



**Young Israel of West Hartford**

# **Pesach Guide**

**5784/2024**



## Table of Contents

Letter from Rabbi Brander .....	5
Dvar Torah from Community Scholar Y.H. Ruthie Braffman Shulman.....	6
Chazak Society.....	7
Pesach Schedule.....	8
Programs For Pesach.....	9
Guide for Making Early 2nd Day .....	11
The Guide.....	12
<i>ABOUT CHAMETZ</i> .....	12
<i>MEDICINES AND COSMETICS</i> .....	13
<i>MECHIRAT CHAMETZ –SELLING THE CHAMETZ</i> .....	13
<i>MAOT CHITIM—MONEY FOR MATZA</i> .....	14
<i>PREPARING YOUR HOME</i> .....	14
Around The House .....	14
Kashering The Kitchen.....	15
<i>BEDIKAT CHAMETZ –THE SEARCH FOR THE CHAMETZ</i> .....	20
<i>BIUR CHAMETZ –BURNING CHAMETZ</i> .....	22
<i>TA’ANIT BECHOROT –FAST OF THE FIRST BORN</i> .....	22
<i>THE SEDER</i> .....	23
<i>DIABETES &amp; GLUTEN</i> .....	24
<i>PETS &amp; PESACH</i> .....	24
<i>TEVILAT KEILIM</i> .....	25
Oral Hygiene.....	26
CRC Letter About Medicines, Cosmetics & Toiletries.....	27
Handy <i>KITNIYOT</i> Guide.....	28
Shopping & Product Guide.....	29
Form For The Sale Of <i>Chametz</i> .....	33





**WE WON'T STOP  
UNTIL THEY'RE ALL BACK**

**#BringThemHomeNow**





## Names of the Hostages for our Prayers

מתן בן עינב  
נדב בן חנה  
נועה בת ליאורה  
נמרוד בן ויקטוריה  
נעמה בת אילת  
סהר בן תמר  
עדן בת שירית  
עודד בן בלהה  
עוז בן מרב  
עומר בן ניבה  
עומר בן שלי מלכה  
עומר מקסים בן אורנה אסתר  
עופר בן כוכבה  
עידן בן יעל  
עידן בן דלית  
עמירם בן שרה  
עמרי בן ורוניקה אסתר  
פרננדו שמעון בן טניה  
צחי בן דבורה  
קרינה בת אירה  
רום בן תמר  
רומי בת מירב  
רון בן ונציה נינו  
רון בן חנה  
רן בן טליק  
שגב בן גלית  
שגיב בן נעמית  
שי בן שלומית  
שירי בת מרגיט  
שלומי בן רוזיטה  
שלמה בן מרסיל  
שמואל קית' בן גלאדיס  
תמיר בן יעל  
תמיר בן חרות

גדי משה בן שרה  
גיב בן מירב  
גלי בן טליה  
דוד בן סילביה  
דולב בן יעל  
דורון בת סימונה  
דניאלה בת אורלי  
דניאל בן מירב  
דניאל שמעון בן שרון שלי  
דרור בן אלה  
הרש בן רייצ'ל  
הירש בן פערל חנה  
זיו בן טליה  
חיים בן נחמה  
חנן בן ורד  
טל בן ניצה  
יאיר בן רות  
יאיר בן שושנה פלור  
יגב בן אסתר  
יהודית (ג'ודי) בת מרלין  
יוסי בן חנה  
יוסף חיים בן מרים  
יורם בן מרים בלה  
יצחק בן חנה אנטה  
יצחק (איציק) בן גילה  
ירדן בן פנינה  
כפיר בן שירי  
כרמל בת כנרת  
לואיס בן נורה  
ליאור בן מיכל  
לירי רבקה בת שירה  
מישל בן מרסיולה  
מקסים בן טלה  
מתן בן ענת

אבינתן בן דיצה תרצה  
אביתר בן גליה  
אברה בן אגרנש  
אברהם גלעד בן ליאת  
אברהם בן אמונה  
אגם בת מירב  
אוהד בן אסתר  
אוהד בן אסתר  
אור בן גאולה  
אורי בן עינב אפרת  
אוריאל בן נעמי  
אילן בן מרים  
איתי בן חגית  
איתי בן אורית  
איתן בן רות  
איתן בן סול  
איתן אברהם בן אפרת  
אלון בן עידית  
אליה בן סיגלית  
אליהו בן חנה  
אליקים שלמה בן אבישג  
אלכסנדר בן נינה  
אלכסנדר בן אוקסנה  
אלכסנדר (סשה) בן ילנה  
אלמוג בן אורית  
אלמוג בן נירה  
אלעד בן חנה  
אלקנה בן רוחמה  
אמילי תהילה בת אמנדה  
אנדריי בן יבגניה  
ארבל בת יעל  
אריאל בן שירי  
אריאל בן סילביה  
בר אברהם בן ג'וליה



Friends,

With every passing day, the regular pre-Pesach jitters are compounded by the pain and heartbreak from Israel. How can it be that we will utter the special words of the Festival Amida – last recited on that dark Simchat Torah day – while we are still at war, while our brothers and sisters are still hostage in Gaza, while our brethren are still displayed from their homes? We feel as if we are still in Egypt filled with sadness and loss – not experiencing liberation, jubilation and joy!

On one hand, part of the central lesson of the Exodus story is the quick, sudden, and even unexpected pace of freedom. After all, it is the chipazon (haste) of our redemption that gives literal flavor to Pesach in the form of matza!

Yet, the Jerusalem Talmud relates that while famously we are taught that we have 4 cups on the Seder night to commemorate the 4 languages of liberation promised by God, there is indeed another reason as well. Suggests the Talmud (Pesachim 10:1), our custom to consume 4 cups at the Seder is a nod to the 4 times in the Joseph story that the word 'kos' is used – 4 times Joseph experiences reversals of fortune.

See, while the popular paradigm of redemption envisions a quick, linear, meteorically salvation, we are reminded at the Seder that, both in Jewish history and, at times, in the Jewish present, redemption can be a slow and agonizing process as it was for Joseph.

We hope and pray that the 4 cups at our Seder this year herald in a quick and complete redemption; and, we know that we must fortify our commitment with persistence and resilience to go the distance if our path to redemption is destined to wind like Joseph's. After all, Pesach is an opportunity to take meaningful time with family and friends, to reflect on our core tenets and values, and to consider what freedom, our relationship with God and our history means to us as individuals, a family, and as a nation.

The preparations for Pesach are extensive and can be exhausting. However, it is because of this level of preparedness that the holiday can be so momentous. I am excited to, once again, present this Young Israel of West Hartford Pesach Guide as a true labor of love. I hope it will be a source of assistance in making your preparation easier and more meaningful. I urge you to look through and take advantage of the many wonderful programs and speakers we have planned to help make the most of this precious time on our calendar.

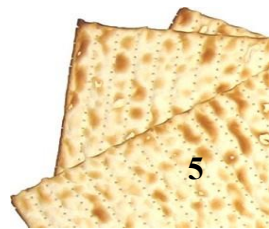
If there is any way that I can be of assistance in making your celebration of Pesach smoother, simpler, or more complete please do not hesitate to reach out to me and let me know. May this Pesach be a great one for all of us filled with personal and national redemption.

Miriam, Amalya Hodaya, Lielle Adira, Ariel Elana and I wish you all a chag kasher v'sameach – a happy, healthy and kosher Passover!

Sincerely,



Rabbi Tuvia Brander, Mara D'Atra





## Benjamin Franklin and Pesach: How to Carry the Seder into Our Lives

Yoetzet Ruthie Braffman Shulman

Young Israel of West Hartford Community Scholar and Yoetzet Halacha

Ruthie@youngisraelwh.org, 484-430-4848

The Pesach narrative, a story of a downtrodden people defeating the mightier foe, has crept up as an inspirational focal point throughout US history. In 1776, just a few months after the colonies declared their independence from Great Britain, the founding fathers, Benjamin Franklin, Thomas Jefferson and John Adams formed a committee to design a National Seal for this newly birthed country. They proposed an idea, (later rejected) that the national seal depict an Egyptian Pharaoh leading his troops through a divided Sea of Reeds in pursuit of the fleeing Israelites with the caption “Rebellion to Tyrants is Obedience to God”. In a fascinating twist of irony, the exodus story comes up again in the Civil War but actually used as inspiration from both sides. An easy comparison for the Northern cause, of a weaker minority enslaved by a dominant people of the land. There are many recorded hymns as well as sermons about God delivering the black slaves just as He had in Exodus. The Southern adversaries however also employed this imagery! Southern Presbyterian minister Benjamin Morgan Palmer delivered a sermon about how God will deliver the south from Northern tyranny comparing Pharaoh’s heartened heart as we read in the pasukim and in the Haggadah, to Abraham Lincoln. A decade later, Yetziat mitzrayim comes up again prominently in the Civil rights movement. Martin Luther King Jr. referenced the exodus in his speeches numerous times. One example is that he viewed the Brown vs. Board of Education supreme court case declaring segregated schools as unconstitutional to the “splitting of the Sea of reeds”.

The common thread of inspiration makes sense, the story of an oppressed people whose salvation transferred its situation from persecution to triumph. However, the Exodus tale was a one time event with miracles of unprecedented scope with an incredibly overt divine intervention and supernatural salvation. Does using the tale present just a small sense of false hope? The South was not rained with hail, the British sailed in ocean waters, not waves of blood - why is this story used over and over again as a guiding light?

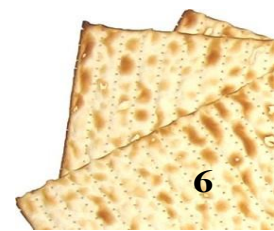
Perhaps its repeated use hints at a basic psychological reality, that sometimes we need the monumental, unimaginable, awe-inspiring, moments to filter down and seep into our every day lives. On Seder night, it is a Mitzvah to retell and relive the story of Yetziat Mitzrayim, and for most of us, it is just a pleasant, meaningful evening, that does not impact our lives afterward. But it is supposed to. The Sefar Hachinuch explains that in order to fulfill this mitzvah you have to actually articulate it and walk through the story. Even if one is alone on Pesach night, they have to say the story out loud, “for his speech will arouse his heart”. Ramban’s theory of miracles is that there is no metaphysical difference between overt seemingly supernatural miracles, and miracles of ‘natural occurrence’ like the rain falling to water our crops. There is however a causative relationship between the two, the great miracles like the plagues and kariat Yam suf help us recognize and thus appreciate the miracles in our every day lives. The awe-inspiring miracles in the Tanach give evidence to God’s smaller unobserved interruptions in natural chain of events.

The founding fathers, the Southern slaves, and the leaders of the Civil Rights movement channeled the magnificent story of Pesach into strength, motivation and action. Dr. Sandra Lilienthal so beautifully articulates that in our lives, when we may not have open miracles, “we can train our eyes to see what our souls know and experience, [and] we will be able to live with a profound appreciation for the “awesomeness” we are surrounded with.” May we all take our experience and Hakarat Hatov from Seder night into our everyday lives - Chag Kasher V’sameach!

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<sup>1</sup> Sefer Hachinuch Mitzvah 21

<sup>2</sup> Ramban Vayikra 26:11



• YOUNG ISRAEL OF WEST HARTFORD •  
**CHAZAK SOCIETY**

We would like to thank and acknowledge our 5784/2023-2024 Chazak Society members whose generosity beyond membership dues enables our Young Israel to continue its sacred work.

**Benefactor**

Anonymous

**Builders**

Susanne & David Gelb  
Jennifer & Brian Grosberg  
Juanita & Yitz Moss  
Ann & Jeremy Pava

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Miriam & Charles Rosenblatt  
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Rebecca Grazi & Michael Siev  
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Carolyn & Andrew Ganeles	Ronit & Rafi Kaufman	Naomi & David Rosen	Andrea & Samuel Werner
Esther Glahn	Tiffany & Moshe Lehrer	Marissa & Ari Schaffer	Edyce Winokur

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. If you have any question, feel free to speak with Shayne Kesler or Rafi Kaufman or visit our website, [www.youngisraelwh.org/chazak](http://www.youngisraelwh.org/chazak).



# Pesach Times for 5784

## NIGHT OF BEDIKAT CHOMETZ

**Sunday, APRIL 21**

Mincha & Maariv ..... 7:25 pm  
 Bedikat Chametz ..... After 8:09 pm

## MONDAY, EREV PESACH

**Monday, APRIL 22**

Fast Begins..... 4:28 am  
 Shacharit Followed by Siyum Bechorot..... 6:40 am  
     Siyum by Elijah Kesler ..... Approx 7:20 am  
 (This Siyum will also be livestreamed on zoom for those who cannot attend in person.)  
 Communal Chametz Burning at  
 Young Israel of West Hartford ..... 8:00-10:00 am  
 Latest Time to Eat Chametz ..... 10:09 am  
 Latest Time for Owning/Burning Chametz..... 11:29 am  
 Candle Lighting..... 7:22 pm  
 Mincha & Maariv with Hallel ..... 7:27 pm  
 Seder Should Not Begin Before ..... 8:09 pm  
 Halakhic Midnight.....12:49 pm

## PESACH DAY 1

**Tuesday, April 23**

Shacharit & Tefilat Tal..... 9:00 am  
 Mincha..... 7:20 pm  
 Maariv with Hallel..... Approx. 7:41 pm  
 Candle Lighting AFTER ..... 8:26 pm  
 Kiddush, Seder & Sefira AFTER ..... 8:26 pm

**Don't forget to begin counting Sefirat Haomer!**

## PESACH DAY 2

**Wednesday, April 24**

Shacharit..... 9:00 am  
 Mincha followed by Shiur..... 7:20 pm  
     *Shiur by Noah Grosberg*  
 Maariv & Havdallah..... 8:27 pm

## CHOL HAMOED

**Thursday, April 25**

Shacharit..... 6:30 am  
 Mincha & Maariv..... 7:30 pm

## EREV SHABBAT

**Friday, APRIL 26**

Shacharit ..... 6:30 am  
 Earliest Candle Lighting..... 6:18 pm  
 Mincha & Kabbalat Shabbat..... 7:00 pm  
 Calendar Candle Lighting..... 7:26 pm

## SHABBAT CHOL HAMOED

**Shabbat Saturday, April 27**

Shacharit & Shiur Hashirim..... 9:00 am  
 Mincha followed by Shiur ..... 7:20 pm  
     *Shiur by Nachum Silver*  
 Maariv & Havdallah ..... 8:31 pm

## CHOL HAMOED/ EREV CHAG

**Sunday, April 28**

Shacharit ..... 8:00 am  
 Candle Lighting ..... 7:28 pm  
 Mincha ..... 7:33 pm  
 Maariv ..... Approx. 7:47 pm

## LAST DAYS OF PESACH

**Monday, April 29**

Shacharit ..... 9:00 am  
 Mincha ..... 6:00 pm  
 Maariv ..... 6:20 pm  
 Candle Lighting After..... 6:20 pm

(Be sure to read the note on taking in the 2nd day of Yom Tov early. Yom Tov Meal should be started, and any heated food eaten by 7:47pm)

**Tuesday, April 30**

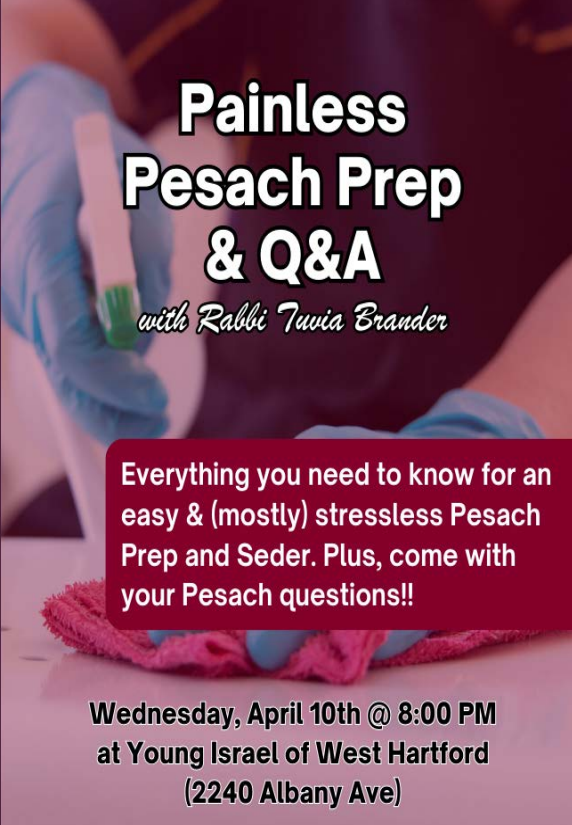
Shacharit ..... 9:00 am  
 Yizkor (Approx.) ..... 10:20 am  
 Shiur by Elijah Kesler ..... 6:45 pm  
 Mincha..... 7:30 pm  
 Seudat Moshiach led by Mendel Posner..... Approx. 7:50 pm  
 Maariv & Havdallah ..... 8:34 pm  
 Use of Chametz Sold with Rabbi Brander ..... 9:15 pm

## Wednesday May 1- Friday May 3

Wednesday & Friday Shacharit ..... 6:45 am  
 Thursday Shacharit ..... 6:40 am  
 Mincha & Maariv ..... 7:35 pm

Prepare for Pesach with Young Israel!

- 4/10 - Painless Pesach Prep + Q&A
- 4/14 - Communal Kashering
- 4/16 - 10 New Ideas For the Seder with YH Ruthie Braffman Shulman
- 4/20 - Shabbat HaGadol Drasha with Rabbi Brander




## Painless Pesach Prep & Q&A

*with Rabbi Tuvia Brander*

Everything you need to know for an easy & (mostly) stressless Pesach Prep and Seder. Plus, come with your Pesach questions!!

**Wednesday, April 10th @ 8:00 PM**  
 at Young Israel of West Hartford  
 (2240 Albany Ave)




**WEST HARTFORD YI CT** **YOUNG OF ISRAEL WEST HARTFORD**

## Pesach Q&A WhatsApp Group

Join our Pesach Q&A Whatsapp group with Rabbi Brander. Get all your Pesach questions answered as we learn from each other questions in preparation for Pesach.



**SCAN THE QR CODE TO JOIN!**





**YOUNG OF ISRAEL WEST HARTFORD**

# HARTFORD WOLF PACK

## ★ HOCKEY GAME ★

### SUNDAY APRIL 14, 2024



**HARTFORD WOLF PACK**

VS



**CHARLOTTE CHECKERS**

**Tickets \$20 | Game Is At 3 PM**  
 XL Center, 1 Civic Center Plaza, Hartford, CT

Gear up for an exhilarating experience at the Hartford Wolf Pack Hockey Game! Whether you're a huge fan or just looking for an afternoon of fun, this event will be amazing!

All tickets come with a hotdog and a snack at the game!

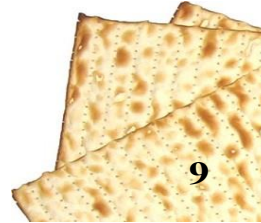


## COMMUNAL KASHERING POT

*Need something kashered for Pesach? Trying to find somewhere to dip that big pot?*

**CROWN MARKET**  
 2741 ALBANY AVE  
 SUN, APRIL 14 | 11:00AM-1:00PM

Please remember that items must be clean and not have been used for 24 hours. For any question, please consult Rabbi Brander's Pesach Guide or contact him directly.





Prepare for Pesach with Young Israel!

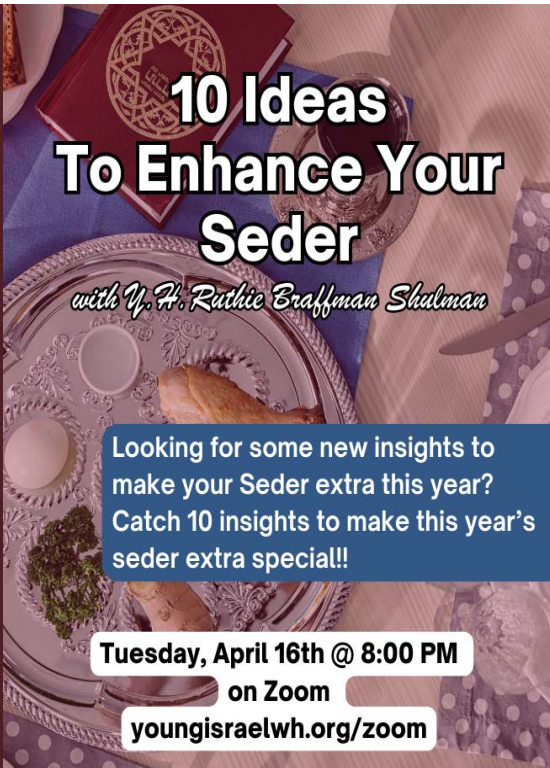

- 4/10 - Painless Pesach Prep + Q&A
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- 4/20 - Shabbat HaGadol Drasha with Rabbi Brander

## 10 Ideas To Enhance Your Seder

*with Y. H. Ruthie Braffman Shulman*


Looking for some new insights to make your Seder extra this year? Catch 10 insights to make this year's seder extra special!!

**Tuesday, April 16th @ 8:00 PM**  
on Zoom  
[youngisraelwh.org/zoom](https://youngisraelwh.org/zoom)

Prepare for Pesach with Young Israel!

- 4/10 - Painless Pesach Prep + Q&A
- 4/14 - Communal Kashering
- 4/16 - 10 New Ideas For the Seder with YH Ruthie Braffman Shulman
- 4/20 - Shabbat HaGadol Drasha with Rabbi Brander



## Celebrating the 'Time of our Freedom' in the Shadow of Oct. 7th

*with Rabbi Tuvia Brander*

**Shabbat HaGadol Lecture**  
Shabbat, April 20th | 6:05 PM  
*Childcare will be provided*



# COMMUNAL CHAMETZ BURNING

Erev Pesach  
Monday, April 22 from 8-10 AM  
in Young Israel Parking Lot  
**(2240 Albany Ave)**

in partnership with the  
**West Hartford Fire Department**



Please only bring pieces of chametz wrapped in paper. Foil, plastic or rubber will not be allowed. Larger chametz items should be disposed of in another manner.



## EIGHTH ANNUAL LAUFER SEFIRA CHALLENGE

Go the DISTANCE with us as we count from Pesach to Shavuot!  
Be part of a mitzvah that connects us across our community and the Jewish world!



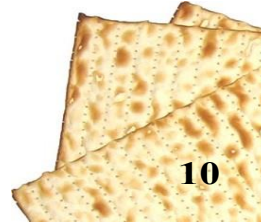
(1) SIGN UP to get our Whatsapp text reminders at [youngisraelwh.org/LSC](https://youngisraelwh.org/LSC)

(2) Mark your calendar for 6/15 for our annual LSC Celebration for all those who go the distance!

PLUS!!!  
Pick up this year's LSC Toothbrush for you and your entire family as an extra reminder to count as you brush!!

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









**SEUDAT MOSHIAACH**  
*The Feast of Moshiaach*

Acharon Shel Pesach  
Tuesday, April 30  
bet. Mincha & Maariv  
~7:50 PM @ YIWH

with Rabbi Mendel Posner &  
Rabbi Chanoch Bistritzky

*Everyone is invited to bring their leftover Matza and any sealed KFP snacks.*



YOUNG ISRAEL OF WEST HARTFORD  
PRESENTS  
**PESACH WINE**  
**SALE 2024**  
CLICK HERE TO ORDER

Need 4 cups of wine?  
Order now in 4 easy steps!

1. Click the link! (Please do not go directly to their website, or the shul will not benefit)
2. Choose your wines from a huge selection and place your order directly!
3. Ships straight to your door and complete cases ship free!
4. Young Israel of West Hartford earns \$\$ each time you order! (but only if you use this link)

[www.youngisraelwh.org/winesale](http://www.youngisraelwh.org/winesale)



WEST HARTFORD YOUNG ISRAEL  
YI WH WEST HARTFORD

**GUIDE FOR MAKING  
EARLY 2ND DAY**

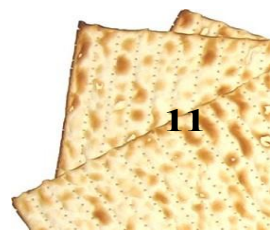
### Bringing In the 8th Day of Pesach Early

Just as we did in the past, we will be taking in the 8th day of Pesach early this year. This will enable us to enjoy a much earlier Yom Tov dinner with our families and young children as well as avoid any violation of preparing from one day of Yom Tov for the next. For example, if we were not to bring in the 8th day of Pesach early, no preparation for the Yom Tov meal (cooking, setting table etc.) would be permitted until after 8:34 pm, delaying the meal until well after 8:50 pm.

Thus, by following the below method, we will be able to begin our meals much earlier as well as begin preparations, including cooking, at any time during the 7th day of Pesach, Monday, April 29 2024) for the evening meal.

1. Mincha will be promptly at 6:00 PM (before Plag HaMincha), followed by Maariv after 6:20 PM(Plag HaMincha).
2. Yom Tov Candles should be lit AFTER 6:20 PM (Plag HaMincha) and BEFORE reciting Kiddush.
3. Meals should begin without delay shortly after Plag HaMincha (6:20 PM) with the aim of getting to the main course before Shkiya (sunset,) at 7:47PM.
4. Any food prepared and warmed during the day on Monday should be tasted before Shkiya (sunset), 7:47 PM.
5. Yahrzeit candles for the next day should be lit after 8:34 PM.

Please note that this is only for this Monday night of the last days of Pesach and not for other Yom Tov evenings like the Seder nights where one must wait until nightfall before beginning the Seder or lighting candles for the second day of Yom Tov. As always, if you have any questions, please feel free to contact Rabbi Brander directly by email at [Rabbi@YoungIsraelWH.org](mailto:Rabbi@YoungIsraelWH.org) or on his cell 561.271.4148.





## I. ABOUT CHAMETZ

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### 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 - *karet* (excision). Since *Chametz* is permissible after *Pesach*, there is no nullification of *Chametz* during *Pesach*.

The Rabbinic prohibition extends even to the use after *Pesach* of *Chametz* which belonged to a Jew during *Pesach*. **For this reason, Jewish owned food stores that do not sell their *Chametz* before *Pesach* should not be patronized for approximately a month after the holiday until all the *Chametz* product that was owned by them during *Pesach* is used up.** 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*.

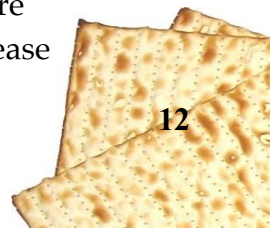


### Kitniyot - Prohibition Against Beans

Rabbinically, the prohibition of *Chametz* has extended to all grains including rice, millet, 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 that one swallow—with or without *chametz*— 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 Brander 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 that contain *chametz* should not be used. Check out [CRCKosher.org/Lipstick](http://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**

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As stated, it is prohibited to possess or benefit from any *Chametz* on Passover. Also, *Chametz* which was in the possession of a Jew on Passover may not be used even after the Holiday. Therefore, any *Chametz* that 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*.** All other products and *Chametz* utensils should be stored in a closet or other cabinet and locked or sealed off with tape. The Rabbi and agent of sale 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.

As the actual sale of *Chametz* to a non-Jew entails a complex transaction touching on Connecticut, US and Jewish law, the practice is to designate the Rabbi as agent to arrange and execute a sale on behalf of the community. As such, the legal act of designation of the Rabbi as agent for the sale of one's *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 the individual is a visible manifestation of contractual intent and in which the garment serves as consideration for the contract.



Rabbi Brander will be available to become the agent for the selling of your Chametz at the following times:

1. Sunday, April 14th : 7:45 PM- 8:45 PM
2. Tuesday, April 16th: 8:45 AM- 9:45 AM  
7:45 PM - 8:45 PM
3. Thursday, April 18th: 7:45 PM- 8:45 PM
4. Friday, April 19th: 8:45 AM - 9:45 AM

Please bring a completed 'Delegation of Power of Attorney' Form with you. (It can be accessed [here](#) and is included as the last page of this packet).

You can also arrange for Rabbi Brander to sell your *Chametz* online by completing the form accessed at [youngisraelwh.org/chametz](http://youngisraelwh.org/chametz). YOU MUST make sure you get confirmation of receipt email to ensure that it went through – that is the only way to ensure I will sell your chametz.

**Please note that the form must be completed by 9 AM on Friday, April 19, 2024.**

### III. MAOT CHITIM—MONEY FOR MATZA

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There is a long time-honored custom to give charity before *Pesach* to ensure that all Jews have their holiday needs taken care of. As opposed to *Matanot Le'evyonim*, which must 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. The money will be distributed both in West Hartford and in Israel. Checks can be made out to "YIWH Rabbi Discretionary Fund" or donations can be made online at [www.youngisraelwh.org/maotchitim](http://www.youngisraelwh.org/maotchitim).

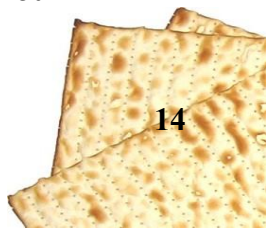
### IV. PREPARING YOUR HOME

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#### 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 spaces, cars, pockets of clothing (especially children's), pocket books, shul cubbies, etc.

Baby formula is *kitniyot* and may be used; however, new bottles should be purchased or ones already in use should be kashered. Bottles should be cleaned over *Pesach* 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 changed or cleaned or stored with *Chametz*.

Please note, pet foods usually contain *Chametz* and may have year round kosher concerns. 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 and specifically before the last time one may own Chametz on Erev Pesach.**

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

**Steamers should not be used for kashering.**

### **Ovens**

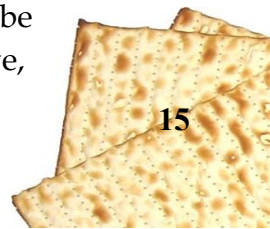
#### **Conventional oven (non self cleaning):**

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:

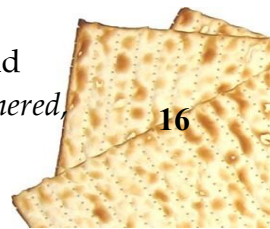
The burners themselves should be cleaned well and turned on for a couple of minutes and are kosher. The cast iron or metal grates upon which the pots on the range sit may be inserted into the oven after they have been thoroughly cleaned and then left in the oven on its hottest setting for ONE HOUR or through a 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, those spaces should be covered with a double layer of heavy foil *if food or pots will come in contact with it*. 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; it should be covered with a double layer of heavy-duty aluminum foil *if food or pots will come in contact with it*. 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 should 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 to remove encased food), the shelves, the walls and the entire freezer compartment washed and scrubbed. It is not necessary to cover the shelves of the refrigerator and the floor of the freezer with material before *Pesach* foods are entered; if this is your practice, be sure the material has holes that will allow 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*. All of 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.

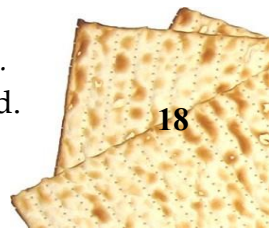
**Stainless steel** sinks can be *kashered* by the following method: Clean the sink thoroughly. After cleaning the sink, hot water should not be used or poured in the sink for twenty-four (24) hours prior to *kashering*. It is recommended that the hot shut-off valve under the sink be turned off twenty-four (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*.

### Hot Plates/Platas

Metal hot plates or *platas* can be used for Pesach by the following method: Clean well with caustic cleaner. Do not use for 24 hour then run (on high) for 1 hour. Cover with silver foil before use.

### Urns

Urns that are never brought to the table and are not used for anything else other than heating water (ie never used for any other liquids, never used to warm a challah or something else on top, never cleaned with vinegar, etc.) and is not washed with *Chametz* items, it may be used for Pesach without *kashering*. All one must do is wipe down the outside of the urn.

Urns that are either small enough to be brought to the table, used to heat other beverages, used warm challah or other food on top of it, or cleaned it with vinegar (to remove calcium buildup) or with the *Chametz* dishes, must be *kashered* for Pesach. To *kasher*: The lid should be *kashered* in a pot of boiling hot water. The urn itself should not be used for 24 hours prior to *kashering*. Then it should be filled almost to the top with water and turned on. When the water reaches the highest temperature, while still plugged in, boiling water should be added to the urn until it overflows. Then the Urn can be used for Pesach.

### 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 flying 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 that 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 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 large 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, heat up another pot with water. Once both pots are boiling, carefully in one motion place the smaller pot in the large pot causing boiling water to overflow the sides and thus kashering the bigger pot. Then rinse in cold water and the pot is now kashered. [Watch this link](#) to see an instructional video with demonstration at the end.**

## 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.

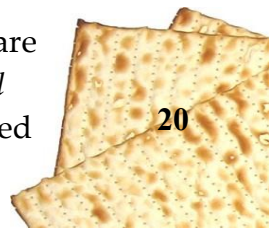
**OR**

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



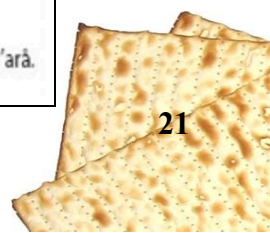
a thorough check of the house on the night before *Pesach* a) in case we have not truly nullified our *Chametz* in our hearts and b) lest one find and eat *Chametz* on *Pesach*. This is more than a perfunctory check of our homes! While the custom of putting out 10 pieces of bread has some basis, searching 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 Sunday night, April 21 (8:09 PM) and avoid pushing it off until late in the night.**

<p><b>Before the Search:</b> 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 <i>Chametz</i>.</p> <p><b>After the Search:</b> 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><i>Before beginning the search for chametz, say:</i></p> <p>בָּרוּךְ אַתָּה יְהוָה    Bâruch Atâ Adonoy,  אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,    Eloheinu Melech há'olâm,  אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו    asher kidishânu bi'mitzvo'tâv,  וְצִוָּנוּ עַל בְּעוֹר חָמֵץ.    vi'tzivânu al bí'ur châmetz.</p> <p><i>After concluding the search for chametz, say:</i></p> <p>כָּל חָמִירָא וְחִמְיָעָא דְאַבָּא בְּרִשׁוּתֵי    Kol chamirá vacha'mí'á d'iká virshutee  דְּלֵא חָמֵתָא וְדֵלֵא בְּעֵרְתָּא    d'lá chamitay ood'lá ví'artay  וְדֵלֵא יָדְעָנָא לָהּ    ood'lá yádanâ lay  לִבְטֵל וְלֵהוּי הֶפְקֵר בְּעַפְרָא דְאַרְעָא.    Lib'á'tale v'lehevay hef'kare k'afrá d'ará.</p>
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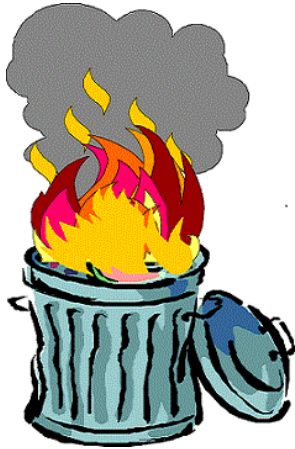


## VI. BIUR CHAMETZ – BURNING CHAMETZ

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The burning of the *Chametz* is done on Monday April 22 from 8 AM- 10 AM. There will be a location at Young Israel to burn your *Chametz* Monday morning.

*All Chametz must be burned by 11:29 AM.* After burning 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 11:29 AM.



### After Burning the *Chametz*

כָּל חַמֵּירָא וְחַמֵּיעָא דְאִיכָא בְּרִשׁוּמֵי, דְחַזִּיתִיה וְדָלָא חַזִּיתִיה,  
דְחַמֵּתִיה וְדָלָא חַמֵּתִיה דְבִיעַרְתִּיה וְדָלָא בִיעַרְתִּיה, לְבָטִיל וְלִהְיוּ  
הֶפְקֵר כְּעַפְרָא דְאַרְעָא

Kol cha-me-rah va-cha-me-ah d'-ee-ka veer-shoo-tay,  
d'-la cha-me-tay ood-la va-ah-ree-tay, ood-la ya-da-na  
lay, leev-teel v'-leh-heh-vay hef-kare k'-af-ra d'-ah-ra.

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.

As in every year, we will have a Siyum following Shacharity at approximately 7:20 AM. We will be live-streaming it on our Zoom for all who cannot partake in person. If one wishes to be included in the Siyum, they should have some festive food to take part in at the conclusion of the Siyum.



Additionally, one can choose 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, in case of a great need, one may be "podeh" (redeem) the fast by giving money to charity.

## VIII. THE SEDER

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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 may not begin before nightfall & should begin as early as possible after nightfall (Monday night after 8:09 PM and Tuesday night after 8:26 PM.)

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 of 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 12:49 AM.

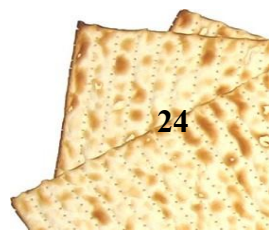
We do not eat after the Seder in order to allow the taste of the *Matzah* to remain in our mouths.

## IX. DIABETES & GLUTEN

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**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](mailto:sales@lakewoodmatzoh.com) or visit them at [www.lakewoodmatzoh.com](http://www.lakewoodmatzoh.com)



## X. PETS & PESACH

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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*:

<https://www.star-k.org/articles/kashrus-kurrents/375/feeding-your-pet-barking-up-the-right-tree/>

<https://www.star-k.org/articles/wp-content/uploads/pet-food-list.pdf>

<https://consumer.crc kosher.org/wp-content/uploads/2024/03/Pesach-Foods-for-Your-Pets-2024.pdf>

## XI. *Tevilat Keilim*

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As a Halakhic rule, new metal and glass food utensils must be immersed in the Mikvah before they are used. China does NOT need to be immersed in the Mikvah. (See here for full listing <https://www.star-k.org/articles/kosher-lists/1170/tevilas-keilim-guidelines/>)

To tovel( immerse) new items at our Mikveh, Mikveh Bess Israel, please visit their website at [MikvehBessIsrael.org](http://MikvehBessIsrael.org).





## XII. ORAL HYGIENE

According to most *poskim* **Toothpaste and Mouthwash** are both considered inedible and, therefore, not a *chametz* problem at all. However, since we put these products in our mouths, perhaps this is evidence that we have raised them back to the level of being edible in some fashion (*achshevey*). Therefore, some seek to avoid toothpaste and mouthwash that contains *chametz*.

The following are some common brands that have been checked out and approved as acceptable for use on Pesach:

- **Toothpastes:** Aim, Aquafresh, Close Up, Colgate, Mentadent, Orajel, Pepsodent, Sensodyne and Crest( Kids Crest, Crest Scope, Cavity Protection Gel & Paste).
- **Mouthwashes:** Scope, Colgate, Listerine (Cool Mint Antiseptic, Fresh Burst Ultra Clean, Sensitivity Alcohol Free, Total Care Zero)

There are others. Please ask Rabbi Brander about other brands you may want to use.

## XIII. SUPPLEMENTAL

Of course, there is always more to discuss. Please feel free 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:

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

Orthodox Union (OU) Pesach Guide\*\* ([CLICK HERE](#))

\*\*Copies are available outside the Young Israel

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

Be sure to check out p.39 in the OU Pesach Guide.

**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 Passover without certification:

ALUMINUM FOIL  
 ALUMINUM FOIL BAKING PANS  
 BABY OINTMENTS  
 BAGS (PAPER OR PLASTIC)  
 BODY WASH  
 BOWL AND TUB CLEANERS  
 CANDLES  
 CARDBOARD  
 CARPET CLEANERS  
 CHARCOAL  
 CHEESE CLOTHS  
 CONDITIONERS  
 COPPER AND METAL CLEANERS  
 CORK  
 COSMETICS (EXCEPT POSSIBLY LIPSTICKS, SEE BELOW)  
 CUPCAKE HOLDERS  
 CUPS (PAPER, PLASTIC OR

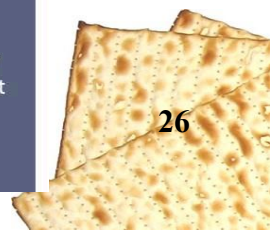
STYROFOAM)  
 DEODORANTS  
 DETERGENTS  
 DISHWASHING DETERGENTS  
 DRAIN OPENERS  
 FABRIC PROTECTORS  
 FURNITURE POLISH  
 GLASS CLEANERS  
 HAIR GELS, SPRAYS AND MOUSSE  
 HAIR REMOVERS AND TREATMENTS  
 HAND SANITIZER  
 INSECTICIDES  
 ISOPROPYL ALCOHOL  
 JEWELRY POLISH  
 LAUNDRY DETERGENTS  
 LOTIONS

NAPKINS (PAPER)  
 OVEN CLEANERS  
 PAPER TOWELS  
 PERFUMES  
 PLASTIC CONTAINERS  
 PLATES (PAPER, PLASTIC OR STYROFOAM)  
 SCOURING PADS AND POWDERS  
 SHAMPOOS  
 SHAVING CREAM AND GEL  
 SHAVING LOTION  
 SILVER POLISH  
 SKIN CREAM  
 SOAPS  
 SUNTAN LOTION  
 TALCUM POWDER (100% TALC)  
 TOILET BOWL CLEANER  
 WATER FILTERS

### ORAL HYGIENE

**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 Passover and year-round). Consult your Rabbi. Please see product pages in the Passover Guide for OU certified toothpaste.



## Chicago Rabbinical Council

2701 West Howard Street  
Chicago, IL 60645  
(773) 465-3900  
www.crcweb.org

Rabbi Sholem Y. Fishbane  
Kashruth Administrator



Pesach 2024 / פסח תשפ"ד

### MEDICINES, COSMETICS & TOILETRIES FOR PESACH

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

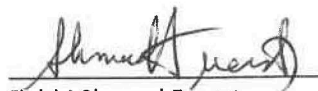
#### MEDICINES


- All pill or non-chewable tablet medication – with or without *chametz* – that one swallows is permitted. [Candy-coated pills are an exception to this rule, but they are quite uncommon.] Vitamins and food supplements do not necessarily fall into this category, and each person should consult with their Rabbi.
  - Liquid and chewable medications that may contain *chametz* should only be used under the direction of a doctor and Rabbi, who will judge the severity of the illness, the likelihood that the medicine contains *chametz*, and the possibility of substituting a swallowable pill.
- Important: Do not discontinue use of liquid, chewable or any other medicine without consulting with your doctor and Rabbi.**
- Liquid and chewable medications that contain *kitnios* may be consumed by someone who is ill. An otherwise healthy person, who would like to consume a liquid or chewable medicine to relieve a minor discomfort, should only do so if the product is known to be free of *kitnios*.

#### COSMETICS & TOILETRIES

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

  
Rabbi Yona Reiss  
Av Beis Din, Chicago Rabbinical Council

  
Rabbi Shmuel Fuerst  
Dayan, Agudath Israel of Illinois

  
Rabbi David Zucker  
Rosh Kollel, Chicago Community Kollel



## 2024 KITNIYOS CHART

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

See also [star-k.org/passover](http://star-k.org/passover) for "Understanding Kitniyos - What They Are, What They Aren't"

<b>Aniseeds<sup>4,6</sup></b>	<b>Dextrose<sup>7</sup></b>	<b>Peanuts<sup>2</sup> &amp; Peanut Oil</b>
<b>Ascorbic Acid<sup>1</sup></b>	<b>Emulsifiers<sup>5</sup></b>	<b>Peas</b>
<b>Aspartame<sup>1</sup></b>	<b>Fennel<sup>4,6</sup></b>	<b>Poppy Seeds</b>
<b>Beans</b> (Including green beans, edamame, etc.)	<b>Fenugreek<sup>2,6</sup></b>	<b>Rice<sup>5</sup> and Rice Vinegar</b>
<b>Bean Sprouts</b>	<b>Flavors<sup>7</sup></b>	<b>Sesame Seeds</b>
<b>BHA</b> (In corn oil)	<b>Glucose<sup>7</sup></b>	<b>Sodium Erythorbate<sup>1</sup></b>
<b>BHT</b> (In corn oil)	<b>Guar Gum<sup>5</sup></b>	<b>Sodium Citrate<sup>7</sup></b>
<b>Buckwheat</b> (Kasha)	<b>Hydrolyzed Vegetable Protein<sup>7</sup></b>	<b>Sorbitan<sup>7</sup></b>
<b>Calcium Ascorbate<sup>1</sup></b>	<b>Isolated Soy Protein</b>	<b>Sorbitol<sup>7</sup></b>
<b>Canola Oil</b> (Rapeseed)	<b>Isomerized Syrup</b>	<b>Soybeans &amp; Soybean Oil</b>
<b>Caraway Seeds<sup>2</sup></b>	<b>Lecithin</b>	<b>Stabilizers<sup>3</sup></b>
<b>Chickpeas</b>	<b>Lentils</b>	<b>Starch<sup>7</sup></b>
<b>Citric Acid<sup>7</sup></b>	<b>Maltodextrin<sup>7</sup></b>	<b>String Beans</b>
<b>Confectioners' Sugar<sup>7</sup></b>	<b>Millet</b>	<b>Sunflower Seeds</b>
<b>Coriander<sup>4,6</sup></b>	<b>MSG<sup>7</sup></b>	<b>Tofu</b>
<b>Corn &amp; Corn Oil</b>	<b>Mustard</b> flour, prepared seeds	<b>Vegetable Oil<sup>3</sup></b>
<b>Cumin<sup>4,6</sup></b>	<b>NutraSweet<sup>1</sup></b>	<b>Vitamin C<sup>1</sup></b>

1. Kitniyos Shenishtanu even with KFP symbol.

2. Should be avoided on Pesach.

3. Unless bearing a reliable Passover certification.

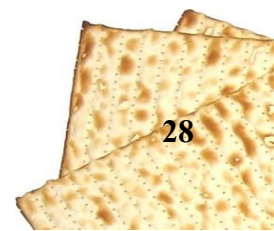
4. Only acceptable when the certifying agency has documented that all chometz issues have been resolved. Mishnah Berura 453:13.

5. Those people who eat rice on Pesach should confirm their rice is Kosher l'Pesach and free of problematic additives. For more information, see [www.star-s.org](http://www.star-s.org).

6. The bulbs, root, and greens of these items are not kitniyos; it is only the seeds that we avoid.

7. This ingredient can be sourced from chometz, kitniyos, or Kosher l'Pesach sources. It may not be used on Pesach unless it has approved certification. Even with a valid certificate, it may be kitniyos shenishtanu.

STAR-K.ORG/PASSOVER 2024





# Shopping Guide

PESACH 2024

Recommendations are for items produced in the United States

The list of products is marked as follows:

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

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

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

## SHOPPING GUIDE PESACH 2024

Product	Status	Notes
Chickpeas	✘	<i>Kitnios</i>
Cloves		Some have a custom not to use cloves for Pesach
Cocoa powder		Acceptable if 100% pure and not processed in Europe. All Hershey's is acceptable, except Special Dark
Coconut (shredded)	▲	Sweetened or flavored
	✓	Unsweetened & unflavored
Coffee	▲	Beans which are plain, unflavored, and not decaffeinated do not require Pesach 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 bit.ly/3NsgS18
Confectioners' sugar	▲	
Contact paper	✓	
Cooking oil spray	▲	
Cooking wine	▲	
Coriander seeds	✘	<i>Kitnios</i>
Corn & corn products (e.g. corn oil, corn syrup)	✘	<i>Kitnios</i>
Corn remover	✓	
Cosmetics		See Medicine and Cosmetic pages
Creams (cosmetics)	✓	
Crock pot liner	✓	
Cumin	✘	<i>Kitnios</i>
Cups	✓	Includes paper & plastic
Cutlery (plastic)	✓	
Dates	▲	Glaze may be problematic
Decaffeinated coffee or tea	▲	Lipton decaffeinated tea bags require Pesach certification
Dental floss or tape		Acceptable (including waxed) if not flavored
Dentures	✓	
Deodorant	✓	
Dessert gels & puddings	▲	
Detergent	✓	
Dill	✘	Seeds
	✓	Leaves
Dishwashing soap	✓	
Dog food		See Pet Food pages
Dried fruit	▲	
Edamame	✘	<i>Kitnios</i>
Eggs	▲	Cooked or liquid
	✓	Whole and raw (including pasteurized)
Ensure		See Nutritional Supplement pages

Product	Status	Notes
Eye drops	✓	
Eye liner	✓	
Eye shadow	✓	
Fabric protector	✓	
Fabric softener	✓	
Fennel	✘	Seeds ( <i>Kitnios</i> )
	✓	Leaves
Fish	✓	Fresh
	▲	Canned, frozen or processed
Fish food		See Pet Food pages
Flax seeds		Flax seeds are not <i>kitnios</i> ; see Spices
Flour	✘	<i>Chametz</i>
Floss (dental)		Acceptable (including waxed) if not flavored
Foil (aluminum)	✓	
Food coloring	▲	
Food supplements		See Nutritional Supplement pages
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 or single-strength juices
Fruit preserves	▲	
Furniture polish	✓	
Garlic	✓	Fresh
	▲	Peeled (in jars or cans)
	✓	Powder free
Gloves (disposable)	▲	Powderless or with powder
Glue	✓	
Grape juice	▲	
Grapefruit juice	▲	
Green beans	✘	<i>Kitnios</i>
Gum (chewing)	▲	
Hair gel	✓	
Hairspray	✓	
Hemp, hemp oil	✘	<i>Kitnios</i>
Herbal tea	▲	
Honey	▲	
Horseradish	✓	Raw
	▲	Prepared
Hydrogen peroxide	✓	
Ice (in bag)	✓	
Ice cream	▲	

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



## SHOPPING GUIDE PESACH 2024

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

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

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

## SHOPPING GUIDE PESACH 2024

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

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

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



## FORM FOR THE SALE OF CHAMETZ 5784

### Delegation of Power of Attorney

This form may also be completed on the Young Israel Website at [youngisrael.org](http://youngisrael.org) or at the Young Israel office at [admin@youngisrael.org](mailto:admin@youngisrael.org)

**ALL FORMS MUST BE RECEIVED BY 9 PM on**

**FORM  
FAQ/GUIDELINES**

I, the undersigned, fully empower, authorize, and permit Rabbi Tuvia [Name] of West Hartford, 2240 Albany Ave, West Hartford, CT to act in my place and on my behalf to sell, transfer and

dispose of any real estate which I possess or in which I have an interest, as

**Is this box for me? Do I need to give my house keys to anyone? Why would I leave out a room?**

For those who will be home over *Pesach*, the sale is limited to your *chametz* and a lease of the areas which your *chametz* occupies. If you're in this category, you should skip this box.

Those who do not intend to use their home at all over *Pesach* can fill out this box to lease their home in its entirety. Doing so allows one to skip *Pesach* cleaning of the home, as the entire property will belong to the someone else when *chametz* becomes prohibited. Access to the home needs to be provided, so make sure to leave a key with someone local.

For those in this category who do not want to clean their entire home but would still like to do the formal *mitzvah* of *bedikat chametz*, exclusion of a specific room from the sale (which should be searched the night before leaving) is listed as an option.

**Why do I need to list what I'm selling? How exact do I need to be?**

Although unlisted *chametz* will also be sold, more specific information is requested so that the buyer can better understand what it is he is purchasing. Your descriptions and evaluations do not need to be precise – if they generally convey the idea of what it is you're selling, you're fine. You do not need to sell your *Chametz* utensils or *kitniyot*, though in general you should list anything that you would not consume on *Pesach*.

is limited to, the following:

**Why do I need to sell my Chametz early?**

The prohibition of owning *chametz* (ie, the latest time to sell it) takes effect at the completion of five halakhic hours of the day based on where you find yourself on *erev Pesach*. Our regular sale takes place shortly before this time in West Hartford, which will be too late for those in earlier time zones like Israel, where the prohibition takes effect earlier. Opting for an earlier sale (which will take place on the afternoon of 13 *Nisan*) solves this issue.

Fill out ONLY if you wish to lease your home.

Keys can be found with \_\_\_\_\_, at \_\_\_\_\_  
(Name) (Address)

I also empower with the authority granted above to lease, rent or sell my local domicile—excluding a single specified room yet including any hidden *chametz* therein.

I will be away for the start of *Pesach* in an earlier time zone; I need my *chametz* to be sold early.

I understand that the sale of *Chametz* and the purchase is unconditional. The purchaser will have every right to the *Chametz* stored there in, as that *Chametz* will become the property of the purchaser.

The first two blanks should note the Hebrew date (e.g., 5, *Nisan*); the next two blanks should note the Secular date (e.g., 6, April).

I hereby offer by signature on this \_\_\_\_\_ day of \_\_\_\_\_ in the year 5784 corresponding to the \_\_\_\_\_ day of \_\_\_\_\_ 2024.

**When do I get my Chametz back?**

Well, you might not get it back, as this is a formal sale without any obligation on the part of the buyer to return it.

But if previous history is any indication, the buyer will likely want to renegotiate and sell the *chametz* back to us after *Pesach*. We'll keep you updated via email if and when it occurs.

**Anything else I should know?**

Yes! It is highly recommended that you submit this form after you are finished purchasing *chametz*, as one might not have the power to sell items purchased afterwards. If you do purchase additional *chametz*, you can always reappoint me as your agent of sale by giving me a call.





## FORM FOR THE SALE OF CHAMETZ 5784

### *Delegation of Power of Attorney*

*This form may also be completed on the Young Israel Website at [youngisraelwh.org/chametz](http://youngisraelwh.org/chametz) or emailed to Young Israel office at [admin@youngisraelwh.org](mailto:admin@youngisraelwh.org)*

**ALL FORMS MUST BE RECEIVED BY 9 PM on FRIDAY, 4/19/2024**

I, the undersigned, fully empower, authorize, and permit Rabbi Tuvia Brander of the Young Israel of West Hartford, 2240 Albany Ave, West Hartford, CT to act in my place and on my behalf to sell, transfer and assign all CHAMETZ of whatever kind and nature which I possess or in which I have an interest, as defined by Torah and Rabbinic Law. I also empower him to sell or lease all places wherein said Chametz may be found, in particular in the residence(s) listed below.

1) (Home Address) \_\_\_\_\_

2) (Other Addresses) \_\_\_\_\_

I assign Rabbi Brander full right to sell the Chametz and to lease the spaces by transactions as he deems proper and for such time which he believes necessary. Also, I hereby give Rabbi Brander full power and authority to appoint a substitute in his stead with full power to sell and to lease as provided herein.

The *Chametz* I own or possess includes, but is not limited to, the following:

<u>Type of Item</u> <small>(groceries, liquor, medicine, etc.)</small>	<u>Address</u> <b>1 or 2</b>	<u>Location</u> <small>(e.g., kitchen, pantry, basement, etc.)</small>	<u>Approx. Value</u> <small>(\$)</small>

*Fill out ONLY if you will be away for ALL of Pesach:*

Keys can be found with \_\_\_\_\_ at \_\_\_\_\_  
(Name) (Address)

I also empower with the authority granted above to lease, rent or sell my local domicile—excluding a single specified room yet including any hidden *chametz* therein.

I will be away for the start of Pesach in an earlier time zone; I need my *chametz* to be sold early.

I understand that the sale of *Chametz* and the leasing of storage spaces and access will be complete and unconditional. The purchaser will have every right to enter the addresses listed and to make every use of the *Chametz* stored there in, as that *Chametz* will belong to the purchaser.

I hereby offer by signature on this \_\_\_\_ day of \_\_\_\_\_ in the year 5784 corresponding to the \_\_\_\_ day of \_\_\_\_\_ 2024.

Print Name: \_\_\_\_\_ Signature: \_\_\_\_\_

Cell Phone Number: \_\_\_\_\_

Rabbi Tuvia Brander: \_\_\_\_\_ Date: \_\_\_\_\_

***It is customary to give a donation to the Rabbi's Discretionary Fund to be disbursed to the poor for Pesach needs (Maot Chitim) as well as to provide other means of support. Checks can be made payable to the Rabbi's Discretionary Fund.***