

Young Israel of West Hartford

Passover Guide 5780



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Table of Contents

Letter from Rabbi Brander.....	3
IMPORTANT Joint Statement about Pesach.....	4
Chazak Society.....	5
Upcoming Events.....	6
Pesach Schedule.....	9
<i>Eruv Tavshilin</i> Guide.....	10
Guidelines for Making Early Yom Tov (2 nd Day of 2 nd Days).....	11
The Guide.....	12
ABOUT CHAMETZ.....	12
MEDICINES AND COSMETICS.....	12
MECHIRAT CHAMETZ – SELLING THE CHAMETZ.....	13
MAOT CHITIM – MONEY FOR MATZA.....	14
PREPARING YOUR HOME.....	14
Around The House.....	14
Kashering The Kitchen.....	15
BEDIKAT CHAMETZ – THE SEARCH FOR THE CHAMETZ.....	20
BIUR CHAMETZ – BURNING CHAMETZ.....	21
TA’ANIT BECHOROT – FAST OF THE FIRST BORN.....	22
THE SEDER.....	22
DIABETES & GLUTEN.....	24
PETS & PESACH.....	25
PREPARING FOR YOM TOV.....	25
TEVILAT KEILIM.....	25
OU & CRC Letter Abt Medicines, Cosmetics & Toiletries.....	26
Shopping & Product Guide.....	28

Dear Friends,

Without a doubt, this is the most unique Pesach I have ever prepared for. Like many of you, I have been filled with many questions, concerns and anxieties about what the coming days and weeks may bring.

Yet, during this season of hope and redemption, it is hard not to see the palpable blessings and rays of light in our lives. We are living at a time of bountiful Pesach food (if not toilet paper); we are blessed with shelter over our heads and so many incredible devices and mediums to connect with each other even from afar. Most importantly, we are privileged to be part of a remarkable warm and supportive community – one ready to help one another whatever the future may bring. Yes, our seders will be a bit quieter and our Pesach davening a bit more solitary but that means we are blessed with people, friends and family, in our lives whom we have to celebrate with!

This Pesach, as we seek freedom, it is our chance to break the blinders and barriers that may have prevented us from seeing the beauty, blessings and gifts all around us in our lives.

In this vein, I am honored to share this year's revised **Young Israel 2020 Passover Guide**. In this packet, I have endeavored to provide a condensed set of guidelines for preparing for Pesach, brief collection of important laws of *Pesach* as well as special additions and information relating to this year's unique circumstances in the hopes of enabling us all to reveal the beauty and majesty of our upcoming Pesach! Of course, there is always much to discuss. I encourage you to follow up with any of these excellent online resources for a more inclusive and all-encompassing lists of laws, preparation details and product information:

Cheat Sheet For First Time Pesach Making by the CRC ([CLICK HERE](#))

Chicago Rabbinical Council Pesach Guide ([CLICK HERE](#))

Orthodox Union (OU) Pesach Guide ([CLICK HERE](#)) *Copies of the OU Passover guide are available outside the Young Israel*

Star- K Pesach Guide ([CLICK HERE](#))

Additionally, in preparing for this year, we have hosted a series entitled **Pesach for Rookies & Returnees**, where we have covered topics related to preparing your house and kitchen for Pesach in two days ([watch it here](#)) and reviewed matters that are different this year due to the COVID-19 outbreak ([watch it here](#)). **Of course, if you have any additional questions, please feel free to contact me directly at either 561-271-4148 or Rabbi@YoungIsraelWH.org.**

While we undertake many physical preparations in the advance of *Pesach*, **our chagim can further enriched and enriching when we find time to prepare spiritually and intellectually for the Pesach experience as well.** I am happy to call your attention two upcoming Zoom classes for this purpose. First, tomorrow, 4/1 at 8 PM, we will be having a **Seder Survival Skills: Tips For Successful Seders** and on Sunday night, 4/5 at 8 PM, we are thrilled to be hosting our 3rd annual **Many Voices: One Torah – Night of Pesach Insights**, featuring local rabbinic and educational talent in our community coming together to share 5 minute insights on the *hagaddah*. For more information about these or any other programs or classes, see the first pages of this packet.

Miriam and I would like to wish all of you a chag kasher v'samech—a happy, healthy and kosher Passover.

Sincerely,



JOINT STATEMENT TO THE ORTHODOX COMMUNITY REGARDING PESACH

Rabbinic leaders and organizations across the Orthodox spectrum have, individually, declared the health threat presented by COVID-19 a mortal threat (sakanas nefashos). We, leaders of major American Orthodox Jewish organizations, join together again to further clarify our shared and firm guidance for our communities.

We have heretofore urged not only full compliance with all health guidance issued by federal, state and local governments, but have gone beyond those pronouncements in urging our communities to remain at home and avoid, to the maximum extent feasible, any outside interactions.

With regard to the upcoming Pesach holiday, we note specifically the following critical mandates, shared in consultation with leading Infectious Disease and Public Health experts:

1. We are accustomed to honoring Pesach to the fullest degree, including taking haircuts, purchasing new clothing and tableware, and preparing the fullest menus. This year's public health crisis mandates us to significantly limit all of the above. Our responsibility is to refrain from any NON-ESSENTIAL outside interactions, including especially in-store shopping. If there is a need for truly ESSENTIAL purchases, send one family member only – who is neither ill, vulnerable, nor of known exposure to COVID-19 – as rarely and as briefly as possible. Stores serving the community should shift to home delivery or drive-by parking lot pick-up of pre-orders, and – to the extent this is not possible – must take substantive steps to minimize crowding, maintain hygiene, and maximize social distancing.

We will truly honor Pesach by limiting our purchases to the truly ESSENTIAL, ensuring that all of us – especially the vulnerable – are able to celebrate Pesach in good health. We must STAY HOME; SAVE LIVES.

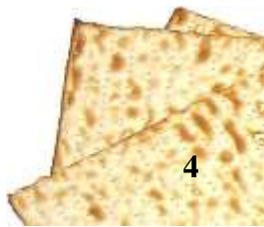
2. The Pesach plans of many have been completely upended. This creates severe difficulty for so many. We are deeply sympathetic to this enormous difficulty. Nevertheless, public health demands strict adherence to the current guidance. **Travel to other cities must be cancelled, whether to vacation venues (Florida, etc.) or to family.** Everyone must plan to celebrate Pesach where they are currently.

Individuals living alone or those absolutely unable to prepare for Pesach may choose to self-quarantine for 14 days, and then – if asymptomatic – may join with a welcoming local family that is similarly asymptomatic and that has been disciplined in staying home and limiting their interactions outside the home to the absolute minimum as described above. These guests may join one family only for the duration, without additional company, and must carefully observe the mandated standards of scrupulous hygiene and social distancing. The elderly and high risk must seek medical advice before considering this.

STAY HOME; SAVE LIVES

We urge one and all – while strictly maintaining the prescribed guidelines – to look out for each other by reaching out to and providing for each other, especially those living alone.

We hope and pray that our sincere Tefillos (prayers) and Chassadim (acts of kindness) will move Hashem to swiftly remove this plague from the world and bless us all with health, peace and tranquility.



• YOUNG ISRAEL OF WEST HARTFORD •
CHAZAK SOCIETY

We would like to thank and acknowledge our 5780/2019-2020 Chazak Society members whose generosity beyond membership dues enables our Young Israel to continue its sacred work.

Builders

Jenn & Brian Grosberg
Judy & Sam Leichtberg

Juanita & Yitz Moss
Ann & Jeremy Pava

Sustainers

Susanne & David Gelb
Harriet & Mark Rosenblit
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Helen & Les Loew
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Supporters

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Miriam & Rabbi Tuvia Brander
Karina & William Goykman

Racheli & Raffi Jesin
Leslie & Marc Rifkin
Susan & Alan Solinsky

Chai

Ilana & Steven Bernstein
Esther & David Glahn

Cindi & Lee Goldman
Donna & Barry Gordon

Naomi & David Rosen

This past year, the Young Israel of West Hartford launched the Chazak Society for members and friends who wished to help our synagogue continue its path of growth, vibrancy and excellence. Within our community, we are fortunate to have a growing number of members who give above and beyond in addition to regular membership dues and participation in our annual fundraiser. Much like its precursor, the Strengthen-to-Strength campaign, the Chazak Society provides a backbone for our community, and the generous commitment enables our *shul* to provide for the needs of all of our members, regardless of their financial situation.

Please consider joining with us as part of the Chazak Society for 2020-2021. If you have any question, feel free to speak with Les Loew or Jenn Grosberg or visit our website, www.youngisraelwh.org/chazak.

**Greater Hartford Jewish Community
presents**



ONE TORAH

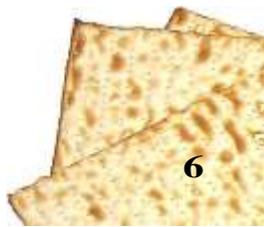


***A Virtual Pre-Pesach Hagaddah Night
Sunday night, April 5 at 7:45 PM***

**Zoom: youngisraelwh.org/zoom
646-558-8656 Meeting ID 685 094 0946**

Take a break from cooking, cleaning and all the chaos of this year's Pesach season and join our community rabbis and educators for a night of insights and inspirations as each speaker shares a brief insight into the Hagaddah or for your seder table.

For information, contact info@youngisraelwh.org.





Pesach for Rookies & Returnees

A four part series led by Rabbi Brander to prepare for the upcoming holiday!

THURSDAY, MARCH 26 AT 8PM

**PESACH MADE EASY:
PREPARING FOR PESACH IN TWO DAYS**

MONDAY, MARCH 30 AT 8PM

WHY IS THIS PESACH DIFFERENT FROM ALL OTHERS? ADDRESSING THE UNIQUE SITUATION PLUS Q&A

submit questions in advance to admin@youngisraelwh.org

WEDNESDAY, APRIL 1 AT 8PM

SEDER LEADER SURVIVAL: TIPS FOR SUCCESSFUL SEDERS

SUNDAY, APRIL 5 AT 8PM

MANY VOICES: ONE TORAH - PRE PESACH HAGGADAH NIGHT

AN EVENING OF UNITY AND LEARNING PRESENTED BY THE COMMUNITY!

**ALL PROGRAMS WILL BE HOSTED ON ZOOM AND CAN BE ACCESSED AT:
WWW.YOUNGISRAELWH.ORG/ZOOM**

**Miss Them?
They Are All
Available On
Our Website**



FOURTH ANNUAL LAUFER SEFIRA CHALLENGE

Go the DISTANCE with us as we climb from Pesach to Shavuot!
Especially this year, join us to share this opportunity for a mitzvah
that connects us across the Jewish community and offers us
regularity of routine we so need right now!

NEW THIS YEAR

Sign up to get our texts or
email reminders, go to
youngisraelwh.org/LSC

Plus get added to our signature
sefira themed drawing for one of
two \$49 Amazon gift cards



a project of the
Young Israel of West Hartford
sponsored by
Audrey & Leon Laufer



Pesach 5780 / 2020



Tuesday, April 7th - Night of Bedikat Chametz

Mincha and *Maariv* (via Zoom) 7:10 PM
Bedikat Chametz no earlier than 7:52 PM

Wednesday, April 8th - Erev Pesach Ta'anit Bechorot

Shacharit (via Zoom) 7:00 AM
Siyum Bechorot (via Zoom) 7:45 AM
 Communal *Chametz* Burning TBA
 Latest Time for Eating *Chametz* 10:13 AM
 Latest Time for Owning/Burning *Chametz* 11:33 AM

DON'T FORGET TO MAKE AN ERUV TAVSHILIN

Candle Lighting 7:06 PM
Mincha before and *Maariv* after 7:24 PM
Seder should not begin before 7:53 PM
 Halakhic Midnight 12:52 AM

Thursday, April 9th - 1st Day of Pesach

Shacharit and *Tefilat Tal* 9:00 AM
 Latest *Shema* 9:36 AM
Mincha before and *Maariv* after 7:25 PM
 Candle Lighting & Second Seder after 8:08 PM

One should not begin preparing for *Yom Tov* or the *Seder* prior to candle lighting

Don't forget to start counting *Sefirat Ha'Omer*

Friday, April 10th - 2nd Day of Pesach

Shacharit 9:00 AM
 Latest *Shema* 9:36 AM
Plag Mincha (Earliest Candle Lighting) 6:04 PM
 Candle Lighting BEFORE 7:08 PM
Mincha before and *Maariv* after 7:26 PM

Shabbat, April 11th - Chol HaMoed

Shacharit & *Shir HaShirim* 9:00 AM
Mincha before and *Maariv* after 7:28 PM
 Shabbat Ends and *Havdallah* 8:12 PM

Sunday & Monday, April 12 & 13 Chol HaMoed

Shacharit (via Zoom) 8:15 AM (Sun) 7:00 AM (Mon)
Mincha and *Maariv* (via Zoom) 7:20 PM

Tuesday, April 14th - Erev Yom Tov

Shacharit 7:00 AM
Mincha before and *Maariv* after 7:31 PM
 Candle Lighting Before 7:13 PM

Wednesday, April 15th - 7th Day of Pesach

Shacharit 9:00 AM
 Latest *Shema* 9:30 AM
 Early 2nd Day Yom Tov: *Mincha* Before 6:08 PM
 Early 2nd Day Yom Tov: *Maariv* after and Cande Lighting at 6:09 PM
 Reg. Yom Tov *Mincha* before & *Maariv* after 7:32 PM
 Reg. Yom Tov: Candle Lighting after 8:16 PM

****Please see note on making early or regular 2nd day *Yom Tov***

Thursday, April 16th - 8th Day of Pesach

Shacharit & *Yizkor* 9:00 AM
 Latest *Shema* 9:29 AM
Mincha Before & *Maariv* after 7:34 PM
 Yom Tov Ends and *Havdallah* 8:18 PM
Chametz Sold by Rabbi Brander can be eaten after 8:48 PM

Friday, April 17th - Erev Shabbat

Shacharit 7:00 AM
 Earliest Candle Lighting 6:10 PM
 Calendar Candle Lighting 7:16 PM

All Zoom Virtual Minyanim can be accessed at youngisraelwh.org/zoom or by phone (646) 558-8656 and Meeting ID: 685 094 0946#.





In order to prepare for Shabbat on Friday of Yom Tov, one must designate an *Eruv Tavshilin* before Yom Tov. Therefore, on Wednesday, April 8, the head of the household, or designee, should set aside a baked item (ie. matza) and a cooked item (ie. eggs, fish or meat). S/he should then recite the both blessing of "*Baruch...Al Mitzvas Eruv*" and the *Eruv Tavshilin* declaration, both found below and in the Artscroll Siddur (p. 654). The foods set aside for the eruv must remain uneaten until Shabbat and should be eaten on Shabbat. An *Eruv Tavshilin* must be made even if one does not intend to cook on Yom Tov for Shabbat so that Shabbat Candles can be light.

Eruv Tavshilin FAQ

What is it?

The *Eruv Tavshilin* consists of one cooked item and one baked item. The **cooked item** can be any item that is eaten together with bread (ie. meat, fish or eggs and not rice or pasta) with a minimum size of a *k'zayit* (the size of an olive) and ideally specifically cooked for use in the *Eruv Tavshilin*. The **baked item** should be the size of a *k'beitzah* (the size of an egg), though in order to enhance the *mitzvah*, it is best to use a whole loaf or roll (of course, on Pesach a matza would be appropriate).

Ok, I have an egg and roll, now what do I do?

Once the food is prepared, hold both items and recite the following bracha:

ברוך אתה ה' אלקינו מלך העולם אשר קדשנו במצותיו וצונו על מצות עירוב:

Blessed are you Lord our God, King of the universe, who sanctified us with His commandments and commanded us on the mitzvah of *Eruv*.

Then, in a language you understand, recite the following declaration:

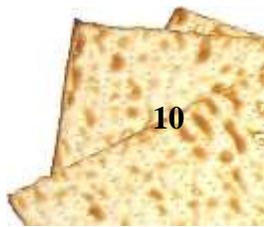
בדין ערוכה יהא שרא לנא לאפויי ולבשולי ולאטמוני ולאדלוקי שרגא ולתקנא ולמעבד כל צרכנא מיומא טבא לשבתא [*לנא ולכל ישראל הדורים בעיר הזאת].

With this *eruv*, it will be permissible for us to bake, cook, insulate, light a candle and perform all of our needs on Yom Tov in preparation for Shabbat [*for us and for all Jews who live in this city].

**only recite if doing so on behalf of the community.*

Now store the *Eruv* to be eaten on Shabbat. It is preferable to use the bread for *lechem mishneh* at one of the Shabbat meals.

What does the *Eruv* allow me to do?



It allows one, *only on the day before Shabbat (ie. Friday)*, to do any activities that are permitted on a regular Yom Tov like cooking, baking, warming or lighting a fire from another fire for Shabbat. One should ensure that these preparations take place early enough so that it is theoretically possible to benefit from the preparations on Yom Tov itself.

Guidelines for Making Early Second Day Yom Tov

Taking in the second day of Yom Tov early at *Plag HaMincha* accomplishes a number of goals. It allows us to enjoy a much-earlier Yom Tov dinner with our families and young children as well as avoids possible violations of the prohibition of preparing from one day of Yom Tov for the next. If we were to wait until nightfall to bring in the 2nd day of Yom Tov, no preparation for the meal (cooking, setting table, etc.) would be permitted until after 8:16 PM, delaying the meal until well after 8:30 PM. Thus, by following the below method, all meal preparations for the evening meal, including cooking and setting the table, can be done anytime during the day of Wednesday, April 15th.

This can only be done the 2nd day of the 2nd days of Pesach as over the first days the 2nd seder requires one to wait until nightfall to begin.

That said, this year, each household has the opportunity to decide whether to make 'early' Yom Tov or 'regular' Yom Tov. (One cannot do both)

As such, if one opts to make 'early' Yom Tov, you should:

1. Daven Mincha before 6:08 PM (*Plag HaMincha*) and daven Maariv after 6:08 (ie. after *Plag HaMincha*).
2. Light candles only AFTER 6:08 PM (*Plag HaMincha*) and before reciting Kiddush.
3. Begin the meal without delay shortly after *Plag HaMincha* (6:08 PM) with the aim of beginning the main course before *Shkiya* (sunset; 7:32 PM).
4. All food prepared and warmed during the day on Wednesday should be tasted before *Shkiya* (sunset), 7:32 PM.
5. Yahrzeit candles should be lit after 8:16 PM.

Conversely, if one opts to make 'regular' Yom Tov, you should:

1. Daven Mincha before 7:32 PM (*Shkiya*) and daven Maariv after or after *Teis* (8:16 PM).
2. Light candles AFTER 8:08 PM
3. NO PREPARATIONS, including setting the table, cooking/heating food and etc., can begin until 8:16 PM.

I. ABOUT CHAMETZ

The Prohibition

The prohibition against *Chametz* on *Pesach* is founded in the Torah. It commands every Jew: a.) not to eat or drink it, b.) not to own it, c.) not to possess it in their domain. The prohibition applies to even the slightest amount of *Chametz* because of the harshness of the penalty prescribed by the Torah - excision. Because *Chametz* is permissible after *Pesach* - there can be no nullification during *Pesach*.

The Rabbinic prohibition extends to the use even after *Pesach* of *Chametz* which belonged to a Jew during *Pesach*. **For this reason, Jewish owned food stores which do not sell their *Chametz* before *Pesach* should not be patronized for approximately a month after the holiday so that no *Chametz* product which belonged to them during *Pesach* would be consumed afterwards.** Please watch for a list of approved food stores for after *Pesach*.

What Is *Chametz*?

Chametz is a general term for all leavened foods forbidden on Passover. Foods and drinks made from wheat, oats, rye, spelt, barley, and derivatives of same are subject to the laws of *Chametz*. (Rye, whiskey, beer and vinegar are just a few examples of derivative foods that are *Chametz*.) The prohibition includes, as well, the taste of *Chametz* absorbed in food, utensils, or dishes. The slightest trace of *Chametz* can convert the entire product into *Chametz*.

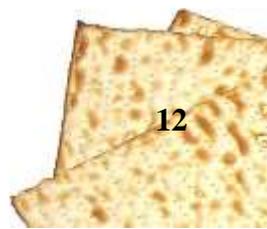


Kitniyot - Prohibition Against Beans

Rabbinically, the prohibition of *Chametz* has extended to all grains, such as rice, millet and corn and to all forms of lentils, beans and peas. The reason for this extension was that breads were being made from these products and confusion as to which breads were permissible were resulting in many cases in the eating of true *Chametz*. Only in certain geographic areas were these prohibitions not legislated (e.g. some Sephardim eat rice). Other than these, all fresh vegetables may be used on *Pesach*.

Medicine

Many drugs, medicines and vitamins contain *Chametz* (derivatives of the five prohibited on *Pesach*). **All non-candy-coated pill medications— with or without chametz—that one swallows is permitted.** Vitamins and other food supplements do not necessarily fall into this category, please consult Rabbi Tuvia Brander to find out if they can be used on the Passover. **If medicines are being taken due to serious health related conditions, one should continue to take them even if they are *Chametz*.** However, one should take care not to allow these medicines to come



into contact with *Pesach* dishes or utensils. (Please see the attached letter from the CRC on these matters at the end of this packet).

Please exercise extreme caution and consult with your doctor and rabbi before making any decision to limit or not take a medicine over Pesach!!

Cosmetics & Toiletries

As per the CRC (*see full letter attached at end of this packet*):

- (1) All varieties of blush, body soap, conditioners, creams, eye shadow, eyeliner, face powder, food powder, foundations, inks, lotions, mascara, nail polish, ointments, paint, shampoo and stick deodorant are permitted for use on *Pesach*—regardless of their ingredients.
- (2) Lipstick, mouthwash and toothpaste which contain *chametz* should not be used. Check out CRCKosher.org/Lipstick

While some refrain from using liquid deodorants, hair mousse, hairsprays, perfumes, colognes and shaving lotions which contain denatured alcohol, and therefore are not *Pesach*-friendly, the OU (Orthodox Union) (*see full letter attached at the end of this packet*) advises that:

All skin creams, shaving lotions, shaving gels or creams, perfumes, hair gels, hair sprays, hair mousse, deodorants and cosmetics (except lipstick) may be used on *Pesach* without certification.

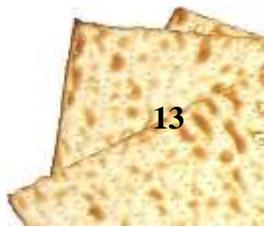
Feel free to be in touch with Rabbi Tuvia Brander with any particular questions in this area.

II. MECHIRAT CHAMETZ – SELLING THE CHAMETZ

As stated, it is prohibited to possess *Chametz* on Passover and from such *Chametz* one is not allowed to derive any benefit. Also, *Chametz* which was in the possession of a Jew on Passover may not be used even after the Holiday. Therefore, any *Chametz* which cannot be consumed or disposed of before Passover, must be sold to a non-Jew.

Ideally, Pure *Chametz*, such as bread or cereal, should be disposed of before *Pesach*. Note that this year, in wanting to ensure sufficient supplies of food before and after *Pesach*, it is certainly permissible to do so. (I will be doing so personally). All other products and *Chametz* utensils should be stored in a closet or other cabinet and locked or sealed off with tape. The Rabbi should be told the place where the *Chametz* is closeted and the approximate value of the goods so that a valid sale to the non-Jew may be affected.

The legal act of designation of the Rabbi as agent for the sale of *Chametz*, is best performed in a personal meeting engaging in the act of *Kinyan Suddar* - a contractual form in Jewish law in which the transfer of a garment (e.g. a



handkerchief) from the Rabbi to yourself is a visible manifestation of contractual intent and in which the garment serves as consideration for the contract.



Unfortunately, this year, due to the risks of COVID-19 and the mandate of social distancing, Rabbi Brander will be arranging to sell your chametz via online form (accessible here: <https://forms.gle/eshXTwcK4QOuWttw7>).

Please note that the form must be completed by 11:59 PM, Monday April 6th! YOU MUST make sure you get a confirmation of receipt email to ensure that it went through – that is the only way to ensure I will sell your chametz.

III. MAOT CHITIM—MONEY FOR MATZA

There is a long time-honored custom to give charity before *Pesach* to see that all Jews have their holiday needs taken care of. As opposed to *Matanot Le'evyonim*, which can easily be taken care of on the day of Purim, *Maot Chitim* is needed well in advance of *Pesach* to allow for proper distribution of funds. Checks can be made out to "YIWH Rabbi Discretionary Fund". The money will be distributed both in West Hartford and in Israel. **Check must be received by Monday, April 6th.**

IV. PREPARING YOUR HOME

Around the House

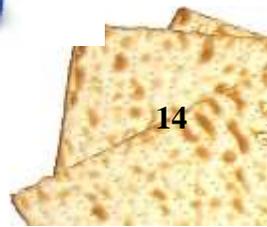
A thorough house cleaning is undertaken in preparation for the Passover holiday. Areas that will not be needed during *Pesach* may be sealed, taped up and closed and need not be cleaned.

In addition to the entire house, the following places should be free from *Chametz*: office, cars, pockets of clothing (especially children's), pocket books, etc.

Baby formula is *kitniyot* and may be used; however, new bottles should be purchased. Bottles should be cleaned in an area in which it does not come in contact with *Pesach* utensils (i.e. in a separate sink or in one of the bathrooms).

Vacuum-cleaner bags should be discarded or cleaned and stored with *Chametz*.

Pet foods usually contain *Chametz*. Please see special section on pets.



Kashering the Kitchen

The laws of *kashering* appliances and utensils can often be confusing and complex. When following these guidelines, please be care to read the whole section before beginning. **If you have any questions, please reach out directly to Rabbi Tuvia Brander.**

All kashering for Pesach must occur before Pesach.

Chametz dishes and kitchen utensils must be washed and cleaned and stored away in such a manner that they cannot accidentally be used on Passover.

Ovens

Conventional oven (non self cleaning):

For a gas or electric oven, the oven and its racks must be completely clean before *kashering* can begin. You should use a caustic oven cleaner to remove baked on grease and pay special attention to the joints of the oven racks, the temperature gauge inside the oven, and the door area. If a caustic type of oven cleaner (such as Easy-Off) was used to clean the oven and some stubborn spots remain after the caustic cleaner has been applied *a second time* with similar results, the remaining spots may be disregarded if they are flush with the oven wall not raised.

AFTER this cleaning, the oven should not be used for 24 hours; then turn the oven to its highest temperature (on some ovens the broil setting is the hottest) and leave it on with the racks inside for ONE HOUR.

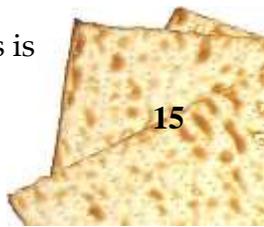
Continuous cleaning oven:

One cannot assume that such an oven is clean because the manufacturer claims it to be continuously clean therefore the oven and its racks must be cleaned and a *visual inspection is required*. Since caustic or abrasive oven cleaners, e.g. Easy-Off, cannot be used without destroying the continuous clean properties of the oven, a non- abrasive, and non-caustic, cleaner must be used to clean the oven. Grease spots will usually disappear if the top layer of grease is cleaned with Fantastic and a nylon brush. Then the oven should be turned on high for an hour so that the continuous clean mechanism can work and get off other dirt. If the spots don't disappear the oven should be left on for a few hours to allow the continuous clean mechanism to deep clean. If the spots do not disappear, the spots should be removed with oven cleaner or steel wool. If the spots are dark spots that crumble, they can be disregarded.

AFTER this cleaning, the oven should not be used for 24 hours; after 24 hours, turn on the oven to its highest setting and leave it on with the racks inside for ONE HOUR.

Self-cleaning oven:

The self-cleaning cycle will clean and *kasher* the oven and racks simultaneously. This is true for **convection** ovens with a self-cleaning feature as well. The oven need not be cleaned 100% before the process begins because everything inside of the oven is



reduced to ash. However, there are areas that are not burned up so well during self cleaning so they must be cleaned properly beforehand such as: The oven door, gasket around the door, and place where the door meets the oven itself etc... Additionally, this *kashering* may be done even if the oven has not been left unused for 24 hours.

Cooktops

Gas Range:

The burners themselves should be cleaned well and turned on for a couple of minutes and are kosher. The cast iron or metal grates upon which the pots on the range sit may be inserted into the oven after they have been thoroughly cleaned and then leave the oven on its hottest setting for ONE HOUR or on the self clean cycle (If one has a self-cleaning oven one need not clean the grates first but you may want to check with the manufacturer before putting the grates in to the self-cleaning cycle.) The rest of the range should be cleaned and covered with a double layer of heavy-duty aluminum foil. The drip pans, knobs, and display panel should be thoroughly cleaned and need not be *kashered*.

Electric Range (Non-glass top/Coil Burners):

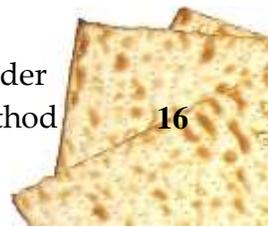
The burners should be heated until glowing hot and then left on for 15 minutes (you may want to do this one by one so you don't have all of them glowing red at the same time). The rest of the range should be cleaned and covered with a double layer of heavy-duty aluminum foil. The drip pans, knobs, and display panel should be thoroughly cleaned and need not be *kashered*.

Glass-top, Corning, Halogen or Ceran Electric Range:

The burner areas of the stove can be turned on the highest temperature until they come to a glow and left for 15 minutes (You may want to do 1 or 2 at a time to avoid the risk of overheating the top and cracking the glass). The **burner areas** are now considered Kosher for *Pesach*. However, the rest of the cook top cannot be *kashered* and since glass tops are made of tempered glass and are at risk of shattering if it is covered, it may not be covered either. Since the area in between the burners cannot be properly *kashered* you should clean it very well and then make sure not to put pots directly on that area during *Pesach* and certainly not to put food there over *Pesach*. You might want to put down some non-flammable trivets along that area for the duration of *Pesach* so that you will not inadvertently put things down on the non-*kashered* area. Also, if your pots are bigger than the burner areas you should put the pot on a thin metal disk that will elevate it slightly so that the rest of the pot is not touching the un-*kashered* middle area of the stovetop. Knobs and display panels should be thoroughly cleaned and need not be *kashered*.

Broilers

The broiler pan and grill cannot be *kashered* by just turning on the gas or electricity. Since food is cooked directly on the pan or grill, they must be heated to a glow in order to be used on *Pesach*. You may use a blowtorch to accomplish this. An alternate method



is to replace the pan with a new pan and Kasher the empty broiler cavity by cleaning and setting it to broil for forty minutes. If one does not intend to use the broiler on *Pesach*, one may still use the oven, even without Kashering the broiler, provided that the broiler has been thoroughly cleaned.

Similarly, other cooktop inserts such as a griddle or a barbecue broiler would require “Libbun Gamur”- heating the surface to a red glow before usage. If not, the insert should be cleaned and covered and not used for *Pesach*.

Microwave

Fortunately, many microwave do not heat up the oven walls enough to cause a real kashrus concern. Clean the microwave very well with a caustic substance making sure to get off all traces of food in those hard to reach areas. Do not use for 24 hours. Then place a cup of water (you should use a paper or Styrofoam cup) in the microwave and boil it on the highest setting until you see the steam filling the chamber (this may take 10 minutes or more). Then place another cup of water in a different spot in the microwave and do it again. The glass plate (if you have one) should be removed before doing this and may not be used on *Pesach*.

Keurig Machines

A Keurig machine may be *kashered* for *Pesach*. First, remove the K-cup holder, clean it very well and do not use it for 24 hours. Pour boiling water on the K-cup holder and then brew a kosher for *Pesach* K-cup. Also, make sure to carefully clean the base of the Keurig for any chametz residue that it may have picked up.

SODASTREAM

SODASTREAM machines may also be ‘*kashered*’ for use on *Pesach*. One must carefully scrub down the surface of the SodaStream to remove any chametz residue that it may have picked up. Additionally, new bottles should be purchased for *Pesach* use only.

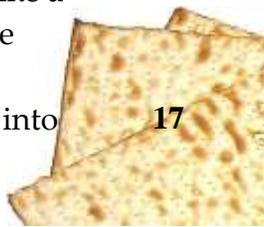
Refrigerators

The refrigerator should be defrosted (if needed), the shelves, the walls and the entire freezer compartment washed and scrubbed. While not necessary, some cover the shelves of the refrigerator and the floor of the freezer with material before *Pesach* foods are entered; be sure that the material has holes in it that allows the free flow of air necessary for the efficient use of your refrigerator.



Sinks

Sinks are generally made from china, corian, porcelain, stainless steel or granite. **China sinks** cannot be *kashered* at all. **Porcelain or corian sinks** should also be considered like a china sink, since there is a controversy whether these materials can be *kashered*. These sinks should be cleaned, not used for twenty-four hours, and completely lined with contact paper or foil. The dishes that are to be washed should not be placed directly into



the sink: They must be washed in a *Pesach* dishpan that is placed on a *Pesach* rack. Alternatively (*and more practically*), a sink insert can be purchased. It is necessary to have separate dishpans for Milchig and Fleishig dishes.

Stainless steel sinks can be *kashered* by the following method: Clean the sink thoroughly. After cleaning the sink, hot water should not be used or poured in the sink for twenty-four (24) hours prior to *kashering*. It is recommended that the hot shut-off valve under the sink be turned off twenty-four (24) hours before *kashering*. Make sure the sink is completely dry. Then pour boiling hot water which is at a rolling boil from a pot or kettle (for what type of pot/kettle to use for *kashering* see the following page) **over every part** of the stainless steel sink. Make sure to pour directly from pot/kettle over each area of the sink and not just to pour in one spot and let it roll to other parts of the sink. The poured water must touch every part of the sink including the drain and the spout of the water faucet. It is likely that the *kashering* kettle will need to be refilled a few times before the *kashering* process can be completed. It is ok to *kasher* in stages. After you pour the boiling water you should rinse the sink in cold water. **Granite sinks** can be *kashered* like a stainless steel sink.

Countertops

Countertops made of pure, non composite, granite/marble may be *kashered*. You can do this by cleaning them really well (pay special attention to seams and areas near the wall), leaving them unused for 24 hours, and pouring boiling water over the entire surface (see below for what kind of pot/kettle can be used to boil the water), beginning from the area closest to the wall and moving toward the edge of the counters. You should make sure the water is really at a rolling boil when you pour it on. You may do the counters in stages one area at a time.

Formica countertops without cuts and abrasions may be *kashered*. The same process above should be followed with special care given to clean the seams before *kashering*. Formica with cuts and abrasions may not be *kashered* but should be cleaned and covered.

For other types of countertops, please reach out to Rabbi Tuvia Brander. A complete list of countertop materials and their status for *Pesach* can be found on the CRC website in their *Pesach* Magazine.

Tables

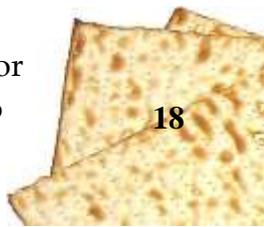
Tabletops used year-round should be cleaned thoroughly and kept covered with a tablecloth over *Pesach*.

Cabinets & Shelves

These areas must be cleaned thoroughly but need not be covered. All chametz must be removed and placed in a designated area to be stored away for *Pesach*.

Warming Drawer

The simplest way to *kasher* a warming drawer is to thoroughly clean and not use it for 24 hours. Heat the warming drawer to the required temperature by lighting a sterno



can in the warming drawer for about 2 hours. Make sure to leave the door of the warming drawer slightly ajar, so that there will be enough air to allow for combustion.

Metal Utensils

If the metal utensil is one solid piece and not assembled or glued together and it has only been used for **cooking with liquid, serving or eating hot Chametz** (ie NOT used when over a direct flame like a BBQ or frying pan; see below for those) may be *kashered* by cleaning them thoroughly, removing any stickers or impediments, waiting twenty-four (24) hours without using them and then immersing them, one by one, into a pot of water (see below for the type of pot to use) which has been heated ***and is maintaining a rolling boil when the utensil is immersed.*** After taking it out of the boiling water, the utensil should be rinsed in cold water and is now kashered.

NOTE: The utensils undergoing the *kashering* process may not touch each other on the way in to the pot. In other words, if a set of flatware is being *kashered* for *Pesach*, one cannot take all the knives, forks and spoons and put them in the boiling water together. They should be placed into the boiling water one by one.

NOTE: The water must touch every part of the vessel so if tongs are used to grip the utensil, the utensil will have to be immersed a second time with the tong in a different position so that the boiling water will touch the initially gripped area. The entire utensil does not have to be *kashered* at once; it may be done in parts.

Please watch out for utensils that are rusty or difficult to clean properly or that are made of several parts. These cannot be kashered. Even silverware made of two parts (a handle and a blade, for instance) should most often not be kashered.

Utensils which came in contact with *Chametz* over a fire or electric element and did not contain water - such as a broiler, a baking or a frying pan - can be *kashered* only by heating the object until it is red-hot and glowing. One of the ways this can be done is with a blowtorch. **NOTE: We do not kasher Teflon coated items.**

In order to *kasher* a pot, which cannot fit into another pot, one must fill it completely with water and heat it until the water boils quickly; while the water is boiling, a red-hot stone (heated to 212 degrees) is dropped into the pot so that the water overflows onto the sides. Then rinse in cold water and the pot is now *kashered*.

Glass Utensils

Ashkenazim today do not kasher **Glass Utensils** for *Pesach*. **Arcolac, Pyrex, Duralex & Corelle** should be treated as glass for Kashering purposes.

The only glass utensils that we *kasher* are ones used only for COLD drinks and have never been put in the dishwasher. You may *kasher* these either through putting them in boiling hot water (like above) or a process called *miluy v'eruy*, it can be accomplished by placing them in water for three consecutive days and changing the water every 24 hours.

What Pot To Use For *Kashering*?

1) You may use a kosher for Passover pot.

OR

2) If you would like you may use a chametz pot as long as it is 100% clean and has not been used in 24 hours.

V. BEDIKAT CHAMETZ – THE SEARCH FOR THE CHAMETZ

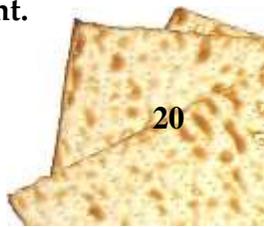
Checking & Nullifying

As the Torah forbids us from not only eating *Chametz* but also owning *Chametz*, we are tasked with removing any *Chametz* unknown to us by “nullifying” it through “*Bittul Chametz*,” thus making the *Chametz* ownerless. Our Sages, however, further mandated a thorough check of the house on the night before *Pesach* a) in case we have not truly nullified our *Chametz* in our hearts and b) lest one find and eat *Chametz* on *Pesach*. This is not just a perfunctory check of our homes! While the custom of putting out 10 pieces of bread has some basis, searching for just those pieces does not fulfill one’s obligation. It is best to put those pieces in strategic places around the house so that entering those areas during the search will force you to better review those areas to make sure no *Chametz* is there. Places to check include medicine cabinets, coat pockets, garages and cars. You should have the lights on when you check and use a candle or flashlight to see in cracks and small spaces. (It is best to use a flashlight and avoid having to walk around the house with fire.)



The *bracha* (below) should be made before you begin and the formula for nullifying *Chametz* should be recited after you have finished. You should recite the formula in the language you understand best. After searching, the *Chametz* found should be placed somewhere safe where it will not get lost or spread out in to the house.

One should try to do the *bedikah* as soon as possible after nightfall on Tuesday night, April 7th (after 7:52 PM) and avoid pushing it off until late Tuesday night.



<p style="text-align: center;"><u>Before the Search:</u></p> <p>Blessed are You, Hashem, our God, King of the Universe, Who has sanctified us with His commandments and has commanded us concerning the removal of chametz.</p> <p style="text-align: center;"><u>After the Search:</u></p> <p>Any <i>Chametz</i> or leaven that is in my possession which I have NOT seen, have NOT removed, and do NOT know about should be annulled and become ownerless like the dust of the earth.</p>	<p style="text-align: center;">בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל בְּעוֹר חָמֵץ.</p> <p style="text-align: center;">כָּל חֲמִירָא וְחֲמִיעָא דְאִיכָא בְּרִשׁוּתִי, דְּלֹא חֲמִתִּיה וְדְלֹא בִיעֲרִתִּיה, לְבָטִיל וְדִלָּא יִדְעָנָא לֵה לְבַטֵּל וְלִהְיוּ הֶפְקֵר כְּעֶפְרָא דְאַרְעָא</p>
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VI. BIUR CHAMETZ – BURNING CHAMETZ

The burning of the *Chametz* is done on Wednesday morning, April 8th. Information about a socially distance yet communal chametz burning is forthcoming.

If we are not able to have a communal burning of the chametz in a safe fashion, one has a few options of how to destroy any remaining chametz (not sold) in her/his midst:

- If one has a fire pit and is confident that burning the chametz will both (1) be safe and (2) burn the chametz with enough intensity that it will actually be consumed and destroyed – one may do so. (Some suggest soaking bread in lighter fluid to ensure it is destroyed)
- If this is not possible or could pose any sort of safety risk, one should:
 - Take the limited amount of chametz left and flush it down the toilet
 - Other chametz can be disposed of in one’s outdoor garbage cans. These can should be brought to the front of your house/curb signifying that they are no longer in your possession, that the chametz there contained is both batel (nullified) and hefker (ownerless). One can also pour some bleach on that chametz in the can to make it no longer edible even to a dog.

However one destroys the chametz, all Chametz must be destroyed by 11:33 AM. After destroying the *Chametz*, Kol Chamira should be recited. *Even if you are not participating in the burning itself, you should still say the nullification formula at some point in the morning before 11:33 AM.*





After Burning the Chametz

כָּל חֲמֵצָה וְחַמֵּץ דְּאֵיכָּא בְּרִשׁוּתִי, דְּחִזִּיתִיה וְדִלָּא חִזִּיתִיה, דְּחֲמַתִּיה וְדִלָּא חֲמַתִּיה דְּבִיעַרְתִּיה וְדִלָּא בִיעַרְתִּיה, לְבָטִיל וְלִהְיוּ הֶפְקֵר כְּעֶפְרָא דְאַרְעָא

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 annulled and become ownerless like the dust of the earth.

VII. TA'ANIT BECHOROT – FAST OF THE FIRST BORN

When the Almighty slew the first-born of Egypt, God spared the first born children of Israel. Therefore, all first-born sons of Israel fast on the day before Passover in gratitude to the Almighty.

It has, however, been a custom for many centuries that the fast day is broken by a *Seudat Mitzvah*, such as the meal at a *Siyum*, the conclusion of the study of a book of the Talmud or Tractate Mishnah.

If one is not a first-born, but has a first-born son under 13, one should fast or partake in a *Siyum*.

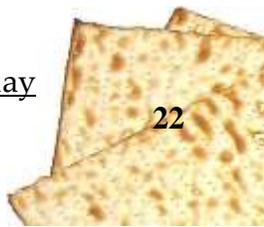
This year, as we cannot physically gather for a *siyum*, we will be having a virtual *siyum* at 8 AM. Additionally, one can chose to study a short tractate of Talmud and make their own *siyum* – Rabbi Mordechai Torczyner of Toronto has prepared this 3.5 hour survey of the entire tractate of Tamid.

(<https://www.yutorah.org/lectures/lecture.cfm/949758/rabbi-mordechai-torczyner/the-complete-masechet-tamid/>) Additionally, one can be “*podeh*” (redeem) the fast by giving money to charity.

VIII. THE SEDER

While it would be impossible to list all of the laws of the Seder in this guide, certain *Halachot* deserve special attention. For a more thorough treatment of the laws and customs of the Seder, refer to the OU Guide to Passover.

The *Sedarim* on both nights should start as early as possible after nightfall (Wednesday night after 7:53 PM and Thursday night after 8:08 PM. Please note, of course, that



Thursday night it would be virtually impossible to start at 8:08 PM as no preparation may be done before that time. Premature preparation would constitute a violation of “*hachana*” (preparing) from one day of Yom Tov to the next, preparing from Shabbat to Yom Tov and a potential desecration of Shabbat.

Everyone—both women and men—are obligated in the *mitzvot* of *Pesach* night: drinking the four cups of wine, eating the *Matzah*, *Maror* and *Afikoman* (finding it isn't a *mitzvah*—it's just an added bonus) and, of course, the retelling of the story of the Exodus.

Haseiba—Leaning

Remember to lean when eating *matzah* (even *korech* and the *afikoman*) and drinking the four cups of wine! This is not just a custom, but also a *Halacha*.

Four Cups

The glasses for the 4 cups should hold at least a *reviit* of wine (a minimum of 3.3 fl oz). One should drink at least “*rov kos*” more than half of the cup of wine or grape juice. The same *halacha* applies to each of the 4 cups.



Maggid

Don't be afraid to go “off text” of the *haggadah* and add in your own thoughts, discussions, props for kids etc...Be creative! There are times when one cannot be at the table for the entire *Maggid* section. One should minimally join the *Haggadah* recitation with “*Rabban Gamliel said: Three things must be mentioned...*” but should preferably take part in the entire discussion.

Motzi Matzah

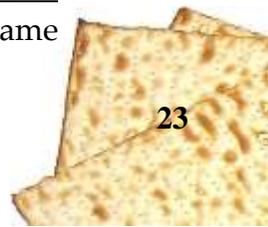
The *mitzvah* of eating *matzah* requires that an olive's worth of *matzah* be eaten in a certain time period (preferably 2-3 minutes) –obviously without choking. An olive size comes out to be 1/2 of a *Shemurah matzah* or 2/3 of machine *matzah*. One should not talk or get involved with anything else until the *matzah* is swallowed.

Marror

The use of Romaine Lettuce is preferable for *Marror* (even though it doesn't hurt going down). However, one absolutely must check for bugs on this lettuce. The lettuce should be soaked rinsed thoroughly and then checked leaf by leaf for bugs. One should eat an olive's worth of *Marror*. With lettuce, this works out to 8"x 10" of the leaves, or 3"x 5" of the stalks. One must eat this amount again during *korech*.

Korech

Korech is the delicious *matzah*, *marror* and *charoset* sandwich. One should eat 1/4 of a handmade *shmura matzah* or 1/3 of machine *matzah* with an olive's worth of *Marror* (same as above).



Tzafun

Each person should eat an olive’s worth of *matzah* for the *Afikoman* (1/2 of handmade *shmura matzah* or 2/3 or machine *matzah*). The piece of *matzah* hidden away should be divided up and *matzah* should be added to it to complete the *kezayit* (olive size – as above in *motzi matzah*). One should be sure to leave a little room for the *Afikoman* so that it not be eaten after one is already stuffed. The *Afikoman* should be consumed before *chatzot* / halachic midnight which falls out at 12:52 AM.

We do not eat after the Seder in order to allow the taste of the *Matzah* to remain in our mouths.

IX. DIABETES & GLUTEN

Diabetics face special challenges over *Pesach*. The Star K has prepared a very helpful guide of Halacha, advice – and recipes! Check out <http://www.star-k.org/articles/articles/seasonal/349/passover-guide-for-diabetics/> for practical advice and insight and, of course, feel free to contact Rabbi Tuvia Brander

Lakewood Matzoh Bakery has both handmade and machine made Shmura Matzah baked under GFCO (**Gluten Free Certification Organization**) supervision. To order please contact them at 732-364-8757 or sales@lakewoodmatzoh.com or visit them at www.lakewoodmatzoh.com

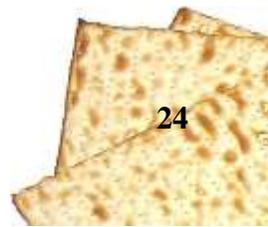
X. PETS & PESACH

One of the many challenges of *Pesach* is finding ‘kosher’ pet food. **There are two separate Kashrus issues to be aware of with regard to pets and pet food: one specific to *Pesach* and the other relevant all year round.**

The year-round challenge concerns mixtures of meat and milk. Commonly, dog and cat foods that contain meat (not chicken) and milk together which we are prohibited from deriving any benefit from and therefore would be forbidden feed to pet all year round. Similarly, on *Pesach*, one is prohibited from deriving any pleasure or benefit from *chametz*, thus, it is not permitted to use or own pet food containing any type of *chametz* on *Pesach*. It is therefore important to be aware of the prevalent use of the five grains (wheat, rye, barley, oats, spelt) in dog and cat foods today. Almost all dry pet food list wheat or oats as their first ingredient. This is true for fish food and bird food as well.



Benefit from "*Kitniyos*" (legumes) is permitted on *Pesach* even for an *Ashkenazic* Jew. Therefore, rice does NOT pose a problem in pet foods.



The following links will get you lists of pet foods that do not contain forbidden milk and meat mixtures or *chametz*:

<http://www.crcweb.org/Passover/5779/Articles/Pet%20Foods.pdf>

<https://www.star-k.org/articles/articles/seasonal/367/the-10-commandments-for-the-prudent-passover-consumer/>

XI. Preparing For Yom Tov

Many have the wonderful practice of purchasing new clothing, getting a haircut before Yom Tov and doing other special things to prepare and welcome in Yom Tov. This year, the best preparation for Yom Tov is to abide strictly by the social distancing guidelines and limit any exposure out of one's house to absolute necessity! As such, one should NOT be going out buying new clothing nor taking a haircut during this time. When the situation improved, one will be able to get a haircut at that point – even if it is during *sefirah*.

XII. *Tevilat Keilim*

As a Halakhic rule, new metal and glass food utensils must be immersed in the Mikvah before they are used. (See here for full listing <https://www.star-k.org/articles/kosher-lists/1170/tevilas-keilim-guidelines/>) If possible, this is ideal.

Due to our current circumstances and to protect the women of our community, **our Mikvah is no longer allowing *Tevilat Keilim* at the present time**. Therefore, if one has a new utensil recently purchased or needing to be purchased, they must do one of the following three things:

- If it has not been actually bought yet, one should declare immediately prior to purchase that they do not intend to actually *koneh* (legally acquire) the object in question.
- If the object has already been bought, they can either:
 - Use this form to arrange for the Beth Din of America to sell your new utensils to someone who is not Jewish. They will arrange to buy those utensils back at a later date (which will be shared with you), at which point your utensils must be immersed in the Mikvah. ([Click Here](#))
 - Declare the utensil Halakhically Hefker (ownerless) by
 - Announcing in front of three unrelated people (of which two are halakhic witnesses) with full intent the following statement:
I, *name*, hereby declare that ([specific items] or [all of the food related utensils that I own that require *Tevila* but have not been *Toveled* yet] is/are hereby Hefker, declared ownerless to everyone.

- After the declaration, the object/s should be placed outside of your home for 3-5 minutes to physically show that someone can take them.
- This does not have to be done in front of 3 people. It can be declared over email, Facetime, or zoom to 3 people. (It can be done nightly on at our Mincha/Maariv Zoom calls).
- This will allow for the use of any utensil currently in one’s possession.
- After performing this procedure, the person should have in mind if s/he uses these utensils from now through Pesach, that s/he is using *Hefker* utensils and not his/her own utensils.

In all of these scenarios, care should be taken to mark and ensure any of these items can be readily identified for when, in the near future, we have the opportunity to tovel our utensils again. Then, one much Tovel the utensils at that time.

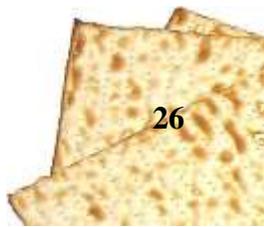
XIII. SUPPLEMENTAL

Orthodox Union (OU) list of non-food items that can be used for Pesach *WITHOUT* special certification:

THE CONSENSUS OF THE OU'S POSKIM (RABBINIC AUTHORITIES) IS THAT THE FOLLOWING MAY BE USED ON PESACH WITHOUT CERTIFICATION:

ALUMINUM FOIL	CHEESE CLOTHS	DISHWASHING DETERGENTS	LAUNDRY DETERGENTS	SHAVING CREAM AND GEL
ALUMINUM FOIL BAKING PANS	CONDITIONERS	DRAIN OPENERS	LOTIONS	SHAVING LOTION
BABY OINTMENTS	COPPER AND METAL CLEANERS	FABRIC PROTECTORS	NAPKINS (PAPER)	SILVER POLISH
BAGS (PAPER OR PLASTIC)	CORK	FURNITURE POLISH	OVEN CLEANERS	SKIN CREAM
BODY WASH	COSMETICS (EXCEPT POSSIBLY LIPSTICKS, SEE BELOW)	GLASS CLEANERS	PAPER TOWELS	SOAPS
BOWL AND TUB CLEANERS	CUPCAKE HOLDERS	HAIR GELS, SPRAYS AND MOUSSE	PERFUMES	SUNTAN LOTION
CANDLES	CUPS (PAPER, PLASTIC OR STYROFOAM)	HAIR REMOVERS AND TREATMENTS	PLASTIC CONTAINERS	TALCUM POWDER (100% TALC)
CARDBOARD	DEODORANTS	INSECTICIDES	PLATES (PAPER, PLASTIC OR STYROFOAM)	TOILET BOWL CLEANER
CARPET CLEANERS	DETERGENTS	ISOPROPYL ALCOHOL	SCOURING PADS AND POWDERS	WATER FILTERS
CHARCOAL		JEWELRY POLISH	SHAMPOOS	

ORAL HYGIENE (TOOTHPASTE, MOUTHWASH) & FLAVORED LIP TREATMENT (LIPSTICK, LIP BALM) PRODUCTS: Rabbinical authorities disagree as to whether kosher certification of these items is required (both for Pesach and year-round). Consult your rabbi. Please see product pages in the Passover Guide for OU-certified toothpaste.



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Rabbi Sholem Y. Fishbane
Kashruth Administrator



פסח תש"פ / Pesach 2020

MEDICINES, COSMETICS & TOILETRIES FOR PESACH

This letter refers to *Pesach*-specific concerns; Please consult your Rabbi regarding the use of medicines, cosmetics, and toiletries on *Shabbos* or *Yom Tov*.

MEDICINES

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

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

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

COSMETICS & TOILETRIES

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

Rabbi 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



Shopping Guide

PESACH 2020

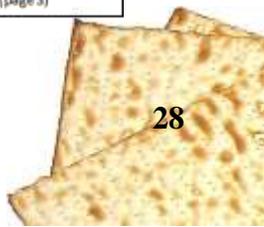
Recommendations are for items produced in the United States

This list of products is marked as follows:

- ✓ **Acceptable without Pesach Certification**
 Food items in this section should preferably be purchased before Pesach
- ▲ **Must bear reliable Pesach Certification**
- ✖ **Not acceptable for Pesach**
 Sephardim should contact their local Sephardic rabbi regarding issues of kitnios

Product	Status	Notes
Adhesive bandages	✓	
Air freshener	✓	
Alcohol		For drinking ▲ Denatured ✓ 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
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 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	✓	
Beans	✖	Kitnios

Product	Status	Notes
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
CBD Oil	✖	Kitnios
Charcoal	✓	Includes "plain", easy-light, apple, hickory, and mesquite
Cheese	▲	
Cheese spreads	▲	
Cheewable pills		See medicine letter (page 3)

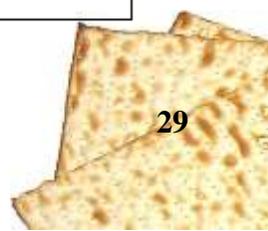


SHOPPING GUIDE – PESACH 2020

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	▲	
Infant formula		See baby formula

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

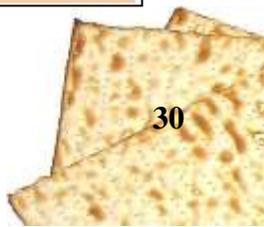


SHOPPING GUIDE – PESACH 2020

Product	Status	Notes
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.ASKRC.org for updated information
Liqueur	▲	
Liquid dish detergent	✓	
Liquid medicines		See medicine letter (page 3)
Liquor	▲	
Listerine PocketPaks	✘	Requires Pesach certification, and this brand is not certified.
Lotions	✓	
Makeup		See medicine and cosmetic pages
Margarine	▲	
Mascara	✓	
Matzah	▲	
Mayonnaise	▲	
Meat		Fresh or frozen raw meat in original packaging is acceptable, but ground, cooked or repackaged 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	▲	
Mousse (for hair)	✓	

Product	Status	Notes
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 with out 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	✓	When produced in the USA
Pet food		See pet food pages
Petroleum jelly	✓	
Pickles	▲	
Pills		See medicine letter (page 3)
Pineapple (canned)	▲	
Plastic (cutlery, plates)	✓	
Plastic wrap	✓	
Plates	✓	Including paper, plastic and Styrofoam May be used for hot or cold
Play-doh	✘	May contain chametz
Polish (for furniture, shoes, or silver)	✓	
Pop	▲	
Popcorn	✘	Kitnios

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



SHOPPING GUIDE – PESACH 2020

Product	Status	Notes
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	▲	
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	✓	
Star anise		Star anise is not kitnios; see Spices
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.ASKdrc.org for updates
Toothpicks		Toothpicks are acceptable unless flavored or colored
Tums	✘	Chewable antacids require Pesach certification, and this brand is not certified for Pesach
Tuna fish (canned)	▲	
Turmeric		Turmeric is not 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	▲	

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