

STAR-K 2024 Pesach Guide

Includes the **STAR-K
Product Guide** and
many helpful charts

PASSOVER MEDICINES & COSMETICS

PREPARED BY
RAV GERSHON BESS
KOLLEL LOS ANGELES

NOTES:

The medication list in this guide applies to products distributed by U.S. companies only.

This book contains *divrei Torah* and should be placed in *sheimos* after use.

Articles and charts that do not appear in this year's Pesach Guide are available online at star-k.org/passover. If you are unable to access the information online, please email info@star-k.org, or call our office at **410-484-4110** and we will do our best to accommodate you.

For updated Passover product information and medicine information, visit www.star-k.org/passover.

For updated Passover medicine information, visit www.kehilasyaakov.org.

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Thank you to Rabbi Dovid Heber and Rabbi Zvi Goldberg for their assistance in publishing this Pesach Guide. We also wish to thank our entire rabbinic staff as well as Rabbi Eli Reidler for their help.

Additionally, this publication would not have been possible without the support and dedication of our STAR-K project team: Mrs. Yehudis Barer, Mrs. Rivky Benyowitz, Mrs. Rivka Leah Goldman, Mrs. Pesi Herskovitz, Ms. Adina Michelsohn, and Mrs. Margie Steinberg; and our design team at AMF Creative: Mrs. Shira Pepper and Mrs. Yocheved Richman.

Kollel of Los Angeles is truly indebted to Mr. and Mrs. Chuna Zev (Leon) Garfield of PC Paramedic Inc. (323.449.2181 | Leon@Pcpar.org) for creating and maintaining the computer program for this project. Without their help, this project would not have been as successful.



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Dear Friend,

Chasdei Hashem, the Kollel has been *zoche* to provide the *tzibbur* with the **Passover Medicines and Cosmetics Guide** for some 33 years. We daven to Hashem to be able to continue this practice for many years to come. This is done with the hope of increasing your Pesach convenience and limiting its cost. The Guide is the original research of Rav Gershon Bess שליט"א, *rav* of the Congregation Kehilas Yaakov and an alumnus of Kollel Los Angeles.

While several prominent *rabbonim* have questioned the need for this list, Rav Yosef Shalom Eliyashiv זצ"ל, Rav Shmuel Vosner זצ"ל, and other *Gedolei Yisroel* have urged, both for reasons in הלכה and מנהג, that the established practice be continued. (Refer to "Medicine List Guidelines" and "Personal Care Guidelines" inside.)

For any further questions, you may email Rav Bess at rgbess@hotmail.com. To place yourself on future mailing lists, please email office@kollella.com.

As a community *kollel*, our Kollel Shiurim Program continues to respond to a generation that "seeks to know." Hundreds of adults presently participate in twenty-five different *shiurim* and Torah study groups. Numerous *shiurim* were added this year.

The Kollel maintains an all-learning component of eighteen *avreichim* who are totally and diligently immersed in the depths of Torah study. Forty-nine years ago this summer, this unique entity was established as an exemplary expression of Community Kollel, ללמד first and also ללמד. While *shiurim* and קירוב are important aspects of the institution, they are peripheral. The overriding focus is upon *shteygen* in *learnen* (growth in learning) on the part of the *avreichim* themselves. This is the קרן. All other activities are פירות. This Kollel is first and foremost a *kollel*. It has stood, and continues to stand ב"ד, as a magnificent example for other American cities and neighborhoods that are increasingly establishing and seeking to establish *kollelim*.

As a dynamic institution, there is rarely a year, ב"ד, that we are not privileged to a significant new development. With much סייעתא דשמיא, this Sukkos we were privileged to have a young family join the Kollel. Having a vibrant חבורה is a phenomenal ברכה that cannot be overstated. Our הכרת הטוב is endless.

Kollel Los Angeles does not insist that its *avreichim* enter עבודת הקודש. However, of some eight-five alumni, all but five or six are fully installed in positions of community leadership – as מתנכים – ראשי כולל, ראשי ישיבה, מתנכים.

Helping older *avreichim* finding suitable "*shtellers*" where their talents can be expressed has been a very important component of the Kollel. As such, we are extremely grateful to the הש"ת for sending Rabbi Yosef Greenhaus – who has been a true asset of the Kollel these past years – a wonderful opportunity to be מרביץ תורה as a Rosh Chaburah in the Somerton, Philadelphia Kollel. May he be זוכה to וזכה within and beyond the בית המדרש.

ויהי ד' בעזרונו להגדיל תורה ולהאדירה, ולהוליך אותנו בדרך ישרה תמיד!
ואנו תודה ותפילה למקום, שכשם שזכינו כן נזכה ביתר שאת וביתר עוז!

We extend to each and every one our best wishes for a *chag kosher vesame'ach*.

Kollel Los Angeles



STAR-K KOSHER CERTIFICATION

Adar II 5784

Dear Friend,

We are proud once again to present to you this year's **STAR-K Pesach Guide** along with Rav Bess's **Passover Medicines & Cosmetics** listings. The latter lists were made possible as a result of the long-standing and fruitful partnership between STAR-K and Kollel Los Angeles.

The Passover Medicines & Cosmetics lists are based on Rav Gershon Bess's extensive research with pharmaceutical manufacturers and personal care product companies. In addition to serving as rav of Congregation Kehilas Yaakov in Los Angeles, Rav Bess is considered a leading expert on Passover medications.

For over a quarter of a century, STAR-K and the Kollel have worked side by side to publish a comprehensive list of approved chometz-free medications and cosmetics that are relied upon and used by thousands of kosher consumers. Since medications and cosmetics are not formally certified as "kosher" or easily identified as acceptable for consumption or used the way food products are, the kosher consumer is often left in the dark regarding their Pesach status. As a result, well-intentioned individuals sometimes risk endangering their health by refraining from taking prescribed medications during Pesach because they assume it contains chometz.

The purpose of Rav Bess's lists is to properly guide kosher consumers as they purchase medications and cosmetics for the Yom Tov and to alleviate their stress and concerns about the reliability of these items. We are so grateful to Rav Bess and Kollel Los Angeles for all their efforts in preparing these lists every year. The lists are easily identified in the Guide as they appear on colored pages.

The Guide also includes many helpful lists, charts and articles prepared by STAR-K staff. For additional Pesach-related information, visit the STAR-K Passover page at star-k.org/passover. See page 218 for a quick snapshot of the available links, articles and downloadable charts posted on our site to give you easy access to all the Pesach-related information that you may need. If you are unable to access the information online, please email info@star-k.org, or call our office at **410-484-4110** and we will do what we can to accommodate you.

A lot of thought and planning went into creating this year's edition of the STAR-K Pesach Guide, and it is our hope that we have succeeded in producing a resource for you, the kosher consumer, that is easy to use and will help you better prepare for Pesach with greater peace of mind.

With best wishes for a *chag kasher v'same'ach*,

Rabbi Moshe Heinemann
Rabbinic Administrator

Avrom Pollak
President

TABLE OF CONTENTS

4 Pre-Yom Tov Notices For Pesach 2024

SECTION I: PESACH PRODUCT DIRECTORY 2024

- 6 STAR-K Products – Pareve & Cholov Yisroel
- 19 STAR-D Dairy Products – Cholov Stam
- 20 STAR-S Non-Kitniyot Products – Sephardim & Ashkenazim
- 21 STAR-S Sephardic Mehadrin Kitniyot Products – Sephardim Only
- 22 2024 Approved for Passover Without KFP or "P" on Label

SECTION II: KASHERING GUIDELINES

- 25 Preparing/Kashering the Pesach Kitchen
- 34 How to Clean/Kasher Items for Pesach Checklist
- 37 Kashering for Pesach According to Sephardi Minhagim
- 37 Kashering Safety Tips

SECTION III: QUICK REFERENCE LISTS, GUIDELINES & CHARTS

- 39 USA Zmanim for Erev Pesach 2024
- 40 2024 Quick-Pick Medicine List
- 41 2024 Quick-Pick Personal Care List
- 42 2024 Medical | Geriatric | Pediatric | Infant Nutritional Supplements & Formula List
- 45 2024 Pet Food List and FAQs Regarding Pets on Pesach
- 50 Tevilas Keilim Guidelines & Chart
- 55 Selling Chometz Gamur ("Real Chometz") Before Pesach - Guidelines & Chart
- 58 Kitniyos Chart
- 59 Common Pesach Foods & Their Brachos
- 61 Sheimos Guidelines
- 62 Baltimore Post-Pesach Store Info
- 64 Chometz She'avar Alav HaPesach Product List
- 66 STAR-K Certified Appliance Companies

SECTION IV: MEDICINE LIST

- 67 Halachos of Taking Medicine on Pesach
- 73 2024 Medicine List Guidelines
- 75 2024 Medicine List

SECTION V: PERSONAL CARE LIST

- 106 Halachos of Using Cosmetics & Personal Care Items on Pesach
- 107 2024 Personal Care Guidelines
- 108 2024 Personal Care & Cosmetics List
- 169 2024 STAR-K Approved Personal Care Products

SECTION VI: EREV PESACH & SEDER GUIDE

- 171 Laws of Erev Pesach
- 176 Halachos of the Pesach Seder
- 192 How to Check Matzos
- 195 Bug Checking Chart
- 198 Pesach Shiurim for Matzah & Wine – For Healthy Indiv. & Those with Diabetes & Food Allergies
- 202 The Rise of Oat Matzos

SECTION VII: ADDENDA – MAY/DO CONTAIN CHOMETZ LISTS

- 207 2024 Chometz Medications | Vitamins | Supplements
- 212 List of Common Ingredients Derived from Chometz

SECTION VIII: INDEX



Pre-Yom Tov Notices for Pesach 2024

Kashering of Keilim at Agudah-Park Heights:

Sunday, April 14

Limited to 10 items or less **9:30 a.m. - 10:30 a.m.**

More than 10 items **10:30 a.m. - 12 Noon**

Baltimore Chometz Burning at Pimlico Race Track

Sponsored by

The Chesed Fund & Project Ezra of Greater Baltimore
will take place on Monday, April 22 from 6:30-11:15 a.m.

For sponsorship opportunities, please call Frank Storch
at 410-340-1000 or email chesedfund@gmail.com.

Baltimore Zmanim For Erev Pesach, Monday, April 22, 2024

Latest time to eat chometz: **10:16 a.m.**

Latest time to burn chometz: **11:33 a.m.**

Candlelighting: **7:33 p.m.**

Erev Pesach zmanim for other cities can be found **on page 39**



Join our **Pesach Products Webinar - SPECIAL EDITION**

On **Wednesday, April 3, 2024, 12 Noon ET**

Hosted by

Rabbi Zvi Goldberg

Contact us at webinar@star-k.org to receive signup info

If you missed it:

All webinars are archived at

vimeo.com/channels/721503 and at star-k.org/videos

2024 Passover Product Directory Prepared by STAR-K

HOW TO USE THE PRODUCT DIRECTORY

Products are Kosher for Passover only when the conditions indicated below are met.

☆**P Required** - These products are certified by STAR-K for Passover only when bearing STAR-K P on the label.

☆**No P Required** - These products are certified by STAR-K for Passover when bearing the STAR-K symbol. No additional "P" or "Kosher for Passover" statement is necessary.

P Required - These products are certified for Passover by another *kashrus* agency when bearing their kosher symbol followed by a "P" or "Kosher for Passover" statement.

No P Required - These products are certified for Passover by another *kashrus* agency when bearing their kosher symbol. No additional "P" or "Kosher for Passover" statement is necessary.

Please also note the following:

- Packaged dairy products certified by STAR-K are *Cholov Yisroel* (CY).
- Products bearing STAR-K P on the label do not use any ingredients derived from *kitniyos* (including *kitniyos shenishtanu*).
- Agricultural products listed as being acceptable without certification do not require a *hechsher* when grown in *chutz la'aretz* (outside the land of Israel). However, these products must have a reliable certification when coming from Israel as there may be *terumos* and *maasros* concerns.
- Various products that are not fit for canine consumption may *halachically* be used on Pesach, even if they contain *chometz*, although some are stringent in this regard. As indicated below, all brands of such products are approved for use on Pesach. For further discussion regarding this issue, see page 106.

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

PESACH PRODUCT DIRECTORY 2024

AIR FRESHENER

All

ALCOHOL

Any isopropyl alcohol may be used for external use.

ALCOHOLIC BEVERAGES

18K

(★P Required)
Assorted Wines

Bazelet Hagolan

(★P Required)
Assorted Wines

De La Rosa Vineyards

(★P Required)
Brandy | Grappa | Ice Wines | Wines

Katlav Winery Judean Hills

(★P Required)
Assorted Wines

Sukkah Hill Spirits

(★P Required)
Besamim Liqueur | Desert Rail-Oak Aged Cane Spirits | Esrog Liqueur

Vinprom-Troyan

(★No P Required)
Apple Brandy | Apricot Brandy | Plum Brandy

ALMOND MILK

Gefen

(P Required)
Almond Milk (Sweetened, Unsweetened)

Lieber's

(P Required)
Almond Milk, (Original, Unsweetened, Vanilla)

If the above products are not readily available, then see milk substitutes on page 44.

ALUMINUM FOIL PRODUCTS

All

AMMONIA

All

APPLE SAUCE/FRUIT POUCHES

Shneider's

(★P Required)
Squeezable Fruits; Apple Apricot | Applesauce | Apple Strawberry

Vitaminchick

(★P Required)
Banana Apple Puree Pouch | Pear Apple Puree Pouch | Pear Apple Banana Fruit/Puree Pouch

BABY BOTTLE

Since it comes into contact with chometz (e.g., washed with dishes, boiled in chometz pot), new ones should be purchased.

BABY CEREAL

All baby cereal requires reliable KFP certification. Year-round baby rice cereal is not acceptable because it is made on chometz equipment. For alternative baby cereal options, see page 44.

BABY FOOD

All baby food requires reliable KFP certification. See page 44.

La Carreta

(★P Required)
Baby Food Pineapple Juice (regular, organic), Baby Food Pineapple Puree (regular, organic)

Tukan Foods

(★P Required)
Baby Food Pineapple Juice (regular, organic) | Baby Food Pineapple Puree (regular, organic)

BABY POWDER

Any not listing oat flour as an ingredient may be used.

BABY WIPES

Any without alcohol may be used (except on Shabbos and Yom Tov).

BAKERY PRODUCTS

21st Century

(★P Required)

BAKING POWDER

Requires KFP Certification

BAKING SODA

All

BALLOONS

Any without powder

BAND-AIDS

All

BATH TREATMENT

Oatmeal Bath Treatments are made of oatmeal, which is real chometz. They must be sold or disposed of before Pesach.

BLEACH

All

BLUSH/ROUGE, POWDERED

All

CANDY & CONFECTIONS

21st Century

(★P Required)

Shneider's

(★P Required)
Assorted Chocolates | Baking Chocolates | Dark Chocolates | Milk Chocolates

The Candy Store

(★P Required)
(Baltimore, MD)

CATERERS

Quality Kosher

(★P Required)
(Southfield, MI)

The Orchard

(★P Required)
(Metuchen, NJ)

CHARCOAL BRIQUETTES

Any unflavored

PRODUCT DIRECTORY

KASHERING GUIDELINES

QUICK REFERENCE LISTS & CHARTS

MEDICINE LIST

PERSONAL CARE LIST

KASHERING & SEDER GUIDE

ADDENDA: CHOMETZ LISTS

INDEX

PESACH PRODUCT DIRECTORY 2024

CHEESECLOTH

Any may be used

COCOA

Any domestically produced 100% pure cocoa, with no additives, may be used.

However, if label states that it is processed in a plant that processes kitniyos or chometz, then it requires a reliable KFP certification.

COCONUT MILK

Gefen

(P Required)
Coconut Milk (Sweetened, Unsweetened)

Lieber's

(P Required)
Coconut Milk (Original, Unsweetened) | Organic Coconut Milk (Original, Lite)

If above is not readily available, then see milk substitutes on page 44.

COCONUT OIL

Kirkland Signature

(✳No P Required/must state product of Philippines)
Extra Virgin Coconut Oil

Miditer

(✳No P Required/must state product of Philippines)
Organic Virgin Coconut Oil

COCONUT PRODUCTS

Arya

(✳P Required)
Coconut Chips - fine, medium | Organic Coconut Chips - fine, medium

Celebes

(✳P Required)
Coconut Chips - unsweetened | Organic Coconut Chips - fine, medium

Miditer

(✳No P Required)
Organic Coconut Cake | Organic Coconut Flour | Organic Coconut Water

COFFEE, PACKAGED

Bestpresso

(No P Required)
Regular Unflavored Ground

Bowl & Basket

(No P Required)
Regular Unflavored Ground

Brooklyn Coffee House

(No P Required)
Reg. & Decaf Unflavored Ground

Brooklyn Roasting Co.

(No P Required)
Reg. & Decaf Unflavored Ground

Chef's Quality

(No P Required)
Regular Unflavored Ground

Chock Full O' Nuts

(No P Required)
Regular Unflavored Ground

Corim

(✳P Required)
Regular & Decaf Unflavored Ground | Coffee Instant Packs

Cosmopolitan

(No P Required)
Regular Unflavored Ground

Daniels Blend

(No P Required)
Regular Unflavored Ground

Ellis

(No P Required)
Reg. & Decaf Unflavored Ground

Essential Everyday

(No P Required)
Regular Unflavored Ground

European Coffee Classics

(No P Required)
Regular Unflavored Ground

Folgers

(No P Required)
Regular & Decaf Unflavored Instant | Regular & Decaf Unflavored Ground

Gevalia

(P Required)
Reg. & Decaf Unflavored Ground

Great Value

(No P Required)
Regular Unflavored Ground

Hena

(No P Required)
Reg. & Decaf Unflavored Ground

Hills Bros

(No P Required)
Regular Unflavored Ground

Kirkland Signature

(No P Required)
Regular Unflavored Ground

Kobricks

(✳P Required)
Reg. & Decaf Unflavored Ground

Maxwell House

(No P Required)
Regular Unflavored Ground

Nature's Promise

(No P Required)
Regular Unflavored Ground

Nescafe Taster's Choice

(No P Required)
Reg. Unflavored Instant incl. House Blend & French Roast

Organic Coffee Company

(✳No P Required)
Gorilla Decaf | Hurricane Espresso | Java Love | Stellar Brew | Zen Blend

Parker House/Pinnacle

(No P Required)
Reg. & Decaf Unflavored Ground

Price Chopper

(No P Required)
Regular Unflavored Ground

Sanka

(P Required)
Decaf Unflavored Instant

Supervalu

(No P Required)
Regular Unflavored Ground

Trader Joe's

(No P Required)
Regular Unflavored Ground

Viaggio Espresso

(No P Required)
Regular Unflavored Ground

Wegmans

(No P Required)
Regular Unflavored Ground

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

PESACH PRODUCT DIRECTORY 2024

Weis

(No P Required)

Regular Unflavored Ground

White House/Pinnacle

(No P Required)

Reg & Decaf Unflavored Ground

COFFEE ALTERNATIVES

These products (e.g., varieties of Postum & Teecino brand) often contain chometz and should be sold with the chometz.

COFFEE WHITENER/ CREAMER

Unger's

(*P Required)

COMMUNITY FOOD SERVICES

104 West! At Cornell University (Ithaca, NY)

Limited to kosher dining area displaying *P sign

Aventura at the Heights Assisted Living (7218 Park Heights Ave. Baltimore)

Meat dining *P; Dairy dining STAR-D P

Johns Hopkins Univ. (Balt.) K kosher Dining Area Café & Smokler Hillel Ctr.

All kosher dining services are certified *P or STAR-D P

Joseph Slifka Center for Jewish Life at Yale (New Haven, CT)

Meat dining only when bearing *P

King David Nursing & Rehab (4204 Old Milford Mill Rd, Balt)

Meat dining *P; Dairy dining STAR-D P

Kivo @ Franklin and Marshall University

Pre-sealed meals; only when bearing KFP on label

Kosher Comfort @ Douglas Dining Hall at University of Rochester

Meat dining only when bearing *P

Kosher Korner at Ithaca College (Ithaca, NY)

Meat and Dairy dining only when bearing a *P

Loaded Latke @ Rochester Institute of Tech.

Pre-sealed meals; only when bearing KFP on label

Noshery South at Muhlenberg College (Allentown, PA)

Meat dining only when bearing *P

Pure @ Penn State Univ.

Meat dining only when bearing KFP

CONTACT LENS SOLUTION

All

CRAYOLA

All Crayola products are chometz-free with the EXCEPTION of Crayola Dough, Glitter Dots, and Easy Peel Crayon Pencils (which contain wheat and should be sold with the chometz). Silly Putty is fine.

Please note that some Crayola dough products manufactured by their partner A1 Toys are chometz.

DAIRY PRODUCTS

Co-Sure

(*P Required)

Instant Hot Cocoa Mix (reg., sugar-free) | Mozzarella Cheese (shredded) | Muenster Cheese

Pride of the Farm

(*P Required)

Chocolate Milk | Half & Half | Heavy Cream | Ice Cream (chocolate, vanilla) | Milk (low-fat, skim, whole, 2%)

7 Mile Market (Balt., MD)

(*P Required)

Dairy Dept. - *P sign/label

DENTURES, BITE PLATES, BRACES, INVISALIGN

Clean thoroughly after one has finished eating chometz.

DENTAL FLOSS, PICKS/ PRE-THREADED

Any unflavored (waxed or unwaxed) may be used.

DEODORANTS/ ANTI-PERSPIRANTS

All that are applied in powder form may be used. This includes a solid stick powder.

DETERGENTS, CLEANSERS

Ajax

(No P Required)

Amway when distributed in N. America

(*KFP Certified/No Symbol Required)

Bus. to Bus. Heavy Duty Degreaser | Bus. to Bus. Multi-Surface Cleaner | Pursue Disinfectant Cleaner

Clorox

(No P Required)

Essential Everyday

(No P Required)

Fantastik

(No P Required)

Lysol

(No P Required)

Melaleuca

(*No P Required)

Tough & Tender Concentrate | Tub & Tile Bathroom Cleaner

Mr. Clean

(No P Required)

Murphy's

(No P Required)

Pine-Sol

(No P Required)

Seventh Generation

(No P Required)

Shaklee

(*No P Required)

Basic-G +® | Basic H® Conc. Organic Clnr | Get Clean™ Basic-H2® Organic Super Cleaning Conc. | Get Clean™ Scour Off® Heavy Duty Paste

Soft Scrub

(No P Required)

Trader Joe's

(No P Required)

Up & Up

(No P Required)

Windex

(No P Required)

PRODUCT DIRECTORY

KASHERING GUIDELINES

QUICK REFERENCE LISTS & CHARTS

MEDICINE LIST

PERSONAL CARE LIST

KASHERING & SEDER GUIDE

ADDENDA: CHOMETZ LISTS

INDEX

PESACH PRODUCT DIRECTORY 2024

DETERGENTS, DISHWASHING

Ajax

(No P Required)

Cascade

(No P Required)

Dawn

(No P Required)

Ivory

(No P Required)

Palmolive

(No P Required)

Seventh Generation

(No P Required)

Sunlight

(No P Required)

Trader Joe's

(No P Required)

DETERGENTS, LAUNDRY – POWDER

Any with reliable kosher certification may be used on Passover.

DETERGENTS, LAUNDRY – LIQUID/PODS

Arm & Hammer

(No P Required)

Cheer

(No P Required)

Dreft

(No P Required)

Era

(No P Required)

Gain

(No P Required)

Tide

(No P Required)

Xtra

(No P Required)

EGGS

Should be purchased before Passover. Since chicken feed may contain chometz, it is customary not to eat eggs that were laid on Passover.

EYEDROPS

All

FACE POWDER

All

FINGER PAINTS

Most brands including Elmer's contain wheat or oats and should be sold and put away with the chometz.

FISH PRODUCTS

Benz's

(★P Required)

Tuna, Canned

California Delight

(★P Required)

Salmon, Canned | Tuna, Canned

LIKE Fish, Raw

(★No P Required)

Assorted Fresh Fish (portioned, whole, dressed, filleted)

FISH, FROZEN GEFILTE

BenZ's

(★P Required)

Classic Original (Reg, Sugar-Free, Twin Pack)

FISH, FROZEN RAW

All frozen raw fish products should have reliable certifying agency Passover approval. If Passover-approved frozen fish is not available, or the frozen fish was already purchased without Passover approval, then it should be washed, ideally before Pesach. This should not be done over a Pesach sink.

FISH STORE/COUNTER

Seven Mile Market Appetizing Dept (Balt., MD)

(★P Required)

Seven Seas Fish Dept at Seven Mile Market

(★P Required)

Raw Fresh Fish

Market Maven (Balt., MD)

(★P Required)

Raw Fresh Fish

Shlomo's Meat Market (Baltimore, MD)

(★No P Required)

Raw Fresh Fish

FLAX SEED

Approved for Passover when purchased in whole grain form with no additives. Purchase from manufacturers that do not process chometz grains. Consumers are required to carefully check grains BEFORE PESACH for extraneous matter.

FRUIT, CANNED

California Delight

(★P Required)

Highland Papaya | Mandarin Oranges (Whole, Segments) | Pears (Halves, Sliced) | Pineapple (Chunks, Sliced, Tidbits) | Tropical Fruit Cocktail

Unger's

(★P Required)

Cranberry Sauce (Jellied, Whole) | Pears

FRUIT, DRIED

Please note regarding figs listed below: Consumers are required to check each fig for insects.

21st Century

(★P Required)

Assorted Dried Fruit

Baraka

(★No P Required)

Apricot, Whole

Delizia

(★No P Required)

Apricots

Family Tree

(★No P Required)

Dates

Galil

(★No P Required)

Apricots, Whole | Figs, Whole

Gourmanoff

(★No P Required)

Dates

Great Lakes

(★P Required)

Apricots

Haoma Foods

(★P Required)

Organic Apricots, Whole | Organic Figs, Whole

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

PESACH PRODUCT DIRECTORY 2024

Happy Apricots

(✳No P Required)
Apricots, Whole | Organic
Apricots, Whole

Mani's

(✳No P Required)
Dates

Murka

(✳No P Required)
Apricots, Whole | Figs, Whole

Natural Food Source

(✳No P Required)
Apricots, Whole

Nimeks

(✳P Required)
Apricots, whole | Figs, whole

Nimeks Organics

(✳P Required)
Organic Apricots, Whole |
Organic Figs, Whole

Royal

(✳P Required)
Dates

Royal Palm

(✳P Required)
Dates

Sed Oasis

(✳No P Required)
Dates

Smart Harvest

(✳No P Required)
Apricots, Whole | Figs, Whole

Smart Choice

(✳No P Required)
Figs, Whole

Soleil

(✳No P Required)
Dates

Sunny Fruit

(✳No P Required)
Apricots, Whole | Figs, Whole

Sunrose

(✳No P Required)
Apricots, Whole | Figs, Whole

Sunsational Fruits

(✳No P Required)
Apricots, Whole | Figs, Whole

FRUIT, FRESH PRE-CUT

Del Monte

(✳P Required)

Foodhold

(✳No P Required)

Garden Cut

(✳P Required)

Lancaster Foods

(✳No P Required)

Nature's Promise

(✳No P Required)

Sheetz M.T. Go

(✳P Required)

The Farmer's Market

(✳P Required)

Walmart

(✳P Required)

FRUIT, FROZEN

All frozen unsweetened additive-free (without syrup, citric acid, ascorbic acid, or vitamin C), whole, sliced or formed fruit may be used without passover certification.

The above applies to frozen fruits that do not have an issue with insect infestation, such as sliced peaches, melon balls and cranberries. No additional Passover symbol is required.

However, frozen fruit that may be infested (e.g., strawberries) may only be used year-round, including Pesach, when bearing an approved Kashrus symbol.

The following are certified by the Star-K:

Kosher Taste

(✳P Required)
Frozen Pineapple

Yerek

(✳P Required)
Frozen Cranberries | Frozen
Rhubarb

FRUIT, PASTE

Royal

(✳P Required)
Date Paste

Royal Palm

(✳P Required)
Date Paste

GIFT BASKETS/PLATTERS

21st Century- Ronkonkoma, NY

(✳P Required)

The Candy Store - Balt., MD

(✳P Required)

GLOVES, RUBBER (LATEX)

All without inner powder coating may be used.

If label is not marked, turn glove inside out and rub on dark clothing. Check for powder. If it contains powder, do not use near food. Hospital disposable gloves may contain oatmeal as stated on the label and, if so, should be sold and put away with the chometz.

GLUE

All Elmer's and Krazy Glue products are made of synthetic ingredients and may be used on Pesach.

Note: Elmer's Finger Paints contain chometz.

GRAPE JUICE

De La Rosa Vineyards

(✳P Required)
Organic Red Grape Juice |
Organic White Grape Juice

Nitzat Haduvdevan

(✳P Required)
Organic Red Grape Juice |
Organic White Grape Juice

HAND SANITIZER

Any that do not list alcohol or ethanol may be used. If the only alcohol listed is isopropyl alcohol, it may be used.

HEMP SEED

Approved for Passover when purchased in whole grain form with no additives. Purchase from manufacturers that do not process chometz grains. Consumers are required to carefully check grains BEFORE PESACH for extraneous matter.

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

PESACH PRODUCT DIRECTORY 2024

HONEY

All honey requires KFP Certification.

Aurora

(✳P Required)

Wildflower Honey

Sophia

(✳P Required)

Blossom Honey

HORSERADISH

BenZ's

(✳P Required)

Noam Gourmet

(✳P Required)

HOSPITALS

Bikur Cholim of Baltimore offers sealed ✳P meals at all area hospitals. Please note the sealed meals are delivered by Bikur Cholim upon request. Please contact Bikur Cholim at Office: 410.999.3700 ext. 105 or Text: 443.894.1023 www.baltimorebikurcholim.org

Bikur Cholim Hospitality Rooms are available at the following Baltimore area hospitals:

GBMC Hospitality Room

New main entrance, hall past the welcome desk Room 3281

Johns Hopkins Hosp. Room

Main floor Blalock #175

Sinai Hosp. Hospitality Room

off Blaustein Lobby and in ER in EMT Lounge

University of Maryland Hospitality Room

Gudelsky Building, 6th floor across from elevators

HYDROGEN PEROXIDE

All

ICE

All plain water bagged ice may be used.

ICE CREAM

Pride of the Farm

(✳P Required)

Ice Cream (Chocolate, Vanilla)

INSECT/RODENT BAIT

Baits may contain chometz and should be put away with the chometz unless one can determine that the bait is chometz-free.

All insecticide sprays may be used.

JUICES, FROZEN

Any 100% pure frozen orange or frozen white grapefruit juices without sweeteners, additives, preservatives or enrichments (e.g., calcium) added may be used. All other frozen juice products require reliable KFP certification.

The following are certified by STAR-K:

La Carreta

(✳P Required)

Assorted Juices | Juice Concentrates | Juice Purees

Tukan Foods

(✳P Required)

Assorted Juices | Juice Blends | Juice Concentrates | Juice Purees

JUICES, LEMON

ReaLemon Juice

(No P Required)

JUICES, LIME

ReaLime Juice

(No P Required)

KETCHUP

Unger's

(✳P Required)

KISHKE, PAREVE

BenZ's

(✳P Required)

Unger's

(✳P Required)

LACTAID

see Milk, Lactose Free

MATZAH

Matzot Chabura Beit Shemesh

(P Required)

Hand Shmura Matzah; Wheat,

Whole Wheat | Machine Shmura Matzah; Wheat, Whole Wheat | Machine Shmura Matzah Meal

Rosinski - SIBR

(✳P Required)

Machine Matzah; Pain Azyme Wheat, Pain Azyme Wheat Matzah Meal

Seven Mile Market

(✳P Required)

Hand Shmura Matzah; Wheat, Whole Wheat

MATZAH, CHOCOLATE COVERED

There are brands of chocolate covered matzah on the market that are made from egg matzah and may be consumed only by the sick or elderly. Carefully check the label.

MATZAH, EGG

Matzah made with fruit juice or eggs, which includes "Kosher for Passover" Egg Matzah Crackers, Egg Matzah Tams, Chocolate Matzos, and Honey Matzos may not be eaten on Pesach according to Ashkenazic practice, except by the sick or elderly who cannot eat regular matzah and require egg matzah. Consult your *rav*.

Please note: Even the sick and elderly cannot fulfill the obligation to eat matzah at the Seder with these types of matzos.

MATZAH, OAT

Lakewood Matzah Bakery

(P Required)

Hand Shmura Matzah, Oat Gluten-Free Yoshon

Matzot Chabura Beit Shemesh

(✳P Required)

Machine Oat Matzah

Pupa Tzeilim Matzah Bakery

(P Required)

Hand Oat Gluten-Free Yoshon Shmura Matzah

PRODUCT DIRECTORY

KASHERING GUIDELINES

QUICK REFERENCE LISTS & CHARTS

MEDICINE LIST

PERSONAL CARE LIST

KASHERING & SEDER GUIDE

ADDENDA: CHOMETZ LISTS

INDEX

PESACH PRODUCT DIRECTORY 2024

MAYONNAISE

Unger's

(✳P Required)

MEAT, RAW (BEEF, LAMB, VEAL), PACKAGED

All packaged raw meat products should be used with Passover approval from a reliable certifying agency.

Note: Ground beef is not always KFP; check with certifying agency.

The following raw unprocessed meats are certified by STAR-K:

Glatt Mart

(✳P Required)

Retail

Glatt Ranch

(✳P Required)

Wholesale

Grow and Behold Foods

(✳No P Required)

Retail/Wholesale

Holy Wagyu

(✳No P Required)

Retail

Kol Foods

(✳No P Required)

Retail

Leafy Creek Farms

(✳No P Required)

Retail

M&D Glatt

(✳No P Required)

Wholesale

Marble and Grain

(✳No P Required)

Retail/Wholesale

Market Maven (Balt., MD)

(✳P Required)

Retail

Prairie Street Prime

(✳No P Required)

Retail

Seven Mile Market

(✳P Required)

Retail

Aaron's

(No P Required)

Raw unprocessed (excl. ground beef)

Alle/Meal Mart

(No P Required)

Raw unprocessed (excl. ground beef)

Solomon's

(No P Required)

Raw unprocessed (excl. ground beef)

MEAT-DELICATESSEN STORE/COUNTER

Glatt Mart (Brooklyn, NY - Ave. M)

(✳P Required)

Only packaged products with ✳P

Market Maven (Balt, MD)

(✳P Required)

Seven Mile Market (Balt., MD)

(✳P Required)

Shlomo's Meat Market (Baltimore, MD)

(✳P Required)

Wasserman & Lemberger (Baltimore, MD)

(✳P Required)

MILK

Pride of the Farm - Cholov Yisroel

(✳P Required)

In areas where Kosher for Passover milk is not available, milk should be purchased BEFORE Passover.

MILK, LACTOSE FREE

Lactaid Brand Milk

This product is not Cholov Yisroel (contains enzyme of possible chometz origin that is *batel b'shishim*).

Milk may be used on Pesach if purchased BEFORE Pesach for those that require it.

Please note Lactaid Caplets may contain chometz and may not be used on Pesach.

MINERAL OIL

All

NAIL POLISH

All

NAIL POLISH REMOVER

All

NUTS

Raw, whether they are slivered, whole or chopped nuts (e.g., almonds, pine nuts, walnuts, etc.) without preservatives or other additives, such as BHT or BHA in corn oil, are approved for Passover.

If label states that it is processed in a plant that processes kitniyos or chometz, then it requires a reliable KFP certification.

The following processed nuts require KFP certification: Dry roasted, toasted, blanched, and ground.

Whole and half pecans are similar to any raw nuts mentioned above; however, pecan pieces and midget pecans must bear a KFP symbol.

Many consider peanuts as kitniyos, which are not permissible on Pesach.

The following are certified by the STAR-K:

21st Century

(✳P Required)

Assorted Nuts

Cascade

(✳No P Required)

Hazelnuts

Lampman Pecans

(✳No P Required)

Pecans, Shelled

Stahmann's

(✳No P Required)

Pecans (Half, Whole)

OIL, AVOCADO

De La Rosa

(✳P Required)

OIL, COOKING SPRAY

Libre

(✳P Required)

Extra Virgin Olive Oil

PRODUCT DIRECTORY

KASHERING GUIDELINES

QUICK REFERENCE LISTS & CHARTS

MEDICINE LIST

PERSONAL CARE LIST

KASHERING & SEDER GUIDE

ADDENDA: CHOMETZ LISTS

INDEX

PESACH PRODUCT DIRECTORY 2024

Pompeian

(✳️No P Required)

Grapeseed Oil | Extra Virgin

Olive Oil | Organic Extra Virgin

Olive Oil

OIL, GRAPESEED

De La Rosa

(✳️P Required)

Pompeian

(✳️No P Required)

OIL, OLIVE

Ací Yesil

(✳️P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Adriana

(✳️P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Aldahra Morocco Factories

(✳️No P Required)

Extra Virgin

Alhatoglu

(✳️P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Al Ouedi

(✳️P Required)

Extra Virgin | Organic Extra Virgin

Amish

(✳️P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Amphora

(✳️P Required)

Extra Virgin

Barrio

(✳️P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Bella Del Sol

(✳️P Required)

Extra Virgin | Organic Extra Virgin

Bellencita

(✳️P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Benolio

(✳️P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Bestolio

(✳️P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Bitter Green

(✳️P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Brad's Organic

(✳️P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Bucca

(✳️P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Casa del Agua

(✳️No P Required)

Extra Virgin

C.H.O.

(✳️No P Required)

Extra Virgin | Organic Extra Virgin

Castellano

(✳️P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Chefsolio

(✳️P Required)

Extra Virgin, Organic Extra Virgin, Virgin

Ciento Uno

(✳️P Required)

Extra Virgin | Organic Extra Virgin

Cleopatra

(✳️P Required)

Extra Virgin

Coffee Parrot

(✳️P Required)

Extra Virgin, Organic Extra Virgin, Virgin

Coolive

(✳️P Required)

Extra Virgin | Organic Extra Virgin | Virgin

De La Rosa

(✳️P Required)

Extra Virgin | Organic Extra Virgin

Desen

(✳️P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Dorato

(✳️P Required)

Extra Virgin | Organic Extra Virgin

Durra

(✳️P Required)

Extra Virgin

Eliana

(✳️P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Ena

(✳️P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Eterno

(✳️P Required)

Extra Virgin | Organic Extra Virgin | Virgin

EVOO

(✳️P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Food Cellar

(✳️P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Forrelli

(✳️P Required)

Extra Virgin

Gold River

(✳️P Required)

Extra Virgin | Organic Extra Virgin

Golden Plate

(✳️P Required)

Organic Extra Virgin

Graziano

(✳️P Required)

Extra Virgin

Greenist

(✳️P Required)

Extra Virgin | Organic Extra Virgin | Virgin

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

PESACH PRODUCT DIRECTORY 2024

IOS

(✳P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Italione

(✳P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Jaencoop

(✳P Required)

Extra Virgin, Virgin

Kekik

(✳P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Kennes

(✳P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Kidsolio

(✳P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Kingsolio

(✳P Required)

Extra Virgin, Organic Extra Virgin, Virgin

Kristal

(✳P Required)

Extra Virgin

Kristal Anatolia

(✳P Required)

Extra Virgin

Kristal Uzman Eller

(✳P Required)

Extra Virgin

La Criolla

(✳P Required)

Extra Virgin | Organic Extra Virgin | Virgin

La Marca

(✳P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Litaly

(✳P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Little Oliver

(✳P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Luci de Carthage

(✳P Required)

Extra Virgin, Organic Extra Virgin

Mama Lucia

(✳P Required)

Extra Virgin

Member's Selection

(✳No P Required)

Extra Virgin

Milasolio

(✳P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Nejat Atalan

(✳No P Required)

Extra Virgin | Organic Extra Virgin | Virgin | Organic Virgin

Noor Carthage

(✳P Required)

Extra Virgin, Organic Extra Virgin

Olioarte

(✳No P Required)

Extra Virgin | Organic Extra Virgin | Virgin | Organic Virgin

OlioEVOO

(✳P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Oliopure

(✳P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Oliovita

(✳P Required)

Extra Virgin

Olivar de Segura

(✳P Required)

Extra Virgin, Organic Extra Virgin

Olive Works

(✳P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Olivehills

(✳P Required)

Extra Virgin

Olizzi

(✳P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Oro de Génave

(✳P Required)

Organic Extra Virgin

Paloma

(✳P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Pompeian

(✳No P Required)

Extra Virgin (Robust, Smooth) | Organic Extra Virgin

Riviere D'or

(✳P Required)

Extra Virgin | Organic Extra Virgin

Saqua

(✳P Required)

Extra Virgin

Señorío de Segura

(✳P Required)

Extra Virgin

Sofila

(✳P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Solfrut

(✳P Required)

Extra Virgin

Stella Marris

(✳P Required)

Extra Virgin | Organic Extra Virgin | Virgin

SunFresh

(✳P Required)

Extra Virgin

Tazah

(✳P Required)

Extra Virgin

Thya

(✳P Required)

Extra Virgin

Terra Delyssa

(✳No P Required)

Extra Virgin

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

PESACH PRODUCT DIRECTORY 2024

Truva

(✳P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Verde Segura

(✳P Required)

Organic Extra Virgin

Vilolio

(✳P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Vitalia

(✳P Required)

Extra Virgin | Organic Extra Virgin | Virgin

White Castle

(✳P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Willi- Food

(✳P Required)

Extra Virgin

YES

(✳No P Required)

Organic Extra Virgin

Zayit

(✳P Required)

Extra Virgin | Organic Extra Virgin | Virgin

Zaytun

(✳P Required)

Extra Virgin

ORANGE JUICE

Requires KFP Certification. (see also Juices, Frozen)

OVEN CLEANER

Easy Off

(No P Required)

Shaklee

(✳No P Required)

Get Clean Scour Off Heavy-Duty Paste

PAPER/PLASTIC DISPOSABLES

Aluminum Foil Products

All disposable foil products may be used.

Bags, Paper

For cold use only

Bags, Plastic

All

Coffee Filters, Paper

All

Crockpot Liners

All

Cupcake Holders, Foil

All

Cupcake Holders/Baking Cups, Paper

If You Care | Palisades Paper

(✳P Required)

Paperchef

(✳No P Required)

Cups, Waxed Paper

For cold use only

Cups, Plastic Coated Paper

For cold use only

Cutlery, Plastic

All

Paper Napkins

All

Paper Towel Rolls

Any brand may be used in the following manner: The first three sheets and the last sheet attached to the cardboard should not come into direct contact with food, since a corn starch based glue may be used. (If using rolls of half-sized sheets, this rule applies to the first four and the last two sheets.) The rest of the roll may be used with hot or cold foods.

Plastic Wraps

All

Plates, Paper

Require KFP Certification.

Plates, Plastic

All

Plates, Plastic Coated Paper

For cold use only

Styrofoam Plates & Cups

The problems associated with styrofoam are not a Pesach issue. They may contain ingredients that are non-kosher; however, they are free

of chometz. Those who use styrofoam year-round may use it on Pesach.

Tablecloths

All clear plastic, non-powdered may be used. Ensure that the plastics (even when using "pre-cut" tablecloths) are not attached to avoid halachic issues related to Shabbos & Yom Tov.

PARCHMENT PAPER/PANLINERS

Amber Paper

(✳No P Required)

Brown Paper Goods

(✳P Required)

Bunzl Primesource

(✳No P Required)

Care Free

(✳No P Required)

Carnation

(✳No P Required)

Central Coated Products

(✳No P Required)

Chef Elite

(✳No P Required)

Chef LeBon

(✳No P Required)

Companions

(✳No P Required)

Dixie

(✳No P Required)

Economic Choice

(✳No P Required)

First Mark

(✳No P Required)

GRP (Global Royal Products)

(✳No P Required)

Georgia-Pacific

(✳No P Required)

Handy Wacks

(✳No P Required)

H-E-B

(✳No P Required)

If You Care

(✳P Required)

Kirkland Signature

(✳No P Required)

Loblaw No Name

(✳No P Required)

PRODUCT DIRECTORY

KASHERING GUIDELINES

QUICK REFERENCE LISTS & CHARTS

MEDICINE LIST

PERSONAL CARE LIST

KASHERING & SEDER GUIDE

ADDENDA: CHOMETZ LISTS

INDEX

PESACH PRODUCT DIRECTORY 2024

Master Baker

(✳️No P Required)

Norpak

(✳️No P Required)

Palisades Paper

(✳️No P Required)

Paperchef

(✳️No P Required)

Propack

(✳️No P Required)

Saga Baking Paper, Consumer Rolls

(✳️No P Required)

Sunset

(✳️No P Required)

Uline

(✳️P Required)

Victoria Bay

(✳️No P Required)

PICKLED PRODUCTS

Unger's

(✳️P Required)

Half Sour Pickles | Garlic Pickles
| Gherkins | Pickle Chips

PLAY-DOH

Contains chometz and should
be sold before Pesach.

POLISH, FURNITURE

All

POLISH, SHOE

All

POLISH, SILVER/METAL

Goddard's

(No P Required)

Hagerty

(No P Required)

Weiman

(No P Required)

Wright's

(No P Required)

POULTRY, RAW PACKAGED

All packaged raw chicken
products should be used with
Passover approval from a
reliable certifying agency.

Aaron's

(No P Required)

Empire

(No P Required)

Glatt Mart

(✳️P Required)

KJ Poultry

(No P Required)

Kol Foods

(✳️No P Required)

Market Maven (Baltimore)

(✳️P Required)

Marvid

(No P Required)

Mesorah Farms

(No P Required)

Premier Poultry

(✳️No P Required)

Quality Kosher Poultry

(✳️No P Required)

Seven Mile Market (Baltimore)

(✳️P Required)

Wise Organics Pastures

(✳️No P Required)

PREPARED FOODS

Exodus Foods

(✳️P Required)

Beef Jerky (BBQ, Original, Spicy,
Sweet Chipotle) |

Essiccata

(✳️P Required)

Salami Chips (Garlic, Original,
Pepperoni, Spicy)

Glatt Mart (Brooklyn, NY- Ave. M)

(✳️P Required)

Only packaged products with
✳️P

Noam Gourmet

(✳️P Required)

Bagels, GF | Pizza Bagels, GF |
Pizza Squares, GF

Seven Mile Market (Baltimore, MD)

(✳️P Required)

✳️P sign/label (non-gebrokts)

ShopRite

(✳️P Required)

Chicken Broth

Soupergirl

(✳️P Required)

Assorted Soups

Tabatchnick's Fine Foods

(✳️P Required)

Cabbage Soup | Chicken
Broth | Old Fashioned Potato
Soup | Tomato Basil Soup |
Summerbeet & Cabbage Soup

Unger's

(✳️P Required)

Potato Kugel and Latke Batter

QUINOA

Quinoa is Kosher l'Pesach and
is not related to the five types of
chometz grains, millet or rice.
However, because there is a
possibility that quinoa grows in
proximity to chometz grains and
may be processed in facilities
that compromise its Kosher for
Passover status, quinoa should
be accepted only with a reliable
Kosher for Passover approval.

In addition, there have
been infestation issues in
many brands of quinoa. We
recommend quinoa be checked
prior to use.

The following is certified by
STAR-K:

Natural Earth

(✳️P Required)

RAISINS

The following raisin products are
approved for Passover use only
when "oil" does not appear in
the ingredient panel:

Bowl and Basket

(No P Required)

Dole

(No P Required)

Great Value

(No P Required)

Southern Grove

(No P Required)

Sun Valley Raisins

(No P Required)

Trader Joe's

(No P Required)

Wegmans

(No P Required)

Weis

(No P Required)

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

PESACH PRODUCT DIRECTORY 2024

RICE MILK

Rice milk is kitniyos and may possibly contain chometz. Under normal circumstances, one may not consume it on Pesach.

RUBBER BANDS, ORTHODONDIC

Rinse well with cold water before Pesach.

RUBBING ALCOHOL (AS ISOPROPYL ALCOHOL)

Any may be used for external use

SALT

All brands of non-iodized salt that do not contain dextrose or polysorbates may be used. Even if it contains magnesium carbonate or sodium silicate it is fine to use on Pesach.

SAUCES/DIPS

Unger's

(✳P Required)

Barbeque Sauce | Chicken Sauce | Duck Sauce | Rib Sauce | Salsa Sauce | Tomato Sauce

SCOURING PADS/SPONGES

Any without soap may be used.

SELTZER

Any unflavored seltzer that does not list any citrates as an ingredient may be used.

All flavored seltzer requires KFP certification.

SODA

Coca-Cola Classic

(P Required)

"OU P" on bottle cap
Classic Coke | Diet Coke

Pepsi

(P Required)

"KP" on bottle cap
Pepsi Cola (regular) - 2 Liter | Diet Pepsi - 2 Liter

SOY MILK

Soy Milk is made from *kitniyos* and may possibly contain chometz. Under normal

circumstances, one may not consume it on Pesach. If someone is ill and requires this product, see page 44.

SPICES & SEASONINGS

Pure spices, spice blends and seasonings require reliable KFP certification.

SUGAR, GRANULATED

All pure cane or beet sugar with no dextrose added may be used.

SUGAR, BROWN/OTHER

Brown sugar, confectioners sugar, and vanilla sugar require KFP certification.

SWEETENERS, LOW CAL

Gefen

(P Required)

Harmony Sweetener

Lieber's

(P Required)

Stevia Sweetees

Sucralis

(✳P Required)

Low Calorie Sweetener

TEA BAGS, DECAF

Swee-Touch-Nee

(P Required)

TEA BAGS, REGULAR

All herbal, flavored or decaffeinated tea bags require KFP symbol.

Better Valu

(No P Required)

Reg Unflav

Food Club

(No P Required)

Reg Unflav

Lidl

(No P Required)

Reg Unflav

Lipton

(No P Required)

Reg Unflav

Newman's Own Organics

(No P Required)

Reg Unflav

Royal Club

(No P Required)

Reg Unflav

Stop & Shop

(No P Required)

Reg Unflav

Signature Select

(No P Required)

Reg Unflav

TOMATOES, SUNDRIED

Great Lakes

(✳P Required)

Sundried Tomatoes

TOOTHPICKS

Any unflavored may be used

TUNA, CANNED

BenZ's

(✳P Required)

California Delight

(✳P Required)

VEGETABLES, CANNED / JARRED

California Delight

(✳P Required)

Hearts of Palm, Mushrooms

Unger's

(✳P Required)

Hot Cherry Peppers | Mushrooms | Peppers; Sliced, Sweet

VEG. FRESH PEELED - CARROTS

Fresh-peeled carrots that are whole, cut or shredded require KFP certification.

Del Monte

(✳P Required)

Carrots, Fresh Peeled

Garden Cut

(✳P Required)

Carrots, Fresh Peeled

Lancaster Foods

(✳No P Required)

Carrots, Fresh Peeled

Sheetz M. T. Go

(✳P Required)

Carrots, Fresh Peeled

PRODUCT DIRECTORY

KASHERING GUIDELINES

QUICK REFERENCE LISTS & CHARTS

MEDICINE LIST

PERSONAL CARE LIST

KASHERING & SEDER GUIDE

ADDENDA: CHOMETZ LISTS

INDEX

PESACH PRODUCT DIRECTORY 2024

VEG. FRESH PEELED - POTATOES

Fresh peeled potatoes require KFP certification.

VEG. FRESH PEELED - OTHER

365

(✳️No P Required)
Organic Peeled Garlic

Del Monte

(✳️P Required)
Butternut Squash | Yams | Yellow Squash | Zucchini

First Street

(✳️No P Required)
Peeled Garlic

Garden Cut

(✳️P Required)
Butternut Squash | Garlic | Beet Noodles (Regular, Organic) | Butternut Squash Noodles (Regular, Organic) | Zucchini Squash Noodles (Regular, Organic) | Sweet Potato Noodles (Regular, Organic)

Lancaster Foods

(✳️No P Required)
Acorn Squash | Butternut Squash | Eggplant | Potatoes | Yams | Yellow Squash | Zucchini

Little Salad Bar

(✳️No P Required)
Peeled Garlic

Nature's Promise

(✳️No P Required)
Organic Butternut Squash | Organic Squash Medley

Snow Fresh

(✳️No P Required)
Butternut Squash

Spice World

(✳️No P Required)
Bulk Garlic, Whole | Fresh Garlic (Chopped, Diced) | Peeled Garlic

The Farmer's Market

(✳️P Required)
Butternut Squash | Yams | Yellow Squash | Zucchini

West Creek

(✳️No P Required)
Bulk Garlic, Whole | Fresh Chopped Garlic | Peeled Garlic

VEG. FRESH PKGD. SALADS

All fresh packaged salads require KFP certification. All fresh packaged salads certified by STAR-K are Kosher for Passover only when bearing the ✳️P symbol.

VEGETABLES, FROZEN

Kosher Taste

(✳️P Required)
Mixed Peppers | IQF Butternut Squash (Chunks, Riced) | IQF Onions, Diced

Yerek

(✳️P Required)
Diced Beets | Diced Sweet Potato

VINEGAR

Requires reliable KFP certification

Roland

(✳️No P Required)
Balsamic Vinegar

Unger's

(✳️P Required)
White Vinegar

WATER

Any bottled filtered, spring or distilled water does not require certification, even if it includes fluoride or minerals.

The following waters require KFP certification: Flavored; containing citrate or zinc lactate; and 5 gallon containers (since they are reused).

WAX PAPER

Cut-Rite

(No P Required)

Essential Everyday

(No P Required)

HomeLife

(No P Required)

Giant

(No P Required)

Master Wrap

(No P Required)

Meijer

(No P Required)

Natural Value

(No P Required)

Publix

(No P Required)

Reynolds

(No P Required)

ShopRite

(No P Required)

Shurfine

(No P Required)

Stop & Shop

(No P Required)

Waxtex

(No P Required)

Wegmans

(No P Required)

Weis

(No P Required)

WHIPPED TOPPING

Unger's

(✳️P Required)

PRODUCT DIRECTORY

KASHERING GUIDELINES

QUICK REFERENCE LISTS & CHARTS

MEDICINE LIST

PERSONAL CARE LIST

KASHERING & SEDER GUIDE

ADDENDA: CHOMETZ LISTS

INDEX

STAR-D P NON-CHOLOV YISROEL PRODUCTS 2024



MILK

In areas where Kosher for Passover milk is not available, milk should be purchased before Passover. The following are STAR-D Dairy KFP:

- Ahold** (Inkjetted with "STARDP")
Milk (1%, 2%, whole, fat-free)
- Best Yet** (with KFP or DP inkjet)
Milk (1%, 2%, fat-free, whole)
- BJ's Wellsley Farms** (with KFP or DP inkjet)
Milk (1%, 2%, fat-free, whole)
- Clover Valley** (with KFP or DP inkjet)
Milk (1%, 2%, fat-free, whole)
- Coburn Farms** (with KFP or DP inkjet)
Milk (1%, 2%, fat-free, whole)
- Cream-O-Land** (Inkjetted with "STARDP")
Milk (1%, 2%, fat-free, whole)
- Cumberland Farms** (with KFP or DP inkjet)
Milk (1%, whole)
- Friendly Farms** (Inkjetted with "STARDP")
Milk (1%, 2%, fat-free, whole)
- Garelick Farms** (with KFP or DP inkjet)
Milk (1%, 2%, fat-free, whole), Half & Half, Heavy Cream
- Good & Gather** (with KFP or DP inkjet)
Milk (1%, 2%, fat-free, whole)
- Great Value** (Inkjetted with "STARDP")
Milk (1%, 2%, skim, whole)
- King Kullen** (with KFP or DP inkjet)
Milk (1%, 2%, fat-free, whole)
- Kemps** (with KFP or DP Inkjet)
Milk (1%, 2%, fat-free, whole)
- Kreider Farms**
(STAR-D symbol with KFP on cap)
Chocolate Milk
Half & Half Cream
Heavy Cream
Milk (fat free, low fat, reduced fat, whole)
- Lehigh Valley Dairies** (with KFP or DP inkjet)
Milk (1%, 2%, whole, skim, fat-free)
Light Cream
- Lucerne** (with KFP or DP inkjet)
Milk (1%, 2%, whole, skim, fat-free)
- McCaffrey's Food Markets** (Star-D P symbol)
Milk (1%, 2%, low fat, fat-free, whole)
- Price Chopper** (with KFP or DP inkjet)
Milk (1%, 2%, fat-free, whole)
- Stop & Shop** (with KFP or DP inkjet)
Milk (1%, 2%, fat-free, whole)
- Swiss Premium** (with KFP or DP inkjet)
Milk (1%, 2%, fat-free, whole)
- Tuscan Dairy Farms** (with KFP or DP inkjet)
Milk (1%, 2%, fat-free, whole)

PREPARED FOODS

- Tabatchnick's Fine Foods** (KFP Required)
- Cream of Mushroom Soup*
 - Creamed Spinach*
 - Creamy New England Potato Soup*

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

STAR-S NON-KITNIYOT PRODUCTS 2024

KOSHER L'PESACH FOR BOTH SEPHARDIM AND ASHKENAZIM



STAR-S is a division of STAR-K dedicated to providing for the kashrut needs of Sephardic consumers. Rav Emanuel Goldfeiz, shlit"א, is the Rav Hamachshir of STAR-S.

ALCOHOLIC BEVERAGES

De La Rosa Vineyards

(STAR-S P Required)
Brandy | Grappa | IceWine | Wines

CANNED GOODS

California Delight

(STAR-S P Required)
Hearts of Palm-Whole | Hearts of Palm Cuts & Pieces

GRAPE JUICE

De La Rosa Vineyards

(STAR-S P Required)
Organic Grape Juice | Organic White Grape Juice

Nitzat Haduvdevan

(STAR-S P Required)
Organic Red Grape Juice
Organic White Grape Juice

MEAT - ALL CHALAK BEIT YOSEF L'SEPHARDIM

Bierig Brothers

(when bearing STAR-S Beit Yosef)
Boxed Lamb | Boxed Veal

Glatt Ranch

(when bearing STAR-S Beit Yosef)
Boxed Beef, Product of USA

Grow & Behold Foods

(when bearing STAR-S Beit Yosef)
Boxed Beef

Holy Wagyu

(when bearing STAR-S Beit Yosef)
Wagyu Beef Cuts

M&D Glatt

(when bearing STAR-S Beit Yosef)
Boxed Beef | Ground Beef | Boxed Lamb | Boxed Veal

SALMON- BISHUL BEIT YOSEF, MASHGIACH TEMIDI

Available in kosher supermarkets. Distributed nationally by DS International Traders, 323-725-1045, and Quality Frozen Foods, 718-256-9100.

California Delight

(STAR-S P Required)
Salmon Boneless Skinless

TUNA- BISHUL BEIT YOSEF, MASHGIACH TEMIDI

Available in kosher supermarkets. Distributed nationally by DS International Traders, 323-725-1045, and Quality Frozen Foods, 718-256-9100.

California Delight

(STAR-S P Required)
Chunk "TONGOL" Tuna in Water | Chunk Light Tuna in Water | Chunk White Albacore Tuna in Water | Chunk Yellowfin Tuna in Water | Solid White Albacore Tuna in Water | Skipjack Chunk Tuna in Water

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

STAR-S SEPHARDIC KITNIYOT PRODUCTS 2024



STAR-S is a division of STAR-K dedicated to providing for the kashrut needs of Sephardic consumers. Rav Emanuel Goldfeiz, shlit"א, is the Rav Hamachshir of STAR-S.

PRODUCT
DIRECTORY

CANNED GOODS

California Delight

(STAR-S P Kitniyot required)

Baby Corn -Whole Spears | Cut Baby Corn | Whole Kernel Corn

Available in kosher supermarkets. Distributed nationally by DS International Traders, 323-725-1045, and Quality Frozen Foods, 718-256-9100.

FROZEN BEANS

Yerek Brand

(STAR-S P Kitniyot required)

Green Beans | Cut Green Beans | French Cut Green Beans | Green Peas | Peas & Carrots | Cut Corn | Mixed Vegetables | Baby Lima Beans

Available in kosher supermarkets. Distributed nationally by Quality Frozen Foods, 718-256-9100.

OIL, SUNFLOWER

Shneider's

(STAR-S P Kitniyot Required)

Sunflower Oil

RICE

Although the rice products in the following list have been thoroughly cleaned in the factory by advanced machinery which removes any foreign material, leading *poskim* of the Sephardic community have ruled that the established custom of checking rice prior to Pesach three times, grain by grain, should still be followed.

Himalayan Pride

(☆ Required / No STAR-S P Req. Product is *Kitniyot*)

Brown Basmati Rice (Reg, Organic) | White Basmati Rice (Reg, Organic)

Super Lucky Elephant

(☆ Required / No STAR-S P Req. Product is *Kitniyot*)

Basmati Rice | *Jasmine Rice*

(The above 2 brands are available nationwide in Costco, Walmart, Sam's Club and other stores. Distributed on the East Coast by EMD sales (301) 520-3856.)

Additional Brands

The following brands of basmati, jasmine, and raw rice, when bearing a STAR-K symbol, are certified STAR-S P *Kitniyot*. No STAR-S P symbol is required on the label.

Kitchen King

Pari

Regal Harvest

Roland

Sarveshwar

Sarveshwar 2-Star

Sarveshwar 3-Star

Sarveshwar 5-Star

Sarveshwar Anu

Sarveshwar Choice

Sarveshwar Daily

Sarveshwar Delight

Sarveshwar Fusion

Sarveshwar Kheer

Sarveshwar Kinki

Sarveshwar Lily

Sarveshwar Magic

Sarveshwar Maya

Sarveshwar Mithas

Sarveshwar Pearl

Sarveshwar PR-14

Sarveshwar Pride

Sarveshwar Prime

Sarveshwar Regal

Sarveshwar Sara

Sarveshwar Select

Sarveshwar Star

Sarveshwar Ultra XL

Sarveshwar Unique

Vallabh Ratna

Yadu Chaina

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

2024 APPROVED FOR PASSOVER WITHOUT KFP OR "P" ON LABEL

The following products are approved by STAR-K for use on Passover without any additional Passover certification under the conditions noted.

PRODUCT DIRECTORY

KASHERING GUIDELINES

QUICK REFERENCE LISTS & CHARTS

MEDICINE LIST

PERSONAL CARE LIST

KASHERING & SEDER GUIDE

ADDENDA: CHOMETZ LISTS

INDEX

Air Freshener - Any may be used

Alcohol - Following alcohols are not chometz:

- Isopropyl alcohol (for external use)
- Benzyl alcohol
- Methyl alcohol (methanol)
- Stearyl alcohol

Aluminum Foil Products - All

Ammonia - All

Baby Powder - Any not listing oat flour as an ingredient may be used.

Baby Wipes - Any without alcohol may be used (except on Shabbos and Yom Tov).

Bags, Paper - For cold use only

Bags, Plastic - All

Baking Soda - All

Balloons - Any without powder

Bandaids - All

Bleach - All

Blush/Rouge, Powdered - All

Candles (Paraffin) - does not need a hechsher

Charcoal Briquettes - Any Unflavored

Cheesecloth - Any may be used

Cocoa - Any domestically produced 100% pure cocoa, with no additives, may be used. However, if label states that it is processed in a plant that processes kitniyos or chometz, then it requires a reliable KFP certification.

Coffee

- **Folgers (Regular & Decaf)** - Unflavored Instant
- **Nescafe Tasters Choice** - Regular Unflavored Instant, including House Blend & French Roast
- **Trader Joe's** - Regular Unflavored Ground

Coffee Filters, Paper - All

Contact Lens Solution - All

Crockpot Liners - All

Cupcake Holders, Foil - All

Cutlery, Plastic - All

Dental Floss - Any unflavored (waxed or unwaxed) may be used.

Dishwashing Soap (with year round certification)

- Ajax
- Cascade
- Dawn
- Palmolive (Regular, Ultra)
- Seventh Generation
- Trader Joe's
- Up & Up

Eggs - Should be purchased before Passover. Since chicken feed may contain chometz, it is customary not to eat eggs that were laid on Passover.

Eyedrops - Any may be used

Flax Seed - See hemp seed

Floor Cleaner - All

Frozen Fruit - Frozen unsweetened additive-free (without syrup, citric acid, ascorbic acid, or vitamin C), whole, sliced or formed fruit may be used.

The above applies to frozen fruits that do not have an issue with insect infestation, such as sliced peaches, melon balls and cranberries. No additional Passover symbol is required.

However, frozen fruit that may be infested (e.g., strawberries) may only be used year-round, including Pesach, when bearing an approved kashrus symbol.

2024 APPROVED FOR PASSOVER WITHOUT KFP OR "P" ON LABEL

The following products are approved by STAR-K for use on Passover without any additional Passover certification under the conditions noted.

Fruits, Raw & Whole - make sure they are not *kitniyos*. For infestation concerns see page 195.

Furniture Polish - All

Gloves - All without inner powder coating may be used. If label is not marked, turn glove inside out and rub on dark fabric. Check for powder. If it contains powder, do not use near food.

Hospital disposable gloves may contain oatmeal as stated on the label and, if so, should be sold and put away with the chometz.

Hemp Seed & Flax Seed - Approved for Passover when purchased in whole grain form with no additives. Purchase from manufacturers that do not process chometz grains. Consumers are required to carefully check grains BEFORE PESACH for extraneous matter.

Hydrogen Peroxide - All

Ice - All plain-water bagged ice may be used.

Juices, Frozen - Any 100% pure frozen orange or frozen white grapefruit juices without sweeteners, additives, preservatives or enrichments (e.g., calcium) added may be used. All other frozen juice products require reliable KFP certification.

Lemon Juice

- ReaLemon Brand

Lime Juice

- ReaLime Juice

Milk - In areas where Kosher for Passover milk is not available, milk should be purchased BEFORE Passover.

Mineral Oil - All

Nail Polish - All

Nail Polish Remover - All

Nuts - Raw, whether they are Slivered, Whole or Chopped Nuts (e.g., almonds, pine nuts, walnuts, etc.) without preservatives or other additives, such as BHT or BHA in corn oil, are approved for Passover.

If label states that it is processed in a plant that processes kitniyos or chometz, then it requires a reliable KFP certification.

The following processed nuts require KFP certification: Dry roasted, toasted, blanched, and ground. Whole and half pecans are similar to any raw nuts mentioned above; however, pecan pieces and midget pecans must bear a KFP symbol. Many consider peanuts as *kitniyos*, which are not permissible on Pesach.

Oven Cleaner

- Easy Off
- Shaklee - Get Clean Scour Off

Paper Napkins - All

Paper Towel Rolls - Any brand may be used in the following manner: The FIRST 3 sheets and the LAST sheet attached to the cardboard should not come into direct contact with food, since a corn starch-based glue might have been used. (If using rolls of half-sized sheets, this rule applies to the FIRST 4 and the LAST 2 sheets.) The rest of the roll may be used with hot or cold foods.

Plastic Bags, Crockpot Liners - All

Plastic Plates - All

Plastic Wrap - All

Polish, Furniture - All

Polish, Shoe - All

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

2024 APPROVED FOR PASSOVER WITHOUT KFP OR "P" ON LABEL

The following products are approved by STAR-K for use on Passover without any additional Passover certification under the conditions noted.

PRODUCT
DIRECTORY

Raisins

The following raisins with year-round certification are approved for use on Pesach, provided that "oil" does not appear in the ingredient panel:

- **Bowl & Basket**
- **Dole**
- **Great Value**
- **Southern Grove**
- **Sun Valley Raisins**
- **Trader Joe's**
- **Wegmans**
- **Weis**

Salt - All brands of non-iodized salt that do not contain dextrose or polysorbates may be used. Even if it contains magnesium carbonate or sodium silicate it is fine to use on Pesach.

Scouring Pads/Sponges - without any soap

Seltzer - Any unflavored seltzer that does not list any citrates as an ingredient may be used.

Silver Polish

- **Goddard's**
- **Hagerty**
- **Weiman**
- **Wrights**

Styrofoam Plates & Cups - The problems associated with Styrofoam are not a Pesach issue. They may contain ingredients that are not kosher. However, they are free of chometz. Those who use Styrofoam year-round may use it on Pesach.

Sugar, Granulated - All pure cane or beet sugar with no dextrose added, (excluding confectioner's and brown sugar which need KFP).

Tablecloths - All clear plastic, non-powdered, may be used. Ensure that the plastics (even when using "pre-cut" tablecloths) are not attached to avoid halachic issues related to Shabbos and Yom Tov.

Tea (with year round certification)

- **Lipton Tea Bags - Reg Unflav**

Vegetables, Fresh Peeled (with year round certification)

- **365** - Peeled Garlic
- **First Street** - Peeled Garlic
- **Lancaster Foods** - Acorn Squash, Butternut Squash, Carrots, Potatoes, Yams, Yellow Squash, Zucchini
- **Little Salad Bar** - Peeled Garlic
- **Nature's Promise** - Organic Butternut Squash, Organic Squash Medley
- **Spice World** - Bulk Garlic, Whole | Fresh Garlic (Chopped, Diced) | Peeled Garlic
- **West Creek** - Bulk Garlic - Whole, Fresh Chopped Garlic, Peeled Garlic

Vegetables, Raw & Whole - make sure they are not *kitniyos*. **For infestation concerns see page 195.**

Wax Paper

- **Cut-Rite**
- **Reynold's**

Water - Any bottled filtered, spring or distilled water does not require certification, even if it includes fluoride or minerals. Exceptions: The following waters require KFP certification: flavored; containing citrate or zinc lactate; 5-gallon containers (since they are reused)

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

PREPARING/KASHERING THE PESACH KITCHEN

Rabbi Moshe Heinemann, STAR-K Rabbinic Administrator

See also Cleaning/Kashering Checklist on page 34.

As the Yom Tov of Pesach nears, and the diligent balabusta begins to tackle the challenge of preparing the kitchen for Pesach, undoubtedly the light at the end of the tunnel is beginning to shine. Although moving into a separate Pesach home sounds very inviting, such luxuries are often not affordable and definitely not in the Pesach spirit. Among the basic mitzvos of the *chag* is the mitzvah of *tashbisu se'or mibateichem*, ridding one's home and possessions of chometz. However, if we are to use kitchen equipment, utensils, or articles that can be found in our kitchen year-round, it may be insufficient to just clean them thoroughly. One is forbidden to use these items unless they have been especially prepared for Pesach. This preparation process is known as *kashering*.

The Torah instructs us that the proper *kashering* method used to rid a vessel of chometz is dependent upon the original method of food preparation through which chometz was absorbed into the vessel.

When possible, it is preferable for a person knowledgeable in the laws of *kashering* to be present during the *kashering* process. *Kashering* must be finished before the latest time to burn the chometz (see page 39). If *kashering* was not done before this time, consult your *rav*. For *Kashering* Safety Tips from Hatzalah, go to star-k.org/passover.

Kashering Methods

Kashering methods can be broadly grouped into one of the following categories:

METHOD	DEFINITION
<i>Libun Gamur</i>	Heating metal to a glow
<i>Libun Kal</i>	Heating metal above the temperature that will burn paper
<i>Hagola</i>	Purging through immersion in hot water
<i>Iruy Roschin</i>	Purging through a hot water pour
<i>Miluy V'Iruy</i>	Soaking

It is important to note that where *libun kal* helps, certainly *libun gamur* is good; where *hagola* helps, surely *libun kal* is good; and where *iruy* helps, certainly *hagola* and *libun* help.

We will now discuss how to properly *kasher* or prepare kitchen appliances and cookware for Pesach using one of the above-described *kashering* methods.

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

Kashering the Oven

No part of the stove can be considered *kashered* for Pesach unless it is completely clean and free from any baked-on food or grease. This includes the oven, cooktop, and broiler.

Conventional Oven

In a conventional oven, whether gas or electric, an oven cleaner may be necessary to remove baked-on grease. Be sure to check hidden areas including corners, door edges, the area behind the flame burners, and the grooves of the rack shelves. If a caustic type of oven cleaner (such as Easy-Off) was used to clean the oven, and some stubborn spots remained after a second application with similar results, the remaining spots may be disregarded. Once the oven and racks have been cleaned, they may be *kashered* by *libun kal*. The requirement of *libun kal* is satisfied by turning the oven to broil, or the highest setting for 40 minutes. In a gas oven, the broil setting will allow the flame to burn continuously. In a conventional electric oven, the highest setting (550°F) *kashers* the oven. Only *libun kal* is required for the oven racks, since it is usual to cook food in a pan and not directly on the racks themselves.

Self-Cleaning Oven

In a self-cleaning oven, before using the self-clean cycle, one should clean the inside face of the oven door as well as the opposing outer rim of the oven outside the gasket, since these areas are not necessarily cleaned during the cycle. One should ensure that the gasket itself is clean on the area outside the oven seal. (NOTE: The gasket is sensitive to abrasion.) The self-cleaning cycle will then clean and *kasher* the oven simultaneously.

Caution: There is a potential risk of fire during the self-cleaning process, especially if there is a build-up of grease on the bottom of the oven. It is recommended that one apply Easy Off, made especially for self-clean ovens, to lift and remove the grease. The oven should not be left unattended while in the self-cleaning mode.

Most oven manufacturers instruct the consumer to remove the oven racks before self-cleaning so they will not discolor. However, one may self-clean the oven with the racks inside even though they might discolor. After the self-clean cycle, one should use a little oil on the side of the racks to easily slide them in and out of the oven. There are some manufacturers that also require removal of the racks before the self-clean cycle can start. In this case, one should take the racks out, clean them very well, and then put them in the oven at the highest temperature (usually 550°F) for 40 minutes. This procedure *kashers* the racks.

Some ovens come with a convection feature. This feature allows for more uniform heat distribution by using a fan to circulate the heat. If the convection oven has the self-cleaning feature it will be sufficient to also *kasher* the fan using

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

the self-clean *kashering* method previously mentioned. If there is no self-cleaning feature, the entire oven including the fan while it is circulating, must be sprayed with a caustic cleaner and cleaned well. The oven should then be *kashered* by turning it on to the 550°F setting for forty minutes.

Please note that many ovens today have ‘Aqualift’ or ‘Steam Clean’ instead of a conventional self-cleaning feature. Neither ‘Aqualift’ nor ‘Steam Clean’ get hot enough to *kasher* the oven. Instead, use the Conventional Oven *kashering* method as described above.

Oven Hoods and Exhaust Fans

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

Broiler and Broiler Pan

The broiler pan cannot be *kashered* by merely turning on the gas or electricity. Since food is broiled or roasted directly on the pan, the pan must be heated to a glow in order to be used during Pesach. This can be done by the use of a blowtorch (but only by qualified and experienced individuals). It is recommended they do this in a darkened room to more easily observe when the metal is glowing. An alternative method is to replace the broiler pan.

The empty broiler cavity must then be *kashered* by cleaning and setting it to Broil for 40 minutes. If one does not intend to use the broiler, one may still use the oven even without *kashering* the broiler, provided that the broiler has been thoroughly cleaned.

Other inserts such as **griddles**, which come into direct contact with food, are treated the same as broiler pans. Therefore, they would also require application of direct heat until the surface glows red. Otherwise, the insert should be cleaned and not used during Pesach.

Warming Drawers

Warming drawers cannot be *kashered* because the heat setting does not reach high enough to constitute *libun*. The warming drawer should be cleaned, sealed, and not used during Pesach.

Microwave Ovens

When microwaves are used, they do not necessarily absorb chometz. The microwave should be tested to see if the walls become hot during use. To do this, one should cook an open potato in the microwave until it has been steaming for a few minutes. Immediately after the potato has been cooked, one should place his hand on the ceiling of the microwave to see if it has become too hot to touch. If one cannot hold his hand there for 15 seconds, we assume that the microwave has absorbed chometz. If this is the case, the microwave should be cleaned and sealed for Pesach. If it has not absorbed chometz (i.e., one can hold his hand there for 15 seconds), the microwave itself needs only to be cleaned well.

It is recommended that one wait 24 hours before using the microwave on Pesach. The turntable should be replaced because it has come into contact with hot food and would not pass the hand test. One may replace the turntable with a ¼" Styrofoam board.

Microwave ovens that have a convection or browning feature must be *kashered* using the convection and/or browning mode. The *kashering* method used would be *libun kal*. The convection microwave should first be cleaned well. If the fan area cannot be properly cleaned, it should be sprayed with a caustic cleaner (e.g., Easy Off) while the fan is on, and rinsed off before *kashering*. One should then test the convection microwave to see if it reaches the required heat for *libun kal* by putting it on its highest setting for 40 minutes. A piece of paper should then be held against the interior wall to see if it gets singed.¹ If the paper is singed, the convection microwave has been heated sufficiently for *libun kal* and can be considered *kashered*. Many models fail the test because their settings do not allow the microwave to become hot enough for *kashering*. If this is the case, the microwave should be cleaned, sealed, and not used during Pesach.

Kashering The Cooktop

Gas Cooktop

On a conventional gas range, the cast iron or metal grates upon which the pots rest may be inserted into the oven after they have been thoroughly cleaned. The grates can then be *kashered* simultaneously with the oven. (If *kashering* with a self-clean cycle, the grates do not need to be cleaned first. However, it is advisable to check with the manufacturer as to whether the grates would be able to withstand a self-clean cycle. Some grates have rubber feet that may be damaged by the heat of the oven or may damage the oven itself.) **Note:** The self-cleaning cycle may remove the paint finish if the grate is not manufactured to withstand the self-clean cycle.

The rest of the range (not glasstop) should be cleaned and covered with a double layer of heavy duty aluminum foil, which should remain on the range throughout Pesach.

Please Note: Extreme caution should be taken not to cover over the vent so as to allow the oven heat to escape. The drip pans should be thoroughly cleaned and need not be *kashered*. The burners and caps do not require *kashering* or covering but should be cleaned.

Electric Cooktop

In a conventional electric cooktop, one is required to clean the burners well and then turn them on to a high heat setting until they are glowing hot. (This

1. השיעור של קש נשרף עליו הוא מבחוח וכאן הוא מבפנים, אבל בתנורים שלנו א"א להבחין אם נשרף עליו מבחוח, מפני שיש לתנור שני כותלים וביניהם חומר המקיים את החום, וא"א להגיע לבחוח של כותל הפנימי. ונ"ל שכשפותחים את התנור וכנס אויר קר לתוך התנור, אז הכותל הפנימי מבפנים הוא יותר קר מכותל הפנימי מבחוח שמכוסה מכל הצדדים.

usually takes only several minutes.) The drip pans should be thoroughly cleaned and need not be *kashered*. The remaining cooktop areas should be cleaned and covered. The knobs with which the gas or electricity is turned on and off should be cleaned. No other process is necessary to *kasher* the knobs.

Please Note: All ovens ventilate hot steam during cooking. In the past, the hot steam was ventilated through the back of the oven. Today, many ranges no longer ventilate in this manner. The oven steam is ventilated through one of the rear cooktop burners. During oven cooking, if the rear vented burner is turned off and covered by a pot or kettle, the hot steam will condense on the burner and utensils. This could create hot *zei'a* (condensate) that can cause serious kashrus problems with the utensil if the food cooked in the oven is a meat product and the pot on the burner is dairy or *pareve*, or vice versa. Care should be exercised with the vented burner to keep it clear during oven cooking or baking.

Caution: When placing aluminum foil over the oven backsplash, be careful not to trap the heat coming from the oven vent between the foil and the backsplash; doing so may melt the backsplash if the oven vents through the back.

Sensi-Temp Burner

To *kasher* a Sensi-Temp burner for Pesach, remove the burner from the range top by lifting it up halfway to vertical and pulling it out. Clean it well and wait 24 hours. Once that time has elapsed, pour boiling water over the sensor, which is located in the middle of the burner. Insert the burner back into its socket by reversing the extraction steps. Turn the burner on to its maximum setting until it glows (about 2 minutes).

Electric Cooktop with Glass Surface

Kashering a glass-ceramic electric cooktop for Pesach use is a bit complex. To *kasher* the burner area, one should clean it well and turn on the elements until they glow. The burner area will then be considered Kosher for Passover. However, the remaining area that does not get hot is not *kashered*. The manufacturers do not suggest covering this area as one would a porcelain or stainless steel cooktop, as it may cause the glass to break. Real *kosherization* can be accomplished by holding a blowtorch over the glass until it is hot enough to singe a piece of newspaper upon contact with the glass. However, this may cause the glass to shatter and is not recommended.

As the area between the burners cannot practically be *kashered*, it would be wise to place a trivet on the open glass area so the pots can be transferred.

In order to use a large pot that extends beyond the designated cooking area, STAR-K recommends one of these solutions: (1) Use a cooktop mat specifically made for glass stovetops. (2) Place a metal disc approximately 1/8 of an inch thick onto the burner area in order to raise the Passover pots above the rest of the glass surface. (CAUTION: This disc should not extend beyond the designated cooking

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

area.) Or, (3) Use a stovetop heat diffuser made specifically for glass stovetops. Each of the above suggestions will help alleviate the concern of a pot boiling over, with the resulting trickle of hot liquid serving as a conduit from the Pesachdig pot to the non-Passover stovetop, posing a *halachic* concern.

NOTE: Caution should be taken to obtain devices that will not harm the surfaces. Cooking efficiency may be somewhat compromised when using these devices.

Gas Cooktop With a Glass Surface

For gas stovetops with a glass surface, one may *kasher* the grates by putting them into the oven with *libun kal* (550°F for 40 minutes). In most such models, the grates cover the entire top of the stove and there should be no problem adjusting pots on the stovetop. Food which falls through the grates and touches the glass surface should not be used.

For those models where the grates do not cover the entire cooktop surface it would be wise to place a trivet on the open glass area so that pots may be transferred. No food or pots may come into direct contact with the non-*kashered* glass surface.

Some gas cooktops have an electric warming area on the glass top. In order to *kasher* this area, it would have to become red hot when turned on. Many of these warming areas do not become hot enough for *kashering* and may not be used on Pesach.

Induction Cooktop

Before *kashering* an induction cooktop, it must be thoroughly cleaned and then left unused for at least 24 hours. The cooktop then requires *iruy roschin*. (Refer to instructions below for *kashering* a stainless steel sink by using *iruy roschin*.)

Note: Induction cooktops are not permitted to be used on Shabbos and Yom Tov.

Kashering Barbeque Grills

Note: *Kashering* a grill can be dangerous and should only be performed by competent individuals.

A grill cannot be *kashered* by simply turning on the gas or electricity. Since food is roasted directly on the grill, it must be heated to a glow in order to be used. This can be done by sandwiching the grates between the charcoal briquettes and setting them on fire. An alternative method is to replace the grates of the grill. The part of the grill cavity which is level with the grate must also be *kashered* by heating it to a glow. This is due to the likelihood of food having touched that area during barbecuing. The empty gas grill cavity (and the hood) must be *kashered* by cleaning, closing the hood, and setting it to the highest setting for 40 minutes. In the case of a regular grill, the cavity should be filled with charcoal briquettes which should be set on fire.

Other inserts such as griddles, which come into direct contact with food, are

treated the same as a grill and would, therefore, also require application of direct heat until the surface glows red. Otherwise, the insert should be cleaned and not used during Pesach. If the grill has side burners, they should be treated like cooktop grates, assuming no food has been placed directly on them. It is easier to determine that the metal has been brought to a glow in a darkened room.

Kashering Metal Utensils

Metal utensils (e.g., stainless steel/cast iron/aluminum serveware; silver/pewter *bechers*/Kiddush cups) that have been used for cooking, serving, eating, or washed with hot chometz may be *kashered*. This may be done by cleaning the utensils thoroughly and waiting 24 hours before immersing them, one by one, into a *Kosher l'Pesach* pot of water heated to a rolling boil. A rolling boil should be maintained while the vessel is immersed.

Note: Follow these steps with care! The metal utensil or vessel should be submerged into the boiling water for about 15 seconds. The utensils undergoing the *kashering* process may not touch one another. 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 into the boiling water together. Each of these items should be placed into the boiling water separately.

KASHERING TIP: Loosely tie the pieces of silverware to a string, leaving three inches between each piece, and immerse the string of silverware slowly, making sure the water keeps boiling.

The process is finalized by rinsing the *kashered* items in cold water. If tongs are used to grip the utensil, the utensil will have to be immersed a second time with the tongs in a different position so that the boiling water will touch the initially gripped area. Unlike *tevilas keilim*, the entire utensil does not have to be immersed in the boiling water at once; it may be immersed in parts.

A *non-Kosher l'Pesach* pot may also be used, *l'Halacha*, for the purpose of *kashering* if it is clean and has not been used for 24 hours. However, it is customary to make the pot *Kosher l'Pesach* before using it for *kashering*. This is accomplished by cleaning the pot, both inside and out, and leaving it dormant for 24 hours. The pot should then be completely filled with water and brought to a rolling boil. Using a pair of tongs, one should throw a hot stone or brick into a pot that has been heated on another burner. The hot rock will cause the water to bubble more furiously and run over the top ridge of the pot on all sides at one time. (One should use caution, as the hot water may spray in all directions.) The *kashering* process is finalized by rinsing the pot in cold water. The pot may now be refilled, brought to a boil, and used to *kasher* the chometz utensils. It is a *minhag* to re-*kasher* the pot after *kashering* if it is intended for Pesach use.

EXTRA BONUS: After this *kashering* process has taken place, the status of these newly *kashered* utensils may be changed from *milchig* to *fleishig* or vice versa, or *pareve*.

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

Kashering/Preparing Kitchen Sinks for Use on Pesach

Sinks are generally made from either stainless steel, granite composite, china, porcelain enamel, or man-made materials such as Corian.

Stainless Steel Sinks

Can be *kashered* using *iruy roschin*, as follows: Clean the sink thoroughly. Hot water should not be used or poured in the sink for 24 hours prior to *kashering*. It is recommended that the hot shut-off valve under the sink be turned off 24 hours before *kashering*. The sink should be dry before *kashering*. *Kashering* is accomplished by pouring boiling hot water from a Pesach kettle/pot over every part of the stainless steel sink.

TIP: If a roasting pan is filled and heated, the pouring surface is much wider than a kettle spout. It is not sufficient to pour water on one spot and let it run down 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 *kashering* can be completed. After *kashering*, the sink should be rinsed with cold water. If hot water was accidentally used in the sink during the 24-hour dormant period, and there is not enough time before Pesach to leave the sink dormant for an additional 24 hours, a *shaila* should be asked.

China Sinks

These sinks cannot be *kashered* and should be cleaned, not used for 24 hours, and completely lined with contact paper or foil. The dishes that are to be washed should not be placed directly into the sink. They must be washed in a Pesach dish pan which sits on a Pesach rack. It is necessary to have separate dish pans and racks for *milchig* and *fleishig* dishes.

Porcelain, Corian or Granite Composite Sinks

These sinks should also be considered similar to a china sink, since there is a controversy as to whether these materials can be *kashered*. Granite composite is a material fashioned from granite and plastic. Many sinks that look like granite are actually granite composite.

Countertops

Silestone, Porcelain Enamel, Corian, Quartz, Plastic/Formica and Granite Composite countertops cannot be *kashered*; they should be cleaned and covered. To place hot food and utensils on these countertops, cardboard or thick pads must be used to cover the counter. **Corian** is also a form of plastic that cannot be *kashered*. Since the chometz penetrates only a thin layer of the counter, it can be sanded down to take off a layer of Corian (the thickness of a piece of paper) and is considered *Kosher l'Pesach*. However, only a qualified contractor should attempt this procedure.

Pure Granite (not granite composite), Marble, Stainless Steel, or Metal may be *kasher*ed through *iruy roschin*. **Wood** may also be *kasher*ed through *iruy roschin* if it has a smooth surface.

*Iruy rochs*in is accomplished by pouring boiling hot water over every part of the clean countertop. Actual water is needed to *kasher*, not steam. A steam machine may be used if it boils water and sprays it onto the countertops. However, if the steamer only produces steam and not actual boiling water, it can not be used to *kasher*, even if the steam is hotter than 212°F. STAR-K has tested many models of steamers available commercially and has found that almost all of them will only produce hot steam and not boiling water. One method of *iruy rochs*in is to spray or pour a small amount of hot water on the counter and then use a hot iron or heated cast iron plate on top of the water which will [re-]boil it on contact. However, this is dangerous and should only be performed by competent individuals.

Kashering Glass Drinkware

In pre-war Europe, where glass was expensive and hard to obtain, it was customary to *kasher* drinking glasses by immersing them in cold water for three periods of 24 hours. This is accomplished by submerging the glasses for one 24 hour period. The water should then be emptied, refilled and allowed to sit for another 24 hours. The procedure should be repeated a third time, for a total of 72 hours. This method of submerging cannot be used for Pyrex or glass that was used directly on the fire or in the oven. **Arcoroc** and **Corelle** should be treated similar to glass for *kashering* purposes.

In general, *kashering* glasses is recommended only in cases of difficulty. Wherever glasses are readily available for purchase, special glasses for Pesach are preferable.

For other items or questions, feel free to call or email the STAR-K Institute of Halacha at 410.484.4110 or halacha@star-k.org.

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

See also Cleaning/Kashering Checklist at on page 34.

HOW TO CLEAN/KASHER KITCHEN ITEMS FOR PESACH CHECKLIST

See also "Preparing/Kashering the Pesach Kitchen" on page 25

The following is a checklist reviewing items commonly found in the kitchen and how to prepare them for Pesach.

UTENSIL	PREPARATION
Baby Bottle	Since it comes into contact with chometz (e.g., washed with dishes, boiled in chometz pot), new ones should be purchased.
Baby High Chair	Clean thoroughly. Preferable to cover the tray with contact paper.
Blech	Should be replaced.
Blender /Food Processor	New or <i>Pesachdig</i> receptacle required (plus any part of unit that makes direct contact with food). Thoroughly clean appliance. The blade should be treated like any knife and should be <i>kashered</i> through <i>hagola</i> .
Can Opener	Difficult to clean properly. Should be put away with chometz dishes.
Candlesticks/Tray	Clean thoroughly. Should not be put under hot water in a <i>Kosher l'Pesach</i> sink.
Coffeemakers	Metal coffeemakers that have brewed only unflavored pure coffee. Clean thoroughly. Replace with new or <i>Pesachdig</i> glass carafe and new filters. Metal coffeemakers that have brewed flavored coffee should be cleaned thoroughly. Do not use for 24 hours. Pour one cup of water into chamber. Water should be heated in unit and allowed to drip over the exposed metal base. Replace with new plastic filter holder, new filters, and a new or <i>Pesachdig</i> glass carafe. Plastic coffeemakers should not be <i>kashered</i> .
Colanders	Metal: <i>Libun kal</i> . Plastic: Do not use.
Dentures, Bite Plates, Braces	Clean thoroughly after one has finished eating chometz.
Dishwashers	Cannot be <i>kashered</i>
Electric Burner Drip Pans	Clean thoroughly
Grater	Metal: <i>Libun kal</i> . Plastic: Do not use.
Ice Cream Scooper	<i>Hagola</i>
Ice Cube Trays	See Refrigerator, Freezer

UTENSIL	PREPARATION
Instant Hot Devices	Instant hot devices and individual hot/cold water filters that are connected to the sink with a separate spigot should be <i>kashered</i> along with the sink. Instant hot devices should be turned on during <i>kashering</i> of the instant hot spigot.
Keurig	A Keurig used year-round for only coffee (reg., decaf, and/ or flavored – even without a <i>hechsher</i>) can be <i>kashered</i> for Pesach in the following manner: Clean the Keurig machine well and then replace the cup holder (many but not all, Keurig machines have a replaceable K-cup holder). After the clean-out, do not use the machine for 24 hours. After this time has elapsed, run a cycle of hot water to <i>kasher</i> the upper metal pin. If the machine processed a non-kosher product (e.g., chicken soup), it cannot be <i>kashered</i> for year-round use. If it processed real chometz products (e.g., , oatmeal), it cannot be <i>kashered</i> for Pesach.
Light Box	Clean thoroughly
Metal Wine Goblets	<i>Hagola</i>
Metal Wine Trays	<i>Hagola</i>
Mixer	Do not use, even with new blades and bowls.
Pump Pot	If in contact with chometz (e.g., sponge) do not use; otherwise, it does not need <i>kashering</i> .
Refrigerator, Freezer	Thoroughly clean. Lining shelves is not necessary. Ice cube trays (that are filled with water in the sink) should be put away with chometz dishes. Ice cube bins which catch the ice made in the freezer should be thoroughly cleaned and used as usual.
Rings, Finger	<i>Iruy roschin</i>
Rings, Napkin	<i>Hagola</i>
Sensi-Temp Burner	To <i>kasher</i> a Sensi-Temp burner for Pesach, remove the burner from the range top by lifting it up halfway to vertical and pulling it out. Clean it well and wait 24 hours. Once that time has elapsed, pour boiling water over the sensor, which is located in the middle of the burner. Insert the burner back into its socket by reversing the extraction steps. Turn the burner on to its maximum setting until it glows (about 2 minutes).
Smoothie Machine	See Blender
Tables	A table upon which chometz is eaten during the year may be used on Pesach if it is covered with a waterproof covering (e.g., sheet of plastic). It is preferable to put either cardboard or a few layers of paper on the table under the plastic covering. Tablepads may be overturned and used.

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

UTENSIL

PREPARATION

Towels, Tablecloths, etc.

Those used during the year with chometz may be used during Pesach if they have been laundered with soap and hot water, even if the stains do not come out. The same applies to potholders, bibs, and aprons. Synthetic material, such as Rayon and Terylene that can only withstand a warm water cycle may be used during Pesach after they have gone through a washing with detergent, and only if there are no visible stains after they have been cleaned. Transparent tablecloths may be coated with a powder and should be rinsed off before use. Regarding other tablecloths, see Pesach Product Directory.

Vases

Those used on the table during the year may be used during Pesach if they are washed, both inside and out.

Washing cup (used in kitchen)

Metal: *Hagola*
Plastic: Put away with chometz dishes.

Water Pitchers

Should be put away with chometz dishes.

Water Filters, Metal

A metal water filter that has been on consistently since the previous Pesach may be left on during the *kashering* of the spigot. If it was first attached sometime after Pesach, it should be removed and the spigot and filter should be *kashered* separately. The filter may then be reattached and used during Pesach.

Water Filters, Plastic

A plastic water filter that is connected to the faucet should be removed and thoroughly cleaned, including the outside and the coupling. The spigot should be *kashered* with the filter removed. The filter may then be reattached and used during Pesach.

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 chometz during the year.

KITCHEN ITEMS THAT CANNOT BE KASHERED

Bread Machine	George Foreman Grill	Pasta Maker	Silverstone
Ceramic	Immersion Blenders	Plastic Utensils	Stoneware
China	Knives with Plastic Handles	Plastic Vegetable Steamer	Synthetic Rubber
Corningware	Melmac	Porcelain (Enamel) Utensils	Teflon
Crockpot	Mixer	Pyrex	Toaster/Toaster Oven
Dishwasher	Panini Maker	Sandwich Maker	Waffle Iron

See also "Preparing/Kashering the Pesach Kitchen" on page 25.

KASHERING FOR PESACH ACCORDING TO SEPHARDI MINHAGIM

Rabbi Emanuel Goldfeiz, Rav Hamachsir STAR-S

מקצת הלכות הגעלת והכשרת הכלים לפסח לפי מנהגי ספרדים

1. Utensils that are used during the year with *chometz* are forbidden to be used during Pesach without *kashering* them according to Halacha. From the time it is prohibited to eat *chometz* on Erev Pesach, it is forbidden to use the utensils without *kashering* them according to Halacha. The proper *kashering* method used to rid a vessel of *chometz* is dependent upon the original method of food preparation through which *chometz* was absorbed into the vessel.¹
2. We do not recite a *bracha* when *kashering* an item since it is a negative commandment not to consume the taste of non-kosher food.²
3. Sephardic custom is that the method of *kashering* depends upon the most common usage of the vessel. Therefore, it is sufficient to pour boiling hot water from a כלי ראשון on a hot plate after cleaning it to make sure there is no *chometz* on it.³
4. Utensils (such as cups) that were used year-round with cold *chometz*, even if they are made from earthenware or nylon, can be *kashered* by washing them well with cold water.⁴ Although the vessel may have come into contact with hot bread, as long as it was not used within the past 24 hours with hot *chometz*, it can be *kashered*.
5. Utensils made from wood, stone, bone, plastic or nylon can be *kashered* like metal vessels according to the method of their usage.⁵
6. Glassware needs to be washed well inside and out with cold water. Pyrex can be *kashered* in the same manner.⁶
7. A hot water urn needs to be *kashered* for Pesach, even though it was most often used for water and not *chometz*.⁷
8. The *halachot* of *kashering* are numerous and complex. Therefore, it is proper for a *talmid chochom* to oversee the process.⁸

1. שולחן ערוך סימן תנא.

2. איסור והיתר (כלל נח סימן קד) ספר הפרדס (דף כח ע"א) ולא כתוס' עבודה זרה (סז)

3. שולחן ערוך סימן תנא סעיף כה, שו"ת רב פעלים חלק ג (סימן כח), חזון עובדיה פסח עמוד קלד.

4. לא הלכו בכל כלי אלא אחר רוב תשמישו. שו"ת הרשב"א חלק א סימן שעב. ש"ע סימן תנא.

5. חזון עובדיה פסח עמוד קנא, ציץ אליעזר חלק ד סימן ו.

6. שולחן ערוך סימן תנא סעיף כו, אבות דר' נתן פרק מא הלכה ו.

7. מה שאמרו שהולכים בכל כלי אחר רוב תשמישו, אין הכוונה אם השתמשו בו ברוב פעמים לחמץ או לא, אלא לאופן השימוש בכלי. ילקוט יוסף איסור והיתר כרך ג עמוד תסט.

8. ספר חסידים סימן תשל"א.

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX



STAR-K & Hatzalah Present

KASHERING SAFETY TIPS

GO TO
STAR-K.ORG/PASSOVER
FOR MORE KASHERING
INFORMATION

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX



Hagola: Dipping in Boiling Water

Hagola is used for items such as silverware, pots, silver kiddush cups.

- Never stick your hands into a pot of boiling water.
- Never leave a pot of boiling water unattended.
- Never allow children near a pot of boiling water.
- Use extreme caution and proper safety gear if using a hot rock to *kasher*. For alternative methods, contact your rav or STAR-K.



Iruy: Pouring Boiling Water

Iruy is used for counters and sinks.

- One should not boil water in foil pans or other containers that are not specifically made for boiling water.
- Easiest and safest to use a tea kettle to pour water on each part of the surface.
- Be cautious about where the poured water will go once poured.
- Wear safe apparel, including waterproof apron and shoes.
- Use gloves that are heat-resistant and waterproof.



Oven Kashering

- Use gloves when handling oven cleaners or other caustic chemicals.
- Ensure area is properly ventilated.
- Keep chemicals out of reach of children.
- Don't leave oven unattended during *kashering*, due to high temperatures.
- Never allow children to play near an oven that has been turned on.
- Do not use a blow torch unless you're trained to do so.
- There is potential risk of fire during the self-clean process, especially if there is a build-up of grease on the bottom of the oven.
- If placing foil over the oven backsplash, do not cover the oven vent.

ZMANIM FOR EREV PESACH 2024

The following chart indicates the latest times for the eating and burning of chometz, and the time for lighting candles on
Erev Pesach, Monday, April 22, 2024.

All times listed are local Daylight Saving Time (unless otherwise noted).

CITY	EATING	BURNING	CANDLE LIGHTING
Atlanta, GA	10:48 AM	12:03 PM	7:56 PM
Baltimore, MD	10:16 AM	11:33 AM	7:33 PM
Boston, MA	9:52 AM	11:11 AM	7:16 PM
Brooklyn, NY	10:05 AM	11:22 AM	7:25 PM
Buffalo, NY	10:24 AM	11:42 AM	7:48 PM
Chicago, IL	9:59 AM	11:17 AM	7:22 PM
Cincinnati, OH	10:47 AM	12:04 PM	8:04 PM
Cleveland, OH	10:35 AM	11:53 AM	7:57 PM
Columbus, OH	10:40 AM	11:58 AM	7:59 PM
Dallas, TX	10:38 AM	11:53 AM	7:44 PM
Denver, CO	10:09 AM	11:26 AM	7:27 PM
Detroit, MI	10:41 AM	11:59 AM	8:05 PM
Far Rockaway/Five Towns, NY	10:04 AM	11:21 AM	7:24 PM
Houston, TX	10:33 AM	11:48 AM	7:35 PM
Indianapolis, IN	10:53 AM	12:11 PM	8:12 PM
Lakewood, NJ	10:06 AM	11:23 AM	7:25 PM
Las Vegas, NV	9:50 AM	11:06 AM	7:02 PM
Los Angeles, CA	10:04 AM	11:19 AM	7:12 PM
Memphis, TN	10:09 AM	11:25 AM	7:20 PM
Miami, FL	10:33 AM	11:47 AM	7:29 PM
Milwaukee, WI	10:00 AM	11:18 AM	7:25 PM
Minneapolis, MN	10:20 AM	11:40 AM	7:50 PM
Monsey, NY	10:05 AM	11:23 AM	7:26 PM
Monticello, NY	10:07 AM	11:25 AM	7:29 PM
New York, NY	10:04 AM	11:22 AM	7:25 PM
Norfolk, VA	10:15 AM	11:31 AM	7:28 PM
Orlando, FL	10:37 AM	11:52 AM	7:37 PM
Passaic, NJ	10:05 AM	11:23 AM	7:26 PM
Philadelphia, PA	10:09 AM	11:27 AM	7:28 PM
Phoenix, AZ (Mountain Standard Time)	9:39 AM	10:54 AM	6:46 PM
Pittsburgh, PA	10:29 AM	11:46 AM	7:48 PM
Portland, OR	10:16 AM	11:36 AM	7:47 PM
Providence, RI	9:54 AM	11:12 AM	7:16 PM
Queens, NY	10:04 AM	11:22 AM	7:24 PM
Richmond, VA	10:19 AM	11:36 AM	7:34 PM
St. Louis, MO	10:10 AM	11:27 AM	7:26 PM
San Diego, CA	9:59 AM	11:14 AM	7:05 PM
San Francisco, CA	10:19 AM	11:36 AM	7:34 PM
Seattle, WA	10:12 AM	11:36 AM	7:51 PM
South Bend, IN	10:53 AM	12:11 PM	8:15 PM
Tampa, FL	10:42 AM	11:56 AM	7:41 PM
Tucson, AZ (Mountain Standard Time)	9:34 AM	10:50 AM	6:40 PM
Washington, DC	10:17 AM	11:34 AM	7:34 PM
Waterbury, CT	10:00 AM	11:18 AM	7:22 PM

PRODUCT
 DIRECTORY

KASHERING
 GUIDELINES

QUICK
 REFERENCE
 LISTS &
 CHARTS

MEDICINE
 LIST

PERSONAL
 CARE LIST

KASHERING
 & SEDER
 GUIDE

ADDENDA:
 CHOMETZ
 LISTS

INDEX

2024 QUICK-PICK MEDICINE LIST

A SAMPLE OF CHOMETZ-FREE AND KOSHER MEDICINES LISTED BY CATEGORY. FOR USA ONLY UNDER THE BRAND NAMES INDICATED. PRODUCTS MAY CONTAIN KITNIYOS.

Please check back at star-k.org/passover or the STAR-K App for updates.

PRODUCT DIRECTORY
KASHERING GUIDELINES
QUICK REFERENCE LISTS & CHARTS
MEDICINE LIST
PERSONAL CARE LIST
KASHERING & SEDER GUIDE
ADDENDA: CHOMETZ LISTS
INDEX

COLD, ALLERGY & DECONGESTANTS

- Allegra** - 12 Hr Tablets, Children's Allergy 12 Hr Dissolve Tablets (Dairy), Children's Allergy 12 Hr Liquid
- Allegra-D** - 12 Hr. Tablets
- Benadryl** - Allergy Plus Congestion Ultratab Tablets, Allergy Ultratab Tablets, Children's Allergy Chewables (Grape), Children's Allergy + Congestion Liquid (Grape), Children's Allergy Liquid (Bubblegum Dye-Free, Cherry)
- Claritin** - 24 Hr. Tablets (Dairy)
- Claritin-D** - 12 Hr. Tablets (Dairy), 24 Hr. Tablets
- Zyrtec** - 24 Hour Allergy Swallowable Tablets (Dairy), Children's Allergy Syrup (Grape, Bubble Gum)

GASTROINTESTINAL REMEDIES

- Adwe** - Stool Softener
- Alka-Seltzer** - Original Effervescent Tablets, Extra Str Effervescent Tablets
- Dramamine** - Less Drowsy (Dairy), Nausea Long Lasting (Dairy), Original, For Kids (Chewable)
- Konsyl Daily Psyllium Fiber Powder** - (no *kitniyos*)
- Metamucil 4-in-1** - Original Coarse Powder - unflavored with real sugar (no *kitniyos*), Orange Smooth Powder (Sugar-Free), Premium Blend
- Miralax Powder**
- Pepto Bismol** - Original Ultra Liquid
- Phillips' Milk of Magnesia** - Liquid Original (no *kitniyos*)
- Senokot** - Extra Strength Tablets (Dairy), Regular Tablets

PAIN RELIEVERS & FEVER REDUCERS

- Advil Tablets** - Coated Caplets, Coated Tablets
- Adwe** - FeverX Pain Reliever Acetaminophen (Tablets, Liquids)
- Aleve** - Caplets, Tablets
- Bayer Aspirin** - Low-Dose Chwbl. 81mg (Cherry, Orange), Genuine Tablets, Extra Str. Caplets
- Motrin** - IB Coated Caplets, Children's Liquid (All Flavors), Infants Liquid (All Flavors)
- Tylenol** - Regular Strength Tablets, Extra Strength Caplets, Children's Suspension (All Flavors), Infants Oral Suspension (All Flavors)

2024 QUICK-PICK PERSONAL CARE LIST

A SAMPLE OF CHOMETZ-FREE PERSONAL CARE PRODUCTS LISTED BY CATEGORY. FOR USA ONLY UNDER THE BRAND NAMES INDICATED. PRODUCTS MAY CONTAIN KITNIYOS. Additional products under the brands listed below may be found in the Personal Care & Cosmetics List in the STAR-K Pesach Guide.

ANTI-PERSPIRANTS/DEODORANTS

Arrid - Antiperspirant (Spray), Spray Deodorant, Solid
Old Spice - High Endurance Deodorant Fresh
Right Guard - Antiperspirant/Deodorant (Spray Aerosol, Stick)
Secret - Deodorant (Powder Fresh, Spring Breeze)

PRODUCT
DIRECTORY

CREAMS & OINTMENTS

A & D Ointment - Original
Burt's Bees - Beeswax Lip Balm
CeraVe - Moisturizing Cream
Chapstick - Classic Original, Classic Strawberry
Desitin - Multi-Purpose Ointment
Neosporin - Original Ointment
Neutrogena - Hand Cream Fragrance Free
Tinactin - Cream
Vaseline Petroleum Jelly - Original

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MOUTHWASHES

Listerine - Cool Mint (Antiseptic, Zero Alcohol), Fresh Burst, Total Care Zero, Ultra Clean
Scope (All) (Vegan)

MEDICINE
LIST

SHAMPOOS, CONDITIONERS & HAIRSPRAYS

Head & Shoulders - Classic Clean (Shamp, Cond, 2-in-1)
Johnson's - Baby Shampoo
Pantene - Lightweight Finish Alcohol-Free Hairspray, Flexible Hold Alcohol-Free Hairspray
Pantene Pro-V - Classic Clean (Shamp, Cond)
Prell - Classic Clean Shampoo
Suave - Almond & Shea Butter Moisturizing Shampoo, Deep Moisture Hydrating Shampoo, Essentials Tropical Coconut (Shamp, Cond), Naturals Daily Clarifying Shampoo
Suave Kids - 3-in-1 Watermelon Wonder (Shampoo-Conditioner-Body Wash)

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

SOAP/WASHES

Bar Soaps - Dove (All), Dial (All), Ivory (All), Palmolive (All), Irish Spring (All)
Body Wash - Dial (All, except Oatmeal), Dove (Deep Moisture) Irish Spring (All)
Liquid Hand Soap - Dial (Regular, Foaming, Gold)

ADDENDA:
CHOMETZ
LISTS

TOOTHPASTES

Aim - (All)
Colgate - (All) (All Veg Glycerin)
Close Up - (All)
Crest - Cavity Protection Gel & Paste (All), Kid's Crest (All), Crest + Scope (All), Crest 3D White (Radiant Mint)
Pepsodent - (All)
Sensodyne - Sensitivity & Gum Clean & Fresh

INDEX

2024 MEDICAL | GERIATRIC | PEDIATRIC | INFANT NUTRITIONAL SUPPLEMENTS & FORMULA LIST

The following information has been provided to us by the OU.

The product brands listed below are not certified Kosher for Passover. Nonetheless, the OU has identified that these products are *halachically* acceptable for infants, the elderly, and those who are ill.

PLEASE NOTE THE FOLLOWING POINTS:

- Many of the products contain kitniyos, some as the primary ingredient.
- Some of the products may contain minor ingredients that are possibly, though unlikely, produced from chometz-based raw materials. All such ingredients are used at a less than 1:60 ratio.
- Liquid versions of these products are preferable to their powdered counterparts.
- Products that contain flavors should be provided only when no unflavored alternative exists.
- Products should be purchased before Passover and segregated from Kosher for Passover foods.
- A few – not all – of the Ensure, Glucerna, Pediasure and Jevity products contain oat fiber; the OU has determined that the fiber is not chometz, and the products are permitted to be consumed on Passover.
- Products must bear an OU or OU-D symbol.

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

MEDICAL NUTRITIONAL SUPPLEMENTS

Abound

Arginaid

Arginaide Extra

Benecalorie

Beneprotein

Boost Glucose Control

Boost High Protein

Boost Nutritional
Pudding

Boost Plus

Calcilo XD

Cyclinex

Diabetishield

Diabetisource AC

Elecare

Enlive

Ensure (all shakes, all
liquids, all powders, all
flavors, excluding bars)

Fibersource HN

Glucerna (all shakes,
all powders, all flavors,
excluding bars)

Hi-Cal

Hominex

Isosource

Isosource HN with Fiber

I-Valex

Jevity (all liquids, all
powders)

Juven

Ketonex

Kosher-Med's Ibuprofen
(Children's Original
Berry Flavor)

Nepro (all shakes, all
powders, all flavors)

Nutren (unflavored)

Novasource Renal
(Product Line)

Osmolite- All

Perative

Phenex

Portagen

Promote (*Except*
Promote With Fiber)

Propimex

Provimin

Pulmocare (all flavors)

RCF

Resource 2. 0

Resource Dairy Thick

Resource Diabetic

Resource Milk Shake
Mix

Resource Thicken Up

Resource Thickened Juice

Resource Shake Plus
Simply Thick

Suplena with Carbsteady

Thick & Easy - all

Thick-It

Twocal HN
Tyrex
Vital Peptide
Vivonex Pediatric
Vivonex Plus
Vivonex Ten
PEDIATRIC SUPPLEMENTS
Boost Kid Essentials, 1.0, 1.5
Boost Kid Essentials with Fiber
Di-Vi-Sol
Fer-In-Sol Drops
Poly-Vi-Sol Drops
Tri-Vi-Sol Drops
Resource Just For Kids With Fiber
Pediasure (all shakes, all liquids, all powders, all flavors, excluding bars)
Pro-Phree
ELECTROLYTES & ORAL HYDRATION
Bright Beginnings
Comfort for Baby
Cottontails
CVS Pharmacy
Enfamil Enfalyte Oral
Electrolyte Solution
Goodness
H-E-B Baby
Home 360 Baby
Meijer
Mom To Mom
Naturalyte
Parent's Choice
Pedialyte (all flavors)
Top Care

Walgreen's
Western Family
BABY / INFANT FORMULAS
365 Everyday Value
Ahold
Always My Baby
Baby Basics
Being Well
Berkley & Jensen
Bobbie
Bright Beginnings
Careone
Comfort
Cottontails
Cozy Care
CVS
Daily Source
D-G Health
Earth's Best
Enfacare (all liquids, all powders)
Enfagrow (all liquids, all powders)
Enfamil (all liquids, all powders)
Enfaport (all liquids, all powders)
Equate
Food Lion
Full Circle
Gerber Good Start
Giant
Giant Eagle Baby
Good Sense
Hannaford
Happy Baby
H-E-B

Heinz Nurture
Home 360 Baby
Isomil (all liquids, all powders)
Ketonex
Kirkland Signature
Laura Lynn
Lidl
Life Brand
Meijer Baby
Member's Mark
Mom To Mom
Mother's Choice
Nature's Place
Nestle Goods Start
Next Step
O Organic
Parent's Choice
Premier Value
President's Choice
Price Chopper
Prosobee (all liquids, all powders)
Puramino
Publix
RCF
Rite Aid
Shopko
Signature Care
Similac (all liquids, all powders)
Simply Right
Sound Body
Stop & Shop
Sunrise
Supervalu
Target

PRODUCT DIRECTORY
KASHERING GUIDELINES
QUICK REFERENCE LISTS & CHARTS
MEDICINE LIST
PERSONAL CARE LIST
KASHERING & SEDER GUIDE
ADDENDA: CHOMETZ LISTS
INDEX

Tippy Toes By Topcare
Top Care
Topco
True Goodness
Tyrex
Up & Up
Vermont Organics
Walgreens
Wegmans

Welby
Well Beginnings
Wellsley Farms
Western Family
MILK SUBSTITUTES
Blue Diamond Almond
Breeze Original
Unsweetened Almond
Milk (Pareve)

Califa Farms Go Coconuts
Coconut Milk
Westsoy West Life Plain
Soy Milk

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

BABY FOOD OPTIONS

The following is certified for Pesach:

First Choice Baby Food (only when bearing an OU-P) - Applesauce, Carrots, Pear, Sweet Potato

Non-KFP baby food and baby cereal sold year-round may not be used on Passover. This includes rice cereal and jars of fruits and vegetables, because they may be produced on chometz equipment. The following are additional *kitniyos* options for your baby. Please note that *kitniyos* foods are permissible for a baby, if necessary (see page 69). These foods must not be prepared or cooked on utensils being used for your other Passover foods. Use specially designated utensils. Keep segregated and serve with disposables.

Recipe for Homemade Baby Rice Cereal:

- Purchase rice - Use STAR-S certified *Kitniyot*/no P required rice as listed on page 21.
- Boil 1 cup checked rice (as above) in 2 cups water & cook for 20 minutes, in separate pot used only for *kitniyos*.
- For thicker consistency, strain or blend the cooked rice (with separate utensils used only for *kitniyos*).
- Add one scoop (1 tablespoon) Kosher for Passover vanilla sugar. Mash by hand.

2024 PET FOOD LIST

THE FOLLOWING IS A LIST OF PET FOODS APPROVED FOR PASSOVER 2024 WHEN PRODUCED IN THE U.S.

Products with identical names from foreign countries may have different formulations, thus compromising their Passover status.

Since formulas are subject to change, make sure to check all labels. There should be no chometz listed.

A product listing both meat and dairy ingredients may not be used at any time during the year.

See "Feeding Your Pet: Barking Up the Right Tree" at star-k.org/passover for more information.

CATS

BRAND	PRODUCT
Blue Freedom Grain-Free Indoor (canned)	Chicken for Kittens, Chicken for Cats, Fish, Flaked Chicken in Tasty <i>Gravy</i> , Chicken for Mature Cats
Evanger's	When bearing cRc Passover approval
Friskies (canned)	Paté Chicken and Tuna Dinner, Paté Turkey and Giblets, Paté Country Style Dinner, Paté Mariners Catch, Paté Salmon Dinner, Paté Poultry Platter, Paté Mixed Grill, Paté Liver and Chicken Dinner
Kirkland (Costco) (dry)	Maintenance Chicken & Rice, Natures Domain Salmon & Sweet Potato
Kirkland (Costco) (canned)	Paté Grain-Free 3-Flavor Variety (Chicken, Salmon, Turkey)
Merrick Grain-Free Limited Ingredient Diet (canned)	Real Chicken, Real Duck, Real Salmon, Real Turkey, Real Tuna
Merrick Purrfect Bistro Grain-Free (dry)	Adult (Hairball Control, Weight Control, Real Chicken and Sweet Potato, Real Salmon and Sweet Potato, Sensitive Stomach), Healthy Kitten
Prescription Diet	a/d, d/d venison & green pea, i/d (canned with chicken), r/d, s/d, t/d, z/d
Wellness Core Grain-Free (dry)	Adult, Indoor (Salmon & Herring), Kitten, Original
Wellness Core Grain-Free Classic Paté (canned)	Indoor, Kitten, Turkey & Duck, Whitefish & Salmon & Herring

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

FISH

Fish food and vacation blocks often contain chometz. Refer to the list below.

BRAND	PRODUCT	NOTES
Pro Balance	Vacation Feeder (3, 7, 14 days)	Acceptable
Zoo Med Laboratories	Plankton Banquet Block Feeder (regular, mini, giant)	Acceptable

GOLDFISH and TROPICAL FISH can be given the following items, provided they do not contain fillers:

Freeze-dried or frozen brine shrimp (e.g., **San Francisco Bay Brand** – Freeze-Dried Brine Shrimp), Freeze-dried worms, Tubular worms

NOTE: Tetra Tropical Slow Release Feeders CONTAIN CHOMETZ. While these were acceptable in the past, they have started including oatmeal in new formulations and are no longer acceptable.

DOGS

BRAND	PRODUCT
Blue Freedom Grain-Free (canned)	Beef Recipe Adult, Chicken Recipe (Adult, Small Breed, Puppies, Senior), Grillers (Hearty Beef, Hearty Chicken, Hearty Turkey), Lamb Recipe Adult
Evangers	When bearing cRc Passover approval
Kirkland (Costco) Natures' Domain (canned)	Turkey & Pea Stew
Kirkland (Costco) Natures' Domain (dry)	Puppy Chicken & Pea, Salmon and Sweet Potato
Prescription Diet	a/d, d/d, h/d (canned only), i/d (canned, original flavor), s/d, u/d, r/d
Purina Pro Plan Grain-Free (canned)	Adult Beef & Salmon Entrée, Adult Chicken & Carrot Entrée, Adult Turkey & Sweet Potato Entrée
Wellness Core Grain-Free (dry)	Lamb, Large Breed Original, Large Breed Puppy, Ocean, Original, Puppy, Reduced Fat, Senior, Small Breed Healthy Weight, Small Breed Original, Small Breed Puppy, Wild Game
Wellness Core Grain-Free (canned)	Beef & Venison & Lamb, Turkey & Chicken Liver & Turkey Liver, Whitefish & Salmon & Herring
Wellness Core Grain-Free Ninety Five Percent (canned)	Beef, Chicken, Turkey

STAR-K thanks Julie Rabinowitz, DVM, for helping to develop the nutritional guidelines for the following animals:

AQUATIC TURTLES

- **Fluker's** – Crafted Cuisine Turtle Diet for Aquatic Turtles
- Dark, leafy green vegetables (such as collard, mustard and dandelion greens, kale, bok choy, deep green lettuces, parsley)
- Finely chopped vegetables (such as bell peppers, carrots, squash, green beans)
- Goldfish
- Guppies

BEARDED DRAGONS

They can follow the same diet as Geckos, listed below, in addition to the following:

- Fruit (including kiwi, banana, mango, papaya, apple),
 - Mixed vegetables (such as deep leafy greens, squash, carrots, greens)
 - Calcium and Vitamin D supplementation (e.g., **Zoo Med** – Repti Calcium with D3)
- NOTE:** As bearded dragons age, they can move to a more vegetable-heavy diet for life.

BIRDS

BIRD TYPE/ SPECIES	RECOMMENDED FOODS	NOTES
All Birds	Fruits, vegetables, fresh herbs, cooked chicken, canned tuna, pure alfalfa pellets (crushed for small birds)	
Large Birds	Millet, sorghum, sunflower seeds	Millet is easy to acquire in bulk on Amazon.com, as well as at local pet stores, and can be fed in large quantities. Note, however, that it doesn't provide a nutritionally complete diet.
Small Birds	Millet (sorghum and sunflower seeds are too large)	
Doves, Finches, Pigeons, Sparrows	Can have dog food (see above list)	

FOR ALL BIRDS, AVOID THE FOLLOWING: apple and pear seeds; all dairy – small amount of cottage cheese is okay; all fruit pits; avocado; mushrooms; peanuts

GECKOS

Most varieties are insectivores and prefer a diet of the following offered every two to four days:

- Crickets and grasshoppers
- Earthworms, mealworms, silk worms, super worms, or waxworms
- Fruit flies
- Moths
- Roaches
- Calcium and Vitamin D supplementation (e.g., **Zoo Med** – Repti Calcium with D3)

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

GERBILS & HAMSTERS

- Fruits and vegetables
- Matzah
- Millet
- Puffed rice
- Pure alfalfa pellets or hay
- Pure timothy or other pure grass hay
- Raw sunflower and pumpkin seeds
- Treats

PRODUCT
DIRECTORY

GUINEA PIGS

- **Higgins Vita Garden Grain Free** – Guinea Pig Pellets
- Need Vitamin C supplementation (e.g., **Oasis** – Vita-Drops Pure Vitamin C for Guinea pigs).
- Vegetables high in Vitamin C (e.g., broccoli, brussels sprouts, cabbage, cauliflower, green and red peppers, spinach, sweet potatoes, turnip greens and other leafy greens)
- Unlimited amounts of pure timothy hay (or other pure grass hay, such as orchard grass, oat or meadow hay), leafy greens, herbs, carrot tops and chopped vegetables
- NEVER feed white potatoes to guinea pigs

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

RABBITS

- **Higgins Vita Garden Grain Free** – Rabbit Pellets (Junior or Adult)
- Unlimited amounts of pure timothy hay (or other pure grass hay, such as orchard grass, oat or meadow hay), leafy greens, herbs, carrot tops and chopped vegetables

PERSONAL
CARE LIST

ADVICE REGARDING WEANING PETS BEFORE PESACH

Mixes sold in stores often contain chometz. It is advisable for pet owners to slowly wean their pets off their regular chometz pet food diet.

This is accomplished by mixing regular and Pesach food starting between one and two weeks prior to Pesach, before switching completely to Pesach food. The ratio of regular and Pesach food should be changed gradually to get the animal used to the new diet. Check with your veterinarian before changing your pet's diet.

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

PET STORES IN BALTIMORE METROPOLITAN AREA WHERE CHOMETZ PET FOOD MAY BE PURCHASED AFTER PESACH

- Petco
- Petsmart

INDEX

FAQS REGARDING PETS ON PESACH

Rabbi Zvi Goldberg, STAR-K Kashrus Administrator

Q. Are “grain-free” pet foods acceptable?

A. There are many “grain-free” dog and cat foods on the market. While we still recommend checking the ingredient panel on those foods, they are a good place to start your search for an appropriate food.

Q. Is it necessary to buy a new food bowl for your pet for Pesach?

A. No. However, the bowl used year-round should be thoroughly cleaned before Pesach.

Q. If I am going away for Pesach, what should I do with my fish?

A. Vacation blocks often contain chometz. One can purchase a block without chometz or use an automatic fish feeder and fill it with non-chometz food.

Q. During a Pesach visit to the zoo, may one purchase the animal feed?

A. No. This feed is often chometz and should not be purchased or fed to the animals during Pesach.

Q. Must pet food with chometz be put away and sold before Pesach?

A. Yes.

Q. Can *kitniyos*, such as rice and beans, be fed to animals on Pesach?

A. Yes.

Q. What are some common chometz ingredients in pet food?

A. Wheat (cracked, flour, germ, gluten, ground, groats, middlings, starch), barley (cracked, flour), oats (flour, groats, hulled), pasta, rye, and brewer’s dried yeast. Any questionable ingredient should be reviewed by a competent rabbinic authority.

Q. What are some common ingredients which may be *kitniyos* but are permitted in pet food?

A. Beans, buckwheat, brewer’s rice, corn, grain sorghum (milo), millet, peanuts, peas, rice, sesame, soybeans, soy flour, and sunflower.

Q. Is pet food “with gravy” permitted?

A. Most often, gravy contains chometz. Read the ingredient panel carefully.

Q. Are the vitamins or minerals in pet food chometz?

A. They may be chometz, but are *batel* (nullified) due to the small amount added.

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

TEVILAS KEILIM GUIDELINES AND CHART

For more information, see “The Mitzvah of Tevilas Keilim” at star-k.org/passover.

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

- Utensil to be immersed must be completely clean and free of dirt, dust, rust, stickers, labels or glue. (Practical Tip: WD-40 is very effective in removing adhesive.)
- One wets his hands in the mikvah water, holds the vessel in the wet hand and says, “*Baruch...asher kideshanu b'mitzvosav v'tzivanu al tevilas keili*” (keilim for multiple utensils) and immerses the vessel(s).
- If one forgot to recite the *bracha*, the immersion is valid.
- The water of the mikvah must touch the entire vessel, both inside and out.
- The entire vessel must be under water at one time, but it does not have to be submerged for any prolonged period of time.
- If a vessel will be ruined if placed in a mikvah, a rabbinic authority should be consulted.
- It is advisable that after *toveling* an electric appliance that requires *tevila*, the appliance be thoroughly dried out for at least 48 hours before use (earlier use increases the chances of ruining the appliance).
- If a basket or net is used to hold small utensils, the basket should be immersed in the water, the utensils placed in the basket, and the basket swirled under the water so that the water will touch all areas of the utensils.
- The cover can be immersed separately if it is removable.
- A pocket knife should be immersed in its open position so that the water will touch all areas of the blade.
- Thermos bottle liners do not need to be removed before immersion.
- A narrow necked bottle should be immersed with the neck facing upwards, so that the inner surface of the bottle will fill completely with mikvah water.
- Care must be taken that no air is trapped in the submerged vessels.
- Anyone may *tovel keilim*, including a small child or non-Jew; however, a Jewish adult must be present to verify that the *tevila* took place. A *bracha* may be recited only if a Jew performs the immersion. Therefore, if many utensils are to be immersed with the help of a child or non-Jew, the owner should first immerse a few vessels with a *bracha* and then let the child or non-Jew take over.
- Utensils require *tevila* with a *bracha* when they come into direct contact with food during preparation or mealtime and are made from metal (e.g., aluminum, brass, copper, gold, iron, lead, silver, silverplated, and tin) or glass (including Pyrex, Duralux, and Corelle).

TEVILAS KEILIM CHART

UTENSIL	TEVILA
Aluminum Pan, disposable	<i>Tevila</i> without a <i>bracha</i> if intended to be used only once; <i>tevila</i> with a <i>bracha</i> if intended to be used more than once. ¹
Aluminum Pan, non-disposable	<i>Tevila</i> with a <i>bracha</i> ²
Apple Corer (metal)	<i>Tevila</i> with a <i>bracha</i>
Baking/Cookie sheet	<i>Tevila</i> with a <i>bracha</i>
Barbeque Grill	Racks require <i>tevila</i> with a <i>bracha</i> , other components do not require <i>tevila</i> .
Blech	No <i>tevila</i>
Blender/Mixer	Glass or metal bowl, metal blades and other attachments require <i>tevila</i> with a <i>bracha</i> ; other components do not require <i>tevila</i> . Handheld immersion blender requires <i>tevila</i> with a <i>bracha</i> .
Bottle (metal or glass)	<i>Tevila</i> with a <i>bracha</i> . If bottle was bought filled with food and subsequently emptied by a Jew, it does not require <i>tevila</i> .
Brush (grill, egg yolk, pastry)	No <i>tevila</i>
Cake Plate (metal or glass)	Plate needs <i>tevila</i> with a <i>bracha</i> ; cake plate cover does not require <i>tevila</i> .
Can (metal or glass)	<i>Tevila</i> with a <i>bracha</i> . If bought filled with food and subsequently emptied by a Jew does not require <i>tevila</i> . ³
Can Opener	No <i>tevila</i>
Cast Iron Pot	<i>Tevila</i> with a <i>bracha</i>
Ceramic Knife	<i>Tevila</i> without a <i>bracha</i>
Challah Board	Metal board or glass top on wooden board requires <i>tevila</i> with a <i>bracha</i> . Wood board with a plastic top does not require <i>tevila</i> .
Cheese Slicer (metal)	<i>Tevila</i> with a <i>bracha</i>
China (glazed)	<i>Tevila</i> without a <i>bracha</i> ⁴
Coffee Grinder	No <i>tevila</i>
Coffeemaker (electric)	Does not require <i>tevila</i> if it will break if <i>toveled</i> , otherwise requires <i>tevila</i> with a <i>bracha</i> . ⁵
Colander (metal)	<i>Tevila</i> with a <i>bracha</i>
Cookie Cutter	No <i>tevila</i> (if only used with food that is not edible). ⁶
Cookie Sheet (metal)	<i>Tevila</i> with a <i>bracha</i>
Cooling Rack (metal)	<i>Tevila</i> without a <i>bracha</i>
Corelle Plate	<i>Tevila</i> with a <i>bracha</i> ⁷

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

	UTENSIL	TEVILA
PRODUCT DIRECTORY	Corkscrew	No <i>tevila</i>
	Corningware	<i>Tevila</i> without a <i>bracha</i>
	Corn Skewers (metal prongs)	<i>Tevila</i> with a <i>bracha</i>
	Crock Pot	Metal or glass insert requires <i>tevila</i> with a <i>bracha</i> ; ceramic insert requires <i>tevila</i> without a <i>bracha</i> ; glass lid requires <i>tevila</i> with a <i>bracha</i> .
KASHERING GUIDELINES	Cup/Mug	<i>Tevila</i> with a <i>bracha</i> if metal or glass; <i>tevila</i> without a <i>bracha</i> if glazed ceramic; no <i>tevila</i> if plastic.
	Cupcake/Muffin Pan (metal)	<i>Tevila</i> with a <i>bracha</i>
	Cutlery (metal) i.e., forks knives, spoons	<i>Tevila</i> with a <i>bracha</i> . Knife used for arts and crafts only does not require <i>tevila</i> .
	Cutting Board (metal or glass)	<i>Tevila</i> with a <i>bracha</i>
QUICK REFERENCE LISTS & CHARTS	Dentures	No <i>tevila</i>
	Dishes	<i>Tevila</i> with a <i>bracha</i> if metal or glass, or <i>tevila</i> without a <i>bracha</i> if glazed ceramic.
	Dish Rack	No <i>tevila</i>
	Egg Slicer (metal)	<i>Tevila</i> with a <i>bracha</i>
MEDICINE LIST	Flour Sifter	No <i>tevila</i> ⁶
	Frying Pan (metal)	<i>Tevila</i> without a <i>bracha</i> if Teflon coated, with a <i>bracha</i> if uncoated.
	George Foreman Grill	<i>Tevila</i> without a <i>bracha</i> . ⁸ Does not require <i>tevila</i> if it will break if <i>toveled</i> . ⁵
	Glasses (metal or glass)	<i>Tevila</i> with a <i>bracha</i>
PERSONAL CARE LIST	Grater (metal)	<i>Tevila</i> with a <i>bracha</i>
	Grill	See Barbeque Grill
	Hot Plate/Platta	No <i>tevila</i>
	Ice Cream Scooper (metal)	<i>Tevila</i> with a <i>bracha</i>
KASHERING & SEDER GUIDE	Immersion Blender	Metal blades and other attachments require <i>tevila</i> with a <i>bracha</i> .
	Immersion Heater	No <i>tevila</i>
	Kettle (metal or glass)	<i>Tevila</i> with a <i>bracha</i>
	Keurig Machine	Does not require <i>tevila</i> if it will break if <i>toveled</i> , otherwise requires <i>tevila</i> with a <i>bracha</i> . ⁵
ADDENDA: CHOMETZ LISTS	Kiddush Cup (metal)	<i>Tevila</i> with a <i>bracha</i> . Does not require <i>tevila</i> if manufactured in Israel, but does require <i>tevila</i> if sold in Israel and manufactured elsewhere.
	Knife Sharpener	No <i>tevila</i>
	INDEX	

UTENSIL	TEVILA
Ladle (metal)	<i>Tevila</i> with a <i>bracha</i>
Measuring Spoon (metal)	<i>Tevila</i> without a <i>bracha</i> ⁹
Meat Grinder (metal)	Attachments require <i>tevila</i> with a <i>bracha</i> (if only used for raw meat, <i>tevila</i> without a <i>bracha</i>). ⁶
Meat Tenderizer (metal hammer)	No <i>tevila</i> ⁶
Meat Thermometer	No <i>tevila</i>
Medicine Spoon (metal or glass)	<i>Tevila</i> without a <i>bracha</i> if used solely for medicine.
Melon Baller (metal)	<i>Tevila</i> with a <i>bracha</i>
Microwave Turntable (glass)	<i>Tevila</i> without a <i>bracha</i> ; <i>tevila</i> with a <i>bracha</i> if food is placed directly on the turntable.
Nutcracker	<i>Tevila</i> with a <i>bracha</i> if used at the table. <i>Tevila</i> without a <i>bracha</i> if not used at the table.
Oven Rack	No <i>tevila</i> . See Toaster Oven.
Peppermill	<i>Tevila</i> without a <i>bracha</i>
Peeler	Requires <i>tevila</i> with a <i>bracha</i> if blade is metal, even if the rest of the unit is plastic.
Plastic Utensil	No <i>tevila</i>
Popcorn Maker (metal)	<i>Tevila</i> with a <i>bracha</i> . It does not require <i>tevila</i> if it will break if <i>tovede</i> . ⁵
Pot (metal or glass)	<i>Tevila</i> with a <i>bracha</i> . If Teflon, enamel or plastic coated requires <i>tevila</i> without a <i>bracha</i> .
Pot Cover (metal or glass)	<i>Tevila</i> with a <i>bracha</i>
Pyrex Cookware	<i>Tevila</i> with a <i>bracha</i> ¹⁰
Roasting Pan (metal)	<i>Tevila</i> with a <i>bracha</i>
Rolling Pin	No <i>tevila</i>
Salt Shaker (metal or glass)	<i>Tevila</i> with a <i>bracha</i> . Metal cap on a plastic salt shaker requires <i>tevila</i> without a <i>bracha</i> .
Sandwich Maker	<i>Tevila</i> without a <i>bracha</i> ⁸
Scissors/Shears (poultry)	<i>Tevila</i> with a <i>bracha</i> if used for edible food. If only used for raw food, requires <i>tevila</i> without a <i>bracha</i> .
Sieve (metal)	<i>Tevila</i> with a <i>bracha</i>
Silicone Bakeware	No <i>tevila</i>
Sink Rack	No <i>tevila</i>
Skewer (metal)	<i>Tevila</i> with a <i>bracha</i>

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

	UTENSIL	TEVILA
	Spoon Rest	No <i>tevila</i>
	Storage Container	<i>Tevila</i> without a <i>bracha</i> if container is not brought to the table at meals. ¹¹
PRODUCT DIRECTORY	Sugar Bowl (metal or glass)	<i>Tevila</i> with a <i>bracha</i>
	Teflon Coated Pan (metal)	<i>Tevila</i> without a <i>bracha</i>
KASHERING GUIDELINES	Thermos	Thermos (metal or glass) with no insert requires <i>tevila</i> with a <i>bracha</i> . Casing of thermos which has an insert does not require <i>tevila</i> , and insert (metal or glass) requires <i>tevila</i> with a <i>bracha</i> .
	Toaster	<i>Tevila</i> without a <i>bracha</i>
QUICK REFERENCE LISTS & CHARTS	Toaster Oven	Rack and tray require <i>tevila</i> (with a <i>bracha</i> if food will directly touch the surface), other components do not.
	Trivet	No <i>tevila</i>
	Urn (metal)	<i>Tevila</i> with a <i>bracha</i>
	Waffle Maker	<i>Tevila</i> without a <i>bracha</i> ⁸
	Warming Tray	No <i>tevila</i>
MEDICINE LIST	Washing Cup (metal)	No <i>tevila</i> if used only for washing hands.
	Wooden Cask	No <i>tevila</i> . Requires <i>tevila</i> without a <i>bracha</i> if it has metal straps.

- רבו הדעות בדיון טבילת כלי העשוי לשמשו חד פעמי, עי' בשו"ת אגרות משה יו"ד ח"ג סי' כג ושו"ת מנחת יצחק ח"ה סי' לב ושו"ת חלקת יעקב יו"ד סי' מו ושו"ת חשב האפוד ח"ג סי' ע ושו"ת שלחן הלוי פכ"ד אות לה וספר אשרי האישי יו"ד פ"ט אות ג ואות ד, ומש"כ בפנים הוא דעת מו"ר ר' היינעמאן שליט"א.
- ערוך השלחן יו"ד סי' קכ סעי' כג ושו"ת אנ"מ יו"ד ח"ג סי' כב וספר אשרי האישי יו"ד פ"ט אות ט, וע"ע בזה באמת ליעקב על שו"ע יו"ד סי' קכ ובחלקת בנימין שם סעי' א ביאורים ד"ה 'מתכות' ובספר טבילת כלים פי"א הערה קיג.
- שו"ת אגרות משה יו"ד ח"ב סי' מ וסוף סי' קל, אמנם עי' בטבילת כלים פ"ד הערה טו בשם הגרש"ז איערבאך זצ"ל ושם הערה כ מהגר"ח קניבסקי זצ"ל בשם החזו"ן א' ובשו"ת חלקת יעקב יו"ד סי' מב ושו"ת ציץ אליעזר ח"ה סי' כו וחלקת בנימין סי' קכ ס"ק צב.
- עי' בחי' רע"א יו"ד סי' קכ על הש"ך ס"ק ד וערוך השלחן שם סעי' כט, ועי' מש"כ באמת ליעקב סי' קכ הערה 25 לגבי כלי חרסיה של ימינו, ועי' בשו"ת שלחן הלוי להגר"י בעלסקי שליט"א פכ"ד סעי' לב הערה ה' תהליך עשיית הציפוי לכלי חרסיה בימינו, ופסק שם ש בימינו יש לטבול כלי חרסיה המצופה בגליוזר"ט בלי ברכה, וכן פסק מו"ר הר"י היינעמאן שליט"א.
- מו"ר ר' היינעמאן שליט"א אמר שאם בודאי יתקלקל הכלי ע"י טבילה וא"ל לטבול ולהשתמש בו אח"כ, א"כ הרי הוא אנוס שא"ל לקיים המצוה, וכיון שכל האיסור להשתמש בכלי מלאכה בלי טבילה נובע מהחיוב דאורייתא לטבול א"כ במקום פספור מטבילה מחמת אנוס שוב מותר להשתמש בכלי זה לכתחלה.
- עי' בש"ך סי' קכ ס"ק יא שכלי שמתקנים בו אוכל ועדיין צריך האוכל תיקון אחר חייב בטבילה בלא ברכה, ואם הכלי הזה א"א להשתמש בו למאכל אחר כמו הברזלים שמתקנים בהם המצות א"צ טבילה כלל, אבל הסי"ו שם ס"ק ז כתב שדינם כסכין של שחיטה שכתב הרמ"א שטוב לטבולו בלא ברכה, וביאור הגר"א שם ס"ק יד השיג על הש"ך. והפיר"ח שם ס"ק יג פסק שהברזילים אינם צריכים טבילה (מטעם אחר של הש"ך, עיי"ש), והחכמת אדם כלל עג סעי' ט פסק כדעת הש"ך, ואמר מו"ר ר' היינעמאן שליט"א שיש לסמוך על דברי החכמת אדם. אמנם עי' בחלקת בנימין שם ס"ק ט ובספר טבילת כלים פ"ה הערה ה' מש"כ בזה.
- שמעתי ממו"ר ר' היינעמאן שליט"א שדינו ככלי זכוכית.
- מפני שכלי זה מצופה בטפולן.
- עי' בספר טבילת כלים פי"א אות עז'.
- שו"ת יביע אומר ח"ו יו"ד סי' יב וספר אשרי האישי יו"ד פ"ט אות ט וספר טבילת כלים פרק יא הערה ל.
- עי' בחי' רע"א יו"ד סי' קכ על הרמ"א סעי' א מש"כ בזה, ועי' ביד אפרים שם בשם שו"ת בית יהודה יו"ד סי' ב והובא ג"כ בדרכי תשובה שם ס"ק ו, וע"ע בשו"ת ציץ אליעזר ח"ח סי' כו, וכן פסק מו"ר ר' היינעמאן שליט"א. אמנם עי' בספר טבילת כלים פי"א הערה יג ובחלקת בנימין סי' קכ ס"ק ד מש"כ בזה.

SELLING CHOMETZ GAMUR ("REAL CHOMETZ") BEFORE PESACH - GUIDELINES & CHART

Rabbi Dovid Heber, STAR-K Kashrus Administrator

Although *l'Halacha*, any chometz may be sold before Pesach, there are pious individuals who do not sell "real" chometz, but rather give it away, burn it, or eat it before Pesach. How does one define *chometz gamur*, "real" chometz? A food for which there is an *issur* of *bal yeira'eh u'bal yematzeh d'Oraysa* (there is a *Torah* prohibition of ownership on Pesach) is "real" chometz. This includes all items that are *chometz gamur*, real chometz (bread, cake, cookies, pretzels, pasta, etc.). It should be noted that people who do not sell real chometz may purchase real chometz after Pesach from a Jewish owned store that sold their chometz.

Ta'aroves chometz, food consisting of chometz ingredients, where the *chiyuv biur* (obligation to burn) is only *m'drabanan* (rabbinic), or at least according to some opinions only *m'drabanan*, is not *chometz gamur*. In addition, *safeik chometz* medications (i.e., one is unable to determine whether it is chometz) and non-edible items, as well as products processed on chometz equipment, are not considered to be *chometz gamur*. These products are sold before Pesach even by individuals who are stringent not to sell *chometz gamur*. Many individuals who do not sell *chometz gamur* will sell alcoholic beverages before Pesach. Each family should follow their own custom.

The following chart offers guidelines as to which products are considered "real" chometz. '*Chometz Gamur*' means it is 'real' chometz. Pious individuals customarily do not sell these products before Pesach. Rather, they either consume it, burn it, or give it away as a gift to a non-Jew before Pesach. '*Not Chometz Gamur*' indicates the product is not "real" chometz. Even pious individuals will generally sell such products to a non-Jew before Pesach. (Where indicated, some products may remain in one's possession during Pesach, and a sale is not required.)

PRODUCT	STATUS
Barley (if pearled, raw and packaged)	Not <i>Chometz Gamur</i>
Beer	<i>Chometz Gamur</i>
Bread	<i>Chometz Gamur</i>
Cake	<i>Chometz Gamur</i>
Cake Mixes (dry)	Not <i>Chometz Gamur</i>
Cereal with primary ingredient of wheat, oats or barley	<i>Chometz Gamur</i>
Chometz content is more than a <i>kezayis</i> . A <i>kezayis</i> of chometz can be eaten in a time span of <i>kedei achilas pras</i> ² (e.g., box of Froot Loops cereal).	<i>Chometz Gamur</i>
Chometz content is more than a <i>kezayis</i> . A <i>kezayis</i> of chometz cannot be eaten <i>b'kedei achilas pras</i> ² (e.g., box of Cap 'N Crunch cereal).	<i>Chometz Gamur</i>

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

SELLING CHOMETZ GAMUR ("REAL CHOMETZ") BEFORE PESACH - GUIDELINES & CHART

	PRODUCT	STATUS
PRODUCT DIRECTORY	Chometz content in entire package is less than a <i>kezayis</i> but is greater than 1/60 of the product (e.g., Corn Flakes cereal).	Not <i>Chometz Gamur</i> ⁸
	Chometz content is less than 1/60 of the product	Not <i>Chometz Gamur</i> ⁴
	<i>Chometz Nokshe</i> (e.g., chometz glue)	Not <i>Chometz Gamur</i>
KASHERING GUIDELINES	Chometz products non-edible even for canine consumption (<i>nifsal mei'achilas kelev</i>)	Not <i>Chometz Gamur</i> ³
	Condiments containing vinegar (e.g., ketchup, mayonnaise, mustard, pickles)	Not <i>Chometz Gamur</i>
	Cooked on chometz equipment (not during Pesach) but contains no chometz in the product	Not <i>Chometz Gamur</i> ⁵
QUICK REFERENCE LISTS & CHARTS	Cookies	<i>Chometz Gamur</i>
	Corn Flakes (even if contains malt flavor)	Not <i>Chometz Gamur</i> ⁸
	Cosmetics	Not <i>Chometz Gamur</i> ⁴
	Cream of Wheat	<i>Chometz Gamur</i>
MEDICINE LIST	Couscous	<i>Chometz Gamur</i>
	Detergents	Not <i>Chometz Gamur</i> ⁴
	Extracts	Not <i>Chometz Gamur</i>
PERSONAL CARE LIST	Farfel	<i>Chometz Gamur</i>
	Flour (includes oat, regular wheat, whole wheat, spelt and flour that contains malted barley)	Not <i>Chometz Gamur</i> ⁶
	Food Coloring	Not <i>Chometz Gamur</i>
KASHERING & SEDER GUIDE	Gefilte Fish (even if contains matzah meal & is not KFP as long as label does not state chometz content)	Not <i>Chometz Gamur</i>
	Ketchup	Not <i>Chometz Gamur</i>
	<i>Kitniyos</i>	Not <i>Chometz Gamur</i> ³
ADDENDA: CHOMETZ LISTS	Licorice	<i>Chometz Gamur</i>
	Malt extract	<i>Chometz Gamur</i> ⁹
	Maltodextrin/ Maltose (in product and from unknown source)	Not <i>Chometz Gamur</i>
INDEX	Matzah and Matzah Meal - not certified for Pesach (label does not state chometz)	Not <i>Chometz Gamur</i>
	Mayonnaise	Not <i>Chometz Gamur</i>
	Medicine containing chometz	Not <i>Chometz Gamur</i>
	Modified Food Starch (from unknown source)	Not <i>Chometz Gamur</i>
	Mustard	Not <i>Chometz Gamur</i>
	Oatmeal (Instant, Regular, Baby cereal)	<i>Chometz Gamur</i>
	Oat Flour	Not <i>Chometz Gamur</i> ⁶

SELLING CHOMETZ GAMUR ("REAL CHOMETZ") BEFORE PESACH - GUIDELINES & CHART

PRODUCT	STATUS
Pasta	<i>Chometz Gamur</i>
Pet Food made from chometz (i.e., if there is more than a <i>kezayis</i> of wheat or barley in the package of pet food)	<i>Chometz Gamur</i>
Pickles	Not <i>Chometz Gamur</i>
Pretzels	<i>Chometz Gamur</i>
Rice Krispies (even if contains malt flavor)	Not <i>Chometz Gamur</i> ⁸
Rolled Oats	<i>Chometz Gamur</i>
Salad Dressing	Not <i>Chometz Gamur</i>
Soy Sauce (if contains wheat)	<i>Chometz Gamur</i>
Vanillin/Ethyl Vanillin	Not <i>Chometz Gamur</i>
Vinegar (from unknown source)	Not <i>Chometz Gamur</i>
Vitamin Tablets containing chometz	Not <i>Chometz Gamur</i>
Wheat Germ	Not <i>Chometz Gamur</i>
Wheat Gluten/Wheat Protein (unknown amount in product)	<i>Chometz Gamur</i>
Whiskey ⁷	Follow family custom ¹
Yeast (Baker's)/Yeast Extract	Not <i>Chometz Gamur</i> ³
Yeast (Brewer's)	<i>Chometz Gamur</i>

1. Some individuals sell this chometz, others do not. One should follow his family custom.

2. *Kedei achilas pras* is the amount of time it takes to eat the volume of buttered bread equaling three to four eggs (approximately 2-4 minutes). For example, if one eats a bowl of Froot Loops cereal, he will eat a *kezayis* of chometz within 2-4 minutes. However, if one eats Cap 'N Crunch cereal he will not eat a *kezayis* of chometz fast enough since the amount of chometz in Cap 'N Crunch cereal is relatively minimal. Nonetheless, since there is a *kezayis* of chometz in the box, it is *chometz gamur*.

3. These products are not chometz. One may even retain possession on Pesach. Sale is not necessary (*mutar behana'a b'Pesach*). The product may not be eaten on Pesach.

4. These products are not chometz. One may even retain possession on Pesach. Sale is not necessary (*mutar behana'a b'Pesach*).

5. One may retain possession of these products on Pesach. Sale is not necessary. They may not be eaten on Pesach.

6. This applies to flour that is not an ingredient in a product (e.g., flour sold in bags). However, as an ingredient in a product it is usually *chometz gamur*.

7. This includes bourbon, rye, liquor, gin, scotch & whiskey (unless they are certified for Pesach or are known to be from non-chometz sources).

8. Consumer boxes of Corn Flakes contain less than a *kezayis* of malt extract. The same is true with other cereals that contain barley or malt extract and are therefore not *chometz gamur*. Industrial-sized boxes of Corn Flakes (e.g., for food service) and other cereals that contain malt extract likely contain more than a *kezayis* of malt extract and would therefore be considered *chometz gamur*.

9. Malt extract is *chometz gamur*. If malt extract is an ingredient in an otherwise non-chometz product, see footnote #8.

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

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 for “Understanding Kitniyos - What They Are, What They Aren’t”

PRODUCT DIRECTORY	Aniseeds ^{4,6}	Dextrose ⁷	Peanuts ² & Peanut Oil
	Ascorbic Acid ¹	Emulsifiers ³	Peas
KASHERING GUIDELINES	Aspartame ¹	Fennel ^{4,6}	Poppy Seeds
	Beans (including green beans, edamame, etc.)	Fenugreek ^{2,6}	Rice ⁵ and Rice Vinegar
QUICK REFERENCE LISTS & CHARTS	Bean Sprouts	Flavors ⁷	Sesame Seeds
	BHA (in corn oil)	Glucose ⁷	Sodium Erythorbate ¹
	BHT (in corn oil)	Guar Gum ³	Sodium Citrate ⁷
MEDICINE LIST	Buckwheat (Kasha)	Hydrolyzed Vegetable Protein ⁷	Sorbitan ⁷
	Calcium Ascorbate ¹	Isolated Soy Protein	Sorbitol ⁷
PERSONAL CARE LIST	Canola Oil (Rapeseed)	Isomerized Syrup	Soybeans & Soybean Oil
	Caraway Seeds ²	Lecithin	Stabilizers ³
KASHERING & SEDER GUIDE	Chickpeas	Lentils	Starch ⁷
	Citric Acid ⁷	Maltodextrin ⁷	String Beans
ADDENDA: CHOMETZ LISTS	Confectioners' Sugar ⁷	Millet	Sunflower Seeds
	Coriander ^{4,6}	MSG ⁷	Tofu
INDEX	Corn & Corn Oil	Mustard flour, prepared seeds	Vegetable Oil ³
	Cumin ^{4,6}	NutraSweet ¹	Vitamin C ¹

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.

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

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*.

COMMON PESACH FOODS AND THEIR BRACHOS

Rabbi Dovid Heber, STAR-K Kashrus Administrator

FOOD	BRACHA RISHONA	BRACHA ACHARONA
Egg Matzah ⁵	Mezonos ⁵	<i>Al Hamichya</i> ⁵
Gefilte Fish (with or without matzah meal)	Shehakol	Borei Nefashos
Grape Juice	Hagafen	<i>Al Hagefen</i> See footnotes #1 and #6
Grape Juice mixed with water or other beverages	See Footnote #2	See Footnote #2
<i>Kneidlach</i> (matzah balls)	Mezonos	<i>Al Hamichya</i>
Macaroons (from shredded coconut - still <i>nikkar</i> ³)	He'eitz	Borei Nefashos
Macaroons (from ground coconut or paste)	Shehakol	Borei Nefashos
Matzah (wheat, whole wheat, oat, spelt)	Hamotzi	Birchas Hamazon
Matzah Brei	See Footnote #4	See Footnote #4
Matzah Cereal (from matzah meal)	Mezonos	<i>Al Hamichya</i>
Matzah Kugel/Stuffing	Mezonos	<i>Al Hamichya</i>
Matzah Lasagna ⁷	Hamotzi	Birchas Hamazon
Matzah Meal Cake	Mezonos ¹⁰	<i>Al Hamichya</i>
Matzah Meal Rolls ⁸	Mezonos	<i>Al Hamichya</i>
Matzah Pizza ⁷	Hamotzi	Birchas Hamazon
Nut Flour Cake (e.g., made from almond flour etc.)	Shehakol ¹¹	Borei Nefashos
Potato Kugel (made from shredded potatoes - still <i>nikkar</i> ³)	Ho'adama	Borei Nefashos
Potato Kugel (from potatoes ground into a pudding-like substance so potatoes are no longer <i>nikkar</i> ³)	Shehakol	Borei Nefashos
Potato Starch Cake	Shehakol ¹¹	Borei Nefashos
Quinoa (cooked) ⁹	Ho'adama	Borei Nefashos
Quinoa Flour Products (e.g., quinoa cake and cookies, quinoa pancakes)	Shehakol	Borei Nefashos
<i>Teiglach</i> (matzah meal cooked in sweet syrup)	Mezonos	<i>Al Hamichya</i>
Wine	Hagafen	<i>Al Hagefen</i> See footnotes #1 and #6

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

Footnotes to “Common Pesach Foods and Their Brachos” Chart

1. A *bracha acharona* is recited when drinking at least a *revi'is* (3.8 fl. oz.) within a 30 second span. If one drank more than 1.0 fl. oz. (*kezayis* according to some opinions) and less than 3.8 fl. oz. (and cannot drink more) even within a 30 second span, a *bracha acharona* is not recited. However, if one also requires an *Al Hamichya* or *Al Ha'eitz* at this time, one can also include *Al Hagefen*. See *Mishnah Berurah* [M.B.] 208:82.
2. This depends on the percentage of grape juice. If there is a majority (*rov*) of grape juice (51%), recite *Hagafen/Al Hagefen*. However, if the mixture is *rov* water (or *rov* of another beverage, such as apple juice) the *bracha* depends on various factors. See *Rama* 202:1, M.B. & *Biur Halacha*. Consult a *rav*.
3. *Nikkar* means it is still noticeable. Typically, shredded coconut or grated potatoes are considered *nikkar* and the original *bracha* is retained. However, if finely ground or processed the original form is no longer *nikkar* and the *bracha* is changed to *Shehakol*. See M.B. 208:37-38.
4. Matzah brei is typically made from matzah that was broken into pieces less than a *kezayis*. The fact that they are reformed into a *kezayis* is irrelevant. The *halacha* is as follows: If the pieces of matzah were boiled in water (or submerged into a *kli rishon*), or the matzah is no longer *nikkar* (e.g., fried in oil with eggs), one recites *Mezonos/Al Hamichya*. If, however, the matzah was not boiled but only pan fried with no oil or butter, and the matzah is still *nikkar*, one recites *Hamotzi/Birchas Hamazon*. See *Shulchan Aruch Orach Chaim* [S.A. O.C.] 168:10 & M.B.
5. Egg matzah and *matzah ashira* may not be eaten on Pesach according to Ashkenazic practice, except by the sick or elderly who cannot eat regular matzah and require egg matzah. Consult your *rav*. Please note: Even the sick and elderly cannot fulfill the obligation to eat matzah at the Seder with these types of *matzos*. As noted in the chart, in general, the *bracha rishona* is *Mezonos* and the *bracha acharona* is *Al Hamichya*. However, if one is *kovea seuda* on it (e.g., as part of a full meal) recite *Hamotzi* and *Birchas Hamazon*. See *Rama* O.C. 462:4.
6. The *bracha acharona* on wine and grape juice produced in Israel ends with the words “*v'al pri gafna*” (instead of “*v'al pri hagafen*”). See *Birkei Yosef* O.C. 208:58.
7. We assume the pieces of matzah are still *nikkar* as matzah, or at least one piece of matzah remained a *kezayis*. See S.A. O.C. 168:10 & M.B.
8. We assume that the matzah rolls are made from matzah meal that was put into a *kli rishon* of water, or the 'rolls' do not have the texture of bread (i.e., no *tzuras hapas*). See S.A. O.C. 168:10 & M.B.
9. Quinoa may need to be checked for possible insect infestation. See star-k.org.
10. If matzah meal cake is eaten for dessert at the end of a meal that began with matzah/*Hamotzi*, no *bracha* is recited on the cake.
11. If potato starch cake (or any other *Shehakol* 'cake' e.g., made from almond flour) is eaten for dessert at the end of a meal that began with matzah/*Hamotzi*, a *Shehakol* is recited.

Is This Sheimos?

The Torah forbids discarding holy objects into the trash. Objects which have *kedusha* must be placed in *sheimos*, which must be buried. Objects that acquire *kedusha* after being used for a mitzvah do not need to be placed in *sheimos* but do need to be disposed of with special care.

See the chart below to determine which objects need to be put into *sheimos* and which do not.

YES

- Any of the names of Hashem.
- *Sefer Torah* or *Sefer Torah* cover
- *Seforim*, whether handwritten, printed, photocopied, or downloaded and printed (e.g., *Chumashim*, *Siddurim*, *Machzorim*, Gemara, etc.).
- Fragment of a *sefer* that got detached, even if there is no writing or print on it.
- Printed material primarily intended to quote or to explain Torah, even when containing non-Torah portions. This includes Mishna, Midrash, Gemara, Rishonim, Achronim, and any three consecutive words of a *posuk* from Tanach that have been written in one line, with the intention of quoting Torah (as opposed to a *melitza*, an incidental use of a common expression, which is not *sheimos*).
- Book cover of a *sefer*
- Halachic and other Torah material (such as this poster)
- Tefillin or tefillin bag
- Mezuzah or mezuzah cover
- Homework and test papers in *limudei kodesh* subjects when containing any of the above.
- Invitations from organizations and individuals that contain parts of *pesukim*, written with the intention of quoting Torah (as opposed to a *melitza*, which is not *sheimos*)
- Material written or printed in English or any other language if they conform with the above rules.

NO

Items that should be double-wrapped (*kli besoch kli*) in paper/plastic and placed in the garbage/recycling bin

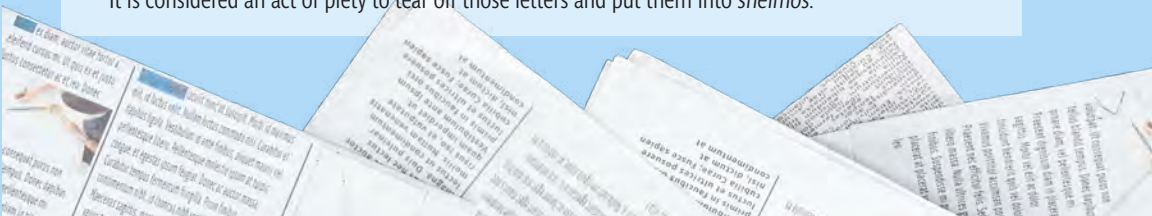
- Jewish newspapers, magazines, novels, and biographies which primarily contain non-Torah information. (Alternatively, pages that contain Torah may be removed and placed into *sheimos* and the rest placed in the trash or recycling bin.)

Items that should be single-wrapped in paper/plastic and placed in the garbage

- *Talis*, *talis* bag, *tzitzis* (Ideally, the strings of a *talis* or *tzitzis* should be removed and placed in *sheimos*.)
- *S'chach*, *esrogim*, *lulavim*, *hadasim*, and *aravos*
- *Yarmulka*

Items that can be placed directly in the garbage/recycling bin

- Hebrew language books, newspapers, etc. that are completely secular
- The Hebrew letters ב"ס"ד (*B'siyata Di'shmaya*)
- The Hebrew letters - אי"ה (*Im Yirtzeh Hashem*), ב"ה (*Baruch Hashem*), and בע"ז"ה (*Be'ezeras Hashem*). It is considered an act of piety to tear off those letters and put them into *sheimos*.



2024 BALTIMORE POST-PESACH STORE INFO

CHOMETZ MAY BE PURCHASED AT ALL STAR-K AND STAR-D ESTABLISHMENTS IMMEDIATELY AFTER PESACH.

Chometz may be purchased immediately after Pesach at the following stores located in the Baltimore Metropolitan Area

When noted, chometz may be purchased only at the specified addresses.

Consumers in other communities should check with their local *Vaad Hakashrus* for regional store information.

QUICK REFERENCE LISTS & CHARTS	7-11 6401 Reisterstown Rd (at Fords Ln) 1801 Reisterstown Rd (at Hooks Ln) 1 Greenwood Pl (at Old Court Rd) 620 Reisterstown Rd (near Slade/Milford Mill)	Safeway
		Sam's Club
		Save-A-Lot
	A to Z Savings 6307 Reisterstown Road	Savings Center 4003 Seven Mile Lane
MEDICINE LIST	Accents Liquor Store	Seven Mile Market
	Aldi	Shoprite - the following MD stores 949 Beards Hill Rd, Aberdeen 5 Bel Air S Pkwy, Bel Air 223 N Main St, Bel Air 1321 Riverside Pkwy, Belcamp 1606 Dooley Rd, Cardiff 2101 Rock Springs Rd, Forest Hill 4601 Liberty Heights Av, Howard Park 1433O Jarrettsville Pike, Jacksonville 2401 Cleanleigh Dr, Parkville 37 Aylesbury Rd, Timonium
BJ's		
Costco		
CVS		
Dugan's Liquor		
PERSONAL CARE LIST	*Dunkin' 1508 Reisterstown Rd. (at Old Court Rd) 7002-A Reisterstown Rd. (near Fallstaff Rd.)	Target
	Food Lion	Trader Joe's
KASHERING & SEDER GUIDE	Giant	Village Wine & Liquors (Colonial)
	Kosher Bite Liquor Store	Walgreens
	Market Maven	Walmart
	Petco	Wegmans
ADDENDA: CHOMETZ LISTS	Petsmart	Whole Foods
	Rite-Aid	Wine Loft
	Royal Farms	
INDEX		

For updated information regarding stores where chometz may be purchased, please see [star-k.org/passover](https://www.star-k.org/passover).

*Only these two locations of Dunkin' are certified STAR-D. Please note that it is permissible to purchase products at these Dunkin' stores on Motzei Pesach, April 30, **ONLY AFTER 9:50 p.m.** (This time meets the requirement of בכדי שיעשו).

2024 WHEN CHOMETZ MAY BE PURCHASED AFTER PESACH FROM STORES/DISTRIBUTORS THAT DO NOT SELL THEIR CHOMETZ

MAJOR JEWISH OWNED SUPERMARKETS THAT DO NOT SELL THEIR CHOMETZ

Wednesday, May 15, 2024 (2 weeks after Pesach)

SUPERMARKETS THAT PURCHASE FROM JEWISH OWNED DISTRIBUTORS THAT DO NOT SELL THEIR CHOMETZ

Wednesday, May 29, 2024 (4 weeks after Pesach)

JEWISH OWNED LIQUOR STORES THAT DO NOT SELL THEIR CHOMETZ

Friday, June 14, 2024 (after Shavuos)

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

CHOMETZ SHE'AVAR ALAV HAPESACH PRODUCT LIST

ITEMS OWNED BY A JEW ON PESACH THAT ARE FORBIDDEN AFTER PESACH

Rabbi Dovid Heber, STAR-K Kashrus Administrator

The following are guidelines for *chometz she'avar alav haPesach* - the prohibition of consuming or deriving benefit from chometz that was owned by a Jew during Pesach. **“Prohibited”** items are subject to the *halachos* of *chometz she'avar alav haPesach* and may not be purchased from a Jewish-owned store whose owner did not properly sell his chometz before Pesach. **“Allowed”** items are not subject to the *halachos* of *chometz she'avar alav haPesach* and may be purchased at any store after Pesach.

	PRODUCT	POST-PESACH STATUS IF OWNED BY A JEW DURING PESACH
PRODUCT DIRECTORY	Barley (if pearled, raw and packaged)	Allowed
	Beer	Prohibited
	Bran (Wheat, Oat)	Prohibited
	Bread/cake/cookies	Prohibited
KASHERING GUIDELINES	Cereal with primary ingredient of wheat, oats or barley	Prohibited
	Chometz content is more than a kezayis.	Prohibited
	Chometz content in entire package is less than a kezayis but is greater than 1/60 of the cooked product (e.g., Corn Flakes cereal)	Prohibited
QUICK REFERENCE LISTS & CHARTS	Chometz content in entire package is less than a kezayis but is greater than 1/60 of the uncooked product	Allowed
	Chometz content is less than 1/60 of the product	Allowed
MEDICINE LIST	Chometz Nokshe (e.g., chometz glue)	Prohibited
	Chometz products non-edible even for canine consumption	Allowed
PERSONAL CARE LIST	Condiments containing vinegar (ketchup, mayonnaise, mustard, pickles)	Allowed
	Corn Flakes (brands that contain malt flavor – e.g., Kellogg's)	Prohibited
KASHERING & SEDER GUIDE	Cookies	Prohibited
	Cosmetics	Allowed
	Couscous	Prohibited
ADDENDA: CHOMETZ LISTS	Detergents	Allowed
	Extracts	Allowed
INDEX	Flour (wheat or whole wheat - with or without malted barley)	Allowed ¹
	Food coloring	Allowed
	Gefilte fish (that contains chometz or non-KFP matzah meal)	Prohibited

1. This applies to flour that is not an ingredient in a product (e.g., flour sold in bags). However, as an ingredient in a product it is usually *chometz gamur*. Note: Oar Flour is prohibited.

PRODUCT	POST-PESACH STATUS IF OWNED BY A JEW DURING PESACH
Ketchup	Allowed
Kitniyos	Allowed
Malt extract in product (e.g., Rice Krispies, Corn Flakes)	Prohibited
Maltodextrin (from unknown source)	Allowed
Maltose (in product)	Prohibited
Matzah and matzah meal (not certified for Pesach)	Prohibited
Mayonnaise	Allowed
Medicine containing chometz	Allowed
Modified food starch (from unknown source)	Allowed
Mustard	Allowed
Oat Flour	Prohibited
Oatmeal (instant, regular, baby cereal)	Prohibited
Pasta	Prohibited
Pickles	Allowed
Pretzels	Prohibited
Processed on chometz equipment with no chometz content in product (if it was not known to have been processed on Pesach)	Allowed
Rice Krispies (brands that contain malt flavor - e.g., Kellogg's)	Prohibited
Rolled oats	Prohibited
Salad Dressing	Allowed
Slurpees	Allowed
Soy Sauce (containing wheat)	Prohibited
Vanillin and Ethyl Vanillin	Allowed
Vinegar (from unknown sources)	Allowed
Vitamin tablets containing chometz	Allowed
Wheat germ	Prohibited
Wheat gluten or wheat protein (unknown amount in product)	Prohibited
Whiskey ²	Prohibited
Yeast (Baker's)	Allowed
Yeast extract	Allowed

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

2. This includes bourbon, rye, liquor, gin, scotch, and whiskey (unless they are certified for Pesach or are known to be from non-*chometz* sources).

STAR-K CERTIFIED APPLIANCE COMPANIES

For details regarding specific models and guidelines on how they may be used on Shabbos and Yom Tov, please visit our website, www.star-k.org, or call our office at 410.484.4110.

PRODUCT DIRECTORY	Amana Cooking Products	KitchenAid Cooking Products Refrigeration Products	Sapphire Refrigeration Products
	Ascoli Cooking Products	Landmark Refrigeration Products	Signature Kitchen Suite Cooking Products Refrigeration Products
KASHERING GUIDELINES	Bosch Cooking Products Refrigeration Products	LG Cooking Products Refrigeration Products	Sub-Zero Refrigeration Products
	Brama Cooking Products	LG Signature Refrigeration Products	Thermador Cooking Products Refrigeration Products
QUICK REFERENCE LISTS & CHARTS	Dacor Cooking Products Refrigeration Products	LG Studio Cooking Products Refrigeration Products	ThorKitchen Cooking Products
	Electrolux Cooking Products Refrigeration Products	Liebherr Refrigeration Products	True Manufacturing Refrigeration Products
MEDICINE LIST	Fisher & Paykel Cooking Products	Lycan Cooking Products	U-Line Refrigeration Products
	Frigidaire Cooking Products Refrigeration Products	Maytag Cooking Products	Viking Cooking Products Refrigeration Products
PERSONAL CARE LIST	Gaggenau Cooking Products Refrigeration Products	Midea Cooking Products	Vintec Refrigeration Products
	Hestan Cooking Products	Miele Refrigeration Products	Whirlpool Cooking Products Refrigeration Products
KASHERING & SEDER GUIDE	Hisense Cooking Products	Mora Cooking Products	White- Westinghouse Refrigeration Products
	Ikea Cooking Products Refrigeration Products	National AS Cooking Products	Wolf Cooking Products
ADDENDA: CHOMETZ LISTS	Ilve Cooking Products	Perlick Refrigeration Products	Zephyr Refrigeration Products
	JennAir Cooking Products Refrigeration Products	Samsung Cooking Products Refrigeration Products	Zline Refrigeration Products
INDEX			

HALACHOS OF TAKING MEDICINE ON PESACH

Rabbi Dovid Heber, STAR-K Kashrus Administrator

For many years, Rav Gershon Bess has prepared a Guide for Pesach Medications and Cosmetics which was published and distributed by Kollel Los Angeles. A partnership with STAR-K and the Kollel to make this information more widely available to the general public is still going strong after more than a quarter century. The Medications and Cosmetics Guide, available in Jewish bookstores nationwide, serves as an invaluable resource for kosher consumers seeking to purchase these items for Yom Tov.

Sefer Kovetz Halachos (Hilchos Pesach 12:4) states in the name of HaRav Shmuel Kamenetzky, *shlit"á*, that *lechatchila* one should take a medication approved for Pesach and mentions the availability and use of reliable Pesach lists and guides (see *Hilchos Pesach*, *ibid.*, footnote 5).

The *halachos* pertaining to medication and cosmetic use on Pesach are based on the joint *psak* of Rabbi Moshe Heinemann, *shlit"á*, and Rav Gershon Bess, *shlit"á*.

THE MEDICINE LIST DOES NOT ADDRESS KITNIYOS OR YEAR-ROUND KASHRUS

Except where indicated, the Medicine List does not address the kosher status of the product, ONLY its chometz-free status. Therefore, products appearing on the list may be both non-kosher and chometz-free. Also note that this brief article does not address the many *halachos* concerning taking medication on Shabbos and Yom Tov.¹

The Medicine List primarily addresses the "chometz-free" status of a medication. Unless otherwise indicated, it does not address the *kitniyos* status of the product, since *kitniyos* is permissible for a *choleh* and/or is *batel b'rov* (see page 69).

1. For a full discussion regarding the laws of taking non-kosher medication during the year, as well as on Shabbos and Yom Tov, see *Kashrus Kurrents* article "A Kashrus Guide to Medications, Vitamins, and Nutritional Supplements," at www.star-k.org or call our office.

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

IMPORTANT GUIDELINES REGARDING MEDICATION USAGE ON PESACH

No one should refrain from taking any required medication, even if it contains chometz, without first consulting his physician and *rav*.

All medications for a heart condition, diabetes, abnormal blood pressure, stroke, kidney disease, lung disease, depression, epilepsy, the immune system (transplant anti-rejection), and cancer treatment (including precautionary) may be taken on Pesach.

Furthermore, prescription medication taken on a regular basis for **chronic conditions** should be changed only with the consultation of your physician. (If you cannot reach your physician, you should continue to take your regular prescription without change.) Some examples of such chronic conditions include: Any psychiatric condition, prostate condition, Crohn's disease, celiac disease, colitis, high cholesterol, Parkinson's disease, anemia, Multiple Sclerosis, thyroid condition, and asthma.

CATEGORIES OF CHOLIM

There are three main categories of *cholim* that we will address: *choleh sheyeish bo sakana*, *choleh she'ein bo sakana*, and *mechush* or *bahree*. Each has different *halachos* with respect to medications on Pesach.

(1) **Choleh Sheyeish Bo Sakana: Someone whose life is/may be in danger**

L'Halacha, such a *choleh* may take anything if a substitute is not readily available. If someone's life is in danger, or *may* be in danger, he must take any chometz medication unless an equally effective non-chometz medication is readily available. If an equally effective non-chometz medicine is available, *lechatchila* it should be taken. If necessary, one may also take chometz medication to prevent a possible *sakana*. This is true regardless of the form of the medication (i.e., swallowable tablets & caplets / capsules / liquid & chewable tablets). Swallowable tablets or caplets are preferred if readily available. Individuals in a *sakana* situation should not switch medications and should continue with their regular prescriptions, whether or not they contain chometz, unless a doctor advises otherwise.

This category includes:

- Someone with an infection (except for those skin infections known to be non-life-threatening, e.g., acne) should take prescribed antibiotics. One should finish the course that is prescribed.
- An elderly person with the flu.
- Someone who has Covid-19 with moderate or severe symptoms of

coronavirus and is either elderly, or has underlying medical conditions that cause an increased risk for severe illness from Covid-19 (e.g., diabetes, heart condition, etc.).

- A pregnant woman whose life is at risk (e.g., blood clotting disorder, toxemia) or who is in active labor or in danger of having a miscarriage.
- A woman who has given birth within the past seven days or who has postpartum complications that are or may become life-threatening. This may apply for an extended period of time greater than seven days, depending upon her condition.

Unfortunately, there are individuals who inappropriately discontinue medication for life-threatening conditions during Pesach without consulting a physician, unless the medicine appears on an approved list. This Medicine List provides necessary information for consumers, ensuring that such mistakes are not made.

(2) *Choleh She'ein Bo Sakana*: Someone whose life is not in danger

Such a *choleh* may not consume chometz in a normal manner but *may* eat *kitniyos*. This includes anyone who is bedridden, noticeably not functioning up to par due to pain or illness, or has a fever which is not potentially life-threatening.

This category also includes:

- One who suffers from chronic debilitating arthritis pain.
- One who suffers from migraine headaches or mild depression.
- A pregnant woman suffering from non-life-threatening complications (e.g., lower back pain).
- A woman who has given birth between 7 and 30 days prior to Yom Tov without any known problems or *sakana*, or who is experiencing non-life-threatening postpartum complications. This may apply for an extended period of time after 30 days.
- Someone recovering from Covid-19 who is weak but no longer in a *sakana* state.
- A child under age six with any illness or discomfort.

L'Halacha, such a person may swallow any tablet, caplet or capsule that is manufactured with the intent for the consumer to swallow, regardless of whether or not it contains chometz (unless an equally effective non-chometz medicine is available).

A *choleh she'ein bo sakana* may consume *kitniyos* (*Mishnah Berurah* 453:7) even in a normal manner. *Choleh she'ein bo sakana* has the same definition in these cases as it does in *Hilchos Shabbos*, when taking medication on Shabbos would be permissible (i.e., “*nafal l'mita*” - ill enough to feel like he needs to go to bed). Therefore, medication in any form (i.e., liquid, powder, chewable tablet, swallowable tablet/capsule/caplet) may be taken by a *choleh she'ein bo sakana* if it appears on the approved Pesach Medicine List or if one can determine that it is chometz-free. This is true even if the product contains corn starch or other *kitniyos* ingredients.

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

Similarly, non-chometz baby formula (e.g., Enfamil) and nutritional products (e.g., Ensure) which contain *kitniyos* are permissible for use by infants and the elderly since, with regard to this Halacha, such individuals are considered a *choleh she'ein bo sakana*.

KEILIM NOTE

Products that contain *kitniyos* should be prepared on disposable or non-chometz utensils. Also, one should purchase new baby bottles for Pesach. These *keilim* should not be used with *Kosher l'Pesach* products, and the work area for preparation and rinsing should not be in the *Kosher l'Pesach kitchen* (i.e., one should use a laundry room or bathroom sink).

Medicine taken by a *choleh she'ein bo sakana* often lists ingredients that may be derived from chometz. For example, sorbitol – a sweet calorie-free sugar alcohol derived from glucose found in medication, mouthwash, and toothpaste – is often derived from corn but could also come from wheat (e.g., sorbitol from Europe is often chometz-based). There is no way to know its source by reading the label. 'Gluten-free' does not necessarily mean chometz-free. For instance, a product with chometz-based sorbitol can still be labeled gluten-free as it no longer contains gluten but is still chometz.

Rav Bess' research confirms which products are chometz-free, something often impossible for a *rav* or *choleh* to ascertain on his own. (See the end of this article for additional details about the research process.)

(3) Mechush (slight discomfort) or Bahree (healthy) - A person who has a mechush or is considered bahree may consume only chometz-free and preferably kitniyos-free products.

This Medicine List provides chometz-free information (e.g., identifying which aspirin or ibuprofen brands are approved for Pesach) and often indicates when there is no *kitniyos*, as well.

One who is experiencing a slight discomfort (e.g., slight joint pain or runny nose), or who is in good health, may take only those products that are chometz-free and not considered *kitniyos*. As noted above, a medicine that is 'gluten-free' might not necessarily be 'chometz-free.'

If one must chew a tablet or take a liquid medication for minor discomfort, he may do so if it appears on the approved Medicine List or if someone knowledgeable in *kashrus* can ascertain this by reviewing the ingredients. The medicine should preferably be *kitniyos*-free. *Halachically*, it may be permissible to ingest a medication even if it contains *kitniyos* when the *kitniyos* are *batel b'rov*, since *shishim* is not required (see *Mishnah Berurah* 453:9).

Since one who has a *mechush* or is a *bahree* may not consume *kitniyos* in a normal fashion (i.e., chew a pleasant tasting *kitniyos* tablet or *kitniyos* liquid), he should ascertain that the medication is not only chometz-free but also *kitniyos*-free (or at least confirm that the *kitniyos* is *batel b'rov*).

Furthermore, in most cases information gathered for the Medicine List is not based on a mashgiach inspection of the facility but rather on information provided by the manufacturer. Although, *l'Halacha*, this information is reliable, nonetheless it is praiseworthy for one who has a *mechush* or is healthy to refrain from taking medicinal products *kederech achila* (eaten in a normal manner – e.g., pleasant tasting chewable tablets or liquid) unless these items are certified for Pesach. This Halacha generally also applies to vitamins taken to maintain good health.

Bal Yeira'eh u'Bal Yematzeh

One can assume there are no *bal yeira'eh* or *bal yematzeh* (owning chometz) issues regarding owning any medicine on the chometz-free list. The reason is because we rely upon information provided by the company. Furthermore, if a tablet (not on the approved Medicine List) contains chometz, it is unlikely that there is a *kezayis* of chometz in the entire container; therefore, there is no prohibition of ownership during Pesach. (See “Chometz She’avar Alav HaPesach Product List” and the “2024 Buying Chometz After Pesach Chart” at star-k.org/passover)

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

Compiling the Medicine List: How the Information Is Obtained and The Halachic Rationale

In order to compile the annual Medicine and Cosmetics lists, Rav Bess contacts the company and asks numerous questions. The information is updated anew every year and accepted only when submitted by the company *in writing*. Rav Moshe Feinstein, zt”l, was of the opinion that one may rely on written information provided by a company (*Igros Moshe* Y.D. I:55). Additionally, a medicine can be added to the list if it contains only ingredients that are definitively chometz-free.

This system of review is implemented for this *project only* and would not be relied upon for products certified by STAR-K and other reliable *hechshelim*. When a company is certified by STAR-K, detail-oriented reviews of ingredients, formulations and factories are conducted, and the *halachic* leniencies of compiling lists based on written responses are not relied upon. Nevertheless, with regard to approved medication, *l’Halacha*, one may rely upon this information. As indicated in *Igros Moshe*, we consider the information on the list to be accurate.

Even if one suspects that a company provided inaccurate information (e.g., they could not adequately determine the type of alcohol in use), *halachically*, additional leniencies that one may rely upon often apply.

A full discussion of these leniencies is beyond the scope of this article but include:

- The *halachos* that are applied to a *choleh*.
- The unpleasant taste of a medicine, which according to some opinions, makes its consumption *shelo kederech achila*.
- Swallowing a tablet made to be swallowed (vs. chewed) is *shelo kederech achila*.
- A *halachic rov* (majority) of chometz-free sources may also apply.

STAR-K Kosher Certification is grateful to both Rav Gershon Bess for all of his tireless research, and to Kollel Los Angeles, for providing this Medicine List to a diverse group of kosher consumers who have referred to this guide for decades for reliable Pesach information. This Pesach Guide has benefited many conscientious consumers who require medication and who wish to fulfill the “*chumros d’Pesach*”. It has also assisted many *rabbonim* and kashrus professionals who must answer numerous *shailos* regarding Pesach, thus facilitating a *chag kosher vesameach* for *Klal Yisroel*.

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

2024 MEDICINE LIST GUIDELINES

Prepared by Rav Gershon Bess

Disclaimer and Important Information

We have made every effort to obtain and provide accurate information. We cannot, however, accept responsibility for incorrect information provided to us. The reason a medicine does not appear on the list is either because we did not contact the company or the company did not respond. Please see page 67 for the Pesach Medication article by Rabbi Dovid Heber for important information regarding the halachos of taking medication on Pesach.

No one should refrain from taking any required medication, even if it contains chometz, without first consulting his physician and rav. All medications for various life-threatening and chronic conditions may be taken on Pesach. For guidelines and a list of conditions see page 68.

For a full discussion regarding the laws of taking non-kosher medication during the year, see *Kashrus Kurrents* article “A Kashrus Guide to Medications, Vitamins and Nutritional Supplements”. This is available at www.star-k.org or call STAR-K at 410-484-4110.

For a quick-pick list of kosher and chometz-free medications, see page 40.

How to Use this Guide

The following list includes items that are both approved for Passover and those that are chometz. The chometz items are flagged with an asterisk and display in red.

This list is in alphabetical order by product name. The name of the manufacturer appears in parentheses following the product name.

A separate list, listing only medications, vitamins & supplements that may/do contain chometz can be found at the end of the book in **Addendum I** starting on page 207.

This listing is for Passover 5784/2024 only and cannot be relied upon in forthcoming years since there may be changes in product processing and suppliers.

The following pages contain an alphabetical listing of chometz-free medications, vitamins and dietary supplements along with the name of the manufacturer. **Chometz free products on the list may be non-kosher.** However, we have indicated “no animal” or “contains animal” when that information has been provided to us. When no mention of animal is made next to a product, the product may still be non-kosher. Kashrus information for OTC items can be found at www.star-k.org. We have indicated “Kitniyos” or “No Kitniyos” when the information has been provided to us and it is relevant. When no statement

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

regarding kitniyos has been made, the product may or may not contain kitniyos.

Note: Manufacturer names are important, since many medications have similar names but are not manufactured from the same source material. A cough elixir produced by one company may be permitted since it uses a synthetic alcohol, while the elixir from another company may be forbidden since it uses a chometz-based grain alcohol. We have contacted many companies, including generic manufacturers, and have included medications from the companies that responded to us. Products with identical names from generic companies, or products distributed outside the United States, may have different formulations, thus compromising their Passover status.

One may use only containers of Passover approved medicines or supplements whose contents have not come into contact with chometz. Consult your *rav* for specific details.

See the next section for information about using cosmetics and personal care products on Pesach.

FOR PASSOVER 2024 ONLY

2024 MEDICINE LIST

Prepared by Rav Gershon Bess

PAGES 75-105

This information is available in book form at your local Jewish bookstore, and on the new STAR-K app, available on Google Play and the App Store.

You can also purchase it directly from Kollel Los Angeles. Their contact info is TEL: 323-933-7193 | FAX: 323-933-7493 | EMAIL: office@kolllella.com

HALACHOS OF USING COSMETICS AND PERSONAL CARE ITEMS ON PESACH

Rabbi Dovid Heber, STAR-K Kashrus Administrator

In addition to pharmaceutical companies, Rav Gershon Bess also contacts many cosmetic companies and bases the following chometz-free list on his research.

L'Halacha, all non-food items not fit for canine consumption (*nifsal mei'achilas kelev* i.e., something that one would not feed his dog) may be used on Pesach. This includes all cosmetics, soaps, ointments, and creams.¹ Nonetheless, people have acted stringently with regard to these items.

BELOW ARE SEVERAL REASONS WHY PEOPLE ARE STRICT:

1. **Many products**, including shaving lotion and perfume, contain denatured alcohol which can be restored to regular alcohol (see *Igros Moshe* O.C. 3:62). According to some opinions, one should not use such products, if chometz-based (*Sefer Kovetz Halachos Pesach* Chapter 12, footnote 7 has a brief discussion regarding the different opinions). The list notes products which do not use chometz-based alcohols.
2. **The Biur Halacha** (326:10 *B'shaar*) writes in the name of the Gra that one should be strict and not use non-kosher soap all year (*sicha k'shtiya*). Although we are not accustomed to this stringency, many individuals have adopted this *chumra* during Pesach and do not permit the use of chometz items even if they are used externally.
3. **Some are of the opinion** that we do not say "*nifsal*" (food is unfit for canine consumption) applies to a chometz item that has a good fragrance even if it is a non-food item, since the purpose of having a good fragrance is still being fulfilled. According to this, deodorants, etc. that contain a chometz derivative could not be used on Pesach, even if it is inedible. See *Maharam Shick, Orach Chaim* 242.
4. **Lipstick** is often inadvertently ingested when eating food. If it contains chometz, it is *halachically* permissible to apply to the lips since the lipstick is unfit for canine consumption. Nevertheless, most women prefer not to consume even a trace of anything prohibited. The Pesach list provides chometz-free lipsticks.
5. **Mouthwash and Toothpaste** contain sorbitol and other ingredients which may be derived from chometz. Although, *l'Halacha*, these items are permissible to use since they are *nifsal mei'achilas kelev*, many prefer not to use them since they are taken orally (*Sefer Kovetz Halachos Pesach* 12:11). The Pesach list provides chometz-free brands of such products.
6. **Historically**, it has been the custom to follow stringent opinions regarding *Hilchos Pesach*. In addition, it seems to have been a prevalent custom to restrict the use of items which may contain chometz, even when they are clearly *nifsal mei'achilas kelev*. The Pesach list provides accurate information for those who wish to continue to follow the more strict opinion and prevailing custom when using such products.

1. There are numerous *halachos* beyond the scope of this article regarding which personal care items and cosmetics may or may not be used on any Shabbos or Yom Tov. For a full discussion, see "The Kashrus, Shabbos, and Pesach Guide to Cosmetics" at star-k.org/passover or call STAR-K.

2024 PERSONAL CARE GUIDELINES

Prepared by Rav Gershon Bess

DISCLAIMER AND IMPORTANT INFORMATION FROM RAV BESS

We have made every effort to obtain and provide accurate information. We cannot, however, accept responsibility for incorrect information provided to us. The reason a product does not appear on the list is either because we did not contact the company or the company did not respond.

For a quick-pick list of chometz-free personal care products, see page 41.

HOW TO USE THIS GUIDE

This listing is for Passover 5784/2024 only and cannot be relied upon in forthcoming years since there may be changes in product processing and suppliers.

This section contains a list of chometz-free cosmetics and personal care products (e.g., blush, deodorant, creams, toothpaste, etc.). It also includes items that may contain chometz. The chometz items are flagged with an asterisk and display in red.

One may use containers of Passover-approved products only when their contents have not come in contact with chometz. Please note that most cosmetics, creams, ointments, lotions, etc. may not be applied on Shabbos and Yom Tov. Consult your *rav* for specific details.

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

2024 PERSONAL CARE LIST

Prepared by Rav Gershon Bess

PAGES 108-168

This information is available in book form at your local Jewish bookstore, and on the new STAR-K app, available on Google Play and the App Store.

You can also purchase it directly from Kollel Los Angeles. Their contact info is TEL: 323-933-7193 | FAX: 323-933-7493 | EMAIL: office@kolllella.com

2024 CHOMETZ-FREE PERSONAL CARE PRODUCTS & COSMETICS

The following products have been reviewed by STAR-K
and have been determined to be chometz-free.

ES-GE COSMETICS

Baltimore, MD

410.484.2254 | 410.299.5505

Blush - Baked Blush, Mineral Blush, Mineral Matte Blush, Molten Powder for Cheeks & Eyes

Eye Cosmetics - Amplified Mascara, Original Mascara, Dual Action Makeup Remover - Eye Shadow (Single), Gel Eyeliner Pencil, Indelible Eyes Waterproof Automatic Eyeliner, Lash Extension Mascara, Liquid Eyeliner, Precision Brow Pencil, Shadow Base, Ultimate Eyeliner Pencil

Facial Care - Peptide Eye Cream, Daily Moisturize Protection, Hydrating Cream Extreme, Smoothing Eye Balm

Lip Products - Lipsticks (LL Cream), Liquid Lips

Makeup - Dual Active Powder Foundation, Foundation Stick, Liquid Concealer, Mineral Liquid Powder Foundation, Mineral Photo Touch Concealer, Mineral Sheer Bronzer

SAPHYRE BY TOVA

Lakewood, NJ | 443-608-9863 | tovabeauty.com

Eye Products - Slay Everyday Eyeliner

Facial Makeup - AirLight Foundation, Angel Glow Highlight Powder, Angel Glow Setting Spray, Slim-it Contour Powder, Smooth-it Pressed Powder

Lip Products - GlossFinity Lipgloss

Skin Care - Clear Canvas Night Serum

PICNTELL

Brooklyn, NY | 347 902 0336 | www.picntell.com

P1 Impression of Baccarat Rouge 540 - Perfume Oil

2024 CHOMETZ-FREE PERSONAL CARE PRODUCTS & COSMETICS

The following products have been reviewed by STAR-K
and have been determined to be chometz-free.

ADINAB

Baltimore, MD | 443.803.9234 | adinabsalon.com

Eye Products - Bold Mascara (Regular, not Waterproof), Brush on Brow, Cream Eyeshadow, Eyeliner Pencil, Eyeshadow Palette: Matte, Velvet, Mineral, Lights, Sweet Dreams, Velveteen, High Lash Mascara, Liquid Liner, Liquid Metal Shadow, Longetivity Eyeliner, Metallic Eyeliner, Peptide Eye Cream, Pro Volume Mascara, Shadow Base, Tubing Mascara, XLXL Mascara

Facial Makeup - BB Cream, Baked Bronzing Powder, Baked Finishing Powder, Blush (Duo, Glow, Sheer Satin), Bronzers, Conceal – Neutral Dark, Dual Activ Powder Foundation, Dual Action Makeup Remover, Full Coverage Concealer, Indelible Makeup Remover, Liquid Concealer, Mineral Blush Matte, Mineral Liquid Powder Foundation - SPF 15, Mineral Sheer Bronzer, Stay Long Foundation

Lip Products - Everlast All Day Lip Color, Color Lipsticks, Lip Booster, Lip Gloss, Lip Oil, Lipstick LL Cream Matte

Skin Care - Brightening Day Protection, Cleansing Milk, Clear Skin, Creamy Cleanser, Facial Scrub Brusher, Facial Wash: Oily/Problem Skin, Glow Mask, Hyaluronic Acid Boosting Serum, Hydrating Cleanser, Hydrating Cream Extreme, Ideal Complex Revitalizing Eye Gel, Micro Derm Cleanser, Overnight Recovery Sleep Mask & Treatment, Papaya Enzyme Cleanser, Papaya Enzyme Toner, Peptide Cream, Retexturizing Face Primer, Vitamin C Serum

STATIC COSMETICS

Monsey, NY | 845-721-7332 | www.staticmakeup.com

Eye Makeup - Brow Gel | Brow Master: Dark Brown, Medium Brown, Taupe | Brow Pencil: Dark Brown, Medium Brown, Taupe | Cleansing Wipes | Eye Primer | Eyeshadows: Amethyst, Baby Pink, Canary Gold, Champagne | Coffee, Jasper, Midnight, Seashell, Summer Sky, Tiger Eye, Twilight | Forever Waterproof Eyeliner (Black) | Intention Matte Eyeshadow | Pro Volume Mascara (Black) | Pro Volume Mascara 2 (Black & Brown) | Stay 4ever Eyeliner (6 colors)

Lipsticks - Bella | Carol | Chloe | Clear | Daniella | Debbie | Dina | Donna | Ellen | Estelle | Eve | Fay | Hannah | Kenzy | Lia | Mali | Melissa | Michelle | Raquel | Rebecca | Rose | Sarah | Shay | Sheva | Sophia | Sue | Tara

Sprays - Makeup Finishing Spray – Bridal | Makeup Finishing Spray – Oil Control | Makeup Finishing Spray – Regular | Makeup Brush Cleanser

For a list of chometz-free products from the following companies go to star-k.org/listings/star-k or contact the STAR-K office.

AMWAY | MELALEUCA | SHAKLEE

THE LAWS OF EREV PESACH

Rabbi Dovid Heber, STAR-K Kashrus Administrator

Erev Pesach is one of the busiest and most unique days of the year. With every hour comes another set of *halachos*. Many *halachic* times, including the time for searching for chometz and the latest time for eating chometz, are well known. However, many *halachos* of Erev Pesach are often confusing and not commonly understood. The purpose of this article is to elucidate some of the lesser known laws of Erev Pesach.

Note: These *halachos* apply to Erev Pesach that occurs on a weekday. If Erev Pesach occurs on Shabbos, special *halachos* apply to both Friday (13th of Nissan) and Shabbos (Erev Pesach).

Chometz

Searching for Chometz

The opening line of *Maseches Pesachim* states that one should search for chometz on the night of the 14th of Nissan (i.e. the night before Pesach). This should begin immediately after nightfall (50 minutes after sunset for this application).

Eating Chometz

One may eat chometz until the end of the “4th *halachic* hour” of the day. There are different opinions regarding the calculation of the length of the day and a *halachic* hour. Ideally, one should use the following calculation: One may eat chometz until the end of 1/3 of the “day.” For this application, the “day” begins 72 minutes before sunrise and ends approximately 50 minutes after sunset (in Baltimore and New York).

Burning and Selling Chometz

Chometz must be disposed of by burning or selling it before the end of the “5th *halachic* hour” - 5/12 of the day. *Kol Chamira* is recited following the burning, before the end of the 5th *halachic* hour. One should be aware of the following:

- Once *Kol Chamira* is recited by the head of the household, no chometz may be eaten by anyone at home. For example, if the father burns the chometz and recites *Kol Chamira* at 8:30 a.m., he and his family (even if they are not at home) may no longer eat chometz. Everything must be put away by that time.
- Be cognizant of the latest times. All times apply to chometz eaten at *any* location. (One year, the gentile owner of a doughnut shop told STAR-K that he saw individuals eating doughnuts in their cars after the latest time for eating chometz!) Also, chometz should not be burned at the last second. This is true whether one burns chometz outside his home or at a public *biur chometz*.

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

Chometz in the Mail

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

Kashering on Erev Pesach

Ideally, all *kashering* should be completed by the end of the 4th *halachic* hour. If one forgot to *kasher* before this time, he may *kasher* the vessel until candle lighting time on Erev Pesach with the following condition: The vessel did not come into contact with anything hot (whether *Kosher l'Pesach* or not) within the past 24 hours. In the event the vessel came into contact with something hot within the past 24 hours, or if one requires *kashering* of a chometz vessel on Pesach, a *rav* should be consulted.

Finding Chometz on Erev Pesach

There is a well known *halacha* that states if one finds chometz on Chol Hamoed or on Erev Pesach after the 5th hour, one should immediately burn it. On Yom Tov, one should cover the chometz (because it is *muktza*) and burn it after Yom Tov. This *halacha* applies only if he did not sell his chometz to a gentile. However, if he sells chometz to a gentile the sale includes all chometz, wherever it may be found.

Therefore, if one discovers pretzels in a drawer or bagel chips in a coat pocket during Pesach, he may not burn this chometz since it belongs to the gentile to whom the *rav* sold the chometz! Rather, he should store the item with the "locked up" chometz sold to the gentile. On Yom Tov, one should cover it and lock it up on Chol Hamoed. It may be eaten after Pesach when the chometz is repurchased.

Eating On Erev Pesach & Preparing For The Seder

1. One may not eat even Kosher for Passover matzah all day Erev Pesach. This prohibition begins at dawn (72 minutes before sunrise). There are many individuals who have the custom not to eat matzah beginning from Rosh Chodesh Nissan or even Purim. A child under the age of six may eat matzah even on Erev Pesach.

Products containing matzah meal that are baked (e.g., matzah meal cake) may not be eaten all day Erev Pesach. Kosher for Passover matzah meal products that are cooked (e.g., kneidlach) may be eaten until the beginning of the 10th *halachic* hour of the day- three *halachic* hours before sunset. One who does not eat *gebrochts* on Pesach may only eat kneidlach and other cooked matzah

meal products until the latest time for eating chometz. He may not eat baked matzah meal products all day.

Matzah made with fruit juice, including Kosher for Passover egg *matzohs*, egg matzah products, etc., may be eaten until the end of the 4th *halachic* hour (same as the latest time for eating chometz). The sick or elderly who cannot eat regular matzah and have consulted with their *rav* may eat Pesach egg *matzohs* any time on Erev Pesach and Pesach. However, even such an individual can not fulfill the obligation of eating matzah at the Seder with these *matzohs*.

Meat, fish, salad, cheese, eggs, horseradish, fruits, vegetables, and potato starch cakes may be eaten until sunset. However, one should not fill up on these items so as to ensure a hearty appetite at the Seder. He may drink wine or grape juice on Erev Pesach in quantities that will not affect his appetite at night.

2. All first born males (whether from the father or mother) must fast on Erev Pesach. A father must fast in place of his first born child who is between the ages of thirty days and bar mitzvah. The custom is to end the fast early by partaking in a *siyum*. First born girls do not fast, and a mother does not fast for her first born son (under bar mitzvah when the husband is a *bechor*) if her husband or son attends a *siyum*.
3. Preparations for the Seder including roasting the *z'roa* meat, cooking and roasting the egg, mixing the salt water, preparing the *charoses*, grating the horseradish, and all necessary *bedikas tolaim* (checking lettuce for bugs), should preferably be done before Pesach as special restrictions apply to preparing these items on Yom Tov. If the first day of Pesach falls on Shabbos, the *z'roa* and *baitzah* must be prepared before Shabbos. Additional restrictions apply to the preparations of the other items on Shabbos.
4. One may not say, "This meat is for Pesach," as this may appear as if he is designating meat for the Korban Pesach. Rather one should say, "This meat is for Yom Tov."

Work After Chatzos

During the days of the Beis Hamikdash, the *Korban Pesach* was brought on Erev Pesach after *chatzos* (midday). Therefore, various *melachos* (work activities) are prohibited during this time. Although there is no Beis Hamikdash at the time of this writing, the prohibitions remain intact and are similar to the prohibitions of Chol Hamoed (with several exceptions). The following is a list of those *melachos* that apply to Erev Pesach after *chatzos*:

1. During Chol Hamoed, a *ma'aseh hedyot*, simple work, may be performed only if it is *ltzorech hamoed*, for the sake of the holiday. For example, one may fasten a hook to the wall on Chol Hamoed to hang up a picture to beautify

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

one's home for Yom Tov. Similarly, one may assemble an *afikomen* present of a tricycle on Chol Hamoed for a toddler to ride on Chol Hamoed. However, under normal circumstances one may not perform a *ma'aseh hedyot* if it is not *l'tzorech hamoed*. For example, one may not fix a broken chair that will not be used until after Pesach. Also, before Pesach one may not plan ahead and postpone a *ma'aseh hedyot* activity for Chol Hamoed even if the activity is *l'tzorech hamoed*. These *halachos* also apply to Erev Pesach after *chatzos*.

2. During Chol Hamoed, in most cases, one may not perform a *ma'aseh uman*, a skilled task requiring a craftsman, even *l'tzorech hamoed*. For example, installing siding or laying bricks are not permissible, even to beautify the home in honor of Yom Tov.

There are some major exceptions where even a *ma'aseh uman* is permissible on Chol Hamoed. This includes *l'tzorech ochel nefesh* (e.g., repairing an oven that broke and could not be fixed before Yom Tov) to avoid major financial loss (e.g., repairing a roof to avoid structural or flood damage from rain), and in certain cases *l'tzorech haguf* (e.g., fixing an only pair of eyeglasses or repairing the only toilet in the house). These *halachos* also apply to Erev Pesach after *chatzos*.

However, there is one major difference between Chol Hamoed and Erev Pesach. On Chol Hamoed, one may not hire a gentile to perform the above-noted skilled tasks. On Erev Pesach, this is permissible *l'tzorech hamoed*. For example, a major car repair (e.g., rebuilding a transmission) may be performed by a gentile on Erev Pesach, even after *chatzos*, if it is *l'tzorech hamoed* (e.g., for a Chol Hamoed trip). Under normal conditions, asking a gentile to perform such a task on Chol Hamoed is prohibited.

3. Laundry, Dry Cleaning, Haircuts & Shaving – In general, these four activities may not be performed after *chatzos* on Erev Pesach or during Chol Hamoed. However, after *chatzos* on Erev Pesach one may ask a gentile to perform these tasks *l'tzorech hamoed*. Therefore, if one forgot to shave, get a haircut or wash/dry clean clothing he may ask a gentile to do so for him *l'tzorech hamoed* (i.e., go to a gentile barber or dry cleaner). However, a gentile may not perform these tasks for a Jew on Chol Hamoed even *l'tzorech hamoed*.

4. Drying clothes in a dryer and ironing clothes (except pleats) are classified as a *ma'aseh hedyot* and are permissible on Chol Hamoed and Erev Pesach after *chatzos*, under the conditions mentioned above (*l'tzorech hamoed*, etc.). Picking up serviced goods (e.g., at the tailor, shoemaker or dry cleaner) is permissible all day Erev Pesach. Regarding Chol Hamoed, a *rav* should be consulted.

5. It is preferable to clip finger nails and toe nails before *chatzos* on Erev Pesach. *Bedi'eved*, this may be done all day. If one clips nails on Erev Pesach, he/she may clip them again on Chol Hamoed. If this was not done on Erev Pesach, the nails may not be clipped on Chol Hamoed unless it is *l'tzorech mitzvah*, (e.g., *tevila*).
6. In years when Erev Pesach occurs on Wednesday, an *Eruv Tavshilin* should be prepared on Erev Pesach. (It is also prepared on the last day of Chol Hamoed Pesach that occurs on Thursday.)
7. Some people have the custom of studying the laws and reciting the order of the *Korban Pesach* after *Mincha* on Erev Pesach.

May the next *Erev v'Leil Pesach* be the busiest ever, with a new Bais Hamikdash, *v'nochal sham min hazevachim u'min ha'Pesachim bimheira b'yameinu*.

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

HALACHOS OF THE PESACH SEDER

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The following contains halachic guidance concerning some of the common issues that arise when conducting a Pesach Seder. In particular, it discusses preparation for the Seder, the four cups of wine, and the obligation to eat matzah, Maror, Koreich and Afikomen. This is by no means comprehensive. For a more comprehensive guide, see *HaSeder HaAruch* by Rabbi Moshe Yaakov Weingarten (three volumes, 1431 pages).

Preparations for the Seder

A person should complete all of the necessary preparations for the Seder on Erev Pesach to enable him to start the Seder without delay.¹ (If Erev Pesach falls on Shabbos, he cannot prepare for the Seder on Erev Pesach since he may not prepare for Yom Tov on Shabbos.)

The following preparations should be made prior to Yom Tov:

1. If **meat** or chicken will be eaten at the Seder, it may not be roasted. Meat or chicken cooked with a quarter inch or more of water at the bottom of a pot is not considered to be roasted and may be eaten at the Seder.²
2. If **horseradish** is being used for **Maror**, it should be grated.³ If one forgot to do this, then he may grate it on Yom Tov if he employs a *shinuy* and grates in an unusual manner, such as grating it onto the table rather than onto a plate.⁴
3. If **lettuce** leaves are being used for **Maror**, they should be checked to ensure that they are not harboring insects.⁵ To check romaine lettuce leaves, one method is to separate the leaves, soak them in water, and then make a thorough leaf-by-leaf inspection. Any insects which are found must be removed. See page 195 for detailed checking instructions. Alternatively, he may use romaine stalks for **Maror** instead of the leaves.⁶ To do this, he should remove the leaves from the

The following abbreviations have been used: *M.B.* – *Mishnah Berurah*, *S.A.* – *Shulchan Aruch*, *S.H.* – *Sha'ar HaTziyun*, *B.H.* – *Biur Halacha*. All citations to *Shulchan Aruch* refer to section *Orach Chayim*.

1. *S.A.* 472:1.

2. Heard from Rav Heinemann, *shlit"i*.

3. See *M.B.* 473:36; *Rama* 495:1; *M.B.* 495:10; *S.H.* 495:12; *B.H.* 'Miyhu'. *M.B.* 473:36 states that the Gra would not grate the *Maror* until the start of the Seder, due to concern that it may lose its sharpness.

4. See *Rama* 504:1; *M.B.* 504:11; *M.B.* 504:19; *S.H.* 504:33. See also *Orchos Rabbeinu* vol. 2 page 73. If Pesach occurs on Shabbos, one must grate the *Maror* on Erev Pesach; if he did not do so, he should prepare it in the manner prescribed by *M.B.* 321:45.

5. *M.B.* 473:42.

6. *S.A.* 473:5.

stalks and rinse them under a strong stream of water, while rubbing the stalks during the rinsing. No further checking is required.

4. Prepare the **Karpas vegetable** and the **salt water** into which it will be dipped.⁷ Any vegetable may be used for *Karpas*, except those which may be used for *Maror*.⁸ However, the custom is to use celery,⁹ radishes,¹⁰ or cooked potatoes.¹¹
5. Prepare the **charoses**.¹² The ingredients for *charoses* typically include grated apples, almonds and other nuts,¹³ cinnamon, ginger, and red wine.¹⁴ The *charoses* should have the texture of apple sauce.¹⁵
6. The bone which will be used for the *z'roa* on the *Seder* plate should be roasted over a fire, as was done to the *Korban Pesach*.¹⁶ Some people first boil the *z'roa* and then singe it over a flame.¹⁷ It is preferable to use the forearm of an animal or bird, which is the *z'roa* bone.¹⁸ The equivalent limb of a chicken is the part of the wing that is directly attached to the body.¹⁹ The *z'roa* must have some meat on the bone.²⁰ It may not be eaten on *Seder* night because we do not eat roasted meat at the *Seder*.²¹ The meat of the *z'roa* (which has been cooked before *Yom Tov*) should ideally be eaten on the second day of *Yom Tov*, as it is not proper to dispose of the *z'roa* in an unfitting manner.²²

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

7. See *Chayei Odom*, klal 130 *dinei haseder biketzara* 1. See *M.B.* 473:21 concerning the preparation of salt water on Shabbos.

8. *M.B.* 473:20.

9. See *Minhagei Maharil*, *Machon Yerushalayim* edition, page 96; *Teshuvos Chasam Sofer*, *Orach Chaim* 132 quoting Rav Nosson Adler; *Tosafos Yom Tov Shabbos* 9:5; *Magen Avraham* 473:4; *Chok Yaakov* 473:12; *Chayei Odom klal 130 kitzur dinei haseder* 5.

10. *Kitzur Shulchan Aruch* 118:2; *Aruch HaShulchan* 473:10.

11. *Aruch HaShulchan* 473:10 .

12. *M.B.* 473:47. See *M.B.* 473:47; *M.B.* 321:67; *M.B.* 321:45 concerning the preparation of *charoses* on Shabbos.

13. See *Rama* 473:5; *M.B.* 473:49.

14. *Rama* 473:5; *M.B.* 473:48.

15. Heard from Rav Heinemann, *shlit"á*.

16. *S.A.* 473:4; *M.B.* 473:28-29. See *M.B.* 473:32 concerning roasting the *z'roa* on *Yom Tov*.

17. See *Magen Avraham* 473:8 quoting *Maharil*; *Piskei Teshuvos* 473:12 and footnote 58.

18. *S.A.* 473:4; *M.B.* 473:27.

19. Heard from Rav Heinemann, *shlit"á*. *Pri Megadim siman 473 Aishel Avraham* 7 writes that there are those who use the neck of a bird for the *z'roa*, although he does not know why.

20. *M.B.* 473:27.

21. *M.B.* 473:32.

22. See *M.B.* 473:32.

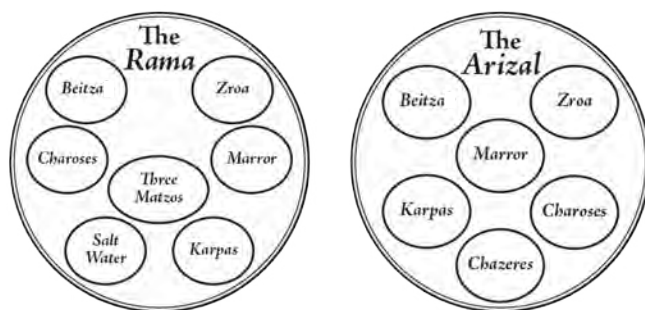
PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

7. Boil and then roast the **egg** to be used on the *Seder* plate.²³ A person whose custom is to eat eggs at the *Seder* meal should also prepare these eggs.²⁴
8. Open the wine bottles to be used at the *Seder*. In particular, wine bottles that have a screw cap should be opened before Yom Tov.²⁵ One should also open the boxes of matzah that will be needed for the first days of Yom Tov.²⁶
9. Children should rest so that they will be awake during the *Seder*.²⁷ If possible, adults should also rest.²⁸
10. Set the *Seder* table with elegant dishes and arrange the chairs which will be used for leaning.²⁹ Even though throughout the year one should minimize luxury as a *zecher l'churban*, on *Seder* night it is appropriate to use the finest dishes available.³⁰ Some people have a custom that the husband arranges the *Ke'ara*.³¹ There were *gedolim* who insisted on personally setting the table for the *Seder*.³²
11. Prepare the *Ke'ara*. There are differing customs as to the layout of the various components of the *Ke'ara*.



23. S.A. 473:4; M.B. 473:32. M.B. writes that if one does not intend to eat the egg on that day, then the egg cannot be roasted on Yom Tov and must be prepared before Yom Tov.

24. See *Rama* 476:2, that it is customary to eat a hard boiled egg at the start of the *Seder* meal.

25. M.B. 509:28. See also *Igros Moshe*, *Orach Chaim* 1:122 anaf 10; *Minchas Shlomo* 1:91 section 12.

26. See *Shemiras Shabbos Kehilchasa* 9:10-12.

27. See S.A. 472:1; *Rashi* and *Rashbam*, *Pesachim* 109a.

28. See *Matteh Moshe siman* 600.

29. S.A. 472:2.

30. M.B. 472:6.

31. See *Chidah*, *Moreh BeEtzvah siman* 206.

32. See *Haggadah Shel Pesach 'Chasam Sofer'* page 34; *Haggadah Shel Pesach 'MiBeis Halevi' hosofos* page 64.

One prevalent custom is that of the *Arizal*.³³ According to this *minhag*, beginning at the top of the *Ke'ara* is the *z'roa*, which is placed on the upper right side of the *Ke'ara*, and the *beitza* which is placed on the upper left side. The *Maror* is placed in the middle of the *Ke'ara*, with the *charoses* underneath and to the right, and the *karpas* underneath and to the left. The *chazeres* is placed closest to the leader of the *Seder*, at the bottom of the *Ke'ara*. Three *matzos* are placed either underneath or outside the *Ke'ara*,³⁴ next to the *z'roa* and *beitza*.³⁵

12. Another custom is that of the *Rama*.³⁶ According to this *minhag*, the *karpas* and salt water are placed nearest the leader of the *Seder* with the *matzah* above them, the *maror* and *charoses* above the *matzah*, and the *beitza* and *z'roa* above them furthest from the leader of the *Seder*.

There are other customs regarding the arrangement of the items on the *Ke'ara*. The *Gra*³⁷ and *Maharal*³⁸ each have differing customs. A person should follow his own particular *minhag*.

Some have the custom to place a covering between each of the three *matzos*, while others do not.³⁹ The *matzos* should be covered before *Kiddush*.⁴⁰ Often, families that join together for the *Seder* have the custom of providing a separate *Ke'ara* for the head of each individual household.⁴¹

33. *Chayei Odom siman 130 kelalei haseder b'ketzara 1; Kitzur Shulchan Aruch 118:8; Be'er Heiteiv 473:8; M.B. 473:26; Aruch HaShulchan 473:11.*

34. The *Arizal*, quoted by *Be'er Heiteiv 473:8* states that the *Ke'ara* should be 'on' the *matzos*. *Shulchan Aruch HaGra"z 473:26* understands this to mean that the *Ke'ara* should be on top of the *matzos*. In order to facilitate this, the *Ke'ara* is built with slots under the plate into which the *matzos* can be inserted.

35. *Kaf HaChayim 473:58* understands the *Arizal* to mean that the *Ke'ara* should be next to the *matzos*.

36. *Rama 473:4.*

37. *Ma'aseh Rav 187.*

38. *Haggadah Shel Pesach* attributed to the *Maharal* page 41. However, it has been argued that the work is a forgery and was not written by the *Maharal*. See the essay of *Rav Benedict* in the journal *Moriah*, *Sivan 5745*. *Rav Benedict* points out that in the *Maharal's sefer Gevuros Hashem*, which extensively discusses the *Pesach Seder*, there is no mention of the *Ke'ara* being arranged this way.

39. See *Chayei Odom, kelal 130 dinei haseder biketzara 1; Taamei HaMinhagim #520.*

40. See *S.A. 473:4; Pri Megaddim Mishbetzos Zahav* start of *siman 486; S.A. 271:9, M.B. 271:41*. See also *Matteh Moshe siman 613* quoting the *Maharil (Minhagei Maharil* page 95).

41. See *S.A. 473:4; M.B. 473:17; Piskei Teshuvos 472:11* and footnote 51. See also *Shemiras Shabbos Kehilchasa*, vol. 2 chap. 55 footnote 15; *Halichos Shlomo Pesach* chap. 9 footnote 65.

13. Make an *Eruv Tavshilin*, if necessary. One should take a baked item such as matzah and a cooked item⁴² such as fish, meat or an egg.⁴³ He should hold the items⁴⁴ and recite the text found in the Siddur. The *Eruv Tavshilin* should not be eaten until all of the preparations for Shabbos are completed.⁴⁵ It is customary to eat the *Eruv Tavshilin* at *Shalosh Seudos*.⁴⁶

The Four Cups

One is required to drink four cups of wine at the *Seder*;⁴⁷ women have the same obligation as men.⁴⁸ If a person drinks four cups of wine in a row, he is not *yotzei* this mitzvah.⁴⁹ Rather, he must recite the *Haggadah* and drink each of the *Arba Kosos* at the appropriate point.⁵⁰ For this reason, he may not drink the fourth cup immediately after the third cup.⁵¹ A woman should make sure that she either recites the *Haggadah* herself or hears the leader of the *Seder* recite the *Haggadah*, so that she will be able to drink the *Arba Kosos* at the appropriate times.⁵²

The cup should hold the measurement of a *revi'is* of wine.⁵³ According to Rav Chaim Noeh, a *revi'is* is calculated at 86 cubic centimeters of wine (בימטריא כוס),⁵⁴ which is equivalent to slightly less than 3 fl. oz. According to the Chazon *Ish*, it equals 150 cubic centimeters of wine (גימטריא כוס הגון) which is equivalent to slightly more than 5 fl. oz.⁵⁵ Based on the ruling of the *Mishnah Berurah*, Rav Heinemann, *shlit"á*,⁵⁶ states that it is necessary to use a cup which holds 3.8 fluid ounces.⁵⁷

42. S.A. 527:2.

43. M.B. 527:11.

44. See *Maharsham* 2:36.

45. S.A. 527:16-17.

46. See M.B. 527:48; *Piskei Teshuvos* 527:12.

47. S.A. 472:8, M.B. 472:24.

48. S.A. 472:14, M.B. 472:44.

49. S.A. 472:8.

50. B.H. 472:8 'Shelo' states that if one drinks the *Arba Kosos* with a pause between each cup, but does not recite the *Haggadah* in between, it is questionable whether he is *yotzei*.

51. M.B. 472:26.

52. End of B.H. 472:8 'Shelo'.

53. S.A. 472:9.

54. Rav Chaim Noeh, *Shiurei Torah* page 176. $86 \text{ cm}^3 = 2.91 \text{ fl. oz.}$

55. The Steipler Gaon, *Shiurin Shel Torah* page 65. $150 \text{ cm}^3 = 5.08 \text{ fl. oz.}$

56. Heard from Rav Heinemann, *shlit"á*.

57. See *Eruvin* 83a, that a *revi'is* is equivalent to the volume of 1½ eggs. *Tzlach*, *Pesachim* 109 argues that the eggs referred to by *Chazal* are twice the size of present day eggs. Rav Chaim Noeh, *Shiurei Torah Sha'ar* 3 disagrees with the *Tzlach*. See further M.B. 271:68; B.H. 271:13 'Shelo'; Chazon *Ish*, *Orach Chaim* 39. M.B. states that for *Kiddush* one should, *lechatchila*,

Ideally, a person should drink a *revi'is* of wine.⁵⁸ Some opinions state that if the cup holds more than a *revi'is* he should drink the entire cup;⁵⁹ others dispute this.⁶⁰ If it is difficult to drink an entire *revi'is* of wine, one should drink slightly more than half the cup.⁶¹ If a person has difficulty drinking four cups of wine, he should make sure that he has a cup that holds exactly a *revi'is* so that he will need to drink only slightly more than half a *revi'is*.⁶² For the fourth cup, he should either drink enough wine to be able to recite a *bracha acharona* himself or have someone be *motzi* him.⁶³

It is preferable to drink the majority of the *revi'is* at one time.⁶⁴ If a person cannot do so, he should at least drink the majority of the *revi'is* within *kedei shti'as revi'is*,⁶⁵ which is approximately half a minute.⁶⁶

An alcoholic wine should be used for the *Arba Kosos*.⁶⁷ The wine can be diluted with grape juice.⁶⁸

Rav Heinemann, *shlit"a*, is of the opinion that the resulting mixture should contain at least 4% alcohol.⁶⁹ Therefore, wine which has 12% alcohol content can be diluted into $\frac{1}{3}$ wine and $\frac{2}{3}$ grape juice or water. Alternatively, it can be diluted into $\frac{1}{3}$ wine, $\frac{1}{3}$ grape juice, and $\frac{1}{3}$ water.⁷⁰ If a person cannot drink wine, then he

consider a *revi'is* as equivalent to the volume of two present day eggs. Rav Dovid Feinstein, *zt"l*, *Sefer Kol Dodi Al Hilchos HaSeder*, states that the volume of a large present day egg is 2.2 fl. oz. Rav Bodner, *Sefer Kezayis Hashalem*, page 24 footnote 24, states that it has a volume of 1.87 fl. oz. He further states that he discussed the issue with Rav Dovid Feinstein, who agreed that this was a more accurate measurement. Rav Heinemann, *shlit"a*, measured a present day egg as having the volume of 1.9 fl. oz. The volume of two eggs would, therefore, equal 3.8 fl. oz.

58. S.A. 472:9; M.B. 472:30.

59. *Chok Yaakov* 472:20 quoting *Bach*; *Shulchan Aruch HaGra"z* 472:19.

60. *Chok Yaakov* 472:20. See also *Orchos Rabbeinu* vol. 2 page 60.

61. S.A. 472:9, M.B. 472:30.

62. M.B. 472:33. '*Rov rev'i's*' is equivalent to '*meloh lugmav*', the amount of liquid that a person can hold in his cheeks. B.H. 472:9 '*veyishteh*' states that a larger person, whose *meloh lugmav* is greater than *rov rev'i's*, would need to drink his personal *meloh lugmav*.

63. M.B. 472:30.

64. M.B. 472:34 writes that ideally the *rov rev'i's* should be drunk at one time. *Kol Dodi* explains this to mean that the *rov rev'i's* should be drunk without taking the cup from one's mouth. See also his rebuttal of *Machatzis Hashekel* 472:1.

65. M.B. 472:34.

66. Heard from Rav Heinemann, *shlit"a*. See M.B. 472:34; S.H. 472:49 concerning a person who took a longer time than this.

67. *Kol Dodi* quoting Rav Moshe Feinstein, *zt"l*. He further states that one should push himself to drink the *Arba Kosos* in this optimal manner. See also *Pri Chadosh* end of *siman* 483; *Mikra'ei Kodesh* (and footnotes entitled *Harerei Kodesh*) *Pesach* vol. 2 page 35.

68. See M.B. 472:37.

69. Heard from Rav Heinemann, *shlit"a*.

70. See M.B. 204:32; M.B. 272:16, that wine can be diluted one part in six and still retain

can use grape juice for the four cups.⁷¹ If unable to drink pure grape juice, he may dilute it with water. The resulting mixture should contain at least 51% grape juice (i.e., up to 49% water.) 'Light' grape juice should not be further diluted. A person who will become incapacitated is not obligated to drink the *Arba Kosos*.⁷²

Red wine should be used for the *Seder*.⁷³ Throughout the year, it is preferable not to use cooked wine for *Kiddush*; the same is true for the *Seder*.⁷⁴ This is because uncooked wine tastes better than cooked wine.⁷⁵ It is debatable as to whether pasteurized wine has the same status as cooked wine in this regard.⁷⁶

A child who has reached the age of *chinuch*, about five or six years old,⁷⁷ should also be given *Arba Kosos* to drink;⁷⁸ however, it is not essential to do so.⁷⁹ A child does not need to drink a full *revi'is* of wine or grape juice and should instead drink *meloh lugmav*, the amount of wine he can hold in his cheeks.⁸⁰ It is customary to give *Arba Kosos* even to younger children, although they can be given a minimal amount of grape juice.⁸¹

the *bracha* of *Borei Pri Hagafen*. See *Machaztis Hashekel* 204:16 quoting *Eliyahu Rabba*; *Pri Megadim siman* 204 *Aishel Avraham* 16; *Kol Dodi*. The wine used for the *Arba Kosos* should not be diluted to this extent because such a mixture would be only minimally alcoholic. *Hilchos Chag Be'chag (Chag HaPesach)*, page 422, states that it is customary to dilute $\frac{1}{3}$ wine with $\frac{2}{3}$ grape juice. Rav Heinemann, *shlit'a*, is of the opinion that the mixture should retain a 4% alcohol content.

71. M.B. 472:37. *Teshuvos VeHanhogos* 2:243 states that a sick person or old person may, *lechatchila*, use grape juice for *Arba Kosos* and notes that the Chebener Rav and the Brisker Rav did so. See also *Shulchan Aruch HaGra"z* 472:17; *Hilchos Chag Be'chag* page 415; *Halichos Shlomo Pesach* 9:11. Concerning the dilution of grape juice, see *Minchas Shlomo* 1:4; *VeZos Habracha* page 116 and *Hilchos Shabbos BeShabbos* page 386 quoting Rav Elyashiv, *zt"l*. According to their viewpoint, grape juice that is used for *Arba Kosos* should not be mixed with more than a little amount of water.

72. M.B. 472:35. S.A. 472:10 states that even a person who does not generally drink wine because it is harmful or distasteful should force himself to drink the *Arba Kosos*.

73. S.A. 472:11. See also *Rama* 472:1; M.B. 272:10.

74. S.A. 272:8; *Rama* 272:8; M.B. 272:23; S.A. 472:12; M.B. 472:39.

75. M.B. 272:19.

76. The laws of *stam yayin* do not apply to cooked wine. *Igros Moshe*, *Yoreh De'ah* 2:52 and *Yoreh De'ah* 3:31, states that these laws similarly do not apply to pasteurized wine. However, *Minchas Shlomo* 1:25 and Rav Elyashiv, *zt"l*, *Kovetz Teshuvos* 1:75, disagree. It is not clear whether the *Igros Moshe* would also treat pasteurized wine as cooked wine with regard to *Kiddush*. The Meiri, *Bava Basra* 97 is of the opinion that cooked wine should not be used for *Kiddush*, even if the cooking did not result in any taste change. Presumably, the Meiri would consider pasteurized wine as being in this category.

77. See *Chok Yaakov* 472:27; *Shulchan Aruch HaGra"z* 472:25.

78. S.A. 472:15.

79. M.B. 472:46.

80. M.B. 472:47.

81. *Chok Yaakov* 472:27 quoting *Maharil (Minhagei Maharil* page 94); *Kaf Hachaim* 472:91. The *Chavos Yair*, in his *sefer Mekor Chaim (Piskei Dinim* 472:15), states that it is customary to give wine (or grape juice) even to small babies.

When drinking the first cup, a person should have in mind that he is fulfilling the obligations of both *Kiddush* and the first of the *Arba Kosos*.⁸²

A man should drink the *Arba Kosos* while leaning to his left side.⁸³ If he did not lean while drinking the first, third or fourth *kos* he should not drink that *kos* a second time.⁸⁴ If he did not lean while drinking the second *kos*, he should drink another *kos* during the meal while leaning to his left side.⁸⁵

Matzah

Both men and women are commanded by the Torah to eat matzah at the *Seder*.⁸⁶ A child who has reached the age of *chinuch* should also be given matzah to eat at the *Seder*.⁸⁷

The *matzos* being used for the *mitzvah* should be *shmura matzos*. This is *matzah* that has been watched since the harvesting of the wheat to ensure that nothing has occurred which might cause it to become *chometz*.⁸⁸ Many people have the custom to use only hand-baked *matzos* for this *mitzvah*; others use machine *matzos*.⁸⁹

A person must eat one *kezayis* of matzah at the *Seder*.⁹⁰ The Steipler Gaon⁹¹ and Rav Dovid Feinstein, *zt"l*,⁹² write that ideally one should eat $\frac{2}{3}$ of a machine matzah or the equivalent volume of hand-baked matzah.

82. *M.B.* 473:1. *M.B.* says that some people have the custom to state this verbally. He adds that before reciting the Haggadah, one should verbalize or think that he is going to fulfill the *mitzvah* of *sippur yetzias mitzrayim*. See also *Haggadah Shel Pesach MiBeis Halevi* page 93.

83. *S.A.* 473:2.

84. See *S.A.* 472:7; *Rama* 472:7.

85. See *S.A.* 472:7; *Rama* 472:7; *M.B.* 472:21; *S.H.* 472:31.

86. There is a Torah obligation to eat matzah on the first night of Pesach and a rabbinic obligation on the second night, as stated by *M.B.* 475:44. *M.B.* 472:44 states that women have the same obligation as men.

87. See *M.B.* 343:2-3; *M.B.* 269:1; *Halichos Shlomo Pesach* 9:43.

88. See *S.A.* 553:4; *M.B.* 553:21-22; *B.H.* 553:4 'tov'; *B.H.* 460:1 'ein'.

89. Rav Shlomo Kluger paskened that matzah made by a hand powered machine is not acceptable for the *mitzvah*, whereas Rav Yosef Shaul Natansohn (author of *Teshuvos Shoel U'meishiv*) was lenient, as recorded in *Sdei Chemed* vol. 7 page 397. Concerning matzah made by an electric machine, the *Maharsham* 4:129, 9:31 was stringent and the *Divrei Malkiel* 4:20 was lenient. See also *Chazon Ish*, *Orach Chaim* 6:10; *Hilchos Chag Be'chag* page 337.

90. *Rambam*, *Hilchos Chometz U'Matzah* 6:1.

91. *M.B.* 486:1 implies that one should eat the amount of matzah which has the same volume as a present day egg. *Shiurin Shel Torah*, page 65 and footnote on page 66, state that in order to meet this requirement it is appropriate to ensure that the first *kezayis* be approximately the size of $\frac{2}{3}$ of a machine matzah.

92. Rav Dovid Feinstein, *zt"l*, *Kol Dodi*, writes that the matzah which is eaten for the *kezayis* should have the volume of 1.5 fl. oz. *Sefer Kezayis Hashalem*, page 91, states that this is equivalent to the size of $\frac{2}{3}$ of a machine matzah. *Kol Dodi* further states that this measurement is given for the first night of Pesach, but on the second night of Pesach one can be more lenient.

In 5780/2020, Rav Heinemann, *shlit"á*, conducted extensive testing to calculate the volume of Pupa Tzelem hand matzah equivalent to a *kezayis*. He applied a waterproofing sealant to the *matzos* and performed water displacement testing to determine their volume. It was determined that half of a Pupa Tzelem hand matzah contains the volume of matzah necessary for a *kezayis*.⁹³ Other brands of matzah may produce different results.

This measurement found that the segment of hand matzah containing the volume of a *kezayis* was larger than the fraction given in previous years. Possibly, this is due to hand *matzos* being thinner than in the past. It was determined that half of a Pupa Tzelem hand matzah contains the volume of matzah necessary for a *kezayis*. Other brands of matzah may produce different results.

A person who has difficulty chewing may crush the *kezayis* of matzah before eating it.⁹⁴ If necessary, he may also soak the matzah in water to facilitate eating the *kezayis*.⁹⁵ When appropriate, a person with a medical condition which could be negatively impacted by consumption of this amount of matzah may eat a smaller portion of matzah. One should consult his *rav* as to whether he falls in this category. Measurements suitable for such individuals are listed on page 198.

The *kezayis* of matzah should be eaten within the time span of *kedei achilas pras*.⁹⁶ The *kezayis* should preferably be eaten within two minutes.⁹⁷ If this cannot be done, it should at least be eaten within three⁹⁸ or four minutes.⁹⁹ A man should eat the matzah while leaning to his left side.¹⁰⁰ If he did not do so, he should eat another *kezayis* without another bracha while leaning to his left side.¹⁰¹

After everyone at the Seder has finished washing *Netilas Yadayim* and returned to the table, the leader of the Seder should take the three *matzos* in front of him

93. This measure should ideally be used on the second night as well, in order to fulfill the stringency of eating two *kezaysim*. *Orchos Rabbeinu* vol. 2 page 66 writes that the Steipler Gaon noted that the Chazon Ish would take 1/4 of a hand baked matzah as a *kezayis* for both *Achilas Matzah* and *Koreich*, and eat additional matzah during the meal while leaning so as to fulfill the mitzvah without any doubt. See further *Orchos Rabbeinu* *ibid*.

94. *B.H.* 461:4 'yotzei'.

95. See *M.B.* 461:17-18; *S.H.* 461:32. *M.B.* 458:4 states that there are scrupulous people who are stringent and do not let matzah become wet for the duration of Pesach, due to the concern that there might be some residual flour below the surface of the matzah which could become chometz upon contact with water. This is the custom of not eating *gebrokts*. See further *Shaarei Teshuva* 460:1.

96. *M.B.* 475:9.

97. *Shiurin Shel Torah* page 67, based on *Chasam Sofer* 6:16.

98. See *Igros Moshe*, *Orach Chaim* 4:41; *Aruch HaShulchan* 202:8; *Orchos Rabbeinu* vol. 2 page 70.

99. See *Shiurin Shel Torah* page 67.

100. *S.A.* 475:1; *M.B.* 475:10.

101. *M.B.* 472:22.

and recite the bracha of *Hamotzi*. The top and bottom *matzos*, which are both whole, will serve as the *lechem mishneh*.¹⁰² If feasible, he should then set down the bottom matzah and recite the bracha of *Al Achilas Matzah* while holding the top and broken middle *matzos*.¹⁰³ He should then give each person at the Seder a *kezayis*, including within the *kezayis* some of the top and middle *matzos* over which the bracha has been made.¹⁰⁴

A person should preferably chew the *matzah* without swallowing, until he has a *kezayis* of matzah in his mouth, and then swallow the *kezayis* at one time.¹⁰⁵ Regarding this, one may rely upon the more lenient measurements of a *kezayis*, which calculate it as being less than $\frac{1}{4}$ of a machine matzah.¹⁰⁶

People who find it impractical to swallow an entire *kezayis* at one time should instead eat the *kezayis* in the normal manner, which includes some of the top and broken middle *matzos* over which the bracha has been made.¹⁰⁷

The *Shulchan Aruch* brings an opinion that one should eat a *kezayis* from the top matzah followed by a second *kezayis* from the broken middle matzah.¹⁰⁸ However, a person who fulfills the requirement of eating a *kezayis* by eating the size of half of a machine matzah is actually eating two *kezaysim*, when calculated according to the more lenient measurements of a *kezayis*.¹⁰⁹ It is, therefore, sufficient to eat

102. S.A. 475:1; M.B. 475:2.

103. M.B.475:2.

104. S.A. 475:1; M.B.475:2; M.B. 475:6; M.B. 475:8. *Piskei Tesuvos* 475:2 describes an alternative custom for the recitation of the brachos and division of the matzah. The leader of the Seder makes the bracha of *Hamotzi* and then divides the *kezayis* of matzah for each person at the Seder. He includes within the *kezayis* some of the matzah over which he made the bracha. Each individual then recites the bracha of '*Al Achilas Matzah*'.

105. M.B. 475:9.

106. *Shiurin Shel Torah siman 11* states that, fundamentally, the *Chazon Ish* paskened in accordance with Rav Chaim of Volozhin, who stated that a *kezayis* is measured as the average size of a present day olive – which at a maximum would be the volume of $\frac{1}{3}$ of a present day egg. Based on his statement that $\frac{2}{3}$ of a machine matzah contains the volume of a present day egg, $\frac{2}{3}$ of a machine matzah would contain the volume of a *kezayis*. See also *Sefer Kezayis Hashalem*, page 24; *Orchos Rabbeinu* vol. 2 pages 66-69.

107. See S.A. 475:1. *Orchos Rabbeinu* vol. 2 page 70 quotes Rav Chaim Kanievsky, *zt"l*, as stating that the *Chazon Ish* did not put a whole *kezayis* of matzah in his mouth at one time, but ate it in the normal manner within three minutes. *Orchos Rabbeinu* vol. 2 page 66 similarly quotes the Steipler Gaon as saying that one should eat the matzah in the normal manner. See also *Halichos Shlomo Pesach* 9:41 and *Halichos Shlomo Tefilla* page 380, quoting Rav Shlomo Zalman Auerbach.

108. See S.A. 475:1; M.B. 475:9; *Orchos Rabbeinu* vol. 2 page 69. B.H. 475:1 '*kezayis*' questions the necessity of eating two *kezaysim* and quotes sources to the contrary. *Orchos Rabbeinu* vol. 2 pages 69-70 quotes Rav Chaim Kanievsky, *zt"l*, as stating that the *Chazon Ish* told him that the Halacha follows the opinion that it is necessary to eat only one *kezayis*.

109. As stated above, fundamentally the *Chazon Ish* paskened that a *kezayis* is measured as the volume of a present day olive, which is smaller than the volume of $\frac{1}{4}$ of a machine matzah.

the size of half of a machine matzah in order to comply with the opinion that suggests eating two *kezaysim*.¹¹⁰

Before eating, a person should have in mind that he is about to perform the mitzvah of eating matzah.¹¹¹ When reciting or hearing the *bracha* of *Al Achilas Matzah*, he should also have in mind the eating of the *Afikomen*.¹¹²

Maror

Nowadays, in the absence of the *Korban Pesach*, it is no longer a Torah requirement to eat *maror* at the *Seder*; however, there is a rabbinic obligation to do so.¹¹³ This obligation applies equally to men and women.¹¹⁴

Children who have reached the age of *chinuch* should also be given *maror* to eat, just like an adult.¹¹⁵

A person may use romaine lettuce for *Maror*,¹¹⁶ although it must be checked before Pesach to ensure that it does not harbor insects.¹¹⁷ He may use either the leaves or the lettuce stalks for *Maror*.¹¹⁸ The lettuce does not need to be bitter,¹¹⁹ although there is an opinion that the lettuce must have some element of bitter taste.¹²⁰ Some people have the custom not to use lettuce for *Maror*.¹²¹

Raw horseradish may also be used for *Maror*.¹²² It is customary that people who use lettuce for *Maror* put some horseradish on the lettuce, although it is not necessary to do so.¹²³ There is no need to use a lot of horseradish for this.¹²⁴

110. Heard from Rav Heinemann, *shlit"á*. *Kol Dodi* shares this opinion. See also *Orchos Rabbeinu* vol. 2 page 66.

111. See S.A. 475:4; M.B. 475:34; B.H. 60:4 'yesh omrim'; B.H. 60:4 've'yesh omrim'; M.B. 60:10 quoting the *Chayei Odom*.

112. S.H. 477:4.

113. M.B. 473:33.

114. M.B. 472:45.

115. See M.B. 443:2.

116. See S.A. 473:5; M.B. 473:34. *Kol Dodi* states that it is customary to specifically use romaine lettuce.

117. M.B. 473:42.

118. S.A. 473:5, M.B. 473:38.

119. *Chayei Odom* 130:3, *Shulchan Aruch HaGra"z* 473:30, M.B. 473:42, *Aruch HaShulchan* 473:16.

120. *Chazon Ish*, *Orach Chaim* 124 comments on *Pesachim* 39a. See the letter written by the Steipler Gaon, which is reproduced at the end of *Sefer Hilchos Chag Be'chag*.

121. See *Orchos Rabbeinu* vol. 2 page 74.

122. S.A. 473:5; M.B. 473:34. M.B. 473:39 states that the horseradish has to be raw.

123. *Aruch HaShulchan* 473:14. See also *Piskei Teshuva* 473:18 footnote 102. *Halichos Shlomo Pesach* 9:48 discourages this.

124. See the letter that the *Netziv* wrote to his son, printed in *Merumei Sodeh Pesachim* 39a, in which he discourages using horseradish for *Maror* due to the difficulty of eating it.

The *maror* should be dipped into *charoses*, and the excess *charoses* shaken off.¹²⁵ A person must eat a *kezayis* of *maror*.¹²⁶ The amount of lettuce which will displace 25 cm³ of water would constitute a *kezayis*, according to Rav Chaim Noeh.¹²⁷ This is equivalent to slightly less than 1 fl. oz. According to the *Chazon Ish*¹²⁸ and Rav Dovid Feinstein, ז"ל,¹²⁹ one should take 1.1 fl. oz. of lettuce for *Maror*. Rav Heinemann, *shlit"á*, is of the opinion that a person should take 1 fl. oz. of lettuce.¹³⁰ One large lettuce leaf or two large stalks displaces approximately 1 fl. oz. of water.¹³¹

The *kezayis* of *maror* should be eaten within the time span of *kedei achilas pras*.¹³² The *kezayis* should preferably be eaten within two minutes.¹³³ If this cannot be done, it should at least be eaten within three¹³⁴ or four minutes.¹³⁵ One does not lean when eating the *maror*.¹³⁶

Koreich

The leader of the *Seder* should take the remaining bottom *matzah* and use it to give each person at the *Seder* a portion of *Koreich*.¹³⁷ It is customary to prepare *Koreich* with two pieces of *matzah* sandwiching some *Maror*.¹³⁸ The

125. S.A. 475:1; M.B. 475:13.

126. S.A. 473:5, M.B. 473:41. See the letter written by Reb Akiva Eiger, printed in *Chut HaMeshulash* pages 205-206.

127. M.B. 486:1 states that with regard to *Maror*, which is nowadays a rabbinic obligation, one can measure a *kezayis* as being the size of half of a present day egg. Rav Chaim Noeh, *Shiurei Torah* page 191, states that half a present day egg has a volume of 28.8 cm³ = 0.97 fl. oz.

128. Chazon Ish, Orach Chaim 100 and 39:17, states that with regard to *Maror* one can measure a *kezayis* as being equivalent to the volume of 2/3 of a present day egg. Shiurin Shel Torah page 65 states that a present day egg has a volume of 50 cm³. Therefore, a *kezayis* will have a volume of 33.3 cm³ = 1.13 fl. oz. Shiurin Shel Torah siman 11 states that, fundamentally, the Chazon Ish paskened in accordance with Rav Chaim of Volozhin, that a *kezayis* is measured as the size of a present day olive which at a maximum would have the volume of 1/3 of a present day egg. He also states that a person who has difficulty eating *maror* can rely upon this measurement, which calculates as 17cm³ or 0.58 fl. oz. Also see the letter written by the Steipler Gaon, which is reproduced at the end of the Sefer Hilchos *Chag Be'chag*.

129. *Kol Dodi*.

130. Heard from Rav Heinemann, *shlit"á*. This is in accordance with the view of Rav Chaim Noeh.

131. *Sefer Kezayis Hashalem*, pages 98-101, states that one large lettuce leaf or two large lettuce stalks contain the volume of a *kezayis*. This was calculated in accordance with the view that a *kezayis* is equivalent to 0.96 fl. oz.

132. M.B. 473:43; S.H. 473:60.

133. *Shiurin Shel Torah* page 67, based on *Chasam Sofer* 6:16.

134. See *Igros Moshe*, *Orach Chaim* 4:41; *Aruch HaShulchan* 202:8; *Orchos Rabbeinu* vol. 2 page 70.

135. See *Shiurin Shel Torah* page 67.

136. S. A. 475:1. M.B. 475:14 states that if a person does lean while eating the *Maror* it is also fine.

137. S.A. 475:1.

138. See S.A. 475:1; *Aruch HaShulchan* 475:7.

maror could be dipped into *charoses*, and the excess *charoses* shaken off.¹³⁹ Some have the custom not to dip the *maror* into *charoses* for *Koreich*.¹⁴⁰

A person should eat one *kezayis* of matzah and one *kezayis* of *maror* for *Koreich*,¹⁴¹ and measure the *kezayis* of *maror* as described above.¹⁴² For the *kezayis* of matzah, it is sufficient to take half of the volume of matzah.¹⁴³ Therefore, following the larger measurement as described above, one should eat $\frac{1}{4}$ of a *Pupa Tzelem* hand matzah.¹⁴⁴

Before eating *Koreich*, one should recite the paragraph, 'זכר למקדש כהלל וכו' .¹⁴⁵ Some suggest saying this paragraph after one has started to eat *Koreich*.¹⁴⁶ A man should consume *Koreich* while leaning to his left side;¹⁴⁷ if he did not do so, he does not need to eat another portion.¹⁴⁸ From the time a person recites the *bracha* over the matzah until he eats the *Koreich* portion, it is preferable not to discuss matters unrelated to the eating of the matzah, *Maror*, *Koreich* and the *Seder* meal.¹⁴⁹

Afikomen

The leader of the *Seder* should give each person at the *Seder* a *kezayis* of matzah,¹⁵⁰ including within the *kezayis* some of the remaining half of the middle matzah.¹⁵¹ Ideally, he should take the same volume of matzah as was used for the initial eating of matzah at the *Seder*.¹⁵²

139. See S.A 475:1; Rama 475:1; M.B. 475:17; M.B. 475:19.

140. See Rama 475:1; M.B. 475:18.

141. M.B. 475:16.

142. See *Kol Dodi* and *Orchos Rabbeinu* vol. 2 page 75, who suggest that for *Koreich* one may use a smaller amount of *Maror*.

143. See M.B. 486:1.

144. Heard from Rav Heinemann, *shlit"a*.

145. S.A. 475:1.

146. See B.H. 475:1 've'omar'.

147. S.A. 475:1.

148. *Kaf HaChaim* 475: 36 quoting *Pri Chadash*.

149. See S.A. 475:1; M.B. 475:24.

150. S.A. 477:1.

151. S.A. 477:6; M.B. 477:58.

152. M.B. 487:1 states that for *Afikomen*, which is a mitzvah *d'rabanan*, one may follow the smaller measurement of *kezayis*. However, M.B. 477:1 states that for *Afikomen* one should ideally eat two *kezaysim* of matzah. Two *kezaysim* following the smaller measurement of a *kezayis* is equivalent to one *kezayis* of the larger measurement. Furthermore, S.H. 477:4 states that the *Afikomen* is the primary *matzos* mitzvah according to *Rashi* and the *Rashbam*. *Kol Dodi* states that this is a further reason to take a volume of matzah consistent with the larger measurement of a *kezayis*. See, however, *Orchos Rabbeinu* vol. 2 page 67.

A man should eat the *Afikomen* while leaning to his left side.¹⁵³ If he did not lean and has not started *Birchas Hamazon*, he should eat the *Afikomen* a second time, providing that it is not too difficult for him to do so.¹⁵⁴ If he has started *Birchas Hamazon*, he should not wash and eat the *Afikomen* again.¹⁵⁵

Chazal debate as to whether the *Afikomen* may be eaten all night long or by *chatzos*, halachic midnight. In order to fulfill both opinions, one must be careful to eat the *Afikomen* before *chatzos*.¹⁵⁶ After eating the *Afikomen*, one may not consume other food.¹⁵⁷

Rav Moshe Feinstein, *zt"l*, states that according to both opinions of Chazal, a person may not eat other food for the duration of the night.¹⁵⁸ He also may not drink wine or fruit juice, with the exception of the remaining two cups of the *Arba Kosos*;¹⁵⁹ he may drink water¹⁶⁰ or tea.¹⁶¹

It has been argued that, according to the opinion that the *Afikomen* must be eaten by *chatzos*, the prohibition against consuming additional food also ends at *chatzos*.¹⁶² If so, when *chatzos* is approaching and a person has not yet finished his meal, he may eat a *kezayis* of matzah and verbally state the following: "If the correct opinion is that one may eat the *Afikomen* until *chatzos*, then this matzah should be regarded as the *Afikomen*; however, if one has all night to eat the *Afikomen*, then it should not be regarded as such." He may eat the *matzah*, wait until *chatzos*, and then continue his meal. After the meal, he should eat another *kezayis* of matzah and state the following: "If the correct opinion is that one has all night to eat the *Afikomen*, then this matzah should be regarded as the *Afikomen*; but, if the *Afikomen* must be eaten before *chatzos*, then it should not be regarded as such."¹⁶³ However, Rav Moshe Feinstein, *zt"l*, rejects this position and states that the *Afikomen* must simply be eaten before *chatzos*.¹⁶⁴

153. S.A. 477:1.

154. M.B. 477:4; S.H. 477:4.

155. See M.B. 472:22; M.B. 474:4; *Igros Moshe* O.C. 3:67.

156. See S.A. 477:1, M.B. 477:6; B.H. 477:1 'veyehei'.

157. S.A. 478:1.

158. *Igros Moshe* O.C. 5:38#8.

159. S.A. 481:1; M.B. 481:1; M.B. 478:2 .

160. S.A. 481:1.

161. M.B. 481:1. See *Be'er Heitev* 481:1 concerning drinking coffee after eating the *Afikomen*.

162. *Avnei Nezer* O.C. 361.

163. *Avnei Nezer* O.C. 361. See also the Haggadah 'MiBeis Halevi' that the Brisker Rav was of the opinion that this may be done without any verbal statement.

164. *Igros Moshe* O.C. 5:38#8. See also *Tosefos Maaseh Rav* 52 that the Vilna Gaon skipped the *Seder* meal in order to eat the *Afikomen* before *chatzos*.

Conclusion of The Seder

After eating the *Afikomen*, the third cup of wine is poured and *Birchas Hamozon* is recited. If there is a *zimun* present, it is customary for the *baal habayis* to lead the bentsching.¹⁶⁵ After drinking the third cup, the *Kos Shel Eliyahu* is filled;¹⁶⁶ others fill it at the start of the Seder.¹⁶⁷ The fourth cup of wine is poured and held during the recital of *Sh'foch Chamoscha*;¹⁶⁸ others pour the fourth cup after *Sh'foch Chamoscha*.¹⁶⁹ It is customary to stand and open the door of the house for the recital of *Sh'foch Chamoscha*.¹⁷⁰

The second portion of *Hallel* is then recited. If three adult males are present, the *pesukim* following, "*Hodu l'Hashem ki tov ki l'olam chasdo*" should be recited responsively as is done when *Hallel* is said in shul, with the leader of the Seder calling and the others responding. If no guests are present, the person leading the Seder should initiate and his wife and children should respond.¹⁷¹ *Nusach Sephard* concludes *Hallel* at the beginning of the final paragraph "*Ye'halelucha*".¹⁷² *Nusach Ashkenaz* recites the paragraph and conclude *Hallel* at "*Me'olam ve'ad olam ata Keil*".¹⁷³

Hallel is followed by *Perek 136 of Tehilim*, known as *Hallel Hagadol*, which in turn is followed by the *tefilla* of "*Nishmas Kol Chai*". *Nishmas* is recited until the start of the final sentence at the end of "*Yishtabach*". *Nusach Sephard* follows this with the "*Ye'halelucha*" final paragraph of *Hallel*;¹⁷⁴ Ashkenazim conclude with the final *bracha* of *Hallel*, "*Melech Me'hulal Be'tishbachos*".¹⁷⁵ Some Ashkenazim conclude *Yishtabach* with the usual *bracha* of "*Melech Keil Chei Ha'olamim*".¹⁷⁶

The fourth cup of wine is drunk, and a *bracha acharona* is recited. If one drinks less than a *revi'is*, he cannot recite a *bracha acharona* and should listen to someone else's recital. The *tefilla* of *Chasal Siddur Pesach* and the subsequent *piyutim* are

165. *Rama* 479:1.

166. *Likutei Maharich* "*hanhagas ha'seder*".

167. *Kitzur Shulchan Aruch* 119:1.

168. *Yosef Ometz* 788.

169. *Chayei Odom* 130:19, *Aruch Hashulchan* 480:2.

170. *Remo* 480:1, *Aruch Hashulchan* 480:1.

171. *M.B.* 479:9, *Halichos Shlomo* page 315.

172. *S. A.* 480:1.

173. *M.B.* 480:5.

174. *S.A.* 480:1.

175. *Bach* 486, *M.B.* 480:5.

176. *Chok Yaakov* 480:4, *M.B.* 480:5.

sung, ending with *Chad Gadya*. *L'Shana Habaa B'Yerushalayim* is recited at the end of the *seder*.¹⁷⁷

One should discuss the events of *Yetziyas Mitzrayim* and *Hilchos HaPesach* until he falls asleep.¹⁷⁸ However, if doing so will hamper his ability to daven the next day, he should go to bed.¹⁷⁹ Some have the custom to recite *Shir Hashirim* after the Seder.¹⁸⁰ *Krias Shema Al Ha'mitah* after the Seder consists of the first *parsha* of *Shema* and the *bracha* of *Hamapil*.¹⁸¹ If one davened *Maariv* before *tzeis hakochavim* and did not repeat *Krias Shema* after *tzeis*, all three *parshiyos* of *Shema* should be recited.¹⁸²

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

177. Many recite it after the fourth *kos* or after *Chasal Siddur Pesach*.

178. S.A. 481:2.

179. *Siddur Ya'avetz*.

180. *Chayei Odom* 130:19.

181. *Rama* 481:2, *M.B.* 481:4.

182. *M.B.* 481:4.

HOW TO CHECK MATZOS

Rabbi Moshe Heinemann, STAR-K Rabbinic Administrator

The production of *Kosher l'Pesach* (KFP) *matzos* involves a great deal of meticulous work. The process begins with the inspection of wheat kernels to ensure that they have not been adversely affected by moisture in the air or prematurely sprouted. Grinding of the grain must be performed according to the dictates of Halacha, which precludes any pre-grind soaking of the grain and requires special preparation of the milling equipment to ensure that no contamination exists from non-Passover flour in the grinders and filters. The KFP flour is then loaded onto trucks, either pneumatically or in bags under controlled conditions, and shipped to the bakeries.

A bakery which has been *kashered* for Pesach will have already prepared special water (*mayim shelanu*) to be used for Pesach *matzos*. Hand matzah bakeries do not use regular municipal water for fear that the chemicals added to the water may affect the leavening qualities of the dough. After the dough has been mixed, rolled out and perforated the *matzos* go into ovens for baking. This entire process, from the time that water first comes into contact with the flour until the matzah is completely baked, takes just a few minutes. Unquestionably, on Pesach every conscientious Jew would use only *matzos* made under the supervision of a reliable *hashgacha*.

Despite all the precautions and attention to detail by the bakeries involved in making *matzos*, it is possible for the consumer to purchase *matzos* that may still have issues. The following is a brief discussion of some problem areas. It should be noted that these problems can exist in both hand and machine-baked *matzos*, although they are more prevalent in the hand-baked *matzos* than machine-baked *matzos*.

1. Matzah Kefula

If there is an area on the matzah that is bent over, the doubled over portion is not *Kosher l'Pesach* (see Fig. 1a). One must remove and discard this area together with a one inch margin of regular matzah. This is required, even if the bent over part is very small. However, if a matzah is bent over but the two layers do not actually touch one another, then the matzah remains kosher and removal of this area is not required (see Fig. 1b).

In handmade *matzos*, the dough is rolled out manually. At

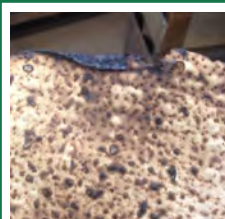


Fig. 1a: Note the two layers of matzah are touching.



Fig. 1b: Note the two layers of matzah are not touching.

times during the rolling process, some dough may get slightly doubled over, creating a crease in the dough. As the rolling process continues, the crease gets flattened, and a noticeable line remains where the crease had been. If one finds a matzah with a line on one side of the matzah *and* a corresponding line on the other side, one should assume that the dough probably doubled over during the rolling process, creating the crease. Although this is not a true *matzah kefula*, as the creased matzah was rolled further until it had uniform thickness, it is customary to remove and discard the creased area (see Fig. 1c).

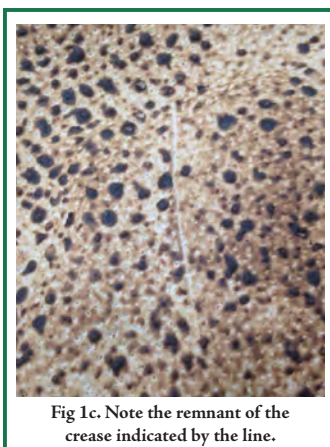


Fig 1c. Note the remnant of the crease indicated by the line.

An important difference between a true *matzah kefula* that is doubled over and a matzah that is only creased on both sides is that in the former case, the doubled over portion must be disposed of as though it were chometz as soon as it is discovered, while in the latter situation the creased matzah may be kept in one's possession. If the creased matzah is a *shaleim* (complete), one may use it for *lechem mishneh*. After reciting the *bracha*, one should put aside the creased area so it will not be eaten.

To avoid any problems on Shabbos regarding the *melachah* of *Borer*, separating, the non-kosher part of the matzah (the *kefula*) should be held in one hand and the kosher part in the other. The matzah should be broken, and the good part should be removed from the bad part. If it is a real *kefula*, it is considered to be chometz. Since one sold his chometz before Pesach, technically this *kefula* belongs to the non-Jew. One may not discard the non-Jew's chometz on Pesach, and it must be put away until the conclusion of the *chag*. If it is just a *chashash* chometz, the custom is not to discard it in the garbage. It may be placed in the non-Pesachdig sink after it has been broken into small pieces and washed down the drain.

2. Matzah Nefucha

During the baking of a matzah, the dough may balloon, forming a closed pocket of air akin to a blister (see Fig. 2). This blister requires special examination and handling. If the blister formed is so small that an average sized hazelnut (with its shell) cannot fit inside of the blister, between the upper and lower layers, then the matzah is kosher. Certainly, *matzos* that have not formed any blisters but are merely uneven in appearance are kosher. *Matzos* which do not have small holes all over them should not be used.



Fig. 2. Side view of matzah with an air pocket.

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

3. Underbaked Matzos

A matzah that is completely white on both sides should not be used, since it may not have been thoroughly baked. Matzah meal should be slightly brown in color, which indicates a better bake on the *matzos* that were used for the matzah meal.

4. Chipped Matzos/A Missing Shaleim

In order for *matzos* to be considered *shaleim*, complete (so they can be used for *lechem mishneh*), no more than one forty-eighth (1/48, approximately 2%) of the matzah may be missing. Hand *matzos* that are irregularly shaped are still considered whole, as long as no pieces broke off after baking.

Matzos left over from previous years that were stored in places free of chometz may be used. TIP: If your oven has been *kashered* for Pesach, simply put them in the oven for a few minutes so the *matzos* will regain their crispness.

Through our meticulous observance of the mitzvah of eating matzah, and all the other laws of Pesach, may *Hashem* soon grant our most fervent wish - the coming of *Mashiach* - so that we may once again eat our matzah together with the *Korban Pesach in Yerushalayim Ir Hakodesh*.

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

STAR-K BUG CHECKING CHART

No Checking Required



PRODUCT DIRECTORY

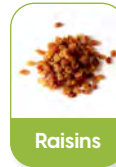
KASHERING GUIDELINES

QUICK REFERENCE LISTS & CHARTS

MEDICINE LIST

No Checking Required; Store Properly

These items should be purchased from companies that employ proper quality control and storage practices. Make sure they are properly sealed and stored in a cool, dry area. Improper storage can lead to infestation issues. No additional checking is required.

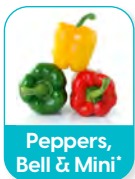
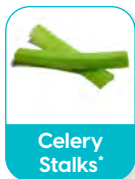


PERSONAL CARE LIST

Rinse Well

1. Wash the produce under a strong stream of water.* 2. For **peppers**: remove stem and surrounding area. 3. No further checking is necessary.

* For **celery stalks & peppers**: scrub by hand or a vegetable brush while washing



KASHERING & SEDER GUIDE

ADDENDA: CHOMETZ LISTS

INDEX

Visual Check & Thrip Cloth

Remove triangular side leaves and use the thrip cloth method on the tops. NOTE: Many people find peeling asparagus completely like a carrot yields a tasty kosher result, with no further checking required.



Thrip Cloth Method

1. Wash produce well. (**Note:** Use warm water for broccoli and cauliflower.)
2. Prepare a basin with water and a non-bleach, non-toxic dishwashing detergent solution. The water should feel slippery.
3. Agitate the produce in the solution for 15 seconds. (**Note:** For broccoli and cauliflower, soak for 30 seconds BEFORE agitating very vigorously in the water.)
4. Remove the produce from the basin and shake off excess water over the basin.
5. Pour water through the thrip cloth.
6. Check the thrip cloth over a lightbox for any insects.
7. If insects are found, repeat steps 1-6. This can be done up to three times.
8. If insects are still found on the third try, the produce should not be used.



Peel Properly

Mites are being found in the crown and outer rind, as well as inside the blossom cups and crevices, if the pineapple is not peeled properly. The pineapple should be peeled until only yellow fruit is visible. The fruit and cutting board should be rinsed after peeling since the insects often crawl onto the cutting board. The crown and rind should not be used on decorative platters since the insects can migrate to other fruit.



PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

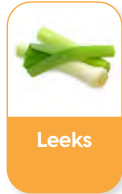
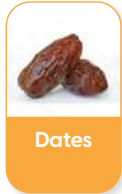
KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

Visual Check

Look for holes, webbing or insects inside the fruit. See our website for pictures and more detailed instructions. For Leeks and Scallions: Check inside tube and between leaves, as well as outside the tube for leaf-miner trails.



PRODUCT
DIRECTORY

KASHERING
GUIDELINES

Remove Peel & Rinse



Mites can be found between the layers of the peel.



Note: Quinoa requires KFP certification due to concerns of being processed on *chometz* equipment.

1. Place quinoa in a strainer that won't allow the quinoa to fall through (approx. 15-25 mesh)
2. Shake over white paper or lightbox for approx. 30 seconds.
3. Inspect paper for insects (specifically booklice).

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

Soap Wash



1. Prepare a basin of detergent solution, using at least two tablespoons of detergent per gallon of water.
2. Agitate the berries in the solution for 10-15 seconds.
3. Let the berries soak for at least one minute in the solution.
4. Rinse off each berry. **NOTE:** Strawberries must be rinsed individually under a strong stream of water.
5. Repeat steps 1-4 a second time.
6. For **strawberries**, cut off the tops of the berry along with a little of the fruit. No further checking is required.
7. For **blueberries**, inspect samples for presence of scale insects that may be embedded on the outer layer of the berry. We do not recommend using organic, pick-your-own or wild-grown blueberries.

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

Not Recommended

Checking is not practical.



INDEX

PESACH SHIURIM FOR MATZAH AND WINE - FOR HEALTHY INDIVIDUALS AND THOSE WITH DIABETES AND FOOD ALLERGIES

See star-k.org/passover for an expanded version of this article.

The following are guidelines for *achilas matzah* and *daled kosos* for healthy individuals and for those challenged with diabetes or food allergies. When in doubt, consult with a *rav*.

I. MATZAH

The stipulations for minimum shiurim for matzah, which follow, are based on the *psak* of Rav Moshe Heinemann, *shlit"u*. These *shiurim* are different than listed prior to 2020. These calculations are based on the use of a Pupa Tzelem hand matzah (10 *matzos* to a pound).

In the case of a **medical condition** (e.g., diabetes, food allergies) which could be negatively impacted by matzah consumption, one may fulfill the mitzvah of *Achilas Matzah*, *Koreich* and *Afikomen*, with the following¹:

TYPE	MINIMUM SHIUR	DIMENSIONS	CARBS
Hand matzah (round)	one-quarter (1/4) of a matzah	21.7 sq. in. in size. ²	9 g
Machine matzah	one-quarter (1/4) of a matzah	12.25 sq. in. in size. ³	8 g

One who is in **good health** should eat the following for *Achilas Matzah*⁴ and *Afikomen*:

TYPE	MINIMUM SHIUR	DIMENSIONS	CARBS
Hand matzah (round)	one-half (1/2) of a matzah	43.3 sq. in. in size ⁵	18 g
Machine matzah	one-half (1/2) of a matzah	24.5 sq. in. in size ⁶	15 g

II. THE ARBA KOSOS (FOUR CUPS)

A. Wine

Cup Requirements: The cup must hold at least a *revi'is* (3.8 fl. oz., or 112 ml).

Minimum shiur to drink to fulfill Arba Kosos: One must drink at least 1.9 fl. oz. (56 ml) for each of the four cups.

FOOTNOTES APPEAR AT THE END OF THE ARTICLE.

Additional Requirements:

- The lowest percentage of alcohol that may be used for the four cups is 4%.
- One should drink each of the four cups of wine within a span of 30 seconds.

B. Diluting Wine with Grape Juice and Water

Higher carbohydrate wine may be diluted in the maximum ratios listed below. These ratios allow the wine to retain enough of its properties to qualify it being used for the four cups:

WINE	GRAPE JUICE	WATER
1/3	2/3	-
1/3	1/3	1/3
1/3	-	2/3 (see NOTE below)

NOTE: The diluted beverage should contain at least 4% alcohol to fulfill the obligation of drinking wine at the *Seder*.⁷ If necessary, one may make a mixture of 2/3 water and 1/3 wine (66% water and 34% wine) as long as the diluted amount still contains 4% alcohol. Otherwise, there is a chance that it may no longer be considered wine for the *Seder*.

The following chart illustrates how much wine to drink:

KOS	AMOUNT YOU DRINK	AMOUNT OF WINE AFTER DILUTION
First cup	1.9 oz.	0.7 oz.
Second cup	1.9 oz.	0.7 oz.
Third cup	1.9 oz.	0.7 oz.
Fourth cup	1.9 oz.	0.7 oz.
TOTAL	7.6 oz.	2.8 oz.

If these guidelines are followed correctly, as seen in the above chart, one's total consumption of wine at the *Seder* will be less than 3 fl. oz. One who wishes to estimate the actual amount that he should drink at the *Seder* should measure the exact amount that he will need before Yom Tov. He should choose the *becher* (Kiddush cup) that he will be using at the *Seder*, and pour the measured amount into it so that he can recognize how much he will be drinking.

The following is an example of how to mix wine and water. Assume one has wine with 10% alcohol content. If he makes a mixture of 40% wine and 60% water, he will have wine with 4% alcohol content, which is enough for the *Arba Kosos*. This can be done by mixing two cups of wine with three cups of water. He could fill a *becher* that holds at least 3.8 fl. oz. of this wine and water mixture, and drink at least 1.9 fl. oz. (the amount one may drink to fulfill the mitzvah, when medically necessary). Following the fourth cup, he could ask someone else to be *motzi* him in the *bracha acharona*.

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

To prepare in advance, simply pour two cups of wine into an empty bottle or pitcher and add three cups of water. (The size of the measuring cup does not matter. Just make sure that you use the same cup for the water and the wine). It is always advisable to prepare this bottle in advance and label it as your own ‘Special Reserve.’

C. Grape Juice

As noted above, one should use wine or, if necessary, a wine/grape juice combination for the *Arba Kosos*. If you are unable to drink wine, you may use grape juice instead. If you are unable to drink pure grape juice due to medical reasons for the *Arba Kosos* (and cannot drink any percentage of wine), you may dilute regular grape juice. When mixing grape juice with water, it is best to make at least 51% of the mixture regular grape juice (i.e., the other 49% is water). In general, “light grape juice” may not be further diluted by the consumer (if there is a necessity, check with the certifying agency). As suggested earlier, you may wish to prepare a “Special Reserve” mixture before Yom Tov and fill a bottle with 4.1 *bechers* of grape juice and then four *bechers* of water. This will suffice for the *Arba Kosos* for both nights; add more using the same ratio as necessary.

Diluting Grape Juice with Water

The following may be diluted with regular grape juice (not light grape juice). These ratios allow the grape to retain enough of its properties to qualify it being used for the four cups (when one cannot have wine):

GRAPE JUICE	WATER
51% or more (i.e., more than half)	49% or less (i.e., less than a half)

D. Who is Allowed to Consume Egg Matzah

Matzah made with fruit juice or eggs, which includes “Kosher for Passover” Egg Matzah Crackers, Egg Matzah Tams, Chocolate Matzos, and Honey Matzos may not be eaten on Pesach according to Ashkenazic practice, except by the sick or elderly who cannot eat regular matzah and require egg matzah. Consult your *rav*.

Please note the following:

Even the sick and elderly cannot fulfill the obligation to eat matzah at the *Seder* with these types of *matzos*.

E. Sugar Substitutes

Powdered Equal, Splenda and NutraSweet sold year round are NOT Kosher for Passover and may not be used on Pesach. For a list of KFP sugar substitutes available in stores this year, go to page 17.

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

-
1. This means for each mitzvah one eats the designated amount within a 4 minutes span. For example, in case of a medical condition one may eat 1/4 of a machine matzah within a four minute span to fulfill the mitzvah of *achilas matzah*. The same amount within the same span of time should be done for *Koreich* (with a *kezayis* of *maror*) and then for *Afikomen*.
 2. This assumes the whole hand matzah (before it is broken) has a diameter of at least 10.5 inches, which means the entire matzah has an area of 86.6 sq. in. Hence, 1/4 of the matzah equals 21.7 sq. in. This is the minimum *shiur* for someone with a medical condition. If someone requires *shiurim* even smaller than this, he should consult his *rav*. For a discussion of such *shiurim*, see R' Mordechai Frankel's article "Halachos of the Pesach Seder" at star-k.org/passover.
 3. This assumes a full rectangular machine matzah is 7" x 7", which means the entire matzah has an area of 49 sq. in., hence, 1/4 of the matzah equals 12.25 sq. in. (This also means that one could eat a piece of matzah that is square, each side with a length and width of 3.5 in.) This is the minimum *shiur* for someone with a medical condition. It should be noted that *Pupa Tzelem* hand *matzos* are generally thinner than machine *matzos*. Therefore, one needs a larger amount of square inches for hand *matzos* than for machine *matzos*.
 4. For *Koreich*, see R' Mordechai Frankel's article "Halachos of the Pesach Seder," the *Koreich* section on page 187
 5. This assumes the whole hand matzah (before it was broken) had a diameter of 10.5 in., which means the entire matzah has an area of 86.6 sq. in., hence, 1/2 of the matzah is 43.3 sq. in.
 6. This assumes a full rectangular machine matzah is 7" x 7", which means the entire matzah has an area of 49 sq. in. Hence, 1/2 of the matzah is 24.5 sq. in. (This means one could eat a piece of square matzah that is 5 in. on each side.) Regarding thickness of *matzos*, see footnote #3.
 7. This is to fulfill the obligation of wine. If one cannot drink wine, he can fulfill his obligation with grape juice. This will be discussed later.

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

THE RISE OF OAT MATZOS¹

Rabbi Moshe T. Schuchman, STAR-K Kashrus Administrator

The Mishnah teaches that flour from any of the Five Grains – wheat, barley, spelt, oats, or rye – may be used to bake matzah.² Rama, however, cites the established minhag recorded by Maharil that preference is given to wheat.³ *Chayei Odom* offers a reason for the minhag that wheat is generally more enjoyable to eat, and thereby wheat matzah is a *biddur mitzvah*.⁴

According to *Tiferes Yisroel*, the reason wheat should be used for baking matzah is to minimize the possibility of chometz formation in the dough.⁵ The Talmud states that wheat is hardier than barley and thus takes longer to form chometz.⁶ Rye and oats are halachically regarded as subsets of barley and also become chometz more quickly than wheat.⁷ Accordingly, the minhag to use wheat pertains even for those who generally favor other grains throughout the year.

Alternatives to Wheat

If someone with a wheat allergy can tolerate spelt, matzah made from spelt is an ideal alternative. Spelt and wheat are closely related both structurally and halachically.⁸ Additionally, some suggest that the order of grains in the Mishnah has significance. Thus, spelt, which appears third in the list, takes precedence over rye or oats. Others reject this notion and hold that position on the list does not indicate hierarchy for matzah.⁹

What are the options for people who suffer from celiac disease, an inherited autoimmune disorder identified in the 1950s as being triggered by gliadin peptides (small proteins) in gluten? If the severity of the condition allows, after consultation with a competent medical opinion, one can eat a single *kezayis* of regular wheat (or spelt) matzah to fulfill the mitzvah on a Torah level. In this instance, one would skip *Motzi Matzah* and *Koreich* and eat the *kezayis* for *Afikoman*, at the end of the *seudah*.¹⁰ But if even this minimal amount isn't tolerated, Acharonim

1 The unabridged version of this article can be viewed at star-k.org/passover. It offers a more comprehensive and detailed treatment of this topic.

2 *Pesachim* 2:5.

3 Rama, *Orach Chaim* 453; Maharil proffers a Talmudic source for the minhag.

4 *Chayei Odom, Klal* 128.

5 Commentary to Mishnah, 2:5.

6 *Pesachim* 40a.

7 *Pesachim* 35a; *Shulchan Aruch Y.D.* 324:2; *Magen Avrohom* 453:5,9; *Kaf Hachaim* 453:3.

8 *Kaf Hachaim* and *Shulchan Aruch Y.D.* 324.

9 In contrast to *maror*; see *Chok Yaakov, Tevuos Shor Y.D.* 6.

10 *Magen Avrohom* 482:1.

debate whether there is any merit to ingesting less than a *kezayis*.¹¹ Otherwise, the individual is an *anus* and exempt from the mitzvah.

Oat Matzos Enter the Scene

That's how it was until about 40 years ago. In the mid-1980s, Rabbi Ephraim Kestenbaum, an industrial chemist in Golders Green, London, was prompted by his young daughter, who was diagnosed with celiac, to solve the dilemma. Among the Five Grains, oats are an outlier since they alone do not contain gluten naturally. Nevertheless, care must be taken during cultivation and processing to protect the oats from becoming cross-contaminated by gluten particles lingering in fields or on equipment shared with other products. He took advantage of the inclusion of oats in the list of Five Grains and launched an unprecedented venture to make matzah from oat flour.

After some effort he succeeded in finding a farm north of Edinburgh, Scotland, with an oat patch sufficiently distant from wheat fields. The oats were harvested and transported to Manchester for milling under supervision of the Beis Din and the flour was brought to London.

The absence of gluten in oats is a blessing for those with celiac but a challenge for those wishing to bake with oat flour. Lacking the robust gluten network that gives other doughs its elasticity, texture and form – *gluten* is the Latin word for *glue* – oat dough is dense and brittle. A dough made from oats readily hardens and collapses into crumbs before reaching the oven.

After much experimentation and perseverance, Rabbi Kestenbaum was able to produce a small amount of matzah suitable for his daughter.

Before long, word of Rabbi Kestenbaum's innovation spread, and he grew the enterprise to service the broader community of celiacs. By 5748 (1988) Rabbi Kestenbaum moved production to a factory in the Atarot industrial park north of Yerushalayim and added machine oat matzah to his offerings.¹²

Halachic Deliberations

A serious halachic quandary that Rabbi Kestenbaum encountered early on stemmed from a measure taken to improve the taste of the matzos. Oats contain a high concentration of enzymes and lipids which become decompartmentalized during milling. Their interaction leads to a rancid aroma and bitter taste in a matter of days. Commercially available shelf-stable oats are produced by deactivating the enzymes before milling, in a process called *kilning* which involves heating groats (i.e., oat kernels whose hulls have been removed) with live steam. The kilning

11 See *Minchas Chinuch*, mitzvah 10; *Mikra'ei Kodosh*, *Pesach II*:190.

12 See the full version of this article for a discussion about the place of oats on the list of the Five Grains, and for the halachic ramifications it will have when the technology to cultivate de-glutenized wheat is developed.

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

process is not an option for Pesach as the moist steam causes the oats to become chometz. Therefore, to produce edible oat matzah, Rabbi Kestenbaum conceived a technique of heating the groats with dry air. While not as effective as steam, it helps somewhat to mitigate bitterness in the final product.

From the beginning, Rabbi Kestenbaum partnered with the Manchester Dayan, Rav Osher Y. Westheim, who provided kashrus certification. In consultation with other *dayanim* in England, production was allowed to proceed. However, the former Chief Dayan in Manchester, Rav Yitzchok Yaakov Weiss, who by then had assumed the helm of the Eidah Hacharedis in Yerushalayim, wrote a *teshuvah*¹³ in which he explains why matzos made from barley and its subsets – rye and oats – are prohibited even on a level of *bedi'eved*. His primary concern was for the hastened formation of chometz in these grains. Subsequently, Rav Westheim met with Rav Weiss who issued a partial retraction, allowing oat matzos for severe *cholim* (sick people), provided they were made in small batches for personal use.

As the oat matzos reached communities beyond England, more *shailos* arose. In 5755 (1995), Rav Westheim and his colleagues approached Rav Shmuel HaLevi Wosner in Bnei Brak for halachic guidance. Among the questions he dealt with was the matter of the groats emitting a considerable amount of *zeiyah* (moist vapor) while being heated and being re-absorbed before emerging completely dry.

Another challenge submitted to Rav Wosner was one raised previously by Rav Moshe Heinemann, Rabbinic Administrator of STAR-K. Halacha states that *kilayos*, roasted kernels, cannot become chometz when mixed with water.¹⁴ Applying heat not only deactivates the enzymes in oats but also renders them *kilayos* and prevents them from ever becoming chometz. Why is that a problem? Because the Gemara derives a relationship between chometz and matzah: only something capable of becoming chometz is fit to become matzah.¹⁵ Essentially, even if oat matzos made from *kilayos* are deemed kosher for Pesach, they can't be used to fulfill the mitzvah at the *Seder*.

Some *poskim* felt this issue was resolved by *Chayei Odom*¹⁶ who was presented with a similar case of wheat that was harvested while the stalks were still moist; to inhibit mold growth during storage, they were dried in an oven – like *kilayos*.¹⁷ He asserts this hinges on a dispute between Rambam and Ramban. According to *Chayei Odom*, the Rambam holds it's sufficient if the grain comes from a species that *could* become chometz given the right circumstances – hence allowing *kilayos*

13 Dated 5743 (1983) and published in *Minchas Yitzchok* IX:49.

14 *Pesachim* 39b; Rambam, *Chometz U'Matzah* 5:3

15 *Pesachim* 35a.

16 *Hilchos Pesach, shailah* 15.

17 Generally, great care is taken to harvest wheat for matzah when it is relatively dry (below 14% moisture content), after the morning dew has evaporated. It can also not be too dry – see *O.Ch.* 467:5.

to be used for making matzah. Ramban, on the other hand, holds this *specific* dough must be a precursor for chometz formation, which is only arrested upon placement in the oven – thus excluding *kilayos* from the mitzvah. *Chayei Odom* rules that one may rely upon the lenient view of the Rambam in a *sha'as hadchak*. But *Pri Megadim*¹⁸ and *Shulchan Aruch Harav*¹⁹ both adopt the Ramban's stance. As a result, some *rabbonim* advised not making a bracha of *Al Achilas Matzah* on oat matzos, lest it be a *bracha levatala*.²⁰

Eventually, other bakeries in Eretz Yisroel and the U.S. followed Rabbi Kestenbaum's lead and began producing their own versions of oat matzah. Initially, kosher certification was granted by individual *rabbonim* and not major kashrus organizations. Labels featured a prominent cautionary note advising that only those with a real medical need should consume the product.

Ingenuity in the Matzah Bakery

Over the years, the methods of oat matzah production evolved. An important change took place in advance of Pesach 5773 (2013), the year Rabbi Kestenbaum sold his matzah business. It was reported that the temperature and duration for heating groats used in matzos was reduced from 350°F for 35 minutes to 270°F for 11 minutes. Apparently, when dough made from these oats was left unbaked, it fermented and exhibited signs of chometz. Based on this information, Rav Heinemann was satisfied that there was no longer a question of *kilayos* and allowed their use to fulfill the mitzvah at the *Seder*, for those who need it.

A far more significant change occurred in recent years. Since around 5780 (2020), oat matzah bakeries stopped heating groats prior to milling, thus circumventing the problem of *kilayos* entirely. Bakeries now mitigate the adverse taste by milling the oats onsite and using the flour a few days later.²¹ The broader food industry accepts seven days as the time frame during which the negative impact from the enzymatic reaction is minimal. Even so, taste still deteriorates between baking and consumption and other interventions are necessary.

Since oats have a considerably higher fat content than wheat and emit an oily residue during grinding, it is difficult to obtain a clean flour that is both easy to handle and stays tasty. Some bakeries have found that grinding and re-grinding oats very finely, sometimes multiple times, yields a more workable and edible flour.

18 *Mishbetzos* 461:2.

19 462:1.

20 Rav Heinemann differs with the *Chayei Odom*'s analysis, drawing a distinction between flour mixed with fruit juice – which the Rambam allowed since the flour could have become chometz had it been mixed with water – and *kilayos*, which will never become chometz. The Rambam only permitted the former for the mitzvah, but not *kilayos*. Hence, Rav Heinemann saw no basis whatsoever to allow using heat-treated oats for the mitzvah of matzah.

21 Flour must sit a day or two between milling and kneading to dispel any residual friction heat (*O.Ch.* 453:9).

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

One bakery in Eretz Yisroel also sifts the flour multiple times, withstanding a loss of up to a half of its starting stock, to reach a standard of cleanliness their customers will enjoy. Other bakeries carefully package freshly baked oat matzos inside heat-sealed foil pouches as soon as they have cooled down.

A further advancement is that some matzah bakeries have also acquired Gluten Free (GF) certification. This achievement entails sourcing certified gluten-free raw oats and adhering to detailed requirements imposed in the baking facility. Grain storage and milling equipment must be dedicated solely to GF oats. The entire baking facility must be shut down for a few days to undergo a thorough washdown from any trace of gluten, including flushing out airborne particles from the air filtration system.

Outcome for Oats

Fundamentally, *poskim* have come to a consensus on the permissibility of oat matzos, both as being kosher for Pesach and for fulfilling the mitzvah. Major kashrus organizations now permit their widely recognized symbols to adorn boxes. Absent are the once ubiquitous disclaimers limiting consumption to those who are medically enjoined from eating gluten.

Is there any reason for non-celiacs to “pass over” these matzos? The answer is *yes*. The minhag across all recorded history to use wheat cannot be easily dismissed, especially if the minhag is based on a concern for chometz. Although experienced bakers insist that no signs of chometz are exhibited when making oat matzah, it’s possible the lack of gluten makes chometz formation less *observable* since it doesn’t rise much; yet, being a subset of barley, halacha dictates that oats are more susceptible to undergoing the mechanisms of chometz formation.

Rarely do we find such a phenomenon of producing a mitzvah so differently from the way it was practiced for generations. The vigorous halachic debates and eventual approval by foremost *poskim* attests to the vitality and adaptability of the halachic process in our times. Klal Yisroel owes a debt of gratitude to Rabbi Kestenbaum for conceiving the idea to make matzah from oats and then persevering until he accomplished his mission – that the mitzvah be accessible for all.

ADDENDUM I

2024 CHOMETZ LISTING

MEDICATIONS | VITAMINS | SUPPLEMENTS

MAY/DO CONTAIN CHOMETZ

Prepared by Rav Gershon Bess

PAGES 207-211

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You can also purchase it directly from Kollel Los Angeles. Their contact info is TEL: 323-933-7193 | FAX: 323-933-7493 | EMAIL: office@kolllella.com

ADDENDUM II

LIST OF COMMON INGREDIENTS DERIVED FROM CHOMETZ

The following are common ingredients that are or may be derived from chometz:

* Amino Peptide Complex	* Oat Extract
* Amp-Isostearoyl Hydrolyzed Wheat Protein	* Oat Flour
* Avena Sativa (Oat) Kernel Flour	* Phytosphingosine Extract
* Avena Sativa Flour	* Prolamine
* Avena Sativa Kernel Protein	* Secale Cereal (Rye) Seed Flour
* Barley Extract	* Sodium C8-16 Isoalkyl Wheat Protein Sulfonate
* Beta Glucan	* Sodium Lauroyl Oat Amino Acids
* Cyclodextrin	* Steardimonium Hydroxypropyl Hydrolyzed Wheat Protein
* Dextrin	* Triticum Vulgare (Wheat) Flour Lipids
* Dextrin Palmitate	* Triticum Vulgare (Wheat) Germ Extract
* Disodium Wheat germamido Peg-2 Sulfo	* Triticum Vulgare (Wheat) Germ Oil
* Hordeum Vulgare Extract	* Triticum Vulgare (Wheat) Gluten
* Hydrolyzed Malt Extract	* Triticum Vulgare (Wheat) Starch
* Hydrolyzed Oat Flour	* Wheat Amino Acids
* Hydrolyzed Vegetable Protein	* Wheat Bran Extract
* Hydrolyzed Wheat Flour	* Wheat Germ Extract
* Hydrolyzed Wheat Gluten	* Wheat Germ Glycerides
* Hydrolyzed Wheat Protein	* Wheat Germ Oil
* Hydrolyzed Wheat Protein Pg-Propyl Silanetriol	* Wheat Germamidopropyl Ethyl Dimethyl Sulfate
* Hydrolyzed Wheat Protein/ PVP Crosspolymer	* Wheat Germamidopropalkonium Chloride
* Hydrolyzed Wheat Starch	* Wheat Germamidopropyldimonium Hydroxypropyl Hydrolyzed Wheat Protein
* Hydroxypropyltrimonium Hydro Wheat Protein	* Wheat Protein
* Malt Extract	* Wheat Sphingolipids
* Maltodextrin	* Yeast Extract
* Oat Beta Glucan	

INDEX

A

Addendum 207, 212
AdinaB 170
Advil 40, 77
Air Freshener 6, 22
Alcohol 6, 22
Alcoholic Beverages 6
Allergies 198
Almond Milk 6, 44
Aluminum Foil 6, 15, 22
Ammonia 6, 22
Amway 8, 170
Antacids 40
Anti-Perspirants 8, 41, 115
Apple Sauce/Fruit Pouches 6
Appliance Companies 66
Arba Kosos 180, 198

B

Baby
 Bottle 6
 Cereal 6, 56, 64
 Food 6, 44
 Formula 43
 High Chair 34
 Medicine 75
 Powder 6, 22
 Wipes 6, 22
Bakery Products 6
Baking Powder 6
Baking Soda 6, 22
Balloons 6, 22
Band-Aids 6, 22
Barbeque Grill 30, 51
Bath Treatment 6
Beans 21, 58
Beer 55, 64
Benadryl 40, 80
Bird Food 47
Bite Plates 8
Bleach 6, 22
Blech 34
Blender 51
Blush 6, 22, 109

Body Powder 111
Body Wash 41, 165
Brachos (Pesach Foods) 59
Broiler 27
Buckwheat 58

C

Candy 6
Canola Oil 58
Can Opener 34, 51
Caterers 6
Cat Food 45
Charcoal Briquettes 6, 22
Cheesecloth 7, 22
Children. *See Baby*
China 32
Cholim 68
Chometz
 Burning 4, 39, 171, 217
 Chometz Gamur 55
 Cosmetics 108
 Ingredients In Cosmetics 212
 Medication 67, 76, 207
Chronic Conditions 68
Cleansers 8
Cocoa 7, 22
Coconut Products 7
Coffee 7, 8, 22
 Coffeemaker 34, 51
Cold, Allergy & Decongestants 40
Community Food Services 8
Conditioner 41, 137
Contact Lens Solution 8, 22
Cooktop
 Electric 28
 Gas 28
 Glass-Ceramic 29
 Induction 30
Corelle 33, 51
Cosmetics 108-170
 Halachos 106
Countertops
 Corian 32
 Granite Composite 32
 Marble 33

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

Metal 33
Plastic/Formica 32
Porcelain Enamel 32
Quartz 32
Silestone 32
Stainless Steel 33
Wood 33

Crayola 8
Creams 41, 111
Cumin 58

D
Dairy Products 8, 12, 23
Dental Floss 8, 22
Denture Care 115
Dentures 34, 52
Deoderants 8, 41, 115
Detergents 8, 9
Dextrose 58
Diabetic

Diluting Wine 199
Matzah Chart 198
Dishwasher 34
Dishwashing Soap 9, 22
Dramamine 40
Dog Food 46
Drip Pan 28

E
Eggs 9, 22
Electrolytes 43
Enfacare 43
Enfamil 43, 75
Ensure 42
Erev Pesach 39, 171
Es-Ge Cosmetics 169
Exhaust Fans 27
Eye Cosmetics 116
Eyedrops 9, 22

F
Face Powder 9
Facial Care 126, 169-170
Fever Reducers 40
Finger Paints 9
Fish Food 46
Flax Seed 9, 22

Food Processor 34
Foot Care 141
Formula See Baby
Four Cups See Arba Kosos
Freezer 34
Fruit 9, 23

G
Gastrointestinal Remedies 40
Gecko Food 47
Glass Cooktop 29, 30
Glasses, Drinking 33
Gloves, Rubber 10, 23
Glue 10
Grape Juice 10, 199
Grater 34, 52
Grates 28
Grill 30

H
Hagola 25
Hair Care 41, 137
Hand Care 141
Hand Sanitizer 10
Hemp Seed 10, 23
Honey 11
Horseradish 11
Hospitals 11
Hydrogen Peroxide 11, 23

I
Ice 11, 23
Ice Cream 11
Illness 68
Immersion Blender 36, 52
Infant See Baby
Insect/Rodent Bait 11
Instant Hot Device 35
Isomil 43

J
Juices 11, 23

K
Kashering 38
 Cannot Be Kashered 36
 Kashering Checklist 34

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

Ketchup 11
Kezayis 183-189, 198
Kitniyos 21, 44, 58, 69
Kollet Los Angeles 1
Kosherization 25

L

Lactaid 12
Libun 25
Light Box 35
Lip Products 142
Liquor 62
Lotions 111

M

Makeup 148, 169
Maltodextrin 56, 58
Matzah 11
 Brands 11
 How To Check 192
 Oat 11, 202
 Seder 183
 Shiur 198
Mayonnaise 12, 56, 65
Meat 12
Mechush 68
Medicine 76
 Baby/Children 75
 Halachos 67
 Quick-Pick 40
Metal
 Goblet 35
 Polish 16
 Wine Tray 35
Milk 8, 12, 23
 Almond 6, 44
 Coconut 7, 44
 Lactaid 11
 Rice 17, 44
 Soy 17, 44
Millet 47, 58
Mineral Oil 12, 23
Mixer 35, 51
Motrin 40
Mouthwash 41, 106, 158
MSG 58

N

Nail Products 12, 23
Nepro 42
Nutritional Supplements 75
Nuts 12, 23

O

Oil 12
 Avocado 12
 Cooking Spray 12
 Grapeseed 13
 Mineral 12
 Olive 13
Ointments 41
Orange Juice 15
Oven
 Cleaner 15, 23
 Hoods 27
 Kashering 26, 38

P

Pain Reliever 40
Panliner 15
Paper/Plastic Disposables 15
Parchment Paper 15
Pediasure 43
Pediatric Supplements 43
Perfume 159
Personal Care 108
Pet Food 45
Pets 45
PicNTell 169
Pitchers 36
Plastic, Disposable 15
Polish
 Furniture 16, 23
 Nail 12
 Shoe 16, 23
 Silver/Metal 16, 24
Poly-Vi-Sol 43
Prepared Food 16
Pump Pot 35
Pyrex 36, 53

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

R

Raisins 16, 24
Real Chometz 55
Refrigerator 35
Rice 21, 58
 Cereal 44
 Milk 17
Rubber Bands
 Orthodontic 17
Rubbing Alcohol 17

S

Safety Tips (Koshering) 38
Salt 17, 24
Saphyre By Tova 169
Sauces/Dips 17
Scouring Pads 17, 24
Seder 176
Self-Cleaning Oven 26
Seltzer 17, 24
Shabbos Mode see appliance companies
Shaklee 8, 170
Shampoo 41
Shaving Lotion 164
Sheimos 61
Silly Putty 8
Similac 43
Sinks 32
 China 32
 Corian 32
 Granite 32
 Koshering 32
 Porcelain 32
 Stainless Steel 32
Smoothie Machine 35
Soap 41, 165
Soda 17
Soy Milk 17
Spices & Seasonings 17
Sponges 17
STAR-D P 19
STAR-S Non-Kitniyot 20
STAR-S Sephardic 21
Static Cosmetics 170
Stoneware 36

Store Information 62
Sugar 17, 24
 Brown/Other 17
 Granulated 17
 Substitutes 200
Sun Tanning 167
Sweeteners 17

T

Tablecloths 15, 24, 36
Tea Bags 17
Teflon 36
Tevilas Keilim 51, 53
Thick-It 42
Times, Erev Pesach 4, 39
Tolaim 195
Toothpaste 41, 168
Toothpicks 17
Toveling 50
Towel 36
Tuna 17
Tylenol 40, 102-103

V

Vegetables 17, 24
Vinegar 18, 65
Vitamin C 58

W

Warming Drawer 27
Washes (Soap) 41, 164
Washing Cup 36, 54
Water 18, 24
Water Coolers 36
Water Filter 36
Wax Paper 18, 24
Webinar 4, 219
Whipped Topping 18
Wine, *Shiurim* 198

Z

Zmanim, Erev Pesach 39

PRODUCT
DIRECTORY

KASHERING
GUIDELINES

QUICK
REFERENCE
LISTS &
CHARTS

MEDICINE
LIST

PERSONAL
CARE LIST

KASHERING
& SEDER
GUIDE

ADDENDA:
CHOMETZ
LISTS

INDEX

Harry A. & Lillian Frid, ע"ה

Annual Baltimore

Chometz

BURNING

Pimlico Race Course Clubhouse Parking Lot

See Driving Directions Below.

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NOTHING WILL BE ACCEPTED AFTER 11:15AM.

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FOOD DONATION DRIVE - Non-perishable items will be collected for distribution in the Park Heights community.

FOOD TRASH ONLY! Please be considerate; burn chometz, not plastic. If you wish to burn wrapped chometz, wrap it in paper bags - not plastic, not styrofoam, not aluminum foil. When plastic burns, it releases toxins which harm those present and the environment. Please do not attempt to burn frozen food items.

CLOSED CANS AND BOTTLES can explode when placed in the fire. You must put them in the provided dumpsters.

PLEASE RECYCLE - Designated dumpsters will be available.

BULK TRASH, such as furniture, appliances, etc., **WILL NOT BE ACCEPTED**. Food garbage can be placed in our dumpsters. See back of this flyer for bulk trash disposal.

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- ♦ **Consumer Kosher Hotline** – use our contact form at star-k.org/contact or call 410-484-4110 Monday-Thursday from 9 am to 5 pm and Friday from 9 am -2:30 pm for answers to your questions
- ♦ **Institute of Halacha** – available Monday-Thursday from 2 to 5 pm, and Friday from 11 am to 2 pm, at 410-484-4110 x238, or email halacha@star-k.org anytime for answers to *halachic* matters
- ♦ **Kashrus News & Alerts** – available via email or on our site; sign up at alerts-subscribe@star-k.org *Kashrus Kurrents* – quarterly publication on timely topics of interest to the kosher consumer, archived on our site; to subscribe email kashruskurrents-subscribe@star-k.org
- ♦ **Kosher Classroom** – offers posters and videos for educational purposes at no charge; email kosherclassrooms@star-k.org or call our office for more info
- ♦ **Monthly TeleKosher Conference Program Webinars** – previous recordings are archived on our site; email webinar@star-k.org for signup info
- ♦ **Organic Certification** – joint kosher and organic certification available through our partnership with QAI (Quality Assurance International)
- ♦ **Pre-Purchase Advice** – recommendations for countertops, and cooking, refrigeration, and dishwashing appliances at star-k.org/prepurchase
- ♦ **Sabbath Mode Appliance Directory** – a searchable database of STAR-K certified appliances at star-k.org/appliance
- ♦ **Sephardic Mehadrin Kashrut Certification** – STAR-S certification for the Sephardi community
- ♦ **Shatnez Testing** – items can be dropped off at the STAR-K office during regular business hours and will be checked for a nominal fee
- ♦ **Shul Kitchen Guidelines** – guidance for shul foodservice staff available upon request
- ♦ **Speakers Bureau** – offers *shiurim* and training to community groups upon request

BEHIND THE SCENES

OF STAR-K KOSHER CERTIFICATION



Sign up now for one of our popular summer training seminars at our Baltimore headquarters

JULY 29-31, 2024

11th Annual Foodservice Mashgiach Training Seminar

An intensive three-day training program for people currently involved – or who wish to become involved – in *hashgacha* in restaurants, catering halls, hotels, and the like. For men and women. Separate seating.

AUGUST 5-8, 2024

21st Annual Kashrus Training Program

This four-day program provides *rabbonim*, certifying agency administrators, kollel members, and others serving in *klei kodesh* with a hands-on, practical application of the *Shulchan Aruch* along with insights into structuring a kashrus organization. For men only.

FOR MORE INFORMATION

Contact R' Zvi Goldberg, STAR-K's seminar coordinator, at 410-484-4110 ext. 219



Early registration is advised as each program is limited to 25 attendees and spaces fill up early. To download an application for either seminar, please go to star-k.org/training.

