

For Pesach 5779/2019
only

LBS PESACH GUIDE

Information, Halacha and technique for a
Chag Kosher v'Sameach

Rabbi Eli Biegeleisen

KHAL EITZ CHAIM, LIDO BEACH SYNAGOGUE



אדר שני תשע"ט
April 2019

Dear Friends,

April is here, Nissan begins this weekend and once again we turn our attention to Pesach, which begins on Friday night, April 19th.

The many halachos which pertain to making a kosher Pesach are extremely complex. On an annual basis as well, there are changes to manufacturing process, materials and production policies which affect the status of foods and other chometz sensitive items. Add to the halachic complexities and differing opinions with numerous chumros and kulos (stringencies and leniencies) and a truly kosher Pesach can be daunting. As such, many kehillos provide an annual guide with updates of when, where and what to do to achieve a Pesach for the family and soul in that particular community.

We are very proud to present this guide for Pesach of 5779 of process and products.

These lists were compiled after extensive research and correspondence with food industry experts and experts in the field of Kashrus.

Many Shailos arise in preparation for Pesach. I will be available to respond to your Pesach (and other) questions and to arrange for the sale of Chometz over the course of the next two weeks in the Shul after Davening or by appointment. Please feel free, as well, to **call me at any time** at 848-210-7980 or text; or e-mail me at rabbi@lidoshul.org, before Pesach & throughout the year.

May you have an enjoyable Yomtov,

Rabbi Eli Biegeleisen

([click here](#) for the LBS Mechirat Chometz form)

The information contained within this guide is culled from many sources, curated to present a concise and brief summary. We thank the OU, Star-K, CRC, BVK, JSOR and several shuls for sharing their materials with us. Credit is due them as the source of the materials and for the extensive expert work. Thank you to our new Rabbinic Intern, Asi Kent for reviewing and editing this guide.

Note: Since Sephardic Jews have different customs and traditional foods than Ashkenaz, this guide as it pertains to food items is designed to serve Ashkenazim whose custom does not include the consumption of **Kitniyot**, or legumes on the holiday which is permissible for Sephardim.

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Resources:

Some other excellent Pesach resources include:

OU Pesach guide is available online at <https://oukosher.org/passover/download-passover-guide-signup/> In addition to a comprehensive list of Pesach products, this guide includes an excellent guide to "Observing the Passover holiday"

Check out <https://www.aish.com/h/pes/> for lots of amazing articles, stories, tips about Pesach.

Additional information may be obtained by logging on to <http://www.kashrut.com/> and linking to the Passover section, particularly the CRC Passover Guide.

Recipes

Need some ideas on what to make that is tasty, kosher and purely Pesach joy?

- ✦ <http://www.kashrut.com/Passover/recipes/>
- ✦ <https://www.aish.com/h/pes/r/>
- ✦ <https://oukosher.org/recipe-type/passover/>



Important Dates

The festival of freedom takes place from the 15th to the 22nd of the Hebrew month of Nisan, that is from sundown Friday, April 19 through Motza'ei Shabbat, April 27 on the secular calendar. The restrictions of chametz begin on the morning of Friday, April 19. See schedule times.

The first two days (sundown of Friday, April 19—sundown Sunday, April 21) and last two days (sundown of Thursday, April 25—Motza'ei Shabbat, April 27) are observed with Shabbat restrictions on work and creative activity, with the exceptions of carrying and the use of pre-existing fire for cooking. An eruv tavshilin should be made on Thursday, April 25, to allow for the preparation of food on yom tov that will be consumed on Shabbat. The chol hamoed: Monday, April 22 - Thursday, April 25 is considered “semi-festive.”



A search for chometz, Bedikas Chometz, is conducted Thursday evening, April 18, and the chametz that is found is burned the next morning.

Preparing for Pesach

Chometz may not be consumed or owned until nightfall of the eighth day of Passover. Chametz which was properly sold may only be eaten once the resale is confirmed by your agent. Chametz which was in the possession of a Jew during Passover, in violation of Jewish law, is forbidden for consumption by any Jew even after Passover.

GEBROKTS

Not eating *gebrokts* (Yiddish, meaning matzah that has become “wet”) is a custom by which some Ashkenazim of Chassidic descent, will avoid putting matzah (or any derivative, such as matzah meal) into any liquid to prevent the possibility that improperly mixed dough, that might have any stray flour that was never exposed to water (and is therefore still susceptible to leavening), would subsequently become *chametz* when finally exposed to liquid. Ashkenazim of Litvish descent and Sephardim do not have this stringency. One who does not have a specific family custom to be stringent need not do so.

Maot Chitim / Kimcha D'Pischa

Before Passover, there is a custom to give **Maot Chitim**, money for the poor to buy matzot and other food for Passover. Our shul takes part in this mitzvah of course, be a part of it too. Maot Chitim can be given to the Rabbi or Shul office.



PREPARING THE HOME

Keeping a year-round kosher home is not the same as a “kosher for Passover” home, since Jewish law forbids the consumption or possession of all chametz (any grain; wheat, oat, spelt, barley or rye not specially prepared for pesach) during the holiday. Special preparations for Passover include: The home must be thoroughly cleaned of all chametz. Any chametz that is not removed from a Jew’s premises before Passover should be sold and the storage locations leased to a non-Jew. All cooking and eating utensils must be exclusively for pesach or kashered. Even the slightest amount of chometz is prohibited to be consumed so great care must be taken.

CLEANING TIDBITS:

One does need to dust and clean for spring when Pesach cleaning, the mitzvah requirement is to clean out and look for chometz not specifically to scrub the house for dust. (read more here

<https://www.aish.com/h/pes/l/48970611.html>)

Chometz crumbs that are stuck in a place where 'a dog cannot reach' are not within the realm of 'needed to be cleaned out'. Therefore, one does not need to be concerned about chometz crumbs which are wedged behind heavy appliances (oven, stove, fridge if difficult to move them and clean behind them) in cracks in the floor or crevices that are not accessible or visible.

Chometz crumbs that are not of edible size (tiny crumbs) are also not within the required cleaning when they will not come in contact with food. As such, while it is praiseworthy to shake out books and Seforim which possibly may have some crumbs, it is not necessary. However one should not bring any unchecked books to the table on Pesach which may have crumbs tucked inside.

Bentchers used with chometz should be put away with the chometz and not used.

Pockets of clothing and coats must be checked for chometz and cleaned of crumbs.

Garbage cans: indoor garbage cans should be cleaned. Outdoor garbage cans that are owned by the city do not necessarily need to be cleaned but, like in Lido, where they are privately owned they need to be cleaned. Many simply pour ammonia or a similar toxic cleaner into the can on Erev Pesach to make anything stuck in there inedible and render it chometz free.



Broom and dustpan: one should have a separate clean broom and dustpan for Pesach that is taken out and used after the final sweeping of the floor for chometz.

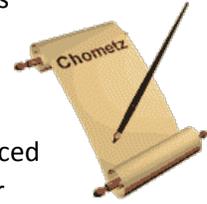
One's home, office, desk, locker at the gym and cars must either be sold as chometz and not used or cleaned and checked for chometz. When cleaning a car for Pesach, a standard carwash will not do, as the under the seats and inside all compartments must be cleaned for any chometz that may have found its home there. (there are many eager young boys who clean cars for pesach at your home for a fee).

The Kitchen is a particularly sensitive area, which must be thoroughly cleaned of all crumbs and residue and Kasherred and covered as appropriate for the materials (see later in the LBS Pesach Guide).

Because even minute amounts of chometz in an item render it unacceptable for Pesach use, practically, any food that is not certified for Passover use can be assumed to contain traces of chometz. Look out for the OU-P, OK-P and other Passover certifications on all items. Even non-food items are included in this is they will be consumed or smeared such as creams, medications and cosmetics. (see LBS Pesach Guide).

BEDIKAS CHAMETZ

The search for chametz is made on Thursday evening, April 18, 2019, immediately after dark. By that time, your home should be thoroughly cleaned of all chametz except for that which you have set aside for the mitzvah of bedikat chametz and that which you intend to eat before it becomes prohibited the next morning. In preparation for the search, it is customary to spread 10 small pieces of bread around the house. If at all possible, this should be done by someone other than the person who will be conducting the actual search. It is important to be very careful when placing the pieces of chametz that they each be placed in a sealed plastic bag, or other complete containment (e.g. wrapped in paper towel or napkin and totally taped closed with masking tape), to prevent the spread of chametz and a list is written of where they are hidden just in case you do not find them.



Traditionally the search is conducted by the light of a single-wick candle. In contemporary times, however, many poskim (rabbinic decisors) recommend searching with a flashlight to facilitate performing a thorough and safe search.

The person conducting the search first recites a blessing:

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. (see Artscroll Siddur page 634)

Once the blessing has been recited, one then proceeds with the search, going from room to room to look for the 10 pieces of chametz which were intentionally left out, as well as any other chametz which may have been overlooked or left behind when cleaning for Pesach. All the chametz is gathered into a bag or cloth, and carefully set aside to be burned the following morning. During the course of the search one should make every effort not to speak except for matters directly pertaining to the search itself. Speaking between reciting the blessing and commencing the search may actually require repeating the blessing.

BITUL CHOMETZ

After the search for the chametz has been completed, a formal renunciation of ownership or desire to benefit from any undiscovered chametz in one's possession must be recited by everyone. Since this is not a prayer but a statement, the person making this declaration must understand what he or she is reciting. It may be recited in *any* language the reader understands. Here is the bitul chametz statement, in Aramaic and English:

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.”

Selling Chometz

One who cannot dispose of all of his *chametz* before Pesach must authorize his Orthodox Rabbi, *in advance*, to sell this *chametz* for him to a non-Jew. This transaction is completely legal, giving the non-Jew all rights of ownership over the *chametz* that has been sold to him. The sale is real: on Pesach the goy who purchased the *chometz* has the full right to come and collect their *chometz* and do with it as they please even though we don't expect a knock on the door.

After the conclusion of the festival, the Rabbi will purchase the *chametz* from the non-Jew. You should 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 you.

Any items, rooms, closets, cabinets or whatever else which were sold be marked as such and closed off from use on pesach if one will be home. Any actual *chometz* should not be visible –if it is in a cupboard with glass doors, then aside from locking, tying or taping the cupboard closed so no will access it as long as it is sold, the glass should be covered as well so as not to see the *chometz* within. If one will be away and selling the entire residence/office/car then nothing needs to be done.

([Click here](#) for the LBS Mechirat Chometz form)



Erev Pesach

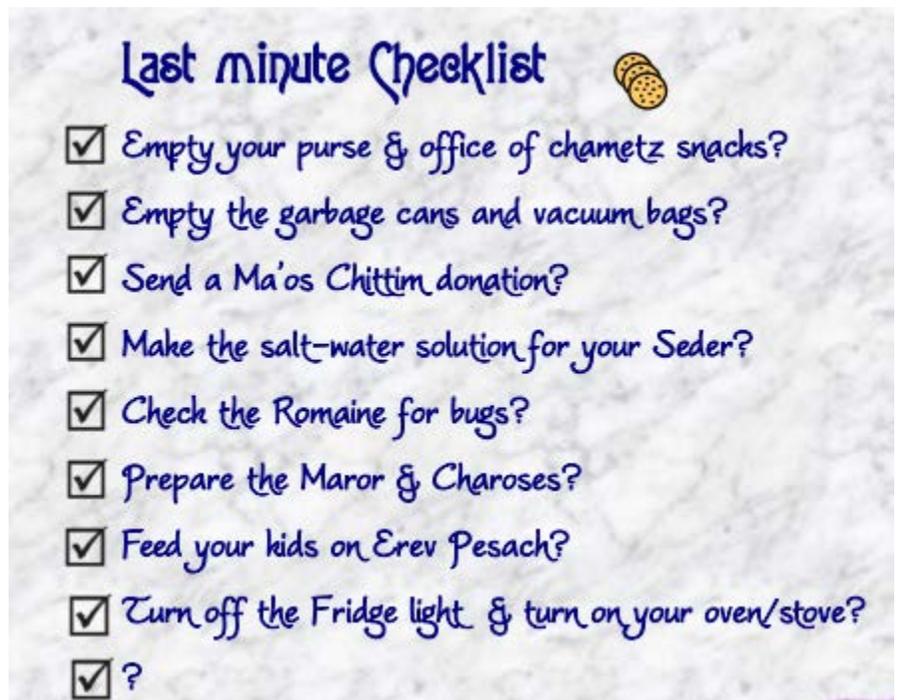
Firstborn sons are supposed to fast on this day because the Jewish firstborns were saved from the plague of firstborns in Egypt. The custom is to make a siyum on learning right after Davening in the morning which any participating firstborns then partake of, absolving them of the fast.

Eating Chometz/Achilas Chometz: already on Erev Pesach we stop eating any *chometz* as the *chag* approaches. About an hour before the final time to be rid of all *chometz* 'Zman Biur', we cease to eat any *chometz*. See schedule for times.

BURNING THE CHOMETZ

Biur Chometz/Burning of the *chometz* takes place on Erev Pesach, Friday. Before the latest time all *chometz* must either sold or gotten rid of. It is a mitzvah to burn some *chometz* at which time the Kol Chamira is recited. It is very important to say this short statement which absolves one of ownership of any *chometz* he may unknowingly possess.

However, Kol Chamirah does not allow one to have unsold *chometz* around or affect the need to clean all areas that will be used on Pesach thoroughly. This must be concluded before Zman Biur.



Remember to empty your vacuum cleaner bags and get rid of them before Zman Biur!

Yomtov Prep

After midday of Erev pesach one should not engage in work or skilled labor, rather be occupied in preparing for the Seder. Even if all the prep is done or you are not hosting, it is a great time to rest up for the late night and to open a Haggadah and read some nice insights to be shared at the Seder.

The items needed for the Seder plate, Zeroah, Charoses, Marror, salt water and the candles should be prepared during the day as they cannot be done after dark. The table should be set out in its royalty and one should shave and bathe to be ready for the evening.

Guide to the Seder Night

One of the most memorable highlights of the Jewish year is Seder Night, the night on which Jewish households unite to celebrate the nation's redemption from Egypt. It is a celebration of the Jewish national identity on the night that our nation came into being. In fact, the prophet Yechezkel (Ezekiel 16:4) calls Passover "the day of your birth." The story of the birth of our nation, retold each year as presented in the Haggadah, forms the backbone of our faith, our identity, and our hope.

The Seder Table is the center of the Pesach celebration. Several mitzvos are to be done; Maggid –relating the story of exodus, Arbah Kosos –drinking 4 cups of wine, Maror, Afikomen, singing Hallel and demonstrating freedom by leaning in relaxed fashion. Many have the custom that the leader of the seder or all married men wear a white kittel to the seder.



A large plate is placed before the Leader upon which are the following:

Three whole Shmurah matzohs. (Note: According to Ashkenazic practice, matzah made with fruit juice or eggs, including egg matzah, are not permissible on Pesach. For the infirm or children, consult the Rabbi.)

Beitzah; a hard-boiled and slightly roasted egg is placed on the Seder plate to commemorate the korban chagigah sacrifice. It also represent the circle of life.

Zeroah; A roasted chicken wing or meat bone, on the upper right as a remembrance of the time when our ancestors would offer a lamb sacrifice in observance of the Holiday. A Roasted egg, on the upper left, in remembrance of the additional festival offering by our ancestors in celebrating the joyous event.

Marror and Chazeres; (bitter herbs-horseradish or romaine leaves) placed in the center and at bottom reminds us of the bitter slavery our people endured during their long stay in Egypt.

Charoses, on the lower right. Charoset is a mixture of nuts, apples, cinnamon, and wine symbolizing the bricks and mortar of Egypt.

Karpas (celery, parsley, or any vegetable) on the lower left, to be dipped in salt-water during the Seder to denote the festive nature of the meal and to arouse the children's curiosity.

A goblet of wine (or grape juice) is placed before each person. Everyone is obligated to drink four goblets of wine at the Seder to commemorate the redemption of our people from bondage. (see later in LBS Pesach Guide for quantities).

In honor of the prophet Eliyahu, an additional goblet of wine is placed on the table and filled later on.

Young children are encouraged to participate in the Seder to the extent of their ability, including asking the Four Questions. The formal part of the Seder closes with Hallel, which praises God and His special relationship with us which began on the first seder night in full force. The Seder traditionally concludes with the singing of Leshana Habba and other songs.

THE STEPS OF THE SEDER (adapted from CRC)

- I. **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 matzot.
- V. **Maggid**, the telling of the Passover 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 Passover to the children (V'hegadita l'vincha, Exodus 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 matzot, 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 matzot 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-see chart). Everyone now eats, while leaning on the left side. Try to eat this matzah within about 3 minutes.

- VIII. **Maror**, (bitter herbs - grated, raw horseradish or romaine lettuce). Say the blessing (“al achilat maror”) just before you eat the maror. Dip the maror in the charoset, then shake it off and eat the maror without leaning.

The measurements for how much should be eaten are dependent on what is being used as “maror” as follows: a) For pure, grated horseradish, eat an amount that can be compacted into a vessel measuring 1.1 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. (See chart).

- IX. **Koreich**, a sandwich is made, using a little of the bottom matzah (adding from the box as necessary) and maror. The total amount of matzah should be a piece or pieces equivalent in size to 6 inches by 4 inches. The measurements for how much maror should be eaten are dependent on what is being used as “maror” 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.



- XI. **Tzafun**, 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 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.
- XII. **Bareich**, the Grace After Meals is recited. Don’t forget to insert the appropriate prayer for Pesach (“ya’aleh veyavoh”).
- XIII. **Hallel**, we sing the Hallel in praise of Hashem.
- XIV. **Nirtzah**, the conclusion of the Seder, including traditional festive songs, Chad Gasya and *L’shana Haba’a B’Yerushalayim!*



Shiurim/Measurements



FOR VISUAL REFERENCE SEE DIAGRAM ON OPPOSITE PAGE.

TALMUDIC MEASURE	MATZAH*	MAROR	WINE CUP
	KEZAYIT	KEZAYIT	RIVI'IT**
RAV CHAIM NOEH	29 CUBIC CM (1 FL. OZ.)	19.3 CC (.7 FL. OZ.)	3 FLUID OUNCES
RAV MOSHE FEINSTEIN	43.2 CC (1.5 FL. OZ.)	32 CC (1.1 FL. OZ.)	3.3 FLUID OUNCES***
CHAZON ISH	50 CC (1.7 FL. OZ.)	33.3 CC (1.1 FL. OZ.)	5.07 FLUID OUNCES

*THESE MEASUREMENTS ARE APPROXIMATE AMOUNTS SINCE MATZOT VARY IN THICKNESS. HAND MATZOT CAN BE CONSIDERABLY THICKER THAN MACHINE, AND VICE-VERSA.

**FOR THE FIRST THREE CUPS, ONE MUST DRINK MORE THAN HALF THE RIVI'IT. ONE SHOULD DRINK THE ENTIRE FOURTH CUP SO AS TO BE ABLE TO RECITE A BRACHA ACHRONA.

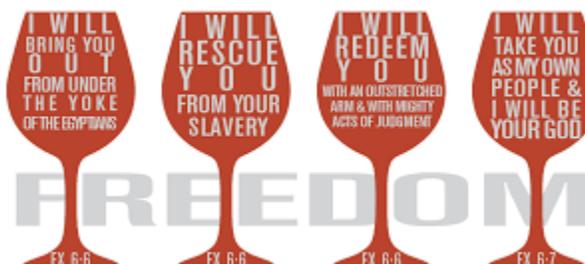
***FOR FRIDAY NIGHT KIDDUSH (THE FIRST OF THE FOUR CUPS), RAV MOSHE FEINSTEIN HELD THAT ONE SHOULD USE A CUP THAT HOLDS 4.42 FLUID OUNCES OF WINE.

4 Cups of Wine:

Although the *Kiddush* cup must hold a *revi'is*, the amount of wine for each of the four cups one must drink at least a *rov revi'is* (2 fl. oz.), but not necessarily the whole cup. If the cup holds more than 5 ounces, one should drink at least more than half the cup.

This year, as the first Seder night is Shabbos, the first cup of wine must have a minimum of 4.42 fluid ounces, as it serves as Shabbos Kiddush too.

It is preferable to use red wine, but white wine may also be used. Children, women and any men who for health reasons avoid wine may use grape juice for the 4 cups.



SIZING UP THE SEDER

FOLLOWING THE OPINION
OF RAV MOSHE FEINSTEIN.

IF GROUND HORSERADISH:

Volume of 1.1 oz./32 grams.

If this is difficult one can use .7 oz./19 grams.

MAROR 8" x 10"

IF ROMAINE STALKS:
Enough to Fill 3" x 5" Area

MATZAH & AFIKOMEN 6.25" x 7"

KORECH 4" x 7"

Kashering and the Kitchen



One of the most daunting preparations we make for Passover is kashering. Dishes, utensils, kitchen appliances, countertops, and anything else used with food year-round, cannot be used for Passover unless it goes through a process known as “kashering”. Which is the process to prepare chametz utensils for Passover use. As with all areas of halachah, those who are unsure of how to apply the rules of kashering to their situation should consult the Rabbi.

There are varying forms of kashering. Each works for different types of materials and uses of the utensils specifically. Which process will ‘kasher’ an item depends on various rules and how it was used in the past. We note some of the processes and how to kasher some common items.

Libun gamur; is the process of kashering through direct fire until the point the material begins to glow (about 800 degrees).

Libun Kal; Is a form of kashering that uses direct heat or fire but only enough to create a strong heat but not necessarily enough to make the item glow.

Hagalah; Is the process in which one kashers an item by immersion in boiling water.

Iruy: One performs Iruy by pouring boiling water directly on the surface being kashered. In some circumstances it entails using hot stones to cause the water to boil over. Whenever either Hagalah or Iruy are employed, the item must be clean and idle from use for 24 hours beforehand.

Kasher-able Materials

Metal Utensils: Require Hagalah in a boiling pot. Before Hagalah can be done the utensils must be cleaned very well. If it has cracks or other deterrents from scrubbing it clean then it should not be koshered. Colanders, Knives (where the handle and blade are two pieces attached) and other such items that may trap residue in a crevice or fold cannot be koshered. After cleaning the item must be left unused for 24 hours. Then it should be immersed in a pot of boiling water for 10 seconds. When removed it should be rinsed off with cold water.

Kitchen Counters:

Quartz, slate and composite stones which are crushed and held together by resin can be koshered with Iruy.

Granite; Pure granite can be kashered, composite granite is questionable. Either way the custom is to do Iruy and cover the countertop.

Stainless Steel can be kashered with a thorough cleaning and Iruy over each spot including the edges.

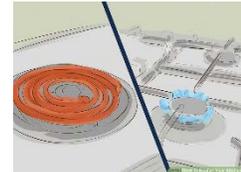
Formica countertops should be subject to a full Iruy as above and covered with a water resistant material such as heavy foil, hard plastic or the like as well.

Ceramic Tile Countertops cannot be kashered. They should be cleaned thoroughly and covered very well with a water resistant cover such as heavy foil, hard plastic or the like as well. It is recommended to perform Iruy, as an extra precaution.

Even in cases where the countertop can be kashered, many have the custom to both kasher and cover their countertops.

Stove Tops:

Gas Ranges; should be cleaned well and not used for 24 hours. Grates should be kashered by inserting in the oven and running the self-clean cycle or at 550 degrees for one hour. The range should then be covered with heavy duty aluminum.



Electric stovetops; clean very well, cover the stovetop with heavy-duty foil and turn on the burners until they turn red.

Glass Stovetop; Cannot be kashered, if it must be used for pesach then it should be cleaned and left not used for a full 24 hours. No pots should be placed directly on it, rather an aluminum pan or disk should be placed between the pot and stovetop. (Do not cover the entire glass with foil or aluminum as this can cause the glass to crack and overheat.

Ovens:

Self-cleaning Ovens need only be cleaned down around the door (sides and crevices that are inside the oven tend to hide residue and chometz), then run the self-clean cycle with racks in place and it will kasher itself. A good idea is to do so a few days before Pesach in case there are any technical issues. Do not run self-clean on two ovens or a double oven simultaneously, it may break it.

A **continuous-cleaning oven** is not to be confused with a self-cleaning oven and requires a different kashering process.

NON self-cleaning oven; The interior and exterior surfaces of the oven and its 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. (some are stringent even after this to cover the racks with perforated foil.)

Convection Ovens are difficult to kasher and should not be used but rather sold as chometz to a goy.

Oven Hoods, Range Hoods and Exhaust fans; they tend to collect residue and gook and must be scrubbed down well. Filters should be removed and changed or cleaned well.

Sinks:

Stainless Steel sinks can be kashered with Iruy. Clean it well with scouring powder, with attention to the drain area. Prior to kashering nothing hot can be poured or placed in the sink for 24 hours. (tip: turn off the hot water under the sink for the 24 hours to prevent mistakes).



Ceramic/Porcelain Sinks cannot be kashered. The sink must be cleaned very well covered with layers of contact paper or foil; it is best to buy a sink insert that covers the sink. Many perform Iruy before covering it as a chumrah.

Faucet; should be kashered as well with Iruy. They should not be exposed to hot water or chometz for 24 hours prior to kashering.

Sprayers; are usually made of plastic and cannot be kashered they should be covered with foil and not used on pesach. A replacement sprayer can be purchased in a hardware store for pesach use.

Drain covers; should be replaced as they are difficult to clean. They are available in hardware stores, Amazing savings or kosher groceries. (One should change the aerator too. –that’s the thing that gets screwed onto the spout of the kitchen sink.)

Sponges should all be replaced with clean new ones.

Washing cups used in the kitchen should be put away and a special Pesach one used. (the cups can sit for long periods in water in the sink and often get scouring hot food on them which makes them chometzdik like a pot!)

BBQ Grills: Must be done with Libun Gamur by a professional using a blow torch. It recommended to avoid kashering a BBQ for Pesach.

Appliances

Hot Water Urns, Keurigs and other coffee makers are not recommended to be cleaned or kashered as it is very difficult to do so or not even feasible. One should substitute with an appliance kept only for Pesach or consult the Rabbi.

Microwaves are made from plastic which according to many Poskim cannot be Kashered for Pesach. If you must kasher a microwave consult the Rabbi for direction.

Refrigerators, Freezers, Closets and Pantry shelves; Should be cleaned out very well using a spray. Attention should be paid to the edges and corners where chometz can get stuck. They should be covered with shelving paper, contact paper or plastic sheets which are available in Amazing Savings or Kosher Supermarkets.

Ice and Water dispensers that only are used for cold water are ok for Pesach as long the spout is clean.

Dishwashers; Home dishwashers should not be kashered. (Certain dishwashers in which the inner casing is metal (as opposed to the white plastic look) may be kasher-able and if new racks are used can at times be used. If relevant consult the Rabbi).

Crock pots, Mixers, Kitchen Aides, Broilers, blenders, food processors, Toasters, Toaster ovens and Warming drawers that have been used year-round are generally not practically or possible to be kashered and should not be used. New ones are good for Pesach and can be stored away from year to year.

Warming tray; technically can be kashered and covered but due to safety concerns it should be done.

Baby High Chair: clean it super well, including the legs and seat and cover the entire tray with contact paper.

Other Utensils/Materials:

Wood, metals (such as silverware), solid stone, rubber and fabric can be kashered.

Pots and Pans: Pots made of metal can be kashered, however frying pans and baking or roasting pans cannot be kashered.

Ceramic: China, Porcelain, Pyrex and Enamel, cannot be kashered at all.

Glass; It is best to avoid kashering glass as per the prevailing custom. If unavoidable then glass can be kashered by soaking it for 3 consecutive 24 hour periods. (This does include Pyrex, which is not considered glass).

Plastics should be not be kashered if avoidable. If a pressing is present then the Rabbi should be consulted as to what can be done.

Tablecloths and Towels; when made of fabric and laundered well can be used on Pesach. Vinyl or synthetic clothes that were sued with chometz cannot be used.

Tables; when made of wood they technically can be kashered, however the custom is to clean it well and cover them. Plastic, Glass or metal tables should be covered too. A table can be 'covered' with paper or even a tablecloth (not disposable). But the special Pesach covering should be in addition and underneath regular tablecloth and secure in place for the duration of the chag with tape or the likes.

Bentchers from year-round use should not be used. They should put away with the chometz.

- If you have utensils that require hagalah contact the Rabbi for guidance on how and where this can be done.
- When purchasing new utensils for Pesach use, be sure to tovel them in the keilim Mikvah. There is a keilim Mikvah located in the building of the Long Beach Mikvah from the Monroe side door. Adjacent to the Kol Save store next to the Lawrence Amazing Savings is a keilim Mikvah too.

What can we eat?

Kosher for Pesach Food Guide

All food items require Passover Certification on the label unless noted specifically otherwise. The following are some *specific* items that are acceptable even without the certification or are otherwise worthy of notation.

Baby Food; requires Passover certification.

Baby Formula – the following baby formula may be used on Pesach (and all year long) without Passover certification on the label, as long as they have OU Kosher certification on the label: CVS, Enfamil, Gerber Good Start, H-E-B, Isomil, Kirkland Signature, Nestle Good Start, Similac, Target, Top Care, Up & Up, Walgreens. However, they should be served and prepared in separate utensils because they contain forms of kitniyos, which is permitted only to little children. (see also below regarding other Baby care products). (For additional brands see [here](#)).

Canola Oil –is Kitniyos and should not be used.

Chickpeas –are kitniyos and should be used.

Chocolate – is delicious but must bear a Passover certification.

Coca-Cola; When bearing the distinctive yellow caps with an OU-P is a special Pesach run.

Coffee; Whole coffee beans, ground unflavored coffee do not require Passover certification.

Folgers, Nescafe Tasters Choice and VIA instant coffee (regular and unflavored only) do not require Passover certification.

K-Cups require certification, except the following specific ones when unflavored and not decaf; Dunkin Donuts, Eight O'clock, Kirkland, Green mountain, Starbucks which do not require special certification. (more K-cups? Click [here](#))

Dates; the glaze may be problematic, dates should be used with Passover certification.

Green Beans; are kitniyos and should not be eaten.

Juices - All juices in bottles, boxes, cans or containers need Pesach supervision.

Kitniyot; Ashkenazic Jews do not eat any foods containing Kitniyos on Pesach. This includes: Soy, Beans, Chickpeas and more. When making Pesach purchases do not buy items marked Kosher for Passover Kitniyot or 'for "LeOchlay Kitniyos' unless you are Sephardic.



Liquor, Wine, Whiskey and all spirits require special Passover Certification.



LIQUOR - KOSHER FOR PESACH

The following products have been verified to be Kosher for Passover 2019 when bearing the appropriate kosher logo:

Brandy	Boukha Bokobsa	Fig Alcohol	OU-P logo required
Brandy	Sabra Liqueurs	Grand Sabra Orange Brandy	OU-P logo required
Brandy	Herzog French	Boukha Fig 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
Gin	Distillery No. 209	Gin	OU-P logo required
Liqueur	Sabra Liqueurs	Sabra Coffee	OU-P logo required
Liqueur	Sabra Liqueurs	Sabra Orange Chocolate	OU-P logo required
Other	Zachlawi	Spiced Arak	OU-P logo required
Tequila	Patron	Silver Tequila	
Vodka	Kurant	1852 Kurant Crystal Vodka	OU-P logo required
Vodka	Distillery No. 209	Vodka	OU-P logo required
Vodka	Peacock	Vodka	OU-P logo required
Vodka	The Metropolitan Martini Company	Vodka Martini	OU-P logo required
Vodka	Zachlawi	Assorted Varieties	OU-P logo required

Olive Oil - All OU certified unflavored Extra Virgin Olive Oil with regular OU Kosher Certification is acceptable for use on Pesach without additional supervision.

Matzah; must have reliable Passover certification. Yes, there are chometz Matzahs for sale out there.

Milk substitutes: Rice Milk, Soy Milk, Coconut Milk -See Nutritional supplements

Nutritional Supplements: See here for a list of acceptable ones from the OU:

http://www.kashrut.com/Passover/pdf/crc_passover_2019_supplements.pdf

<https://oukosher.org/passover/guidelines/medicine-guidelines/nutritionals-and-dietary-supplements/>

Sugar; Domino Sugar is acceptable without special certification.

Sweeteners; When bearing an OU-P Gefen sweeteners are acceptable. Splenda is not available at the retail level this year with Passover certification and should not be used.

Pam; should be only Passover certified

Peanuts –are kitnoyos and should not be eaten. (other nuts are ok for use).

Quinoa; the OU, Star-K and CRC allow the use of Passover certified Quinoa even by Ashkenazi Jews on Pesach. Some brands of Quinoa are ok even without noting Passover on the label, see star-k.org for a list. FYI Quinoa can be used to make Pesachdik Sushi!

Tea; Unflavored tea bags (including black, white, and green) are acceptable for Pesach without special supervision. Decaffeinated and instant teas require special Passover certification.

Lipton unflavored tea bags and Nestea instant tea do require certification.

Water - Unflavored spring or distilled water, without added citrates, may be used on Pesach including those with fluoride or minerals. Tap water is ok. Bottled water that contains added citrates or flavoring requires Passover certification.

These are some of the recommended Kosher symbols to look out for Pesach and Year Round:



Orthodox Union
New York, NY



OK Kosher
Brooklyn, NY



Atlanta Kashrus Commission
Atlanta, GA



Kof-K
Teaneck, NJ



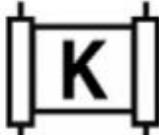
Star-K
Baltimore, MD



Rabbi Usher Anshel Eckstein
Brooklyn, NY



Rabbi Nuchem Ephraim
Teitelbaum (Volver Rav)
Brooklyn, NY



Scroll-K
Denver, CO



Kashrus Council
of Lakewood
Lakewood, NJ



Central Rabbinical Congress
Brooklyn, NY



Vaad Hoer of St. Louis
St. Louis, MO



Manchester Beth Din
Manchester, U.K.



Kashrus Council
of Canada
Toronto, Ontario



Kosher Supervision
of America
Los Angeles, CA



Badatz Eida Hachareidis
Jerusalem, Israel



Khal Adath Jeshurun
New York, NY



Rabbinical Council of British Columbia
Vancouver, British Columbia



Rabbi Menachem Meir
Weissmandel
Mansey, NY



Dallas K kosher
Dallas, TX



Rabbinical Council
of California
Los Angeles, CA



Blue Ribbon
Kosher (cRc)
Minneapolis, MN



Vaad HaRabbonim
of New England
Boston, MA



Vaad Hakashrus
Crown Heights
Brooklyn, NY



Bedatz Mehadrin
Rehovot, Israel



Montreal Kosher
Montreal, Quebec



Kedassia
London, U.K.



Texas-K (cRc)



Rabbi Aaron Teitelbaum
(Nirbater Rav)
Brooklyn, NY



Rabbi Shlomo Stern
(Debraciner Rav)
Brooklyn, NY



Non-Food Items

According to the letter of the law, any chometz that has decayed, deteriorated or been processed until it is no longer fit for canine consumption “nifsal”, may be used on Pesach. Because it is not edible, it is not considered food. Nevertheless, people have always been extra cautious with regard to chometz and the custom is to avoid certain items, particularly when they are used orally. Other products contain denatured alcohol which can be restored into regular alcohol, which according to most opinions renders it not permissible on Pesach.

Paper Goods and Cutlery; Made from paper, plastic, Styrofoam, aluminum or cardboard are generally acceptable as is, with the following exceptions:

Parchment paper requires certification (even year round it does)

Paper plates that are coated with starch require Passover certification

Mouthwash – The following are ok: ACT [Anticavity Rinse (all); Kids Batman; Restoring (all); Total Care (all); Total Care Icy Clean Mint]; Colgate [All]; Listerine [Cool Mint Antiseptic; Total Care Zero; Ultraclean Antiseptic Mouthwash Cool Mint; Zero]; Scope [all].]. (–Note: all mouthwash and toothpaste, even when containing chometz based ingredients may be considered ‘nifsal’ and technically permissible, the custom though is to avoid use.)

Toothbrushes; New toothbrushes should be used for Pesach.

Baby Care: Baby wipes (when not containing denatured alcohol), Baby Oil, Baby ointment –are all acceptable



Cigars; Flavored Cigars may be problematic as the Alcohol in the Flavoring may be chometz

Play-Doh; may contain chometz and should be sold.

Detergents / Cleansers - All O-U are acceptable for Pesach when bearing a regular O-U, without special Passover certification. Particularly when being used in a kitchen, for dishes or anywhere that may contact food one should be careful. The following cleansers are Ok for use: • Ajax; • Bon Ami; • Clorox (Note: all bleach are acceptable for use on Pesach); • Easyoff; • Fantastik; • Glass Plus; • Hagerty; • Lysol; • Melaleuca ([with regular Star-K]: MelaMagic Heavy-duty Multi-Purpose Cleaner; • Tough & Tender Concentrate; Tub & Tile Bathroom Cleaner); • Mr. Clean; • Murphy's • Soft Scrub • Spic & Spam • Trader Joe's • Up & Up • Windex; • Kenmore Cook Top Cleaning Cream with an OU-P.

Cosmetics, Perfumes etc.

Cosmetics and Creams, often contain chometz or kitniyos based ingredients. Given the complex laws and factors there are differing opinions whether or not it is a chometz problem. Some permit all, other differentiate. Halachically, one may be lenient if so desired.

Lipstick that contains chometz should not be used and a fresh stick should be started. (To ascertain whether a particular brand contains chometz see the Rabbi).

Some Chometz free Lipsticks are: Almay - (Color + Care Liquid Lip Balm; Smart Shade Butter Kiss). -Clinique - Almost Lipstick; Defining Liner For Lips; Different lipstick; Dramatically Different Lipstick Shaping Lip Colour; Full Potential Lips-Plump & Shine; Long Last (Glosswear; Glosswear SPF 15; Soft Matte Lipstick) -Estee Lauder - (All-Day Lipstick, Gloss Lip Liner, Peony Lipstick Pot Trio, Pure Color High Gloss, Color Matte Lipstick, Resort Lipstick). -Mac -

Dazzleglass, Dazzleglass Crème, Gloss (clear), Gloss Lipmix, Lip Pencil, Lipglass Lip Gloss, Matte Lipstick, Satin Lipstick, Pro Longwear (Gloss Coat, Lip Pencil, Lipcolour, Lipcreme, Lipglass, Long-Last Lips, Lustre Lipcolour), Superglass, Velvetease Lip Pencil, Ultimate Lipstick - Maybelline Color Sensational - (Color Elixir Lip Liner; Lip Liner; Powder Matte)

Colognes, perfumes and hairsprays that contain denatured alcohol or wheat protein in liquid form should be avoided. Others are ok.

Some of the Chometz free ones are: • Coty [Balenciaga; • Nautica; • Vera Wang]; • Estee Lauder [Beautiful Solid Perfume; • Pleasures Solid Perfume]; • Tommy Hilfiger All Over Body Spray.

Note: Many of the Mary Kay fragrances and sprays contain chametz, and should be avoided during Pesach.

The following are acceptable without any special certification:

- Blush
- Body wash
- Shampoo
- Conditioner
- Eye shadow (some are careful not to use brands which contain grains)
- Eyeliner (some are careful not to use brands which contain grains)
- Mascara (some are careful not to use brands which contain grains)
- Face or foot powders
- Rouge
- Hair removers
- Nail polish
- Nail Polish remover



Pet Food

Most pet foods contain chametz and cannot be owned or used during Pesach. Some canned foods are usable. Check the ingredients to make sure there are no grain by-products. Examples of pet foods that would be considered to be chametz are those containing wheat (cracked, flour, germ, gluten, ground, grouts, middling, starch), barley (cracked, flour), oats (flour, grouts, hulled); pasta; rye; xanthan gum and brewer's dried yeast. Animal food with soy or corn and no chametz ingredients is acceptable for use on Pesach.

'Kosher Paws' produces a special line of Kosher for Pesach pet foods. www.Kosherpaws.com

Passover Permissible Dog Foods include: 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.

The following link contains additional Pesach pet food information from the cRc:

http://www.kashrut.com/Passover/pdf/crc_passover_2019_pets.pdf

and the Star-K: https://www.star-k.org/articles/wp-content/uploads/PetFoodList_2019.pdf

Note: animal foods which contain both meat and milk should not be used all year. To learn about Kosher pet food restrictions please see the following article from the Star-K: <http://www.star-k.org/articles/articles/seasonal/375/feeding-your-pet-barking-up-the-right-tree/>

Medicines and Vitamins

Many medicines contain chometz. Almost all tablets contain starch which is generally from corn but can be from wheat too. Liquid medicines often contain alcohol, which is sometimes made from chometz. A detailed list of medicines, vitamins and the likes is available from the Rabbi. One should never just stop taking a prescribed medication of any form unilaterally. If the chometz status and form of medication poses a chometz challenge an alternative item or method will be found. Many God-fearing Doctors and pharmacists work to help ensure the smooth collaboration between Pesach needs and health needs and are available for consultation.

Pills; while there is much discussion regarding pills which contain chometz, often as a binder, there is room to be lenient and allow all pills that are swallowed in pill form to be used. This does not include for example: vitamins, liquids or loose mixes.

The following is only partial basic list of medicines that acceptable according to all unless noted:

- Acetaminophen and codeine phosphate (Mylan)
- Advil adult Tablets/Capsules - Coated (but not Film-Coated) approved when last inactive ingredient listed on panel is white wax
- Advil- Children's Suspension [All Flavors], Infants' Drops (White Grape-Dye Free)
- Advil- Jr. Strength Swallowable (NOT Chewable)
- Adwe Pain Relievers –with Passover Certification
- Allegra 24 hour tablets and 12 Hour Allegra D
- Bayer Aspirin- all forms
- Benefiber –Chometz; not for use on Pesach
- Claritin 24 hour tablets and Claritin D 12 hour (Claritin chewable and Redi-tab may contains chometz)
- Dramamine- Original Formula; Non-drowsy, and Less Drowsy Tablets may be used.
- Dulcolax (Gel, Tablets and Suppository)
- Ibuprofen –generic for advil and motrin, produced by Amneal
- Imodium A-D
- Kaopectate –(caplets and liquid, except Peppermint and Vanilla)
- Lactaid –chewable may not be used. Non-chewable pills may be chometz.
- Metamucel Capsules
- Metamucel Fiber and Multi-Health may contain Chometz, others including original and sugar free are ok
- Miralax is ok
- Motrin - IB Coated Caplets
- Motrin children's bubble gum, Motrin PM
- Melatonin; NatureMade brand or Unisom- PM Pain Sleep Caplets and SleepTabs



- Pepcid Complete may contain chometz, Original and Maximum are ok
- Pepto Bismol 5 Symptom relief –(Capsules only)
- Pepto-Bismol (Chewable, tablets, capsules) (except Children’s Bubble Gum)
- Pre-Natal vitamins must be Passover Certified. Maxi-Health produces a line of ‘Kosher for Pesach’ Prenatal Capsules; look for the special sticker:
- Prevacid Capsules
- Roloids –contain kitniyos
- Tums –contain kitniyos; there Pesach alternatives available in Kosher stores/pharmacies
- Tylenol- Regular Strength Tablets, Extra Strength Caplets Tylenol- Children’s Suspension (Cherry), Infants Oral Suspension (Grape)
- Theraflu –may contain chometz
- Zantac –ok



Do not assume – Ask! If you have a doubt about kashering or about a product being Kosher for Passover, clarify the question with the Rabbi.

Cooking on Yom Tov

It is forbidden to prepare on one day of Yom Tov for the next day of Yom Tov. Additionally, it is forbidden to prepare on Shabbos for after Shabbos. Therefore, no food preparations for the meal on Saturday night May 4th may take place during the day on Shabbos for the Yom Tov meal that night (and second Seder), until after lighting candles, which takes place after 8:25 PM on Saturday night. The situation the following week is slightly different because the second day of the last days of Pesach is Shabbos. In this case it is permitted to cook on May 3rd, the sixth during the day for the Friday night meal, as well as for Shabbos May 4th. However one should make an Eruv Tavshilin on Thursday, April 5th. Read on for more details.

Eruv Tavshilin

When the second or eighth day of yom tov falls on Shabbat (as it does this year), or if Shabbat falls immediately after yom tov, it is rabbinically forbidden to cook or prepare on yom tov for Shabbat. When executed properly, an eruv tavshilin allows one to prepare food for Shabbat on yom tov.

This year on Thursday, April 25th, the six day of Pesach, one should make an Eruv Tavshilin (any time before Yom Tov) to permit cooking on Friday for Shabbos. One takes a baked item (example: Matzoh) and a cooked item (example: hard boiled egg) and recites the sentences found in the Siddur. All cooking on Friday, April 26th should be finished before candle lighting.

**“A person is obligated to be happy and in good spirits on the Yomim Tovim:
The Husband, The Wife and their children” Shulchan Aruch ORACH CHAIM
529:2 -So now that we have worked hard. enjoy. be happy and let the
Yomtov of Pesach carry us and our families forward. Drawing us closer to
Hashem and eternal joy!**