



Pesach Guide 5776 Pesach Seder By Rav Baruch Rubanowitz

Table of Contents

Introduction	4
Medicine	6
Dishwashers	10
Milk	11
ITEMS that may be used WITHOUT a <i>hechsher</i> for Pesach	13
Items that require a Pesach <i>hechsher</i> before consuming	18
Items to be Cautious About	25
Travel	30
<i>Mechiras Chometz</i>	31
Items that should be Sold	34
Items that can be Kept	36
<i>KITNIYOS</i>	38
דיני קטניות לחולה	50
Kashering for Pesach	54
Countertops	55
Sink	58
Metal Utensils	58
Cooktops	62
Ovens	65
Grills	69
Dishwasher	70
List of Kitchen Utensils that Should not be Kashered	71
Glass	72



Pesach Guide 5776

By Rav Baruch Rubanowitz

דיני חולה בפסח.....	75
חולה שיש בו סכנה.....	75
חולה שאין בו סכנה.....	75
קטניות.....	76
כדורים מותרים.....	77
כשיש בכדור אוכל שהוא חמץ.....	77
נתבשל בכלי חמץ.....	79
סיכום לתרופות.....	80
FAQS.....	81
שאלות שכיחות.....	81
מיחם מים וקומקום חשמלי.....	81
Hot Water Urn.....	81
Coffee Maker.....	82
פלטה של שבת.....	83
קפה, תה וקקאו סגור בלי הכשר מיוחד לפסח.....	84
האם אפשר להוסיף חמץ בארון המסומן כדי שימכר? מה לעשות אם חמץ שנמצא בפסח?.....	84
פירורים-ומה בכלל המכירה.....	84
טוסטר-פירורים המצטרפים, מה בני"א מוכנים לקנות? להשפריץ חומר הפוגם.....	85
מטאטא ופירורים.....	85
חריצי מקרר ומקפיא ופירורים.....	85
איך להכין ארונות מטבח שלא תשתמשי בהם לפסח?.....	85
הכנת שיש מטבח לפסח-לכסות או לנקות?.....	86
הכנת כיוור.....	86
Hand-mixer used for vegetables only-Kosher for Pesach?.....	86
Kashering a skillet.....	87



Pesach Guide 5776 Pesach Seder By Rav Baruch Rubanowitz

<i>Ben chutz la'aretz</i> cooking for <i>ben eretz yisroel</i> on second day of Yom Tov	87
Performing <i>melachos</i> for <i>bnei chutz la'aretz</i> on second day of Yom Tov	88
Non-observant guests in Israel from <i>chutz la'aretz</i> on second day of Yom Tov	89
Apartment mates that keep chometz in apartment	89
Cleaning plastic tablecloths and ice chest for Pesach.....	91
Platta Shabbat and accepting invitation for Shabbat meal	91
<i>Kitniyos</i> and Special Diet.....	94
<i>Tevillas Keilim</i>	97
First <i>Hachshoroh</i> then <i>Tevilloh</i>	97
Complete Transfer of Ownership	98
Usage before Immersion.....	101
Which Items need to be Immersed?	102
Preparation of the item for Immersion.....	105
The Mikve	105
Who Can Immerse the Utensil?.....	106
The <i>Tevilloh</i>	106
When?	108
<i>Ta'aroves</i>	110
Invited as a Guest	110
After Pesach.....	111

Pesach Guide 5776 By Rav Baruch Rubanowitz

Introduction

1. This pamphlet is for the consumer who wishes to be more informed and understand the laws of chometz and Pesach observance. Although the primary objective is to offer accurate rules so that readers can keep Pesach properly, on occasion I have digressed to offer explanations of the rules, hence making Pesach observance more intuitive, clear, and manageable and less perfunctory. Certain underlying principles that run through the pamphlet make the laws here slightly different than those commonly followed. (See, for example, the discussion of medications.)
2. To some, the approach herein may seem unusually lenient; to others it may seem complex. The intention is neither to be lenient nor complex but to be halachically accurate and to include you in the Pesach observance process as much as possible.
3. It is my conviction that in all kashrus-related matters (Pesach included), the consumer has the final responsibility vis-à-vis Hashem for what he ingests. *Hechsherim* and rabbinical supervisions do not accept responsibility for individual violations; nor do they release the consumer from culpability. It is up to the consumers to determine what level of supervision they are willing to trust. Since it is you who are ultimately taking responsibility for what you own and ingest on Pesach, the more you understand about the laws and principles, the greater control you have of your kashrus and spiritual development.
4. In general, the approach of this guidebook is to identify those items that are chometz and rid them from your home. This should be done by throwing out the chometz or properly transferring them to a gentile (with



Pesach Guide 5776

By Rav Baruch Rubanowitz

a *kinyan meshichoh* and *kesef*). Items that are not edible or for whatever reason are not classified as chometz may be kept in your home and used. After ridding your home of chometz (as defined herein), one may opt to be stringent (*machmir*) and take advantage of the standard sale of chometz (filling out a form with your rabbi and leaving in the cupboard items that may contain chometz ingredients but have not reached the threshold of chometz as described herein).

5. This pamphlet can also be useful (but perhaps less useful and somewhat ponderous) for those who keep chometz such as crackers, cereals and whiskey in their cupboards, mark them as chometz and ask a rabbi to sell the designated chometz.

Pesach Guide 5776 By Rav Baruch Rubanowitz

Medicine

6. Most prescriptions can be filled with kosher-for-Pesach medicine. Since some prescriptions are, unfortunately, not available with kosher certification, here are some guidelines for those who must take medicine on Pesach.
7. Medicines that are not taken orally and should not be swallowed, such as ear and eye drops or medicinal skin creams, are not chometz and may be kept in one's home and used on Pesach. The issue of owning and eating chometz arises only with regard to medicines that are taken orally. If they contain chometz ingredients, are they forbidden to own or ingest? While there are pamphlets that list all such medications seeking out the ones that have no chometz ingredients and declaring them kosher for Pesach, this author believes that this is not necessary.¹ It is permissible (and advisable) to follow the guidelines herein regarding kosher for Pesach medications.
8. Only chometz that is food is prohibited on Pesach. A bitter liquid, capsule or tablet is kosher for Pesach even if the ingredients contain chometz. These medications or vitamins are not edible; even animals would reject them as food.² The fact that we humans will ingest them for medicinal

¹ For those interested in the kosher for Pesach list of medications appropriate for Israel, you can access it online at <http://www.kikar.co.il/medindex.php> .

² It is for this reason that perfumes and colognes may be used on Pesach even if they have grain-based ingredients or alcohol. Nowadays, no one consumes these items nor were they ever edible. Even if the alcohol was edible, in this mixture no human or animal would consume it.



Pesach Guide 5776 Pesach 5776 By Rav Baruch Rubanowitz

purposes does not elevate them to the status of food.³ The problem on Pesach generally arises with flavored medications. Tablets coated with a sweet flavor made of chometz or liquids with grain alcohol and a sweetener are problematic since the medication is now edible and considered food.

9. A person who suffers from an illness that may become life-threatening may eat chometz on Pesach and may take any medication needed to avoid a life-threatening situation,⁴ provided that:

9.1. No kosher alternative with the same degree of efficacy is available;

9.2. The illness requires immediate attention and the treatment cannot be postponed;

9.3. The medication has been tested and is recognized as therapeutic (i.e., it is not experimental).⁵

10. If one is aware of the medical condition before Pesach, one should speak to a rav as soon as possible. There are some ways of minimizing or even avoiding the concern of eating or benefiting from chometz. The reason for discussing this earlier rather than later is so that you can get the proper

³ חזו"א סימן קט"ז סק"ח דאם מעורב בדבר שאינו ראוי לאכילת אדם אין בהם משום חמץ כיון דא"א להפריד הקמח וגם אינו ראוי לחמץ בו, ומותר לבולען לרפואה, ואף למאי דמשמע מאחרונים ז"ל דלכתחילה אסור לאכול אף חמץ שנפסל מאכילת כלב, מ"מ ע"י תערובת שאר דברים מותר, דלא שייך כאן אחשביה דדעתו על הסמים עכ"ד. וכ"כ באג"מ או"ח ח"ב סימן צ"ב דמתיר לקחת תרופות של חמץ כשנבטל משם אוכל קודם הפסח, ואחשביה לא שייך בדבר שלוקח לרפואה דאף דברים מרים ומאוסים נוטלים לרפואה עכ"ד.

⁴ אג"מ או"ח ח"ב סימן צ"ב.

⁵ עיין שע"ת ריש סימן תס"ו בשם תשובת ה"ח החדשות סימן ו'.



Pesach Guide 5776 Pesach Seder By Rav Baruch Rubanowitz

approval from your physician and pharmacist. The alternative preparations must be made before Pesach.

11. If someone is ill but his life is not in danger, he may not eat chometz on Pesach. However, he may take chometz medicine under certain circumstances. For example, swallowing a pill without water is considered an abnormal way of eating, and it is permissible to do so as long as the person is indeed sick and needs it to recover.⁶ There are also some ways to prepare medicines before Pesach to make them kosher for Pesach.
12. Generally speaking, cough syrups and other liquid medicines may contain grain alcohol and may not be used on Pesach. When one must take medicine during Pesach, one's doctor should be asked to prescribe either medicine without alcohol or capsules.
13. If you are interested in gluten-free oat matzo or spelt matzo, you can try calling the Celiac Group in Israel 054-859-4794.
14. Homeopathic solutions that are placed under the tongue should not be owned or used on Pesach unless they have a Pesach *hechsher*. Many of them have grain-based alcohol in them.
15. A person who is sick, even if it is a non-life threatening illness, may ingest *kitniyos*. Medications that have *kitniyos* are not a halachic concern on Pesach provided the usage of the medicine is for a person who is ill.

⁶ איסורי הנאה מותרים שלא כדרך הנאתן לצורך רפואה שאין בו סכנה (ש"ך יו"ד סימן קנ"ה ס"ק י"ג). בליעת כדורים בלי מים נחשב שלא כדרך אכילה (אג"מ או"ח ח"ג סימן צ"א). ולכן חמץ בפסח שהוא איסור הנאה שרי לחולה שאין בו סכנה כשאוכלו שלא כדרכו. וע"ש בש"ך דבאיסור אכילה שרי שלא כדרכו אף שלא לצורך רפואה. וא"כ אף אי נימא דדזשעלאטין הוא איסור אכילה (מו"ר הרב שלמה פ"שר שליט"א מיקל בדזשעלאטין מדינא), מ"מ אם בולעו בלי מים שרי אף שלא לצורך רפואה.



Pesach Guide 5776

By Rav Baruch Rubanowitz

There is a Hebrew section in this guide with more information for those who are not well on Pesach and a separate section regarding the laws of kitniyos for those who are ill. See below.



Pesach Guide 5776 Pesach Seder By Rav Baruch Rubanowitz

Dishwashers

16. Technically, dishwashers can be kashered if they have a stainless steel interior and there is no heating element inside the dishwasher that heats up the water. The dishwasher must be thoroughly cleaned. A *dovor pogram* (e.g., cleanser) should be used on every screw, crevice or area that cannot be totally cleaned, all rubber and plastic parts (e.g., pumps and hoses) should be replaced, and the racks should be replaced.
17. After waiting 24 hours from the last time chometz was used, run a complete cycle with soap. If the dishwasher heats up its own water, you have to make sure that the water in the kashering cycle reaches boiling; this is difficult to verify. Generally, it is impractical to kasher any dishwasher.⁷

⁷ עיין אג"מ או"ח ח"ג סימן נ"ח, ויו"ד ח"ב סימן כ"ח וכ"ט. או"ח ח"א ס"ס ק"ד. ועיין עוד במ"ב תנ"ב סק"ז וסק"ח לענין אי מהני הגעלה בלי רותחין. ולענין הגעלת מדיח כלים מטרף עיין אג"מ יו"ד ח"א סימן מ"ג ח"ב סימן מ"ו וח"ג סימן כ"ח דאפשר להגעיל אחר יב"ח בהפסד גדול ואפילו תוך יב"ח בשעת צורך גדול אם מגעיל ג"פ.



Pesach Guide 5776

By Rav Baruch Rubanowitz

Milk

18. Milk processed during Pesach requires special supervision. Due to the modern pasteurizing processes used in the milk industry, many nutrients are inadvertently removed. In some countries governmental regulations dictate that Vitamin D, and in some cases, Vitamin A be added to milk before its sale. Vitamin A and D are often derived from chometz or *kitniyos*, however, only a very small amount is added to the milk. Since mixtures of even small amounts of chometz are not *batel beshishim* when added during Pesach, we must be cautious concerning milk which contains these additives.⁸ This however, is not a concern when buying kosher milk for Pesach in Eretz Yisroel, since there are *mashgichim* at the major factories who supervise all aspects of the kashrus on the milk and its products. Only when traveling abroad for Pesach is it necessary to be concerned about this issue. The entire concern can be avoided by buying all the milk you need before Pesach. By doing so, the vitamins in the milk are *batel*. (*Bitul* works when the mixture had taken place before Pesach).⁹ See section of *Items to be Cautious About* regarding Dairy products.

⁸ Vitamin D is available for purchase separately and is often prepared in an olive oil base. It is possible that the vitamin D is derived from *kitniyos* or chometz and should therefore be discarded or sold before Pesach.

⁹ אלא די ש לעיין בזה ממשייכ המייב סימן תמ"ז ס"ק י"ד וכ"כ הגר"י סימן תמ"ב סק"ו דאם ערבו במזיד אע"פ שיש ששים כנגדו, לא בטל כיון שדרך תיקון המאכל ע"י חמץ הרי הוא חשוב ואינו בטל בששים. והוסיף עוד דאם לא ביערו ועבר עליו הפסח אסור בהנאה. והעיר בשער הציון סימן תמ"ז ס"ק י"א דזה חידוש גדול כיון דלא קעבר בב"י מה"ת ומ"מ נאסר בהנאה והוא יוצא מהכלל שכתב המ"ב בריש סימן תמ"ב. וא"כ אולי נימא דכיון דמערבים הוויטאמינים במזיד ע"פ חוקי המדינה



Pesach Guide 5776

By Rav Baruch Rubanowitz

19. Rice and soy milk sometimes contain chometz and need a special *hechsber* when using on Pesach.

הוי כדרכו בכך ולא יתבטל בששים. אמנם נראה דכוונת המ"ב וגר"ז דדוקא בדבר שצריך החמץ כדי לעשותו ובלי החמץ לא יוכל לעשות המאכל שרוצים לעשות כגון מוֹרְקָס (שומן דגים) שמימין בו לחם קלוי. ואם אין שְׁמִים בו לחם אין זה מוריס. משא"כ בנד"ד דרק משימין הוויטאמינים ע"פ חקי הממשלה או לצורך שיווק אבל גם אילו לא ישימו הוויטאמינים עדיין יהיה חלב, וע"כ נראה דאם נתערב החמץ קודם פסח בששים של חלב בטל, ולכן סתמתי למעלה דאפשר לקנות החלב לפני פסח ואז יהיה מותר לשתותו בפסח.

Pesach Guide 5776 By Rav Baruch Rubanowitz

20.

ITEMS that may be used **WITHOUT** a *hechsher* for Pesach

(In Alphabetical Order)

Abdominal Discomfort - Gelusil tablets, Metamucil (original texture regular flavor - powder only, not wafers) Phillips Milk of Magnesia (unflavored), Di-Gel (*kitniyos*), Pepto Bismol, Rolaids, Mylanta tablets or liquid, Bicarbonate of Soda, Zantac (not liquid)

Air Freshener- any

Alcohol - any Isopropyl

Aluminum Foil - any

Aluminum Disposable Containers - any

Ammonia - any

Aspirin – any unflavored pill or capsule.

Baby Oil - any pure

Baby Ointment - any

Baby Powder - Johnson's or any pure Talcum Powder

Baby Wipes - any

Baking Soda - (not baking powder) any pure bicarbonate

Band Aids - any

Bird Food - see above "Pet Food" section

Bleach - any

Blush (make up) - any

Charcoal Briquettes - for a barbeque, any kind

Cleansers - any

Cocoa - any pure cocoa

Coffee – any ground and unflavored unless decaffeinated. Decaffeinated and instant coffees need a *hechsher* for Pesach. The process of decaffeination and preparation as instant coffee can introduce ingredients that are *kitniyos* or chometz (maltodextrin and ethyl acetate). Therefore, decaffeinated and instant coffees should not be eaten or owned on Pesach. All instant coffee should be suspect as *kitniyos* or chometz if it was decaffeinated, brewed or flavored. If it is not decaffeinated, not flavored and not brewed (unless brewed and then freeze dried, which is also acceptable), it may be used on

Pesach Guide 5776



By Rav Baruch Rubanowitz

Pesach. The only way to know that is if it has a *hechsber* for Pesach or is Folger's, Nescafe or Taster's Choice regular instant coffee.¹⁰

Coffee Filter - any

Cold Medication – see medications

Contact Lens Fluid - any brand

Cosmetics – even if they contain alcohol or wheat you may own and use cosmetics since they are not edible even to animals. Liquid foundation makeup, for example, may include wheat protein. However, once it is in a makeup bottle no one would consider using the expensive makeup as a food. Even animals would reject it. Therefore, it is not chometz and permissible to use.

Cups - any plastic or Styrofoam

Dates - ONLY whole dates; cut up dates could contain flour or dextrose

Dental Floss - any unflavored brand

Deodorant - any

Detergent (Clothes) - any

Diapers (Disposable) - any

Dish Detergent - any

Dishwasher Detergent - any

Dog Food - See "Pet Food" article (above)

Eye Shadow / Eye Liner - any brand

Fabric Softener - any

Face powder – any

Fresh Fruit and Vegetables—may be waxed with food grade wax that contains traces of *kitniyos* derivatives (soy protein) as a thickener. The amount of *kitniyos* is always less than half of the wax and is *batel berov*. See section about peeled fresh vegetables

Fruit (Frozen) - any without sugar or other additives

Furniture Polish - any

Garbage Bags - any plastic

Glass Cleaner - any

Hairspray - any

¹⁰ Maxwell House, Yuban, Brim, Sanka and Maxim brands are not acceptable.

Pesach Guide 5776



By Rav Baruch Rubanowitz

Household Cleanser - any

Hydrogen Peroxide - any

Ice (from plain, unflavored water) – any

Juice (frozen) – Abroad, any brand name frozen orange juice concentrate, which is unsweetened, and is not enriched. In Eretz Yisroel frozen juices require a *hechsber* for *terumos* and *maasros*.

Lactaid tablets (not drops) –

Lactaid Milk - Must be purchased before Pesach (may contain small amount of actual chometz)

Lighter Fluid - any

Lotion - any

Mascara - any

Meat - all raw meat (not coated, processed, etc.) of reliable year-round *hechsber* are also kosher for Pesach. Cured meats need special Pesach *hechsber* due to preservatives and additives. They may contain a hydrolyzed protein from chometz or *kitniyos*.

Mineral Oil - any type

Mouthwash—may contain sorbitol and other ingredients derived from chometz. Nevertheless, it is not a food or drink fitting for consumption and thus not forbidden on Pesach. One may wish to be *machmir* and get a mouthwash with a *hechsber*. Even a *hechsber* that is not very reliable is sufficient for this. All flavors of Listerine in the USA and Canada are not chometz based alcohol; they are corn based and are acceptable even for a *machmir*.

Nail Polish / Remover - any

Nuts - any raw almonds, walnuts (even if bleached). Nuts should not have BHA, BHT or other additives for Pesach. Pecans must have Kosher for Pesach certification.

Oven Cleaner - any

Paper Napkin -any

Paper Towel - any brand. The only starches used for this product are potato starches and not wheat or corn. This paper is prepared to absorb moisture.

Plastic Bag & Wrap, Plate, Cup, etc. - any brand

Pesach Guide 5776



By Rav Baruch Rubanowitz

Pumpkin Seeds – are not considered *kitnios* and are acceptable if raw and without any additives.

Quinoa – whole seeds should be bought before Pesach and checked for other grains.¹¹ Quinoa flour should only be bought with a reliable *hechsher* for Pesach since it may have been ground on machines that process grains and not cleaned properly before grinding the quinoa. Sugat/Osem brand of Quinoa does not need to be checked for other grains. Besides the companies mentioned, it is advisable to make a visual check of the quinoa even if it is marked kosher for Pesach. Pour the quinoa on a plate and look through it for other grains such as barley. Quinoa from Ancient Harvest Company is acceptable after a visual check for other grains.

Rice - for those Sepharadim who use rice on Pesach, it is acceptable only without additives (this includes vitamins) and should be checked for other grains. The added vitamins sometimes have chometz.

Rubber Gloves - any uncoated

Salt (Coarse - Kosher Salt) - any

Sandwich Bag - any paper or plastic

Scouring Pad – any

Seltzer – any unflavored

Shampoo - any

Shelf Paper - any uncoated. All paper products may have starches that are either corn based, potato or wheat based. Recycled paper may also be used, but the recycling process removes any previous starches and starts all over again with fiber. Chemicals are added to the paper making the original starches added inedible. Still,

Shoe Polish - any

Silver Polish - any

Soap (Hand) – any

Sponge - any

Straws - any plastic

¹¹ If you run out of quinoa on Pesach, do not buy more on Pesach unless it has been pre-checked for other grains. If there is a *hashgochob* attesting that there are no grains in it, one may buy it on Pesach.



Pesach Guide 5776

By Rav Baruch Rubanowitz

Styrofoam Products - any

Suntan Lotion any

Tissue (Bathroom & Facial) - any

Toothbrush - any

Vegetable (Fresh) - Alfalfa sprouts in the U.S.A. Sprouts in Israel often contain seeds of *kitniyos* and grains of *sofek* chometz and should be avoided. There are some *hechsherim* in Israel that are careful to harvest the sprouts after the sixth day of growth and have been checked for *kitniyos*. These are clearly marked with a *hechsher* for Pesach. Artichoke, asparagus, avocado, beets, bell pepper, broccoli, brussel sprouts, cabbage (red or green), carrot, cauliflower, celeriac (celery root), celery, chicory, chives, collard, cucumber, dandelion greens, dill, eggplant, endive, escarole, garlic¹², green onion, horseradish (raw), kohlrabi, leek, lettuce (all types), mint leaves, mushroom, okra, onion, potato, parsley, parsley root, pumpkin, radishes (all types), rhubarb, rutabaga, scallions, spinach, tomatillo, tomatoes, turnip, watercress, whole pepper, yams, and zucchini. This year you should also watch out for issues of *sefichim* and related Shemittah concerns.

Water (Unflavored) - any

Water Filters – any

¹² עיין חיי אדם כלל קכ"ז ס"ז וז"ל ולפי"ז נ"ל פשוט דמה שיש נוהגים שלא לאכול צנון ושומים שאין לזה שום טעם וריח עכ"ל.

Pesach Guide 5776 By Rav Baruch Rubanowitz

21.

Items that require a Pesach *hechsher* before consuming

Airline Meals - Airlines often mistakenly serve meals on Pesach which are not kosher for Pesach. Always be careful to check your meal before accepting it. It must say Kosher for Pesach.

Baby Food – check for Pesach *hechsher*

Baby Formula – Check for one with a *hechsher* for Pesach. It is permissible to use one with *kitniyos* (e.g., Similac®) if necessary. Some of these products are imported to Eretz Yisroel. Materna, which is easily available in Eretz Yisroel, now has a product which is kosher for Ashkenazim on Pesach (without *kitniyos*). Not all babies take to this well. If you experimented before Pesach and found that your infant does not eat well with the non-*kitniyos* product, you can use the Materna for Pesach that has *kitniyos*.¹³

Bakery Goods – check for Pesach *hechsher*

Baking Powder – check for Pesach *hechsher*

Borscht – check for Pesach *hechsher*

Cake Mix – check for Pesach *hechsher*

¹³ The following products may be used for Pesach when bearing a kosher certification even if there is no mention of Kosher for Pesach. They may contain *kitniyos*, which is acceptable for infants, but they do not have chometz in them:

Alsoy, America's choice, Baby Basics, Bear Essentials, Belacta, Berkley & Jensen, Bright Beginnings, CVS, Daily Source, Discount Drug, Earth's Best Organic Baby Formula, EnfaCare, Enfagrow, Enfalac, Enfalyte, Enfamil, Enfapro, Follow-Up, Food Lion, Full Circle, Gerber Good Start Soy Formula, Giant, H-E-B, Hannaford, Heinz Nurture, Home 360 Baby, Kuddles, Lactofree, Laura Lynn, Life Brand, Little Ones, Ameijer, Member's Mark, Mother's Choice, My Organic Baby, Nature's Place, Nestle Good Start, Next Step, Nutra Infant, O Organic Baby, Parent's Choice, Pathmark, PBM Solutions, Premier Value, President's Choice, Price Chopper, ProSobee, Publix, Rite Aid, Safeway Select, Shopko, Similac, Supervalu, Sunrise, Supreme, Target, Top Care, Topco, Toys 'R Us, Up & Up, Vermont Organics, Walgreens, Wegmen's, Western Family



Pesach Guide 5776 Pesach Seder By Rav Baruch Rubanowitz

Candy – check for Pesach *hechsber*

Canned vegetables with or without syrup—may be iodized with flour, dextrose (dietetic may contain grape juice) or contain corn syrup. Frozen vegetables are often produced on the same equipment as pasta. Therefore, all canned vegetables need a *kosher lepesach hechsher*.

Carrots – fresh peeled carrots (whole, cut or shredded) need a *hechsber* for Pesach.

Cereal –

Cheese -

Chocolate Chips -

Cocoa – that has other ingredients (e.g., sugar) in the cocoa, requires a *hechsber*.

Coffee – requires *hechsber* unless ground and unflavored

Cold Cuts - Cured meats need special Pesach *hechsber* due to preservatives and additives. They may contain a hydrolyzed protein from chometz or *kitniyos*.

Confectioner's sugar – (also known as powdered sugar) needs a reliable *hechsber* for Pesach. Confectioner's sugar is granulated sugar which has been ground to a smooth powder. A free-flow agent is added to ensure that the sugar does not clump (the added agent is usually around 3% of the sugar). Most often this agent is cornstarch, which is *kitniyos*. Since the *minbag* of Ashkenazim is to refrain from eating *kitniyos* on Pesach, confectioner's sugar should have a *hechsber*.¹⁴ Sometimes, the free-flow agent used is wheat starch which obviously cannot be used or even owned on Pesach. Kosher for Pesach

¹⁴ ואע"ג דקטניות בטלים ברוב כמשי"כ המ"ב סימן תני"ג סק"ט וש"א (עיין תה"ד סימן קי"ג, וכ"ה משמעות הרמ"א תני"ג ס"א, וכ"כ החק יעקב, א"ר, חיי אדם, גר"ז ובאר יצחק סימן י"א). אמנם אי"ז אלא כשנפל בדיעבד אבל אם עירב במזיד המנהג הוא שלא לאוכלו, כדמשמע מהרמ"א סימן תס"ד ומהמ"ב שם סק"ו. וכ"כ בח"י וגר"ז להדיא שם וע"ע באבני"ז או"ח סימן שע"ג. וא"כ פשוט דאסור לערב לכתחילה קטניות בתבשיל על סמך ביטול ברוב. וא"כ הכא, הא מערבים הקטניות במזיד ולא דמי לנפל, וראוי להחמיר שלא לאכול התערובת, וע"ע ציון 19. ונראה מה"ט א"א לסמוך להקל לאכול מאכלים המיוצרים עבור ספרדים שיש בהם מיעוט קטניות. דאע"פ דלא חשיב במבטל איסור לכתחילה כיון שעיקר התערובת נעשה עבור ספרדים, ואי"ז כמבטל איסור בידים, מ"מ כיון דמערבו במזיד המנהג להחמיר ולאוסרו.



Pesach Guide 5776 Pesach Seder By Rav Baruch Rubanowitz

confectioner's sugar is made without *kitniyos* or *chometz*. Whenever an exceptional circumstance arises with regard to powdered sugar, a competent rav should be consulted.

Technically, pure sugar should always be kosher for Pesach. While no ingredients in standard, granulated sugar are *chometz*, a problem could arise in a company that uses wheat starch in its confectioner's sugar, as noted above. The company might then reintroduce the confectioner's sugar into the regular sugar. Sometimes a product does not meet a company's standards, and is reintroduced back into the production line to be reprocessed. Should this happen, wheat starch could then find its way back into the regular sugar. Although the amount of wheat starch in the sugar may seem insignificant, one should not use such sugar on Pesach. In areas in which the sugar may come from a factory that resorts to such a practice, a *hechsber* on sugar is recommended.

Cookies -

Cooking Spray -

Cough Syrup -

Cumin - when imported from Far East may have traces of wheat and oats.

Dairy Products - Due to the prevalence of enzymes, stabilizers, flavors and vitamins which are made from *chometz* and *kitniyos* and are present in most dairy products, therefore, dairy products require a reliable certification for Pesach use. Plain whole, low-fat and skim milk (fresh, not long shelf-life items) may be purchased before Pesach without special certification. However, one should avoid purchasing milk during Pesach unless reliably certified for Pesach.

Fish (Frozen) - often glazes are placed on raw fish and need a reliable *hechsber* for Pesach when bought frozen.

Fish (Prepared) -

Fish (Lox) -

Fish (Smoked) -

Food Coloring -

Frozen Vegetables—require reliable Kosher for Passover certification since pasta blends are produced on the same equipment.



Pesach Guide 5776

By Rav Baruch Rubanowitz

Fruits and Vegetables (Canned or Packaged) –

Fruits (Dried) –

Fruits (Frozen) -

Grape Juice -

Gum -

Honey – Honey can be adulterated with corn syrup which is considered *kitniyos*. Some honey producers mix the inexpensive corn syrup into honey and label and sell it as pure honey with no mention of this almost undetectable filler. Although this practice was rare, nevertheless, it is becoming more common and it is necessary to purchase pure honey for *Pesach* with a reliable *Pesachdik hechsher*.¹⁵ In particular, honey produced in China has been found to contain corn syrup even if it is marked pure honey.

Horseradish -

Hot Chocolate Mix –

Ice Cream -

Ices -

Jams & Jellies –

Jels (Dessert) -

Juices (Fresh) -

Ketchup –

Lactaid drops (not tablets) – needs a *hechsher* for Pesach. Otherwise, you can add the drops to the milk or food before Pesach and make certain that there is 60 times the volume of milk to the volume of the drops.

Lemon Juice –

Lip Stick – one does not need to have a *hechsher* on the lipstick but one should get a new lipstick in case a crumb is on the old one and it might be ingested. It is possible to cut off the top of the lipstick to make sure that there are no crumbs on the lipstick.

Liquor –

Macaroons -

Margarine -

¹⁵ ואע"פ שקטניות בטל ברוב כמש"כ לעיל בציון 14 מ"מ גם כתבנו שם דכל שמערבו במזיד המנהג לאוסרו.



Pesach Guide 5776

By Rav Baruch Rubanowitz

Marshmallows -

Matzoh – There are chometzdik matzos! Even when choosing matzos that are kosher for Pesach, one needs to be discerning. Matzos need a lot of attention in their preparation; otherwise, they can easily become chometz. They are probably the closest thing to chometz in a home that prepared for Pesach. It is wise to choose matzos manufactured under the supervision of a reputable *hechsber*.

Mayonnaise -

Meat Deli -

Non Dairy Creamer -

Noodles -

Nuts –

Oil -

Oil Sprays –

Olives -

Olive Oil – some companies purposely add soya oil and the oil should be treated as *kitniyos*. While virgin olive oil and certainly extra virgin olive oil do not need a *hechsber* all year round or for Pesach, refined or regular olive oil do need a *hechsber*. Little known, cheap brands will blend in other oils and there can be significant kashrus concerns for Pesach and all year round usage for consumption.

Paprika – *hechsber* for Pesach necessary. In order to maintain color consistency in paprika, companies will blend oil into the paprika and still call it pure. Red Paprika marketed in Israel often has soya oil added.

Pickles -

Potato Chips –

Potato Starch -

Preserves -

Puddings –

Salad Dressing -

Salsa -

Salt (Table) a *hechsber* for Pesach is necessary. Always check to make sure that there is no dextrose, iodine or polysorbate listed in the ingredients. Today most table salt contains iodine in the form of potassium iodide. Potassium

Pesach Guide 5776 By Rav Baruch Rubanowitz

iodide, however, tends to degrade in the presence of moisture; in order to protect the iodine, a small amount of dextrose is often added to the salt to prevent oxidation. While not generally a kashrus concern, dextrose is derived from corn (and sometimes, wheat) starch, and therefore one should only use salt that has a reliable *hechsher* for Pesach.

Sauce –

Soda - ¹⁶

Soups & Soup Mixes –

Soup Nuts -

Spices – see section of items to be cautious about.

Spreads -

Sugar (Brown) – needs *hechsher* (without *hechsher* for Pesach may contain culture, yeast, corn starch, may contain wheat starch)

Sugar (White) – needs *hechsher* unless manufactured in the US of America, since the companies there do not reintroduce confectioner's sugar into the regular granulated cane sugar. See confectioner's sugar.

Sugar Substitutes – may contain chometz. (NutraSweet). I have checked with Splenda Company and they have confirmed that the maltodextrin and dextrose they use in some of their products are corn derivatives. Splenda® has no grain derivatives in their products. Although Ashkenazim should not use Splenda® on Pesach, they may keep it in their pantries. Sepharadim who consume kitniyot may use Splenda®.

Syrup -

Tea (Instant) – needs *hechsher*

Tea – decaffeinated tea needs a *hechsher*. Lipton unflavored decaffeinated tea bags are acceptable even without a special *hechsher*. However, other decaffeinated tea bags need a *hechsher*.

Toothpaste – often contains sorbitol and other ingredients derived from chometz. Some poskim maintain that toothpaste is inedible and thus does not require a *hechsher*. In my opinion, some children relish toothpaste and purposely swallow it. Children are people too and one should be careful to

¹⁶ There may be *kitniyos* (e.g., corn syrup) in the sweetener.



Pesach Guide 5776 Pesach 5776 By Rav Baruch Rubanowitz

get toothpaste with a *bechsber*, as its chometz content may pose a problem of tasting and ingesting chometz on Pesach.

Vegetables (Canned) –

Vegetables (Frozen) -

Vinegar -

Walnut Oil –

Wines & Liquors –

Wine (Vinegar) -

Yogurt –



22.

Items to be Cautious About

Alfalfa Sprouts—the ones available in Israel often contain *kitniyos* seeds and grains that are *safek* chometz. One should not possess them on Pesach.

Airline meals—Chometz meals are sometimes served by mistake.

Ant and Roach Traps—often contain chometz as the bait.

Apple juice—nutrients (sometimes processed on equipment that has vinegar on it), enzymes, clarifying agents

Applesauce—corn syrup, sugar, dextrose, flavoring

Aveeno® Skin Relief Bath treatment—contains colloidal oatmeal, which means finely ground oatmeal ready for mixture in bath water. The oatmeal is edible and forbidden to eat for breakfast on Pesach or to use in a bath during Pesach. It must be sold or disposed of before Pesach

Baby cereals and other baby food—can contain wheat or sugar, and may be made on chometz equipment

Bird food—many contain grain

Brown sugar—culture, yeast, corn starch, may contain wheat starch

Butter—salt, coloring, preservatives, nutrients, culture, lactic acid from corn

Candied fruit—dextrose, may contain powdered sugar or flour

Cat food—wheat, cheese or whey with meat, oats and barley

Cheese and cottage cheese—stabilizers, corn sugar, coagulating agent (microbial rennet from real chometz), dextrose, cultures

Chewing gum—corn syrup, flavoring

Cigars (flavored)—chometz alcohol

Chocolate and chocolate milk—malt (real chometz), glucose

Chocolate spread—may contain *kitniyos*. Note: even though some chocolate spreads with *kitniyos* may say “kosher for Pesach” on the label, they are acceptable only for Sephardim who eat *kitniyos*.

Cider vinegar—may contain yeast that is real chometz

Citric acid—often derived from glucose and may be *kitniyos* or chometz.

Coffee—some coffees are processed on chometz machinery and some (such as Postum®) contain grain.

Pesach Guide 5776



By Rav Baruch Rubanowitz

Coffee (decaffeinated)—may have been processed with ethyl acetate (derived from grain alcohol). Coffee flavoring may contain chometz alcohol, as well as non-kosher flavoring.

Condensed milk—sugar, preservatives and oil to reconstitute

Confectioner's (icing) sugar—corn starch, may contain wheat starch

Corn flour—usually has small amounts of grain mixed in to the flour which cannot be removed. Water is added before using corn flour for cooking. This poses a serious problem of ingesting chometz on Pesach. Therefore, corn flour is not kosher for Pesach.

Corn oil, corn syrup—*kitniyos*

Creamer (non-dairy)—whey, emulsifiers that are dairy or *kitniyos*, some contain corn syrup

Cumin—cumin with a "kosher for Pesach" certification that was imported from the Far East has been found to have traces of wheat and oats. Be particularly careful to purchase ground cumin with a very reliable *hechsber*. Many Ashkenazim consider cumin *kitniyos*. Even Sefaradim should beware that imported cumin from the Far East should be treated as potentially chometz.

Dextrose—corn derivative

Dog food—barley, oats, wheat, cheese or whey and meat

Dried fruits and raisins—dried in chometz ovens, may contain *kitniyos* oil, flour

Emulsifiers—can contain glucose

Fish food—wheat

Flour—White flour has been bleached and washed, therefore should be considered *safeke* chometz. Often the flour is steamed for a short time and immediately dried so it does not become chometz. Often whole wheat flour is not bleached and washed.

Frozen fruit— Plain, frozen, unsweetened fruit pieces are acceptable without kosher for Pesach supervision. However, sometimes the fruit is sweetened. Sweetened frozen fruit pieces may have corn syrup, thus if it is sweetened it needs a *hechsber*.

Frozen fruit drink—usually contains corn syrup, flavoring

Glucose—corn or wheat derivative

Pesach Guide 5776



By Rav Baruch Rubanowitz

Honey—corn syrup, coloring (possible even if not listed)

Horseradish—vinegar, sweeteners, hydrolyzed vegetable protein, wheat gluten

Hydrolyzed vegetable protein (HVP)—may be chometz. The protein is broken down into its amino acids and is used to enhance flavor. It can be made from soy, corn or wheat.

Ice cream—sugar, flavorings, stabilizers

Kosher for Pesach labels—can be found on many items which are *kitniyos* and meant to be used by Sefaradim. You will need to use your common sense and knowledge to make these judgments. For example, sunflower seeds marked kosher for Pesach may not be used by Ashkenazim as the supervision was meant for Sefaradim. Some kashrus organizations (such as OU) prepare kosher for Pesach items for Sefaradim and label it “O/UP-kitniyot”.

Ketchup—stabilizers, oil, dextrose, vinegar (real chometz), flavorings

Lecithin—*kitniyos*

Liquor—may have a grain alcohol base, wine

Lip Balm – Lip balms like Chapstick® may have an ingredient that has wheat at its source, such as vitamin E (which can come from wheat germ oil). The alcohols found in lip balm are usually animal or plant based and not from grains. Unflavored lip balm is inedible to humans or animals and is not chometz, but the flavored types are considered edible and there is concern not only in possessing lip balm on Pesach but of actually swallowing a minute amount. Therefore, one should only own and use flavored lip balm that has a *hechsber* for Pesach. Flavored lip balms without a *hechsber* should be sold or destroyed.

MSG—may be from wheat

Margarine—emulsifiers, artificial flavor, salt, sugar, oil

Maraschino cherries—glucose, dextrose (cut cherries are usually colored red with carmine, an insect derivative)

Mayonnaise—MSG from hydrolyzed protein, oil, flavorings, sweeteners, vinegar

Mustard—*kitniyos* (not to be confused with kosher-for-Pesach *imitation* mustard)

Pesach Guide 5776



By Rav Baruch Rubanowitz

Nuts—BHA, BHT, sprayed with *kitniyos* (corn oil)

Oil—*kitniyos*

Packaged items—Some companies have similar packaging for the same item whether it has a kosher for Pesach supervision or not. Carefully check each item to make sure the item you purchased is the one marked for Pesach use.

Pecans—chometz processing

Peeled vegetables—i.e., carrots, potatoes (may be washed and preserved with citric acid or dextrose anti-oxidant)

Pet food—wheat, milk, cheese or whey mixed with meat (unacceptable year-round). See section above regarding pet food.

Pickles—vinegar (chometz), flavorings

Play Dough—edible flour (must be discarded before Pesach). (Some companies add lot of salt to keep kids from eating it and it is very salty. However, it is still edible if mixed with plain dough and the salt is diluted.)

Powdered cocoa (sweetened)—powdered milk, corn sweetener

Rice—Ashkenazim do not use rice on Pesach because it is considered *kitniyos*. Sefaradim (who eat rice on Pesach) must use additive-free rice. Rice milk sometimes contains chometz ingredients.

Rubber gloves (powdered)—chometz powder

Salt—Table salt often contains dextrose and polysorbate, especially when iodized.

Soda—flavorings, dextrose, corn sugar

Soy oil, soy lecithin—*kitniyos*. Soy milk sometimes contains chometz.

Spices (processed or flavored)—dextrose, flavoring or oils. Even spices that declare that they contain only spice need a *hechsher* since they may have been prepared on equipment that had already been used for other spice blends that are not kosher. Minimal cleaning in between the two processes may have been done and sometimes a proper kashering is necessary between processes. Furthermore, anti-caking ingredients may have been added that are not listed. These pose a chometz risk. Thus spices require a *kosher lepesach hechsher*. See Cumin.

Splenda®—contains *kitniyos*



Pesach Guide 5776

By Rav Baruch Rubanowitz

Sugar—many sugars are produced from corn and are *kitniyos*. See confectioner's sugar.

Sunflower seeds—*kitniyos*

Tea (instant)—may contain *kitniyos* sweetener

Tea (herbal)—chometz or non-kosher flavoring

Tofu—made from soybeans (*kitniyos*)

Tomato products—vinegar (chometz), nutrients, salt, sugar, chometz machinery

Tonic water—corn syrup

Tuna—hydrolyzed protein, oil

Vegetables (frozen)—may have been processed on chometz machinery

Vanilla extract—corn syrup, alcohol

Wine—corn sugar, chometz alcohol

Yogurt—milk powder, enzymes, flavoring, sugar

Travel

23. Should one leave his home before the 14th of Nissan, the night before you leave your home, a *bedikoh* should be performed without a *berochob*. If you arrive at your new residence for Pesach (e.g., hotel, relative's home) before the 14th of Nissan, you should perform a bedikoh in the area designated for your use the night of *bedikas chometz* with a *berochob*. If the owner will not be coming in to perform a bedikoh on those areas that are off-limits to you, then request permission to open all drawers and check the entire room so that all parts of the area under your control will have had a bedikoh. For some areas you will be performing your own bedikoh and for others, you will be acting as an agent for the owner.
24. If you are staying in a hotel that has chometz available for your usage in the room, such as whiskeys in the refrigerator or pretzels on the desk, it is necessary to ask the front desk to remove all such items from the room before you enter. Placing all these items in one location with a *mechitzoh* so that these complimentary items will not be mistakenly consumed is insufficient. Besides the requirement to create a reminder and separation to avoid eating chometz, since you have a financial responsibility to pay for these items if they are not found in the room after you leave, it is forbidden to keep them in your domain over Pesach (S.A. 440:1).

Pesach Guide 5776 By Rav Baruch Rubanowitz

Mechiras Chometz

Question

25. We would like to sell our chometz directly to a gentile and are packing up our chometz in boxes. Can you offer us some guidelines as to which items we can keep over Pesach and which items should be sold?

Answer

- 25.1. Any item that has a Torah or rabbinic violation of possession during Pesach must be sold or destroyed before Pesach begins.
- 25.2. Items that are not edible to an animal are not considered food and one is permitted to possess them. Food items that are *kitniyos* are also permissible to own and do not need to be sold.
- 25.3. Manufactured foods that are entirely chometz or are a mixture of chometz and other ingredients are forbidden to possess. Even if there is less than a *kezayis* (3 cc) of chometz in the product and the chometz content is more than 1/60th (1.66%) of the food product it should be sold or destroyed. If there is less than a *kezayis* (3 cc) of chometz in the product and the chometz content is *less* than 1/60th (1.66%) of the food product it still should be sold or destroyed, provided that it is an essential ingredient of the product.¹⁷

¹⁷ In the third line of the items that may be kept (in the chart below) I included chometz that is less than a *kezayis* and is one sixtieth or less (less than one 1.66%) of the mixture. In the halachic status I explained it is even permitted to eat such a mixture on Pesach, provided the mixture took place before Pesach. This may seem to contradict the sentence preceding the chart stating that it should be sold.



Pesach Guide 5776

By Rav Baruch Rubanowitz

However, a distinction needs to be drawn between a mixture that accidentally happened to take place before Pesach and one that was purposefully done in the normal course of making the product. The Mishnah Berurah (447:14) and Shulchan Aruch Horav (442:6) both explain that the general principle of *batel beshishim* does not apply when the chometz is an essential ingredient in the normal manufacturing of the product. Since the chometz was purposefully put in to the product and is essential, it will not become *batel*.

Hence, where I discuss a manufactured product I wrote that it is forbidden to eat or possess on Pesach and in the chart, I wrote that if such a mixture happened accidentally before Pesach, the product may be kept and even eaten on Pesach.

Similarly, often the minute amount of chometz put into an item is non-essential and can become *batel beshishim* if manufactured before Pesach. For example, Lactaid milk has a small amount of chometz in it and so does regular milk (see Pesach list that discusses vitamin A and D which are added to milk sometimes is derived from chometz). However, since they are not essential ingredients to the milk, they are *batel* if they have been mixed into the milk before Pesach. On Pesach, chometz is never *batel*.

והנה הדין שכתבתי דאם נפל בטעות לפני פסח שהוא בטל אם הוא פחות מכזית ופחות מששים הוא מבואר ופשוט אמנם מה שכתבתי דאם אינו מעיקר המוצר ג"כ בטל אינו כ"כ ברור. דיש לעיין בזה ממש"כ המ"ב סימן תמ"ז ס"ק י"ד וכ"כ הגר"ז סימן תמ"ב סק"ו דאם ערבו במזיד אע"פ שיש ששים כנגדו, לא בטל כיון שדרך תיקון המאכל ע"י חמץ הרי הוא חשוב ואינו בטל בששים. והוסיף עוד דאם לא ביערו ועבר עליו הפסח אסור בהנאה. והעיר בשער הציון סימן תמ"ז ס"ק י"א דזה חידוש גדול כיון דלא קעבר בב"י מה"ת ומ"מ נאסר בהנאה והוא יוצא מהכלל שכתב המ"ב בריש סימן תמ"ב. וא"כ אולי נימא דכיון דמערבים הוויטאמינים במזיד ע"פ חוקי המדינה הוי כדרכו בכך ולא יתבטל בששים. אמנם נראה דכוונת המ"ב וגר"ז דדוקא בדבר שצריך החמץ כדי לעשותו ובלי החמץ לא יוכל לעשות המאכל שרוצים לעשות כגון מוּרְקָס (שומן דגים) שמשמין בו לחם קלוי. ואם אין שְׁמִים בו לחם אין זה מוריס. משא"כ בנד"ד דרק משימין הוויטאמינים ע"פ חקי הממשלה או לצורך שיווק אבל גם אילו לא ישימו הוויטאמינים עדיין יהיה חלב, וע"כ נראה דאם נתערב החמץ קודם פסח בששים של חלב בטל, ולכן כתבתי דאפשר לקנות החלב לפני פסח ואז יהיה מותר לשתותו בפסח.

ועד"ז יש להתיר הרבה מוצרים בבית באכילה וכ"ש בשהייה, וא"צ למוכרם, כגון פירות וירקות קפואים או שימורים, וכן תבלינים כשיש בהם חשש חמץ באחד מהתוספות, מ"מ אינם עיקר המוצר ואינם נצרכים ובטלים בששים לפני הפסח.

Pesach Guide 5776 By Rav Baruch Rubanowitz

26. The incomplete list below may offer you some direction as to how to make the correct decision when deciding what you should get out of your possession for Pesach.

26.1. A general rule of thumb is that if an item has numerous ingredients and you do not recognize all of the items and how they are made, you should consume it before Pesach, sell it, give it away or destroy it. A food item that has a *hechsber* for Pesach from an observant supervisor who you do not recognize, although you may wish to act cautiously and avoid eating the item, nevertheless, you do not need to sell the item. This is also true for a Sefaradic *hechsber* that you may not recognize. It may be *kitniyos* and you should not consume the item on Pesach but it seems reasonable to rely on the supervisor with regard to possession of chometz.

27. Since selling chometz can be a taxing, stressful responsibility, I recommend that after Purim you should start clearing your cupboards of their chometz and avoid buying chometz products indiscriminately assuming that you will just sell everything as Pesach approaches.

28. A consumer may be uncertain whether certain ingredients are *kitniyos*, chometz or neither. If the amount of the suspected chometz, is less than a *kezayis* and is less than $1/60^{\text{th}}$ of the entire product (and is distributed equally throughout the product) then it will be *batel beshishim* and not only permitted to keep during Pesach but even permitted to eat on Pesach. The only exception to this rule is when the chometz which was purposefully added is an essential ingredient to the product.



Pesach Guide 5776 Pesach 5776 By Rav Baruch Rubanowitz

29.

Items that should be Sold

Item	Halachic Status
Barley	Safek chometz, (pearled raw and packaged may not be chometz)
Beer	<i>Chometz Gamur</i>
Bread	<i>Chometz Gamur</i>
Cake	<i>Chometz Gamur</i>
Cereal (if main ingredient is wheat, oats or barley)	<i>Chometz Gamur</i>
Chometz content more than a <i>kezayis</i> and can be eaten in less than four minutes	<i>Ta'aroves Chometz</i> <i>Issur Achiloh</i> and <i>bal yei'roeh</i>
Chometz content more than a <i>kezayis</i> that is not eaten within 4 minutes and the flavor is not spread throughout the mixture	<i>Ta'aroves chometz</i> <i>Bal yei'roeh</i>
Chometz content is less than a <i>kezayis</i> but greater than 1/60 th of product and flavor has spread throughout mixture e.g., possibly small box of Corn Flakes	<i>Ta'aroves chometz issur achiloh (ta'am ke'ikor)</i> and <i>issur shebiyoh</i> on Pesach
Chicken soup mix	<i>Safek Chometz</i>
Cookies	<i>Chometz Gamur</i>
Flour	<i>Safek Chometz</i> , not always in contact with water even if bleached
Herbal tea	<i>Safek Chometz</i>
Ketchup	stabilizers, oil, dextrose, vinegar (possibly real chometz), flavorings
Mayonnaise	MSG from hydrolyzed protein (sometimes wheat, usually corn), oil,



Pesach Guide 5776

By Rav Baruch Rubanowitz

	flavorings, sweeteners, vinegar (possibly chometz)
Noodles	<i>Chometz Gamur</i>
Oatmeal (Aveeno® skin care for bath)	<i>Chometz Gamur</i>
Powdered Sugar	May contain 3% of wheat starch
Pretzels	<i>Chometz Gamur</i>
Soy Sauce	<i>Safek Chometz</i>
Spaghetti	<i>Chometz Gamur</i>
Vanilla extract	<i>Safek chometz</i> (alcohol possibly from chometz)
Vinegar	<i>Safek Chometz</i>
Wheat gluten	<i>Chometz Gamur</i> (when unknown amount in product)
Wheat protein	<i>Chometz Gamur</i> (when unknown amount in product)
Whiskey	<i>Chometz Gamur</i> often distilled from fermented mash of grains including barley, oats, and wheat ¹⁸

¹⁸ Whiskies that should be sold are those that were kosher at the time the Jew bought them. Since the production of whiskey can take more than a year, if a Jew owned a whiskey company and never sold his Chometz before Pesach, then all his whiskey will forever be Chometz *sheovar olov haPesach* and *treif*. Examples of such are Kentucky Gentleman and Ten High. Some American whiskies are owned by gentiles and pose no problem to purchase, such as Jim Beam and Jack Daniels. See more about this in the After Pesach section.

Pesach Guide 5776



By Rav Baruch Rubanowitz

30.

Items that can be Kept

Items that can be Kept	Halachic Status
BHA	Sometimes from corn (<i>kitniyos</i>)
BHT	Sometimes from corn (<i>kitniyos</i>)
Chometz: less than 1/60 th of product and less than a <i>kezayis</i> total	<i>Batel</i> before Pesach and permissible to eat if not mixed purposefully and is not essential to product
Cosmetics	Inedible to animals and not chometz
Detergents	Inedible and not chometz
<i>Kitniyos</i>	Permissible to benefit from and to possess
Maltodextrin (carbohydrate made from corn starch)	<i>Kitniyos</i>
Mustard	<i>Kitniyos</i>
Plain roasted peanuts	Not <i>kitniyos</i> unless there is a specific custom. However, generally not used by Ashkenazim in Eretz Yisroel
Popcorn	<i>Kitniyos</i>
Processed food on chometz (<i>eino ben yomo</i>) equipment before Pesach with no chometz content	<i>Batel</i> before Pesach. One should not plan to cook in such a fashion.
Quinoa	Permissible to eat. Should not be processed on equipment used for Chometz
Rice	<i>Kitniyos</i>
Soda	May contain <i>kitniyos</i>
Soda Water	Not chometz or <i>kitniyos</i> , still it is advisable to eat and drink items that have a kosher for Pesach <i>hechsher</i>
Splenda®	Generally contains <i>kitniyos</i>
Sugar (Regular)	<i>Safeik kitniyos</i> , may be from corn



Pesach Guide 5776

By Rav Baruch Rubanowitz

Tea (instant)	May contain <i>kitniyos</i> sweetener
Tonic Water	<i>Kitniyos</i>
Unflavored medicinal pills, vitamins and tablets (non-chewable)	Inedible. An ill person ingests such pills for medical purposes only. Unflavored vitamins are also inedible and not chometz even if the ingredients are made of chometz. They too, are ingested for the medicinal effect and not as a food. There is a prevalent <i>chumro</i> to avoid ingesting these items anyway and it is praiseworthy to follow lists that have ascertained there are no chometz ingredients in the pills. However, unless the medication is flavored, it is not halachically required to do so.

KITNIYOS

31. *Kitniyos* is a general term which includes grains that grow in the proximity of chometz grains and select grains that can be cooked and baked in a fashion similar to chometz grains. Yet, no *kitniyos* are considered to be chometz. The term for the fermentation of barley, rye, oats, wheat, and spelt is “chimutz;” the term given for fermentation of *kitniyos* is “sirachon”.
32. Sefaradim use *kitniyos* on Pesach because the Beis Yosef permits it while Ashkenazic Jewry follow the Ramo and do not permit eating *kitniyos* on Pesach.
33. Many reasons have been offered for the custom to refrain from eating *kitniyos*. The two main reasons are:
- 33.1. Due to a concern that chometz grains might get mixed among the *kitniyos* grains, creating an inadvertent, yet real chometz problem when the grains are cooked together and eaten. Many Sepharadim who eat *kitniyos* reduce this concern by checking the *kitniyos* grains three times to make sure no chometz grains are intermixed in the *kitniyos* and then permit *kitniyos* usage.
- 33.2. Were *kitniyos* products permitted, people might confuse *kitniyos* flours and chometz flour. This might result in the usage on Pesach of flour of the five grains that can become chometz.¹⁹

19



Pesach Guide 5776 Pesach Semach By Rav Baruch Rubanowitz

מנהג אשכנזים שלא לאכול קטניות בפסח

- א. בסימן תני"ג ס"א מבואר דא"א לצאת יד"ח מצה בליל הסדר אלא בה' מיני דגן, ובקטניות אינו יכול לצאת יד"ח. ופסק שם המחבר דמותר לעשות מהם תבשיל והרמ"א שם אוסר, וז"ל והמנהג באשכנז להחמיר ואין לשנות עכ"ל.
- ב. ובמ"ב סק"ו ובביה"ל שם הביא כמה טעמים, ונזכיר ב' טעמים עקריים, ומהטעמים מבואר שהיתה גזירה אצל אשכנזים, ועכשיו נוהגים לקיים הגזירה הישנה.
- ב.1. גזירה שלא יטעו בני"א בין קטנית לקמח של ה' מיני דגן. שהרי יש מיני קטניות שטוחנים אותם ועושים מהם פת וכדומה, ואתי לאקולי בפת וקמח של ה' מיני דגן.
- ב.2. דילמא יש גרגירי חטה ושאר דגנים המחמיצים מעורבים בקטניות וכשיבשלם או יאפם אתי לידי חימוץ.
- ג. עיקר הגזירה כשנעשה דגן וקמח ובאו עליו מים, אבל אם לא נטחן ולא מידגן ולא באו עליו מים אין מקום לאסור, ומן הדין מותר לעשות מהם מצות ולנהוג בהם שימור דאיך יגרע יותר מחטה עצמה. אמנם למעשה נהגו להחמיר גם בכה"ג כיון שיבאו לטעות. (עיין ח"א קכ"ז ס"א וח"ס סימן קכ"א ושו"מ ח"א סי' קע"ה וח"ב סימן קכ"ח וע"ע בכה"ח סק"י"ח).
- ד. הרמ"א פסק דמותר להשהות ומותר בהנאה ומאכיל לבהמות אף שנפלו עליו מים. (עתה"ד ק"י"ג).
- ה. וה"ה אם נפל לתוך תבשיל בטל ברוב (עמ"ב סק"ט) ועיין ציון 14. אם יש כלי שכשר לפסח אלא נשתמשו בו לקטניות והוא ודאי אב"י (או אפילו סתם כלי ואינו ידוע אם הוא ב"י שדינו כאב"י גם לעני"ז עפ"י תצ"ו סק"ב), ונטל"פ מקטניות, שרי לבשל בו מאכל פסח. אולם אם הוא ב"י אסור לכתחילה לבשל בו (ואפילו לפני פסח איכא איסור לבטל קטניות וטעם קטניות לכתחילה). אבל אם בשלו בו מותר בדיעבד לאוכלו אא"כ ניכר הקטניות דאז צריך להוציאו. ולכן מותר לאכול אצל ספרדים בפסח כשמאכילים מאכלי אשכנזים.
- ו. והנה במ"ב תני"ג סק"א הביא מהד"מ שאין צריך לדקדק לתלות הנר של שמן במקום רחוק מן השלחן משום חששא שמא ינטף על המאכל, דאפילו נטף אין לאסור עכ"ל. ומשמע שאסור לאכול השמן אף שאינו כדגן ואין שם גרגירי חטה, מ"מ לא פלוג, ומה"ט שמן סויה, שומשום וחמניות (וי"א אף שמן בוטנים ע' אג"מ) אסור, וכן י"ש מקטניות אסור אף דל"ש הטעמים שנזכרו לעיל.
- ז. והיה נראה לאסור שמן המופק ממין קטניות אף אם זרע הקטנית אינו מידגן, ולא עושים ממנו קמח ולא נתערב בו מה' מיני דגן, מ"מ כל שהוא בכלל שם קטנית הוא ושמו בכלל הגזירה.
- ח. אולם יש דברים שאינם קטניות, ומ"מ כיון דהם מידי דמידגן וגידולן בשרביטין כקטניות, נהגו בהם איסור כדין קטניות, כגון חרדל. ולא רק אותם זרעונים אסורים כמנהג איסור קטניות, אלא אף שמן המופק מהם.



Pesach Guide 5776

By Rav Baruch Rubanowitz

34. It is recommended that the following items should be considered *kitniyos* unless a family has a specific custom otherwise:

- 34.1. Anise, ascorbic acid, aspartame, beans (all types of beans e.g., kidney, lima, garbanzo), bean sprouts, BHA and BHT (in corn oil), black-eyed peas, buckwheat, calcium ascorbate, canola (rapeseed) oil,²⁰

ט. אמנם, זרעונים שאינם ממין קטניות, וגם אין עושים מהזרע קמח ולא מתערב בהם ה' מיני דגן אלא טוחנים אותם ועושים מהם שמן, בזה נחלקו האחרונים אם שייך בהם מנהג איסור קטניות כיון דמידגן (זרעונים שטוחנים) א"ד נימא כיון דלא שייך לאיחלופי בקמח ה' מיני דגן אינו בכלל הגזירה.

Cottonseed Oil

ט. 1. שמן כותנה הוא דוגמא לכך שאין עושין מהפשתן קמח ולא פת, ולא נתערב ה' מיני דגן בפשתן, ורק טוחנים הפשתן להפיק שמן. הגר"א במעשה רב החמיר וכ"ה בשו"ת מהרי"ל סכ"ה ובמרחשת סימן ב'. אמנם הרבה הקילו בזה, שו"ת מהרש"ם ח"א סימן קפ"ג, והביא דכ"ד הט"ז ומנחת פתים וע"ע במקראי קדש ח"ב ס"ס, ומנחת יצחק ח"ד סימן קיד: ג.
ט. 2. ואף שבא"י נהגו הרבה להחמיר בזה, לענ"ד לא נעשה מזה מנהג המקום, דהרבה קהילות יש בא"י כל אחד לפי מנהגו. ובפרט שהרב צבי פסח פראנק התיר וכן ר' חיים התיר, ודאי דאיכא קהילות בא"י שגם מקילים, ולכן נראה דמדינא יש להקל בזה. אולם צריך לשקול ההשלכות החברתיות, כגון אם מעונין להזמין אורחים שמקפידים בזה יתכן שלא יסכימו להתארח אצלך אם תחליט להקל בכך. ע"ע ציון 20, 30 וציון 33.

20

Canola Oil

1. Canola oil was first approved for food use in the United States in 1985 and there are those who considered canola oil a new item similar to quinoa and potatoes, which are not included in the minhag of *kitniyos*. However, canola oil is actually rapeseed oil (a.k.a. colza oil) which has been used for centuries in Europe. Canola oil is a modern version of rapeseed oil designed to have less erucic acid, a suspected cause of heart disease, and therefore only this better variation of rapeseed oil is approved for food use in the USA. Therefore, comparing canola oil to potatoes and quinoa is not an acceptable reason to permit its use on Pesach.

Pesach Guide 5776 By Rav Baruch Rubanowitz

2. Another argument to permit the usage of canola oil on Pesach is to compare it to cottonseed oil discussed in the previous note in Hebrew. Even if the rapeseeds were ground to a flour and then pressed for their oil, if it were also true that:
 - 2.1. canola is not a legume
 - 2.2. rapeseed is not ground to flour to be used for baking or cooking and
 - 2.3. rapeseed does not grow in the vicinity of the five types of grain,then canola oil may be permissible to use on Pesach due to the same halachic reasoning applied to cottonseed oil discussed below (see note 19 and 30).
3. The Maharsham (vol. 1:183) describes the rapeseed oil process. The seeds are first ground into a thick paste or flour. It is then heated and stirred over a fire. Afterwards it is pressed and canola oil is produced. The grinding of the rapeseed is only done to get the canola oil; not for cooking or baking with its flour.
4. The Avnei Nezer forbids rapeseed oil on Pesach as *kitniyos* (373 and 533), while the Maharsham has a more tolerant position regarding rapeseed oil. He concludes his halachic analysis by stating that he does not wish to permit something if the local population forbids it, however, if there are people who use it on Pesach, their behavior should not be protested.
5. It is possible that their dispute regarding rapeseed oil follows along the same arguments and the two opinions found regarding cottonseed oil. Thus, if we conclude that cottonseed oil is permissible, then canola oil should also be permitted.
6. However, the circumstances involved in the production of canola oil may be significantly different than those involved in cottonseed oil. It is noteworthy that the Avnei Nezer (373) explains that rapeseeds often grow near wheat or oats. This is not true regarding cotton. The first reason mentioned above for the custom to prohibit *kitniyos* might apply to canola oil even though it is inapplicable to cottonseed oil. The Avnei Nezer himself does not consider this position. He maintains that were other grains mixed in to the rapeseeds, they would become *batel* if the oil was prepared before Pesach. The reason the Avnei Nezer forbids rapeseed oil is because he compares rapeseeds to mustard. Once mustard or rapeseeds are forbidden, any derivatives of

Pesach Guide 5776 By Rav Baruch Rubanowitz

them are also forbidden. It would thus seem that the Avnei Nezer would also forbid cottonseed oil as being similar to mustard and included in the *gezairoh* of *kitniyos*.

7. However, even those who might argue that canola isn't *kitniyos* and should not be compared to mustard (because mustard is ground and used as a food additive in its ground form whereas ground rapeseeds are never used as a food item in such a form), would agree that all of the oats must be removed before the oil is extracted from the canola such as with aniseed and coriander (see note 22). These two (anise and coriander) are technically not *kitniyos* but are treated as *kitniyos* until *acharon shel Pesach* (see note 19). Canola oil may have that status and thus one level more stringent than cottonseed oil according to all opinions.
8. Admittedly, there is room to distinguish between anise and coriander and between canola seeds. Anise and coriander are seeds that are eaten themselves and might have other grains mixed in whereas rapeseeds although they may have other grains mixed in the rapeseeds, still, the rapeseeds are only ground for its oil and not as a food. Still, it does not seem to this writer that that should make a difference. If there are other grains that could become chometz, then when pressing the rapeseeds and grains that might be chometz, some of the oil may be a derivative of the chometz. So if the Ramo finds it necessary to forbid anise and coriander without examining the seeds for other grains, he would likely have done so for rapeseeds that are pressed for their oil.
9. Thus, based on the Ramo's hesitation regarding anise and coriander, it would seem that Ashkenazim should refrain from using canola oil during Pesach even if they use cottonseed oil. However, if the process can be supervised enough to ensure that no grains are in the rapeseeds and all of the five types of grains are removed from the rapeseeds; it would seem that canola oil should be permissible on Pesach even for Ashkenazim no less than cottonseed oil.
10. In other words, in order to permit canola oil, there are two leniencies that need be applied.



Pesach Guide 5776

By Rav Baruch Rubanowitz

- 10.1. Seeds which are ground but not used as a food item in that state but are only edible when pressed for their oil are permissible on Pesach (e.g., cottonseed oil)
- 10.2. There is no *gezeirot* on anise and coriander, since these seeds often have other grains mixed in, one should be careful when using them. Should one be certain that there are no foreign grains in them, they are permissible.
11. Both of these points can be challenged.
- 11.1. It is possible that the *gezeirot* and custom of *kitniyos* extends even to oils produced from ground cotton. It seems that the Vilna Gaon took that position.
- 11.2. It is also possible that the *gezeirot* of legumes which might have other grains mixed in applies equally to certain seeds which might have other grains mixed in. Even if one were to remove all foreign grains, it is possible that there is a custom to avoid eating those seeds that sometimes have other grains mixed in despite that great care may have been taken to remove any other grains.
12. Therefore, until both of these leniencies can be verified, I recommend using one of the prevalent oils (walnut oil) found in Ashkenazi neighborhoods during the pre-Pesach period. (Palm oil is also available and less expensive, but my wife informs me that it is not as healthy as walnut oil.)
13. If someone inadvertently used canola oil while cooking, thinking that it was permissible to use, the food may be eaten. As stated above, canola oil is likely halachically equivalent to cottonseed oil if no grains were mixed in. And even if canola oil is considered *kitniyos*, the food is kosher for Pesach provided that the majority of the dish is not oil and the oil cannot be easily separated from the dish. See note 14 and 30.
14. בארץ ישראל לפעמים מופיע על מוצרים לאוכלי לפתית, והכוונה הוא לאוכלי שמן קנולה. ונראה דכשיש צורך יש להקל אמנם לכתחילה כשאשפר מן הראוי לחפש מוצר חילופי שאין בו לפתית.



Pesach Guide 5776 By Rav Baruch Rubanowitz

caraway, citric acid (*sometimes chometz*),²¹ chickpeas, coriander,²² corn and corn oil, corn syrup, cumin,²³ dextrose, emulsifiers, fennel,

²¹ In the U.S. citric acid is produced from corn syrup. Citric acid undergoes a significant process transforming it from corn syrup to a new product far removed from being recognizably corn syrup. The Rosh in Berachos (6:35) presents Rabbeinu Yonah's view that once an item has significantly changed and is unrecognizable from its origin, the laws of kashrus should consider its *present* status. Thus Rabbeinu Yonah permits musk consumption despite its origin from a non-kosher species. The Rosh disagrees with Rabbeinu Yonah and prohibits consuming musk since it is derived from a non-kosher animal. Since the issue of consuming *kitniyos* is a minhag, one may rely on a lenient opinion. Thus, anyone who is lenient regarding "*kitniyos*" chemically derived from a *kitniyos* item should not be criticized.

Citric acid produced in Europe is usually derived from wheat. The Rosh and Rabbeinu Yonah probably disagree regarding a food product derived from wheat as well. However, since consumption and even ownership of chometz is a *de'oreiso* concern, one should avoid relying on Rabbeinu Yonah and sell citric acid to a gentile before Pesach. Lentils imported to Israel have been found to contain a coating of citric acid derived from wheat. The Rabbanut has issued a warning this year that even Sephardim should not consume red lentils for Pesach as it is to be treated as chometz unless it has a special hashgochah as kosher for Pesach.

²² יתכן שהוא אליינדר המוזכר ברמ"א סימן תני"ג ס"א. הרמ"א כתב דאינו קטניות אבל המ"ב כתב דטוב להחמיר כיון דמעורב בו חמץ, ויש להקל ביו"ט אחרון של פסח. היום יש מפעלים גדולים שהשקיעו בכלים מיוחדים להוציא כל גוף זר ולכן ישנה הכשרים היום שמאשרים אליינדר.

The Mishnoh Beruroh recommends avoiding aniseed and coriander seeds because other grains which could become chometz are often mixed in. Reliable *bechsherim* in the U.S. certify aniseed and coriander for Pesach since some high-end spice companies use special equipment such as spiral separators to remove foreign particles. Therefore, you may use these items for Pesach when accompanied with a reliable *bechsher*.



Pesach Guide 5776 Pesach Seder By Rav Baruch Rubanowitz

fenugreek, flavors (*may also be chometz*), flax seeds, glucose, green beans, guar gum, hydrolyzed vegetable oil, kasha, kimmel, lecithin (*all commercially produced lecithin is made from soy*), lentils,²⁴ licorice, lucerne, lupine, maltodextrin (*sometimes chometz*), millet, MSG (*can be from beets [kosher for Pesach], corn [kitniyos], or wheat [chometz]*), mustard and mustard flour, NutraSweet, peanuts, peas, polysorbates (*sometimes chometz*), popcorn, poppy seeds, rice,²⁵ saffron, sesame seeds, snow peas, sodium citrate, sodium erythorbate, sorbitan, sorbitol (*could be chometz unless manufactured in the U.S.A.*), soybeans and soy oil,²⁶ stabilizers, starch (possibly chometz), string beans, sunflower seeds, tofu, vitamin C (could be chometz), xanthan gum (may be chometz).

²³ See list below. Cumin imported from the Far East may have traces of wheat and oats. Even Sefaradim can only use cumin on Pesach with a reliable *hechsber*.

²⁴ Most of the red lentils imported to Israel this year should be treated as chometz unless there is specific mention that they are kosher for Pesach. Red lentils are treated with vegetable oil and citric acid derived from chometz. See citric acid.

²⁵ Rice and soy milk sometimes contain chometz. It is necessary to have a proper *hechsber* on these items when used for small children and sick people.

²⁶ Some kosher for Pesach olive oils are not entirely made of olive oil. They may have soy oil purposely mixed in and should be treated as *kitniyos* despite a bona fide *hechsber* that it is kosher for Pesach. These can be detected by their low price. Olive oils are often produced with counterfeit *hechsberim* for Pesach and all year round usage. One needs to be vigilant to only purchase olive oil from large reputable companies.



Pesach Guide 5776 By Rav Baruch Rubanowitz

35. Quinoa is not *kitniyos* and may be eaten on Pesach.²⁷ (While there are opinions that consider quinoa *kitniyos*, it is the opinion of this author that this food item should not be considered *kitniyos*.)²⁸

36. Flax seeds and hemp seeds are technically not *kitniyos*.²⁹ However since they can be ground as flour, some opinions include them in the category of *kitniyos*.³⁰ On such matters, one should follow the custom of his/her

²⁷ Whole seeds should be bought before Pesach and checked for other grains. Quinoa flour should only be bought with a reliable *hechsber* for Pesach since it may have been ground on machines that process grains and not cleaned properly before grinding the quinoa.

²⁸ The reasons are:

1. Quinoa is not even remotely related to the five grains.
2. It is also not a legume and not botanically related to peas or beans which are of the original species of *kitniyos* included in the custom.
3. It was not around at the time the custom of *kitniyos* began.
4. Quinoa has been tested to see if it would rise, yet instead, it decayed.
5. In today's environment of processed foods, the customs of *kitniyos* are not relevant anymore. Noodles and cakes are made kosher for Pesach and seem like chometz. While it may be difficult to change habits regarding food items that have been treated as forbidden on Pesach, still, new items should not be prejudiced because they have similarities to *kitniyos*. See note 33.

Still, quinoa is processed in the same facilities where other grains are processed. Therefore, quinoa can be processed for Pesach only under special reliable Pesach supervision.

²⁹ עיין רמב"ם ספ"א מכלאים דפשתן אינו בכלל קטניות.

³⁰ עיין נדרים נה. לענין הנודר מן הדגן שכל זרעים בכלל, וכיון דבכלל גזירת קטנית י"ל דנכלל כל מיני דמידגן ה"ה דפשתן בכלל הגזירה. וכ"כ בשו"ת מהרי"ל סימן כ"ה טעם לאסור זרע קנבוס דלפי הסמ"ק יש לאסור כל דמידגן כמו חרדל ור"ל אף שאינו בכלל קטניות, וכ"כ בבית שלמה יו"ד סימן קע"ז דאף דפשתן אינו בכלל קטניות כיון דקיי"ל כסמ"ק דכל מיני דמידגן אסור ה"ה פשתן, וכ"ה בתה"ד סימן קי"ג.



Pesach Guide 5776

By Rav Baruch Rubanowitz

ובא המרחשת סימן ב' ואסר שמן הבא מזרעונין הללו שאסורים משום שהם מיני דמידגן אף שאינם ממש קטניות. וע"ע במנח"י ח"ג סימן קל"ח ובח"ד סימן קי"ד: ג, דקודם אסר שמן כותנה ואח"כ הביא מהרש"ם (ח"א קפ"ג), ט"ז ומנחת פתים דשרי ולא הוי בכלל קטניות, ונשאר בצ"ע להלכה. ולכן נראה דיש להקל במנהג זו וע"ע באג"מ ח"ג או"ח סימן ס"ג בכללים של מנהג קטניות. ובאמת בצעירותי בארה"ב נהגו העולם להשתמש בשמן כותנה (cottonseed oil), ובא"י הרבה אין משתמשים. אמנם קשה לומר דהקובע דירתו בא"י צריך לנהוג במנהג המקום ולאסור שמן כותנה כיון דאיכא הרבה קהילות בא"י וכ"א נהג כפי מנהגו, ועוד שגם בא"י איכא רבנים גדולים שהתירו והקילו בזה. הרב צבי פסח פראנק והרב חיים סאלאוויציק התירו שמן כותנה, ובודאי היו בעבר, וכן היום עדיין נוהגים היתר בזה בא"י.

אמנם אפשר דעצה טובה הוא להקפיד בזה אם רוצה להזמין אורחים שמקפידים בזה לסעודות יו"ט, ועוד במעש"ר נראה דהקפיד בזה.

Cottonseed oil falls in the category (of flax seeds) as the cotton itself is not edible and there is no concern of chometz grains getting mixed into the oil and there is no concern of people permitting ground wheat flour (see below). Nevertheless, since the cotton can be ground as one grinds other grains, there are those that refrain from using cottonseed oil on Pesach.

This is important to be aware of, although one may use cottonseed oil on Pesach, such conduct might limit your guest list. Certain guests might avoid eating such oils and refuse your hospitality. However, should the oil be in a dish and unrecognizable as oil, the dish would be permitted to all provided there is a majority of other ingredients in the dish.

If, however, the dish was made with cottonseed oil specifically for the person who does not use cottonseed oil on Pesach, that person should not eat that dish (see Shulchan Aruch Horav end of siman 464)

עיין רמ"א ר"ס תנ"ג משמע שאם יש רוב היתר שרי, וכ"כ בפר"ח שם. ובחק יעקב כתב דכן עיקר כיון שבלא"ה היא חומרא והרחקה בעלמא, ובא"ר ג"כ כתב דצריך רוב היתר וכ"כ החי"א והגר"ז ובמ"ב סק"ט. אולם בח"א הוסיף דאם ניכר הקטניות יטול גרעיני הקטניות ויזרוק ויאכל שאר המאכל. עיין לעיל ציון 14 וגם ציון 19.



Pesach Guide 5776 By Rav Baruch Rubanowitz

family. In the absence of a clear custom, one may use such “*kitniyos*” (e.g., cottonseed oil).³¹

37. *Kitniyos* may not be eaten from *chatzotz erev Pesach* until after Pesach, however, one may own and even benefit from *kitniyos* throughout Pesach. Thus it is not necessary to sell or destroy *kitniyos* before Pesach. For example, one may use *kitniyos* for pet food (like millet for pet birds) and keep soft drinks in the house stored in a cabinet. Many sodas have corn syrup in them and should not be used on Pesach but can remain in one’s storage area. (It is advisable to have it stored in a place where it won’t accidentally get used on Pesach.)

38. It is important to note that in case of medications, *kitniyos* restrictions are not applicable, and pills that have corn starch binders would be permissible for medicinal purposes.

39. Baby formulas often have *kitniyos* in them and you may feed infants *kitniyos* formula just as a sick person may eat *kitniyos*.³² In Eretz Yisroel, however, Materna baby formula has a kosher LePesach production and you should try using that before relying on a *kitniyos* product. Sometimes this is available abroad. If you are traveling, try to take the kosher lePesach

³¹ Other exceptions to the rule of items that can be ground and used for cooking or baking include potatoes and coffee. Although they are not classical *kitniyos* or legumes, they can be ground and used like flour. Still, since historically these items never were included in any enactment or custom to treat as *kitniyos*, they have slipped through and are permitted. It is likely that part of the reason they were never included in a custom is because they were staples and they were introduced to Europe after the main legislation was made regarding *kitniyos*.

³² However, rice and soy milk sometimes contain chometz ingredients and need a *bechsher*.



Pesach Guide 5776 Pesach Seder By Rav Baruch Rubanowitz

formula along with you to your place of destination so that you don't have a problem obtaining it there.

40. These are the principles of *kitniyos* that have become custom in Ashkenazi communities. Adhering to these principles should be viewed as a halachic requirement.³³
41. When the last day of Pesach is a Friday and an *eruv tavshilin* was made on Thursday, it is permitted to cook *kitniyos* on Friday for Shabbos in pots that are kosher for Pesach.

³³ My rebbi, Horav Shlomo Fisher, however, is of the opinion that it is time for the custom of *kitniyos* to pass as the rules have become inconsistent and contradictory. Food items such as potatoes are permitted and potato starch is used to make cake-like foods for Pesach. One of the major concerns about using *kitniyos* on Pesach was that one can make chometz-like foods with *kitniyos* and one may confuse them with real chometz and its products. Hence, in today's industrialized world the basis for proscribing *kitniyos* has been neutralized. Therefore, in his opinion, the minhag of *kitniyos* should discontinue. Moreover, he believes that there is not enough footing to justify the minhag of *kitniyos* and even the Ramo would not have forbidden it under the circumstances today. This novel approach may be considered when extenuating circumstances arise involving *kitniyos* or when deciding whether or not a certain item should be considered *kitniyos* such as quinoa.



Pesach Guide 5776

By Rav Baruch Rubanowitz

42.

דיני קטניות לחולה

- א. חושאב"ס שנצרך לתבשיל קטניות, מותר לאכלן.³⁴ ונכון כשמבשלים אותם לחולה, להכניסם לקדירה כשהמים כבר רותחים.³⁵
- ב. ואם בישל קטניות בכליו של פסח לצורך חולה (או לקטן הנצרך לכך או לספרדי), יכול לבשל באותם כלים לאחר מעלי"ע לאלה שאינם אוכלים קטניות³⁶.
- ג. ואם נתבשל אוכל בכלים שודאי יש בהם טעם קטניות ב"י, כגון שידוע שתוך מעלי"ע בישל בהם קטניות, מ"מ לא נאסר התבשיל בדיעבד,³⁷ דקטניות בפסח בטילים ברוב כמשי"כ הרמ"א תני"ג ס"א, ובודאי איכא רוב בתבשיל כנגד טעם הקטניות הנפלט מהקדירה לאוכל.³⁸
- ד. אבל אסור לכתחילה לבשל בקדירה שיש בו טעם קטניות ב"י.³⁹

³⁴ מ"ב תני"ג סק"ז.

³⁵ מ"ב שם בשם הח"ס בתשובה סימן קכ"ב דאפילו במקום שיש להתיר מ"מ יחלטנו לכתחילה ברותחין דכל מה דאפשר לתקן מתקנינן וכ"כ בח"א עכ"ל.

³⁶ כ"כ בכה"ח סימן תני"ג ס"ק כ"ז בשם אחרונים וביניהם הפר"ח תצ"ו ס"ק כ"ד.

³⁷ כלומר לאחר שכבר נתבשל מותר לכתחילה לאוכלו.

³⁸ ובמ"ב תני"ג סק"ח כתב דאם ניכר ורואין גרגרין של קטניות צריך לזורקן. אבל בנד"ד דמיירי לענין טעמא בלבד, בטל ברוב, כמשי"כ במ"ב שם סק"ט. וע"ע בבאר יצחק ס"א דא"צ אלא משהו בהיתר יותר מהקטניות. וגם הח"י ס"ל דסגי ברוב והוסיף טעם דבלא"ה היא חומרא והרחקה בעלמא, וכ"ד הח"א והגר"ז. אולם בפמ"ג א"א תס"ד סק"א מדייק מלשון התה"ד סימן ק"יג דקטניות אוסרים בששים, ונ"ל דלא קי"ל הכי.

³⁹ עמ"ב תס"ד סק"ו דמיקל אם נפל חרדל לתבשיל אינו אוסר אבל משמע דאסור לבטלו בידים. וכ"כ בחק יעקב ס"ס תס"ד. ובגר"ז שם כתב דאם בישל בקדירה ב"י של קטניות במזיד התבשיל אסור באכילה. וע"ע באבני"ז סימן שע"ג.



Pesach Guide 5776 Pesach 5776 By Rav Baruch Rubanowitz

ה. ולכן נראה דאורח אשכנזי שמתארח אצל ספרדים, אע"פ דאסור לו לאכול מאכלי קטניות, מ"מ מותר לו לאכול מה שנתבשל בכלים ב"י של קטניות או ד"ח בכלים אב"י, דהרי בשלו בעיקר בשביל עצמם, ואע"פ שהוסיפו בשבילו מ"מ לא ערבו טעם הקטניות במזיד בשבילו. וטעם הקטניות נתבטל ברוב המאכל שאיננו קטניות.⁴⁰

43. Many pet foods contain chometz such as wheat (cracked, flour, germ, gluten, ground, grouts, middlings and starch), barley (cracked, flour), oats (flour, grouts, hulled), pasta, rye, Xanthan Gum and brewer's dried yeast. The following popular pet foods usually contain chometz: Alpo, Beneful, Pedigree, Purina, and Science Diet Dog Food.

44. Since Ashkenazic Jews may benefit from *kitniyos* on Pesach, beans, brewer's rice, buckwheat, corn, millet, milo, peanuts, peas, rice, safflower, sesame, soybeans, soy flour and sunflower seeds for instance, do not pose a problem in pet foods.

45. Since the pet foods are not prepared in a factory with mashgiach present, often a bag of *kitniyos* may contain small amounts of grain. Therefore, it is advisable to purchase all of ones *kitniyos* pet foods before Pesach so that any small amount of grain mixed in the mash will become *batel* before Pesach.

46. **Bird foods** - Pure sunflower seeds or millet are fine. Most other products contain wheat or oats.

47. **Cat food** - Canned cat foods without wheat, grains, beef and milk products combination. The food bowl that is used during the year should be thoroughly cleaned before Pesach. Sometimes kitty litter is wheat based. Make sure to use a brand that is clay or wood-based.

⁴⁰ וכ"נ ממשי"כ הכה"ח סימן תני"ג ס"ק כ"ז בשם הזרע אמת ע"ש.

Pesach Guide 5776 By Rav Baruch Rubanowitz

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49. **Dog food** – Same as cat food. You will need to check the item well and it may require a few phone calls to reach a distributor who can fax to you a letter attesting that a certain pet food is Kosher for Pesach.
50. **Fish food** (fresh water) - additive free freeze dried worms, krill (frozen, without additives).
51. **Fish food** (salt water) - frozen brine shrimp, Krill (frozen without additives), blood worms.
52. **Hamsters, Guinea pigs, gerbils and rabbits** - Alfalfa grass and sunflower seeds. It is best to feed pure alfalfa pellets. Make sure it is pure alfalfa since it is common to add grains. Dried alfalfa may also be given.
- 52.1. You can supplement with mixture of cut-up fruits and vegetables – carrots, broccoli, grapes, apples, melon, kale, parsley, oranges, celery, dry corn, sunflower seeds and cabbage. One can also give some matzoh. If your pet is not accustomed to these items, give them sparingly.
- 52.2. Guinea pigs, especially, will benefit from kale, parsley and oranges. Hamsters, especially, will benefit from apples. Guinea pigs need vitamin C added to diet.
53. Cattle-corn mash can be fed to cattle over Pesach. Often there are grains of wheat and barley in the mash of corn. The food can get wet and become chometz. As mentioned earlier, it is necessary to purchase the corn in advance of Pesach. Testing done in Israel this year indicates that there is a ratio of 1/500 parts of grain in the corn. This will become *batel* before Pesach.
54. Mixes sold in stores often contain chometz. It is advisable to mix regular and Pesach food together one to two weeks before Pesach before



Pesach Guide 5776 Pesach Sema By Rav Baruch Rubanowitz

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. Check with your veterinarian before changing your pet's diet. The rav takes no responsibility for adverse reactions.

55. **Zoo** – If you go to the zoo, do not buy any food to feed the animals. Often they contain chometz.

Kashering for Pesach

56. Utensils that are used during the year for chometz may not be used to prepare food for Pesach unless they are kasherable and have been properly kashered.
57. Cloth tablecloths, towels, potholders, bibs and aprons used year round with chometz should be washed thoroughly with detergent in hot water and may then be used for Pesach even if the stains do not come out.⁴¹
- 57.1. Synthetic material such as Terylene or rayon (which are made of chemically processed natural fibers) only can withstand a warm water cycle may be used on Pesach after they have gone through a warm washing with detergent provided there are no visible stains after they have been cleaned.⁴²
- 57.2. It is necessary to get new plastic tablecloths and plastic bibs for Pesach.

⁴¹ This is not a *bag'oloh* process; it is a cleaning process. Therefore, it is sufficient for the water to be *yad soledes bo*, which is the standard definition of hot according to halochah (see Mishna Berurah 442:52). The function of the hot water is help the detergent penetrate the dirt better; it is not a *bag'oloh* process.

⁴² Rav Moshe Feinstein did not consider a warm cycle with detergent sufficient. Other poskim disagree and allow a warm cycle with detergent. In the instructions above we have drawn a distinction between whether the cleaned item is stained or not. Using detergent with warm water is good enough to be *pogem* any flavor if there no residual mark of the chometz. Should there remain a stain, one should follow the Mishna Berura's instructions and use hot water. Otherwise the tablecloth should not be used on Pesach unless the cloth tablecloth is covered with a plastic sheet/tablecloth.

Pesach Guide 5776 By Rav Baruch Rubanowitz

58. Surfaces upon which only cold chometz has been placed during the year, such as pantry shelves and refrigerators, should be thoroughly washed and rinsed to ready them for Pesach use.⁴³ It is advisable to go over the surface with bleach or some other liquid (hereafter a *dovor pogem* e.g., Fantastik) that will make any edible crumbs inedible upon contact.⁴⁴ Surfaces that are used for hot chometz during the year must, in addition, be kashered.

Countertops

59. **Granite, marble, Caesarstone, wood** (if it has a smooth surface), and **stainless steel countertops** can be kashered by pouring boiling water on them (*irui*).

59.1. Remember to first clean the surface well using a rag that has a *dovor pogem* on it.⁴⁵

⁴³ People may put hot food in the refrigerator but it is usually done in a way that would not cause the racks or shelves to absorb chometz. Hot food might be put in after being placed in a container, a pot or pan but it is unlikely that the food would be put directly on the shelf while hot. Even if the pot or pan in which the food was cooked in is still hot, and placed on the rack or shelf, as long as there is no liquid or moisture under the utensil to transmit the flavor of chometz from the walls of hot pot to the cold surface, the cold surface cannot absorb any chometz flavor.

⁴⁴ See FAQs number 113 for an application of this rule.

⁴⁵ Counters made of stone, granite or marble can have a smooth, rounded edge or a raised lip at the edge that stops liquids from spilling on to the floor. While the lip is very practical, it needs special attention when kashering a counter. The lip is a piece of stone that fits around the stone plate and is glued on. Crumbs and other particles of chometz can accumulate in the point of union between the two pieces and some chometz will eventually



Pesach Guide 5776 Pesach Seder By Rav Baruch Rubanowitz

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- 59.2. Make sure the counter was not in direct contact with hot chometz for the 24-hour period preceding the kashering.
- 59.3. Pour the boiling water over the entire surface
- 59.4. When finished, pour cold water over the surface.⁴⁶
60. It is best to use an electric water heater that is plugged in and boiling the water as it is being poured over the counter, but any pot of boiling water that is taken off the fire with a rolling boil is also acceptable.⁴⁷ A removable

fall further down. Were the lip removed, you would see residual particles of food that have become trapped in there over time.

The chometz that is imbedded deeply cannot really present a halachic concern as it doesn't come in contact with any Pesach food that might be placed on the counter and is not hot. When kashering the counter, it is only the surface area that is kashered and the cold chometz that is not affected by the hot water being poured will not make the counter *chometz'dik* during the kashering process. Furthermore, it is likely to have become *pogum* (unfit for animal consumption) over time. However, at the seam between the lip and counter, there may be some crumbs and one should clean it well with a sharp tool such as a toothpick and go over those edges with a rag soaked with a *dovor pogem* so that whatever crumbs might remain will become *pogum*.

⁴⁶ If you forgot to pour the cold water afterwards and only remembered much later, it is still *kashered* and you don't need to *re-kasher*. The cold water is effective only as long as the countertop is still hot. There is no point in doing it later when it is cool.

⁴⁷ It is easier to have control of a smaller, lighter pot and a smaller pot doesn't take so long to reach a rolling boil. Some people try to use large pots since they hold a lot of water. Large pots of hot water, however, can be more dangerous, are bulky and one has less control pouring the water exactly where one wants it to go. Besides, the larger the pot, the longer it takes to reach a boil.



Pesach Guide 5776

By Rav Baruch Rubanowitz

electric hot water kettle is also acceptable.⁴⁸ The entire area should have the hot water poured directly on it. Pour over the countertop in a systematic way to be certain that you reach all areas with the hot water.

61. Surfaces that *cannot* be koshered for Pesach, such as Formica and ceramic tiles,⁴⁹ should be covered with non-absorbent material such as contact

⁴⁸ An electric kettle usually has a cut-off switch that turns off the power as soon as it starts to boil. If that cut-off switch is broken or if you figured out how to by-pass it, and the water continues to boil until the kettle is removed from the base, such a kettle is perfect for kashering because the water gets so hot that one can hear it boiling while pouring it over the sink and counters. Often, the cutoff switch can be bypassed by keeping the lid of the kettle open. The water will continuously boil and it can be used to kasher your countertops for Pesach.

Kashering with a *chometzdik* hot water kettle?

Halachically it is permissible to kasher utensils for Pesach using water heated in clean chometz utensils that had not been used for 24 hours with hot chometz. Nevertheless, it is customary to use kosher for Pesach utensils (pots and kettles) to heat up the water used to kasher utensils for Pesach. Therefore, it is best to buy a kettle especially for Pesach and use that one to kasher the counters and sinks for Pesach. However, if that is difficult, then one can use an electric hot water kettle that likely never became chometz. In other words, if you think that it is unlikely that any chometz was ever absorbed in any part of the electric kettle, then if you wait 24 hours from the last time that the kettle was used hot, you may use that kettle to heat up water to kasher countertops and sinks. Still, that electric water kettle should not be used on Pesach to heat up water for drinking. If the electric hot water kettle has any plastic parts that are exposed to the hot water, it is not kasherable for Pesach.

⁴⁹ Formica is kasherable from *treif* flavor it absorbed but ceramic tiles are not. Neither is kasherable for Pesach.



paper, cardboard or aluminum foil (it is best to use a few layers of aluminum foil, as it tears easily).

Sink

62. To kasher a **stainless steel or granite sink**, first clean it and then keep hot water off it for 24 hours. Then pour boiling water over its entire surface in a systematic fashion to make sure that every spot is hit directly with the boiling water. It is not sufficient to pour on one spot and let the water run down the sink. The same rules apply to koshering sinks as to koshering countertops (see above). After koshering, the sink or countertop should be rinsed with cold water.⁵⁰

63. **China, Corian and porcelain sinks** cannot be kashered; dishes should not be placed directly into such a sink. They must be washed in a Pesach dishpan that sits on a Pesach rack. It is necessary to have separate dishpans and racks for *milchig* and *fleishig* dishes. Another option is to fully line the sink with a tin or plastic insert, contact paper or aluminum foil.

Metal Utensils

64. **Metal utensils** that are used with liquid (soup pots, cutlery, serving utensils, kiddush cups, etc.) can be kashered by first cleaning them

⁵⁰ If one failed to pour the cold water afterwards, and the sink cooled, it is not necessary to do and the sink is still *kashered* for Pesach.

Pesach Guide 5776



By Rav Baruch Rubanowitz

thoroughly,⁵¹ not using them for 24 hours, and finally, completely immersing them in a kosher for Pesach pot of water that has been heated and is maintaining a rolling boil when the vessel is immersed. The metal utensil being kashered should be submerged in the boiling water for about fifteen seconds. This should be followed by rinsing in cold water immediately upon removal. The entire item does not need to be in the hot water at one time. One may *kasher* half of the utensil and then reimmerse to kasher the other part. Just make certain that the second immersion overlaps the part that was already kashered and no part of the utensil was left unkashered. Each item should be kashered one at a time.

65. The utensils undergoing the kashering process may not touch each other. In other words, if a set of flatware is being kashered for Pesach, one cannot take all the knives, forks and spoons and put them in the boiling water together. They should be placed into the boiling water separately. A suggestion for kashering is to tie the pieces of silverware to a string loosely, leaving seven centimeters between each piece, and immerse the string of

⁵¹ Whenever one uses the medium of *bag'olob* to kasher, the surface needs to be clean of any caked-on-dirt, rust or other material. If the surface is not smooth enough to run one's finger along without feeling resistance, this indicates that the raised, attached substance might block the hot water from reaching the metal or material being kashered. If the surface is smooth but discolored, it may be kashered with *bag'olob*. For example, a dirty frying pan that has residual food particles that have caked on to the surface needing to be kashered, is not kasherable. The particles may not be considered as food but it does act as a barrier between the hot water and the surface of the pan. One could however, use *libbun* to kasher the pan. *Libbun* functions on a different principle than *bag'olob*. Its high level of heat burns through the food particles into the pan and destroys any absorbed flavor in the pan.

Pesach Guide 5776 By Rav Baruch Rubanowitz

silverware slowly, making sure the water keeps boiling. Remove the string of silverware and rinse the kashered items in cold water. If tongs are used to grip the utensil, the utensil will have to be immersed a second time with the tongs in a different position so that the boiling water touches the initially gripped area. An alternative method, especially useful for larger pots, is to clean the pot inside and out, leaving it dormant for 24 hours, filling the pot completely with water, waiting until the water comes to a rolling boil, and using a pair of tongs to throw in a hot stone or brick that has been heated on another burner. The hot stone will cause the water to bubble more furiously and run over the top ridge of the pot on all sides at once. (Use caution, as the hot water may spray in all directions.) You can also pour boiling water (from a kettle or hot water heater) into the center of the pot and have the water spill over the edges. The kashering process is finalized by rinsing the pot in cold water.

66. A pot that is not kosher for Pesach may also be used for koshering, but it is the custom to make the pot kosher for Pesach first.
67. After the Pesach kashering process has taken place, the status of these newly kashered utensils may be changed from *milchig* to *fleishig* or vice versa or to *pareve*.
68. **Braces, bite plates and retainers** should be brushed thoroughly before Pesach and they may be used.⁵² Dentures and metal fillings do not pose a

⁵² Special cleaners for retainers should not be used on Pesach. As they have citric acid and flavors in them they may be chometz. Therefore, the cleaners should be sold or disposed of before Pesach. One should be concerned about the kashrus status for use all year round. However, if one were to wash the retainer very well after it has been cleaned and there is



Pesach Guide 5776 Pesach Gemah By Rav Baruch Rubanowitz

halachic problem on Pesach since food or drink that reaches them is not *yad soledes bo*.⁵³

69. Kashering countertops, sinks (*irui*), and metal utensils put in boiling water (*bag'oloh*), use a method of kashering that removes the absorbed flavor from the material.
70. **Libbun:** There is a fundamentally different method of kashering, which is more powerful and destroys the chometz inside the material. This is called *libbun gamur*. *Libbun gamur* is the method used for kashering an electric range or self-cleaning oven.

no residual flavor detected on the retainer, one need not be concerned about its non-kashrus status. However, if it is chometz, one may not derive any benefit from it. Hence, such cleaners should not be used on Pesach.

⁵³ It is unnecessary to have one's teeth cleaned before Pesach by a dental hygienist due to a concern of chometz. After the chometz is in one's mouth for a short period, it loses its status as chometz. (Only meat retains its status as meat for 6 hours while in between the teeth and that is based on a verse in Parshas Shelach "and the meat was still between their teeth"). This is not the case with other foods stuck between the teeth. Certainly the hardened, calcified material that dental hygienists remove is kosher *lepesach*. It is important to clean one's teeth for dental health considerations, not halachic. Calcified material found at the bottom of a kettle is not chometz and need not be removed. Should one wish to *kasher* the vessel for Pesach, the calcium must be totally removed.

Cooktops

71. To kasher an **electric range**, first scour it thoroughly. Then turn on the burner to the highest temperature setting for 15 minutes, or until it gets red-hot.⁵⁴
72. **Gas grates** should be put in a self-cleaning oven for kashering. Another method of kashering the grates is to place pots of water or a blech on all the grates and turn the flames on for 10 minutes. The heat is spread across the area all the way to the end of each grate and they are kashered that

⁵⁴ It is easiest to check if the metal has turned red hot in a dark room. Some coils have a material over them that hide the red hot metal underneath. In a dark room it is possible to see the glow of the red hot metal. Some metals never turn red hot but they reach the same temperature and that is also good enough.

Heating elements embedded in a smooth glass surface may not be kasherable.

In general, electric cooktops pose halachic issues to use on Shabbos and Yom Tov. For example, electric ignitions cannot be used on Yom Tov and temperatures cannot be adjusted on Yom Tov. Cooktops (gas or electric) may have a light or light bar that turns on when the burner is turned on. Some of these light bars also increase or decrease as the temperature setting is adjusted. Some cooktops may also have simmer lights that turn on and off as one enters or exits a very low setting.

In general, it is advisable to avoid electronic controls. After return of power from a power failure, these units will probably stay off. Even knobs on stovetops can be connected to a computer. Adjusting knobs often allow more electricity to flow and reprogram a computer to increase or decrease the temperature. This is forbidden.

Induction cooktops may work well, but they are not usable on Shabbos or Yom Tov as heat is created when a pot is placed on the surface.

Pesach Guide 5776



By Rav Baruch Rubanowitz

way.⁵⁵ Make sure to remove the knobs if you are using a blech to cover the grates. Sometimes the heat is so intense that the knobs on the side melt and they can be hard to replace.

73. Glass-top stoves (Corning, Halogen or Ceran electric smooth top ranges) can be kashered in the area of the burners only. The most practical thing to do is to change the entire glass top for Pesach. If you wish to kasher the burners, they should be turned to high for 15 minutes. The area in between burners and around the grates cannot be kashered and you may want to cover it with foil or some other material to avoid running the risk that whatever falls on those areas cannot be eaten on Pesach. However, covering those areas may cause the glass or special material to crack. Since the area beyond the burner is not kasherable, any pot placed on the burner should not touch those areas not kashered. It is advisable to place a disk over the burner area (the disk should not extend beyond the burner area so that it does not reach the part of the glass top that is not kasherable). Any pot placed on the burner can then extend beyond the area of the burner since it will not come in direct contact with the glass top. If, however, a spill reaches the disk and the area beyond, the *pesachdik* pot and food and the disk may now be unusable for Pesach. If in spite of these problems, you still wish to use the glass top, it is advisable

⁵⁵ Often the grates self kasher every time the flame is on and there is a pot on the grates. The area under the pot will be kashered automatically. The kashering of grates mentioned above, is likely unnecessary, but it should be done anyway to be sure that the full length of the grates are kashered, even the part that is not generally under the pot.

Pesach Guide 5776 By Rav Baruch Rubanowitz

to place trivets over the unkashered area so that you have a place to put down the *pesachdik* pots.⁵⁶

74. **Vents** above the stove top that collect the vapors and remove them from the kitchen can pose a serious halachic problem all year round and for Pesach.

74.1. Firstly, the screen collects much hardened food particles that had risen with the vapors and became attached to the screen. This visible and real food may be chometz or even *treif* (milk and meat). The screen and entire area needs to be cleaned and a spray of *dovor pogem* (water and bleach or cleaner) should be liberally applied. Even if no edible food particles remain on the surface there is yet another concern.

74.2. Sometimes the vents are so low that when a tall pot is used the vapors are *yad soledes bo* at the point where the vapors reach the vent screen. If the vapors ever became so hot that one could not keep his hand at that spot for 15 seconds, then whatever flavors are in the vapors would become absorbed into the screen. Should this happen during cooking on Pesach the new vapors may become hot again and draw out the chometz flavor in the screen and cool enough to fall back

⁵⁶ The trivets may touch the unkashered area. Since the trivets and unkashered area are dry, no flavor passes between them. The pot is only touching the Pesachdik trivet. It is important to avoid a situation that hot liquid connects the pot to the trivet and the trivet to the unkashered area.

Pesach Guide 5776 By Rav Baruch Rubanowitz

into the open pot under the vent.⁵⁷ One would need to kasher all the material that is within range of a *yad soledes* vapor if possible. Alternatively, it is advisable to raise the vent high enough to avoid a possibility of the vapors being *yad soledes bo* at any point of contact with the vent. Obviously, removing the vent entirely also solves the problem.⁵⁸

Ovens

75. A **non-self-cleaning oven** should be cleaned with a special oven cleaner such as Easy Off and not used for 24 hours. After this time, it should be turned on to the maximum setting for forty minutes. This is referred to as *libun kal* and will kasher the oven, but not the broiler or the racks, which come in direct contact with food.⁵⁹ The **broiler** pan cannot be kashered.

⁵⁷ If the vapors become so hot and the residual food particles remained on the screen, then there is a concern of cooking milk and meat together, which is forbidden all year round and is unrelated to Pesach.

⁵⁸ Some models of vent hoods turn on automatically when heat builds up under the hood. If you cook on Yom Tov, make sure that you won't indirectly cause the vent to turn on.

⁵⁹ Some people place pizza or other food directly on the racks on occasion. If so, they need *libbun gamur* and the racks should be kashered in a self-cleaning oven. If you always place pans on your racks and there is no spillage of food onto the racks (if that is possible), you can leave the racks in the oven and *libbun kal* (which will be defined later on) is sufficient. If there is an occasional spillage and food is not regularly placed on the racks, a *libbun kal* is acceptable *bedeiaved* for food cooked on Pesach and *lechatchiloh* for food prepared in that oven before Pesach.



Pesach Guide 5776 By Rav Baruch Rubanowitz

In other words, if you are the one responsible for kashering then you should make sure to do a *libbun gamur*. Once *libbun gamur* was done, you can freely use that oven before Pesach and during Pesach without restriction. However, if someone else kashered it with a *libun kal* and you know that most of the time the rack was used with a pan or some other separation between the food and the rack, then you can rely on the kashering process of *libun kal* and eat food that was cooked on Pesach in that oven. See Shulchan Aruch O.C. 451:6 where the various opinions are mentioned. The Ramo is concerned about even an incidental absorption of flavor whereas the Mechaber rules that one only need to be concerned about the way the item is used the majority of the time. The appropriate kashering method is dependent on how the utensil is used the majority of the time. (This is true according to the minhag that kashering should only be done on a utensil that is an *eino ben yomo*. If you are unsure if the item is a *ben yomo* or there is some extenuating circumstance permitting one to kasher a *ben yomo*, all opinions agree that the kashering method must match the method in which the flavor had gone into the utensil in the last 24-hour period.)

כתב המחבר בהלכות פסח סימן תנ"א ס"ו כל כלי הולכין בו אחר רב תשמישו הלכך קערות אע"פ שלפעמים משתמשין בהם בכלי ראשון על האש כיון שרב תשמישן הוא בערוי שמערה עליהן מכלי ראשון כך הוא הכשרן. וברמ"א שם ויש מחמירין להגעיל קערות בכלי ראשון וכן הוא המנהג. ובגרי"ז כתב (תנ"א סכ"ז) ולענין הלכה יש להחמיר לכתחילה כסברא האחרונה וכן נוהגין ואין לשנות עכ"ל. וע"ש בסכ"ח. ובמ"ב ס"ק מ"ז כתב להדיא דבדיעבד סמכין אדיעה ראשונה וכ"ד המקור חיים. ומש"כ דאם הוא בן יומו גם המחבר מודה לרמ"א, כ"כ המ"ב שם ס"ק מ"ו וז"ל אם ידוע שתוך מעת לעת השתמשו בו בחמץ בכלי ראשון ממש אע"פ שעיקר תשמישו תמיד הוא ע"י עירו או בכלי שני צריכין הגעלה בכלי ראשון אלבא דכו"ע ואם ע"י האור צריך ליבון עכ"ל. ומלשון המ"ב משמע דאם הוא ספק אי הוא ב"י ס"ל למחבר דאזלין בתר רב תשמישו, וצ"ע דלכאורה הוא ספק דאורייתא ועיין בחז"א דעמד ע"ז (סימן קכ"ב סק"ד) וכתב דנראה דגם בספק יש להחמיר ובעיני ידוע שלא נשתמש תוך מעל"ע שימוש החמור ואף שהוא מועט מ"מ לא שייך כאן למיזל בתר רובא דאין שימוש המועט מקפח שימוש הרוב, וכ"ה ברמ"ע שם דספק הוא ספיקא דאורייתא אלא שבסוף דברי הרמ"ע לא משמע כן, ואפשר דבעינין שיהא לבו מסתפק בדבר וסתמא לא חיישינן כיון דלא שכיח עכ"ל. הרי היכא דלבו מסתפק בדבר ס"ל דהוי ספיקא דאורייתא ולכאורה ממ"ב משמע דכשלבנו מסתפק ס"ל למחבר דאזלין בתר רב תשמישו אם לא דנימא דהמ"ב מיירי בסתמא ודוחק לומר הכי.



Pesach Guide 5776 Pesach Seder By Rav Baruch Rubanowitz

If the area of the broiler is cleaned with oven cleaner, you can kasher the rest of the oven and leave the clean broiler pan itself non-pesachdik in the oven while baking pesachdik food in the oven as long as the broiler area and the oven are two separate systems and the vapors of the oven do not reach into the broiler area. If the broiler pan is replaced, the broiler can be kashered in a similar fashion as the oven. If one wants to kasher the pan or racks, *libun gamur* (glowing hot metal) is required. Placing the racks and pan in a self-cleaning oven is the most practical way to kasher them.

76. *Libun kal* is an acceptable way of kashering all parts of the oven that do not come in direct contact with food or with pots that have moisture or liquid on the outer surface. The walls of the oven that do not touch food are kashered with *libun kal*. Racks often come in direct contact either with food (which might inadvertently have been placed on the rack) or pots of food that were sticky or had some spillage of liquids which made contact between the pot and the rack, should not be kashered with *libun kal* if you plan on using the oven on Pesach.
77. If you plan to do all of your cooking before Pesach, then it is sufficient to kasher the oven and racks with *libun kal*. When putting food in a pot on the rack, generally, it is all dry and flavor cannot pass from metal to metal

דין זה שאזלינן בתר רב תשמישו באב"י שייך בכל הכשר כלים, אמנם לענין הכשר כלים לפסח יש להקשות דהרי חמץ בפסח במשהו, ולא מהני ביטול בפסח, וכיון דדין אינו ב"י כמשהו, איך משתמשים בכלים שנבלעו בהם טעם חמץ במקרה והוא אינו ב"י, והרי לא הועילה ההכשרה למיעוט תשמישו, וי"ל כיון דהגעלה יהא קודם זמן איסור, טעם החמץ כבר נתבטל במים בהגעלה קודם זמן האיסור ולכן אינו אוסר במשהו כשמשתמש בכלי בפסח. ולא שייך בזה חוזר וניעור בדבר שאינו אלא טעם של בליעות, דאף הרמב"ם (עיין סימן תמ"ז ס"ד) מודה שטעם חמץ שאין בו ממשות שנתבטל קודם הפסח אינו חוזר וניעור כמבואר במ"ב סימן תמ"ז ס"ק כ"א, והכא הרי טעם החמץ כבר נתבטל במים לפני הפסח.



Pesach Guide 5776 Pesach Seder By Rav Baruch Rubanowitz

without a liquid medium. Even if something spilled and some chometz flavor did pass to the food, the chometz flavor would not affect the kashrus of the Pesach food. Since 24 hours has transpired since the chometz was used on the rack, the flavor is *pagum* and cannot ruin any Pesach food absorbing the flavor **before Pesach**. However, should liquid spill while cooking **on Pesach** and the sides of the oven or the racks touched a pot of food at a point where there was moisture or liquid, the food may be forbidden to eat. A competent Rav need be consulted. Therefore, if one wants to cook on Pesach, it is best to do *libun gamur* on the racks and avoid any pot from touching the sides of the oven.⁶⁰

78. **Warming drawers** cannot be kashered because the heat setting does not go high enough to constitute *libbun*. The warming drawer should be cleaned, sealed, and not used for Pesach. If it is part of an oven, the rest of the oven can still be kashered and used for Pesach.

⁶⁰ Ovens today have become more sophisticated and complex. After one has kashered his oven, one still needs to make sure that it is halachically permissible to use during Shabbos or Yom Tov. Some models shut off the heating elements when the oven door is opened or shortly thereafter (within 90 seconds), and turn the oven back on when the door closes. Both actions are forbidden to do even on Yom Tov. Opening and closing the oven door may activate a light, icon or tone. When buying a new appliance nowadays, it is important to see it work in action and learn all of the features before using it on Yom Tov (and Shabbos). There is a great feature in some ovens called timed bake that allows the food to bake until a set time. This can be used for Friday night. Often, however, the end of the timed bake is announced with icons, tones, or displays which are cancelled when the door is opened, or needs to be manually turned off. A nagging buzzer can disrupt the tranquility of Shabbos.



Pesach Guide 5776

By Rav Baruch Rubanowitz

79. Many **microwave ovens** without browning elements or convection can be kashered. If the walls do not exceed 120 degrees Fahrenheit during cooking, it is certainly cool enough and one only needs to clean it well. Otherwise, to see whether your microwave gets too hot, cook a potato in it for about five minutes and then open the door before it has finished its cycle. Then immediately check the temperature of the ceiling and walls. If you can keep your hands there for 15 seconds, the oven walls never reached *yad soledes bo* and they have not become *treif* or *chometz**dik*. Many microwave ovens are able to pass this test. If yours does, just clean the oven walls very well with a cleanser so that the surfaces are clean. Any residual food matter should become *pagum* from the bleach or cleansing agent. (*Lechumro*, place a cup or bowl of water inside and boil for at least twenty minutes.) Once the microwave oven is kashered or passed the test, you still must put in a new glass tray or cardboard on the bottom. The glass tray that was used for chometz cannot be used for Pesach and cannot be kashered.

80. **Self-cleaning ovens** may be operated on the cleaning cycle and then used. It is preferable to kasher a self-cleaning oven and use it for Pesach than to kasher a regular oven in the way described above. Self-cleaning is considered *libbun gamur*, whereas the kashering of an oven by turning on to the highest temperature is *libbun kal*.

Grills

81. A **grill** cannot be kashered by just turning on the gas or electricity. Since food is roasted directly on the grill, it requires *libbun gamur*, which means that it must be heated to a glow in order to be used. This can be done



Pesach Guide 5776

By Rav Baruch Rubanowitz

either by using a blowtorch (which should only be done by qualified and experienced personnel) or by sandwiching the grates between charcoal briquettes and setting them on fire. Alternatively, the grates of the grill can be replaced. The part of the grill cavity that is level with the grate must also be kashered by heating it to a glow. This is because food is likely to have touched that area during barbecuing. The empty grill cavity must be kashered by cleaning, closing the hood and setting it to broil for forty minutes.

82. Inserts such as griddles that come into direct contact with food are treated the same as a grill. Therefore, they too would require application of direct heat until the surface glows red. Otherwise, the insert should be cleaned and not used for Pesach. If the grill has side burners, they should be treated like cooktop grates (assuming no food has been placed directly on them).
83. It is easiest to determine that the metal has been brought to a glow in a darkened room. Often, it is more practical to purchase a new grill for Pesach.

Dishwasher

84. **Dishwashers technically** can be kashered if they have a stainless steel interior. You will still need to change all the racks. After waiting 24 hours, run a complete cycle with soap. You will also need to replace all rubber or



plastic parts. In practice, it is impractical and difficult to *kasher* dishwashers and it is **not recommended**.⁶¹

List of Kitchen Utensils that Should not be Kasher

85. **Kitchen items that should not or cannot be kasher:** A mixer, *blech*, *plata* for Shabbos, bread machine, Crock-Pot, sandwich maker, toaster/toaster oven, hand blender,⁶² knives with plastic handles, Pasta Maker, waffle iron, enameled pot, and anything made of china, Corelle, Arcolac, CorningWare, Melmac, plastic (e.g., colander), porcelain, porcelain enameled pots, Pyrex, Silverstone, stoneware (man-made stone and a type of ceramic), synthetic rubber, or Teflon cannot be kasher for Pesach. These items should be washed thoroughly and put away in a

⁶¹ It is recommended to inspect a dishwasher that was used during the year for chometz as part of the *bedikas chometz* process. Generally, any residual chometz that may have been left on the dishes or cutlery will get washed away in the draining process or remain caked to the sides or get into the filter and become inedible to the point of losing its status as chometz. Nevertheless, one should open the dishwasher and visually inspect the cavity and the racks for a *kezayis* of chometz before or on the night of *bedikas chometz*. Food particles that entered the filter area will usually become inedible and one is not required to disassemble the filter and check for chometz there. However, for those who scrub and clean before Pesach to remove any amount of chometz from their home, it is praiseworthy to check the filter of the dishwasher as well.

⁶² Often the hand blender is made of metal and plastic and is used by inserting into a hot vegetable soup and purees the vegetables. Since the pot was used for noodles or other chometz, the flavor of chometz may have entered the plastic part of the blender and is impossible to kasher for Pesach.

Pesach Guide 5776 By Rav Baruch Rubanowitz

completely sealed off area until after Pesach. It is advisable to go over the surfaces of the item with bleach or some other liquid that will make any edible crumbs inedible upon contact. One can also put bleach and water in a spray bottle and spray into the hard-to-reach areas such as in a toaster.

Glass

86. **Glass** was expensive and hard to obtain a century ago and it was customary to kasher drinking glasses by immersing them in cold water for three 24-hour periods. This is accomplished by submerging the glasses for 24 hours. The water should then be poured out and replenished and let sit for another 24 hours. This procedure should be repeated a third time, for a total of 72 hours. This procedure of submerging cannot be used for Pyrex or glass that was used directly on the fire or in the oven. In general, kashering glasses is not recommended anymore. Wherever glasses are readily available for purchase, special glasses for Pesach are preferable. **Arcoroc** and **Corelle** should be treated as glass for kashering purposes.⁶³

⁶³ Glass is a unique material that raises various possibilities with regard to kashering. As a general rule, I recommend obtaining new Pesach glass utensils, as mentioned above. However, I shall offer a brief survey of the relevant *balachos* of glass as it is relevant for all year around and in exceptional circumstances during Pesach as well.

Glass cookware is made by melting a mixture of silicone dioxide and other minerals, followed by controlling cooling. In contrast to metal which has a certain amount of surface roughness, glass has zero porosity; i.e., it is too small to measure with instruments. A glass utensil thus presents a "continuous phase" in contact with food and is highly unlikely to absorb any food particles at all, in contrast to metal which has some surface porosity. Glass

Pesach Guide 5776 By Rav Baruch Rubanowitz

is unaffected chemically by foods, corroded only by strong alkali, strong acids, or by hydrofluoric acids, all of which are not found in foods.

This leads many to be rule that glass cannot absorb flavor and cannot become *treif* or *chometzdik*. Others treat glass as other utensils that can absorb flavor and it can be removed through kashering processes and still others that view glass as ceramics that absorb flavor but cannot explete flavors that have been absorbed. Compound that with the awareness that some glass is made with metal and other materials so they can withstand heat. This yields numerous factors to consider when coming to a clear halachic ruling regarding kashering glass for Pesach and all year round.

The following laws are my recommendations and ruling regarding kashering of glass all year round. Adherence to these guidelines are a way to ensure that you keeping kosher properly.

1. Glass includes Arcoroc, Duralex and Pyrex. Corelle and Crystal. Melmac is a plastic. CorningWare should be treated as earthenware.
2. It is advisable to have separate drinking glasses for dairy and meat usage. Nevertheless, it is halachically acceptable to use the same glass for cold or hot drinks during meat and dairy meals. This is often done when using whiskey glasses. Glasses used for both types of meals should be washed separately and not together with the other dairy or meat dishes. Under no circumstance should they be put in the same dishwasher with other dairy or meat items. Once they have been put into a dishwasher, they should be treated as if the food had been cooked on the glass and the principles in the next paragraph apply.
3. Utensils made of glass used for baking cooking or roasting should only be used for either dairy or meat, not both. Glass utensils used for cooking on the fire or in the oven cannot be kashered from dairy to meat or from chometz to Pesach.
4. Glass dishes such as salad bowls or other dishes that ae used for cold or kli sheni foods, may be used for both dairy and meat meals.



Pesach Guide 5776 Pesach, Baruch By Rav Baruch Rubanowitz

87. It's important to note that where *libbun kal* helps, certainly *libbun gamur* is good; where *bag'oloh* helps, surely *libbun kal* is good; where *irui* helps, certainly *bag'oloh* and *libbun* work.

88. **Special Pesach Utensils:** It is recommended that the following items be bought new for Pesach and not kashered: drinking glasses, baby bottles, *blech*, *plata*,⁶⁴ plastic colander, dishwasher, water pitchers, coffee maker, hot water urn that was used around chometz, Crock-Pot, china, Corning Ware, Pyrex, sandwich maker, toaster, and toaster oven.

⁶⁴ See FAQs section 127 regarding using a *blech* and *plata* double wrapped.



Pesach Guide 5776

By Rav Baruch Rubanowitz

דיני חולה בפסח

חולה שיש בו סכנה

89. חושיב"ס, בין שהמחלה שיש לו עלולה לסכנו, בין שהמחלה שיש לו אין בו סכנה אבל עלולה מזה להביא למחלה אחרת שהיא מסוכנת,⁶⁵ מותר להתרפאות מחמץ, בין מאכילתו ובין מהנאתו, שנאמר וחי בהם ודרשינן ולא שימות בהם. וידוע דנדחית כה"ת מפני פיקוח נפש מלבד ג' החמורות.⁶⁶ אולם כדי שחושיב"ס יאכל חמץ לרפואה צריך שיתקיים שלשה תנאים:⁶⁷

89.1. שא"א לדחות הרפואה והתרופות עד לאחרי הפסח.

89.2. שאין דרך להתרפאות בהיתר רק באיסור.

89.3. התרופה שלוקחים היא תרופה בדוקה וידועה.

90. אם לפני החג נודע על הצורך לתרופות של חמץ, נכון לבטלו בששים לפני שקיעת החמה של ט"ו ניסן. אופן הביטול מבואר לקמן.

חולה שאין בו סכנה

91. אסור לחושאב"ס, (כלומר דלא שייך שיבא לידי סכנת נפשות), להתרפאות מאכילת או הנאת חמץ בפסח, אפילו מאיסור משהו של חמץ ואפילו מאיסור דרבנן של חמץ.

⁶⁵ ע' אג"מ או"ח ח"ג סצ"א. וידוע מה שר' ישראל סלנטר צוה בשעת מחלת cholera שכל בני העיר הבריאים לא יצומו ביוה"כ, שעלולה המחלה לידבק ברעבים יותר מאילו לא היו רעבים. ולכן כדי שלא יחלו, התיר איסור תורה.

⁶⁶ ז"ל הרמב"ם פ"ה מיסוה"ת ה"ו ומתראין בכל האיסורין שבתורה במקום סכנה חוץ מע"ז וג"ע ושי"ד שאפילו במקום סכנה אין מתרפאים בהם עכ"ל.

⁶⁷ כ"ז נמצא בשע"ת סימן תס"ו סק"א בשם תשובת הבי"ח החדשות סימן ו'.



Pesach Guide 5776 By Rav Baruch Rubanowitz

92. אמנם לענין חמץ שעבר עליו הפסח יש להקל דחושאבי"ס שרי ליהנות ממנו ואף שרי ליה לאכלו.⁶⁸

קטניות

93. חושאבי"ס שנצרך לתבשיל קטניות, מותר לאכלן.⁶⁹ ונכון כשמבשלים אותם לחולה, להכניסם לקדירה כשהמים כבר רותחים.⁷⁰

94. ואם בישל קטניות בכליו של פסח לצורך חולה (או לקטן הנצרך לכך או לספרדי), יכול לבשל באותם כלים לאחר מעלי"ע לאלה שאינם אוכלים קטניות.⁷¹

95. ואם נתבשל אוכל בכלים שודאי יש בהם טעם קטניות ב"י, כגון שידוע שתוך מעלי"ע בישל בהם קטניות, מ"מ לא נאסר התבשיל בדיעבד⁷², דקטניות בפסח בטילים ברוב כמש"כ הרמ"א תני"ג ס"א, ובודאי איכא רוב בתבשיל כנגד טעם הקטניות הנפלט מהקדירה לאוכל.⁷³

⁶⁸ כ"מ משעה"צ תס"ו סק"ד דבמקום חולי לא גזרו חז"ל. ומסתימת דבריו משמע דה"ה באכילה לא גזרו, אמנם עיין בח"י תס"ו סק"א דהביא בשם הרשב"א והר"ן דאפשר שעשאהו כשל תורה לענין אכילה ויהא אסור לחושאבי"ס לאכלו. ועיין בכה"ח תס"ו סק"ח דהביאו. ומ"מ נראה די ש להקל בחמץ שעבר עליו הפסח דאינו אלא מדרבנן והראשונים רק כתבו בדרך אפשר, וכסתימת השעה"צ.

⁶⁹ מ"ב תני"ג סק"ז.

⁷⁰ מ"ב שם בשם הח"ס בתשובה סימן קכ"ב דאפילו במקום שיש להתיר מ"מ יחלטנו לכתחילה ברותחין דכל מה דאפשר לתקן מתקנינן וכ"כ בח"א עכ"ל.

⁷¹ כ"כ בכה"ח סימן תני"ג ס"ק כ"ז בשם אחרונים וביניהם הפרי"ח תצ"ו ס"ק כ"ד.

⁷² כלומר לאחר שכבר נתבשל מותר לכתחילה לאוכלו.

⁷³ ובמ"ב תני"ג סק"ח כתב דאם ניכר ורואין גרגרין של קטניות צריך לזורקן. אבל בנד"ד דמייירי לענין טעמא בלבד, בטל ברוב, כמש"כ במ"ב שם סק"ט. ועי"ע בבאר יצחק ס"א דא"צ אלא משהו בהיתר יותר מהקטניות. וגם הח"י ס"ל דסגי ברוב והוסיף טעם דבלא"ה היא חומרא והרחקה בעלמא, וכ"ד הח"א והגר"ז. אולם בפמ"ג א"א תס"ד סק"א מדייק מלשון התה"ד סימן קי"ג דקטניות אוסרים בששים, ונ"ל דלא קי"ל הכי.



Pesach Guide 5776 Passah Semach By Rav Baruch Rubanowitz

96. אבל אסור לכתחילה לבשל בקדירה שיש בו טעם קטניות ביי.⁷⁴

97. ולכן נראה דאורח אשכנזי שמתארח אצל ספרדים, אע"פ דאסור לו לאכול מאכלי קטניות, מ"מ מותר לו לאכול מה שנתבשל בכלים ביי של קטניות או ד"ח בכלים אביי, דהרי בשלו בעיקר בשביל עצמם, ואע"פ שהוסיפו בשבילו מ"מ לא ערבו טעם הקטניות במזיד בשבילו. וטעם הקטניות נתבטל ברוב המאכל שאיננו קטניות.⁷⁵

כדורים מותרים

98. כדורים וגוללות אף אם עשויים מחמץ גמור מותר לבולעם בפסח לרפואתו. לא מיבעיא לחושיב"ס אלא אף לחושאב"ס ואף למיחושים בעלמא. ומדינא א"צ לבדוק במדריכי כשרות לתרופות שהם כדורים, גוללות וטבליות דהרי נפסלו מאכילת כלב קודם פסח ואינם בכלל אוכל.⁷⁶

כשיש בכדור אוכל שהוא חמץ

99. והנה לפעמים מכסים הכדור בציפוי הראוי לאכילה כדי שיהא בו טעם. ואז צריך לברר, אם הציפוי מסוכר Dextrose שעשוי מקטניות ושרי לחולה לאוכלם אי"ד הציפוי עשוי מסוכר שהוא Maltose שבא משעורים והוא חמץ גמור ורק יהיה מותר לחושיב"ס, וכפי התנאים שהזכרנו לעיל.

⁷⁴ עמ"ב תסי"ד סק"ו דמיקל אם נפל חרדל לתבשיל אינו אוסר אבל משמע דאסור לבטלו בידים. וכ"כ בחק יעקב ס"ס תסי"ד. ובגר"ז שם כתב דאם בישל בקדירה ביי של קטניות במזיד התבשיל אסור באכילה. וע"ע באבני"ז סימן שע"ג.

⁷⁵ וכ"כ ממשי"כ הכה"ח סימן תני"ג ס"ק כ"ז בשם הזרע אמת ע"ש.

⁷⁶ ואע"פ דכוונתו לבולעו וסי"ד דיאסר משום דאחשביה לאוכל, מ"מ כבר כתב באג"מ או"ח ח"ב סצ"ב דלא שייך אחשביה בדבר שלוקח לרפואה דאף דברים מרים ומאוסים נוטלין לרפואה. וכע"ז כתב החזו"א באו"ח סימן קט"ז ס"ק ח' דאף אם מעורב בסמים חמץ להחזיקו ככדור וכדומה, לא שייך כאן אחשביה דדעתו על הסמים, ולכן מתיר לבולעם אם אינן ראויים לאכילה.



Pesach Guide 5776 Passover Semach By Rav Baruch Rubanowitz

100. והי"ה תרופות שהם באים בנוזלים, לפעמים יש בהם כהל (grain alcohol) שבא מחמשת מיני דגן והוא חמץ גמור, ולפעמים יש חמץ בטעם שמוסיפים לתרופה כדי שיהא קל לשתות. לתרופות כאלו, (שיש בהם ציפוי, או שבאים בנוזל) ראוי לבדוק במדריכי הכשרות שיוצאים כל שנה ולברר שהם כשרים לפסח.
101. אולם אם יש תרופה שיש בו טעם או שהוא משקה, והוא חמץ, עדיין ישנה דרך לקחת אותם בפסח, אלא דיצטרך להכין לכך מלפני פסח. והיינו שיערב החמץ תוך מאכל לפני פסח עד שיהיה בטל בששים דחמץ בטל בששים לפני פסח.⁷⁷
102. ואע"פ דרוב הפוסקים⁷⁸ ס"ל דאסור לבטל חמץ לפני פסח ע"ד לאוכלו בפסח דהוי כמבטל איסור בידים,⁷⁹ מ"מ יש פוסקים המקילים לבטל חמץ לפני פסח כדי לאוכלו בפסח, דס"ל דלפני פסח איננו איסור דהרי הוא זמן היתר,⁸⁰ וכבר הכריע במ"ב תני"ג סק"כ דבשעה"ד אפשר דיש לסמוך על המקילין, והפוסקים סומכים ע"ז במה שנוגע לתרופות לחושאב"ס.⁸¹
103. אולם לאחר שמערב החמץ באוכל, ורוצה לאוכלו בפסח, כתב בחזו"א⁸² דכל שמערב בידים ע"מ לאכול החמץ בפסח, כשבא לאכול בפסח יש כאן אחשביה, דהרי השתא אי"ז נפסל מאכילה והוי אוכל גמור שנתבטל בתוכו חמץ ומחשיבו כאוכל, ולא רק מה שהיה אוכל מעיקרא חשיבא אוכל אלא גם אותו משהו חמץ שבתוכו, אף אם מעיקרא היה נפסל מאכילה, השתא דנתערב באוכל כאוכל חשוב לגבי דידיה, ויאסר מדרבנן משום אחשביה, ומשו"ה יצטרך לעשות מאוכל זה

⁷⁷ תמ"ז ס"ב.

⁷⁸ עיין שעה"צ תני"ג סק"ל דהרשב"א, ר"ן, מהר"ם, פרי"ח, ובית מאיר אוסרין.

⁷⁹ ז"ל המ"ב תמ"ז ס"ק ק"ב כתבו האחרונים דאסור לערב חמץ לכתחילה קודם הפסח בששים כדי לאוכלו בפסח אבל מותר לערב בששים כדי לשהותו עד אחר פסח עכ"ל.

⁸⁰ וכ"ד הטי"ז תמ"ז סק"ה וח"י שם ס"ק ט"ז ומ"א תני"ג ס"ק מ"ה וח"א.

⁸¹ ובודאי לחושיב"ס יש לעשות כן כדי למעט האיסור, עמשכ"ל בחושיב"ס בתנאי השני.

⁸² סימן קט"ז סס"ק ח' בסוגריים, וביתר ביאור בסימן קי"ז סק"ה.



Pesach Guide 5776

By Rav Baruch Rubanowitz

כמוסות (capsules), ולבלוע הכמוסה, או לעטפו בנייר ולבלועו דאז ליכא אחשביה.⁸³

נתבשל בכלי חמץ

104. והנה אם יש תרופה שכל מרכיביה אינם חמץ, וכדי להשקותה לקטנים טוחנים התרופה ומוסיפים האבקה הבאה מהטחינה לסוכר שג"כ איננו חמץ אלא שמבשלים הכל בכלי חמץ אינו בן יומו⁸⁴ בכדי לעשותו לסיראפ (syrup) טעים להשקותו לקטנים, ועושה כן כדי למוכרו ללקוחות במשך השנה, התרופה הזאת כשר לפסח. דמשי"כ הרמ"א להחמיר בתמ"ז ס"י כשנתבשל אוכל בכלי חמץ שאב"י, בד"א כשנתבשל בפסח עצמו דחז"ל אסרו אפילו משהו של חמץ בפסח, ונטל"פ דינו כמשהו,⁸⁵ ובזה נהגו העולם להחמיר.⁸⁶ אמנם אם נתבשל אוכל בכלי חמץ אב"י קודם הפסח לכו"ע שרי לאוכלו בפסח כדאיתא ברמ"א תמ"ז ס"ב ע"ש. ואף בלא ידוע אם היו הכלים ב"י או לאו אמרינן סתם כלים אינן ב"י כדמפורש בכמ"ד.⁸⁷

105. ולכן נלע"ד דאף אם יעשה בית המרקחת ייצור מיוחד בכלים חדשים או שכשרים לפסח, א"צ לקנות דוקא התרופה המיוחדת שעשו במיוחד לפסח, ושפיר רשאי להשתמש בפסח בתרופה שנתבשלה בכלי חמץ אב"י לצורך שימוש לכל ימות השנה.

⁸³ דהוי כאוכל סיב.

⁸⁴ כלומר שלא נתבשלו חמץ בכלי הזה תוך 24 שעות האחרונות.

⁸⁵ תשובת הרשב"א רס"ב וסימן תצ"ט דלא כתוס' ע"ז סו. ד"ה מכלל, דס"ל דנטל"פ אינו אפילו כמשהו.

⁸⁶ המחבר תמ"ז ס"י מיקל, אולם בכה"ח תמ"ו ס"ק ע"ו וס"ק רל"א כתב דגם הספרדים נוהגים להחמיר בזה כהרמ"א.

⁸⁷ ואין לומר דהוי כערבו במזיד, דא"יז אלא כשרוצה לתקנו עם חמץ כמשי"כ במ"ב תמ"ז סק"י"ד, ועוד הרי עשאו לתרופה למוכרו סתם לימות השנה ולא ידע שצריכים אותו דוקא לפסח.



Pesach Guide 5776

By Rav Baruch Rubanowitz

סיכום לתרופות

106. בסיכום, תרופות שהם מרים ויבשים ככדורים מותרים בפסח אף אם יש בהם חמץ, ואם יש בהם תוספת טעם שהם חמץ, או שהוא נוזלי ובמשקה יש חמץ, יש לבטלו בששים לפני פסח ולבולעו באופן שלא יהא אחשביה כני"ל. ואם לא עשה כן, אסור לחושאבי"ס לאוכלו בפסח, ולחושבי"ס שרי ע"פ התנאים שהוזכרו למעלה. אם נתבשל אוכל הכשר לפסח (וה"ה תרופות) בכלי חמץ אבי"י, ולא נתכוין לבטלו במזיד, האוכל (או התרופה) כשרה לפסח.



Pesach Guide 5776 Pesach SemaCh By Rav Baruch Rubanowitz

FAQS

שאלות שכיחות

מיחם מים וקומקום חשמלי

107. **מיחם שבת לחימום מים** - האם אוכל להשתמש במיחם מים של שבת בפסח לאחר שאנקה אותו? אני בטוח שלא נכנס חמץ פנימה למיחם שבת, אך מעליו, בחלק החיצוני העליון שעשוי מפלסטיק חיממתי בעבר חמץ. אך החמץ עטוף בשקית נייר ולא נפלו פירורים.

107.1. **קומקום חשמלי רגיל להרתחת מים** - האם אוכל להשתמש בו במהלך הפסח לאחר שיעבור ניקיון? אני בטוחה שלא נכנס חמץ בפנים אך בחוץ אין לי דרך לדעת האם בעבר נגעו פירורי חמץ. בוודאות לא חיממתי באמצעותו שום חמץ.

107.2. **תשובה:** אין להשתמש במיחם מים של שבת או קומקום חשמלי רגיל להרתחת מים בפסח. החמץ התחמם ונבלע בכותלי המיחם. ואפילו אם לא ידוע שהושם חמץ על המיחם, יש לחשוש שנבלע איזה שהוא פעם בחמץ ולא שם לב לכך.

107.3. **ולענין קומקום חשמלי מלבד האי ידיעה אם נבלע חמץ יתכן שפעם שפכת מים חמים לדייסא או שבולת שועל ויש חשש שהקומקום בלע חמץ עי"ז.**

107.4. **יש לקנות מיחם וקומקום לפסח או סיר קטן שאפשר להשתמש בו לבשל מים ביו"ט לצורך מים חמים.**

Hot Water Urn

108. I have a hot water urn that I use for Shabbos. It is made of stainless steel, but the lid is plastic. I would like to know if I could kasher it for Pesach. The issue is, I occasionally warmed up challah on top of it, and am wondering if that is a problem.

108.1. **Warming up challah on the plastic cover of the urn makes the lid *chometz-dik* and plastic cannot be kashered. You need to clean the**

Pesach Guide 5776



By Rav Baruch Rubanowitz

urn and put it away for Pesach. It should not be sold otherwise you will need to *tovel* it again. Just put it away so that it won't inadvertently be used for Pesach.

108.2. Can I kasher the urn for Pesach, and just not use the lid? (I could use a kosher LePesach pot cover, or maybe just tin foil.) I am trying to avoid buying a new one. The entire thing is made out of stainless steel and has never come into contact with chometz. It isn't in the kitchen. The only plastic is the lid, which I will put away, and the spout. Is this an option?

108.2.1. If you are certain that it did not come into contact with chometz you can use it for Pesach. The fact that it is not in the kitchen is helpful, but unless you consciously made sure that it should remain Pesachdik, from a halachic perspective, you cannot be sure that it came in contact with chometz and were unaware or don't recall.

108.2.2. If it is all metal and you can clean it from all the calcium buildup and other dirt/grease, then the main body is kasherable in boiling hot water and you would have to avoid using the plastic lid. However, since the spigot is made of plastic and the hot water passes through there, the entire urn is not kasherable for Pesach. Next time when you buy a new one make a conscious decision to keep it chometz free for Pesach and then if you are sure that no chometz ever touched the urn it may be used for Pesach.

Coffee Maker

109. I have a coffee/espresso maker. It uses ground coffee. I have only used plain unflavored coffee in it. I have bought different brands of coffee



Pesach Guide 5776 Pesach Semach By Rav Baruch Rubanowitz

throughout the year. Is it possible to *kasher* it for Pesach or is it best not to use it?

109.1. It's impossible to answer definitively without seeing the coffeemaker. However, usually there are parts of the coffee maker that are plastic or tempered glass that can absorb chometz flavor. Using the coffee maker in a chometz kitchen can expose it to becoming *chometzdik* without even being aware of it. Hot chometz may have fallen on some part of the coffeemaker. Once it is chometz it usually cannot be kashered.

109.2. Some coffees are produced on equipment used for chometz. However plain ground unflavored coffee is always kosher for Pesach. So if you are certain that you never used anything but unflavored ground coffee in the coffeemaker you do not need to be concerned about the coffee, just absorption of other chometz on the sides or parts of the coffeemaker.

פלטה של שבת

110. האם אני יכול להשתמש בפלטה של שבת לכל השנה לשבת פסח לאחר שאנקה אותו ואעטוף אותו כמה פעמים בנייר כסף?

110.1. יש לקנות פלטה חדשה לפסח ולא להשתמש בפלטה שמשתמש לכל השנה אפילו אם מנקים אותו ומכסים אותו בנייר כסף. אם מנקים אותו טוב אם דבר פוגם ומכסים אותו בנייר כסף פעמיים והאוכל ששם על הנייר העליון יבש, מעיקר הדין אין דרך שהאוכל יבלע טעם חמץ, אמנם לדעתי אין הדבר כדאי. הרי אם ישפך מעט רוטב וכל דבר לח ויעמוד בין הפלטה לניירות כסף והאוכל שחומם בפלטה, יאסר האוכל באכילה מטעם שנבלע טעם פגום של חמץ ולא יהיה למשפחה ולאורחים מה לאכול. מניעת שמחת יו"ט, העגמת נפש והנסיון שיהיה אם קצת רטיבות יהיה על הפלטה לא כדאי. בהמשך יש שאלה דומה באנגלית.



Pesach Guide 5776 Pesach Seder By Rav Baruch Rubanowitz

במקלדת בפסח. חפצים שנגע בהם חמץ אינם בכלל המכירה ואינו צריך למוכרם.

טוסטר-פירורים המצטרפים, מה בני"א מוכנים לקנות? להשפריץ חומר הפוגם

114. טוסטר אובן וכן טוסטר רגיל שנותר בהם הרבה פירורי חמץ ואיני מתכוונת לנקותם לפני פסח וכמובן לא להשתמש בהם. האם הם צריכים להיות כלולים גם בתוך מכירת החמץ? מה עלי לעשות אתם?

114.1. **פירורי לחם כאלו במקום אחד בטוסטר אובן מצטרפים יחד לכזית וגם אינם כלולים בתוך מכירת החמץ אא"כ מוכרים את כל הטוסטר אובן עם החמץ שבו. ולכן יש עצה לנער הפירורים עד כמה שאפשר והנשאר יש להשפריץ עם נוזל הפוגם בכל מקום שיש פירורים כדי לפוסלם באכילת כלב ושאר בע"ח. אקונומיקה או פנטסטיק מעורב עם מים יכול לפסול לחם מאכילה. לכן יש למלא בקבוק שמשפריץ, ולהגיע דרך זה לכל הפירורים שבטוסטר.**

מטאטא ופירורים

115. האם עלי להחליף את המטאטא, אולי נותרו בו פירורים אם ברצוני לטאטא במהלך הפסח.

115.1. **ע"פ הלכה מותר להשתמש באותו מטאטא של כל השנה אא"כ יש בו צירוף של כזית חמץ הראוי לאכילת בע"ח.**

חריצי מקרר ומקפיא ופירורים

116. בפריזר יש חריצים קטנים ואני רואה שנכנס בהם חמץ אך למרות כל המאמצים לא הצלחתי להוציאם עד הסוף. מה עלי לעשות? האם מספיק לבטלו, למרות שאני רואה אותם? או אולי עדיף לא לפתוח כלל את הפריזר במהלך הפסח?

116.1. **מותר לפתוח ולהשתמש בפריזר אף שרואים אותם, והם פירורים ולא מצטרפים לכזית. מן הראוי לפגום אותם ע"י השפרכת אקונומיקה עם מים או שאר נוזל שיפסלם מאכילת בע"ח.**

איך להכין ארונות מטבח שלא תשתמשי בהם לפסח?

117. כל כלי המטבח בהם היה חמץ נמצאים בארונות התחתונים ואיני מתכוונת לפתוח אותם במהלך הפסח. האם עלי לנקות בתוך הארונות הללו או שמספיק



Pesach Guide 5776 Pesach 5776 By Rav Baruch Rubanowitz

לנקותם מבחוץ? על פניו זה נראה נקי אך אין לדעת אם לא נפלו שם פירורי חמץ. האם עלי לסגור אותם עם נייר דבק ולכתוב על זה פתק (אם רק אני נמצאת בבית)?

117.1. כלים שהשתמשו אתם לחמץ כגון סכונים, סירים צלחות וקערות, אי"צ לנקות הארונות או מגירות אלא לפותחן ולהסתכל אם יש בהם כזית חמץ. יתכן ותצטרכי להרימם כדי לראות בכל אזור הארון והמגירה. אמנם הכלים עצמם אי"צ לבדיקה אם את נוהגת לשים אותם בארון ומגירה נקיים לאחר שטיפה וייבוש.

עצה טובה לסגור אותם אם נייר דבק כדי שלא לבא להשתמש איתם בפסח שמתוך השגרה יתכן ותנסי לפתוח הארון והמגירה כדי להוציא כלי אכילה ובישול הבלועים מחמץ, והדבק יהיה תזכורת טובה.

הכנת שיש מטבח לפסח-לכסות או לנקות?

118. שיש-האם לכסות את השיש בנייר כסף או שמספיק לנקותו ולשפוף עליו מים רותחים?

118.1. אפשר לכסות ואפשר להכשיר וא"צ לעשות שניהם. יש הסבר מפורט במדריך זה באנגלית.

הכנת כיוור

119. הכשרת כיוור-האם מספיק לנקותו ולשפוף עליו מים רותחים או שעדיף לא להשתמש בו כלל במהלך הפסח?

119.1. אפשר להכשיר ולהשתמש לכתחילה. יש הדרכה באנגלית במדריך זה.

Hand-mixer used for vegetables only-Kosher for Pesach?

120. My daughter has a hand-mixer that she uses to make vegetable soup. There are never any chometz ingredients in the vegetables being blended and the soup is made in a clean pot that is sometimes used for making pasta. The blades that blend the vegetables do not come in contact with the surface of the pot although the plastic surrounding it does. When she uses the mixer, the soup is hot to the point of *yad soledes*. Does the mixer need to be kashered for Pesach? Can it be kashered for Pesach?

120.1. The hand-mixer usually has a metal blade and plastic parts that enter the soup and pot. Since the vegetable soup is hot, the soup has



absorbed chometz flavor that was in the pot and transferred it to the metal and plastic parts of the mixer. The metal can be kashered for Pesach but the plastic parts that absorbed chometz flavor cannot be kashered for Pesach. Therefore, you cannot use this hand-mixer for Pesach food.

Kashering a skillet

121. I was given a milchig iron skillet 2 years ago and have never used it. In my neighborhood there are men who have large pots of boiling water and kasher utensils. Can I bring the skillet and kasher it in the boiling water and use it for Pesach and fleishig?

121.1. A skillet needs to be kashered with Libbun (extreme heat and fire, see kashering section); boiling water (*hago'oloh*) is not sufficient. This can be done by putting it in a self-cleaning oven which gets extremely hot.

121.2. Whenever you kasher for Pesach, you can switch from milchig to fleishig.

***Ben chutz la'aretz* cooking for *ben erez yisroel* on second day of Yom Tov**

122. We live in Israel but will be spending Pesach abroad (*Chutz Laaretz*). May our hosts cook for us on Yom Tov Sheni or would that be as if they were cooking from Yom Tov for chol? Perhaps it is the halachic equivalent as if my hosts were cooking for non-Jews on Yom Tov?

122.1. It is permissible for a *ben chutz laaretz* to cook for the *ben Eretz Yisroel* on the first or second days of *Yom Tov sheni*. Not only may the *ben chutz laaretz* add to the pot of food that he has prepared for himself, he may even cook a dish especially for *bnei Eretz Yisroel* who are visiting *chutz laaretz*.



Performing *melachos* for *bnei chutz la'aretz* on second day of Yom Tov

123. We have religious relatives who live in the U.S.A. who will be visiting us for Pesach here in Israel. Are we allowed to perform *melachos* for them on *Yom Tov sheni*? May they instruct us to do *melachos* for them? We can't always figure out what they would need so it is helpful if we can ask them to let us know what it is they would like us to do for them.

123.1. You may voluntarily perform *melachos* for your relatives when it is *Yom Tov sheni* for them and *chol hamoed* or *chol* for you. However, they may not instruct you or even hint to you that they would like you to do a *melochob* which is forbidden for they themselves to do on *Yom tov sheni*. If a *ben chutz laaretz* did ask a *ben Eretz Yisroel* to do a *melochob* for him, the appropriate response is:

123.1.1. “Since it is *Yom Tov* for you I cannot fulfill your request. Halochoh would view my behavior as a fulfillment of your *shelichus* and as if you had performed the *melochob*. Halochoh does not even allow a Jew to ask a gentile to do *melochoh* on *Yom Tov* even though there is no *shelichus* to a gentile.”

123.1.2. However, once the *ben Eretz Yisroel* is aware of the wishes of the *ben chutz laaretz*, at a later time, he may perform the *melochob* for the *ben chutz laaretz* if it is clear to both parties that the activity is not being done as following the request or instruction of the *ben chutz laaretz* but as a voluntary gesture to make the *ben chutz laaretz's Yom Tov* more pleasant.

123.2. Since the entire issue of a *ben Eretz Yisroel* following the directive of a *ben chutz laaretz* is in dispute, should a *ben Eretz Yisroel* have violated the halochoh as presented herein and performed the *melochob* on behalf of the *ben chutz laaretz*, nevertheless there is no penalty and the *ben chutz*

Pesach Guide 5776



By Rav Baruch Rubanowitz

laaretz may benefit from the *melochoh*. Furthermore, since it is a matter of halachic dispute where there is a pressing need for the purpose of Yom Tov, it is advised to ask a competent Rav as he may find a basis for leniency, depending on the circumstances.

Non-observant guests in Israel from *chutz la'aretz* on second day of Yom Tov

124. Our relatives joining us from *chutz laaretz* for Yom Tov are not yet observant. While they will be respectful for the first day of Yom Tov and avoid *melochoh* as we do, how should we approach *Yom Tov sheni*? They will see us bnei Eretz Yisroel doing *melochoh* and we know that they are required to keep two days of Yom Tov. Must we inform them that they are in violation of halochoh when they do melachos?

124.1. It is advised not to inform them of the requirement of *bnei chutz laaretz* to keep two days of Yom Tov. Since the requirement of *Yom Tov sheni* is of rabbinic origin, it is best that they violate the laws without realizing it rather than informing them which would be a greater violation since they were informed. It is unlikely that they will keep two days of Yom Tov when they see you, their religious relatives acting as if it is *chol*. Therefore, as long as you do not encourage them to violate the halochoh or enable them to violate Yom Tov sheni, you can observe how they ignore Yom Tov sheni without being required to protest. However, you may not drive them anywhere or have them join you on trips as that would be enabling them to leave the *techum* and other *melachos*.

Apartment mates that keep chometz in apartment

125. I share a rental apartment with a non-Jewish woman and a secular Jew. We are good friends and get along wonderfully and I do not think I can find a more religious arrangement anywhere else on my budget. We each

Pesach Guide 5776



By Rav Baruch Rubanowitz

have our own bedroom but we share the living room, bathrooms, kitchen and balcony. Both of my roommates will be keeping their *chometz* over Pesach in the kitchen and in the living/dining room. Every few days we rotate preparing meals and cleaning up. I am expected to handle the cereals, pasta and sandwiches during Pesach. Can you please offer some guidance as to how I should be conducting myself? I prefer to involve my roommates as little as possible into my religious practices.

125.1. You will need the cooperation of your roommates and their sensitivity to your religious needs if you are to follow the halochah. Your predicament is not ideal. Under the circumstances, this is what you should do.

125.2. Since you share the apartment with others, the kitchen and living room is considered yours. You cannot keep chometz in your domain even if you do not own it without a fixed separation like a cabinet or tied down sheet. Since your roommates will be eating the chometz and it will be around, the best option you have is to rent your share of the kitchen and living room to the non-Jewish roommate for the duration of the holiday. That way you have relinquished all rights to that area and the chometz will not be in your domain. While you would be restricted from entering their area for the duration of the holiday, any chometz used there is not your concern. If you needed to enter the area they may let you do so, but it would be as a guest and not a partner.

125.3. You are not allowed to handle the chometz and prepare it as food for your roommates even if you do not plan on eating it. I

Pesach Guide 5776



By Rav Baruch Rubanowitz

recommend that you switch with the non-Jew so that you will take her shift before or after Pesach and that she will do your job on Pesach.

Cleaning plastic tablecloths and ice chest for Pesach

126. We have a brand new plastic table cloth for Pesach. One of the kids placed a piece of pita on it. Do we need a new Pesach one?

126.1. We would like to picnic on chol hamoed Pesach. Do we need to buy a new ice chest or can we use the one we have?

126.2. You can wipe down the new plastic table cloth and use for Pesach. Since nothing hot was used, you just need to remove any chometz from the surface and it is usable for all Pesach needs. It is advisable to spray a household cleaner over the tablecloth and wipe way in case any crumb remained, it will have become inedible after the bleach or cleaner contacted it. Once it is inedible for animals, it is not chometz.

126.3. The ice chest can also be cleaned well and sprayed with bleach and water, Fantastic cleaner or other household cleaner and any residual crumbs that might still be there would not pose a halachic problem even if ingested. Therefore, it is not necessary to get a new ice chest for Pesach. Clean the one you have so that there are no crumbs and apply a solution to the inside of the chest to make any chometz that you didn't remove inedible.

Platta Shabbat and accepting invitation for Shabbat meal

127. We were invited out to a neighbor who cleaned their plata well before Pesach and turned it on for two hours before Pesach thinking that would kasher it for Pesach. Can we eat from food heated on the plata? Is there anything that can be done to permit us to join them for Shabbos Yom Tov meal? How about if they wrap the plata with foil?

Pesach Guide 5776



By Rav Baruch Rubanowitz

127.1. Cleaning and turning the plata on for few hours will not kasher it. This will only bring the temperature to the same level it was when the chometz entered the metal. This is a *libun kal*, which is appropriate if the chometz flavor had entered in a cooking process. Since there is concern that the plata absorbed chometz directly from a solid, the plata would need *libun chamur*, which is not practical as it would ruin the plata. The plata should be considered a *chometz-dik* plata.

127.2. While I do not recommend wrapping a plata or blech, technically, if done properly the food is kosher for Pesach. The reason I do not recommend this practice is for practical reasons, and not entirely a halachic ruling. Depending upon the need and circumstances, you may choose to double wrap a blech or plata, warm food on it and have kept Pesach properly.

However, in my opinion the risk is not worth the cost of a new sheet metal *blech* or even a new plata for Shabbat.

Should any moisture get in between the *blech/plata* and the foil and contact the pot of food or should the foil rip in one spot and should some food boil over or drip on to the *blech/plata* then everything on the *blech/plata* will need to be disposed of. Ashkenazim should treat the food on the *blech/plata* as *treif* as chometz. This could seriously hamper *simchat Yom Tov* and be a serious challenge for a housewife who has invited guests for Yom Tov and subsequently noticed a problem. It would not be easy to say to everyone who is waiting to eat “We have no hot food for lunch, but there is plenty of matzah and salad”.

Pesach Guide 5776



By Rav Baruch Rubanowitz

The chances of an accident occurring are great enough in my estimation not to recommend double wrapping as a way to save on buying a new blech/plata. Even if nothing goes wrong, the anxiety of worrying whether or not something *might* go wrong can also diminish a housewife's *simchat Yom Tov* and cause unnecessary tension which might reverberate into interpersonal relationships. Since most people are able to buy a new blech or plata without too much trouble I recommend the one-time investment in a Pesach blech or plata.

Halachic basis: On Pesach, even a *mashehu* of flavor passing into food makes the food forbidden to eat despite the fact that the flavor is undetectable in the food. Ashkenazim take this one step further and avoid the food even if the chometz flavor is from an *eino ben yomo* i.e. where the blech/plata has not been used for chometz within the past 24 hours. Therefore, since heat transfers flavor between metal and food when they are directly in contact with each other or if there is a liquid medium between them, any tear in the foil or moisture between the blech/plata and foil and between the foil and pot will carry the chometz flavor in the blech/plata to the food.

Some Sefaradim keep this rule while others are lenient with the food if the blech/plata did not absorb chometz within the last 24 hours. Still, they would not use the blech without protection of the foil.

So if the family who is hosting you will double wrap the *plata* (or *blech*) and are careful to keep everything dry, the heat source (blech/plata) can be *chometz* and still no flavor will pass into the Pesach pots and you can enjoy the food. Much of the tension and anxiety will be theirs which they have agreed to and you can enjoy the hot food in the honor

Pesach Guide 5776



By Rav Baruch Rubanowitz

of Shabbat Pesach. You just need to have confidence in them that should an accident occur and liquid had spilled, they would inform you. In short, it is possible to accept an invitation under such circumstance but as a practical matter I do not recommend this practice on an ongoing basis. If it is a one-time meal with friends, you can use your judgment weighing in these factors.

If the plata was used on Pesach already, it is likely that the Pesach pots were used to heat food and when the lid was removed and placed on the plata some condensation that had gathered under the pot cover, fell on to the plata and acted as a conduit to transfer chometz flavor to the Pesach pot. That Pesach pot should now be viewed as chometz pot and not used again for Pesach until it is kashered. (Kashering from chometz can only be done after Pesach).

***Kitniyos* and Special Diet**

128. I have not been well for many months and western medicine has not been helpful to alleviate my ailments. A few months ago I met a specialist in alternative medicine who recommend I change my diet. I followed her instructions which cut out many items from my diet. No more bread, grains, fish, fowl or meat and other foods. The only things left were rice, beans and vegetables. This change has helped me tremendously. I am much healthier and all my ailments have been greatly diminished. As we approach Pesach I am very concerned about what I will be able to eat. For the seder night, I will be able to have the appropriate *kezzeisim* of matzoh and have four cups of wine or grape juice. What troubles me is how will subsist for the week without *kitniyos*? Must I follow the *minhag* and refrain from rice and beans the whole week of Pesach?

Pesach Guide 5776



By Rav Baruch Rubanowitz

128.1. A person who is on a diet for health considerations that restricts most foods but allows for the consumption of *kitniyos* (e.g., rice and beans) needs to determine how important it is for him or her to consume the *kitniyos*. A question should be posed to a halachically reliable health professional how would the omission affect the health of the patient?⁸⁸ If the health professional is concerned that there is a significant possibility that a change in the diet might have a deleterious effect upon the patient's health, the patient may continue with his or her diet of *kitniyos*. The question can be phrased:

“what do you think would happen with your patient if he or she were the patient to subsist solely on vegetables? Do you think that their health might deteriorate? Is it likely that the worst that will happen is that the patient would just be hungrier than usual for the week of Pesach?”

Kitniyos are permissible for sick people or those who might become sick without it. If there is no significant risk to health, he should eat more vegetables and no *kitniyos* even if he will be hungrier and won't enjoy Pesach as much. In this case, it seems that the main approach of the nutritionist is to avoid certain foods. If the beans and rice were acceptable primarily because they were not harmful but they were not chosen because they added something necessary, then it is likely that the absence of the beans and rice would not be harmful or cause illness.

If this is true, then you should still avoid *kitniyos*.

⁸⁸ A halachically reliable health professional would include an observant licensed medical physician or nutritionist. If the professional is not Jewish or non-observant, they can also be relied upon if their professional reputation is at risk should they offer inaccurate information.



Pesach Guide 5776

By Rav Baruch Rubanowitz



129.

Tevillas Keilim

Judaism considers one's possessions an extension of himself. Just as a gentile who wishes to convert to Judaism needs to immerse his or her body in a mikve as part of that process, so to, certain food related utensils (as described below) that were manufactured or owned by an *aino Yebudi* and which now belong to a *Yebudi* (gifted or sold) need to be properly immersed in a mikve before use. The source for this is found in the Torah (Bimidbar 31:33) when Bnei Yisrael attacked Midian and took their possessions as booty. Before using the kitchen utensils, they needed to purify them from *tumas meis*, *tarfus* and the change in status due to a change in ownership which requires immersion in the mikve. This principle extends beyond spoils of war to any change of ownership from an *aino Yebudi* to a *Yebudi*. Practically speaking that means that pots, pans dishes, cutlery, drinking glasses and the like which had been owned by an *aino Yebudi* and now belong to a *Yebudi* should be immersed in a mikve before their first use by a *Yebudi*. Some of the practical laws shall be presented here.

First *Hachshoroh* then *Tevilloh*

130. Before the process of immersion is done, if the utensil is not new and may have absorbed flavor that is not kosher, the kashering process (*bag'oloh* [immersion in boiling water] or *libbun*) need be done first and only afterwards should one do *tevillas keilim*. If a utensil was immersed in a mikve while it still had *treif* flavor absorbed in it (even *ta'am eino ben yomo*), the item should be kashered and immersed a second time without a *berochah*.

Complete Transfer of Ownership

131. The utensil must have left the possession of the *aino Yebudi* and fully belong to the *Yebudi* ready for his personal use. A utensil borrowed or rented from an *aino Yebudi* or from a Jewish/non-Jewish partnership need not be immersed. If utensils are purchased from the partnership or if the Jew buys out the non-Jewish partner and now has total ownership of the utensils, *tevillob* with a *berochob* is required.

131.1. If the *aino Yebudi* released his ownership and made it available for all to acquire (*hefker*), and subsequently a Jew acquired it, the item should be immersed without a *berochob*.⁸⁹

132. Even if all the workers that manufactured the utensils are Jewish, the utensil requires *tevillob* if the manufacturing company is owned by a non-Jew. This halochoh applies to companies whose entire ownership is completely held by non-Jews, or if non-Jewish owners hold a majority of the company. Similarly, a company that has non-Jewish voting stockholders that can have a significant impact on the company would also be considered non-Jewish ownership even if they are not a majority of the company. Unless one has information to the contrary, one should assume that all companies outside Eretz Yisroel have some public non-Jewish ownership and require *tevillob* after a Jew purchases them for personal use.

132. An item manufactured by a company owned by *ainum Yebudim* which was sold to a Jewish retailer who in turn sold the item to a *Yebudi* consumer, needs *tevillob* by the consumer with a *berochob*.

⁸⁹ עיין שו"ת הר צבי יו"ד קט שהביא ראיה ממלחמת סיחון ועוג שהרגו כולם ונשאר הכל הפקר ולכן לא נצטוו ישראל אז על הטבילה. אמנם הרצ"פ ואחרים מפקפקים בזה ויש לטבול בלי ברכה.



Pesach Guide 5776 Pesach Seder By Rav Baruch Rubanowitz

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- 132.1. A *tevillob* performed by the Jewish retailer is ineffective since it is considered merchandise to him and not kitchen utensils. Therefore, while it is commendable for a store that sells kitchenware to have a mikve on premises, the items should be immersed by the consumer after he has halachically acquired them and not by the store owner.
133. However, if it is not clear if the majority shareholders of the company are *ainum Yehudim*, the item should be immersed without a *berochob*.
- 133.1. While manufacturing companies outside of Israel can be assumed to belong to *ainum Yehudim*, this is not true of American companies. Many American companies have a significant number of Jewish stockholders and one should not assume that the majority stockholders are *ainum Yehudim*. If verification is difficult; and there is a reasonable likelihood that the company may have a majority of Jewish stockholders, one should immerse items purchased from that company without a *berochob*.
134. A manufacturing company that is completely owned by a Jew but the workers who fashion the items are *ainom Yehudim*; the items do not need *tevillob*.
135. A *Yebudi* who gave his item to an *aino Yebudi* technician to fix, needs to immerse the item without a *berochob* if the item was unusable or made unusable during the time it was with the *aino Yebudi*. The craftsmanship itself is considered partial ownership and when the item is returned to the owner, the owner acquires an item that was partially owned by an *aino Yebudi*.
- 135.1. Therefore, if a utensil which was owned by a Jew and was properly immersed fell into disrepair, and the utensil was no longer



Pesach Guide 5776 Pesach Seder By Rav Baruch Rubanowitz

functional (e.g. a hole or crack on the bottom of a pot), and an *aino Yebudi* repairman welded a new patch onto the broken area; the newly repaired vessel would require *tevillob* once again without a *berochob*.

136. Utensils require *tevillob* if they were given by an *aino Yebudi* to a *Yebudi* as a gift or if they were bought from an *aino Yebudi*. This requirement would apply, even if the Jew owned the utensil originally, subsequently sold it to the non-Jew and subsequently bought it back from him. It is for this reason that one should not sell *chometz keilim* to a non-Jew.
137. If someone converts to Judaism, their utensils require *tevillob*, even if they were only used for kosher food, since the utensils were transferred from the possession of an *aino Yebudi* to the possession of a *Yebudi*. However, since this halochoh is not found in the Gemoro or Shulchan Aruch, one should not make a *berochob* on the immersion.⁹⁰
138. A person who is about to purchase an item which would require *tevillob* but he has no way to immerse the item, may choose to take the item and pay for it with the intention not to halachically acquire it. He then may use the item until he has the availability to immerse it. At that time, he should make a *kinyan* with the intention of acquisition and then immerse it.⁹¹

⁹⁰ נראה דיש מקום לחלק דאינו דומה לכלי מדין שעבר מבעלותו של זה לזה, אבל לא מצאנו מקור לחיוב טבילת כלים כשהחפץ נשאר בבעלותו של אותו בן אדם, והוא השתנה מגוי ליהודי. ובדרכי תשובה סימן ק"כ סק"ד הביא ספק בזה, ולכן נראה דלא יברך אף כפי הנראה אין מקום כ"כ לחלק בסברא, והדברים נוטים דחייב לטבול בברכה, אולם מאחר שלא אישתמיט חד מהפוסקים הקדמונים לדבר בזה, יתכן שאייז הלכה למעשה.

⁹¹ מנחת שלמה ח"ב סימן סו.



Pesach Guide 5776 Pesach SemaH By Rav Baruch Rubanowitz

Usage before Immersion

139. It is forbidden to use a utensil for food preparation or dining purposes before it is immersed in a mikve. Even a one-time, temporary use is forbidden. This is not only true for items that belong to the person who wishes to use the item but even if the item belongs to another Jew who is required to immerse the utensil and did not do so, no Jew is allowed to use item until it is properly immersed.⁹²

139.1. However, if the owner will not immerse the item and does not let the user immerse the item, a guest may use the item without immersion since the restriction to use the item is in order to motivate the user to immerse the item. If the user cannot immerse the item because the owner will not allow him to do so, then the restriction is waived.

139.2. This principle can be applied to restaurants and hotels that do not immerse their cutlery and will not allow the guests to take the items out of the premises to a mikve.⁹³

140. While it is best to immerse utensils as soon as possible, it is permitted to keep items in one's home even if they are not yet immersed.

141. If a utensil was used numerous times without *tevillob*, one is still required to immerse it before its next use.⁹⁴

⁹² עצם מה שהתורה מחייבת לטבול כלי סעודה, מגלה שיש איסור שימוש, דאלייכ על מה חייבה התורה טבילה אילו היה מותר להשתמש גם בלי טבילה, ואייכ צייב במה שחזייל גם אסרו להשתמש בכלים לא טבולים כדי לדרבן אנשים לטובלם, וייל דאם יש לו מקוה בפניו ואין בזה טרחא לבול, עייז בא התורה ומחייבת טבילה ורייל לפני השימוש שיטבלם, אבל אם קשה לו לטובלם ואינו יכול לעשותו מיד, באו חזייל ואסרו השימוש כדי שלא ישכח מלטובלם.

⁹³ מנחת שלמה חייב סימן ס"ו סקיי"ד.

⁹⁴ חכמת אדם עג: כ.



Which Items need to be Immersed?

142. *Keilim* (utensils) can be categorized into three halachic groupings:
- 142.1. utensils requiring *tevillob* (immersion) with a *berochob*
 - 142.2. utensils requiring *tevillob* without a *berochob*
 - 142.3. And utensils that do require *tevillob*.
143. **Utensils require *tevillob* with a *berochob*** when they have direct contact with food during preparation or meal time and when they are made from these six metals: copper, gold, iron, lead, silver and tin or if they are made of glass including Pyrex, Duralux, and Corelle. (Corelle, a form of glass, should not be confused with Corning Ware, a form of earthenware, which will be discussed later in this article.)
144. The utensil must come in direct contact with the food. If there is a separation between them, the item does not need *tevillob* (e.g., stovetop grates). However, if there is just paper or foil in between the food and utensil (like baking paper on a tray), the item does need *tevillob*.
145. **Utensils should be immersed without a *berochob*** if they are made of any other metal and come in contact with the food during preparation of the food or when dining. This includes steel, aluminum and brass. For example, a vegetable peeler, nut cracker, hot water urn or hot air popcorn maker come in direct contact with food but are not made of one of the six metals or glass and should be immersed without a *berochob*.
146. This usually covers most utensils for baking, frying, cooking or roasting (e.g., hot water kettle, urn, shredder, filter, knives, mixer parts and baking trays).
- 146.1. Disposable aluminum pans for cooking or baking need to be immersed in a mikve without a *berochob* if they are strong enough to be



Pesach Guide 5776 Pesach 5776 By Rav Baruch Rubanowitz

reused more than once. It makes no difference whether or not you plan to dispose of the pan after a single use. Since the utensil is durable enough to be reused, it is a vessel which requires *tevilloh* and practices of our wealthy society do not change the halachic definition of a *keili*. Therefore, unless the disposable pans were manufactured by a Jew who owns his company, or they are so flimsy that they cannot withstand a second use they should be immersed in a mikve without a *berochoh* before use.

Other Examples where one should immerse without a *berochoh*

- 146.2. If one is unsure whether or not a utensil which requires *tevilloh* was in fact immersed, it should be immersed without a *berochoh*.⁹⁵
- 146.3. Utensils made from a combination of materials, e.g. metal pots coated with Teflon or enamel.
- 146.4. Utensils used exclusively for raw ingredients, but could also be used for edible food (e.g. the beater used in a mixer, shechita knife, potato peeler)
- 146.5. Metal utensils used for food storage that remain in the kitchen or pantry and are not brought to the table, e.g. metal flour or sugar canisters.
147. **Utensils do not require *tevilloh*** even if they come into direct contact with food during preparation or meal time, if they are made from bone, earthenware, china, porcelain, paper, plastic, stone, stoneware, Styrofoam, Corning Ware or wood.

⁹⁵ אפילו כלי זכוכית שחיובם מדרבנן, מ"מ איתחזק איסורא משא"כ בדבר שיש בו ספק אם חייב בטבילה אם חיובו מדרבנן יש להקל בשימוש ללא טבילה לעת הצורך כשא"א להטבילו (עיין פת"ש יו"ד ק"כ ס"ק י"א ואג"מ יו"ד ח"ב סימן מ').

Pesach Guide 5776 By Rav Baruch Rubanowitz

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- 147.1. Utensils made from metal or glass whose intended purpose is not for food usage, e.g., an arts and crafts knife. Even if the knife was to be occasionally used for food preparation, *tevillob* would not be required.
- 147.2. Metal or glass utensils that do not come into direct contact with the food, e.g. the metal shell of a removable crockpot, can opener, knife sharpener or cork screw.
- 147.3. Utensils which are made by a Jewish craftsman (observant or non-observant) who owns his company or business, and are sold directly to a Jewish customer.
- 147.4. Empty metal cans that previously held food, e.g., canned vegetables, can be used to cook food therein without *tevillob*. One does not have to immerse the can, because the Yehudi who opened the can to remove the original contents has now created a “new” utensil.
- 147.5. **Storage** utensils that are not brought to the table and the food is always wrapped (e.g., tea bags candies) do not need *tevillob*. If the food is placed in the storage container and is not wrapped (e.g., glass spaghetti/pasta containers or cookie jars) one should immerse without a *berochob*. If the storage container is occasionally brought to the table and one eats from the storage container, it should be immersed with a *berochob*.
- 147.6. When food sold in glass jars (mayonnaise jars or juice bottles) is emptied, the glass jar does not require *tevillob* before using, since its use as a container is secondary to its contents. If a deposit is required on the bottle, the glass has individuality in its own right and would require *tevillob* before reuse. In the event that the jar or the bottle is fancy and



important in its own right, *tevillob* would be required. One should not assume that Jewish merchants immerse the jars or fancy trays that they use to package loose or bulk food items.

147.7. Utensils used exclusively with raw, non-edible food, e.g. cookie cutters or a metal tenderizer hammer, do not need *tevillob*.

147.8. These items do not need *tevillob*: a blech, metal dish racks, meat thermometer, knife sharpener, toaster, oven racks and metal or wood rolling pins.

148. Items which do not need *tevillob* should not be immersed.⁹⁶

Preparation of the item for Immersion

149. The utensil to be immersed must be completely clean. It should be free of dirt, dust, rust, stickers, or glue so that the water of the mikve can reach all parts of the item at once. If the utensil was immersed with a label, it may not be a *chatzitzoh* if it covers only a small portion of the item and the owner is interested for the label to remain on the item. When a label is left on, one should consult a rav.

The Mikve

150. The immersion must be done in a mikve, which is kosher for *tevillos noshim* (a mikve that is kosher for men only does not qualify). One may also use the ocean. However, rivers that rise due to rain or melting snow can be used for *tevillob* only after settling back to their normal level.

151. Glass may be immersed in snow under special circumstances.

⁹⁶ או"ה כלל נח: פה שמא יבא לברך עליהם ותהיה ברכתו ברכה לבטלה.



Who Can Immerse the Utensil?

152. Anyone may *tovel keilim*, including a small child or a non-Jew. The *tevilloh* must be done in the presence of a Jewish adult to verify that it took place. The recitation of a *berochob* can only be said if an adult Jew does the immersion, is the owner of the item or was appointed by the owner to immerse the utensil. Therefore, if many utensils are to be immersed with the help of a child or an *aino Yebudi*, the Jewish adult should first immerse a few vessels with a *berochob*, and the child or non-Jew can take over under the supervision of the adult.

The *Tevilloh*

153. Prior to the immersion of metal or glass utensils, one wets his or her hand in the mikve water, holds the vessel in the wet hand and says, “*Baruch ato Adonuy Eloheinu melech ha’olam asher kideshanu bemitzvosav vetzivonu al tevillas keilim*” and immerses the vessels. The water of the mikve must touch the entire vessel, both inside and out. The entire vessel must be under the water at one time. Under no circumstances can one utensil be immersed in stages, nor can two utensils touch each other during the entire time they are immersed. A pot cover can be immersed separately if it is removable.

153.1. If only one vessel is immersed, the above procedure is followed and the *berochob* “*al tevillas keli*” is recited.

154. If ones hands were wet with the mikve water it is not necessary to let go of the item entirely in the mikve. The mikve water reaches all parts of the item at once since there is water in between the fingers and the item. If one held the utensil with dry hands before immersion, he or she would need to momentarily let go of the item while it is in the water.



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155. A pocket knife used for food should be immersed in its open position so that the water will touch all areas of the blade. A narrow necked bottle should be immersed neck up so that the inner surface of the bottle will fill completely with mikve water.
156. It is sufficient to immerse the item once. Some prefer to immerse the item three times. There is no minimum amount of time that the utensil needs to be in the mikve. It needs to be wet enough to make another item wet. Make sure that there is no air trapped in the submerged vessel.

Items made of Parts

157. Utensils made of separate pieces that are assembled as a single unit, e.g. a meat grinder or thermos bottle, may be immersed in the manner used, and need not be immersed piece by piece, although one may separate a unit into its separate components and immerse each part separately. When immersing an assembled appliance, it is imperative that the water touch all areas that the food will touch during use, both inside and out.

When it is Difficult to be *Tovel*

158. A rav should be consulted if it is impossible to immerse a utensil because the utensil is too large to immerse in a mikve; if there is no mikve available; if the vessel will be ruined when placed in a mikve; or if immersion may present a hazard. Sometimes it is advisable to disassemble the vessel to the point in which it is unusable and impossible for a normal person to assemble. If the item is disassembled to the point that it is necessary to have an expert reassemble it, then when a Jew reassembles the item it would not need *tevillob*. Since a Jew made the item functional, the Jewish technician is considered the item's creator and owner. A craftsman owns his work in the item and when the utensil was not

Pesach Guide 5776 By Rav Baruch Rubanowitz

functional at any stage before the craftsman added his expertise, the craftsman's addition affords him significant ownership in the item. Thus, the item is considered to have come from the possession of a *Yehudi*. Reassembly would not apply to the parts of a meat grinder that are regularly assembled and disassembled during ordinary use. Reassembly would only apply to utensils that are not ordinarily dismantled.

158.1. If a person disassembled a utensil and is not a professional craftsman or technician, but is able to reassemble this particular item because he has just taken it apart and has become familiar with it can assemble the item and it would not need *tevillob*. Since an ordinary person would not have been able to reassemble the item, it is considered as if put together by a craftsman.

159. Another suggestion would be to give the utensil in question to a non-Jew as an outright gift and borrow it back from the non-Jew. However, this procedure only helps for the period of time when one cannot immerse the utensil such as for the day Shabbos (when it is forbidden to immerse, see next paragraph) or during the week in a place where there is no mikve available.

When?

160. *Tevillas keilim* may be performed day or night, except on Shabbos or Yom Tov. In case of great necessity, where one needs to use an *untoveled keili* on Shabbos or Yom Tov, the utensil may be given to a non-Jew as a present and the Yehudi may borrow it back. After Shabbos, if the Yehudi re-purchased the utensil from the non-Jew, it must be immersed in a mikve with a *berochob*.

161. One may immerse utensils on *chol hamoed*.



Pesach Guide 5776 By Rav Baruch Rubanowitz

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162. If necessary one may immerse an item with a *berochob* during *bein hashemosbos* that enters into Shabbos or chag if he has not yet accepted Shabbos or chag but never as the Shabbos or chag leaves.
163. An item can only be immersed once it is an item that is designated for usage with food. A store owner purchases his merchandise for the purpose of selling them; he has no intention of using the items with food and would not do so. Therefore, he cannot immerse the items in advance of the sale to make the item more attractive. The immersion of a glass at a stage when it is a commercial commodity is premature and the immersion is invalid. Once the buyer makes the purchase and plans to use the glass for drinking, only then would an immersion be effective.
164. Similarly, were one to purchase a gift and avoid using the item himself in the preparation or usage of food, in order to ensure that the item is in perfect condition and can be returned if necessary, that item, in the hands of the donor, is not yet considered a *kli sendah*. Immersion in a mikve (with or without a *berochob*) would be ineffective.⁹⁷ The only way to arrange for the item to be an immersed item before the gift is given, is if the donor buys the item for his own use, immerses the item, then uses the item and subsequently gives the used item as a gift to a friend. Otherwise, one should notify the recipient that the item is not yet immersed. If the donor is certain that the recipient will use the item without immersion, he may be in violation of *lifnei iver*, enabling another Jew to sin. However, if there is a doubt that the recipient may never use the item (e.g., they may use it as a decorative piece or return the item), then it is not considered a *michshol*

⁹⁷ עיין מנחת שלמה ח"ב סימן סו: כ, וכע"ז בתשובות והנהגות א: תנב.



Pesach Guide 5776

By Rav Baruch Rubanowitz

vadai and is permissible to give as a gift as there is no *lifnei iver* on a *safeik michshol* (see Chazon Ish *Shevi'is* 12:9 s.v. *venireh*).

Ta'aroves

165. If a *keili* that requires *tevilloh* was mixed together with utensils that have already been immersed and the *untoveled* utensil is unidentifiable, all of the vessels should be re-*toveled*. If this poses a difficulty or expense, a rav should be consulted.

Invited as a Guest

166. If one is invited to eat at a friend's house who keeps kosher and it is known that the host's utensils have not been *toveled*, a rav should be consulted. However, it is not proper or necessary to investigate if the host complies with the laws of *tevillas keilim* since we assume G-d fearing Jews comply with the halochah. If by error a non-*toveled* utensil was used to prepare food, the food is still considered to be kosher and must be eaten on properly *toveled* dishes. Food served on a plate that has not been immersed should not be eaten from that plate.

After Pesach

167. After Pesach, it is necessary to be vigilant to only buy chometz from gentiles or from Jews who sold their chometz during Pesach. Were chometz to have been owned by a Jew on Pesach in violation of the halochah, that chometz should not be consumed by another Jew and is considered not kosher. This is a rabbinic penalty as a disincentive to own chometz during Pesach. This includes beer, bread, cat and dog food that contain grain, cereals, cookies, pasta, pretzels, soy sauce, wheat germ and whiskey.
168. However, if the Jew who had chometz before Pesach had sold his chometz through a reputable rabbi in order to comply with the halachic requirements of Pesach, that food may be eaten after Pesach even by those that would not otherwise rely on the form of sale for their own personal needs. As long as the Jew had complied with all halachic requirements from his perspective (whether or not the measures taken were halachically sufficient), there is no basis to penalize that person.
169. Rav Moshe Feinstein (O.C. 1:149) goes one step further. Even a store owner who sold his chometz through a rabbi before Pesach and subsequently kept his store open for business during Pesach selling chometz, nevertheless, whatever chometz is left in the store after Pesach may be purchased by observant Jews. The original sale is binding and irreversible. The store owner is considered to have repurchased those items of chometz he sold during Pesach from the gentile or stolen them, but that has no effect upon the previous sale. It also does not prove that he had no serious intention to go through with the sale. All the food stores and restaurants at Ben-Gurion Airport sell their chometz before Pesach.



Pesach Guide 5776 Pesach SemaCh By Rav Baruch Rubanowitz

Most of them, however, are open for business during Pesach and sell chometz.

170. An important distinction needs to be made between the nature of forbidden chometz after Pesach and chometz concerns before Pesach. Before Pesach, one avoids consuming known chometz or even when there is a doubt that chometz may be in a product. After Pesach, only if one is certain that a product is chometz should one avoid benefitting from it. If there is a doubt whether the item is chometz, it is permitted to consume it. This is relevant when shopping in a store that is owned by a majority of Jews and the chometz was not sold, all chometz products that were owned during Pesach should not be bought at that store. Once a reasonable doubt arises that the merchandise is new and was not owned by the store during the holiday of Pesach, it is permissible to buy those items at that store. Also, items that are generally avoided on Pesach due to a concern that they *might* be chometz are permissible after Pesach even if owned by a Jew during Pesach. This includes flour, ketchup, mayonnaise, mustard and maltodextrin.

171. Kashrus Experts in the U.S. have identified many producers of whiskies that appear to be owned at least part by Jews and have not been sold over Pesach. Since the production of such whiskies is done over years, the problem extends to whiskies produced years ago as well. The following list of whiskies are not recommended unless there is basis to believe that they were not owned by a Jew over Pesach.

1792 Ridgemont
99 Schnapps
A. Smith Bowman

Ancient Age
Antique Collection
Barton

Blantons
Bowman
Buffalo Trace

Pesach Guide 5776



By Rav Baruch Rubanowitz

California Deluxe	Herbsaint	Old Weller
Canadian Host	Highland Mist	Pappy Van Winkle
Canadian Hunter	House of Stuart	Peychaud's
Canadian LTD	Imperial	Regan's
Canadian Supreme	James Foxe	Rich & Rare
Colonel Lee	Kentucky	Rock Hill Farms
Dr McGillicuddy's	Gentleman	Royal Canadian
Eagle Rare	Kentucky Tavern	Sazerac Rye
Elmer T Lee	Lauder's	Ten High
Experimental	McAfee's	Thomas H. Handy
Collection	Benchmark	Tom Moore
Fireball	Mr. Boston	Van Winkle
Fleishmann's	Northern Light	Very Old Barton
George T. Stagg	Old Charter	Virginia Gentleman
Hancock's	Old Rip Van Winkle	W L Weller
Presidents Reserve	Old Thompson	

Most of these items are produced by The Sazerac Company <http://www.sazerac.com/> . While they have recently begun to sell their chometz products for Pesach, it will take about 8 years for the first products being produced to reach the market. It will take even longer to be confident that the bourbon and whiskies are kosher. For a full list of their products see their website and brand portfolios.

It should be noted that if it is possible to return the *chometz she'ovar olov haPesach* (e.g., any of the bourbons mentioned above), one may do so and receive the refund. This is not considered benefitting from the chometz since the transaction is entirely reversed as a *mekach taus* (invalid sale if the buyer was unaware of its halachic status at the time of purchase and would never have made such a purpose were he to have known).



Pesach Guide 5776 Pesach Seder By Rav Baruch Rubanowitz

172. In general, a large supermarket will have a two-week turnover. So if a store is known to be owned by a Jew who did not sell his chometz over Pesach, one should avoid buying chometz products for two weeks after Pesach. Smaller stores may have a longer time of turnover of their products. Alcoholic beverages have a longer turnover period and should not be purchased until after Shavuos.
173. If it is not known whether or not the owner or major shareholders are Jewish, one may go after the majority of the people in the community. If the majority are not Jewish, without any significant indication otherwise, one may assume the owner is not Jewish. If the owner is not observant, having a last name that sounds Jewish is not sufficient indication nowadays that the owner is halachically Jewish.