

NON-FOOD ITEMS

The consensus of the OU's poskim (rabbinic authorities) is that the following may be used on Passover without certification:

ALUMINUM FOIL
ALUMINUM FOIL BAKING PANS
BABY OINTMENTS
BAGS (PAPER OR PLASTIC)
BODY WASH
BOWL AND TUB CLEANERS
CANDLES
CARDBOARD
CARPET CLEANERS
CHARCOAL
CHEESE CLOTHS
CONDITIONERS
COPPER AND METAL CLEANERS
CORK
COSMETICS (EXCEPT POSSIBLY
LIPSTICKS, SEE BELOW)
CUPCAKE HOLDERS
CUPS (PAPER, PLASTIC OR

STYROFOAM)
DEODORANTS
DETERGENTS
DISHWASHING DETERGENTS
DRAIN OPENERS
FABRIC PROTECTORS
FURNITURE POLISH
GLASS CLEANERS
HAIR GELS, SPRAYS AND
MOUSSE
HAIR REMOVERS AND
TREATMENTS
HAND SANITIZER
INSECTICIDES
ISOPROPYL ALCOHOL
JEWELRY POLISH
LAUNDRY DETERGENTS
LOTIONS

NAPKINS (PAPER)
OVEN CLEANERS
PAPER TOWELS
PERFUMES
PLASTIC CONTAINERS
PLATES (PAPER, PLASTIC OR
STYROFOAM)
SCOURING PADS AND POWDERS
SHAMPOOS
SHAVING CREAM AND GEL
SHAVING LOTION
SILVER POLISH
SKIN CREAM
SOAPS
SUNTAN LOTION
TALCUM POWDER (100% TALC)
TOILET BOWL CLEANER
WATER FILTERS

ORAL HYGIENE

Oral Hygiene (Toothpaste, Mouthwash) & Flavored Lip Treatment (Lipstick, Lip Balm) Products:

Rabbinical authorities disagree as to whether kosher certification of these items is required (both for Passover and year-round). Consult your Rabbi. Please see product pages in the Passover Guide for OU certified toothpaste.

GUIDELINES FOR MEDICINES

1. Exercise extreme caution and consult with your doctor and rabbi before making a decision not to take a medicine.

2. Known and tested medications in the form of creams, non-chewable pills and injections may be owned, used and consumed on Pesach, even if they contain *chametz* or *kitniyot*, since they are inedible. This covers most medicines used by adults. However, if an equally effective *chametz*-free alternative is available or procurable, this should be used instead.

A. It is permissible to grind pills and mix the powder into food items so that a child can take medicine on Pesach. However, a doctor must be consulted to make sure that the child is getting the correct dosage and that the potency of the pill is not compromised by altering its consistency.

3. Liquid medicines, chewable pills and pills coated with a flavored glaze are considered palatable and may contain *chametz*.

Also gelcaps may present a problem because they may contain non-kosher edible gelatin. Therefore:

A. If possible, they should be replaced, under the direction of a doctor, with a non-chewable, uncoated pill.

B. If substitution is not possible and the person is in a state of *sakana* or *safek sakana* (any possible danger to human life), the medication may be owned and consumed. The same applies if the condition is not yet a *safek sakana* but may deteriorate to that point. A rabbi should be consulted as to whether it is preferable to purchase the medicine before or during Pesach, and as to how to dispose of the medicine once the danger passes.

C. If substitution is not possible and a doctor determines that there is no possibility of *sakana* if the person does not take the medicine, a rabbi should be consulted. He may be able to determine that the medicine does not contain *chametz* and/or *kitniyot*, or he may decide that the medicine may be consumed due to the seriousness of the patient's condition.

4. Unless an equivalent alternative is available, medicinal items which contain *kitniyot* are permitted for people who are ill. Questions on this issue should be directed to your rabbi.

5. These guidelines do not address the more general prohibition of consuming medicines on Shabbat and *yom tov*.

