New Feature

Seder Starters: Torah nuggets and thought questions from our Spiritual Leadership to inspire discussion and reflection at your Seder table. Found on page 13.
PASSOVER TIMES
Congregation Ahavath Torah
5779 / 2019

TUESDAY, APRIL 9 – KEILIM KASHERING
Synagogue Kitchen 8:00 – 9:30pm

SHABBAT, APRIL 13
PARSHAT METZORA / SHABBAT HAGADOL

Shabbat HaGadol Drasha given by Rabbi Poupko
Sephardic Mincha 6:35pm
Mincha (P) 6:40pm
Maariv (P) 8:09pm
Havdalah 8:16pm

SUNDAY, APRIL 14 – SHMURA MATZAH PICKUP
The Benaroya Sephardic Center Lobby 9:30 – 11:00am

THURSDAY, APRIL 18 - BEDIKAT CHAMETZ
Bedikat Chametz no earlier than 8:21pm

FRIDAY, APRIL 19, EREV PASSOVER - TAANIT BECHOROT
Fast begins 4:43am
Shacharit/Siyum (P) 6:15am, 7:15am
Shacharit/Siyum (K) 8:00am
Last Chametz before 10:16am
Communal Chametz Burning 8:30 – 11:30 am
Burn Chametz before 11:36am
Shabbat & Yom Tov Candle Lighting 7:22pm
Mincha/Maariv (S,P) 7:25pm
First Seder after 8:23pm

SHABBAT, APRIL 20 - 1ST DAY OF PASSOVER
Shacharit (P) 8:00am
Shacharit (B) 8:30am
Shacharit (K) 9:00am
Shacharit (S) 9:00am
Mincha/Maariv (S,P) 7:10pm
Yom Tov Candle Lighting & Second Seder after 8:24pm

SUNDAY, APRIL 21 - 2ND DAY OF PESACH, 1 Omer
Shacharit (P) 8:00am
Shacharit (B) 8:30am
Shacharit (K) 9:00am
Shacharit (S) 9:00am
Mincha/Maariv (P) 7:30pm
Yom Tov Ends 8:25pm

MONDAY, APRIL 22 THROUGH WEDNESDAY, APRIL 24
CHOL HAMOED PASSOVER, 2 - 4 Omer
Shacharit (P) 6:00am, 8:00am
Shacharit (K) 7:00am
Mincha/Maariv (P) 7:30pm
Late Maariv (P) 9:30pm

THURSDAY, APRIL 25
CHOL HAMOED PASSOVER, EREV YOM TOV, 5 Omer
Shacharit (P) 6:00am
Shacharit (K) 7:00am
Shacharit (P) 8:00am
Eruv Tavshilin
Yom Tov Candle Lighting 7:28pm
Mincha/Maariv (S,P) 7:30pm

FRIDAY, APRIL 26, PASSOVER, 6 Omer
Shacharit (P) 8:00am
Shacharit (B) 8:30am
Shacharit (K) 9:00am
Shacharit (S) 9:00am
Mincha/Maariv (S,P) 7:00pm
Shabbat & Yom Tov Candle Lighting 7:29pm

SHABBAT APRIL 27, PASSOVER (YIZKOR), 7 Omer
Shacharit with Yizkor (P) 8:00am
Shacharit with Yizkor (B) 8:30am
Shacharit with Yizkor (K) 9:00am
Shacharit with Yizkor (S) 9:00am
Mincha/Maariv (P) 7:15pm
Shabbat & Yom Tov End 8:32pm
Chametz sold thru Rabbis permitted after 9:45pm

(P) Isaac Perry Beth Midrash / (B) Benaroya Sephardic Center / (K) Katz Auxiliary Sanctuary / (S) Straus Main Sanctuary
Times are subject to change, please check the Yellow Card for the most up-to-date times
Dear Friends,

The following guide has been prepared to assist you in your preparations for and observance of the Pesach holiday. Our families wish you and your family a "Chag Kasher V'Sameach". If you have any additional questions, please do not hesitate to contact Rabbi Poupko at 201-568-5860 or at rpoupko@ahavathtorah.org or Rabbi Goldberg at 201-568-5780 or rgoldberg@ahavathtorah.org.

Sincerely,

Rabbi Chaim Poupko
Rabbi Daniel Goldberg

I. Laws Concerning Chametz

**Bedika and Biur** - The home, car and any area in which Chametz has regularly been eaten should be fully cleaned during the weeks preceding Passover. All Chametz found during this cleaning must be properly disposed of. On Thursday night, April 18, as soon as possible after 8:21 p.m., the home is carefully searched by candlelight or by flashlight for any remaining Chametz. The blessing for this search can be found in the Haggadah or Artscroll Siddur. All Chametz found during the search, together with all other Chametz remaining in our possession, (which we have not sold; see below) is then burned on Friday morning, April 19 by 11:36 a.m.

**Bitul Chametz** - In addition to physically destroying the Chametz of which we are aware, as an added precaution, we also nullify our ownership over any Chametz which we may have missed. The formula for this nullification (Kol Chamira) is found in the Haggadah and is recited after the search and on Friday morning before 11:36 a.m., immediately after the burning of the Chametz. As this formula deals with the legal concept of ownership, we must fully understand what we are saying and have full intent to nullify our ownership over any remaining Chametz. The English text of the Kol Chamira can be said as follows: "All Chametz and leavening that may still be in my property which I have or have not seen, which I may have or have not removed, of whose existence I have or have no knowledge, shall be considered ownerless and deemed as valueless as the dust of the earth."

**Mechirat Chametz** - Any large quantities of Chametz which cannot be disposed of in the above manner, are then put into a separate closed and marked location and completely sold to a non-Jew. Please note: one should preferably physically dispose of all actual Chametz (bread, cereal, etc.) rather than include such substances in the sale. That which cannot be disposed of, however, will be included in the sale. Rabbi Poupko or Rabbi Goldberg can act as an intermediary in the selling of Chametz to a non-Jew for the Passover period (please see the scheduled times for Mechirat Chametz). When this is done, the seller should remember not to eat the Chametz in question for some time after Passover is over in order to allow the Rabbi the opportunity to repurchase the products from the non-Jew. (This year such Chametz should not be eaten before 9:45pm) All donations from the sale of Chametz will be allocated for the Rabbi’s Discretionary Fund.

II. Preparation of the kitchen

In order to use our kitchens to cook Kosher for Passover foods, all “taste of Chametz” must be removed. The following are the methods used to remove the “taste of Chametz” from our kitchens:
1. **Gas and electric ranges** - Burners, grates and splatter pans should be thoroughly cleaned. After cleaning, the burners and grates can be kashered by turning the flames to the highest possible temperature for a specific period of time. Normally, for a gas range, a period of one half-hour is sufficient to affect the kashering process. Electric ranges should be left on for ten minutes after the burners have turned red.

   Alternatively, the stove grates may be kashered after cleaning by inserting them in the oven at its highest temperature for 1½ hours. The burners, however, must still be "burned out" for the above-mentioned time. After thorough cleaning the pans beneath the burner should remain unused for 24 hours and should then be purged with boiling water.

   If the stove top is made of **stainless steel**, it should not be used for 24 hours, then cleaned with a caustic type cleaner (e.g. Easy Off). Finally, boiling water should be poured from a pot or kettle so that every part of the stove top is reached by the water (refill the pot or kettle a few times if necessary).

   If the stove top is enamel, it cannot be koshered; it must be thoroughly cleaned and covered with heavy aluminum foil or with a “blech”.

   The knobs and the rest of the stove must be carefully and thoroughly cleaned. The area underneath the stove top should be thoroughly cleaned from food that has fallen or dripped in there, but does not have to be kashered.

   If the stove top is **glass or a pyrex-like substance**, whether or not the burners are exposed, burners must be koshered as above and the glass between the burners must be treated like enamel.

2. **Ovens** - Before kashering, the oven must be thoroughly cleaned through the use of a chemical oven cleaner is recommended. Spots remaining in the oven after a caustic oven cleaner has been properly applied two times may be thereafter disregarded. After remaining unused for a period of 24 hours, the oven may then be kashered by turning on the flame to broil for one hour. This procedure will not suffice for the kashering of broiler trays in the oven. As food comes into direct contact with these trays, they should be kashered with a blowtorch or replaced, if desired, for Pesach.

3. **Self-cleaning ovens** - A self cleaning oven may be cleaned and kashered simultaneously by running through a self-cleaning cycle. This procedure, however, will still not suffice for the kashering of broiler trays. These trays, as mentioned above should be replaced or kashered with a blowtorch, if desired, for Pesach use.

4. **Microwave ovens** - Leave the microwave unused for twenty four hours and make sure it is clean. Heat water in the microwave for twenty minutes and then also pour boiling water over the bottom of the microwave oven. If one cannot pour boiling water over the bottom of the microwave oven, then after heating water for twenty minutes one should move the container to another spot and repeat the heating procedure again. The glass plate should be replaced for Passover.

   **Microwave-convection ovens** or microwave ovens with browning elements should be treated as regular ovens.

   **Warming Drawers** – The simplest way to heat the warming drawer to the required temperature for Kashering is to light a few cans of the type of canned fuel used to heat chafing dishes (e.g. Sterno cans) in the warming drawer. Make sure to leave the door of the warming drawer slightly ajar, so that there will be enough air to allow for combustion. 2-3 of the 7-8 ounce sized cans should be adequate to heat an average sized warming drawer to *libun kal* temperatures for about 2 hours. As with all kashering, before you begin the warming drawer must be thoroughly cleaned and not used for 24 hours.

5. **Sinks** – Metal sinks can be kashered for Pesach through the following procedure: The sink should be thoroughly cleaned. No hot water or food should come in contact with the sink for a period of 24 hours prior to kashering. After this period, the sink is again cleaned (with cold water), dried, and boiling water (from a Pesach utensil which has been heated directly on the stove) is poured over all portions of the sink.
Faucets and spouts should be thoroughly cleaned and kashered in the same manner. The drain cover in the sink can be kashered by cleaning with a cleaner and then pouring boiling water from a pot or kettle.

Porcelain or enamel sinks cannot be properly kashered and must be covered (with aluminum foil, contact paper, etc.) Dishes should be washed in a separate Pesach dishpan, and preferably placed on a Pesach rack.

6. **Tables and countertops** - Wooden, formica and porcelain tables and countertops should be thoroughly cleaned and covered for Pesach. On locations where hot food will be placed, the use of a board or thick material is recommended. Polished or “leather” textured marble or granite may be Kasher. Follow the same directions as for Kashering a stainless steel sink. Grooved marble, grooved granite, or tumbled marble should not be Kasher, but cleaned and covered.

Those countertops which can be kasher may be kashered with a hand steamer as well under the following guidelines. Make sure nothing hot comes into contact with the countertops for 24 hours. Using the steamer go over the entire surface area to create a thick coat of moisture that covers the entire surface. Next, go over the moist countertop with the steamer a second time making sure that (1) the steamer is within a quarter of an inch of the counter and (2) the steamer stays over each particular spot of the countertop long enough to heat up the moisture (from the first application of steam) on the countertop as much as possible. Please note this process should take a considerable amount of time, since one needs to make sure that each spot of the countertop is properly heated. Please contact Rabbi Poupko for any further clarification.

7. **Refrigerators and freezers** - Refrigerators and freezers should be thoroughly cleaned.

8. **Pantries and cabinets** - Pantries, cabinets, drawer, etc., used year-round for food, dishes and utensils, should be thoroughly cleaned.

9. **Dishwashers** – Over the past several years, various kashrut agencies have been adjusting their recommendations regarding kashering dishwashers for Pesach. Anyone interested in exploring the feasibility of kasher their dishwasher for Pesach should consult the rabbis.

10. **Towels and tablecloths** – Preferably, separate Pesach towels and tablecloths should be used on Pesach. In case of need, towels, tablecloths and all cloth items used during the year with Chametz may be used on Pesach if they have been laundered with soap and hot water (temperature of at least 160°F). Synthetic material such as rayon and terlyne may be used on Pesach after they have gone through the above washing and only if there are no visible stains after they have been cleaned.

11. **Mixers** - Mixers used for Chametz should not be used on Pesach. New bowls and beaters must also be used.

12. **A hot water urn** used year-round should not be used on Pesach.

13. **Keurig coffee maker** – according to the OU Guide, the coffee maker must be cleaned well and not used for 24 hours. Remove K-cup holder and perform hagalah (immersing in boiling water) or iruy (pour boiling water on it) on K-cup holder. Run a Kosher for Passover K-cup in the machine (this will kasher the top pin).

14. **Water coolers** – Cold water coolers should be cleaned thoroughly. The hot spigot on a water cooler should not be used if it came into contact with Chametz during the year and should be taped over to prevent accidental usage.

### III. Kashering of dishes/utensils
In general, separate dishes and utensils are used during the holiday. This year **Passover Communal Kashering** will take place in the synagogue kitchen on **Tuesday April 9 from 8:00-9:30 p.m.** The Rabbis will be on hand to assist in this process.

**Guidelines:**

- We highly recommend you bring your items in mesh bags, such as those used for laundering socks, etc.
- Some year-round silverware and utensils may be koshered for Passover. At this time, however, we can only accommodate Kiddush cups, trays 8” or smaller in diameter, or similar single items.
- All utensils to be koshered must be completely cleaned and not have been used for 24 hours prior to koshering.
- The following items CANNOT BE KASHERED:
  1. Chinaware, pottery, plastics and all types of earthenware.
  2. Utensils which have dents or cracks that cannot be reached by glowing heat.
  3. Vessels which have an area which cannot be cleaned and scoured from within.
  4. Pyrex dishes or any other glassware regularly used for hot food.
  5. Teflon and similarly coated ware.
  6. Silverware with glued-on handles, plastic handles or wooden handles.

Sorry, we cannot Kasheer the following items during this Kashering session:

1. Items requiring Kashering by burning
2. Frying pans
3. Large pots

*If you have any questions please do not hesitate to contact Rabbi Poupko*
General Pesach Product Guide

Please see these highly recommend links for more Pesach product information. These lists contain much valuable information that is not included in this brief guide:

https://oukosher.org/passover/passover-guide/
http://www.crcweb.org/Passover2019.php
https://www.star-k.org/passover

Air Freshener: Does not require Pesach certification

Aluminum Foil and Pans: Do not require Pesach certification

Ammonia: Does not require Pesach certification

Artificial Sweeteners: Requires Pesach certification
Agave, Splenda, Stevia – Requires Pesach certification
Truvia – May not be used on Pesach

Baby Foods:
The OU has researched the following infant formulas and determined that they are respectively suitable for someone who is infirm (choleh she’ain bo sakanah) and for infants, when bearing the OU logo. Most of these products contain kitniyos, and for some that is the primary ingredient. They may be used without Pesach certification under the following conditions:

1. They must be used in separate utensils and may not be washed in a kosher for Pesach sink.
2. It is preferable to buy all formula before Pesach as it contains traces of ascorbic acid (which may be chametz).

This applies to both powder and liquid varieties. Click here for a current listing of infant formula. Click here for a current listing of nutritional & dietary supplements.

Please note: two Enfamil products, Nutramigen Lipil and Pregestimil, along with Alimentum, contain non-kosher ingredients. Please consult with your doctor and Rabbi before using them.

Baby Oil, Lotions, Medicated Ointments, Wipes: Do not require Pesach certification

Bags (paper or plastic): Do not require Pesach certification

Baking Powder: Requires Pesach certification

Baking Soda: Does not require Pesach certification

Bleach: Does not require Pesach certification

Bowl and tub cleaners: Do not require Pesach certification

Candles: Do not require Pesach certification

Cardboard: Does not require Pesach certification

Carpet cleaners: Do not require Pesach certification

Charcoal: Does not require Pesach certification

Cinnamon: Ground, Chopped, Powdered, Whole Sticks do not require Pesach certification

Cocoa Powder: Any domestically produced 100% pure cocoa (no additives or lecithin) may be used. Cocoa produced in Europe requires Pesach certification.

Coconut: Shredded: Sweetened and flavored requires Pesach certification. Unsweetened and unflavored does not require Pesach certification. Virgin Unrefined Coconut Oil: does not require Pesach certification. Coconut Flour: requires Pesach certification

Coffee:

Instant: Requires Pesach certification, except for Folgers Instant – regular and decaffeinated; Nescafe Taster’s Choice, regular only (not...
decaffeinated), and Via regular only.

**Ground: Regular, Unflavored (Not Decaffeinated):** with an OU does not require Pesach certification

**Decaffeinated: ground & whole bean:** Requires Pesach certification, as it is often decaffeinated by means of kitniyot or chametz. Hena, Ellis, Parker House / Pinnacle, White House / Pinnacle brands (unflavored) do not require Pesach certification.

**Flavored:** Requires Pesach certification. Most brands are NOT kosher for Pesach.

**K-Cup:** Unflavored (not decaffeinated) coffee & tea do not require Pesach certification. All others require Pesach certification. See kashering directions above to kasher the machine.

**Please note:** One may not buy fresh coffee from a Starbucks store on Pesach

**Coffee filters:** Do not require Pesach certification

**Contact paper:** Does not require Pesach certification

**Copper and metal cleaners:** Do not require Pesach certification

**Cork:** Does not require Pesach certification

**Cosmetics and Toiletries:**

**Blush:** Does not require Pesach certification

**Body wash:** Does not require Pesach certification

**Chapstick:** May be used (on Chol ha-Moed only) if new and unflavored

**Cologne:** Recommended if free of denatured alcohol or if manufactured in the US

**Contact lens solution:** Does not require Pesach certification

**Creams and ointments:** Do not require Pesach certification

**Dental Floss:** Unflavored (waxed / un-waxed) dental floss does not require Pesach certification

**Deodorant:**

**Gel:** All are recommended

**Liquid:** Recommended if free of denatured alcohol or if manufactured in the US

**Spray:** Recommended if free of denatured alcohol or if manufactured in the US

**Eye Drops:** Does not require Pesach certification

**Eye Liner:** Does not require Pesach certification

**Eye Shadow:** Does not require Pesach certification

**Foot powder:** Does not require Pesach certification

**Hair removers and treatments:** Do not require Pesach certification

**Hand Sanitizers:** Do not require Pesach certification

**Isopropyl Alcohol:** Does not require Pesach certification

**Lipstick:** Must be chametz free

Any unflavored, non-organic lipstick without ingredients containing wheat, oat, or barley are acceptable.

Some acceptable varieties:

**Almay:** Color + Care Liquid Lip Balm, Smart Shade Butter Kiss

**Bobbi Brown:** Creamy Lip Color, Sheer Lip Color, Nourishing Lip Color

**Clinique:** Different Lipstick, Long Last Glosswear

**L’Oreal:** Colour Riche Lipcolour, Infallible Le Rouge

**Revlon:** Super Lustrous Lipstick Cream, Super Lustrous Matte, Super Lustrous Pearl.
**Listerine PocketPaks**: Not kosher for Pesach

**Lotions**: Do not require Pesach certification

**Mascara**: Does not require Pesach certification

**Mouthwash**: Must be chametz free

The following are acceptable: ACT Anticavity Rinse [All], Act Kids Batman, ACT Restoring [All], ACT Total Care [All], ACT Total Care Icy Clean Mint, Arm & Hammer Truly Radiant Bright & Strong Mouth Rinse, Arm & Hammer Truly Radiant Clean & Fresh Mouth Rinse, Colgate Mouthwash [All], Listerine Cool Mint Antiseptic, Listerine Cool Mint Zero Alcohol, Listerine Flouride Defense Anti Cavity, Listerine Sensitivity Alcohol Free, Listerine Total Care Zero, Listerine Zero, Scope [All]

**Mousse (hair product)**: Recommended if free of denatured alcohol or if manufactured in the US

**Nail Polish and Nail Polish Remover**: Do not require Pesach certification

**Perfume**: Recommended if free of denatured alcohol or if manufactured in the US

**Shampoos and conditioners**: Do not require Pesach certification

**Toothpaste**: All varieties of Aim, Aquafresh, Colgate, Mentadent, Pepsodent are acceptable. Many varieties of Crest and Tom’s of Maine are acceptable while some are not – contact the Rabbis for specifics.

**Cupcake holders**: Do not require Pesach certification

**Cups & Cutlery (paper, plastic or styrofoam)**: Do not require Pesach certification

**Dates**: Require Pesach certification, as their “glaze” may be problematic

**Denture Cleanser and Adhesive**: Fixodent: Complete, Denture, Powder; Polident; Super Poli-Grip; Cushion Grip

**Dill**: Seeds - Are considered kitniyot. Leaves - Are not considered kitniyot and do not require Pesach certification

**Dishwashing detergents and soaps**: Do not require Pesach certification

**Drain openers**: Do not require Pesach certification

**Eggs**: Fresh - Do not require Pesach certification. Should be purchased before Pesach. Liquid - Requires Pesach certification

**Fabric protectors and fabric softeners**: Do not require Pesach certification

**Fish**: Fresh - Does not require Pesach certification

Frozen – Due to the frequent application of glazes to raw fish, all frozen raw fish (processed & unprocessed- including gefilte fish) requires Pesach certification

Canned – Requires Pesach certification

**Flour**: Considered chametz even if one doesn’t know that it has come in contact with water

**Fruit**: Frozen – Unsweetened, uncooked, additive free (without syrup, citric acid, ascorbic acid or Vitamin C) whole or sliced fruit does not require Pesach certification

Frozen fruit that contains sweeteners besides sugar requires Pesach certification

Canned - Requires Pesach certification even if packed in its own juice

Fresh – Whole, unpeeled produce does not require Pesach certification. Cut-up or peeled produce requires Pesach certification- citric acid is used to prevent browning.

**Dried** - Requires Pesach certification, as kitniyot oils and chametz flour may be used to prevent sticking.

**Raisins** – see “raisins”

**Food Coloring**: Requires Pesach certification

**Furniture polish**: Does not require Pesach certification

**Glass cleaners**: Do not require Pesach
**Garlic:** *Fresh* – Does not require Pesach certification. *Peeled* – Requires Pesach certification

**Gloves:** Plastic/Rubber: Any packed without starch and without inner powder coating. Latex: “Powder Free” does not require Pesach Certification. “Powderless” or with powder requires Pesach Pesach certification.

**Glue:** Does not require Pesach certification

**Halvah:** While it may appear with a Kosher for Pesach seal, halvah contains corn syrup and is not acceptable for Ashkenazim

**Honey:** Requires Pesach certification, as it may contain corn syrup

**Hydrogen Peroxide:** Does not require Pesach certification

**Ice:** Plain water bagged ice does not require Pesach certification

**Insecticide sprays:** Do not require Pesach certification

**Insect/Rodent Traps:** May contain chametz bait—should be put away for Pesach

**Jewelry polish:** Does not require Pesach certification

**Juice:** *Frozen* - 100% pure orange frozen juices without sweeteners, additives, preservatives, enrichments (calcium), Vitamin C (ascorbic acid) or citric acid does not require Pesach certification. All other frozen juices and all liquid juices require Pesach certification.

ReaLemon & ReaLime brand do not require Pesach certification. (Liquid only - not frozen)

**Laundry detergents:** Do not require Pesach certification

**Meat and Poultry:** Fresh or frozen raw meat in original packaging is acceptable, but ground, cooked, or repackaged meat requires Pesach certification

**Medications:**

All pill medication, even with chametz, that one swallows is permitted. For vitamins and food supplements, see Vitamins.

Liquid and chewable medications that may contain chametz should only be used under the direction of a Doctor and the Rabbi, who will discuss the severity of the illness, the likelihood that the medicine contains chametz, and the possibility of substituting a pill that can be swallowed. Important: Do not discontinue use of liquid, chewable or any other medicine without consulting with your Doctor.

Liquid and chewable medications that contain kitniyot 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 kitniyot.

**Milk:** *Fresh* - Does not require Pesach certification when purchased before Pesach.

When purchased on Chol Hamoed, fresh milk should have Pesach certification.

Flavored milks require Pesach certification.

**Lactaid**– May be used if purchased before Pesach. Chewable Lactaid pills should be avoided. Non-chewable lactaid pills may be used.

**Powdered**- Powdered milk with an OU-D does not require Pesach certification. However, it should be purchased prior to Pesach

**Dry**- Carnation non-fat milk may be used if purchased before Pesach

**Soy and Rice** – Are at best kitniyot- should be used only by Ashkenazim who are ill. Many brands, however, contain actual chametz. The following brands do not contain actual chametz: Vitasoy San Sui Original Natural, Soy Dream Enriched Original. These products should be purchased before Pesach for those who need them.

**Mineral Oil:** Does not require Pesach certification

**Napkins (disposable):** Do not require Pesach certification

**Nuts:** *Whole or chopped* raw nuts (e.g. walnuts,
almonds, pecans) without preservatives or other additives such as BHT or BHA do not require Pesach certification.

If the label states that the nuts are processed in a plant that processes kitniyos or chametz, the nuts require Pesach certification.

Dry roasted or ground nuts - require Pesach certification

Please Note: 1) Pecan pieces and midget pecans require Pesach certification, as they are soaked in chametz during processing 2) Peanuts are kitniyot

Oils: Cottonseed oil, grape seed oil and safflower oil may be used, but require Pesach certification. Canola oil is kitniyot and may not be used by Ashkenazim. All unflavored extra virgin olive oils do not require Pesach certification.

Oven Cleaners: Do not require Pesach certification

Paper goods: Bags, napkins, plates, wax paper, and paper towels do not require Pesach certification.

Parchment Paper: Requires Pesach certification. Paper certified by the Star-K for year-round use does not require Pesach certification.

Paraffin: Does not require Pesach certification

Pet food: One of the many challenges of Pesach is finding permitted pet food. There are two separate kashrut issues for us to be aware of: one related specifically to Pesach, the other related to the rest of the year as well. The year-round problem concerns meat and milk. Commonly, dog and cat foods that contain meat (not chicken) and milk together are rendered forbidden to Jewish pet owners all year round. However, there is even more for a Jewish pet owner to be concerned about during Pesach. Due to the prohibition of deriving any pleasure or benefit from chametz, we are 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 lists wheat or oats as their first ingredient. This is true for fish food and bird food as well.

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

Click here (pdf) for a current list of pet foods that do not contain forbidden milk-meat mixtures or chametz.

Petroleum jelly: Does not require Pesach certification

Plastic cutlery, plates, wrap: Do not require Pesach certification

Play-dough: Usually contains chametz.

Quinoa:

Grains: While authorities hold it is not Kitniyot, due to the possibility that quinoa was grown in proximity to chametz grains or processed in a facility with chametz grains, quinoa requires Pesach certification. Several brands bear an OU-P or a Star-K for Passover certification.

Pasta: Requires Pesach certification, as it is sometimes manufactured on the same machines as regular pasta

Raisins: Requires Pesach certification, as they may be sprayed with kitniyot.

The following raisins do not require Pesach certification, provided that “oil” does not appear in the ingredient panel: Berkley & Jensen, California Fruit, Dole, Essential Everyday, Great Value, Market Pantry, Sun Valley Raisins, Trader Joe’s, Wegmans, Weis,

Rubbing Alcohol: Any isopropyl or synthetic (acetyl-, lanolin-, benzyl- and methyl-) may be used

Salads:

Require Pesach certification, as they may be coated with citric acid. Bodek Fresh Salads (with an OU) - Does not require Pesach certification. Please make sure that the salad does not include kitniyot vegetables. Bodek Baby Carrots (with an OU) - Does not require Pesach certification.

Dole, Fresh Express & River Ranch
Bagged Salads all require Pesach certification.

Salt: Non-iodized salt, without dextrose, iodine or polysorbates, does not require Pesach certification. Sea salt does not require Pesach certification.

Styrofoam: Does not require Pesach certification

Scouring pads and powders: Do not require Pesach certification

Seltzer: Flavored: Requires Pesach certification

Unflavored: Does not require Pesach certification

Shoe polish: Does not require Pesach certification

Silver polish: Does not require Pesach certification

Soaps: Do not require Pesach certification

Spices: in whole form only (i.e. peppercorns) provided they are not kitniyot; ground spices need Passover certification

Sponges: Do not require Pesach certification

Stain removers: Do not require Pesach certification

Sugar: White, Brown, Confectioners – do not require Pesach certification. Substitute – See “artificial Sweeteners”

Suntan Lotion: Does not require Pesach certification

Talcum Powder (100% talc): Does not require Pesach certification

Teas: Unflavored, Regular Tea Bags - Do not require Pesach certification

Decaffeinated Tea Bags – Require Pesach certification. Most brands are not acceptable. Lipton decaffeinated unflavored tea bags do not require Pesach certification

Flavored Tea Bags – Require Pesach certification

Instant - Nestea regular unflavored and Nestea decaffeinated unflavored may be used without Pesach certification

Toilet bowl cleaners: Do not require Pesach certification

Toiletries: see Cosmetics and Toiletries

Toothpicks: Any wood or plastic (unflavored and uncoated) may be used

Vegetables: Frozen - Requires Pesach certification, as the same equipment may be used during the year to make pasta products.

Canned - Requires Pesach certification

Fresh, uncut- Does not require Pesach certification- but should be rinsed before use

Fresh, cut and packaged – see “salads”

Vegetable Wash: Requires Pesach certification, as it may contain kitniyot

Vinegar: Requires Pesach certification

Vitamins: Vitamins and food supplements are normally not considered pill medication, but rather a food. Therefore, vitamins and food supplements should be kosher for Pesach. If any of these have been prescribed by a doctor please consult the Rabbis.

Water: All unflavored fresh, bottled, spring or distilled water does not require Pesach certification. Added fluoride or minerals do not present a problem. If there are added vitamins or flavors, Pesach certification is required.

Water Filters: Do not need Pesach certification

Wax: Does not require Pesach certification (including wax for braces)

Wax Paper: Does not require Pesach certification

Please note that Shoprite of Englewood’s kosher aisle year-round and the Passover aisle during this season are NOT under Rabbinical Supervision. Only the fish and take-out counters are under OU certification. Do not assume that the products you are buying in these aisles are Kosher or Kosher for Passover. Please inspect each individual item that you are purchasing for an appropriately marked Kosher and/or Kosher L’Pesach certification.
Shatnez Testing
Rabbi Butrimovitz (Rabbi “B” of Yeshiva Ohr Simcha) is available to check your Shabbat/Yom Tov and year-round garments for Shatnez. Call (845) 222-1099.

Seder Ritual of Remembrance
FOR THE SIX MILLION JEWS WHO PERISHED AT THE HANDS OF THE NAZIS
AND FOR THE HEROES OF THE GHETTO UPRISINGS

Perform this Ritual after the Yizkor of the Four Remembrance Days, just before the door is opened for the symbolic entrance of the Prophet Elijah.

All rise, and the leader of the Seder recite the following:

"בכל יום נא להמודד את יהודיון למען יידיהו, כנראה, ואת כל יהודיון ואת ראשו, ואת כל יהודיון ואת ראשו, ואת כל יהודיון ואת ראשו, ואת כל יהודיון ואת ראשו."

The leader then continues to recite blessings over the first cup of wine.

All rise, and the leader of the Seder recite the following:

"אני מענה" ("I Believe"),
the song of the martyrs in the ghettos and liquidation camps:

I believe with perfect faith in the coming of the Messiah.
And though he tarry, never the less do I believe!

Contributed by Dr. Larry Shemen, in memory of his late father, Rabbi Nachman Shemen, who authored the Hebrew and Yiddish texts.
Seder Starters

Torah nuggets and thought questions from the CAT Spiritual Leadership Team to inspire discussion and reflection at your Seder table.

Rabbi Israeli
Dressing the Part on Seder Night
There is a prevalent custom on seder night for those leading the seder to don a special white kittel. There are quite a few suggestions as to why this has developed into the custom. Some point to the fact that we are supposed to remind ourselves that within all of the happiness of the night of the seder, we are still not to become too joyous and lose control. The kittel keeps us focused and serious. Alternatively, others explain that on seder night we wear a kittel to express royalty and Majesty. Rabbi Moshe Soloveitchik, was under the impression that the primary goal in wearing a kittel on seder night, was to express that the night is different than all other nights of the year. When children see the leader of the seder wearing a kittel, they will ask why, and we will teach them the story of ייצאת מצרים.

Rabbi Avraham Schorr quoting the Mahar"l from Prague, describes that the goal of wearing a kittel on the night of the seder is to remind us that what we are doing on the night of the seder is as important as what the Cohen Gadol did inside the קדש קדשים on Yom Kippur. The Kittel is like our very own priestly garb.

1. Which of these 4 answers resonates or seems most convincing to you?
2. In what way is our mission on Seder night similar to the Cohen Gadol on the holiest day of the year?
3. How does clothing impact the way we think and behave?

Rabbi Balk
The Exodus, Sanctity, and the Possibility of Change
We say in Kiddush "zeicher l’yetziat Mitzarayim" “a memorial of the Exodus from Egypt.” This makes sense on Pesach. But why do we invoke the Exodus during Kiddush for the other Yomim Tovim and on Shabbatot throughout the year? Rabbi Naftali of Ropshitz (1760-1827), also known by the name of his work, Zera Kodesh, offers a fascinating insight on Kiddush, which addresses just this question.

He explains that the genesis of any kind of holiness stems from and is modeled by yetziat Mitzrayim. Attaining kedusha, or making meaningful personal change is a difficult task. In life, one cannot simply declare “I am holy!” and automatically become so. It takes, at times, painstaking efforts to bring about true, lasting changes. It is a process that often includes failure and disappointment. But the story of the Exodus reminds us not to give up.

The years of servitude had taken a significant toll on the Israelites, both physically and spiritually. The Zera Kodesh reminds us that when Bnai Yisrael were miraculously saved by the Almighty and taken out of Egypt, they were on the lowest possible level of ritual purity. Nevertheless, their lowly status did not preclude them from this tremendous miracle. Not only did Hashem still rescue them, but only a few weeks later, they merited to receive the Torah. To an onlooker, this reality would seem an impossible fiction. But the Bnai Yisrael achieved it, demonstrating that change and sanctity are never beyond our grasp.

1. Why is it so hard to change our behaviors even when we know we should?
2. Is the Exodus a good model for personal change? Why or why not?
Rabbi Poupko

Acting Free and Feeling Free

We recline to the left at critical moments of the Pesach Seder to demonstrate that we are free people, Bnei Chorin. This custom follows a similar ‘philosophy of mitzvah behavior’ that is found in the Sefer haChinuch. There, the author explains the reason for the prohibition of not breaking any bones in the Korban Pesach with the principle אחריו הפעולות נמשכים הלבבות - that the heart is influenced (lit. pulled) by a person’s actions. Since a free or noble person, a ben chorin, would not eat so ravenously as to break a bone while eating meat – the Korban Pesach should be eaten in such a fashion as to reinforce or influence our heart to feel as a ben chorin. And likewise for leaning to the left, that the behavior of reclining is meant to instill within us the feeling of being a ben chorin.

1. Nowadays when reclining isn’t customary when eating, does the behavior achieve the goal of feeling like a ben chorin?
2. Are there other, more contemporary, behaviors that achieve the goal?
3. Is there any deeper meaning to reclining today, given that it’s not the usual way of eating or drinking?

Rabbi Hyman

The Torah Speaks to Every Type of Person

The Torah tells us four times that we must teach our children about the Exodus from Egypt. In each case, this mitzvah is worded somewhat differently. The Torah does this in order to provide an account that can speak to four different types of people. Because there are these four types of people, the Torah repeats the mitzvah and tells the story of the Exodus from Egypt four times. Since this mitzvah is one of the main reasons we conduct the Seder, the Seder begins with a discussion of how recounting these events must be accomplished. For each different personality archetype, the Torah provides a different approach.

1. What is Hashem modeling for us and communicating to us by having these four different Exodus “lesson plans” in the Torah itself?
2. If the wise son and the wicked son both ask in their questions, “you” (אתכם for the wise son and לכם for the wicked son) why is the wise son looked at in a positive light whereas the wicked son is looked at in a negative light?
3. Could we possibly explain that these four sons are really the same person? How could we apply that to ourselves?

Rabbi Goldberg

What We Talk About When We Talk About the Exodus

On Seder Night, we are charged with telling over the story of the Exodus from Egypt. It would seem most appropriate to read the account of these events told in the first four parshiot of Sefer Shemot. However, the Rabbis selected a different text to anchor our discussion of the Exodus and to fulfill this crucial mitzvah. They chose an excerpt from Mikra Bikkurim (Devarim 26:5-8). This was the special formula recited by farmers upon bringing their first fruits to the Mikdash.

(8)…‘A wandering Aramean was my father, and he went down into Egypt, and sojourned there, few in number; and he became there a nation, great, mighty, and populous. (6) And the Egyptians
dealt ill with us, and afflicted us, and laid upon us hard bondage. (7) And we cried unto the LORD, the God of our fathers, and the LORD heard our voice, and saw our affliction, and our oppression. (8) And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders. (9) And He hath brought us into this place, and hath given us this land, a land flowing with milk and honey.

1. Why do you think the farmer must recall the Exodus when bringing first fruits? How does that historic perspective impact the farmer in that moment?
2. What are the benefits of reading Mikra Bikkurim over reading the account of the exodus found in the Book of Shemot?
3. What are some strategies to personalize mitzvot to make them our own and to see ourselves as part of the broader Jewish Story?

Chaya Kanarfrogel Rayman  
Korech: A Sandwich of Conflicting Emotion

One of the most interesting and messy forms of eating that takes place during the Seder is during Korech, when we combine matzah and marror to create a sandwich. The Rambam explains in Hilchot Chametz U'Matzah 8:6 that when the Beit HaMikdash was in existence, one could eat the matzah and marror together or separately. In fact, as the Haggadah explains to us, the sandwich that we currently eat without the Beit HaMikdash is missing a key ingredient: the Korban Pesach. It was Hillel who enacted this practice, based on the verse in Shemot 12:8

ואכלו את-ה Método ממלות הﾀ 별ל- אש ואהא שול-פיריזי יאקרלה

They shall eat the flesh that same night; they shall eat it roasted over the fire, with unleavened bread and with bitter herbs.

We see from the passuk that each of the three elements of the original “Pesach sandwich” could stand on their own, one naturally leading into the other. In a way, we trace the trajectory of our freedom backwards, as we take the korban, which signifies the very existence of our autonomy through the Beit HaMikdash, then the matzah, which shows how we were taken hastily out of our bondage in Egypt, and finally the marror, which commemorates the once dismal oppression that our forefathers lived through. The passuk tells us that you cannot remember one without the others. Putting these three phases show us the true meaning of our existence as a nation and G-d’s involvement in bringing us there.

1. What is the significance of holding these foods in our hands given their contrasting nature?
2. What are some other Jewish holidays or practices that seem to combine conflicting goals or feelings into the same action?
3. Why do you think the existence of the Beit HaMikdash might change the way we eat these items?