance of all the *kashrus* laws of Pesach, as well as a sense of joyousness on both a familial and communal level. This will pave the path for all Jews to join in the future in collective offerings of the Pesach sacrifice and the friendly sharing of kosher Pesach meals in the rebuilt Jerusalem, may it happen speedily during our lifetime. *Chag Kasher v'Sameach*.

An earlier version of this article appeared in YU's Pesach to Go, 2016.



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WHY ISN'T EVERYONE CONCERNED ABOUT GEBROKST?

The *Shulchan Aruch* (*Orach Chayim* 460:6) writes that one may not make פאנדני"ש or פלאדני"ש, meat or cheese-filled *matzah* pastries, on Pesach. The reason is that the liquids from the fillings will hasten the rising of the dough and cause it to be *chametz* in a faster time frame than the 18 minutes that is usually allotted for just flour and water. The *Chok Yaakov* (460:16) clarifies that because these pastries would be made from raw flour, there is concern that they will become *chametz*; if they were created using crushed *matzah* (*matzah* meal), it would be permitted. He concludes that this is also the opinion of the *Pri Chadash*, but the *K'nesses Hagdolah* (a 17th century *posek*/decisor) disagrees.

The *Sha'arei Teshuva* (460:10) elaborates further. In the times of the *K'nesses Hagdolah* there was a woman who saw the wife of a *talmid chacham* making a pastry from *matzah* meal. Thinking that regular flour had been used, she also proceeded to bake with regular flour and accidentally violated the prohibition of making *chametz* on Pesach. To prevent this from happening again, the *K'nesses Hagdolah* forbade using *matzah* meal in baking the type of pastries that are baked throughout the year. (He did permit baking pastries that are exclusive for Pesach, since there would not be as much confusion between *matzah* meal and flour.)

The *Pri Chodosh* disagrees with the ruling of the *K'nesses Hagdolah* for, as he writes, we are not authorized to create our own decrees. In addition, the distinction of using *matzah* meal, as opposed to flour, on Pesach is so commonly known that there is little concern that people would become confused between them. The *Pri Chodosh*, however, concludes that there are scrupulous individuals who refrain from eating soaked or cooked *matzah* on Pesach out of concern that the original *matzah* dough was not kneaded thoroughly, and some raw flour may have remained on the surface of the *matzah*.

The *Sha'arei Teshuvah* questions the extent of this concern for several reasons. Four of them are:

1. Flour that is on the surface of the *matzah* is subjected to the heat of the oven while the *matzah* is baked,

which causes the flour to lose its ability to become *chametz*. On the other hand, some of the raw flour may be buried under the surface of the *matzah* and somewhat shielded from the hot oven. However, he writes that this is not an issue *b'dieved*.

2. This concern should not prohibit dipping *matzah* in a liquid and consuming it right away, i.e. before the time to become *chametz* has elapsed.
3. In general, we have a rule that we do not have to establish a status of prohibition if there is no strong evidence of its existence (אחזקוי איסור לא מחזקינן).
4. The concern for raw flour was only an issue in previous generations when flour would be produced by grating the raw grains with a hand grater. This coarse flour would not be kneaded well, resulting in a rather thick *matzah*. Nowadays the grains are toasted before the grinding, and the resulting fine flour is baked into thin *matzos*. Therefore, we can be confident that all the flour was kneaded thoroughly into the *matzah* dough.

The *Sha'arei Teshuvah* concludes with the words, "Both those who are stringent and those who are lenient are directed towards *Shamayim*. Those who are stringent intend to avoid the slightest suspicion of the smallest amount of *chametz*, while those who are lenient do so because of *simchas Yom Tov* (joy of the festival), as plain, dry *matzah* is unappealing. Regarding both whose intention is *l'sheim shamayim* (for the sake of Heaven), the *pasuk* says, 'and Your people are all righteous.'" ▲

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IS MY DAMAGED CHICKEN KOSHER?

Q&A with Rabbi Fishbane



I FOUND A BROKEN DRUMSTICK IN MY CHICKEN (SEE PICTURE #1), CAN I EAT IT?

In most cases the chicken is kosher, and that includes the sample shown in Picture #1. [*Mashgichim* at the slaughterhouse are assigned to remove those which are not acceptable.]

The general rule is that if there is broken bone or a significant bruise, the chicken is only not kosher if (a) it seems like the wound or break happened while the chicken was alive, (b) the wound is in the lower half of the drumstick, and (c) the swelling or bruising is very significant. If there is minimal bruising, it is likely that the break happened after the *shechitah* (when the chicken was flapping in the “cones” or being hung on the conveyor belt), and the chicken is kosher.



WHAT ABOUT A PINKISH COLOR AT THE NARROW END OF THE DRUMSTICK (SEE PICTURE #2)?

If it is a light pinkish color – as is common – it is permitted even if the bone is broken, as this likely happened just after *shechitah*. If, however, the bone is broken, and the coloring is a darker red or the color is spread over a large area, the chicken should not be eaten.

ONE PIECE OF CHICKEN IN THE PACKAGE WAS SO BANGED UP THAT



THE RABBI SAID I SHOULDN'T EAT IT (SEE PICTURE #3).

WHAT ABOUT THE OTHER PIECES OF CHICKEN IN THAT PACK?

If they are separate pieces (not attached), they can be eaten, since these pieces are unlikely from the same chicken.

WHAT IF IT WAS A WHOLE CHICKEN? I UNDERSTAND THAT I CANNOT EAT ANY PART OF THAT CHICKEN BUT WHAT ABOUT THE LIVER WHICH CAME WITH IT?

If the liver is in a bag, then it is unlikely to have come from that specific chicken, and it can be eaten.

I ALREADY COOKED THE CHICKEN, DO I HAVE TO KASHER MY PAN AND OVEN?

You may well have to *kasher* your pan and oven, and should address that question to your Rabbi, who will weigh the different considerations.



THE CHICKEN HAS A BRUISE IN IT WHICH IS RED (OR BLACK) (SEE PICTURE #4). CAN I EAT IT?

If there are no broken bones, then the chicken itself is ko-



sher; the bruise is blood which the salting did not fully remove, and that blood should not be eaten. You should cut out the bruise and can then consume the rest of the chicken.

THERE SEEMS TO BE RED JUICE COMING OUT OF THE MEAT WHEN I BROIL IT. IS THAT BLOOD?

No. That is called “tzir” which is not *halachically* “dam” (blood) and is permitted.

THERE ARE BROWN OR PINK ITEMS ON THE INSIDE OF THE CHICKEN (NEAR THE RIBS) THAT I DON’T USUALLY SEE. ARE THOSE THE CHICKEN’S INTERNAL ORGANS? CAN I EAT THEM?

Those may be the kidneys (brown) or lungs (pink) that the industrial “vacuum” missed, and they need to be removed. They should have been removed before *melichah* (salting) so as to allow the salt to have direct contact with the meat. You should remove them yourself, and the rest of the chicken can be eaten.

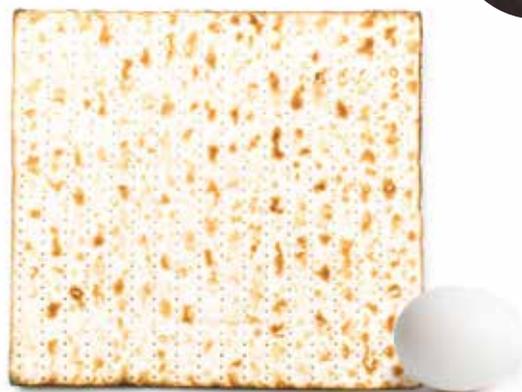
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THE LAWS OF ERUV TAVSHILIN



As we approach the holiday of Pesach 5779, it may be prudent to review the laws of *Eruv Tavshilin*, because we will have the privilege of performing this special mitzvah prior to the last days of *Yom Tov*. When *Yom Tov* falls out on Friday – leading into *Shabbos*, every household must prepare an *Eruv Tavshilin* before *Yom Tov* in preparation for *Shabbos*. By setting aside some cooked food and bread in honor of *Shabbos* before the onset of *Yom Tov*, one is permitted to prepare *Shabbos* foods on Friday. Let us explore why it is necessary, how it works, and the procedure used.

THE BACKGROUND

On *Yom Tov*, like *Shabbos*, one may not transgress the 39 forbidden *melachos*, with a few exceptions. One of the exceptions is the *melacha* of *bishul* (cooking) as it states (*Shemos* 12:16), “the only work that may be performed on *Yom Tov* is that which is needed so that everyone will be able to eat.” However, cooking on *Yom Tov* is only permitted if the food will be consumed on *Yom Tov*; cooking for a later date, be it a regular weekday, another day of *Yom Tov*, or *Shabbos*, is forbidden, and according to some opinions, may involve a Biblical prohibition. Accordingly, when *Yom Tov* occurs on Friday, it should be forbidden to prepare food on Friday for the next day, *Shabbos*. How, then, is one able to prepare fresh, tasty food for *Shabbos*?

To alleviate this concern, *Chazal* instituted a new procedure called *Eruv Tavshilin*, literally, the mixture of foods. If one prepares food for *Shabbos* before the onset of *Yom Tov*, he may continue the preparation for *Shabbos* on *Yom Tov*. The rationale for this is that if one begins the food preparation before *Yom Tov*, any cooking on *Yom Tov* is considered a mere continuation of the original cooking (*Rama O.C.* 527:1). Initially, one must be careful to ensure that all food prepared on Friday is edible before *Shabbos*

begins. However, in extenuating circumstances, one may prepare food on Friday for *Shabbos* even if the food will not be edible when *Shabbos* begins (*Mishnah Berurah* 527:3). Accordingly, special care must be taken to ensure that the *cholent* is prepared early enough on Friday to allow it to be edible (at least one-third cooked) by the time *Shabbos* begins.

As an extension of the above requirement, many people have a custom to accept *Shabbos* early when *Yom Tov* falls on Friday to ensure that all food preparation is completed well before nightfall (*ibid*).

THE PROCEDURE

The *Eruv* should be prepared on *Erev Yom Tov*, i.e. Thursday. If the *Eruv* was prepared on an earlier day, the *Eruv* is effective but should ideally be prepared again on *Erev Yom Tov* without a *bracha* (*Shulchan Aruch* 527:14).

The *Eruv* consists of two food items: one cooked and one baked. As explained, by setting aside a cooked item and a baked item for *Shabbos* before the onset of *Yom Tov*, all subsequent preparations are considered a continuation of the original preparation rather than a new preparation. For this reason, we set aside a cooked item and a baked item because the vast majority of food preparations involve cooking and baking.

The cooked item should be at least the size of a *k'zayis* (approximately 1 fluid ounce) (*Shulchan Aruch* 527:3). It should be an item that is usually accompanied by bread (e.g. meat, fish, or eggs); common custom is to use a hard-boiled egg. Although one may use a cooked food even if it was not cooked specifically for the *Eruv*, the optimal form of the *mitzvah* is performed when one cooks a food specifically for the *Eruv* (see *Biur Halacha*, 527:6, s.v. *adashim*).

The baked item should ideally be whole and at least the size of a *k'beitza* (2 fl. oz.), but it is sufficient if the piece is at least the size of a *k'zayis* (*Rama* 527:3). Ideally one should use bread (when an *Eruv* is done in preparation for *Shabbos* on a *Yom Tov* other than *Pesach*) or *matzah*, but if these are unavailable, cake or cookies from the five species of grain may be used. Many people have a custom to use *matzah* as the baked item.

The baked and cooked items are held in one's hand and the following *beracha* is recited: "... *al mitzvas eiruv*," followed by the declaration, "*Bahadein eiruva...*" as printed in many *siddurim*. The declaration states that, with the *Eruv*, preparation for *Shabbos* may take place on *Yom Tov*. It is important that one understand the meaning of the declaration; if necessary, the declaration may be recited in English (see *Mishnah Berurah* 527:40). After the declaration, the food items should be stored in a safe location so that they remain intact until *Shabbos*. In fact, the *Eruv* must stay intact until the preparations for *Shabbos* have been completed.* It is customary to use the *Eruv's* baked item, if it is a whole bread or *matzah*, for *lechem mishnah* on *Shabbos*, and then to eat the *Eruv*-foods during *Seudah Shlishis* (*Mishnah Berurah* 527:48).

FORGOT TO PREPARE THE ERUV?

If one forgot to prepare the *Eruv* before the onset of *Yom Tov* and remembered before *tzeis hakochovim* (nightfall), he may still prepare the *Eruv Tavshilin*. If he does not remember until after *tzeis hakochovim*, he may no longer prepare the *Eruv*, and should consult his Rav as to how he should conduct himself on *Yom Tov*.*

WHAT KIND OF PREPARATIONS ARE PERMITTED?

The *Eruv* is primarily designed to allow cooking and baking on Friday for *Shabbos*. In addition, the *Eruv* permits activities indirectly related to food preparation (e.g. lighting candles and washing dishes with hot water); it also permits preparations which do not involve *melachah* (e.g.

straightening up the house for *Shabbos*). Other preparations which involve *melachah* and are not food-related (e.g. carrying a *machzor* to shul on Friday for *Shabbos* through a public domain) are subject to dispute; therefore, it is preferable to derive benefit from it on *Yom Tov* itself (see *Mishnah Berurah* 302:17).

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

WHO NEEDS TO PREPARE AN ERUV TAVSHILIN?

Any household which intends to cook, bake, or even re-heat food on Friday for *Shabbos*, must prepare an *Eruv Tavshilin* (*T'shuvos Shevet HaKahasi* 2:184). Those who do not intend to do any food preparation may still need to prepare an *Eruv* for other preparations.*

One *Eruv* is sufficient for all members of the household (*Mishnah Berurah* 527:56). A guest in a hotel (such as a *Pesach* program) or in someone's home needs to prepare an *Eruv* and does not automatically become part of the household's *Eruv*. The guest may prepare his own *Eruv* (without the recitation of the *bracha*) or ask permission to join the hotel or household *Eruv* prior to the *Eruv* setup. Guests who have been given free reign of the house and are welcome to help themselves to food and drink without specific permission (e.g. children visiting their parents' home for *Yom Tov*) are likely included in the household *Eruv*. ▲

**Additional footnotes can be found in the extended online version of this article in the Passover section of our website at www.crcweb.org.*



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SEDER PLATE

NOTE: If someone prepares any of the seder items on the first night of Yom Tov, it must be intended to be eaten on the first day of Yom Tov. If one intends to use the same egg or bone on both nights, it must be prepared before Yom Tov.

If the *maror* or *charoset* wasn't prepared before Yom Tov, it should be chopped or ground with a *shinui* (different method), so as to avoid the *melacha* of grinding.

Romaine lettuce and many other vegetables must be checked for insects prior to the onset of the holiday. The process to do this may be found on our website and on pages 101-107 of this guide.

Beitza, the egg, hard-boiled and lightly roasted, commemorates the *korban chagigah* (festival sacrifice). An egg represents the circle of life and is used because it's the traditional food for mourners in Jewish custom. It reminds us of the destruction of the *Bais HaMikdash* (Holy Temple) and our inability to bring this sacrifice.

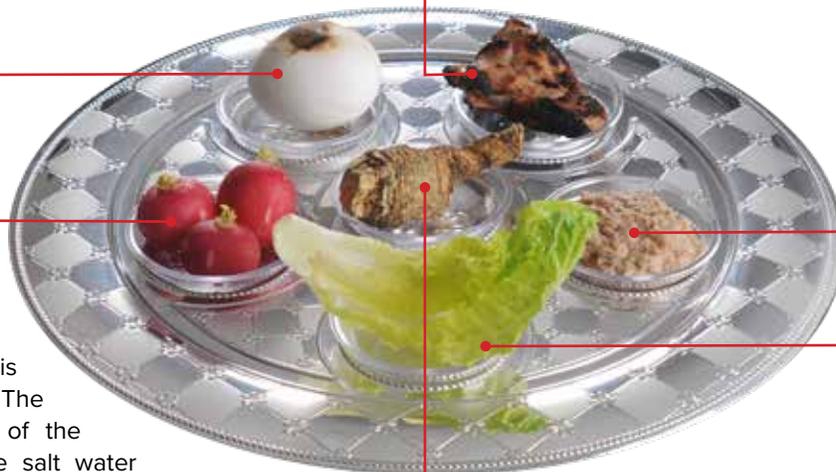
DID YOU KNOW that the first day of *Pesach* falls on the same day of the week as *Tisha B'Av*?

Zro'a, roasted piece of meat, chicken, lamb, turkey, duck or bone thereof, commemorates the *korban Pesach* (Passover sacrifice), which, unfortunately, we cannot bring nowadays. The *zro'a* may not be eaten on the seder night, because we do not eat any roasted meat or fowl on the seder night.

DID YOU KNOW that unlike many depictions of the *zro'a* on the seder plate, there must be some meat left on the bone?

Charoset (usually made of grated apple, ground walnuts, cinnamon, red wine and dates) symbolizes the mortar used to make the bricks of the cities we were forced to build for Pharaoh. *Charoset* at the seder may only be eaten during the meal; during *Maror* and *Ko-raich*, the vegetable should be dipped into the *charoset* and shaken off.

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



Karpas (celery, boiled potato, parsley etc.) is a vegetable, which is dipped into salt water. The vegetable reminds us of the spring season, and the salt water reminds us of the bitter tears we cried while enslaved in Egypt. The word *karpas* is composed of an anagram for the Hebrew word "*parech*", hard work, and the Hebrew letter *samech*, which has a numerical value (*gematria*) of 60, representing the 600,000 Jews who left Egypt.

DID YOU KNOW that the (salt) water also represents the *mikvah* (in this case the Nile River) in which the Jews immersed themselves in order to eat the *matzah* and *korban Pesach*?

Maror (the bitter herb – ground horseradish root) represents the bitter slavery we endured in Egypt. The horseradish is grated or ground and should not be mixed with other ingredients; prepared jarred horseradish should not be used.

DID YOU KNOW that we have two bitter herbs on the table, because we eat *maror* twice at the seder?

Chazeret (Romaine lettuce), which, as a type of *maror*, reminds us of the bitter slavery. While many people use the traditional Romaine lettuce as *chazeret*, others use whole horseradish root.

DID YOU KNOW that Romaine lettuce is used to remind us how the Egyptian slavery began in an easy way and then became harder, just as Romaine is sweet when it's young and bitter when it's older?

THE SEDER



Passover, through the *Seder*, is an active demonstration of both our spiritual and physical redemption from Egypt; the foods we eat, prayers we say, and the stories we tell bring this experience to life. Our guide is the *Haggadah* — a book filled with Scripture, Rabbinic teachings, songs, prayers and rituals — a work unique to the holiday of Passover.

BEFORE THE SEDER

The *Seder* table should be set before nightfall with the following items:

- 1) **Seder Plate** - The *Seder* plate should contain - starting from top left (NE) going clockwise – the following:
 - a. an egg, hard-boiled and lightly roasted, to commemorate the *korban chagigah* (festival sacrifice)
 - b. a roasted piece of meat, chicken, lamb, turkey, duck, or bone thereof (with some meat on the bone), to commemorate the *korban Pesach* (Passover sacrifice) One should be careful not to say that “this is for Pesach” lest it appear that the meat is being sanctified for the *korban Pesach*, which we cannot do today in the absence of the *Beis Hamikdash* (Holy Temple).
 - c. *charoset* (usually made of grated apple, ground walnuts, cinnamon, red wine and dates), to symbolize the mortar used for making the bricks of the cities our ancestors were forced to build for Pharaoh.

Many in the Sephardic community add to the charoset fruits to which our People are compared, such as raisins, pomegranates, cinnamon, ginger and other sweet ingredients.
 - d. *chazeret* (Romaine lettuce), a type of *maror*, which along with the *maror* reminds us of the bitter slavery. Please note that the lettuce must be checked for insects prior to the onset of the holiday. The

process to do this may be found on pages 101-107 and on our website at www.crcweb.org.

- e. *karpas* (celery, parsley, boiled potato, etc.), which will be dipped in salt water to arouse curiosity of the children
- f. (in the middle of the plate) *maror* (the bitter herb – ground or grated horseradish)

Sephardim don't 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.

- 2) Bowl of salt water for dipping the *karpas*

Some in the Sephardic community dip the *karpas* into vinegar instead of salt water.
- 3) Three whole *matzot shmura* should be placed under or in front of the *Seder* plate. They should be covered and separated from each other by a napkin or cloth.

Note: *Matzot shmura* are *matzot* that were made specifically for the sake of the *mitzvah* of *matzah* and from wheat that was protected from moisture from the time of its harvest. They are the *matzot* that one should use for the obligations of the *Seder*. For more information regarding *matzot* at the *seder* see the *Matzah* article – pages 50-53.

Most Sephardim permit *matzah ashira*, which is made from fruit juice or eggs on Passover, although not for the *mitzvah* of *lechem oni* (*Motzi Matzah*). Please check with your Orthodox Rabbi to determine the appropriate use of these products on Passover.

- 4) Seats should be equipped with cushions, so that the participants can lean on their left sides while eating and reciting the *Haggadah* (except for eating of the *maror*) to imitate free people and nobility.
- 5) Everyone should have a cup that holds at least 3.3 flu-

id ounces (except on Friday night when the first cup must contain at least 4.42 fluid ounces). While one should drink the entire cup or at least most of the cup, the obligation is fulfilled if at least 1.7 fluid ounces is consumed after each blessing over the wine.

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

- 6) Enough wine should be available to fill four cups for each person at the Seder. Red wine is preferable, but white wine may also be used. Children and pregnant women, or people who for health reasons cannot drink wine, may fulfill the obligation with grape juice (preferably, with a little wine mixed in). Fill each of the four cups to the brim. If you must dilute 100% grape juice with water, the ratio should not exceed two-thirds cup water to one-third cup grape juice. If you don't have enough wine to perform the *mitzva* (*Kiddush*, *Havdalah*, etc.) you may add water, but not more than two-fifths cup wine to three-fifths cup water.

Note: The *bracha* over all these mixtures is “*Hagafen*.”

- 7) A separate cup designated as *Kos Eliyahu* (Elijah's Cup). This cup will not be drunk.

THE STEPS OF THE SEDER

The measurements in the following sections are calculated according to Rabbi Gedalia Dov Schwartz, *Rosh Beth Din* of the Chicago Rabbinical Council, based on the *halachic* decisions of the late Rabbi Moshe Feinstein, zt”l, that are quoted by his son, Rabbi Dovid Feinstein Shlit”a in his Haggadah, “*Kol Dodi*”.

At the beginning of the Seder, many Sephardic communities have a young child go outside the door of the house and knock. “Who's there?” ask those on the inside. “An Israelite,” responds the child. “Where are you coming from?” they ask. “From Egypt,” says the child. “Where are you going?” they ask. “To the Land of Israel!” the child exclaims. The child then re-enters the house, and the Seder begins.

- I. **Kiddush**, sanctifying the day over a cup of wine, is recited while holding the cup in the right hand. Those who will not be making *kiddush* for themselves should listen to the leader (or someone else) say the *bracha* (blessing), keeping in mind that they are fulfilling their obligation through this recitation, and say *amen* when the blessing is completed. Everyone then drinks the majority of their cup while leaning to their left. (Try to

finish the drink in two gulps.)

- II. **Urchatz**, washing the hands. Water is poured from a cup, twice on the right hand and twice on the left. Don't say a blessing on the washing.
- III. **Karpas** (celery, parsley, boiled potato, etc.) is then dipped in the salt water and eaten, after reciting the blessing “*borei pri ha'adama*” as printed in the Haggadah.
- IV. **Yachatz**, the middle *matzah*, is broken into two. The larger piece is set aside for the *Afikoman*, which is eaten later, and the smaller piece is kept with the other two *matzot*.
- V. **Maggid**, the telling of the Passover story. Relating the story of our Exodus from Egypt is the vital *mitzvah* 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, Exodus 13:8*). 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.
- VI. **Rochtza**, washing hands as before, but this time a blessing is recited: (“*al netilat yadaim*”). Don't speak from the time you wash your hands until after you have eaten the *matzah*.
- VII. **Motzi Matzah**, the blessing and eating of the *matzah*. The leader of the Seder holds all three *matzot*, and recites the blessing over bread (“*hamotzi lechem min ha'aretz*”). He then drops the bottom *matzah* and recites the blessing over eating *matzah* (“*al achilat matzah*”). Finally, he distributes a small piece of each of the top two *matzot* to the participants (who supplement their portion from other *matzah shmurah* on the table) to amount to a piece or pieces equivalent in size to 6 inches by 7.5 inches). Everyone now eats, while leaning on the left side. Try to eat this *matzah* within about 3 minutes.
- VIII. **Maror**, (bitter herbs - grated, raw horseradish or romaine lettuce). Say the blessing (“*al achilat maror*”) just before you eat the *maror*. Dip the *maror* in the *charoset*, then shake it off and eat the *maror* without

leaning. The measurements for how much should be eaten are dependent on what is being used as “*maror*” as follows: a) For pure, grated horseradish, eat an amount that can be compacted into a vessel measuring 1.1 fluid ounces, or b) for whole-leaf Romaine lettuce, eat enough leaves to cover an area of 8 by 10 inches, or c) for Romaine lettuce stalks only, eat enough stalks to cover an area of 3 by 5 inches.

- IX. *Koreich***, a sandwich is made, using a little of the bottom *matzah* (add from the table’s supply if necessary) and *maror*. The total amount of *matzah* should be a piece or pieces equivalent in size to 6 inches by 4 inches. The measurements for how much *maror* should be eaten are dependent on what is being used as “*maror*” as follows: a) For pure, grated horseradish, eat an amount that can be compacted into a vessel measuring .7 fluid ounces, or b) for whole-leaf Romaine lettuce, eat enough leaves to cover an area of 8 by 10 inches, or c) for Romaine lettuce stalks only, eat enough stalks to cover an area of 3 by 5 inches. Don’t say a separate blessing on *koreich*, but do say the paragraph, “*zecher lemikdash keHillel*” beforehand.
- X. *Shulchan Oreich***, the festive meal is now eaten. Many people have a custom to eat boiled eggs dipped in salt water. One should take care not to overeat at the meal, as one must leave room for two more cups of

wine, and the *matzah* of the *Afikoman*. Roasted meat should not be served at the meal, so as not to appear as though we are bringing the Paschal sacrifice outside the Temple. Therefore, at the *Seder* one should not eat any meat or fowl which was roasted over a fire, including pot roast. Preferably, the meal should be eaten while leaning, and one should discuss the Haggadah during the meal as well.

- XI. *Tzafun***, “dessert”. At the end of the meal, the *Afikoman* (*matzah* set aside during *Yachatz*, adding from the table’s supply if necessary) is eaten while leaning. No blessing is said, and the total amount of *matzah* to be eaten should be a piece or pieces equivalent in size to 6 inches by 6.5 inches. Nothing should be eaten or drunk after the *Afikoman* except for water and the two remaining cups of wine.

Some Sephardic communities pass the *Afikoman* around the *Seder* table from right shoulder to right shoulder, thus reenacting the Exodus from Egypt.
- XII. *Bareich***, the Grace After Meals is recited. Don’t forget to insert the appropriate prayer for *Pesach* (“*ya’aleh veyavoh*”).
- XIII. *Hallel***, prayers in praise of Hashem.
- XIV. *Nirtzah***, the conclusion of the *Seder*, including traditional festive songs.

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MATZAH



The food which is most-closely associated with *Pesach* is undoubtedly *matzah*, the flat simple “bread” made of just flour and water, and baked so quickly and carefully that the batter has no chance to ferment/rise. Until modern times, every family baked their own fresh *matzah* just before and/or on *Pesach*, and for those people the *halachos* of baking *matzah* for *Pesach* was quite a practical topic. Nowadays, just about everyone purchases their *matzos* from a professional *matzah* bakery, and we will therefore limit our discussion to the *halachos* that are relevant to the average consumer.

MATZAH SH’MURAH

It is axiomatic that all food eaten on *Pesach* must be free of *chametz*. In addition, the *Torah* teaches that *matzah* used for the *mitzvos* at the *Seder* must meet a higher standard known as “*matzah sh’murah*” (literally “watched *matzah*”). The basic requirements to qualify as *matzah sh’murah* are that (a) the process of creating the *matzah* is carefully and specially watched to ensure that the *matzah* does not become *chametz* (שמירה), and (b) that *shemirah*/watching is done with the specific intention that the *matzah* produced might be used at the *Seder* (לשמה).

When must this “watching” begin? There are three opinions: *Rif* and *Rambam* say that it must begin at *kitzira*/harvest, *Rosh* holds that it should be from the time of *techina*/milling, and *Ran* says that it is sufficient if the batter is watched from the time of *lishah*/kneading through baking.

Shulchan Aruch cites all three of these opinions and states that it is good/best to follow the strictest opinion. If that is not possible, then at least the *matzah* should be watched from the time of *techina*, and if one is unable to obtain either of these types of *matzah* then they can rely on the most lenient opinion which allows for watching from the time of *lishah*.

There is yet another question as to whether *shemirah* can

be accomplished through mere watching or if there is a requirement that the “watcher” actively participate in the processing of the grain, flour, and/or dough. *Biur Halacha* records the common practice to rely on simple watching for *kitzira* and *techina*, but require the “watcher’s” participation from *lishah* and on. In practice this means that a Jew will oversee the operation of the combine/harvester and the milling/grinding machinery without actually manning that equipment, but will have hands-on participation in the kneading and baking of the *matzah*.

All hand-made *Pesach matzah* with a reputable *hash-gachah* is *sh’murah* from the time of *kitzira*/harvesting and on. Typically, such *matzah* relies on *Biur Halacha* that the “watcher” must only participate from *lishah* and on; any that meet the higher standard of having a qualified person actually participate in the *kitzira* and *techina* will be specially marked.

There is a significant difference of opinion as to whether a Jew who is not *Shomer Shabbos* is able to create *matzah sh’murah*. Briefly, some hold that he is disqualified because he does not perform *mitzvos*, others hold that since he is a Jew he is able to fulfill this role, and a third opinion differentiates between types of non-practicing Jews. Different *matzah* bakeries have adopted different standards on this question, and this point is a significant distinguishing factor between *matzah* brands. Consumers are advised to consult with their Rabbi to determine the standard they should be looking for, and then check with the *matzah* bakeries to ascertain which *matzos* meet that standard.

HANDMADE MATZAH VS. MACHINE-MADE MATZAH

The first machines to assist in the production of *matzah* were created in the 1800s. At the time there was a fierce debate as to whether *matzos* made in such machines could be used on *Pesach*, particularly at the *Seder*, and

this controversy centered primarily on two issues.

- The design of the machines might encourage *chimutz* by warming the dough and/or leaving areas where dough might get trapped and “sit” for extended times. In contrast, others maintain that a well-designed machine is actually more dependable than a human in preventing *chimutz*.
- Is *matzah* kneaded by a human-controlled machine considered *sh’murah* and acceptable for use at the *Seder* or must the Jew actually perform the kneading himself?

As the design of *matzah*-baking machinery changed over time, the debate also shifted. At first, the machines were less sophisticated and involved in very minimal parts of the *matzah*-baking process. Consequently, the latter concern was not as meaningful. However, as the technology developed there was less and less human involvement in the production, and the question of whether such *matzos* qualify as *sh’murah* became more pronounced.

A negative outcome of the modernization of *matzah*-baking machinery was that some of the more automated designs are modeled after the production lines used in making crackers which tend to have relatively long stretches of time when the dough is not being “worked” (*esek*). This is a radical change from the traditional process of creating handmade *matzah*, which focuses on never leaving the dough without *esek* for more than a few seconds. Certain machine-*matzah* bakeries are more careful about this issue than others, and consumers interested in *matzos* that meet the higher standard should consult with their local Rabbi who can help them determine which *matzah* to purchase.

On the positive side, we note that *matzah*-baking machinery has led to the commercialization of *matzah* production, and currently most Jews can purchase machine-made *matzah* more easily and for considerably less money than handmade *matzah*, which has made observance of the *Yom Tov* more feasible for the multitudes.

At the current time, different parts of the broader Jewish community have adopted alternative practices on the issue of using machine *matzos*, and they can be divided into a number of different groups. Some only use handmade *matzah*, others only use machine-made *matzah*, and most use hand-made *matzah* for the *Seder* (when *sh’murah* is required) but will use machine-made *matzah* during the

rest of the *Yom Tov*.

In deciding which practice to adopt, each person should consider his family tradition and discuss the issue with their local Rabbi.

KEFULAH AND NEFUCHAH

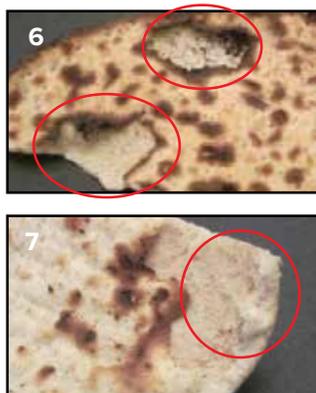
The Ashkenazic custom is to bake all *Pesach matzos* very thin so that the (very intense) heat of the oven can penetrate the *matzah*’s entire thickness. If, however, a *matzah* folds over (*kefulah*) or develops an air-pocket (*nefuchah*) before it is baked, there may be surfaces which do not get fully baked. Those non-fully baked areas may contain batter which is already *chametz* or which can become *chametz* if mixed with water. Typically, *matzah* bakeries have someone who checks the baked *matzos* and discards any *kefulos* or *nefuchos*. Nevertheless, it is advisable for consumers to recheck the *matzos* they have purchased, and remove any questionable ones. The following are the guidelines for what does and does not have to be removed:

If a *matzah* folds over during the baking process and the two parts of the fold actually touch, the point of contact and approximately 1 inch of *matzah* in each direction should be removed and discarded. [See Pictures **1** & **2**.] On the other hand, if the two edges are near each other but do not actually touch [Picture **3**], the *matzah* may be eaten (unless that area appears to be not fully baked).

Most true *kefulos* are spotted and removed in the *matzah* bakery, and the closest most consumers come to seeing a *kefulah* is when two sides of the *matzah* fold over so completely that they blend together into one somewhat thicker piece of *matzah*, leaving just a crease or line to indicate that there was some sort of folding. [See Pictures



4 & 5.] Experienced *matzah* bakers say that such folds occur before the *matzah* is placed into the oven and the folds have been compressed by a rolling pin after they were folded. Contemporary *Poskim* rule that although the custom is to not eat such folds, they are not true *kefulos* and therefore there is no need to remove any space around the fold, and one may even wait until *Pesach* to remove them.



A classic *matzah* is thin and flat, and if the dough separates to form a bubble or air-pocket (*nefuchah*) that is more than approximately 1 inch high, it makes us suspect that it may be *chametz*. The concern only applies if the top and bottom layer of dough separated from one another to form a bubble. However, in the common case where the entire *matzah* lifted up in one spot (as a “hill” instead of a “bubble”) the *matzah* is acceptable and not considered a *nefuchah*.

The common custom is to treat a *nefuchah* in the same manner as a *kefulah*. Accordingly, if one finds an inch-high *nefuchah* – or the signs of a “popped” *nefuchah* bubble¹ [Pictures **6 & 7**] – they should remove and destroy the affected area and approximately one inch around it; the rest of the *matzah* is acceptable for *Pesach* use.

OAT, RYE, SPELT, AND WHOLE WHEAT MATZOS

Most *matzah* is made of wheat flour (and water), but in recent years bakeries have also begun producing *matzah* made of rye, spelt, oats, and of whole wheat flour.

*Shulchan Aruch*² records that the *matzah* used at the *Seder* may be made from any (or all) of the five primary grains (wheat, barley, rye, oats, and spelt). However, *Rema*³ comments that the *minhag* is that it should be made from wheat. [Elsewhere, *Shulchan Aruch*⁴ rules that *Seder matzah* may also be made of white or whole wheat flour.] *Mishnah Berurah*⁵ sees that the *minhag* as (a) based on the assumption that people prefer wheat *matzah*, and (b) as limited to *matzah* eaten at the *Seder*, where it is preferable to perform the *mitzvah* with the most desirable *matzah*. He therefore notes that if wheat *matzah* is not available, one may use other types of *matzah* at the *Seder*. In addition, we can deduce that if someone person-

ally prefers another type of *matzah*, or if someone has a medical condition (e.g., celiac or wheat allergy) which prevents them from eating wheat *matzah*, they may surely eat *matzah* made from another acceptable grain. Lastly, there is no restriction whatsoever regarding eating non-wheat *matzah* during the rest of *Pesach*.

It is noteworthy that *matzah*-style crackers produced for *Pesach* without any of the five-grains, are surely not suitable for use at the *Seder*.

SHALEM / WHOLE MATZOS

On the *Seder Plate* (*k'arah*) and at all *Yom Tov* meals, one is required to have whole *matzos* upon which they recite the *beracha* of *hamotzi*. [This is the same as the requirement to have *lechem mishneh* (two whole loaves of bread) at each *Shabbos* meal during the year.]

The first qualification for *shalem* (whole) is that just about all of the original *matzah* must be intact. Specifically, that means that if more than 1/48th of the *matzah* was broken off, the *matzah* is considered incomplete and does not qualify as a *shalem*.⁶ In practical terms, 1/48th of a hand-made *matzah* is approximately the size of a piece which is (a) 1 inch by 2 inches, (b) the length and width of a 9-volt battery, or (c) a bit larger than the average thumb. For a machine-made *matzah*, 1/48th is approximately a piece which is 1 inch by ¾ of an inch, or the size of a AAA battery. If more than that amount of the *matzah* has been cracked off or is missing, the *matzah* is not “whole” and cannot be used at the *Seder* or for *lechem mishneh*.

Even if the entire *matzah* is present, it is not considered *shalem* if it is cracked to the point that if someone was to hold the *matzah* by its smaller side, the rest of the *matzah* would crack off.⁷ A *matzah* which is so fragile, is not considered *shalem* even though no parts are “missing”.

USE AT THE SEDER

Matzah is eaten three times at the *Seder*: *Motzi Matzah*, *Korech*, and *Afikomen*. The baseline requirement is that at each of these times, one should eat a piece of *matzah* which is equal in volume to that of an olive (*kezayis*). However, due to a number of factors, the amount which one must eat (a) is larger than the average sized olives, and (b) is not the same at all three of these times. In practice, if one has hand-*matzah* which is of an average thickness, the amount they should eat is as follows:

Motzi-Matzah a piece equivalent in size to 6 inches by 7.5 inches

Korech a piece equivalent in size to 6 inches by 4 inches

Afikomen a piece equivalent in size to 6 inches by 6.5 inches

The amounts listed above are two-dimensional and are accurate for average-sized *matzos*. If a person has a brand of hand-*matzah* which is particularly thin, they should eat a larger piece of *matzah* at each of these times, and if the *matzah* is particularly thick (as is common with gluten-free oat *matzah*), then the amount required is much smaller.

Although people of *Sephardic* lineage and certain infirm or elderly people are permitted to eat “egg *matzah*” on *Pesach*, they may not be used at the *Seder* because *Seder-matzah* must be “*lechem oni*” (a poor man’s bread) which reflects the simple food served to the Jews when they were enslaved in *Mitzrayim*. The only *matzah* which qualifies as *lechem oni* is one which is produced with just flour (whole wheat or white) and water; *matzah* made with egg, fruit juice or another liquid is considered *matzah ash-irah* (“rich”-bread) and not acceptable.⁸

Each time *matzah* is eaten at the *Seder*, one must do so with *hesaibah* (reclining), and should finish their portion within approximately 2.5-3.5 minutes. ▲

This article is excerpted from the author’s forthcoming book on the Laws of Pesach.

ENDNOTES

- 1 It is common for a *nefuchah* bubble to pop shortly after the *matzah* is taken out of the oven, leaving behind a circular area which is somewhat recessed (because the top layer is missing), has a lighter color (because it was not baked as thoroughly), and is sometimes a bit softer than the rest of the *matzah* (again, because it was not baked as thoroughly). The size of the popped bubble gives some indication as to whether the bubble was an inch high.
- 2 *Shulchan Aruch* 453:1.
- 3 *Rema* 453:1.
- 4 *Shulchan Aruch* 454:1.
- 5 *Mishnah Berurah* 453:2.
- 6 *Shemiras Shabbos K’hilchaso* Chapter 55 footnote 24*, based on the lenient opinion in *Sha’arei Teshuvah* 274:1.
- 7 See *Shulchan Aruch* 167:1 and *Mishnah Berurah* 167:11.
- 8 *Shulchan Aruch* 462:1.

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PESACH 2019

Recommendations are for items produced in the United States

This list of products is marked as follows:

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

▲ **Must bear reliable Passover Certification**

✘ **Not acceptable for Passover**
Sephardim should contact their local Sephardic rabbi regarding issues of kitnios

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

Product	Status	Notes
Beans	✘	Kitnios
Bean sprouts	✘	Kitnios
Benefiber	✘	Chametz
Beverages	▲	
Bicarbonate of soda	✓	
Bird food		See pet food pages
Bleach	✓	
Bleach wipes	✓	
Blush	✓	
Body wash	✓	
Braces	✓	Wax for braces is also acceptable; wash rubber bands before placing in mouth
Brewer's yeast	✘	Chametz
Brown sugar	▲	
Buckwheat	✘	Kitnios
Buckwheat pillow	✓	One may own and derive benefit from kitnios
Butter	▲	
Candles	✓	Scented are also acceptable
Candy	▲	
Canned fruits or vegetables	▲	
Canola oil	✘	Kitnios
Caraway	✘	Kitnios
Carrots		Raw (including baby carrots) are acceptable if additive-free Canned, cooked or frozen ▲
Cat food		See pet food pages
Charcoal	✓	Includes "plain", easy-light, apple, hickory, and mesquite
Cheese	▲	
Cheese spreads	▲	
Chewable pills		See medicine letter (page 3)

SHOPPING GUIDE – PESACH 2019

Product	Status	Notes
Chewing tobacco	▲	Contains flavors and other sensitive ingredients
Chickpeas	✘	Kitnios
Cloves		Some have a custom not to use cloves for Pesach
Cocoa powder		Acceptable if 100% pure and not processed in Europe. Hershey's is acceptable except for Special Dark
Coconut (shredded)		Sweetened or flavored ▲ Unsweetened & unflavored ✓
Coffee	▲	Beans which are plain, unflavored, and not decaffeinated do not require certification, but the grinder must be clean Instant, flavored or decaffeinated coffee requires certification K-cups require certification
Coffee filters	✓	
Coffee whitener	▲	
Cologne		See medicine and cosmetic pages
Colonoscopy drink		See medicine and cosmetic pages
Confectioners' sugar	▲	
Contact lens solution	✓	
Contact paper	✓	
Cooking oil spray	▲	
Cooking wine	▲	
Coriander seeds	✘	Kitnios
Corn & corn products (e.g. corn oil, corn syrup)	✘	Kitnios
Corn remover	✓	
Cosmetics		See medicine and cosmetic pages
Creams (cosmetics)	✓	
Crock pot liner	✓	
Cumin	✘	Kitnios
Cutlery (plastic)	✓	
Dates	▲	Glaze may be problematic
Decaffeinated coffee or tea	▲	Lipton decaffeinated tea bags are acceptable without certification
Dental floss or tape		Acceptable (including waxed) if not flavored
Dentures	✓	
Deodorant	✓	
Dessert gels & puddings	▲	
Detergent	✓	
Dill		Seeds ✘ (Kitnios) Leaves ✓
Dishwashing soap	✓	
Dog food		See pet food pages
Dried fruit	▲	
Edamame	✘	Kitnios
Eggs		Cooked or liquid ▲ Whole and raw (including pasteurized) ✓

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

✓ = Acceptable without Passover Certification ▲ = Must bear Passover Certification ✘ = Not acceptable for Passover

SHOPPING GUIDE – PESACH 2019

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

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

✓ = Acceptable without Passover Certification ▲ = Must bear Passover Certification ✘ = Not acceptable for Passover

SHOPPING GUIDE – PESACH 2019

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

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

✓ = Acceptable without Passover Certification ▲ = Must bear Passover Certification ✘ = Not acceptable for Passover

RECOMMENDED KOSHER SYMBOLS

There are more than 1,400 kosher certifying agencies around the world! The following is just a small sample of commonly found and acceptable kosher symbols and their agencies. Additional recommended agencies and symbols may be found on our app and our website at www.crcweb.org and searched at www.askcrc.org. The fact that a particular agency does not appear on these lists does not imply that the cRc has determined it to be substandard.

Note: There are three areas of kashrus that require extra diligence and research even when bearing a recommended kosher symbol. These three areas are: meat, Passover hotels, and cruises.



Orthodox Union
New York, NY



OK Kasher
Brooklyn, NY



Atlanta Kashrus Commission
Atlanta, GA



Kof-K
Teaneck, NJ



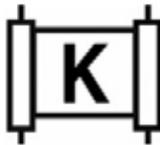
Star-K
Baltimore, MD



Rabbi Usher Anshel Eckstein
Brooklyn, NY



Rabbi Nuchem Ephraim
Teitelbaum (Volver Rav)
Brooklyn, NY



Scroll-K
Denver, CO



Kashrus Council
of Lakewood
Lakewood, NJ



Central Rabbinical Congress
Brooklyn, NY



Vaad Hoeir of St. Louis
St. Louis, MO



Manchester Beth Din
Manchester, U.K.



Kashrus Council
of Canada
Toronto, Ontario



Kosher Supervision
of America
Los Angeles, CA



Badatz Eida Hachareidis
Jerusalem, Israel



Khal Adath Jeshurun
New York, NY



Rabbinical Council of British Columbia
Vancouver, British Columbia



Rabbi Menachem Meir
Weissmandel
Monsey, NY



Dallas Kasher
Dallas, TX



Rabbinical Council
of California
Los Angeles, CA



Blue Ribbon
Kosher (cRc)
Minneapolis, MN



Vaad HaRabbonim
of New England
Boston, MA



Vaad Hakashrus
Crown Heights
Brooklyn, NY



Bedatz Mehadrin
Rehovot, Israel



Montreal Kasher
Montreal, Quebec



Kedassia
London, U.K.



Texas-K (cRc)



Rabbi Aaron Teitelbaum
(Nirbater Rav)
Brooklyn, NY



Rabbi Shlomo Stern
(Debraciner Rav)
Brooklyn, NY

Chicagoland's Oneg Foods
Wishes You a Pesach Kasher v'Sameach



**Thank you
for your patronage
throughout the year and during this Pesach season**





MILK AND DAIRY PRODUCTS FOR PESACH

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

It is recommended that one should buy sufficient amounts

of milk and milk products for the full 8 days of Pesach **before the holiday**, as stores may not have P-19 (meaning "Pesach 2019") on the label or container during the holiday itself. Due to the low probability of encountering the issues detailed above, it is preferable to purchase milk with Kosher for Pesach certification, but if kosher-certified milk is not available, one may purchase regular milk **before the holiday begins**.

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

INSTRUCTIONS FOR THE LISTINGS BELOW

For milk and related dairy products, nearly all cRc certified companies indicate Kosher for Pesach status by stamping P-19 alongside the "best by" or expiration date. **Any exceptions will be noted in bold below.** We have listed the brands, along with the plant numbers where they are produced (in parentheses), of the dairy products the cRc certifies for Pesach. In the case of milk, the cRc logo on the product is *not* necessary; as long as the correct brand, plant number, and P-19 are present, it is kosher for Pesach.

All products below from plant 17-37 will bear STAR-D-P (or STARDP).

MILK

Bareman's (17-284)
Best Choice (17-37)
Borden (17-37)
Coburn Farms (17-37)
Country Delight (17-37)
County Market (17-101, 17-284)
Deans Dairy Pure (17-37), (17-220 **when bearing SDP**)
Festival (55-1500)
Great Value (17-101, 17-284)
HyVee (17-101, 17-284)
IGA (17-101)

Jewel (17-37)
Kemp's (55-1500)
Kemp's Select (55-1500)
Kirkland (55-1500)
Lucerne (17-37)
Market Pantry (17-101, 17-284, 55-1500)
Nature's Best (17-101)
Piggly Wiggly (17-37)
Prairie Farms (17-101, 17-284, 47-125)
Roundy's (55-1500)
Roundy's Select (55-1500)
Schnucks (17-101, 17-284)
Sendik's (55-1500)

Shopper's Value (17-101, 17-284)
Thatsmart (17-101, 17-284)
Trader Joe's (55-1500)
Value Check (17-101)
Wisconsin Farms (55-1500)

CHEESE

Oneg Cheese **when bearing Kosher for Pesach**
Schtark Cheese **when bearing Kosher for Pesach**

HALF AND HALF

Dean's Dairy Pure (17-37)
Kemp's (55-1500)

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

ORANGE JUICE

Dierberg (17-37)
Orchard Pure (17-37)
Tipton Grove (17-37)

SOUR CREAM

Daisy Brand (48-0957)
Sour Cream & Light Sour Cream **when bearing Kosher for Passover**

WHIPPING CREAM

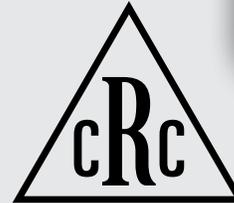
Dean's Dairy Pure (17-37)

Chag Pesach Sameach



Mariano's Skokie is proudly partnering with the Chicago Rabbinical Council.

With the guidance and supervision of the cRc, Mariano's is dedicated to maintaining the integrity of kosher foods in accordance with the highest standards of kosher law.



The cRc symbol is a firm guarantee to all consumers that the products bearing the symbol are in full compliance with the most demanding of kosher standards.



produce

Explore the best of what mother nature has to offer with our wide selection of fresh fruits and vegetables.



meat and seafood

Our specially trained butchers prepare restaurant-quality, kosher cuts of meats and seafood to offer you the best.



deli

Discover a mouthwatering assortment of rich olives in our kosher olive bar. As well as deli meats and hot foods.



wine

A sophisticated selection of worldwide kosher and Mevushal wines is available right in our store.

we have everything you need for your Seder plate



find the best selection of kosher items at:
3358 W Touhy Ave, Skokie, IL 60076
(847) 763-8801 • open daily: 6am-10pm
www.marianos.com/kosher

MEDICINES AND COSMETICS

MEDICINE GUIDELINES

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

- All pill medication – with or without *chametz* – that one swallows is permitted. [Candy-coated pills are an exception to this rule, but they are quite uncommon.]
- Rav Schwartz, shlit”a has ruled that, as a rule, vitamins do not qualify as medications and are instead treated as food supplements, which require *hashgachah* for Passover. 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 swallowable pill. **Important: Do not discontinue use of liquid, chewable or any other medicine without consulting with your doctor and Rabbi.**
- Liquid and chewable medications that contain *kitnios* may be consumed by someone who is ill.
- For laws of taking medicine on *Shabbos* and *Yom Tov*, please consult your Rabbi.

MEDICINE AND TOILETRY DETAILS

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

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

ALLERGY

Adwe Allergy Relief (Liquid).....	Recommended
Allegra Children’s Liquid Suspension (Liquid)	Possible <i>chametz</i>
Allegra Children’s Orally Disintegrating Tablet	Possible <i>chametz</i> (dairy)
Claritin Children’s (Chewable)	Possible <i>chametz</i>
Zyrtec Children’s Allergy Indoor & Outdoor Allergies (Liquid).....	Possible <i>chametz</i>
Zyrtec Children’s Dissolve Tabs.....	Possible <i>chametz</i>

ANTACID / DIGESTION / GAS

Adwe Calcium Heartburn Relief (Chewable).....	Recommended
Adwe Ko-Lanta Antacid Anti-gas (Liquid) ..	Recommended
Align Capsules	Recommended
Align Jr Cherry Smoothie (Chewable)	Possible <i>chametz</i> (dairy)

Alka Seltzer Alka-Seltzer Xtra Strength (Effervescent Tablets).....	Possible <i>chametz</i>
Alka Seltzer Original Effervescent Tabs.....	Possible <i>chametz</i>
Culturelle Kids (Chewable)	Possible <i>chametz</i>
Culturelle Kids Packets	
Daily Probiotic (Powder).....	Possible <i>chametz</i>
Gas-X Extra Strength	
Cherry Crème (Chewable)	Possible <i>chametz</i>
Gas-X Extra Strength	
Peppermint Crème (Chewable)	Possible <i>chametz</i>
Imodium AD For Ages 6 & Up (Liquid)...	Possible <i>chametz</i>
Imodium AD Liquid.....	Possible <i>chametz</i>
Imodium AD	
Multi-symptom Relief (Caplets).....	Recommended
Kaopectate Max Peppermint (Liquid).....	Possible <i>chametz</i>
Kaopectate Vanilla Regular Flavor (Liquid)	Possible <i>chametz</i>



Pepto Bismol 5
Symptom Relief (Caplets) Recommended

Pepto Bismol 5
Symptom Relief (Chewable)..... Possible *chametz*

Pepto Bismol 5
Symptom Relief Cherry (Liquid) Possible *chametz*

Pepto Bismol Children's Pepto Bubble
Gum Flavor (Chewable Tablets)..... Possible *chametz*

Pepto Bismol Ultra (Liquid) Possible *chametz*

Tums Assorted Varieties (Chewable)..... Possible *chametz*

BLUSH

All are recommended

BODY SOAP

All are recommended

COLOGNE

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

COUGH, COLD & FLU

Adwe Cough Syrup Tussin (Liquid) Recommended

Alka Seltzer Plus Cold Effervescent Tabs (includes Night Cold Formula)..... Possible *chametz*

Alka Seltzer Plus Severe Cold & Flu Formula (Effervescent Tablets) Possible *chametz*

Cold-EEZE Sugar Free Wild Cherry Flavor (Lozenge)..... Not Recommended

Delsym 12 Hour Cough Relief (Orange Flavor) (Liquid)..... Possible *chametz*

Delsym Children's 12 Hour Cough Liquid (Grape Flavor) (Liquid)..... Possible *chametz*

Delsym Children's 12 Hour Cough Liquid (Orange Flavor) (Liquid)..... Possible *chametz*

Mucinex Chest Congestion Mini-Melts for Kids Bubble Gum Flavor (Dissolving Granules)..... Possible *chametz*

Theraflu Multi-Symptom Severe Cold (Packets)..... Possible *chametz*

Thera-Flu Nighttime Severe Cold and Cough (Powder) Possible *chametz*

Triaminic Children's Night Time Cold and Cough (Grape flavor) (Liquid)..... Not Recommended

Triaminic Day Time Cold and Cough Cherry Flavor (Liquid)..... Not Recommended

Vick's DayQuil Cough (Liquid)..... Possible *chametz*

Vicks Nyquil Children's Cold and Cough (Liquid) Possible *chametz*

Vicks Nyquil Cough (Liquid)..... Possible *chametz*

Vicks Nyquil Liquid Cold & Flu (Liquid).... Possible *chametz*

Zarbee's Children's Nighttime Cough Syrup Grape Flavor (Liquid) Possible *chametz*

Zarbee's Naturals Children's Cough Syrup (Liquid) Possible *chametz*

Zicam Cold Remedy RapidMelts (Cherry flavor) (Tablets) Possible *chametz*

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

CREAMS

All are recommended

DEODORANT

Gel..... All are recommended

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

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

FIBER SUPPLEMENTS

see Laxatives

FEVER REDUCER / PAIN RELIEF

Adwe Fever-Ex (Liquid) Recommended

Signature Care Junior Strength Ibuprofen Grape Flavor (Chewable) Possible *chametz*

Walgreens Junior Strength Ibuprofen 100 (Orange or Grape flavor) (Chewable)..... Recommended

GAS

see Antacid/Digestion/Gas

HAIRSPRAY AND MOUSSE

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



INDIGESTION

see Antacid/Digestion/Gas

LAXATIVES / FIBER SUPPLEMENTS



Benefiber (powder)	<i>Chametz</i> (Not Recommended)
Benefiber Healthy Shape (Powder)	<i>Chametz</i> (Not Recommended)
Benefiber Stick Packs (unflavored) (Powder)	<i>Chametz</i> (Not Recommended)
Citrucel (Caplets)	Recommended
Dulcolax Overnight Relief (Tablets)	Recommended
Dulcolax Pink (Tablets)	Recommended
Dulcolax Suppository	Recommended
Epsom Salt (pure) Generic or Branded versions (Powder)	Recommended
Ex-Lax Tablets	Recommended
Fibercon Caplets	Recommended
Generic Mineral Oil (pure) (Liquid)	Recommended
Metamucil Original Coarse (Powder)	Recommended
Miralax (Powder)	Recommended
Pedia-Lax (Suppository)	Recommended
Peri-Colase (Tablets)	Recommended
Phillips Milk of Magnesia (Caplets)	Recommended
Phillips Milk of Magnesia Fresh Mint (Liquid)	Possible <i>chametz</i>
Phillips Milk of Magnesia Original (unflavored) (Liquid)	Recommended
Polyethylene Glycol (pure) Generic or Branded versions (Powder)	Recommended
Prunelax Ciruelax (Tablets)	Recommended
Senokot (Tablets)	Recommended
Senokot-S (Tablets)	Recommended
Walgreens Mineral Oil (Liquid)	Recommended

LOTIONS

All are recommended

MASCARA

All are recommended

MISCELLANEOUS

Asthma Inhalers, all types (Liquid Vapor) ..	Recommended
Bayer Low Dose Baby Aspirin (Cherry and Orange) (Chewable)	Possible <i>chametz</i>
Bonine Complete Raspberry Flavored (Chewable)	Possible <i>chametz</i> (dairy)
Castor Oil (pure) (Liquid)	Recommended
Chapstick Classic Original	Recommended
Chapstick Moisturizer	Recommended
Dramamine Chewables Orange Flavor (Chewable)	Possible <i>chametz</i>
Ensure, Assorted nutritional supplements	See Nutritional Supplement Listings
Femcon Fe (brown and white pills) (Chewable tablet)	Possible <i>chametz</i> (dairy)
Fixodent Original (Cream)	Recommended
FlavorX Apple, Grape, Lemon, Raspberry and Watermelon flavors (Liquid)	Possible <i>chametz</i>
Floss, Flavored	Possible <i>chametz</i>
Floss, Unflavored	Recommended
Kanka Mouth-pain (Liquid)	Possible <i>chametz</i>
Lip Balm, Assorted	Recommended
Listerine PocketPaks, Assorted varieties (Dissolving strip)	Not Recommended
NoDoz Alertness Aid (Pill)	Recommended
Orajel Maximum Strength Toothache (Gel)	Possible <i>chametz</i>
Pedialyte Liters and Singles (Liquid)	Recommended
Polident 3 Minute (Tablet)	Possible <i>chametz</i>
Polident Overnight Whitening (Tablet) ...	Possible <i>chametz</i>
Polygrip Free (Cream)	Recommended
Polygrip Original (Cream)	Recommended
Probiotics powders, liquids & gelpcaps ..	need certification
Probiotics pills	do not need certification
St. Joseph 81mg Aspirin (Chewable)	Possible <i>chametz</i>
Unisom SleepTab (Tablet)	Recommended
Vicks ZzzQuil (Liquid)	Possible <i>chametz</i>
Vivarin (Tablet)	Recommended

MOUSSE

see Hairspray and Mousse

MOUTHWASH

Only recommended if known to be chametz-free

NAIL POLISH

All are recommended

OINTMENTS

All are recommended

PERFUME

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

SHAMPOO

All are recommended



SHAVING CREAM

Cream All are recommended

Gels All are recommended

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

Lotion..... All are recommended

TOOTHPASTE

Only recommended if known to be chametz-free

VITAMINS

See Guidelines above

WIPES

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

The cRc investigates the kosher status of **medicinal items** for Pesach and year-round (See our website at <http://bit.ly/OTCList>, by searching at www.ASKcRc.org, or our app.) If you have a question about something not listed there, feel free to take a picture of all sides of the package, making sure to also include the active and inactive ingredients, and send it to info@crcweb.org, so someone can help you.

In addition of proving a wealth of **kashrus information** on our websites and apps, the cRc is happy to answer questions submitted by members of the community. Often, these questions require time and effort to research and make sure we are providing accurate and up-to-date information; serving the public is our mission and we are happy to make that effort. Occasionally, someone eager for an answer will direct the same question to several members of our *kashrus* team, not realizing that all of them may wind up spending time researching the very same question, which reduces the number of questions from the public that we field during that time. Therefore, we ask that questions be submitted only to one member of our *kashrus* team. Thank you for being considerate with our time and resources and helping us to better serve the community.

Results That Will Move You!





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NUTRITIONAL SUPPLEMENTS, FORMULA, AND MILK SUBSTITUTES

PASSOVER 2019

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

Most of these products contain *kitnios*, and for some that is the primary ingredient. With the exception of the flavors used, any item which might be *chametz*-based is used in such small proportions that it is *batel b'shishim* (nullified). Where possible, it is preferred to (a) use a substitute which is certified for *Pesach*, and (b) use a liquid supplement instead of a powdered one.



MEDICAL NUTRITIONAL SUPPLEMENTS

Those items marked with a star (*), contain oat fiber which is not *chametz*.

Arginaid
Arginaid Extra
Benecalorie
Beneprotein
Boost Glucose Control
Boost High Protein
Boost Nutritional Pudding
Boost Plus
Diabetishield
Enlive
Ensure Complete Nutrition Shake
Ensure Healthy Mom Shake
Ensure High Calcium Shake
Ensure High Protein Shake
Ensure HN
Ensure Homemade Shake
Ensure Plus
Ensure Plus HN
Ensure Plus Next Generation
Ensure Shake
Ensure TwoCal

Fibersource HN
Glucerna 1.0
Glucerna 1.2*
Glucerna 1.5*
Jevity 1.0
Jevity 1.2*
Jevity 1.5*
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)
Osmolite 1.0, 1.2, 1.5
Osmolite HN (unflavored)
Perative
Promote (however, **Promote with fiber is NOT recommended**)
Pulmocare
Resource 2.0
Resource Dairy Thick
Resource Diabetic
Resource Milk Shake Mix

Resource Thicken Up
Resource Thickened Juice
Resource Shake Plus Simply Thick
Thick & Easy (All)
Thick-It
Vivonex Pediatric
Vivonex Plus
Vivonex Ten



PEDIATRIC 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



PEDIATRIC ELECTROLYTES

Bright Beginnings

Comforts for Baby
 Cottontails
 CVS Pharmacy
 Goodness
 H-E-B Baby
 Home 360 Baby
 Meijer
 Mom to Mom
 Naturalyte
 ShopRite
 Parent's Choice
 Pedialyte (all flavors)
 Top Care
 Walgreen's
 Western Family

EnfaCare
 EnfaGrow
 Enfalac
 Enfamil
 Enfapro
 Food Lion
 Full Circle
 Fulton Street Market
 Gerber Good Start
 Giant
 Giant Eagle Baby
 Hannaford
 H-E-B
 Heinz Nurture
 Home 360 Baby
 Hy-Vee
 Isomil
 Kirkland Signature
 Kuddles
 Laura Lynn
 Life Brand
 Little Ones
 Meijer Baby
 Member's Mark
 Mom to Mom
 Moo Moo Buckaroo
 Mother's Choice
 My Organic Baby
 Nature's Place
 Nestle Good Start
 Next Step
 NutraEnfant
 O Organic Baby
 Parent's Choice
 Premier Value

President's Choice
 Price Chopper
 Publix
 Rite Aid - Tugaboos
 Shopko
 Similac
 Similac LeMehadrin 1, 2 & 3
 Simply Right
 Stop & Shop
 Sunrise
 Supervalu
 Target
 Tippy Toes by TopCare
 Top Care
 Topco
 Up & Up
 Vermont Organics
 Walgreens
 Wegmans
 Well Beginnings
 Western Family



INFANT FORMULAS

365 Everyday Value
 Ameribella
 America's Choice for Baby
 Babies R US
 Baby Basics
 Baby's Choice
 Bear Essentials
 Belacta
 Belacta Premium
 BelactaSure
 Berkley & Jensen
 Bright Beginnings
 Cottontails
 CVS
 Daily Source
 Discount Drug Mart
 Earth's Best
 EleCare



BABY FOOD

Gerber carrots and squash are acceptable for Passover, even for adults (*l'chatchilah*)

Gerber green beans and peas are *kitnios*, and are suitable for infants and others who may consume *kitnios*



MILK-SUBSTITUTES

ALMOND MILK ORIGINAL

365 Everyday Value

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

Almond Breeze
 Almond Breeze, Unsweetened
 Almondsense
 Essential Everyday
 FredMeyer
 Fresh & Easy
 Friendly Farms
 Full Circle
 H-E-B
 Hy-vee
 Laura Lynn
 Market Basket
 Meijer
 Natural Directions
 Nature's Place
 Price Chopper
 Roundy's
 Shop Rite
 Silk
 So Delicious, Unsweetened
 Sunnyside Farms
 Tree of Life

Winn-Dixie
COCONUT MILK ORIGINAL

Coconut Dream

RICE MILK ORIGINAL

Rice Dream Enriched, Unsweetened
 Harris Teeter
 RiceSense Enriched
 Full Circle
 Hy-Vee
 Meijer
 Nature's Place
 Shop Rite
 Market Basket Enriched
 Price Chopper Enriched
 Wild Harvest Enriched

SOY MILK ORIGINAL

365 Everyday Value
 (Original, Light, and Unsweetened)
 Best Choice Clearly Organic

Fit & Active Organic
 Fit & Active
 Fresh & Easy Soysense
 Giant
 Green Way
 Harris Teeter Naturals Organic
 Harvest Farms
 Hy-Vee
 Market Basket, Unsweetened
 Meijer
 Natural Directions Organic
 Nature's Place
 Nature's Promise Organic
 O Organics
 Shop Rite Organic
 Shop Rite
 Silk
 Smart Menu Organic
 Soy Dream
 Stop & Shop
 Western Family Aseptic
 Winn-Dixie Organic

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

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KOSHER LIQUOR – AN OVERVIEW



One of the topics which keeps us busy year-round – and especially Pesach time – is the question of kosher liquor products. People take their liquor very seriously and turn to the cRc with these all-important questions, inquiring about the *kashrus* of their favorite product. On Pesach, in particular, there is a dearth of Kosher for Passover liquor products, and consumers often look to us for guidance. Let us first explore the world of liquor and the various issues that come up year-round, before we focus on issues related to Pesach.

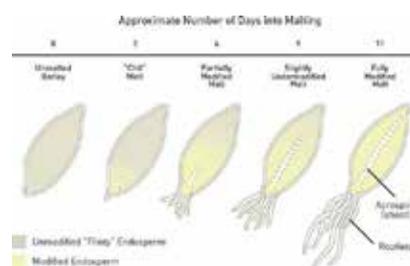
OVERVIEW

Alcoholic beverages have been produced almost since the beginning of time. Wine was likely the first beverage but many ancient civilizations regularly brewed beer. Over the millennia, methods of production may have improved, but the ingredients and general production methods haven't changed. It is this sense of history, consistency, and stability that allows us to approach this topic with some sense of confidence.

The generic term referring to alcoholic beverages is liquor. It encompasses numerous categories, including beer, mead, and bourbon, but in the vernacular, it generally refers to high-proof (high-alcohol) products such as vodka, gin, and whiskey. Many of these products can contain flavorings, such as fruit and spices, but one thing all alcoholic beverages have in common is that they are produced from a fermentable sugar and yeast.

? DID YOU KNOW?
 Archeologists in Israel recently uncovered what is supposedly the world's oldest brewery, located in Raqefet Cave near Haifa. (*Journal of Archaeological Science*, Volume 21, October 2018)

THE GENERAL PROCESS



In order to produce alcohol (drinking alcohol is called ethyl alcohol or ethanol), it is necessary to convert sugar into alcohol through yeast by a process known as fermentation.

Alcohol can be produced from almost anything which grows – such as plants, vegetables, and fruits – but the most common sources are corn, potatoes, and grain (barley, wheat, and rye).

Keep in mind, however, that only sugar is fermentable – starch isn't fermentable. Since most foods are starch-heavy, not sugar-heavy, this will create difficulties. Take beer for example. It is often produced from barley, which has lots of starch and minimal sugar (70% vs 1% respectively).

? DID YOU KNOW?
 Our bodies have no need for starch (think potatoes and bread); when we eat starch, amylase enzymes in our saliva converts it into sugar/glucose allowing it to be absorbed in the blood.

Fermenting barley to make beer would produce very little alcohol. What's the solution? Convert the starch into sugar through a process known as saccharification, utilizing an enzyme known as amylase. This can be done through a process known as malting. (See sidebar, page 73, to see how this amazing process works.) Alternatively, commercially-produced amylase can be added directly to barley kernels thereby accelerating the above process.

Now that the sugars are ready to go, the grains are boiled, and we have a mixture known as wort or mash, which looks

like porridge. After cooling down the wort, adding yeast to the mixture will start the fermenting process. Yeast, a single-celled organism, “eats” the sugar, and after a few days, produces alcohol and carbon dioxide as by-products. After the sugar is used up, we are left with a mixture known as wash, which looks like porridge and contains about 5-8% alcohol by volume (ABV). This is the basic fermentation process common to all alcoholic beverages. The next step in the process depends on the type of product being produced. Although there are multiple varieties, we will focus on a few of them.

? PROOF OR ABV?
 Alcoholic beverages generally list the alcohol in two ways – proof and ABV (alcohol by volume). Proof is simply double the ABV such that a product which is 43% ABV is also 86 proof.

BEER

Beer is one of the simplest products to produce. The mash is made from grain (usually barley), and one simply adds hops (the flower of the hop vine) to the wort during the boiling process, which provides the bitter taste and astringency common to beer. After fermentation, the cloudy beer/wash is filtered and packaged into bottles, cans or kegs.



KASHRUS CONCERNS

The basic ingredients (grain, water, hops, and yeast) are all assumed to present minimal *kashrus* concerns. [Note: Prior to home-brewing, one must ascertain that the ingredients are all acceptable.] However, some breweries, especially pub, craft, and microbreweries, brew non-kosher beers, such as oyster stout, which aside from being forbidden to drink, can also make the entire production line non-kosher. Others brew questionable brews, such as spiced or fruit beers. Although spices and fruit are likely kosher, the beer may be supplemented with chemical flavorings which require reliable *hashgacha*. According to U.S. Federal Law, beer with flavorings must list the flavorings on the label; hence, any beer label which doesn’t mention the presence of flavors can be assumed to be unflavored. Other examples of questionable beer include milk stouts which can contain lactose – a dairy ingredient which requires reliable *hashgacha*. [The consumer should note that all alcoholic beverages likely contain added enzymes and finishing agents to help with production, but these are assumed to

be minimal and nullified (*batul*) in the final product.]

Another concern relates to Jewish ownership. Any Jewish-owned company which produces beer from *chametz* grain must make sure to arrange proper non-Jewish ownership over Pesach; beer which was owned by a Jew over Pesach presents issues of *chametz she-avar alav haPesach*.

RECOMMENDATION

Flavored beer, as well as milk stouts, requires reliable *hashgacha* to ensure that all the ingredients are acceptable. Due to the stability of the general beer industry, coupled with the requirement to list flavors on the label, unflavored beer is likely kosher, but the concern exists that it may have been produced on lines used for non-kosher beer. As explained, this is particularly concerning regarding pub, craft and microbreweries. Larger companies do less experimentation and generally avoid producing non-kosher beers on the same lines as unflavored beer, and, therefore, this concern is minimized. Beer companies which are Jewish-owned present concerns with regard to Pesach. Purchasing beer with a reliable *hechsher* will remove any and all concerns.

WHISKY

The fermentation process described above only produces minimal alcohol levels, about 5-15% ABV. How can we raise the alcohol level to the higher levels commonly found in whisky (such as Scotch and Bourbon) and vodka? Distillation. Distillation is the process of separating various components of a liquid, and the point in this case is to separate and isolate the alcohol from the wash. This is done by boiling the wash in a still, either a tall column still or a round pot still, allowing the vapors to rise. The interesting point is that alcohol boils at 173.1°F, whereas water boils at 212°F. The trick is to boil the wash above



BARREL AGING

Scotch must be matured for at least 3 years in oak barrels – used or new. Bourbon must be aged in new, charred oak barrels and has no minimum time duration (other than Straight bourbon which must be aged for at least 2 years) but is commonly aged for many years.

173.1°F but below 212°F. Theoretically only alcohol will boil up, which can be caught and condensed back into liquid. On a practical level, other liquids come along with the alcohol, and a second distillation (and perhaps third) is needed to bring the alcohol level to 65-75% ABV. At this point, the distillate, known as white dog, can be bottled and sold as moonshine, but many people don't appreciate the harsh, bitter taste. For this reason, the white dog is generally filled into oak barrels for maturation and mellowing. There are various requirements for aging. (See sidebar.)

KASHRUS CONCERNS

Similar to beer, the basic ingredients for whisky are assumed to be kosher. Scotch and bourbon are both highly regulated by the U.K. and U.S. governments, respectively, and may only contain grain, water, and yeast (Scotch may also contain caramel coloring) – all of which present minimal *kashrus* concerns. Other whiskeys may not have the same regulations, such as Indian, Japanese, and Canadian whiskey, and may contain added ingredients such as wine, glycerin, and chemical flavorings.

According to U.S. law, bourbon must be aged in new, charred oak barrels, but Scotch can be aged in any oak barrel and is commonly aged in used barrels, including those which previously aged wine (such as sherry wine from Jerez, Spain). Whisky aged in non-kosher wine barrels can present *kashrus* issues, because the wine absorbed in the barrels seeps into the whisky. (See *Sherry Casks: A Halachic Perspective*, written by this author, for a detailed study of this topic.)

As with beer, any Jewish-owned company which produces whisky from *chametz* grain must make sure to arrange proper non-Jewish ownership over Pesach; whisky which was owned by a Jew over Pesach presents issues of *chametz she-avar alav haPesach*. This is especially problematic with regard to whisky, which is often aged for many years and almost surely passes over a Pesach.

RECOMMENDATION

Scotch and bourbon whisky are assumed to contain only kosher ingredients, but the possibility exists that it may have been aged in non-kosher wine casks; this concern generally does not exist with regard to bourbon which, by law, must be aged in new casks. (Recently, some varieties of bourbon have appeared on the market which have been further aged in wine casks; by law, this needs to be clearly identified on the label.) Unfortunately, many popular varieties of bourbon are produced by a large Jewish-owned company which apparently doesn't sell their *chametz* for Pesach and must be avoided (see



WHISKY OR WHISKEY?

Although both terms refer to barrel-aged alcoholic beverages, whisky generally refers to Scotch and Canadian products, and whiskey refers to American and Irish products.

AGE STATEMENT

Both Scotch and bourbon do not need to contain age statements on the label. However, according to U.S. law, any product less than 4 years old must contain an age statement.



DID YOU KNOW?

Contrary to common belief, bourbon may be produced anywhere in the U.S. – not just Kentucky.

Bourbon must be made from at least 51% corn; Single Malt Scotch must be made in Scotland from 100% barley.

Saccharification

In order to ferment grains and other starchy foods into alcohol, it is crucial to convert the natural starch into sugar. This can be done through a process known as malting, and here we get a glimpse into Hashem's wonderful world. All seeds, including barley kernels, come loaded with starch, because that is what it needs to grow into a new barley stalk. But, first the starch needs to be converted into sugar, which happens by means of amylase enzymes located naturally within the kernel. However, the enzymes are only activated when exposed to high levels of moisture and temperature, most often when the seed is planted in the ground and watered. The little seed already has everything it needs to survive and flourish! This is Hashem's way of keeping the kernel intact and protected until it's ready to grow into a new plant. We can take advantage of this natural process for our own purposes. The barley is soaked in warm water until the kernel begins to germinate, activating natural enzymes to break down the carbohydrates and utilize the starch reserves, naturally converting the starch into sugar. Little rootlets begin to form, but before the process progresses too far, the barley is dried, thereby arresting the process, allowing the sugars to be accessed for fermentation.

the cRc Liquor List for details). In addition, whiskey from other countries may have issues with regards to questionable ingredients and additives.

VODKA

Vodka can be produced from multiple sources and is often produced using the excess grain in that region (e.g., the U.S. often uses corn, Russia uses potatoes). Like whiskey, it is distilled after fermentation in order to raise the alcohol level, but unlike whiskey, it is distilled to higher levels (such as 90-95% ABV) and unaged (and diluted before bottling). Many flavored varieties are available (such as pineapple vodka), and these must be clearly labeled.

KASHRUS CONCERNS

Since vodka can be produced from multiple sources, one must be careful to avoid vodka produced from milk and dairy products, as well as grape and wine products. The label will often indicate the source of the vodka.

Flavored vodka requires *hashgacha*, because it likely contains chemical flavorings which require reliable kosher certification.

Since vodka can be produced from multiple sources, including wheat, there may be a concern with regard to ownership over Pesach.

TEQUILA

Tequila is a high-alcohol product, similar to vodka, but it must be distilled from sugars extracted from the blue agave plant, a type of cactus indigenous to Mexico. Some flavored varieties are available (such as lime tequila).



KASHRUS CONCERNS

Some have raised the concern that tequila manufacturers may supplement the agave alcohol with added alcohol from questionable sources (such as grape alcohol) or add

? TRIVIA QUESTION

According to U.S. law (27 CFR §5.22(a)1), vodka must be tasteless, colorless and odorless. So why does one brand seem to taste different than the next? Why do some brands cost more than the rest?

glycerin (a smoothing agent), but these concerns appear to be minimal.

Some varieties of tequila may be aged in wine casks. These would present the same concerns as Scotch above.

Flavored tequila requires *hashgacha*, because it likely contains chemical flavorings which require reliable kosher certification.

RUM

Rum is produced by fermenting sugar or molasses – both of which present minimal *kashrus* concerns. It is available in various shades and colors, ranging from clear (unaged) to dark/black (aged). Some varieties are flavored (e.g. Spiced Rum).

KASHRUS CONCERNS

As explained, the ingredients used in rum production are assumed to present minimal *kashrus* concerns. Flavored and spiced rum require reliable *hashgacha* due to the potential usage of questionable flavorings. In addition, aged rum products may have been aged in non-kosher wine casks, but it can be assumed that such information would likely be written on the label.

PESACH ISSUES

How does Pesach impact the above discussion? Well, for starters, any product made from the five species of grain (wheat, barley, rye, spelt, and oats) is *chametz* and cannot be consumed (or owned) by Jews over Pesach. Thus, beer, Scotch, bourbon (see sidebar), and virtually all whiskey products are problematic over Pesach. This will also include most vodkas, including those produced from corn (due to *kitniyos* concerns). In addition, any flavored product should be avoided due to Pesach questions regarding the flavorings. This doesn't leave too many options for Pesach.

What about tequila, rum, unflavored potato vodka, or qui-

? OWNING BOURBON ON PESACH

Isn't bourbon made from corn? Since it isn't *chametz*, why can't it be owned over Pesach by Jews? According to US law, bourbon must be produced from at least 51% corn, but the balance is almost always substantially from barley, rye, or wheat. Therefore, bourbon may not be under Jewish ownership over Pesach.

noa beer? Since the primary source of alcohol seems to be fine, can this be consumed on Pesach? Well, there are actually a number of other concerns, including ingredient and equipment issues. As mentioned, fermentation requires the use of yeast and enzymes; these must also be kosher for Passover. In addition, even if a company claims to only use potatoes for their vodka, we can't be certain that it isn't supplemented with other grains. And how can one verify that the tequila wasn't supplemented with non-agave alcohol (such as corn-based alcohol)? Finally, regarding equipment concerns, if the quinoa beer is produced on the same lines as wheat beer, the quinoa beer is not acceptable for Pesach. Nevertheless, regarding ownership over Pesach, since tequila and rum are both produced from non-*chametz* ingredients (the blue agave plant and sugar/molasses, respectively), there is no con-

cern with regard to ownership over Pesach, but as mentioned, one should not consume it on Pesach without special Pesach supervision.

CONCLUSION

Various liquor products present specific *kashrus* concerns – consumers can check our popular Liquor List (www.cRcWeb.org/LiquorList.pdf) for detailed information. Our current list has over 1,700 listings and is still growing. Regarding Pesach, due to the extra ingredient and equipment concerns described above, the cRc recommends only purchasing alcoholic beverages for Pesach which are certified by a reputable agency as kosher for Passover. Be sure to check out our Passover Liquor List for various certified products. And remember to please drink responsibly. ▲

LIQUOR - KOSHER FOR PESACH

The following products have been verified to be Kosher for Passover 2019 when bearing the appropriate kosher logo:

Brandy	Boukha Bokobsa	Fig Alcohol	OU-P logo required
Brandy	Sabra Liqueurs	Grand Sabra Orange Brandy	OU-P logo required
Brandy	Herzog French	Boukha Fig Brandy	OU-P logo required
Cognac	Dupuy	Cognac VS	OU-P logo required
Cognac	Dupuy	Cognac VSOP	OU-P logo required
Cognac	Dupuy	Cognac XO	OU-P logo required
Cognac	Herzog French	Cognac Louis Royer VS	OU-P logo required
Cognac	Herzog French	Cognac Louis Royer VSOP	OU-P logo required
Cognac	Herzog French	Cognac Louis Royer XO	OU-P logo required
Gin	Distillery No. 209	Gin	OU-P logo required
Liqueur	Sabra Liqueurs	Sabra Coffee	OU-P logo required
Liqueur	Sabra Liqueurs	Sabra Orange Chocolate	OU-P logo required
Other	Zachlawi	Spiced Arak	OU-P logo required
Tequila	Patron	Silver Tequila	
Vodka	Kurant	1852 Kurant Crystal Vodka	OU-P logo required
Vodka	Distillery No. 209	Vodka	OU-P logo required
Vodka	Peacock	Vodka	OU-P logo required
Vodka	The Metropolitan Martini Company	Vodka Martini	OU-P logo required
Vodka	Zachlawi	Assorted Varieties	OU-P logo required

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



WHAT IS PESACH WITHOUT CHOCOLATE?



Chocolate can be found in a dizzying array of forms and flavors today. Many desserts, especially for Passover, include chocolate chip treats, chocolate cake, chocolate ice cream, and who can forget the classic chocolate macaroon? We drink hot chocolate, chocolate liquor and chocolate milk and add chocolate syrup to drinks and desserts. But how does all this chocolate come to our tables, and what kinds of chocolate need to be certified as kosher or kosher for Passover?

FROM FIELD TO TABLE

FROM PLANT TO FACTORY

Pure chocolate comes from the fruit of cacao trees, which are native to South and Central America. Ancient cultures used the pure, bitter cacao beans and cacao pods in ceremonial drinks and even as currency. These beans were first brought to Spain, possibly by Christopher Columbus, and over time chocolate was exported, sweetened, processed, and adapted into to what we now recognize as sweet and bittersweet chocolate.

Nowadays cocoa beans arrive primarily from warm climate countries in Africa. There, they are harvested, fermented, and dried in the hot sun. This process does not present any *kashrus* concerns. As a result, pure cocoa beans do not need certification during the year or for Passover.

FROM BEAN TO COCOA

A few large companies change the beans into chocolate. First, they roast the beans with high heat, to crack the shell and remove the nibs from the shell, which also impacts the ultimate flavor of the chocolate. Next the nibs are ground by rollers until they become a high fat content mass,

known as cocoa liquor (not to be confused with chocolate liqueur – see below), which has two components – the solids, which become cocoa powder, and the liquid cocoa butter. Pure cocoa powder and pure cacao nibs do not need certification during the year or for Passover.

FROM COCOA TO CHOCOLATE

There are three distinct categories of chocolate: dark chocolate, milk chocolate, and white chocolate, each of which goes through a distinct process which includes adding various ingredients. For the final chocolate product to be kosher or kosher for Passover, these ingredients and the process must be certified, as highlighted below.

KOSHER CONCERNS

EQUIPMENT

Most chocolate factories share the same pipes for dark and milk chocolate, and those pipes are never cleaned. This is because any water in the equipment could have

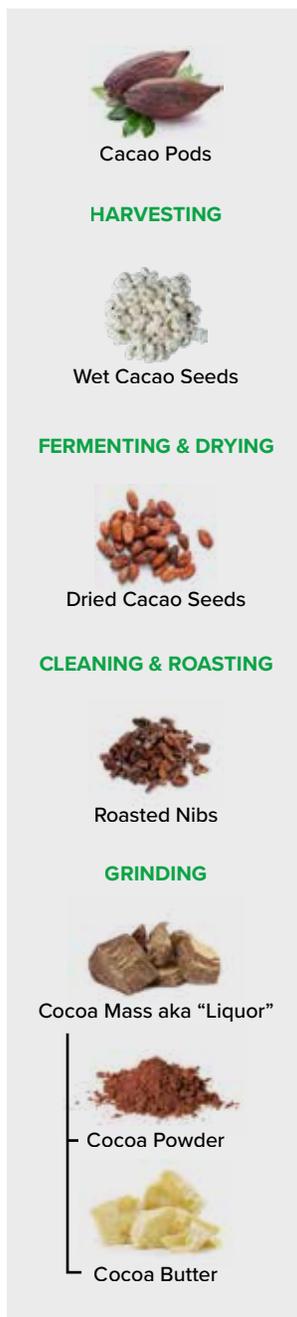


an adverse effect on the final product. In fact, because of this shared equipment, an FDA study found milk in 61% of dark chocolate bars tested, even if they did not list milk as an ingredient. This is why companies print an allergen alert stating that the chocolate is made on equipment shared with dairy ingredients. At times there may be such a high content of dairy in dark chocolate that it will not be *batei* (nullified) and cannot be considered pareve. Consequently, only companies that have exclusive production lines for dark chocolate may be permitted to produce kosher pareve chocolate.

Furthermore, because chocolate has to be kept warm to prevent it from becoming solid (chocolate becomes solid at a temperature between 90°F and 100°F), the pipes are heated. If the steam is recirculated and shared between the dark and milk chocolate lines, this could also create a problem with any attempt to make pareve chocolate.

SENSITIVE INGREDIENTS

One of the first things many chocolatiers do with the pure cocoa liquor mass, which itself would not need kosher or kosher for Passover certification, is to remove some of the cocoa butter from it. They replace that cocoa butter with other oils, which need to be kosher-certified, and, seasonally, certified as kosher for Passover. The cocoa butter which they remove is added to the better quality and higher-end chocolate to make it smoother and richer. It can also be used as a component in various lotions (which would not pose a concern for Passover). The chocolate in which the cocoa butter is replaced with the other oils is the cheaper chocolate, known as compound chocolate.



Various ingredients are added during chocolate production, many of which would need to be kosher or kosher for Passover-certified. The first addition is sugar, to temper the extreme bitterness of pure chocolate, and which, in its pure state, does not pose *kashrus* concerns during the year or for Passover. Most chocolates also have vanilla added to the mixture for sweetness, and while white chocolate does not contain any cocoa powder, it does have powdered milk. Some companies also add artificial chocolate flavor to compensate for the poor-quality beans, and emulsifiers, which are often soy-based (*kitnios*) lecithins, are used to ensure that the oil spreads evenly. In recent years polyglycerol polyricinoleate is also used, which helps give chocolate a smoother feel. All of these additives need to be certified kosher.

Once the desired chocolate is finally obtained, it is cooled and molded. Chocolatiers may also create chocolates with fillings or as enrobed products. And chocolate may be used to flavor liqueur and other drinks, as well. Obviously, these additional ingredients and products have a host of other *kashrus* issues which are beyond the scope of this article.

So, as you can see, as with many other products, the process of turning the fruit of the cocoa tree into the delectable dessert we know so well is complex. The good news is that with all the necessary kosher supervision, a wide variety of kosher and kosher for Passover chocolate confections are available around the world. So, whether you like chocolate macaroons, truffles, bars, lollipops, seven-layer cake, or any other delicious confection, we wish you a sweet and kosher Passover! ▲

LOOKING FOR SOME NEW AND EXCITING DISHES TO TRY?

Visit our website at www.crcweb.org for some delicious Passover recipes that our cRc staff enjoy at home!



CONSUMER PESACH FAQ



FOOD

EGGS

Raw eggs that are still in the shell, can be used for Passover, even if they are not specifically certified for Passover. This is true of both white and brown eggs and also applies to eggs which are pasteurized in-shell. However, if you will be using eggs which are not specifically certified for Passover, we recommend that you buy them before the holiday to avoid the small chance that there was *chametz* in the ink used to mark the eggs or as an additive to the water used to wash the eggs. [Such *chametz* would not pose a concern if it was present before Passover.]

In contrast, liquid eggs (refrigerated or frozen) and cooked eggs require special Passover certification, because they may possibly contain sensitive ingredients or have been processed on equipment used for other items.

GLUTEN-FREE FOODS

People who are celiac or otherwise choose to avoid gluten will not eat items that contain wheat, rye, spelt, and barley, and at first glance it would seem that anything labeled gluten-free is automatically be suitable for Passover. The simplest reasons why this is not accurate are that (a) oats can be gluten-free, yet oats mixed with water is *chametz*, and (b) corn, rice, and beans are all gluten-free but are not eaten by *Ashkenazic* Jews due to the custom of avoiding *kitnios*.

In addition, in order to qualify as gluten-free, the FDA requires that the product be shown to contain less than 20 ppm of gluten. This may be an appropriate standard for people suffering from celiac, but such tests will not show whether the product was produced on hot equipment used for *chametz*/gluten (which was not *kashered*) or whether the gluten-free products had incidental contact with gluten-containing grains during transit or processing. Such issues have been observed by *Mashgichim* overseeing *kashrus* for items claiming to be gluten-free.

However, there is a more fundamental reason why glu-

ten-free products are not necessarily acceptable for Passover: the standards for gluten-free and *chametz*-free are not the same! The term “gluten” is used to refer to specific proteins (gliadin, hordein, and secalin) found in certain grains and any item free of those proteins can be labeled gluten-free. Of course, these grains also have other components such as starch which may be gluten-free but are most definitely *chametz*. Thus, for example, in some countries wheat starch which is converted into glucose, later becomes alcohol, and finally ferments into vinegar, may be labeled “gluten-free,” yet the product is clearly not suitable for Passover. A real-life example of this is Benefiber powder which is made of pure wheat dextrin and is *chametz*, but since it is free of wheat protein it is labeled as being gluten-free (see <http://bit.ly/1ckR3ng>). Similarly, Scotch whisky is made of malted barley and is surely *chametz*, yet the Scotch Whisky Association proudly reports that it is acceptable for coeliacs (the English spelling of celiac) (see question #90 at <http://bit.ly/HiBrG5>). These examples reflect the fact that the standard for gluten-free is not the same as the *halacha*'s standard of *chametz*-free.

Accordingly, we recommend that people wishing to purchase food for Passover check that the item is certified as being kosher for Passover and not merely rely on a company's gluten-free claim.

MEDICAL

ANTIBIOTICS

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

However, antibiotics are an exception that rule. Generally, antibiotics are given to treat ailments which, if left untreated, can lead to a situation of *sakanah* (danger to life).

Therefore one may consume antibiotics regardless of the ingredients used in creating them.

CHEWING A PILL

Many people have a difficult time swallowing pills. For a pill which is generally swallowed, regardless of whether it contains *chametz*, a person may chew the pill instead.

COATED PILLS

Most pills which one swallows are coated with a glaze, wax, or shellac which makes the pills easier to swallow, and some of these coatings have some form of simple sugar (e.g. sucrose) mixed in to make it even more pleasant to swallow the pill. None of these ingredients pose a Passover concern. Once in a while a pill is coated with sweeteners which are Passover sensitive (e.g. sorbitol or mannitol) or which contain a flavor; such items would be listed as one of the inactive ingredients, and we would not recommend those for Passover. [This occurs so infrequently, that our general recommendation remains that all pills are permitted.]

An example of this issue is the Advil brand family of tablets. The (inactive) ingredient panel of the standard Advil tablets and caplets shows that they contain pharmaceutical glaze (i.e. shellac) and sucrose, and one who swallows an Advil pill notices that they have a more pleasant/sweet taste than pills coated with a non-sweetened coating. These do not pose a Passover concern. However, the ingredient panel on the “Film-Coated” Advil tablets and caplets indicates that its coating contains mannitol and a flavor, and that variety is therefore not recommended.

COLONOSCOPY

It appears that the primary solutions used to flush the patient’s colon in preparation for a colonoscopy are polyethylene glycol based (e.g. GoLYTELY, NuLYTELY, MiraLAX). The ingredients used in the unflavored versions of these solutions do not pose any Passover concern and may be consumed on Passover. These solutions are also available pre-flavored or with a “flavor pack” that one adds to the solution, and these are not recommended for Passover.

In recent years, another option has become available – sodium phosphate tablets (e.g. Osmo-Prep, Visicol). As with all other inedible tablets which are swallowed (as opposed to chewed), these tablets may be used on Passover regardless of which ingredients they contain.

If someone is unable to drink the unflavored solution, and their doctor recommends that they not use the tablets, they should consult their Rabbi and doctor as to whether they may take the flavored solution and/or reschedule the

procedure for before or after Passover.

GLUCOSE TABLETS

Although there is a small chance that the common ingredients in glucose tablets (dextrose, ascorbic acid, citric acid, and flavors) might well be *chametz*, the likelihood is that they are not, and – in light of the seriousness of controlling one’s diabetes – it is permitted to take them on Passover. If one’s doctor permits one to substitute some other item (such as dried fruit) for glucose tablets, and those items are known to be kosher for Passover, it would be preferable to use that substitute.

INTRAVENOUS

Someone who may be hospitalized on Passover may allow him/herself to be given any intravenous fluid because (a) it is unlikely that they contain *chametz* and (b) even if it did, there is halachic rationale to permit any incapacitated person (even without a condition as serious as yours) to use it.

KASHERING

BRACES

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



DISHWASHER

The first step in *kashering* any item is to remove all residual *chametz*. With this in mind, *Rema* 451:18 rules that any utensil which has small cracks and crevices where food might get trapped should not be *kashered* for Passover because of the difficulty in getting the utensil perfectly clean. Our Guide presents the position of our *Posek*, Rav Schwartz who holds that the racks, silverware holder, and drain/filter areas of a dishwasher are classic examples of *Rema’s* ruling; since there is a concern that food might be left in these areas, a dishwasher cannot be *kashered* for Passover. Others hold that *Rema’s* ruling is limited to strainers and other items that (a) have smaller and many more holes and (b) come in direct contact with Passover food.

FAUCET WITH SPRAY HOSE

The first step in *kashering* any item is to remove all residual *chametz*. With this in mind, *Rema* 451:18 rules that any utensil which has small cracks and crevices where food

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

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

GRANITE

It is well established that stone can be *kashered* (see *Shulchan Aruch* 451:8), and one would therefore imagine that all Rabbis would agree that granite can be *kashered*. However, granite is commonly sealed with a synthetic coating to prevent staining, and there is a difference of opinion as to whether that coating can be *kashered*. Some Rabbis follow the opinion that synthetic materials cannot be *kashered* and therefore rule that sealed-granite cannot be *kashered*. [A subset of this group is that some Rabbis follow this strict opinion for Passover but not when *kashering* from non-kosher to kosher.] The cRc and most other *hash-gochos* accept the lenient opinion that synthetics may be *kashered* and therefore our Passover Guide provides directions for how granite and other sealed stone surfaces can be *kashered*.

For more on the question of whether synthetics can be *kashered*, you may want to see *Iggeros Moshe* OC 2:92 & 3:58, *Tzitz Eliezer* 4:6:c, and *Minchas Yitzchok* 3:67.

HAND TOWELS AND OVEN MITTS

Hand towels do not have to be replaced and should just be washed on a hot-cycle in the washing machine before Passover.

Theoretically, the same would be effective for oven mitts, but since (a) pieces of food often adheres to the mitts, and (b) they are used in close proximity to food, the common practice is to have separate oven mitts for Passover.

KEDAIRAH BLECH

The *kedairah blech*, a.k.a. the “un-blech”, has two parts – a pan and a cover – and can be *kashered* with *hag’alah*.¹ The first step is to clean the pan and cover thoroughly and not use them for 24 hours. The pan should then be *kashered* by filling it with water and bringing that water to a rolling boil. The top² of the cover (i.e. the side which comes

in contact with the pots) must be submerged into boiling water. One possible way to do this would be by placing the cover upside down in the pan as it is filled with water, which is brought to a rolling boil (as described above).

STEAMERS/IRON FOR KASHERING

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

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

THE SEDER

DIABETES

For a diabetic, it can be difficult to manage insulin and eating at the *Seder*, when one will be consuming large quantities of carbs, such as wine and *matzah*. An excellent and thorough guide for this has been written by Rabbi Hirsch Meisels of the “Friends with Diabetes” website. The English version of the guide is available at <http://friendswithdiabetes.org/files/pdf/Passoverenglish.pdf>, and that website also has other resources for Jewish diabetics. We have not reviewed the medical and *halachic* advice provided by those guides and recommend that one discuss the details with his or her doctor and Rabbi. ▲

ENDNOTES

- 1 Although people may put dry *chametz* foods (e.g. challah) directly onto the *kedairah blech*, the *blech*'s pan is filled with water and therefore *libun gamur* is not required.
- 2 This is because the *hag’alah* water must come in contact with the side of the utensil which had contact with the *chametz* (see *Shulchan Aruch* 451:1-2).

PESACH FOODS FOR YOUR PETS

On Pesach, a Jewish person may not eat, own, or derive benefit from *chametz* which is fit for human or canine consumption, and owning *chametz* pet food to feed to an animal (even if the animal belongs to someone else or is ownerless) is a violation of the latter two of those restrictions. Although there are certain leniencies for foods that are not fit for human consumption, most modern day pet food would not be in that category. The food may be raw, or not prepared in a way that most people would entertain eating, but that does not put it in the *halachic* category of *nifsal m'achilas adam* – not fit for human consumption.

While *Ashkenazic* Jews have a custom to not eat *kitnios*, they may own and derive benefit from them. To aid pet owners, the cRc “certifies” certain varieties of pet food for Pesach, which means that we visit the factory to determine which formulas are *chametz*-free, relieving the consumer of that responsibility. However, if no certified (or recommended) pet food is available, the consumer would have to carefully read the ingredient panel to determine whether a specific product contains any *chametz* (and many, in fact, do).

A complete list of possible pet food ingredients is beyond the scope of this guide; however the following are a few pointers when reading the ingredient panel. If an ingredient does not appear in the following guidelines, it may still be *chametz* or *chametz*-sensitive.

1. In addition to checking for the five *chametz* grains – wheat, barley, rye, oats, and spelt – also look for brewer’s yeast (a common flavoring agent, which is *chametz*), malt (a barley-based sweetener), pasta, xanthan gum (a thickener which may be fermented from *chametz*), and other generic terms which may refer to a *chametz* ingredient (e.g. flour, gluten, middlings, starch, et al).

2. Many varieties of animal feed contain a multitude of vitamins, minerals, and amino acids, some of which may well be *chametz*, and there is no realistic way for a consumer to determine which of them are problematic. However, the good news is that vitamins comprise such a small percentage of the animal food that they are *bateil*. Therefore, it is generally accepted that if the animal food was created before Pesach, it may be used on Pesach.

3. Some common ingredients used in pet food which

do not pose a Pesach concern are:

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

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

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

NOTE: Mixes sold in stores often contain *chametz*. It is advisable to mix regular and Pesach food together one to two weeks before the holiday before switching completely to Pesach food. The ratio of regular and Pesach food should be changed slowly to get the animal used to the new diet. Some brands of pet food offer varieties which are composed of “limited ingredients” (sometimes referred to as L.I.D.). If they are certified to be nutritionally complete for your pet and appropriate for its life stage (baby or adult), and if they do not contain ingredients to which your pet is allergic, they might be substituted for a prescription diet which does not contain *chametz* for the short duration of Pesach. It should be emphasized that a pet’s diet should be changed gradually over several days to a week before Pesach and after Pesach, to avoid painful digestive issues for your pet. **Check with your veterinarian before changing any diet, particularly if your pet has issues with allergies or illnesses.**

The following is a list of pet foods approved for Pesach 2019. Make sure to check all labels. A product listing both meat and dairy ingredients may not be used any time during the year.



One may feed his pet any of the following items if the ingredient panel does not list brewers yeast and/or barley. Please check individual labels, as many products have similar names.



CATS: Evanger's: Beef Tips with Gravy; Chicken Dinner for Cats; Freeze-Dried Beef Liver; Freeze-Dried Beef Tripe; Freeze-Dried Wild Salmon; Organic Braised Chicken Dinner for Cats; Organic Turkey and Butternut Squash for Cats; Slow Cooked Beef Stew for Cats – Grain Free; Slow Cooked Chicken Stew for Cats – Grain Free; Slow Cooked Turkey Stew for Cats – Grain Free; Wild Salmon.

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



DOGS: Evanger's: 100% Beef; 100% Buffalo; 100% Chicken; 100% Duck; 100% Organic Chicken; 100% Organic Turkey with Potatoes and Carrots; 100% Pheasant; 100% Sweet Potato; All Natural Beef Liver Chunks; Beef, Chicken, & Liver; Beef Chunks Dinner in Gravy; Beef Dinner; Beef with Chicken; Braised Beef Chunks with Gravy; Catch of the Day; Chicken Chunks Dinner in Gravy; Cooked Chicken: Duck and Sweet Potatoes Dinner; Freeze-Dried Beef Liver; Freeze-Dried Beef Tripe; Freeze-Dried Wild Salmon; Hunk of Beef; Lamb and Rice Dinner; Lamb Chunks Dinner in Gravy; Senior Dinner; Turkey Chunks Dinner in Gravy; Whole Chicken Thighs; Wild Salmon.

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



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



BIRDS:

Finches, parakeets and cockatiels: Millet and canary grass seed as main diet

Canaries: Canary grass seed and rape seed

Parrots: Safflower seeds and sunflower seeds

Birds enjoy variety. You can provide this for larger birds, such as parrots, with pure alfalfa pellets (make sure it is pure alfalfa, since it is common to add grains). Smaller birds can also eat pure alfalfa pellets. For them, crush before feeding.

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

For minerals, one may use oyster shells (calcium) or a mineral block, such as Kaytee Tropical Fruit Mineral Block Treat.



SMALL MAMMALS:

Gerbils: Millet, sunflower seeds, safflower seeds

Hamsters: Sunflower seeds, potatoes, small amount of greens and vegetables; can supplement with grapes, apples, melon, and, oranges. If not accustomed to these items, give sparingly.

Guinea Pigs, Rabbits, and Chinchillas: Timothy hay, greens, and vegetables; can supplement with grapes, apples, melon, and, oranges. If not accustomed to these items, give sparingly. Guinea pigs will especially benefit from kale, parsley, and oranges, in sparing amounts. The orange will supply needed vitamin C to their Pesach diet.

Mice and rats: Sunflower seeds, greens, vegetables, and potatoes



REPTILES AND AMPHIBIANS:

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

Anoles, Bearded Dragons, Small Lizards, Dart Frogs, and Tree Frogs: Crickets

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

Dwarf Aquatic Frogs: Tubifex worms or blackworms

Newts: Tubifex worms, bloodworms, or blackworms

Be aware that mealworms, which as living creatures are not *chametz*, are commonly sold in a bed of wheat flakes or oatmeal, which is *chametz* and, therefore, may not be owned or used on Pesach.

Live crickets should be gut-fed on bits of potato and vegetable 24 hours before feeding to lizards, to enhance their nutrition for the lizard. Whole insects (live or dead) with no additives or other ingredients are permissible.

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

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CHAMETZ AFTER PESACH



After all of the Pesach dishes have been put away, we still have one *halacha* relating to Pesach which remains; it is known as *chametz she'avar alav haPesach* (literally: *chametz* which passed through Pesach).

GENERAL RULES

The Torah forbids Jews from owning *chametz* on Pesach, and in order to discourage people from violating that prohibition, *Chazal* legislated that any *chametz* owned by a Jew on Pesach is forbidden forever to all Jews.¹ Not only may one not eat such *chametz*, known as *chametz she'avar alav haPesach*, but one may not even derive any pleasure/benefit from the *chametz*.

The prohibition of *chametz she'avar alav haPesach* is Rabbinic in nature, and therefore some *Acharonim* are of the opinion that if one is unsure as to whether a specific item is or is not forbidden, one may be lenient. Others argue that in cases of doubt one may not eat the food but may have benefit/pleasure from it. *Mishnah Berurah* 449:5 cites both opinions without offering a definitive ruling, but it is noteworthy that *Iggeros Moshe*² is lenient.

As with most prohibitions, it is generally accepted that if some *chametz she'avar alav haPesach* was mixed into other food, the entire mixture is forbidden, unless the *chametz* comprises less than 1/60 of the mixture (i.e. *batal b'shishim*)³. For this reason, if a Jew owned *chametz* flour over Pesach and used that flour in a soup, the entire soup would be forbidden.

WHICH FOODS ARE INCLUDED

Only *chametz* foods are forbidden after Pesach as *chametz she'avar alav haPesach*, but *kitnios* (e.g. rice, beans, corn), and other foods forbidden based on *minhag*, are

not *chametz*. Therefore, a Jew may own them on Pesach, and they remain permitted after Pesach, regardless of who owned them.

Some foods are obviously *chametz*, e.g. bread, pasta, cookies, crackers, and pretzels, and are clearly included in the *halacha* of *chametz she'avar alav haPesach*. Other *chametz*-containing foods include breakfast cereals, most varieties of soy sauce, beer, whisky, and even flour (see *Mishnah Berurah* 453:24) and oatmeal.⁴

On the other hand, plain barley kernels and most vinegars (other than malt vinegar), do not pose a concern of *chametz* after Pesach.

JEWISH STOREKEEPERS

The prohibition of *chametz she'avar alav haPesach* is limited to *chametz* owned by a Jew on Pesach, but *chametz* owned by a non-Jew is permitted. To this end, most conscientious Jews sell all of their remaining *chametz* to a non-Jew just before Pesach (*mechiras chametz*) and repurchase it after *Yom Tov*. Therefore, as a rule, observant Jews rarely have any of their own *chametz* which is *chametz she'avar alav haPesach*, and they only deal with these *halachos* as relates to food purchased in stores after Pesach.

If the storekeeper sold his *chametz*, then the *chametz* is permitted after Pesach, since technically it did not belong to the storekeeper. But if he did not do this, or if he purchased new *chametz* on Pesach (which is obviously not included in the pre-Pesach sale), that *chametz* is forbidden.

If one is unsure about purchasing *chametz* in a specific store after Pesach, a local Rabbi should be consulted to clarify the status.

JEWISH MANUFACTURERS AND DISTRIBUTORS

The status of Jewish-owned food manufacturers and distributors is somewhat more complicated than that of a storekeeper. If the storekeeper completes a *mechiras chametz*, at least the *chametz* which he owned from before Pesach is permitted after Pesach. However, if a manufacturer or distributor continues to sell *chametz* from his stock to a supermarket on Pesach, that *chametz* is forbidden, which means that the *chametz* being sold in the supermarket is *chametz she'avar alav haPesach*.

As relates to the food manufacturer, the onus of guaranteeing that the food is not *chametz she'avar alav haPesach* generally falls upon the Rabbis who certify the food as kosher, and there are different opinions as to how to deal with this. The most straightforward approach is to require that on Pesach all Jewish-owned companies not purchase, produce, or distribute anything that contains any potentially *chametz* ingredients.

There are those who take a more lenient approach. They allow the Jewish owners of the company to sell the entire company – not just its *chametz* – to a non-Jew, using a modified *mechiras chametz*, and consider the Jewish “owners” to be mere employees who help the new owner manage his company for Pesach. In this manner, the *hashgachah* considers the company no longer “Jewish-owned,” and imposes no restrictions as to what they can do on Pesach.

Others disagree with this latter approach for two reasons. First, they claim that the sale of an entire company to an unknown buyer who has never even seen it, has no idea of what he is buying, does not have the means to follow through on the purchase, and is never given a fair accounting of the profits he “earned” during his week-long

ownership, is such an obvious sham as to invalidate the entire transaction. Secondly, there are serious *halachic* questions as to whether *chametz* purchased during the week of Pesach belongs to the “buyer” (i.e. the Jew) or the company’s “owner” (i.e. the non-Jew); these questions are beyond the scope of this article.

As with all matters of *halacha*, consumers should consult with their Rabbi as to which of these methods they deem acceptable, and for information as to which *hashgochos* follow which standard.

The aforementioned issue is even more complicated when considering a food distributor which is owned by a Jewish person. There is no certification body to consider how best to avoid *chametz she'avar alav haPesach*, and it is close to impossible for consumers to know which products were in his warehouse (and are therefore forbidden) during Pesach.

Due to the seriousness of the situation, some Rabbis have suggested creative ways to allow the distributor to perform a *mechiras chametz* which will even cover the *chametz* the distributor purchases and sells on Pesach. However, it is far from clear that these suggestions are *halachically* valid, or that they are even implemented at all distributors. Accordingly, consumers are advised to seek guidance from their local Rabbi as to how they act regarding this issue.

ENDNOTES

- 1 *Shulchan Aruch* 448:3.
- 2 *Iggeros Moshe* OC 4:96.
- 3 See *Shulchan Aruch* 447:11 and *Mishnah Berurah* 447:105.
- 4 See the end of *Mishnah Berurah* 454:13.

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A SELECTION OF THE HALACHOT OF BIRKAT HAILANOT



The source of this unique blessing is a passage in *Birachot* (43b):

Rav Yehuda said that one who goes out during the days of Nissan and sees trees that are blossoming should recite the following blessing: “Blessed is He who did not withhold anything from this world, and who created good creations and good trees to allow man to benefit from them.”

INTRODUCTION

The blessing was instituted because the blossoming of trees only comes from time to time and with the blossoming of wilted trees, a person witnesses Hashem perform an act of renewal¹.

Birkat Hallanot is one of the many blessings recited upon sighting certain events². Yet, due to the great importance of this blessing in the Kabbalistic perspective³, it has received enhanced significance⁴. In times past, the general populace was unmindful of this blessing⁵, although scholars were scrupulously careful to fulfill it⁶.

ISSUES RELATED TO TIME

The month: The *Gemara* appears to tie the reciting of this blessing to the month of Nissan. In fact, some *Poskim*⁷ hold that the blessing should be recited only during the month of Nissan. Indeed, many⁸ are particular not delay and to recite the blessing on *Rosh Chodesh* Nissan. However, many⁹ argue that the *Gemara* discusses the common state of affairs, but the blessing may be recited even after Nissan.

One may recite the blessing in Adar if the blossoms appear then¹⁰. However, others¹¹ hold that if the blossoms will remain until Nissan¹², then one should wait until Nissan to recite the blessing in order to fulfill the *mitzvah* according

to all authorities.

In countries and climates where trees blossom in other periods of the year (such as Australia), the blessing should be recited whenever the trees blossom, even though it is not Nissan¹³.

Night: *Birkat Hallanot* may be recited at night as long as the person is able to clearly see the blossoms on the trees¹⁴.

Shabbat: Some *Poskim* are of the opinion that one should not recite the blessing on *Shabbat*¹⁵. Several reasons are suggested: a) possibly one will walk beyond the *Techum*¹⁶ to recite in an orchard, b) possibly one will tear off a branch from the tree¹⁷, c) concern on *Shabbat* that one may carry a *Siddur* in an area without an *Eruv*¹⁸, and d) Kabbalistic considerations¹⁹. However, while some suggest avoiding this²⁰, the great majority of the authorities²¹ contend that the letter of the law permits saying the blessing on *Shabbat*.

ISSUES RELATED TO PEOPLE

Women: Women as well may recite this blessing²². Some *Poskim*²³ indicate that women need not exert themselves to recite this blessing, but rather should recite it if the opportunity presents itself. However, others²⁴ do not distinguish between men and women. As well, modesty should be maintained if they select to recite the blessing along with men.

How many people: The blessing may be recited when one is alone²⁵. However, many authorities²⁶ indicate that preferably the blessing should be recited with a *Minyan*. Many *Poskim* hold that one shouldn't delay the blessing in order to say it with a *Minyan*²⁷.

ISSUES RELATED TO TREES

Blossoms: One only recites the blessing upon seeing

blossoms (i.e. flowers) on the tree, but not when the tree greens (i.e. produces leaves)²⁸. The *Poskim* differ if one is allowed to recite the blessing once all of the blossoms have fallen off the tree. The *Mishneh Birura*²⁹ opines that one may recite the blessing as long as the fruit is not fully grown, even though by then the blossoms had long before fallen off. Sephardic authorities³⁰ however contend that one may not recite the blessing once all of the blossoms have fallen.

Type of Tree: This blessing needs to be recited on the blossoms of fruit trees³¹. However, if a person mistakenly recited the blessing on non-fruit bearing trees, he should not repeat the blessing upon seeing blossoming fruit trees³².

Quantity of trees: Some authorities³³ opine that the blessing must be said upon a minimum of two trees, even if they

are of the same species³⁴. However, many *Poskim*³⁵ hold that it is preferable to recite the blessing upon seeing a minimum of two trees, however, it is permissible to do so even when seeing just one tree.

Location of the trees: The language of the *Gemara* and particularly the Rambam³⁶ that speaks of “going out” and not simply “seeing” prompted some *Poskim*³⁷ to state that one should recite the blessing upon trees in orchards or fields outside the city. However, most authorities³⁸ do not accept this as a requirement, but rather as an enhancement of the Halacha.

Branch: Some authorities³⁹ consider the possibility of reciting the blessing upon branches that have been disconnected from the tree, if, of course, the blossoms are clearly discernable and fresh. However, most *Poskim*⁴⁰ reject this possibility. ▲

ENDNOTES

- 1 הרא"ה והריטב"א בברכות (מג ע"ב). ועי' בשפתי כהן עה"ת (בראשית א, ב). בערוך השלחן (סי' רכו ס"א) מסביר שבברכה זו נותן שבח והודאה להש"ת שברא בשביל האדם אפ"ל דברים שאין בהם הכרחיות לחיי האדם כמו פרי האילנות. ע"ש וע"ע בשו"ת חמדת צבי ח"א (סי' יח).
- 2 ראה לר"ש קמנצקי בקובץ הלכות – פסח (פ"ג ה"ז) שאף שמשלשן הגמרא משמע שאין צריך לטרוח אחר מצוה זו, ושהוא רק בהזדמן לו שיצא וראה, מ"מ מדברי כמה פוסקים משמע שיש להדר אחר ברכה זו. ע"ש.
- 3 עי' להגאון חיד"א בס' מורה באצבע (אות קצט) ובכפה"ח (סי' רכו אות ו).
- 4 עי' פסקי תשובות (סי' רכו אות א').
- 5 עי' באשל אברהם בוטשאטש (סי' רכו) שכתב שכעת רובא דרובא אין מברכים ברכה זו. וע"ע בא"א בוטשאטש תנינא (סי' רכו) ובערוך השלחן (סי' רכו ס"ב).
- 6 עי' ערוך השלחן (סי' רכו סוס"ק ב'). עי' הנהגת הגרש"א בס' הליכות שלמה (תפלה – פכ"ג הערה 121, עמ' רפט) שפעם נשתבח בעצמו שמאז היותו בר מצוה לא חיסר מלברך ברכה זו אפילו שנה אחת. ע"ש. אמנם ראה בס' יפה ללב ח"ט (סי' רכו אות א') שדייק כנ"ל בהערה 2 שאינו לעיכובא, אלא בהזדמן לו, ולכן יצא לדון אם ת"ח יפסק מלימודו כדי לברך ברכה זו. וכן בפתח הדביר (סי' רכו אות ג). ע"ע בה"ב בס' זכר עשה (פ"ו אות קכד, עמ' שטו) ובהערות חוקר לב על היפה ללב מהד"ח (סי' רכו אות ב).
- 7 עי' שו"ת הלכות קטנות ח"ב (סי' כח). וע"פ הסוד שייכת ברכה זו דוקא לימי ניסן עי' בברכ"י (סי' רכו אות ב) ומורה באצבע (אות קצח) ומועד לכל חי (סי' א אות ט) וחסד לאלפים (סי' רכא-רל אות כג). וראה בפתח הדביר (סי' רכו אות ב) ושד"ח (אסיפת דינים מע' ברכות סי' ב אות א) שהאריכו. וכן הסיק להלכה בכפה"ח סופר (סי' רכו אות א). אבל ראה בירור ע"פ הסוד בשו"ת וישב הים ח"ג (סי' כב).
- 8 רבי חיים הכהן בהגדת ערב פסח (דיני ברכת האילנות אות כ, עמ' נ בנדמ"ח) ובס' אור לציון ח"ג (פ"ו אות א) וס' מבית הלוי – מועדי השנה (פנ"ח אות א). ועי' בחזון עובדיה – פסח (מהד' תשס"ג, הל' ברכת האילנות אות ו) ובס' ברכת ה' ח"ד (פ"ד אות לא) שיש לברך בהקדם ואין להשהות הברכה כדי לברך בציבור. וכ"כ בס' מעשה חמד (פ"ו אות ו) שדעת רוב הפוסקים שמעלת זריזין מקדימין עדיפה מברוב עם. ע"ש. השווה לפסקי תשובות (סי' רכו הערה 10). ועי' בשו"ת יד יצחק ח"א (סי' קצח).
- 9 עי' ספר האשכול (הל' ברכות סי' כט, עמ' 68) וריטב"א (ר"ה יא ע"א)

- 9 שניסן לאו דוקא. ועי' ברוקח (סי' שמב) והמרדכי (ברכות סי' קמח) ובס' צדה לדרך (מאמר א כלל ג סו"פ כח, דף לו ע"א בדפוס ווארשא תר"מ) ועוד שמשמע מדבריהם שניסן לאו דוקא, כאשר כתב מכבר בשו"ת יחוה דעת ח"א (סי' א). ע"ש. ועי' לרבי אברהם בן הרמב"ם בס' המספיק לעובדי ה' (מהד' נסים דנה, פרק ל' סוף עמ' 249) שכתב בימי האביב. וכן במשנ"ב (סי' רכו ס"ק א) בשם אחרונים שניסן לאו דוקא, אלא דאורחא דמילתא נקט. ע"ש. ועוד טובא.
- 10 א"ר (סי' רכו ס"א) ומקור חיים לבעל חוות יאיר (קיצור הלכות סי' רכו) בשם הצדה לדרך וכן בהגה בבאר היטב (סי' רכו ס"ק א) וכן מבואר במ"ב (סי' רכו ס"ק א) שה"ה בחדש אחר. אבל ראה בס' מועדי הגר"ח ח"א (הל' פסח תשובה יא) שאין לברך בחדש אדר ובס' דולה ומשקה (סי' רכו, עמ' קלא) שלא נהגו לברך קודם ניסן אבל אם בירך יצא. ע"ש.
- 11 שו"ת משפטי עה"ת ח"א (חאו"ח סי' ו) ושו"ת יחוה דעת ח"א (סי' א) וכן בחזון ע"ע – פסח (הל' ברכת האילנות אות ז) ובס' ברכת ה' ח"ד (פ"ד אות לא).
- 12 ראה לרבי אברהם פריסקו בס' בירך את אברהם (לסימן רכו) הוב"ד בשד"ח (אסיפת דינים, מערכת ברכות סי' ב' אות א) שבשנה מעוברת שיש להסתפק אם ישארו הפרחים עד ניסן פשיטא דמברך באדר. ע"ש.
- 13 שו"ת הר צבי (חאו"ח סי' קיח) ושו"ת מנחת יצחק ח"י (סי' טז) ובס' מעשה חמד (פ"א אות יט) ובס' קובץ הלכות – פסח (פ"ג אות ו) וס' הלכה ברורה (סי' רכו אות ו). ע"ע בשו"ת מטה לוי ח"ב (חאו"ח סי' י) ובשו"ת חמדת צבי ח"א (ס"ס יח) ובשו"ת חמדת צבי ח"א (סי' יח אות ט) ומש"כ עליו בשו"ת צי"א הנ"ל ובס' מעשה חמד (פ"א הערה ס', עמ' צח).
- 14 עי' שו"ת יין הטוב ח"א (סי' מד – מה), שו"ת ציץ אליעזר ח"ב (סי' כ אות ו) וס' חזון עובדיה (פסח, מהד' תשס"ג – הל' ברכת האילנות ס"א, עמ' י) ושו"ת רבבות אפרים ח"ו (סי' תנח אות ב'). אמנם ראה בשו"ת הר צבי (חאו"ח סי' קיח) ומש"כ עליו בשו"ת יין הטוב הנ"ל (סי' מה, דקמ"א ע"א) וראה עוד בשו"ת חמדת צבי ח"א (סי' יח אות ט) ומש"כ עליו בשו"ת צי"א הנ"ל ובס' מעשה חמד (פ"א הערה ס', עמ' צח).
- 15 מהר"ח פאלאג'י בס' מועד לכל חי (סי' א אות ח) שבקושטא מברים בשבת אבל בעירו אימיר לא ראה ולא שמע שמברכים בשבת ויום טוב. ע"ש. וראה בכפה"ח (סי' רכו אות ד) ושכן עמא דבר לא לברך בשבת ויו"ט. וכן באור לציון ח"ג (פ"ו אות ה) שאין לברך ברכת האילנות בשבת.
- 16 מהר"ח פאלאג'י שם.
- 17 מהר"ח פאלאג'י שם, אבל העיר שאם משום הא היו צריכים למנוע

היעבץ בס' מור וקציעה (סי' רכה, ד, ער ע"ב במהד' מכוון ירושלים) שאפשר לברך גם על אילני סרק.

32 שו"ת שבט הלוי ח"ו (סי' נג אות ד), ס' חזון עובדיה – פסח (הל' ברכת האילנות ס"ג, עמ' יג)

33 עי' שו"ת הלכות קטנות ח"ב (סי' כח) שכתב "גם אין לברך אלא על ריבוי אילנות". וכן משמע דעת הפתח הדביר (סי' רכו אות א') והכפה"ח סופר (סי' רכו אות ב) והדעת תורה (סי' רכו) מתוך כתיב הדעת קדושים. ובס' תורת חיים (סי' רכו ס"ק א) כתב שמלשון מברכה משמע צריך הרבה אילנות. ע"ש. וכן העלה בס' אור לציון ח"ג (פ"ו אות א). ועי' בשו"ת צי"א ח"ב (סי' כ אות ז)

34 ראה בפתח הדביר (סי' רכו סוף אות א) שמשמע ממש"כ הגאון חיד"א בס' מורה באצבע (אות קצח) שתי אילנות, ולא כתב שתי מיני אילנות, שסגי אפילו שניהם ממין אחד. ע"ש. וכן דייק בגדלות אלישע (סי' רכו אות ה) אבל הוסיף: "ובעירינו פה בגדאד יע"א, מקפידין שיהיה ב' מיני אילנות, וכעת לא מצינו סמך למנהג זה". ע"כ. וכזה גם בכפה"ח (סי' רכו אות ב). וראה עוד בזה בחזו"ע – פסח (הל' ברכת האילנות הערה ט) ובברכת ה' ח"ד (פ"ד אות לב).

35 הגאון חיד"א במורה באצבע (אות קצח) שהמדקקים מקפידים שיהיו שתי אילנות. והוב"ד במועד לכל חי (סי' א אות ט). מבואר שמעיקר הדין סגי באילן אחד. ובשו"ת בצל החכמה ח"ו (סי' לו) ובס' מעשה חמד (פ"ו הערה לז) כתבו להוכיח כן ממקורות שבהם הנוסח היא "אילנא" בלשון יחיד. ע"ש. וכן פסק בתשובות והנהגות ח"א (סי' קצא) ובס' מועדי הגר"ח ח"א (הל' פסח תשובה ה) ובס' קובץ הלכות – פסח (פ"ג אות ח). והנה בחזו"ע – פסח (מהד' תשס"ג – הל' ברכת האילנות אות ג) העלה שעל אילן א' שב והו' תעשה עדיף. אמנם בחזו"ע – ברכות (דיני ברכת האילנות אות ב) חזר והו' העלה שאם אינו מוצא אלא אילן א' מברך עליו. ע"ש. וראה בשו"ת רבבות אפרים ח"ח (סי' עז) שראה לר"מ פיינשטיין שביקר על אילן אחד. ע"ש. ועי' בס' מבית לוי – מועדי השנה (פנ"ח הערה ה) שהמנהג לברך בכל גוונא.

36 רמב"ם (הל' ברכות פ"י ה"ג): "היוצא לשדות ולגנות ביומי ניסן"

37 מהר"ח פאלאגי' בשו"ת לב חיים ח"ב (סי' מה). ואע"פ שבספרו מועד לכל חי (סי' א אות ז) העיד שבקושטא נוהגים בפשיטות לברך בתוך העיר וגם מנהג הרב ה"ם הגדול היה לברך בתוך חצירו, מ"מ עמד בדעתו שיש לברך מחוץ לעיר חוץ מזקן ותש כח. ע"ש. וע"ע ברוח חיים (סי' רכו) שחזר לומר שזקן או חולה יכול לברך בתוך העיר. ע"ש. והוא כאמור. ע"ע בשו"ת הלכות קטנות ח"ב (סי' כח).

38 במעשה רוקח על הרמב"ם (שם) ובפרי האדמה ח"א (הל' ברכות פ"י ה"ג, דכ"ט סוע"ד) דחו הדיוק בלשון הרמב"ם. והגאון חיד"א בס' מורה באצבע (סי' קצח) כתב שהמדקקים מקפידים ויוצאים לשדה לברך. ע"ש. מבואר שהיו דקדוק. וראה בפתח הדביר (סי' רכו אות א) שהאריך להוכיח כן. ע"ש. וע"ע בס' זכר עשות (מע' ב אות מא) ובשו"ת צי"א ח"ב (סי' כ אות א-ב) ובשו"ת בצל החכמה ח"ו (סי' לו) ובאור לציון ח"ג (פ"ו אות א) ובחזו"ע – פסח (הל' ברכת האילנות אות ב). ועי' בס' מבית לוי – מועדי השנה (פנ"ח הערה ה) ובמעשה חמד (פ"ו אות יד) ופסקי תשובות (סי' רכו הערה 7) שכן המנהג כיום לברך בעיר. אבל באור לציון שם כתב שאף שטוב לברך מיד בר"ח ניסן משום זריזין מקדימין למצוות, מ"מ מי שבדעתו לצאת מחוץ לעיר במשך החודש, ויראה שם אילנות מאכל, אז ידחה הברכה כדי לברך מחוץ לעיר. ע"ש. מאידך יש לצייין לשו"ת משנת יוסף ח"י (סי' נד) שאם יש חשש ביטול תורה וגם שמירת העינים, שפיר מברך בחצר. ע"ש.

39 אשל אברהם בוטשאטש (סי' רכו) שנסתפק. [ועי' בדעת תורה למהרש"ם (סי' רכו) שמביא בשם בעל דעת קדושים שמותר לברך עליהם] וראה גם בשו"ת התעוררות תשובה (השמטות בראש ח"ב – ובמהד' החדשה ח"א סי' קד)

40 שו"ת התעוררות תשובה הנ"ל ובשו"ת דברי ישראל וועלץ ח"ב (חלק ההגהות, הגהות על ארחות חיים החדש, דף יב ע"א) ובתשובתו הנדפסת לו בראש שו"ת חמדת צבי ח"ב (אות ב). וכן פסק בשו"ת להורות נתן ח"ה (סי' יא) ובשו"ת ציץ אליעזר ח"ב (סי' כ סוף אות ב) ובחזו"ע – פסח (הל' ברכת האילנות הערה ב) וכן במועדי הגר"ח ח"ב (תשובה לט). וע"ע בשו"ת קב חיים (סי' כב) ובשו"ת חמדת צבי ח"א (סי' יח).

מכן גם בקושטא. ע"ש. אבל בכפה"ח שם הביא המועד לכל חי ותמך הדבר על חשש שמא יתלוש. ע"ש.

18 רבי רחמים חי חויתה הכהן בס' זכרי כהונה ח"ב (מע' ב אות א, עמ' קפו בנדמ"ח) וכ"כ בתשובות והנהגות ח"א (סי' קצא)

19 הכפה"ח שם. וכ"כ הרי"ח טוב בס' ידי חיים (עמ' ז) ובס' אורח חיים (עמ' ז) הביאם בחזו"ע – פסח (עמ' כג)

20 ראה בס' מבית לוי – מועדי השנה (פנ"ח ס"א ובהערה ב). ועי' גם בשו"ת וישב הים ח"ג (סי' כא)

21 גם מהר"ח פאלאגי' גופיה בשו"ת לב חיים ח"ב (סי' מד) ובס' זכירה לחיים (סוף פר' בראשית, דף ה' ע"א) כתב להקל לברך בשבת. ע"ש. וכן כתבו פוסקים רבים (וחלק מהם סוברים שאף שמעיקרא דדינא מותר אבל עדיף למנוע): שו"ת יין הטוב ח"א (סי' מה) ושו"ת בצל החכמה ח"ו (סי' לז) ומר אחיו בשו"ת באר משה ח"ח (סי' עט) והגר"ש"א ככתוב בס' אשרי האיש ח"ג (פ"נ אות א) והגר"ע יוסף בשו"ת יחיה דעת ח"א (סי' ב) ובחזו"ע – פסח (הל' ברכת האילנות אות ה') והגר"ח"ק בס' מועדי הגר"ח ח"א (תשובה ב) ובתשובות והנהגות ח"א (סי' קצא) והר"ש קמנצקי בקובץ הלכות – פסח (פ"ג אות יג). ועוד. וע"ע בשו"ת ויען דוד ח"א (סי' לח). וראה בס' הליכות שלמה ח"א (פכ"ג ארחות הלכה 121) שהגרש"א בירך גם בשבת. והביא שם מס' נפש דוד להאדר"ת (עמ' 138) שהיה מהדר לברך בשבת כדי להשלים מאה ברכות. ע"ש.

22 שו"ת הר צבי ח"א (סי' קיח) >נדפסה לו בשו"ת יין הטוב ח"א (סי' מד)<, ס' חזון עובדיה (פסח, מהד' תשס"ג – הל' ברכת האילנות ס"א, עמ' י' וכן בט"ו בשבט – ברכות, דיני ברכת האילנות אות ג', עמ' תס) ובס' הליכות ביתה (פ"ג סכ"ג) וס' אשרי האיש ח"ג (פ"נ אות ב') וס' מועדי הגר"ח ח"א (הל' פסח תשובה א). ועי' גם בשו"ת באר שרים ח"ה (סי' ל – לא) ושו"ת צי"א ח"י"ב (סי' כ אות ה) ושו"ת רבבות אפרים ח"ו (סי' קו)..

23 עי' בשו"ת תשובות והנהגות ח"א (סי' קצ).

24 ר"ש קמנצקי בס' קובץ הלכות – פסח (פ"ג ס"ז) שראוי לנשים להדר אחר ברכה זו.

25 עי' ס' קובץ הלכות – פסח (פ"ג אות ט). וראה בס' ועלהו לא יבול ח"א (עמ' קכד) מעשה רב שרש"א בירך יחיד. ע"ש.

26 חסד לאלפים (סי' רכא-רל אות כג) וכן במועד לכל חי (סי' א אות ו) והוב"ד בכפה"ח סופר (סי' רכו אות ז). וכן כתב הרב בן איש חי בס' לשון חכמים ח"א (סי' מב)

27 עי' לעיל הערה 8 וצ"ח לכאן

28 הרי הפוסקים נקטו לשון פריחה. ברמב"ם (פ"י מהל' ברכות ה"ג): וראה אילנות פורחות ונצנים עולים. ע"ש. ובשו"ע (סי' רכו ס"א): וראה אילנות שמוציאין פרח. ע"ש. ולכן בפרמ"ג (א"א ס"ק א) ובמשנ"ב (ס"ק ב) שדוקא פרח, ולא סגי בעלים לחודיה. ע"ש. וכן בגדלות אלישע (שם אות ג) בשם הרב ממזמר לאסף (דף קטז ע"ב) שהעלים אינם נקראים בלבד דהבלבוב אינו נעשה כי אם לאחר שיוצאים הפרחים שבתוכם יהיה הפרי. ע"ש. [אמנם ראה בס' מעשה חמד (פ"ב הערה פה) שיש חולקים. ולצייין לס' הליכות שלמה ח"א (פכ"ג בארחות הלכה 121) שהגרש"א בירך אפילו אם לא נראו כבר הפרחים, אלא העלים. ע"ש.] ובהגדרת פרחים ונצנים: ראה חזו"ע – פסח (הל' ברכת האילנות הערה ט) ובהלכה ברורה (סי' רכו בירור הלכה אות ז).

29 משנ"ב (ס"ק ד) והוא כדעת החיי אדם (כלל סג ס"ב) והפרמ"ג (א"א ס"ק א). אמנם ראה בס' מועדי הגר"ח ח"ב (תשובה מ).

30 בכפה"ח (סי' רכו אות ט) שמנהג העולם שאין לברך אלא דוקא בעודם פרח, אבל אח"כ לא. ומ"מ אם איחר ולא מוצא אילנות עם פרחים, יש לברך בלא שם ומלכות. ע"ש. וראה בחזו"ע – פסח (הל' ברכת האילנות אות ח) שאם נפלו הפרחים אין לברך, אבל אם יש עדיין פרחים אע"פ שהתחילו הפירות לגדול מברך ברכת האילנות. ע"ש. וכ"כ באור לציון ח"ג (פ"ו אות ו). ע"ש. וראה באורך בהלכה ברורה (שם בירור הלכה אות ח).

31 שו"ת הלכות קטנות ח"ב (סי' כח), משנ"ב (סי' רכו ס"ק ב'), ס' חזון עובדיה – פסח (הל' ברכת האילנות ס"ג, עמ' יג). אמנם יש לצייין שיטת



LAKOL ZEMAN VA'EIS – SHOULD CHARITY AND PRAYER BE FORCED TO SHARE?



Every member of the Jewish faith who endeavors to be loyal to his religion and live life guided by its teachings and principles is faced with many responsibilities. Strict and sincere adherence to the six hundred thirteen *mitzvos* of the Torah requires a constant focus and an unswerving commitment. Of course, when the commitment is indeed present, and the necessary effort and energy is invested, the result is an extremely gratifying and uplifting existence, which is unattainable through any other means. Each and every morning we acknowledge this in our *tefillos* (prayers) as we proclaim, “אשרינו מה טוב חלקנו ומה נעים גורלנו ומה יפה ירושתנו” “We are so fortunate! How good is our portion, how pleasant our lot, and how beautiful our heritage.”

One of the challenges a Torah-true Jew faces is juggling various obligations and responsibilities when they overlap or conflict. What takes precedence over what? How does one decide which *mitzvah* to perform now and which one to set aside?

One of the governing rules which helps us deal with these questions is *העוסק במצוה פטור מן המצוה*,¹ which means that one who is engaged in the performance of a particular *mitzvah* is exempt from performing a different *mitzvah* which comes his way. In other words, stick to what you have begun.²

However, there is a very basic and fundamental difference of opinion among the *Rishonim* (early Rabbinic commentators and elucidators of the Talmud) as to how far this rule extends. In the opinion of certain *Rishonim* (e.g. *Tosfos* and the *Rosh*), the above rule applies only when it is not possible to fulfill both *mitzvos* (אוי אפשר לקיים שניהם). Un-

der such circumstances one would not divert his attention from the *mitzvah* he has begun performing for the sake of the other *mitzvah*. However, in a situation where one is able to perform the second *mitzvah* without compromising his performance of the first, he is required to do so (אפשר לקיים שניהם).

Other *Rishonim* (e.g. the *Ran*, the *Ritva*, and *Ohr Zarua*) maintain that even if the second *mitzvah* can be performed without one abandoning the first, the rule of *העוסק במצוה פטור מן המצוה* still applies, and one would be exempt from fulfilling the second *mitzvah*.

The *Rem"ā* in *Shulchan Aruch Orach Chaim* 38:8 rules in accordance with the second position presented above.³ However, he introduces one additional consideration, namely that the exemption from performing the second *mitzvah*, even when the first one is not at risk, applies when there is an element of *טירחא* (difficulty) involved, i.e. when the performance of the second *mitzvah* would interfere to some degree with the first *mitzvah*, although it would not preclude its performance. If, however, the second *mitzvah* can be fulfilled along with the performance of the first without causing even a minor distraction or change of focus, then one should indeed fulfill both *mitzvos*.

* * *

Although it is not for us to rank Hashem's *mitzvos*, but rather to fulfill each and every one as completely and as wholesomely as we are capable of doing,⁴ it is undisputable that the *mitzvah* of *tefillah*, prayer, is one of the most significant and meaningful *mitzvos* in the daily life of a Jew.

When properly utilized *tefillah* affords the mere mortal the opportunity to connect with the Creator of the universe, an opportunity which cannot be taken lightly. Devotedly uttering the prayers which were so brilliantly and masterfully authored by the *Anshei Knesses HaGedolah* (the Men of the Great Assembly), as well as those which draw directly from the chapters and verses of the *TaNach*, combined, when desired, with personal prayers composed of one's own words expressed in the language of the heart is transcendental. In doing so, the serious *davener* (person who prays) can elevate himself above his surroundings, leave behind his physical boundaries and limitations, and enter a realm where the closeness to Hashem is practically tangible.

Needless to say, this can only be accomplished by *davening* (praying) with *kavanah*, concentration and focus. Indeed, we find that the ability to achieve *kavanah* in *davening* is one of the primary considerations in determining when and where one should *daven*.⁵ There are numerous details within the *halachos* (laws) of *davening* which are founded upon facilitating a *davening* with the highest level of *kavanah* possible. The *Shulchan Aruch*⁶ states: כשהוא מתפלל לא יאחז בידו תפילין ולא ספר מכתבי הקודש ולא קערה מלאה ולא סכין ומעות וכבר מפני שלבו עליהם שלא יפלו ויטרד. "When praying one should not hold *tefillin* in his hand, nor any *sefer*, nor a full plate, nor a knife, money, or bread, for he will be concentrating to assure that these items do not fall, and this will ruin his *kavanah*."

The *Mishnah Berura* (s.k. 1) cites the *Pri Megadim* that the above applies not only when one is reciting the *Amidah*, but even during *Psukei D'zimrah*,⁷ and during the recitation of the *Shema*. With regard to the *Shema* specifically, we find additional restrictions codified in the *Shulchan Aruch*,⁸ which are designed to ensure that it will not appear as if the one who is reciting it is doing so incidentally. "הקורא קריאת שמע לא ירמוח בעיניו ולא יקרן בשפתיו ולא יראה באצבעותיו בפרשה ראשונה שהוא עיקר קבלת עול מלכות שמים מפני שנראה כקורא עראי"

"One who is reciting the first chapter of the *Shema*, which is the principle acceptance of the yoke of Heaven, should not motion with his eyes or lips, nor should he point with his fingers, for doing so gives the appearance that his recital is merely incidental." The *Mishnah Berura* (s.k. 18) cites authorities who extend these restrictions to one who is reading the second chapter of *Shema* as well.

Clearly when one is engaged in *davening*, it is expected that he devotes all of his concentration and focus to the vital task which he is performing and not distract himself in any way. This includes during the *chazan's* (reader's) rep-

etition of the *Amidah*, with regards to which it is the clear and stated expectation⁹ that all those present be listening and concentrating on each individual *bracha* (blessing), answering "*Baruch Hu u'varuch Sh'mo*" and "*Amen*" appropriately and not be engaged in anything else. One should not be concurrently studying Torah,¹⁰ reciting *Tehillim* (Psalms), nor putting on *tefillin* of *Rabeinu Tam*.¹¹ Certainly one should not be carrying on idle conversation.

In light of the above discussion, let us now address the following issue. How should one respond when approached while *davening* by an individual soliciting *tzedakah* (charity), whether for personal needs or for a *yeshiva* or organization which he represents? Is one obligated to interrupt *davening* to whatever extent would be necessary in order to comply with the request of the collector, or are there *halachic* grounds to essentially ignore the individual in order to remain totally focused and involved in *davening*? To be clear, our question is not being posed with regard to one who is *davening* the *Amidah* or even reciting the first chapter of the *Shema*, as during either of these points one should definitely not interrupt. With regard to the *Shema*, we have already seen above that even motioning or pointing is not allowed. With regard to the *Amidah* the prohibition against interrupting is even stricter.¹² The question, rather, involves one who is at a different stage of *davening* when this situation presents itself. What is the proper course of action at that point?

Earlier we referenced the *halachic* principle of העוסק במצוה (one who is engaged in the performance of one *mitzvah* is exempt from a second *mitzvah*), and we cited the ruling of the *Rem"i* that this applies even when fulfilling the second *mitzvah* simultaneously is possible but would involve at least a minimal level of difficulty. Following this opinion there would be no obligation to respond to a collector when one is *davening*, for at the very least this would qualify as a situation where the second *mitzvah* cannot be performed without some level of interference and disturbance of the original *mitzvah*. Arguably, this situation can even be described as אי אפשר לקיים שניהם, a circumstance where it is not possible to fulfill both *mitzvos* properly, such that **all** opinions would say one need not compromise the proper performance of the first *mitzvah* (*davening*) in favor of the second (giving *tzedakah*). This applies particularly if one is approached by not just one collector, but by numerous individuals in the course of *davening*, and certainly if one feels the need for a longer interruption to verify the authenticity of the collector by examining a letter of approbation or "green card" presented,

to make a determination of the amount to contribute, or to request change – all at the same time when he should be immersed in communication with Hashem! Indeed, in a number of places,¹³ *Acharonim* (Rabbinic *halachic* decisors) state that *tzedakah* should not be solicited in the synagogue during the course of *davening* or during the reading of the Torah, so as not to disturb the congregation.

In *Sefer Derech Emunah*¹⁴ Rav Chaim Kanievsky suggests that while *davening* one is exempt from giving *tzedakah* when approached, based on the rule of *העוסק במצוה פטור מן המצוה*, when involved in one *mitzvah*, one is exempt from performing another one. He clarifies his position in an exchange of letters with Rav Binyamin Zilber,¹⁵ where he maintains that to give *tzedakah* and *daven* simultaneously is indeed called *שניהם לקיים*. That is, it is not possible to engage in the second *mitzvah* (*tzedakah*) and yet continue to perform the first *mitzvah* (*davening*) properly. Consequently, in his view, one is exempt from giving *tzedakah* while *davening*, according to all interpretations of the *עוסק במצוה* principle, as was suggested above.

* * *

It bears mentioning that the intention of this article is in no way to minimize the great importance of giving *tzedakah*,¹⁶ nor is it to lessen the feelings of empathy which we should have for individuals truly in need, who are compelled to leave their families and homes for extended periods of time and to appeal to others for help. It is, rather, to attempt to heighten our appreciation of *tefillah* and to help understand the interplay between *mitzvos*, so that each one can be fulfilled in its proper time and manner. Needless to say, one who chooses to distract **himself** during *davening* by checking his texts or e-mails, by glancing at extraneous reading material which he finds in *shul*, or in any other manner, will be hard-pressed to justify ignoring a solicitor on the basis of the above discussion. We must not forget that the basis for the entire leniency is *עוסק במצוה*, being occupied in the performance of a *mitzvah*. If one's behavior in *shul* cannot be honestly defined in those terms, this article is not addressed to him.^{17 18}

ENDNOTES

1 Succah 26a

2 This generally does not apply to one who is engaged in the *mitzvah* of Torah study. Since that *mitzvah* is so comprehensive, if one would not interrupt to perform other *mitzvos*, they would essentially become obsolete.

3 See Mishnah Berura 38:29 and Biur Halacha s.v. Im Tzerich L'troach

4 See Pirkei Avos (Ethics of the Fathers) 2:1, where Rebbe states, "Be careful to fulfill the easy *mitzvos* as well as the difficult ones, for we do not know the reward of each *mitzvah*."

5 See Shulchan Aruch Orach Chaim 98:1 and 2, and Mishneh Berura (s.k. 6 and 7)

6 Orach Chaim 96:1

7 I.e., the chapters of TaNaCh which comprise the section of the morning services leading up to the recitation of the Shema and its blessing

8 Orach Chaim 63:6

9 Ibid., 124:4-7

10 Mishnah Berura ad loc s.k. 17

11 Ibid., 34:14

12 See Shulchan Aruch Orach Chaim 104:1-4

13 See, for example, Mishnah Berura 92:36 and 566:12; Pri Megadim Aishel Avraham introduction to Siman 132, where he says *tzedakah* should not be collected during the *chazan's* repe-

tion of the Amidah, nor when the congregation is reciting Ashrei and U'va Litzion.

14 Hilchos Matanos Aniyim, chapter 10 Tzion Halacha 96

15 Igros U'Ksavim Derech Emunah 55-57. See also The Tzedakah Treasury (Mesorah Publications, 2000), page 265, where the author, Rabbi Avraham Chaim Feuer, relates a discussion which he had with Rav Kanievsky, who told him that "one may ignore all collectors from the very beginning to the very end of his prayers."

16 In fact, just prior to *davening* is a particularly proper time to give *tzedakah*, as stated in the Shulchan Aruch Yoreh Deah 249:14 and Orach Chaim 92:10. See also Mishnah Berura, *ibid.* s"k 36.

17 A number of *sefarim* suggest that one might want to leave some money on the table in front of where he is *davening*, so that collectors will be able to take *tzedakah* without disturbing the *davener*. This was the practice of Rav Moshe Feinstein, as recorded in Rivivos Ephraim 4:207 (12), and of Rav Shlomo Zalman Auerbach, as recorded in Halichos Shlomo, *Tefillah*, chapter 7, Orchos Halacha 12. See Rav Chaim Kanievsky's comments on this practice in Igros U'Ksavim Derech Emunah 57.

18 For further discussion of this topic, see Halichos Shlomo, *ibid.*, paragraph 3; Tshuvos V'hanhagos 1:61; Mikor HaYirah, additions to the third volume #75; Shaarei Tzedek, chapter 1, footnote 45; B'Orach Tzdaka, chapter 2:14-15 and footnote 25.



TREATING FOOD WITH RESPECT



On a superficial level, food appears to be a purely physical matter, totally removed from the spiritual spheres. However, our Sages teach us that food can serve as a spiritual tool when used properly. The *Mesilas Yesharim*¹ writes that man has the ability to elevate the mundane into the spiritual realm. When food is eaten with the purpose of acquiring energy to serve Hashem, food is elevated into a spiritual substance. The *bracha* recited before eating helps to achieve this goal, granting a spiritual dimension to a physical action. Because food has such a lofty purpose, *Chazal* gave us special instructions to ensure that we treat it with respect. (This article will not discuss the serious issue of *bal tashchis* – wasting edible food.)

FOOD ON THE FLOOR

The Gemara² writes that if one sees bread on the ground, he may not ignore it and leave it there. The Gemara³ indicates that this *halacha* applies to all foods, not only to bread. The *Mishnah Berurah*⁴ records this *halacha* but adds a caveat: if there are grounds for suspecting sorcery (e.g. there is an entire loaf of bread on the ground), one need not pick it up.⁵

Some *Poskim* write that it is sufficient to move the food to the side of the road.⁶ In the same vein, many *Poskim* write that if the food is lying on the side of the road, where it is not in danger of being stepped on, one need not pick it up or move it.⁷

It is unclear what size food must be picked up; for example, must one pick up crumbs of bread lying on the ground? Some *Poskim* write that food measuring less than a *k'zayis* need not be picked up, although one should be careful not to step on it.⁸ Some *Poskim* write that the obligation to pick up food applies only if it is still edible. If, however, most people would not eat the food in its present condition, one is not required to pick it up. Accordingly, if one finds bread lying on the street, there is no obligation to

move it, because in contemporary times, most people living in modern civilizations would not eat bread that is on the street.⁹ Nevertheless, one must be careful not to step on the bread.¹⁰

THROWING FOOD

The *Shulchan Aruch*¹¹ writes that food may not be thrown if it will be ruined when thrown (e.g., ripe figs). Additionally, food may not be thrown if it will land in a dirty location (e.g., ground covered with mud) because it will become disgusting.¹²

According to many *Poskim*, more stringent guidelines apply to the manner in which bread may be handled. Because it is a staple food, it is considered disrespectful to throw bread in the air even if it will not be ruined when thrown.¹³ Some *Poskim* argue that bread is no different than other food and may be thrown if it will not get ruined.¹⁴ Indeed, some have the custom to throw challah on Shabbos and Yom Tov to the participants of the meal after reciting *Hamotzi*.¹⁵

FOOD DISPOSAL

Another application of bread's stringent status is with regard to the manner of its disposal. Food (other than bread) that is edible and fit for human consumption should not be discarded in the garbage in the regular fashion, because this is not a respectable form of disposal (aside from the concern of *bal tashchis*).¹⁶ If it is difficult to dispose of the food in a respectable fashion, some *Poskim* are of the opinion that it may be disposed of in the regular manner.¹⁷ Food that is left over after a meal on an individual's plate may be discarded in the garbage in the regular fashion, because it is no longer considered edible by most people.¹⁸

Bread, however, has different rules. Because bread is inherently respectable, it must be treated with greater care than other foods. It is forbidden to destroy bread which is the

size of a *k'zayis*; bread measuring less than a *k'zayis* may be destroyed, but doing so can lead to poverty.¹⁹ This consequence applies only if one acts in a highly disrespectful manner (e.g. one walks on it), but destroying pieces smaller than a *k'zayis* in a respectful manner (e.g. throwing them into water) is permitted.²⁰ Accordingly, pieces of bread left over from a meal which are larger than a *k'zayis* should be wrapped before being discarded in the trash, while those which are smaller than a *k'zayis* may be discarded without wrapping.²¹ Some *Poskim* are of the opinion that bread must be wrapped even if it is less than a *k'zayis*, because throwing it in the garbage is disrespectful.²²

It is noteworthy to conclude with the words of Harav Chaim Palagi, "One who is extremely careful not to drop even crumbs of bread on the floor will merit tremendous wealth in his house."²³

FEEDING ANIMALS AND BIRDS

The Gemara²⁴ quotes Rav Huna that one may not feed animals [or birds²⁵] with food fit for human consumption. *Rashi*²⁶ offers two explanations for this prohibition: 1) It is considered a lack of appreciation to Hashem to give His bounty – created for humans – to animals, and 2) feeding animals with food fit for humans is considered a waste of money. This *halacha* is recorded in the *Magen Avraham*.²⁷ The *Machatzis Hashekel*²⁸ suggests that according to the latter explanation, there may be an exception to this ruling. Because the prohibition was enacted solely to avoid wasting money, if one does not have animal food and it would be necessary to purchase special food for the animals, one may feed them regular food. This is because spending extra money to purchase special animal food would be a waste of money. Some *Poskim* suggest that this exception is true even according to *Rashi's* first reason. The reason for the prohibition, namely, that it appears as if one is ungrateful when feeding animals with human food, only applies when one feeds animals without any useful purpose; feeding animals so that they can thrive for human consumption and the like, does not show ingratitude.²⁹

The *Ksav Sofer*³⁰ expresses a similar idea and opines that the prohibition only applies to animals not under one's ownership. Animals which are under one's ownership may be fed regular food, because the owner's intention is to strengthen and fatten his animals. Such behavior does not show ingratitude. However, it must be noted that many *Poskim* write that the fact that this *halacha* is not recorded in the earlier *Poskim* (such as the *Shulchan Aruch*) suggests that the *halacha* does not follow Rav Huna, and one

may indeed feed animals with regular food.³¹

In summary, some *Poskim* are of the opinion that animals may not be fed food which is fit for human consumption, whereas other *Poskim* feel that this prohibition does not exist. The mainstream approach seems to be that one may feed animals regular food if they are his own animals, especially if buying special animal food is expensive. Feeding other animals for no particular purpose is forbidden.³²

Food which will no longer be eaten by humans under normal circumstances and would normally be thrown in the garbage (e.g., meal leftovers) may be given to animals.³³ Additionally, bread smaller than a *k'zayis* which is left over from a meal may be fed to animals and birds.³⁴

According to the above guidelines, allowing children to give regular food to animals in the zoo presents some *halachic* concern, because feeding animals food fit for human consumption for no valid reason is forbidden according to many *Poskim* (aside from the concern of *bal tashchis*). However, feeding zoo animals food leftovers or small, stale pieces of bread is permissible. ▲

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ENDNOTES

- 1 Perek 1
- 2 Eiruvim 64b
- 3 Baba Metzia 23a
- 4 171:11
- 5 See Dibros Moshe (Baba Metzia, siman 31, note 15) who notes that the Shulchan Aruch 180:3 seems to contest this halacha and is of the opinion that as long as one is careful not to step on bread, one need not pick it up.
- 6 Rabbeinu Yehonason, Eiruvim 19b
- 7 Bais Boruch, gloss to Chayei Adam 45:31, Eitz Hasadeh perek 16, footnote 20
- 8 see Eitz Hasadeh ibid. footnote 18
- 9 Eitz Hasadeh ibid. footnote 21, in the name of Hagaon Rav Elyashiv zt"l
- 10 Mishnah Berurah 180:10
- 11 OC 171:1
- 12 Mishnah Berurah 171:10, S.A. 171:4
- 13 Mishnah Berurah 171:9, Aruch Hashulchan 171:3
- 14 Harav Chaim Sanzer, gloss to Magen Avrohom 171:1
- 15 Ksav Sofer, cited by his son in Hisorerus Tshuva 1:132
- 16 see M.B. 171:10-11
- 17 see Eitz Hasadeh 11:1
- 18 see Eitz Hasadeh perek 16, footnote 13 and 21
- 19 Shulchan Aruch 180:3-4
- 20 Mishnah Berurah 180:10
- 21 see Eitz Hasadeh 19 footnote 7
- 22 Bais Boruch 45:22*
- 23 Kaf HaChaim 24:48
- 24 Taanis 20b
- 25 Mishnah Berurah 171:11
- 26 ad loc.
- 27 171:1
- 28 ad loc.
- 29 see Sha'ar Hatziyun 171:13
- 30 O.C. 33
- 31 Elya Raba 171:1, Magen Giborim 171:2, Chasam Sofer, gloss to Magen Avrohom 171:1
- 32 see M.B. 171:11
- 33 Bais Boruch 45:35
- 34 Chayei Adam 45:5



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PROFILES IN KASHRUS

Rabbi Moshe Moscowitz



Rabbi Moscowitz visiting Ecolab in Ireland

“It’s a real blessing to be able to wake up in the morning and be excited about coming to work and the adventures the day will bring,” says Rabbi Moshe Moscowitz, a native Chicagoan, who has been working as a Rabbinical Coordinator for the cRc for the past two decades. He realizes that not everyone is fortunate to spend every day doing a job one loves and is grateful to Hashem for the opportunity to work in the cRc environment – whether in the office or on the road.

As a Rabbinical Coordinator responsible for the kosher supervision of hundreds of plants and factories, Rabbi Moscowitz has also been at the center of the cRc’s numerous technological and systemic upgrades that have revolutionized the kosher industry. Naturally curious and always up for a challenge, Rabbi Moscowitz has played a crucial role in developing the cRc digital program through which companies can communicate with *mashgichim*, report procedural changes, and source acceptable ingredients. The cRc computer program is also linked with the UKD (“Universal Kosher Database”), through which major kosher organizations share information on certified products.

“When I began with the cRc back in 1998, after years of teaching in various day schools,” recalls Rabbi Moscowitz, “information was shared through fax and mail, at a snail’s pace. Now, with a click of a mouse, and within seconds, we have access to the kosher status of hundreds of thousands of products, including alerts regarding products that have switched from *pareve* to dairy or lost their kosher status.”

Presently, his major responsibility is to oversee the kosher supervision for chemical companies worldwide. This entails visiting the companies, setting up the kosher program, training the company’s employees, and working with the

local *mashgiach* to conduct ongoing unannounced inspections. The Minnesota-based Ecolab keeps him extremely busy with over one hundred branches around the world certified by the cRc.

“BOOTS ON THE GROUND”

Yet, Rabbi Moscowitz says that he is grateful for the cRc system by which even rabbinic coordinators have their “boots on the ground,” visiting factories and supervising operations, ensuring that they “don’t get rusty or bored.”

He especially looks forward to tackling the challenges that come with setting up *kashrus* in a new plant. Even simple-seeming products can present unique challenges, he explains.

A case in point would be a plant that manufactures liquid sugar, containing just sugar and water, which are inherently kosher and typically present no issue. In one case, however, the company heated the product with steam that is also used for non-kosher meat in a different part of the factory. It took logistical know-how, patience and ingenuity to create a system whereby the same heat is not shared by kosher and non-kosher products.

Another example is the kosher oversight of glycerin, which goes into many pharmaceutical products and candy. Glycerin can be made from plants or animals, and once produced, the two are indistinguishable. Since the glycerin is often imported and may be transferred from ship to rail car to tanker truck to drums, obtaining kosher (plant-based) glycerin entails stationing *mashgichim* and even cameras at various (often remote) points. This careful and detailed scrutiny ensures that the kosher product is not exchanged with the non-kosher version.

LIFELONG EDUCATOR

Ever the educator, Rabbi Moscovitz often creates video tutorials to familiarize companies with the basics of kosher and how to use the cRc digital program. “My parents were both teachers for decades, so education is in my blood. It’s my passion, something I never stopped doing, even after I left teaching in the classroom.”



While his job as a Rabbinical Coordinator is often behind the scenes, Rabbi Moscovitz is better known to many as the man behind Shazak Multimedia, which produced the best-selling holiday books and DVD’s, “Out of Egypt,” “Queen of Persia,” and “Miracle Lights”. Rabbi Moscovitz has also adapted two Shazak Parsha Publication pages for this Passover Guide. (Immediately following this article.) In recent years, he created the audiovisual Shazak Parsha app, which brings the *parshah* to life. His newest project is a Shazak channel on NakiRadio, which streams various elements of Shazak Parsha.

Rabbi Moscovitz’s lifelong quest for learning has led him to create a number of Hebrew *seforim* as well, the first being the *Tzohar LaTeivah*, an eclectic five-volume collection of *gematria*, explanations, and insights on every *parshah*.

More recently, he authored a *sefer* that has gained acclaim among history buffs and serious students of Rambam. *HaMavo Lesifrei HaRambam* (“introduction to the books

of the Rambam”) uses historical documents and extensive research to paint a vivid portrait of each of the various *sefarim* written by the great Sephardic sage. The *sefer* developed as an outgrowth of a series of classes on *Seferim VeSofrim* (“books and authors”) that he gave to *yeshivah* high school students and continues to give in the Chicago area.

“To me, learning has to come alive to the student,” says Rabbi Moscovitz. “They need to understand the author of the *sefer* they are learning, when he lived, whom he was writing for, and what he wanted to accomplish.”

A lifelong innovator and natural tinkerer, he makes sure to master as many technical aspects of his productions by himself, including image enhancements, page layout, sound engineering, and animation.

All of these projects have been rolled out over the course of decades and are entirely not for profit. They are more like a hobby created on long flights and in quiet hotel rooms on Rabbi Moscovitz’s many *kashrus* trips around the world. Any generated revenue goes back into creating more Shazak products.

While *kashrus* supervision and education seem to be different, Rabbi Moscovitz sees them as deeply connected. “At the end of the day,” he explains, “the same traits that make a good *mechanech* (educator) make a good *mashgiach*. Patience, consistency, dedication, erudition, and creativity are all needed to keep things running smoothly and efficiently. And a sense of humor helps as well.”

In the words of Rabbi Sholem Fishbane, cRc Kashruth Administrator, “*K’lal Yisrael* is truly blessed to have Rabbi Moshe Moscovitz as a leader in industrial *kashrus*, and we’re personally blessed to have him with us at the cRc. It’s impressive and inspiring to see him use his many talents to benefit others and create a *kiddush Hashem* - one of the highest achievements a person can reach. We look forward to his future innovations in *kashrus*, technology, and beyond!” ▲

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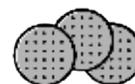
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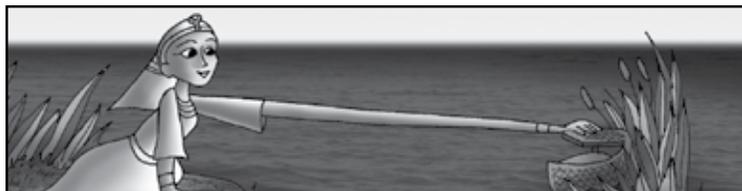


POPULATION EXPLOSION SHAKES EGYPT

Jewish women in the Land of Egypt are giving birth at an alarming rate. Many of them are having sextuplets, six babies at a time! According to the National Jewish Midwifery Association, just last night, 42 sets of sextuplets were born in the Jewish city of Goshen. This Jewish Population Explosion is sending Egyptian officials into anxiety, dismay, panic, trepidation and a bunch of other adjectives. A palace spokesman has reported to Shazak that Paroah is not a happy camper. "I am not a happy camper," clarified the king.



EGYPTIAN PRINCESS ADOPTS BABY



Basya, daughter of Paroah, has announced that she has adopted a cute baby boy. Reliable sources report that the baby was saved by the Princess of Egypt at the Nile River.

"It was a basket case," said Investigator Mr. Harry Know-It-All. "This baby was floating along the river, and the princess was the right one at the right time to lend a hand and come to the rescue."

It seems that the child will be living with his nursemaid, Yocheved, until he is ready to move back in with the princess at the royal palace.

KING TO WITHDRAW STRAW

Straw is a critical ingredient in brick production. Yet, in a surprising move, the mighty leader of Egypt, His Majesty King Paroah, has stopped providing it to the Jewish brick-makers for his Super-Duper-Building-Project.

The royal decree was issued: "Hear ye, Hear ye! Upon order of the mighty, magnificent, marvelous King of Egypt, no longer will any slave be supplied with straw. You will have to find your own straw and keep up the high production. Failure to comply will result in severe punishment."



MURDERER'S NECK TURNS TO STONE



After several witnesses testified that Moshe killed an Egyptian officer, he was brought to the Executioner's Dungeon to be killed. As the sword was lowered upon the convict, his neck miraculously turned to stone, while the Royal Executioner lost his eyesight. When asked to describe the scene the executioner responded, "I don't know what to tell you! I am in the dark with this one."

Shazak believes that Moshe is now heading towards the Midyan region. BTW: If you know of his whereabouts please contact SHAZAK or cRc (the best kosher agency in the world)... ASAP.

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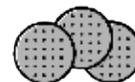
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————— **A Shazak Project - Shazak Parsha; Out of Egypt; Queen of Persia; Miracle Lights** —————



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WATER TURNS TO BLOOD

Panic and fear seized the Egyptians after their main water source, the Nile River, began flowing with blood. Mr. Muchmad M. Azon was hysterical when he told the press, "It's not only the Nile! Every kitchen sink, every swimming pool, even the bathtubs, has turned to blood. My precious rubber-ducky used to be yellow, now it's red! I can't take it anymore!"



When Shazak asked Mrs. Kova Kopveitik, a mother of eight, how she and her family survived without water, she replied, "I tell you... it's some headache! We have no choice but to buy water from the Jews. Somehow, someway, the water remains pure and clear. But if we don't pay them, it's doomsday... the water turns into blood... YECH!"



EGYPTIAN STAR MAGICIANS OUTSMARTED!



The royal magicians were stunned, embarrassed, agitated and mortified, when they were defeated by the magic of Aharon, brother of Moshe. Aharon, who BTW is not a professional magician, performed his act at the palace in front of the astonished Paraoh and his world-class magicians.

Eyewitness Mr. Abdul Hackachainik, described the amazing scene, "I saw it with my own eyes. Both the royal magicians and Aharon turned their sticks into snakes. Big deal! We've seen that act before. But then, Aharon turned back his snake into a stick and then swallowed the other snakes! Now that is some BIG DEAL!"

BOILING BOILS BAFFLES BEWILDERED NATION

Plague #6 struck the Egyptians without warning after Moshe, leader of the Jews, threw a handful of soot high into the sky. Miraculously, it spread all over the entire land of Egypt, creating boils upon the skin of the Egyptians and their animals.



Dr. Ahmed Gutdokter described the horrific situation, "The boils have rapidly developed into infectious burning blisters. It's destroying the Egyptians' skin while quickly spreading across their entire bodies. I'd be happy to tell you more but... but... but... I'm in too much pain! OUCH!"

PARAOH DENIES CLAIMS OF EMANCIPATION

TNS, Torah News Service, has reported that King Paraoh promised Moshe to let the Jews free on condition that Moshe prays to his G-d to end Plague #7, the plague of hail.



Now that the plague has gone away, Paraoh denies all claims of his earlier statements. "By the life of me, the Jews, my slaves, aren't going anywhere," the furious king announced at a security briefing. The nation of Egypt is now braced for another horrific plague. Exactly what type of plague is anyone's guess.



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cRc FRUIT AND VEGETABLE POLICY



Below you will find the current cRc position on the proper checking and use of various fresh and frozen fruits and vegetables purchased in the United States. Infestation levels change due to seasons, growing environments, global imports, and other factors, and therefore the cRc constantly reviews its policies and cleaning methodologies. The instructions noted below represent the most updated information as of the printing of this book. It is difficult to cover all the different varieties, so if you want to use a product which is not found on this list, please call the cRc office at (773) 465-3900.

A word of caution: This guide is primarily directed towards those experienced in the inspection of produce for insects. If you have never done so in the past, the cRc does not recommend that you start on your own by just reading the guide and policy. Rather, wait until you've been given some hands-on direction and become experienced enough and capable to do so. Furthermore, the actual insects may not be what you are expecting. They are not simple flies, roaches or spiders. Most of them are small and hard to find right away due to their size and color, but nevertheless forbidden to consume. For those "first-timers" we do offer an alternative method to clean leafy vegetables which is listed under "alternate method if no thrip-cloth is available".

When we refer to a "cRc thrip-cloth cleaning method" the following procedure should be followed:

THRIP-CLOTH METHOD (USING A SILK CLOTH) FOR LETTUCE (ROMAINE, ETC.):

You will need a large bowl, dish soap, 2 strainers, a thrip-cloth, and a light box.

1. Separate the leaves and place them into a bowl of water.
2. Put enough dish soap (a good choice would be Sev-

enth Generation 0% fragrance) or kosher for Pass-over vegetable wash into the bowl until the water and leaves become somewhat slippery.

3. Agitate and soak the leaves in the soapy water for 1- 2 minutes.
4. Remove the leaves from the bowl, and discard the water.
5. Repeat steps 2-4. Alternatively (instead of repeating steps 2-4) one can wash each leaf under running water (both sides) and then place leaves into a new bowl of soapy water.
6. Remove leaves and pour the water through a thrip-cloth (fine silk cloth that can be purchased from the cRc) that is sandwiched between 2 strainers.
7. Check the cloth carefully on top of a light box or similar apparatus. If a bug is found, repeat process (steps 2, 3, and 6). If no bugs are found, rinse off soap and enjoy.

ALTERNATE METHOD IF NO THRIP-CLOTH IS AVAILABLE:

For large leafy vegetables: Separate leaves. Soak and agitate in soapy water. Gently rub a sponge over the entirety of each side of every leaf making sure to open all folds of the leaf. Rinse both sides of each leaf under running water. No further checking is required.

For small leaf vegetables such as parsley, cilantro and other herbs: Follow steps 2-5 of the thrip-cloth cleaning method. One may then check the water using a clear basin in bright light very carefully for insects. (Please note that a lot of time is needed when checking the water as the insects will be harder to see when floating in water). If there are insects found in the water, the process should be repeated until no insects are found in the water. Then three samples or batches of the vegetable must be checked and

if no bugs are found, the remaining produce may be used without further checking.

Please note that we do not recommend the use of salt water or vinegar to properly remove insects from fruits and vegetables.

Produce (especially organic) can sometimes be infested

with insects. If the thrip cloth contains bugs after following the above method three times, the produce would be considered highly infested. Such produce should preferably not be used, but in situations of necessity, can be consumed after performing the “thrip cloth method” repeatedly and finding **two** consecutive rounds of a bug free cloth on the bug light.

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

	Name	Year-Round Kosher Status	Passover Exceptions	Inspection Recommendations
	Artichokes	See Inspection Recommendations	Frozen requires special Passover certification	Whole artichokes not recommended without reliable kosher certification. Fresh and frozen artichoke bottoms do not require certification.
	Asparagus, Green		Frozen and canned require special Passover certification	Fresh asparagus must have the tips cut off and discarded. One should either peel the entire sides of the asparagus or remove all the triangular side leaves and wash well. Canned are permissible only with reliable kosher certification.
	Asparagus, White		Frozen and canned require special Passover certification	Fresh white asparagus is permissible without further checking after rinsing with water. Canned are permissible only with reliable kosher certification.
	Basil, fresh			Use cRc thrip-cloth cleaning method, as directed above.
	Belgian Endive, fresh			Separate the leaves and wash each one individually under a stream of water.
	Blackberries, fresh	Not Recommended		
	Blackberries, frozen		Requires special Passover certification if it contains any sensitive additives	Frozen blackberries, without any kosher sensitive ingredients added, may only be purchased for purposes of blending thoroughly to produce smoothies and the like.
	Broccoli, fresh or frozen	Requires reliable kosher certification	Frozen requires special Passover certification	It is very impractical and close to impossible for the average consumer to properly check fresh or frozen broccoli. It is therefore highly recommended that only product with a reliable kosher certification be used. Broccoli stems (no florets) may be used without checking after rinsing with water.
	Brussels Sprouts, fresh	Not Recommended		
	Brussels Sprouts, frozen and canned	Requires reliable kosher certification	Requires special Passover certification	

	Name	Year-Round Kosher Status	Passover Exceptions	Inspection Recommendations
	Cabbage, fresh green			Remove and discard 4 outer green leaves. Remove remaining green leaves (if any) and rinse them thoroughly under a stream of water. The remaining white leaves may be used without any further checking, other than a cursory inspection for obvious insect infestation.
	Cabbage, red			The first four (4) layers of leaves must be removed and discarded. The rest of the head should then be rinsed, followed by a cursory inspection to rule out obvious infestation.
	Cauliflower, fresh			The washing and cleaning procedure for fresh cauliflower is as follows: 1. Remove green leaves from head. 2. Cut head into 8 pieces. 3. Prepare bowl of water mixed with vegetable wash. 4. Place (cut) cauliflower into bowl of water, and agitate for 30 seconds. 5. Remove cauliflower from water. Check water using the thrip-cloth cleaning method above.
	Cauliflower, frozen		Requires special Passover certification	If certified, no further checking is required. If not certified, it must be checked as one would check fresh cauliflower. Canned or jarred cauliflower requires a reliable kosher certification.
	Celery Stalks			Must be washed and checked well, especially around the bottom of the stalk and around the leaves.
	Chard, all varieties, including Swiss Chard			Use cRc thrip-cloth cleaning method, as directed above.
	Chives, fresh			Must be washed well. A general inspection is needed to rule out obvious infestation.
	Cilantro, fresh			Use cRc thrip-cloth cleaning method, as directed above.
	Cranberries, canned, frozen & Cranberry Sauce	Acceptable without certification	Requires special Passover certification	Except during Passover, canned cranberry sauce and canned and frozen cranberries are acceptable without certification as long as they do not contain any kosher-sensitive ingredients. In this context, citric acid, corn syrup, high fructose corn syrup, sugar, and water are not kosher-sensitive.
	Dates, fresh			Slice open a handful from the container and check inside. If no insects are found the rest may be eaten without checking. This applies to all dates domestic, pitted etc.
	Dates, dried	Acceptable without certification	Requires special Passover certification	Dried dates with no additional flavors are acceptable even without certification. Slice open a handful from the container and check inside. If no insects are found the rest may be eaten without checking. This applies to all dates domestic, pitted etc.

	Name	Year-Round Kosher Status	Passover Exceptions	Inspection Recommendations
	Dill, fresh			Use cRc thrip-cloth cleaning method, as directed above.
	Fenugreek		Ground or powdered require special Passover certification	Cut along length of fenugreek green “leaf” and check for bugs inside and around the area protruding from the bulb. Discard the roots.
	Figs, fresh			Slice open a handful from the container and check inside. If no insects are found the rest may be eaten without checking. This applies to all figs (domestic, etc.).
	Figs, dried	Acceptable without certification	Requires special Passover certification	Slice lengthwise. Check for wasps (black-ish appearance) and worms.
	Frisee			Use cRc thrip-cloth cleaning method, as directed above.
	Grapes, fresh, all varieties			Separate the large bunch of grapes into 3 or 4 smaller bunches, and rinse under cold water.
	Green Onion, (Scallion)			Cut scallion root from top to bottom of bulb; examine between thin layers where they emerge from the bulb. If no insects are found, the remaining scallions may be consumed after thoroughly washing. If insects are found, the entire head must be checked carefully. Remove any leaf miner trails (as seen in picture).
	Horseradish, fresh			A general inspection is needed to rule out obvious infestation.
	Horseradish, jarred	Requires reliable kosher certification	Requires special Passover certification	
	Kale, fresh			Use cRc thrip-cloth cleaning method, as directed above.
	Kale, frozen	Requires reliable kosher certification	Requires special Passover certification	It is very impractical and close to impossible for the average consumer to properly check frozen kale.
	Leek			Cut along full length of the leek so every leaf is separated. Wash each leaf thoroughly under running water. Remove leaf miner trails (see Green Onion above).
	Lemon Grass, dried, frozen	Acceptable without certification	Requires special Passover certification	Frozen dried lemongrass without any kosher sensitive ingredients is acceptable without certification.
	Lettuce, all including iceberg			Use cRc thrip-cloth cleaning method, as directed above.



	Name	Year-Round Kosher Status	Passover Exceptions	Inspection Recommendations
	Lettuce, iceberg			The leaves should be separated and washed in a bowl of water that is mixed with a small amount of vegetable wash or dish-soap. Alternatively, each leaf can be washed individually under a stream of running water. No further checking is required.
	Lettuce, iceberg pre-washed		Purchase before Passover or with special Passover certification	Needs proper certification. If not certified, use cRc thrip cloth method.
	Lettuce, Romaine, not pre-washed			Use cRc thrip-cloth cleaning method, as directed above.
	Lettuce, Romaine, pre-washed		Purchase before Passover or with special Passover certification	Use cRc thrip-cloth cleaning method, as directed above.
	Lettuce, spring mix, pre-washed		Purchase before Passover or with special Passover certification	Use cRc thrip-cloth cleaning method, as directed above.
	Mint, fresh			Use cRc thrip-cloth cleaning method, as directed above.
	Mushrooms, fresh			Fresh mushrooms must be rinsed, and a cursory inspection is needed.
	Mushrooms, dried or frozen	Acceptable without certification	Frozen require special Passover certification	All dried or frozen without any kosher-sensitive ingredients are acceptable without certification.
	Mushrooms, Portabella			Portabella mushrooms should have the brown under-part removed.
	Nori Seaweed		Requires special Passover certification	
	Onion, all varieties fresh			Cut off both ends of the onion. If the layers of onion are tightly packed, then peel first layer of the onion or wash well. If the layers of onion are loose, wash each layer.
	Onions, fresh cut	Acceptable without certification		
	Onions, freeze dried and canned	Requires reliable kosher certification	Requires special Passover certification	
	Onions, frozen	Acceptable without certification		
	Oregano, fresh			Use cRc thrip-cloth cleaning method, as directed above.
	Parsley, fresh			Use cRc thrip-cloth cleaning method, as directed above.

	Name	Year-Round Kosher Status	Passover Exceptions	Inspection Recommendations
	Parsley, dried	Acceptable without certification	Ground or powdered require special Passover certification	Dried parsley without any added kosher-sensitive ingredients is acceptable without certification.
	Pepper, Chili, dried		Ground or powdered require special Passover certification	Dried chili peppers with no added kosher-sensitive ingredients are acceptable without certification. Canned, cooked, and bottled chili peppers require reliable kosher certification.
	Potatoes, all varieties, fresh			A general inspection is needed to rule out any obvious infestation.
	Potatoes, frozen, canned, instant, dehydrated, potato starch and potato flour	Requires reliable kosher certification	Requires special Passover certification	
	Prunes, dried	Acceptable without certification	Requires special Passover certification	With no added flavors. Does not need to be checked for insect infestation.
	Raspberries, fresh	Not Recommended		
	Raspberries, frozen		Requires special Passover certification if it contains any sensitive additives	Frozen raspberries, without any kosher-sensitive ingredients added, may only be purchased for purposes of blending thoroughly to produce smoothies and the like.
	Rhubarb, fresh			Must be washed and checked well, especially around the bottom of the stalk and around the leaves.
	Rosemary, fresh			Use cRc thrip-cloth cleaning method, as directed above.
	Shallots, peeled and washed	Acceptable without certification		A general inspection is needed to rule out obvious infestation.
	Spinach, fresh			Use cRc thrip-cloth cleaning method, as directed above.
	Spinach, frozen	Requires reliable kosher certification	Requires special Passover certification	It is very impractical and close to impossible for the average consumer to properly check frozen spinach. Therefore, only product with a reliable kosher certification may be used.
	Spinach, pre-washed		Purchase before Passover or with special Passover certification	Use cRc thrip-cloth cleaning method, as directed above.

	Name	Year-Round Kosher Status	Passover Exceptions	Inspection Recommendations
	Strawberries, fresh			The cRc has been finding a high occurrence of insects in strawberries, so that the previous method of rinsing and rubbing under a strong stream of water is not being efficient in removing the bugs (especially those that are hiding under the seeds). Therefore, until further notice, we recommend the specific method at the bottom of this page to clean the strawberries from insects.
	Strawberries, frozen	Acceptable without certification, unless it contains sensitive ingredients (e.g. flavors)	Requires special Passover certification unless pure fruit or fruit with sugar	
	Sun-dried Tomatoes	Acceptable without certification	Requires special Passover certification	Sundried tomatoes do not require certification if no kosher-sensitive ingredients are added. All jarred and canned tomato products require reliable kosher certification.
	Thyme, fresh			Use cRc thrip-cloth cleaning method, as directed above.

cRc RECOMMENDED METHOD FOR CLEANING STRAWBERRIES

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

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

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

Of course, if one wants to avoid the above steps, one may eat the strawberries (even organic) by simply cutting off the tops and peeling off the entire outside of the strawberries, followed by a rinse.

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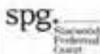
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SEFIRAS HA'OMER CALENDAR 2019

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

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

היום יום אחד לעומר	<input type="checkbox"/>	Saturday evening, April 20
היום שני ימים לעומר	<input type="checkbox"/>	Sunday evening, April 21
היום שלשה ימים לעומר	<input type="checkbox"/>	Monday evening, April 22
היום ארבעה ימים לעומר	<input type="checkbox"/>	Tuesday evening, April 23
היום חמשה ימים לעומר	<input type="checkbox"/>	Wednesday evening, April 24
היום ששה ימים לעומר	<input type="checkbox"/>	Thursday evening, April 25
היום שבעה ימים שהם שבוע אחד לעומר	<input type="checkbox"/>	Friday evening, April 26
היום שמונה ימים שהם שבוע אחד ויום אחד לעומר	<input type="checkbox"/>	Saturday evening, April 27
היום תשעה ימים שהם שבוע אחד ושני ימים לעומר	<input type="checkbox"/>	Sunday evening, April 28
היום עשרה ימים שהם שבוע אחד ושלושה ימים לעומר	<input type="checkbox"/>	Monday evening, April 29
היום אחד עשר יום שהם שבוע אחד וארבעה ימים לעומר	<input type="checkbox"/>	Tuesday evening, April 30
היום שנים עשר יום שהם שבוע אחד וחמשה ימים לעומר	<input type="checkbox"/>	Wednesday evening, May 1
היום שלשה עשר יום שהם שבוע אחד וששה ימים לעומר	<input type="checkbox"/>	Thursday evening, May 2
היום ארבעה עשר יום שהם שני שבועות לעומר	<input type="checkbox"/>	Friday evening, May 3
היום חמשה עשר יום שהם שני שבועות ויום אחד לעומר	<input type="checkbox"/>	Saturday evening, May 4
היום ששה עשר יום שהם שני שבועות ושני ימים לעומר	<input type="checkbox"/>	Sunday evening, May 5
היום שבעה עשר יום שהם שני שבועות ושלושה ימים לעומר	<input type="checkbox"/>	Monday evening, May 6
היום שמונה עשר יום שהם שני שבועות וארבעה ימים לעומר	<input type="checkbox"/>	Tuesday evening, May 7
היום תשעה עשר יום שהם שני שבועות וחמשה ימים לעומר	<input type="checkbox"/>	Wednesday evening, May 8
היום עשרים יום שהם שני שבועות וששה ימים לעומר	<input type="checkbox"/>	Thursday evening, May 9
היום אחד ועשרים יום שהם שלשה שבועות לעומר	<input type="checkbox"/>	Friday evening, May 10
היום שנים ועשרים יום שהם שלשה שבועות ויום אחד לעומר	<input type="checkbox"/>	Saturday evening, May 11
היום שלשה ועשרים יום שהם שלשה שבועות ושני ימים לעומר	<input type="checkbox"/>	Sunday evening, May 12
היום ארבעה ועשרים יום שהם שלשה שבועות ושלושה ימים לעומר	<input type="checkbox"/>	Monday evening, May 13
היום חמשה ועשרים יום שהם שלשה שבועות וארבעה ימים לעומר	<input type="checkbox"/>	Tuesday evening, May 14
היום ששה ועשרים יום שהם שלשה שבועות וחמשה ימים לעומר	<input type="checkbox"/>	Wednesday evening, May 15
היום שבעה ועשרים יום שהם שלשה שבועות וששה ימים לעומר	<input type="checkbox"/>	Thursday evening, May 16
היום שמונה ועשרים יום שהם ארבעה שבועות לעומר	<input type="checkbox"/>	Friday evening, May 17
היום תשעה ועשרים יום שהם ארבעה שבועות ויום אחד לעומר	<input type="checkbox"/>	Saturday evening, May 18
היום שלשים יום שהם ארבעה שבועות ושני ימים לעומר	<input type="checkbox"/>	Sunday evening, May 19
היום אחד ושלושים יום שהם ארבעה שבועות ושלושה ימים לעומר	<input type="checkbox"/>	Monday evening, May 20
היום שנים ושלושים יום שהם ארבעה שבועות וארבעה ימים לעומר	<input type="checkbox"/>	Tuesday evening, May 21
היום שלשה ושלושים יום שהם ארבעה שבועות וחמשה ימים לעומר	<input type="checkbox"/>	Wednesday evening, May 22
היום ארבעה ושלושים יום שהם ארבעה שבועות וששה ימים לעומר	<input type="checkbox"/>	Thursday evening, May 23
היום חמשה ושלושים יום שהם חמשה שבועות לעומר	<input type="checkbox"/>	Friday evening, May 24
היום ששה ושלושים יום שהם חמשה שבועות ויום אחד לעומר	<input type="checkbox"/>	Saturday evening, May 25
היום שבעה ושלושים יום שהם חמשה שבועות ושני ימים לעומר	<input type="checkbox"/>	Sunday evening, May 26
היום שמונה ושלושים יום שהם חמשה שבועות ושלושה ימים לעומר	<input type="checkbox"/>	Monday evening, May 27
היום תשעה ושלושים יום שהם חמשה שבועות וארבעה ימים לעומר	<input type="checkbox"/>	Tuesday evening, May 28
היום ארבעים יום שהם חמשה שבועות וחמשה ימים לעומר	<input type="checkbox"/>	Wednesday evening, May 29
היום אחד וארבעים יום שהם חמשה שבועות וששה ימים לעומר	<input type="checkbox"/>	Thursday evening, May 30
היום שנים וארבעים יום שהם ששה שבועות לעומר	<input type="checkbox"/>	Friday evening, May 31
היום שלשה וארבעים יום שהם ששה שבועות ויום אחד לעומר	<input type="checkbox"/>	Saturday evening, June 1
היום ארבעה וארבעים יום שהם ששה שבועות ושני ימים לעומר	<input type="checkbox"/>	Sunday evening, June 2
היום חמשה וארבעים יום שהם ששה שבועות ושלושה ימים לעומר	<input type="checkbox"/>	Monday evening, June 3
היום ששה וארבעים יום שהם ששה שבועות וארבעה ימים לעומר	<input type="checkbox"/>	Tuesday evening, June 4
היום שבעה וארבעים יום שהם ששה שבועות וחמשה ימים לעומר	<input type="checkbox"/>	Wednesday evening, June 5
היום שמונה וארבעים יום שהם ששה שבועות וששה ימים לעומר	<input type="checkbox"/>	Thursday evening, June 6
היום תשעה וארבעים יום שהם שבעה שבועות לעומר	<input type="checkbox"/>	Friday evening, June 7

CALENDAR



5779

TA'ANIT ESTHER*

Mar. 20, 2019

PURIM

Mar. 21, 2019

PESACH

Apr. 20 – Apr. 27, 2019

YOM HASHOAH

May 2, 2019

YOM HAZIKARON

May 8, 2019

YOM HA'ATZMAUT

May 9, 2019

LAG B'OMER

May 23, 2019

YOM YERUSHALAYIM

June 2, 2019

SHAVUOT

June 9-10, 2019

SHIVA ASAR B'TAMUZ*

July 21, 2019

TISHA B'AV*

Aug. 11, 2019



5780

ROSH HASHANA

Sept. 30 – Oct. 1, 2019

TZOM GEDALYA*

Oct. 2, 2019

YOM KIPPUR*

Oct. 9, 2019

SUKKOT

Oct. 14-19, 2019

HOSHANA RABA

Oct. 20, 2019

SHMINI ATZERET

Oct. 21, 2019

SIMCHAT TORAH

Oct. 22, 2019

CHANUKA

Dec. 23-30, 2019

ASARA B'TEVET*

Jan. 7, 2020

TU B'SHEVAT

Feb. 10, 2020

TA'ANIT ESTHER*

Mar. 9, 2020

PURIM

Mar. 10, 2020

PESACH

Apr. 9-16, 2020

YOM HASHOAH

Apr. 21, 2020

YOM HAZIKARON

Apr. 28, 2020

YOM HA-ATZMAUT

Apr. 29, 2020

LAG B'OMER

May 12, 2020

YOM YERUSHALAYIM

May 22, 2020

SHAVUOT

May 29-30, 2020

SHIVA ASAR B'TAMUZ*

July 9, 2020

TISHA B'AV*

July 30, 2020*



*Fast Day

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Matzo Farfel
Tzimmis
Roast Beef
Kishke

Roasted Chicken
Assorted Kugels
Stuffed Artichok
Grilled Chicken Breast
Baby Chicken
Schnitzel
Stuffed Peppers
Short Ribs

Brisket
Assorted Drummets
Stuffed Eggplant
Assorted Meat Balls
Lamb With Dried Fruits
Gulash
Minute Steak
Kornish Han

Mini Carrots
Roasted Eggplant
Roasted Broccoli
Quinoa
Roasted Potatoes
Roasted Zucchini
Homemade Salads
And much more....

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Saturday Evenings

March 23rd, March 30th, April 6th, April 13th

1 Hour After Shabbos - 12:00am

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CHICAGO RABBINICAL
COUNCIL**



STORE HOURS

Sunday, Monday 8:00am - 8:00pm
Tuesday, Wednesday 8:00am - 9:00pm
Thursday 8:00am - 10:00pm
Friday 7:30am - 4:00pm



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Chag Kasher V'Sameach from The ARK



"Let all who
are hungry"
isn't just
about Pesach.



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