



Pesach Guide

תשפ"ד // 2024



Visit www.ASKcRc.org TO SEARCH KOSHER FOR PESACH PRODUCT INFORMATION



Download the App

Download the cRc Smartphone App for updated Kosher lists and Pesach lists and more.

AVAILABLE FOR FREE AT

App Store Google Play

Visit www.crc kosher.org/consumer for Consumer & Commercial Kosher Information and Kashrus Updates



Schtark Cheese Wishes You
A Pesach Kasher v'Sameach!

חלב ישראל

SCHTARK

GEZUNT UN SCHTARK™



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

Taste the freshness...
...experience the quality.



Kashered At 212° F



**He was struggling
to make ends meet.**

He found hope.

He found courage.

He found a lifeline of support.

**And yes, he found
he was not alone.**



Discover Your Best Self.

Case Management | Social Services | Financial Counseling | Health Clinics
Pharmacy | Kosher Food Pantry | Employment Services | Mental Health Services
Spiritual Enrichment | Housing Solutions

arkchicago.org | 773-973-1000

The Ark

6450 N. California Avenue
Chicago, IL 60645

The Ark Northwest

3100 Dundee Road, Suite 802
Northbrook, IL 60062

Illinois Nonprofit Organization, Community-Funded.
A Partner with the Jewish United Fund in Serving our Community.



Table of Contents

Introduction

Policy on Medicines, Cosmetics, and Toiletries	3
Serving Chicagoland and Beyond.....	4
cRc Publications	6
Beth Din.....	8
Standing with the People of Israel	10
Standing Strong for Pesach.....	11
<i>Kashrus</i> in Photos	12
I Wish Consumers Knew.....	16
Guess What.....	18

Preparation for Pesach

Nissan - April Important Dates & Times	19
<i>Chametz</i>	20
<i>Kashering</i> the Kitchen.....	24
Which Items Can Be <i>Kashered</i> ?.....	30
Pesach <i>Kashering</i> Conundrums.....	32
<i>Tevillas Keilim</i>	36
The Days Before Pesach.....	41
Preparations for the <i>Seder</i>	44
<i>Seder</i> Highlights	47
<i>Seder</i> Plate.....	49
The 5th Cup	50
Dietary Needs.....	54

Pesach Information

Shopping Guide.....	57
Milk and Dairy Products	63
Pesach Liquor List.....	65
Medicine and Cosmetics.....	68
Milk Substitutes, Supplements, & Infant Formula.....	74
cRc in the Kitchen; Homemade Recipes	80
<i>Sefiras HaOmer</i>	82
Your Questions... Answered.....	84
Pesach Foods for Your Pets.....	88
Buying <i>Chametz</i> After Pesach	93

Seasonal Articles and Other Highlights

Hydroponics.....	95
Fruit and Vegetable Guide, A Sampling	99
...Revealed	100
cRc Officers and Staff.....	104

For Kosher Consumer Alerts by e-mail, visit
www.cRcKosher.org/alerts.

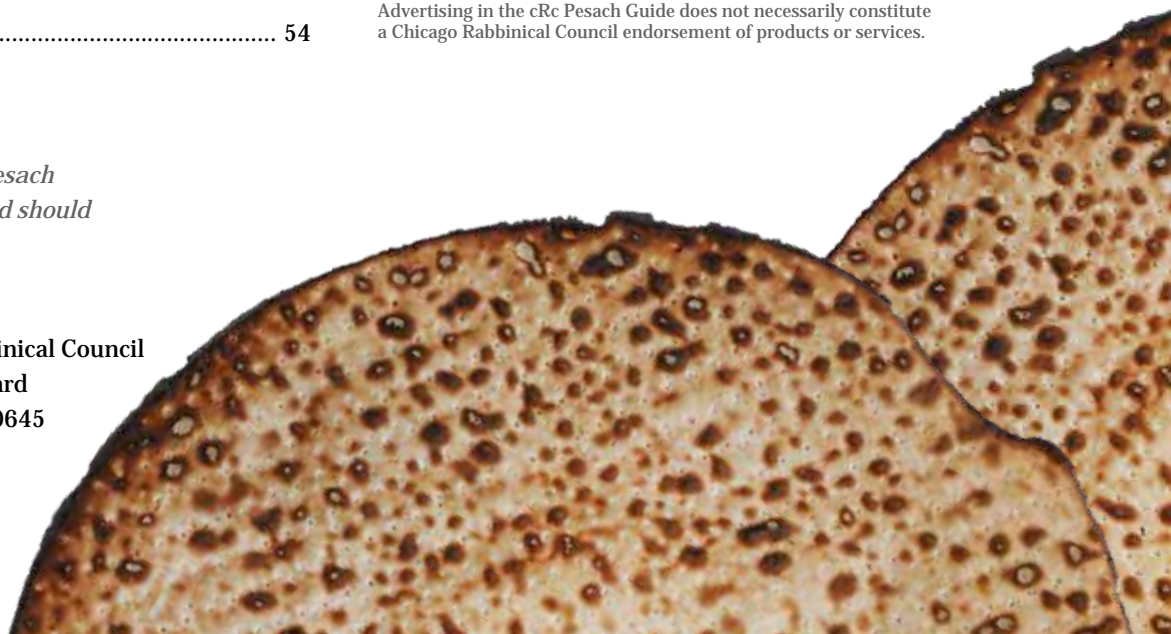
Updated Pesach information is available online at
www.cRcKosher.org/pesach and www.askcRc.org.

Advertising in the cRc Pesach Guide does not necessarily constitute
a Chicago Rabbinical Council endorsement of products or services.

Please be advised that this cRc Pesach
Guide contains Torah articles and should
be treated accordingly.



Chicago Rabbinical Council
2701 W. Howard
Chicago, IL 60645
773-465-3900



Chicago Rabbinical Council

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

Rabbi Sholem Y. Fishbane
Kashruth Administrator



פסח תשפ"ד / Pesach 2024

MEDICINES, COSMETICS & TOILETRIES FOR PESACH

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

MEDICINES

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

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

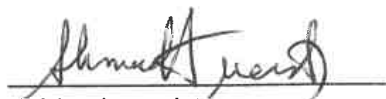
- Liquid and chewable medications that contain *kitnios* may be consumed by someone who is ill. An otherwise healthy person, who would like to consume a liquid or chewable medicine to relieve a minor discomfort, should only do so if the product is known to be free of *kitnios*.

COSMETICS & TOILETRIES

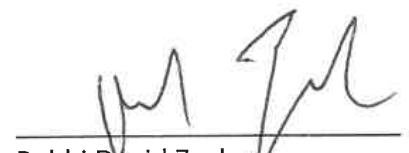
- All varieties of blush, body soap, conditioners, creams, eye shadow, eyeliner, foundations, ink, lotions, mascara, nail polish, ointments, paint, shampoo, and stick deodorant are permitted for use on *Pesach* – regardless of the ingredients contained within them.
- Many varieties of cologne, liquid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



Rabbi Yona Reiss
Av Beis Din, Chicago Rabbinical Council



Rabbi Shmuel Fuerst
Dayan, Agudath Israel of Illinois



Rabbi Dovid Zucker
Rosh Kollel, Chicago Community Kollel

cRc Serving Chicagoland and Beyond!

Founded in 1932, the cRc now engages approximately 150 members in the U.S., Canada, and Israel. We are committed to supporting our rabbis and the broader role of rabbinic community leadership.

The cRc Rabbis reach different parts of Chicago and beyond. Rabbi Yona Reiss, Av Beth Din, checks *mikvaos* in Champaign, IL and Riverwoods, IL, and the *eruv* in Skokie, IL. The Rabbis speak in Chicago and in other cities about Beth Din issues, as well as current topics. Our annual Pesach Fair offers *kashering* and other services.

Students visit the cRc and learn about the Beth Din and the Kashrus department. The cRc Education Committee sponsors the Rebbetzin Shoshana Schwartz, a"h, Torah Research Project (<https://crcbethdin.org/4jma>) and the cRc Torah Achievement Awards.

Our internationally recognized Beth Din continues to expand its services of conversion, divorce, arbitration and mediation of financial disputes, and Chevra Kadisha services. We now also offer Divorce Mediation.

Our Kashrus Department is a leading voice in the international world of kosher supervision. Rabbi Sholem Y. Fishbane, our Kashrus Administrator, leads AKO, the Association of Kashrus Organizations.



Rabbi Aaron Kraft, cRc Dayan, speaking to *talmidim* at Lubavitch Mesivta



Rabbi Sholem Fishbane and panel at the AKO Conference in Israel



Rabbi Reiss checking the *mikvah* in Champaign, IL. Pictured with Champaign Rabbis Dovid Tiechtel, Chabad, and Shmuel Hauss, OU-JLIC and JET.



Rabbi Yona Reiss speaking at Beis Medrash Mikor Hachaim on Civilian Casualties During War



Rabbi Michael Myers, Chair of the cRc Education Committee, at the cRc

ZELDA'S CATERING COMPLETE PESACH PACKAGE



★ Enjoy getaway quality dining in the comfort of your own home! ★



Zelda's Catering offers gourmet complete seder packages, individual meals and an extensive ala carte Pesach menu (gebrochts and non-gebrochts options are available, see our full menu online). Zelda's is proud to offer delivery to your doorstep as well as multiple FREE pick-up locations in Skokie, Highland Park, Glencoe, Deerfield, Northbrook, Lakeview, Oak Park, Riverwoods and Homewood.



ORDER NOW

www.zeldastable.com/passover
inquiry@zeldascatering.com
(847) - 674 - 0033
@zeldascatering



cRc Publications



In addition to our *Divrei Torah*, *Divrei Chizuk*, and *Chadashot*, this year we started a new publication, *Chicago Rabbinical Currents*. It is a monthly community newsletter of the cRc featuring articles by the staff of the cRc Beth Din and of cRc Kosher.

The following publications are available for purchase at shopcRc.org.



cRc Pesach Guide 2024



Hafrashas Challah
by Rabbi Dovid Cohen



Tevillas Keilim
by Rabbi Dovid Cohen



Hadorom
Edited by Rabbi Yona Reiss,
Av Beth Din, cRc
In Memory of Rav Gedalia
Dov Schwartz, zt"l.
Sefer is in Hebrew only.



Halachos of Insects
by Rabbi Dovid Cohen



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



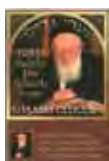
Kanfei Yona
by Rabbi Yona Reiss



Kashering
by Rabbi Dovid Cohen



*Food Service Mashgiach
Guidebook*
by Rabbi Dovid Cohen



Shaarei Gedulah
by Rabbi Gedalia Dov
Schwartz, zt"l



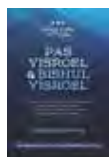
Meat and Poultry
by Rabbi Dovid Cohen



Shabbos Catering Guidelines
Rabbi Dovid Cohen and
Rabbi Yaakov M. Eisenbach



Alcoholic Beverages
by Rabbi Dovid Cohen



Pas Yisroel and Bishul Yisroel
by Rabbi Dovid Cohen



Kashrus Symbol Card



Animal Products
by Rabbi Dovid Cohen



Shemittah
by Rabbi Dovid Cohen

SCAN TO ORDER
cRc PUBLICATIONS



CHAMPION



ROOFING inc.

RESIDENTIAL, COMMERCIAL & INDUSTRIAL

- SHINGLES (ALL TYPES)
- TUCKPOINTING
- MODIFIED BITUMEN
- EMERGENCY SERVICE
- TPO & PVC SYSTEMS
- ROOF MAINTENANCE PROGRAMS
- GUTTERS/DOWN SPOUTS

FREE ESTIMATES

35 YEARS EXPERIENCE & CUSTOMER SATISFACTION

SERVING OUR COMMUNITY'S RESIDENCES AND INSTITUTIONS
Agudath Israel, Anshe Shalom Bnai Israel, Arie Crown Hebrew
Day School, Beth Hillel, Bnai Reuven, Adas Yeshurun, HTC, KJBS,
WI-FI Building, Winston Towers, YTT Boys School, Joan Dachs Bais
Yaakov, Hatzalah Ambulance Garage

SUPPORT THE BUSINESSES IN YOUR COMMUNITY
WHO SUPPORT THE COMMUNITY

847-673-ROOF (7663)

LICENSED | BONDED | INSURED

HARRY FRIEDMAN
PRESIDENT



ALL WORK GUARANTEED

CHAMPIONROOFING.COM

Beth Din



The Beth Din is the Rabbinic Court of the cRc. It hears and resolves cases involving Jewish law and financial disputes, and responds to all queries related to the practice and theory of our way of life. The Beth Din issues Gittin (Jewish divorces), certificates of Geirut (conversion), and Teudot Ravakut (personal status).

Check out our **WEBSITE**
www.crcbethdin.org

Services Include:



Dinei Torah

Litigation, Arbitration & Mediation



Geruth

Conversion



Gittin

Religious Divorce



Chevra Kadisha

Jewish Burial Society



Shtarot

Halachic Documentation



THE cRc BETH DIN IS COMPRISED OF:



Rabbi Yona Reiss, Av Beth Din

Rabbi Reiss is the Av Beth Din of the Chicago Rabbinical Council and a Rosh Yeshiva at the Rabbi Isaac Elchanan Theological Seminary at Yeshiva University (RIETS), where he serves as the Rabbi L. Katz Chair in Professional Rabbinics. He is also the Segan Av Beth Din of the Beth Din of America in New York. Rabbi Reiss received *Yoreh Yoreh* and *Yadin Yadin semicha* from RIETS and is also a graduate of Yale Law School.

Av Beth Din



Rabbi Daniel J. Raccach, Senior Dayan

Rabbi Raccach is the Senior *Dayan Kavua* of the cRc Beth Din and serves as the Rav of Ohel Shalom Torah Center. He studied in Yeshivat Kol Torah, under Rav Shlomo Zalman Auerbach, zt"l; in Telshe Yeshiva-Cleveland, under Rav Mordechai Gifter, zt"l and Rav Chaim Stein, zt"l; and Telshe-Chicago. After his marriage, he studied in the esteemed Chazon Ovadia Kollel under Maran HaRav Ovadia Yosef, zt"l and his son, Rav Yitzchak, the present Rishon LiTzion, and received a *Yoreh Yoreh Yadin Yadin semicha* from Maran HaRav Ovadia Yosef. In Chicago, Rabbi Raccach received *Yadin Yadin semicha* from Rav Chaim Kohn in the Choshen Mishpat Kollel and from Rav Gedalia Dov Schwartz, zt"l, Rosh Av Beth Din of the cRc.

Dayanim Kevuim



Rabbi Yisroel Langer, Dayan

Rabbi Langer serves as Rav of Congregation Bais Yitzchok. He studied in Yeshivas Shaar haTorah and Yeshivas Dover Tzedek under Rabbi Moshe Shapiro, zt"l. He is an alumnus of the Chicago Community Kollel and a member of the Midwest Bais Horaah under the auspices of Rav Shmuel Fuerst. He teaches *halacha* at Bais Yaakov High School of Chicago and Hanna Sacks Bais Yaakov High School.



Rabbi Aaron Kraft, Dayan

Rabbi Kraft serves as the Rosh Bais Midrash in Bais Chaim Dovid in Lincolnwood. Rabbi Kraft learned for one year at Yeshivas Shaarei Mevaseret Zion before going on to learn in RIETS where he received *semicha* and was a member of the Kollel Elyon. While in RIETS, Rabbi Kraft was privileged to learn under Rav Michael Rosensweig and Rav Mordechai Willig. Rabbi Kraft earned a B.A. from Yeshiva University and an M.A. from the Bernard Revel Graduate School of Jewish Studies.



Rabbi Avrohom Mordechai Abramson, Menahel

Rabbi Abramson is the Menahel of the Beth Din and the Rav of Congregation Anshe Motele. He received *semicha* from RIETS, his B.A. from Yeshiva University and his M.B.A. from Adelphi University.

Menahel

For more information, please contact the Beth Din by e-mail at bethdin@crcweb.org or phone at 773.250.5482



PRIORITIZE YOUR SAFETY & SECURITY

CMI shares your commitment to protecting those important to you.

When it comes to security camera and access control solutions, you need a vendor who listens to your needs, educates you on the products available, and designs a quality solution within your budget. Ask us to conduct a review of your existing system or design a new system to meet your needs. Give yourself peace of mind and contact us today.

We're proud to partner with the Chicago Rabbinical Council for their technology needs!



Chicago
Microsystems, Inc.

Email
jeff@chimicro.com

Website
safety.chimicro.com



Standing with the People of Israel

From sending cRc Rabbis to Israel on Rabbinic Missions, arranging for buses to the rally in Washington, D.C., writing a letter signed by 40 Chicago Rabbis to the city council, and working closely with the JUF (Jewish Federation) and the ADL, the cRc's strong support of Israel is clear.



Our Menahel, Rabbi A. M. Abramson, representing the cRc, speaking with a *chayal*



Rabbi Leonard Matankay led missions for rabbis, Congregation K.I.N.S. and Ida Crown Jewish Academy



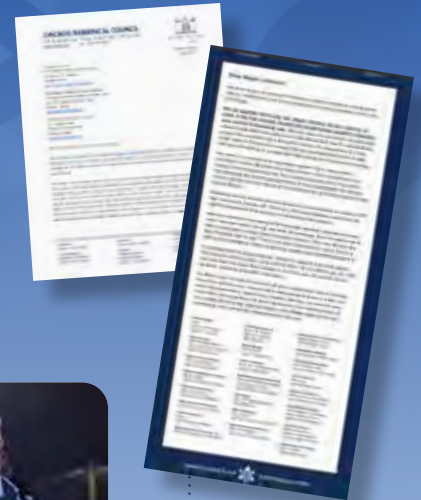
Davening at a rest stop on the way to the Rally in Washington, DC



Rabbi Yona Reiss giving a *bracha* to an IDF soldier in *Kiryat Arba*



Rabbi Elisha Prero giving musical *chizuk* to the IDF troops



cRc works closely with the JUF (Jewish Federation), the ADL, and Chicago Rabbis on advocacy.



Buses departing for the Rally in Washington, DC



Senior Dayan Rabbi Daniel J. Raccach in front of a destroyed home in Kibbutz Be'eri



cRc staff and members gather to wish Rabbi Abramson *hatzlacha* and *chizuk* before his trip to Israel



Rabbi Zvi Engel, President of the Rabbinical Council of America, led a series of Rabbinic Missions, and an Or Torah mission

Standing Strong for Pesach



Rav Yona Reiss
Av Beth Din

During the Passover *Seder*, we recite the paragraph beginning with the words *והיא שעמדה לנו ולאבותינו* – “this is what has stood through the generations for us and our forefathers” – *שלא אחד בלבד עמד עלינו לכלותינו* – “that it was not only one nation [i.e., the ancient Egyptians] who sought to destroy us, but rather in each generation, they rise up to destroy us.”

The commentators note the use of the plural form *עומדים* to describe our persistent enemies of each generation. The *Yismach Moshe* (on *Tehillim*, chapter 83) comments that this word corresponds to the amalgamation of enemies described by Dovid Hamelech including *אולי אדום וישמעלים מואב והגרים וכו'* – “the tents of Edom and the Ishmaelites, Moav and the Hagrites” - after which he concludes *ידעו כי אתה* – “may they know that Your name alone is the Lord, supreme over all the earth.” If one enemy would attack us, notes the *Yismach Moshe*, it would be perceived as the way of the world. But when there is a relentless attack from many nations, it is clearly an act of Providence, ultimately paving the way for *Hashem* to reveal Himself as the protector of the Jewish people, as the paragraph of *והיא שעמדה* concludes – *והקב"ה מצילנו מידם* – “and *Hashem* rescues us from their hands.”

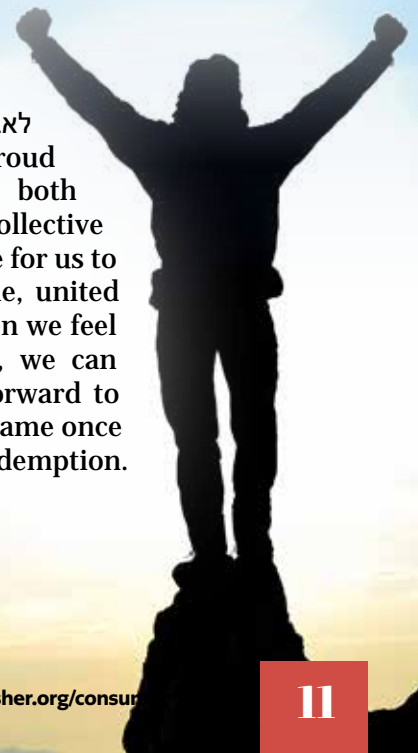
In this excruciating period, we have once again experienced the tangible manifestation of the words of *והיא שעמדה* through the atrocities of Hamas and an ominous increase in global antisemitism. As we prepare for this year's *Seder*, we are reminded that this onslaught also serves as a gateway for the recognition that *והקב"ה מצילנו מידם* – our savior is not a political or social movement, nor any individual head of state, but rather *Hashem* alone, reigning supreme over all the earth.

Technically, *והיא שעמדה* is a reference to the previous

paragraph of the *Haggadah* – *ברוך שומר הבטחתו* - that describes our appreciation for *Hashem's* faithful promise to Avraham Avinu to provide redemption to the Jewish people. As Rav Chaim Kanievsky zt"l explains (*Haggadah*, page 117), we are afforded the opportunity during the darkest times to rediscover our roots, and to celebrate our unique role and mission in this world, as a nation blessed with the rich tradition of Torah and *mitzvos*.

In this sense, we are thus continuing in the footsteps of Avraham who was known as *אברם העברי* (Avram from the “side of the river”, see *Bereishis* 14:13) who stood on one side - namely the side of morality and monotheism - notwithstanding the fact that everyone else around him stood on the side of paganism and depravity. Similarly, the senseless hatred that we have witnessed during these past months reminds us of our mission to stand out in stark relief as the exemplars of moral commitment and ethical behavior, consistent with the timeless Torah values bequeathed to us by *Hashem*.

Finally, we are bidden to take stake of one other *לאבותינו* – we are all part of a proud tradition that includes both our forebears and our collective brethren. Pesach is a time for us to come together as a people, united in faith and destiny. When we feel connected to each other, we can stand strong, and look forward to *Hashem* sanctifying His name once again through our final redemption. *Chag Kasher v'Sameach*.



Kashrus in Photos 2023-2024



Matzah Bakery in Elad Israel under cRc



Rabbi Akiva Niehaus leading a Bourbon *Halacha* Trip to Buffalo Trace, showing first-hand the challenges of making kosher bourbon



Rabbi Moshe Moscovitz visiting Ecolab Brazil



HaRav Zev Leff visiting the cRc; L-R Rabbis Avrohom Abramson, Yona Reiss, Zev Leff, Sholem Fishbane



Rabbis Dovid Cohen, Yochanan Schnall, and Akiva Niehaus visiting the Houston port and shipyard



Rabbi Sholem Fishbane speaking at Project 613 about the challenges of granting kosher certification



Rabbi Yaakov M. Eisenbach *kashering* the new ice cream machine at Herring Man



Rabbi Sholem Fishbane with Menacham Lubinsky of Kosherfest-Kosher Today at *Shacharis* in Bahamas



Rabbi Akiva Niehaus speaking at the MBAA Michigan Technical Conference



Rabbi Sholem Fishbane inspecting a cRc-certified salmon roe factory with Eric Acierito of NPSI in Kodiak, Alaska



The KMR team at the Waldorf Cancun Mexico preparing for the 2023 KMR Pesach program



Rabbi Yaakov Lopin and Rabbi Yaakov M. Eisenbach at the cRc *Mashgiach* Appreciation *Melave Malka*



Rabbi Sholem Fishbane inspecting an oil tanker filter with Thomas Ulrich at cRc-certified Carry Transit Terminal in Oakland, NJ



Rabbi Moshe Moscovitz with staff at Bakelite-Nalco in Arkansas



Rabbi Sholem Fishbane reviewing the kosher kitchen at the Hyatt Bahamas with Rabbi Sholom Bluming



Rabbi Akiva Niehaus visiting the UTK tank farm in Ulsan, South Korea, on behalf of Japan Alcohol Corp



L-R Rabbis Dovid Shapiro, Sholem Fishbane, and Sholey Klein at the Ruffish Beach Resort in St. Pete Beach, FL to do an inspection for the 2024 Gateways Pesach Program



Rabbi Akiva Niehaus at cRc-certified Fukumitsuya in Japan



Rabbi Sholem Fishbane and Hanina Sadaya at cRc-certified Bulla Regia in Tunisia



Rabbi Moshe Moscowitz at Hydrite Chemical



Pesach Fair 2023



Rabbi Sholem Fishbane inspecting a cRc factory with Rabbi Shlomo Tabib in Taiwan



Rabbi Schnall, Duane Toney - Superintendent of Operations, and Rabbi Mordechai Turkieltaub (OU) after *kashering* three large storage tanks at Kinder Morgan



Kashering at a cRc Pesach hotel in Phoenix, AZ 2023



cRc *Matzah* Bakery Cutting Table in Elad, Israel



Rabbanim at AKO Conference July 2023



South Bend, Indiana

Discover more about **our vibrant community** and all that is has to offer - from outstanding education and career assistance to a welcoming atmosphere that **is focused on growth in ruchniyus.**



Reach out to Moshe to explore your future and experience a Shabbos in South Bend.

www.sbtorahlife.com | moshe@sbtorahlife.com | 574-210-3871

IF YOU WERE LOOKING FOR A MENTAL HEALTH PROFESSIONAL, WOULD YOU KNOW WHOM TO CHOOSE?

RELIEF DOES.

Relief has spent thousands of hours evaluating, interviewing and researching mental health professionals to help those in need find the best care available. With over 5,000 psychiatrists, psychologists, and therapists of every kind on our database, Relief matches each person to the most suitable clinician, but that's just a small part of what we do.

Relief guides people through every step of the process. Our service is geared for the Jewish community and is free of charge and completely confidential.

Relief has the support of leading Rabbonim.



MIDWEST DIVISION

773.453.6242

midwest@reliefhelp.org

www.reliefhelp.org

NEW YORK • NEW JERSEY • MARYLAND • FLORIDA • **MIDWEST** • CALIFORNIA • TORONTO • MONTREAL • ISRAEL • UK

I Wish Consumer

THE RABBINICAL COORDINATORS OF cRc KOSHER

Most gelatin on the market is not kosher (and is made from pigskin), and, therefore, you should be cautious about any food item you purchase which lists gelatin on the ingredient panel – even if there’s a reputable kosher symbol on the package. It’s always a good idea to check with the certifying agency to be sure that the logo is legitimate, and that the gelatin being used is truly kosher, which would mean it was made from kosher fish or from animals which had *shechitah*.



Rabbi David
Cohen

There is some confusion regarding meat terminology. The term “*Chassidische shechitah*” refers to a *shochet’s* lifestyle. This differs from “*Glatt Kosher*” or “*Beis Yosef*”, which refer to a certain *kashrus* level, as follows: After *shechitah*, an animal’s lungs are checked for mucous attached to it (*sirchos*), and depending on what’s found, the animal might be deemed not kosher. It is widely accepted that if there are just a few/small *sirchos*, the meat can be considered “*Glatt Kosher*”, but there is debate amongst the *hashgachos* what the criteria are for this. An even higher standard than “*Glatt Kosher*” is “*Beis Yosef*” (a.k.a. *chalak*) which is required for *Sephardim* and which some *Ashkenazim* try to get. Once again, there are different opinions on what qualifies, but meat labeled by the cRc as “*Beis Yosef*” meets the highest



Rabbi Sholem
Fishbane

standard – “*shayish*”, where the lung is completely smooth (like a piece of marble) with no mucous on it, which is admittedly hard to find. Others follow less stringent understandings of what qualifies as “*Beis Yosef*”. Those who are particular about the highest standards of *Glatt Kosher* and *Beis Yosef* are encouraged to educate themselves on the standard utilized by the brand of meat they wish to purchase.

50 years ago, when *kashrus* of industrial food production was less established, it was a challenge to find properly certified products. Today, the situation has B”H vastly improved. However, with such an abundance of kosher products now available, one can unwittingly take for granted that something is kosher when it most definitely is not. Two cases in point: 1) In the New York area, it’s common to have large food stores that are entirely kosher. On a visit to the Midwest, a teen went into the local supermarket with a large selection of kosher products and purchased drumettes from the main deli counter, something he does all the time where he lives, unaware that only the dedicated kosher deli counter has kosher-certified products. 2) Someone from Israel attended a Jewish event in a U.S. hotel and ordered room service. Kosher food was provided at the event for the many frum Jews in attendance, but it certainly didn’t include room service. Eater beware!



Rabbi Yosef
Landa

Just because a product says that it’s “all natural” or “unprocessed” doesn’t mean that there is no *kashrus* concern. Take honey as an example. Honey hardens and is virtually impossible to bottle without heating it first. Larger bottlers can easily be using shared equipment to heat non-kosher broths and jellies. Small Mom n’ Pops are often heating the honey using their kitchen pots - you read that right! Even bottles that say “unheated” or “unpasteurized” should be avoided, since these terms have no legal meaning for honey, and no one – government or otherwise – is monitoring those statements.



Rabbi Yochanan
Schnall

...s Knew...

SHARE THEIR THOUGHTS

Chocolate requires a *hechsher* due to the presence of questionable ingredients. However, consumers may not know that most chocolate companies produce dark and milk chocolate on the same lines and don't clean equipment between productions, because even small amounts of water could affect the chocolate, making it stiff and grainy instead of smooth and silky. Therefore, dark made on equipment shared with milk chocolate will have dairy residue in it, possibly affecting the pareve status. Depending on the percentage of milk present in the milk chocolate which was produced prior to the dark chocolate, it may or may not be minimal enough to be nullified (*batel*). If the kosher logo is marked

"Pareve", it is surely pareve. If, however, it has a "Dairy" designation, even if no dairy ingredients are listed, it may contain dairy residue, which isn't the same thing as dairy equipment (DE). Consumers should consult their Rav for the proper ruling.



Rabbi Refoel David
Oppenheimer

When traveling, one should be aware that the *kashrus* standards in other towns and other *kashrus* agencies may be below the standards accepted in your own community. Just because you see other religious-looking people eating in an establishment doesn't necessarily mean that the store is properly under *hashgacha*. For example, checking leafy vegetables – such as kale and broccoli – may not meet the standard of checking that you are accustomed to. A kosher-for-Pesach hotel is even more complex. Even a *hashgacha* which is reliable year-round may not have the knowledge and ability to properly certify a hotel for Pesach. For example - many hotels have one dishwasher for all dishes, both dairy and meat and *kasher* it between uses. If you wouldn't use one dishwasher in your own home, you should be wary about going to such a hotel, especially for Pesach.



Rabbi Yaakov M.
Eisenbach

Keeping kosher in your kitchen may be straightforward, but doing so in a commercial factory is not an easy task. It's no longer sufficient to be fluent in the *halachos* of *Yoreh De'ah*; one must also be proficient in food production, food science, ingredients sourcing, and a mechanical engineer all-in-one. The cRc is blessed to have some of the top *kashrus* experts in the world, well-equipped to deal with modern food production. Want to know how a spray-dryer works? A tunnel pasteurizer? How to read temperature graph charts, apply lockout seals, trace steam lines? You came to the right place. Many times, an employee in a company tried to explain how a specific piece of equipment works, and the *kashrus* professional ended up providing a better and more accurate explanation. Keeping up with modern food technology is one more step in fulfilling our motto: Helping Consumers Keep Kosher.



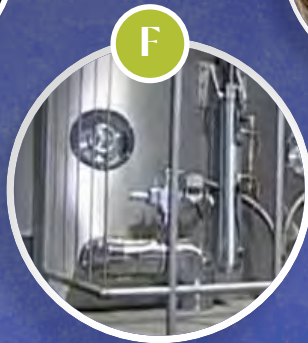
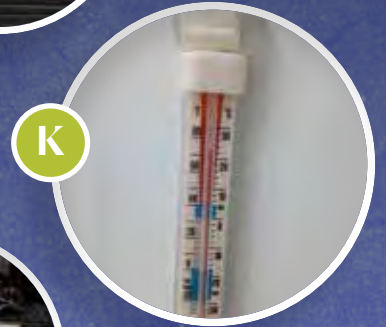
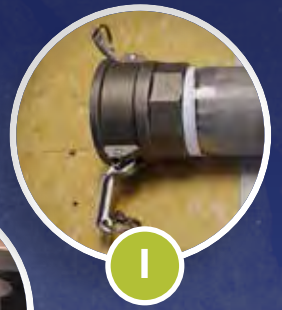
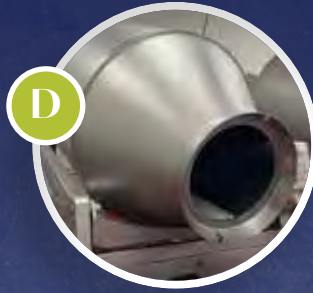
Rabbi Akiva
Nishaus

I wish consumers knew the incredible efficiency and ease that comes with providing detailed information when seeking assistance regarding the *kashrus* of a product. Sending us clear pictures of the front and back of the product, including a visible ingredient list, streamlines the process. For online purchases, sharing a screenshot of the product can significantly expedite our ability to assist you. Additionally, if the product is cRc-certified, including the number under the cRc logo makes it effortlessly traceable. Bottom line? The more information you supply, the better and faster it empowers us at cRc Kosher to serve you.



Rabbi Moshe
Moscowitz

Guess
What...



For the answers, see
"...Revealed", page 100.

Creating a Community of Belonging for People of All Abilities

- Education
- Recreation
- Adult Day
- Sunday School
- Camps
- Residences



Keshet
Forever Growing

Keshet is a partner with Jewish United Fund in serving our community.

keshet.org | 847.205.1234

CHAMETZ

There are many foods that are potentially *chametz* and must be avoided on Pesach, and this article will attempt to clarify which those are. **The focus will be on *chametz* and will not address the fact that many non-*chametz* items are, nonetheless, forbidden as *kitnios*.**

Introduction

Chametz is produced when one of the five primary grains – **wheat, barley, rye, spelt, or oats** – are in contact with water for more than 18 minutes. In earlier generations, it was quite clear to everyone which foods were *chametz*. Common examples were **bread, cookies, crackers, pasta, pizza, pretzels, sourdough**, and wheat **farina**. But, in fact, things are somewhat more complicated nowadays.

Less-Obvious Chametz

Some of the less-obvious foods which many people would, nevertheless, recognize as *chametz* are noted below.

Flour

One part of the processing of flour is known as “tempering”, where the grains are moistened for many hours, which assists in the subsequent removing of the undesirable outer layers. That process renders the grain and flour as “*safek chametz*”, or possible *chametz*. In contrast, “**Molino flour**” and other gluten-free wheat flours are surely *chametz*, due to the process used to remove the gluten from the flour.

The status of “*safek chametz*” is specific to plain flour and is based on the question of what happens during the specially controlled tempering process. But when flour is an ingredient in any other food (other than special Pesach matzah or things made from it), that food is surely *chametz*, since it is mixed with water and other liquids. Some unexpected examples of that are **breakfast cereals, licorice, matzah** (when not certified for Pesach), **pet food, Play-Doh, soup mixes, and soy sauce**. In each of these cases, a quick perusal of the ingredient panel will indicate whether flour is present.

Oats

Most grains can be stored in a dried form for extended amounts of time, but oats will turn rancid unless they are first heat-treated to deactivate enzymes found therein. If that heat-treatment is performed with wet heat (e.g., steam), the oats will potentially become *chametz* during the process. If the oats had been treated with dry heat, they would remain *chametz*-free. Since it is virtually impossible to know how a particular brand was processed, all oats and oat flour are treated as *safek chametz*.

Colloidal oatmeal is finely ground oatmeal (mixed with other minor ingredients) for use in the relief of itchiness. When it is sold in cream-form (e.g., **Aveeno**) it does not pose a *Pesach* concern, since we consider creams to be inedible. At first glance, colloidal oatmeal in powdered form (which is used in baths) would appear to be forbidden, much like standard oats, but its actual status depends on the nuances of the *halacha* of *yichdo l'yeshiva* discussed in *Shulchan Aruch* 442:9, which is beyond the scope of this article.



Scan for *shiur* on “*yichdo l'yeshiva*”

Furfural is a flavor chemical which can be made from oats, corn, or certain other foods. If it is made from oats it is assumed to be *chametz*.

Mixed In

There are other foods which are inherently free of *chametz*, but for one reason or another there is a concern that *chametz* may be mixed into them. The following are some common examples:

- Wheat and barley grains might become mixed into **quinoa** and **amaranth** during packaging.
- Low-calorie sweeteners (e.g., **aspartame (NutraSweet), saccharin (Sweet 'N Low), sucralose (Splenda), and stevia**) are typically too sweet to be used as-is and are, therefore, commonly blended into starch (see below), so that consumers



can use them by the teaspoon.

- Similarly, iodine is often diluted into starch before being applied to “**iodized salt**”.
- **Ink** used to mark large pieces of meat may be *chametz*-based (and starch might be added to the bags that they are transported in).
- **Caraway, cumin, coriander, dill seeds, and fennel seeds** are variations of **anise** which the *Poskim* (and modern spice merchants) tell us occasionally have one of the five grains mixed into them.
- **Rice cereal** (flakes) for infants may occasionally have an oat flake mixed into it.
- Instant **coffee and tea** may have starch added to it as a processing aid during the drying process.

Not Chametz

In contrast to wheat flour and oats which, we have seen, are commonly processed with water, **rye flour**, **spelt flour**, and **barley** (a.k.a., **pearled barley**) do not have any contact with water during standard processing. [Pearling is the process of removing undesirable parts of the outer layers of barley kernels.] Thus, although these three items are examples of the five primary grains, they are not *chametz* in their common form. Of course, if they are used as an ingredient in a food – such as to make **rye crackers** – they will be mixed with water or other liquids and will become *chametz*. We will see some examples of how this is done with barley below.

Barley

We have seen that plain barley is not *chametz*, but, of course, once it comes in contact with water it will become *chametz*. One common way this is done commercially is by steeping barley grains in warm water until the starchy barley is converted into a sweet, sugar-like liquid known as “**malt**”, “**malted barley**”, or “**malted barley syrup**”, and it is definitely *chametz*. It is commonly used in breakfast cereals, such as **Rice Krispies** and **Corn Flakes** and is also found in other foods.

The conversion of barley into malt is aided by an enzyme which the barley releases. Many companies will stop the conversion process in the middle to capture this enzyme, known as barley beta amylase, and use it to convert other starches into “sugars”. One example is that it can be used to convert soy and rice into “**soy milk**” and “**rice milk**”, which are sweet liquids made from bland tasting starting materials. If barley beta amylase was used

for this conversion, its role is classified as a *ma'amid* and renders the soy or rice milk as *chametz* (even if the amount of barley would be *batel b'shishim*). Barley beta amylase can also be used to convert a starch into “**maltose**”, which can be converted into “**maltitol**”, and once again this would render those items as *chametz*, even if the other ingredients were not *chametz*.

Beer and Whisky

Beer is produced when yeast is introduced to malted barley (together with hops), and it is obviously *chametz*. In a whisky production, a wider variety of grains are used to create the alcohol, and, after fermentation, the alcohol is concentrated through a process known as “distillation”, resulting in beverages that typically have 40-60% alcohol. It is quite common for at least one of the grains in a whisky to be from the five primary ones which can become *chametz*. Additionally, malted barley is invariably used to convert the grain's starches into “sugar” (a necessary step in creating whisky), such that whisky is assumed to be *chametz*, unless it is specially produced for Pesach.

Two major byproducts of beer and whisky/alcohol production are **brewer's yeast** and **carbon dioxide**. Brewer's yeast is the name given for the leftover yeast after beer production. It is definitely *chametz*. It is used as a flavoring in foods, including **potato chips**, **dips**, and **soups**, and others consume it “as-is” for

A reason why **slivovitz** and **mead** were the traditional alcoholic beverages consumed on Pesach is that they are produced from the sugar found in plums and honey, respectively, such that they do not contain any grains and do not require any form of enzyme to hydrolyze a starch. Nonetheless, they do require special Pesach certification.





its purported health benefits. Carbon dioxide captured from alcohol production is sold to companies producing **soda** or other **carbonated beverages**. There is much *halachic* discussion on the status of carbon dioxide recovered from a *chametz* fermentation, and the cRc's position is not to certify any item which contains carbon dioxide, unless we can verify that it is not *chametz*-based.

Alcohol and Vinegar

We have already seen that whisky will commonly contain one of the five primary grains. But companies also produce alcohol for industrial uses (described below) where the alcohol's taste is unimportant, and those alcohols will often be made from any available grain (e.g., corn in the United States). [It is also not as common for that alcohol to be made with barley beta amylase.] This

type of alcohol is typically referred to by its proper chemical name, **ethanol** (or **ethyl alcohol**), and some examples of where it might be used are as follows:

Some of the items discussed in this article as being possible *chametz* will actually not be *chametz* if they are purchased in the United States. This is because these are items which can be made from any starch, and each manufacturer will typically use the starch which is readily available at the best price. In the United States, such items are, therefore, commonly made from corn (*kitnios*); in Europe they stand a good chance of being made from wheat (*chametz*); and in the Far East they are likely made from rice (*kitnios*) or sweet potato (innocuous). Thus, the *chametz* status very much depends on where the item was produced.

- **Flavors** contain many chemical components, and many of those components are created using ethanol. For example, ethyl caproate is made by reacting ethanol with caproic acid, and the combined chemical provides an apple flavor.

- One way to **decaffeinate** coffee beans or tea leaves is by pouring ethyl acetate over them.

- There are reports that

pecan companies process and remove infested nuts using ethanol.

- Many non-food items, such as **mouthwash**, **liquid deodorant**, and **hand sanitizers** contain ethanol.

Note: In many cases, the ethanol used in these non-beverage uses is “denatured”, meaning that something is added to it to render it foul tasting or dangerous to consume. If and how that affects the *chametz* status is beyond the scope of this article.

Ethanol can be subjected to a second fermentation which converts it into acetic acid, and when acetic acid is diluted to a 5% strength, we refer to it as “**vinegar**”. For this reason, vinegar is a Pesach-sensitive ingredient, because if the vinegar comes from alcohol made from a *chametz* starch, the vinegar is *chametz*. This is surely the case regarding **malt vinegar**, whose name clearly denotes that it is made from malted barley. The status of other vinegars depends on the status of the alcohol they are made from – Which grains were used? Was barley beta amylase used? And were *chametz* “nutrients” added to assist with the (second) fermentation? Were the vinegar or ethanol produced on equipment used for *chametz*? Without knowing the answers to those questions, one cannot say with certainty whether the vinegar is acceptable for use on Pesach.



Scan for *shiur* on denatured alcohol

Vinegar is also used in a wide variety of condiments such as **ketchup**, **mustard**, **pickles**, **olives**, prepared **horseradish**, **salad dressing**, and **mayonnaise**, and the presence of vinegar is one of the reasons why each of these items requires *hashgacha* for Pesach.

Starch and Glucose

Many products contain starch, and as we have seen in the introduction, the source of that starch might well be *chametz* grains, *kitnios*, or something innocuous, and which grain is used very much depends on where the starch was made. Other names by which starch might be listed in an ingredient panel include **dextrin** and **maltodextrin**.

For example:

- The ingredient panel for **Benefiber** lists “wheat dextrin”, which is a form of starch and is *chametz*.
- Disposable **gloves** and **balloons** are often lined or coated with starch.

Just like starchy barley can be converted into sweet malt, so, too, the starches in other grains can be converted into a sweet liquid known as glucose (**dextrose**, etc.). Glucose is widely used in the fermentation industry as a material which is fed to microorganisms so that they can either reproduce themselves or so that they can excrete/produce some other desirable product. Some of the many items made this way are **citric acid**, rennet (used in **cheese**-making), **yeast**, **xanthan gum**, **monosodium glutamate** (MSG), **antibiotics**, and certain **vitamins**. Glucose can also be “hydrogenated” into **sorbitol**, which is a sweetener commonly used in **toothpaste** and is also used in other low-calorie foods. Sorbitol is also the starting material for **ascorbic acid** (i.e., **Vitamin-C**) and “**polysorbates**” (which are used as emulsifiers). As noted, depending on the source of the starch the glucose (and resulting products) may be *chametz*, *kitnios*, or completely innocuous.

As noted at the beginning of the article, we have focused on chametz, but many of the items discussed are forbidden as kitnios, which is a separate subject.



**PRERO
&
MORGENSTERN**
Uncommon Counsel

FOR ALL OF YOUR REAL ESTATE AND BUSINESS NEEDS

- COMMERCIAL REAL ESTATE
- RESIDENTIAL REAL ESTATE
- COMMERCIAL LEASES
- COMMERCIAL LOANS AND REFINANCE
- CORPORATIONS AND LLCs
- CONTRACTS

**ELISHA M. PRERO
ELI MORGENSTERN**

PRERO & MORGENSTERN, P.C.
847-621-7844
INFO@PREROMORGENSTERN.COM
WWW.PREROMORGENSTERN.COM

YOUR FAVORITE BODY SHOP & MECHANIC FOR OVER 30 YEARS!



**Collision Repair Specialists
Brakes and Oil Change
Expert Color Matching
Front-End Alignment**



Remember,
insurance companies allow you to choose
your own, favorite body shop!

Please stop by for a free estimate!

OPEN SUNDAYS

Day: 847.673.2400 • Night: 847.812.0117
3205 W. Howard St., Skokie • on Howard & Kedzie
Ask for Yosi

Kashering the

Introduction

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

Most basic kitchen items are covered in this article. For these and additional items at-a-glance, see “Which Items Can be *Kashered*” (page 30).

The following items **cannot** be *kashered* for Pesach:

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

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

Materials which might get ruined during the *kashering* process **may not** be *kashered* for Pesach, out of concern that the person would be afraid of breaking his utensil and will therefore not *kasher* properly. For example, a toaster cannot be *kashered* because it requires a method of *kashering* called *libun gamur*, which involves intense heat that might ruin the device.

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

SEPHARDIC APPLICATIONS

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

Flatware

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

Some have the custom to *kasher* in a dedicated “*kashering* pot” which is not used for anything else, but most *kasher* in any pot which is clean and has not been used for 24 hours.

Pots and Pans

Standard metal pots are *kashered* in the same manner as flatware. See our video at bit.ly/LargePot or scan the QR code at right for a demonstration of how to *kasher* a pot which



Kitchen

is too large to fit into any other pot of boiling water. **Enameled pots** (e.g., **Fiesta Ware**, **Le Creuset**) and **glass pots** (e.g., **Pyrex**) **may not** be *kashered* with *hag'alah* due to the materials they are made of. The **Instant Pot** and its cover **may not** be *kashered* because they have too many nooks and crannies which cannot be cleaned properly and into which the *kashering* water might not penetrate.

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

Drinking Glasses

The Ashkenazic custom is that drinking glasses made of **glass** **may not** be *kashered* if they were ever used for hot beverages or washed with hot water, such as in a dishwasher. If they were never used for hot drinks or washed hot, completely fill the glasses with water, and leave the water in the glasses for at least 24 hours; repeat this procedure two additional times with fresh water. Drinking glasses made of **plastic** can be *kashered* in the

SEPHARDIC APPLICATIONS

Glass Pots (Pyrex)

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

Frying Pans

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

Glassware

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

same manner as flatware noted above but drinking glasses (or anything else) made of **ceramic** or **china** **may not** be *kashered*.

Tablecloths

Fabric tablecloths may be used for Pesach after being laundered. **Vinyl tablecloths** **may not** be *kashered* and should be replaced for Pesach.

Electric Mixers, Food Processors, and Blenders

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

Sinks

Stainless steel or **Corian sinks** can be *kashered* using the following method. Clean thoroughly, leave unused for 24 hours, boil a kettle of water, and carefully pour that water over all surfaces of the sink and faucet. Preferably, the sink should be rinsed with cold water after *kashering* is completed. The strainer covering the sink's drain, and the aerator on the faucet, should be replaced for Pesach. If a faucet has a coiled hose, the faucet can be used on Pesach **if** the coiled portion remains in the "base" and is not pulled out. **Porcelain sinks** **may not** be *kashered*.

SEPHARDIC APPLICATIONS

Sinks

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

Dishes and other Pesach utensils may not be placed in a sink

which was not *kashered*; rather, an insert or basin which was never used for *chametz* must be placed in the sink, and all dishes should be put into that insert.

Stovetops and Ovens

Most stovetops (ranges) and ovens can be *kashered* for Pesach use, and the process for doing so is as follows:

Stovetops

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

The *kashering* of stovetops – including glass ones – is done as follows: All parts of the stovetop should be thoroughly cleaned, including scraping residual food from the surface and catch-tray, and not used for 24 hours. Then the fire or coil should be turned to its maximum temperature for at least 30 minutes. [For electric stovetops with exposed coils (i.e., not covered with glass), leave the coils on for just 15 minutes.] It is acceptable to *kasher* burners one at a time. An alternative for a glass stovetop is to not *kasher* it at all, and instead place all pots onto metal discs so that the pots have no contact with the stovetop.

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

Induction Cooktops

Induction cooktops do not have a heating coil or other heat source, and, therefore, there is no realistic way to *kasher* them. The only way to use the induction cooktop on Pesach is to put a physical barrier between the cooking surface and the pots. This can be accomplished either with “induction discs” or a “mat” that is designed for an induction cooktop. Although the cooktop will not have been *kashered*, the barrier prevents any absorbed *chametz* from spreading to the pots and food.

[NOTE: Using an induction cooktop raises significant *halachic* issues on *Shabbos* and *Yom Tov*, some of which might be eliminated by the use of the induction discs noted above, and consumers should consult with their Rabbi for direction on this matter.]

Non self-cleaning oven

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

Self-cleaning oven

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

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

Warming drawer

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

Microwave oven

The microwave oven's **glass plate may not be *kashered* (or used)** and should be removed before *kashering* begins. Some microwaves have a porcelain enamel interior; these microwaves **may not be *kashered***.

SEPHARDIC APPLICATIONS

Microwave oven

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

SEPHARDIC APPLICATIONS

Ovens

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



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

For **convection microwave ovens**, the same *kashering* process as a conventional oven should be followed, paying particular attention to cleaning out the chamber and fan assembly.

NOTE: Microwave ovens may be used on Chol HaMoed, but not on Shabbos and Yom Tov.

Refrigerators and Freezers

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

Countertops

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

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

SEPHARDIC APPLICATIONS

Refrigerators

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

Plastic laminate (Formica) is manufactured by laminating a plastic material onto a thin piece of wood. In some cases, there are seams where two pieces of laminate meet, creating the potential for *chametz* to collect in that area during the year. Special attention should be paid to cleaning those seams.

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

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

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

There are also **glass, ceramic, cement,** and **porcelain** countertops available. These countertops **may not** be *kashered* for Pesach and must be covered.

Stainless steel, copper, and **zinc** countertops are also available, and they can be *kashered* for Pesach.

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

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

At-a-glance information about countertops is included in the chart on the following pages. All of this information and more is available at ASKcRc.org and on the cRc Kosher apps.

Countertop

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

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

Ops

Brand Name or Material	Can it be <i>kasher</i> ed?	Comments
Limestone	Yes	
Marble	Yes	
Marmoglass	No	Must be covered for Pesach
Meganite	Yes	
Monestone	Yes	May be <i>kasher</i> ed if there are no scratches or stains; otherwise cover.
Nanoglass	No	Must be covered for Pesach
Neolith	No	Must be covered for Pesach
Neoroc	Yes	
Nevamar	Yes	Carefully clean seams before <i>kasher</i> ing.
Onyx	Yes	
Pionite	Yes	Carefully clean seams before <i>kasher</i> ing.
Plastic Laminate	Yes	Carefully clean seams before <i>kasher</i> ing.
Porcelain	No	Must be covered for Pesach
Pyrolave	No	Must be covered for Pesach
QStone	Yes	
Quartz Resin	Yes	
Quartzite	Yes	
Silestone	Yes	
Silgranit	Yes	
Slate	Yes	
Soapstone	Yes	
Spekva	Yes	May be <i>kasher</i> ed if there are no cracks; otherwise sand or cover.
Stainless Steel	Yes	
Staron	Yes	May be <i>kasher</i> ed if there are no scratches or stains; otherwise cover.
Surrell	Yes	May be <i>kasher</i> ed if there are no scratches or stains; otherwise cover.
Swanstone	Yes	May be <i>kasher</i> ed if there are no scratches or stains; otherwise cover.
Wood	Yes	May be <i>kasher</i> ed if there are no scratches or stains; otherwise cover.
Zinc	Yes	
Zodiaq	Yes	

Which Items Can Be *Kashered*?

The following is a quick-guide to which items can and cannot be *kashered* for Pesach. Details such as how to kasher these items can be found in the article entitled, “*Kashering the Kitchen*” (pages 24-27), in “Your Questions... Answered” (pages 84-87), or at www.ASKcRc.org. This chart does not include information on countertops, which are listed separately on pages 28-29. For each item or material, the status is given as one of the following:

- ✓ May be *kashered*
- ✗ Cannot be *kashered*
- Material Depends on which material the item is made of
- Scratch Depends on whether there are scratches or cracks in the material
- Seal Depends on how well sealed the motor is
- Use Depends on how the item is used



Item	Status
Air Fryer	✗
Aluminum	✓
Baking Pan	Use
Blech, <i>kedairah</i>	✓
Blech, standard	Use
Blender	Seal
Bone China	✗
Cast Iron	Use
Cement	✗
Ceramic	✗
China	✗
Colander	✗
Convection Oven	✓
Cookie Sheet	✗
Corelle	✗
Corian	✓
Countertop	Material
Crock Pot	Material
Crystal	✗
Cup	Material
Dishwasher	✗
Duralex	✗
Earthenware	✗
Enameled Pots	✗
Fabric	✓
Faucet	✓
Flatware	✓
Food Processor	Seal
Formica	Scratch
Freezer	✓

Item	Status
Frying Pan	Use
Glass	✗
Glass Stovetop	✓
Gold	✓
Granite	✓
Grater	✗
Griddle	✗
High Chair (infant)	Scratch
Hot Plate, glass	✗
Hot Plate, metal	✓
Ice Maker	✓
Induction Cooktop	✗
Instant Pot	✗
<i>Kedairah Blech</i>	✓
<i>Kiddush</i> Cup	Material
Knife	Scratch
<i>Kos</i>	Material
Limestone	✓
Marble	✓
Meat Hammer	✓
Metal	✓
Microwave Oven	Material
Mixer (electric)	Seal
Mug	✗
Neoroc	✓
Onyx	✓
Oven	✓
Pan	Use
Pizza Stone	✗
Plastic	✓

Item	Status
Plate	Material
Porcelain	✗
Porcelain enamel	✗
Pots, enamel	✗
Pots, metal	✓
Pottery	✗
Pyrex	✗
Quartz Resin	✓
Quartzite	✓
Refrigerator	✓
Roasting Pan	Use
Rotisserie	✗
Rubber	Scratch
Sieve	✗
Silver	✓
Silverware	✓
Sink	Material
Slate	✓
Soapstone	✓
Stainless Steel	✓
Stone	✓
Stovetop	✓
Tablecloth	Material
Toaster	✗
Toaster Oven	✗
Urn	Use
Vinyl	✓
Warming Drawer	✓
Wood	Scratch

\$20 DISCOUNT
when you refer a
new customer

NEW!
**SHEIMOS
PICKUP**
in Tristate area

NEW!
**THE
HALACHA
DESK**
Save our number
to follow our status

IF YOU CAN'T STAND THE HEAT *We Got* ~~GET OUT OF~~ THE KITCHEN

Any Villa. Any Home. Any Kitchen.



Safe. Clean. Reliable.

Kashering only under the
supervision of the cRc



5 Years

and over **1500+**
kitchens kashered



New Locations

Now servicing six new
locations in the US & **Israel**



**Get your kitchen kashered
without the stress.**

www.pristinekosher.com
info@pristinekosher.com

845-PKOSHER | Follow
(646-756-7437) | our status

BALTIMORE | SILVER SPRING | PHILADELPHIA | NEW JERSEY | NEW YORK | UPSTATE | FLORIDA |
DALLAS | HOUSTON | DETROIT | TORONTO | LA | ARIZONA | CLEVELAND | CHICAGO | ATLANTA | ISRAEL

Pesach Kashering Conundrums

This article is based on conversations between Rabbi Yitzchok Hisiger; Rabbi Sholem Fishbane, Kashrus Administrator, cRc Kasher; and Rabbi Aaron Mendelson of Kosher Services, in The Kashrus Awareness Project podcasts, taken with permission from kashrusawareness.com.

Kashering Confusion

Rabbi Yitzchok Hisiger: So, we're here to discuss a very important topic, especially as Pesach is approaching, and that is the topic of *kashering*. Many people don't venture to try to *kasher* themselves. They very often engage services. They'll see signs up in their neighborhoods or their shul, "We do *kashering*." Many people are very well-meaning, but they don't know the details. They don't know how you determine if something could be *kashered*, who should they rely on, is it something that they should endeavor to do themselves... Both of you have a tremendous amount of experience *kashering*. What should we know?

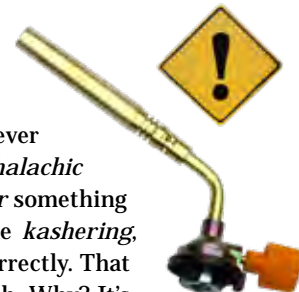
Rabbi Sholem Fishbane: That's such a great introduction in that putting up a sign that "we *kasher*" is well-meaning, it's a good way of making a few dollars, it's *bein hazmanim* (while the schools are on vacation) – but it may be problematic. In recent years we had a couple of companies that wanted to *kasher* under the cRc. We spoke to them and interviewed them, and not only did we reject them, but we discovered that what they had been doing the last few years was, frankly, on a good day, *bedieved*. Well-meaning people, they learned the *halachos*, maybe they saw it at home... but not what we're looking for. So, it became a red flag that you really, really need to be an expert in both the machinery and the *halachos*. And if we can take one thing away from today, it's if you're going to utilize one of these companies, either get one with a *hechsher*, like Pristine Kosher under the cRc, as an example, or get one with the approbation of a

Rav. Maybe even call the Rav beforehand and ask him, "By the way, the people that you're approving, are they checking in with you, how are they doing that", etc. But that would for sure be an important takeaway to start off with.

Rabbi Mendelson: The most important point for this, especially for Pesach, is that you ask the person, "Who trained you?" If he says, "Well, I'm doing it because the other *bachurim* are *kashering*," that's not training. Ask, "Do you have a *hechsher*? Has the Rav trained you?" I'm not saying that everybody is no good. I'm just saying to make sure it's done properly.

Rabbi Hisiger: I love the point you're bringing up, because many people might think that *kashering* is a nice *bein hazmanim* activity. "I do car cleaning, and I do this other job, and I'll also do *kashering*." It's a real expert skill, you really have to know the *halacha*, aside from the practical knowledge of using blowtorches, and other types of equipment, whatever is used for *kashering*.

Rabbi Fishbane: Can I jump in on the blowtorches? I want to explain that at the cRc, as an example, we almost never use blowtorches. And why is that? The *halachic seforim* talk about how you can't *kasher* something that you're afraid will break during the *kashering*, and because of that you won't *kasher* correctly. That description clearly applies to a blowtorch. Why? It's such a powerful thing. We have watched over and over again people taking these powerful blowtorches, and because they're afraid of burning down someone's home, they won't do it properly. And because of that, we actually discourage using blowtorches. I know this is going to be a shocker, but if you think about it, if you want to do it right, you follow the *Shulchan Aruch* how to do it, whether it's *hag'alah*, or there are other ways of doing



libun correctly. [See <https://consumer.crckosher.org/consumer/kashering/> for more details.] If you see somebody walking around with a blowtorch, that might actually be a red flag.

The Takeaway

- If you plan to have someone *kasher* your kitchen – especially for Pesach – make sure they're properly trained and/or have a proper *hashgachah*.
- Do not use dangerous equipment without proper training.

Tips for the Home

Rabbi Hisiger: So, let's say I have a good agency, I have Rav Aaron Mendelson coming down, I have the best. As a homemaker, what tips would both of you give to prepare the kitchen for *kashering*? Especially things that people don't realize.

Rabbi Fishbane: Two things – Once you get the Rav Aaron Mendelsons or those out there that have good *hashgacha*, there are two important points: 1) It has to be *aino ben yomo*, it has to be 24 hours that no heat has gone in, and 2) Make sure it's clean. When we go to *kasher*, they say, "Oh, don't worry, this is clean..." No, this has to be as if you bought it new. Really clean. We have to unscrew nuts and bolts because that's where *shmutz* gets in.

Rabbi Hisiger: So, like under the counter, sinks...

Rabbi Fishbane: Really clean. Take that toothpick, and you know... You could take a cold scrub, steel wool, that's okay.

Rabbi Aaron Mendelson: Let me tell you a story. This happened exactly one hour ago. I went to *kasher* a large kitchen, and they said that everything is clean. I said to the guy who was there, "Take off your gloves, and put your hand over here." There was not just a little residue. There were tons and tons of food, in a place that you couldn't see – just by putting your hand in a hidden place – it was full of food! It took me an hour to clean it. Then there were different cracks and crevices, cleaning it and hosing it, cleaning and hosing, and then we had to do the *kashering*. So, it took an extra-long time.

Rabbi Hisiger: Right there, this is a tremendously important thing. The cleaning of the appliance or whatever it is that's being *kashered*, someone might come in, they might know what they're doing, but they're not vigilant about making sure that it's spotless before they start the *kashering*.

Rabbi Mendelson: Right. Sometimes, I come into a house to *kasher* the sink, and then I have to re-clean the sink, because the sink is not cleaned to perfection.

Rabbi Fishbane: And I want to add to that, since Rav Aaron is saying an incredibly important point. The expertise of someone

who knows how to *kasher* a home is understanding crevices and cracks. There are certain things you're allowed to *kasher*, but not if there are cracks. So, you have to know where the cracks are, what's called a crack according to *halacha*, what's called a crevice, coiled hoses, dishwashers, you know, all of these things. It takes expertise to go directly to those areas, and to determine for each and every area, this can be *kashered*, or it can't be *kashered*.

When we *kasher* at the cRc for the community, we have one day when everybody comes to our Pesach Fair. We have a line of people who show us the stuff they want to *kasher*, and sometimes we have to tell them, "No, I'm sorry – too small of a hole, too big of a hole..." You know, there are various things that go into it. So, this is a great point, where it can't just be, well, it says on the cRc website that you can *kasher* granite, let me just walk in and do the *kashering*. There's actually expertise involved in figuring it out.

Rabbi Hisiger: Any final word before we wrap this up?

Rabbi Fishbane: You know when we say you should have a *chag kasher v'sameach*, we really mean the "*kasher*".

The Takeaway

- Make sure all equipment, appliances and/or surfaces are completely and thoroughly cleaned.
- Some items, especially those with cracks and crevices, may not be *kashered*.
- Everything being *kashered* must not have been used (for hot) for 24 hours.

Full Steam Ahead

Rabbi Fishbane: Another area which we should discuss is about "steamers". For example, on Amazon you can buy these steamers for \$50, \$100, and people might be "*kashering*" with the steamer, and it looks like it's really hot and all that. And we cringe when we see people using this. Why? The *halacha* is you're only allowed to *kasher* with water. You're not allowed to *kasher* with steam.





People don't necessarily know that. You might even get a steamer that does have a little water, but Rav Aaron can tell you, he knows precisely. If you're half an inch too high, above the surface, by the time it hits the surface, it's not hot enough, it's below boiling point (*k'dei resicha*). You're not *kashering*. We have done so much research in our office. We have bought many steamers, and we tested them a lot, and we came down to one or two that actually do the job where you're *kashering*

with water, and that's in the \$1,200 range.

Rabbi Hisiger: So, why would someone even bother using a steamer?

Rabbi Fishbane: Well, it looks like you're *kashering*! But you have to know the *halacha* that steam doesn't *kasher*; you have to understand how to do it properly... And the cheaper \$100, \$200 steamers, they're not doing the job. So, again, if somebody walks in, and they're opening a *kashering* business, and they go quickly on Amazon...

Rabbi Hisiger: By the way, I wonder if this is where the misconception comes from regarding *kashering* with steam. Steam gets so hot that people thought that this must be even better than water!

Rabbi Fishbane: Bottom line, you need someone who is trained – expertise, knowledge about the machine, and patience.



And I just want to say one other thing on another topic about *kashering*, and that is that people have forgotten an important *halacha*, at least as Ashkenazim. *Lchatchilah*, you cannot *kasher* once the *z'man biur* starts on *Erev Pesach*. On *Pesach* itself, even *b'dieved* it doesn't work. That's it. It's done. Whatever happens, happens. So, people who go on *Chol Hamoed* to a vacation house, or the like, "*ee efshar*", as they say in Israel – you cannot *kasher* the kitchen on *Chol Hamoed*. Once *Pesach* begins, you cannot *kasher*. So, keep that in mind as you plan your *Chol Hamoed*.

Rabbi Mendelson: Practically, if you're going into another

kitchen on *Chol Hamoed*, don't *kasher* any counters, don't *kasher* any sinks. Cover all the counters, clean the sink well, and put in an insert or something to hold the dishes.



The Takeaway

- A steamer can only be used for *kashering* if two conditions are met: a) The steam must condense to the point that the whole area being *kashered* is covered with water, and b) that water must be at approximately the boiling point (212° F). Most steamers sold for cleaning purposes do not meet these criteria and cannot be used for *kashering*.
- *Lchatchilah*, you cannot *kasher* once the *z'man biur* starts on *Erev Pesach*. On *Pesach* itself, even *b'dieved* it doesn't work. If you will be arriving in a non-*kashered* kitchen on *Chol Hamoed*, such as a hotel or vacation rental, you can only cover things like the counters and sink – not *kasher*.

To watch the complete conversations above, go to:
Kashering Confusion and Tips for the Home:
<https://www.kashrusawareness.com/post/kashering-confusion>
Full Steam Ahead: <https://www.kashrusawareness.com/post/full-steam-ahead>

PRECISION
 Heating & Air Conditioning, Inc.

- Sheet Metal
- Air Conditioning
- Air Filtration
- Heating
- Boilers
- Water Heaters

Service • New Installations

Howard Kaplan
 President

847-982-9755 or 773-509-9755

8038 N. Central Park, Skokie, IL 60076

Chicago Mezuzah and Tefillin Campaign

Your reliable source for checking and purchasing
of Mezuzahs and Tefillin



Checking Mezuzahs and Tefillin

- ❖ Guaranteed same-day service
- ❖ Free removal and remounting of Mezuzahs
- ❖ Recommended by Vaad Mishmeret STaM and local Rabbonim

Mezuzah and Tefillin Sales

- ❖ Wide selection of new Mezuzahs & Tefillin
- ❖ Highest quality, lowest prices
- ❖ Written and checked by certified scribes
- ❖ Bais Yoisef, Ariza"l and Sefardic Ktav



Chicago Mitzvah Campaign, Inc.
Rabbi Aron Wolf, Director
2757 W Pratt Blvd Chicago, IL 60645
1-866-MY-RABBI (1-866-697-2224)
www.ChicagoMitzvahCampaign.com

A high-speed photograph of water splashing against a white background, with a silver fork positioned diagonally on the right side. The water is captured in mid-air, creating a dynamic and fresh visual. The fork is clean and reflective, suggesting hygiene and preparation.

Tevillas Keilim

Introduction

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

Tevillah is only required for items made of metal or glass; e.g., aluminum, cast iron, chrome, pewter, Pyrex, silver, stainless steel, tin, etc. Disposable aluminum pans are metal, but, due to their disposability, they do not require *tevillah*, regardless of how many times they are used. *Tevillah* is not required for utensils made of cardboard, ceramic, cork, leather, paper, plastic, rubber, stone, Styrofoam, or wood. China should have *tevillah* without a *bracha*.

Materials

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

Food Contact

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

Eating and Cooking

Tevillah is primarily required for utensils that either have contact with food that is “ready to eat” (e.g., flatware, plates), or used to

bring the food to the point that it is ready to eat (e.g., pots, pans). If a utensil is intended for use with raw food, but the same item could also be used for meal-ready food, then *tevillah* should be performed without a *bracha*. For example, a pair of kitchen scissors purchased for cutting raw meat will not be used with meal-ready food, but since there are others who would buy those scissors for cutting vegetables, *tevillah* should be performed without a *bracha*. There is a difference of opinion as to whether *tevillah* is required at all if the utensil can only be used for raw foods (e.g., meat tenderizer).

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

Containers used for storage of food, and from which no one ever eats directly, should have *tevillah* without a *bracha*.

Miscellaneous

Rav Gedalia Dov Schwartz, zt”l ruled that any electrical appliance that might get ruined because of *tevillah* is excused from the requirement of *tevillas keilim* and may be used without *tevillah*.

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

The *bracha* of אשר קדשנו במצותיו וצונו על טבילת כלים is recited before *tevillah* begins. If more than one person will be performing *tevillah*, one person can recite the *bracha* for all the participants.





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

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

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

Item	Tevillah?	Bracha?
Apple corer	✓	✓
Baking sheet	✓	✓
Barbeque grill cover	✗	✗
Barbecue grill food-handling tools	✓	✓
Barbecue grill grate	✓	✓
Basin for dishwashing	✗	✗
<i>Blech</i>	2	2
Bottle warmer	✗	✗
Bread box	✓	✗
Butcher's knife	✓	✗
Cake tray	2	2
Cake tray cover	✗	✗
Can opener	✗	✗
Candy dish	2	2
Canister cover	✗	✗
Chafing dish cover	✓	✓
Chafing dish food pan	✓	✓
Chafing dish water pan	✗	✗
Coffee mill	✗	✗
Coffee mug (ceramic)	✗	✗
Coffee mug (glass)	✓	✓
Colander (metal)	✓	✓
Colander (plastic)	✗	✗
Cookie cutter	✓	✗
Cookie sheet	✓	✓
Corelle plate or bowl	✓	✓
Cork	✗	✗
Corkscrew	✗	✗
Corn holders	✓	✓
Crock pot, “pot” made of ceramic	✗	✗
Crock pot, “pot” made of metal	✓	✓
Crock pot base	✗	✗
Crock pot cover (metal, glass)	✓	✓
Cup (china)	✓	✗
Cup (metal, glass)	✓	✓

**Wishing you
a
Chag Kasher V'Sameiach!**

**Thank you
for making me
a top producing
agent in
West Rogers Park,
Peterson Park,
Lincolnwood and
Skokie!**

Phyllis Smith
Century 21
CIRCLE
773.580.0337
Email: phyllis@realtorsmith1.com
phyllissmith.c21circle.com

Please call for a no obligation
market evaluation or
buyer consultation.

Item	Tevillah?	Bracha?
Cup (plastic, ceramic)	✗	✗
Double boiler (food pot)	✓	✓
Double boiler (water pot)	2	2
Dough hook	✗	✗
Egg slicer	✓	✓
Electric knife	✓	✓
Electrical appliances	✗	✗
Flour sifter	✗	✗
Food processor	✓	1
Food scale	✗	✗
French fry cutter	✓	1
Fruit juicer	✓	✓
Grater	✓	1
Grill, parts which touch food	✓	✓
Grinder	✓	1
Hot plate	2	2
Ice cream scooper	✓	✓
Immersion heater	✗	✗
Juicer, for fruit	✓	✓
Kiddush cup (ceramic)	✗	✗
Kiddush cup (metal, glass)	✓	✓
Knife sharpener	✗	✗
Knife, electric	✓	✓
Knife, for butchering	✓	✗
Knife, for eating with	✓	✓
Measuring cup (metal or glass)	✓	1
Measuring cup (plastic)	✗	✗
Meat hammer	✗	✗
Meat slicer	✓	✓
Meat tenderizer	✗	✗
Meat thermometer	✗	✗
Melon baller	✓	✓
Microwave chamber	✗	✗
Microwave plate	2	2

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

Crazier things have happened.

We'll find you the right insurance policy to make sure you're protected, even when the unexpected happens.

Wishing you and your family a Chag Kasher U'sameach!



**SHIELD
INSURANCE SERVICES**

Protecting what's Important

Home • Condo • Renters • Auto • Umbrella • Jewelry
• Flood • Earthquake • Boat • RV • Motorcycle •
Business owners policy • E&O • Property • Liability
• Auto • Cyber • D&O • Employment Practices •
Crime • Work Comp



Eli Kalman
(773) 353-0073

ekalman@shieldinsservices.com
1121 Florence Ave FLR 2
Evanston, IL 60202



www.shieldinsservices.com

The Days Before Pesach



by Rabbi Yochanan Schnall
Rabbinic Coordinator,
General Manufacturing and Transportation

In many homes, Pesach preparations start months before Pesach, and the days just before Pesach are inevitably some of the busiest days of the year. This article is a refresher for the things that may be forgotten year-to-year, hopefully making these days just a bit less frantic.

Proper Disposal of *Chametz*

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

1. *Mechiras Chametz* (sale of *chametz*)
2. *Bedikas Chametz* and *Bitul Chametz* (the search for and nullification of *chametz*)
3. *Biur Chametz* (destruction of *chametz*)

Mechiras Chametz

Those who cannot dispose of all of their *chametz* before Pesach must authorize a Rabbi in advance to sell it to a non-Jew on their behalf. This transaction is completely legal, giving the non-Jew all rights of ownership over the *chametz* that has been sold to him or her. When selling *chametz* through the Rabbi, it is important to detail the location where the *chametz* will be. This often includes one's home address as well as one's office address.

All *chametz* that will be sold, along with *chametz* dishes and utensils, is placed in a designated cabinet, room, or section of the house, until after Pesach. This area should be locked or closed off, so that access to it will be difficult. Be sure not to leave any items there which may be needed during Pesach!

After the conclusion of the festival, the Rabbi purchases the

chametz back from the non-Jew. **Before using the *chametz* after Pesach, one must be careful to first give the Rabbi time to complete the re-purchase. If the Rabbi has not informed you of a specific time duration, an hour is usually sufficient for this.**

If one will be traveling to a time zone where Pesach begins earlier than in his or her hometown, there is an additional concern that the Rabbi back home will not yet have sold the *chametz* to the non-Jew by the time the prohibition begins where the traveler is located. In this case, a separate sale of *chametz* is arranged earlier in the home community for these travelers. Alternatively, the *chametz* may be transferred as a gift to someone else who will be remaining in the community, and the recipient of the gift arranges the sale of this *chametz*. These options should only be done under the guidance of a competent Rabbi to ensure their *halachic* validity. Any other questions regarding the laws of pre-Pesach travel should be addressed to the Rabbi as well.

Bedikas Chametz -The Final *Chametz* Search

Bedikas chametz is performed twenty-four hours before the *Seder* night. It is a final search for *chametz* throughout the entire home and properties. All *chametz* that is found is stored in a secure location and either destroyed the next morning or sold to a non-Jew. Today, most families have already spent days or weeks establishing that their homes are *chametz*-free, and there are varying opinions as to what *bedikas chametz* is meant to accomplish. Some maintain that, nonetheless, this search must be a thorough one, while others are of the opinion that today the search serves as a more basic review to ensure that all the areas were cleaned properly.

Timing

Bedikas chametz begins as soon as possible after nightfall on Sunday, April 21, 2024 (after 8:24 PM in the Chicago area). To ensure that the *mitzvah* is not forgotten or delayed, it is prohibited to begin a significant, absorbing activity starting twenty minutes after sunset until after the search has been completed. Some

examples of this are studying, napping, eating, or beginning a project.

Preparation

It is customary to hide ten pieces of *chametz* in the areas that will be searched. Each piece must be smaller than the volume of a fluid ounce, and it is advisable that they are wrapped well in standard flammable materials (e.g., folded in a paper towel and sealed with masking tape, as opposed to plastic or foil). In addition, the location of where each piece is hidden should be recorded, in case a piece is not found during the search.

Tools

Traditionally, three items are used for *bedikas chametz*: a candle, feather, and wooden spoon. The search is by the light of the candle, and the feather is used to sweep whatever crumbs are found into the spoon. Although using a candle for *bedikas chametz* is not as effective as an electric light, since it has much *halachic* significance, we traditionally begin the search with it. The candle is then substituted for a flashlight or a similar source of strong, direct light. The feather and spoon are also sourced in *halacha*, but if one finds them to be impractical, they do not need to be used.

Procedure

Although any responsible person may be enlisted to help with *bedikas chametz*, it is ideal that the search be performed by Jewish males over the age of *bar mitzvah*. Everyone who will be assisting in the search should be present when the *bracha* (blessing) over searching for the *chametz* is recited:

ברוך אתה ד' אלקינו מלך העולם אשר קדשנו במצוותיו וציוונו על ביעור חמץ
"Ba-ruch a-ta Hashem elo-keinu me-lech ha-o-lam asher
kid'shanu b'mitz-vosav v'tzi-vanu al bi-ur chametz"

Once the *bracha* has been recited, the searchers must avoid all unnecessary speech or activity until after the search is completed. All *chametz* that is found is stored in a safe place to be destroyed the following morning. At the conclusion of the search, a specific statement is recited in which one states his/her desire to render any overlooked *chametz* as ownerless.

כל חמירא וחמיעה דאיכא ברשותי דלא חמיתיה ודלא ביערתיה ודלא ידענא
ליה לבטל ולהוי הפקר כעפרא דארעא

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

Away for Pesach

Those who will be away for Pesach but are leaving their home within thirty days of the holiday (i.e., after Purim) are required to do *bedikas chametz*. In this circumstance, any one of the following three options must be employed:

1. Search during the evening before departing. When the search is not the evening of *bedikas chametz*, the *bracha* is omitted. However, the statement at the conclusion of the search must still be recited.
2. A representative may be appointed to search during the standard time of *bedikas chametz*. The *bracha* before the search is recited by the representative. The statement after the search is recited by the representative and also by the homeowner at his or her remote location.
3. The entire home may be sold to a non-Jew. Note that this does not necessarily exempt *bedikas chametz*, so before employing this option, consult with your Rabbi.

Forgot to Check?

One who forgot to do *bedikas chametz* should consult a Rabbi immediately.

Biur Chametz – Destroying the Chametz

Every year, all *chametz* left in a person's possession must be destroyed before *sof z'man biur chametz* – the concluding time for destroying *chametz* – on the morning before Pesach begins. The burning is to take place before the end of the 5th *halachic* hour (11:28 AM in the Chicago area). The ideal manner of destroying *chametz* is by burning it. If that is impractical, any of the following may also be employed: pouring inedible detergent (such as bleach) over it, crumbling it up and flushing it down the toilet, or throwing it away in a publicly-owned garbage can or Dumpster. In order to burn the *chametz* efficiently and safely, it is advisable to first remove it from any non-flammable packaging (such foil or plastic).

As a community service, the following organizations will hold public *biur chametz* on Monday, April 22, 2024 from 8 AM to 11:30 AM: The Agudah will be at the Lincolnwood Town Center - Lower Level, southeast parking lot. (Enter from McCormick via Town Center Drive.), and F.R.E.E. of Chicago – The Bellows Center will be in their parking lot at 2935 W. Devon Ave. in Chicago.

For information on
Mechiras Chametz (Sale of
Chametz) and more, visit
cRcPesach.org.



Bitul Chametz – Nullifying the Chametz

In addition to destroying or selling all known *chametz*, every Jewish person over the age of bar or bas mitzvah must declare his or her *chametz* as ownerless. This declaration is recited towards the conclusion of burning the *chametz*. Burning the *chametz* and reciting this statement must be concluded before *sof z'man biur chametz*, which, this year, is at 11:28 AM in the Chicago area.

Bitul chametz is accomplished by reciting the following statement:

כל חמירא וחמיעא דאיכא ברשותי, דחזיתה ודלא חזיתה, דבערתיה ודלא בערתיה, לבטל ולהוי הפקר כעפרא דארעא

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

It is extremely important that this statement is understood. One who does not understand it in its original Aramaic recites its translation in a familiar language instead. If no translation is available, one must simply state that he or she disowns all *chametz* or leaven that exists in his or her possession.

NOTE: Be careful not to get this confused with the similar statement that is said after the search for *chametz*. The instructions in the *siddur/machzor/haggadah* should indicate that this is the statement for after the *chametz* is destroyed.

Additional Halachos

Work Restrictions

Performing skilled activity becomes restricted after mid-day, which in is 12:48 PM in the Chicago area. As a result, a Jewish person may no longer launder clothes, give a haircut, shave, or cut nails after this time. One who forgot to take care of these items or one who must remain at the place of his or her employment after mid-day, should consult a Rabbi.

Get Jewish Divorce

\$375 • 1.5 Hours • Universally Accepted
Protects any future children • No Questions Asked

Independent of any legal proceedings

Separate Appointments Available

Questions? Concerns?

Call us at **773.250.5482** or
e-mail **BethDin@crcweb.org**

For more information visit www.crcbethdin.org

Other than the above instances, all work that is necessary for *Yom Tov* is permitted and may be performed for others as long as it is done for free.

These limitations do not apply to non-Jews, and a Jewish person may hire a non-Jew to do any work including laundry, or a haircut, throughout the day.

Food Restrictions

Throughout the day before the *Seder*, it is forbidden to eat *matzah*. Baked foods containing *matzah* meal are included in this prohibition, but cooked foods made from *matzah* meal (such as *kneidlach*) remain permitted. In addition, during the late afternoon, it is forbidden to eat a satisfying volume of **any** food in order to have an appetite for the *Seder*.

Sof z'man achilas chametz is the cut-off time for eating *chametz* before Pesach and once this time has passed, it is forbidden to eat *chametz* in any form. This year, *sof z'man achilas chametz* is 10:08 AM in the Chicago area.

Taanis B'chorim – Fast of the Firstborn

Technically speaking, all firstborn males over *bar mitzvah*, whether firstborn to his father and/or mother, have a requirement to fast on the day prior to Pesach. Traditionally, the fast is curtailed by participating in a *siyum*, a celebration that marks the completion of a *sefer of Tanach* that was studied in-depth with the *Rishonim* (primary commentaries), a tractate of *Gemara*, or a *Seder of Mishnah*, or by attending a *seudas mitzvah* (meal held in honor of the fulfillment of a *mitzvah*), such as a *bris milah* (ritual circumcision) or *pidyon haben* (redemption of the firstborn).

Note that in contrast to many other areas of *halacha*, even an oldest son who was born after a miscarriage or stillbirth is included in this fast. Firstborn males who are under *bar mitzvah* do not fast and are thus not required to attend a *siyum*, but their fathers should do so on their behalf. (A father is not required to fast for a firstborn son who is younger than thirty days old.)

General Food Preparations

Whenever buying and preparing meat for Pesach, one must be careful not to refer to it as “for Pesach” since this statement resembles the designation of an actual *korban*. (Violating this does not affect a food's permitted status.)

In addition, when preparing for the main *Seder* meal, be aware that the custom is not to eat roasted meat or fowl during the *Seder* night. Many communities also do not dip foods other than those prescribed in the *haggadah*.

General Preparations

There is a particular *mitzvah* to shower or bathe in honor of *Yom Tov* and in many communities, men and boys also go to the *mikvah*. It is also praiseworthy to study the laws of the *Korban Pesach* on *Erev Pesach* since this carries the significance of bringing the *korban*. May we merit to actually bring it this year, with the rebuilding of the *Beis HaMikdash!*

PREPARING FOR THE SEDER

by Rabbi Yochanan Schnall
*Rabbinic Coordinator,
General Manufacturing and Transportation*

Preparing for the *Seder*

As noted in **Seder Highlights**,* the *Seder* may not begin before nightfall (8:24 PM for 2024 in the Chicago area). For the first *Seder* night, the table should be set and prepared in advance so that the *Seder* can start as soon as possible. For the second *Seder*, however, one may not prepare on the first day of *Yom Tov* for the second day, and no distinct preparations may begin before nightfall (8:24 PM for 2024 in the Chicago area). (Activities that are not clearly being done for another day, such as straightening up the house, are always permitted.)

The *Seder* Plate

The *Seder* plate is a designated plate that contains the symbolic foods necessary for a *Seder*. A fancy, decorated one is nice but not necessary.

The *zeroah* and egg are symbolic of the two *korbanos* that we will bring on this night when the *Beis Hamikdash* will be rebuilt. While the egg is customarily eaten at the start of *Shulchan Orech*, the *zeroah* is not eaten during the *Seder* night, but rather some other time during Pesach. If a leg or wing is unavailable for the *zeroah*, any bone with some meat on it may be used.

1. *Kadesh*

Shehechyanu is recited at the conclusion of *Kiddush*. This *bracha* applies to all the annual *mitzvos* of the *Seder* (*matzah*, *marror*, drinking four cups of wine, and *Sippur Yetziyas Mitzrayim*). As the *bracha* is recited, one should bear this reference in mind. Note that women who have the custom to recite *Shehechyanu* when lighting

candles do not repeat it at the *Seder*. They should listen to it as it is recited by someone else, and have in mind the annual *Seder mitzvos*.

The wine is consumed while reclining. There is a required minimum volume of wine/grape juice that each person must consume. (See **Seder Highlights*** for more details.)

2. *Urchatz*

Hands are washed in the same manner as before eating bread but without reciting a *bracha*. Unnecessary speech or activity is forbidden until the *Karpas* is eaten.

3. *Karpas*

A small vegetable piece, less than the volume of a fluid ounce, is dipped into salt water, the standard *ha'adamah bracha* is recited, and the vegetable is eaten.

When reciting the *ha'adamah*, one must have in mind that it should also apply to the *marror*. There are different opinions whether to recline while eating *Karpas*, and the common practice is not to.

Regarding which type of vegetable to use, customs vary between using a potato, celery, parsley, or radish. If one does not have a particular custom, green vegetables are the preferred choice.

4. *Yachatz*

The middle *matzah* is removed and broken into two pieces. The

***NOTE: Additional details for preparing for the Seder may be found in the Seder Highlights article, immediately following this article.**

larger piece is referred to as the *afikomen*. It is wrapped in a bag or a cloth and saved for *Tzafun* (**Seder Step 11**). The smaller piece is returned to its place between the remaining two *matzos*. Simply, the purpose of this step is to prepare for the recounting of *Yetzias Mitzrayim*, which is said over a piece of broken *matzah*.

There is an age-old custom to hide the *afikomen*. In some homes, children “snatch” it and then hide it; in others the parents hide it, and the children try to find it. If no children are at the *Seder*, the leader should merely “hide” the *afikomen* by placing it inside or under something else.

5. Maggid

As elaborated on in **Seder Highlights**,* this step is the fulfillment of the *mitzvah Midioraisa* of *Sippur Yetzias Mitzrayim*. The texts are read while in an upright position, with a full cup of wine in front of each participant.

Look for the cues in the *haggadah*: At the beginning, the entire *Seder* plate is removed, at some points, all in attendance raise their cups of wine, and at others, the *matzos* are lifted or covered.

Near the beginning of *Maggid* are the Four Questions. These are asked by a child. If no child is present, they are asked by an adult. The Ten Plagues are also mentioned in *Maggid*. When each one is recited, a small bit of wine is removed from the wine cup. Some have the custom to do this with the index finger, and others pour a little from the cup. After they are completed, the cups are refilled with fresh wine before continuing.

Maggid concludes with a long *bracha* followed by the usual

bracha over wine. The second of the Four Cups is then consumed while reclining.

6. Rachtzah

All wash their hands as before eating bread. The usual *bracha* “*al netilas yadayim*” is recited.

7. Motzi Matzah

The *matzah* is eaten. A minimum volume must be eaten in order to fulfill the *mitzvah*. (See **Seder Highlights*** for more details.)

The leader makes two *brachos* on behalf of everyone present. The first one, “*hamotzi lechem min ha’aretz*”, is recited while holding all three *matzos* (the two whole ones with the broken one in between them). The bottom *matzah* is released, and the second *bracha*, “*al achilas matzah*”, is recited over the remaining two.

A small piece from each of the two *matzos* is given to every participant. The leader should retain the required amount from these *matzos* for him/herself - eating about half of the required amount from each one. (All other participants usually need to supplement their small pieces with additional *matzah* in order to have the required amount.)



At the *Seder*, *matzah* is not dipped in salt, and it is eaten while reclining. Once the *brachOs* over *matzah* have been recited, unnecessary interruption should be avoided until after **Korech (Seder Step 9)**.

8. Marror

The *marror* is eaten at this step. A minimum volume must be eaten by every participant to fulfill the obligation. (See **Seder Highlights*** for more details.)

The *marror* is first dipped into *charoses*, and a specific *bracha* is recited. It is eaten while seated in an upright position.

9. Korech

A statement in the *haggadah* is recited, and *matzah* and *marror* are eaten in the same mouthful. According to one opinion in the *Mishnah*, this was - and will be - the manner of eating the *Korban Pesach*.

The single, remaining *matzah* the leader has is used for *Korech*. Pieces of it are broken off and distributed to all participants. There are different opinions as to whether it is dipped into *charoses*, and it is eaten while reclining. Note that since each person must have the required amount of *matzah* and *marror* (See **Seder Highlights***), it is likely that the pieces received from the leader will need to be supplemented.

10. Shulchan Orech

The main meal is eaten – ideally while reclining. A common custom is to begin the meal with eating the egg from the *Seder* plate.

It is important not to overeat, as the *afikomen* (**Seder Step 11**) must be eaten with some appetite.

11. Tzafun

The *afikomen* that had been hidden since *Yachatz* (**Seder Step 4**) is retrieved at this step. It is eaten for “dessert” to commemorate the *Korban Pesach* that was also eaten at the end of the meal. (See **Seder Highlights*** for details pertaining to the *matzah*.) If the *afikomen matzah* from *Yachatz* is unavailable or insufficient, any *matzah* may be used.

The *afikomen* is eaten while reclining. Since the *afikomen* is eaten in remembrance of the *Korban Pesach*, the following laws pertaining to the sacrifice are applied to it as well:

- a. For the duration of the *Seder* night, the *afikomen* taste is to remain in one’s mouth, and no solid food may be eaten after it.

If food was eaten, and the next step has not yet begun, it can be rectified by eating a small amount of *matzah*. As far as drinks are concerned, only mild beverages such as water or tea are permitted. (Of course, the last two cups of wine are permitted as well.)

- b. While eating the *afikomen*, one may not switch seats to sit at a different table.

12. Barche

Birchas Hamazon is recited over a full cup of wine, and the cups are rinsed out and refilled in anticipation. If there is a *mezuman*, it is customary for the homeowner to lead it. Following *Birchas Hamazon*, the *bracha* over wine is recited, and the third of the Four Cups is drunk while reclining.

At the conclusion of *Birchas Hamazon*, a cup is poured in honor of *Eliyahu Hanavi*, the front door is opened, and a specific paragraph from the *haggadah* is recited. The door is then closed, and the *Seder* resumes with the next step.

13. Hallel

Specific psalms of thanksgiving to *Hashem* are recited to acknowledge all that He has done and continues to do for us. While *Hallel* is recited, every participant must have a full cup of wine in front of him or her. It is best to have at least three people - including women and children - recite the *Hallel* together. When reciting “*hodu lashem ki tov...*” and “*ana Hashem...*” one person leads, and the others respond, as it is done at *shul*.

Note that Ashkenaz and Sephard versions of the *haggadah* conclude this *Seder* step differently, so be sure to use a *haggadah* that follows your custom! At its conclusion, the *bracha* over wine is recited and the fourth cup is drunk while reclining.

14. Nirtzah

The *Seder* concludes with the hope that we have done our obligation properly and that next year we will observe *Pesach* in *Yerushalayim*.

After the Seder

After the *Seder*, one continues to discuss *Yetziyas Mitzrayim* until going to sleep. Many people also have the custom to recite the Book of *Shir Hashirim* (Song of Songs).



Note: Sources for this article can be found online at <https://consumer.crc kosher.org/publications/preparing-for-the-seder-pesach-2024/>

Seder Highlights

Introduction

As each *mitzvah* is performed at the *Seder*, it is imperative to be conscious of it. In fact, according to many opinions, a *mitzvah* that was performed thoughtlessly does not fulfill the requirement! To that end, it is helpful to pause before each *Seder* Step to think about the *mitzvah* that is about to be fulfilled. This will go a long way in assuring that the *mitzvos* are performed properly, as well as adding more purpose to the *Seder*.

Let's review the unique *mitzvos* that we will be performing - two are *Midioraisa* (Biblical), and three are *Midirabbanan* (Rabbinic). The Torah *mitzvos* are eating *matzah* and *Sippur Yetzias Mitzrayim* (recounting the Exodus from Egypt). The *mitzvos* *Midirabbanan* include drinking four cups of wine, eating *marror*, and reciting *Hallel*.

Matzah

To fulfill this *mitzvah* at the *Seder*, it is not enough to use "kosher for Passover" *matzah*! Rather, it is necessary that the *matzah* is also *shemurah* (protected). From its earliest stages of production, *shemurah matzah* is proactively shielded from water with the purpose of using it for the *Seder*. *Shemurah matzah* is identified as such somewhere on its packaging.

Egg Matzah

Matzah that contains any liquid other than water is not the *matzah* that the Torah commands us to eat. In fact, Ashkenazic custom forbids a healthy person from eating this type of *matzah* on Pesach. If one is too weak to eat regular *matzah*, a rabbi should be consulted to see if egg *matzah* is an appropriate option.

Measurements

Sometimes it is unclear how measurements in *halacha* convert into modern day quantities, and a classic example of this is the volume of *matzah* that must be eaten at the *Seder*. Nonetheless, the generally accepted volume is 1/2 of a hand *matzah* and 2/3 of a standard machine *matzah*. This volume should be eaten at both the *Motzi Matzah* step and for the *Afikomen*. For *Korech*, half of either volume is sufficient. The required amounts of *matzah* are to be chewed in a normal, continuous manner within nine minutes, and, if possible, within two minutes. Those who have difficulty eating due to age or illness should consult a Rabbi for any relevant leniencies.*

Sippur Yetzias Mitzrayim

The *Seder*-step of *Maggid* is when we fulfill the Torah obligation of recounting *Yetzias Mitzrayim*. The narrative begins with the ignoble origins of our nation and describes our slavery in *Mitzrayim*, Hashem's retribution to the *Mitzrim* (Egyptians), and His miraculous deliverance, which culminated in giving us the Torah. The *haggadah* text is not an "end all"! It is to be used as a springboard for further discussion of *Yetzias Mitzrayim*.

If the entire *Maggid* text is too difficult to read or be present for, three paragraphs near the end entitled "*Rabban Gamliel Haya Omer*", "*Rabbi Gamliel would say*" are the minimum requirement to be read or heard. Second to this in importance are the Ten *Makkos* (plagues). To that end, it is a good idea to translate these paragraphs in case someone present does not understand them.

Marror

Marror reminds us of the bitter affliction we experienced in *Mitzrayim*. Today, the obligation to eat *marror* is Rabbinic, since the Torah commandment applies only when it can be eaten together with the *Korban Pesach*. Two types of *marror* are commonly used - romaine lettuce and freshly ground horseradish. Of these, romaine lettuce is the ideal *halachic* choice.

Note that romaine lettuce often harbors tiny insects. Since eating an insect is a Torah prohibition, the lettuce must be inspected before it can be eaten. These insects are not readily apparent, so see page 99 of this Pesach Guide or search at www.ASKcRc.org for guidance.

Packaged romaine lettuce is also often available with a reliable kosher certification. If horseradish is used, it must be ground into small pieces and eaten raw. Jarred or cooked horseradish does not fulfill the obligation.

Measurements

Marror is eaten during two of the *Seder* Steps: ***Marror*** and ***Korech***.

For the ***Marror*** step, the necessary volume is slightly more than one fluid ounce. Grated horseradish can be measured quite easily; the volume of romaine leaves is slightly larger than one large leaf (approximately the surface area of 8 x 10 inches).

For the **Korech** step, it is sufficient to use 0.7 fluid ounces of horseradish, but the romaine lettuce should be the same as above.

For both **Marror** and **Korech**, the full volume of *marror* is to be chewed in a normal, continuous manner within nine minutes, and if possible, within two minutes. Those who have difficulty eating due to age or illness should also consult a Rabbi for any relevant leniencies.*

Charoses

Charoses is a mixture of ground fruit, nuts, and red wine. Before *marror* is eaten, it is dipped into *charoses*. The *charoses* is then shaken off to preserve the *marror's* taste. (An explanation for this procedure can be found in the commentary of most *haggadahs*.)

Charoses should have a thick, mortar-like consistency, and its ingredients are selected from the fruits and nuts that the Jewish People are compared to. These include apples, figs, dates, pomegranates, walnuts, and almonds. Some have the custom to add cinnamon and/or ginger in their unground form. At the *Seder*, additional wine is added just before the *marror* is dipped into it.

The Four Cups

We are obligated to drink four cups of wine during the *Seder* which commemorate the four levels of redemption that *Hashem* provided for us. It is a *mitzvah* to use a beautiful cup, and if at all

possible, it should not be a disposable one. As a display of nobility, the leader of the *Seder* does not fill his/her own cup, and many homes apply this tradition to all in attendance. The cup is filled to the top for each time it is consumed.

The cups must be drunk at the designated intervals of the *Seder*. One who is unable to remain present throughout the *Seder* must still recite or listen to the necessary *haggadah* texts in between each cup.

Measurements

Two measurements need to be considered: the cup volume, and the consumption volume. The cup volume generally must be a minimum of 2.9 fluid ounces. [Note that if the first *Seder* night is Friday night, the obligation to recite *kiddush* is from the Torah and for the first cup, the minimum volume is approximately 4.5 fluid ounces.]

As far as the consumption volume, the basic obligation for the first three cups is 1.5 fluid ounces. If this is too difficult, one should consult a Rabbi.* Ideally however, either 2.9 fluid ounces or the majority of the cup – whichever of the two is greater - should be consumed if possible. (For this reason, it is wise to use a small cup so that drinking the majority of the cup is a small amount.)

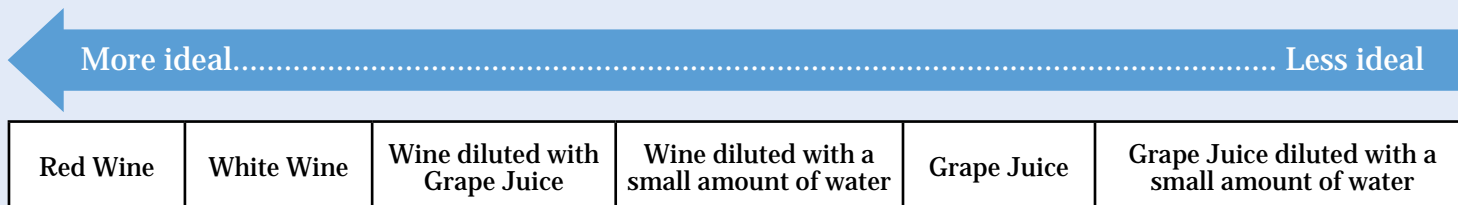
For the fourth cup, the minimum consumption amount of 2.9 fluid ounces should always be consumed. In all instances, the wine is to be consumed in a normal, continuous manner without interruption.

	First Three Cups	Fourth Cup
Minimum Cup Volume	Approximately 3 ounces [In years when the <i>Seder</i> is on Friday night, the 1st cup should be approximately 4.5 oz.]	Approximately 3 ounces
Basic Consumption Volume	1.5 fluid ounces	Approximately 3 ounces
Ideal Consumption Volume	Approximately 3 ounces, or the majority of the cup – whichever of the two is greater	

Type of Beverage

Red wine is the ideal beverage for the Four Cups, unless the available white wine is of better quality. If necessary, the wine may be diluted with grape juice or a very small percentage of water; even using wine for a portion of the four cups is virtuous. If wine

is not an option, grape juice is also acceptable. If necessary, the grape juice may also be diluted with a very small percentage of water. If neither wine nor grape juice are feasible, speak to a Rabbi for further possible leniencies.*



General Rules

Educating Children

When children are old enough to comprehend a *mitzvah's* concept (usually at age five or six.), their parents are obligated

to train them in its performance, and on the *Seder* night, there is a particular *mitzvah* for parents to teach their children about *Yetzias Mitzrayim* (*Shemos* 13:8). Corresponding to their age and ability, they are to be encouraged (never forced!) to consume the required amount of foods and recite the necessary *haggadah* texts.

Timing of the Obligations

The *Seder* may not begin before nightfall which is 8:24 PM in the greater Chicago area in 2024. In addition, eating *matzah* and *marror* must be completed before the middle of the night – 12:48 AM in the greater Chicago area in 2024.

Ideally, the entire *Seder* through *Hallel* should be concluded by this time as well.

Reclining

During the *Seder*, we eat while reclining on pillows and cushions. This is the manner of free, aristocratic people, and it commemorates the freedom that Hashem provided for us on this

night. Women do not commonly recline, but they should at least be seated when the foods that require reclining are consumed.

Reclining is specifically towards the left side (and left-handed people recline in this direction as well).

One who is in the presence of his Torah teacher reclines only if the teacher has given specific permission, and one who is within the mourning period for a close relative reclines in a subdued manner.

*See also the Dietary Needs article on pages 54-55.

Note: Sources for this article can be found online at <https://consumer.crc kosher.org/publications/seder-highlights-pesach-2024/>



Seder Plate

Beitza
the egg, hard-boiled and lightly roasted

Karpas
celery, boiled potato, parsley etc.

Chazeres
romaine lettuce

Zeroah
roasted piece of meat, chicken, lamb, turkey, duck or bone thereof

Charoses
usually made of grated apple, ground walnuts, cinnamon, red wine and dates

Marmor
the bitter herb – ground horseradish root

Divorce Mediation

The Divorce Mediation practice at the cRc provides a professional, efficient, and economical path towards a healthier future for all involved. Working together, we can develop a tailored agreement to address the nuanced concerns of each couple, including parenting and finances.

Visit JMediate.com for more information.

Maot Chitim

Of Greater Chicago
Helping the community since 1908

Delivering food for Passover
and Rosh Hashanah to
individuals and families in need

We can help

If you or someone you know needs food for the holidays

or you would like to make a donation, please contact us

www.maotchitim.org

847-674-3224

Chevra Kadisha & Jewish Burial

We are committed to ensuring that traditional Jewish burial is available for everyone in the community. Jewish burial is the ultimate kindness that one can afford a departed soul.

Questions? Concerns?

Call us at **773.250.5499** or e-mail office@crcweb.org

For more information visit www.crcbethdin.org



The Fifth Cup



Rav Yona Reiss

Av Beth Din

We are all familiar with the *mitzvah* at the *Seder* of drinking the four cups of wine, as recorded in the *Mishna* (*Pesachim* 99b). However, what is not as well known is that there are legitimate *halachic* sources regarding a fifth cup, as well. This article will delineate the underpinnings and ramifications of the fifth cup of wine.

According to one opinion in the *Talmud Yerushalmi* (*Pesachim* 10:1), the four cups correspond to the four phrases of redemption – והוצאתי וגאלי ולקחתי – “I will extricate you from your bondage, I will save you, I will redeem you, I will take you as a nation” - that are recorded in the Torah (*Shemos*, 6:6-7) in connection with the Exodus from Egypt.

The truth is that there is a fifth expression of redemption recorded in the Torah, as well – and that is והבאתי – “I will bring you to the promised land” – so that it appears mysterious that there is no mention in the *Mishna* of a fifth cup. Perhaps this is a message to us that there is part of the process of redemption that has not been completed (see *Da’as Zekenim*, *Shemos* 12:8), since we are not yet fully ensconced in *Eretz Yisroel*.

Surprisingly, the idea of the fifth cup is found in the *Gemara*, but in an oblique fashion. The *Gemara* (*Pesachim* 118a) records that on the fourth cup is the recitation of the great *Hallel* (“*Hallel HaGadol*”), and *Tosafos* cites an earlier authority that had the textual variant that applied this statement not to the fourth cup,

but rather to the “fifth cup.” Although this reading is rejected by the *Tosafos*, it is clearly accepted by the *Rif*.

Amongst the commentators who reckon with the concept of the “fifth cup,” three distinct opinions emerge from the *Rishonim*: (1) the fifth cup is optional, in the event that someone wants to drink more wine, provided that the person recites the great *Hallel* in the process [*Ramban*, *Milchamos* 26b (in *Rif* pages)]; (2) drinking a fifth cup is prohibited, since there is a fear that a person will get too drunk to continue to recount the story of the Exodus to the fullest (*Rosh*, *Pesachim* 10:33, based on *Rav Hai Gaon*); or (3) the fifth cup is recommended as an ideal fulfillment of the *mitzvah*, so that there actually will be a cup that corresponds to the notion of והבאתי (*Hasagos HaRa’avad*, *Pesachim* 26b, *Ran* ad locum, concluding remarks).

Within the first opinion, that the fifth cup is optional, are three approaches: (a) the textual version that discussed a fifth cup is inaccurate, but there is arguably no prohibition to drink additional wine anyway (*Tosafos*); (b) the textual version discussing a fifth cup is correct, but represents the minority opinion of Rabbi Tarfon, whom we do not follow, but we don’t stop anyone from drinking a fifth cup (*Ba’al HaMaor*); or (c) the textual version discussing a fifth cup is correct, and there is no opposition to the view of Rabbi Tarfon, except that his fifth cup is optional, as opposed to the first four cups which are mandatory (*Ramban*, *supra*).

The *Rambam* (*Chametz u’Matzah* 8:10) seems to adopt a version

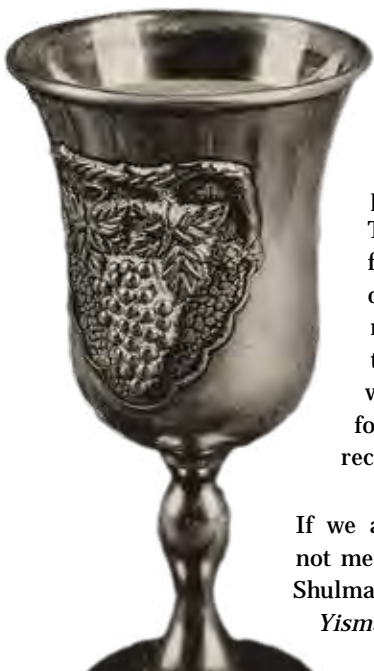
of the first position, stating that the fifth cup is not obligatory, but one may choose to pour it and recite over it the great *Hallel* (see *Hagahos Meimonios*, ad locum). However, the *Ran* (supra) understood the *Rambam* as more likely holding that it is a recommended practice (“*mitzvah min hamuvchar*”) to drink the fifth cup (presumably based on the *Rambam*’s wording *ויש לו למזוג כוס חמישי*, which can be construed as expressing a desideratum).

Rabbeinu Manoach in his commentary to the *Rambam* (ad locum) adds that the *Rambam* only permits a fifth cup based on the opinion of Rabbi Tarfon (according to the textual variant), but that even that opinion only allows a fifth cup, because it corresponds to the fifth phrase of redemption - והבאתי - and certainly would not allow additional cups.

Given the robust discussion regarding the fifth cup, one would anticipate that this practice would be recorded by Rabbi Yosef Karo in the *Shulchan Aruch*. However, the *Tur* (*Orach Chaim*, 481) notes that since the idea of a fifth cup is not found in our version of the *Gemara* (as previously noted by the *Rashbam*, *Pesachim* 118a), it is not our practice to have a fifth cup, and it should, indeed, not be done. Similarly, the *Shulchan Aruch*, drawing upon the opinion of the *Tur*, does not record the practice of the fifth cup at all.

Nonetheless, the idea of the fifth cup is found in the *Rema*, the key *halachic* authority for the Ashkenazic community. In the words of the *Rema* (OC 481:1), “someone who is finicky or very thirsty, may drink a fifth cup and recite over it the great *Hallel*.”

However, the *Mishna Berura* (481:3) essentially rejects the fifth cup, noting that the fifth cup may not be drunk, if the fourth cup was drunk following the recitation of the blessing at the end of the great *Hallel*. Since this blessing is always recited before the drinking of the fourth cup, a fifth cup is no longer a practical possibility for us at the *Seder*.



Interestingly, in a famous essay about the fifth cup, the Lubavitcher Rebbe concluded that according to the *Rambam*, the fifth cup is poured but is not actually drunk. This opinion differs slightly from the compromise position of the *Rokeach*, a 13th century rabbinic authority, who held that the fifth cup is drunk, but without reclining, unlike the first four cups, which are drunk in a reclining position (“*hasebah*”).

If we assume that the fifth cup was not meant to be drunk, Rabbi Eliyahu Shulman (*Haggadah Shel Pesach – Yismach Av*, pp. 114-116) suggests,

as do several other commentators, that the fifth cup represents the origin of Elijah’s cup, the *Kos Shel Eliyahu* (see *Orach Chaim* 480:5), which we pour but do not drink. In this sense, argues Rabbi Shulman, the first four cups represent the redemption that already occurred, while the fifth cup – corresponding to והבאתי – represents the future redemption which shall be heralded by Eliyahu HaNavi. Thus, we pour this cup in hopeful anticipation for the occurrence of the redemption, but we will not drink it until the redemption ultimately occurs (see also Rav Schachter on the *Haggadah*, page 213).

Perhaps this also explains the previously cited opinion of the *Rokeach* that the fifth cup is drunk without reclining, since the fifth cup is not connected to the main part of the meal, which commemorates the past redemption, but rather is forward looking to the future. According to the *Rambam* (*Chametz u’Matzah* 7:7) reclining is a distinct feature of how to eat and drink during the *Seder* meal, highlighting the feeling of freedom experienced upon the Exodus. The fifth cup, however, represents something beyond the meal. This may also explain why the *Rambam* (id.) specifically adds in connection with the fifth cup, which is drunk in connection with the recitation of the great *Hallel*, that such recitation can take place anywhere, even outside of the location of the meal (the *Ra’avad* disagrees, only based on his understanding that the *Rambam* was saying that this change of location would be permitted even if the great *Hallel* is recited over the fourth cup).

Rabbi Moshe Sternbach (*Teshuvos V’Hanagos* 2:244) goes further and prescribes that the *Kos Shel Eliyahu* only be poured right before the recitation of the great *Hallel* (*Tehillim* 136, beginning with *Hodu Lashem Ki Tov* with the many verses ending with *Ki Lolam Chasdo*), consistent with the ruling that the fifth cup is supposed to accompany its recitation. However, Rabbi Shulman suggests that since, as a practical matter, we only recite one blessing (since we do not drink the fifth cup), it makes sense to have the *Kos Shel Eliyahu* poured immediately after benching, which is when we commence the recitation of the remaining portions of the traditional *Hallel* (“*Hallel HaMitzr*”) that were not yet recited before the meal, together with the great *Hallel*.

By contrast, the *Vilna Gaon* (cited in *Ta’amai Haminhagim*, siman 551) is quoted as stating that the practice of the *Kos Shel Eliyahu* is based on the principle that *Tishbi Yetaretz Kushios v’Ibayos* (Eliyahu HaNavi will help us resolve unanswered questions), and, thus, since we are not certain whether there should be a fifth cup or not, we pour it but don’t make a blessing on it, and wait for Eliyahu HaNavi, himself, to resolve this dispute at the time of the future redemption.

Rav Menachem Mendel Kasher, the author of *Torah Shleimah*, made the bold suggestion (*ma’amar “Kos Chamishi”* in the *Eretz*



Yisroel Haggadah) that it is already time for us to drink from the fifth cup to celebrate the great miracles that have brought us to settlement in modern-day Israel. However, we know too well from the battles that we are still fighting against our enemies and from the abiding destruction of the *Beis Hamidkash*, that we are still short of our goal (see the Rav Jonathan Sacks *Haggadah*, “The Missing Fifth,” pages 129-133).

Nonetheless, this does not mean that the wine of our fifth cup is not drunk at all. There remains the question of what we do with the wine that is left inside of the *Kos Shel Eliyahu*. The *Chasam Sofer* reportedly drank it the next day for the *seudah*, so that another *mitzvah* could be performed with this cup. There is an important message here. Even though Eliyahu HaNavi (as of this writing) hasn't come yet to herald the redemption, we wait expectantly for him each day. When we sing *לשנה הבאה בירושלים* at the *Seder*, we never do it with less gusto or a sense of despondency; on the contrary, we know that we are getting closer to the day of his coming. The drinking of the cup the next day exemplifies this sense of optimism.

In this sense, the fifth cup represents the challenge of taking the *Haggadah* of our enduring exile (as the *Rambam*, end of *Chametz u'Matzah*, describes our current *Haggadah* text) and turning it into the *Haggadah* of our future redemption. May our observance of the four cups of redemption speedily lead to our collective return to Zion.

לשנה הבאה בירושלים הבנויה!



ABC
PRINTING COMPANY
PRINT • TECHNOLOGY • SOLUTIONS

Tony Sommers fax: 773-774-8290
Direct: 773-557-7268 www.abcprint.com
Main: 773-774-8282 Tony@abcprint.com
5654 N. Elston Avenue Chicago, Illinois 60646

ATTENTION POST SEMINARY STUDENTS

PURSUE A DEGREE OR CONTINUE TO GROW? WHY NOT DO BOTH?

Sarah Hartman Women's College of Touro in Chicago is one of the only programs in the country that combines a strong Torah atmosphere with an accelerated degree program.



- INSPIRING TORAH ENVIRONMENT WITH A ACCELERATED PROGRAM
- CHOICE OF 12 POPULAR ACCELERATED MAJORS
- VIBRANT, COMFORTABLE DORMITORY



SARAH HARTMAN
WOMEN'S COLLEGE OF TOURO AT HTC

A MEMBER OF
TOURO UNIVERSITY

Start your future by emailing hartman@htc.edu or call (847) 982-2500 ext. 3101

HTC.EDU/HARTMAN



Binny's Beverage Depot founder Harold Binstein was a lifelong Lincolnwood resident before his passing in 1995.

Since the company's founding in 1948 through today, Binny's has remained local, family-owned and committed to helping you celebrate the best times of your life. L'chaim!

Binny's
BEVERAGE DEPOT

Your
**Kosher Wine
Headquarters**



Dietary Needs

A BRIEF GUIDE

Rabbi Dovid Cohen, Administrative Rabbinic Coordinator, cRc
 Mrs. Chana Schorr, RDN *Mrs. Schorr is a Registered Dietitian Nutritionist (RDN) in private practice. She sees clients both at her office and remotely and can be reached at (732) 606-3283.*

At the Pesach *Seder*, a person is required to eat a considerable amount of food and beverages, some in a relatively short amount of time. This poses a challenge for many people who have dietary restrictions. This article will give brief guidelines on options or minimums for the *daled kosos*, *matzah*, and *marror*. Further details, including suggestions for other challenging elements of the *Seder*, are available in the full-length article available at consumer.crc kosher.org/consumer/pesach/.

As with all matters of *halacha* and medicine, each person should consult with their Rabbi and doctor or RDN before making a final decision.



Daled Kosos

At four points in the *Seder*, a person must drink from a cup of wine or grape juice. The cup must hold 2.9 ounces, and the person must drink at least half of that amount. For those who should not even drink that much wine or grape juice, they can dilute the beverage with up to 50% water, thereby minimizing the amount of alcohol or sugar they will consume.



Those who can only swallow thickened beverages should use one that is nectar-thick or honey-thick, but not one which is pudding-thick. (Thickener and thickened juice require special Pesach certification.)

Matzah

There are three times at the *Seder* when we are obligated to eat *matzah* – *Motzi Matzah*, *Korech*, and *Afikomen*. The standard amount required at each of these points (using hand *shemurah matzah*) is shown in the following chart:

	Motzi Matzah	Korech	Afikomen
Thin Matzah	8 by 7 inches	3.5 by 7 inches	7 by 7 inches
Average Matzah	7.5 by 6 inches	3.5 by 6 inches	6.5 by 6.5 inches
Thick Matzah	8 by 5 inches	3.5 by 5 inches	7 by 5 inches

If it is medically advised that a person not consume that much *matzah*, then a Rabbi may advise that it is acceptable to eat less than these amounts. Essentially, due to the Rabbinic nature of many parts of this *mitzvah*, the Rabbi may deem it appropriate to either rely on a more lenient *shiur* or say that it suffices for the person to skip certain elements of the *mitzvah* altogether. For example, in some cases, the Rabbi will advise the person not to eat *Motzi Matzah* and *Korech*, and instead only eat *afikomen*.

Rema records a custom to only use wheat-based *matzah* at the *Seder*. However, if a person is allergic to wheat or prefers spelt or rye *matzah*, it is permitted to use a different type of *matzah*.

FROM THE DAYAN'S DESK

Featuring Rav Yona Reiss
Av Beth Din of the Chicago Rabbinical Council

Weekly Shiur for Men

MONDAYS AT 8:00 PM

Cong. KINS • 2800 West North Shore Avenue • Chicago

DAYAN'S DESK #139

February 5
Commerce with
Forbidden Items

DAYAN'S DESK #140

February 12
Bishul Akum
for the Sick and
Elderly

DAYAN'S DESK #141

February 19
Undue
Influence in
Wills and Other
Transactions

DAYAN'S DESK #142

February 26
Interfering with
Shidduchim
and Other Deal
Closings



← updated) schedule dates



2701 W. Howard Street, Chicago, IL 60645
773.465.3900 | office@crweb.org | www.crweb.org



Magenta
BOWTIQUE

3758 W Devon Ave
847.213.1222

HOSIERY · SOCKS · ROBES & MAXIS
SILVER JEWELRY · HAIR ACCESSORIES
TICHELS · SNOODS · SLIPS
SWIM COVERUPS & MORE

Similarly, those who are celiac have no choice but to use gluten-free oat *matzah* at the *Seder*. (Even Sephardim and those who are ill and infirm, who may eat “egg *matzah*” during Pesach, cannot use them at the *Seder*.)

Those who cannot chew or swallow standard *matzah* should either use ground *matzah* or soak *matzah* briefly in ambient temperature water before eating it. If neither of these suffices, one should consult with a Rabbi for other possible options.

Marror

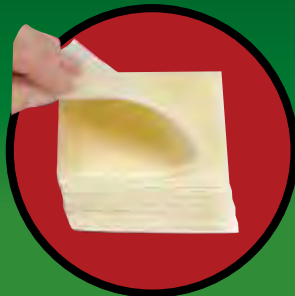
Most people use romaine lettuce or ground horseradish for *Marror*, and some have a custom to use endives. Regardless of which vegetable is used, the amount which must be consumed is the same. Namely, it is the amount which will fill up a 1-ounce shot glass when pressed tightly into the glass leaving no empty air spaces. People who must maintain a low-fiber diet, should speak with their dietitian to see whether this amount of *marror* will be deleterious to their condition. If so, they should ask a Rabbi for guidance as to how they should conduct themselves at the *Seder*. (Cooked vegetables may not be used as *marror*.)

The authors thank Rabbi Chaim Sender, Director, Diversity and Inclusion, at Monmouth Medical Center Southern Campus for his assistance in preparing this article

SCHTARK®

TRY OUR AMERICAN SLICES

1 Lb.



EASY MELT

EASY PEEL



KOSHER FOR PASSOVER & YEAR ROUND



Shopping Guide

PESACH 2024

Recommendations are for items produced in the United States

The list of products is marked as follows:

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

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

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

SHOPPING GUIDE PESACH 2024

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

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

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

SHOPPING GUIDE PESACH 2024

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

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

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

SHOPPING GUIDE PESACH 2024

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

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

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



TRANSFORM THE **FUTURE** OF HEALTHCARE WITH US

Apply for one of our fully online programs that offer support and mentoring from expert faculty

Cybersecurity is one of the fastest growing technology fields. Keeping information systems safe and secure is more important than ever, especially in the healthcare sector.

Enter the growing field of healthcare analytics with Touro University Illinois' online **Master of Science in Data Analytics** program, with a concentration in **Healthcare Analytics**.

Our online **Master of Science in Nursing – Family Nurse Practitioner (FNP)** program allows working RNs to prepare for FNP certification in a little more than two years of study and clinical rotations.



Learn more today at illinois.touro.edu

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



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



Milk and Dairy Products for Pesach

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

It is recommended to buy sufficient amounts of milk and milk products for the full 8 days of Pesach **before the holiday**, as stores may not have P-24 (meaning "Pesach 2024") on the label or container during the holiday itself. We have noted reasons why it is preferable to purchase milk with Kosher for Pesach certification, but if it is not available, then - due to the low probability of encountering the issues detailed above - one may purchase regular, unflavored milk **before the holiday begins**.

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

MILK

The cRc certifies many milk brands for Pesach. The Kosher for Pesach status is indicated by the code P-24 appearing alongside the "best by" or expiration date. **Exceptions are noted in bold below.** For the following milk products, the cRc logo does not need to appear on the product; it is certified Kosher for Pesach as long as the correct brand, plant number, and P-24 are present.

All products from plant 17-087 will bear a "P" without the year "24".

All products from plant 29-132 will bear a "KP" without the year "24".

Best Choice (17-087, 17-284)	Lucerne (55-1500)
Country Delight (55-1500)	Piggly Wiggly (17-284)
County Market (17-087, 17-284)	Prairie Farms (17-087, 17-284, 29-132, 47-125)
Essential Everyday (17-284)	Roundy's Select (55-1500)
Farmer's Pride (55-1500)	Schnuck's (17, 087, 17-284, 29-132)
Festival (55-1500)	Shoppers Value (17-087)
Good and Gather (17-087, 17-284, 55-1500)	That's Smart (17-087)
Great Value (17-087, 55-1500)	Trader Joe's (55-1500)
Hy Vee (17-087)	Wisconsin Farms (55-1500)
Jewel (55-1500)	
Kemp's Select (55-1500)	

Kosher for Pesach milk will be available in the Minneapolis area under Kemp's and several other brands. As full information was not available when this Guide went to print, please check our website - <https://consumer.crckosher.org/pesach-alerts/> or use this QR code - closer to Pesach for up-to-date purchasing details.



CHEESE & SOUR CREAM

The following products are only certified for Pesach when bearing the cRc logo and the words Kosher for Pesach/Passover on the product.

Cheese

Oneg Cheese
Schtark Cheese

Sour Cream

Daisy Brand (48-0957) – 16 oz regular only

HALF & HALF

The following products, listed by brand name and plant number, are only certified for Pesach when bearing the cRc logo and the P-24 code.

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

THE FIFTH CUP™ CRAFT LIQUEURS

'THE CUP ABOVE REDEMPTION'



**A Delightful Blend of Apricots, Figs, Dates, Pistachios & Almonds.
Enjoy Neat, Mixed or on the Rocks.**



Find a Store or Buy/Ship at: www.righteous-road.com/locator • QR code >>

Shipping across USA • Free Shipping on Orders of \$99+ • In Chicago:
Sarah's Tent • Jewel Osco (Howard St) • Binny's (Skokie, Lincolnwood, Highland Park) • KolTuv



Liquor List

Pesach 2024



The following products have been verified to be Kosher for Pesach 2024 when bearing the appropriate kosher logo:

Brandy			Other		
Carmel Brandy	Carmel 100 Brandy	OU-P	Gold Shot	Slivovitz Plum Brandy	OU-P
Carmel Brandy	Carmel 777 Brandy	OU-P	Gush Etzion Winery	Sour Cherry Liqueur (2006)	OU-P
De La Rosa Vineyards	Brandy X.O Avraham	Star-S-P	Heavens	Classic Chocolate Liqueur	OU-P
Herzog French	Boukha Fig Brandy	OU-P	Jelinek	Williams Pear Brandy	OU-P
Jonathan Tishbi	Special Reserve Brandy	OU-P	Matar Winery	Brandy Apple	OK-P
Kvint	Divin Kosher Brandy (Mevushal)	OU-P	Matar Winery	Brandy Majhoul	OK-P
Kvint	Kosher Brandy (Mevushal)	OU-P	Morad Wines	Liqueur - Assorted Varieties	OK-P
Sabra Liqueurs	Grand Sabra Orange Brandy	OU-P	Morad Wines	Lychee Wine	OK-P
Shekar	Kosher Brandy (Mevushal)	OU-P	Psagot	Cherry Liqueur (Mevushal)	OU-P
Spirit of Solomon	Brandy	OU-P	Righteous Road	The Fifth Cup	OU-P
The Cave	The Cave Brandy VSOP	OU-P	Righteous Road	The Fifth Cup Barrel Reserve	OU-P
Cognac			Sabra Liqueurs	Sabra Coffee	OU-P
Dupuy	Cognac VSOP	OU-P	Sabra Liqueurs	Sabra Orange Chocolate	OU-P
Dupuy Extra	Cognac	OU-P	Sukkah Hill Spirits	Besamim Liqueur	Star-K-P
Five Stones Vineyard	Cognac Imperial	OU-P	Sukkah Hill Spirits	Desert Trail Oak-Aged Cane Spirits	Star-K-P
Herzog French	Cognac Louis Royer VS	OU-P	Sukkah Hill Spirits	Etrog Liqueur	Star-K-P
Herzog French	Cognac Louis Royer VSOP	OU-P	Vinprom-Troyan	Apple Brandy	Star-K-P
Herzog French	Cognac Louis Royer XO	OU-P	Vinprom-Troyan	Apricot Brandy	Star-K-P
Lisker X.O	Cognac	OU-P	Vinprom-Troyan	Pear Brandy	Star-K-P
Luxus Tentation	Cognac	OU-P	Vinprom-Troyan	Plum Brandy (Slivovitz)	Star-K-P
Gin			Rum		
Dalton Winery	Gin	OU-P	Dead Drop	Dark Rum	OU-P
Dead Drop	Gin	OU-P	Dead Drop	Rum	OU-P
Liqueur			Single Cask Nation	American Rum	OU-P
Barkan Wine Cellars	Askalon-Brandy	OK-P			
Binyamina Liqueur	Assorted Varieties	OU-P			
Blue Mountain	Caribbean Coffee Liqueur	OU-P			
Boukha Bokobsa	Fig Alcohol – Assorted Varieties	OU-P			
De La Rosa Vineyards	Grappa 511	Star-S-P			
De La Rosa Vineyards	Meiron 36	Star-S-P			

Tequila

Zarza	Anejo Passover	OU-P
Zarza	Blanco Passover	OU-P
Zarza	Repasado Passover	OU-P

Vodka

Barkan Wine Cellars	Givon Vodka	OK-P
Boyar	Vodka	OU-P
Dead Drop	Vodka	OU-P
Kedem	Vodka	OU-P
Lvov	Vodka	OU-P
Metropolitan Martini Co.	Vodka Martini	OU-P
Peacock	Vodka	OU-P
Pravda	Vodka	OU-P
Sauvage	Upstate Vodka	OK-P
Shikor	Hot Shot - Vodka with Chili Pepper	OU-P
Shikor	Vodka infused with Saffron	OU-P
Stoli	Gluten Free	OU-P
Vincenzi	Vodka	OU-P
Yikvei Zion	Lemon Vodka 40%	OU-P
Yikvei Zion	Vodka 40%	OU-P

The cRc liquor list is updated regularly and can be found on our website at: www.crc kosher.org/consumer/LiquorList.pdf, www.ASKcRc.org or on our apps.

With appreciation
and best wishes to the
cRc for its exemplary
service to the
Jewish community



Nathan Lichtenstein
330 NORTH WABASH AVENUE
SUITE 1700
CHICAGO, ILLINOIS 60611
312.755.3148
nlichtenstein@agdglaw.com
www.agdglaw.com

**YOU DON'T
HAVE TO BE
ON THE EAST
COAST TO
BE SERIOUS
ABOUT YOUR
LEARNING.**



SERIOUS ABOUT LEARNING?

You should seriously consider HTC's Beis Midrash and Men's College in Chicago to continue your growth. Our vibrant Yeshiva and top-notch Rebbeim provide a learning experience like no other.

Contact us today to make Chicago your next Yeshiva destination.



ENROLL NOW!
CONTACT RABBI YAIR OLSTEIN
773.681.6509
YAIR.OLSTEIN@HTC.EDU
WWW.HTC.EDU



WALDER
SCIENCE

REGISTRATION
IS NOW OPEN!

END-OF-SUMMER ENGINEERING & DESIGN CAMP

Join Walder Science for a one-week camp with summer-themed engineering, design, and science activities guaranteed to keep your kids learning and having fun! There are two classes included each day.



AUG 19-22
GRADES 3-5 & 6-8
BOYS 10:00 AM-12:30 PM
GIRLS 1:00-3:30 PM

Engineering & Design / Design and build your own model roller coasters, marble runs, and mechanical toys while exploring the explosive physical forces that make it all possible!

Science / Cap off the summer with exciting hands-on chemistry mysteries! Experience the powerful tools of a real-life science lab to uncover hidden wonders using microscopes, creating chemical reactions, exploring invisible colors of leaves, and so much more!

WHERE

3050 W. Touhy Ave.,
Albany entrance

COST

\$90, siblings can
join for \$75. Early
registration discount
by July 1 for \$80.

TRANSPORTATION

Now available for \$45
for the week of camp.
Getting children to their
favorite STEM camp
has never been easier!

SIGN UP

Registration deadline
is August 1. For more
information, email us at
programs@walderlab.org
or call 773.649.5355.

WWW.WALDERLAB.ORG/CAMP



Medicine & Cosmetics

Medicine Guidelines

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

All pill medication – with or without *chametz* – that one swallows is permitted. (Candy-coated pills are an exception to this rule, but they are quite uncommon.)

Rav Gedalia Dov Schwartz, zt"l, has ruled that generally vitamins do not qualify as medications and are instead treated as food supplements which require *hashgachah* for Pesach. If a doctor prescribes a specific vitamin which does not have Pesach supervision, please review your specific situation with your doctor and Rabbi.

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

Liquid and chewable medications that contain *kitnios* may be consumed by someone who is ill.

For laws of taking medicine on *Shabbos* and *Yom Tov*, please consult your Rabbi.

Medicine and Toiletry Details

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



Antibiotics

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

However, antibiotics are an exception to that rule. Generally, antibiotics are given to treat ailments which, if left untreated, can lead to a situation of *sakanah* (danger to life). Therefore, one may consume antibiotics, regardless of the ingredients used in creating them.

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

Allergy

Alavert Citrus Burst (Disintegrating Tablets)	Possible <i>Chametz</i>
Allegra At Home Health Children's Allergy (Cherry Flavor) (Liquid)	Possible <i>Chametz</i>
Allegra Children's Liquid Suspension	Possible <i>Chametz</i>
Claritin Children's Chewable (Grape Flavor)	Possible <i>Chametz</i>
Claritin Children's Non-Drowsy Oral Solution (Grape Flavor) (Liquid)	Possible <i>Chametz</i>
Genexa Kids' Allergy (Liquid)	Possible <i>Chametz</i>
Kirkland Children's Aller-Tec Sugar-Free Dye-Free (Grape Flavor) (Liquid)	Possible <i>Chametz</i>
Nasacort Nose Spray Allergy 24 Hour (Liquid)	Possible <i>Chametz</i>
Ohm Children's Chewable Tablets, Dye Free (Grape Flavor)	Possible <i>Chametz</i>
Ohm Children's Loratadine Dye-Free Chewable Tablets (Grape Flavor)	Possible <i>Chametz</i>
Up & Up Children's Allergy (Chewable Tablets)	Possible <i>Chametz</i>
Up & Up Children's Allergy Relief Dye and Sugar Free (Grape Flavor) (Liquid)	Possible <i>Chametz</i>
Up & Up Children's Allergy Relief (Grape Flavor) (Chewable Tablets)	Possible <i>Chametz</i>
Walgreens Children's Wal-Zyr Dye-Free (Grape Flavor) (Liquid)	Possible <i>Chametz</i>
Zyrtec Children's Allergy Indoor & Outdoor Allergies (Liquid)	Possible <i>Chametz</i>
Zyrtec Children's Dissolve Tabs (Tablets)	Possible <i>Chametz</i>
Zyrtec Children's Dye-Free Chewables (Grape Flavor)	Possible <i>Chametz</i> (dairy)

Antacid / Digestion / Gas

Align Capsules	Possible <i>Chametz</i> (dairy)
Alka Seltzer Original Effervescent Tabs (Tablets)	Possible <i>Chametz</i>
Beano Extra-Strength Tablets	Recommended
Culturelle Kids Probiotic + Fiber Regularity Packets (Powder)	<i>Chametz</i> (Not Recommended)
Culturelle Kids Purely Probiotics Chewables (Bursting Berry Flavor)	Possible <i>Chametz</i>

Gas-X Extra Strength Cherry Crème (Chewable Tablet)	Possible <i>Chametz</i>
Gas-X Total Relief Maximum Strength (Berries Flavor) (Chewable Tablets)	Possible <i>Chametz</i>
Gaviscon Extra Strength Cherry (Chewables)	Possible <i>Chametz</i>
Imodium AD For Ages 6 & Up (Liquid)	Not Recommended (except in cases of severe diarrhea)
Imodium AD Multi-Symptom Relief (Caplets)	Recommended
Kaopectate Vanilla Regular Flavor (Liquid)	Possible <i>Chametz</i>
Mylicon Infant's Dye-Free Drops (Liquid)	Possible <i>Chametz</i>
Nature's Way Primadophilus Kids (Cherry Flavor) (Chewable Tablets)	Possible <i>Chametz</i>

TUMS

Why does cRc not recommend Tums for Pesach, but other Rabbis do?

The reason for the difference in policy as to whether Tums is recommended for Pesach is a Rabbinic difference of opinion as to whether one must refrain from consuming products which contain flavors of unknown kosher and Pesach status. Some Rabbis take a lenient position since most of the flavor-contributing chemicals are not *chametz*, no single chemical's taste is perceived in the final product (i.e., *zeh v'zeh gorem*), and the flavor is used in tiny proportions. Other Rabbis disagree based on *halachic* and factual grounds which are beyond the scope of this article. The cRc follows the latter, stricter approach to this question.

We are unable to determine whether the flavorings used in Tums are acceptable for Pesach, and, therefore, cannot recommend them. Others who list certain Tums products as acceptable for Pesach are aware of this but accept the lenient approach outlined above, which rules that flavors of unknown status do not compromise the Pesach status of the Tums. It is noteworthy that there is corn starch in every variety of Tums which we looked at, which means that even according to the lenient approach Tums should only be consumed by those who are either Sephardic or ill and permitted to eat *kitnios*.

Pepcid Complete Chewables (Berry Flavor)	Possible <i>Chametz</i> (dairy)
Pepto Bismol 5 Symptom Relief Caplets	Recommended
Pepto Bismol 5 Symptom Relief Chewables	Possible <i>Chametz</i>

Pepto Bismol Kids Pepto (Bubble Gum Flavor)
(Chewable Tablets) Possible *Chametz*

Pepto Bismol Ultra (Liquid)..... Possible *Chametz*

Probiotics, Assorted
..... Powders, liquids & gel caps need certification; pills do not

Blush All are recommended

Body Soap All are recommended

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

Cough, Cold & Flu

Alka Seltzer Plus Cold Effervescent Tabs
(includes Night Cold Formula) (Tablets) Possible *Chametz*

Alka Seltzer Plus Cough and Chest Congestion (Cool Blueberry
Pomegranate Flavor) (Effervescent Tablets) Possible *Chametz*

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

Alka Seltzer Plus Severe Cold + Flu Night (Honey Lemon Zest)
(Packets) Possible *Chametz*

Amazon Basic Care NightTime Cold and Flu (Cherry Flavor)
(Liquid) Possible *Chametz*

Chestal Kids Honey Cough Syrup (Liquid)
..... Possible *Chametz*

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

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

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

Equate Children's Chewable Acetaminophen
(Bubble Gum or Grape Flavor)..... Possible *Chametz*

Equate Children's Chewable Ibuprofen (Grape Flavor)
..... Possible *Chametz*

Equate Nighttime Cold & Flu (Cherry Flavor) (Liquid)
..... Possible *Chametz*

Genexa Kids Cold Crush (Chewable Tablets) ... Possible *Chametz*

Genexa Kids Cough and Chest Congestion (Liquid)
..... Possible *Chametz*

Mucinex Cough Mini-Melts for Kids (Orange Creme Flavor)
(Dissolving Granules) Possible *Chametz*

Mucinex InstaSoothe Sore Throat and Pain Relief Spray
..... Possible *Chametz*

Signature Care Nighttime Cold and Flu Relief (Cherry Flavor)
(Liquid) Possible *Chametz*

Theraflu Flu Relief Max Strength Nighttime
(Honey Lemon Flavor) (Packets) Possible *Chametz*

Theraflu Max Strength Daytime (Honey Lemon Flavor)
(Packets) Possible *Chametz*

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

Theraflu Multi-Symptom Severe Cold Nighttime Tea Infusions
with Green Tea and Citrus (Packets) Possible *Chametz*

Theraflu Nighttime Severe Cold and Cough Powder
..... Possible *Chametz*

Theraflu Severe Cold Relief Combo Pack (Honey Lemon Flavor)
(Packets) Possible *Chametz*

Zarbees Baby Cough Syrup + Immune (Natural Grape Flavor or
Natural Cherry Flavor) (Liquid) Possible *Chametz*

Zarbees Baby Cough Syrup + Immune with Agave
(Natural Grape Flavor) (Liquid) Possible *Chametz*

Zarbees Baby Cough Syrup + Mucus (Natural Cherry Flavor)
(Liquid) Possible *Chametz*

Zarbees Children's Daytime Cough Syrup + Mucus, Throat &
Nasal (Liquid)..... Possible *Chametz*

Zarbees Children's Daytime Cough Syrup Plus Immune
(Natural Mixed Berry Flavor) (Liquid)..... Possible *Chametz*

Zarbees Children's Nighttime Cough Syrup + Immune
(Natural Mixed Berry Flavor) (Liquid)..... Possible *Chametz*

Zarbees Children's Nighttime Cough Syrup + Mucus
(Natural Mixed Berry Flavor) (Liquid)..... Possible *Chametz*

Zarbees Cough Syrup + Mucus (Mixed Berry Flavor) (Liquid)
..... Possible *Chametz*

Zicam Cold Remedy RapidMelts Tablets
..... Possible *Chametz*

Zicam No Drip Nasal Spray
..... Recommended

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

Creams..... All are recommended

Deodorant

Gel..... All are recommended

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

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

Fiber Supplements see Laxatives

Fever Reducer / Pain Relief

Amazon Basic Care Children's Ibuprofen Chewable Tablets (Orange Flavor)..... Possible *Chametz*

CVS Children's Ibuprofen (Orange or Grape Flavor) (Chewable Tablets) Possible *Chametz*

Genexa Kids' Pain & Fever (Liquid) Possible *Chametz*

Midol Complete (Caplets)..... Recommended

Motrin Children's Chewables (Grape Flavor) (Chewable Tablets) Recommended

Signature Care Children's Ibuprofen (Grape Flavor) (Chewable Tablets) Recommended

Tylenol Adult Dissolve Packs (Berry Flavor) (Powder) Possible *Chametz*

Tylenol Childrens Chewables (Grape Flavor) Recommended

Ex-Lax Tablets..... Recommended

Generic Mineral Oil (pure) (Liquid) Recommended

Metamucil 4-in-1 Fiber Sugar Free Orange (Powder) Possible *Chametz*

Miralax Powder Recommended

Pedia-Lax Suppository..... Recommended

Phillips Milk of Magnesia (Caplets)..... Recommended

Polyethylene Glycol (pure), Generic or Branded versions (Powder)..... Recommended

Senokot-S Tablets..... Recommended

Walgreens Mineral Oil (Liquid)..... Recommended

Lipstick
Bobbi Brown



If your lipstick is not listed here, you can use our search feature at www.cRcKosher.org/lipstick.

Crushed Lip Color Recommended

Luxe Matte Lip Color Recommended

Luxe Shine Intense Lipstick..... Recommended

Clinique

Dramatically Different Lipstick Shaping Lip Colour Recommended

E.L.F.

O Face Satin Lipstick..... Recommended

SRSLY Satin Lipstick Recommended

Estee Lauder

Pure Color Creme Lipstick..... Recommended

Pure Color Hi-Lustre Lipstick Recommended

Pure Color Whipped Matte Lip Color With Moringa Butter Not Recommended

L'Oreal

Colour Riche Intense Volume Matte Lipstick Recommended

Colour Riche Satin Lipstick Recommended

Lancome

L'absolu Rouge Cream Lipstick..... Not Recommended

L'absolu Rouge Drama Matte Lipstick..... Recommended

Fever for A Child

Each year, the cRc researches different fever reducers and pain relievers to see which are suitable for use for Pesach. Some of the results are ready in time for inclusion in the printed cRc Pesach Guide, and some others can only be found in the cRc app, or at www.ASKcRc.org.

You may notice that our recommendation for many of these items is that they are "Possible *Chametz*", which means that they contain ingredients which are sensitive for Pesach but likely do not pose a Pesach concern. You might want to consult with your Rabbi before Pesach so that he can direct you as to when it is appropriate to give "Possible *Chametz*" to a sick child (or adult).

Gas see Antacid/Digestion/Gas

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

Indigestion see Antacid/Digestion/Gas

Laxatives / Fiber Supplements

Benefiber Powder *Chametz* (Not Recommended)

Benefiber Stick Packs (Unflavored) (Powder) *Chametz* (Not Recommended)

Citrucel Caplets Recommended

Dulcolax Overnight Relief (Tablets) Recommended

Dulcolax Suppository Recommended

Epsom Salt (pure) Generic or Branded versions (Powder) Recommended

MAC

Amplified Lipstick.....	Not Recommended
Cremesheen Lipstick.....	Not Recommended
Lustreglass Sheer-Shine Lipstick.....	Not Recommended
Matte Lipstick.....	Recommended
Retro Matte Liquid Lipcolour.....	Recommended

Maybelline

Color Sensational The Creams, Cream Finish Lipstick Makeup.....	Recommended
Color Sensational The Mattes, Matte Finish Lipstick Makeup.....	Recommended
Color Sensational Ultimatte Slim Lipstick Makeup.....	Recommended
Super Stay 24 2-Step Liquid Lipstick Makeup.....	Recommended
Super Stay Ink Crayon Lipstick, Matte Longwear Lipstick Makeup.....	Recommended
Super Stay Matte Ink Liquid Lipstick.....	Recommended

Revlon

Colorstay Ultimate Liquid Lipstick.....	Recommended
-----------------------------------------	-------------

Wet n Wild

Mega Last High-Shine Lip Color.....	Recommended
Mega Last Matte Lip Color.....	Recommended
Perfect Pout Lip Color.....	Recommended
Silk Finish Lipstick.....	Recommended
Ultra Hd Matte Lip Color.....	Recommended

Lotions..... All are recommended

Mascara..... All are recommended

Miscellaneous

Anbesol Maximum Strength Liquid.....	Possible <i>Chametz</i>
Asthma Inhalers, all types (Liquid Vapor).....	Recommended
Castor Oil (pure) (Liquid).....	Recommended
Chapstick Classic Original.....	Recommended
Chapstick Moisturizer.....	Recommended

Contact Lens Solution

We reviewed the ingredients used in several popular brands of contact lens solution and did not see anything which was sensitive for Pesach, but we did not get to see every single product. To be sure yours is acceptable, please send a copy of the ingredient panel to info@cRckosher.org, so one of our Rabbis can evaluate your specific product.

Dramamine Chewables.....	Possible <i>Chametz</i>
Dramamine Original (Tablet - Non-chewable).....	Recommended
Ensure, Assorted Nutritional Supplements.....	See Nutritional Supplement Pages
Femcon Fe (brown and white pills) (Chewable Tablet).....	Possible <i>Chametz</i> (dairy)
Fixodent Original (Cream).....	Recommended
Floss, Flavored.....	Possible <i>Chametz</i>
Floss, Unflavored.....	Recommended
Kanka Mouth-pain (Liquid).....	Possible <i>Chametz</i>
Lip Balm, Assorted.....	Recommended without flavor
Listerine PocketPaks, Assorted Varieties (Dissolving strip).....	Not Recommended
NoDoz Alertness Aid (Caplet).....	Recommended
Orajel Mouth Sores Triple Medicated (Gel).....	Recommended
Polident Overnight Whitening (Tablet).....	Possible <i>Chametz</i>
Polygrip Free (Cream).....	Recommended
Polygrip Original (Cream).....	Recommended
Unisom SleepTab (Tablet).....	Recommended
Vivarin (Tablet).....	Recommended
Mousse	See Hairspray and Mousse
Mouthwash	Only recommended if known to be <i>Chametz</i> -free
Nail Polish	All are recommended
Ointments	All are recommended
Perfume	Recommended if free of (denatured) alcohol or if manufactured in the United States
Shampoo	All are recommended

Shaving Cream

CreamAll are recommended

GelsAll are recommended

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

Lotion.....All are recommended

Toothpaste Only recommended if known to be *Chametz*-free

Vitamins..... See Guidelines in the introduction to this article

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

Toothpaste

There are those who take the position that toothpaste is considered inedible, since any food that tastes like toothpaste would never be served as a meal-item. This is the justification for why many Rabbis permit the use of any toothpaste (year-round) despite the possibility that the glycerin contained in the toothpaste is made from non-kosher animal fat. Others argue that toothpaste is *halachically* considered edible, and they are supported by the fact that people put toothpaste into their mouths every day (and that young children choose to eat it). Some follow that position all year-round and will only use a toothpaste that is certified as kosher (or free of glycerin).

The cRc accepts the lenient approach as relates to year-round

use but recommends that one be *machmir* to the strict opinion as relates to Pesach. Therefore, for Pesach we recommend that one only use a toothpaste that is known to be *chametz*-free.

What ingredients in toothpaste might be *chametz*? Just about every variety of toothpaste contains sorbitol, which is created by “hydrogenating” glucose. Glucose can be derived from *chametz*, *kitnios*, or completely innocuous ingredients, and (although most glucose and sorbitol in the United States is not made from *chametz*) we cannot recommend toothpaste unless we know what the glucose is made from. Toothpastes also commonly contain other minor ingredients which raise *chametz* concerns.

YACHAD CHICAGO PRESENTS
AN ALL-INCLUSIVE PERFORMANCE FOR THE WOMEN OF THE COMMUNITY

A Beautiful Tradition
an evening exploring the meaning of home through poetry, skill and song

**THURSDAY,
MARCH 28 AT 7 PM**
Womans Club of Evanston
1702 Chicago Ave, Evanston IL 60210

Tickets & More Information
yachad.org/abeautifultradition

SPONSORSHIP OPPORTUNITIES AVAILABLE: CALL ED PLOTKIN AT 847-877-2747 OR EMAIL YACHADRKPPAP@OU.ORG

DAVID KAPLAN FOUNDATION
ORTHODOX UNION
SQUAD UP!

Milk Substitutes, Nutritional Supplements, and Infant Formulas



Rabbi Dovid Cohen
Administrative Rabbinic Coordinator

Milk Substitutes

There are many people who choose to not use cow's milk due to allergies, sensitivities, or other reasons. For most of the year, these people have a plethora of choices which are certified kosher, but there are almost none which are kosher for Pesach. This article will explore the reasons why so few of these items are available for Pesach, as well as present suitable options.

Concerns

The milk substitute which is most obviously not suitable for Pesach is **oat milk**, as it is a *chametz* mixture of oats and water.

Chametz might also be present in one of these types of beverages as an enzyme, which is to say that one way to convert bland-tasting rice into a sweet-tasting **rice milk** is by using an enzyme produced from barley in a process known as saccharification. There is a minimal amount of barley in the rice milk, but it cannot be *batel b'shishim* because it has such a pronounced effect on the rice (*davar hama'amid*). (Other rice milk is produced without this enzyme and can be *chametz*-free.)

A related issue is that the lactase enzyme used to create lactose-free cow's milk is itself produced in a process called "Koji fermentation" which uses *chametz* components. (For this reason one may not add lactase drops to milk on Pesach, although one may swallow lactase tablets which are not chewable.) However, in this case, the enzyme's role is not considered a *davar hama'amid*; therefore, one may use lactose-free cow's milk purchased before Pesach because the enzyme was already *batel b'shishim* before *Yom Tov*.

Other possible *chametz* concerns in all milk substitutes are the vitamins and flavors. These items tend to be *kitnios* rather than *chametz*, but they are made of so many components that even those who oversee *hashgachah* at these companies must expend considerable effort to determine the status of each specific one. For example, one vanilla flavor which cRc certifies contains 9 ingredients plus 2 sub-formulas, and the sub-formulas contain 15 of their own ingredients. These 24 ingredients are produced by companies all over the world, under a wide assortment of *hashgachos*.

In addition to the possibility of *chametz* in each beverage, the primary ingredient in **soy milk**, **rice milk**, and **hemp milk** is, by definition, *kitnios*. Additionally, most milk substitutes contain other *kitnios* ingredients, such as vegetable oil or thickeners.

A final concern is the equipment on which these beverages are processed. Every milk substitute must be pasteurized at hot temperatures. This means that even if the product itself is free of *chametz* and *kitnios*, it may not be suitable for Pesach use if it was processed on the same equipment as *chametz*. This issue has become more significant in recent years, as the market for oat milk has expanded.

Options

Due to all the concerns noted above, very few companies are willing to go to the lengths required to produce a milk substitute which is certified as kosher for Pesach. This year, there are some non-*kitnios* milk substitutes available with *hashgachah* for Pesach, and those are surely a first choice. Another alternative is to search the internet where one can find myriad simple recipes and instructions for producing milk-substitutes at home. Individuals can, thereby, create their own milk substitutes using kosher for Pesach ingredients.

Recognizing that these options are not for everyone, each year the OU investigates different milk substitutes that they certify to determine which, if any, can be recommended for consumers for Pesach. (The OU graciously allows us to make that information available in this Guide, at www.crc kosher.org/consumer, www.ASKcRc.org, and on our apps.) These items do not meet the OU or cRc criteria to be certified as kosher for Pesach, but rather are just “recommended” for those with specific medical needs. For example, some, such as **soy milk** and **rice milk**, are obviously *kitnios* and are, therefore, only permitted for those who are ill or have some other special reason why they must consume a given product. Any consumers who are considering using these beverages should consult with their Rabbi before doing so. Similarly, some of the recommended beverages may contain other *kitnios* ingredients, or ingredients which are not suitable for Pesach, but are *batei* in the finished product. Thus, for some consumers, these are acceptable to use on Pesach, but they cannot be certified for Pesach and are not “recommended” for the general public. (Consumers who use these items should consult with their Rabbi as to whether they may be used and washed with Pesach dishes.)

Nutritional Supplements and Infant Formulas

Two related questions are the use of nutritional supplements for those who cannot obtain the required nutrition through a regular diet, and infant formulas for babies. These share many of the same issues as the milk substitutes, in that they generally contain *kitnios* and contain vitamins and other components whose *chametz/kitnios* status is very difficult to determine. Once again, these items cannot be certified as kosher for Pesach, and the OU provides a list of products which it recommends.

There are, however, a few significant differences between these products (nutritional supplements and infant formula) and milk substitutes. Firstly, by their very nature, supplements and formulas are used by people who are invariably permitted to consume *kitnios* (i.e., the infirm and infants). Similarly, these people do not have reasonable alternatives, and, therefore, it is perfectly acceptable for them to use items which rely on *bitul* or other *halachic* considerations that do not apply to those who wish to use milk substitutes. Lastly, there is little concern of these items being produced on the same equipment as *chametz* beverages, such as oat milk. (That said, some supplements contain oats or other *chametz*, and those are not recommended for Pesach.) Accordingly, the list of approved supplements and formulas tends to be much more extensive than the list of approved milk substitutes.



Pesach 2024 List of Milk Substitutes, Nutritional Supplements

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

Most of these products contain *kitnios*, and for some that is the primary ingredient. Products that contain flavors should only be provided when no unflavored alternative exists. With the exception of the flavors used, any item which might be *chametz*-based is used in such small proportions that it is *batel b'shishim* (nullified). Where possible, it is preferred to (a) use a substitute which is certified for Pesach, and (b) use a liquid supplement instead of a powdered one. Products should be purchased before Passover and be maintained segregated from Kosher for Passover foods.

Milk Substitutes

- Blue Diamond Almond Breeze Original Unsweetened Almond Milk (pareve, shelf-stable)
- Califia Farms Go Coconuts Coconut Milk
- Westsoy West Life Plain Soy Milk

Medical Nutritional Supplements

- Abound
- Arginaid
- Arginaid 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
- Nepro (all shakes, all powders, all flavors)
- Novasource Renal Nutren (Product line)
- Nutren (unflavored)
- Osmolite - All
- Peptamen
- 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

Supplements, and Infant Formulas

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 and Oral Rehydration

- Always My Baby
- Baby Basics
- Basic Care
- Being Well
- Bright Beginnings
- CareOne
- Comforts for Baby
- Cottontails
- Cozy Care
- CVS
- D-G Health
- Enfamil Enfalyte Oral Electrolyte Solution
- Equate
- Goodness
- Good Sense
- H-E-B Baby
- Home 360 Baby
- Life Brand
- Meijer
- Mom to Mom
- Naturalyte
- O Organics
- Parent's Choice
- Pedialyte (all flavors)
- Rite Aid
- ShopRite
- Sound Body
- Top Care
- Walgreen's
- Welby
- Western Family

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

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
- EleCare
- 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
- Little Journey
- Meijer Baby
- Member's Mark
- Mom to Mom
- Mother's Choice
- Nature's Place
- Nestle Good Start
- Next Step
- NutraEnfant
- 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
- Tippy Toes by TopCare
- Top Care
- Topco
- True Goodness
- Tyrex
- Up & Up
- Vermont Organics
- Walgreens
- Wegmans
- Welby
- Well Beginnings
- Wellsley Farms
- Western Family

Baby Food

First Choice Baby Food: Applesauce, Carrots, Pears, and Sweet Potatoes are approved when bearing an OU-P or OU Kosher for Passover symbol.

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

brickyard bank



Brickyard Bank Proudly Supports

Chicago Rabbinical Council



- Totally Free Checking
- Totally Free No Hassle Business Checking
- An array of Commercial Loan Products
- Heter Iska Financing Available



Providing exceptional service to our community
for over 40 years.

Banking Made Right!



Telephone: 847-679-2265

www.brickyardbank.net



pe:

redients:

Directions:

CRC IN THE KITCHEN

Homemade Recipes

*Please see the Shopping Guide (pages 57-60) for guidelines for frozen fruits. For checking guidelines, including **blueberries, strawberries, spinach, and garlic** see consumer.crc kosher.org/consumer/fruitsvegetables.

Mayonnaise

1 c. Pesach oil

1 egg

1 tsp Pesach lemon juice

¼ tsp salt, or more, to taste

Other optional add-ins: fresh garlic*

(a no-brainer for all savory applications),

herbs/spices*, crushed red pepper, lemon,

etc. These can all be added per your taste.



1. Crack egg into cup, large enough to use with an immersion blender.

2. Add salt.

3. With immersion blender running slowly pour in the oil. Keep processing until very thick.

4. Blend in optional flavorings, if so desired. Use for all your mayo-based salads, coleslaws, etc.

Use mayonnaise (without the optional flavorings) as a replacement for whole eggs in cookie and cake recipes - 3 Tbsp of mayonnaise replaces one egg. This will make your baked goods dense.



Jalapeno Dip

1 c. Pesach mayonnaise (or use the recipe at left)

3-6 jalapeno peppers, to taste

Handful of cleaned and checked spinach*

2-4 garlic cloves*

Salt, to taste

1. Roast jalapenos in oven until slightly blackened or blistering.

2. Remove from oven, and once cool, remove skin. (This is optional, although doing so makes the dip smoother. Putting the hot roasted jalapenos in a plastic baggie to cool completely makes removing the skin easier.) You can also choose to remove seeds to make the jalapenos less spicy.

3. In a food processor fitted with an "s" blade, process the cooled jalapenos, mayo, fresh garlic, and spinach until smooth.

Classic Creamy Garlic Salad Dressing

1 c. Pesach mayonnaise (or use the recipe above)

1 Tbsp water

¼ c. sugar

¼ c. Pesach vinegar

3 large garlic cloves*

Salt and pepper to taste, optional



Add all ingredients to a jar/container, and process with a hand blender until smooth.



Chicken Fingers

Chicken Breast

Pesach Mayonnaise (or use recipe on previous page)

Favorite Coatings like panko, crushed potato chips, crushed crackers, etc. - all must be kosher for Pesach

1. Cut chicken breast lengthwise in three or four strips (or leave whole for schnitzel-type chicken).
2. Coat chicken in a thin layer of mayonnaise.
3. Dip the coated chicken breast in your favorite coating.
4. Bake or fry as you normally would.

Espresso Martini

~5 servings

3 1/3 c. prepared liquid espresso/ strong coffee

3/4 c. Pesach coffee liqueur

1/2 c. Pesach vodka

2 Tbsp Simple Syrup (version without lemon juice)

Mix together the above until all ingredients are incorporated.

Simple Syrup

6 Tbsp sugar

3 Tbsp water

1 Tbsp fresh Pesach lemon juice (optional)

1. Put all ingredients into a pot.

2. Stir over medium heat until sugar completely dissolves.

3. Remove from heat, and let cool.



Strawberry Mango Cosmo

~ 4 servings

2 c. Pesach vodka (alternative: use Moscato for a lighter, fruitier flavor)

2/3 c. Pesach triple sec

1/3 c. Pesach lime juice

1/2 c. pureed mango/Pesach mango juice

1/2 c. pureed strawberries*

2 Tbsp Simple Syrup

Mix together all six of the above until all ingredients are incorporated.



Blueberry Sorbet

~ 6 1/2 cup servings

20 oz blueberries* (or fruit of your choice)

Entire Simple Syrup recipe above

1. Clean and then freeze approximately 20 oz blueberries* in a single layer. Other fruit* may be used: strawberries, peaches, cantaloupe, pineapple, etc. If using other fruit, you may want to experiment with proportions of the Simple Syrup.
2. Once frozen, put prepared fruit in a food processor fitted with an "s" blade, and process until finely shaved. You will need to open the food processor, scrape down the sides, and process again a couple of times to get it finely shaved.
3. With food processor on, pour in the Simple Syrup.
4. Once fully incorporated, mixture should be soft and smooth. Put mixture in a freezer-safe container, and freeze until ready to eat.

Please note that if the frozen fruit isn't uniformly finely shaved, the sorbet won't be smooth.



We are grateful to cRc Staff, especially Mrs. Aliza Musat and Mrs. Miriam Saacks, for these delicious recipes!
Photo credit for Jalapeno Dip, Strawberry Mango Cosmo and Blueberry Sorbet: Mr. Stewart Cherlin

Sefiras HaOmer Calendar 2024

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

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

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

POWERUP

ELECTRIC

RESIDENTIAL - COMMERCIAL
LICENSED | BONDED | INSURED

CHAIM KALMAN

WWW.POWERUPCHICAGO.COM



USB OUTLET
UPGRADES



CIRCUIT PANEL
UPGRADE



SMART
SWITCHES



RECESSED
LIGHTING



CEILING
FANS



SECURITY
CAMERAS

CALL
TODAY
773.547.7800



Angie's list

50TH WARD ALDERMAN **DEBRA SILVERSTEIN**



Wishing a Chag Kasher V'Sameach to all of my friends and neighbors in Chicago's 50th Ward, from Alderman Debra Silverstein!

50th Ward Office

2949 W. Devon — Chicago, IL 60659

773-262-1050

info@50thwardchicago.com

Your Questions..

FOOD

Bottled Water

Q. Is bottled water acceptable for Pesach without special certification?

A. Yes, and this is true even if the water also contains minerals such as calcium chloride, magnesium chloride, magnesium oxide, magnesium sulfate, potassium bicarbonate, potassium chloride, sodium bicarbonate, or sodium chloride. But if it contains vitamins and/or citrates (e.g., calcium citrate), then it should only be used if certified as kosher for Pesach.

Coatings on Fruits & Vegetables

Q. Are there any *kitnios* or *chametz* issues regarding the coatings put on fruits and vegetables?

A. Not in general. However, one exception is dried fruit, such as raisins, which may have a *kitnios* coating to keep the fruits from sticking to one another and should only be used with Pesach certification.

Decaffeinated Coffee

Q. Why does your guide say that decaffeinated coffee has to have *hashgacha* for Pesach? Why is the coffee more problematic if the caffeine was removed?

A. There are several methods of removing caffeine from coffee beans, and a common denominator between them is that the beans come in contact with a (hot) liquid which draws the caffeine out of the bean.

The liquid used for decaffeination may be water, a chemical solvent (i.e., ethyl acetate, methylene chloride, carbon dioxide), or a combination of the two. Sometimes water extracts the caffeine from the beans, and then the solvent is used to extract the caffeine from the water before the water is reused. In cases where the chemical solvent has direct contact with the beans, the beans are often soaked in hot water or steam to soften them before the solvent is applied.

The Pesach issues with these processes are that (a) ethyl acetate may be derived from *chametz*, and (b) the water used in the process is sometimes purified (hot) on a carbon bed, which is in turn purified with hot ethyl alcohol, which may be derived from *chametz*. Due to these concerns, decaffeinated coffee is only recommended on Pesach if it bears a reliable kosher certification, which guarantees that the decaffeination process has no traces of *chametz* or *kitnios*. [In addition to the issue of decaffeination, instant coffee and flavored coffee require *hashgacha* for Pesach.]

Eggs

Q. Is there anything I need to know before buying eggs for Pesach?

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

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

Frozen Fruit

Q. Your Pesach Guide says that frozen fruit may be used without *hashgacha* if it is not sweetened or cooked. What if the ingredient panel says that it contains ascorbic acid, citric acid, or sugar?

A. Ascorbic acid or citric acid may be made from *chametz* or *kitnios* (or innocuous). But if the ingredients are just fruit and sugar, and the product is not cooked, you may use it for Pesach even without special certification.

K-Cups

Q. We bought a new Keurig coffee maker which we will keep just for Pesach, and I'm wondering which K-cups we can buy to use in it.

A. We recommend that you only use K-cups which are certified for Pesach (or which the year-round *hashgacha* says are approved

.Answered

for Pesach use). This is because there's a chance that even if the coffee is not decaffeinated and not flavored, the company might add starch as a processing aid in the agglomeration of the coffee (a process that is sometimes done for coffee grinds in K-cups).

Pecans

Q. Why do raw pecans require *hashgacha* for Pesach?

A. In most cases, when the nut is removed from its husk it comes out in two full segments, one from each side of the nut. When that doesn't happen, and the nut comes out in smaller pieces, that raises suspicion that the nut has been infested with the larvae of an insect called the pecan weevil. One way to separate the infested pieces is by putting all of them into a bath of ethanol or isopropanol; the nuts that are infested will float to the top and those which are not infested will sink to the bottom. To avoid concerns that this may have been done with *chametz* or *kitnios* ethanol, we recommend that pecan pieces only be purchased if they have special certification for *Pesach*. [This concern does not apply to whole pecan segments, and they are recommended even if they are pasteurized, unless they are blanched, roasted, or have other ingredients added.]

Vodka

Q. Can unflavored vodka made from potatoes be consumed on Pesach without special certification?

A. No. The process of producing alcohol for vodka necessitates enzymes, such as malted barley, which may be *chametz*, and involves the use of hot equipment which may have been previously used for *chametz* alcohol. Therefore, we cannot recommend it without special Pesach certification.

KITNIOS

Amaranth and Quinoa

Q. Are amaranth and quinoa *kitnios*?

A. Amaranth and quinoa are seeds which are similar enough to

wheat and barley that they, theoretically, would be *kitnios*, and, in fact, some *Poskim* do treat them as such. However, Rav Gedalia Dov Schwartz zt"l accepted *Iggeros Moshe's* (OC 3:63) position that foods which were not consumed by Jews at the time the *minhag* of *kitnios* began are not forbidden on Pesach. At the time when the *minhag* began (6-7 centuries ago) no Jews lived in the South American and Far Eastern countries where these grains grew, and, therefore, amaranth and quinoa are not considered *kitnios* and may be consumed on Pesach if one can be certain that no *chametz* grains are mixed in.


This last caveat poses a particular concern for amaranth and quinoa, as these small seeds are often packaged on the same equipment as other small grains such as wheat, barley and oats, which means that they can only be used after being carefully checked that no *chametz* grains are mixed in. Accordingly, we recommend that people only use quinoa which is specially certified for Pesach, which ensures that it is free of other grains.

Canola and Safflower Oils

Q. Why is it that canola oil is *kitnios*, but safflower oil is not?

A. Many food items potentially qualify as *kitnios*, but we accept the rulings of *Chok Yaakov* 453:9 and *Iggeros Moshe* (OC 3:63) that only those items used for food and considered *kitnios* in previous generations (when the *minhag* was established) are forbidden, but others are not. We do not have a record of safflower oil being used for food purposes at the time of the establishment of the *minhag* or in subsequent generations, and, therefore, we assume it is permitted. Others, particularly those from *Eretz Yisrael*, who do not accept *Chok Yaakov*, may hold that safflower oil is forbidden.

On the other hand, canola oil has quite a history of being used and treated as *kitnios*, as follows: Rapeseed oil was (and is still) used in Europe for hundreds of years, was likely even used when the *minhag* was first beginning, and in a well-known *teshuvah* of the *Maharsham* 1:183 regarding oil of *kitnios* he assumes that *raps*, the German word for rapeseed, is *kitnios*. Thus, we see that rapeseed was treated as *kitnios* even in earlier times.



Rapeseed oil was/is banned from food use in the United States due to high levels of erucic acid found in the oil. In the 1970s, Canadian researchers bred a form of rapeseed that had low levels of erucic acid, and that oil was approved for use in the United States in the 1980s. To differentiate this new breed of rapeseed oil they named the new breed “canola” which also showed off their civic pride for having created a “CANadian Oil”.

Thus, canola oil is really a form of rapeseed oil (and is also known by the acronym LEAR – low erucic acid rapeseed), and since rapeseed is *kitnios*, the canola version is also forbidden on Pesach.

Mustard

Q. On your website you say that spices are not *kitnios*. Why then is mustard listed as one of the species of *kitnios*? Wouldn't that indicate that spices can indeed be *kitnios*?

A. You are correct that mustard is treated as *kitnios* for Pesach, and it is an exception to the rule that all spices are inherently not *kitnios*. An indication of this is that the *minhag* of *kitnios* is discussed in *Rema* 453, but the *minhag* not to eat mustard is not mentioned in that location, but rather in *Rema* 464. Furthermore, *Rema* in 464 says that mustard is “like *kitnios*” which further implies that it is not a standard *kitnios* item.

MEDICAL

Breastmilk

Q. May frozen or fresh breastmilk from before Pesach be used on Pesach?

A. Yes, but it should be stored in a Pesach (or new, disposable) container, because if it is kept in a *chametz* container the milk will absorb *chametz ta'am*/taste (via *kovush*) and become forbidden. The pump that you used to express the milk should not be washed together with Pesach dishes or in a sink that is kosher for Pesach.

Coated Pills

Q. It says on your website that one can take any pill medication that is swallowed. Does that include coated pills such as Advil?

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

An example of this issue is the Advil brand family of tablets. The (inactive) ingredient panel of the standard Advil tablets and caplets shows that they contain pharmaceutical glaze (i.e., shellac) and sucrose, and one who swallows an Advil pill notices that they have a more pleasant/sweet taste than pills coated with a non-sweetened coating. These do not pose a Pesach concern. However, on rare occasion one will come across a tablet whose ingredient panel indicates that its coating contains mannitol or a flavor, and those items are not recommended.

Colloidal Oatmeal

Q. What is colloidal oatmeal? Can I use it on Pesach?

A. Colloidal oatmeal is finely ground oatmeal (plus other minor ingredients) for use in the relief of itchiness; it should be treated as *chametz*. However, when it is sold in cream-form (e.g., Aveeno) it does not pose a *Pesach* concern since we consider creams to be inedible. [The status of plain colloidal oatmeal does revolve around the nuances of a lesser-known principle called “*yichdo Iyeshivah*”; that topic is beyond the scope of this format. For more information about it you can listen to the *shiur* on that topic on the cRc website.]

Laxatives

Q. Which laxatives may I use on Pesach?

A. Any laxative which comes as a pill which one swallows (as opposed to chewing) is acceptable on Pesach, as it is considered inedible. However, most laxatives are sold as powders which one mixes with water or another beverage. These are, therefore, considered edible, such that one must have information as to whether the powder contains *chametz* (or non-kosher ingredients). See the Medicine and Cosmetics pages of this guide or the cRc website for updated information as to which laxatives are acceptable for this Pesach.

Oats in soap

Q. Can soap that contains oatmeal be used on Pesach?

A. Yes. Oats mixed with liquid are *chametz* and one cannot even have any benefit from *chametz* on *Pesach*. For that reason, you cannot put a mixture of oats, water, and honey, onto a sunburn to relieve the itching on *Pesach*. However, when the oats are part of an inedible soap, body wash, or lotion, the restrictions of *chametz* do not apply, and, therefore, you can use those products on Pesach.

KASHERING

Braces

Q. How should I clean out my braces after eating *chametz* for the last time before Pesach?

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



Proxa Brush

Dishwasher

Q. Can I *kasher* my dishwasher for Pesach?

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

Sink Insert

Q. My sink is porcelain so it cannot be *kashered*, and, therefore, for Pesach I will wash my dishes in a bowl-like “insert” that I put into the sink. Does the insert have to cover all interior surfaces of the sink?

A. No, but you should be careful to ensure that Pesach food, Pesach dishes, and any hot liquid never goes into the space between the insert and the sink.

Do you have a question you’d like to see answered here next year? We’d love to hear from you at info@cRcKosher.org!

5784 • 2024
PESACH FAIR
SUNDAY, APRIL 14, 2024
1:00 - 4:00 PM
HOSTED BY HEBREW THEOLOGICAL COLLEGE
7135 N. Carpenter Road, Skokie, IL.
• INCLUDES KASHERING •
FOR MORE INFORMATION, PLEASE VISIT CRCPESACH.ORG

HANNA B.
Education and Nonprofit Consulting and Strategic Services

Hanna Belsky
Founder & CEO

T: 773.960.6247
E: hanna@hannabconsulting.com



Pesach Foods

For your pets

The only *kashrus* restriction for pet food, aside from the Pesach season, is that a product listing both meat and dairy ingredients may not be used any time during the year.

Some of the basic rules about pet foods on Pesach are:

- On Pesach, a Jew may not eat, own, or derive benefit from *chametz* which is fit for human or canine consumption. Therefore, owning *chametz* pet food or feeding it to an animal (even if the animal belongs to someone else or is ownerless) is forbidden.
- There are certain leniencies for foods that is not fit for human consumption, but most modern-day pet food does not qualify for this status. Although the food may be raw or not prepared in a way that most people would entertain eating, that does not put it in the *halachic* category of *nifsal mei'achilas adam* – not fit for human consumption.
- While Ashkenazic Jews have a custom to not eat *kitnios*, they may own and derive benefit from them, and can, therefore, feed them to their pets.

To aid pet owners, the cRc “certifies” certain varieties of pet food

for Pesach, which means that we visit the factory to determine which formulas are *chametz*-free, relieving the consumer of that responsibility. (We also ensure that they do not contain forbidden mixtures of milk and meat.) However, if no certified (or recommended) pet food is available, the consumer should carefully read the ingredient panel to determine whether it contains any *chametz* (and many, in fact, do). A complete list of possible pet food ingredients is beyond the scope of this guide. However, the following are a few pointers when reading the ingredient panel.

1. In addition to checking for the five *chametz* grains – wheat, barley, rye, oats, and spelt – also look for brewer’s yeast (a common flavoring agent, which is *chametz*), malt (a barley-based sweetener), pasta, xanthan gum (a thickener which may be fermented from *chametz*), and other generic terms which may refer to a *chametz* ingredient (e.g., flour, gluten, middlings, etc.). If any of these are present, you should not own or use this pet food on Pesach.

2. Many varieties of animal feed contain a multitude of vitamins, minerals, and amino acids, some of which may well be *chametz*,

and there is no realistic way for a consumer to determine which of them are problematic. However, the good news is that vitamins comprise such a small percentage of the animal food that they are *batef*, and do not pose a concern.

3. Some common ingredients used in pet food which do not pose a Pesach concern are:

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

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

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

NOTE: Anytime a new pet food will be used for Pesach, it is advisable to mix the year-round choice and the Pesach food together for one to two weeks before the holiday, before switching completely to Pesach food. The ratio of regular and Pesach food should be changed slowly to get the animal used to the new diet. This allows the pet to gradually get used to the new food and helps avoid painful digestive issues for the pet.

Some brands of pet food offer varieties which are composed of “limited ingredients” (sometimes referred to as L.I.D.). If your pet is currently on a prescription diet food which contains *chametz*, you might be able to substitute an L.I.D. which is certified to be nutritionally complete for your pet and appropriate for its life stage (baby or adult) and health needs. **Check with your veterinarian before changing any diet, particularly if your pet has issues with allergies or illnesses.**

The following is a list of pet foods approved for Pesach 2024. Make sure to check all labels. There are some Evanger’s products that are acceptable for pet use on Pesach, even though the label does not mention “Passover”. You may contact Rabbi Landa at the cRc at ylanda@crckosher.org with a picture of the product label to determine if the Evanger’s item you which to purchase falls in this category.

One may feed his pet any of the following items when bearing cRc:



CATS

Evanger’s: Holistic Quail Dinner; Organic Beef Dinner; Organic Braised Chicken Dinner; Organic Turkey and Butternut Squash; Seafood & Caviar Dinner; Wild Salmon



DOGS

Evanger’s:

Complements: 100% Beef; 100% Buffalo; 100% Chicken; 100% Duck; 100% Quail; 100% Salmon; 100% Sweet Potato

USDA Organic: 100% Organic Chicken; 100% Organic Turkey with Potatoes and Carrots; Organic Beef Dinner; Organic Chicken & Turkey

Heritage Classics: Beef, Chicken, & Liver; Beef with Chicken; Cooked Chicken, Senior Dinner

Super Premium: Beef Dinner; Chicken Dinner, Duck and Sweet Potatoes Dinner; Lamb and Rice Dinner

Hand Packed: Braised Beef Chunks with Gravy; Catch of the Day; Hunk of Beef; Whole Chicken Thighs

CATS & DOGS

Evanger’s Treats for Dogs and Cats: Freeze-Dried Beef Liver; Freeze-Dried Beef Tripe; Freeze-Dried Wild Salmon



FERRETS & HEDGEHOGS

Evanger’s for Ferrets & Hedgehogs: Chicken Complete Balanced Dinner

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



FISH

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



BIRDS

Finches, parakeets, and cockatiels: Millet and canary grass seed can be used as the main diet.

Canaries: Canary grass seed and rapeseed are acceptable.

Parrots: Safflower seeds and sunflower seeds are acceptable.

• Birds enjoy variety. You can provide this for larger birds, such as parrots, with pure alfalfa pellets. **NOTE:** Make sure it is pure alfalfa, since it is common that grains are added to them. Smaller birds can also eat pure alfalfa pellets. For the latter, crush the pellets before feeding.

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

• For minerals, birds can have oyster shells (calcium) or mineral block, such as Kaytee Tropical Fruit Mineral Block Treat.



SMALL MAMMALS

Gerbils: Millet, sunflower seeds, and safflower seeds are acceptable.

Hamsters: Sunflower seeds, potatoes, and small amounts of greens and vegetables are acceptable; one may supplement with grapes, apples, melon, and oranges. If your pet is not accustomed to these items, give sparingly.

Guinea Pigs, Rabbits, and Chinchillas: Timothy hay, greens, and vegetables are acceptable; one may supplement with grapes, apples, melon, and oranges. If your pet is not accustomed to these items, give sparingly. Guinea pigs will especially benefit from kale, parsley, and oranges, in small amounts. Oranges will supply needed Vitamin C to their Pesach diet.

Mice and rats: Sunflower seeds, greens, vegetables, and potatoes are acceptable.



REPTILES & AMPHIBIANS

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

Anoles, Bearded Dragons, Dart Frogs, Tree Frogs, and small Lizards: Crickets are acceptable.

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

Dwarf Aquatic Frogs: Tubifex worms or blackworms are acceptable.

Newts: Tubifex worms, bloodworms, or blackworms are acceptable.

Be aware that mealworms, which, as living creatures are not *chametz*, are commonly sold in a bed of wheat flakes or oatmeal, which is *chametz*. Therefore, mealworms may not be owned or used on Pesach. Live crickets should be gut-fed on bits of potato and vegetable 24 hours before feeding to lizards, to enhance their nutrition for the lizard. Whole insects (live or dead) with no additives or other ingredients are permissible.

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



EVANGER'S[®]

OBSSESSED with Your Pet's Nutrition!

SAVE 18%

Use coupon code
PASSOVER

March 15th - April 18th

This Passover, Remember Your PETS!

Make feeding your pets convenient during the holiday season.

Kosher for Passover Pet Food in Kosher
Households (not kosher for human consumption)

Please do not wash your pet's dishes in the kitchen sink or
dishwasher as the pet food is not kosher for human consumption.

evangerspetfood.com
847-537-0102



Remember THEIR pets, too.

Join us in helping the pets of Israel.

Evanger's has donated over 54,000 meals.



THEY SHOULD NEVER BE USED AS WEAPONS.



Intimate partner abuse can take many forms. Our experts are here to help:

- Individualized support in person or virtually
- Master's-level therapists
- Deep understanding of Jewish community and culture

FREE, CONFIDENTIAL
773-583-HOPE
SHALVACARES.ORG/SERVICES



Experts in Jewish relationships & abuse

A partner with the Jewish United Fund in serving our community

Buying Chametz

after Pesach



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

What is Included

Only true *chametz* can possibly be *chametz she'avar alav haPesach*, but *kitnios* (e.g., rice, beans, corn) and other foods forbidden based on *minhag* are not *chametz*. [See Examples at right.]

Jewish-Owned

The prohibition of *chametz she'avar alav haPesach* is limited to *chametz* owned by a Jew on Pesach, but *chametz* owned by a non-Jew is permitted. Towards this end, most conscientious Jews sell any remaining *chametz* to a non-Jew just before Pesach (*mechiras chametz*) and repurchase it after the holiday. This process means that the Jew did not own the *chametz* over Pesach, and it is, therefore, permitted after the holiday.

Store Owner

If a store is owned by a Jew and he did not sell his *chametz*, that food is forbidden. Accordingly, before shopping after Pesach one must find out whether the specific store is owned by a Jewish person. If it is, then one must determine whether the store sold their *chametz* before Pesach. cRc and other community *kashrus* agencies help consumers with these types of investigations by researching the local stores and preparing a list of which are acceptable to buy from (by confirming that they either performed *mechiras chametz* or are not Jewish-owned).

Examples

Included in prohibition

Beer, bread, breakfast cereal, cookies, crackers, flour, licorice, malt vinegar, pretzels, oatmeal, pasta, soy sauce, whisky



Not included in prohibition

Barley kernels, beans, corn, mustard, pickles, rice, vinegar (apple cider, white distilled, wine), yeast (instant)



Distributors

A similar, but more complicated issue, applies to food distributors. Which distribution companies are owned by Jewish people? Do they sell their *chametz*? What about *chametz* they purchase and sell on Pesach itself? Once we know which distributors raise a concern, we are then faced with other questions: Which stores do they sell to? How can one know if the *chametz* was owned by the non-Jewish manufacturer, the Jewish distributor, or the non-Jewish merchant on Pesach? There are practical and *halachic* elements to these questions, and a group of *kashrus* professionals from across the country work together each year to collect and disseminate information. Consumers, Rabbis, and local *kashrus* agencies, are advised to look out for this information in the days just before and after Pesach.

To find acceptable stores in the Chicagoland area after Pesach, please check the cRc website after Pesach.



In appreciation of serving the community's mortgage needs for more than 20 years, our team will be donating \$180 to the charity of your choice*

Our seasoned team has worked together for over 20 years, perfecting the mortgage process. We take the time to answer all questions and educate all those whose mortgage needs we serve. Most importantly, we live by the golden rule to treat others as we would want to be treated.

Call or email us anytime for a consultation.

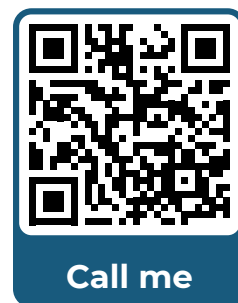


Tom Fishwick

SVP of Mortgage Lending
NMLS224365
773.413.6271
ccm.com/Tom-Fishwick
tomf@ccm.com



**CROSSCOUNTRY
MORTGAGE®**



*Donation applies to any purchase or refinance transaction closed and funded in 2024-25. CrossCountry Mortgage, LLC, 413 N. Carpenter St. Suite 1W, Chicago, IL 60642 | NMLS1806506 Equal Housing Opportunity. All loans subject to underwriting approval. Certain restrictions apply. Call for details. CrossCountry Mortgage, LLC. NMLS3029 (www.nmlsconsumeraccess.org) Illinois Residential Mortgage Licensee.

24LO_86azb6rgk

Hydroponic Vegetables

in Hafacha



Rabbi Yisroel Langer
Bedikas Tologyim Specialist

In recent years, it has become more popular to grow fruits and vegetables hydroponically. The advantage for a farmer to grow his produce in this manner is that it allows for year-round food production in any climate. There is also a potential advantage for the kosher consumer, as it is possible to prevent insects from accessing leafy vegetables that are often infested with bugs. This is easier said than done, as will be explained.

This article will cover three important areas: insects, brachos, and Pesach.



What is Hydroponics?

By definition, hydroponic produce grows in water – not soil. The seeds are placed into what is called a “growth medium”, such as a coconut coir (made from ground up coconut husks) or other kind of material that is not considered soil, and it is fed with water and various nutrients.

Insects

Misconception

There is a misconception out there about hydroponics. People think that if something is grown hydroponically, greenhouse-grown, or grown indoors, that means that it’s not going to be infested. After all, bugs are only outdoors, in the soil, but if something is grown in water, there are no bugs. How could bugs get in there? It’s definitely going to be clean of bugs, right? But that is incorrect. All it takes is one or two bugs to get into a greenhouse or hydroponic farm, and those bugs will now infest the farm with just as many bugs as you have in an outdoor situation.

The good news is that for the hydroponic farms that have safeguards to prevent bugs getting in, they will go to extreme measures to make sure that there is no infestation.

How Do Bugs Get Inside?

There are numerous ways that bugs can come into a hydroponic farm. Firstly, the grow media may be infested with bugs or eggs. Another simple way for the bugs to get in is when someone opens

HYDROPONICS VS. VERTICAL FARMING

“Vertical farming” should not be confused with “hydroponics.” Vertical farming is related to the space in which the produce is grown - picture a bookshelf, where you have one shelf on top of another shelf, and each shelf has growing plants - as opposed to traditional farming, where produce is all grown on ground-level. In fact, in vertical farming the produce can be grown traditionally, i.e., in soil, and does not necessarily denote hydroponics. The term “hydroponics” only refers to the growth medium, which may – or may not – be grown vertically. In summary, if something is labelled as “vertically farmed”, the produce may be grown in soil, which could actually be even more infested than hydroponics.

the door to the farm and they enter through the door, or by clinging to one’s clothing or shoes.

Also, the farm may not be completely secure. All it takes is a tiny hole – whether it’s in a window, in a wall, in the duct work, the HVAC, etc. – and bugs can come in, and they will infest the farm.

Brachos

What Bracha?

What *bracha* should be recited on lettuce or any other vegetable that is hydroponically grown? Ordinarily, one recites “*borei pri ha’adama* - He creates the fruit of the ground” – when eating vegetables that grow from the ground. However, when vegetables are hydroponically grown, they are not growing from the ground and perhaps it may not be appropriate to recite “*borei pri ha’adama*.”

There is a discussion in the *Poskim* regarding produce grown in soil in a non-perforated flowerpot. *Chayei Adam* (51:17) rules, based on the *Gemara Yerushalmi (Kilayim 7:6)*, that one should not recite a “*borei pri ha’adama*” on vegetables that grow in a non-perforated flowerpot, since a flowerpot is not considered “the ground”; rather, one should recite the *bracha* of “*shehakol*”. Therefore, according to the *Chayei Adam*, one should recite “*shehakol*” before eating a tomato grown in a flowerpot.

Other *Poskim*¹ disagree with the ruling of the *Chayei Adam*. They rule that such produce, grown in soil, requires the standard *bracha* of *ha’adama*. Many *Poskim*² follow the ruling of the *Iglei Tal* and *Sdei Chemed* that “*ha’adama*” is the correct *bracha* to recite.

Moving to hydroponics, where the vegetables are not even growing in soil, there is more reason to recite “*shehakol*” rather than “*ha’adama*.” Nevertheless, *Shevet HaLevi* (1:205) rules that one should recite “*ha’adama*” even on hydroponically grown vegetables. He posits that since vegetables

Further, all the nutrients are coming through the water which may be infested with bugs or eggs. Once the bugs get inside, they are going to lay eggs and infest the produce. Finally, different seasons may cause various issues. For example, in the spring and summer there is more infestation due to the larger number of bugs in the outdoor environment. Also, during a rainy season, certain types of bugs, like spiders, will seek shelter indoors.

The Solution

A company has to have a lot of experience and knowledge to effectively keep those bugs out. For starters, the farm needs to be completely secured; for example, they need to install fans to blow air and bugs out when the door is opened, and the staff and all visitors are carefully geared up with special clothing and special shoes.

However, after all that, bugs can somehow still get in there. Therefore, they need a protocol to detect and get rid of the bugs. The produce needs to be constantly checked by a *Mashgiach* on an ongoing basis to make sure that no bugs are coming in. If bugs are found, the company has to have the right know-how to get rid of them, how to treat the water and growth media, and other methods to get rid of the bugs in the farm. If there is an ongoing infestation issue, the company can treat the water or smoke out the bugs.

Verification

Even after the correct protocols are in place, one can’t make any assumptions that the produce is not infested. Even before the produce is cut, cRc checks samples before every weekly harvest, before it’s going to be distributed, to make sure that it’s bug-free. If we don’t find bugs in that sample, then we’ll allow that lot of produce to be distributed as kosher-certified.

If, however, the samples are found to be infested, the infested produce is rejected. If several samples are infested, everything is rejected until the company can demonstrate that they have eliminated the overall issue. A strong system needs to be implemented to monitor this.

Summary

After reading the above, it should be obvious that if hydroponic produce is being sold without a reliable *hechsher*, and no one verifies that the necessary protocols are in place, you’re very likely to have bugs in the produce that is being sold.

We always advise consumers to check every bag of produce for a reliable *hechsher* and not assume that the produce is bug-free if there is no *hechsher* on the label for any given batch.

“...it should be obvious that if hydroponic produce is being sold without a reliable *hechsher*...you’re very likely to have bugs in the produce that is being sold.”



generally grow in soil, they are always “*ha’adama*.” Likewise, *Ohr Litziyon* (2:14:13) says that one should recite “*ha’adama*”, since the vegetables are being grown from seeds that originated from the ground. However, other *Poskim*³ rule that one should recite “*shehakol*” on vegetables grown hydroponically.

Bottom Line

In conclusion, the prevalent ruling is that one should recite “*shehakol*” on vegetables grown hydroponically, but if one recited “*ha’adama*”, *b’dieved* the *bracha* is considered valid, since one may rely on the other opinion which rules that the correct *bracha* is “*ha’adama*”.

When in Doubt

One who purchased a vegetable and does not know whether it was grown hydroponically or in soil should assume that it is grown in soil and recite “*ha’adama*”, since most vegetables grow in soil. If the label indicates that it was vertically-grown, there’s a strong chance that it was grown hydroponically, and “*shehakol*” should be recited.

A Mixture

If one has a salad that consists of hydroponic lettuce along with small pieces of standard vegetables, and the majority ingredient is lettuce, one should only recite “*shehakol*” on the salad.

Summary

There is a disagreement in the *Poskim* regarding the correct *bracha* to be said on hydroponically grown vegetables, and the prevalent ruling is to recite “*shehakol*”. Nevertheless, if one recited “*ha’adama*”, *b’dieved* the *bracha* is considered valid. When one is unsure if a vegetable was grown hydroponically or not, “*ha’adama*” should be recited. One should recite “*ha’adama*” on a salad which has the majority grown hydroponically.



Pesach

May one use hydroponic vegetables at the Pesach Seder for the mitzvah of marror?

The *Gemara* in *Pesachim* (35b) states explicitly that one can fulfill the *mitzvah* of *marror* with lettuce or horseradish grown in a flowerpot (see *Chazan Ish Kilayim* 13:16). Likewise, HaRav Padwa (*Cheishev HaEifod* 3:9) rules that one can fulfill the obligation of *marror* using hydroponically grown lettuce. However, he concludes that in practice one should avoid using it, as it is a deviation from the *mesorah* (tradition) of our fathers who never used such lettuce. In addition to the abovementioned reason, one should preferably use romaine lettuce grown in soil at the *Seder* because the “*ha’adama*” recited on the *karpas* is not the ideal *bracha* for hydroponic romaine lettuce being eaten as *marror*⁴. However, one who can’t obtain bug-free lettuce grown in soil should certainly use hydroponic lettuce with a reliable *hashgacha* at the *Seder*.

Summary

Ideally, one should avoid using hydroponically grown vegetables at the Pesach *Seder* for *marror*; but one may do so if bug-free lettuce grown in soil is not available.



1. Iglei Tal, Dosh #8 and Sdei Chemed *mareches chaf klal* 100.

2. *Chazon Ish* as quoted by Rabbi Chaim Kanievsky zt”l, brought in *Orchos Rabbeinu* Vol. 3 p. 223, *Kovetz Halachos*, Pesach 24:6, *Hagaon Rav Shlomo Zalman Auerbach* zt”l as quoted in *V’zos Haberacha Birurim* #24, Harav Elyashiv zt”l as quoted in *Ashrei Ish* O.C. 36:29.

3. HaRav Shlomo Zalman Auerbach zt”l quoted in *V’zos Haberacha, birurin* 24, HaRav Ovadia Yosef zt”l in *Yechaveh Daas* 6:12.

4. Rav Yona Reiss suggests that this issue can be avoided if one can obtain a hydroponic vegetable to be used as *karpas*, in which case one would recite *shehakol* on *karpas*.

MARCUM
ACCOUNTANTS ▲ ADVISORS

Proud supporter of

Chicago Rabbinical Council

marcumllp.com



S. J. Abrams & Company Insurance

Alan Abrams Ronald Abrams

6676 North Lincoln Avenue, Lincolnwood, IL 60712
Phone 847-677-7600 Fax 847-677-7624

Email: sjabrams@sjabramscs.com

Fruit & Vegetable Guide

A Sampling



Rabbi Yisroel Langer
Bedikas Toloyim Specialist

Introduction

The cRc is proud to maintain a full database of common fruits and vegetables purchased in the United States and their respective proper checking methods.



The full range of fruits and vegetables can be found by searching at:

consumer.crc kosher.org/consumer/fruitsvegetables.

Below you will find the current cRc position on a few popular items. Infestation levels change seasonally and due to growing environments, global imports, and other factors; therefore, the cRc constantly reviews its policies and cleaning methodologies. The instructions noted below represent the most updated information as of the printing of this guide. For current information, please search at www.ASKcRc.org.

For instructions on the cRc thrip-cloth cleaning method please see <https://askcrc.org/item/Policies/536499>





Alternative Method to Clean Romaine Lettuce (non-organic hearts only):

1. Separate the leaves from the hearts, place them in a bowl of soapy water, and agitate for approximately one minute.
2. Remove lettuce from the soapy water and gently rub all areas of both sides of the leaves with a sponge (this includes flattening the curled up edges so that they can be scrubbed).
3. Rinse each leaf under running water, front and back, while running your fingers across the entire leaf to open the folds.
4. Start again, by putting the lettuce back into a fresh bowl of soapy water and agitate the leaves for about a minute.
5. Rinse each leaf under running water, front and back, and enjoy.

Recommended Method for Cleaning Fresh Strawberries:

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

Note: Organic strawberries are very difficult to get clean and should be avoided at this time.

	Name	Inspection Recommendations
	Belgian Endive, fresh	Separate the leaves and wash each one individually under a stream of water.
	Lettuce, romaine, fresh	Use cRc thrip-cloth cleaning method or Alternative Method at right.
	Parsley and other herbs, fresh	Use cRc thrip-cloth cleaning method.
	Strawberries, fresh	Use method at right.

For our pureeing policy, please visit:
<https://askcrc.org/item/Policies/371774>.



For the close-ups, see "Guess What," page 18.

A

Black Cod

Rabbi Dovid Cohen and Rabbi Sholem Fishbane examining black cod for kosher *simanim* (fins and scales).



B

Jacketed Kettle

Rabbis Sholem Fishbane and Shlomo Tabib inspecting a cRc factory in Taiwan, including this kettle with a self-contained heating element.



C

Large Oven

cRc *Mashgichim* investigating the best way to *kasher* a large oven.



D

Spice Tumbler

Rabbi Sholem Fishbane inspecting a spice tumbler.



E

Melted Trolley Wheels

Rabbi Sholem Fishbane pushing salamis into a walk-in oven to accommodate *bishul Yisroel* for Sefardim. When the trolley was put into the oven to *kasher* it before use, the trolley wheels actually melted from the heat!



F

Rice Steaming Machine

Rice steaming machine – not your home rice cooker!



G

SCOBY

SCOBY (symbiotic culture of bacteria and yeast) used to grow kombucha. This picture is from cRc-certified Kombuchade.



H

Smoker Oven

Rabbi Sholem Fishbane examining a smoker oven to determine how to *kasher* it.



I

Tank Trailer Coupling

Custom-designed coupling to go on the end of a tank-trailer during *kashering* to measure the wash water safely and accurately.

**J**

Hot Oil Experiment

This hot oil experiment related to a question of determining what is considered “*yad soledes bo*” with a particular focus on the idea that “heat” and “temperature” are not interchangeable terms, which appears to have significant *halachic* ramifications. Rabbi Moshe Moscovitz and Rabbi Dovid Cohen, therefore, tested how people reacted to putting their finger into hot oil, as compared to touching water that was at the same temperature.

**K**

Thermometer

The person in the forefront is getting ready to put raw *matzah* onto the poles to put into the oven at the cRC-certified hand *matzah* bakery. The person on the other side of the wall is holding a pole with a few raw *matzos* on it ready to go into the oven. It is well-known that if dough sits for 18 minutes it becomes *chametz*, but it is less-well known that the warmer the dough is, the faster it becomes *chametz*. Therefore, it's important that all areas of the bakery be as cool as possible. The biggest challenge is for the area shown is that it's right near the opening to the oven (“*pi hatanur*”) and tends to get rather hot. Many bakeries, including this one, put fans and air conditioners in strategic places to avoid this concern, and we checked how well they were doing by placing a thermometer in that area to measure the temperature. If you look at the close-up of the thermometer, you'll see that it was about 72° F, which is perfect.



LIBENU

8052 Monticello Ave Ste. 203 ♡ Skokie, IL 60076
(847) 213-0514 ♡ libenu.org



- Person-centered, Kosher homes
- Community Inclusion
- Lev Respite After School
- Lev Lilah Overnight Respite
- Camp Lev Intersession
- Recreational Activities
- Consultation and Education
- Advocacy






STEVEN KRAUSS, D.D.S. 7133 Central Ave
847-675-3368 Skokie, IL 60077
vilijdds@aol.com www.shimmeringteeth.com

ARNOLD LOEB

**ROMANIAN
KOSHER SAUSAGE COMPANY**
FINEST QUALITY • STRICTEST KASHRUTH
UNDER SUPERVISION OF



WHOLESALE & RETAIL ALL PHONES (773) 761-4141

7200 N. CLARK ST
CHICAGO, ILL. 60626
FAX: (773) 761-9500

Congresswoman Jan Schakowsky
847-424-1998
www.janschakowsky.org

Paid for and authorized by Schakowsky for Congress.



CHARLES RUTENBERG
The Standard of Excellence

**YALE ZIMMERMAN
BROKER**
Cell: (773) 960-3770
Bus: (630) 929-1100
yalezim@gmail.com

3135 Book Rd., Naperville, IL 60564

charlesrutenbergre.com



Offering Tax Preparation
Business & Personal
Bookkeeping Services
Payroll Services
Accurate and Confidential

**Israel Saacks, CPA
Professional Tax Preparer**

Phone 773-366-1634
Fax 561-771-9500
Isaacks@IsaacksCPA.com

**EXPOSITION
Flooring**
DESIGN CENTER INCORPORATED

5718 N. Broadway, Chicago, Illinois 60660
Phone: 773/784-5600 Fax: 773/784-4177
Monday thru Friday: 10 a.m. – 6 p.m.
Saturday: 10 a.m. – 5 p.m.
Email: info@expositionflooring.com

BEE PEE
Sales & Interiors, LTD
Carpeting, Flooring, and Window Treatment Experts
In business since 1953

**Alan J. Halpert
President**

Website: Beepee.com Main: 773-230-3830
Email: Alan@beepee.com Fax: 773-262-9552

Dr. Irving Birnbaum
CFP®, ChFC®, CLU®, RHU, LUTCF®, CASL®, CLTC®
FINANCIAL PLANNER

BIRNBAUM FINANCIAL GROUP
INNOVATIVE PLAN EXECUTE REVIEW

Estate Conservation Strategies | Financial Planning | Life Insurance
Disability Income Insurance | Health Insurance | Long-Term Care Insurance
Group and Pension Benefits

6200 N. Hiawatha Avenue, Suite 200, Chicago, Illinois 60646
Office 773-725-4167 | Cell 773-569-5186
IBirnbaum@FinancialGuide.com
www.IrvingBirnbaum.com

Dr. Irving Birnbaum is a registered representative of and offers securities, investment advisory and financial planning services through MML Investors Services, LLC. Member SIPC (www.sipc.org). Supervisory Office: 2650 Warrenville Road, Suite 100, Downers Grove, IL 60515. 630-441-1000. Birnbaum Financial Group, LLC is not a subsidiary or affiliate of MML Investors Services, LLC or its affiliated companies. CA Insurance License #0D76681. SOC64801 620 CRN202206-267134

BRYN MAWR JEWELRY C^o


WE'VE MOVED!


COME VISIT US AT OUR NEW LOCATION IN
ANDERSONVILLE

5139 N. Clark Street
Chicago, IL 60640



**MENTION THIS AD AND
RECEIVE 10% OFF***

 info@brynmawrjewelry.com

 [@brynmawrjewelry](https://www.instagram.com/brynmawrjewelry)

*In stock purchases only. Excludes loose diamonds. See store for details.

May your passover be one of peace, love and joy.

From your friends and family at Shalom Memorial Park
and Shalom Memorial Funeral Home



Shalom Memorial Funeral Home
Shalom Memorial Park
IT'S YOUR CHOICE. CHOOSE SHALOM.

1700 West Rand Road, Arlington Heights, IL 60004 • 847-255-3520
www.shalom2.com

cRc OFFICERS



Rabbi Yosef Posner
President



Rabbi Joel Gutstein
Vice President



Rabbi Aaron Leibtag
Vice President



Rabbi Daniel Fox
Treasurer



Rabbi Yehuda Meyers
Secretary

cRc EXECUTIVE STAFF



Av Beth Din
Rabbi Yona Reiss, שליט"א



Executive Director
Rabbi Levi Mostofsky



Kashrus Administrator
Rabbi Sholem Fishbane

Rosh Beth Din

Rabbi Gedalia Dov Schwartz, זצ"ל

Av Beth Din Emeritus

Rabbi Israel M. Karno, זצ"ל

Founding Av Beth Din

Rabbi C. David Regensberg, זצ"ל



Kashrus Rabbinic Coordinators of the cRc

KASHRUS COMMISSION

Rabbi Dr. Ben Dov Leibenstein,
Chairman Emeritus

Rabbi Elisha Prero
Chairman

Rabbi Alan M. Abramson

Rabbi Dovid Cohen

Rabbi Yaakov M. Eisenbach

Rabbi Zvi Engel

Rabbi Sholem Fishbane

Rabbi Shaanan Gelman

Rabbi Micah Greenland

Rabbi Joel E. Gutstein

Rabbi Baruch Hertz

Rabbi Dr. Jerold Isenberg

Rabbi Dr. Leonard A. Matanky

Rabbi Levi Mostofsky

Rabbi Akiva Niehaus

Rabbi Yosef Posner

Rabbi Elisha Prero

Rabbi Yona Reiss

cRc PESACH GUIDE COMMITTEE 2024

Rabbi Sholem Fishbane
Kashrus Administrator

Rabbi Akiva Niehaus
Director of Operations, Kashrus

Rabbi Yona Reiss, שליט"א
Av Beth Din

Mrs. Biranit Cohen
Project Coordinator

Mrs. Sora Laya Friedman
Assistant Editor

Mrs. Miriam Saacks
Project Support

Creative Magnolia, thecreativemagnolia.com
Cover Design, Layout, and Typography

FOLLOW US AND POST YOUR QUESTIONS ON

🐦 twitter @crckosher

📘 facebook.com/cRc-Kosher

📷 instagram.com/@crckosher

VISIT US ONLINE

www.ASKcRc.org • www.crckosher.org/consumer



The Most **Powerful** Fundraising Platform On The Market

You Will Raise More With CauseMatch



K.I.N.S.

\$260,542



Imadi

\$738,542



MTA

\$1,021,540



Moshe Braitman | Sales Director



917.764.3309



mosheb@causematch.com



www.causematch.com



Chicago Rabbinical Council
 2701 West Howard Street
 Chicago, Illinois 60645



BUCKINGHAM PAVILION

Award Winning Rehabilitation
 & Senior Care

חג כשר ושמח

THE

Best

IN SENIOR CARE

ALL KOSHER
 ALL YEAR ROUND

*Wishing all of you a
 happy & healthy Pesach*



REHABILITATION ★ NURSING CARE ★ MEMORY CARE ★ ASSISTED LIVING PLUS

773.973.5333 • 2625 W. Touhy Avenue • www.buckinghampavilion.com