



Young Israel of Staten Island

835 Forest Hill Road • Staten Island, N.Y. 10314

Tel: 718-494-6700 • Fax: 718-494-6686 • website: www.yisi.org

YAAKOV LEHRFIELD - Rabbi

הרב ישראל יעקב לרפילד

Dear Member:

Enclosed please find a form for the delegation of power for the sale of Chometz. Please read the form very carefully and fill in the appropriate places. If you will be acting as the agent for someone who cannot come, please try to have that person fill out and sign the form themselves. If this is not possible, make sure that you have been appointed verbally to act in their behalf so you can fill out the form for them.

This form is not a document of sale, but rather a transfer of power of attorney. With the signing of this form you are giving the Rabbi permission to act on your behalf, and sell your Chometz, and lease certain properties to a non-Jew.

In order for this to work so that you do not come to own Chometz on Pesach, you must understand that you are signing a legal and binding document, and that the Rabbi will be selling the Chometz to the non-Jew in a valid sale. These transfers and sales conform to the Halachic laws of sale and transfer and also conform to the American law of sale and transfer.

You must include all places that you own, lease, occupy or rent when filling out this form. This includes your office, vacation home, and any property that is owned by you and not occupied by another party.

This agreement gives the non-Jew the right to enter your home, at any time, so that he may visit or partake of his Chometz. In the event that you will not be home for Pesach please indicate on the enclosed form, who will have your keys.

Also indicate on the enclosed form where the Chometz will be located in your home, and what type of Chometz you will be selling (food, liquor, cosmetics & etc.). The cabinets, drawers or closets that will contain Chometz should be sealed with a string or tape. This serves as a way of describing where the Chometz will be, and also as a reminder to you on Pesach that these places are off limits.

In addition to Chometz and items that contain Chometz, you also have to sell the Chometz that is stuck on or baked onto the plates, dishes and pots that have been used all year for Chometz purposes. These items should be placed in a specific area and sealed with tape or string.

Filling out and signing this form does not complete the process. The form must then be brought to a Rabbi. A Hebrew document is then signed, and a "Kinyan Suddor" (picking up of the handkerchief) is done. This then completes the transfer of power of attorney to the Rabbi. Again, I would like to express that this procedure must be done with your full understanding and appreciation of the Mechiras Chometz process.

A Chag Kosher V'Somayach!

Sincerely yours,

Rabbi Yaakov Lehrfeld



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DELEGATION OF POWER FOR SALE OF CHOMETZ

I, the undersigned, fully empower and permit Rabbi Yaakov Lehrfield to act in my behalf and stead; to sell all Chometz possessed by me (knowingly or unknowingly); and/or those that have appointed me as their agent to sell their Chometz as defined by the Torah and Rabbinic Law (e.g. Chometz, possible Chometz and all kinds of Chometz mixtures). This includes all Chometz that tends to adhere to the inside surfaces of pans, pots and cooking utensils, and to lease all places wherein the Chometz owned by me may be found.

I do hereby agree to provide the buyer with ready access at all times to this merchandise and to give the buyer the keys to said premises, if requested.

Rabbi Yaakov Lehrfield has the full right to sell, and to lease by transactions as he deems fit and proper for such time he believes necessary in accordance with all detailed terms and forms as explained in the general authorization contract which has been given this year to Rabbi Yaakov Lehrfield, to sell the Chometz. This general authorization is made a part of this agreement.

Also, I hereby give Rabbi Yaakov Lehrfield full power and authority to appoint a substitute in his stead with full power to sell Chometz and to lease as provided herein. The above given power is in conformity with all Torah and Rabbinical regulations and laws, and also in accordance with laws of the State of New York and of the United States. And to this I hereby affix my signature on March _____ 2018.

NAME: _____

ADDRESS: _____

SUMMER ADDRESS: _____

BUSINESS ADDRESS: _____

Will you be in our time zone? _____ If you will be away, have you enclosed a key? _____

<u>Type of Chometz</u> (Liquor, Drugs, Cereal)	<u>Location</u> (Medicine, Chest, Pantry)	<u>Approx. Value</u>
1. _____	_____	_____
2. _____	_____	_____
3. _____	_____	_____
4. _____	_____	_____
5. _____	_____	_____
6. _____	_____	_____

Signature: _____

Kashering For Passover

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Kashering - Dishes and Utensils

Sets of dishes, pots and pans, flatware and other necessary utensils should be set aside specifically for Passover use. Certain utensils, such as flatware, metal pots and pans, etc., however, may be made Kosher for Passover use, a process known as *kashering*. Since the laws of kashering are many and varied, you should consult your Orthodox Rabbi if you wish to *kasher* for Passover. Here are some guidelines for handling utensils designated for Passover use:

§ All **new** metal, aluminum and glass vessels and utensils require t'vilat kelim (ritual immersion) in a kosher mikvah (ritual bath).

§ **New** disposable aluminum pans are acceptable for Passover without special certification. Ritual immersion, however, is required if they are to be used more than once, and they do require a bracha like any other metal object.

§ The following may **not** be kashered:

- a) China, pottery, earthenware, rubber, non-stick and Teflon and similarly coated pots and pans, plastic dishes, enameled pots, pans and ladles, and utensils with wooden or plastic handles.
- b) Utensils or vessels which cannot be thoroughly cleaned, such as those having crevices in which chametz can accumulate, (e.g. bottles with narrow necks, sieves etc.)
- c) Dishwashers. (note - The **OU** allows one to kasher a dishwasher, under certain circumstances.)

§ Drinking glasses (**not** plastic) may be kashered for Passover by soaking them in water for three days. The water should be changed every 24 hours.

Note: *This method of kashering does **not** apply to glass ovenware, whiskey glasses, glass dishes in which hot food is served, or bottles used to store beverages that are chametz or that contained vinegar or grain alcohol.*

§ If new, Teflon and similarly coated pots and pans, plastic, Styrofoam, coated paper dishes, serving utensils, glasses, and plastic tablecloths may be used on Passover. Tablecloths must be freshly laundered before Passover; however, no starch should be used.

Kashering - Electric Mixers, Food Processors and Blenders

Since the motor area of electric appliances is often exposed to chametz and can be cleaned only with great difficulty, it is recommended that a special mixer for Passover be used. However, those food processors and blenders that have totally sealed units in their motor area may be used if the bowls and mixers are changed. Please consult your Orthodox Rabbi with questions about your particular brand or type of electric appliance.

Kashering - Ranges and Ovens

Ranges and ovens may be kashered for Passover use, and the process for doing so is as follows:

§ **For ranges:** Thoroughly clean every part of range-tops including scraping residual foods from the surface and catch trays and do not use them for a full 24-hour period. Then, they must be burned at maximum temperature for at least one hour (this applies to electric and gas ranges). Finally, cover knobs, surfaces and catch trays with aluminum foil.

§ **For non-self-cleaning ovens:** Thoroughly clean the interior and exterior surfaces of the oven and do not use it for a full 24-hour period. Then, it must be burned at maximum temperature for at least one hour. Once this process is complete, cover the racks and grates on both sides with aluminum foil (with perforations for air circulation).

§ **For self-cleaning ovens:** When kashering a self-cleaning oven, running a complete self-cleaning cycle with the racks inside the oven is sufficient without waiting 24 hours from the time it is manually cleaned to the time it is kashered. For ovens kashered in this fashion, racks need not be covered.

Great care should be taken not to permit any food to touch the sides, top, or bottom of the oven. During Passover, range-top surfaces should be covered to prevent contact with Passover foods or utensils.

Note: *Oven cleaners acceptable for year-round use may be used for Passover.*

§ Microwave ovens may be used on *Chol Ha-Moed* (not on Shabbat and Yom Tov). To kasher your microwave for Passover, clean the inside thoroughly and do not use the microwave for 24 complete hours. Then, fill a large paper container with water and bring to a boil. The glass tray cannot be kashered. Either a new glass tray should be purchased or paper should be used in its place.

Note: *Some microwaves have a metal grate. Since the grate cannot be lined with aluminum foil, remove the grate from the microwave for the duration of Passover.*

For **convection microwave ovens**, follow the same kashering process as conventional ovens.

Cleaning Refrigerators and Freezers

All parts of refrigerators and freezers must be thoroughly cleaned and washed, including storage bins. (The shelves should be lined with plastic or foil with small perforations to allow for air circulation. - Note – I do not believe this is necessary. R.Y.L.)

Note: All kashering must be completed before the deadline for eating chometz.

CRC's Guidelines to Kashering Counter tops and Stovetops for Pesach

Introduction: Today, new products are constantly being introduced to make the kitchen a more friendly work environment. As a general rule, once you kasher your countertop it may be used as is and would not need to be covered. In the cases that one cannot kasher the countertop, they must be covered with a material that is not porous and will not easily rip or tear. (Some people have the custom to kasher and to also cover their counter tops).

What Counter tops Can Be Kashered?

As the laws of kashering are complex, one must see to it that a person versed in the laws of kashering will oversee the process in its entirety to ensure all the laws have been carefully followed. The cRc therefore recommends that one should always cover their counter tops unless they are sure that it was indeed properly kashered.

There are many countertop materials available in the home market today with the most common one being **plastic laminate**, manufactured by laminating a hard plastic material onto a thin piece of wood. Because of this process there are seams formed where the two pieces meet, creating the potential for collecting chometz in that area throughout the year.

Some other popular brands of counter tops available are **Formica, Pionite, Wilsonart and Nevamar**. There is a difference of opinion in Halacha whether one may kasher a material not mentioned in the Torah. Since plastic and many of the materials listed in this article are not listed in the Torah, Halachic authorities debate whether they can be kashered. Rabbi Gedalia Dov Schwartz, Av Beis Din of the cRc, is of the opinion that plastic may be kashered for Pesach. **However, if it is a type of plastic that might become ruined during the kashering process, then kashering is not permitted, as the Rabbis were afraid that one may not kasher properly due to fear of ruining the countertop.**

There is another countertop material that is made to look like stone, but it is actually an **acrylic** and therefore easy to maintain. Some popular brands are **Corian, Staron, Swanstone, Gibraltar, and Surrell**. **Avonite** makes a similar polyester based product. Theoretically these may be kashered. However, this material is likely to scratch and stain. If that happens, kashering will not help, and the countertop would have to be covered.

Butcher block, or wood surfaces are becoming once again increasingly popular. In the past wood countertops, tables and cutting boards were very common. However, it was thought that because of the porous nature of wood, they were highly susceptible to bacteria contamination. Today it has been proven that the natural enzymes in wood actually kill the bacteria, and therefore wood is becoming a popular option in the kitchen. The wood used for these products is covered with an oil at the factory, usually tung oil, and should be continuously treated in the home to prevent drying. Wood may be kashered for Pesach, but one needs to be careful that there are no cracks in the wood that could trap chometz. If there are cracks, the counter would need to be covered. In a butcher shop, it was the practice to sand down the wood surface for kashering. However, this cannot be done in the home because it would ruin the surface. Some of the popular wood brands on the market are **John Boos, Craftart, Spekva and Omega**.

Today, natural stone such as **granite, marble, limestone, soapstone, slate, and onyx** are commonly found in the kitchen. While they are natural and beautiful, they are very porous and need to be treated with a water-based sealant to help keep out the bacteria and keep the stone from staining. There are also **concrete** counter tops available. These are exactly what as they sound – concrete tops formed to the shape of the area to be covered. All of these may be kashered for Pesach. However, one must make sure that the top is not finished with a synthetic, which itself would also need to be of a kasherable material.

Another material used for counter tops is **quartz resin**, a man - made material made to look like granite or marble. It is different than natural stone in that it is not porous. Therefore the surface does not need to be sealed. Some common brands are **Cambria, Silestone, Zodiaq and Caesar Stone**. These may be koshered for Pesach.

There are also **glass, ceramic and porcelain** counter tops available, with porous grout between each tile. There are also other materials used for countertops, with caulking used to hold down the counter top, or as a seam to seal two pieces together. **These counter tops may not be kashered for Pesach and must be covered.**

While not used as often in a home, **stainless steel, copper and zinc** are also available. These may all be kashered for Pesach.

Can Stovetops Be Kashered?

Stovetops are available in various materials. The most common is a metal grate over an open flame or electric burner, which is situated on a porcelainized metal, stainless steel or glass. A metal flat top or a metal grate over an open flame is also available. This is used primarily as a grill for an indoor BBQ. The grates and burners may be koshered, while the tops need to be covered.

There is also a **glass** surface available. The two most popular brands are **Corning** and **Ceran**. The cRc policy is that these can be kashered by leaving all four burners on for an hour. The area between the burners should then be covered with aluminum foil. However, please check with the manufacturer, as this may cause damage to the glass on some stove tops. If this area cannot be covered, then it must be thoroughly cleaned.

There can always be unique situations which might arise in ones own home. When in doubt, contact your local Orthodox Rabbi. Special thanks to Rick Glickman of Dream Kitchens for his help in our research.

SEDER GUIDE

Preparation for the Seder

1. One should be prepared to start the Seder as soon after nightfall as possible in order to have the children participate before they fall asleep.
2. A married man wears a kittel at the Seder.
3. The egg and the meat (chicken) for the kaara (Seder plate) should be roasted before nightfall. If not, they must be eaten the next day, during the first day of Yom Tov.

Kadesh

1. The custom is for participants at the Seder to pour wine for each other as a sign of freedom. If guests are not shomer shabbos, care should be taken to procure only yayin mevushal (cooked wine).
2. Kiddush may be recited only after nightfall.
3. The kiddush cup and the cups of all those assembled should be washed both inside and out and then filled with wine.
4. One should use red wine for the four cups. If wine is unavailable or extremely difficult to drink straight, the following beverages and combinations (listed in descending order of preference) may be used instead of pure wine:
 - a. wine with grape juice added (at least ½ should be wine)
 - b. wine with water added (at least ½ should be wine)
 - c. grape juice
 - d. grape juice and water
 - e. raisin wine or chamar medina (drinks commonly served to guests, such as alcoholic beverages, coffee and tea, and, perhaps milk)
5. One should use a cup that has a least 4.42 fluid ounces. However, since the four cups and the kiddush on Yom Tov are d'rabbanan, rabbinic in nature (unless Yom Tov falls out on Shabbos), if one used a cup containing

only 2.9 fluid ounces, he has fulfilled his duty. For kiddush Friday night as well as to be assured of fulfilling the mitzva l'chatchila, use one of 4.42 fluid ounces.

6. One should drink the entire cupful in two or three sips, having more than half the cup in sip. If one did not do so, he will have fulfilled the mitzva, as long as he did not take longer than a few minutes (3.4 minutes) to drink the cup.
7. A man must reclines while drinking. If he did not, there is a question in halacha of whether he must drink another cup for the first one.
8. When reciting the kiddush, one should have in mind the following:
 - a. this is the mitzva of kiddush;
 - b. this is the first of the four cups commemorating the four languages of redemption;
 - c. this is the beginning of the mitzva of sipur yetzias mitzraim:the telling of the going
 - d. out of Egypt.

Urchaz

1. We wash without a bracha since one should wash before touching foods which came in contact with one of the following seven liquids: water, blood, honey, milk, oil, dew and wine.

Karpas

1. The vegetable used for karpas should be raw, preferably a green vegetable (yerek), celery, or cabbage (not lettuce which may actually be maror) or whatever vegetable is your custom.
2. The salt water should be prepared before Yom Tov. But unless an unusually large amount of salt is used, one may make it on Yom Tov.
3. We dip the karpas in salt water and take it with our fingers. When we recite the bracha of haadama, we

should intend to exempt also the maror. We eat less than an olive-sized piece.

4. The custom is to eat without reclining.

Yachatz

1. We break the middle matza in two and put away the larger piece for afikomen.

Maggid

1. The cup should be filled before reciting the Haggada. It need not be rinsed out first.
2. The ma nishtana is recited by a son, daughter, wife or friend.
3. The minhag is that the one who is asked, recites the ma nishtana himself as well.
4. We cover the matzos for vehi sheamda and lift up our cup.
5. We spill out some drops of wine with our forefinger, etzba, (or pour out from the cup directly) when reciting the ten plagues. This wine is thrown out and the cup is filled.
6. One must recite the words “whoever does not say three things..” Therefore, one must explain the reasons why we have these three.
7. We raise the cup at lefikach and hold it until we finish the bracha of ga'al yisrael.
8. After ga'al yisrael, we recite the “hagafen”. A man reclines while drinking. If not, he must drink an additional cup while reclining.

Rachtza

1. Despite the fact that we washed earlier, we wash again. Since, however, our hands may still be “clean” (tahor), it is appropriate to touch the shoes, which will render our hands “unclean” and require us to wash. We wash as for any meal-twice on the right hand, than twice on the left hand-and recite the bracha, al netilas yadaim.

SEDER GUIDE

2. Since it is prohibited to speak after washing until eating korech, the leader should explain all of the halachos and minhagim to the assembled prior to washing.

Motzi-Matza

1. The matzos should be covered until after the hamotzi as with every Shabbos and Yom Tov.
2. Hold all three matzos (two whole and one broken piece) during the bracha of hamotzi. Then release the bottom matza and continue holding the top and broken middle matzos for the bracha of al achilas matza.
3. When reciting this bracha, have in mind, as well, korech and afikomen.
4. One should not talk needlessly until after eating the korech.
5. The man must recline. If not, he must eat again the required amount while reclining.
6. Try to eat the matza quickly so that the requisite matza is eaten in under four minutes, if possible. If this is impossible, one has up to nine minutes.

Maror

1. There are five species enumerated by the mishna pesachim as acceptable for maror. Today, only the following are accepted by tradition as being from this list of five: romaine lettuce, iceberg lettuce and horseradish.
2. Maror must be eaten raw. Therefore, lettuce or horseradish that has soaked in water or 24 hours is unacceptable (kavush kimevushal; soaking or pickling is like cooking). This renders conventionally prepared horseradish, as well as romaine lettuce which remained soaking in a bowl of water for 24 hours, unacceptable for maror.
3. Since maror is dependent upon the karban pesach, it is today a mitzva d'rabbanan, a requirement. Therefore,

we can rely upon a smaller size than for the matza: 1.1 fluid ounces. When even this is difficult, one can rely on the size of 0.7 fluid ounces.

4. It is preferable to swallow all the maror at once. If not, one has several minutes; four or less is preferred, but nine is permitted.
5. One should dip the maror into charoses, keeping in mind to fulfill korech as well, and recite the bracha of al achilas maror.

Korech

1. Take the kazayis from the bottom matza as well as a kazayis of maror. Dip the maror in charoses. Eat in the required time for matza.
2. Men eat reclining, but if they forget to recline, they do not repeat korech.

Shulchan Aruch

1. It is stated in the Remah to eat the entire meal reclining. The common custom today is not to recline.
2. The minhag at the Seder meal is to eat a hard boiled egg and not to eat roasted meat. Overeating at the seder meal prevents one from fulfilling the mitzva of afikomen, considered by many to be the main mitzva of matza, which was eaten after the meal in the time of the Beis Hamikdash.
3. The meal should be concluded in time to eat the afikomen before midnight (not 12:00 but computed according to halacha).

Tzafun

1. The double size kazayis is eaten for afikomen. Because the matza redeemed from the children is often only enough for one, each person at the Seder gets a little of the afikomen with some other matza to make up the required amount. Eat as matza was eaten at hamotzi.
2. Men recline.

3. If one forgot the afikomen and bentched, but remembered before the bracha on the third cup, wash again with hamotzi, eat the afikomen and bentch again. If one remembers after the third cup, wash, say hamotzi, eat the afikomen and bentch but without drinking another cup after the bentching. One may not eat after the afikomen until the next morning. Drinking after the afikomen should be limited to water, although some other beverages are permitted.

Barech

1. Wash out the cups, inside and out.
2. Pour the third cup. The bentching is recited over the third cup. After bentching, recite the bracha on the wine.
3. The males recline, but if they forgot to, they do not drink again.
4. Some fill the fourth cup immediately after bentching. Others do so before hallel. A "fifth" cup is filled for Eliyahu. We open the door and recite she'foch chamoscha.

Hallel

1. Hallel is recited, while seated, over the fourth cup. We recite the ana and hodu as in shul with responsive reading. For this practice we need three adults, women included.
2. After hallel, we recite the hagefen and drink the fourth cup.
3. Men recline. If they forget to recline, they need not drink again. Since we recite the al hagefen, a final bracha for drinking wine, after the fourth cup, it is important to finish an entire reviis, 4.42 fluid ounces.

Nirtza

1. The Seder is completed with chasal sidur pesach and traditional songs of praise. One should occupy himself after the Seder with telling of the going out of Egypt and not with discussing matters that are unrelated to the Seder, which was just performed.

We would like to thank Rabbi Yosef Wikler for this article.

PASSOVER 5778

I. These products DO NOT NEED special Kosher for Passover supervision.

1. All aluminum foil and disposable pans and trays.
2. All pure (no dextrose added) granulated white cane sugar.
3. All salt – non-iodized without dextrose.
4. Baking soda, hydrogen peroxide, isopropyl alcohol, all sun tanning products.
5. All bottled unflavored water, bags of plain water ice. All unflavored seltzer.
6. Tea – instant – Nestea unflavored, regular or decaf.
7. Tea bags – Lipton, regular or decaf. All other tea bags, black, green or white are acceptable if they are not flavored and not decaffeinated.
8. Cocoa – 100% pure and not processed abroad. Not Special Dark.
9. Dental floss – unflavored (even waxed).
10. All fresh or frozen raw fish with kosher supervision. It should be washed or rinsed before cooking.
11. All frozen or fresh raw meat and poultry with kosher supervision in original factory packaging. Ground meat and poultry depends on the brand.
12. Real Lemon/Real Lime juice with plain OU.
13. Deodorants/Anti-Perspirants (except for Ban liquid) (unless it contains wheat, barley or oat extracts).
14. Raisins–Dole, natural or golden, Shoprite, Trader Joe’s, provided that oil is not used, do not need “P”.
15. Frozen, unsweetened orange & grapefruit juices without additives.
16. Face powder, nail polish (except Mac or Mary Kay) & remover, ink, paints, shampoo (unless organic, or it says that it contains wheat, barley or oat extracts), hand creams, nail polish, nail polish remover, hand sanitizer.
17. Candles, all cleansers & detergents, bleach, ammonia, insecticides, shoe polish, drain openers, carpet cleaners, furniture polish, jewelry polish, oven cleaners, silver polish, shampoo.
18. Spray starch – Niagara, Linit.
19. Extra virgin olive oil unflavored.
20. Soap – all bars, body wash, hair gels, sprays or mousse, baby oil, baby ointment, baby powder.

II. These products NEED Kosher for Passover supervision.

1. Canned fruits or vegetables, or frozen vegetables
2. Orange juice (fresh), grapefruit juice (fresh), apple juice, maple syrup and honey (even pure).
3. All spices – even if they are 100% pure
4. Confectioners’ sugar and brown sugar
5. Baby foods, baking powder, dried fruit, margarine, tuna fish (Shop Rite produces with P)
6. Peeled & shredded vegetables & fruit. Shoprite baby carrots are fine.

III. The following is a list of foods considered to be KITNIYOT which should not be eaten by Ashkenazic Jews on Pesach: For health reasons, or for young children, please consult with a Rabbi.

Alfalfa, Anise, Aspartame, Beans, Bean Sprouts, Black Eye Peas, Buckwheat, Canola Oil, Caraway, Chickpeas, Coriander, Corn, Corn Oil, Corn Syrup/Glucose Syrup, Cumin, Edamame, Fennel, Fenugreek, Hemp, Kasha, Kimmel, Lecithin, Lentils, Licorice, Lucerne, Lupine, Millet, MSG, Mustard, Peanuts, Popcorn, Poppy Seeds, Saffron, Sesame Seeds, Snow Peas, Sorbitol, Soy, Soy Oil, String Beans, Sunflower Seeds, Tofu, Vetch, Wild Rice.

IV. Miscellaneous

Quinoa is natural and kosher, and kosher for Passover. There is concern that there might be some transfer of other chometz grains into the Quinoa. Therefore, it is advisable to only buy Quinoa with a Passover Hechsher. Pereg, Setton and La Bonne have P supervision. This year, Pereg is producing for Passover, Quinoa flour. Ancient Harvest does not need “P”.

1. Just because it is on the Pesach shelf or section does not mean it is Kosher for Passover. Check for proper supervision.
2. Lactaid – caplets and drops may contain chometz. Lactaid milk should be bought before Pesach or buy regular milk and add the drops before Pesach. The drops or caplets should be sold with the chometz. The CRC allows non-chewable Lactaid pills.
3. Playdough should not be used on Pesach. It should be put away with the chometz items.
4. Raid ant and roach traps are Kosher for Passover. Combat, Con Rat and Black Flag use an edible chometz for bait and should not be used. All insecticides sprays are Kosher for Passover.
5. Glue – all Krazy glue and Elmer’s are Kosher for Passover. Elmer’s finger paints and washable paste may contain chometz.
6. Paper towels – first three and last two sheets should be discarded
7. Paper plates might contain chometz in the starch. The OU and CRC posit that **all paper plates are acceptable!** Dixie, Chinet, America’s Choice, Foodtown, Krasdale, Vanity Fair are Kosher for Passover.
8. All plastic plates, bags, cups and cutlery as well as styrofoam are Kosher for Passover

9. Egg Matzah should only be eaten by the elderly, sick and infirm. Some items such as crackers are in this category. Watch for KFP label.
10. All eggs should be purchased before Passover
11. If one cannot digest gluten, (wheat matzah), Oat or Spelt matzah can be ordered. To order call 732-363-8102 or call Landau's Grocery 718-633-0633 or Kollel Supermarket 718-436-7701.
12. Florida Hotel kashrus information, call Rabbi Manis Spitz at 305-672-1240 or 786-318-4118.
13. Miami – Latest time for eating chometz: 10:57
Latest time for bitul chometz: 12:11
Nerot, first night of Yom Tov: March 30th - 7:21
14. Soda – Look for OU-P on Coca Cola (yellow cap), KP on Pepsi Cola
15. Acceptable Mouthwash – Listerine (all), Scope (all)
16. Acceptable Toothpaste – Aim, Colgate, Close Up, Pepsodent, Preident, Ultrabrite
17. Baby formula – many are fine, some are chometz, some are kitniyos.
18. Postum is chometz.
19. **Pet Food**- Chometz is not only forbidden to eat, but also one cannot derive any pleasure or benefit. Therefore, one cannot feed one's pets any chometz pet food. For information on pet foods contact www.kosherpets.com or 954-938-6270. This is a partial list of acceptable pet foods:
 - A. Bird foods – Pure sunflower seeds or millet, peanuts, pure alfalfa pellets or safflower seeds are fine. Most other products contain wheat or oats.
 - B. Cat food – Evangers (without wheat or grains), Friskies (canned cat foods without wheat, grains, beef and milk products combination – (formerly Friskies Buffet)- beef & liver dinner, country style, elegant entrée, mixed grill, ocean whitefish & tuna dinner, salmon dinner; Science Diet dry food, most varieties
 - C. Dog food – Evangers (without wheat or grains) Mighty Dog canned-beef & chicken, turkey & bacon, chicken & liver, gourmet dinner, beef, Science Diet dry food, most varieties.
 - D. Fish food (fresh water) – freeze dried worms, krill (frozen without additives), Tetra Weekend and Vacation
 - E. Fish food (salt water) – frozen brine shrimp, Krill (frozen without additives), Tetra Deuca bloodworms
20. Coffee – ground, unflavored, not decaffeinated-does not need supervision. Coffee filters do not need supervision.
21. Instant coffee needs supervision. Folgers regular & decaffeinated & Tasters Choice regular do not need Passover supervision. Sanka is decaffeinated coffee with KP supervision. Starbucks VIA instant Coffee varieties with caffeine do not need P.
22. Biodegradable “Peanuts” for packing (if melts when placed in water) are chometz.
23. Nuts – raw, whole, chopped or ground (walnuts or almonds) without preservatives or additives do not need Passover supervision. Please check to ensure that the nuts were not processed in a factory that also processes “Chometz” products. Pecans need Passover supervision.
24. Acceptable Lip products – Almay, Blistex, Chanel, Chapstick, Clinique, Estee Lauder, Revlon (except Ultima ultimate lipstick). Many cosmetics produced by Mary Kay have chometz.
25. Acceptable Perfume – Aramis, Boss, Chanel, Charlie, Clinique, Estee Lauder, Helmut Lang, Hugo, Lacoste, Revlon, Tommy Hilfiger.
26. All shaving lotions and creams are acceptable.
27. Milk – fresh does not require Kosher for Passover supervision, if purchased before Pesach. If purchased on Chol Hamoed, it should have Kosher for Passover supervision. Flavored milk needs Kosher for Passover supervision.
28. Dannon Yogurt, coffee, vanilla and plain will be produced with P.
29. Joyva products are Kof-K certified during the year, but not for Passover as they contain kitniyot.

V. MEDICATIONS

The following medications are Kosher for Passover: Advil pills, Aleve, Align capsules, Alka Seltzer-original, Allegra pills, Ambien, Amoxicillin tablets, Anacin, Avelox, Bayer aspirin, Benadryl, Blistix, Citrucel Pills, Claritin (not Redi Tabs), Dramamine, Erythromycin, Ex-Lax Pills, Imodium AD caplets, Keflex, Levaquin, Metamucil original course powder and Orange, Miralax powder, Motrin-all types, Paxil, Pepto Bismol caplets and original liquid, Phillips Milk of Magnesia liquid unflavored or pills, Prevacid, Prozac, Robitussin Max Str., Senokot, Sudafed, Tagamet, Tums and Roloids (are possibly kitniyot and should only be used if one feels ill), Tylenol tablets Valium, Unisom caplets and tablets, Zantac, Zithromax, Zocor, Zyrtec Pills.

VI. Children's' Pesach Products/ Medications

1. Advil Children's Suspension and Infant drops, Aleve, Allegra Children's Suspension, Bayer Children's aspirin, Benadryl Children's Allergy-chewable and liquid, Claritin Children's Syrup, Motrin Children's Suspension and Infant Drops, Orajel, Tylenol children's suspension- cherry, 4Kids Cold & Cough.
2. Gerber baby food: carrots and squash are acceptable with regular OU. Peas and green beans are kitniyot. Sweet potatoes contain ascorbic acid (which is batul).
3. Baby cereals, even the ones made from rice, should not be used. Some contain grain and even if not, they are manufactured on chometz equipment. Please call the company/manufacturer or the Kashrus supervision for the product.
4. Pedialyte has kitniyot.