

PESACH GUIDE 2021



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Chicago Rabbinical Council 2701 W. Howard Chicago, IL 60645 773-465-3900 For Kosher Consumer Alerts by e-mail, visit www.crcweb.org/alerts.php.
Updated Pesach information is available online at www.crcweb.org and www.askcrc.org.

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Chicago Rabbinical Council

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Rabbi Sholem Y. Fishbane Kashruth Administrator



פסח תשפ"א / Pesach 2021

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

The Chicago Rabbinical Council

SERVING THE RELIGIOUS NEEDS OF THE JEWISH COMMUNITY IN CHICAGOLAND AND BEYOND!



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A TRADITION OF SERVING RABBIS...

Founded in 1932, the cRc now engages over 150 members in the U.S., Canada, and Israel, who are proud to provide the community with the specialized technical services of our expert staff.



Rabbi Asher Weiss addressing cRc members and staff

A LEADER IN KOSHER SUPERVISION AND GROWING

Rabbi Sholem Y. Fishbane, our Kashrus Administrator, leads AKO, the Association of Kashrus Organizations. The cRc continues to expand its reach, offering assistance to agencies around the world.



Rabbi Sholem Y. Fishbane addressing the 2020 AKO Siyum HaShas Kashrus Conference

OUR KOSHER SUPERVISION TRAVELS THE WORLD TO SERVE THE COMMUNITY

Our Rabbis travel around the world, throughout Asia and Europe, and of course, Israel, to ensure the *kashrus* of products you use every day, maintaining our standards, even during the pandemic.



Rabbi Eliezer Gurary of Krakow, Rabbi Michoel Scharf of Kedassia, and Rabbi Sholem Y. Fishbane inspecting a bakery in Krakow prior to the pandemic.

...AND COMMITMENT TO THE JEWISH COMMUNITY

We serve the community with educational programs. All proceeds from *kashrus* supervision are invested in the community assisting in *keilim kashering*.



Rabbi Reiss and Rabbi Yochanan Schnall, cRc Rabbinical Coordinator, assisting in Keilim Kashering in the cRc Passover Fair

A COMMUNITY BETH DIN, AN INTERNATIONAL LEADER

Rabbi Yona Reiss, a respected expert in Jewish law, leads the Dayanim of our internationally recognized Beth Din.



Rabbi Reiss speaking at the Halichot Am Yisrael Conference in Israel

WE INVEST IN QUALITY SUPERVISION AND CONSUMER RESEARCH

We invest in researching community concerns, such as acceptable alcoholic beverages, Pesach products, reliable certifying agencies, and methods of checking produce for insects.



Rabbi Langer giving a seminar on checking for insects at Ida Crown Jewish Academy before the pandemic.

Photographs were taken prior to the pandemic.

cRc Publications

available for purchase at www.crcweb.org/books.php



Shemittah by Rabbi Dovid Cohen



Kanfei Yona by Rabbi Yona Reiss



Tevillas Keilim by Rabbi Dovid Cohen



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



Halachos of Insects by Rabbi Dovid Cohen



Pas Yisroel and Bishul Yisroel by Rabbi Dovid Cohen



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



Shaarei Gedulah by Rabbi Gedalia Dov Schwartz, zt"l



Sefer Zichron Menuchah—Practical Halachos of Yichud in the Home and in the Workplace by Rabbi Ephraim Friedman



Ahavat HaGer by Rabbi Hertzel Hillel Yitzhak



Food Service Mashgiach Guidebook by Rabbi Dovid Cohen

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Spotlight on Chicago



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Passover Guide

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HARAV GEDALIA DOV SCHWARTZ, ZT"L

By Rabbi Shaanan Gelman



On December 9, 2020 the Chicago Jewish Community lost one of its greatest leaders. Rav Gedalia Dov Schwartz zt"l came to Chicago as the Av Beth Din of the cRc, the Chief Justice of our rabbinical court, and the highest authority for matters of Jewish law and tradition. He was recognized internationally as a posek and was renowned for his immense expertise and broad knowledge. Since his arrival in Chicago in 1986, Rav Schwartz established himself as a leading light for the broader community, a mentor and supporter of Rabbis around the country, and a cherished guide for the countless individuals who sought his sage counsel.

The Gemara dictates two halachot regarding giving respect to the Av Beth Din. Tractate Horayot (13b) describes the honor which was bestowed upon the Av Beth Din as he entered the hallowed halls of the Sanhedrin in the Beit HaMikdash:

כשאב ב"ד נכנס עושים לו שורה אחת מכאן ושורה אחת מכאן עד שישב במקומו



Rav Schwartz with Rav Ovadia Yosef zt"l

When the Av Beth Din enters, the people form for him one row on this side and one row on the other side, in a display of deference, until he sits in his place, and then they may be seated. *Kidushin* (33b) describes another show of respect shown to the Av Beth Din when he is outside of the study hall, presumably in the marketplace:

אב ב"ד עובר עומד מלפניו מלא עיניו וכיון שעבר ד' אמות יושב

If an Av Beth din passes by one stands up in his presence as soon as he is within range of vision, and once he passes four cubits from him, one may sit.

Chazal saw these two halachot as part of the same principle, a fulfilment of the commandment of מְפְנֵי שֵׁיבָה תָּקוּם וְהָדַרְתָּ פְנֵי זָקוּ p.yet they also understood that the reality inside of the study hall or the academy was entirely different from the world outside. The Rosh Beth Din commanded respect from his peers for his brilliance but was also required to understand the facts on the ground – פוק חזי מה עמא דבר, before finalizing a halachic ruling or decree. He was respected universally and was not solely the province of the elite, but also someone who made the Torah relatable and applicable to others.

Such was the dual nature of our very own esteemed Av Beth Din (and later Rosh Beth Din), Maran Harav Gedalia Dov Schwartz zt"l – an individual who was revered by his rabbinic colleagues, students as well as by the man on the street.

It became apparent from the numerous hespedim delivered for Rav Schwartz that many admired his disposition and demeanor, his relatability and warmth, his remarkable common sense and yashrus. Whether it was the way in which Rav Schwartz made himself available for younger chaveirim within the cRc or broader rabbinic community, the sagacious advice he dispensed to us both on a personal and professional level, or the way in which he interacted with people at the most vulnerable moments of their lives, Rav Schwartz was someone who lived among the people, and, therefore, garnered their respect. This was likely due, in part,



Rav Schwartz with Rav Avorohom Chaim Levin zt"l and y"blct Rav Shlomo Amar

to his early years in the rabbinate, when he served as the Rav of a number of congregations in Rhode Island, Pennsylvania, New Jersey, and New York. He was not only a classical posek but was a stadt Rav as well. The Torah he poured over and mastered in the Beit Midrash enveloped him and informed his very character, in every environment.

Rav Schwartz was an expert in the nuances of performing a Jewish divorce, from both technical and human perspectives. I recall one particularly contentious moment in the Beth Din, years ago. Rav Schwartz conducted the proceedings with remarkable equanimity, expertly lowering the temperature in the room. He explained that it is understandable that there was much tension, and then gave his blessing that from this point forward there would, God willing, be much less agmas nefesh and sadness. From that encounter, I learned a valuable lesson - halachic procedures must be exacting to the highest standards, but they cannot be procedural in nature. Real human beings were going through a transformational experience, and while the legal component was necessary, Torah leadership demanded addressing the totality of the event.

Rav Schwartz, in his capacity as Av Beth Din of the Beth Din of America, was largely responsible, along with other leading poskim, for resolving agunah cases in the wake of the 9/11 attacks. Thirteen years ago, while serving as a scholar-inresidence at our congregation, Kehilat Chovevei Tzion in Skokie, he shared some of the details of the various cases he helped resolve. One shudders to consider the magnitude of responsibility that Rav Schwartz shouldered at the time. It was clear that resolution of those complex and weighty issues took the mind of a giant, but it also took the dedication and compassion of someone who lived in the world and understood the human spirit. The rabbinic world entrusted him to oversee and verify these difficult cases and to lead us through a challenging period.

Upon the birth of my son Shalom, Rav Schwartz agreed to serve as *sandek*. Admittedly, I did not expect him to do so, and when he agreed, I felt guilty for even troubling him, when surely, he had better ways to spend his time. I later heard from an older colleague that he deeply appreciated being given such honors at the lifecycle events of cRc rabbis, not for his honor, but rather for the opportunity to be involved in the lives of his cherished colleagues.

Rav Schwartz was not just revered in Chicago and around the US, but his reputation was renowned around the world.

I once attended a wedding of a congregant that was to be performed by Rabbi Aharon Bina, Rosh Yeshiva of Yeshivat Netiv Aryeh. Rav Schwartz, was given another prestigious honor, albeit less so than the highest honor of *mesader kiddushin*. Rav Bina, who had flown thousands of miles to officiate at the *simcha*, laid eyes upon Rav Schwartz in wonderment and awe and announced that he would not dare serve as *mesader kiddushin* in Rav Schwartz's presence. Without a moment's hesitation he "handed over the reins" to the Av Beth Din, a move the *baalei simcha* readily agreed to and wholeheartedly understood.



Rav Schwartz and other Rabbonim meet with the Skverra Rebbe, shlit"a

Rav Schwartz's greatness was acknowledged not only by those in the Orthodox community but also recognized by local leaders of other denominations as well. I was privileged to join several Jewish Federation missions to European Jewish communities over the years, along with rabbinic colleagues from all parts of the Jewish community. Despite our differences, we were unified in our respect for Rav Schwartz. While in Prague, we sat down for an hour or so to recharge our batteries and study Torah with Rav Schwartz for an in-depth lomdishe shuir replete with historical glosses and fascinating biographical sketches of the Rabbinic sources he cited. Every rabbi was glued to their seat, drinking thirstily from this maayan ha'mitgaber.



Rabbi Raanan Broderick presenting his shechita knife to Rav Schwartz

Rav Schwartz was the leader in the Beit Midrash, the academy, but his genius was paired with warmth and relatability in the marketplace, to make gadlus b'Torah universally accessible, and respected.

One of Rav Schwartz's most significant accomplishments was that he organized the Beth Din and the cRc for continued success for many years. It is, therefore, most fitting, and

CHICAGO RABBINICAL COUNCIL

ONLINE SHLOSHIM FOR

Rav Gedalia Dov

Schwartz zt"1

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To view a recording of the event, please visit: www.crcweb.org/rgds/

perhaps the greatest tribute to Rav Schwartz's vision, that the Beth Din is now under the leadership and guidance of his protegé, Harav Yona Reiss who has admirably picked up the torch and continues to advance the Torah and expand upon the *shem tov* of the cRc.

We are honored, as individuals and as a community to have benefited from Rav Schwartz's wisdom and his leadership - a reality reflected in every page of this annual publication. May Rav Schwartz's accomplishments in Torah, communal leadership and his example of refined character guide us and inform us for many years to come.

On Thursday night, January 7, 2021, the Chicago Rabbinical Council hosted a virtual Shloshim commemoration for Rabbi Gedalia Dov Schwartz zt"l, which was viewed by well over 1,000 people. Among the speakers were Rabbi Dovid Lau, Chief Rabbi of Israel, who spoke about the great respect that Rabbi Schwartz earned amongst rabbinic leaders throughout the world, and Steven Nasatir, the Executive Vice Chairman of the Jewish Federation of Metropolitan Chicago, who spoke warmly about Rabbi Schwartz's close relationship with the Federation, his participation in their annual trips, and his tremendous influence among Jews of all spectrums and denominations within the greater Chicago community. Rabbi Leonard Matanky, in his opening remarks, spoke about Rabbi Schwartz's inimitable qualities of vast erudition and sensitivity. Rabbi Mordechai Willig, of Yeshiva University, spoke about Rabbi Schwartz's incredible growth and accomplishments as a great Talmudic scholar and Dayan throughout the decades of his life. Rabbi Yehiel Poupko, a nephew of Rabbi Schwartz, spoke about Rabbi Schwartz's special qualities as a loving uncle and mentor, and Rabbi Daniel J. Raccah spoke about the tremendous mentorship and lessons that he learned from Rabbi Schwartz while serving as a Dayan at the cRc. Finally, Rabbi Yona Reiss delivered the Siyum Mishnayos (celebration of completing all six orders of the Mishna), drawing from Rabbi Schwartz's own words in his book Migdanot Eliezer to explain the idea of many people learning together to complete a siyum, since even the performance of a "portion of a mitzvah" can count as a mitzvah fulfillment when each person is inspired to continue performing the entirety of the mitzvah on his or her own. May Rabbi Schwartz's memory inspire each and every one of us to achieve our utmost in learning and fulfilling the Torah.

REMEMBERING RABBI ABE SHARP, Z"L

A Renaissance Man of the Kosher Industry

cRc Business Manager



Grabbing a steaming cup at Dunkin Donuts before running to the dry cleaners to pick up his *shaatnez*-checked coat, the typical Chicagoan may not realize how much of the communal infrastructure and amenities we take for granted are the result of the hard work of a diligent and innovative activist, whose presence uplifted and deeply affected so many areas of Chicago Jewish life.

Abraham ("Abe") Sharp was born in Memphis to Holocaust survivors, who were dedicated to rebuilding their lives in the spirit of Torah and *mitzvah* observance. They taught him to extend himself for the needs of others, caring for them in ways even the recipients would not have considered. His father, a kosher butcher, particularly conveyed the value of working with integrity and toiling to ensure that Jewish people enjoy the highest standard of *kashrus*.

During his high school years, Abe's family moved to Chicago, the city where he was to have a major impact.

As a pioneer of AFTA (Association For Torah Advancement), he formalized and expanded the *shatnez* testing program, trained testers, and traveled to New York to learn the latest techniques. Abe increased awareness and accessibility in the community by setting up testing sites at day schools, dry cleaners, and popular men's clothing stores. He also organized the first community-wide *mezuzah* checking campaign.

A lifelong student of the legendary *mashgiach* and mainstay of Jewish Chicago, Rabbi Chaim Goldzweig, z"l, Abe set up the city's first *kashrus* hotline in his own apartment, taking people's questions to the rabbi and relaying his replies.

In the 1980s he opened the O.K. Corral, a kosher restaurant, through which he strove to bring the Chicago Jewish community innovations in kosher dining and specialties that had not yet been available in the city. Even after the restaurant closed, it left an important legacy. Abe's relationship with his next-door neighbor, Mr. Patel, on Devon and Kedzie, led to the city's first Dunkin Donuts to be certified kosher by the cRc.

He next turned his attention to importing and distributing kosher products, bringing previously unattainable commodities to commercial establishments as well as local groceries and homes in the Chicago area. An innovator by nature, Abe developed several new products, and as president of the Kosher Food Distributors Association, he established the New Product Competition, which has been a prominent part of Kosherfest, an annual event he was integral in founding.

For years, Abe oversaw the local kosher catering for EL-AL, to which be applied his signature zest for going the extra mile, dynamic dedication, and outsized scrupulousness. At one time, a planeload of passengers was stranded in Chicago. Abe "rolled up his sleeves" and made it his business to ensure that they were well-fed and had their religious needs tended to.

In his final decades, he was fundamental to the cRc, where he began as *mashgiach* but eventually became the Business Manager. "He paid attention to the small details that made people comfortable," recalls cRc Comptroller, Morris Loterstein, who was a childhood friend as well as professional associate. "When arranging the AKO (Association of Kashrus Organizations) conferences, which were major undertakings, he also made sure that the microphone was placed in a way that each speaker should be most comfortable and that they should have a place to plug in their laptops. He naturally cared about people and went the extra mile for everyone."

He applied his creativity and tenacity to improving many elements of the cRc infrastructure and maintained fruitful relationships with countless company executives and others, all the while tending to the nitty-gritty of the finances. Ever concerned for others, he changed cRc procedure, so that mashgiachim would never have to wait more than two weeks to be paid.

A classic osek betzorchei tzubbur (one who endeavors on behalf of the community), he gave 100% of himself for others, as he did for his own beloved family, inviting newcomers to Chicago for Shabbat meals, volunteering at neighborhood shuls, and taking care of whatever needed to be done – especially tasks overlooked by others.

Abe continued to work at the cRc until illness resulted in an unexpected early retirement, but he leaves an indelible mark on his family and a local and global community that will forever be changed in more ways than anyone will ever fully know.





From the Desk of Rabbi Yona Reiss, Av Beth Din

One of the *mitzvot* that we fulfill at the Pesach Seder is that of *Hasebah* – of reclining in our seats, especially as we eat the *matzah* and drink the four cups of wine, to demonstrate our status as free people, exalted in stature by the Almighty (see *Pesachim* 108a, *Orach Chaim* 472). The *Midrash* (*Shemot Rabbah* 20:18) derives this obligation from the verse at the beginning of *Parshat Beshalach* (*Shemot* 13:18) which uses the word "*VaYasev*" (containing the same root as *Hasebah*) to describe how G-d "turned" the Jewish people in the direction of the wilderness towards the Sea of Reeds following the exodus from Egypt. The *Midrash* comments that "so too, our Rabbis declare that even the poorest Jew may not eat on Pesach until he "turns" in his seat, just as G-d had us turn [when we left Egypt]."

Rabbi Yonasan Sacks, shlit"a, in his Haggadah commentary "Chazon L'Yamin" explains, based on the commentary of Rabbeinu Chananel, that the point of this Midrash is that G-d made our journey more circuitous and complicated, so that He could perform more miracles on our behalf,

and so that we would demonstrate greater faith in G-d amidst adversity to be worthy of eventually receiving the Torah. So, too, even the poorest person who suffers from many trials and tribulations must recline to demonstrate his faith that G-d's deliverance can come in the "blink of an eye." Similarly, we, as a nation, recline even in modernday exile to remind ourselves that our vicissitudes are a prelude towards redemption, just as in the days of our exodus from Egypt.

This message is especially pertinent as we prepare to celebrate our second Pesach during the Coronavirus pandemic. This period has been extraordinarily challenging and painful, and yet we still perform Hasebah at our Pesach Seder, reclining like royalty as a demonstration of our faith and commitment to the Almighty. The Pesach Seder serves as the eternal reminder that regardless of the tests that surround us, G-d watches over us and remains poised to deliver us from our suffering at a moment's notice. L'Shana Haba'ah B'Yerushalayim – may we rejoice together next year in Jerusalem.

PESACH... WHAT'S IT ALL ABOUT?

Our wise Sages of the Mishnah teach us, "In every generation one must consider himself as if he left Egypt." Unlike other Jewish holidays, where we commemorate a particular miracle or event, on Pesach it's our duty to transport ourselves to over 3,300 years ago, as slaves to Pharaoh in the land of Egypt. In the words of the Rambam, "one must show himself as though he actually has left Egypt." On a practical level, families throughout the world get together at the Pesach Seder, we get rid of our *chametz*, we eat flat *matzah*, called *lechem oni*, bread of affliction, and we eat *maror*, the bitter herbs, that give us a taste of the bitter life of a slave. Indeed, every Pesach grants us the opportunity to share the beauty of our Torah, and the freedom we have always fought to protect.

This year Pesach begins with the first Seder on the eve of the 15th day of Nissan, corresponding to Saturday evening, March 27, 2021, and ends outside of Israel at the conclusion of the 22nd day of Nissan, Sunday, April 4, 2021.

Our Av Beth Din and Dayanim have reviewed the content to make sure this Guide meets *halachic* standards, and our Rabbis and staff have spent countless hours researching, writing, editing, and designing to make this information available for you to read, use, and enjoy.

To get up-to-the-minute information about Pesach products and so much more, visit our websites at www.crcweb.org and www.askcRc.org; download our free app, cRc Kosher Guide; and follow us on Twitter and Facebook – @cRcKosher. In print and online, we're your Kosher Community Connection!

It's our sincerest prayer that our observance of Hashem's redemption of our People more than 3,300 years ago will lead to the Ultimate Redemption in 5781.

COMMUNITY LEADERSHIP

Rabbinic statements and policy guidelines provided detailed *halachic* guidance and parameters.

Online mechiras chametz authorization forms were prepared for 45 individual communities and used by over 2700 families. These forms were tailor-made to allow each Rabbi to address the specific needs of his community in authorizing the cRc to perform the mechiras chametz on their behalf..

The **conference calls** with cRc *Dayanim* provided a solution to the closing of *keilim mikvaos*. This method was used by over 400 people.

The cRc organized a series of **online** *shiurim* in preparation for Shavuos, and **video explanations** of *Kinnos* were prepared before Tisha B'Av. Over 400 people attended the pre-Shavuos *shiurim* over Zoom, and 2,134 views were recorded on the *Kinnos* site.





Guiding the Community through the Pandemic

BETH DIN

The cRc chevra kadisha procured Personal Protective Equipment, so that their holy work could continue, coordinating with funeral directors, clinicians, and public health officials.



An online **Zoom class for metaharim** and prospective *metaharim* was given by Rabbi Yitzchok Bergstein, Coordinator for Suburban Funeral Homes for the cRc Chevra Kadisha, and Rabbi Yona Reiss.

The Beth Din transferred much of its **work online** and found alternate locations that allowed appropriate distancing for Beth Din matters that could not be handled online.

cRc's *Hataras Nedarim* on Zoom was used by over 145 people.



KASHRUS



cRc's top-quality **supervision** continued while maintaining the safety of employees and *Mashgichim*. At times visits were performed by Zoom. AKO, Association of Kashrus Organizations,

held its annual conference virtually this year, which allowed over 450 Rabbonim throughout the world to participate.

The cRc arranged a **Zoom Webinar** on how to *kasher* one's kitchen for Pesach. A Zoom *shiur* was arranged



with Congregation K.I.N.S., and older how-to cRc videos were referenced by consumers.



This is an example of a Zoom hashqacha visit.

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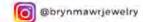
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Historic Kosher Chicago

The fluidity of Chicago's kosher shops, markets, cafés and restaurants would appear to be the one constant in their history. Cuisine preference, convenience, variety, and locality changed over time with the needs of the Jewish community. Businesses flourished, or failed, or tried again. Culinary memories abound. The following pages are in no way intended as a history. They are a pleasant reminiscence of some of the shops we frequented, a taste of our experience, and an occasional look at the people who brought us historic kosher Chicago.

Blintzes Inn

(JEWISH PEOPLE'S INSTITUTE, 3500 DOUGLAS AVE. 1925-1940)



Sign from the historic Jewish People's Institute Blintzes Inn.

Collection of Chicago History Museum [donated to Chicago Jewish Historical Society after close of Museum exhibition, "Shalom Chicago" 2013]

"From 1927 until 1955, North Lawndale's Jewish People's Institute, with separate meat and dairy kitchens, was a fashionable venue for catered affairs, as well as for daily meals and sandwiches.

The lower level Blintzes Inn...was even divided into two areas: the western half of the restaurant served meat dishes, while the eastern half served dairy."

 Chicago Food Encyclopedia, edited by Carol Haddix and Bruce Kraig (University of Illinois Press, 2017)

Blintzes Inn menu cover, featuring a photo of the building exterior. Credit: Chicago History Museum

A la carte menu for Blintzes Inn Credit: Chicago History Museum, ICHi-67076)



Tel Aviv Kosher Restaurant

(10 SOUTH CLARK STREET, 1936 THROUGH THE MID-1950S)

In October of 1936, the Tel Aviv Kosher Restaurant, on the second floor of the building at 10 South Clark Street, was the only kosher dining venue in the Loop. Physically removed from the bustle of the downtown business day below, it offered both convenience and quiet retreat. The restaurant was supervised by a committee of Rabbis from the Merkaz HaRabbanim (the Orthodox rabbinic organization that oversaw Chicago kashrus through the 1950s) and provided both daily meals and event catering.



Announcement encouraging reservations be placed for both Pesach Sedarim of 1934 (5694), to be held at the Tel Aviv Kosher Restaurant, and led by HaRav Gamzu of the Loop Synagogue. The availability of kosher-for-Pesach meals daily throughout the holiday is also noted.



Advertisement, The Sentinel, March 25, 1937

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The Sentinel April 23,1959 page 24

Twenty years later, the restaurant, renamed for its new proprietor, Sol Segal, featured an Israeli décor at the same location. It moved to 76 West Lake Street in the mid-fifties and operated at both locations for some time. Ads still referred to it as Segal's Tel Aviv or "formerly Tel Aviv", and it continued its Pesach traditions. The restaurant closed in 1969. Incidentally, Sol Segal was the father of the family who founded the Crate and Barrel stores and provided part of the funding for that enterprise. He passed away in 1993.

Loop Kosher Cafeteria

(236 SOUTH WABASH, 1954-1955)

> Ad for the Loop Kosher Cafeteria appearing in The Sentinel, January 6, 1955

attempt to bring kosher cafeteria to the Chicago Loop area occurred in the mid-1950s. Morris Barach, downtown diamond merchant, secured location that could accommodate two



operations – a daily cafeteria, and a private meeting and event catering and waitress service for up to 200 guests. After a mere six months of operation, however, he decided to sell, "at a great sacrifice to the right people" feeling unable to do justice to both the restaurant operation and his already established business.

Bowl and Blintz

(SHERMAN HOUSE, ARCADE LEVEL, 1971-1972)

The closure of Segal's left the downtown Chicago Loop without a kosher eatery. Beginning in 1971, there was an effort made to solicit membership subscriptions for a new restaurant in the area, resulting in the creation of Bowl and



Blintz, a dairy restaurant located in the Sherman House Hotel at Clark and Randolph. Despite efforts to expand the menu, revamp the price structure, and improve customer service, Bowl and Blintz was shortlived, closing by the end of 1972.

Restaurant opening announced in The Sentinel April 8, 1971

Café HaNegev

(6407 CALIFORNIA AVE., MID-1980S)



Israeli scenic paintings brightened the walls of Café HaNegev, one of the early Israeli restaurants. It offered a self-service Middle Eastern meat menu along with Americanstyle hamburgers and other sandwiches.

Israeli family in Café Hanegev 1987 Credit: Chicago History Museum, ICHi-039730; James Newberry, photographer

Golda's Kosher Restaurant

(2340 DEVON AVE., 1960S, LATER TOUHY, THROUGH 1985)

In January of 1965, *The Sentinel* published an advertisement, placed by Sol Segal, welcoming a new kosher restaurant to the Chicago area. Well before that time, however, Golda Schachter had opened the first of her three Chicago neighborhood restaurants – Mendel's on Kedzie, in 1954. She later opened Golda's on Devon, which moved to Touhy, near the North Shore Bakery. The restaurant closed in 1985, and Golda herself passed away in December of 1986.

WE WELCOME GOLDA'S KOSHER RESTAURANT We of Segal's Kosher Restaurant and Catering want to extend our best wishes for success to the newest addition in Chicago of a Kosher restaurant. We urge everyone to support this new venture which gives all our people the opportunity to observe the kashrut and affords a pleasant meeting place with Jewish atmosphere. SOL SEGAL SEGAL'S KOSHER RESTAURANT & CATERERS

Golda was a Holocaust survivor, who immigrated to the United States from Poland in 1950. A play by Joanna Kraus, entitled Angel in the Night, told the restaurateur's pre-Chicago story. In 1942, having witnessed the killing of her husband, Golda fled Warsaw. Seeking shelter and something to eat for herself and her children, an eight-



forda schlachter, honored in 1974 for her fundraising efforts on behalf of Magen David Adom (Israel's national emergency, disaster, ambulance, and blood bank service) The Sentinel, September 26, 1974

year-old daughter and an infant son, Golda ventured onto a farm in Zoborow, Poland, and begged for assistance. For two years, a Catholic teen, Marisia Szul, hid the young woman and her children in the barn and cared for them, unbeknownst to her own family. The play was commissioned by a local non-profit and premiered at the National-Lewis University in Evanston in 1991.

Jerusalem Kosher Restaurant

(3014 WEST DEVON AVE., 1980S THROUGH THE MID-1990S)



Partial menu, Jerusalem Kosher Restaurant

Jerusalem Kosher was a pizza shop owned and operated by husband-and-wife team Rafi and Sandy Salinas, with Rafi in the kitchen preparing the orders taken by Sandy in the front of the restaurant. Open seven days a week (closing early Friday afternoon and reopening two hours after sundown on Saturday), cuisine and décor were Israeli, the atmosphere was warm and welcoming, and many regular customers were known to the owners by name. The couple eventually returned to Israel, and the restaurant closed in the mid-1990s.

Kosher Karry

(2828 MOZART 1967-2002)

Kosher Karry, located on Mozart near Devon, was opened in 1967 by chef Sam Wainberg, shortly after his arrival in Chicago. Wainberg, a Russian émigré, claimed to have prepared meals for European notables, among them members of the Politburo.

Later owned by Rabbi Yaakov (Jack) Morgulis and his wife Nizria, the meat restaurant and carry-out was best known for its drumettes, made with



The Sentinel March 16,1967

Chef Sam Wainberg's secret recipe. In a memorial to Rabbi Morgulis, who passed away in December of 2017, internet blogger *The Talmid* noted, "to this day other stores in Chicago try to market their "Kosher-Karry-Style Drumettes," but all fall short."

http://shasdaf.blogspot.com/2017/12/in-memory-rabbi-yaakov-jack-



REN

morgulis-zl. html

Kosher Karry was owned and managed by the Morgulises from 1992 until 2002, when its owners retired.

Street view: Rabbi Avrohom Isenberg at Kosher Karry

La Misada

(HYATT REGENCY HOTEL, 151 EAST WACKER DRIVE 1988-1993)

In November of 1988, the Hyatt Regency Hotel opened what the *Chicago Tribune* announced would be the "only glatt kosher restaurant in downtown." (*Chicago Tribune*, 9/20/1988) Along the way, it added hot and cold customized kosher meals to go. (*Chicago Tribune*, 1/5/1990) La Misada (the word *Misada* means restaurant in Hebrew) was in its third year of operation when Alon Ben Gurion, the grandson of Israeli Prime Minister David Ben Gurion, joined the staff of the Hyatt as the hotel's food and beverage executive, overseeing the operations of the Hyatt's varied restaurants. "We want La Misada to appeal to all people because of the quality of the food, the ambiance, the service, with the kosher aspect being just one part of the dining experience," he said. "Food should always be an experience." (*Chicago*

Tribune, 9/12/1991) Remembered by many as an outstanding restaurant, in the end La Misada reportedly failed for lack of support. (Chicago Sun Times, September 22, 2000, page 58) See the second of the second o

Menu, La Misada, August 1993

Milk Pail

(3320 WEST DEVON 1970-1999)

In his blog entitled Digital Research Library of Illinois History Journal, Illinois historian Neil Gale reminisced about working at Wally's Kosher Deli in the Milk Pail, on Devon just west of McCormick during his high school years. (https://drloihjournal. blogspot.com/2019/11/ wallys-deli-in-the-milk-paillincolnwood-illinois.html)

Gale described the owners,
Wally and Steve Brin, as "nice
people," who were always
upbeat and treated everybody
kindly. Wally Brin owned the Deli
from 1970 until 1986, when he
retired. Steve took over at that
time, and two years later, after
his father's passing, renamed
the business, "Wally's Milk Pail
and Deli." With a new partner,
Harry Friedman, Steve turned the

establishment into a strictly kosher deli and grocery store which he operated through 1999.

Credit for all 4 Milk Pail images: https://drloihjournal.blogspot. com/2019/11/wallys-deli-in-the-milkpail-lincolnwood-illinois.html









Reb's Kosher Grill

Reb's Kosher Grill, on California near Pratt, was a hangout for Academy students during the late sixties and seventies. The restaurant was named for its owner, Rabbi Marshal Kaplan, son of HTC Rosh Hayeshiva, Rav Hertsel

REB'S
Kosher Grill
Hamburgers — Hot Dogs
Steak Sandwiches
Roast Beef — Corned Beef
French Fries and All Trimmings
with All Sandwiches
6740 N. California
For Take Out Orders Call
338-8490

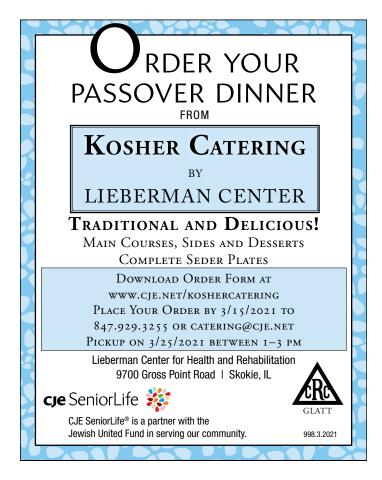
https://www.nli.org.il/en/ newspapers/cgs/1970/04/23/01/ article/146.2 Sentinel 4/23/1970

Kaplan, who was a Rebbe at Ida Crown Jewish Academy and Hebrew Theological College. He was fondly referred to as "Rebs" by his students, hence the name "Reb's Kosher Grill".

Selig's Kosher Deli

(309 SKOKIE VALLEY ROAD 1982- 1998)

Located in the Crossroads Shopping Center in Highland Park, Selig's Kosher was a small restaurant of some eight tables sandwiched between a long deli counter and a grocery section. Owners Miriam and Selig Spun, both Holocaust survivors, came to the United States in 1947 and met ten years later in New York, where they married. According to the congratulatory text of a State of Illinois House Resolution, issued in June of 2000 prior to a dinner in their honor held by Congregation Bnei Ruven, the Spuns opened the deli counter and served hot corned beef sandwiches, "phosphates" and other delicatessen favorites at Joe Kirschenbaum's New York Kosher, the first strictly kosher supermarket on Devon Avenue in 1961. The store was sold in 1971, and the Spuns moved to Israel, where they lived for nine years, returning to Chicago in 1982. They opened Selig's Kosher Deli in that year, and kept the business going for sixteen years, serving, among other things, hot corned beef sandwiches and homemade chopped liver, and thriving on Miriam's recipes.





YEARIN

Kashrus



cRc visiting Bulkmatic Corporate Headquarters and Truck Wash in Griffith, IN





Sukkos meets kashrus as Rabbi Moshe Moscowitz shares the arba minim while doing a kosher inspection at Bear-Stewart 10-5-20



AKO (Association of Kashrus Organizations) Executive Zoom Call September 16, 2020



Binny's Beverage Depot Mechiras Chametz



cRc Dayan Rabbi Yisroel Langer learning hilchos tolayim



Sazerac Mechiras Chametz



Rabbi Sholem Y. Fishbane signing cRc-certified Buffalo Trace bottles for a collector



Department



cRc "Lag B'Omer in Lockdown" Staff Appreciation BBQ Meal



Pre-Pesach Zoom Seminar



Rabbi Dovid Cohen earned hoda'ah learning schechita of chicken and knife sharpening



Rabbi Sholem Y. Fishbane's Zoom Meeting with Rabbanim in Cincinnati



Rabbi Sholem Y. Fishbane supervising the roasting of cocoa nibs at a boutique chocolate factory





Rabbi Eli Markowitz at a plant



Rabbi Yaakov M. Eisenbach safely on the job



Rabbi Raanan Broderick sporting his cRc mask during a plant visit

SEPHARDIC LAWS AND CUSTOMS





The term Sephardi, or in its plural form, Sephardim, has many levels of meaning. In its most common usage, it identifies the Jews of countries from North Africa to the west, and as far as Iran to the east (with the possible exception of Yemen), as well as the Jews of Turkey, Greece, and much of the Balkans. Additionally, there were important and early Sephardic communities in Amsterdam and London. The term could possibly serve as a tribal identifier (see Rashi and Radak to Ovadia, verse 20). On a mystical level, the term is associated with particular spiritual traits and talents to be found in those of this extraction (see for example Rav Moshe David Vali, student/colleague of Rav Moshe Chaim Luzatto, the Ramchal, in his Sefer HaLikutim Vol 1 page 9). However, from a halachic perspective, it refers to Jews who have accepted the authority of Maran, Rav Yosef Karo and his work Shulchan Aruch as legally binding upon themselves and their progeny. The submission of Sephardim to Maran Rav Yosef Karo's rulings is a powerful commonality between different Sephardic communities.

The communities of the Jews in Sephardic countries are ancient, with some of them dating back to the exile from the First Beit HaMikdash. In distinction to many Ashkenazi communities, the Sephardic communities did not move and for the most part remained in the same place for hundreds and even thousands of years. This remained the status-quo until the latter half of the 20th century. The Holocaust, the creation of the State of Israel, and the rising hatred of their Arab neighbors resulted in mass exodus from the homes that the Sephardim had occupied for centuries. However, until then, each community developed essentially independent of one another. As a result, each community has its own distinct and unique customs. Even within the same country, different communities may have widely differing customs. For example, some Moroccan Jews eat rice on Pesach, while many do not. On a halachic level as well, different communities have different levels of relationship to Maran Rav Yosef Karo's authority, with all however accepting the Shulchan Aruch as a baseline.

When Sephardim lived in their communities of origin, Pesach

observance was not complicated. Everyone was familiar with the *halachic* guidelines and community customs. Today, however, there are very few Sephardic communities that survived the transplantation sufficiently well that they can continue to maintain their observance much the same way as they did in their country of origin. In America, the Syrian communities of Flatbush, New York and Deal, New Jersey; the Persian communities of New York and Los Angeles; and the Bukharan community of Queens, New York have varying levels of success in this regard. These communities may be the exception, while many Sephardic Jews find themselves confused and uncertain how to proceed and which opinion to follow. With its severity and complexity, *Pesach* is particularly difficult for them.

This cRc Guide to Pesach is written primarily with Ashkenazi Jews in mind, and as such, the *halachot* presented therein follow the Ashkenazi traditions. The intent of this article is to identify some of the areas where the Ashkenazi and Sephardi traditions differ, and provide direction in those cases. This article only relates to the "Kashering the Kitchen" section of the Guide (pages 26-29).

Additionally, this article does **not** presume nor endeavor to present the positions and *halachic* views of each and every Sephardic community. Rather, we will follow here the opinions of Rav Ovadia Yosef zt"l. Rav Yosef was a *halachic* titan in our generation, and his decisions are followed by countless Sephardic Jews of all origins. Additionally, Rav Yosef recognized that many communities had veered from the total authority of the *Shulchan Aruch*, and as such he set as one of his missions in life to return the prominence and the absoluteness of Maran Rav Yosef Karo's authority to its proper place. In many cases, Rav Yosef's opinions reflect the unfiltered view of Maran Rav Yosef Karo, the baseline of authority for all Sephardic communities.

Those desirous of following the traditions of any particular community should consult their Rabbi.

BETH DIN ZEDEK ECCLESISTICAL JUDICATURE OF THE CHICAGO RABBINICAL COUNCIL

בית דין צדק דק"ק שיקגו והגליל

דמועצת הרבנים דשיקגו







Rabbi Alan Abramson ^{Menahel}

Mrs. Renee Levin

CHICAGO'S OLDEST BEIT DIN WELCOMES ITS NEWEST DAYANIM KEVUIM

(Jewish-law Justices)



Rabbi Aaron Kraft

Rabbi Kraft holds a B.A. from Yeshiva College, an M.A. from the Bernard Revel Graduate School of Jewish Studies, and rabbinic ordination from the Rabbi Isaac Elchanan Theological Seminary, RIETS.

Rabbi Kraft grew up in Baltimore, Maryland and attended a community day school. At RIETS Rabbi Kraft was a student of Rabbi Michael Rosensweig shlit"a, and was mentored by Rabbi Mordechai Willig shlit"a and Rabbi Yona Reiss shlit"a in the Kollel Elyon, and he continues to consult with them.

Rabbi Kraft is a Rosh Chaburah of the Yeshiva University Torah MiTzion Kollel, and was a member of the Kollel Elyon, the post-semicha program at RIETS. He previously served as the Rabbinic Intern and Community Jewish Education Project Scholar for Congregation Ahavath Torah in Englewood, New Jersey.

"We are truly privileged to bring Rabbi Kraft into our midst," said Rabbi Reiss. "His agreeable personality combined with his sterling erudition and remarkable ability to explain difficult concepts of Torah in a clear and organized fashion will serve him well as a Dayan."



Rabbi Yisroel Langer

Rabbi Langer attended Yeshiva Shaar HaTorah in Queens, New York for high school and Beis Medrash, and has rabbinic ordination from Rabbi Shmuel Fuerst shlit"a.

Growing up in Queens, Rabbi Langer, who "always enjoyed the *limud* (rigorous study) of *halacha*," was strongly influenced by Rabbi Zelik Epstein zt"l in Yeshiva Shaar HaTorah.

Rabbi Langer learned full time in the Chicago Community Kollel for fifteen years, under the guidance of the Rosh Kollel, Rabbi Dovid Zucker shlit"a. Rabbi Langer was instrumental in starting the Kollel's publication of *Halacha Encounters*, and presently leads a *chabura* at the Kollel.

Rabbi Langer is the Rav of Congregation Bais Yitzchok, and is a member of the Midwest Bais Horaah, led by Rabbi Shmuel Fuerst. He teaches hilchos Shabbos in Bais Yaakov High School of Chicago and also serves as the cRc Rabbinic Coordinator for Bedikas Tolayim (checking vegetables for insect infestation).

"We are truly blessed to have Rabbi Langer join our ranks," said Rabbi Reiss. "He is an accomplished talmid chacham (talmudic scholar) who has a natural personality for being a Dayan in terms of both the gravitas of his rabbinic demeanor and his easy accessibility and humility."

NISSAN – MARCH/APRIL IMPORTANT DATES AND TIMES

NOTE: THE TIMES LISTED BELOW ARE FOR THE CHICAGO AREA.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS
MARCH 21 8 Nissan	MARCH 22 9 Nissan	MARCH 23 10 Nissan	MARCH 24 11 Nissan	MARCH 25 12 Nissan	MARCH 26 13 Nissan For special instructions for this	MARCH 27 14 Nissan Erev Yom Tov Sunrise 6:41 AM Finish eating chametz by 10:27 AM Finish destroying chametz by 11:41 AM (See
				Bedikas chametz in the evening	year, see The Days Before Pesach, pages 42-45 and Erev Pesach Which Occurs on Shabbos, pages 47-49 Taanis Bechorim Candle Lighting 6:52 PM	Erev Pesach Which Occurs on Shabbos, pages 47-49 for more details) Candle Lighting 7:51 PM First Seder Finish afikomen by 12:56 PM
MARCH 28 15 Nissan 1st Day of Yom Tov Candle Lighting 7:52 PM	MARCH 29 16 Nissan 2nd Day of Yom Tov	MARCH 30 17 Nissan Chol Hamoed	MARCH 31 18 Nissan Chol Hamoed	APRIL 1 19 Nissan Chol Hamoed	APRIL 2 20 Nissan Chol Hamoed	APRIL 3 21 Nissan Yom Tov
Second Seder Finish afikomen by 12:56 PM Count 1st day of the omer at night	Count 2nd day of omer at night	Count 3rd day of omer at night	Count 4th day of omer at night	Count 5th day of omer at night	Candle Lighting 6:58 PM Count 6th day of omer at night	Candle Lighting 7:59 PM Count 7th day of omer at night
APRIL 4 22 Nissan Yom Tov Yizkor	APRIL 5 23 Nissan	APRIL 6 24 Nissan	APRIL 7 25 Nissan	APRIL 8 26 Nissan	APRIL 9 27 Nissan	APRIL 10 28 Nissan
Count 8th day of omer at night	Count 9th day of omer at night	Count 10th day of omer at night	Count 11th day of omer at night	Count 12th day of omer at night	Count 13th day of omer at night	Count 14th day of omer at night

GUIDE FOR WEDDING DATES

During the *Sefirah* period, i.e., from Pesach until Shavuos (May 17-18), with certain exceptions, weddings should not be conducted. For more information, consult your Rabbi. By way of advance information, another period in which no weddings are to be conducted will be Sunday, June 27, 2021 through and including Sunday, July 18, 2021, the "Three Weeks" period of mourning for our two Temples in Jerusalem. The Three Weeks begin with the Fast of the 17th of Tammuz and culminate with the Fast of the Ninth of Av (Tisha B'Av).

WHICH FOODS ARE CHAMETZ?

by Rabbi Dovid Cohen
Administrative Rabbinic Coordinator

One part of cleaning the house for Pesach is to get all *chametz* out of the kitchen. Of course, the first things to be removed are those that are obviously *chametz* – bread, pasta, cookies, crackers, pretzels, etc. Other foods can be identified by simply reading the ingredient panel, which shows that breakfast cereal, soy sauce, fish sticks, licorice, candy, and many other foods often have wheat or flour (*chametz*) listed prominently. Only the most astute readers realize that the vinegar in their ketchup, the vitamins in the rice or milk, and the flavor in their favorite snack may in fact contain *chametz*. The goal of this article is to educate the reader about the many foods which potentially contain *chametz*, beginning with the more obvious and progressing to the more obscure.



If one of the five grains - wheat, barley, rye,

oats and spelt – sits in water for more than 18 minutes it becomes *chametz*, and one may not eat, derive benefit from, or own it on Pesach. It is common practice that before wheat is ground into flour, the wheat kernels are tempered with water for many hours; therefore, flour should be treated as *chametz*.¹ [In fact, *matzah* which is not baked especially for Pesach is made from tempered wheat and should also be treated as *chametz*!]

Similarly, all oats are heat-treated to prevent them from becoming rancid; if this heating is done with "wet" steam, the oats/oatmeal may be *chametz*. On the other hand, barley (a.k.a. pearled barley) is processed without water, and therefore a standard bag of barley is not *chametz*. Some barley is steeped in water until the barley begins to sprout; this creates a product known as barley malt (a.k.a. malted barley, malt) which is definitely *chametz*.



KITNIOS

In addition to not eating chametz, Ashkenazim do not eat kitnios – a group of foods which includes (among other things) rice, beans, peas,

corn, lentils, soy, millet, sesame seeds, mustard, snow peas, soybean, sugar-snap peas, sunflower seeds, and peanuts. Not only may one not eat these items as-is, but it is also forbidden to eat derivatives of these. For that reason, corn syrup and peanut oil are not allowed on Pesach. That said, it is permitted to own and have benefit from *kitnios*. Therefore, for example, beans do not have to be sold for Pesach, and one may feed millet to a pet. For more details on *kitnios*, see the article on our website, <u>www.cRcKosher.org</u>.

YEAST



The Torah says that one may not own se'or on Pesach. What exactly is se'or? Are se'or and yeast the same thing? A quick lesson in bread

baking will surprisingly show that se'or is yeast, but yeast is not necessarily se'or!

Although a grain which soaks in water for 18 minutes is chametz, in order to make good bread, one needs yeast. Yeast is the living microorganism which converts some of the flour into the carbon dioxide, which fluffs-up the batter and causes it to "rise". The air we breathe contains yeast. Therefore, if one makes a batter of flour and water it will eventually rise even if no yeast is added, because yeast from the atmosphere will find its way into the batter. But most bakers do not have the patience to wait all day for their bread to rise, so they add their own yeast into the batter to speed things up a bit.

The traditional method of collecting/creating yeast was as follows: Every day the baker would take one handful of dough

out of the batter and not bake it. As the day went on the yeast in that dough would multiply to such an extent that that the batter would turn sour and inedible. This ball of concentrated yeast would be thrown into the next day's batter to help that batter rise (and a handful of that batter would be taken out to be saved for the next day, etc.). In English this concentrated yeast-ball is called "sourdough" due to its awfully sour taste; this is what the Torah calls se'or and forbids one from owning on Pesach.

However, one can also collect yeast from plant sources and produce it via fermentation. If yeast does not contain any ingredients from the five primary grains (as it often does not), then it is not *chametz* even though it has the same characteristics as *se'or*,² and one may own it on Pesach. [The process of "fermentation" and the possible *chametz* concerns it raises will be discussed below.] Thus, *se'or* is concentrated yeast, but the yeast which is commonly sold in stores is not *se'or*.

Brewer's yeast is yeast recovered from beer production (discussed below). It is like *se'or*, and one may not own it (or derive benefit from it or eat it) on Pesach.

BEER AND WHISKY

If barley is soaked in water under proper conditions, it ferments into beer. Since the barley has sat in water for more than 18 minutes,

beer is *chametz*.³ Beer contains approximately 5% alcohol, and people who want a drink with a higher alcohol content do the following: The grain is allowed to ferment until it reaches about 12-13% alcohol, and then the alcohol is separated from (some of) the water using a process called "distillation" to produce whisky, which contains 30-95% alcohol. The consensus of the *Poskim* is that whisky produced from one of the five primary grains is considered *chametz*, even though it went through the process of distillation.⁴

Some whisky, such as bourbon, is primarily made from corn or other *kitnios* grains. Even so, there are several reasons why it may well be *chametz*:

Bourbon and similar beverages typically contain 10-30% of barley or rye, which are *chametz*. [These grains add flavor and character to the blander corn alcohol.]

The watery liquid that remains after distillation is called "backset" and is often used in creating another batch of whisky. Thus, even if the <u>grain</u> used in creating the whisky is *kitnios*, the <u>water</u> may be from a *chametz* whisky.

Before the yeast ferments the grain, the grain's starch must be broken down into individual glucose molecules, and this is traditionally done with barley malt (discussed above). Since the *chametz* barley malt plays such a crucial role in the creation of the whisky and dramatically changes the taste of the grain before it is fermented, the barley malt is considered a *davar hama'amid*, and one may not own such whisky on Pesach.⁵

As such, all types of alcoholic beverages – including whisky, vodka, liqueur, and hard apple cider – should be treated as *chametz*, unless they are specifically certified as kosher for Pesach.

VINEGAR

Vinegar is created when alcohol is (re) fermented, and the primary concern with vinegar is the source of the alcohol. Malt vinegar

is made from malt or beer, which we have seen is chametz, and, therefore, malt vinegar is definitely chametz. In contrast, wine vinegar and apple cider vinegar are made from wine and apple cider, which are not inherently chametz. However, due to the possibility that the equipment used and/or the processing aids are chametz, it is prudent to only consume wine or apple cider vinegar which is certified as kosher for Pesach.

The more difficult question is the Pesach status of white distilled vinegar, as follows: White distilled vinegar is made from distilled alcohol (described above), and the most serious concern is whether the grain used was *chametz* (e.g., wheat), *kitnios* (e.g., corn), or something innocuous (e.g., potatoes). Additional concerns stem from questions about the equipment, enzymes, yeasts, and nutrients used in creating the alcohol and vinegar.⁶ Lastly, the fermentation of vinegar always begins with a "starter" taken from a previous batch of vinegar (similar to the way *se*'or is used), and if that starter is *chametz*, the entire batch will be forbidden.

The question of whether grain-based distilled vinegar is chametz has far-reaching implications. This is because many foods are preserved with vinegar (e.g., pickles, olives), and vinegar is a prime ingredient in many condiments (e.g., ketchup, mustard, mayonnaise, salad dressing). Certainly, any food containing vinegar should not be consumed on Pesach, unless the food is specifically certified for Pesach use. But do the concerns with vinegar mean that we must destroy or sell all the products in our pantries which contain vinegar?

As a result of the concerns outlined above, many *Rabbonim* recommend that people whose *minhag* is to not sell chametz gamur, should not sell (or retain possession of) vinegar-containing products on Pesach. However, others with knowledge of the food industry argue that due to the

abundance of corn in the United States, the overwhelming majority of the vinegar sold and used in the United States does <u>not</u> contain *chametz* (although it does contain *kitnios*). Therefore, since there is no reasonable way for the average consumer to determine whether the vinegar in a specific ketchup (for example) is *chametz*, they may rely on the *rov* (majority) and assume that the vinegar is not *chametz*, at least to the extent that it may/should be sold to a non-Jew. As with all matters of *halacha*, one should consult with a local Rav. It is noteworthy that the aforementioned leniency does <u>not</u> necessarily apply to (a) vinegar or vinegar-containing products from other countries, or (b) organic vinegar (even if it is produced in the United States, due to the difficulty in obtaining organic corn).

Pesach products are generally made with white distilled vinegar which is specially made without any *chametz* or *kitnios* concerns. However, some companies choose to substitute glacial acetic acid for the vinegar in their Pesach products. Glacial acetic acid is chemically identical to (the primary ingredient in) vinegar but is made from petroleum feedstock, as opposed to being fermented, and poses little Pesach concern.

ENZYMES, VITAMINS, FLAVORS, AND OTHER COMPLEX ISSUES

Microbiology has played a great role in the advances in food technology in the past few decades. Food scientists have identified numerous microorganisms which can either serve as or help to create enzymes (see below), vitamins (e.g., Riboflavin, Vitamin B12), flavorful chemicals (e.g., MSG), and other items (e.g., xanthan gum, citric acid, yeast). In addition, scientists have learned new ways to react chemicals with one another (and use other methods) to create emulsifiers, acidulants, sweeteners, flavors, and other chemicals (e.g., polysorbates, ascorbic acid, aspartame, esters, and magnesium citrate). This technology has allowed food scientists both to create an array of foods which were inconceivable 50 years ago and to improve on the way that they produce "older" foods.

Of all these items, enzymes have arguably had the most farreaching affect. Enzymes are chemicals which act as a catalyst for change in other items. A common enzyme example is rennet, which causes milk to coagulate into cheese, but there is a wide range of enzyme uses. For example, one enzyme liquefies and sweetens corn into corn syrup, so that another enzyme can make it even sweeter and become the high fructose corn syrup used to sweeten soft drinks. Another enzyme is used to create the "right" kind of sugar molecule so that hard candies will not stick to the wrapper, and yet another one ensures that beer does not get cloudy when it is refrigerated.

The kashrus issues raised by this technology are beyond the scope of this article, but one issue is quite relevant to our discussion. One of the prime ingredients used in making most of the items discussed above is "glucose" (a.k.a. sugar). Glucose can be created from any starch, which means that these items may be wheat (chametz), corn or rice (kitnios), sweet potatoes (kosher for Pesach), or something else, depending on what is available in the country where the glucose is being produced. This issue is further complicated by the emergence of the "global marketplace", where it may be cheaper to buy xanthan gum, for example, from France or China than from the local producer. Additionally, many of the ingredients listed above are used in tiny proportions, which would theoretically be batel b'shishim, and Poskim have taken different positions as to which of these serve as a davar hama'amid and/or a milsah d'avidah lit'amah, which cannot be batel.

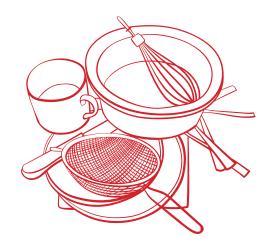
Considering the seriousness of eating *chametz* on Pesach, it is obvious that no one should consider eating any food on Pesach which contains (or may contain) any of these ingredients, unless the food is certified as kosher for Pesach. [Many children and adults must consume baby formula, soy/rice beverages, or nutritional supplements which cannot be certified for Pesach since they contain *kitnios*. For information as to whether those items may nonetheless be used on Pesach, see the listing elsewhere in this Guide.] Some *Rabbonim* say that for the same reason one should not own any of these items on Pesach, but as noted above regarding vinegar, others argue that one may rely on the fact that most of these items sold and used in the United States do not contain *chametz* (although they contain *kitnios*). As with all matters of *halacha*, one should consult with a local Rav.

An earlier version of this article first appeared in <u>Hamodia</u> and the OU website and is reprinted here with permission.

ENDNOTES

- 1 Mishnah Berurah 453:24.
- 2 See Mechiltah 9:19 on Shemos 12:19.
- 3 Shulchan Aruch 442:5.
- 4 See Shulchan Aruch YD 92:8 & 123:24, and Mishnah Berurah 442:4.
- 5 See Shulchan Aruch 442:5 and Mishnah Berurah 442:25.
- 6 The nutrients are generally *batel b'shishim*, but some *Poskim* hold that since they are intentionally added to the vinegar, they are not *batel*. This issue, discussed in *Magen Avraham* 442:1, *Nodah B'yehudah* YD 2:56, *Mishnah Berurah* 447:14 and others, is beyond the scope of this article.

KASHERING THE KITCHEN



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.

The following items <u>cannot</u> be kashered for Pesach:

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

Utensils and appliances which cannot be thoroughly cleaned, such as those having crevices in which *chametz* can accumulate, <u>cannot</u> 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 <u>cannot</u> 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.

NOTE: Sephardic applications are indicated in marked boxes.

FLATWARE

Silver, stainless steel, and plastic flatware <u>can</u> 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.

Drinking glasses made of plastic may be kashered in the same manner as flatware, as noted above, but drinking glasses (or anything else) made of ceramic or china cannot be kashered.

POTS AND PANS

Standard metal pots are kashered in the same manner as flatware. See our video http://kshr.us/LargePot for a demonstration of how to kasher a pot which 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) cannot be kashered with hag'alah due to the materials they are made of. The Instant Pot and its cover cannot 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.

SEPHARDIC APPLICATIONS

Glass Pots (Pyrex)

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

DRINKING GLASSES

The Ashkenazic custom is that drinking glasses made of glass cannot 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 or washed hot, 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.

TABLECLOTHS

Fabric tablecloths <u>may</u> be used for Pesach after being laundered. Vinyl tablecloths <u>cannot</u> 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 processor, 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 <u>can</u> be used for Pesach after separate bowls and blades are purchased for Pesach use.

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 as long as the

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.

coiled portion remains in the "base" and is not pulled out. Porcelain sinks cannot be kashered.

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

Stovetops (ranges) and ovens <u>can</u> 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 <u>between</u> the burners, and (b) areas <u>behind</u> 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.

NON SELF-CLEANING OVEN

All surfaces of the oven and racks must be thoroughly cleaned, the oven and racks should not be used for a full 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.

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.

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 glass plate cannot be kashered (or used) and should be removed before kashering begins. Some microwaves have a porcelain enamel interior; these cannot be kashered.

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 and the water overflows from the cup. For Pesach, it is a commendable extra precaution to cover all

SEPHARDIC APPLICATIONS

Microwave oven

Regarding the glass plate, refer to Point 1 above 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 above).

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.

SEPHARDIC

Refrigerators

Rav

APPLICATIONS

Ovadia

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).

Yosef

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 of the 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. 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.

Plastic laminate (Formica) is manufactured by laminating a plastic material onto a thin piece of wood. In some cases, there

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are seams where two pieces of laminate meet, creating the potential for *chametz* collecting in that area during the year, and 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 <u>can</u> 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 <u>can</u> be kashered for Pesach if they do not contain any scratches or stains; otherwise 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 <u>can</u> be kashered; otherwise the wooden countertop should be covered for Pesach.

There are also glass, ceramic, cement, and porcelain countertops available. These countertops <u>cannot</u> be *kashered* for Pesach and must be covered.

Stainless steel, copper, and zinc countertops are also available, and they <u>can</u> 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.

A summary of the information about countertops is included in the chart on the following page.



COUNTERTOPS

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

BRAND NAME OR MATERIAL	CAN IT BE KASHERED?	COMMENT
Acrylic	Yes	May be kashered if there are no scratches or stains; otherwise cover.
Avonite	Yes	May be kashered 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 kashered 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 kashered if there are no scratches or stains; otherwise cover.
Cosmos	Yes	
Craftart	Yes	May be kashered 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 kashering.
Gibraltar	Yes	May be kashered if there are no scratches or stains; otherwise cover.
Glass tile	No	Must be covered for Pesach.
Granite	Yes	
HanStone	Yes	
Hi-Macs	Yes	
John Boos	Yes	May be kashered if there are no cracks; otherwise sand or cover.
Laminam	No	Must be covered for Pesach.

BRAND NAME OR MATERIAL	CAN IT BE KASHERED?	COMMENT
Laminate (plastic)	Yes	Carefully clean seams before kashering.
Limestone	Yes	
Marble	Yes	
Marmoglass	No	Must be covered for Pesach.
Meganite	Yes	
Monestone	Yes	May be kashered if there are no scratches or stains; otherwise cover.
Nanoglass	No	Must be covered for Pesach.
Neolith	No	Must be covered for Pesach.
Nevamar	Yes	Carefully clean seams before kashering.
Pionite	Yes	Carefully clean seams before kashering.
Plastic Laminate	Yes	Carefully clean seams before kashering.
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 kashered if there are no cracks; otherwise sand or cover.
Stainless Steel	Yes	
Staron	Yes	May be kashered if there are no scratches or stains; otherwise cover.
Surrell	Yes	May be kashered if there are no scratches or stains; otherwise cover.
Swanstone	Yes	May be kashered if there are no scratches or stains; otherwise cover.
Wood	Yes	May be kashered if there are no cracks; otherwise sand or 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 <u>how</u> to *kasher* these items can be found in the article entitled, *Kashering The Kitchen* (pages 26-29), in our FAQs (pages 93-95), or at <u>www.ASKcRc.org</u>. This chart does not include information on countertops, which are listed separately on pages 30-31. For each item or material, the status is given as one of the following:

\checkmark	May be kashered		
×	Cannot be kashered		
	5 1 111		

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 the motor is sealed

Use Depends on how the item is used

ITEM	STATUS
Aluminum	✓
Baking pan	Use
Blech, kedairah	✓
Blech, standard	×
Blender	Seal
Bone china	×
Butcher block	Scratch
Can opener	×
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

STATUS
Scratch
✓
Use
×
✓
✓
✓
×
Scratch
×
✓
×
✓
Material
✓
Material
✓
✓
✓
✓
✓
Seal
×
✓
✓
✓
Use
×
✓

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

TEVILLAS KEILIM



Utensils used in the preparation or consumption of food 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 of *tevillas keilim*:

Tevillah is only required for items made of metal or glass, and this includes aluminum, cast iron, chrome, pewter, Pyrex, stainless steel, tin, and many other materials. 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. Disposable aluminum pans do not require tevillah, regardless of how many times they are used.

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 a 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.

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 chamber of those appliances does 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.

Tevillah is primarily required for utensils that have contact with food that is either "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 bought to cut raw meat will not be used with meal-ready food, but since there are some who use those scissors for cutting vegetables, tevillah should be performed without a bracha. There is a difference of opinion as to whether tevillah is at all required if the utensil can only be used on raw foods (e.g., a rolling pin).

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. Rav Schwartz, zt"l has 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 במצוותיו וצוונו 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 assume 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 of marked with a "1" or a "2" which refers to the following:

- 1 If this person will sometimes use the utensil with meal-ready food (e.g., many fruits and vegetables), tevillah is performed with a bracha. If it will only be used with food that requires further cooking, tevillah should be performed but no bracha should be recited.
- 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	✓	✓
Barbecue grill (cover)	×	×
Barbecue grill (food-handling tools)	✓	✓
Barbecue grill (grate)	✓	✓
Basin for dishwashing	×	×
Blech	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	×	×
Colander (metal)	✓	✓
Colander (plastic)	×	×
Cookie cutter	✓	×
Cookie sheet	✓	✓

ITEM	TEVILLAH?	BRACHA?
Corelle (cup)	×	×
Corelle (plate, bowl)	✓	✓
Cork	×	×
Corkscrew	×	×
Corn holders	✓	✓
Corn popper	✓	✓
Crock pot ("pot" made of ceramic)	×	×
Crock pot ("pot" made of metal)	✓	✓
Crock pot (base)	×	×
Crock pot (cover of metal or glass)	✓	✓
Cup (china)	✓	×
Cup (metal, glass)	✓	✓
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	✓	×
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	×	×

ITEM	TEVILLAH?	BRACHA?
Meat slicer	✓	✓
Meat tenderizer	×	×
Meat thermometer	×	×
Melon baller	✓	✓
Microwave (chamber)	×	×
Microwave (plate)	2	2
Mug	×	×
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

ITEM	TEVILLAH?	BRACHA?
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, tray)	✓	✓
Urn (electric)	×	×
Whisk	×	×

cRc GUIDELINES FOR SHAIMOS

As we clean and prepare our homes for Pesach, it is not uncommon to come across many items, other than *chametz*, that we would like to discard. Questions often arise regarding papers or publications that bear Hebrew letters and may be considered *shaimos*, religious items or texts, which require special disposal. Therefore, we present the following guidelines established by our *Rosh Beth Din*, HaRav Gedalia Dov Schwartz 7"XI.

GUIDELINES

In regard to disposal of items containing Hebrew script, etc. and *shaimos*, the following guidelines are recommended:

• Any parts of *Kisvei Kodesh* such as *Tanach*, *Gemara*, and *siddurim*, etc. must have *geniza*, burial of religious items. This includes *tefillin*, *mezuzos*, rabbinic *sefarim*, and *mezuzah* covers.

- It would be advisable that worksheets, etc. not be reproduced or written in ksav ashuri (printed) Hebrew letters and that entire p'sukim not be reproduced. Assuming these guidelines have been followed, these worksheets may then be disposed or recycled.
- Jewish newspapers may be put into double plastic bags and then disposed of. This includes such publications as the Jewish Press, the Yated, etc.
- In D'var Torah publications such as Likutei P'shatim and shul newsletters, only the Divrei Torah sections must have geniza. The social sections may be recycled.

Important note: As the cRc will not be collecting *shaimos*, please do not bring your *shaimos* to the cRc office during the Pesach season.

FIRST TIME MAKING PESACH

A cheat sheet for the rest of us





Preparing for Pesach takes effort, but with a bit of planning and focus it is possible to succeed and welcome Yom Tov positively. This article's goal is not to provide details and instructions, but rather to provide a framework of what must be done and issues to consider, and guidance on how to learn more about those topics. The "Tell Me More" sidebars reference articles in the cRc 2021 Pesach Guide where more information is available on a given topic. This article is written specifically for those who have never made Pesach at home or have not done so for many years, but also may be a good overview for those who have more experience.

A) SCHEDULE

Finding ways to be organized and scheduled goes a long way towards having a successful preparatory Pesach season. Many find it helpful to work backwards, thinking which jobs should or must happen on *Erev* Pesach, which in the days before that, etc. so that they roughly plan when each item will get taken care of.

In this context it is worth noting that many Pesach tasks can be performed well in advance of Yom Tov. For example, one can buy clothes and have them tailored and checked for shatnez, and paper goods can be purchased and put away. Any job that can be taken care of early is one less thing to do in the hectic days just before Pesach.

It may be difficult for one person to perform all the steps needed to prepare for Pesach. Of course, there are tasks that family members, even small children, can help to accomplish, but those who can afford extra help in the house should take advantage of that opportunity.

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B) CLEAN THE HOUSE

We can avoid owning chametz on Pesach by selling our chametz to someone who is not Jewish; this is known as mechiras chametz and can be arranged with your local Rabbi. But if we will be home on Pesach, then we must also clean our houses to ensure we do not accidentally eat any *chametz* on Pesach. We identify all *chametz*, and either destroy it or put it into a closet, cabinet, or room that will be closed for *Yom Tov* and sold to a non-lew.¹

Which foods are *chametz* and must be removed? The letter of the law is that only items which meet these three requirements must be removed:

1. It is chametz

Chametz includes just about everything made with wheat, barley, rye, oats, or spelt.

Ashkenazim do not eat kitnios (corn, rice, soy, beans, et al) on Pesach, but do **not** have to remove them from their homes.

Many medicines, cosmetics and toiletries are free of *chametz* or deemed inedible and therefore "not *chametz*". Others should only be kept if they are known to be *chametz*-free. Similar rules apply to cleaning products and certain other non-foods.

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All Are Acceptable

All varieties of these items are acceptable for Pesach:

Ammonia, baby oil, bleach, blush, body wash, candles, contact lens solution, detergent, dishwashing soap, eye drops, eye liner, eye shadow, furniture polish, hair gel, hairspray, isopropyl alcohol, liquid dish soap, lotions, mascara, mineral oil, nail polish, nail polish remover, ointments, oven cleaner, petroleum jelly, sanitizers (e.g. Purell), shampoo, shaving lotion, silver polish, soaps, sponges

Further listings are available at www.ASKcRc.org



Pet foods are considered edible, and if they contain *chametz* they (a) cannot be served to pets on Pesach, and (b) must be put aside with the "sold" *chametz*.

2. It is either larger than an olive (kezayis) or in a form that someone might eat it

For example, there is no need to get rid of one solitary Cheerio or *chametz* crumbs (because they are smaller than an olive), or a dirty pretzel underneath a bed (since no one would eat that, even if it is technically edible).²

3. It is reasonably accessible

For example, you must remove *chametz* which is in the folds of a couch, under a bed or dresser, or in one's office, but not if it is behind a refrigerator or underneath the washing machine.

The above reflects the letter of the law and is appropriate for situations when one has no other choice. But the longstanding minhag is to thoroughly clean one's home and remove even the smallest bits of chametz. Those who have questions as to how this applies to their situation should discuss their family dynamics with their local Rabbi.

Basic Cleaning Guide

- Sweep, vacuum, or mop the entire house, and empty vacuum cleaner bags
- Collect all chametz into 1 or 2 places
- Empty and wipe all areas that hold food, such as pantries, shelves, refrigerators, freezers
- Thoroughly clean all parts of the kitchen, dining room, family room, and other rooms where food is eaten
- Vacuum all parts of the car and couches, including in "folds" of the seats, and check the trunk and glove compartment

- Empty and wipe all purses, briefcases, knapsacks, and school bags, and check pockets
- Check/clean drawers (especially in children's rooms) at home and in the office
- Check medicine cabinet for sprays, toiletries, and cosmetics that are not recommended for Pesach
- Thoroughly clean and wash Pack 'N Play, including padding, and highchair, crib, stroller, and toy boxes

C) SHOPPING

A second part of preparing for Pesach is shopping for an entire pantry worth of food. The simplest reason for that is that many foods require special *hashgachah* for Pesach. But the truth is that even if a particular product does not need special *hashgachah*, it is prudent to purchase a new package or container to ensure that there are no crumbs or other residue of *chametz* in the package which was used before Pesach.

Meat, poultry, fish, wine, and grape juice are typically available as kosher for Pesach well before Yom Tov. After Purim, one can also purchase most dry goods, spices, frozen foods beverages, Pesach *matzah*, and many other staples. If those are bought in advance, the only shopping needed just before Pesach will be fresh fruits and vegetables, and (fresh) prepared foods.

While shopping for food, keep in mind the needs of infants, children, pets, and those who are ill. Which type of formula, pet food, nutritional supplement, and medicinal items might be needed? What about toothpaste, mouthwash, and other toiletries for the rest



of the family? Which ones are suitable for Pesach, and if the regular choice is not acceptable, which substitute is available? Getting answers to these questions early will avoid a last-minute emergency.

A related issue is to consider other Yom Tov shopping needs such as clothing, shoes, shaitels (and haircuts), paper goods, presents, and hagaddos, and plan for them accordingly.

D) KASHERING

Whenever hot food comes into contact with a pot, dish, counter, sink, oven, dishwasher, piece of silverware, or anything else, some of the food's taste/flavor is absorbed into it. Accordingly, if these items were used with chametz during the year, we cannot use them

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for Pesach unless they undergo a process known as hechsher keilim or "kashering".

Items made of ceramic or glass cannot be *kashered*, and for this reason China, Corelle, mugs, and drinking glasses must be replaced for Pesach. In addition, dishwashers, colanders, and other items with small crevices or holes where food might be trapped, also cannot be *kashered*. One other basic rule of *kashering* is that nothing can be *kashered* unless it first is left unused for 24 consecutive hours. Lastly, as a rule, *kashering* cannot be performed on Pesach. Based on these considerations, most people will:

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- Kasher their oven, stovetop, and kitchen sink a few days before Pesach. [See below in Section E.] Countertops are either kashered and/or covered depending on whether they are made of a material which is suitable for kashering.
- Purchase pots, pans, oven mitts and sponges for Pesach, and never use them during the year.
- Kasher tablecloths and dishtowels.
- In general, flatware generally can be *kashered*, but dishes cannot be. Accordingly, many have silverware and dishes which are used only on Pesach, and others use disposables.

Details of how to kasher the kitchen can be found in the cRc Pesach Guide and are demonstrated in a video available at https://kshr.us/KasherKitchen.



TELL ME MORE Tevillas Keilim Page 33 Those who will be purchasing new pots, dishes, flatware, peelers, and other kitchen utensils for Pesach should remember that generally, they must undergo *tevillah* before they are used.

E) SWITCHING OVER

In the final days leading up to Pesach, the house must be converted from one where people are eating and using chametz, to one which is going to be used for Pesach. Most people want to be able to eat chametz till the "last minute", but at the same time the house must be cleaned, the kitchen kashered, and cooking must begin so there will be something to eat once Yom Tov starts.

There are different ways to deal with this logistical issue. Some pointers include:

KITNIOS

One may own kitnios on Pesach, such that even after a room has been cleaned for Pesach it is perfectly fine to eat rice, corn, beans or other kitnios foods there. The same applies to "egg matzah"; Ashkenazim do not eat egg matzah on Pesach, but it is permitted to own it. Therefore, it may be eaten in a room after it has been cleaned for Pesach.

TIMING THE KASHERING

The choice of when to *kasher* the kitchen is a balance between people wanting to continue eating *chametz* as long as possible, the need to cook food for Pesach in advance, and technical issues such as that one can only *kasher* if the item has not been used for the previous 24 hours. One way to resolve this issue is to *kasher* one part of the kitchen (e.g. the meat side) a few days before the rest.

Erev Pesach can occur on four days of the week – Monday, Wednesday, Friday, and Shabbos – and the day to kasher depends somewhat on that.

When Erev Pesach is on Monday, most families will kasher their kitchen some time before Shabbos Hagadol (e.g., Wednesday night), and basically eat Pesach food for that Shabbos. Any chametz food, such as challah, will be carefully controlled and kept away from Pesach pots, dishes, etc.

In contrast, when *Erev* Pesach is on Friday or *Shabbos*, as it is this year, most families will eat *chametz* food for the *Shabbos* before Pesach, and then *kasher* after *Shabbos*. An advantage to *kashering* just after *Shabbos* is that no one cooks etc. on *Shabbos* such that (just about)

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everything has not been used for 24 hours and is ready for *kashering*.

When Erev Pesach is on Wednesday, some will kasher before Shabbos and others will wait until afterwards.

F) **EREV PESACH**

On the night before Pesach, or this year, the Thursday before, we must search for *chametz* in all parts of the house where food is ever brought. The *mitzvah*, called *bedikas chametz*, is to use a candle or flashlight to look for the types of *chametz* which one cannot own on Pesach, as defined above in Section B. The

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halacha states that this must be (a) performed in homes, offices, dormitory rooms, summer homes, and all areas where chametz might have been eaten, and (b) a thorough check of all "cracks and crevices", which would include under beds, the folds of a couch, clothing pockets, pantry shelves,

etc. There is a difference of opinion as to whether this type of "full" *bedikas chametz* is required if the house has already been thoroughly cleaned, and one should consult with a Rabbi on this issue.

Bear in mind that when *Erev* Pesach is on Wednesday, one must create an *Eruv Tavshilin* on *Erev* Pesach. When *Erev* Pesach is on Friday, an *Eruv Tavshilin* is needed on Thursday of *Chol HaMoed* (the day before the second days of *Yom Tov*).

On the morning of *Erev* Pesach, one may only eat *chametz* (and *kitnios* and egg *matzos*) until a given time called *sof zman* achilas chametz, and all chametz must be destroyed/burned or sold by a somewhat later time. These times vary based on the date and location.

G) SEDER PREPARATIONS

There are many items to purchase and prepare for the *Seder*. Some of these tasks can be taken care of a few days before Pesach, and others will have to happen on *Erev* Pesach, as follows:

HAVE AVAILABLE



- Wine, grape juice, shemurah matzah, marror, and karpas vegetable for each participant.
- Haggadah, kos (cup), and pillow for each participant.
- Kittel and k'arah (Seder plate) for leader of the Seder.

PREPARE

- If using romaine lettuce for *marror*, check it for infestation (or buy pre-checked lettuce). If using horseradish, grate before *Yom Tov*.
- Saltwater for karpas (and for beginning of festive meal)
- Zeroah (meat on bone), beitzah (egg), and charoses for Seder plate.

Details of how to prepare the *Seder* plate can be found in the cRc Pesach Guide and are demonstrated in a video available at https://kshr.us/SederPlate.



In addition to the physical items needed for the *Seder*, it is important that everyone be well-rested and that the participants give thought to the ideas and ideals they will share at this important time.

H) CHAMETZ AFTER PESACH

Chametz which was owned by a Jewish person over Pesach, may not be eaten or used by anyone even after Pesach ends. Towards this end one must ascertain that any Jewishowned grocers have sold their chametz.

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ENDNOTES

- 1 There are two reasons one must clean their home for Pesach: Firstly, the Torah forbids us from owning chametz on Pesach. Secondly, we are accustomed to eating chametz all year round and getting rid of it ensures no one will mistakenly eat it on Pesach. We can satisfy the first reason by selling our chametz, but that will not help for the second one.
- 2 It is forbidden to eat even the tiniest bit of chametz, but assuming one performs bitul chametz (recited after "bedikas chametz"), they may keep it in their possession as long as it is very small or so undesirable that no one would want to eat it.





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BUYING CHAMETZ ONLINE FOR AFTER PESACH





In today's hi-tech world, many of us choose to do our grocery shopping online, rather than enter a crowded supermarket. A frequent question asked is whether one may order chametz online during Chol Hamoed Pesach (from a non-Jewish vendor), so that it will be delivered immediately after Pesach. If this is not ideal, can one at least order their chametz before Pesach, scheduling to have it delivered right after Pesach to avoid the post-Pesach crowds in the stores?

As is well-known, it is forbidden for a Jew to own chametz at any point during Pesach. This is known as the prohibition of bal yairaeh u'bal yimatzei (not to have chametz seen or found in one's possession). Some Poskim are concerned that if one were to buy chametz online during Chol Hamoed, the payment would be an act of acquiring chametz, even though the chametz did not yet enter the buyer's property. There would seem to be support for this view from a Gemara (Menachos 108b cited in C.M. 214:12) that if one makes a kinyan (acquisition) to sell "one of his homes", the kinyan is binding, even though the exact home that the seller wishes to transfer to the buyer is not known at the time of the sale. The seller can then go at a later point in time and select whichever house he wants to give to the buyer. This would seem to be similar to our situation, where one purchases a box of chametz cereal online, and the kinyan would be binding even though it is not known which box of cereal the seller will select to give to the buyer.1

Most *Poskim*, however, do not view an online purchase as an acquisition in which the seller immediately transfers ownership of the item into the domain of the buyer; rather, it is an order that obligates the seller to deliver the item at a later time. Until the item (in this case *chametz*) is received, it does not belong to buyer. The proof of this is that the seller takes full responsibility for the product until it is received by the buyer. In addition, if the seller realizes that the item is out of stock, he can cancel the order. However, if one places an order for a specific box of cereal that is put aside to be delivered after Pesach, and payment is made, then the buyer would be considered the owner of that *chametz* on Pesach.²

רוצה בקיומו – BENEFITTING FROM THE EXISTENCE OF CHAMETZ

Another concern with ordering chametz online would be the prohibition of rotzeh b'kiyomo (benefitting from the existence of chametz). The Gemara (Avodah Zarah 63b) discusses a case in which an individual would like to be hired to break barrels that contain yayin nesech (wine that is forbidden for benefit) for the purpose of discarding the wine. The Gemara suggests that perhaps it should be forbidden, since the barrel breaker is benefitting from the existence of the wine. After all, if the wine were to leak out from the barrels, he would be without a job and lose the opportunity to receive payment. Shulchan Aruch³ (O.C. 450:7) extrapolates from this Gemara that it would be forbidden to lease a pot to a non-Jew on Pesach for the purpose of the non-Jew using it to cook chametz. The Magen Aurohom explains that the Jewish owner benefits from the existence of the chametz in the pot, as the pot would break on the fire if not for the chametz food inside of it.4

The case above discussed by the Shulchan Aruch (ibid.) refers to a case in which one leases a utensil to a non-Jew to use for his chametz. What would be the halacha if one were to lend a pot to the non-Jew? The Biur Halacha cites an argument between the Chok Yaakov and Nesivos (M'kor Chaim) on this point. The Chok Yaakov holds that there is no difference; since the Jew is interested in the existence of the chametz to save his pot from breaking, it would therefore be subject to the prohibition of rotzeh b'kiyomo. The Nesivos, however, holds that rotzeh b'kiyomo is only a concern if the Jew profits from the existence of chametz. In the case where one leases a pot to use for chametz, the Jew profits, since if the pot would break over the fire, the non-Jew would not have to pay for the rental. However, if one lends a pot to a non-Jew, there is no gain to the Jew by having chametz cooked in his pot.⁵

The Chasam Sofer (116) holds like the Nesivos as well. He cites the Magen Avraham who says that one should not sell or give chametz to a non-Jew prior to Pesach on condition

that it be returned after Pesach, since we are more stringent with regards to Pesach (chumrah d'Pesach). Why didn't the Magen Avraham just say that it is forbidden because of rotzeh b'kiyomo? The Chasam Sofer proves from this that rotzeh b'kiyomo is only forbidden if the Jew will profit from the existence of chametz, not merely if he is saving himself from a loss.

A Belzer chossid who had a piece of challah from his Rebbe that was very dear to him once asked the Arugas Habosam (OC 112) if he would be permitted to sell it with his chametz to a non-Jew who he knew would return it after Pesach. The Arugos Habosem did not allow him to do so, based on the halacha of rotzeh b'kiyomo. Accordingly, it would not be permitted to make or buy fancy cakes prior to Pesach for a simcha planned immediately following Pesach, even though one sells it to a non-Jew beforehand. Similarly, according to the Chok Yaakov, it would seem to be prohibited. However, according to the Chasam Sofer and Nesivos mentioned above, it should follow that it would be permitted, as there is no profit in the existence of the chametz that is in the possession of the non-Jew.

One could suggest that even according to the *Chok Yaakov* it would be permitted to sell *chametz* that one needs for after Pesach. The *Maharam Shick* (225) says (based on *Tosfos* in *Avodah Zarah* 64a) rotzeh b'kiyomo is only a concern if one does a *maaseh* (an action) in conjunction with his desire to have the *chametz* in existence. For example, in the case of *Shulchan Aruch*, when one leases the pot to a non-Jew, the rental is a *maaseh* done by the Jew with his pot that demonstrates his desire to have the non-Jew's *chametz* in existence. However, selling one's *chametz* is not an act that demonstrates this and is therefore permitted.

Returning to our original question, is one allowed to order chametz online during Chol Hamoed to be delivered after Pesach? Although many Poskim hold that there is no concern of violating the prohibition of owning chometz since the payment is deemed an "order", rather than a purchase, there would still be a concern of rotzeh b'kiyomo, as ordering an item together with payment is considered an act of showing that one is interested in the existence of the chametz over Pesach. However, according to the Nesivos and Chasam Sofer, since there is no profit to the Jew from the existence of the *chametz* over Pesach, it would be permitted to make the order. Since the Mishnah Berura does not issue a final ruling on the argument between the Chok Yaakov and the Nesivos, one should avoid ordering chametz during Chol Hamoed to be delivered after Pesach. Even according to the Nesivos, it would be somewhat inappropriate for one to engage oneself with the purchase of chametz during Pesach (see Piskei Teshuvos 307 note 1). In cases of necessity, one should order the chametz prior to

Pesach to be delivered after Pesach. Doing so would help alleviate some of the concerns with regards to the prohibition of owning chometz (see footnote 1). In addition, according to some Poskim⁶, there is only a rotzeh b'kiyomo concern if one does the maaseh (of renting the utensil, or in this case, making the order) on Pesach itself, as opposed to before Pesach.

Wishing everyone a chaq kasher v'sameach.

ENDNOTES

- 1 The Rashba (ב"פ "מ"ח ה"ב ס" poses a question on this halacha being that the seller did not make known which house he intended to sell at the time that the kinyan was being made, should the entire transaction should be null and void under the principle of אין ברירה? The Rashba answers that ברירה only comes into play if the is necessary to work retroactively.
 - According to the Rashba, when does the transfer of ownership of the house take place? The Maharsham (חלק א סימן נד) cites the Nesivos and Beis Efrayim who say that as soon as the seller selects the house to be sold, the house is transferred into the domain of the buyer. If we apply this Rashba to our situation of ordering chametz online, one may conclude that the chametz is transferred into the possession of the buyer at the time that the seller selects a particular box of cereal he intends to send to the buyer. If that selection takes place on Pesach, the buyer would be in violation of בל יראה ובל ימצא. This would be problematic even if the buyer made arrangements to sell his chametz before Pesach, and the chametz item was ordered before Pesach, since this box of Cheerios was not yet in the buyer's possession when he sold his chametz, and the item only came into his possession when the seller selected it. Additionally, if one placed the order on Pesach, even if the selection of the specific box is done after Pesach, it would be problematic. The Rashba only delays the transfer of ownership because of אין ברירה. However, in a situation such as ours, where ברירה would result in a חומרה (i.e., becoming the owner of chametz at the time of the קנין), perhaps we would apply the principle of יש ברירה. וצ"ע.
- 2 The Maharam Shick (siman 225) addresses the issue that even if a Jew is not actually the owner per se of the chametz, perhaps if a non-Jew is obligated to give chametz to him, that would be sufficient grounds to cause him to be in violation of בל ימצא. We know that a בכור is entitled to פי שנים of the inheritance. However, the double portion is limited to assets that are מצוי בידו – that are מוחזק, in the hands of the deceased at the time of his death. If the father was a כהן and there was a ישראל who always gave his זרוע ולחיים gifts to this particular כהן, he would be a מוחזק in it prior to receiving it, as if it is actually owed to him. If the כהן passes away, then his בכור would receive פי שנים from it as it qualifies for "בכל אשר ימצא לו". The Maharam Shick suggests that the same should be true for chametz. If the chametz is paid for and is now owed to the Jew, this should be a violation of בל ימצא, as it is considered מצוי בידו. However, Maharam Shick dismisses this notion, as the זרוע ולחיים are דברים המבוררים, specific items owed to the כהן, as opposed to the chametz that the seller owes to the buyer, there is no specific item of chametz, hence that chametz is not considered מצוי בידו.
- 3 See Pri Chadash that disagrees with Shulchan Aruch and holds that the principle of וצה בקיומו is only said regarding Avodah Zarah and not at all regarding Issurei Hana'ah.
- 4 Cf. Maamer Mordechai and Chazzon Ish 46:8 who offer an alternative explanation.
- 5 When it comes to רוצה בקיומו regarding Avodah Zarah, everyone agrees it would be prohibited for a Jew to be a שומר חינם even though there is no profit obtained. This is because when it comes to Avodah Zorah, the Torah not only wants us not to benefit, but rather to obliterate it from the world (see also Kehillos Yaakov, Avodah Zorah, siman 15:1).
- מקור חיים בחידושים ס"ק יא ולא כשולחן הרב הובא בביאור הל" 6.







Pesach preparations start in many homes months before Pesach, and the days just before Pesach are inevitably some of the busiest days of the year. This year, as Erev Pesach falls on Shabbos, please see the article entitled "Erev Pesach Which Occurs on Shabbos" on pages 47-49 for clarification of some important differences from other years. Here we will review the general requirements of Erev Pesach, (including logistics for this year,) so that you can be proficient in its many important details, 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. Bedikah and Bitul Chametz (the search for and nullification of chametz)
- 3. Biur Chametz (destruction of chametz)

MECHIRAS CHAMETZ

One who cannot dispose of all of his or her *chametz* before Pesach must authorize his Rabbi, in advance, to sell it to a non-Jew on his 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. It is important to list one's home address as well as one's office address when selling *chametz* through the Rabbi.

After the conclusion of the festival, the Rabbi purchases the chametz back from the non-Jew. One must be careful to wait at least one hour after Pesach before using this chametz,

to give the Rabbi time to complete the re-purchase of the chametz and restore its ownership to the Jewish owner.

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

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 that the prohibition will begin 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

In a regular year, bedikas chametz is performed twenty-four hours before the Seder night. This year however, since this would fall on Friday night, bedikas chametz is instead pushed back a day to Thursday night, which falls on March 25, 2021.

The purpose of *bedikas chametz* is to conduct a final search for *chametz* throughout the entire home and properties.¹ 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 the cleaning is a preparation for this final thorough search, 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.²

TIMING

Bedikas chametz begins as soon as possible after nightfall³ on Thursday, March 25, 2021 (after 7:58 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 sunset⁴ until after the search has been completed.⁵ Some examples of this are studying, napping, eating, or beginning a project.

PREPARATION

It is customary to ask a family member to hide ten pieces of *chametz* in the areas that will be searched;⁶ each piece should be smaller than the volume of a fluid ounce.⁷ It is advisable to wrap the pieces well to avoid dropping crumbs, it is also a good idea to wrap them in safely 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.

PROCEDURE

Any responsible person above the age of bar/bas mitzvah may be enlisted to help with bedikas chametz. 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' אלקנו מלך העולם אשר קדשנו במצוותיו וציוונו על בעור חמץ"

"Ba-ruch a-ta ado-shem elo-keinu me-lech ha-o-lam asher kid'shanu b'mitz-votav 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 has been 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 דאכא ברשותי דלא חמיתה ודלא בערתה ודלא ידענא לה" "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."

This bracha, as well as the above statement, may also be found in a siddur or haggadah.

TOOLS

Traditionally, three items are used for *bedikas chametz*: a candle, a feather, and a (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. Using a candle⁸ for *bedikas chametz* is not as effective as an electric light, but since the candle has much *halachic* significance, the search traditionally begins with it. The candle is then substituted for a flashlight or a similar source of strong, direct light.⁹ The feather¹⁰ and spoon¹¹ are also sourced in *halacha*, but if one finds them to be impractical, they do not need to be used at all.



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*.¹² In this circumstance, any one of the following three options must be employed:

Search during the evening before departing.¹³ When the search is not the evening of *bedikas chametz* – which this year is March 25, 2021 – the *bracha* is omitted.¹⁴ However, the statement at the conclusion of the search must still be recited.¹⁵

A representative may be appointed to search during the standard time of *bedikas chametz*.¹⁶ The *bracha* before the search is recited by the representative. The statement after the search is recited by both the representative¹⁷ and the homeowner at his or her remote location.¹⁸

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.¹⁹

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.²⁰ The challenge this year is that this particular

morning falls on Shabbos, when it will be forbidden to employ the usual methods of destruction. For this reason, we are instructed to destroy the *chametz* on Friday, leaving only what one anticipates will be eaten before the *z'man habiur* of Shabbos morning. (See "Erev Pesach Which Occurs on Shabbos", pages 47-49, for specific guidelines for this year.)

Although Friday is not the actual morning before Pesach, the burning should nonetheless take place before the end of the 5th halachic hour (11:41 AM in the Chicago area).²¹ The ideal manner of destroying chametz is by burning it. If that is impractical, any of the following may also be employed:²² pouring inedible detergent (such as bleach) over it, crumbling it up and flushing it down the toilet, or throwing it away in a <u>publicly-owned</u> garbage can or Dumpster. As mentioned previously, in order to burn the *chametz* efficiently and safely, it is advisable to first remove it from any foil or plastics.

As a community service, F.R.E.E. of Chicago – The Bellows Center will hold a public *biur chametz* between 8:00 AM and 11:00 AM on Friday, March 26, 2021 in their parking lot at 2935 W. Devon Ave. in Chicago. As of the print date of this Guide, the Agudah had not yet been able to confirm whether they will have a public *biur chametz* this year. We will post updated information on our website if and when it becomes available.

BITUL CHAMETZ - NULLIFYING THE CHAMETZ

In <u>addition</u> to destroying or selling all known *chametz*, <u>every</u> <u>Jewish person over the age of bar or bas mitzvah²³ must declare his or her *chametz* as ownerless.²⁴</u>

NOTE: During a regular year, this declaration is recited at the same time we burn our *chametz* and is naturally associated with it. This year however, the *chametz* burning is pushed back a day to Friday, while the statement is recited on Shabbos morning. Therefore, it will not have its usual association, and one must be especially vigilant to remember to recite it. As always, it must be recited before sof z'man biur chametz which this year is March 27th at 11:41 AM in the Chicago area.

Note that if one is destroying all the *chametz* in his or her possession on Friday and relying on other means to fulfill the Shabbos meals, *Kol Chamira* is said after *biur chametz* on Friday. Of course, if this was forgotten on Friday morning, it may still be recited up to *sof z'man biur chametz* on Shabbos morning.

Bitul chametz is accomplished by reciting the following statement:

כל חמירא וחמיעא דאכא ברשותי, דחזתה ודלא חזתה, דבערתה ודלא בערתה," "כל חמירא וחמיעא דאכא ברשותי, דחזתה ודלא חזתה, דבערתה ודלא בערתה"

"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 must recite it in whatever language is familiar to him or her.²⁵ 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.

This statement may also be found in a siddur, machzor, or haqqadah.

<u>NOTE</u>: 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 <u>for after the *chametz* is destroyed</u>.

ADDITIONAL HALACHOS

WORK RESTRICTIONS

The specific Erev Pesach work restrictions are not in effect this year, since all work is naturally curtailed on Shabbos.

FOOD RESTRICTIONS

On Shabbos, March 27th 2021, it is forbidden to eat *matzah* the entire day starting from dawn until the Seder.²⁶ Note that baked foods containing *matzah* meal are also forbidden, but cooked foods made from *matzah* meal (such as *kneidlach*) remain permitted.²⁷ In addition, during the late afternoon, it is forbidden to eat any satisfying volume of **any** food so that one has an appetite for the Seder.²⁸ (See "Erev Pesach Which Occurs on Shabbos", pages 47-49, for specific guidelines of how to fulfill the *mitzvah* of eating the Shabbos meals.)

Sof z'man achilas chametz is the end of the time when one may eat chametz before Pesach. This year, sof z'man achilas chametz is 10:27 AM in the Chicago area. Once this time has passed, it is forbidden to eat chametz in any form. ²⁹

TAANIS B'CHORIM - FAST OF THE FIRSTBORN

Technically speaking, all firstborn males, whether firstborn to his father or firstborn to his mother, beginning at the age of bar mitzvah, have a requirement to fast on the day prior to Pesach.³⁰ This year, since it will fall on Shabbos, the fast is scheduled for the previous Thursday. Traditionally, the fast is curtailed by participating in a siyum,³¹ 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,³² 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.³³ Firstborn males who are under the age of *bar mitzvah* do not fast and would not be required to attend the *siyum*, but their fathers should fast on their behalf.³⁴ (A father is not required to fast for a firstborn son who is younger than thirty days old.)

When we have a Beis Hamikdash, the korban Pesach will be brought even though it is Shabbos. Indeed, may we merit to bring it this year with the rebuilding of the Beis Hamikdash speedily in our days.³⁵

ENDNOTES

- 1 Shulchan Aruch 431:1
- 2 See Shiurei Halacha of Rabbi Shmuel Felder
- 3 Mishna Berura 431:1
- 4 Mishna Berura 431:5
- 5 Rema 431:2
- 6 Rema 432:2
- 7 Sha'arei Teshuvah 432:2
- 8 Shulchan Aruch 433:1
- 9 See Shiurei Halacha of Rabbi Shmuel Felder
- 10 Mishna Berura 433:46
- 11 See Halachos of Pesach VII E3
- 12 Shulchan Aruch 436:1
- 13 Shulchan Aruch 436:1
- 14 Rema 436:1
- 15 Mishna Berura 436:3
- 16 Mishna Berura 436:1
- 17 Mishna Berura 436:1
- 18 Mishna Berura 436:3
- 19 See Shulchan Aruch 435
- 20 This is when five-twelfths of the day have elapsed.
- 21 Mishna Berura 444:9
- 22 Shulchan Aruch, Rema 445:1
- 23 Halachos of Pesach IX C 5
- 24 Shulchan Aruch 434:2
- 25 Rema 434:2
- 26 Rema 471:2
- 27 Mishna Berura 471:20; see Sha'ar Hatziyun 444:1
- 28 Shulchan Aruch 471:1, Mishna Berura ad loc.
- 29 Shulchan Aruch, Orach Chayim 603:1
- 30 Shulchan Aruch 470:1

- 31 Mishna Berura 470:10
- 32 Iggros Moshe, Orach Chayim volume 1 #157
- 33 Mishna Berura 470:2
- 34 Rema 470:2
- 35 Mishna Berura 471:22





EVERYTHING IS FINE



NOT ALL
ABUSE IS
VISIBLE



Emotional abuse is a form of domestic violence. You should not feel scared or intimidated in your relationship. If you or someone you know is in an abusive situation, **you are not alone.**

Call SHALVA to be connected with a counselor or member of our Orthodox Rabbinic Taskforce. 24/7 Help & Crisis Line: 773-583-HOPE (4673) | hope@shalvacares.org | shalvacares.org

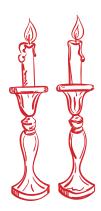
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EREV PESACH WHICH OCCURS ON SHABBOS:

A Practical Guide





When Erev Pesach coincides with Shabbos, we benefit from having a restful and spiritually uplifting day leading into the *Seder* night. However, this infrequent calendrical occurrence also raises practical questions relating to the *halachos* of Erev Pesach¹ as well as to the proper fulfilment of the *mitzvos* of Shabbos. This article will address these concerns.

TAANIS BECHOROS

While on a regular Erev Pesach, firstborn males customarily fast, fasting is prohibited on Shabbos either because it detracts from the *mitzvah* of *oneg Shabbos* or because an obligation to eat three meals exists (OC 288:1 and *Beur Halacha*). Therefore, the *Beis Yosef* (OC 470) cites opposing positions whether to observe the *taanis* on Thursday or not at all this year. Although the *Shulchan Aruch* (OC 470:2) favors omitting the fast this year, Rav Ovadia Yosef (*Yechaveh Daas* 1:91) suggests that even firstborns who follow the *Shulchan Aruch* participate in a *seudas siyum* to exempt themselves from any obligation to fast. Ashkenazim follow the *Rama* (OC 470:2) who rules that firstborns should fast on Thursday (or participate in a *siyum* to exempt themselves from any obligation).

BEDIKAS CHAMETZ AND BIUR CHAMETZ

The Shulchan Aruch (OC 444:1) instructs us to perform bedikas chametz on Thursday night (13th of Nisan; this year, March 25, 2021), preceded by the regular bracha² and followed by the recitation of kol chamirah (see Mishna Berura 444:1). For the text of the bracha and kol chamirah, see "The Days Before Pesach", pages 42-45.

The Talmud (*Pesachim* 49a) records a dispute about the proper time to destroy *chametz* when Erev Pesach falls on Shabbos -

Friday (13th of *Nisan*; this year, March 26, 2021) or Shabbos (Erev Pesach; this year, March 27, 2021)? The *Shulchan Aruch* (ibid.) says to burn most of the *chametz* on Friday, leaving some for the Shabbos meals (see next section). Whatever *chametz* remains after the meals should be broken into small crumbs and disposed of in a manner that destroys it completely but does not violate the laws of Shabbos. Preferred methods include flushing the crumbs down the toilet, feeding them to a pet, or throwing them into a garbage outside of the house. Larger quantities may also be given to a non-Jew (but you should not directly ask the non-Jew to remove more than a meal's worth of *chametz* from your house – see *Shulchan Aruch* 444:4 and *Mishna Berura* 444:18-20).

According to the Shulchan Aruch (OC 444:2), the burning that takes place on Friday should preferably take place before the end of the fifth halachic hour³ of the day, 11:41 AM in the Chicago area, like it would on a regular year (to avoid confusion). If you plan on eating chametz on Shabbos, postpone your recitation of the kol chamirah to Shabbos by the end of the fifth halachic hour (Rama ibid. and Mishna Berura 444:22) (11:41 AM in the Chicago area). If, however, you destroyed all your chametz on Friday and do not plan to eat any chametz on Shabbos Erev Pesach, the Mishna Berura (OC 444:10) implies that you do recite the kol chamirah on Friday at the time of biur.

SEUDOS SHABBOS

The most challenging issue to navigate on Shabbos Erev Pesach is how to fulfill the *mitzvah* of *seudos Shabbos* in their ideal form. The Talmud (*Shabbos* 117b) rules, based on the appearance of "*hayom*" three times in the *pasuk* (*Shmos* 16:25), that we must consume three meals on Shabbos. Generally, *halacha* requires us to wash and consume at least

a kizayis of bread at each meal. How can this be accomplished on Shabbos Erev Pesach when the prohibition to eat chametz begins at the end of the fourth halachic hour of the day (see OC 443:1), 10:27 AM in the Chicago area?

To avoid any last minute *chametz* complications and fulfill the *mitzvah* of eating bread during the Shabbos meals, the simplest solution would be to use matzah for all of the meals. However, the *Shulchan Aruch* and *Rama* (OC 471:2) forbid matzah consumption on Erev Pesach as a way of distinguishing the matzah eaten later that night at the *Seder* as *matzas mitzvah*. This renders using regular matzah for *hamotzi* at your Shabbos meals an impossibility.⁴

MATZAH ASHIRA

One potential solution is to use *matzah ashira* (made from dough containing fruit juice instead of water). The *Shulchan* Aruch (462:1) follows the opinion of the *Rambam*, Rosh and *Rabbeinu Tam* that *matzah ashira* is not considered *chametz* and can be consumed on Pesach but does not fulfill the *mitzvah* of *matzah* at the *seder*. This would permit its consumption on Erev Pesach. The *Rama* (462:4), however, rules stringently out of concern for the position of *Rashi* that *matzah ashira* might be considered *chametz* if some water was mixed in during the baking process and should not be eaten on Pesach unless there is a great need (like to treat an ill or elderly individual). This is the position adopted by Ashkenazim.

Later authorities debate whether the Rama's prohibition of matzah ashira extends to Erev Pesach or if it is limited to Pesach itself. While the Aruch Hashulchan (444:5) maintains that the Rama's stringency does not apply to Erev Pesach, Rav Moshe Feinstein (OC 1:155) and others take a strict approach to this question. Therefore, Ashkenazim should only view matzah ashira as a potential solution for the Shabbos night and Shabbos day meals (before the time that chametz consumption becomes forbidden).

We must consider an additional factor regarding matzah ashira, namely the proper bracha to recite. As pas haba'ah b'kisnin,⁵ the Acharonim argue whether to recite the bracha of mezonos or the bracha of hamotzi on matzah ashira. According to most authorities, when consuming a significant amount (exact quantity subject to debate) or in the context of a meal, you recite hamotzi. Rav Moshe Feinstein (ibid.) rules that one should say hamotzi when consumed in the context of a meal such as seudas Shabbos. Many Ashkenazim rely on this to use matzah ashira for Shabbos night and Shabbos day (prior to the time that chametz becomes forbidden after the fourth halachic hour of the day). Rav Ovadia Yosef (Yechaveh Daas, 1:91) expresses hesitation with regard to the proper bracha

on matzah ashira and therefore advocates using matzah mevusheles (boiled matzah that has not lost the form of matzah but is not suitable for the seder).

BREAD

Due to the complications noted above, many prefer using actual bread for the Shabbos seudos as much as possible. In this instance, you must exercise caution to ensure that the chametz consumption takes place only in one designated area, (in proximity to your Shabbos table, to fulfill the requirement of kiddush bimakom seudah, but not too close as to risk getting chametz on your kosher-for-Pesach dishes), preferably eating the chametz with disposable dishes and/or utensils. Like matzah ashira for Ashkenazim, this option works for the Shabbos night and Shabbos day seudos (although will necessarily entail rising and davening early on Shabbos morning to ensure finishing the chametz before the latest time for chametz consumption), but seudah shlishis raises additional complications.

Both the timing of seudah shlishis and the requirement for eating bread during this meal are debated by the Rishonim, but the Shulchan Aruch (291:2,5) rules that seudah shlishis cannot be eaten until after the time for Mincha (6.5 halachic hours into the day) and that it should ideally include eating bread. Fulfilling both of these conditions is obviously an impossibility on Shabbos Erev Pesach, as bread is forbidden after the fourth halachic hour. Several solutions appear in the writings of the poskim:

According to the opinions that we are not concerned about matzah ashira's being chametz on Erev Pesach and that its bracha is hamotzi, you can use matzah ashira (Shulchan Aruch OC 444:1) and eat the meal during its regular time (after Mincha).

According to the view that the Rama prohibits matzah ashira on Erev Pesach as well, one should fulfill the mitzvah of seudah shlishis with fruits and/or fish and meat (relying on the positions quoted by the Shulchan Aruch [OC 291:5] that even fruits suffice).

The Mishna Berura (OC 444:8) suggests getting an early start to the day and splitting the morning meal into two separate meals. In this way, you fulfill the obligation to consume bread during both the Shabbos day and seudah shlishis meals before chametz becomes forbidden. To do this effectively, you should make kiddush, wash, make hamotzi and have one course of your Shabbos meal. Then recite birkas hamazon, take a short break (learn, play a board game, or go on a short walk) and then return to the table, wash and make hamotzi again, and finish your Shabbos meal. The only concession here is that

your third meal is not eaten in the ideal timeframe. If you would like to be extra meticulous in fulfilling the obligation of *seudah shlishis*, you can have fish/meat and/or fruits in the afternoon after the time for *Mincha* (*Sefer Tashbetz Katan*, 23 in the name of the *Maharam*). This allows you to cover your bases by also fulfilling the third meal of Shabbos at the ideal time (albeit without bread). If you chose to have this additional "meal" in the afternoon, make sure not to eat too much, so that you enter the *seder* with an appetite (*Mishna Berura* ibid.).

DIVREI TORAH

The Magen Avraham (444:2) records the practice of Rabbi Shimon bar Yochai, who learned in lieu of eating seudah shlishis on Shabbos Erev Pesach. Based on this practice, some authorities (see Gra ibid. and Aruch Hashulchan 444:6) posit that if bread cannot be consumed, there is no obligation for seudah shlishis on Shabbos Erev Pesach. Others (Kaf Hachaim 444:18) maintain that there is an obligation and, in some way, Rabbi Shimon bar Yochai's learning either fulfilled the obligation or had the same spiritual impact that a meal with bread would have on a normal Shabbos. Whereas Rabbi Shimon bar Yochai's learning may have had this effect, we assume that as important as our learning is, it does not serve as an adequate replacement for seudah shlishis.

Whichever method we employ to best navigate the complicated issues of fulfilling this important *mitzvah* on Shabbos Erev Pesach, we should definitely make an effort to include extra learning and *divrei Torah* at our *seudah* shlishis (especially considering that in any event it promises to be a smaller meal in anticipation of the *Seder* night).

Although the *halachos* associated with Shabbos Erev Pesach are complex, we appreciate that the very commitment to punctilious *halachic* observance is part and parcel of the Pesach celebration, which commemorates Hashem taking us out of Egypt, transforming us into His nation and privileging us to enter His covenant.

Rabbi Meir I. Segal Rabbi David M. Segal Rabbi Davi

ENDNOTES

- 1 In fact, feeling confused on Erev Pesach that falls on Shabbos is not a new phenomenon; the Talmud (*Pesachim* 66a) records that in the times of the Temple, Erev Pesach fell out on Shabbos and the sages forgot whether the paschal offering should be offered or if the laws of Shabbos prevented its sacrifice
- 2 Normally you do not recite a bracha on a bedikah performed earlier than the 14th of Nisan, such as when leaving your house for the duration of Pesach prior to the 14th of Nisan. The Beur Halacha (OC 436:1) explains that only when the bedikah is the first step in the burning that will take place the next morning, is it considered part of the mitzvah of tashbisu (requirement to destroy chametz) and therefore requires a blessing. When carried out well in advance of the burning for tashbisu, it is not being done as a part of the positive commandment, but rather to prevent you from owning chametz on Pesach. However, this year because the biur will take place the next morning, you do recite a bracha because the bedikah constitutes the first step in the mitzvah of tashbisu (despite its performance on the 13th of Nisan).
- 3 Halachic hours, known as shaos z'manios, are essentially calculated by determining total daylight hours and dividing by twelve. The exact method of calculating halachic hours is beyond the scope of this article.
- 4 Rav Ovadia Yosef (Yechaveh Daas, 1:91) permits regular matzah consumption on Shabbos night, but forbids it on Shabbos day. For Ashkenazim, on the other hand, Rav Moshe Feinstein (OC 1:155) rules that matzah should not be used at all on Shabbos Erev Pesach.
- 5 A term used in the Talmud to describe food made from dough, but differing from bread in that it is hard, filled or sweetened. The exact definition of pas haba'ah b'kisnin and the halachos thereof are beyond the scope of this article.
- 6 Rav Ovadia Yosef's preference for *matzah mevusheles* is due to his concern that using *chametz* constitutes an unnecessary risk, as you may make a mistake in cleaning it up and/or disposing of it.



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SEDER PLATE

NOTE: If someone prepares any of the *seder* items on the first night of Yom Tov, it must be intended to be eaten on the first day of Yom Tov. If one intends to use the same egg or bone on both nights, it must be prepared before Yom Tov.

If the maror or charoses wasn't prepared before Yom Tov, it should be chopped or ground with a shinui (different method), so as to avoid the melacha of grinding.

Romaine lettuce and many other vegetables must be checked for insects prior to the onset of the holiday. The process to do this may be found on our website and on pages 104-111 of this guide.

Beitza, the egg, hard-boiled and lightly roasted, commemorates the korban chagigah (festival sacrifice). An egg represents the circle of life and is used because it's the traditional food for mourners in Jewish custom. It reminds us of the destruction of the Bais HaMikdash (Holy Temple) and our inability to bring this sacrifice.

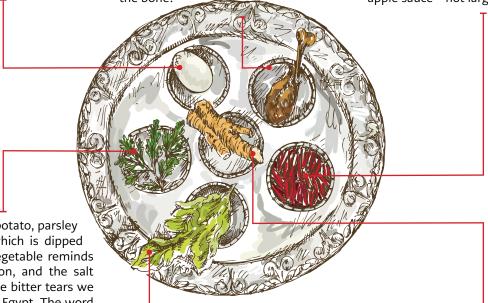
DID YOU KNOW that the first day of Pesach falls on the same day of the week as *Tisha B'Av?*

Zro'a, roasted piece of meat, chicken, lamb, turkey, duck or bone thereof, commemorates the *korban Pesach* (Pesach sacrifice), which, unfortunately, we cannot bring nowadays. The *zro'a* may not be eaten on the *seder* night, because we do not eat any roasted meat or fowl on the *seder* night.

DID YOU KNOW that unlike many depictions of the *zroa'a* on the *seder* plate, there must be some meat left on the bone?

Charoses (usually made of grated apple, ground walnuts, cinnamon, red wine and dates) symbolizes the mortar used to make the bricks of the cities we were forced to build for Pharoah. Charoses at the seder may only be eaten during the meal; during Maror and Koraich, the vegetable should be dipped into the charoses and shaken off.

DID YOU KNOW that the texture of the *charoses* should be more like a compote/ apple sauce – not large chunks?



Karpas (celery, boiled potato, parsley etc.) is a vegetable, which is dipped into salt water. The vegetable reminds us of the spring season, and the salt water reminds us of the bitter tears we cried while enslaved in Egypt. The word karpas is composed of an anagram for the Hebrew word "parech", hard work, and the Hebrew letter samech, which has a numerical value (gematria) of 60, representing the 600,000 Jews who left Egypt.

DID YOU KNOW that the (salt) water also represents the *mikvah* (in this case the Nile River) in which the Jews immersed themselves in order to eat the *matzah* and *korban Pesach*?

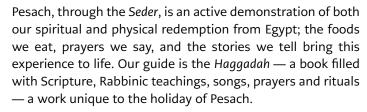
Chazeres (Romaine lettuce), which, as a type of *maror*, reminds us of the bitter slavery. While many people use the traditional Romaine lettuce as *chazeres*, others use whole horseradish root.

DID YOU KNOW that Romaine lettuce is used to remind us how the Egyptian slavery began in an easy way and then became harder, just as Romaine is sweet when it's young and bitter when it's older?

Maror (the bitter herb – ground horseradish root) represents the bitter slavery we endured in Egypt. The horseradish is grated or ground and should not be mixed with other ingredients; prepared jarred horseradish should not be used.

DID YOU KNOW that we have two bitter herbs on the table, because we eat *maror* twice at the *seder?*





For those who have medical or health conditions requiring changes or restrictions regarding *Seder* foods and drink, please see Dietary Needs at the *Seder*, pages 54-59.

BEFORE THE SEDER

The Seder table should be set before nightfall with the following items:

- Seder Plate For details about the Seder plate, see previous page. In short, the Seder plate should contain - starting from top left (NE) going clockwise – the following:
 - a. Beitza
 - b. Zro'a

NOTE: One should be careful not to say that "this is for Pesach" lest it appear that the meat is being sanctified for the *korban Pesach*, which we cannot do today in the absence of the *Beis Hamikdash* (Holy Temple).

c. Charoses

Many in the Sephardic community add to the charoses fruits to which our People are compared, such as raisins, pomegranates, cinnamon, ginger and other sweet ingredients.



- d. Chazeres
- e. Karpas
- f. (in the middle of the plate) Marror

 Sephardim don't use horseradish, as it has a sharp taste and not a bitter one. The Sephardic custom is to use the fresh leaves or stalks of romaine lettuce or endives, but not the root.
- 2) Bowl of salt water for dipping the karpas

Some in the Sephardic community dip the *karpas* into vinegar instead of salt water.

3) Three whole *matzos shmura* should be placed under or in front of the *Seder* plate. They should be covered and separated from each other by a napkin or cloth.

NOTE: Matzos shmura are matzos that were made specifically for the sake of the mitzvah of matzah and from wheat that was protected from moisture from the time of its harvest. They are the matzos that one should use for the obligations of the Seder.

Most Sephardim permit matza ashira, which is made from fruit juice or eggs on Pesach, although not for the mitzvah of lechem oni (motzi-matza). Please check with your Rabbi to determine the appropriate use of these products on Pesach.

4) Seats should be equipped with cushions, so that the participants can lean on their left sides while eating and reciting the Haggadah (except for eating of the *marror*) to imitate freemen and nobility.

- 5) Everyone should have a cup that holds at least 2.9 fluid ounces (except on Friday night when the first cup must contain at least 4.4 fluid ounces). While one should drink the entire cup or at least most of the cup, the obligation is fulfilled if at least 1.5 fluid ounces is consumed after each blessing over the wine.
 - Most *Sephardim* only recite blessings over the first and third cups of wine.
- 6) Enough wine should be available to fill four cups for each person at the *Seder*. Red wine is preferable, but white wine may also be used. Children and pregnant women, or people who for health reasons cannot drink wine, may fulfill the obligation with grape juice (preferably, with a little wine mixed in). Fill each of the four cups to the brim. If you must dilute 100% grape juice with water, please see the "Dietary Needs at the *Seder*" on pages 54-59.

NOTE: The bracha over all these mixtures is "Hagafen."

7) A separate cup designated as Kos Shel Eliyahu (Elijah's Cup). This cup will not be drunk.

THE STEPS OF THE SEDER

The measurements in the following sections are calculated according to Rabbi Gedalia Dov Schwartz, our Rosh Beth Din, based on the halachic decisions of the late Rabbi Moshe Feinstein, zt"l, that are quoted by his son, Rabbi Dovid Feinstein shlit"a in his Haggadah, "Kol Dodi".

At the beginning of the *Seder*, many Sephardic communities have a young child go outside the door of the house and knock. "Who's there?" ask those on the inside. "An Israelite," responds the child. "Where are you coming from?" they ask. "From Egypt," says the child. "Where are you going?" they ask. "To the Land of Israel!" the child exclaims. The child then re-enters the house, and the *Seder* begins.

- I. Kadeish, Kiddush sanctifying the day over a cup of wine, is recited while holding the cup in the right hand. Those who will not be making kiddush for themselves should listen to the leader (or someone else) say the bracha (blessing), keeping in mind that they are fulfilling their obligation through this recitation, and say amen when the blessing is completed. Everyone then drinks the majority of their cup while leaning to their left. (Try to finish the drink in two gulps.)
- II. **Urchatz**, washing the hands. Water is poured from a cup, twice on the right hand and twice on the left. Don't say a blessing on the washing.

- III. Karpas (celery, parsley, boiled potato, etc.) is then dipped in the salt water and eaten, after reciting the blessing "borei pri ha'adama" as printed in the Haggadah.
- IV. Yachatz, the middle matzah, is broken into two. The larger piece is set aside for the Afikoman, which is eaten later, and the smaller piece is kept with the other two matzos.
- V. Maggid, the telling of the Pesach story. Relating the story of our Exodus from Egypt is the vital mitzvah of the Seder night. The Torah teaches us that one is specifically obligated to tell the story of Pesach to the children (V'hegadita l'vincha, Sh'mos 13:8). It is therefore important for everyone present, and children in particular, to understand the story. Throughout the Seder, it is appropriate to offer commentary or insights into the Exodus, and anyone who amplifies the story through questions, interpretations, or discussion, is deemed to be praiseworthy. Most importantly, children should be encouraged to raise any questions they have at the Seder separate from the well-known "Mah Nishtana" to further demonstrate the true meaning of freedom.
- VI. **Rochtza**, washing hands as before, but this time a blessing is recited: ("al netilat yadaim"). Don't speak from the time you wash your hands until after you have eaten the matzah.
- VII. Motzi-Matzah, the blessing and eating of the matzah. The leader of the Seder holds all three matzos and recites the blessing over bread ("hamotzi lechem min ha'aretz"). He then drops the bottom matzah and recites the blessing over eating matzah ("al achilat matzah"). Finally, he distributes a small piece of each of the top two matzos to the participants (who supplement their portion from other matzah shmurah on the table) to amount to a piece or pieces equivalent in size to 6 inches by 7.5 inches for matzah of average thickness). Everyone now eats, while leaning on the left side. Try to eat this matzah within about 3 minutes.
- VIII. Marror, (bitter herbs, e.g. grated, raw horseradish or romaine lettuce). Say the blessing ("al achilat marror") just before you eat the marror. Dip the marror in the charoses, then shake it off and eat the marror without leaning. The measurements for how much should be eaten are dependent on what is being used as "marror" as follows: a) For pure, grated horseradish, eat an amount that can be compacted into a vessel measuring one fluid ounce, or b) for whole-leaf romaine lettuce, eat enough leaves to cover an area of 8 by 10 inches, or c) for romaine lettuce stalks only, eat enough stalks to cover an area of 3 by 5 inches.

- IX. Koreich, a sandwich is made, using a little of the bottom matzah (add from the table's supply if necessary) and marror. The total amount of average thickness matzah should be a piece or pieces equivalent in size to 6 inches by 3.5 inches. The measurements for how much marror should be eaten are dependent on what is being used as "marror" as follows: a) For pure, grated horseradish, eat an amount that can be compacted into a vessel measuring .7 fluid ounces, or b) for whole-leaf romaine lettuce, eat enough leaves to cover an area of 8 by 10 inches, or c) for Romaine lettuce stalks only, eat enough stalks to cover an area of 3 by 5 inches. Don't say a separate blessing on koreich, but do say the paragraph, "zecher lemikdash keHillel" beforehand.
- X. Shulchan Oreich, the festive meal is now eaten. Many people have a custom to eat boiled eggs dipped in salt water. One should take care not to overeat at the meal, as one must leave room for two more cups of wine, and the matzah of the Afikoman. Roasted meat should not be served at the meal, so as not to appear as though we are bringing the Paschal sacrifice outside the Temple. Therefore, at the Seder one should not eat any meat or

- fowl which was roasted over a fire, including pot roast. Some say that ideally the meal should be eaten while leaning, and one should discuss the Haggadah during the meal as well.
- XI. **Tzafun**, "dessert". At the end of the meal, the *Afikoman* (*matzah* set aside during *Yachatz*, adding from the table's supply if necessary) is eaten while leaning. No blessing is said, and the total amount of average thickness *matzah* to be eaten should be a piece or pieces equivalent in size to 6 inches by 6.5 inches. Nothing should be eaten or drunk after the *Afikoman* except for water and the two remaining cups of wine.

Some Sephardic communities pass the Afikoman around the Seder table from right shoulder to right shoulder, thus reenacting the Exodus from Egypt.

- XII. Bareich, the Grace After Meals is recited. Don't forget to insert the appropriate prayer for Pesach ("ya'aleh veyavoh").
- XIII. Hallel, prayers in praise of Hashem.
- XIV. **Nirtzah**, the conclusion of the Seder, including traditional festive songs.



DIETARY NEEDS AT THE SEDER

by Rabbi Dovid Cohen
Administrative Rabbinic Coordinator
and Mrs. Chana Schorr
RDN (Registered Dietitian Nutritionist)*



INTRODUCTION

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 review those requirements and consider how people with different medical conditions can fulfill these *mitzvos* and customs. As with all matters of *halacha* and medicine, each person should consult with their Rabbi and doctor or RDN before making a final decision.

Part 1 of this article will discuss issues related to foods consumed at the *Seder*, and Part 2 will note some related issues.

EREV

PESACH

the day.

Do not skip meals

on Erev Pesach. Eat

a balanced breakfast

and lunch, as well

as healthy snacks

- such as fruit and

nuts - throughout

PART 1 – FOODS AT THE SEDER

A. SEDER REQUIREMENTS

The following is a list of foods which must be eaten at the *Seder*:

- Wine or grape juice (four cups)
- 2. Matzah (three times)
- 3. Marror (twice)
- 4. Charoses
- 5. Karpas in salt water
- 6. Festive meal

For the first three items listed above, there is a requirement to consume a specific amount of food or drink. While there are differences of opinion regarding the exact amounts required, there are basically three opinions for each:

- The most lenient is associated with Rabbi Avrohom Chaim Na'ah, zt"l, who lived in Yerushalayim approximately 75-100 years ago, and who wrote extensively on this subject.
- A contemporary of his was Chazon Ish (Rabbi Avrohom Yeshaya Karelitz, zt"l), who argued that one must follow much larger measures for these items.
- Lastly, Rabbi Dovid Feinstein, zt"l, calculated his own measures based on rulings of his father (Rabbi Moshe Feinstein, zt"l, author of *Iggeros Moshe*) and others. Conceptually, he agreed with many of *Chazon Ish's halachic* positions, but in practice proposed amounts/shiurim that were somewhere in between that of Rabbi Na'ah and *Chazon Ish*.

Many American *Poskim*, including Rabbi Gedalia Dov Schwartz, zt"l, accept the rulings of Rabbi Feinstein on this matter. Accordingly, that will be the only position recorded in the body of this article. Other *shiurim* will be recorded in the endnotes. That said, there are many situations where a person's medical condition warrants relying on the *shiurim* of Rabbi Na'ah, and this is something which a Rabbi will consider when responding to a specific situation.

B. WINE / GRAPE JUICE

At four points in the *Seder*, a person must drink from a cup of "yayin". Yayin is loosely translated as "wine", but, in fact, it refers to any juice squeezed from grapes. That said, there is a difference of opinion as to whether there is a specific requirement that at the *Seder* one must use wine (i.e., fermented grape juice) or if grape juice can be used. Many authorities consider wine to be preferable for the *mitzvah*, but if it is medically recommended that a specific person avoid wine/alcohol then he or she should consult with a Rabbi to determine how to balance these competing issues.

The cup must hold 2.9 ounces of liquid¹ and be filled to the top. [2.9 ounces is what Chazal refer to as a "revi'is".] However, the cup does not have to be only filled with yayin. Rather, the wine or grape juice may be diluted with a certain amount of water. How much water can be added is the subject of dispute in the Poskim², with some allowing as much as up to 50% water (and some allow even more). That said, if the bottling company adds water

2.9 OUNCE CUP

Traditional kiddush cups hold much more than the 2.9 ounce minimum. If you want a cup which is the minimum size required, use 3-ounce sauce cups, espresso cups, or shot glasses.

Be sure to measure that the glass holds a full 3 ounces.

of their own to the product, then that reduces how much water the consumer may add. For details on which wines or grape juice contain water, please contact the manufacturer or the agency who certifies the product as kosher.

There are different opinions as to how much of the wine or grape juice a person must drink. Some say that a person should drink most (or even all) of the beverage in the cup³, which is to say that if the cup holds 5 ounces, for example, the person will have to drink at least 2.6 ounces. Shulchan Aruch⁴ says that regardless of the size of the cup one is only obligated to drink most of a revi'is of yayin (i.e., 1.5 ounces),⁵ but the preference is that the person drink a full revi'is (2.9 ounces). Magen Avraham⁶ suggests that one can satisfy both opinions by using a very small kiddush cup which holds just barely 2.9 ounces, so that "most of the beverage in the cup" is the same as "most of a revi'is".

If we combine all the above information, we see that if a person dilutes wine or grape juice with 30% water and only drinks 1.5 ounces at each kos, the obligation can essentially be fulfilled by just drinking 1 ounce of actual wine or grape juice. Alternatively, if the *yayin* will not be diluted, one may use a very small cup which holds just 2.9 ounces, and drink just 1.5 ounces (or at most the full 2.9 ounces) of wine or grape juice.

A person who must limit their intake of liquids, such as someone on dialysis, suffering from edema, or who just received a gastric sleeve, should consult with a doctor or dietitian. The medical professional will help the patient understand whether it will be acceptable to drink 1.5 ounces of grape juice or wine at each of the 4 kosos, and what dietary modifications might be necessary to accomplish that goal.

If one is advised not to drink that much, he or she should consult with a Rabbi, who may say that the condition warrants drinking less than all 4 kosos. In that case, the preference is as follows: if a person is drinking one cup, it should be for the 1st cup of the night (kiddush); if a person is drinking two cups, they should be for the 1st and 3rd cups; and if a person is drinking 3 cups, they should be for the first three cups of the Seder.⁷

Patients with dysphagia are unable (and/or not allowed) to swallow standard grape juice or wine and will need to have it thickened before consumption. A thickened beverage with a nectar-thick or honey-thick consistency would still be considered "liquid" and suitable for the mitzvah, but those with a pudding-thick consistency would be treated as a "solid" and could not be used.8 For those who have their own (kosher for Pesach) thickener, the easiest thing to do is to add the appropriate amount of thickener to grape juice or wine for use at the Seder. Alternatively, it may be possible to purchase thickened grape juice which is approved for use on Pesach. What if neither of these options is appropriate, such that the person will be unable to fulfill the obligation of drinking the four kosos? In that case, one may perform the mitzvah with chamar medinah.9 This is defined as any respectable beverage which people commonly enjoy drinking even when not thirsty.¹⁰ For our purposes this means that one may use (thickened) fruit juice.11

There are many people who must measure or limit the amount of carbohydrates they eat. This includes **diabetics**, people on a **ketogenic diet** to avoid **seizures**, and people with certain other conditions, who will be looking to minimize the amount of carbs they consume in the four kosos. These people will want to drink just 1.5 ounces of beverage at each kos and will also want to choose their beverage carefully. Some good choices are "light" grape juice, watering down grape juice or wine (as noted above), or using wine (bearing in mind that the drier the wine, the fewer carbs it will contain).

Product	Carbs per ounce (approximate)
Grape Juice (Kedem, light)	1.5 grams (6.25 calories)
Grape Juice (Kedem, regular)	3.9 grams (16 calories)

For a low-calorie option, choose light grape juice.

For some diabetics, wine is not a good option because (a) the alcohol may cause blood sugar to drop, especially at the first kos which is consumed on an empty stomach, and (b) the medicine used to treat this condition might be incompatible with alcohol. [Similarly, recovering alcoholics, those with

liver disease or who are **pregnant** may be unable to consume alcohol.] A related issue is that people with **edema** or who are on **dialysis**, may have restrictions as to how much liquid they can consume per day.

These issues should be discussed with a dietitian or doctor before Pesach so that the patient can plan accordingly and participate in the *Seder* in a healthy manner.

C. MATZAH

There are three times at the Seder when we are obligated to eat matzah – Motzi Matzah, Korech, and Afikomen. The mitzvah d'oraisah (Torah obligation) is to eat 1 kezayis of matzah on the first night of Pesach, but there is a Rabbinic obligation to eat much more than that. Specifically, we must eat two kezaysim at Motzi Matzah, one at Korech, and two at Afikomen.¹²

How much *matzah* is that? The amount depends on how thick the *matzah* is, as follows:¹³

	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 inches
Thick Matzah	8 by 5 inches	3.5 by 5 inches	7 by 5 inches

For purposes of this discussion, it is assumed that handmade sh'murah matzah is used at the Seder, which is the preferred matzah to use for the mitzvah.

As noted, the *Torah* only requires that a person eat <u>one</u> *kezayis* of *matzah*, and the amounts noted above reflect many *kezaysim*. These are the optimal amounts which should be consumed and the goal of those who have no medical conditions to consider. However, if it is medically advised that a person not consume so much *matzah* then a Rabbi may advise that it is acceptable to eat less than these amounts. Essentially, due to the Rabbinic nature of most parts of this *mitzvah*, the Rabbi may deem it appropriate to either rely on the lenient *shiurim* articulated by Rabbi Na'ah, ¹⁴ or say that it suffices for the person to eat less than the optimal amount.

If the Rabbi says that it is appropriate for a person to just eat one *kezayis* of *matzah*, then he or she should skip Motzi Matzah and Korech, and after the festive meal should (wash, recite *hamotzi*, and *al achilas matzah*, and) eat the one *kezayis* to fulfill the dual *mitzvos* of *matzah* and *afikomen* simultaneously.¹⁵ [Nothing may be eaten after this *afikomen*.] In other cases, the Rabbi will rule that the person can/should eat two small portions of *matzah* (i.e., one *kezayis* each) in which case he or she should eat one *kezayis* at Motzi Matzah and the other at *Afikomen* (skipping Korech).¹⁶

People who are **diabetic** or on a **ketogenic** diet to avoid seizures may need to be aware of – and sometimes also limit – the amount of carbohydrates which they should eat. The number of carbs for each of the *mitzvos* is shown in the accompanying chart.¹⁷

0

Matzah used at the Seder must be made from one of the five primary grains – wheat, spelt, rye, barley, or oats – and may be produced from "white" flour or "whole grain" flour.¹⁸

A person who suffers from **Crohn's**, **IBS**, has a **colostomy**, or certain other conditions, might be advised to maintain a low-fiber diet and should choose *matzah* made from "white" flour. Others have exactly the opposite need and would, therefore, choose to use *matzos* made of whole grains.

Approximate amounts for handmade matza based on the shiurim noted above Mitzvah Carbs Motzi Matzah 28 grams Korech 12 grams Afikomen 24 grams Net carbs fluctuate from brand to brand and depends on how much bran is included.

Rema¹⁹ records a custom to only use wheat-based matzah at the Seder. This is understood²⁰ to be due to an assumption that people prefer this type of matzah, such that it is an example of using the "best" type of matzah for the mitzvah. However, if a person is allergic to wheat or has some other reason to prefer to use spelt or rye matzah, it is permitted to use a different type of matzah. Similarly, those who are celiac have no choice but to use gluten-free oat matzah at the Seder. Some celiacs, especially those who have recently been diagnosed, are advised not to eat oats (even if the oats are gluten-free). A person in this situation should speak to a Rabbi who will determine (a) whether the need to avoid oats outweighs the mitzvah to eat matzah at the Seder, and/ or (b) if the person should eat a smaller shiur or less matzah, as noted above.

The only ingredients which can be in *matzah* at the *Seder* are flour (from one of the five primary grains) and water. Although those who are ill or infirm (or of a *Sephardic* background) are allowed to eat "egg *matzah*" during other parts of *Pesach*, this is not permitted at the *Seder*.²² What should a person do if they have **dysphagia**, **severe gum disease** or **TMJ**, require an **altered consistency diet (e.g., pureed food)**, or have other conditions which make it difficult to chew or swallow standard *matzah*? *Mishnah Berurah*²³ rules that such a person should choose one of the following options (in descending order of *b'dieved*):

- Crushed or ground matzah
- Matzah soaked in ambient temperature or warm water
- The soaking should not be for too long, so that after it is completed, each piece of *matzah* is still larger than a *kezay*is, and the water used for soaking is not "clouded".
- Matzah soaked in hot water which is in a kli sheini (i.e., not the original utensil in which the water was heated up)
- Matzah dipped into a beverage, such as soup or juice, which is warm or at ambient temperature
- Matzah soaked in a beverage, such as soup or juice, which is warm or at ambient temperature

A somewhat different concern is that to fulfill the *mitzvah*, the *matzah* must be consumed within a given amount of time known as, "*k'dei achilas pras*". Poskim differ as to exactly how long this is, with most assuming it ranges from 2-5 minutes.²⁴ Many individuals can consume all of the *matzah* within the shortest of those times (2-3 minutes), and this is obviously preferred. But this may be very close to impossible for those who have a difficult time chewing or swallowing, who must swallow <u>twice</u> for each bite (e.g., some patients with **dysphagia**), or who cannot eat very much at one time (e.g., someone with a **stomach sleeve or band**). These individuals should discuss with a Rabbi whether to rely on a longer measure of *k'dei achilas pras*,²⁵ and whether to possibly just "rush" when eating *motzi matza* but not for the other *mitzvos*.

D. MARROR

We eat marror twice at the Seder – at marror and korech – and in both cases the mitzvah is Rabbinic in nature. The Mishnah²⁶ records that there are five vegetables which are suitable as "marror", but there is some question as to what each of those five are. Accordingly, most people use romaine lettuce or ground horseradish,²⁷ 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 of lettuce (for example) which will fill up a 1 ounce shot glass when pressed tightly into the glass leaving no empty air spaces.²⁸ People who must maintain a low-fiber diet, such as those suffering from **Crohn's**, **IBS**, **SBO** (small bowel obstruction), or a person who has a **colostomy**, should speak with their dietitian to see whether this amount of *marror* will be deleterious to their condition. [Cooked vegetables may not be used as *marror*.].²⁹ If so, they should ask a Rabbi for guidance as to how they should conduct themselves at the *Seder*.

As noted above regarding matzah, the marror must be eaten within the time of k'dei achilas pras. For people with dysphagia, or others with difficulty chewing or swallowing, it may be difficult to consume the entire amount in the 2-3 minutes of k'dei achilas pras. As with matzah, they should consult with a Rabbi as to whether they should possibly rely on a longer shiur for fulfilling the mitzuah.

If a person realizes that he or she cannot possibly fulfill the *mitzvah* due to one of the issues noted above, nonetheless a small taste of *marror* should be taken at the appropriate time in the *Seder*. This is not a true fulfillment of the *mitzvah* – and therefore no *bracha* is recited – but still a piece of *marror* should be eaten to remind the person of the bitterness (*marror*) which the Jews suffered in Egypt.³⁰

E. CHAROSES

Before we eat marror at the Seder, the marror is dipped into charoses. The Gemara does not give much direction as to what should be in the charoses and merely mentions that it should be of a thick consistency to remind us of the cement used by the Jews when they were enslaved in Egypt.³¹ However, Rishonim suggest a number of different ingredients which are appropriate to use, and Rema³² records that it should contain apples, pomegranate, figs, walnuts, and almonds, all of which are ground to a thick, mortar-like consistency. Furthermore, one should add broken cinnamon sticks and strands of ginger since they have an appearance like the straw which was also used by the Jewish slaves. Lastly, Rema notes that a person should add wine or wine vinegar to the charoses just before it is used, so that the liquid – which is not absorbed into the charoses - will remind us of the Jewish blood spilled during this part of our history.

Since the specific items used in *charoses* are based on customs rather than on formal *halachic* requirements, if a person is **allergic** to nuts or one of the other ingredients, or cannot tolerate wine or vinegar, *charoses* should be made without that ingredient.

F. KARPAS

Towards the beginning of the *Seder* each person is required to eat a small piece of a vegetable.³³ This part of the *Seder* is referred to as "*karpas*" because some earlier *Poskim* suggest that one should specifically use "*karpas*" (celery) as that vegetable, but in truth one may use any vegetable.³⁴ [The only criteria are that it be in a form in which one recites *ha'adamah* before eating it, and that it not be something suitable for *marror*.]³⁵ Thus, if someone has an allergy to the specific vegetable which their family customarily uses for *karpas*, or has some other reason to avoid it (e.g., difficulty chewing), a different vegetable may be substituted. It is worth bearing in

mind that there is no requirement to eat a *kezayis* of *karpas*, and actually a person is supposed to specifically eat very little of it; it may be tolerable to consume this small amount as a way of preserving a family custom.

Karpas is dipped into a liquid before it is eaten, and the most common custom is that saltwater is used as the "liquid". In fact, *Shulchan Aruch* and later *Poskim*³⁶ record that one may use wine, vinegar, or saltwater for this purpose. Accordingly, if someone with hypertension wants to be very careful to avoid even the slightest amount of unnecessary salt, the karpas may be dipped into wine or vinegar instead of saltwater.

G. FESTIVE MEAL

It is customary to begin the festive meal (Shulchan Oreich) by eating hard-boiled eggs dipped in saltwater, as a reminder that we are bereft of the Beis HaMikdash and, therefore, unable to bring a korban Pesach.³⁷ Someone who is allergic to eggs

MEAL CHOICE



The Seder food is carbheavy, so choose lots of protein and vegetables for the festive meal.

should not partake in this custom, and a person who avoids unnecessary salt due to **hypertension** or another condition may just eat the egg without dipping it into saltwater.

One of the *halachos* of the *Seder* is that one cannot eat meat or poultry which was broiled. This is because the *korban Pesach* must specifically be broiled; therefore, we avoid eating foods that might be confused with the *korban Pesach*.³⁸ That said, a person may eat a piece of meat which was originally broiled and subsequently cooked.³⁹ This is a suitable choice for those who are on a **low-sodium diet** (such as those suffering from **hypertension**) and, therefore, *kasher* their own meat via broiling rather than using the traditional salting/*melichah* method. One may not eat the broiled meat as-is at the *Seder* but may eat it if the already-broiled meat is cooked in water.

After the meal, each person will be required to eat afikomen and drink the two final cups of wine. Accordingly, Rema⁴⁰ recommends that people not eat too much at the festive meal, so that they will be able to perform those mitzvos without being overstuffed. Rema provides this advice for all Seder participants, but it has extra meaning for those who are medically advised to control their weight. There is a mitzvah to enjoy the meals on Shabbos and Yom Tov, but even that must be done in a manner which is consistent with maintaining our overall health.

PART 2 – OTHER ISSUES

H. MITZVAH WHICH MAKES ONE ILL

Most Poskim rule that if fulfilling a positive mitzvah, such as eating matzah, will cause a person to become bedridden or otherwise severely ill, he or she is excused from performing that mitzvah.⁴¹ Thus, if none of the suggestions given in this article are suitable for a given patient, a Rabbi may rule that the fulfillment of the matzah may be omitted rather than having one perform it and become (more) ill.

I. MEASURING

The simplest way to know if one's *kiddush* cup holds the required amount of liquid is by using a measuring cup. Fill the cup with water, and empty that water into a measuring cup to see if it holds the required amount. The same is true when determining if a shot glass is the right size to use in measuring for *marror*.

In this article, the required amounts needed for *matzah* are given in linear inches (e.g., 8 X 7 inches) such that the *matzah* can be measured with a ruler or measuring tape.

It is prudent to do all measuring before Yom Tov to avoid last minute aggravations, but if one forgot, it is permitted to perform these measurements on Shabbos or Yom Tov (since they are being done for a mitzvah).⁴²

J. UNABLE TO EAT

The details provided in the article assume that the person can eat and swallow food and liquid down their throat. However, some people receive their nutrition through a **gastric tube**, **nasal tube**, or **PEG**, such that the food has no contact with the person's throat, in which case it is likely that they have not fulfilled the *mitzvah* if they are fed *matzah* (for example) through one of these devices.

K. DIETS

There are multiple diets which individuals choose to follow for a variety of reasons. In some cases, they are medically indicated and nutritionally sound, and in others they are a personal choice or a "fad" which the person is following. If one of those diets conflict with *Seder* requirements, the person must present this issue to a Rabbi who will consider the person's needs and practices, as compared to the *mitzvos* of the *Seder*, and direct them how to resolve any potential issues.

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The authors thank Rabbi Chaim Sender, former Chaplain at Robert Wood Johnson University Hospital, for his assistance in preparing this article.

ENDNOTES

- 1 2.9 ounces is the amount required according to Rabbi Feinstein and Rabbi Na'ah. [When the Seder is on Friday night, Rabbi Feinstein requires 4.4 ounces for the first cup.] Chazon Ish requires 5 ounces.
- See Shulchan Aruch OC 204:5 as per Mishnah Berurah 204:29, that in the days of the Gemara one could add considerable amounts of water, but nowadays there is a lesser amount that is acceptable.
- 3 Second opinion in Shulchan Aruch 472:9.
- 4 Primary opinion in Shulchan Aruch 472:9, as per Mishnah Berurah 472:33.
- 5 1.5 ounces if a bit more than half of the 2.9 shiur for a revi'is, and therefore meets the requirement for "rov revi'is" (most of a revi'is). [Children, and those who are physically very small may be allowed to consume even less wine or grape juice; see Biur Halacha 271:13 s.v. v'hu & 472:9 s.v. v'yishteh.] According to Chazon Ish that a revi'is is 5 ounces, 2.6 ounces would be required for rov revi'is.
 - For the fourth cup at each Seder, one should drink at least a full revi'is, so that there will be no question about reciting the bracha of al hagafen after drinking the wine (Mishnah Berurah 472:30).
- 6 Magen Avraham 472:10, cited in Mishnah Berurah 472:33.
- 7 The order of preference presented in the text is based on Mishnah Berurah 483:1. If the person can drink four cups but only for one Seder, he should do so at the first Seder (Mishnah Berurah 472:41).
- 8 As relates to the halacha of kovush, "liquid" is defined as anything which is מתנענע (moves) (see Pri Megadim MZ YD 105:1, Chochmas Adam 58:1, Mishnah Berurah 648:54, and Sha'ar HaTziun 648:61), and the text assumes that the same criteria applies in this halacha as well.
- 9 See Rema 483:1.
- 10 As per Iggeros Moshe OC 2:75.
- 11 See Shemiras Shabbos K'hilchaso 53:9. [Most other examples of chamar medinah are either not kosher for Pesach or not available in thickened form.]
- 12 Additionally, the *mitzvah* to eat *matzah* on the second night of Pesach is completely *d'rabannan* in nature.
- 13 The shiurim given in the text are per Rabbi Feinstein. The following would be the shiurim in inches for average thickness matzos according to Rabbi Na'ah (RN) and Chazon Ish (CHI): Motzi Matzah - 9 X 6 (RN) / 12 X 7 (CHI); Korech – 4.5 X 6 (RN) / 6 X 6 (CHI); Afikomen – 9 X 6 (RN) / 11.5 X 6 (CHI).
- 14 See the previous endnote.
- 15 See Mishnah Berurah 482:6.
- 16 See Mishnah Berurah 482:6.
- 17 The data given in the text are as per the *shiurim* of Rabbi Feinstein. The following would be the grams of carbohydrates as per the *shiurim* of Rabbi Na'ah (RN) and *Chazon Ish* (CHI): Motzi Matzah 37 (RN) / 58 (CHI); Korech 19 (RN) / 25 (CHI); Afikomen 37 (RN) / 48 (CHI).
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- 18 Shulchan Aruch 453:1 and 454:1.
- 19 Rema 453:1.
- 20 See Mishnah Berurah 453:2.
- 21 Rema 462:4.
- 22 Shulchan Aruch 462:1.
- 23 Mishnah Berurah 461:18 and Biur Halacha 461:4 s.v. yotzeh.
- 24 Some of the opinions noted in this context are Aruch HaShulchan 202:8 (3-4 minutes), Kaf HaChaim 210:8 (4-5 minutes, but possibly even 7 minutes), Shemiras Shabbos K'hilchaso 54:30 (4 minutes, but preferably in 2 minutes), and Iggeros Moshe OC 4:41 (less than 3 minutes).
- 25 See the previous endnote.
- 26 Mishnah, Pesachim 2:6.
- 27 Mishnah Berurah 473:34.
- The shiur given in the text is for marror as per Rabbi Feinstein; for korech he requires that the person eat only the volume of 0.7 ounces. According to Rabbi Na'ah, a person should eat the volume of 0.9 fluid ounces for both marror and korech, and according to Chazon Ish one should eat the volume of 1.2 fluid ounces.
- 29 Shulchan Aruch 473:5.
- 30 Mishnah Berurah 473:43.
- 31 See Rema 473:5.
- 32 Rema 473.5
- 33 Shulchan Aruch 473:6.
- 34 See Shulchan Aruch 473:4.
- 35 Mishnah Berurah 473:20.
- 36 Shulchan Aruch 473:6, as per Rema 473:4 and Mishnah Berurah 473:54.
- 37 Rema 476:2.
- 38 Shulchan Aruch 476:1-2 as per Mishnah Berurah 476:1.
- 39 Mishnah Berurah 476:1.
- 40 Rema 476:1.
- 41 See, for example, Tzitz Eliezer 14:27 and 19:22. For more on this see the article on celiac by this author in Journal of Halacha and Contemporary Society Volume LIX.
- 42 See Shulchan Aruch 306:7 and Mishnah Berurah ad loc.







Shopping Guide

PESACH 2021

Recommendations are for items produced in the United States

This list of products is marked as follows:

✓ Acceptable without Pesach Certification

Food items in this section should preferably be purchased before Pesach

▲ Must bear reliable Pesach Certification

Not acceptable for Pesach

Sephardim should contact their local Sephardic rabbi regarding issues of kitnios

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

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

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Product	Status	Notes
Chickpeas	×	Kitnios
Cloves		Some have a custom not to use cloves for Pesach
Cocoa powder		Acceptable if 100% pure and not processed in Europe. Hershey's is acceptable except for Special Dark
Coconut (shredded)		Sweetened or flavored ▲ Unsweetened & unflavored ✓
Coffee	A	Beans which are plain, unflavored, and not decaffeinated do not require certification, but the grinder must be clean Instant, flavored or decaffeinated coffee requires certification K-cups require certification
Coffee filters	✓	
Coffee whitener	A	
Cologne		See Medicine and Cosmetic pages
Colonoscopy drink		See Medicine and Cosmetic pages
Confectioners' sugar	A	
Contact lens solution	✓	
Contact paper	✓	
Cooking oil spray	A	
Cooking wine	A	
Coriander seeds	×	Kitnios
Corn & corn products (e.g. corn oil, corn syrup)	×	Kitnios
Corn remover	✓	
Cosmetics		See Medicine and Cosmetic pages
Creams (cosmetics)	✓	
Crock pot liner	✓	
Cumin	×	Kitnios
Cups	✓	Includes paper & plastic
Cutlery (plastic)	✓	
Dates	A	Glaze may be problematic
Decaffeinated coffee or tea	A	Lipton decaffeinated tea bags are acceptable without certification
Dental floss or tape		Acceptable (including waxed) if not flavored
Dentures	✓	
Deodorant	✓	
Dessert gels & puddings	A	
Detergent	✓	
Dill		Seeds × (Kitnios) Leaves ✓
Dishwashing soap	✓	
Dog food		See Pet Food pages
Dried fruit	A	
Edamame	×	Kitnios
Eggs		Cooked or liquid ▲ Whole and raw (including pasteurized) ✓
Ensure		See Nutritional Supplement page

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

SHOPPING GUIDE - PESACH 2021

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

Product	Status	Notes
MSG	A	
Mushrooms		Canned ▲ Raw or dried ✓
Mustard	×	Kitnios
Nail polish	✓	
Nail polish remover	✓	
Napkins	✓	
Non-dairy creamer	A	
Nutritional supplements		See Nutritional Supplement page
		Peanuts are kitnios × Pecans (all shelled)
Nuts		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)	A	
Orange juice	A	Pure frozen orange juice concentrate does not require Pesach certification
Orthodontics	✓	Wash rubber bands before placing in mouth
Oven cleaner	✓	
Pam	A	
Pans (aluminum)	✓	
Paper products	✓	Including bags, cups, napkins, plates, and wax paper May be used for hot or cold
Paraffin	✓	
Parchment paper	A	
Peanuts	×	Kitnios
Peas	×	Kitnios
Pecans (all shelled)	A	
Perfume	✓	When produced in the USA
Pet food		See Pet Food pages
Petroleum jelly	✓	
Pickles	A	
Pills		See Medicine Letter (page 3)
Pineapple (canned)	A	u/-o/
Plastic (cutlery, plates)	- ✓	
Plastic wrap	√	
Plates	√	Including paper, plastic and Styrofoam May be used for hot or cold
Play-doh	×	May contain chametz
Polish (for furniture, shoes, or silver)	✓	
Pop	A	
Popcorn	×	Kitnios
Poppy seeds	×	Kitnios

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Product	Status	Notes
Potato chips	A	
Poultry	_	Fresh or frozen raw poultry in original packaging is acceptable, but ground, cooked or repacked requires Pesach certification
Powdered dish detergent	✓	
Prunes	A	
Pumpkin seeds		Not kitnios; acceptable if raw and without additives
Quinoa	•	Quinoa is not kitnios but requires certification to be sure no other grains are mixed in
Raisins	A	
Rice, including wild rice	×	Kitnios Rice milk may contain chametz; see Milk Alternatives page
Saffron		Some have a custom not to use saffron for Pesach See spices
Salads (bagged)	•	If certified is unavailable, and contains no <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	A	
Sesame seeds	×	Kitnios
Shampoo	✓	
Shaving lotion	✓	
Sherbet	A	
Shortening	A	
Silver polish	✓	
Snow peas	×	Kitnios
Soaps	✓	
Soda	A	
Sorbet	A	
Sorghum	×	Kitnios
Soup mix	A	
Soy products	×	Kitnios Soy sauce and soy milk may contain chametz; see milk alternatives page
Spices		Anise, caraway, coriander seeds, cumin, dill seeds, fennel seeds, and mustard are kitnios * Other spices are acceptable in whole form, but ground spices require certification
Splenda	A	
Stain remover	✓	
Star anise		Star anise is not kitnios; see Spices
Stevia	A	
	✓	

Product	Status	Notes
String beans	×	Kitnios
Styrofoam	✓	
Sugar		Brown sugar and confectioners' sugar Pure, white cane sugar without
Sugar substitute	A	additives is acceptable
Sunflower seeds	×	Kitnios
Sunscreen	✓	
Suppositories	✓	
Syrups	A	
Tea		Pure black, green or white tea leaves or tea bags are acceptable unless they are flavored, instant or decaffeinated, in which case they require certification Lipton decaffeinated tea bags Herbal tea
Tissues	✓	
Tofu	×	Kitnios
Tomato-based products	A	
Toothpaste		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)	A	
Turmeric		Turmeric is not kitnios; see spices
Vanilla	A	
Vaseline	✓	
Vegetable oil	A	
Vegetables		Bagged salads - see Salad (bagged) Canned, cooked or frozen ▲ Fresh raw vegetables are acceptable if they are not kitnios (see listing for individual vegetables) and do not contain additives other than sugar
Vegetable wash	A	
Vinegar	A	
Vitamins	A	
Water		Acceptable if it does not contain carbonation, flavors, vitamins, or other sensitive additives
Wax for braces	✓	
Wax paper	✓	
Whitener (for coffee)	A	
Wild rice	×	Kitnios
Wine	A	
Wood chips	✓	
Wrap (plastic)	✓	
Yogurt	A	

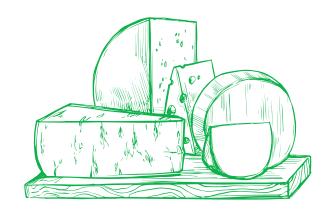
PESACH LIQUOR LIST 2021



Brandy	Boukha Bokobsa	Fig Alcohol	OU-P logo required
Brandy	Herzog French	Boukha Fig Brandy	OU-P logo required
Brandy	Sabra Liqueurs	Grand Sabra Orange Brandy	OU-P logo required
Cognac	Dupuy	Cognac VS	OU-P logo required
Cognac	Dupuy	Cognac VSOP	OU-P logo required
Cognac	Dupuy	Cognac XO	OU-P logo required
Cognac	Herzog French	Cognac Louis Royer VS	OU-P logo required
Cognac	Herzog French	Cognac Louis Royer VSOP	OU-P logo required
Cognac	Herzog French	Cognac Louis Royer XO	OU-P logo required
Liqueur	Sabra Liqueurs	Sabra Coffee	OU-P logo required
Liqueur	Sabra Liqueurs	Sabra Orange Chocolate	OU-P logo required
Other	Exodus	Hopped Cider	Star-K P logo required
Other	Zachlawi	Arak - Various Varieties	OU-P logo required
Other	Zachlawi	Spiced Arak	OU-P logo required
Vodka	Boyar	Vodka	OU-P logo required
Vodka	Distillery No. 209	Vodka	OU-P logo required
Vodka	Lvov	Vodka	OU-P logo required
Vodka	Peacock	Vodka	OU-P logo required
Vodka	Pravda	Vodka	OU-P logo required
Vodka	Shikor	Vodka Infused with Saffron	OU-P logo required
Vodka	Metropolitan Martini Co.	Vodka Martini	OU-P logo required
Vodka	Zachlawi	Assorted Varieties	OU-P logo required



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-21 (meaning "Pesach 2021") on the label or container during the holiday itself. Due to the low probability of encountering the issues detailed above, it is preferable to purchase milk with Kosher for Pesach certification, but if Pesach-certified milk is not available, one may purchase regular milk before the holiday begins.

Other dairy products, such as cheese, half and half, and 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.

INSTRUCTIONS FOR THE LISTINGS BELOW

For milk and related dairy products, nearly all cRc certified companies indicate Kosher for Pesach status by stamping P-21 alongside the "best by" or expiration date. **Any exceptions will be noted in bold below.** We have listed the brands, along with the plant numbers (in parentheses) where they are produced, of the dairy products the cRc certifies for Pesach. In the case of milk, the cRc logo on the product is *not* necessary; as long as the correct brand, plant number, and P-21 are present, it is kosher for Pesach.

All products below from plant 17-37 will bear STAR-D-P (or STARDP).

MILK

Bareman's (17-284)

Best Choice (17-087, 17-284)

Borden (17-37)

Coburn Farms (17-37, 17-087)

Country Delight (17-37)

County Market (17-087, 17-284)

Deans Dairy Pure (17-37)

Festival (55-1500)

Good and Gather (17-087, 17-284, 55-1500)

Great Value (17-37, 17-087, 17-284, 47-125)

Happy Belly (55-1500)

IGA (17-087)

Jewel (17-37)

Kemp's (55-1500)

Kemp's Organic (55-1500)

MILK, CONTINUED

Kemp's Select (55-1500)

Kirkland (55-1500)

Lucerne (17-37)

Meehan's (17-087)

Piggly Wiggly (17-37)

Prairie Farms (17-087, 17-284, 29-132, 47-125)

Roundy's (55-1500)

Roundy's Select (55-1500)

Schnucks (17-087, 17-284)

Sendik's (55-1500)

Shopper's Value (17-087, 17-284)

Simple Truth Organic (55-1500)

Trader Joe's (55-1500)

Wisconsin Farms (55-1500)

CHEESE

Oneg Cheese when bearing Kosher for Pesach

Schtark Cheese when bearing Kosher for Pesach

HALF AND HALF

Dean's Dairy Pure (17-37)

Kemp's Select (55-1500)

Prairie Farms (17-284)

Sendik's (55-1500)

Trader Joe's (55-1500)

ORANGE JUICE

Orchard Pure (17-37)

SOUR CREAM

Daisy Brand (48-0957) – regular only - when bearing Kosher for Passover

WHIPPING CREAM

Dean's Dairy Pure (17-37)

Wisconsin Farms (55-1500)









Often a food package bears a kosher symbol followed by a D or a DE, which most of us understand to indicate that the food contained therein is either dairy (in the case of the D) or processed on the same equipment as dairy (as symbolized by the DE).

But more often than not, these symbols raise more questions than they answer. Why is a food marked as dairy when I see no dairy ingredients on the package? If I keep *chalav Yisrael* do I need to avoid DE? May I eat it with or right after meat? How come some things can be labeled as dairy in the allergen information but the *hechsher* indicates that they are *pareve*, and other products have a D or a DE but have no allergen warning at all?

And then to answer the greatest question of all: Which Oreos are really dairy, and which are not?

To understand the answers to these questions--and many more--let's take a deep dive into the world of dairy processing.

We will begin by understanding some reasons why a product that does not appear to contain any dairy may nonetheless be labeled as such.

TAINTED MACHINERY

A common scenario is when the *pareve* food is processed on equipment that had also been used for hot dairy food, and the equipment was not *kashered* in between. While most agencies will correctly mark this as DE, some will, for simplicity sake, just put a D next to their logo.

This is the case for Silk soymilk, David sunflower seeds, Pedialyte drink, many of the Hershey's syrups, and some Kind Bars, all of which are marked as D because the manufacturing lines are not *kashered* between runs.

Another possibility involves dry ingredients. For example,

if machinery was used to process dairy powders and then used for *pareve* powders, such as colored sugar. To wash the machinery with water is not practical, since even the smallest amount of leftover moisture would cause the powders to clump. So how is one food cleaned out before another one is processed?

The standard procedure is to run the second product, in this case colored sugar, through the machinery until the company determines that all residue of the previous product has been flushed out. The tainted sugar powder is then discarded, and the company is sufficiently confident that whatever they process from then on is free of significant residue from the previous product.

The hechsher, however, is not quite convinced.

A case in point would be Trader Joe's chocolate chips, which some readers may recall switched from being designated by the OK as *pareve*, to dairy.

This was because it came to the attention of the OK that the chips were packaged on the same machinery as dairy chocolate chips. And even after the company flushed out the lines with chocolate chips to be discarded, occasionally dairy chips were still found in the non-dairy batch. These are actual dairy chips, and if they would be ingested by someone who is allergic to dairy, that person could become ill. So, while one can rightfully argue that the small amount of dairy chips would be *botul* (nullified) which leads us to a new internal term amongst kashrus agencies called "dairy botul", it nevertheless is correct to designate the "pareve" chips as "dairy".

Another possibility is when the food contains a flavoring that has dairy in it. Even though it is a minute amount relative to the food itself, since it provides flavor, it is not necessarily nullified by the ratio of 1/60. Additionally, a unique aspect of

flavors is that there is no governmental requirement to list the specific ingredients used to make up a flavor, and it is sufficient to just list the words "natural and artificial flavors." So a consumer will never know what is really in a flavor and must rely on the *hechsher* for its status.

This is why a product can be marketed as vegan, but the *kashrus* agency has correctly labeled it as dairy, since it was either made on a non-*kashered* dairy manufacturing line or one of the flavors being used in this vegan product is labeled dairy. The vegan company is not concerned that this would compromise their vegan status, while the kosher agency has different criteria of what is acceptable as non-dairy.

Another example of this are certain Torani coffee flavors, which contains a dairy component in the flavoring, yet there is no dairy in the ingredient information.

If one reads the ingredient panel and sees nothing that seems dairy-sensitive, they still cannot be sure that there is no dairy hidden in something with an innocent seeming name such as galactose, high protein, ghee, lactalbumin, paneer, prebiotics, recaldent, and, of course, "flavors." I keep a very long list of such ingredients, and I am constantly finding more ingredients to add to it. (On the other hand, there are plenty of dairy sounding ingredients that are actually not dairy at all. Some examples are cocoa butter, cream of tartar, lactase, lecithin, milk thistle, etc.)

For this reason, as well as others mentioned in this article, even if you are a chemist, reading the ingredients is not enough to assure you that the product in your hand is truly dairy-free.

INHERITED DESIGNATIONS

Some companies, just to keep things simple for themselves, may choose to label everything they produce as dairy, even items that are 100% pareve. An example of this is plain (unflavored) Snyder's pretzels. Since the company also makes dairy pretzels, they want a uniform kosher logo on all their packaging and designate everything as "dairy."

I recall once working with a major breakfast cereal producer that was considering adding a dairy ingredient to a product more than two years down the line. To avoid making mistakes, the executives were going to start labeling it as "dairy" already. I prevailed upon them not to do so, and many chalav Yisrael keeping Jews enjoyed many breakfasts as a result.

Many products are made from dozens of ingredients, each of which comes from a different plant or a different company. Virtually all hashgachos work with each other, relying on each

other's supervision. Thus, a product bearing the cRc may contain ingredients that are supervised by the OU, OK, and many others as well. If one of those ingredients, for whatever reason (for example, the company requesting uniformity of their kosher designation), has been designated as "dairy" by its supervising agency, we would have no choice but to designate the final product "dairy" as well. In these cases, the product is 100% pareve, but the consumer has no way of knowing this, unless they consult with someone with "inside information".

WHEN THE ALLERGEN INFO AND THE HECHSHER DON'T JIBE

There are times when something is 100% bona fide *milchigs*, but it is not labeled as dairy in the allergy panel. This is because only certain components of the milk trigger common dairy allergies. However, as far as kosher is concerned, the food is decidedly dairy.

(A similar example would be wheat that has been modified so that it lacks the elements that are problematic for people who are gluten intolerant. Thus, it can be entirely glutenfree but also entirely *chametzdik*. This is one reason why not everything that is gluten-free is kosher for Pesach.)

Conversely, there can be things that are dairy as far as allergens is concerned but are *pareve* from a *halachic* perspective. This is because the allergens are concerned with the most minute particles. From a *halachic* perspective, however, something can become *batul* in a ratio of 1/60.

A classic example of this issue at play is a potato chip factory, where the finished chips are sprayed with flavors, some of which are dairy. These sprays create a cloud, and partitions are erected to block the powder from floating from one manufacturing line to another. As far as allergy is concerned, the entire plant may be labeled as dairy and the company will state on all labels "made in a plant that processes milk," since there are potential dairy particles crossing through the partitions. However, *halachah* is not concerned about these minute traces of dairy in the air and is comfortable labeling the non-dairy chips as *pareve*.

DE AND CHALAV YISRAEL

In virtually all instances of a product being marked DE, the dairy in question is *chalav stam*. How is it to be viewed? There are three basic approaches:

Based on the Shulchan Aruch's clear halachah (Rama, YD 115:1) items made with chalav Akum are not kosher and the keilim are equally not kosher. While one can argue that the reasons

behind the gezairah of chalav yisroel might not apply today, the Chasam Sofer (YD 2:107) writes that this gezairah was made in all cases, whether the reasons apply or not. Based on this, the Chassidishe community tends to treat non-chalav Yisrael as actual non-kosher. Thus, they would treat DE products as entirely not acceptable.

On the other extreme, there are many who follow the approach of Rav Moshe Feinstein, who ruled that the dairy in contemporary Western countries do not need Jewish supervision. As such, the DE products would generally be treated like a *pareve* cake you baked at home in a dairy pan: You would not eat it with actual *fleishigs* but would be able to serve it immediately following a meat meal.

Among the Litvishe community, many who are stringent regarding *chalav Yisrael* follow the approach of Rav Yosef Eliyahu Henkin (*Teshuvos Ibra*:43, see also *Shulchan HaLevi* 22:5), who determined the concerns of *chalav Yisrael* do not apply to *keilim*. Accordingly, even if they would generally choose to be *machmir* on themselves and not eat something not marked *chalav Yisrael*, they do not extend this *chumra* to *keilim* and would be allowed to use DE products in the same manner as those who follow Rav Moshe.

Regarding those who do use DE products, there is an important dissenting opinion, which is significantly more permissive.

As explained by Rav Shmuel Fuerst and others, there is good reason to treat the traces of dairy in commercial equipment with more leniency than those found in our home kitchens. Some reasons for this leniency:

There is a general rule that unless we know otherwise, we assume that 24 hours have elapsed since non-Jewish vessels were last used with non-kosher, in which case the flavor is assumed to have become distasteful (pagum).

Even if the flavor is certainly less than 24 hours old, there is still good reason to assume that whatever remains in the equipment would only detract from the desired taste, and certainly not enhance it. (This is known as *nosein taam Lifgam*, see YD 103.)

Most importantly, the volume produced on commercial equipment is so high that any flavor (bliyos) remaining in the walls would certainly become nullified in a ratio of 1/60 to the kosher food now being processed. (This is known as shefa, see YD 99.) This is in contrast to when one cooks at home, in which case there is generally not 60 times as much kosher food as there is tainted equipment.

The manufacturing lines are cleaned between runs, and there is good reason to assume that the cleanings would be considering kashering, at least to the point of the halachic notion of kebolo kach polto ("in the manner it was absorbed, it is expelled").

An example of this would be dairy bottling plants, many of which only get milk every other day. On their off days, they bottle juices, which are labeled as DE. For the above reasons, there are many who would consider these juices perfectly pareve and acceptable to be added to a meat dish.

According to the above logic, an individual has sound *halachic* basis to almost never even take note when they see a DE!

This logic is a halachic rationale for eating a product marked DE as if it was pareve, and consumers should consult with their Rav as to whether this line of reasoning is appropriate to rely on. That said, a product would only be certified as "pareve" if the equipment had been properly kashered after dairy was produced. Even if the technical halacha is that the item is not "dairy", hashgachos will only declare it "pareve" if it is clearly produced as pareve in a l'chatchilah manner.

COMMON QUESTION #1: OREOS

There is little doubt that one of the most pressing questions of our kosher world is the urgent need to know which Oreo cookies are dairy and which are not. The answer is that even though all Oreos are marked as "dairy", in fact, many of them are made up of *pareve* ingredients on dairy equipment with the most notable one being the "original" Oreo cookie.

However, since some of the advanced Oreo flavors can indeed be dairy (and not necessarily discernable in the ingredient panel, which again can have actual dairy hidden in the innocent word "flavors"), it is therefore wise to stick to the Original Oreo Sandwich Cookies Oreo cookie if you want pareve ingredients only (provided that you are not machmir on DE (and pas yisrael) products).

Additionally, there are other Oreo cookies flavors that currently enjoy the same status, not containing dairy ingredients but produced on dairy equipment.

These are: Chocolate Oreo Sandwich Cookies, Dark Chocolate Oreo Sandwich Cookies, Gluten Free Double Stuff Oreo, Gluten Free Oreo, Golden Oreo Double Stuff Sandwich Cookie, Golden Oreo Mega Stuff Sandwich Cookie, Golden Oreo Sandwich Cookies, Mini Original Oreo Sandwich Cookies, Oreo Chocolate Peanut Butter Pie, Oreo Base Cake Cookie Crumbs, Oreo Caramel Coconut Sandwich Cookies, Oreo Chocolate Marshmallow Sandwich Cookies, Oreo Cinnamon Bun Sandwich Cookies, Oreo Double Stuff Sandwich Cookies, Oreo Lemon Sandwich Cookies, Oreo Mint Creme Sandwich

Cookies, Oreo Original Mega Stuff Sandwich Cookie, Oreo Peanut Butter Sandwich Cookies, Oreo Red Velvet Sandwich Cookies, Oreo Red, White & Blue Oreo (Team USA), Oreo S'more Sandwich Cookies, Oreo Thins Latte Crème Sandwich Cookies, Oreo Thins Sandwich Cookies, Oreo Tiramisu Sandwich Cookies, Oreo Winter Edition Sandwich Cookies, Oreo Maple Cream, and Triple Double Oreo Sandwich Cookies.

If you have another Oreos that is not on this list, there is a good chance there is a dairy component in the added flavor.

Please note that one should periodically check in with the certifying *kashrus* agency to see if there have been any changes that would make these Oreos (and all the mentioned brands in this article) real dairy.

COMMON QUESTION #2: NON-DAIRY CREAMER

Many have wondered why "non-dairy creamer" is labeled as kosher dairy. The answer is somewhat humorous. The product contains sodium caseinate, a milk protein. The reason it is labeled as non-dairy is because American dairy producers feared that the inexpensive sodium caseinate, which was being imported from New Zealand, would hurt their share of the market. They lobbied congress to require that products manufactured with it be marked as "non-dairy." However, as far as kashrus is concerned, of course, it is as dairy as ever.

While the above is but a small snapshot of the issues we touched upon, I hope that it will serve to help the consumer make more educated choices, or at least know what to bring up with their Rav, as they decide what to bring into their kitchens and dining rooms.





CHALAV YISROEL MILK – AN INSIDE LOOK





A growing number of people today are careful to only consume dairy products that are chalav Yisroel. This means that the milk production is carefully overseen beyond usual hashgachah for standard chalav stam. But how does that process work? Where does the Mashgiach begin, and where do his responsibilities end? Here's a behind-the-scenes look at the process.

INTRODUCTION

It is well-known that Rav Moshe Feinstein zt" I permitted the consumption of milk produced in the United States even without the direct oversight of a Mashgiach during the milking process. This milk, referred colloquially as chalav stam, is generally accepted as kosher, but many people look for milk produced under the direct oversight of a Mashgiach, known as chalav Yisroel. This article will describe the necessary procedures a hashgachah must follow in order to successfully oversee chalav Yisroel milk production, beginning from the milking of the cow and ending with the sealing of the container of milk at the factory. The descriptions of how a farm and dairy plant operate will be based on current conditions in the United States.

There are two stages of this hashgachah: a) on the farm, and b) at the dairy processing facility. Before describing the hashgachah that is necessary, let us briefly explain what takes place at the farm and at the dairy processing facility. The setup of the dairy industry today is such that there are many dairy farms (henceforth "the farm") supplying each dairy processing facility (henceforth "the dairy"). It is possible for a dairy to be receiving milk from a hundred separate farms in its surrounding area. Farms can be small or large, housing from about one hundred to a few thousand cows. They are almost always independent farms, not owned by the dairy. When a cow is milked at the farm, the fresh milk is at the cow's body

temperature of about 100°F; it is then chilled down to about 38°F. That is the extent of the processing done at the farm; the milk is considered "raw" milk, and it is usually not legal to sell it at this point, prior to pasteurization. The farm amasses enough milk to load up a tanker truck (this can take several hours or more than a day depending on the number of cows), at which point it is loaded onto a tanker truck and delivered to the dairy. Upon arriving at the dairy, it will be pumped into one or several silos (tall, round, stainless steel tanks). When the dairy is ready to process the milk, the milk will be pasteurized, separated (all fat removed and put back in at the desired fat level, whether full, 2%, 1% etc.) homogenized, have vitamins added, be chilled down and then bottled. The finished bottles are refrigerated and delivered within a day or two to stores.

AT THE FARM

Let us begin with the hashgachah at the farm level. When the Mashqiach arrives at the farm, his first task is to check that the entire line, i.e. beginning from "the milkers," which are the four-pronged devices attached to the cows' udders, all the way to the tank the milk will be collected in, is clean from previous non-chalav Yisroel milk residue. This is accomplished by visual inspection. There is usually no problem in this area, as farms have a good washing system that thoroughly cleans the entire line. The tanker truck that the milk will be pumped into also needs to be checked. This is accomplished by opening the outlet valve at the back of the truck, which is the lowest point of the truck, and seeing that the wash water the truck has been cleaned with emerges without milk residue. The milking can now begin, and the Mashqiach needs to remain on the premises, making random checks at various parts along the entire length of the line, from the cows in the milking area up to the holding tank (the line can have

various parts and smaller tanks along the way, going through several rooms and even floors). The Mashqiach can rest, and he obviously needs to daven and even nap, but he must be very careful not to establish any fixed pattern to the point that the farm personnel will be confident that the Mashgiach will not be appearing for even a short amount of time, and thereby undermine the basis of chalav Yisroel. The farm personnel should also be aware of the Mashgiach's role to ascertain that no non-kosher species is used, so that a mirsas, (fear of being caught) will be created. This will work for when the Mashgiach is not literally standing at the milking (e.g. he is davening or resting), since he can pop in at any moment. When the milking is done, the milk will be pumped into a tanker truck. (On larger farms the milking is piped directly into a waiting tanker truck parked on the premises.) The Mashgiach will seal the tanker truck, so that no milk can be added without breaking the seal. The tanker truck will now be driven to the dairy for processing there.

Before turning our attention to the dairy, let us discuss some *halachic* issues that can arise at the farm.

DA COWS

Milking cows may develop a condition called displaced abomasum (DA), wherein the cow's abomasum (true stomach), the *keivah*, falls or gets twisted out of place. This more frequently occurs soon after the cow has calved (given birth), because the abomasum falls into the cavity that previously contained the fetus.

A number of years ago it was discovered that a common way to resolve DA is by puncturing the abomasum of the cow. This remedy (of puncturing the keivah) presents a serious sh'eilah of a tereifah. When this issue developed, the hashqachos looked into the matter, and virtually all hashgachos that certified chalav stam milk, ruled that it was permitted to continue to do so as before for chalav stam; however, when certifying milk as chalav Yisroel these same hashqachos ruled that it was necessary to be machmir and prevent all such cows from being milked and contributing to the amassed milk. A complete analysis of the DA issue is beyond the scope of this article, but the reason for this distinction is briefly as follows: One of the heterim for the DA problem in chalav stam is the simple rule of rov beheimos kesheiros, i.e. we know some animals may be tereifos because of sirchos (adhesions to the lungs) and other possible tereifos, but since we know rov of the animals are not tereifah, when it comes to each individual cow that is milked, we follow the rov that the milk is kosher. We further follow this same rov and may drink the pool of many such cows at once (despite the fact that statistically speaking it is highly unlikely that there is bitul of the milk



Cow with displaced abomasum scar

of the tereifah cows in the pool of the many)1. This concept can apply to chalav stam, since we have no presence and knowledge of the goings-on at the farm. (While the farmers have records of which cows underwent DA procedures, they would not be willing to divulge this information to us as it can only hurt them.) For chalav Yisroel however, where we do have a significant presence at the farm, it is much more difficult to make that argument. As a result, all reliable hechsherim require the farm to have a system of ensuring that all DA cows are prevented from contributing to the chalav Yisroel certified milk. While this issue in itself has nothing whatsoever to do with the din of chalav Yisroel, in practice it adds an additional layer of difficulty to the hashqachah of chalav Yisroel. It also makes it more difficult to convince a farm to become involved in chalav Yisroel to begin with, and as a result the farmer will require a premium to be paid for his milk. So an additional task for the Mashgiach at the farm is to verify and maintain the system in place for ensuring that the DA cows are not contributing to the milk pool. Such systems usually involve using the farm's existing record system, whereby every cow has a clearly visible numbered tag attached to it (on the ear), and the farm files complete records of the cow's lifecycle under that number. Additionally, different color bands can be placed on the cow's legs and kept there for however long is necessary, to mark it for various purposes, e.g. a color can be assigned for DA cows. In addition, the fact that the scars of a DA surgery are visible externally on the cow for several months, and much longer to the expert eye, creates a mirsas, as the Mashqiach can spot a DA cow that is being milked.

YOTZEI VENICHNAS

Ideally the Mashgiach should remain on the farm throughout the entire milking until the tanker truck is sealed. However, practically doing so can be difficult and costly. For example,

if the farm does not have many head of cattle, it will be necessary to get milk from several farms that are milking simultaneously, and hiring a separate Mashqiach for each farm would raise the cost of the chalav Yisroel milk to a prohibitive level. The hashgachah will then have one Mashgiach circulate several farms randomly, at a yotzei venichnas level, as the halachah is that the Mashqiach does not need to be there for the entire milking, and yotzei venichnas is sufficient. However, the definition of this yotzei venichnas is not the same as the commonly used term, as in this case the Mashgiach literally must be able to pop in at a moment's notice2. Great care on the part of the hashqachah and yiras Shamayim on the part of the Mashqiach are both necessary to ensure that workers on a specific farm never know that the Mashqiach will definitely be gone for a specific amount of time. A seemingly harmless statement on the Mashqiach's part revealing that he is leaving to fill up on gas, or to go to farm so-and-so can compromise the chalav Yisroel status. Another possible issue arises if after the Mashqiach leaves a specific farm he has never doubled back a few minutes later, because the workers would soon grow confident that once he left, he is gone for at least a while. If the personnel on one farm know the personnel on another farm and can easily call one another to share the current whereabouts of the Mashqiach (and it takes several minutes to get from one to the other), there can also be a problem. Similarly problematic is a farm that is situated on a hill, so that any approaching person or vehicle can be seen well before their arrival. In these cases, to alleviate some of these concerns, it is a good idea to have a second roving Mashgiach (who does not need to be employed full-time) that can (and does) pop in sometimes.

CAMERAS

One modern application of *chalav Yisroel* is the question of whether video cameras would suffice to be considered "milked in the presence

of a Jew," conferring the status of *chalav Yisroel* on the milk. It is reliably reported that Rav Elyashiv zt" permitted this scenario, but only via a live video connection, and not through recorded video.³ This author understands that to mean that there must be a live video connection, so that a *Mashgiach* has the ability to view the entire milking live in real time throughout the milking process, and that the farm personnel are aware of this, but not that the *Mashgiach* actually has to be watching the entire milking. This is similar to when the *Mashgiach* is actually present on the farm; he does not need to witness all the milking, as the fact that he is on the premises and can at any moment be on the scene of the milking, is sufficient. Even when cameras are present,

the Mashqiach would need to be there after the milking to seal the tanker before it leaves the farm and moves out of the camera's range. It is likely also necessary for the Mashqiach to be there prior to the start of milking to verify that all the tanks and lines, as well as the tanker truck, are empty and clean, though it may theoretically be possible to accomplish this inspection by camera as well. There are some potential pitfalls to using cameras, however: a) The cameras must be strategically placed, and there must be enough of them to cover the entire length of the line from the cows that are being milked to the tank being filled, to preclude the possibility of the non-Jew breaking into the line out of the cameras' range and pumping in non-kosher milk.4 b) Despite the amazing capabilities of modern technology, the connections to remote cameras are subject to frequent problems and failure, and were that to happen in the middle of milking, and the farm personnel were aware of this failure, the chalav Yisroel status of the milk could be lost. Worse, if the farm was aware of an equipment failure and the Mashqiach was not, the milk would be sold as chalav Yisroel, and it actually would not be. This author is not aware of cameras currently being used to create chalav Yisroel anywhere in the United States, and it seems that this would be a downgrade of the current level of kashrus of chalav Yisroel milk. It may be a good idea, though, to use cameras lechumra: for example, if a hashgachah was using yotzei venichnas as outlined above, to add cameras in addition to the yotzei venichnas.

KOVUSH

Although a transfer of blios from a keli to food and vice-versa usually only occurs when there is heat involved, if a liquid is held in a container (or tank) for 24 consecutive hours, there is a transfer of blios at any temperature. This is known as kovush. This issue comes up in connection with chalav Yisroel if the milk has to be held in a tank, or tanker truck for more than 24 hours, as it is very likely that the same tank has become non-kosher from previously held (for 24 consecutive hours) non-chalav Yisroel milk. Although there are many people who only eat chalav Yisroel but are meikel on keilim of chalav stam, others are not meikel, and the hechsherim therefore treat keilim of non-chalav Yisroel to be considered non-kosher keilim when it comes to chalav Yisroel. This issue does come up frequently, as the milk industry in general requires a great deal of logistics, with constant pickup by tanker trucks from farms, and deliveries of these loads to dairies, trying to maximize space and time at the farms, dairies and on the trucks, while conserving fuel and driver labor. It is further compounded during chalav Yisroel production, as at every point it needs to be kept separate from all the other nonchalav Yisroel milk. So, it often happens that the milk will need to be held in a tank or tanker truck for 24 consecutive hours; sometimes only some of the milk in a tank will be there for 24 hours, sometimes all of the milk will be there for 24 hours. (Logistically, as the cows are being milked into a tank, the milk from the first cows will be in the tank longer than the milk from the last cows.) Many hechsherim will allow this to happen when the necessity arises and will accept the milk as chalav Yisroel for the following reasons: a) the metal of the tank⁵ is batel b'shishim to the volume of milk in the tank, as the tanks are very large with thin metal walls, b) the Chavos Daas⁶ and Yad Yehuda⁷ hold that we do not hold kovush in metal, and certainly the stainless steel tanks currently in use qualify for this, and c) b'dieved, it is certainly mutar since the blios start coming out of the tank after 24 hours of kovush, so the tank is always aino ben yomo. Furthermore, since the farm owned by non-Jews is doing the kevishah and would usually do so anyway with or without the request of the Jewish company purchasing the chalav Yisroel milk, it may be mutar l'chatchilah. Some hechsherim will require the milk to be pumped out to another tank, if possible, prior to 24 hours to avoid kovush or to create a loop and pump back into the same tank.8

AT THE DAIRY

Let us describe hashgachah at the dairy. As mentioned before, the tanker truck is sealed by the Mashqiach at the farm. The same Mashqiach can drive over to the dairy, or there can be another Mashqiach there to receive the tanker. The Mashqiach at the farm will relay the numbers on the seal to the Mashgiach at the dairy, and these numbers will be checked prior to unloading the tanker. The dairy must have an empty silo to receive this milk if it will not be processed straight off the tanker truck. Prior to processing the milk, the equipment at the dairy must be kashered. Often the only reason the equipment needs kashering is from the nonchalav Yisroel milk run on the equipment previously, which is treated as non-kosher in regards to chalav Yisroel. Kashering is necessary, since the milk is heated during pasteurization. The pasteurizer and related equipment of the separator, homogenizer, and connected piping are kashered together as a closed system. After pasteurization there is cooling equipment which chills the milk. After being chilled, the milk then exits the pasteurizer and is pumped to fillers which will fill the milk into the desired container size. From the cooling section forward, kashering is not required. Vitamins are added to the milk during pasteurization. While these vitamins are batel by far, in practice they are required by hashgachos to be kosher. The labels are affixed to the finished milk container,

or there are preprinted cartons. The labels or cartons that bear the *hechsher* are under the control of the *Mashgiach*, and are given to the dairy to be used as needed. Those that were not used are removed or otherwise secured by the *Mashgiach*. And finally, the finished milk containers are ready to be delivered to stores where the consumers are anxiously awaiting their *cholov Yisroel* milk.

CONCLUSION

Today, *chalav* Yisroel foods in the U.S. range from milk to cheese, ice cream, and a wide variety of dairy products. The cRc takes special pride in our supervision of *cholov* Yisroel products, and the words "*chalav* Yisroel" on a label means that the processes described above were applied. Discerning consumers can enjoy the many dairy delights available to them and rest assured that every step of the process is carefully supervised on every level – from the cow on the farm to the sealed container of milk at the dairy and beyond.

ENDNOTES

- 1 This author has calculated the statistical likelihood that there is *bitul* of the milk of the tereifah cows in the milk pool, assuming the accepted ratio of 10% *tereifah* cows, to be less than 1 in 500.
- 2 The shiur of a "moment's notice" i.e. the time from when the farm personnel become aware the Mashgiach is approaching until the time he actually is on the scene, would presumably not be just the time it would take for someone to drive up to the farm and unload some non-kosher animals, milk them, and then remove them, which could take some time. Rather it should be the time for someone to drive up with a container, e.g. a barrel, of non-kosher milk, empty it into the tank of milk, and remove the barrel.
- 3 The argument likely is that live video is a fulfillment of the requirement of Chazal of seeing the milking, despite not really seeing it in flesh and blood, as opposed to having a video recording for later viewing, which would be considered another sort of proof, which is not valid according to those that do not agree with the heter of Ray Moshe.
- 4 It can be argued that it is only necessary to view the line at points where there are bends in the line and the pipes can be disconnected and put back together without leaving a trace, but in areas of straight pipe, there is no realistic *chashash* that the non-Jew would break or saw the pipes in middle of milking. Even if this was done, there would be evidence of such activity, which would be seen by the *Mashgiach* that came after the milking to seal the tanker.
- 5 This is true in tanker trucks as well, provided that we do not count the parts of the truck that are welded to the tanker only indirectly. The calculation regarding this is beyond the scope of this article.
- 6 Chiddushim 105:3.
- 7 פירוש הקצר ,105:4 and פירוש, 105:1
- 8 When pumping back to the same tank, it is not possible to be certain that every drop of milk exited the tank and went through the pump, but assuming the milk mixes uniformly we can calculate how long it would take for likely all of it to exit, and according to some poskim it is sufficient that rov of it, exited.







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 Schwartz, zt"l, has ruled that generally vitamins do <u>not</u> 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.

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 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.

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.

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

ALLERGY Allegra Children's Liquid Suspension (Liquid)
Allegra Children's Orally Disintegrating Tablet
Claritin Children's Chewable Grape Flavor
Zyrtec Children's Allergy Indoor & Outdoor Allergies (Liquid)Possible Chametz
Zyrtec Children's Dissolve Tabs (Tablets)Possible Chametz
ANTACID / DIGESTION / GAS Align Capsules
Alka Seltzer Alka-Seltzer Xtra Strength (Effervescent Tablets)
Alka Seltzer Original Effervescent Tabs (Tablets)
Culturelle Kids (Chewable)
Gas-X Extra Strength Cherry Crème (Chewable Tablet)Possible Chametz
Gaviscon Extra Strength Cherry (Chewables)Possible Chametz
Gaviscon Extra Strength Original (Chewable)
Imodium AD For Ages 6 & Up (Liquid) Not Recommended (except in cases of severe diarrhea)
Imodium AD Liquid Not Recommended (except in cases of severe diarrhea)
Imodium AD Multi-symptom Relief (Caplets)Recommended
Kaopectate Vanilla Regular Flavor (Liquid)Possible Chametz
Mylicon Infants Original Drops (Liquid)Possible Chametz
Pepcid Complete Berry Flavor (Chewables) Possible Chametz (dairy)
Pepcid Complete Cool Mint (Chewables) Possible Chametz (dairy)
Pepto Bismol 5 Symptom Relief (Caplets)

Pepto Bismol 5 Symptom Relief Cherry (Liquid)Possible Chametz
Pepto Bismol 5 Symptom Relief (Chewable)
Pepto Bismol Children's Pepto Bubble Gum Flavor (Chewable Tablets)
Pepto Bismol Ultra (Liquid)
Prilosec OTC Wildberry Flavor (Non-Chewable) (Tablet) Recommended
Tums Regular - Assorted Fruit, Sugar Free and Peppermint (Chewable)

TUMS

There is a difference of opinion regarding the usage of Tums on Pesach, revolving around the question of whether one is permitted to consume products on Pesach which contain flavors of unknown kosher - and kosher for Pesach - status. Some Rabbis take a lenient position due to the fact that 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 document. The cRc follows the latter, stricter approach to this question.

The Rabbi who certifies Tums as kosher reported that he was unable to determine whether the flavorings used in Tums are acceptable for Pesach, and therefore the cRc is unable to 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.

BLUSH

All are recommended

BODY SOAP

All are recommended

..... Recommended

COLOGNE

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

COUGH, COLD & FLU

Alka Seltzer Alka Seltzer Plus Cold Effervescent Tabs (Tablets)
Alka Seltzer Alka Seltzer Plus Severe Cold & Flu Formula (Effervescent Tablets)
Delsym 12 Hour Cough Relief (Orange Flavor) (Liquid)Possible Chametz
Delsym Children's 12 Hour Cough (Grape Flavor) (Liquid)Possible Chametz
Delsym Children's 12 Hour Cough (Orange Flavor) (Liquid)
Little Remedies Honey Cough Syrup (Liquid)Possible Chametz
Mucinex Cough Mini-Melts for Kids Orange Creme Flavor (Dissolving Granules)
Theraflu Multi-Symptom Severe Cold (Packets)
Thera-Flu Nighttime Severe Cold and Cough (Powder)
Triaminic Children's Night Time Cold and Cough (Grape flavor) (Liquid) Not Recommended
Triaminic Day Time Cold and Cough Cherry Flavor (Liquid)
Vicks Nyquil Cough (Liquid)
Vicks Nyquil Liquid Cold and Flu (Liquid)Possible Chametz
Zarbee's Children's Nighttime Cough Syrup Grape Flavor (Liquid)
Zarbee's Naturals Children's Cough Syrup (Liquid)
Zicam Cold Remedy RapidMelts (Cherry flavor) (Tablets)

......Possible Chametz

......Possible Chametz

Zicam Rapidmelts Ultra (Orange Cream Flavor) (Tablet)

CREAMS

All are recommended

DEODORANT

Gel	
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

FEVER FOR A CHILD

Each year, the cRc researches different fever-reducers and pain relievers to see which are suitable for use on 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)
Citrucel Caplets Recommended
Dulcolax Overnight Relief (Tablets)
Recommended
Dulcolax Suppository Recommended
Epsom Salt (pure) Generic or Branded versions (Powder)
Ex-Lax Tablets
Recommended
Fibercon Caplets Recommended
Generic Mineral Oil (pure) (Liquid)Recommended
Metamucil Sugar Free Orange (Powder)
Miralax Powder Recommended Pedia-Lax Chewable (Tablets)
Miralax Powder
Miralax Powder Recommended Pedia-Lax Chewable (Tablets)
Miralax Powder
Miralax Powder
Miralax Powder Recommended Pedia-Lax Chewable (Tablets) Pedia-Lax Liquid Stool Softener Berry Flavor (Liquid) Pedia-Lax Suppository Recommended Phillips Milk of Magnesia Caplets Recommended Phillips Milk of Magnesia Original Liquid (unflavored)
Miralax Powder

Senokot Tablets	
	Recommended
Senokot-S Tablets	
	Recommended
Walgreens Mineral Oil (Liquid)	
	Recommended

LIPSTICK

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

BOBBI BROWN

Crushed Lip Color
Crushed Liquid Lip
Lip Color Recommended
Luxe Liquid Lip Velvet MatteRecommended
Luxe Matte Lip Color
Luxe Shine Intense Lipstick
CHANEL
Rouge Allure
Rouge Allure Velvet Recommended
Rouge Allure Velvet Extrême Recommended
Rouge Coco
Rouge Coco Flash

CLINIQUE

Almost Lipstick

Dramatically Different Lipstick Shaping Lip Colour	
Recommended	
Pop Glaze Sheer Lip Colour + Primer	

..... Recommended

LIPSTICK continued

CLINIQUE, continued	L'absolu Rouge Intimatte
Pop Lip Colour + Primer	Recommended
Not Recommended	MAYBELLINE
Pop Matte Lip Colour + Primer Recommended	Color Sensational The Mattes, Matte Finish LipstickRecommended
DIOR	Superstay 24 2-Step Liquid Lipstick
Dior Addict Lacquer Stick	Recommended
Recommended	Superstay Ink Crayon Lipstick, Matte Longwear LipstickRecommended
Dior Addict Stellar Shine	Superstay Matte Ink Liquid Lipstick
Recommended	Recommended
Rouge Dior	
	REVLON
Rouge Dior Ultra Care Liquid Recommended	Colorstay Ultimate Liquid Lipstick
Rouge Dior Ultra Rouge	Recommended
Recommended	Super Lustrous Lipstick
	Recommended
ESTEE LAUDER	Ultra Hd Matte Lip ColorRecommended
Pure Color Envy Hi-Lustre Light Sculpting Lipstick	
	URBAN DECAY
Pure Color Envy Matte Sculpting Lipstick Not Recommended	Vice Lipstick 1993 Cream
Pure Color Envy Sculpting Lipstick	Vice Lipstick 1993 Cream Comfort Matte
	Recommended
L'OREAL	Vice Lipstick 1993 Cream Mega Matte
Colour Riche Matte Lipstick	Recommended
Recommended	Vice Lipstick Accident (Metallized)Recommended
Colour Riche Plump And Shine Lip Color	
Possible Chametz	Vice Lipstick Brat (Sheer)Recommended
Colour Riche Satin Lipstick Recommended	Vice Lipstick Native (Cream)
	Recommended
Colour Riche Shine LipstickRecommended	
Infallible Pro-Matte Liquid Lipstick	LOTIONS
Recommended	All are recommended
LANCOME	MACCADA
	MASCARA All are recommended
Color Design Recommended	All are recommended
L'absolu Rouge Drama Matte Lipstick	
L'absolu Rouge Hydrating Lipstick	
Recommended	

MISCELLANEOUS Adwe - Mouthwash (assorted varieties)	Listerine PocketPaks Assorted varieties (Dissolving strip)
Anbesol Maximum Strength (Liquid)Possible Chametz	NoDoz Alertness Aid (Pill)Recommended Orajel Mouth Sores Triple Medicated (Gel)Recommended
Asthma Inhalers, all types (Liquid Vapor)Recommended	Pedialyte Liters and Singles (Liquid)Recommended
Bayer Low Dose Baby Aspirin (Cherry and Orange) (Chewable)	Polident 3 Minute (Tablet)
Bonine Complete Raspberry Flavored (Chewable)	Polident Overnight Whitening (Tablet)
Chapstick Classic Original Recommended Chapstick Moisturizer	Polygrip Free (Cream)Recommended
Recommended	Polygrip Original (Cream) 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. However, we did not review every product, so to check your solution, please send a copy of the ingredient panel to info@crckosher.org so one of our Rabbis can evaluate your specific product.	Probiotics Assorted (Assorted) Powders, liquids & gelcaps need certification; pills do not Unisom Sleepmelts (Meltaway)
Culturelle Digestive Health Women's Health Balance (Capsule)	Vicks ZzzQuil Liquid (Warming Vanilla Cherry and Warming Berry)
Ensure Assorted Nutritional SupplementsSee Nutritional Supplement Pages	MOUSSE see Hairspray and Mousse
Femcon Fe (brown and white pills) (Chewable tablet)	MOUTHWASH Only recommended if known to be chametz-free
Fixodent Original (Cream)Recommended Floss, Flavored	NAIL POLISH All are recommended
Floss, Unflavored	OINTMENTS All are recommended
Kanka Mouth-pain (Liquid)	PERFUME Recommended if free of (denatured) alcohol or if manufactured in the United States

SHAMPOO

All are recommended

SHAVING CREAM

Cream	
Gels	All are recommended
Liquid Reco	ommended if free of (denatured) alcohol or if manufactured in the United States
Lotion	

TOOTHPASTE

Only recommended if known to be chametz-free

VITAMINS

See Medicine Guidelines above

WIPES

Recommended 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 tasted 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 don't mind eating 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 yearround use but recommends that one be *machmir* for 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.

AN IMPORTANT REQUEST FROM THE cRc

The cRc investigates the kosher status of medicinal items for Pesach and year-round. (See our website at http://bit.ly/OTCList, by searching at www.ASKcRc.org, or our app.) If you have a question about something not listed there, feel free to take a picture of all sides of the package, making sure to include the active and inactive ingredients, and send it to info@cRckosher.org, so someone can help you.

In addition to proving a wealth of *kashrus* information on our websites and apps, the cRc is happy to answer questions submitted by members of the community. Often, these questions require time and effort to research and ensure that we are providing accurate and up-to-date information; serving the public is our mission and we are happy to make that effort. Occasionally, someone eager for an answer will direct the same question to several members of our Kashrus team, not realizing that all of them may end up spending time researching the very same question, which reduces the number of questions from the public that we field during that time. Therefore, we ask that questions be submitted only to info@cRckosher.org OR to only one member of our Kashrus team. Thank you for being considerate with our time and resources and helping us to better serve the community.

SUPPLEMENTS, INFANT FORMULAS, & MILK SUBSTITUTES – PESACH 2021

The OU has researched the following nutritional supplements, infant formulas, and milk substitutes 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. Productsthat 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.

MEDICAL NUTRITIONAL SUPPLEMENTS*

Products with an asterisk (*) contain oat fiber that is not *chametz*.

Abound

Arginaid

Arginaid Extra

Benecalorie

Beneprotein

Boost Glucose Control

Boost High Protein

Boost Nutritional Pudding

Boost Plus

Diabetishield

Diabetisource AC

Enfamil Human Milk Fortifier Powder

Ensure Compact

Ensure Complete Nutrition Shake

Ensure Enlive

Ensure Healthy Mom Shake

Ensure High Calcium Shake

Ensure High Protein Shake

Ensure HN

Ensure Homemade Shake

Ensure Plus

Ensure Plus Advance

Ensure Plus HN

Ensure Plus Next Generation

Ensure Shake

Ensure Two Cal

Fibersource HN

Glucerna 1.0

Glucerna 1.2*

Glucerna 1.5*

Isosource

Isosource HN With Fiber

Jevity 1.0

Jevity 1.2*

Jevity 1.5 *

Nepro

Nepro HP

Nepro LP

Nepro Vanilla

Nepro With Carb Steady Flavored

Novasource Renal Nutren

(Product Line)

Osmolite 1.0, 1.2, 1.5

Osmolite HN (Unflavored)

Perative

Portagen

Promote with Fiber*

Pulmocare

Resource 2.0

Resource Diabetic

Resource Thicken Up)

Thick & Easy - ALL

Thick-It

Vital

Vivonex Pediatric

Vivonex Plus

Vivonex Ten

PEDIATRIC SUPPLEMENTS

D-Vi-Sol

Enfamil 5% Glucose Water

Fer-In-Sol Drops

Poly-Vi-Sol Drops

Tri-Vi-Sol Drops

Resource Just for Kids with Fiber

Pediasure Complete

Pediasure RPB

Pediasure Peptide

Pediasure Vanilla Powder

Pediasure Shakes

PEDIATRIC ELECTROLYTES

Bright Beginnings Comforts for Baby

Cottontails
CVS Pharmacy

Enfamil Enfalyte Oral Electrolyte Solution

Goodness H-E-B Baby

Home 360 Baby

Meijer

Mom to Mom

Naturalyte ShopRite

Parent's Choice

Pedialyte (all flavors)

Top Care
Walgreen's
Western Family

INFANT FORMULAS

365 Everyday Value

Ameribella

America's Choice for Baby

Babies R US
Baby Basics
Baby's Choice
Bear Essentials

Belacta

Belacta Premium

BelactaSure

Berkley & Jensen

Bright Beginnings

Cottontails

CVS

Daily Source

Discount Drug Mart

Earth's Best

EleCare

EnfaCare

Enfagrow

Enfagrow NeuroPro Enfagrow Premium

Enfagrow Toddler Transitions Gentlease

Enfalac Enfamil

Enfamil A.R.

Enfamil Enspire

Enfamil NeuroPro EnfaCare

Enfamil Premature

High Protein 24 Cal per fl oz

Enfamil ProSobee Enfamil Reguline

Enfaport Enfapro

Food Lion

Full Circle

Fulton Street Market

Gerber Good Start

Giant

Giant Eagle Baby

Hannaford

H-E-B

Heinz Nurture

Home 360 Baby

Hy-Vee

Isomil

Kirkland Signature

Kuddles

Laura Lynn

Life Brand

Little Ones

Meijer Baby

Member's Mark

Mom to Mom

Moo Moo Buckaroo

Mother's Choice

My Organic Baby

Nature's Place

Nestle Good Start

Next Step

NutraEnfant

O Organic Baby

Parent's Choice

Premier Value

President's Choice

Price Chopper

PurAmino

Publix

Rite Aid - Tugaboos

Shopko

Similac

Similac Advance Plus

Similac Comfort

Similac Gold w/HMO

Similac LeMehadrin

Similac Neosure

Similac Spit Up/AR

Similac RTF

Similac Special Care RTF

Simply Right

Stop & Shop

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.

Sunrise

Supervalu

Target

Tippy Toes by TopCare

Top Care

Торсо

Up & Up

Vermont Organics

Walgreens

Wegmans

Well Beginnings

Western Family

BABY FOOD

Gerber (when bearing OU symbol)

- Carrots, Squash acceptable for Pesach l'chatchila (even for adults)
- Green Beans, Peas kitnios

MILK SUBSTITUTES*

*Only in shelf-stable, non-refrigerated containers

Almond Breeze Original

Rice Dream Classic Original

Soy Dream Original Enriched

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.





Rabbi Dovid Oppenheimer cRc Rabbinic Coordinator, Industrial Bakeries, Juice and Soda, Candy and Nuts

SELTZER: A BIG TO-DO ABOUT BUBBLES



If you or your children (or both) grew up listening to Shmuel Kunda's When Zaidy Was Young, you are undoubtedly familiar with the children's statement that, "Shabbos without seltzer is like Chanukah without latkes, Pesach without charoses, and Purim without sneakers." And you are probably just as familiar with Mama's rejoinder, "Seltzer is water with some explosions going on inside the glass, and I don't have to pay good money to have my water exploding in a glass."

But what exactly makes seltzer "explode in the glass," and why are you reading about it in a publication that focuses on the laws of Pesach?

The bubbles that continuously form, as well as seltzer's mildly abrasive taste, are due to the water having been injected with carbon dioxide and kept under pressure. But what is carbon dioxide and where does it come from? Scientifically known as CO₂ it occurs naturally in many ways. We expel it when we breathe, and it is a natural by-product of combustion of wood and other organic materials and fossil fuels. Some carbonated water, such as Perrier, is naturally carbonated under the earth as cooled magma of volcanic mass releases carbonic acid, which then permeates the natural mineral water. This presents no halachic issue.

However, historically, the first laboratory-created fizzy drinks were made with carbon dioxide released by fermenting beers. Indeed, the process of fermentation produces both carbon dioxide and alcohol. The production of CO₂, a gas heavier than air, explains why yeast causes dough to rise and why beer and champagne have bubbles. (All wines produce bubbly foam during fermentation, but champagne is produced in a way that the gas is trapped in the bottle until the cork is popped.)

Does carbon dioxide harvested from beer or bread present a chametz issue? The same question could be asked regarding

carbon dioxide which formed from non-kosher wine. Would that be a year-round problem? Rabbi Moshe Greenwald of Chust (1853–1910) in his sefer, Arugas Habosem, writes¹ that that since he was advised that the carbon dioxide was created "from the flavor and aroma" of chametz, it is similarly forbidden. Indeed, he was accurate in what he wrote, since as at that time there were no methods to purify the carbon dioxide, it was likely that it did retain some taste from its source. However, in a subsequent responsum he reports that Rabbi Shmuel Ehrenfeld (1835–1883), a grandson of the Chasam Sofer, known as the Chasan Sofer, permitted it.

More recently, the question was raised before Hagaon Rav Shlomo Zalman Auerbach, and he answered that this is no concern since "there is nothing to it." It is uncertain, however, whether he meant that there is no taste in the carbon dioxide or that the gas itself does not have any substance. Indeed, while carbon dioxide is easily liquefied by compressing it at room temperature, and this is how it is added to the water, when the pressure is released, it turns back into gas. Since the sensation people enjoy is simply gas, which is invisible and tasteless, it may not be a substance that is forbidden. This may also be the reason why *Chasan Sofer* permitted it.

Now, there are instances in halachah where we find that inhaling an aroma is akin to drinking; however, there is no precedent to suggest that a gas derived from a prohibited substance is considered forbidden. It is also worthwhile to note that over the years, significant technological advances have been made, and the carbon dioxide that is used is completely scrubbed of any residue of flavor that it may have retained from its original source. For these reasons, there is a strong argument to permit all carbon dioxide, regardless of the source, both year-round and during Pesach.

Some hashgachos which accept this lenient approach and will allow the use of carbon dioxide which comes from

kitnios, nonetheless choose to be specifically machmir and avoid carbon dioxide which comes from chametz. This is because of the general concept of "chumrah d'pischah", which includes abstaining from items which might even remotely be chametz. This middle ground – avoiding chametz carbon dioxide but using carbon dioxide from kitnios – is very relevant in the United States, where a lot of the carbon dioxide is a by-product of ethanol made from corn/kitnios. Since the prohibition of kitnios is based on minhag, chumrah d'pischah does not apply to it. Other hashgachos take the more extreme positions to either allow all carbon dioxide (even if it is from chametz) or avoid any which comes from chametz or kitnios.

Now, how is that for something to think about as you sip your seltzer?

ENDNOTES

- 1 Arugas Habosem 120.
- 2 Halichos Shlomo (Moadim, Nissan-Av, 4:3).



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cRc MATZAH המצה המהודרת



In recent years, the cRc has certified a brand of *matzah* which is handmade in Sderot, Israel. As we will see, it is for obvious reasons that the brand name is "*Matzah Mehuderet*" and was chosen to be distributed by KiwiKids for Pesach 2021. (In this context, the word *Mehuderet* implies something that reaches the highest *halachic* standards.)

The bakery involved purchases flour which is sh'murah from the time of kitzirah, and all employees who work with the matzah are shomer Shabbos. Furthermore, there is a wonderful advantage in that the bakery owns duplicates of each piece of equipment used in producing these particular matzos. Every 18 minutes, every bowl, table-top, roller, etc. used to knead and prepare the matzah is taken out of the work area and thoroughly cleaned, washed, and dried. While that is going on, the second set of equipment is brought into the work room, and matzah is made for the next 18 minutes. Thus, the bakery can produce matzah all day long but also has plenty of time to clean each set of equipment while the other set is being used. (As is typical in hand matzah bakeries, the employees replace their disposable aprons every 18 minutes. Similarly, the dough is put into the oven on sticks which are covered with paper that is only used once before being discarded.)

Another feature of this bakery is that the entire process, from when the flour and water are mixed until the dough enters the oven, takes only about 2 minutes. Everything moves calmly and quickly, and the dough never "sits" in any place for more than a few seconds.

Part of this efficiency is due to the innovative ways that the bakers knead and bake the *matzah*. Specifically, there are three areas where this bakery uses a non-electric, mechanized device which allows a handful of people to process more *matzah* in the shortest time possible.

To understand where these devices are used, it is worthwhile to divide the process of baking hand *matzah* into 10 steps:

- [1] mixing flour and water,
- [2] first kneading (in bowl),
- [3] second kneading,
- [4] dividing dough into pieces,
- [5] first rolling,
- [6] second rolling,
- [7] *reddling* (perforating the dough by rolling a specialized device over it),
- [8] placing the dough onto sticks for...
- [9] ...placing dough into the oven, and
- [10] removing matzah from oven.

The first device is at Step #3. In most hand-matzah bakeries, this process is accomplished by placing the dough on a table and kneading it with a large metal pole which is attached,





Foot-powered kneading plates

with a hinge, to the wall. But at the cRc-certified bakery, the dough is placed between metal plates, and an employee presses those plates together using the power of his feet (rotating the dough by hand between presses). Not only are feet stronger than hands, but the placement of dough between the plates means that every "press" affects all the dough, and not just the one part which is impacted by the pole.

The second device replaces Steps #5-7. Instead of employees using plain rollers, the dough passes between two rollers which are hand-cranked by the employee. After passing through just a few sets of rollers (each cranked by a different person), the dough is thin, flat, and perforated, so that it is ready to go into the oven. Some Rabbis object to the use of these rollers, because there is a set of non-electric gears which separates the Jew's action from the dough, such that they do not view this as being rolled by "hand". But in fact, the rollers only turn when the employee rotates the handle, and there is a clear and direct connection between the cranking and the rolling of the dough. Thus, it is generally accepted that this "device" is suitable for use in the creation of handmade *matzah sh'murah*.



The specialized hand-cranked rollers used in this bakery cause some of the *matzos* to come out with an oval shape instead of the traditional round one.

The last device is an electrical belt inside the oven, which effectively replaces Step #10. Dough is placed onto the belt (Step #9) by hand and then this belt carries it through (and out of) the oven. Some have questioned the use of this belt, since it appears that an electric motor causes the dough to reach the flames and bake, which would not be appropriate for handmade *matzah sh'murah*. But, in fact, a quick look at the oven and a simple test are enough to allay this concern. At the entrance to the oven there are three large banks of

flames which are so powerful that a piece of dough which remained there for a few seconds would bake thoroughly. [This was tested and found to be true.] Thus, it is the Jew's action of putting the dough into the oven which causes it to bake, and the belt just pulls the *matzah* out of the hottest part of the oven (into a somewhat less-hot area), so that it does not burn.



Matzah baking oven

How does a Chicago-based hashgachah supervise matzah in Israel? We have a three-pronged approach. On a daily basis, hashgachah at the bakery is overseen by Rav Mordechai Gross who employs a full time Mashgiach on site, who, in turn, also reports to cRc office. In addition, a cRc representative is at the bakery when they bake matzah exported to America. Lastly, the cRc accesses live video feed from the bakery throughout the entire baking season. These measures give us strong oversight and control, ensuring that the matzah is made according to the expected standards.



Rabbi Sholem Y. Fishbane separating "challah"

All of the above was reviewed by the cRc Av Beis Din, Rav Yona Reiss אָליט", who was perfectly satisfied that these are considered "handmade" matzah which can be used to fulfill the mitzvos of the Seder. Although some disagree and prefer matzos made exactly how they were in previous generations, the truth is that the efficiencies used in this bakery result in a matzah which is truly Mehuderet – from the way the dough never sits idle for more than a few seconds, to the (duplicate) equipment being cleaned thoroughly every 18 minutes, and in the way that the matzah is in the oven within a few minutes after the flour and water are mixed together. We at the cRc are proud to associate our name with such mehudar hand matzah.









FOOD

BROWN SUGAR

Genuine brown sugar is a precursor to white sugar and does not require special Pesach certification. However, nowadays much of the brown sugar sold on the market is actually white sugar which is colored brown with molasses or caramel color, and those two ingredients are potentially not acceptable for Pesach (for reasons that are beyond the scope of this Guide). Additionally, in some brown sugar, the process begins with an enzymatic "inversion" of the sugar. For these reasons, we recommend that consumers only purchase brown sugar that is certified for Pesach or approved for Pesach by a reliable agency.



EGGS

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, if you will be using eggs which are not specifically certified for Pesach, we recommend that you buy them before the holiday so as to avoid the small 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.

INK USED TO MARK MEAT

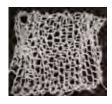
The government and Shochtim mark meat with special edible inks. The USDA regulates the exact ingredients allowed in

the ink, and several them are possibly *chametz*, but – in the United States – those sensitive ones are most likely *kitnios*. The sensitive items include dextrose, (denatured) ethyl alcohol, and glycerin. As no one has been able to obtain approved inks which are certified as being kosher for Pesach, many Rabbonim recommend that people should cut the "ink mark" off of the meat which they cook on Pesach. [It cannot easily be washed off.] It is likely that the letter of the law is that the ink does not have to be removed (since the *kitnios* is likely *batel b'rov* in the ink, the sensitive ingredients are *batel* in the meat, and the alcohol is denatured and also likely evaporates when the meat is stamped), but nonetheless it is an appropriate practice to remove the ink-mark before cooking the meat.

NETTING AND TWINE

[A primary source for much of the information presented below, is Rabbi Yaakov Lach, author of Chullin Illuminated and manager of a twine and rope company.]

There is currently only one manufacturer in the United States who takes "dirty" cotton from the fields and converts it into twine. That manufacturer produces both regular and "polished" twine, and until a few years ago he would sprinkle flour onto



the polished twine at the end of the process so as to help it dry. The application of flour was a very messy operation done in the part of the plant where the twine was wound onto the rolls, and invariably there would be a dusting of flour on the non-polished twine as well. Rabbi Wagshall (New Square) became aware of this and prevailed upon this manufacturer to switch from flour to ground marble (rock) powder.

There is no reputable information as to whether the same issue applies to twine manufacturers in other countries.

This type of twine is used by bakeries and is also sold to companies which use it to manufacture the netting which holds together pieces of meat. Due to concerns that the twine might have a dusting of flour on it, many hashgachos are particular that the twine used in a matzah bakery and the netting used in their packing houses must come from sources which are known to be free of this chametz concern.

That said, the actual concern of flour/chametz having an effect on the person's food b'dieved, appears to be quite minimal if the person used netting made from unpolished twine. The halachic rationale for that position is that even if the twine was made in a factory that also uses flour, the ratio of flour to twine is assumed to be relatively small, and is likely decreased each time the twine is wound/unwound or handled (e.g., when creating the netting, packaging it, putting it on the meat). Thus, the only concern is that a miniscule amount of flour remains on the netting, and then if the meat is cooked on Pesach, it will affect the meat. However, it would appear that any bit of flour left on the netting would be treated as already being in a mixture which is designated as being "lach b'lach" - either because it is mixed/absorbed into the actual netting or into the meat – such that it was already batel before Pesach. Lastly, there is only a safek if there is any flour on a given netting or piece of twine, and when there is a safek regarding an issur mashehu, the general rule is that it can be batel even on Pesach.2

While these lines of reasoning justify the permissibility of the meat made in a netting of unknown status, it is appropriate that a *hashgachah* should be careful to only allow "approved" twine and nettings to be used in certified bakeries, stores, and packing houses.

A secondary [year-round] issue which was raised by Rabbi Elisha Rubin (OK) is that there are some nettings companies that submerge the nettings in a kosher-sensitive liquid so that the netting will be "quick release" or have other special features.³ It is worthwhile to pay attention to these issues when selecting a netting to be used in a kosher packing house.

MEDICAL

COLONOSCOPY

It appears that the primary solutions used to flush the patient's colon in advance of a colonoscopy are polyethylene glycolbased (e.g. GoLYTELY, NuLYTELY, MiraLAX). The ingredients⁴ used in the <u>unflavored</u> versions of these solutions do not pose any Pesach concern and may be consumed on Pesach. These solutions are also available pre-flavored or with a "flavor pack" that one adds to the solution, and these are not recommended for Pesach.

If someone is unable to drink the unflavored solution, a Rabbi and doctor should be consulted as to whether one may take the flavored solution and/or reschedule the procedure for before or after Pesach.

GLUCOSE TABS

Although there is a small chance that the common ingredients in glucose tablets (dextrose, ascorbic acid, citric acid, and flavors) might well be *chametz*, the likelihood is that they are not, and – in light of the seriousness of controlling one's diabetes – it is permitted to take them on Pesach. If one's doctor permits one to substitute some other item (such as dried fruit) for glucose tablets, and those items are known to be kosher for Pesach, it would be preferable to use that substitute.

COSMETICS

ALCOHOL

Benzyl alcohol, methyl alcohol (a.k.a., methanol), isopropyl alcohol and stearyl alcohol are not made from *chametz*.

Ethyl alcohol, a.k.a. ethanol, can be made from *chametz*, and isoamyl alcohol is often a byproduct of whisky. [These may also appear on an ingredient panel as part of a compound such as ethyl acetate or isoamyl butyrate.] Accordingly, they are not recommended unless they are known to be free of *chametz*.

Denatured alcohol, a.k.a. SD Alcohol, is ethyl alcohol which has been blended with other materials to render it not potable; there are different opinions as to whether such alcohol is forbidden on Pesach. The cRc position is that if the denatured alcohol is in a product manufactured in the United States, one can use the product. [For more on the Pesach status of denatured alcohol, listen to the *shiur* on the cRc website at http://kshr.us/SD-Alcohol.]

KASHERING

BABY BOTTLES

One should either purchase new bottles or else kasher existing ones before Pesach.

Please also bear in mind that most infant formulas – even those approved for Pesach use – contain *kitnios*. Accordingly, if you put infant formula into the bottle, one should not wash the bottle in the sink used for Pesach foods, but rather wash it in the bathroom or elsewhere.

BARBECUE GRILL

The grates of a barbeque grill must be kashered with libun gamur, and the simplest way to do this is by sandwiching

the grill between layers of charcoal. Place a layer of charcoal on a cement surface, put the grate on top of the charcoal, and cover the gate with another layer of charcoal. Light all of the charcoal, and allow it to burn



See https://kshr.us/Grill for a short video about this

for an hour. This will *kasher* the grates. Alternatively, one can purchase separate grates for Pesach.

The rest of the grill can be *kashered* with *libun kal*, which can be accomplished relatively easily, as follows: If the grill comes with a cover, light the grill with coals or gas, close the cover, and allow it to burn on its highest setting (or filled with a considerable amount of coal) for an hour. If the grill does not have a cover, follow the same procedure, but make sure that all surfaces of the grill are covered with coals. As with all items being *kashered*, it is crucial that the grill be cleaned thoroughly of all food residue, which is often a particular difficulty in a barbeque grill. In fact, if the grill has too many holes, cracks, and crevices where food may get trapped, one should refrain from *kashering* the grill at all.

DISHWASHERS

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 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.

FAUCET WITH SPRAY HOSE

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 caught

should not be *kashered* for Pesach because of the difficulty in getting the utensil perfectly clean. This poses a concern for many pull-out faucets, because the hose is made of a ribbed material where bits of food can get trapped and then fall out into the Pesach food. Accordingly, any faucet with this type of hose cannot be *kashered* for Pesach.

The good news is that the only concern is if the faucet is pulled out, thereby exposing the ribbed portion of the hose.

Therefore, one may use the faucet on Pesach if (a) the hose is not pulled out, and (b) the rest of the faucet is *kashered* in the typical manner as described in our Pesach Guide and website.

POT USED FOR KASHERING

It is not necessary to *kasher* meat utensils in a meat pot and dairy utensils in a dairy pot. The only requirements for the *kashering* pot are that it be clean and not have been used for 24 hours. Once those requirements have been met, you may *kasher* any dishes in it regardless of whether they or the pot were previously used for kosher, non-kosher, dairy, meat, *chametz* or Pesach. Some have a *minhag* to have a designated "*kashering* pot" which is used for nothing else aside from *kashering*; families with this custom should continue to follow it.

STEAMERS/IRON FOR KASHERING

The general rule (as per *Iggeros Moshe* YD 1:60) is that one must *kasher* with water which is in liquid form and cannot *kasher* with steam. Accordingly, a steamer can only be used for *kashering* if two conditions are met – firstly, the steam must condense to the point that the whole area being *kashered* is covered with water, and secondly, that water must be at approximately the boiling point (212°F). Most steamers sold for cleaning purposes do <u>not</u> meet these criteria and cannot be used for *kashering*.

One cannot *kasher* a counter with an iron without any water present. [The exact details as to why are beyond the scope of this Guide.] Theoretically, hot water could be put onto the counter and then the iron could be used to bring that water to a boil, but it would be too difficult to know if every spot came into contact with boiling water (or if, instead, the water only hit certain spots), so we would not recommend it.

ENDNOTES

- 1 It might be more accurate to say that this is an example of *a ta'aruvos* which is *lach b'yavesh*, where *Biur Halacha* (447:4 s.v. b'lach) notes that if they were mixed together before Pesach it remains permitted on Pesach.
- 2 See Biur Halacha 447:4 s.v. shema.
- 3 A specific example he pointed to was http://www.flavorseal.com/products/ netting/sure-release-ii-netting/, which is an OK certified netting company.
- 4 Aside for polyethylene glycol (a.k.a. PEG 3350), other ingredients used include potassium chloride, sodium bicarbonate, sodium chloride, sodium sulfate, and water.

PESACH FOODS FOR YOUR PETS



In the description of the exodus from Egypt in the Torah, we are told (Shemos 11:7) כלב לשונו – that during the plague of the firstborn, the dogs who lived amongst the Jewish people did not bark or make noise. According to the Talmud, the dogs were rewarded for this act of restraint through the commandment of לכלב תשליכון אותו – that we throw non-kosher carcasses that were torn in the field to the dogs for their consumption. We are taught from this episode how of their consumption. We are taught from this episode how the reward from any creature for its deeds (Rashi, Shemos 22:30, based on the Mechilta). This aspect of the Pesach story may also provide a basis for having a sympathetic attitude towards loyal pets.

At the same time, we must be careful not to violate the laws of *chametz* when it comes to feeding pets over Pesach. There is a Torah prohibition against owning or deriving benefit from *chametz*, and thus we may not feed *chametz* to our pets, even if we do not own the *chametz*. Moreover, it is even prohibited to feed *chametz* to animals at the zoo during Pesach (even if the *chametz* belongs to a non-Jew) because this is also considered to be deriving benefit from the *chametz* (see *Nitei Gavriel*, Law of Pesach, 57:16).

However, there is no prohibition against owning or deriving benefit from *kitniyos*, even for Ashkenazim who have the custom of not eating *kitniyos* products, such as rice or corn, on Pesach. Therefore, while it is forbidden to feed pets food products that contain *chametz*, it is permissible to feed them food products that contain *kitniyos*. The cRc has worked hard to compile a list of those types of pet food that do not contain *chametz*, so that such products can be fed to pets on Pesach. However, since many of these products contain *kitniyos*, they are not certified as kosher on Pesach for human consumption.

Just as it is prohibited for the owners to feed chametz to their

PETS ON SHABBOS AND YOM TOV

by Rabbi Yona Reiss Av Beth Din

Pets, like all animals, are generally viewed as *muktzeh*. There is a minority opinion that pets that are designated for play and amusement purposes are not *muktzeh* nowadays, but this is not the general consensus of most rabbinic authorities. Accordingly, one should be careful to avoid touching or handling pets on Shabbos and Yom Tov.

However, it is permissible and even proper to feed one's pets on Shabbos and Yom Tov. The *Gemara* derives from scriptural verses that people should feed their pets before partaking of food themselves. However, it is prohibited to feed animals that are not one's own on Shabbos and Yom Tov because of the excessive exertion that is involved (there is a special exception for stray dogs). For this reason, a number of rabbinic authorities were opposed to the practice of putting out bird food on *Shabbos Shira*, although some authorities were lenient especially if the food is not fed directly to the birds. Similarly, the practice of throwing bread-crumbs in the water for fish during *Tashlich* is considered inappropriate for the same reason.

Although it is permissible to feed one's pets on Yom Tov, it is forbidden to cook food on Yom Tov on behalf of animals, or to carry food on Yom Tov outside of an *Eruv* to feed one's pets. It goes without saying that one cannot carry food on Shabbos outside of an *Eruv* since on Shabbos one is not allowed to carry altogether without an *Eruv*.

pets, it is also forbidden to ask a non-Jew to feed *chametz* to the pets as well. If a pet absolutely needs to have a diet of

chametz food, there is the possibility of selling the pet to a non-Jew for all of Pesach. However, such sale is not permitted if it is clearly a ruse, such as when the chametz pet food is sold to the non-Jew together with the pet, for the explicit purpose of the non-Jewish purchaser coming to the Jewish pet owner's house during Pesach to feed the pet during Pesach (see Mishna Berurah, OC 448:33). Therefore, such a sale would generally require that the pet be transferred into the physical possession of the non-Jew during Pesach (or that the animal together with its living quarters, such as its barn, be transferred to the non-Jew), with the understanding that the non-Jew assumes the responsibility of feeding the pet during that time (id). Because this arrangement is complicated, any such sale would require the careful supervision of a competent rabbinic authority in order to ensure that it is performed correctly.

Fortunately, the availability of non-chametz pet food products has proliferated in recent years. We urge pet owners to review the list of recommended products as early as possible, so that arrangements to procure the necessary products can be made well in advance of the Pesach holiday. After all, we would not want to deny our pets the sensitivity that the Torah requires towards giving them their just desserts.

The only kashrus restriction for pet food aside from the Pesach season is that a product listing both meat and dairy ingredient may not be used any time during the year. Also, although there are certain leniencies for foods that are not fit for human consumption, most modern-day pet food would not be in that category. While 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.

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. 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, starch, et al). 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 *batel*, and made before Pesach, 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 of 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 non-Jewish owned (e.g., PetSmart, Petco) or 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 2021. Make sure to check all labels. One may feed his pet any of the following items when bearing cRc:



Organic Turkey and Butternut Squash for Cats; Slow Cooked Beef Stew; Slow Cooked Chicken Stew; Slow Cooked Turkey Stew; Wild Salmon.

DOGS: Evanger's*: 100% Beef; 100% Buffalo; 100% Chicken; 100% Duck; 100% Organic Chicken; 100% Organic Turkey with Potatoes and Carrots; 100% Pheasant; 100% Sweet Potato; All Natural Beef Liver Chunks; Beef, Chicken, & Liver; Beef

Chunks Dinner in Gravy; Beef Dinner; Beef with Chicken; Braised Beef Chunks with Gravy; Catch of the Day; Chicken Chunks Dinner in Gravy; Cooked Chicken: Duck and Sweet Potatoes Dinner; Freeze-Dried Beef Liver; Freeze-Dried Beef Tripe; Freeze-Dried Wild Salmon; Hunk of Beef; Lamb and Rice Dinner; Lamb Chunks Dinner in Gravy; Senior Dinner; Turkey Chunks Dinner in Gravy; Whole Chicken Thighs; Wild Salmon.

For **Cats** and **Dogs**: 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.

*To request information on Evanger's products not listed here, please e-mail Rabbi Landa at ylanda@crckosher.org with a picture of the product label.



FISH: Fish food, including pyramid feeders and vacation blocks, often have *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 rape seed 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, 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 and 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* and, therefore, 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.

Rabbi Yona Reiss Av Beth Din

WHERE AND WHEN CAN I SHOP AFTER PESACH?



One of the strict laws of Pesach is the halacha of chametz she'avar alav HaPesach. According to this halacha, it is forbidden to eat or derive any benefit whatsoever from chametz that was in the possession of a Jew during Pesach. Sometimes this can lead to tremendous loss, such as in the case where a Jew fails to sell a huge amount of chametz liquor during Pesach that is worth tens of thousands of dollars.

Furthermore, prohibition is not only applicable to products that are full-fledged chametz, such as breads, cookies, pastas, and liquor. Even products that contain admixtures of chametz are prohibited after Pesach unless the chametz ingredient was less than one-sixtieth of the entire mixture (Mishna Berurah, 447:101) or it was sold.

The halacha follows the opinion of Rabbi Shimon (Pesachim 29a) that this law is not a Torah prohibition

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)

but rather is a rabbinic penalty for the transgression of the violation of "bal yeraeh u'val yimatze" – for the possession of chametz during the Pesach holiday. Because of the severity of such transgression, this penalty was imposed even in cases where the ownership came about inadvertently, or by accident (Shulchan Aruch, Orach Chaim 448:3).

POSSIBLE CASES OF LENIENCY

Are there any leniencies, especially given that the prohibition is rabbinic in nature? Some authorities are lenient in a situation of "ones gamur" (a complete accident) – when the transgression came about due to circumstances that were completely beyond the control of the owner of the chametz. The Mishna Berurah (448:9) brings one such example: If a non-Jewish owner of a mill decided on his own to grind a Jew's wheat kernels during Pesach and then turned the flour into bread, the Beis Meir ruled that the bread would not become prohibited to the Jewish owner after Pesach, since there was nothing that the Jew could have done to prevent this from happening.

What about a case where someone nullified his *chametz* prior to Pesach, so that it no longer belongs to him according to Torah law? The *halacha* follows the opinion of R' Yochanan in the Talmud Yerushalmi that a person who nullified his *chametz* but otherwise did not sell or remove the *chametz* from his possession may not derive benefit from the *chametz* after Pesach, since there is a concern that his nullification may have been insincere (see Rosh, *Pesachim* 2:4, *Shulchan Aruch OC* 448:5).

However, in a case when a person nullified his *chametz* and performed a thorough *bedikas chametz* (searching for any *chametz* prior to Pesach), and then discovered a previously unknown stash of *chametz* on his premises after Pesach, the *Mishna Berurah* (448:25) rules that in a case of great loss, such *chametz* would be permitted for benefit after Pesach, although not for consumption. The *Aruch Hashulchan* (OC 448:8) appears to be lenient, even with respect to consuming such *chametz*.

BUYING CHAMETZ FROM A JEWISH STORE OWNER AFTER PESACH

Absent any of these possible leniencies, *chametz* that was in the possession of a Jew over Pesach becomes forbidden not only for the Jewish owner but also for every other Jew in the entire world as well (see *Shulchan Aruch*, *Orach Chaim* 448:3). Furthermore, the *chametz* remains forbidden forever. This creates a difficult situation for individuals who wish to buy food after Pesach from a non-observant Jewish store and from Jewish supermarket owners who may have possessed *chametz* over Pesach. Indeed, in recent years it was discovered that one of the major suppliers of kosher liquor was owned by a Jew, thus prohibiting forever the *chametz* liquor that was in its possession during Pesach.

One might argue that there is a special dispensation in the Gemara (Chulin 4a-4b) to purchase chametz after Pesach from a non-observant Jew who only sins based on temptation (mumar l'teavon) and not out of rebellion, based on the premise that such an individual will trade his prohibited chametz for a non-Jew's permitted chametz after Pesach in order to mitigate his violation. However, most of the Jewish storeowners nowadays who possess chametz during Pesach are not individuals with either the knowledge or the inclination to take such measures to avoid benefiting directly from their chametz after Pesach, so this leniency is no longer applicable (see Be'er Hetev, 448:11, explaining that non-observant Jews today are considered to be in the more stringent category mumar l'hachis for purposes of this halacha; see also Igros Moshe 4:91).

THE PROBLEM WITH STORES THAT SELL THEIR CHAMETZ BUT REMAIN IN OPERATION ON PESACH

The most obvious solution would be to effectuate a sale of the storeowner's chametz ("mechiras chametz") before Pesach (see Shulchan Aruch, Orach Chaim 448:3). Even Rabbi Yochanan would agree that if an individual sold his chametz during Pesach to a non-Jew, that individual and others may partake of such chametz after Pesach once it is purchased back from the non-Jewish purchaser. Indeed, selling one's chametz to a non-Jew has become the accepted practice of Jews all over the world (see Shevet HaLevi 4:49).

However, the major problem with this option is that the sale may not ultimately be legitimate if the Jewish storeowner leaves his business open during Pesach, thus appearing to negate the fact that the *chametz* was sold to a non-Jew. Indeed, in many cases when Jewish owned supermarkets and liquor stores participate in a sale of *chametz* prior to Pesach, they continue to sell that very same *chametz* during Pesach

itself. Some authorities indeed have written that any such continued business activity nullifies the sale of *chametz*, so that all the *chametz* of those enterprises is considered *chametz she'avar alav HaPesach* and remains forbidden forever (see, e.g., Maharam Shick, OC 205).

Nonetheless, Rav Moshe Feinstein ruled (*Igros Moshe*, *OC* 1:149) that such a *mechiras chametz* remains valid because the storeowner who sold his *chametz* before Pesach intends to maintain the permissible status of any *chametz* that is not sold during Pesach. The *chametz* that is sold during Pesach constitutes an act of theft by the Jewish seller from the non-Jewish purchaser, but that is only an issue for the storeowner and not for the store's customers. Similarly, Rav Shlomo Zalman Auerbach (see *Halichot Shlomo*, *Pesach* 6:9), upheld the validity of such a sale based on the ruling of the *Noda B'Yehudah* (OC 18) that so long as a *mechiras chametz* transaction was performed by the parties prior to Pesach and could be enforced by the non-Jewish purchaser, it is a valid sale.

However, even Rav Feinstein conceded (*Igros Moshe*, OC 2:91) the *mechiras chametz* would not be valid with respect to any new *chametz* that is purchased by the storeowner during Pesach, which would indeed remain forbidden for customers to purchase following Pesach. Accordingly, he ruled that a kashrus agency could not ultimately recommend that customers purchase *chametz* from those stores after Pesach.

SELLING THE ENTIRE BUSINESS DURING PESACH

Are there any other solutions? Some authorities suggest that maybe it is better to have the Jewish owner sell the entire business to a non-Jew for the duration of Pesach, in addition to selling the *chametz* to a non-Jew. This indeed would be a fine solution if the sale of the business would be genuine. However, the problem is that often the sale is obviously a sham. Accordingly, Rav Yisroel Belsky held that the sale of the business would be completely void, even according to the reasoning of Rav Moshe Feinstein, if the Jewish owner continued to run the business and derive profits from the business during Pesach, since it is clear in such a case that there was no interest in selling the business altogether (*Shulchan Halevi* 1:12[18]); see letter from Rabbi Eli Gerstein to Rabbi Zvi Ryzman in Ratz K'tzvi, Pesach, pages 331-332).

However, if the sale of the business is genuine, some authorities allow such a sale in cases of great loss and dire need, as long as the sale complies with all necessary halakhic specifications (see Aruch Hashulchan 448:20, Dovev Meisharim by the Chebiner Rav, 2:4). For example, at the Chicago Rabbinical Council, we recently facilitated such a sale

of chametz from a major Jewish-owned liquor supplier to a non-Jew subject to the following stipulations: (a) the Jewish owner may not have any involvement in the business during Pesach; (b) the non-Jewish purchaser must be someone who is capable of running the business during Pesach (such as the manager of the store); (c) there must be an accounting made of all the profits generated during Pesach; and (d) the non-Jewish purchaser must receive payment of all of those profits. If such a sale is made properly under proper rabbinic auspices, it would be permissible to purchase chametz from such businesses and stores immediately after Pesach, because none of the chametz would have been owned by a Jew during Pesach.

PARTIAL JEWISH OWNERSHIP

What if the Jewish owner is only a partial owner of the establishment? If the Jewish owner is only a minority owner of the establishment, some authorities (see Zecher Yitzchok by the Ponevezher Rav, #8), allow the purchase of chametz after Pesach from such an establishment even if there was no valid sale of a store's chametz. However, other authorities are stringent in a case where a Jew owns a substantial minority interest in a corporation that enables him to have a substantial voice in the management of the enterprise (see Igros Moshe EH 1:7). Nonetheless, there is greater room for leniency when the store is owned by a publicly held corporation in which Jews only have a minority stockholder interest, since according to a number of rabbinic authorities the Jewish stockholders would not be considered owners of the assets of the business but rather only stakeholders in the revenue stream of the non-Jewish owners (see Minchas Yitzchok 3:1, Igros Moshe, id).

Moreover, Rav Asher Weiss (Minchas Asher, volume 1, simanim 105-106) suggests that there is never any halakhic ownership by a Jew in any corporation that possesses chametz, regardless of the degree of Jewish ownership or involvement, since the respective roles of equity holders, administrators, and major decision makers reside in three different bodies (shareholders, CEO, and board of directors). However, his position does not appear to represent the predominant view among most rabbinic authorities.

HOW LONG TO WAIT BEFORE BUYING CHAMETZ AFTER PESACH

If a Jewish-owned store did not sell its *chametz* in a valid fashion, one may not buy *chametz* products from the store until it can be safely assumed that the products most likely came into the store's possession after Pesach (see *Mishna*

Berurah 449:5). In terms of how long one should wait, the amount of time may vary based on the shelf life of the product in question.

The usual amount of time that is recommended by the rabbinic authorities with respect to most store items is until either Lag B'Omer or Shavuos. The notable exceptions are whisky and similar liquor products from a Jewish company that did not sell its *chametz* (and likely held it in its possession for several years before selling it to the public), which remain permanently forbidden. As a general rule, rabbinic authorities are more likely to rely upon a shorter time span when there are other mitigating considerations, such as a case when the Jew is only a minority owner in a corporate entity, or if there was at least a questionable sale, or when the turnover rate for the *chametz* product in question is relatively short.

OTHER CONSIDERATIONS

It is important to note that in addition to Jewish shop owners, there are also Jewish distributors of food, and sometimes a store owned by a non-Jew may still have many products that could be prohibited for consumption if the products came from a Jewish distributor who owned or purchased the *chametz* during Pesach.

The kashrus agencies do their best to research these types of issues, but there is sometimes room for leniency when one is not able to ascertain the original source, particularly when there is no compelling reason to presume that the chametz in the supermarket came from a prohibited source (see generally, Igros Moshe, Orach Chaim 4:96, who is lenient in certain doubtful situations regarding supermarkets).

CONCLUDING THOUGHTS

The Gemara relates (Berachos 17a) that Rabbi Alexandri would append a prayer to his Shemoneh Esreh in which he would cry out to Hashem that we all want to do the will of the Almighty but the "yeast in the dough" (a term for chametz) and the oppression of the hostile kingdoms get in the way. Rashi comments that the "yeast in the dough" refers to the evil inclination within each of us.

Our punctilious observance of the laws of abstaining from chametz she'avar alav HaPesach enables us to come closer to performing the will of Hashem during the entire year. It is therefore appropriate to conclude this article with the final words of Rabbi Alexandri's prayer: "May it be Your will that we be rescued from these negative forces and that we return to You to fulfill the precepts of Your will with a full heart." Chaq Kasher v'Sameach.

PROFILES IN KASHRUS Rabbi Zvi Fishbane

After 50 years in the field of shechitah, first in St. Louis, then Denver, and finally based out of Chicago, Rabbi Zvi Fishbane is stepping down from his position as Rosh Hashochatim for the shechitah supervised by the cRc. In honor of the occasion, we asked Rabbi Fishbane to share some memories and reflections from his half-century in the field.

Rabbi Fishbane, can you please begin by sharing some of your personal history?

I was born and raised in Toronto, where I attended the local Jewish day school. Since there was no local *yeshiva* high school back then in Toronto, my parents sent me to Baltimore, where I attended Ner Israel. After graduating, I went to *Eretz Yisrael*, where I learned in the Mirrer Yeshiva until my engagement.

What attracted you to shechitah?

My grandfather was a *shochet*, so in retrospect, it was something that I had in me all along. But I actually entered the field when I was living in St. Louis and teaching in the local day school. Rabbi Menachem Eichenstein suggested that I learn *shechitah*, and I took his advice. With his assistance and guidance, I received *kabbalah*, certification to be a *shochet*.



Rabbi Zvi Fishbane with cRc staff studying various pieces of meat



Rabbis Benzion Fishbane, Sholem Y. Fishbane, Zvi Fishbane, and Menachem Fishbane at the AKO Convention

I moved to Denver in 1970, where there was a large-scale kosher slaughterhouse at the time. While in Denver, I continued to refine my knowledge of *shechitah* from Rabbi Shlomo Twerski, with whom I merited to gain *shimush* and learn much practical *mesorah*. This was a great honor, as Rabbi Twerski had learned from the *shochet*, Rabbi Velvel Heller, who, in turn, was trusted by Rabbi Yosef Dov Soloveitchik of Brisk, the legendary author of the *Beis Halevi*.

When the meatpacking in Denver closed down, our family moved to Chicago, which was close enough for me to commute to several *shechitah* enterprises, including the abattoir in Aurora, Illinois.

What is the position of Rosh Hashochatim, and what does he do?

The Rosh Hashochatim is the team leader, responsible for recruiting the finest shochatim, each of whom is learned, proficient, and meticulous. He is responsible for making sure that the team is operating according to the highest halachic standards and that each person's work runs smoothly.

What changes have you seen over the past 50 years?

The most significant change is with the kosher consumer, who is educated in *halacha* and wants to have the highest standards. The producers of kosher products have answered that call, and *glatt*, which was once a rarity, has become standard.

Another major improvement is that virtually all meat is salted on site, instead of being sent to butchers and homemakers to salt on their own. This ensures that the salting is done in a timely manner, in the best possible way, with little room for surprises or accidents.

How has commercialization changed things for shochatim?

There was once a time when a shochet could live at home and go to work in the morning like everyone else. Today, many shochatim are away from home from Shabbos to Shabbos, shechting in remote locations, which is challenging. This is something any prospective shochet needs to consider. I was only able to do it due to the strength of my wife, who managed alone with the children during the week.



cRc shechita group examining duck veshet - esophagus - at the cRc; L-R Rabbis Dovid Oppenheimer, Yona Reiss, Dovid Cohen, Zvi Fishbane and Sholem Y. Fishbane

Having lived in Chicago for 45 years, you have seen a lot of change. How has our community evolved?

We have so many more beautiful organizations of chesed, as well as stellar yeshivos and kollelim, which have blossomed and continue to multiply. It's primarily thanks to the vibrant young families that choose to lay down roots here, becoming teachers and communal leaders and giving so much to our community.

For decades, you have led the team and set the standard for the cRc-supervised shechitah in Aurora and elsewhere. What has been a highlight for you, working with the cRc?

For me personally, the most wonderful experience has been the weekly *chaburah* that I have been part of in recent years. On a weekly basis I merited to learn with the Av Beis Din and several cRc *rabbonim*, reviewing the laws of *shechitah* and *bedikah* in depth. In addition to learning *Tur*, *Shulchan* Aruch and the commentaries, we've made trips to the

slaughterhouses and seen how the learning is applied.

I was glad to gain additional proficiency through learning with these great scholars, each of whom added so much, and to give over the *mesorah* (tradition) that I've received. These standards and practices that I have been taught are now recorded and will be incorporated in the cRc's policies for years to come.

How has your decades-long relationship with the cRc been?

From when we began *shechitah* at Aurora in '84, the cRc leadership has represented us and our sensitivities in the best way possible. Beginning with Rabbi Israel Karno, zt"l, and continuing with Rabbi Gedalia Dov Schwartz, zt"l, we always knew that they had our interest and the interest of the kosher consumer forefront in their minds, bringing prestige to *shechitah* and *kashrus*.

This beautiful relationship continues with Rabbi Yona Reiss, shlit"a, who treats all *shaalos* with gravity and provides appropriate *halachic* solutions to questions posed.

Of course, I've also had the pleasure of witnessing my son, Reb Sholem, become part of the cRc as Kashrus Administrator, and I watch with pride as he guides the institution – and kashrus as a whole – to new heights!



L-R Rabbis Raanan Broderick, Sholem Y. Fishbane, Moshe Heinemann (Star-K), Zvi Fishbane, and Avi Bloch at a cRc shechita in Kansas



FRUIT AND VEGETABLE POLICY



Below you will find the current cRc position on the proper checking and use of various fresh and frozen fruits and vegetables purchased in the United States. Infestation levels change due to seasons, growing environments, global imports, and other factors, and 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 book. It is difficult to cover all the different varieties, so if you want to use a product which is not found on this list, please call the cRc office at (773) 465-3900.

A word of caution: This guide is primarily directed towards those experienced in the inspection of produce for insects. If you have never done so in the past, the cRc does not recommend that you start on your own by just reading the guide and policy. Rather, wait until you've been given some hands-on direction and become experienced enough and capable to do so. Furthermore, the actual insects may not be what you are expecting. They are not simple flies, roaches or spiders. Most of them are small and hard to find right away due to their size and color, but nevertheless forbidden to consume. For those "first-timers" we do offer an alternative method to clean leafy vegetables which is listed under "alternate method if no thrip-cloth is available".

When we refer to a "cRc thrip-cloth cleaning method" the following procedure should be followed:

THRIP-CLOTH METHOD (USING A SILK CLOTH) FOR LETTUCE (ROMAINE, ETC.):

You will need a large bowl, dish soap, 2 strainers, a thrip-cloth, and a light box.

- 1. Separate the leaves and place them into a bowl of water.
- Put enough dish soap (a good choice would be Seventh Generation 0% fragrance) or kosher for Pesach vegetable wash into the bowl until the water and leaves become somewhat slippery.
- 3. Agitate and soak the leaves in the soapy water for 1- 2 minutes.
- 4. Remove the leaves from the bowl, and discard the water.
- 5. Repeat steps 2-4. Alternatively (instead of repeating steps 2-4) one can wash each leaf under running water (both sides) and then place leaves into a new bowl of soapy water.
- 6. Remove leaves and pour the water through a thrip-cloth (fine silk cloth that can be purchased from the cRc at http://www.crcweb.org/books.php) that is sandwiched between 2 strainers.
- 7. Check the cloth carefully on top of a light box or similar apparatus. If a bug is found, repeat process (steps 2, 3, and 6). If no bugs are found, rinse off soap and enjoy.

ALTERNATE METHOD IF NO THRIP-CLOTH IS AVAILABLE:

FOR LARGE LEAFY VEGETABLES: Separate leaves. Soak and agitate in soapy water. Gently rub a sponge over the entirety of each side of every leaf making sure to open all folds of the leaf. Rinse both sides of each leaf under running water. No further checking is required.

FOR SMALL LEAF VEGETABLES SUCH AS PARSLEY, CILANTRO AND OTHER HERBS: Follow steps 2-5 of the thrip-cloth cleaning method. One may then check the water using a clear basin in bright light very carefully for insects. (Please

note that a lot of time is needed when checking the water as the insects will be harder to see when floating in water). If there are insects found in the water, the process should be repeated until no insects are found in the water. Then three samples or batches of the vegetable must be checked and if no bugs are found, the remaining produce may be used without further checking.

Please note that we do not recommend the use of saltwater or vinegar to properly remove insects from fruits and vegetables.

Produce (especially organic) can sometimes be infested with insects. If the thrip cloth contains bugs after following the above method three times, the produce would be considered highly infested. Such produce should preferably not be used, but, in situations of necessity, may be consumed after

performing the "thrip cloth method" repeatedly and finding two consecutive rounds of a bug-free cloth on the bug light.

According to cRc policy, one is permitted to thoroughly puree produce (when purchased for the purpose of blending) that is only moderately infested with insects. Before pureeing, one should first rinse the produce under running water to remove the surface, easy to remove bugs. With regards to more heavily infested produce, such as fresh strawberries, blackberries, raspberries, and organic leafy produce (such as organic kale, romaine lettuce, etc.), or any produce that seems to be more infested than usual, one should avoid pureeing them altogether. If one would like to puree fresh strawberries, it would be permissible to do so provided that they are first soaked and agitated in soapy water (1 tablespoon of soap to 8 cups of water) for a minute, followed by a rinse.

NOTE: Due to specific Pesach restrictions, the following is a partial list. Additional fruits and vegetables are listed on on our app and our website at http://www.crcweb.org/fruit_vegetable_policy.php.

	NAME	YEAR-ROUND KOSHER STATUS	PESACH EXCEPTIONS	INSPECTION RECOMMENDATIONS
1	Artichokes	See Inspection Recommendations	Frozen and canned require special Pesach certification	Whole artichokes are not recommended without reliable kosher certification. Fresh and frozen artichoke bottoms do not require certification.
	Arugula			Use cRc thrip-cloth cleaning method, as directed above.
	Asparagus, Green		Frozen and canned require special Pesach certification	Fresh asparagus must have the tips cut off and discarded. One should either peel the entire sides of the asparagus or remove all the triangular side leaves and wash well. Canned are permissible only with reliable kosher certification.
Dr.	Asparagus, White		Frozen and canned require special Pesach certification	Fresh white asparagus is permissible without further checking after rinsing with water. Canned are permissible only with reliable kosher certification.
36	Basil, fresh			Use cRc thrip-cloth cleaning method, as directed above.
3	Belgian Endive, fresh			Separate the leaves and wash each one individually under a stream of water.
1	Blackberries, fresh	Not Recommended		

	NAME	YEAR-ROUND KOSHER STATUS	PESACH EXCEPTIONS	INSPECTION RECOMMENDATIONS
	Blackberries, frozen		Requires special Pesach certification if it contains any sensitive additives	Frozen blackberries, without any kosher-sensitive ingredients added, may only be purchased for purposes of blending thoroughly to produce smoothies and the like.
1/2	Bok Choy			Use cRc thrip-cloth cleaning method, as directed above.
	Broccoli, fresh or frozen	Requires reliable kosher certification	Frozen requires special Pesach certification	It is very impractical and close to impossible for the average consumer to properly check fresh or frozen broccoli. It is therefore highly recommended that only product with a reliable kosher certification be used. Broccoli stems (no florets) may be used without checking after rinsing with water. Prewashed broccoli slaw (broccoli stems and carrots) should be purchased before Pesach or with special Pesach certification.
000	Brussels Sprouts, fresh	Generally, not recommended		One who insists on eating Brussels sprouts may separate all the leaves, wash them in a bowl of soapy water, and check them using the thrip cloth method.
A.	Brussel Sprouts, frozen and canned	Requires reliable kosher certification	Requires special Pesach certification	
0	Cabbage, fresh green			Remove outer 4 leaves, and rinse the remaining leaves thoroughly (front and back) under a stream of water.
	Cabbage, red			Remove outer 4 leaves, and rinse the remaining leaves thoroughly (front and back) under a stream of water.
a de	Cauliflower, fresh			The washing and cleaning procedure for fresh cauliflower is as follows: 1. Remove green leaves from head. 2. Cut head into 8 pieces. 3. Prepare bowl of water mixed with vegetable wash. 4. Place (cut) cauliflower into bowl of water, and agitate for 30 seconds. 5. Remove cauliflower from water. Check water using the thrip-cloth cleaning method above.
0.0	Cauliflower, frozen		Requires special Pesach certification	If certified, no further checking is required. If not certified, it must be checked as one would check fresh cauliflower. Canned or jarred cauliflower requires a reliable kosher certification.
3	Celery Stalks			Must be washed and checked well, especially around the bottom of the stalk and around the leaves.

	NAME	YEAR-ROUND KOSHER STATUS	PESACH EXCEPTIONS	INSPECTION RECOMMENDATIONS
NE	Chard, all varieties, including Swiss Chard			Use cRc thrip-cloth cleaning method, as directed above.
3	Chives, fresh			Use cRc thrip-cloth cleaning method, as directed above.
	Cilantro, fresh			Use cRc thrip-cloth cleaning method, as directed above.
Allen and the second	Cranberries, canned, frozen & Cranberry Sauce	Acceptable without certification	Requires special Pesach certification	Except during Pesach, canned cranberry sauce and canned and frozen cranberries are acceptable without certification as long as they do not contain any kosher-sensitive ingredients. In this context, citric acid, corn syrup, high fructose corn syrup, sugar, and water are not kosher-sensitive.
days	Dates, fresh			Slice open a handful from the container and check inside. If no insects are found, then the rest may be eaten without checking. This applies to all dates domestic, pitted etc.
	Dates, dried	Acceptable without certification	Requires special Pesach certification	Dried dates with no additional flavors are acceptable even without certification. Slice open a handful from the container and check inside. If no insects are found, then the rest may be eaten without checking. This applies to all dates domestic, pitted etc.
*	Dill, fresh			Use cRc thrip-cloth cleaning method, as directed above.
-	Fenugreek		Ground or powdered require special Pesach certification	Use cRc thrip-cloth cleaning method, as directed above.
	Figs, fresh			Slice open a handful from the container and check inside. If no insects are found the rest may be eaten without checking. This applies to all figs (domestic, etc.).
-	Figs, dried	Acceptable without certification	Requires special Pesach certification	Slice lengthwise. Check for wasps (black-ish appearance) and worms.
	Frisee			Use cRc thrip-cloth cleaning method, as directed above.
	Grapes, fresh, all varieties			Separate the large bunch of grapes into 3 or 4 smaller bunches, and rinse under cold water.

	NAME	YEAR-ROUND KOSHER STATUS	PESACH EXCEPTIONS	INSPECTION RECOMMENDATIONS
	Green Onion, (Scallion)			Cut scallion root from top to bottom of bulb; examine between thin layers where they emerge from the bulb. If no insects are found, the remaining scallions may be consumed after thoroughly washing. If insects are found, the entire head must be checked carefully. Remove any leaf miner trails (as seen in picture).
- Aller	Horseradish, fresh			A general inspection is needed to rule out obvious infestation.
	Horseradish, jarred	Requires reliable kosher certification	Requires special Pesach certification	
	Kale, fresh			Use cRc thrip-cloth cleaning method, as directed above.
	Kale, frozen	Requires reliable kosher certification	Requires special Pesach certification	It is very impractical and close to impossible for the average consumer to properly check frozen kale.
1	Leek			Cut along the full length of the leek so every leaf is separated. Wash each leaf thoroughly under running water. Remove leaf miner trails (see Green Onion above).
	Lemon Grass, dried, frozen	Acceptable without certification	Requires special Pesach certification	Frozen dried lemongrass without any kosher sensitive ingredients is acceptable without certification.
Charles .	Lettuce, including iceberg			Use cRc thrip-cloth cleaning method, as directed above.
	Lettuce, iceberg			Use cRc thrip-cloth cleaning method, as directed above.
	Lettuce, iceberg pre-washed		Purchase before Pesach or with special Pesach certification	Needs proper certification. If not certified, wash in a bowl of water with a small amount of vegetable wash.
Mr.	Lettuce, Romaine, not pre-washed			Use cRc thrip-cloth cleaning method, as directed above.
	Lettuce, Romaine, pre-washed		Purchase before Pesach or with special Pesach certification	Use cRc thrip-cloth cleaning method, as directed above.
	Lettuce, spring mix, pre-washed		Purchase before Pesach or with special Pesach certification	Use cRc thrip-cloth cleaning method, as directed above.

	NAME	YEAR-ROUND KOSHER STATUS	PESACH EXCEPTIONS	INSPECTION RECOMMENDATIONS
A	Mint, fresh			Use cRc thrip-cloth cleaning method, as directed above.
10	Mushrooms, fresh			Fresh mushrooms must be rinsed, and a cursory inspection is needed.
020	Mushrooms, dried or frozen – regular or portobella ONLY	Acceptable without certification	Frozen require special Pesach certification	All dried or frozen without any kosher-sensitive ingredients are acceptable without certification.
900	Mushrooms, Portabella			Thoroughly wash each mushroom, including the fan area beneath the crown, under a strong stream of water.
	Nori Seaweed	Requires reliable kosher certification	Requires special Pesach certification	
	Onion, all varieties fresh			Cut off both ends of the onion. If the layers of onion are tightly packed, then peel first layer of the onion or wash well. If the layers of onion are loose, wash each layer.
	Onions, fresh cut	Acceptable without certification		Purchase before Pesach or with special Pesach certification
	Onions, freeze dried and canned	Requires reliable kosher certification	Requires special Pesach certification	
2	Onions, frozen	Acceptable without certification	Requires special Pesach certification	
28	Oregano, fresh			Use cRc thrip-cloth cleaning method, as directed above.
A.	Parsley, fresh			Use cRc thrip-cloth cleaning method, as directed above.
	Parsley, dried	Acceptable without certification	Ground or powdered require special Pesach certification	Dried parsley without any added kosher-sensitive ingredients is acceptable without certification.
	Pepper, Chili, dried		Ground or powdered require special Pesach certification	Dried chili peppers with no added kosher-sensitive ingredients are acceptable without certification. Canned, cooked, and bottled chili peppers require reliable kosher certification.
A CONTRACTOR	Potatoes, all varieties, fresh			A general inspection is needed to rule out any obvious infestation.

	NAME	YEAR-ROUND KOSHER STATUS	PESACH EXCEPTIONS	INSPECTION RECOMMENDATIONS
	Potatoes, frozen, canned, instant, dehydrated, potato starch and potato flour	Requires reliable kosher certification	Requires special Pesach certification	
450	Prunes, dried	Acceptable without certification	Requires special Pesach certification	Recommended if there are no added flavors. Does not need to be checked for insect infestation.
•	Raspberries, fresh	Not Recommended		
	Raspberries, frozen		Requires special Pesach certification if it contains any sensitive additives	Frozen raspberries, without any kosher-sensitive ingredients added, may only be purchased for purposes of blending thoroughly to produce smoothies and the like.
	Rhubarb, fresh			Must be washed and checked well, especially around the bottom of the stalk and around the leaves.
HALL.	Rosemary, fresh			Use cRc thrip-cloth cleaning method, as directed above.
300	Shallots, peeled and washed	Acceptable without certification		A general inspection is needed to rule out obvious infestation.
-	Spinach, fresh			Use cRc thrip-cloth cleaning method, as directed above.
S.A.	Spinach, frozen	Requires reliable kosher certification	Requires special Pesach certification	It is very impractical and close to impossible for the average consumer to properly check frozen spinach. Therefore, only product with a reliable kosher certification may be used.
and the second	Spinach, pre- washed		Purchase before Pesach or with special Pesach certification	Use cRc thrip-cloth cleaning method, as directed above.
	Strawberries, fresh			The cRc has been finding a high occurrence of insects in strawberries, so that the previous method of rinsing and rubbing under a strong stream of water is not being efficient in removing the bugs (especially those that are hiding under the seeds). Therefore, until further notice, we recommend the specific method below this chart to clean the strawberries from insects.

	NAME	YEAR-ROUND KOSHER STATUS	PESACH EXCEPTIONS	INSPECTION RECOMMENDATIONS
	Strawberries, frozen	Only recommended for pureeing purposes, or if they are reliably certified as bug-free	Requires special Pesach certification unless pure fruit or fruit with sugar (not artificial sweetener)	
	Sun-dried Tomatoes	Acceptable without certification	Requires special Pesach certification	Sun-dried tomatoes do not require certification if no kosher-sensitive ingredients are added. All jarred and canned tomato products require reliable kosher certification.
-	Thyme, fresh			Use cRc thrip-cloth cleaning method, as directed above.

CRC RECOMMENDED METHOD FOR CLEANING STRAWBERRIES

- 1) Cut off tops (try to avoid making a hole)
- 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 1-2 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 by hand under a stream of cold water.
- 4) Soak and agitate the strawberries a second time for 1-2 minutes in new soapy water with the same ratio as above.
- Rinse strawberries.

Once all five steps are done, you may enjoy the strawberries without further inspection.

Please note that this does not apply to organic strawberries which are very difficult to get cleaned, and, therefore, should be avoided at this time.

Of course, if one wants to avoid the above steps, one may eat the strawberries (even organic) by simply cutting off the tops and peeling off the entire outside of the strawberries, followed by a rinse.

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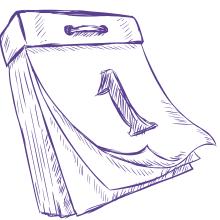
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SEFIRAS HA'OMER -COUNTING THE OMER





As stated in the Torah, there is a *mitzvah* to count forty-nine days from after the first day of Pesach until Shavuos (*Vayikra* 23:15-16). According to many authorities, this obligation applies only when there is a *Beis Hamikdash* (Holy Temple). Currently, since we do not have a *Beis Hamikdash*, the *mitzvah* to count *Sefiras Ha'Omer* is *Midrabbanan* (Rabbinic). Aside from the nightly *mitzvah* of counting the *Omer*, there are additional restrictions regarding mourning which will be discussed below.

PROCEDURE

When counting the *Omer*, the correct posture is to stand without leaning on anything. One must know what number is going to be counted <u>before</u> starting the *bracha*. After the *brocha*, the only statement that must be recited is the day-specific sentence, i.e. "*Hayom* ... *ba'omer* - Today is ... days, in the *Omer*". (See page 115 for this year's chart.) In the *siddur* there are many additional texts before and after the *Sefiras Ha'Omer*. There are different customs as to whether these are recited or not, but all agree that they are not obligatory.

WHO IS OBLIGATED?

Men and boys over the age of *bar mitzvah* are obligated to count. Once boys are old enough to understand the *mitzvah*'s concept, they are to be trained to perform it. Women and girls may count if they wish (and recite the *bracha* if they follow Ashkenazic tradition), but they are not obligated to do so.

TIMING AND RELATED MISHAPS

The *Omer* is counted every night, from the second night of Pesach until the night before Shavuos. Technically speaking,

it is permitted to count immediately after sunset. Counting at this time, however, is far from ideal, and the appropriate time to count begins fifty minutes after sunset. Some shuls count immediately after Mincha/Ma'ariv, this is only meant for those who would not remember to count at the proper time.

One who neglected to count at night should still count during the next day until sunset, but the *bracha* is not recited when counting at this time. What happens if someone missed an entire

If one davens at an early Ma'ariv where they are counting Sefira the following dilemma may arise: On one hand, it is proper to wait for the later, more appropriate time. But on the other hand, if one pushes it off, he may forget to count later and end up not counting at all! The Mishnah Berurah (489:16) addresses this as follows: Count with the shul but without a bracha, and stipulate that you only wish to fulfill the obligation now if you end up forgetting to count at the later, proper time. Then, when the appropriate time arrives, count as you would normally with a bracha In this way, you will be completely covered.

night/day? If an entire night/day was definitely missed, one continues to count for the duration of the *Omer* but may no longer recite the *bracha*. However, one who is merely *unsure* whether a night/day was missed, continues to count for the duration of the *Omer* and recites the *bracha* as usual.

OTHER MISHAPS

If the wrong number was mentioned, it must be corrected, as follows: If the number is corrected within two seconds,

a new bracha is not necessary. If it is corrected after two seconds but still during the nighttime, a new bracha is recited before re-counting the correct number. However, if the mistake was only realized after the entire night and day have passed, one is to continue counting for the duration of the Omer, but the bracha may no longer be recited. Note that similar to above, if one is only unsure whether a previous night/day was counted correctly, the bracha is still recited for the duration of the Omer.

"YESTERDAY WAS..."

Counting the *Omer* - even in another language - is a valid way to count. Due to this, there is a famous rule about how to respond when asked which day it is. Replying with, "Today is..." could be considered a fulfillment of the *mitzvah*, which would forfeit the opportunity to recite a *bracha*. Therefore, the customary response is, "Yesterday was ..." leaving it to the inquirer to calculate <u>today's</u> number.

In a practical sense this concern is quite limited, since counting the *Omer* is only valid when the counting begins with the phrase "Today is...". Merely stating a number (such as, "Seventeen") is not a problem. In addition, from the seventh day and on, the number of weeks is mentioned when counting. If the weeks were omitted in the response, this is clear intent not to fulfill the *mitzvah*, and it would not be a problem. Nonetheless, it is the custom to always be careful to respond with <u>yesterday's</u> count, in order to eliminate even the slightest possibility of counting in error. Note that if one actually responded in a manner and circumstance that is considered a valid counting, it is still necessary to count again in the normal fashion but without a *bracha*.

One last point on this topic - it could happen that an inquirer is unfamiliar with the common practice and would be confused by a response of yesterday's count. For instances such as these, the responder may respond with the correct day and merely have in mind not to fulfill the *mitzvah* with his response.

MOURNING DURING SEFIRAS HA'OMER

A period of mourning (commonly called "sefira") concurs with counting the *Omer*. It commemorates the untimely passing – over 1,800 years ago – of 24,000 students of the great Rabbi Akiva. These students would have been an important link in the transmission of the Torah, and their loss was irreplaceable. Following are some rules that pertain to the mourning period.

MUSIC

Playing musical instruments and listening to music for recreation is avoided. This restriction does not apply to young children; nonetheless, it is inappropriate to play music for children in a public venue (such as at a birthday party).

Additionally, it is permitted to hear music which is not intended for recreation. Therefore, playing music as a source of income is permitted as is passively hearing music, such as overhearing music that is being played for children, while on hold on the phone, or while shopping in a store.

Regarding a cappella-style music, many opinions treat it with the same status as regular music. One should consult his or her rabbi regarding its status.

NEW PURCHASES

According to some opinions, significant, joyous acquisitions that require the *shehechiyanu bracha* should be avoided when possible, but this is not the prevalent custom. It is also permitted to buy and wear new clothing.

GROOMING

Cutting nails is permitted. Getting a haircut and shaving are usually not allowed during the mourning period. The following examples are exceptions to this rule: Women may pluck eyebrows, shave body hair and trim excess hair around their temples. In addition, they may cut their hair in any extenuating circumstance. Although children may technically receive a haircut during this time, it is appropriate to refrain from giving them one.

ENGAGEMENTS AND WEDDINGS

Engagements are permitted, and they may be celebrated with a small meal.

Marriages are generally not performed during the period of mourning. As there are three main customs as to when the mourning occurs, a wedding may take place at certain points during Sefiras Ha'Omer. A wedding that occurs during the days when some groups are mourning, and others are not, may be attended by all. Regarding whether a guest who is mourning may get a haircut and shave in honor of the occasion, a rabbi should be consulted.

LAG B'OMER

Lag B'Omer is the thirty-third day of the Omer period. (The number 33 in Hebrew gematria, where numerical value is assigned to letters, is "Lag".) According to most customs, music and haircuts are permitted on Lag B'Omer. One explanation for its distinctiveness is that the students of Rabbi Akiva stopped dying on that day.

Lag B'Omer is also the anniversary of Rabbi Shimon Bar Yochai's death. Rabbi Shimon Bar Yochai is famous as the author of the Zohar, a seminal work of Kabbalah; in tribute to him, many communities celebrate with bonfires.

Note that the predominant custom does not permit music and haircuts on the evening leading into Lag B'Omer, but rather on Lag B'Omer day after sunrise.

WHEN THE MOURNING OCCURS

Here are the three common customs for the days of mourning. (The shaded areas are the observed days of mourning.) One may adopt any one of these customs, and it is even permitted to practice a different custom from one year to the next.

Note that although some of the customs seem to include Pesach as part of the mourning period, common practice permits listening to music during *Chol Hamoed* (intermediary holiday days).

#1 THE FIRST THIRTY-THREE DAYS OF THE OMER

Lifting of the mourning period on *Lag B'Omer* (day 33) becomes permitted after sunrise.

1	2	3	4	5	6	7	8	9	10	11	12
13	14	15	16	17	18	19	20	21	22	23	24
25	26	27	28	29	30	31	32	33	34	35	36
37	38	39	40	41	42	43	44	45	46	47	48
49 Shavuos											

#2 MOURNING BEGINS ONE DAY BEFORE THE MONTH OF IYAR AND CONCLUDES THREE DAYS BEFORE SHAVUOS.

Lifting of the mourning period on Lag B'Omer (day 33) as well as on the 47th day of the Omer only become permitted after sunrise.

Some variants of this custom are a) to begin on the first day of Iyar (day 16) and conclude the morning of the 48th day of the *Omer*, or b) to begin the day after *Rosh Chodesh* Iyar (day 17) and conclude the morning of the 49th day.

1	2	3	4	5	6	7	8	9	10	11	12
13	14	15	16	17	18	19	20	21	22	23	24
25	26	27	28	29	30	31	32	33	34	35	36
37	38	39	40	41	42	43	44	45	46	47	48

49 Shavuos

#3 THE ENTIRE OMER COUNT – UNTIL THE LAST DAY.

1	2	3	4	5	6	7	8	9	10	11	12
13	14	15	16	17	18	19	20	21	22	23	24
25	26	27	28	29	30	31	32	33	34	35	36
37	38	39	40	41	42	43	44	45	46	47	48

49 Shavuos

For a full list of references/sources, please contact the author, Rabbi Yochanan Schnall, at yschnall@crckosher.org.

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SEFIRAS HA'OMER CALENDAR 2021

Sefiras Ha'Omer is the counting of seven complete weeks from the second evening of Pesach until Shavuos. For more information about when and how to count with the bracha below, see the article on pages 112-114.

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

-	,
	Sunday evening, March 28
	Monday evening, March 29
היום שלשה ימים לעומר	Tuesday evening, March 30
היום ארבעה ימים לעומר	Wednesday evening, March 31
היום חמשה ימים לעומר	Thursday evening, April 1
היום ששה ימים לעומר	Friday evening, April 2
היום שבעה ימים שהם שבוע אחד לעומר	Saturday evening, April 3
היום שמונה ימים שהם שבוע אחד ויום אחד לעומר	Sunday evening, April 4
היום תשעה ימים שהם שבוע אחד ושני ימים לעומר	Monday evening, April 5
היום עשרה ימים שהם שבוע אחד ושלשה ימים לעומר	Tuesday evening, April 6
היום אחד עשר יום שהם שבוע אחד וארבעה ימים לעומר	Wednesday evening, April 7
היום שנים עשר יום שהם שבוע אחד וחמשה ימים לעומר	Thursday evening, April 8
היום שלשה עשר יום שהם שבוע אחד וששה ימים לעומר	Friday evening, April 9
היום ארבעה עשר יום שהם שני שבועות לעומר	Saturday evening, April 10
היום חמשה עשר יום שהם שני שבועות ויום אחד לעומר	Sunday evening, April 11
היום ששה עשר יום שהם שני שבועות ושני ימים לעומר	Monday evening, April 12
היום שבעה עשר יום שהם שני שבועות ושלשה ימים לעומר	Tuesday evening, April 13
היום שמונה עשר יום שהם שני שבועות וארבעה ימים לעומר	Wednesday evening, April 14
היום תשעה עשר יום שהם שני שבועות וחמשה ימים לעומר	Thursday evening, April 15
היום עשרים יום שהם שני שבועות וששה ימים לעומר	Friday evening, April 16
היום אחד ועשרים יום שהם שלשה שבועות לעומר	Saturday evening, April 17
היום שנים ועשרים יום שהם שלשה שבועות ויום אחד לעומר	Sunday evening, April 18
היום שלשה ועשרים יום שהם שלשה שבועות ושני ימים לעומר	Monday evening, April 19
היום ארבעה ועשרים יום שהם שלשה שבועות ושלשה ימים לעומר	Tuesday evening, April 20
היום חמשה ועשרים יום שהם שלשה שבועות וארבעה ימים לעומר	Wednesday evening, April 21
היום ששה ועשרים יום שהם שלשה שבועות וחמשה ימים לעומר	Thursday evening, April 22
היום שבעה ועשרים יום שהם שלשה שבועות וששה ימים לעומר	Friday evening, April 23
היום שמונה ועשרים יום שהם ארבעה שבועות לעומר	Saturday evening, April 24
היום תשעה ועשרים יום שהם ארבעה שבועות ויום אחד לעומר	Sunday evening, April 25
היום שלשים יום שהם ארבעה שבועות ושני ימים לעומר	Monday evening, April 26
היום אחד ושלשים יום שהם ארבעה שבועות ושלשה ימים לעומר	Tuesday evening, April 27
היום שנים ושלשים יום שהם ארבעה שבועות וארבעה ימים לעומר	Wednesday evening, April 28
היום שלשה ושלשים יום שהם ארבעה שבועות וחמשה ימים לעומר	Thursday evening, April 29
היום ארבעה ושלשים יום שהם ארבעה שבועות וששה ימים לעומר	Friday evening, April 30
היום חמשה ושלשים יום שהם חמשה שבועות לעומר	
היום ששה ושלשים יום שהם חמשה שבועות ויום אחד לעומר	
היום שבעה ושלשים יום שהם חמשה שבועות ושני ימים לעומר	Monday evening, May 3
היום שמונה ושלשים יום שהם חמשה שבועות ושלשה ימים לעומר	Tuesday evening, May 4
ב שנה הידים ביום הידים הידים היום תשעה ושלשים יום שהם חמשה שבועות וארבעה ימים לעומר	Wednesday evening, May 5
ב.י. פריים בריים בריים בריים המשה ימים לעומר היום ארבעים יום שהם חמשה שבועות וחמשה ימים לעומר	Thursday evening, May 6
ביר ביר ביר ביר ביר משה המשה שבועות וששה ימים לעומר היום אחד וארבעים יום שהם חמשה שבועות וששה ימים לעומר	Friday evening, May 7
היום שנים וארבעים יום שהם ששה שבועות לעומר היום שנים וארבעים יום שהם ששה שבועות לעומר	Saturday evening, May 8
היום שלשה וארבעים יום שהם ששה שבועות ויום אחד לעומר היום שלשה וארבעים יום שהם ששה שבועות ויום אחד לעומר	Sunday evening, May 9
היום שלשרואו בעים יום שהם ששה שבועות ושני ימים לעומר היום ארבעה וארבעים יום שהם ששה שבועות ושני ימים לעומר	Monday evening, May 10
היום חמשה וארבעים יום שהם ששה שבועות ושלשה ימים לעומר היום חמשה וארבעים יום שהם ששה שבועות ושלשה ימים לעומר	Tuesday evening, May 11
היום ששה וארבעים יום שהם ששה שבועות וארבעה ימים לעומר היום ששה וארבעים יום שהם ששה שבועות וארבעה ימים לעומר	Wednesday evening, May 12
היום שבתה וארבעים יום שהם ששה שבועות וחמשה ימים לעומר היום שבעה וארבעים יום שהם ששה שבועות וחמשה ימים לעומר	Thursday evening, May 13
היום שבעודואו בעים יום שהם ששה שבועות והמשה ימים לעומר היום שמונה וארבעים יום שהם ששה שבועות וששה ימים לעומר	Friday evening, May 14
היום שמונודראו בעים יום שהם שבעה שבועות לעומר היום תשעה וארבעים יום שהם שבעה שבועות לעומר	Saturday evening, May 15
וויום ונשעוו ואו בע ם יום טוום טבעוו טבועות לעומו	Jacarady Everining, May 13

11BENU

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In the last 200 years, as Jews have once again settled Eretz Yisroel, we have had the opportunity to fulfill the mitzvos of shemittah, the Sabbatical year. Most of the halachos of shemittah relate to farmers in Eretz Yisroel and those who use their produce, and this article will focus on those areas which relate to those living out of Eretz Yisroel.

WHEN IS SHEMITTAH

The next shemittah year will be in the Jewish year 5782, which corresponds with September 7, 2021 to September 25, 2022. The Gemara (Rosh Hashanah 13b) tells us that the defining point as to whether an item is considered produce of the shemittah year depends on whether one is discussing a vegetable, grain, or fruit. For vegetables, the defining point for vegetables is harvest, which means that a pepper harvested after September 7, 2021 is considered a shemittah pepper, even if it was planted and grew before shemittah. The defining point for grains is when they reach 1/3 maturation, and most fruits are judged by when they reach chanatah (an early stage in the fruit's development). Where this article refers to "shemittah produce", it will follow these criteria.

As such, fresh shemittah vegetables will be on the market at the end of 2021, but shemittah fruits will not be for sale until the latter part of 2022. Processed foods, with an extended shelf life, such as wine and canned goods, will be on the market well into 2023, and possibly even beyond that point. Therefore, although the shemittah year lasts for one year, it affects consumers well beyond that time.

GENERAL HALACHOS

The following is a brief overview of the basic halachos of shemittah:

1. Working the ground

One may not plow, plant, prune, water, or otherwise cultivate items growing in *Eretz Yisroel*.¹

2. Rights to the produce

Produce of the *shemittah* year is free for anyone to take, and the owner of the land may not restrict others from doing so.²

Most contemporary *Poskim* rule that if someone works the ground during *shemittah* or restricts others from taking *shemittah* produce (משומר ונעבד), the produce itself remains permitted, despite the person's violation of the *halacha*. Therefore, although a visitor to *Eretz Yisroel* must be careful not to personally work the ground or restrict others from taking produce, these two prohibitions are of little consequence for consumers purchasing Israeli products abroad. In contrast, the following three *halachos* are quite relevant even in the United States.

3. Kedushas shevi'is

Fruits, vegetables, grains, herbs, spices, and even certain flowers, which are shemittah produce are endowed with a holiness known as "kedushas shevi'is" and, therefore, cannot be wasted, used for an atypical purpose, bought and sold in the traditional manner, or taken out of Eretz Yisrael.⁴ If food with kedushas shevi'is is sold, the money used in the transaction also acquires kedushah (and the food retains its original kedushah). That money must be used to purchase food items, at which point the kedushah transfers off the money and onto the foods (and those foods must be treated with kedushas shevi'is).⁵

4. Biur

Once there are no more of a specific type of *shemittah* produce (e.g., grapes, figs) left in the field for animals to eat, one may retain only three meals worth of that type of food for each family member, and the rest must be declared *hefker*/ownerless. This procedure is known as "biur".⁶ [Biur is done differently by Sephardim.] Once biur is done, anyone – including the original owner – may take possession of the food and eat or use it as before, with *kedushas shevi*"is. Rabbinic groups in *Eretz Yisroel* produce lists of when the time of *biur* occurs for each type of fruit.

If one did not perform biur at the correct time, the food becomes forbidden and must be destroyed.⁷
There is a disagreement as to whether this strictness applies even if biur was not performed due to a mistake or something out of the person's control,⁸ and one should consult a Rabbi if faced with this question.

5. Sefichin

Chazal found that people were planting vegetables during shemittah and claiming that the vegetables grew on their own. Therefore, the Rabbis decreed that all items that are replanted annually – including vegetables, grains, herbs, and spices – which grow during shemittah are forbidden. This far-reaching prohibition potentially affects many of the foods exported from Eretz Yisroel.

In summary, shemittah obligates the landowner not to work his field and to allow anyone to take his produce, but if he neglected to do either of these, then the produce remains permitted. There are special halachos relating to the consumption of shemittah produce, including not wasting it, taking it out of the country, or doing business with it, and at a certain point there is also a mitzvah to declare the fruits hefker. In practice, these halachos are limited to fruits, as most annual produce grown during shemittah – including vegetables, grains, spices, and herbs – are completely forbidden as sefichin.

Clearly, most of these halachos are limited to those who reside in or visit Eretz Yisroel. However, much to the surprise of many consumers, some processed foods, and even fresh herbs or vegetables found in their local American grocery are of Israeli origin, such that some of the halachos of shemittah apply to Jewish consumers in all countries. Therefore, we must first consider how Israeli farmers and companies confront the halachos of shemittah, and then see whether and how they apply to those of us who reside in other countries.

ISRAELI FARMERS AND COMPANIES

Israeli farmers and companies take 5 basic approaches to the restrictions of *shemittah*:

1. Disregard the halacha

Unfortunately, some Jews living in *Eretz Yisroel are* not religious and completely ignore the *halachos* of *shemittah*. As noted above, foods grown by such farmers is not ipso facto forbidden, but vegetables, grains, spices and herbs would be forbidden as *sefichin*, and fruits would have *kedushas shevi'is* and be subject to *biur*.

2. Heter mechirah

A century ago, Rabbonim of great stature permitted the land of Eretz Yisroel to be sold to a non-Jew for the duration of shemittah, to help struggling Jewish farmers avoid financial ruin. Since then, there has been much heated debate as to whether this sale – known colloquially as the heter mechirah – is valid, whether and how it should be performed, and what it permits the farmers (and consumers) to do. The Israeli Chief Rabbinate has traditionally supported the heter mechirah but has taken a somewhat stricter stance in recent shemittos. Rav Y.D. Soloveitchik, zt"l suggested that the entire discussion of the heter mechirah is predicated on a financial need which does not apply to American consumers, and he, therefore, recommended that they not rely on it.

The strict position is almost uniformly accepted by the mainstream hashgachos in the United States and by many Israeli kosher certifications. As a result of this, some Israeli items, such as wine will lose their regular hechsher for an entire year, in the case where a company chooses to rely on the heter mechirah, but the hashgachah does not accept it. Therefore, consumers should be particularly vigilant to check labels for proper kosher certification during this time, as products that they are used to buying may temporarily not be certified.

3. Purchase ingredients from Arab farmers

There are manufacturers who choose to buy their ingredients from Arabs who own and farm land within the *halachic* borders of *Eretz Yisroel*. As the security situation in the West Bank and Gaza has deteriorated, this type of arrangement – which, among other things, requires *Mashgichim* to ensure that the "Arab" produce is not actually Jewish produce diverted to Arab lands – has become less practical. [Sometimes, this type of produce will be marked as being "yevul nochrim" (produce of non-Jews) to indicate its source.]

A common thread between the previous two methods is that any leniency is based on the land belonging to non-Jews. In this regard, *Beis Yosef* and *Mabit* had a fundamental disagreement; the former held that such produce does not have *kedushas shevi'is*, and the latter argued that it does. According to *Mabit*, it would be forbidden to sell the produce commercially or to export it from *Eretz Yisroel* (among other restrictions noted above). The custom in *Yerushalayim* and most communities is to accept the lenient opinion, while in *B'nei Brak* and some other areas they follow *Chazon Ish*, who defended and promoted the strict position. [All agree that the prohibition against *sefichin* does not apply to produce of a non-Jew's field.]¹¹

4. Otzar Beis Din

Farmers who participate in an otzar Beis Din (court-controlled collection) do not do any prohibited work on their fields and allow public representatives to harvest any fruits that grow on their own. These fruits are sold to the public for the minimal cost needed to compensate the people who harvest and deliver the fruit to the market. The public representatives are appointed by a Jewish court (Beis Din), and in many cases the owner of the field is chosen to serve as the representative, to provide him with some income during shemittah. Items distributed via otzar Beis Din have kedushas shevi'is.¹²

5. Use non-shemittah produce

Some companies arrange to purchase ingredients from foreign countries or from parts of the State of Israel that are outside the *halachic* borders of *Eretz Yisroel*. A modern variation of this is to grow products in specially built greenhouses that are in the borders of *Eretz Yisroel* but are technically considered to not be "produce of the land". Others stockpile ingredients or finished goods from before *shemittah*, so they will be able to produce and service their customers during the *shemittah* year.

SHEMITTAH FOR AMERICANS

Having seen the many issues relating to shemittah produce, it is prudent for consumers in the United States to be alert to such produce and preferably avoid purchasing it. (Generally, there is no need to be concerned that produce sold in the USA is from Eretz Yisroel, but people should be aware in case they notice a specific item coming from there.) This is most important for fresh produce (peppers, tomatoes, dates, grapes, herbs, etc.), and is also relevant to processed foods, for which consumers should be more careful to check for proper kosher certification than during other years. If someone realizes after the fact that shemittah produce had been purchased, a Rabbi should be

consulted for detailed instructions as to whether those foods are forbidden as *sefichin*, how to treat the food with *kedushas shevi'is*, and when and how to perform *biur*.

Americans who visit *Eretz Yisroel* during the *shemittah* year will have many more issues to confront – both relating to the foods they eat, and in making sure that they do not violate the intricate *halachos* of "working the land"; details of those *halachos* are beyond the scope of this article.

END OF SHEMITTAH

As noted above, the restrictions of shemittah produce commonly apply even after shemittah ends, particularly relating to fruits – where shemittah produce does not come to market until well into the shemittah year or the year after – and packaged goods with an extended shelf-life. This issue is particularly relevant to Jews in the diaspora who choose to use an esrog from Eretz Yisroel for Succos 2022, and consumers are encouraged to seek guidance from their Rabbi in dealing with this issue.

Lastly, there is one *mitzvah* of *shemittah* which applies to Jews in all parts of the world – *shemittas kesafim*. Briefly, this *mitzvah* requires that once *shemittah* ends, no one may claim a debt from anyone who owes them, unless the creditor has written a *pruzbul* before the end of *shemittah*.¹³ The details of this *mitzvah* are deserving of separate treatment which is beyond the scope of this article.



A more detailed and comprehensive treatment on the subject of shemittah is available in the recently released book by Rabbi Cohen, available at www.kashrushalacha.com.

ENDNOTES

- 1 Rambam, Hil. Shemittah V'yovel, chapters 1-3.
- 2 Rambam ibid 4:24.
- 3 See Chazon Ish, Shevi'is 10:6, Iggeros Moshe OC 1:186 and Minchas Shlomo
- 4 Rambam ibid. chapters 5-6. See Chazon Ish ibid. 14:9 and Mishpitei Eretz 14:2 regarding flowers.
- 5 Rambam ibid. 6:1, 6:6 and 6:7.
- 6 See Rambam ibid. chapter 7, Ramban, Vayikra 25:7, Chazon Ish ibid. 11:6-8, and Derech Emunah, Shemittah V'Yovel 7:17.
- 7 Ramban ibid.
- 8 See Chazon Ish ibid. 14:13 and Minchas Shlomo 1:51.
- 9 See Avkas Rochel 22:25 and Responsa Mabit 1:11, 21, 217 and 396.
- 10 See Pe'as HaShulchan 23:12 and Chazon Ish ibid. 3:25 and 20:7.
- 11 Rambam ibid. 4:29.
- 12 See Derech Emunah ibid. 6:19.
- 13 Rambam ibid. Chapter 9.

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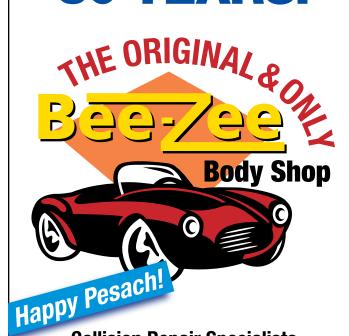
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CALENDAR

Reminder – all Jewish holidays begin the previous evening.



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Pesach Mar. 28 - Apr. 4, 2021

Yom Hashoah Apr. 8, 2021

Yom HaZikaron Apr. 14, 2021

Yom Ha'Atzmaut Apr. 15, 2021

Lag B'Omer Apr. 30, 2021

Yom Yerushalayim May 10, 2021

Shavuos May 17-18, 2021

Shiva Asar B'Tamuz* June 27, 2021

Tisha B'Av* July 18, 2021









Rosh Hashana Sept. 7-8, 2021

Tzom Gedalya* Sept. 9, 2021

Yom Kippur* Sept. 16, 2021

Sukkos Sept. 21-26, 2021

Hoshana Raba Sept. 27, 2021

Shmini Atzeres Sept. 28, 2021

Simchas Torah Sept. 29, 2021

Chanuka Nov. 29 - Dec. 6, 2021

Asara B'Tevet* Dec. 14, 2021

Tu B'Shevat Jan. 17, 2022

Ta'anis Esther* Mar. 16, 2022

Purim Mar. 17, 2022

Pesach Apr. 16-23, 2022

Yom Hashoah Apr. 28, 2022

Yom HaZikaron May 4, 2022

Yom Ha-Atzmaut May 5, 2022

Lag B'Omer May 19, 2022

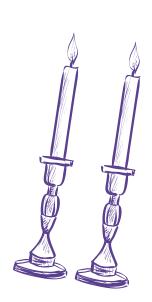
Yom Yerushalayim May 29, 2022

Shavuos June 5-6, 2022

Shiva Asar B'Tamuz* July 17, 2022

Tisha B'Av* August 7, 2022*

*Fast Day



Kashrus Terminology and Jargon

TERMS YOU'VE PROBABLY SEEN OR HEARD

AKO

Association of Kashrus Organizations, a coalition of over 100 *kashrus* agencies worldwide, which share information with one other and standardize industry policies. The cRc is one of AKO's leading agencies.

ASKCRC

www.ASKcRc.org, the cRc search website, where consumers can search our database for product information from food to *berachos* and more!

Bless the Food or Equipment

A common phrase used by companies who are still learning what it really takes to make something kosher.

BRK

Blue Ribbon Kosher, is a *kashrus* agency in Minneapolis recently acquired by the cRc.

PY

Pas Yisroel, items baked by a Jew

Scales

There is a category of bugs which shed their scales; these scales may be found in orange juice or on blueberries.

Thrip Cloth

An industrial-grade filtration silk material used to check for insect infestation.

KASHRUS INDUSTRY TERMS

1T

Designation for commodities that are not considered kosher for consumption, which, when hauled in a trailer or tanker truck, do not compromise its kosher integrity.

Bitrex

The bitterest substance known to mankind, which is used daily in cRc plants as a "dover hapogem", literally, a bittering agent. It is put into water which has indirect contact with non-kosher items, to prevent their taste from spreading to the kosher food being produced.

CIP

"Clean In Place", a company's standard way of cleaning machines, which, if properly implemented, can also serve as self-kashering.

DTL

Detail, a rating given to a *kashrus* agency whose products are only recommended by the cRc on a case-by-case basis.

Group 1

A category designation for an ingredient that is inherently kosher, e.g., water, salt, etc.

Hobart

Brand name of the machine at Starbucks which hot-washes kosher and non-kosher items together.

HT

Hashgacha Ticket; this is completed by a Mashgiach and signed by the plant manager during a company inspection before it is submitted to the company's RC.

HTST

High Temperature, Short Time, is a common method of flash pasteurization used in manufacturing plants.

KDM

Kosher Database Management system of all cRc companies, and the formulas, ingredients, and raw materials that they use.

LOC

Letter of Certification, which lists, on kosher agency letterhead, products certified as kosher; used by the company to sell their products as kosher.

Period on Dollar Bill

The period found on the right-hand corner of the American dollar bill in the words Washington D.C. (the periods of D.C.), which is approximately ¼ of a millimeter, the same size as a newborn thrip larvae. Many posit this as "nirah l'enayim", the smallest size an insect can be to be considered non-kosher.

PL

Private Label agreement, which allows one company to use the cRc logo when producing a product for another company.

at the Chicago Rabbinical Council

RC

Rabbinic Coordinator, a Rabbi who oversees all companies and Mashqichim in a specific area of kashrus.

Remote Log Tag

An electronic gadget that a Mashgiach attaches to a boiler to constantly record the temperature and help monitor a company's bishul Yisroel backup system.

Rework

When a company incorporates old product that cannot be sold into a new batch of product. This can be a real headache for a Mashgiach.

RPL

Reverse Private Label, which allows a cRc company to produce its product at another cRc company's facility.

Schedule A

A list that a *Mashgiach* uses, which consists of all ingredients in a production plant, rated by complexity and certifying agency.

Schedule B

A list that a *Mashgiach* uses, which consists of all products the cRc certifies for a particular company, sorted by category (e.g., meat, dairy, etc.).

SPR

Special Run, when a non-kosher company manufactures specific kosher-certified products under the supervision of a *Mashqiach temidi*.

SSHE

Scraped Surface Heat Exchanger, machinery that cooks sticky and viscous products, by using paddles to scrape the product off the hot tubular metal.

UKD

Universal Kosher Database, a database of ingredients used by many of the largest *kashrus* agencies in the world, including the cRc. This allows all participating agencies to share their information quickly and efficiently and to ensure that products meet kosher standards.

TERMS UNIQUE TO cRc

5 Day Rule

A catering Mashgiach must submit his paperwork, including the plate count at the event, within five days of the event.

EZCRC

"Easy cRc", a website designed specifically for cRc clients to allow them to easily manage all their kosher paperwork.

GMG

"Gornisht mit gornisht", a term we use when a company is making a product that doesn't require a high level of hashqacha.

Green Room

The office space where our Kashrus Support staff updates and maintains our vast database of companies and products.

KC

Kashrus Commission of the cRc, the group of cRc member Rabbis who set all policies for the Kashrus Department.

Reverse Hashgacha

This allows a specially designated *Mashgiach* to be present during production of a non-kosher item at an all kosher cRc company, to ensure that none of the processing lines become non-kosher.

Routing Meeting

The annual meeting of the cRc's RCs to determine who will visit each cRc company for that year.

The Rabbi Eisenbach Method

The last-ditch effort the cRc IT Department uses to fix a computer (i.e., give it a soft kick and reboot), as suggested by RC Rabbi Yaakov M. Eisenbach.

The Rebba

Rabbi Chaim Goldzweig zt"l, whose kosher advice and lessons are so impactful to all of us, is referred to by this term of affection.

Feb 2, 2021

The absolute last day we have to get the 5781 Pesach Guide to the printer!

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