

Kashrus Komments

The Rocky Mountain Pesach Guide

Pesach 5785 | April 2025

*Informative lists, directives and
articles to aid in a kosher and
meaningful Pesach season*

FEATURING

- Easy-to-use Pesach Item List
- Kashering Information and Instructions
- Sale of Chometz
- Tips and Tidbits for Before, During and After Pesach
- Informative Articles, Information and Trivia
- And More!



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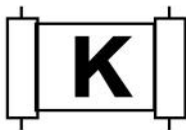


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תשס"ג

VOLUME XLIV ISSUE I

ADAR 5783/ MARCH 2023

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In This Issue

Calendar	4
Pre-Pesach Kashering.....	5
Pesach Preps	6
Pesach Item List.....	12
Food Items	12
Household Items.....	19
Cosmetics And Personal Care Products	21
Medicines And Health Products.....	23
More Kosher Comments.....	24
Prepare To Prepare: Eruv Tavshilin.....	25
A Holiday Of Questions: Common Pesach Q&A.....	27
Selling Chometz	28
Purchasing Chometz After Pesach.....	29
Kitniyos	29
Beer Basics.....	30
Did You Know?.....	34
Sizing Up The Seder.....	35
We Shall Be.....	36
Going Green	38
Cleaning And Checking Romaine.....	40
Recommended Kosher Symbols.....	41

Dear Friends,

As we approach this holiday of Pesach, we reflect on this past year and hope all is well for you, your families and loved ones. We hope this Pesach will be one of great freedom, leading to the Ultimate Freedom.

With the help of Hashem, we present the latest edition of Kashrus Komments. This newsletter has many great features and articles which we hope you will find useful. We have exerted much effort to create a most user-friendly and informative Pesach guide. Although many features of the guide may seem like previous years', there are hundreds of additions and revisions.

If you have questions, concerns, comments or information you would like to see published in the future, please let us know! Additionally, information about additional items and/or clarifications can often be obtained by contacting us.

With Blessings for a Kosher, Happy and Healthy Pesach,

Rabbi Elchonon Joseph
Kashrus Administrator

Rabbi Yisroel Rosskamm
Rabbinical Administrator

Note: Kashrus Komments contains advertisements for foods which are not certified for Pesach use and/or contain actual chometz. Do not assume Pesach certification unless specified.

CALENDAR

MARCH/APRIL 2023



ניסן תשפ"ג

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Shabbos
26 א	27 ב	28 ג	29 ד	30 ה	31 ו	1 ז
Community Kashering at AISH 1:30-3 PM			Community Kashering at Or Avner 6-7 PM		Candle lighting: 7:05 PM	Shabbos Hagadol Parshas Tzav Shabbos ends: 8:09 PM
2 א	3 ב	4 ג	5 ד	6 ה	7 ו	8 ז
Community Kashering at BMH-BJ 4:30-6 PM	Community Kashering at Zera Abraham 6-7 PM	 Bedikas Chometz (at night)	Erev Pesach Ta'anis Bechorim Latest time for Eating chometz: 10:54 AM* Disposing of chometz: 11:59 PM* Eruv Tavshilin Candle lighting: 7:10 PM Chatzos: 1:02 AM	1st Day of Pesach Earliest Candle lighting and beginning of 2nd seder: 8:14 PM** Chatzos: 1:02 AM	2nd Day of Pesach 1st day of Omer Candle lighting: 7:12 PM	3rd Day of Pesach (Chol Hamoed) 2nd day of Omer Shabbos ends: 8:16 PM
9 ח	10 ט	11 י	12 יא	13 יב	14 יג	15 יד
4th Day of Pesach (Chol Hamoed) 3rd day of Omer	5th Day of Pesach (Chol Hamoed) 4th day of Omer	6th Day of Pesach (Chol Hamoed) 5th day of Omer Candle lighting: 7:16 PM	7th Day of Pesach 6th day of Omer Earliest Candle lighting: 8:20**	8th Day of Pesach 7th day of Omer Yom Tov ends: 8:21 PM	8th day of Omer Candle lighting: 7:19 PM	Shabbos, Parshas Shemini 9th day of Omer Shabbos ends: 8:23 PM

*According to some opinions, the latest times for eating and disposing of chometz are 10:30 AM and 11:47 AM, respectively.

**Candles must be lit from an existing flame on these days.

The Halachic times above are for DENVER.

For BOULDER, delay all times 1-2 minutes. For COLORADO SPRINGS, advance all times 1-2 minutes.

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ASHRUS

Pesach 5783/2023



OMMENTS

Pre-Pesach Kashering

Scroll K provides complimentary kashering services for portable items before Pesach.

In preparation for the kashering of your items, please clean the items thoroughly and do not use them for 24 hours prior to kashering.

The times and locations for 5783/2023 are as follows:

- [K] Southeast Denver/ Greenwood Village:** In conjunction with Aish of the Rockies, on Sunday, March 26th, from 1:30 to 3:00 PM at 9550 E. Bellevue Avenue, Greenwood Village.
- [K] Aurora:** In conjunction with Or Avner, on Wednesday, March 29th, from 6:00 to 7:00 PM at 11100 E. Mississippi Ave, Aurora.
- [K] East Denver:** In conjunction with BMH-BJ, on Sunday, April 2nd, at 560 S. Monaco Pkwy, Denver. Kashering will take place in the meat kitchen; please enter through the Center Street kitchen entrance.
- [K] West Denver:** In conjunction with Congregation Zera Abraham, on Monday, April 3rd, from 6:00 to 7:00 PM at 1560 Winona Court, Denver.

For more information, contact Scroll K at 303-595-9349.

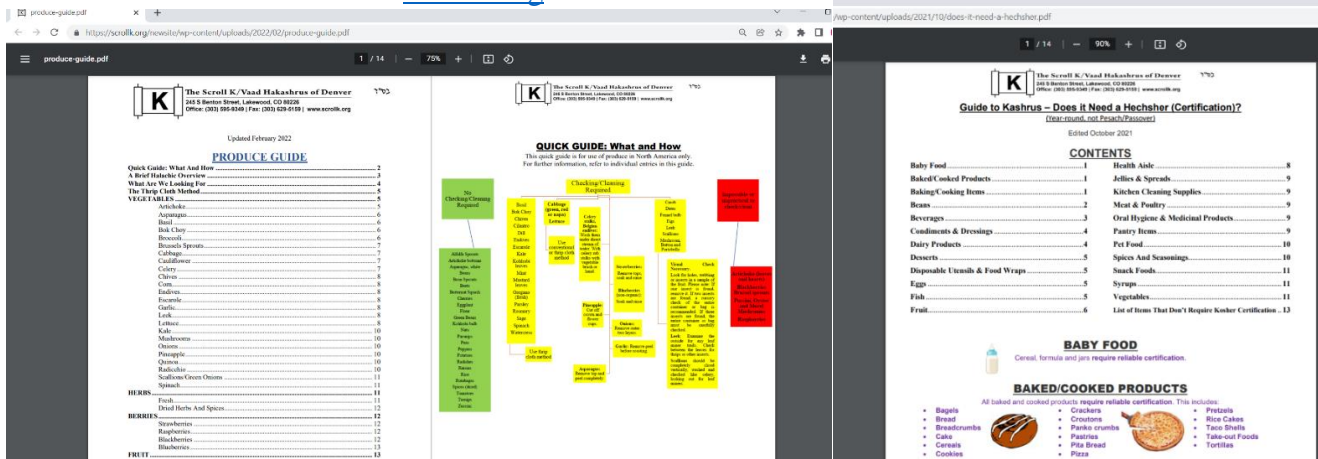
Scroll K also provides complimentary kashering of home kitchens and household items throughout the year.

Check Out Our Website and Sign up for Alerts!

Our updated website now features easily accessible kosher information and lots more!

Looking for information on what items require a hashgacha (certification), infestation removal, kosher amenities in Colorado or to download this guide? This and much more is available at your fingertips.

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Sign up for Kashrus Alerts and News:

- **Email:** <https://scrollk.org/kashrus-alerts/>
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Pesach Preps

The Torah prohibits the possession or consumption of *chometz* (leaven) during Pesach. *Chometz* may result when flour or granules of one of the five species of grain (barley, oat, rye, spelt, wheat) comes into contact with water and is allowed to stand for 18 minutes. However, if the water is hot, *chometz* may result instantly.

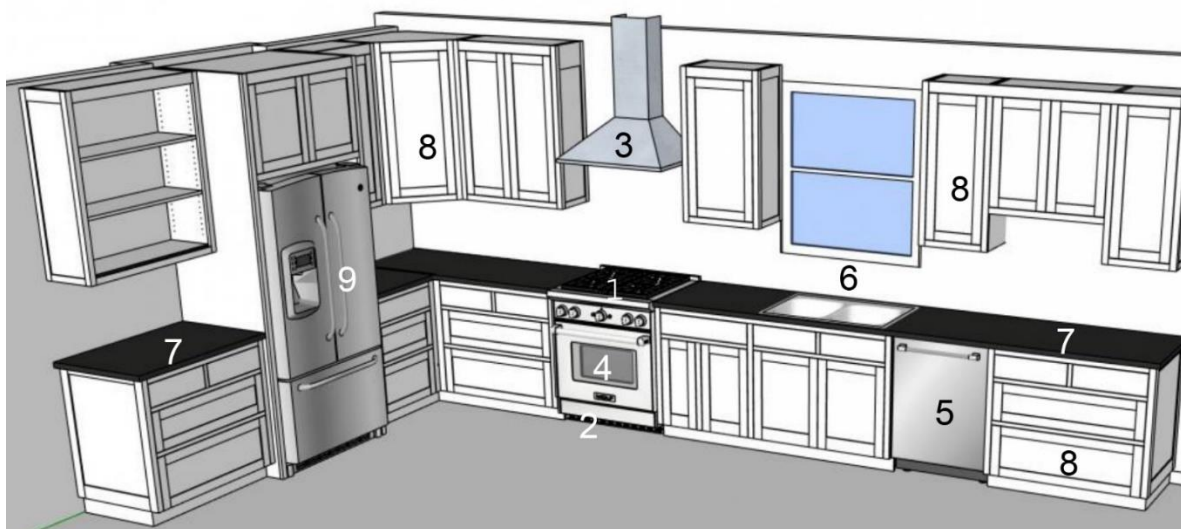
Vessels that were used to cook *chometz* may not be used during Pesach unless they undergo a kashering process.

- **Items may be kashered for Pesach use include metal, stone, wood or natural rubber.**
- **Items that may not be kashered include China, Corningware, Enamel, Corelle, Porcelain, Pottery, Pyrex, Synthetic Rubber and Teflon.**
- **Plastic and glass should not be kashered for Pesach.** (Those following Sephardic traditions should consult with their Rabbi regarding kashering glass for Pesach.) In case of necessity, contact your rabbi.

Items that are not being kashered for Pesach should be cleaned and put away in an area that will not be used during Pesach.

In this article, we bring you a list of some household items that may be kashered for Pesach. Each item includes a brief description of the preferred method of kashering that item, along with some alternative procedures, where appropriate. For more alternative methods, feel free to contact us. We will be glad to assist you with acceptable methods for your situation.

During kashering, it is preferable to have someone present who is knowledgeable in the laws of kashering. Scroll K provides a complimentary service of kashering portable items, which will be available at the locations and times listed on Page 5.



1. Ranges

- I. Conventional **Electric Stove**: May be kashered by turning each burner on the highest setting until it turns red, which should take about 3 minutes. The **stovetop surface** should be cleaned and covered with heavy aluminum foil. If the surface is stainless steel, it can be kashered by pouring boiling water over these areas.
- II. Conventional **Gas Stove**:
 - A. **Burners** can be kashered by one of the following methods:
 1. Covering them with sheet metal or the like and turning the burner on high for 10 minutes. There is no need to kasher all burners at the same time. Caution: Make sure that the sheet



metal is not too close to the counter, or it may burn the counter.

2. Place the clean grates in an oven and heat it to 550°F for one hour to kasher the grates. If the oven is preheated to 550°F, placing the grates in the oven for twenty minutes is adequate. A clean (year-round or Pesach) pot or blech should be placed over each burner with the fire turned on for 5 minutes to kasher the burner area. Note that some grates have a rubber component which may be ruined if placed in a heated oven and should not be kashered in this manner.

3. Place the grates in a self-cleaning oven for one self-clean cycle.

- B. The **stovetop surface** should be cleaned and covered with heavy aluminum foil. If the surface is stainless steel, it can be kashered by pouring boiling water over these areas.

- III. **Glass smooth top cooktops:** The burner areas may be kashered by turning on each burner until it glows. The areas of the stove top between the burners does not get hot enough to be kashered; yet it cannot be covered. It should therefore not be considered kosher for Pesach. As such, extreme care should be taken to assure that hot pots do not touch this surface.



- IV. **Induction cooktops:** Cannot be kashered for Pesach. Sefardim should consult a Rabbi.

- V. **Drip Pans** (i.e., the pans below the burners): May be kashered using the same procedure as metal utensils, listed under the *Pots, Pans and Utensils* category.

- VI. **Knobs:** Should be cleaned thoroughly. Some prefer to cover them with aluminum foil.

- VII. **Caution** should be taken NOT to block the oven vents that allow the heat of the oven to escape; blocking these areas could cause dangerous levels of carbon monoxide.



2. Warming Drawers should not be kashered for Pesach.

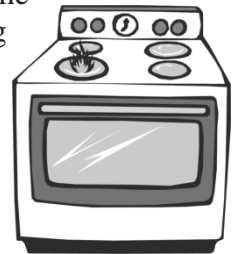


3. Range Hood and filters above the stove should be cleaned thoroughly. Those range hoods which become hot due to stove top cooking should also be covered with aluminum foil.

4. Ovens

I. Non-Self-Cleaning Ovens:

- A. Clean the oven thoroughly, taking particular care to clean cracks, corners and areas where metal parts connect.
- B. Since kashering an oven with regular oven heat is halachically debated, the preferred method would be to use an oven insert for cooking and baking during Pesach. Many halachic authorities, though, do allow the oven to be used after being thoroughly cleaned and heated at 550° for one hour. If you choose to follow this procedure, it is preferable to place the racks from your conventional oven into a self-cleaning oven for one self-clean cycle. Otherwise, Pesach food should not be placed directly on the oven racks.



- II. **Self-Cleaning Ovens:** Clean the oven door and the gasket area on the door, as well as the area that the gasket touches when the oven door is closed, since these areas are not cleaned by the self-cleaning cycle. The oven may be kashered by turning on the oven for a self-clean cycle. After completing the self-clean cycle, some prefer to cover the glass window and the area between the door and the frame with aluminum foil.



Microwave Ovens

It is highly recommended to have a separate microwave dedicated for Pesach. If that is not feasible,

To use a microwave without kashering:	Throughout Pesach, double wrap all food before placing in microwave.
To kasher a microwave:	<ul style="list-style-type: none"> • Determine that your microwave can be kashered with the following test. Cook an item for 15 minutes and then carefully feel the inside of the microwave. If it is too hot to touch, your microwave should not be kashered for Pesach. If the inner surfaces are merely warm and not hot, your microwave can be kashered for Pesach. • Clean thoroughly and do not use it for <i>chometz</i> for 24 hours. • Place a glass of water inside the microwave and cook it until half the water is steamed away. • The turntable should be covered or replaced. • If the inner surfaces of your microwave (including the door) often come into contact with hot food (such as protruding food), cover these surfaces with contact paper or cardboard.

Grills

Remove all food residues. If the grill has a cover, close the cover and turn on high for two hours. If the grill is in an unlit area, after about an hour you could pick up the lid and see if the grates have turned red or white, in which case, the kashering of the grill itself is complete. If the area is lit or if unsure, leave the grill burning for two hours. Cover the exterior areas, ledges, shelves, etc. with at least two layers of aluminum foil.

5. Dishwashers with non-removeable plastic parts (as is the case with most dishwashers) should **not** be kashered. In extenuating circumstances, contact your Rabbi or Scroll K for guidance.

6. Sinks

- I. **Stainless Steel Sinks:** Thoroughly clean the sink – including the crevices around the drain – and do not use for *chometz* for 24 hours. Boil water in a kosher-for-Pesach pot on a kosher-for-Pesach stove and pour it over every area of the sink. It is insufficient for the water to flow over all surfaces of the sink. Make sure that all areas of the sink and faucet are completely dry before you begin pouring the boiling water. Start at the bottom, then do the walls, and end with the faucet.
- II. **Corian, Enamel and Porcelain Sinks:** Clean the sink thoroughly and cover the entire sink with contact paper, an insert, or another similar covering. It is advisable to pour boiling water (same as above) over the sink before covering.
- III. **Faucets and Handles:** These may be kashered for Pesach by pouring boiling water over them. Make sure that the faucet and handles are completely dry before pouring the water on it. The water should be



boiled in a kosher-for-Pesach pot on a kosher-for-Pesach stove. Using a pot full of boiling water, splash the boiling water at the underside of the faucet and pour boiling water on the upper side of the faucet. Caution: It is advisable to use large rubber gloves to avoid burning your hands. The **water sprayer** should preferably be replaced or covered and not used on Pesach.

Pull-out Faucets should be completely extended, thoroughly cleaned, and not used for 24 hours. Then extend completely and pour boiling all around or immerse in boiling water.

- IV. **Dish Buckets, Dish Racks and Sink Racks:** These should be replaced with buckets and racks dedicated for Pesach use only.

7. Counter Tops

Please Note: These instructions are for Pesach only. For all-year-round kashering, consult with your halachic authority or contact us.

- I. **Corian, Enamel, Formica, Quartz, Concrete, Silestone and Tile Counter Tops:** Clean the counter and cover it with corrugated plastic or the like.
- II. **Granite, Marble, Stone and Wood Counters:** May be kashered by pouring boiling water over them. Clean the counter and do not use for *chometz* for 24 hours. Pour hot water boiled in a kosher-for-Pesach pot on a kosher-for-Pesach stove over it. It is insufficient to spray them with a steamer. The grout should be covered with tape, contact paper or similar material.
Note that this only applies to single-material products. When other materials are added, whether as a filler or binder, they cannot be kashered for Pesach and should be cleaned and covered. Examples of this are cultured granite and cultured marble.
- III. **Metal Counter Tops:** Clean the counter and do not use for *chometz* for 24 hours. Pour hot water over it. The water should be boiled in a kosher-for-Pesach pot on a kosher-for-Pesach stove.

8. Pots, Pans, Utensils

- I. **Metal or Wooden (without cracks) Pots, Pans, Utensils, Cutlery, Cutting Boards and Pot Rests:**
 - a) Equipment used for dough should not be kashered.
 - b) If one is concerned that an item may become damaged due to kashering, that item may not be kashered.
 - c) The items to be kashered should not be used with *chometz* for 24 hours.
 - d) Thoroughly clean the items. Flatware pieces made of two parts need to be cleaned well at the point where the sections connect. The tines of forks and serrated edges of knives need extra care. Due to the difficulty in cleaning cutlery well, some people prefer to retain a separate set for Pesach use only.
 - e) Use a large kosher-for-Pesach pot. (**Alternatively**, use the procedure outlined below for kashering **Large Pots**. The kashered pot is now kosher-for-Pesach.)
 - f) Fill the large pot with enough water to be able to completely immerse the items. Bring the water to a rolling boil. Immerse each item for a few seconds. Should the water stop boiling, wait until it resumes its rolling boil. When kashering two or more items simultaneously, be certain that they are not touching each other. The boiling water must reach every area of each item, including handles. **NOTE:** If the entire item does not fit into the pot at one time, one may kasher one part at a time.
 - g) Remove the kashered items and rinse them in cold water.
Please note that you will need to re-kasher the large pot if you want to use it for Pesach. An additional 24-hour waiting period is not required.



- II. **Metal Wine Goblets:** It is a custom to kasher wine goblets for Pesach even if they are only used for cold wine. They can be kashered by immersing them in boiling water, following the procedure listed above.
- III. **Plastic Utensils and Coated Pots:** These should not be kashered for Pesach. In case of necessity, contact your rabbi.
- IV. **Baking Pans, Roasting Pans and Racks and Pans from Broilers:** These can be kashered by placing them in a self-cleaning oven for a cleaning cycle. Kashering with boiling water is insufficient for these items.
- V. **Large Pots** which cannot be inserted in another pot: If they were used to cook liquid only, they can be kashered in the following manner.

(Note: This kashering method may be used for any size pot which was used to cook liquid only as an alternative to the immersion method listed above.)

 - a) Do not use the pot for *chometz* for a 24-hour period prior to kashering.
 - b) Fill to the top with water and bring the water to a boil.
 - c) Heat a stone or brick on a burner. Drop the stone or brick into the boiling water so that the boiling water spills over the rim of the pot. **Note:** If the pot is being used just for kashering purposes, this step can be skipped.
 - d) Pot handles which have not been kashered with the previous step (i.e., the boiling water did not reach them) should be kashered by pouring boiling water over them.
 - e) Pour out the hot water and rinse the pot with cold water.



9. Miscellaneous

- I. **Refrigerator, Freezer, and Pantry:** Clean thoroughly; some prefer to line with paper.
Care should be taken when lining refrigerator or freezer shelves that sufficient air flow is maintained. Failure to do so may cause the refrigerator to malfunction and cause spoilage to the food inside.
- II. **Tables:** Should be covered.
- III. **Water Coolers:** If it dispenses only cold water, you can use it for Pesach after you clean it well on all sides (especially around the spout). If it dispenses hot water and is used with *chometz*, it should not be used for Pesach.
- IV. **Baby Highchair:** Should be cleaned thoroughly, and the tray should be covered with contact paper.
- V. **Dish Towels, Tablecloths and Towels:** May be used on Pesach after they have been washed with detergent and warm water.
- VI. **Keurig machines** used with non-Pesach-certified varieties may not be used for Pesach.
- VII. **Urns** used year-round should not be used for Pesach.
- VIII. **Ice Makers** used year-round can be used for Pesach.
- IX. **Oven mitts** should be dedicated for Pesach. **[K]**



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Pesach Item List

With the help of Hashem, we are proud to once again present information about Kosher for Pesach products available in the Rocky Mountain region.

This listing begins with foods, and indicates which foods require Pesach certification, as well as those foods for which a year-round certification is sufficient, or no certification is necessary at all. A listing of non-food items follows, since the use of inedible items containing *chometz* are prohibited during Pesach as well. Medicines and cosmetics which were verified to be free of *chometz* are mentioned as well.

Products which are certified for Pesach should have their “Kosher for Pesach” or “P” designation printed on the packaging or product label next to the kosher certification symbol. Stickers imprinted with the “Kosher for Pesach” designation which were added to existing packaging should not be relied upon unless the sticker also states the name of the rabbi or kashrus organization which certifies it as such.

Items listed below as *Chometz* indicates that it definitely, or with high probability, contains *Chometz*. These items may not remain in the possession of a Jew over Pesach. *Chometz* includes all leavened foods, drinks or ingredients which are made from, or contain a mixture of, wheat, rye, barley, oat, or spelt. Therefore, all grain products or mixtures of grain, such as bread, grain vinegar and malt, are forbidden for the duration of Pesach. They must be either a) destroyed, or b) placed in a designated and sealed place, then sold to a non-Jew before Pesach.

Items listed as *Kitniyos* are customarily not consumed on Pesach by Ashkenazic Jews. They may be retained in one's possession over Pesach. Additionally, infants and ill persons are permitted to consume *kitniyos*.

The information listed is limited to what was available to us at the time of printing. **For any additional information or if you have any questions or comments, please feel free to call us at 303-595-9349 or through our website at scrollk.org/contact/.**

Food Items

Item	Pesach Status
Agave Nectar	Pesach certification required
Alcohol	
➤ for drinking	Pesach certification required
➤ Isopropyl Alcohol	no certification required.
Alfalfa	<i>Kitniyos</i>
Almond Butter	Pesach certification required
Almond Flour	It is preferable to use only those with special Pesach certification. Barney Basics with OU as well as Kirkland (Costco) Almond Flour with Kof-K or KORC symbol is recommended for Pesach use.
Amaranth	Pesach certification required
Anise	According to some it is <i>Kitniyos</i>
Apple Juice	Pesach certification required
Apple Sauce	Pesach certification required
Aspartame	<i>Kitniyos</i>
Avocado Oil	Pesach certification required. Chosen Foods® avocado oil with OU is acceptable.
Baby Food	Pesach certification required
Baby Formula	Enfamil®, Isomil®, Prosobee® and Similac® are acceptable without Pesach certification. Although they contain <i>Kitniyos</i> , they are permitted for infants, but should be used with designated utensils only. Feel free to contact us for information regarding other brands.
Baking Powder	Pesach certification required
Baking Soda	no certification required
Bean Sprouts	<i>Kitniyos</i>

Item	Pesach Status
Beans	<i>Kitniyos</i>
Benefiber®	<i>Chometz</i>
Beverages	Pesach certification required. This includes Iced Tea, Drink Mixes and Hot Chocolate Mix.
➤ Unflavored water and seltzer	no certification required
➤ Milk	Fresh, purchased prior to Pesach, acceptable without certification. See below for more details.
➤ Milk substitutes	Pesach certification required. See below for some acceptable varieties.
Bicarbonate of Soda	no certification required
Bird feed, see Pet food	
Borscht	Pesach certification required
Brewer's Yeast	may be <i>Chometz</i>
Brown sugar	Pesach certification required
Buckwheat	<i>Kitniyos</i>
Butter	Pesach certification required
Cake	generally <i>Chometz</i> . Some certified Kosher for Pesach cakes are available.
Candy (all varieties)	Pesach certification required. Some varieties such as Sour sticks and licorice can contain <i>chometz</i> .
Canned fruits or vegetables, see Fruits and Vegetables	
Canola Oil	<i>Kitniyos</i>
Caraway Seeds	<i>Kitniyos</i>
Carrots, baby	no certification required if purchase prior to Pesach.
Cat food, see Pet food	
Cereal	Pesach certification required
Cheese	Pesach certification required
Cheese spreads	Pesach certification required
Chewable pills, see Medicine section	
Chia Seeds are not <i>kitniyos</i> and may be used for Pesach as long as they are raw and not roasted, blanched, or ground.	
Chicken	Raw chicken that bears reliable all-year kashrus certification is also kosher for Pesach after rinsing. Ground chicken requires Pesach certification.
Chickpeas	<i>Kitniyos</i>
Chocolate	Pesach certification required
Chocolate Chips	Pesach certification required
Cloves	some have a custom not to use cloves for Pesach.
Club Soda	Pesach certification required
Cocoa	acceptable if 100% pure and not processed in Europe. Hershey's® Special Dark should not be used.
Coconut, shredded	if Unsweetened and unflavored, no certification is required.
Coconut Milk	Pesach certification required.
Coconut Oil	Pesach certification required. Virgin Coconut Oil from Simple Truth Organic®, Thrive Market® and Wellsey Farms® with OU are acceptable.
Coconut Sugar	Pesach certification required
Coconut Water	Pesach certification required
Coffee Whitener	Pesach certification required
Coffee	
➤ Regular unflavored (not instant)	no certification required
➤ Decaffeinated or flavored	Pesach certification required. Sanka® decaffeinated coffee, acceptable with OKP symbol.
➤ Postum® (coffee substitute)	<i>Chometz</i>

Item	Pesach Status
➤ Instant	Pesach certification required. Folgers®, Taster's Choice® and Starbuck's VIA® Regular coffees are acceptable.
➤ K-cups	Pesach certification required. The following unflavored brands with OU are acceptable: Great Value®, Kroger®, Newman's Own®, Starbuck's®, The Original Donut Shop® and Wolfgang Puck® Keurig machines used with non-Pesach varieties may not be used for Pesach.
Coffee filters	no certification required
Coffee whitener	Pesach certification required
Condiments	Pesach certification required
Confectioners' sugar	Pesach certification required since it generally contains cornstarch.
Cookies	generally <i>Chometz</i> . Some certified Kosher for Pesach cookies are available.
Cooking Spray	Pesach certification required
Cooking Wine	Pesach certification required
Coriander	<i>Kitniyos</i>
Corn	<i>Kitniyos</i>
Cranberries	
➤ Dried	Pesach certification required
➤ Fresh or frozen (without additives)	no certification required
Cream/Creamer	
➤ Dairy (Whole Cream or Half-and-Half)	no Pesach certification is required when no other ingredients besides milk and cream are listed and is purchased prior to Pesach.
➤ Non-dairy	Pesach certification required
Cumin	<i>Kitniyos</i>
Dates, dried (packaged)	Pesach certification required
➤ Fresh	no certification required
Decaffeinated coffee or tea	Pesach certification required
Dessert gels & puddings	Pesach certification required
Dill Leaves	no Pesach certification required.
Dill Seeds	<i>Kitniyos</i>
Dips	Pesach certification required
Dog food, see Pet food	
Dried fruit	Pesach certification required since flour and/or <i>kitniyos</i> may be used in the drying process.
Drinks, see Beverages	
Drink Mixes	Pesach certification required
Duck Sauce	Pesach certification required
Edamame	<i>Kitniyos</i>
Eggs	no certification required, if purchased prior to Pesach
➤ liquid eggs	Pesach certification required
Ensure®, see Medicine and Health	
Fennel	
➤ Leaves	no certification required. Cut along the length of leaf and inspect for insects inside and around the area protruding from the bulb. Discard the root.
➤ Seeds	<i>Kitniyos</i>
Fenugreek	<i>Kitniyos</i>
Fish	Fresh and frozen fish without added ingredients, acceptable without Pesach certification. Guidelines for purchasing kosher fish are published at scrollk.org/purchasing-kosher-fish/ . Processed fish, such as lox, herring and sardines require Pesach certification.
Fish food, see Pet food	

Item	Pesach Status
Flavorings	Pesach certification required
Food coloring	Pesach certification required
Fruit,	
➤ canned	Pesach certification required
➤ dried	Pesach certification required since flour and/or <i>kitniyos</i> may be used in the drying process.
➤ frozen	Unsweetened fruit without syrup or other ingredients, acceptable without certification. This is true even if the fruit is not whole.
➤ Preserves	Pesach certification required
➤ juice, see Juice	
Garlic, frozen or peeled	Pesach certification required
Gefilte Fish	Pesach certification required
Grape Juice	Pesach certification required
Grapeseed Oil	Pesach certification required
Green Beans	<i>Kitniyos</i>
Gum, chewing	Pesach certification required
Half-and-Half	no Pesach certification is required when no other ingredients besides milk and cream are listed and is purchased prior to Pesach.
Hemp seed and Hemp oil	<i>Kitniyos</i> according to some authorities. This should not be confused with CBD oil, which is discussed in the Medicines and Health section.
Herbs	
➤ Fresh basil, Cilantro leaves, dill leaves, mint, parsley, rosemary, and thyme (with no additives)	no Pesach certification required. There is a need, however, to check herbs for infestation. See our guide at scrollk.org/preparing-fruits-and-vegetables/ .
➤ Dill seeds and Coriander (Cilantro seeds)	<i>Kitniyos</i>
➤ Frozen or Dried and ground varieties	Pesach certification required.
Herbal tea	Pesach certification required (they may contain <i>chometz</i>).
Herring, processed	Pesach certification required
Honey	Pesach certification required. The following varieties bear an OU-P: Kirkland Signature® (Clover, Organic Raw, Regional Raw Pacific Northwest, Wildflower), Trader Joe's® organic raw honey
Horseradish, processed	Pesach certification required
Ice	no certification required
Ice Cream, Ice Pops, Ices, Sorbet and Sherbet	Pesach certification required
Instant coffee or tea	Pesach certification required. See Coffee listing below for some approved brands.
Isolated Soy Protein	<i>Kitniyos</i>
Invert sugar	Pesach certification required
Jam, Jelly and Preserves	Pesach certification required
Juice	
➤ in cartons or containers	Pesach certification required. ReaLemon® and ReaLime®, acceptable without Pesach certification.
➤ frozen	100% pure frozen concentrated orange juice or grapefruit juice, without added citric acid, vitamin C, sweeteners, additives, or preservatives, are acceptable without certification.
K-cups	Pesach certification required. See above for some acceptable brands. Keurig machines used with non-Pesach varieties may not be used for Pesach.
Kasha (Buckwheat)	<i>Kitniyos</i>
Ketchup	Pesach certification required
Kishke	Pesach certification required

Item	Pesach Status
Lactaid®, see Medicine section below	
Laxatives, see Medicine section below	
Lemon Juice	Pesach certification required. ReaLemon® acceptable without Pesach certification.
Lemon Peel	If it is a product of Israel, it requires reliable certification. Otherwise, when purchased prior to Pesach, acceptable without certification.
Lentils	<i>Kitniyos</i>
Lettuce, see Salad	
Liquor	Pesach certification required
Lox	Pesach certification required
Mandarin Oranges (canned)	Pesach certification required
Maple Syrup	Pesach certification required
Margarine	Pesach certification required
Matzah	Pesach certification required
Mayonnaise	Pesach certification required
Meat	
➤ Raw meat	when bearing a reliable all-year kashrus certification is also kosher for Pesach after rinsing.
➤ Pickled raw meats	Pesach certification required.
➤ Ground Beef	requires Pesach certification. All ground beef packaged by East Side Kosher Deli is Kosher for Pesach.
Milk	
➤ Fresh, unflavored	purchased prior to Pesach, acceptable without certification. Reusable bottles which may have held <i>chometz</i> product, often offered by milk delivery services, should not be used on Pesach.
➤ Goat Milk	Pesach certification required Meyenberg® Goat Milk products (Scroll K certified), including powdered, are acceptable for Pesach use, but should preferably be purchased before Pesach.
➤ Dry	Pesach certification required
➤ Milk substitutes	Pesach certification required East Side Kosher Deli will carry almond, coconut and hazelnut milk with KFP certification. The following varieties with year-round (not Pesach) certification, are acceptable for infants and infirm: Almond Breeze® original, Rice Dream® classic original, Soy Dream® original enriched
Millet	<i>Kitniyos</i>
Mineral water	no certification required if it does not contain flavors, vitamins or calcium citrate.
Mushrooms	
➤ raw	acceptable without certification
➤ canned	Pesach certification required
Mustard, Mustard Flour	<i>Kitniyos</i> . Imitation mustard with Pesach certification is available.
Non-Dairy Creamer	Pesach certification required
Non-Stick Cooking Spray	Pesach certification required
Nori	Pesach certification required
NutraSweet®	Pesach certification required
Nut Butter	Pesach certification required
Nuts,	
➤ Almond flour/meal	It is preferable to use only those with special Pesach certification. Kirkland (Costco) Almond Flour with KORC symbol is recommended for Pesach use.
➤ Blanched Almonds	Pesach certification required
➤ Peanuts	<i>Kitniyos</i> (according to many opinions)

Item	Pesach Status
➤ Pecans (Shelled)	Pecans that are whole or half are acceptable with OU certification, midgits and pecan pieces require Pesach certification.
➤ Raw, whole, halves or chopped nuts (e.g., almonds, cashews, hazelnuts, pine nuts, walnuts, etc.)	without preservatives or other additives such as BHT, BHA or corn oil, are acceptable without certification.
Oil and Shortening	Pesach certification required Chosen Foods® avocado oil with OU is acceptable.
Olive Oil	All 100% Extra Virgin Olive Oil bearing an OU certification are acceptable without Pesach certification.
Olive oil spray	Pesach certification required
Olives, canned or bottled	Pesach certification required
Onions	
➤ Raw,	acceptable without certification.
➤ Chopped or sauteed flakes	Pesach certification required
Orange Juice, see Juice	
Orange Peel	If it is a product of Israel, it would require reliable certification. Otherwise, when purchased prior to Pesach, acceptable without certification.
Pam®	Is not certified for Pesach. Some brands are certified as kosher for Pesach.
Pasta	generally <i>Chometz</i> . Some Kosher for Pesach pasta is available.
Peanuts	<i>Kitniyos</i> (according to many opinions)
Peas	<i>Kitniyos</i>
Pecans	wholes or halves are acceptable with an OU certification, midgits and pecan pieces require Pesach certification.
Pet Food	May contain <i>chometz</i> . It is forbidden to derive any benefit from <i>Chometz</i> on Pesach which includes allowing one's animals or pets to consume <i>Chometz</i> . One should either a) substitute other foods, or b) the pets should be given to a non-Jew for the duration of the holiday. Contact your Rabbi for guidance with the latter option as it must be done in a halachically acceptable method. Pure canary seeds and sunflower seeds are acceptable. Many Evanger's® dog and cat food products are certified Kosher for Pesach by CRC (Chicago). See http://www.crcweb.org/LOC/Evangers.pdf .
Pickled vegetables	Pesach certification required
Pickles	Pesach certification required
Pineapple, Canned	Pesach certification required
Popcorn	<i>Kitniyos</i>
Poppy Seeds	<i>Kitniyos</i>
Potato Chips	Pesach certification required
Potato Starch	Pesach certification required
Potatoes, peeled	Pesach certification required
Poultry	Raw chicken and turkey that bears reliable all-year kashrus certification is also kosher for Pesach after rinsing. Ground chicken requires Pesach certification.
Prunes	Pesach certification required
Pudding	Pesach certification required
Pumpkin seeds are not <i>Kitniyos</i> and are acceptable when raw and without additives. Most Pumpkin seeds available are roasted, not raw.	
Quinoa	Pesach certification required.
Raisins	Any retail package with OU certification is acceptable without Pesach certification.
Rice	<i>Kitniyos</i> Those whose custom is to consume <i>kitniyos</i> on Pesach require a reliable Pesach certification, as rice production may include a <i>chometz</i> enzyme to facilitate the processing. Brown rice or non-enriched rice would not be subject to this concern.
Rice Milk	<i>Kitniyos</i> . Rice Dream® classic original, with year-round (not Pesach) certification, is acceptable for infants and infirm.

Item	Pesach Status
Romaine Lettuce, see Salad	
Saffron	some have a custom not to use saffron for Pesach.
Salad, washed and bagged	
➤ When containing only shredded iceberg lettuce or cabbage	no Pesach certification required. There is a need, however, to check iceberg lettuce for infestation. See our guide at scrollk.org/preparing-fruits-and-vegetables/ .
➤ Romaine bags or mixes (as well as other or other higher-infestation mixes)	year-round certification required. It is not recommended to purchase non-certified, bagged, romaine (or similarly infested items) as washing and checking small prewashed produce pieces is highly impractical. Procedures for washing and checking romaine are detailed on page 40.
Salad Dressing	Pesach certification required
Salt	
➤ Non-iodized (regular or sea salt)	acceptable without certification if it does not contain dextrose, polysorbates, or maltodextrin. Some acceptable brands are: Kirkland®, Morton's® and President's Choice®.
➤ Himalayan (pink) salt	acceptable without certification.
Salt Substitutes	Pesach certification required. Freeda's® Free Salt and No Salt® (unseasoned) are <i>Kitniyos</i>
Salmon, see Fish	
Sardines, canned	Pesach certification required
Seasonings, see Spices and Salt.	
Sauces	Pesach certification required
Seaweed	Pesach certification required
Seltzer	
➤ Unflavored	Acceptable without certification but should preferably be purchased before Pesach.
➤ Flavored	Pesach certification required
Sesame Seeds	<i>Kitniyos</i>
Sherbet	Pesach certification required
Shortening	Pesach certification required
Snacks	Pesach certification required
Soup mix	Pesach certification required
Snow Peas	<i>Kitniyos</i>
Soda	Pesach certification required, with the exception of unflavored seltzer.
Sorbet	Pesach certification required
Soy products	<i>Kitniyos</i> . Soy sauce may contain <i>Chometz</i> .
Soymilk	<i>Kitniyos</i> . Soy Dream® original enriched, with year-round (not Pesach) certification, is acceptable for infants and infirm.
Spices,	
➤ Caraway, Fennel and Mustard	<i>Kitniyos</i>
➤ Ground spices	Require Pesach certification.
➤ Whole spices	Do not require certification.
Splenda®	<i>Chometz</i>
Starch, edible	Pesach certification required
Stevia®	<i>Kitniyos</i>
String Beans	<i>Kitniyos</i>
Sugar,	
➤ Pure Granulated Sugar	Acceptable without certification. This includes cane or beet sugar and sugar cubes when no other ingredients are listed.
➤ Brown Sugar	Pesach certification required
➤ Confectioners	Pesach certification required since it generally contains cornstarch.
➤ Vanilla Sugar	Pesach certification required

Item	Pesach Status
Sugar substitutes	Pesach certification required
Sun Dried Tomatoes	Pesach certification required
Sunflower Seeds	<i>Kitniyos</i>
Sweetener	Pesach certification required
Syrups	Pesach certification required
Tapioca Starch	Pesach certification required
Tea	
➤ Unflavored black, white, green, or orange pekoe tea bags	Acceptable without certification.
➤ Decaffeinated and flavored teas	Pesach certification required.
➤ Herbal teas	Pesach certification required (they may contain <i>chometz</i>).
➤ Instant	Pesach certification required
Tahini	<i>Kitniyos</i>
Tofu	<i>Kitniyos</i>
Tomato products	Pesach certification required
Tomato Sauce	Pesach certification required
Tuna	Pesach certification required, (since it may contain <i>chometz</i> or <i>kitniyos</i> .)
Turmeric	is not <i>kitniyos</i> , but its ground form requires Pesach certification (see Spices).
Vanilla Beans	No certification required. They are not <i>kitniyos</i> .
Vanilla Extract	Pesach certification required
Vegetables	
➤ canned	Pesach certification required.
➤ Peeled butternut squash (with no added ingredients)	acceptable without certification.
➤ frozen	Should have reliable Pesach certification, (since many companies process <i>chometz</i> items on the same equipment.)
Vegetable wash	Pesach certification required. FIT™ is approved.
Vegetable oil	Pesach certification required
Vinegar	Pesach certification required
Vitamins, see Medicine section below	
Water, unflavored	no certification required
Whole Cream	no Pesach certification is required when no other ingredients besides milk and cream are listed and is purchased prior to Pesach.
Wild rice	<i>Kitniyos</i> , see Rice
Wine	Pesach certification required. Manischewitz® Elderberry and Cream Peach wines contain <i>kitniyos</i> .
Xanthan Gum	Pesach certification required
Yogurt	Pesach certification required

Household Items

Item	Pesach Status
Air Freshener (liquid or solid)	No certification required
Aluminum products	No certification required
Ammonia	No certification required
Bags	No certification required
Bleach	No certification required
Bleach wipes	No certification required



Item	Pesach Status
Candles	No certification required
Charcoal	No certification required
Cheesecloth, new	No certification required
Cleansers	No certification required
Coffee Filters	Acceptable without Pesach certification.
Contact Paper	No certification required
Crock Pot Liners	No certification required
Cupcake Liners, paper or foil	Acceptable without Pesach certification.
Cutlery	No certification required
Dish soap	No certification required
Detergent, laundry	No certification required
Dishwashing Detergent	No certification required
Disposable cups, dishes or cutlery	No certification required
Disposable tablecloths	No certification required when they are non-powdered
Fabric Softeners	No certification required
Finger Paints	May contain <i>chometz</i> .
Furniture Polish	No certification required
Glass Cleaner	No certification required
Glitter Dots by Crayola®	Contains <i>chometz</i> .
Gloves, disposable or reusable	Acceptable without Pesach certification. Unless they are labeled as powder-free, they should be washed inside and out, since cornstarch is sprayed into some household gloves.
Glue	Elmer's® and Krazy Glue® products are acceptable without Pesach certification.
Ink	No certification required
Isopropyl Alcohol	No certification required
Latex Gloves	Acceptable without Pesach certification. Unless they are labeled as powder-free, they should be washed inside and out, since cornstarch is sprayed into some household gloves.
Laundry Detergent	No certification required
Napkins	No certification required
Oven Cleaner	No certification required
Parchment Paper	Pesach certification required
Paper products	No certification required
Paper Towels	No certification required
Pencils	No certification required
➤ Crayola® Easy Peel Crayon	Contains <i>chometz</i> .
Plastic Bags	No certification required
Plastic cutlery	No certification required
Plastic Wrap	No certification required
Plates	No certification required
Play Dough (e.g., Play-Doh®, Crayola® Modeling Dough, ALEX® dough) -	<i>Chometz</i>
Polish, furniture	No certification required
Sanitizers (e.g., Purell®) - see Cosmetics and Personal Care Products section below.	
Scouring Pads	No certification required
Shoe Polish	No certification required
Silly Putty®	No certification required
Silver Polish	No certification required
Starch (for non-food use)	No certification required
Steel wool pads	No certification required
Sticking Paste (Yamato®)	Contains <i>chometz</i> .

Item	Pesach Status
Styrofoam	No certification required
Tablecloths, disposable	no certification required when they are non-powdered.
Tissues	No certification required
Toothbrush	No certification required. New toothbrushes should be used.
Tums®, see Medicine and Health section	
Toothpicks	no certification required unless they are flavored or colored.
Wax Paper	No certification required
Wood chips	No certification required
Wrap, plastic	No certification required

Cosmetics and Personal Care Products

If you do not see the item you are searching for, or need further clarification, please feel free to contact us. We have information on many specific brands and products that indicate if they contain *chometz*.

Item	Pesach Status
Baby Oil	No certification required
Baby Ointment	No certification required
Baby Powder	Any not listing oat flour as an ingredient may be used. Baby Magic® may contain <i>chometz</i> .
Baby Wipes	any without alcohol (including denatured alcohol), acceptable without Pesach certification.
Bandages, adhesive (Band-aids®)	No certification required
Blush	Cover Girl®, Mac® Bronzing Powder- Refined Golden and Max Factor® Color genius mineral bronzer are not recommended.
Body wash and soap	no certification required unless it contains oatmeal. Cetaphil®, Coast Urban Fuel®, Mary Kay® and Phisoderm® products may contain <i>chometz</i> .
Braces	wax for braces is acceptable without certification. Rubber bands should be washed before placing in mouth.
Colognes	Many contain denatured alcohol which is problematic. Please contact us regarding specific brands and items. Mary Kay® should be avoided.
Conditioner	No certification required
Contact Lens Solution	No certification required
Creams	Aveeno®, Cetaphil® Pro Eczema Soothing Moisturizer Lotion, Eucerin®, Mana®, Mary Kay®, Hada Labo®, Gold Bond®, Your Name®, Oxy® Total Care BPO Lotion, Vaseline® Clinical Care Eczema products and Intensive Care Essential Healing Lotion items may contain <i>Chometz</i> . other varieties are acceptable without Pesach certification.
Dental Floss	Any unflavored (including waxed), acceptable without Pesach certification.
Denture Care	The following are acceptable without Pesach certification: Benzodent® Denture Pain Cream, Denture-Fit® Adhesive, EZO® Denture Cushions, Kleenite® Cleansers, Stain Away® and Stain-Away® for Partial, Super Poli-Grip® Adhesive Cream, Ultra Fresh and Extra Care w/Poliseal Adhesive Cream and Strips Efferdent® Denture Adhesive, Denture Cleanser Tablets, Fresh Guard Soak, Power Clean Crystals Fixodent® Complete, Control, Cream, Denture Cleanser w/Proguard, Powder Adhesive, Complete Original, Ultra Max Hold Polident® Denture Cleaner Tablets, Overnight Denture Cleaner, Partial and Smokers Denture Cleaner
Deodorant,	
➤ gel	No certification required
➤ spray or liquid	Recommended if free of (denatured) alcohol or if manufactured in the United States. UltraMax® (by Arm and Hammer) roll on may contain <i>chometz</i> .
Eye drops	No certification required
Eyeliners and Eye Shadow	except for Blinc®, Exuviance®, IT Cosmetics®, Mary Kay®, Neostrata®, Vivite® and Your Name® (which may contain <i>chometz</i>), no certification required.



Item	Pesach Status
Facial Care	except for Exuviance®, ExuvPro®, Hill®, IT Cosmetics®, Maybeline®, Mary Kay®, Neostrata®, NYX®, Olay®, Oxy® Phisoderm®, Urban Decay®, Vivite® and Your Name® (which may contain <i>chometz</i>), no certification required.
Foot Powder	No certification required
Hair gel	No certification required
Hair Remover	No certification required
Hair Spray	No certification required
Hand Sanitizers, see Sanitizers	
Hydrogen Peroxide	No certification required
Isopropyl Alcohol	No certification required
Lip Balm	Chapstick® and similar lip products, unflavored, acceptable without Pesach certification. Chapstick® Classics Strawberry Stick is acceptable, as well.
Lipstick	Please contact us regarding specific brands and products. L'oreal®, Mary Kay®, Urban Decay® and Your Name® should be avoided unless verified to be <i>chometz</i> -free.
Listerine® pocketpaks®	may contain <i>chometz</i> .
Lotions, see Creams	
Makeup	see individual listings for specific makeup items. Please contact us regarding other brands and products. Cover Girl®, DDF®, Mary Kay® and Max Factor® products likely contain <i>chometz</i> . Maybelline® foundation should be avoided.
Mascara	No certification required
Mineral Oil	No certification required
Mouthwash	The following are acceptable: Colgate® and Scope®, all varieties are acceptable. Crest® Invigorating Rinse and Whitening Fresh Mint Rinse Listerine® Advanced Citrus, Antiseptic (Gold), Cool Mint Antiseptic, Cool Mint Zero Alcohol, Sensitivity Alcohol Free, Total Care Zero, Ultraclean Antiseptic Mouthwash and Zero Alcohol are acceptable. For additional brands, contact us.
Nail Polish	No certification required
Nail Polish Remover	No certification required
Ointments, all varieties	Acceptable without Pesach certification.
Orthodontics	wax for braces is acceptable without certification. Rubber bands should be washed before placing in mouth.
Petroleum jelly	No certification required
Perfume	Many contain denatured alcohol which is problematic. Please contact us regarding specific brands and items. Mary Kay® products should be avoided. Any without alcohol may be used.
Sanitizers (e.g., Purell®)	Purell®: The following products are acceptable: Advanced Hand Sanitizer Foam, Advanced Hand Sanitizer Gel, Hand Sanitizing Wipes, Instant Hand Sanitizing Foam SF607
Shampoo	no certification required
Shaving Lotion, except for Mary Kay® after-Shave Gel, there are no <i>chometz</i> concerns.	
Soap, see Body wash and Soaps	
Toothpaste	all Colgate®, Mentadent®, Orajel® and Ultrabrite® are acceptable. Arm & Hammer® Dental Care and Gel Paste Toothpaste are acceptable as well. For additional brands, contact us.
Toothpicks are acceptable unless they are flavored or colored.	
Vaseline®, see Petroleum Jelly and Creams.	
Wax for braces	no certification required

Medicines and Health Products

Any medications taken for any of the following conditions may be taken on Pesach:

- Anti-rejection
- Depression
- Hypertension
- Lung disease
- Cancer treatments
- Epilepsy
- (elevated blood pressure)
- Stroke
- Cholesterol
- Heart conditions
- Kidney disease

Any prescription medication taken on a regular basis for a chronic condition should only be changed after consultation with your doctor.

Item	Pesach Status
Advil®	The following varieties of Advil® (brand-name) are acceptable for Pesach use: Caplets [coated, not Film-Coated], Tablets [coated, not Film-Coated], Children's Suspension, Cold and Sinus Caplets, Dual Action, Gel Caplets, Infants' drops, PM Caplets, Tablets, Sinus Congestion, Tablets and Gelcaps.
Allergy medication	The following brand-name varieties are acceptable: Allegra®: Allergy Children 12 Hour Tablets, Allergy Children Oral Suspension, Children's Allergy OD Tablet, Allergy Adult 12 Hour or 24 Hour Tablets, Allergy Children 12 Hour Tablets, Allergy Children Oral Suspension, Children's Allergy OD Tablet, Allegra—D 12 Hour or 24 Hour, 24 Hour Gelcaps, Allegra 60 [Imprint 03:E] and 180mg. [Imprint 018], NOT 30mg [Imprint e;311AV] Benadryl®: Allergy Ultratab Tablets, Allergy Ultratabs Plus Congestion, Children's Allergy Chewable Grape, Children's Allergy Liquid, Children's Allergy Plus Congestion, Children's Dye-Free Liquid Zyrtec® Allergy and Zyrtec-D Tablets
Antacid, chewable	Pesach certification required. The following are chometz-free; they do contain <i>kitniyos</i> : Tums® Regular Strength Assorted Fruit 150 Ct., Assorted Fruit 160 count, Sugar-Free 80 count, Tums Ex Assorted Berries 72 count.
Aspirin – Bayer® Aspirin (brand-name) as well as Bayer Children's Aspirin are acceptable for Pesach use.	
CBD oil is not kitniyos but requires Pesach certification. In cases of medical necessity, contact your rabbi.	
Ensure® shakes, liquids and powders (NOT bars) have been determined by OU to be Chometz-free.	
Injectables may be taken on Pesach, even if they contain <i>chometz</i> .	
Lactaid®	milk, may be used if purchased before Pesach. chewable pills – not acceptable caplets are acceptable
Laxatives	Suppositories are acceptable for use on Pesach. Pills or mixes may contain <i>Chometz</i> . Feel free to contact us regarding specific brands.
Medications	Liquid and chewable, may be taken on Pesach, even if they contain <i>kitniyos</i> . Feel free to contact us regarding specific medications; we may have lists available that indicate if specific medications contain <i>chometz</i> . If they do contain <i>chometz</i> and a <i>chometz</i> -free alternative is not available, consult with your local rabbi and doctor for guidance.
Melatonin	The following are acceptable: Breckenridge® (3mg Tablets), NatureMade® (3mg, 5mg)
Motrin®	The following varieties of Motrin® (brand-name) are acceptable for Pesach use: IB Caplets and PM Coated Caplets. Tablets that are unflavored may be taken on Pesach, even if they contain <i>chometz</i> .
Thickener	SimplyThick® is a Scroll K-certified thickener, added to beverages for those with dysphagia. For Pesach information, contact our office.
Tylenol®	The following varieties of Tylenol® (brand-name) which are acceptable for Pesach use: Regular 8 Hour Muscle Aches & Pain, Regular Strength Tablets, Sinus Severe Caplets Extra Strength varieties: Caplets, PM Caplet, Cold & Flu Multi-Action Daytime, Multi-Action Day & Night
Vitamins should only be used after verifying their Pesach status.	

This Page is Sponsored in Memory of Dr. Werner and Mrs. Lucy Prenzlau

ר' שלמה בן יעקב ויטל בת אלעזר אליהו הכהן
Upon Their Yahrzeits

More Kosher Komments

➤ Kashrus Alerts:

- For a list of kashrus alerts, please see scrollk.org/kashrus-alerts.
- To be emailed directly, please register at scrollk.org/kashrus-alerts/alert-notification/. Alternatively, join our WhatsApp group by sending an email to office@scrollk.org or texting (303) 242-1524.
- All items in the **East Side Kosher Deli** Passover Store (which includes items for the Seder; opening date March 12th) are certified for Pesach by Scroll K. It is still prudent to check each item for Pesach certifications. Note: There will be a kosher for Pesach *kitniyos* section which may be utilized by those who eat *kitniyos* on Pesach.
- **The Braided Loaf** is an artisan bakery under Scroll K supervision. They offer baked goods for Shabbos, Yom Tov and everything in between as well as catered events. They will have a special bakery line of Kosher for Pesach items; parve and non-gebroks. They can be contacted by Call or Text: 203.850.3175, Email: thebraidedloaf@gmail.com or Instagram: @thebraidedloaf.
- **Egg Matzos:** Egg matzah is the term used for matzah made with fruit juice or eggs in place of water. Ashkenazic Jews traditionally do not consume these items on Pesach, except by the elderly, the sick or the young child who cannot digest regular matzah.
- **Pet Food** may contain *chometz*. It is forbidden to derive any benefit from *chometz* on Pesach which includes allowing one's animals or pets to consume *chometz*. One should either substitute other foods or the pets should be given to a non-Jew for the duration of the holiday. Contact your Rabbi for guidance with the latter option as it must be done in a halachically acceptable method. Pure canary seeds and sunflower seeds are acceptable. Many Evanger's® products are certified Kosher for Pesach by CRC. See crcweb.org/LOC/Evangers.pdf for details.
- **Starbuck's Refreshers** contains non-kosher grape juice and is not kosher.
- It is important to note, when ordering food (such as through the Uber Eats app) eateries listed as Kosher, or appear in a kosher section or search result, may be non-kosher. Additionally, kosher meals should be delivered with a kosher seal/tape. These guidelines apply in our region as well as anywhere else.
- **Large print Haggadahs** for the visually impaired (as well as other Jewish texts in large print and Braille) are available free of charge to the legally blind from the Jewish Heritage for the Blind. A note from a certified eye care specialist is required. They can be reached at (800)-995-1888 or services@jewishheritage.org. For more information see www.jewishheritage.org. [K]



Prepare to Prepare: The Ins and Outs of Eruv Tavshilin

Rabbi Yisroel Rosskamm
Rabbinical Administrator, Scroll K

Eruv Tavshilin is a mitzva that is somewhat rare and quite enigmatic. This year, on Erev Pesach, April 5th, 2023, we will have the privilege of performing this mitzva. In this article, we will probe the following details:

- **WHY** do we make Eruv Tavshilin?
- **WHAT** is the Eruv Tavshilin?
- **HOW** does it work?
- **WHAT** does the word eruv mean?
- **WHO** must make it?
- **WHEN** do we make it?
- **WHAT** does it permit?
- **WHAT IF** it was not made?
- **WHEN** are the Eruv Tavshilin foods eaten?

Why Do We Make It?

One of the fundamental differences between Shabbos and Yom Tov (Jewish festivals) is that on Shabbos we are not permitted to cook any foods; whereas, on Yom Tov, most Melachos for food preparations are permissible if the prepared food will be eaten during that day. Preparing foods on one day of Yom Tov to be used any time after that day is prohibited. This leads us to a quandary; how do we prepare foods for Shabbos when Shabbos is either the second day of Yom Tov or immediately follows Yom Tov (such as Chol HaMoed or Isru Chag)? May one prepare fresh cooked foods on Yom Tov for the Shabbos following it?

There is an additional concern: In all the excitement of food preparation for Yom Tov, people may forget to prepare plentiful amounts of food for the Shabbos that immediately follows Yom Tov. Once Yom Tov begins, it would be too late to prepare more¹.

It was due to these concerns that our Chachamim (Talmudic Sages) instituted Eruv Tavshilin to resolve these issues.

What Is Eruv Tavshilin? How Does It Work?

The Eruv Tavshilin is performed by setting aside, before Yom Tov, foods designated for Shabbos use. These foods must consist of one cooked and one baked item (e.g., a challah/matza and a boiled egg)².

The challah/matza should preferably be whole, and at least the size equivalent to an egg³. The cooked item should preferably be a plentiful amount or a complete item (to show the importance of the mitzvah), the minimum is the size of an olive⁴.

The need to set aside food for Shabbos prior to Yom Tov is based, in part, on the premise that doing so acts as a reminder for us to prepare the plentiful amounts of foods that will be needed for Shabbos. By beginning Shabbos preparations before Yom Tov (for the express purpose of being able to set some aside for the Eruv Tavshilin), all the Shabbos preparations that will be performed over Yom Tov are considered to be just your final touch-ups for Shabbos.

This, however, does not completely resolve the issue. We are not permitted to prepare from one day of Yom Tov to another, even if they are just doing the final touch-ups on their pre-Yom Tov preps. Nor does Eruv Tavshilin permit cooking on one day of Yom Tov for the sake of another. How then, can Eruv Tavshilin permit Yom Tov preparation for Shabbos? The answer is based on a halachic principle that when one cooks food on Yom Tov that can be eaten that very day⁵, it is halachically considered as though the food was made for that day (even though much of that food would be left over to be eaten on



¹ גמ' ביצה טו:

² שלחן ערוך או"ח סי' תקכ"ז סעיף ב'

³ שלחן ערוך שם סעיף ג'

⁴ משנה ברורה סי' תקכ"ז סק"ה

⁵ משנה ברורה סי' תקכ"ז סק"ג

Shabbos) and is thus permissible in conjunction with an Eruv Tavshilin.

What Does the Word Eruv Mean?

The word *eruv* means combination⁶. As previously explained, when one cooks or bakes on Yom Tov for Shabbos, they will be “combining” these foods with those previously set aside for Shabbos (i.e., the eruv foods); thereby assuring proper enjoyment of the Shabbos.

Who Must Make It?

Is Eruv Tavshilin Limited to Food Preparation Concerns Only?

Based on the above, we may ask: If one has all their Shabbos foods prepared before Yom Tov, does one need to make an Eruv Tavshilin? The answer is: Yes! Since the Eruv Tavshilin permits the completion of other Shabbos preparations as well (e.g., lighting candles, bringing items from one place to another, etc.), it is imperative for the head of every household (or his/her designee) make an Eruv Tavshilin⁷. If one is a guest in a hotel and will not be involved in any food preparation, they should still make an Eruv Tavshilin, however, there is a difference of opinions whether the Bracha should be recited. Married children staying at their parents' home do not need to make an Eruv Tavshilin of their own⁸.

How Do We Perform the Eruv? And When?

On Erev Yom Tov (the day prior to Yom Tov), one sets aside one cooked and one baked item and recites the Bracha and declaration, as can be found in most Siddurim and Machzorim. The declaration must be recited in a language that one understands⁹ – it is not adequate to recite it in Hebrew if one does not understand the meaning of the words.

What Does the Eruv Tavshilin Permit?

The Eruv Tavshilin permits one to complete their Shabbos preparations on Friday of Yom Tov; provided that the preparatory activities are a) Yom Tov-permissible labors, and b) they are done with enough time before the conclusion of Yom Tov that some benefit can still be derived from these

preparations on Yom Tov itself. One does not have to actually eat some of the foods on Yom Tov; if they are completed to the point that they could be eaten on Yom Tov, it is sufficient¹⁰. If the foods were not cooked before Shabbos to the point that they are at least barely edible (and an Eruv Tavshilin was made), there are opinions that allow the foods to finish cooking on Shabbos. However, this should only be relied upon in extremely difficult situations¹¹.

When Yom Tov is on Thursday and Friday, although one made an Eruv Tavshilin before Yom Tov, one may not cook for Shabbos on Thursday. Cooking foods for Shabbos may only be done on Friday¹².

What If One Forgot to Make Eruv Tavshilin?

It is customary for the Rabbi of the community to include someone who may forget to do so in his Eruv Tavshilin. This is done by acquiring a portion of his Eruv foods for such an individual.

However, a community member may only rely on the Rabbi's declaration on a one-Yom-Tov-only basis. Should one forget to make the Eruv Tavshilin again before a future Yom Tov as well, a halachic authority should be contacted for further guidance.

If one made an Eruv Tavshilin on Erev Yom Tov, but the cooked Eruv Tavshilin food was eaten or lost, they would not be permitted to cook for Shabbos based on the Eruv Tavshilin. If, however, only the baked item (e.g., challah/matza) was eaten or lost, they may still cook for Shabbos¹³.

When Are the Eruv Tavshilin Foods Eaten?

The challah/matza should, preferably, be used for the Lechem Mishna (the two breads upon which the Hamotzi blessing is recited) of both Friday night and Shabbos lunch and subsequently eaten at the third Shabbos meal¹⁴. [K]

Blessing and Text for Eruv Tavshilin:

ברוך אתה ה' אלקינו מלך העולם, אשר קדשנו
במצותיו וצונו על מצות ערוב
בהדין ערובא דהא שרא לנא לאפניי ולבשולי
ולאטמוני ולאדלוקי שרנא ולתקנא ולמעבד כל
צרכנא מיימא טבא לשבתא (לנא ולכל ישראל הדרים
בעיר הזאת)

Blessed are you, Hashem our G-d, king of the universe, who has sanctified us with his commandments, and commanded us concerning the mitzvah of eruv.

By means of these eruv foods, we will be permitted to bake, cook, keep foods warm, light candles, prepare, and do all that we need from Yom Tov for Shabbos.

⁶ ערוך השלחן סי' תקכ"ז סק"ה

⁷ שלחן ערוך שם סעיף ז'

⁸ שו"ע הרב סי' תקכ"ז סק"ח

⁹ משנה ברורה שם סק"מ

¹⁰ משנה ברורה שם סק"ג

¹¹ משנה ברורה שם סק"ג

¹² שלחן ערוך שם סעיף י"ג

¹³ משנה ברורה שם סקמ"ו

¹⁴ משנה ברורה שם סקמ"ח

Q:

Do I need separate hand towels and oven mitts for Pesach?

A:

Hand towels do not have to be replaced but should be machine-washed on a hot cycle before Pesach. Regarding oven mitts, since pieces of food often adhere to mitts and they are used in close proximity to food, it is advisable to have dedicated oven mitts for Pesach.

Q: Can we use our water-cooler for Pesach?

A: If it dispenses only cold water, you can use it for Pesach after you clean it well on all sides (especially around the spout). If it dispenses hot water and is used with chometz (to add to noodles, for example), it should not be used for Pesach.

Q:

Are canned fruit and vegetables acceptable without a kosher symbol?

A: a. For year-round: Canned fruit do not necessarily require kosher certification, see our website for more details. Canned vegetables, on the other hand, are often produced on equipment used for non-kosher products and, therefore, require reliable certification.

b. For Pesach: All canned items require certification. Chometz ingredients and cross-contamination are real concerns.

Q: Can I use my regular salt and pepper shakers for Pesach? How about using the same saltshaker for meat and dairy?

A: The primary concern with shakers is that they are high-traffic items and it is highly probable that residue on the outside surfaces of your unassuming shakers can "kosher-contaminate" another dish. This is in addition to the concern of *zei'ah* (steam) when shaking into a hot dish. It should be noted that in commercial settings (and some homes) where it is common for the chef to grab a pinch or handful, this would extend to a jar or container as well and it is recommended to have dedicated ones for Pesach.

A HOLIDAY OF QUESTIONS

COMMON PESACH ISSUES ANSWERED

By Rabbi Elchonon Joseph

4TH YEAR
5783/
2023

Q: Your Guide says that fresh orange juice requires *hashgacha* (certification). Is this applicable year-round as well?

A: No, during the year, refrigerated juice does not require certification when it contains only juice although it is likely produced on dairy equipment and should preferably not be consumed with meat and poultry.

Q: My supermarket ran out of my usual Kosher-for-Pesach mayonnaise. I see that the same company produces a different size bottle which doesn't say Kosher-for-Pesach. Can I use it?

A: No! Don't let the same brand-name fool you. It is quite likely that it is not KFP and may even be produced at a completely different facility! This is very common in the food production industry where companies outsource the production of their items to other manufacturers (This system is known as white labeling or private labeling). As such, Company A and Company B may be concurrently producing Company C's product. The same is true year-round when one item from a common brand bears a kosher symbol, while the other does not.

Q: During the Seder, when is talking prohibited?

A: a. Between all blessings and what they pertain to. For example, between the blessing on the *kos* (cup) and taking a drink.
b. From Motzi Matzah until after Korech, one should not interrupt unnecessarily (O.C. 475:1)

Q: My family is particular to eat only hand-made matzah throughout Pesach but uses machine-made matzah meal for cooking. What is the rationale for this?

A: The history and customs of hand versus machine matzah are complex and one should follow their family, community and rabbinic guidance in this matter. One of the issues involved is whether machine-made matzah qualifies as *lishma* (made with proper intention). Matzah must be made *lishma* in order to fulfill the Seder mitzvos but non-*lishma* matzah is still kosher for Pesach. The Vilna Gaon said that there is an optional mitzva to eat matzah throughout Pesach. Rabbi Aharon Kotler is quoted as saying that this can only be performed with *lishma* matzah and he therefore used hand-made matzah throughout Pesach. He would, however, use machine-made matzah meal for cooking. (Matzah which has been cooked is invalid for the Seder mitzvos, see O.C. 461:4 and M.B. 475:45)

Q: Is it true

that one may not smell chometz during Pesach?

A: Depends. If you are going about your business or family trip as usual and happen to smell chometz, that is fine if you do not intend to smell it. However, since chometz is *assur b'hana'ah* (prohibited for benefit) one may not specifically pass near a bakery or donut shop in order to smell the items. (See Biur Halacha 443:1)

Q: We know that chometz on Pesach is not nullified even in the minutest amount.

How can we drink tap water when we know that many of the reservoirs used by Denver Water are accessible to the public and chometz inevitably makes its way in?

A: This question, in various forms, has been discussed in halachic literature for centuries and many reasons have been offered to permit its use. There are some scrupulous individuals who do not use tap water over Pesach. (See Piskei Teshuvos 467:14)



During the *Yom Tov* of *Pesach*, beginning from *Erev Pesach*, it is prohibited to eat or possess *chometz*, as the Torah states (Shemos 12:15): "On the day before *Pesach* you shall get rid of all leaven from your house." *Chometz* may include items made from one or more of the five grains: wheat, barley, rye, oat or spelt. Examples of such items include bread, cookies, crackers, noodles, beer, whiskey and grain vinegar. Even if a product contains only a small percentage of *chometz*, it may neither be eaten by nor be in the possession of a Jew during *Pesach*. Any *chometz* which was owned by a Jew during *Pesach* may not be benefited from even after *Pesach*. In order to observe this law, it is permissible to sell the *chometz* to a non-Jew prior to *Pesach* and then buy it back after *Pesach*. This transaction is known as *mechiras chometz*.

Mechiras chometz is done using a bill of sale. To assure that all legal requirements, according to both Torah and secular law, are fulfilled, it is customary to delegate power of attorney to a Rabbi for him to sell the *chometz*.

It is preferable to appoint a rabbi in person; however, if this is difficult, one may authorize a Rabbi by using the following document (The text was taken from the *Madrish Lakashrus*, Vol. 3 No. 13, written by Rabbi Sinai Halberstam, *shlita*).

DELEGATION OF POWER OF ATTORNEY

I, the undersigned, fully empower and permit Rabbi Yisroel Rosskamm to act in my place and stead, and in my behalf to sell all *chometz* possessed by me (knowingly or unknowingly) as defined by The Torah and Rabbinic Law (e.g., *chometz*, doubt of *chometz*, and all kind of *chometz* mixtures). This includes *chometz* that tends to harden and to adhere to the inside surface of pans, pots or cooking and usable utensils, and all kinds of live animals that have been eating *chometz* or mixtures thereof, and to lease all places wherein the *chometz* owned by me may be found, especially in the premises located at _____ and elsewhere.

Rabbi Yisroel Rosskamm has the full right to sell and to lease by transactions, as he deems fit and proper and for such time which he believes necessary in accordance with all detailed terms and detailed forms as explained in the general authorization contracts which have been given this year to Rabbi Yisroel Rosskamm to sell the *chometz*.

This general authorization is made a part of this agreement. Also do I hereby give the said Rabbi Yisroel Rosskamm full power and authority to appoint a substitute in his stead with full power to sell and to lease as provided herein. The above given power is in conformity with all Torah, Rabbinical regulations and laws, and in accordance with the laws of the State of Colorado and of the United States of America.

And to this I hereby affix my signature on this day, ____ of the month of _____, in the year ____.

☐ If you are planning to be away from home for *Pesach* and are leaving before the time for *Bedikas Chometz* and you would like your *Chometz* sold before the time of *Bedikas Chometz* on the 13th of Nissan indicate here.

Signature _____

Printed Name _____

Address _____

City _____ State _____ Zip _____

Telephone Number (____) _____ Email _____

The completed form may be returned to 1390 Tennyson Street, Denver, Colorado 80204 or office@scrollk.org.

Purchasing *Chometz* After Pesach

If *chometz* has been in a Jew's possession over Pesach, it is subsequently forbidden for consumption.

- All Scroll K-certified establishments have been verified to be free of this concern.
- The following is a list of entities which either sold their *chometz* properly to a non-Jew over Pesach or are owned by non-Jews.

- | | | |
|---|-------------------------------------|-------------------------------------|
| • 7-Eleven | • Häagen-Dazs Cherry Creek location | • Safeway |
| • Amusemints | • Hammond's Candies | • Sam's Club |
| • Bavarian Bakery | • High Point Creamery | • Simcha Spot |
| • BitCoin Grill | • HipPOPs | • Sprouts |
| • Bliss Caterers | • Izzio's Artisan Bakery | • Sweet's Candy Co. |
| • Bonnie Brae Ice Cream | • Josh's Smoke House | • The Braided Loaf |
| • Brooklyn Pizza | • KC Kosher Coop | • Trader Joe's |
| • CJ Kosher | • King Soopers | • Udi's Granola |
| • Cookies By Adina | • Mordy's Falafel | • Vitamin Cottage (Natural Grocers) |
| • Costco | • Natural Grocers (Vitamin Cottage) | • Walmart |
| • Culinary Masters Catering (previously Canteen Catering and La Vie Catering) | • Occasions Catering | • Whole Foods |
| • David's Delights | • Restaurant Depot | |
| • East Side Kosher Deli | • Rocky Mountain Spice | |
| • Enstrom | • Rosenberg's Kosher | |

KITNIYOS

AND OTHER PRODUCTS CUSTOMARILY NOT EATEN ON PESACH

These items are avoided by those of Ashkenazi descent. The custom of many Sephardi communities is to allow many, or all, of these items. These items (when there is no *chometz* concern) may be kept in your possession over Pesach.

- | | | |
|--|--|--|
| • Anise ⁴ | • Corn | • Millet |
| • Ascorbic Acid, | • Cumin ⁴ | • MSG (possibly <i>chometz</i>) ³ |
| • Aspartame ¹ | • Dextrose (possibly <i>chometz</i>) | • Mustard Flour |
| • Beans (including Green Beans, Edamame, etc.) | • Emulsifiers ³ | • NutraSweet ² |
| • Bean Sprouts | • Fennel ⁴ , | • Peanuts ⁵ |
| • BHA (in corn oil) | • Fenugreek ⁵ , | • Peas |
| • BHT (in corn oil) | • Glucose ³ | • Rice ⁶ |
| • Buckwheat | • Green Beans | • Seeds (Caraway, Poppy, Sesame, Sunflower) |
| • Calcium Ascorbate ^{2,3} | • Guar Gum ³ | • Sodium Citrate ¹ (possibly <i>chometz</i>) |
| • Canola Oil (Rapeseed) | • Hemp seed and Hemp oil are <i>kitniyos</i> according to some authorities. This is not to be confused with CBD oil, which is discussed elsewhere in this guide. | • Sodium Erythorbate ¹ |
| • Caraway Seeds | • H.V.P. (possibly <i>chometz</i>) | • Sorbitan |
| • Chickpeas | • Isolated Soy Protein | • Sorbitol |
| • Citric Acid ^{2,3} (possibly <i>chometz</i>) | • Isomerized Syrup | • Soybeans |
| • Confectioner's Sugar generally contains cornstarch (<i>kitniyos</i>) and may possibly contain <i>chometz</i> . Certified KFP varieties are available which substitute tapioca starch for cornstarch. | • Kasha (Buckwheat) | • Starch |
| • Coriander | • Lecithin | • String Beans |
| | • Lentils | • Tofu |
| | • Malto-Dextrin ² (possibly <i>chometz</i>) | • Vitamin C ^{1,2} (possibly <i>chometz</i>) |

This information was gleaned from 'Kitniyos By Any Other Name' by Rabbi Tzvi Rosen and other sources.

¹Kitniyos Shenishtanu. Some hashgacha agencies will certify products for Pesach use when containing *kitniyos shenishtanu*.

²Unless bearing a reliable Passover certification.

³Only acceptable when the certifying agency has documented that all *chometz* issues have been resolved.

⁴The bulbs, root, and greens of these items are not *kitniyos*; it is only the seeds we avoid.

⁵Should be avoided on *Pesach*.

⁶Those who eat rice on *Pesach* should confirm their rice is Kosher *L'Pesach* and free of problematic additives. For more information, see Pesach Item List above



Beer Basics

Rabbi Akiva Niehaus

One of the common hard beverages purchased for year-round use is the iconic beer. While the general public assumes that all (or most) beers are kosher, some are highly problematic. Others may be aware that some beers have kashrus concerns, but they do not know what those are. The purpose of this article is not to reach a decisive conclusion but only to enlighten the consumer as to the issues involved. Let us now investigate the issues that may arise with beer.

Beer Production

It may be helpful to begin with a brief overview of the production process. First, malted barley (and occasionally other grains) is crushed and steeped in warm water (at a range of 140°F-170°F) for 60-90 minutes, causing the starch to convert into sugar. The sugary water is then drained and boiled in a kettle (at 212°F) for 90 minutes, during which time hops (the flower of the hop vine that gives the characteristic bitter flavor) are added. Then a fining (clarifying) agent must be added to avoid haziness¹. The thick mash is then separated, cooled to 50°F-70°F, and drained into fermentation tanks. Yeast is added to the mixture, and the fermentation begins. This process may take anywhere from a few days to many weeks, after which the product is cold-conditioned (cooled down to near-freezing) for many weeks. The product is then filtered and occasionally allowed to age for some time. The beer may be artificially or naturally carbonated. It is then watered down and packaged. The product is later pasteurized with heat, often in a tunnel pasteurizer.

At which point is flavoring added in a flavored beer? This depends largely on the type of flavoring. Botanicals, spices, herbs, and honey may be added

during the fermentation process whereas other flavorings, such as lime, may be added later in the process. This may have halachic ramifications, as will be explained below.

Reinheitsgebot

On the surface, beer does not seem like a complex beverage from a kashrus standpoint; after all, it generally contains only four ingredients: water, barley (or another grain), hops and yeast, following tradition from just after the Middle Ages. In the year 1516, Bavarian Duke Wilhelm IV (a.k.a. William IV) instituted a set of decrees, commonly referred to as the Bavarian Reinheitsgebot (Purity Law) of 1516. He decreed that the only ingredients used for the brewing of beer must be water, barley, and hops. This was one of the first consumer



protection laws.

The astute reader will notice that yeast was not on the list, mainly due to the fact that Louis Pasteur only discovered the effect of yeast in 1857. This is quite interesting because practically speaking, yeast is required to begin the fermentation process. How did they ferment beer without adding yeast? Early brewers managed to add yeast without realizing it: a) they either took some leftover sediment from a previous batch (referred to as brewer's yeast), or b) they left the beer vat open to the air, and after being exposed to the elements long enough, some airborne yeast made its way to the open vat. To rectify these highly impractical solutions, yeast was added to the approved ingredient list sometime later. In 1906, the Reinheitsgebot became the law of the land in Germany, when Bavaria, a large region in the south of

Rabbi Niehaus is a Rabbinical Coordinator for cRc. The original article appeared in 2013; we thank Rabbi Niehaus and cRc for permission to reprint it.

¹ Isinglass, the swim bladder of the non-kosher sturgeon and other fish, was commonly used for this purpose. See Noda B'Yehudah, by Rabbi Yechezkel Landau of 18th century Prague (Y.D. I:26) who after extensive discussion provides halachic basis for permitting its use.



ASHRUS

Desach 5783/2023



OMMENTS

the country, wanted to become part of the new German Republic and made the acceptance of the law contingent upon its joining. The practice of *Reinheitsgebot* continued until 1987 when foreign competitors complained to the European Court of Justice (EC) that the German law was a restraint to fair trade. In March 1987, the EC officially struck down the law; thereby allowing “impure” beer to be imported into Germany. However, many breweries, both in Germany and abroad, wishing to impart the “natural” image, claim to adhere to the original laws.

Based on the above, it would appear that beer is inherently kosher, because the four ingredients generally used are non-problematic. (It should be noted that beer is occasionally colored with caramel coloring; however, this does not present a kashrus concern.)

Recent Trends

Although the four basic ingredients have stayed the same, in recent years changes have been made. Many breweries, wishing to carve themselves a niche in the crowded beer market, began to produce flavored beers, with some flavors bordering on the incredible. Take, for example, the famous Flying Fish Exit Series, dedicated to the New Jersey Turnpike, with Exit 1 - Bayshore Oyster Stout, focusing on the New Jersey oyster. Other interesting examples are Mamma Mia! Pizza Beer and Singlecut Matzoh Beer. Not to be outdone, downtown Denver has a brewery which brews and cans rocky mountain oyster stout! (Even more recently, some breweries have begun to age beer in used barrels, possibly old wine barrels, presenting an issue of *stam yeinam*. This is reminiscent of a problem commonly found with Scotch.) How does this impact the kosher consumer?

As with most food products, we must consider two issues: the ingredients, and the *keilim* (the processing equipment).

Ingredients

Any beer claiming to strictly subscribe to the Bavarian Purity Law does not present kashrus concerns with regard to ingredients (see below vis-à-vis *keilim*). Issues begin with those companies who do not make such a claim, or worse, advertise that they use flavorings. Flavorings are indeed kosher-sensitive, ranging from the ubiquitous oyster (cited above), to the seemingly innocent blackberry flavor. Other beers contain casein, a dairy ingredient. These ingredients may be non-kosher outright, so consumers should certainly avoid flavored beer without a reliable hechsher. In the vast majority of cases,

flavorings are listed on the label, especially those that contain allergens, such as oyster or casein. So, what could be the problem with unflavored beer?

Keilim (Equipment)

The main concern with beer may actually be the processing equipment. Many companies use the same equipment to produce numerous products. If a company produces unflavored beer on the same equipment as non-kosher beer, the equipment may cause all beer produced to be non-kosher. This concern exists with many different points of the production process.

As explained above, beer is produced in both hot and cold stages. During production, the product is heated with warm water, boiled in a kettle, and after bottling, it is pasteurized with heat. In addition, beer rests in the fermenter for many days. Although it is cold at that point, and cold non-kosher food generally does not affect equipment, it may affect the equipment after resting there for 24 hours (referred to as *kavush*). All these stages may affect the kashrus of the equipment. How strong is this concern? A company which only produces unflavored beer is obviously free of such concerns. The concern exists only with companies who produce both flavored and unflavored beer. We



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will discuss four reasons why this may, or may not, be an issue.

1. Bitul (Nullification): The first question we must address is the nature of the flavorings. Firstly, in the majority of cases, flavorings are potentially kosher. This may include botanicals, toasted wheat and rye, and herbs. Although one should not drink such beer without reliable certification, they will likely not affect the processing equipment. When actual non-kosher flavorings are used, these flavorings are generally present in small quantities. Furthermore, when companies use actual crab for flavor, for example, they often use only a small amount of actual crab and add additional flavoring from other sources. Accordingly, some argue, even if the actual product containing the non-kosher ingredient may be prohibited, perhaps the volume of the kosher beer used in the same equipment is great enough to nullify the non-kosher ingredient. If the volume of the kosher beer² is at least sixty times greater than the non-kosher ingredient used in the non-kosher beer (*bitul b'shishim*), kosher beer made on the same equipment may remain acceptable. This, however, naturally depends on the size of the equipment in use. In large companies, the equipment may be large enough (and with thin enough walls) to contain the necessary ratio. In small companies, however, this may not be the case. Additionally, this leniency is somewhat limited based on considerations of *avidah l'ta'ama* and *chanan*; these topics are beyond the scope of this article.

2. Ben-yomo: Equipment used for non-kosher products can only affect other products if produced within 24 hours of the non-kosher item. If 24 hours have passed (a situation referred to as *aino ben-yomo*), the product will not be affected. In large factories, where production often continues non-stop, a period of 24 hours of downtime may not be common. In small factories, however, it is possible that the *keilim* are not *ben-yomo* because they likely do not run seven days a week. Accordingly, it may be possible to be lenient on unflavored beer, working on the assumption that 24 hours have passed from non-kosher production. Relying on this as a matter of policy is debatable.

3. Cleaning: When dealing with certain products, companies often have segregated production runs. This is especially true when producing foods with allergens, such as oyster. In order to segregate highly allergic foods, companies may dedicate production lines to such products, or more often, they do a thorough cleaning after such a run. Additionally, companies often do a complete cleaning between products when running products with different taste and flavor profiles. These cleanings, when done with high temperatures, may possibly be considered a kashering of the equipment.

On the other hand, it is important to consider the fact that kashering should only be done when equipment is not *ben-yomo* (used within 24 hours). As previously explained, it is quite likely—especially in large factories—that the manufacturing equipment is *ben-yomo*. Accordingly, assuming that a factory's cleaning process counts as a kashering is highly questionable.

4. Hot or Cold: Another factor to consider is the point in the process at which non-kosher ingredients are introduced. Generally, flavorings can affect the production equipment only when the product is hot; flavorings added when the product is cold will likely not affect the kosher status of the equipment (unless it rests there for 24 hours, as explained above). The fermentation process involves high levels of heat, as explained above. Logically, certain flavorings should be added after the fermentation, before packaging. The reason for this is quite simple—crab, oyster, and the like do not ferment! If flavorings are added after fermentation, the *keilim* may not be prohibited, because the product is at room temperature. Although the finished product is later pasteurized with heat, this is unlikely to affect the kashrus status of the pasteurizer for various reasons.

Small breweries (also known as craft or artisan breweries) experiment with all sorts of flavorings. Wishing to be unique, they may even add distinctive ingredients before the fermenting stage. Although this seems to be counter-intuitive, because oyster and lobster do not ferment, this creates the exact distinctiveness they crave. The unsuspecting consumer does not realize the absurdity of the additions, thinking only that this is something special, something worth trying.

² Referring here to the beer with only kosher ingredients, not a kosher-certified beer.

From a practical kashrus standpoint, if the flavorings were indeed added before fermenting, and were present during the hot stages of production, the equipment could truly become non-kosher. In addition, after resting 24 hours in the fermenter, the fermenter would also become non-kosher.

To Summarize

Unflavored beer produced in factories which only produce unflavored beer, does not require hashgacha. This applies to both light and dark beer, both full calorie and light versions. Flavored beer certainly requires reliable kosher certification. (Herbal flavors may in fact be kosher, but each product requires individual research.)

Unflavored beer produced in a factory which also makes flavored beer may have some serious kashrus issues. Unflavored beer from large companies appears to be less problematic due to the fact that they generally do not experiment with

such unusual flavorings³. Checking the label for dairy or other allergen statements may be a prudent measure.

The main concerns appear to be in microbreweries due to their non-kosher flavorings. As explained, this applies to both the flavored and the non-flavored products. It is sometimes difficult to verify what is classified as a microbrewery as opposed to a large

company, but the general protocol is to ascertain the product's market: a beer which is only available in a local region is likely a microbrewery.

Is It Time to

Require Hashgacha for Beer?

The modern-day kosher consumer has exacting standards. Relying on various questionable leniencies may not be the proper thing to do. The consumer wishing to avoid all possible

questions may well be better off purchasing beer with a reliable hechsher, and there are numerous beers currently available with hashgacha. In fact, the cRc Liquor List⁴ currently has over 800 kosher-certified beers. Therefore, before purchasing a non-certified beer, one may want to stop and consider the issues involved.

Let us do our utmost to ensure that this Pesach - and all year round - we will stay true to the kosher standard we all strive to achieve. [K]



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³ The notable exception is Budweiser Chelada, a mixture of beer and clam juice; see [Sappirim, a cRc publication by Rabbi Dovid Cohen, Issue 15, November 2008](#), for more details.

⁴ <https://www.crcweb.org/LiquorList.pdf>

Did You Know?

Burning Chometz

1. Although one fulfills the mitzvah by destroying the Chometz in any fashion, the *minhag* (custom) is to burn chometz until it becomes coals or ashes on the morning of Erev Pesach. When Erev Pesach is on Shabbos, chometz is burned on Friday.
2. After the burning we nullify any possible remaining chometz (Rama 434:2). There are different opinions whether to recite it while the chometz is burning or after it has been burned.
3. There is a custom to burn the chometz which was used for *bedikas chometz* the previous evening.
4. Many have a custom to burn their lulav with the chometz. The source for this may be Rama (664:9) who quotes a custom to use the lulav for heating the matzo oven. The idea is to use the 'leftovers' of a mitzva for another one.
5. If chometz is found after the deadline on Erev Pesach, it should be burned at that point. If it was found on the *Yom Tov* part of Pesach, halacha requires that should be covered with a utensil or blanket and then burned on *Chol Hamoed* (intermediate days). On *Yom Tov*, chometz is *muktza*.
6. Nowadays it is common practice to sell one's chometz to a non-Jew. While the primary purpose of this sale is for known chometz (such as pasta and whiskey) which are placed in a designated area out of sight, we commonly employ wording to include all chometz which you may own. If you have indeed sold your chometz before Pesach, chometz found on Pesach does not need to be burned and may be placed together with your other chometz items. Even though the chometz was sold to a non-Jew, you may still burn it on *Chol Hamoed* if you choose to do so. If the chometz was found after Pesach, it would be permissible to eat if it was sold to a non-Jew over Pesach. (Sources: Shulchan Aruch, O.C. 446:1, Mikrae'i Kodesh by Rabbi Z.P. Frank, Pesach 1:74 and Shiurei Halacha by Rabbi S. Felder, Pesach page 37) 




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Sizing Up the Seder

Rabbi Yaakov Zions¹

Size of the kos (cup)	Arba Kosos (4 cups)		Friday evening kiddush (including the first kos when Pesach begins on Friday evening)	
	Basic Level 2.9 fl. oz. (86 cc)	Platinum Level 5.1 fl. oz. (150 cc)	Basic level 4.4 fl. oz. (131 cc)	Platinum Level 5.1 fl. oz. (150 cc)

The amount to drink

1. Basic level of Arba Kosos fulfills the opinions of most *poskim*, including the Mishna Berura, Rav Avraham Chaim No'eh, and Rav Moshe Feinstein. Platinum level fulfills the opinion of the Chazon Ish.
 2. The most accurate method to measure the volume of a cup is by filling it with water and weighing the water. 1 cc weighs 1 gram.
- The ideal amount to drink according to most *poskim* is the entire cup. If this is not feasible, one should preferably drink the majority of the cup or 2.9 fl. oz. (86 cc), whichever is greater. If this, too, is not an option, the minimum amount to drink is the greater of one's own cheekful (כמלא לוגמיו) and 1.5 fl. oz. (44 cc)². One can measure his cheekful by filling one's mouth completely with water, measuring the total amount of water, and dividing in half. If one does not wish to measure, he may rely that his cheekful is not more than 55 cc, unless his mouth is noticeably large.

Matzah and Maror

1. Presented are two charts for matzah, one weight-based and one size-based.
2. Due to various considerations detailed in Moznei Tzedek, there are up to 4 different amounts given for the various mitzvos³. All basic and platinum level *shiurim* (sizes) fulfill the opinions of the Chazon Ish, Rav Chaim Noeh, and Rav Moshe Feinstein.

Percentage-based Matzos per pound ►		Hand Matza					Machine Matza	
		6	7	8	9	10	14	15
Motzi Matza	Platinum Level	38%	45%	51%	58%	64%	96%	1 matza
	Basic Level	35%	40%	46%	52%	58%	86%	92%
Korech	Platinum Level	22%	26%	29%	33%	37%	55%	59%
	Basic Level	15%	17%	20%	22%	25%	37%	40%
Afikoman	Basic Level	29%	34%	39%	44%	48%	72%	77%

3. Spelt matzah has the same shiur as wheat matzah.
4. By consuming the basic and platinum level shiurim for the mitzvah of matzah, you have satisfied the stringency of eating two

Weight-based	Motzi Matza				Korech		Afikoman ³	
	In extenuating circumstances	In case of difficulty	Basic Level	Platinum Level	Basic Level	Platinum Level	In case of difficulty	Basic Level
Hand Matza	11.2 g	16.7 g	26.1 g	29.0 g	11.2 g	16.7 g	11.2 g	21.9 g
Machine Matza	12.0 g	17.9 g	27.9 g	31.0 g	12.0 g	17.9 g	12.0 g	23.4 g
Oat Matza	14.5 g	21.6 g	33.8 g	37.5 g	14.5 g	21.6 g	14.5 g	28.4 g

In case of difficulty, one may consume the amount listed under Korech - Platinum Level for the mitzvah of matzah, and the amount listed under Korech - Basic Level for afikoman. In extenuating circumstances, one may consume the amount listed under Korech - Basic Level for the mitzvah of matzah. In all these cases, one may recite the appropriate *bracha*.


Lettuce			Horseradish		
Maror	Korech		Maror	Korech	
	Basic Level	Platinum Level		Basic Level	Platinum Level
28.8 g	19.3 g	28.8 g	1 fluid oz. (28.8 cc)	2/3 fl. oz. (19.3 cc)	1 fluid oz. (28.8 cc)

¹ Based on Moznei Tzedek (By Rabbi Dovid Braunfeld), an in-depth explanation and listing of precise amounts required for mitzvos throughout the year

² These figures are according to the opinions of the Mishna Berura, Rav Avraham Chaim No'eh, and Rav Moshe Feinstein. According to the Chazon Ish, one should preferably drink the greater of 5.1 fl. oz. (150 cc) or the majority of the cup, and the minimum amount to drink for a person with the average-sized mouth is 2.6 fl. oz./76 cc.

³ The difference between basic and platinum level shiurim are based on multiple details which are beyond the scope of this article. Additionally, there is no platinum level shiur given for Afikoman. These details and much more information can be gleaned from Moznei Tzedek, primarily Chapters 5 and 12.

kizaysim for motzi matzah, as well. However, even one who is unconcerned for this stringency must still eat the listed amount. The reason for this this is explained in *Moznei Tzedek* p. 53.

5. In all the levels listed in the tables, you may recite the appropriate *bracha*.
6. To calculate the *shiurim* based on percentages of the matzah, use the **Percentage-based** table. First verify how many of your matzos comprise a pound, then use the given percentages. 

We Shall Be

Rabbi Mordechai Fleisher

Moshe stood at the Burning Bush for seven days as Hashem continuously persuades him to go to Pharaoh. During the course of these discussions, Moshe asks two questions: Who am I to go before Pharaoh? And what merit do the Jewish People have to be redeemed from Egypt¹? Hashem replies that Moshe is not going on his own before Pharaoh; he is going as Hashem's messenger. As for the merit of the Jewish People to leave, Hashem replies "בהוציאך את העם ממצרים תעבדון את האלוקים על ההר הזה" "When you will take the nation out from Egypt you will serve G-d upon this mountain" (Shemos 3:12). The mountain is Mount Sinai, and Hashem is referring to the Giving of the Torah. Rashi, in one approach, explains that the Jewish People would be able leave Egypt – despite Moshe's claim that they lacked the merits to do so – because of a future event, the Giving of the Torah. This needs explanation, for this is an event that has not yet occurred; how could something in the future be a credit to the person right now?

Let us explore a bit further. In the ensuing verses, Moshe asks Hashem what Name he should convey to the Jewish People when he would be asked Who sent him. Hashem replies, "אֶהְיֶה אֲשֶׁר אֶהְיֶה", "I Shall Be as I Shall Be" (ibid.:14). Hashem then continues, "So shall you say to the Jewish People: 'I Shall Be' has sent me to you" (ibid.:15). How are we to understand this cryptic reply?

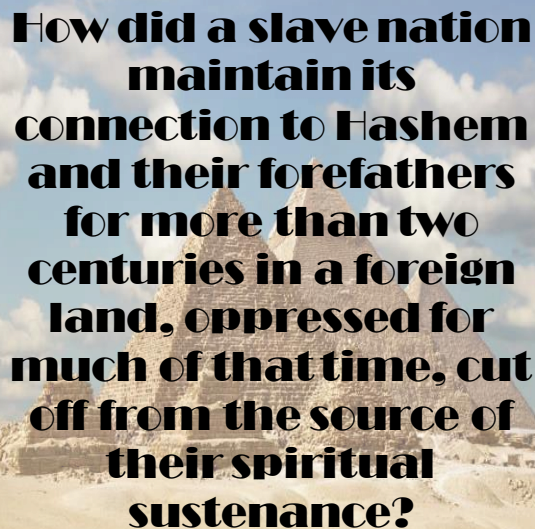
Rashi (ibid.) explains that Hashem revealed a Name to Moshe that connotes that Hashem would be with the Jewish People during this exile, and He would be

with them in future ones, as well. "I Shall Be" – in this exile, "As I Shall Be" – in future exiles. Moshe replied, continues Rashi, that it would not be a good idea to inform the Jewish People of future travails. Hashem agreed, and told Moshe to simply tell them the first half – "I Shall Be" has sent me to you. While Rashi fleshes out the meaning of the verse for us, his explanation creates a new problem, for how can it be that Hashem proposes one thing, Moshe expresses a concern, and Hashem acquiesces? Can it be said that an omniscient G-d did not think of Moshe's response? How are we to understand this conversation?

The survival of the Jewish People as a nation in Egypt was no simple matter. As they prepared to depart Egypt, they were on the cusp of becoming completely assimilated into their host country, to be lost forever in the morass of moral

decay and spiritual impurity that was Egypt; their departure needed to be immediate to avoid that fate. Yet, for 210 years, the Jewish People did manage to hold on. How did a slave nation maintain its connection to Hashem and their forefathers for more than two centuries in a foreign land, oppressed for much of that time, cut off from the source of their spiritual sustenance? Our Sages tell us that the Jewish People clung to their identity by retaining their unique language, names, and mode of dress.

Rabbi Moshe Feinstein² was once queried if it was necessary to use only Jewish names. After all, posited the questioner, was this not one of the three areas that



How did a slave nation maintain its connection to Hashem and their forefathers for more than two centuries in a foreign land, oppressed for much of that time, cut off from the source of their spiritual sustenance?

¹ See Shemos 3:11 and Rashi ibid.

² 1895 - 1986, considered by many to be the greatest halachic authority to ever live on American shores. The source for this quote is *Igros Moshe* O.C. 4:66.

kept the Jewish People spiritually alive in Egypt? Rabbi Feinstein replied that the three things discussed in the Medrash were indeed vital to keeping Judaism alive in Egypt, but that was before the Torah was given. Once the Torah has become our national treasure, it is Torah and mitzvos that anchor us through thick and thin.

Perhaps we can use this idea to explain the difficulties posed above. The Jewish People are to leave Egypt in order to become G-d's Chosen Nation. They will need to cling to Him and His Torah through every type of adverse circumstance imaginable. Exile, destruction, Crusades, Inquisitions, Holocausts and Intifadas would have to be endured; only a People that could rise again and again, holding the banner of Hashem aloft, would be a fitting choice. Hashem saw a nation that clung tenaciously to its identity through a terrible exile. The time had come for them to be redeemed, receive the Torah, and realize their destiny as G-d's Light unto the Nations. Yet Moshe worried. What would keep them afloat in future exiles? How would they remain steadfast in the face of the horrors that awaited them in the future? Perhaps this nation indeed does not deserve to be redeemed and to be charged with that daunting mission?

Hashem told Moshe that the Torah they would receive on the mountain would guarantee their success in all future situations. And it was then that Hashem informed Moshe that He, too, would be with His People during future times of distress. Moshe questioned the wisdom of informing the Jewish People about future exiles; Hashem replied that indeed, His intent had never been to tell the Jewish People of this now. Rather, Hashem was giving Moshe himself a profound insight into the nature of the future survival of the Jewish People through the Torah. When the Jews have the Torah, they have Hashem Himself! Our Sages tell us that since the destruction of the *Bais Hamikdash* (Temple), Hashem's presence is manifest through the four *amos* of halacha. When we live with the Torah, we are living with Hashem – and He guides us through the worst of times.

Pesach is about much more than mere freedom to do as we please. It is much more than not being subjugated under the thumb of a cruel and heartless master. It is about leaving a servitude to become a Nation that remains loyal and true to the Torah, its mitzvos and its life, no matter what history's vicissitudes may throw at us. This Pesach, and every Pesach, as we reexperience and relive the miracles

that brought about our national freedom and birth as Hashem's Nation, we have the opportunity to recommit to the eternal mission we were charged with at the time of the Exodus. [K]

Rabbi Fleisher serves as Rav of Congregation Zera Abraham on Denver's West Side, one of the oldest active congregations west of the Mississippi!



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Kosher in the Smallest Details

By Rabbi Shmuel Landesman

Probably the most exhausting task a *kashrus mashgiach* does is *bedikas tola'im* (checking for bugs). Six days a week, in a northern New Jersey commissary, I spend hours upon hours using my hands to cut and agitate in soapy water herbs, vegetables and strawberries. All this work is to ensure that Yidden don't violate *aveiros d'Oraysa* (Torah prohibitions) by eating thrips, aphids, mites and worms. My relationship with this whole topic has been complex, as I will explain.

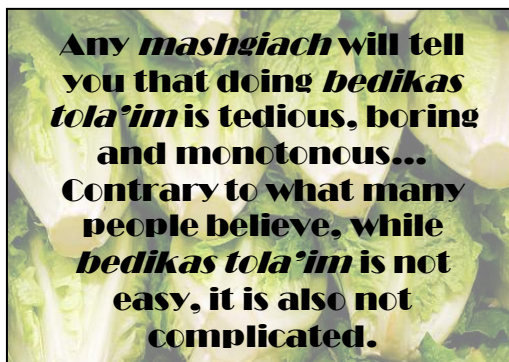
The Aruch Hashulchan (Y.D. 84:36) writes that it is forbidden to eat bugs "*kfi re'eas eino* (based on the vision of one's eyes)." The Aruch Hashulchan points out that whenever we open our mouths, we inevitably swallow invisible organisms. The issue is how to define "*kfi re'eas eino*." My hero growing up was my maternal grandfather, Rabbi Pesach Raymon, z"l. My grandfather epitomized in my eyes what a Jew could and should be. As one of the *Gedolei Hador* told me after hearing whose grandson I was, "Rabbi Raymon was a gentleman, a *talmid chacham* and a Telzer." My grandfather was my link to the Torah and *mesorah* of his native Lithuania. (This *mesorah* was destroyed by Lithuanian Nazi collaborators.) My grandfather had *Yadin Yadin semichah* from Rav Yosef Leib Bloch (Telzer *Rosh Yeshivah*). He was an important Rav in central New Jersey who gave *hechsherim* for decades. In the early 1980s, I vividly recall my grandfather being upset when *yungeleit* proclaimed that many vegetables must be checked with a lightbox, thrip cloth and magnifying glass. He said they were being "*motzaei la'az on doros kadmonim* (denigrating the religiosity of previous generations)" who did not rely on such methods to avoid eating bugs. My grandfather's reaction is a memory from my youth I'll never forget because he looked genuinely hurt.

Yet today, in the year 2022, I use a lightbox, thrip cloth and magnifying glass in my daily checking for

bugs. I hope that I'm not exhibiting cognitive dissonance by using these instruments. The following is my perspective. Farmers today use many fewer pesticides than they did decades ago when my grandfather was alive. (Organic farmers use no pesticides at all.) Plus, my grandfather never ate arugula or kale, both of which I spend hours a week checking for bugs. Lastly, there genuinely are bugs in herbs if they are not washed the way I'm trained to do. Rav Yisrael Belsky explained that it is valuable to use these instruments if otherwise you would be unsure

how to find and/or eliminate bugs. The goal is to make life easier by using them, not to make things more complicated. I have been trained in *bedikas tola'im* by Yeshivish, Chassidish and Sephardic *mashgichim*. Fortunately, *halachah* is *halachah* and all three communities equally want to avoid violating the prohibition of eating bugs. Any *mashgiach* will tell you that doing *bedikas tola'im* is tedious, boring and monotonous. Therefore, I listen to *Daf Yomi shiurim*, Jewish history lectures and *simchah* music while going through the stages of eliminating bugs.

Contrary to what many people believe, while *bedikas tola'im* is not easy, it is also not complicated and doesn't require one to be a *talmid chacham* to undertake it. All that's required is technique training, *savlanus* (patience) and *yiras Shamayim* (so you won't cheat). Whenever I find a thrip, aphid or fly while checking, I call over the workers in the room to check it out. They can't believe that after my washing and agitating the herb in soap twice it can still contain bugs. The workers are even more surprised when there can still be bugs even after my washing the herb four times. My *hechsher's* policy is to throw out the



Rabbi Shmuel Landesman is a Mashgiach for a large kosher agency and lives in Passaic, New Jersey. This article originally appeared in Hamodia's Inyan magazine and is reprinted here with permission.

herbs if bugs are found after checking and three washes. I'll usually wash it a fourth time to see if I can save the owner some money by not having to throw out the herbs. Usually, the male workers are fascinated, and the female workers are disgusted, when shown the bugs I discover in the herbs. A cynical manager said to me, "What's the problem?"

Bugs are a good source of protein." I responded that the Hebrew Bible doesn't look at it that way and besides, our customers demand bug-free salads. I find it very important to show all the non-Jewish staff that, in the words of my father, Rabbi Avrohom Landesman, "Kashrus has a tremendous internal logic once you accept its postulates." Therefore, I want them to see why we *mashgichim* spend so much time doing *bedikas tola'im*.

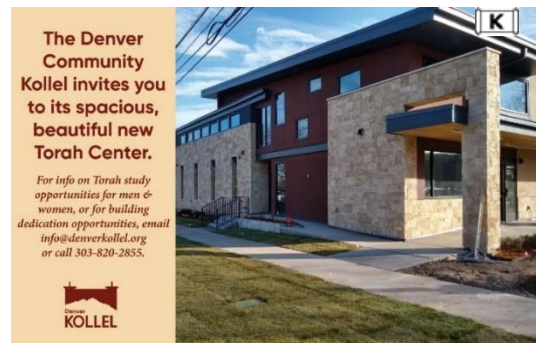
Some fun facts regarding *bedikas tola'im*. Veteran *mashgichim* use dishwashing soap while doing *bedikas tola'im* because it's much more effective in removing bugs from the leaves of herbs than vegetable wash is. Most *mashgichim* use a jeweler's loupe to look for bugs because it magnifies well, is light and can be attached to one's key chain. Personally, I use an old-fashioned magnifying glass because I find using it to be more efficient than a loupe. *Mashgichim* pour the water in which the herbs were agitated into two colanders with a "shmatte" between them. (The shmatte is technically a thrip cloth or cheesecloth.) The shmatte is then placed on

the lightbox which enables bugs to be easily seen. What makes commercial *bedikas tola'im* challenging is that the temperature in an industrial kitchen can hit 85-90 degrees Fahrenheit. Plus, Spanish rap music is usually blasting in the background. I also need to find space to work in the busy kitchen. Most difficult is when the kitchen staff demands that I rush the *bedikas*

tola'im because they need the herbs immediately. *Baruch Hashem* my *hechsher* tells me to take as much time as I need, and I do. Sadly, doing *bedikas tola'im* is a thankless job, literally. Not one *frum* customer or consumer has ever thanked me for ensuring that their kale or arugula salad is

insect-free. However, I do believe that the *Ribbono shel Olam* does appreciate my enabling His children to eat kosher food and will reward me in the World of Truth for doing so. In the end that is what matters.

Not one ... consumer has ever thanked me for ensuring that their ... salad is insect-free. However, I do believe that the *Ribbono shel Olam* does appreciate my enabling His children to eat kosher food and will reward me in the World of Truth for doing so.



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Cleaning and Checking Romaine

As romaine lettuce is a Pesach staple for many, we wish to outline the proper procedure to obtain kosher, insect-free romaine. This information, as well as information about other vegetables, herbs and berries, can be obtained on our website at scrollk.org/preparing-fruits-and-vegetables/.

Hearts of Romaine:

As detailed below, there are two alternative effective checking methods, the conventional and thrip cloth method. These processes have been proven effective in removing insects from leafy vegetables. They only work, however, when the steps listed below are followed exactly, **patiently**, and very thoroughly. Because Hearts of Romaine is a premium product that companies watch carefully, it is less prone to infestation; nonetheless, Hearts of Romaine still contain insects.

Steps for cleaning Hearts of Romaine:

1. Separate leaves from the stem.
2. Fill a pan with water and a soapy solution. The pan should be large enough to accommodate the amount of product you are using and still enable you to vigorously agitate the leaves, as described below. The amount of soap should be enough to make the water feel slippery and be sudsy.
3. Submerge leaves in the pan of water for 5 minutes.
4. Agitate the leaves in the water so that the soapy solution loosens insects that are gripping the leaves' surface.
5. After the initial rinse, **choose from either of the two checking options below:**

Thrip Cloth Method:

This method will require an extra wash and filter the water for inspection.

- a) After steps 1-4 above, prepare a basin with water and a non-bleach and non-toxic dishwasher detergent solution. The water should feel slippery. Liquid dishwasher detergent is recommended over dish soap, as dish soap produces a substantial amount of suds. Seventh Generation™ is an available and recommended dishwasher detergent.
- b) Agitate the produce in the solution for 15 seconds.
- c) Remove the produce from the basin and shake off excess water over the basin.
- d) Pour water through the thrip cloth. Note: If one does not have a thrip cloth, the water may be checked for infestation by placing a white basin over a light box.
- e) Check the thrip cloth over a light box for any insects.
- f) If insects are found, repeat steps a thru e. This can be done up to three times.
- g) If insects are still found on the third try, the produce should not be used.


Conventional Method:

This method will require an actual inspection of large percentage of the produce.

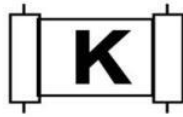
- a) After steps 1-4 above, under a **heavy stream of water**, thoroughly rinse each leaf individually. Every leaf must be totally opened when rinsing, exposing **ALL folds and crevices**.
- b) All leaves must be examined. Initially, one must check a substantial portion of the leaves, up to almost 50%, to ascertain that one has followed all the steps satisfactorily and that the washing process has been so effective that it is in lieu of checking every single leaf. (As time progresses and one masters the washing procedure, one can reduce the amount of leaves that one checks.)
- c) If, upon checking a random sample of leaves, one finds even one insect, one must repeat steps 2-5 more carefully. The above procedure must be repeated as many times as is necessary until the inspected leaves are completely free of insects.
- d) Because **Hearts of Romaine** are less prone to insects than other types of lettuce, one who has mastered the procedure does not need to check more than 20% of the leaves for insects after performing the procedure carefully and meticulously. If, after randomly checking 20% of the cleaned leaves, one finds no insects, one can be rest assured that the other 80% is insect-free, too.

NOTE: Nowadays small and convenient lightboxes are sold. It would be worthwhile to use a lightbox to check leaves efficiently and comprehensively. An alternative to a lightbox is inspecting the leaves in such a manner that the leaves are illuminated from below rather than from above.

Whole Romaine Heads

In contrast to Hearts of Romaine, ordinary Romaine lettuce is more prone to insects. Therefore, if one utilizes the conventional method of checking detailed above (under *Hearts of Romaine*), one must check **all** the leaves before one can be sure that the batch is insect-free. It is recommended not to purchase Organic Romaine, due to greater insect infestation. 

Thrip cloths are
available for \$7.00
each, call or text
(732) 995-5814

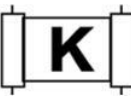




































The Scroll K/Vaad Hakashrus of Denver
 245 S Benton Street, Lakewood, CO 80226
 Office: (303) 595-9349 | Fax: (303) 629-5159 | www.scrollk.org

7"ס

March 2023

The following is a list of some of the recommended kosher certifications commonly found in the Rocky Mountain region. This list is for commercially made products; for information pertaining to restaurants, please contact our office.

 <p>The Scroll K / Vaad Hakashrus of Denver 245 S Benton St. Lakewood CO, 80226 (303) 595-9349 Rabbi Elchonon Joseph Rabbi Y. Rosskamm, Rav Hamachshir</p>	 <p>The Union of Orthodox Jewish Congregations 11 Broadway, New York, NY 10004 (212) 563-4000 Rabbi Menachem Genack</p>	 <p>The Organized Kashrus Laboratories 391 Troy Avenue, Brooklyn, NY 11213 (718) 756-7500 Rabbi Chaim Fogelman</p>	 <p>Star-K and Star-D 122 Slade Ave. #300, Baltimore, MD 21208 (410) 484-4110 Rabbi Moshe Heinemann Dr. Avram Pollack</p>	 <p>KOF-K Kosher Supervision 201 The Plaza, Teaneck, NJ 07666 (201) 837-0500 Rabbi Ari Senter</p>	 <p>Chicago Rabbinical Council 2701 W. Howard St., Chicago, IL 60645 (773) 465-3900 Rabbi Shalom Fishbane</p>	 <p>K'hal Adath Jeshurun (Breuer's) 6 Sam-Law Drive, Monsey, NY 10952 (845) 425-9089 Rabbi Moses Edelstein</p>
 <p>West Coast Division of OK Kosher 391 Troy Avenue, Brooklyn, NY 11213 (718) 756-7500 Rabbi Chaim Fogelman</p>	 <p>Rabbinical Council of California (RCC) 3870 Wilshire Blvd. #420, Los Angeles, CA 90010 (213) 389-3382 Rabbi Nissim Davidi</p>	 <p>Atlanta Kashrus Commission 1855 La Vista Rd. N.E., Atlanta, GA 30329 (404) 634-4063 Rabbi Reuven Stein</p>	 <p>Vaad Hoeir of Saint Louis 4 Millstone Campus Dr., St. Louis, MO 63146 (314) 569-2770 Rabbi Zvi Zuravin</p>	 <p>Blue Ribbon Kosher 2701 W. Howard St., Chicago, IL 60645 (773) 465-3900 Rabbi Sholem Fishbane Rabbi Eli Markowitz</p>	 <p>Central Rabbinical Congress 85 Division Ave., Brooklyn, NY 11211 (718) 384-6765 Rabbi Yitzchak Glick</p>	 <p>Houston Kashruth Association 10101 Fondren Rd Suite #445, Houston, TX 77096 (832) 477-2406 Rabbi Y. Wender</p>
 <p>Teitelbaum (Volover Rav) 5808 11th Ave., Brooklyn, NY 11225 (718) 436-4685</p>	 <p>Rabbi Menachem Meir Weissmandel (Rav of Nitra-Monsey) 1 Park Lane, Monsey, NY 10952 (845) 352-1807</p>	 <p>Rabbi Shlomo Stern (Debreciner Rav) 1641 56th St., Brooklyn, NY 11204 (718) 853-9623</p>	 <p>Rabbinical Council of British Columbia 401-1037 W Broadway, Vancouver, B.C. V6H 1E3 (604) 731-1803 Rabbi A. Feigelstock</p>	 <p>Kashrus Council of Lakewood N.J. 750 Forest Ave. Suite #66, Lakewood, NJ 08701 (732) 901-1888 Rabbi Avrohom Weisner</p>	 <p>Montreal Vaad Hair (MK) 6333 Decarie Blvd. Suite 100 Montreal, Quebec H3W3E1 (514) 739-6363 Rabbi Saul Emanuel</p>	 <p>Kosher Supervision of America P.O. Box 35721, Los Angeles, CA 90035 (310) 282-0444 Rabbi B. Lisbon</p>
 <p>Oregon Kosher 6698 SW Capitol Highway, Portland, OR 97219 (503) 343-3497 Rabbi Tzvi Fischer</p>	 <p>KVH Kosher 665 Beacon St, Boston, MA 02215 (617) 426-2139 Rabbi Moshe Kaufman</p>	 <p>Kashruth Council of Canada (COR) 3200 Dufferin St, Toronto, Ontario M6A 3B2 (416) 635-9550 Rabbi Yaakov Felder</p>	 <p>Bais Din Tzedek of the Eida Hachareidis of Jerusalem 26A Rechov Strauss POB 5006 Jerusalem 972-2-624-6935</p>	 <p>Kosher Australia 81 Balacava Road, Caulfield North 3161 Australia 613-8317-2500 Rabbi Mordechai Gutnik</p>	 <p>London Beth Din 305 Ballards Lane, London N12 8GB 44208-343-6247 Rabbi Jeremy Conway</p>	 <p>The Kashrut Authority of Australia and NZ P.O. Box 7206, 2/58 Chambers Ave, Bondi Beach, NSW Australia 612-9365-2933 Rabbi M. D. Gutnick</p>
 <p>Rabbi Aaron Teitelbaum (Nirbater Rav) 1617 46th St., Brooklyn, NY 11204 (718) 851-1221</p>	 <p>Badatz Mehadrin 10 Rechov Miriam Mizrahi, Rehovot, Israel 76106 972-8-939-0816 Rabbi Avraham Rubin</p>	 <p>Rabbi Landa Rechov Yechezkel 3, Bnei Brak 972-3-618-2647</p>	 <p>New Square Kashrus Council 8 Truman Ave. Suite #2 New Square, NY 10977 (845) 354-5120 Rabbi C.M. Wagshall</p>	 <p>Rabbi Yechiel Babad (Tartikover Rav) 5207 19th Ave. Brooklyn, NY 11204 (718) 951-0952/3</p>	 <p>Rabbi Mordechai Ungar 18 N. Roosevelt Ave. New Square, NY 10977 (845) 354-6632</p>	 <p>Manchester Beth Din MJCC Jubilee School Bury Old Road Manchester M7 4QY 44161-740-9711 Rabbi Y. O. Steiner</p>



BROOKLYN PIZZA

APRIL 13 8:21 PM: PASSOVER ENDS
APRIL 13 9:30 PM: PIZZA RETURNS



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(Pizza and Fries only)

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BrooklynPizzaDenver.com

SEFIRAS HA'OMER CALENDAR 2023

Sefiras Ha'Omer is the counting of seven complete weeks from the second evening of Pesach until Shavuot. Sefirah is recited at night while standing.

• One who neglected to count at night should count during the following day (daylight hours) without reciting a bracha.

If an entire night and day was missed, one continues to count for the duration of the Omer but should no longer recite the bracha.

• Sephardic custom is to recite לעומר immediately after the number of days (example: והיום שמונה ועשרים יום לעומר שהם ארבעה שבועות).

• Some replace לעומר with בעומר

ברוך אתה ה' אלקינו מלך העולם אשר קדשנו במצותיו וצונו על ספירת העומר

היום יום אחד לעומר	16 Nissan · Thu night, April 6
היום שני ימים לעומר	17 Nissan · Fri night, April 7
היום שלשה ימים לעומר	18 Nissan · Sat night, April 8
היום ארבעה ימים לעומר	19 Nissan · Sun night, April 9
היום חמשה ימים לעומר	20 Nissan · Mon night, April 10
היום ששה ימים לעומר	21 Nissan · Tue night, April 11
היום שבעה ימים שהם שבוע אחד לעומר	22 Nissan · Wed night, April 12
היום שמונה ימים שהם שבוע אחד ויום אחד לעומר	23 Nissan · Thu night, April 13
היום תשעה ימים שהם שבוע אחד ושני ימים לעומר	24 Nissan · Fri night, April 14
היום עשרה ימים שהם שבוע אחד ושלשה ימים לעומר	25 Nissan · Sat night, April 15
היום אחד עשר יום, שהם שבוע אחד וארבעה ימים לעומר	26 Nissan · Sun night, April 16
היום שנים עשר יום, שהם שבוע אחד וחמשה ימים לעומר	27 Nissan · Mon night, April 17
היום שלשה עשר יום, שהם שבוע אחד וששה ימים לעומר	28 Nissan · Tue night, April 18
היום ארבעה עשר יום, שהם שני שבועות לעומר	29 Nissan · Wed night, April 19
היום חמשה עשר יום, שהם שני שבועות ויום אחד לעומר	30 Nissan · Thu night, April 20
היום ששה עשר יום, שהם שני שבועות ושני ימים לעומר	1 Iyar · Fri night, April 21
היום שבעה עשר יום, שהם שני שבועות ושלשה ימים לעומר	2 Iyar · Sat night, April 22
היום שמונה עשר יום, שהם שני שבועות וארבעה ימים לעומר	3 Iyar · Sun night, April 23
היום תשעה עשר יום, שהם שני שבועות וחמשה ימים לעומר	4 Iyar · Mon night, April 24
היום עשרים יום, שהם שני שבועות וששה ימים לעומר	5 Iyar · Tue night, April 25
היום אחד ועשרים יום, שהם שלשה שבועות לעומר	6 Iyar · Wed night, April 26
היום שנים ועשרים יום, שהם שלשה שבועות ויום אחד לעומר	7 Iyar · Thu night, April 27
היום שלשה ועשרים יום, שהם שלשה שבועות ושני ימים לעומר	8 Iyar · Fri night, April 28
היום ארבעה ועשרים יום, שהם שלשה שבועות ושלשה ימים לעומר	9 Iyar · Sat night, April 29
היום חמשה ועשרים יום, שהם שלשה שבועות וארבעה ימים לעומר	10 Iyar · Sun night, April 30
היום ששה ועשרים יום, שהם שלשה שבועות וחמשה ימים לעומר	11 Iyar · Mon night, May 1
היום שבעה ועשרים יום, שהם שלשה שבועות וששה ימים לעומר	12 Iyar · Tue night, May 2
היום שמונה ועשרים יום, שהם ארבעה שבועות לעומר	13 Iyar · Wed night, May 3
היום תשעה ועשרים יום, שהם ארבעה שבועות ויום אחד לעומר	14 Iyar · Thu night, May 4
היום שלשים יום, שהם ארבעה שבועות ושני ימים לעומר	15 Iyar · Fri night, May 5
היום אחד ושלשים יום, שהם ארבעה שבועות ושלשה ימים לעומר	16 Iyar · Sat night, May 6
היום שנים ושלשים יום, שהם ארבעה שבועות וארבעה ימים לעומר	17 Iyar · Sun night, May 7
היום שלשה ושלשים יום, שהם ארבעה שבועות וחמשה ימים לעומר	18 Iyar · Mon night, May 8
היום ארבעה ושלשים יום, שהם ארבעה שבועות וששה ימים לעומר	19 Iyar · Tue night, May 9
היום חמשה ושלשים יום, שהם חמשה שבועות לעומר	20 Iyar · Wed night, May 10
היום ששה ושלשים יום, שהם חמשה שבועות ויום אחד לעומר	21 Iyar · Thu night, May 11
היום שבעה ושלשים יום, שהם חמשה שבועות ושני ימים לעומר	22 Iyar · Fri night, May 12
היום שמונה ושלשים יום, שהם חמשה שבועות ושלשה ימים לעומר	23 Iyar · Sat night, May 13
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היום ארבעה וארבעים יום, שהם ששה שבועות ושני ימים לעומר	29 Iyar · Fri night, May 19
היום חמשה וארבעים יום, שהם ששה שבועות ושלשה ימים לעומר	1 Sivan · Sat night, May 20
היום ששה וארבעים יום, שהם ששה שבועות וארבעה ימים לעומר	2 Sivan · Sun night, May 21
היום שבעה וארבעים יום, שהם ששה שבועות וחמשה ימים לעומר	3 Sivan · Mon night, May 22
היום שמונה וארבעים יום, שהם ששה שבועות וששה ימים לעומר	4 Sivan · Tue night, May 23
היום תשעה וארבעים יום, שהם שבעה שבועות לעומר	5 Sivan · Wed night, May 24

הרחמן הוא יחזיר לנו עבודת בית המקדש למקומה במהרה בימינו אמן סלה

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February 1, 2023

David Katanov
David's Delights
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Denver, CO 80246

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This certification is valid through June 30, 2023.

Rabbi Elchonon Joseph
Kashrus Administrator

The Simcha Stop is Certified under the Scroll K Vaad Hakashrus

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Rabbi Erlanger supervising
oats for matza in Wyoming



Rabbi Greenspan's pre-Pesach
speech in Colorado Springs

Pre-Pesach class at TJE



Pre-Pesach 2022 community kashering



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Pesach Preps