

Kashrus Komments

Scroll K Vaad Hakashrus of Denver Newsletter

Pesach 5780 April 2020

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







SCROLL K **VAAD HAKASHRUS OF DENVER**

245 S. Benton Street Lakewood, Colorado 80226 303-595-9349

www.scrollk.org

Rabbi Moshe Heisler Kashrus Administrator, Emeritus

Rabbi Elchonon Joseph **Kashrus Administrator**

Rabbi Yisroel Rosskamm Rabbinical Administrator

Rabbi Hillel Erlanger Rabbi Michoel Fleischmann Rabbi Mordechai Z. Rotstein Rabbi Yaakov Zions **Kashrus Coordinators**

The Scroll K/Vaad Hakashrus of Denver is an affiliate of Congregation Zera Abraham, Denver, Colorado.



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

VOLUME XLI ISSUE I

ADAR 5780/ MARCH 2020

בס"ד

Dear Friends.

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**

IN THIS ISSUE:

Calendar2
Pre-Pesach Kashering3
Pesach Preps4
Pesach Item List8
Food Items8
Houshold Items11
Cosmetics And Personal Care Products12
Medicines And Health Products13
More Kosher Komments14
Cleaning And Checking Romaine 14
Kitniyos16
A Holiday Of Questions17
A Passover Letter To My Child 19

Making Order Of The Seder 21
Selling Chometz24
Prepare To Prepare: Eruv Tavshilin. 25
Quick Produce Guide29
Kosher Produce Workshops In
Denver 30
Cheirus: Free Of Freedom At Last! 31
Measurements For Seder Night 32
Behind The Kosher Seal33
Pesach Trivia 35



CALENDAR

מיסן תש"פ שם MARCH/APRIL 2020 ₪ פיסן תש"

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Shabbos
Community Kashering at AISH 3-4:30 PM	ה 30	31 I	1 т	2 n	Candle lighting: 7:08 PM	Parshas Tzav Shabbos Hagadol Shabbos ends: 8:13 PM
5 יא	יב 6	יג 7	9 יד	9 ان	10 זט	יז 11
Events at EDOS: 1. 6:15-7 PM Produce	Community Kashering at ZERA		Erev Pesach Ta'anis Bechorim Latest time for Eating Burning chometz: 10:52 AM* 11:57 AM*	1 st Day of Pesach	2 nd Day of Pesach	3 rd Day of Pesach Shabbos Chol Hamoed
Workshop (See pages 3 & 30) 2. 7-9 PM Community Kashering	ABRAHAM 6-7 PM		Eruv Tavshilin (See article on page 25) Candle lighting: 7:13 PM Begin seder after 8:16 Chatzos: 1:02 AM	Earliest Candle lighting and beginning of 2 nd seder 8:17 PM** Chatzos: 1:01 AM	1 st day of Omer Candle lighting: 7:15 PM**	2 nd day of Omer Shabbos ends: 8:20 PM
יח 12	יט 13	14)	15 כא	16 כב	17 גס	18 ст
4 th Day of Pesach (Chol Hamoed- 2)	5 th Day of Pesach (Chol Hamoed- 3)	6 th Day of Pesach (Chol Hamoed- 4) 5 th day of Omer	7 th Day of Pesach 6 th day of Omer	8 th Day of Pesach (Yizkor) 7 th day of Omer	Isru Chag 8 th day of Omer	Parshas Shemini 9 th day of Omer
3 rd day of Omer	·	Candle lighting: 7:19 PM	Earliest Candle lighting: 8:23 PM**	Pesach ends: 8:25 PM	Candle lighting: 7:22 PM	Shabbos ends: 8:27 PM

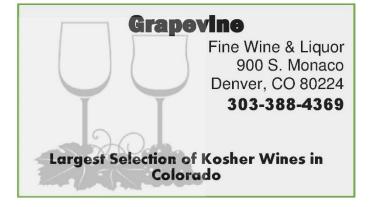
^{*}According to some opinions, the last time latest time for eating and burning *chometz* is 10: 28 AM and 11:45 AM, respectively.

**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.









PRE-PESACH KASHERING

The Scroll K provides complimentary kashering services for portable items before Pesach. In preparation for the koshering of your items, please clean the items thoroughly and don't use them for 24 hours prior to koshering.

The times and locations for 5780/2020 are as follows:

- **In Southeast Denver/ Greenwood Village:** In conjunction with Aish Denver, on Sunday, March 29th, 2020, from 1:30 to 2:30 PM at 9550 East Bellevue Avenue, Greenwood Village.
- **In East Denver:** In conjunction with EDOS, on Sunday, April 5th, 2020, from 7:00 to 9:00 PM at 198 South Holly Street, Denver.
 - There will be a produce demonstration in EDOS by Scroll K before the kashering, 6:15 7:00 PM.
- **In West Denver:** In conjunction with Congregation Zera Abraham, on Monday, April 6th, 2020, from 6:00 to 7:00 PM at 1560 Winona Court, Denver.

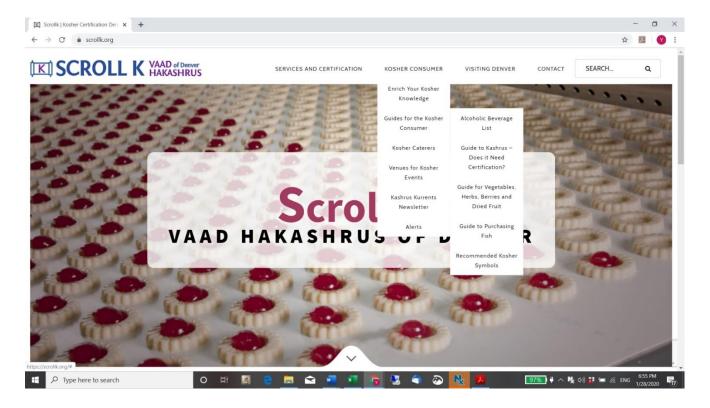
For more information, contact the Scroll K at 303-595-9349.

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

Check Out Our New Website!

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. Check out scrollk.org.







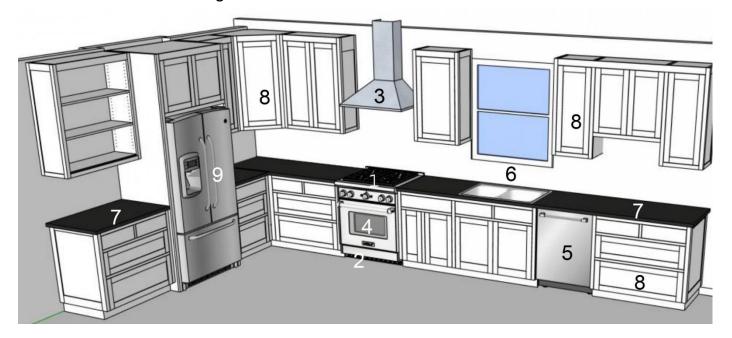
Pesach Preps

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 made from metal, stone, wood or natural rubber may be koshered for Pesach use. Materials that may not be kashered include china, corningware, enamel, Melmac, porcelain, pottery, Pyrex, synthetic rubber, and Teflon. Plastic and glass should not be kashered 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. The Scroll K provides a complimentary service of kashering portable items, which will be available at the locations and times listed on Page 3.



1. Ranges

- I. **Conventional** Electric Burners: May be kashered by turning the burner on the highest setting until it turns red, which should take about 3 minutes.
- II. **Conventional** Gas Burners: May be kashered by one of the following methods:
 - A. Covering them with sheet metal or the like and turning the burner on high for 10 minutes. All burners do not need to be koshered at the same time. Caution: Make sure that the sheet metal is not too close to the counter or it may burn the counter.
 - B. Place the clean grates in an oven and heat it to 550°F for one hour.
 - C. If the oven is preheated to 550°F, placing the grates in the oven for twenty minutes is adequate.





- D. Placing them in a self-cleaning oven for one self-clean cycle.
- III. **Glass smooth top cooktops:** The burner area may be kashered by turning on the heat until it glows. The area between the burners does not get hot enough to be kashered and 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. **Stove Top:** The area of the stove top between the burners should be cleaned and covered with heavy aluminum foil. Caution: Make sure NOT to block the vents that are made for the heat of the oven to escape; blocking these areas could cause dangerous levels of carbon monoxide.
- V. **Drip Pans** (i.e. the pans below the burners): May be koshered 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. Warming Drawers: Should not be kashered for Pesach.

2. Warming Drawers should not be kashered for Pesach.



3. Range Hood

Range Hood: 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. **Conventional Gas and Electric Ovens:** Clean the oven thoroughly, taking special care to clean cracks, corners and areas where metal parts connect. It is best to use an oven insert and only bake in the insert during Pesach. If you do not have an oven insert, line the walls, racks, and door of the oven with heavy aluminum foil.
 - Alternative Method: Some halachic authorities allow the use of bare conventional ovens after their 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.
- 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



The only microwave ovens which should be kashered for Pesach are those whose inner surfaces do not become hot when they are used. To determine if this is the case with your microwave oven, cook an item for 15 minutes and then carefully feel inside the oven. If the ovens' inner surfaces are too hot to touch, your microwave should not be kashered for Pesach, although it may be used during Pesach for food which is double wrapped. If the

inner surfaces are merely warm and not hot, your microwave can be koshered for Pesach. To kasher a microwave oven, clean it thoroughly and do not use it for *chometz* for 24 hours. Place a glass of water inside the microwave and cook it until half the water is steamed away. Using plastic wrap, cover the food tray and all inner surfaces which may come into contact with hot food.

Grills





Remove all food residues. If the grill has a cover, close the cover and turn onto 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. Cover the exterior areas, ledges, shelves, etc. with at least two layers of aluminum foil.

5. Dishwashers

Dishwashers made of porcelain or enamel or non-removable plastic parts should not be used for Pesach.

6. Sinks

I. **Granite and 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 koshering, 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, provided they are pure marble or stone without other material mixed into them. Clean the counter and 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.
- III. **Metal Counter Tops:** Clean the counter and pour hot water over it. The water should be boiled in a kosher-for-Pesach pot on a kosher-for-Pesach stove.

This Page Is Sponsored In Memory Of Hymie Kernis A"H, Upon His Yarzeit By Jerry and Linda Kernis





8. Pots, Pans, Utensils

Metal or Wooden (without cracks) Pots, Pans, Utensils, Cutlery, Cutting Boards and Pot Rests:

- I. Equipment used for dough should not be kashered.
- II. If one is concerned that an item may become damaged due to kashering, that item may not be kashered.)
- III. The items to be kashered should not be used with *chometz* for 24 hours.
- IV. Thoroughly clean the items. Flatware pieces made of two parts need to be cleaned well 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.
- V. Use a large kosher-for-Pesach pot.

 Alternately, the following procedure may be used to prepare such a pot:
 Take a large, clean pot which has not been used for *chometz* for 24 hours.
 Fill it to the top with water and bring the water to a boil. 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. Pour out the hot water and rinse the pot with cold water.
- VI. 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.
- VII. 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.
- VIII. 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.
 - IX. Plastic Utensils and Coated Pots: These should not be koshered for Pesach. In case of necessity, contact your rabbi.
 - X. 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. Koshering with boiling water is insufficient for these items.

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. **Baby Highchair:** Should be cleaned thoroughly, and the tray should be covered with contact paper.
- IV. **Towels:** May be used on Pesach after they have been washed with detergent and warm water.
- V. **Keurig machines** used with non-Pesach-certified varieties may not be used for Pesach.
- VI. **Urns** used year-round should not be used for Pesach.





This Page is Sponsored in Memory of Dr. Werner and Mrs. Lucy Prenzlau ר' שלמה בן יעקב ויטל בת אלעזר אליהו הכהן Upon Their Yarzeits





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-us/.

Food Items

Agave Nectar-Pesach certification required

Alcohol,

- for drinking Pesach certification required.
- Isopropyl Alcohol no certification required

Alfalfa - Kitniyos

Amaranth -Pesach certification required

Anise -According to some it is Kitniyos

Apple Juice -Pesach certification required

Apple Sauce -Pesach certification required

Aspartame -Kitniyos

Baby Food -Pesach certification required

Baby Formula - Enfamil®, Isomil®, Prosobee®, Similac® and Soyalac® are acceptable without Pesach certification. Although they contain *Kitniyos*, they are permitted for infants, but should be used with designated utensils only.

Baking Powder -Pesach certification required

Baking Soda - no certification required

Bean Sprouts -Kitniyos

Beans -Kitniyos

Benefiber® - Chometz

Beverages - Pesach certification required with the exception of unflavored water.

Bicarbonate of Soda -no certification required

Bird feed, see Pet food

Borscht- Pesach certification required

Brewer's Yeast - may be Chometz

Brown sugar, see Sugar

Buckwheat -Kitniyos

Butter -Pesach certification required

Cake - Pesach certification required. Some Kosher for Pesach cakes are available.

Candy- Pesach certification required

Canned fruits or vegetables, see Fruits and Vegetables

Canola Oil -Kitniyos

Caraway Seeds - Kitniyos

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

Chickpeas -Kitniyos

Chocolate -Pesach certification required

Cloves – some have a custom not to use cloves for Pesach.

Cocoa – acceptable if 100% pure and not processed in Europe. Hershey's® Special Dark should not be used.

Rodelle® baking cocoa, 700 grams and 25 oz. sizes with Scroll K certification is Kosher for Pesach.

Coconut, shredded -Pesach certification required

Coffee Whitener -Pesach certification required

Coffee -

- Regular unflavored-no certification required
- Decaffeinated and flavored **Pesach** certification required





- Sanka[®] decaffeinated coffee, acceptable with OKP symbol.
- Postum and Chicory (coffee substitutes) *Chometz*
- Instant Pesach certification required. Folger's[®] and Taster's Choice[®] Regular coffees are acceptable.
- K-cups Pesach certification required. Keurig machines used with non-Pesach varieties may not be used for Pesach.

Coffee filters - no certification required

Coffee whitener - Pesach certification required

Confectioners' sugar, see sugar

Cookies - generally *Chometz*. Some Kosher for Pesach cookies are available

Cooking Spray -Pesach certification required

Cooking Wine -Pesach certification required

Coriander -Kitniyos

Corn -Kitniyos

Cranberries

- Dried Pesach certification required
- Fresh or frozen (without additives) no certification required

Cumin - Kitniyos

Dates – Pesach certification required Decaffeinated coffee or tea - Pesach certification required

Dessert gels & puddings, Pesach certification required

Dill Leaves - no Pesach certification required. A

Dill Seeds -Kitniyos

Dog food, see Pet food

Dried fruit, see Fruit

Edamame - Kitniyos

Eggs -

- no certification required, if purchased prior to Pesach
- liquid eggs require Pesach certification

Ensure[®] - see **Medicine and Health** section

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 Kitniyos

Fenugreek -Kitniyos

Fish - Fresh and frozen fish without added ingredients, acceptable without Pesach certification. Guidelines for purchasing kosher fish are published at https://scrollk.org/purchasing-kosher-fish/

Fish food, see Pet food

Flavorings - Pesach certification required

Food coloring - Pesach certification required

Fruit.

- canned **Pesach certification** required
- dried Pesach certification required, since flour and/or kitniyos 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, peeled - Pesach certification required

Gefilte Fish - Pesach certification required

Grape Juice - Pesach certification required

Grapeseed Oil - Pesach certification required

Green Beans - Kitniyos

Gum - Pesach certification required

Hemp seed and Hemp oil are kitniyos according to some authorities. This is not to be confused with CBD oil, which is discussed in the Medicines and Health section.

Herbal tea, see Tea

Honey – Pesach certification required

Horseradish, processed - Pesach certification required

Ice - no certification required

Ice Cream, Ices, Sorbet and Sherbet
- Pesach certification required

Instant coffee or tea – see Coffee and Tea

Isolated Soy Protein – *Kitniyos*Invert sugar - Pesach certification

required

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 orange juice or grapefruit juice, both from concentrate only, without added citric acid, vitamin C, sweeteners, additives or preservatives, acceptable without certification.

K-cups - Pesach certification required. Keurig machines used with non-Pesach varieties may not be used for Pesach.

Kasha (Buckwheat) - Kitniyos Ketchup - Pesach certification required

Kishke – Pesach certification required

Lactaid® - see **Medicine** section below

Laxatives – see **Medicine** section below

Lemon Juice, see Juice

Lemon Peel - If it is a product of Israel, it requires reliable certification. Otherwise, when purchased prior to Pesach, acceptable without certification.

Lentils - Kitniyos

Lettuce, see Salad

Liquor - Pesach certification required

Mandarin Oranges (canned) - Pesach certification required

Margarine - Pesach certification required

Matzah - Pesach certification required

Mayonnaise - Pesach certification required

Meat -

- Raw meat that bears a reliable allyear 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 chometz product, often offered





- by milk delivery services, should not be used on Pesach.
- Meyenberg[®] Goat Milk products (Scroll K certified) 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 carries Liebers[®] original and vanilla flavored almond milk with KFP certification.
- The following varieties with yearround (not Pesach) certification, are acceptable for infants and infirm:
 - Almond Breeze® (regular and unsweetened)
 - Rice Dream[®] (enriched unsweetened)
 - Soy Dream[®]

Millet - Kitniyos

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 - *Kitniyos* Non-Dairy Creamer - Pesach certification required

Non-Stick Cooking Spray -Pesach certification required

 $\label{eq:nutrasweet} \textbf{Nutrasweet}^{\textcircled{\$}} \textbf{-} \textbf{Pesach certification} \\ \textbf{required}$

Nuts -

- Pecans and Blanched Almonds Pesach certification required
- Peanuts *Kitniyos* (according to many opinions)
- Raw, whole, halves or chopped nuts (e.g., cashews, hazelnuts, pine nuts, walnuts, etc.) without preservatives or other additives such as BHT, BHA or corn oil, are acceptable without certification.
- It is preferable to use only almond flour/meal with special Pesach certification.

Oil and Shortening - Pesach certification required

Olive Oil – All 100% Extra Virgin Olive Oil bearing an OU certification are acceptable without Pesach certification.

Olives, canned or bottled- 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® – Pesach certification required

Pasta – generally *Chometz*. Some Kosher for Pesach pasta is available.

Peanuts – *Kitniyos* (according to many opinions)

Peas – Kitniyos

Pecans, see Nuts

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 a) substitute other foods, or b) the pets should be given to a non-Jew for the duration of the holiday. 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 for details.

Pickles - Pesach certification required

Pineapple, Canned – Pesach certification required

Popcorn - Kitniyos

Poppy Seeds - Kitniyos

Potato Chips - Pesach certification required

Potatoes, peeled - Pesach certification required

Poultry – Raw chicken that bears reliable all-year kashrus certification is also kosher for Pesach after rinsing.

Prunes - Pesach certification required

Pudding - Pesach certification required

Pumpkin seeds – not *Kitniyos* and are acceptable when raw and without additives.

Quinoa - Pesach certification required.

Raisins –Any retail package with OU certification is acceptable without Pesach certification.

Rice - Kitniyos

Even for those whose custom is to consume *kitniyos* on Pesach, reliable Pesach certification is

necessary, as rice companies may use a *chometz* enzyme to facilitate the processing. Brown rice or non-enriched rice would not be subject to this concern.

Rice Milk, see Milk substitutes
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 prewashed produce is highly impractical. Procedures for washing and checking romaine are detailed on page 14.

Salt -

- Non-iodized (without dextrose, polysorbates, or maltodextrin), acceptable without certification.
 Some acceptable brands are: Morton's[®], Purity[®], and Red Cross[®].
- Sea Salt Non-iodized (without dextrose, polysorbates, or maltodextrin), acceptable without certification.
- Himalayan salt, acceptable without certification.

Salt Substitutes - Freeda's® Free Salt and No Salt® (unseasoned) -Kitniyos

Salmon, see Fish

Sauces - Pesach certification required Seltzer - Any unflavored, acceptable without certification, preferably purchased before Pesach.

Sesame Seeds - Kitniyos

Sherbet – Pesach certification required

Shortening – Pesach certification required

Soup mix- Pesach certification required

Snow Peas - Kitniyos

Soda - Pesach certification required, with the exception of unflavored seltzer.





Sorbet - Pesach certification required

Sorbitan® - Pesach certification required

Sorbitol® - Pesach certification required

Soy products – *Kitniyos*. **Soy sauce** may contain *Chometz*.

Soymilk, see Milk substitutes Spices –

- Caraway, Fennel and Mustard are *Kitniyos*.
- Ground spices require Pesach certification.
- Whole spices do not require certification.

Splenda® - Chometz

Starch, edible - Pesach certification required

Stevia® - Kitniyos

Starch, edible - Pesach certification required

String beans - Kitniyos

Sugar -

- Pure granulated cane or beet sugar, acceptable without Pesach certification.
- Brown sugar Pesach certification required
- Confectioners Pesach certification required, since it generally contains cornstarch.

- vanilla sugar- Pesach certification required
- **sugar substitutes** require Pesach certification

Sun Dried Tomatoes - Require reliable Pesach certification.

Sunflower Seeds - Kitniyos

Sweetener - Pesach certification required

Tea -

- Herbal teas Pesach certification required (they may contain chometz)
- Decaffeinated and flavored teas -Pesach certification required. Lipton[®] decaffeinated tea is acceptable without Pesach certification.
- Any unflavored black, white, green or orange pekoe tea bags are acceptable without certification.
- instant Nestea® instant unflavored tea, regular and decaffeinated are acceptable without Pesach certification.

Tofu - Kitniyos

Tomato-based products – Pesach certification required

Tomato Sauce - Pesach certification required

Tuna - Pesach certification required, (since it may contain *chometz* or *kitniyos*.)

Turmeric is not *kitniyos*, but its ground form requires Pesach certification (see Spices).

Vanilla – Pesach certification required

Vegetables,

- canned **Pesach certification** required.
- Peeled butternut squash with no added ingredients is acceptable without certification.
- frozen Should have reliable Pesach certification, (since many companies process *chometz* items on the same equipment.)
- Mrs. Condies Salad Company® items (Scroll K certified) are acceptable for Pesach use.

Vegetable wash - Pesach certification required

Vegetable oil, see Oil

Vinegar - **Pesach certification** required

Vitamins, see Medicine section below Water, unflavored - no certification required

Wild rice, see Rice

Wine - Pesach certification required Xanthan Gum - Pesach certification required

Yogurt - Pesach certification required

Household Items

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

Candles - no certification required

Charcoal - no certification required

Cleanser - 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 – see laundry detergent

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 chometz.

Furniture Polish - no certification required

Glass Cleaner - no certification required

Glitter Dots by Crayola® contain chometz.

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, see Gloves

Laundry Detergent - no certification required

Napkins - no certification required

Oven Cleaner - no certification required

Parchment Paper - Pesach certification required

Paper products, see Disposable





Paper Towels - The first three sheets and the last three sheets should not come into direct contact with food, since a corn starch-based glue may have been used.

Pencils - Crayola® Easy Peel Crayon Pencils contain chometz.

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) - Chometz

Polish, furniture - no certification required

Sanitizers (e.g. Purell®) - Any without alcohol may be used

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 chometz.

Styrofoam - no certification required

Tablecloths, disposable - no certification required when they are non-powdered

Tissues - no certification required

Tums[®] - see Medicine and Health section

Toothpicks – no certification required unless they are flavored or colored.

Waxed Paper - no certification required

Wood chips – no certification required

Wrap, plastic, see Plastic Wrap

Cosmetics and Personal Care Products

If you don't see the item you're 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*.

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 chometz.

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** *chometz*.

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 - see Shampoo and Conditioner

Contact Lens Solution - no certification required

Creams -

- Aveeno[®], Eucerin[®] Mary Kay[®], Hada Labo[®], Gold Bond[®], Vaseline[®] Clinical Care Eczema Calming Lotion and Intensive Care Essential Healing Lotion items may contain *Chometz*.
- other varieties are acceptable without Pesach certification.

Dental Floss - Any unflavored (including waxed), acceptable without Pesach certification.

Denture Cleanser – Efferdent[®] and Polident[®] Denture Cleanser, acceptable without Pesach certification.

Denture Cream – Polident[®], and Poli-Grip[®], acceptable without Pesach certification.

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) may contain *chometz*

Eve drops - no certification required

Eyeliner and Eye Shadow – except for Blinc® Exuviance, Mary Kay®, Neostrata®, Vivite® and Your Name® (which may contain *chometz*), no certification required.

Facial Care - except for Exuviance[®], Hill[®], Maybeline[®], Mary Kay[®], Neostrata[®], Olay[®], Oxy[®] Phisoderm[®] and Vivite[®] (which may contain *chometz*), no certification required.

Foot Powder - no certification required

Hair gel - no certification required.

Hair Remover - no certification required.

Hair Spray - no certification required.

Hydrogen Peroxide - no certification required

Isopropyl Alcohol - no certification required

Lip Balm - Chapstick® and similar lip products, unflavored, acceptable without Pesach certification.

Lipstick – Please contact us regarding specific brands and items. Cover Girl® and Mary Kay® should be avoided.

Listerine® pocketpaks®- may contain chometz.

Lotions - see Creams

Makeup,

- see individual listings for specific makeup items. Please contact us regarding other brands and products.
- Covergirl® Mary Kay® and Max Factor® products **likely** contain *chometz*.

Mascara - no certification required

Mineral Oil - no certification required

Mouthwash – all Colgate[®] and Scope[®] are acceptable. Listerine[®] Cool Mint Antiseptic, Cool Mint Zero Alcohol, Fluoride Defense, Sensitivity Alcohol-free, Total Care Zero, and Zero 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, see Braces

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.

Sanitizers (e.g. Purell®) - Any without alcohol may be used **Shampoo and Conditioner** – no certification required

Shaving Lotion – except for Mary Kay® after-Shave Gel, there are no *chometz* concerns.

Soap - see Body wash and soaps

Toothpaste -

- all Colgate[®], Mentadent[®], Orojel[®] and Ultrabrite[®] are acceptable.
- Arm & Hammer[®] Dental Care and Gel Paste Toothpaste are acceptable as well.
- For additional brands, contact us.

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
- Cancer treatments
- Cholesterol
- Depression
- Epilepsy

- Heart conditions
- Hypertension (elevated blood pressure)
- Kidney disease
- Lung disease
- Stroke

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

Advil® – The following varieties of Advil® (brand-name) are acceptable for Pesach use: Allergy Sinus Caplets, Caplets [coated, not Film-Coated], Cold & Sinus Caplets, Gel Caplets, Junior Strength Swallow Tablets, PM Caplets and Tablets [Coated, NOT Film-Coated].

Allergy medication - The following brand-name varieties are acceptable: Advil® Allergy Cold & Sinus Tablets and Allergy Sinus; Benadryl® Children's Allergy Liquid, Children's Allergy Plus Congestion and Children's Dye-Free Liquid; Zyrtec® Children's Allergy Bubblegum Syrup and Grape Syrup

Antacid, chewable - Pesach certification required.

The following are chometz-free; they do contain *kitniyos*:

Tums[®] Chewy Bites, Chewy Delights [Dairy], Regular, E-X, Ultra and Sugar-Free.

Tums® Smoothies Assorted Fruit, Berry Fusion, Peppermint and Tropical Fruit.

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 – The following varieties are Chometz-free: Ensure Complete Nutrition Shake, Ensure Healthy Mom Shake, Ensure High Calcium Shake, Ensure High Protein Shake, Ensure HN, Ensure Homemade Shake, Ensure Plus, Ensure Plus HN, Ensure Plus Next Generation, Ensure Shake, Ensure Twocal

Injections may be taken on Pesach, even if they contain *chometz*.

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 *Chometz*. Feel free to contact us regarding specific brands.

Medications

- Liquid and chewable, may be taken on Pesach, even if they contain *kitniyos*.
- Feel free to contact us regarding specific medications; we may have lists available that indicate if specific medications contain *chometz*.
- If they do contain *chometz* and a *chometz*-free alternative is not available, consult with your local rabbi and doctor for guidance.

Melatonin - Melatonin 3mg Tablets by Breckenridge are acceptable.

Motrin® – The following varieties of Motrin® (brandname) are acceptable for Pesach use: Children's Berry, Dye-Free Berry Suspension or Bubble Gum Suspension, Infant's Dye-Free Berry Drops, Motrin IB Caplets and PM Caplets.

Tablets that are unflavored may be taken on Pesach, even if they contain *chometz*.

Tylenoi® – The following varieties of Tylenol® (brandname) are acceptable for Pesach use: Children's Suspension Cherry Blast, Extra Strength Caplets, Extra Strength PM Caplet, Infant's Oral Suspension Grape, Tylenol with Codeine Tablets and Capsules, Children's Cold + Flu Oral Suspension, Children's Suspension Cherry Blast, Infant's Oral Suspension Grape and Children's Cold + Flu Oral Suspension.

Vitamins should only be used after verifying their Pesach status.





More Kosher Komments

- Kashrus Alerts: For a list of kashrus alerts, please see our website at scrollk.org/kashrus-alerts, please register at scrollk.org/kashrus-alerts/alert-notification/.
- All items in the **East Side Kosher Deli** Passover Store (which includes items for the Seder; opening date March 11th) are certified for Pesach by the 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.
- **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. 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 crcweb.org/LOC/Evangers.pdf for details.
- 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

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.

The following process has been proven effective in removing insects from leafy vegetables. This process only works when the steps discussed 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. For a bit more information on this method, see the paragraph with this title towards the beginning of this document.

- 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 GenerationTM 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-e. This can be done up to three times.
- 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.
- All leaves must be examined. Initially, one must check a large 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.)
- 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. K

STEVEN A. CASTILLO, D.D.S. 6565 W. JEWELL AVE. SUITE #9 LAKEWOOD COLORADO, CO 80232 OFFICE HOURS 303-922-1103 BY APPOINTMENT





Purchasing Chometz After Pesach

If *chometz* has been in a Jew's possession over Pesach, it is subsequently forbidden for consumption. The following is a list of businesses which either sold their *chometz* properly to a non-Jew over Pesach or are owned by non-Jews.

- 7-11
- Amusmints
- Bavarian Bakery Enterprises
- Bliss Caterers
- Bonnie Brae Ice Cream
- Brooklyn Pizza
- Costco
- Culinary Masters
 Catering (previously
 Canteen Catering,
 previously La Vie Catering)
- Dining with Finesse
- East Side Kosher Deli
- Enstrom

- Grapevine Wines and Liquor
- Häagen-Dazs Cherry Creek location
- Hammond's Candies
- Izzio's Artisan Bakery
- Jerry's Nut House
- King Soopers
- Natural Grocers (Vitamin Cottage)
- Occasions Catering
- Restaurant Depot
- Rocky Mountain Foods
- Rocky Mountain Spice

- Rosenberg's Kosher (Formerly The Bagel Store)
- Safeway
- Sam's Club
- Sprouts
- Sweet's Candy
- Trader Joe's
- Udi's Granola
- Vitamin cottage (Natural Grocers)
- Walmart
- Whole Foods

KITNIYO5

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.

- Anise⁴
- Ascorbic Acid,
- Aspartame²
- **Beans** (including Green Beans, Edamame, etc.)
- Bean Sprouts
- BHA (in corn oil)
- **BHT** (in corn oil)
- Buckwheat
- Calcium Ascorbate²,³
- Canola Oil (Rapeseed)
- Caraway Seeds
- Chickpeas
- **Citric Acid²**,³ (possibly *chometz*)
- Confectioner's Sugar generally contains cornstarch

(kitniyos) and may possibly contain *chometz*. Certified KFP varieties are available which substitute tapioca starch for cornstarch.

- Coriander
- Corn
- Cumin⁴
- **Dextrose** (possibly *chometz*)
- Emulsifiers³
- Fennel⁴,
- Fenugreek⁵
- Glucose³
- Green Beans
- Guar Gum³
 - Hemp seed and Hemp oil are
 kitniyos according to some

- authorities. This is not to be confused with CBD oil, which is discussed elsewhere in this guide.
- **H.V.P.** (possibly *chometz*)
- Isolated Sov Protein
- Isomerized Syrup
- Kasha (Buckwheat)
- Lecithin
- Lentils
- **Malto-Dextrin**²(possibly *chometz*)
- Millet
- **MSG** (possibly *chometz*)³
- Mustard Flour
- NutraSweet²
- Peanuts⁵

- Peas
- Rice⁶
 - Seeds (Caraway, Poppy, Sesame, Sunflower)
- Sodium Citrate¹ (possibly *chometz*)
- Sodium Erythorbate¹
- Sorbitan
- Sorbitol
- Sovbeans
- Starch
- String Beans
- Tofu
 - **Vitamin C1**¹, ²(possibly *chometz*)

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





¹Kitniyos Shenishtanu

²Unless bearing a reliable Passover certification.

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

⁴ The 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.

A Holiday of Questions:

Common Pesach Kashrus Issues Answered

By Rabbi Elchonon Joseph

Pesach is known as the Holiday of the Four Questions. In the weeks leading up to Pesach, we in the kosher business field many, many questions; perhaps a thousand and four! Truth be told, it is heartwarming to hear inquiries from all types of Jews before Pesach. From the very fastidious fellow who wants to make sure that his double-foil-lined refrigerator shelf is sufficiently covered¹, to the basic Seder-maker who wants to know what to use for the Seder now that jarred gefilte fish isn't on the menu ("the kids just don't care for the gel")². And of course, the regulars, as, "Can I use olive oil without special Pesach certification?" (see below) and "Can I use prepackaged whole head romaine lettuce with Hebrew letters on the package?" (yes, provided you wash it properly). We Mashgichim await the Seder night when all we must listen to are a scant four questions, recited by each of our children individually, each in several different languages. Until then, we have selected some of the most relevant and common Pesach questions posed by perplexed pursuers of Pesach perfection. Feel free to add these to your database and contact us with any additional questions you may have.

- **Q:** May one eat oats on Pesach? Can I keep raw oats in my possession over Pesach?
- **A:** No. Kosher for Passover (KFP) oat matzah is obviously the exception. Commercially available oats are processed with water, which can render them *chometz gamur* ("real" *chometz*) and therefore must be sold or disposed of.
- **2. Q:** On that same note then, may I keep raw wheat flour in my home over Pesach?
- **A:** Again, not recommended. Because most grains are processed with water, the possibility of *chometz* is real. Therefore, even raw items made from the five *chometz*-able grains (wheat, barley, rye, oats and spelt) must be sold or disposed of. Raw or pearl barley is the exception and may be kept over Pesach. Malt, though, is barley steeped in water and therefore *chometz*.
- **3. Q:** I know you say ground spices require KFP certification, but is that true? Is there really any potential *chometz* in spices?

- A: The prohibition against *chometz* on Pesach is unique; even a minute amount of *chometz* in a mixture is not *batel* (nullified) on Pesach. There are two *chometz* concerns with spices. Firstly, if the grinder was previously used to grind *chometz*, the spices may not be used on Pesach. Secondly, if the spices were packaged at a plant which deals with *chometz*, *chometz* particles may be present in the spices. This is quite a common scenario in an overwhelming percentage of commercially produced items. KFP certification ensures *Chometz* Vision Zero; a zero *chometz* probability. (Chometz can be *batel* in a mixture before Pesach under certain circumstances, see questions 4 and 12 below.)
- **4. Q:** I am a CBD user; may I take it on Pesach? I was told hemp is *kitniyos* (legumes; customarily not consumed on Pesach by Ashkenazic Jews).



A: Although some halachic authorities categorize hemp seeds as *kitniyos*, CBD is extracted from hemp biomass as opposed to

² Minhag (or Jewish custom) occupies a sacred space in Jewish life. If observing one's family minhagim is important year-round, maintaining them on Pesach is given even greater consideration. Be it a custom of a particular food to eat at the Seder or a particular stringency that is observed, one should not discard a minhag without consultation with a competent halachic authority.





¹ Care should be taken when lining refrigerator shelf that sufficient air flow is maintained. Failure to do so may cause the refrigerator to malfunction and cause spoilage to the food inside.

seeds. Although occasional seeds are processed together with the biomass, they are insignificant and nullified. That aside, non-KFP-certified CBD should be used only in cases of medical need.

5. Q: Can I feed my kids *kitniyos* after *chatzos* (midday) on *Erev* (eve of) Pesach?

A: You may not. A pre-Pesach favorite in our house is the mighty crustless knish. Call for details.

6. Q: Wild rice is not technically rice; is it *kitniyos*?

A: It is *kitniyos*; there are always potatoes!

7. Q: My non-Jewish cleaning help is coming on *Erev* Pesach; may I feed her a *chometz* lunch?

A: No. We would recommend serving her some genuine Pesach potatoes.

Q: Help! I purchased an item with a KFP hechsher. However, I see the ingredients state it contains yeast; everyone knows one cannot have yeast on Pesach?!

A: Great question! The Torah prohibits two items on Pesach, se'or and chometz. Se'or is commonly translated as yeast. However, this is not completely correct. The definition of yeast is really a microscopic fungus consisting of single oval cells which can convert sugar into alcohol and carbon dioxide. Traditionally, when baking bread, one used the natural yeasts found on the grain as a starter, enabling the bread to rise. This is still done with sourdough and artisan breads. Common practice today, though, is to introduce baker's yeast (another name for the saccharomyces cerevisiae fungus strain) to leaven bread and pastries. There are also other varieties of yeast with many other uses. One company under our certification offers over 100 varieties of brewer's yeast alone! (Brewer's yeast is generally chometz). In summary, the

yeast in your product, as well as in your pantry is non-chometz.

Q: While on the road on *chol hamoed* (intermediate days of Pesach), may I purchase a black coffee from \$55 Starbucks®?

A: Absolutely not! There are *chometz* items sold in Starbucks[®], and as such, all utensils used are *chometz*.

10. Q: Do toothpaste, deodorant and perfumes need to be *chometz*-free?

A: Many perfumes contain denatured alcohol which may be problematic. Toothpaste is an ongoing discussion as to whether it is required to be *chometz* free; it is most definitely recommended to purchase a brand known to be free of *chometz*. All gel deodorants are fine; liquid or spray varieties are recommended if free of (denatured) alcohol or if manufactured in the United States.

11. Q: Does extra virgin olive oil require a Pesach certification?

A: No. As extra virgin olive oil is both cold-pressed and unrefined, it does not require a KFP designation. Of course, you'll want to make sure (as with all Pesach products) you are using a new bottle. Please note that this applies to extra virgin olive oil only. Light, pure or any other variation of olive oil, as well as oil from other sources require KFP certification.

12. Q: Your guide says that eggs should be purchased before Pesach. Why is this so?



A: We recommend eggs be purchased before Pesach due to the possibility of the hens laying them on Pesach after eating *chometz* or that *chometz* ingredients were used to rinse and/or stamp the eggs. For halachic reasons, this *chometz* would be nullified before Pesach.

Rabbi Elchonon Joseph has served as Kashrus Administrator of Scroll K since 2016. He lives in Denver with his wife and children, who are fourth generation Denverites!





A PASSOVER LETTER TO MY CHILD

By Rabbi Aaron Lopiansky

My Dear Child,

It is now a quiet moment late at night. After an exhausting day of Passover cleaning, you have sunk into the sweetest of sleeps, and I am sitting here with a pile of haggadas, preparing for Seder night. Somehow the words never come out the way I want them to, and the Seder evening is always unpredictable. But so many thoughts and feelings are welling up in my mind and I want to share them with you. These are the words I mean to say at the Seder.

When you will see me at the Seder dressed in a

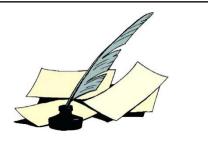
kittel, the same plain white garment worn on Yom Kippur, your first question will be, "Why are you dressed like this?"

Because it is Yom Kippur, a day of reckoning. You see, each one of us has a double role. First and foremost, we are human beings, creatures in the image of God, and on Yom Kippur we are examined if indeed we are worthy of that title. But we are also components

of *Klal Yisrael*, the Jewish People, links in a chain that started over 3,000 years ago and will make it to the finish line of the end of times. It is a relay race where a torch is passed on through all the ages, and it is our charge, to take it from the one before and pass it on to the one after. Tonight, we are being judged as to how well we have received our tradition and how well we are passing it on.

"It is now 3,300 years since we received that freedom in Egypt. If we imagine the average age of having a child to be about 25 years of age, there are four generations each century. That means there is a total of 132 people stretching from our forefathers in Egypt to us today. 132 people had to pass on this heritage flawlessly, with a devotion and single-mindedness that could not falter. Who were these 133 fathers of mine?

One had been in the Nazi death eamps; one had been whipped unconscious by Cossaeks. One had children stolen by the Czar, and one was the laughingstock of his "enlightened" brethren. One lived in a basement in Warsaw with many days passing with no food to his mouth; the other ran a stupendous mansion in France. One had been burned at stake for refusing to believe in the divinity of a flesh and blood, and one had been frozen to death in Siberia for continuing to believe in the divinity of the Eternal God.



"Somehow the words never come out the way I want them to, and the Seder evening is always unpredictable. These are the words I mean to say at the Seder."

One had been hounded by a mob for living in Europe rather than Palestine, and one had been blown up by Palestinians for not living in Europe. One had been a genius who could not enter medical school because he was not Christian, and one was fed to the lions by the Romans...

132 fathers, each with his own story. Each with his own test of faith. And each with one overriding and

burning desire: that this legacy be passed unscathed to me. And one request of me: that I pass this on to you, my sweet child.

What is this treasure that they have given their lives for? What is in this precious packet that 132 generations have given up everything for?

It is a great secret: That man is capable of being a lot more than an intelligent primate. That the truth of an Almighty God does not depend on public approval, and no matter how many people jeer at you, truth never changes. That the quality of life is not measured by goods but by the good. That one can be powerfully hungry, and yet one can forgo eating if it is not kosher. That a penny that is not mine is not mine, no matter the temptation or rationalization. That family bonding is a lot more than birthday parties; it is





commitment of loyalty that does not buckle in a moment of craving or lust. And so much more.

This is our precious secret, and it is our charge to live it and to become a shining display of "This is what it means to live with God."

132 people have sat Seder night after Seder night, year after year, and with every fiber of their heart and soul have made sure that this treasure would become mine and yours. Poubters have risen who are busy sifting the sands of the Sinai trying to find some dried-out bones as residues of my great great grandfather. They are looking in the wrong place. The residue is in the soul of every one of these 132 grandfathers whose entirety of life was wrapped up in the preservation of this memory and treasure. It is unthinkable that a message borne with such fervor and intensity,

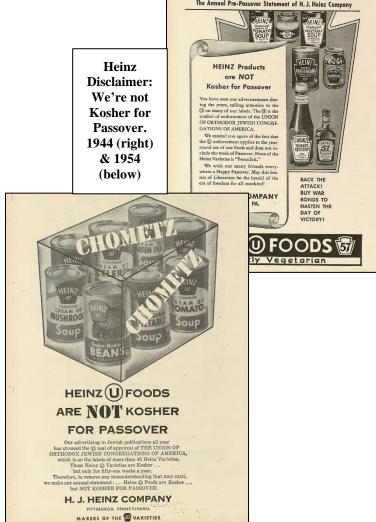
against such challenges and odds, is the result of a vague legend or the fantasy of an idle mind. I am the 133rd person in this holy chain. At times I doubt if I am passing it on well enough. I try hard, but it is hard not to quiver when you are on the vertical shoulders of 132 people, begging you not to disappoint them by toppling everyone with you swaying in the wind.

My dear child, may God grant us many long and happy years together. But one day, in the distant future, I'll be dressed in a kittel again as they prepare me for my burial. Try to remember that this is the treasure that I have passed on to you. And then it will be your turn, you will be the 134th with the sacred duty to pass on our legacy to number 135. [K]



Rabbi Lopiansky is the Rosh Yeshiva of the Yeshiva of Greater Washington. He is the author of numerous scholarly works, in Hebrew and English. The selection above originally appeared in his book Timepieces and is reprinted with permission. His writings and lectures can be accessed at www.eshelpublications.com.









Making Order of the Seder

By Rabbi Ezra Balsam

Pesach is undoubtedly one of the most important moments in our nation's history. It commemorates not only our redemption from Egyptian slavery, but our commencement as G-d's chosen nation. On the Seder night we appreciate *both* our freedom and responsibility.

The Seder is a 15-step choreographed combination of tastes, sounds, sensations and smells that have been with the Jewish people for millennia. These steps are designed to remind us of our experience of Egyptian slavery, and how God redeemed us from Egypt. At the Seder, every person should feel as if he or she were going out of Egypt. As we eat bitter foods of affliction and poverty, the Exodus becomes a reality. The Seder helps us relive the Passover experience of the Jew 3,500 years ago and brings us to renewed commitment and gratitude for being G-d's chosen people. The deeper we can experience the suffering we faced as slaves in Egypt, the

deeper we can feel grateful for our current freedom to live a life of purpose and meaning.

How the Seder was Structured:

The Seder is broken into 5 basic parts:

- 1) We kick-start the night with Kiddush,
- 2) Recall our slavery by eating bitter herbs,
- 3) Join together to recall the trials and miracles that forged the Jewish nation,
- **4)** Experience our hurried liberation through the eating of the Matzah and
- 5) Finish off with a festive meal followed by songs and praise for all the that G-d continues to do for us throughout the generations.

The Four Cups of Wine

Wine is used for the four cups because it is a symbol of joy and happiness. One should make sure that the cups of wine are "fit for royalty" –







The cup should hold at least 3 ounces, ideally 5 ounces. Red wine should be your first choice, but white wine is also acceptable or even grape juice if need be.

Why four cups? The Torah uses four expressions of freedom and deliverance in connection with our liberation from Egypt. Every time we drink a cup, we make a toast to a new level of freedom. We make a toast to our freedom of mind, emotion, body, and finally, a toast to the forthcoming freedom from our current exile altogether!

May G-d liberate us from our physical, emotional, and mental stresses with the coming of Mashiach speedily in our days!

Why We Recline

When drinking the four cups and eating the matzah, we lean on our left side to accentuate the fact that we are free people. Reclining is a symbol of luxury, relaxation, and contentment. We lean to recognize the fact that G-d always has our back and that through unquestionable trust in Him, we can relax and live a life of confidence and content. On this night we kick up our feet, lean left, and enjoy the Seder in the lap of luxury!

Opulence or Oppression?

At the Seder you will notice that we experience reminders of both freedom and slavery. On the one hand we eat bitter herbs and vegetables dipped in saltwater to remind us of the bitter and miserable slavery, while also drinking the four cups and reclining to symbolize our freedom. This is designed to provide contrast. The more we can feel the bitter slavery, the more we can be grateful for our current freedom and the luxury we have to pursue a meaningful and purposeful life.

Maggid

"In this great future you can't forget your past."

The Torah commands us to tell over the story of leaving Egypt on the Seder night. We fulfill

this Torah obligation by reading the Haggadah. The Haggadah text walks us through the story of our descent into slavery in Egypt, our suffering under Pharaoh's rule, and God's miraculous redemption of the Jewish people.

Here are a few extra tips for helping the Passover experience really come to life:

- time for P.T.I. (Profound Torah Insight); it's a time to recall and relive the labor and birth of the Jewish nation. The Seder was designed to be simple. Save your brilliant *D'var Torah* for another night and use this time to go into as much vivid detail as possible. Talk about the entire Passover saga- the harsh decrees, the miracles of the Ten Plagues, and the thunderous splitting of the sea. If you want to explore the details a little more, I suggest reading "Let My Nation Go", by Yosef Deutsch, and sharing a chapter or two with the rest of the table.
- Ask how they would react if they felt a slimy frog squeezing through their toes when they put their shoe on in the morning? How about opening a bottle of soda and feeling the sensation of sticky, warm, thick blood pouring down their throat?
 - Another way of interacting is to split into teams for Passover charades and acting out the different plagues. Ok... grandparents can remain the judges.
- 3) Make it visual! Buy posters and props ahead of time. Let people *see* what it looks like to walk through the ocean. Put plastic frogs on the table. Perhaps even dress up as Moshe and Pharaoh. Visuals help transport us back in time and relive the Pesach miracle!

Make it interactive. Make it fun. Bring it to life!

Matzah

 The Torah tells us: "Eat Matzah, the bread of affliction; for you came out of the land of Egypt in haste. In this way you will





remember the day you left Egypt as long as you live."

- Matzah is so basic to the celebration of Passover that the Torah itself refers to it as, "Chag HaMatzos - The holiday of Matzos". It is a simple food made from just flour, water, and fire. The matzah symbolizes human freedom.
- The Matzah is a flat, dry, cracker-like bread. Its features remind us that Jewish freedom doesn't translate to leading a fancy, elaborate lifestyle. Jewish freedom implies simplicity, humility, and a life uninhibited by our instincts.
- Eating Matzah is a reflective time. With mouths full, the noise finally subsides, and we let the simple flavor and texture of the Matzah take us back to the slavery and our hurried emancipation. Eating the Matzah reminds us of what it's like going from 0 to 10; from a nation subjected to the will of others to a nation tasked with the opportunity of fulfilling G-d's mission. We went from slaves to G-d's chosen people in a matter of minutes and we have the Matzah to remind us of that. Eating the Matzah is like a quick recap of all that has been discussed and experienced throughout the night this far.

Hallel + Nirtzah

- The *main* purpose of the entire Seder is to bring us to a level of gratitude for being G-d's chosen people.
- Now that we've relived our slavery in Egypt, appreciated our miraculous redemption, loosened our emotional reserves with a few cups of wine, and feel the satiation of a full meal, we should be *overfilled* with gratitude and appreciated toward Hashem! How lucky we are to be a nation free to express our willpower to do G-d's bidding!

The Jewish Experience Center



DELICIOUS, MEANINGFUL, AND STRESS FREI

celebrate with us

Flexible event space for up to 120 people. We offer kosher catering and event planning services. Our space is perfect for Bar/Bat Miztvahs, weddings, bris ceremonies, professional meetings, parties, and receptions.







For a no pressure consultation, call (303) 316-6412, or email at rsvp@theje.com.

express it! We break into songs of praise and gratitude to Hashem for all He has done to protect us in our past, provide a life of meaning in the present, and promises us in an eternal future. These final steps are the pinnacle of the Seder night. It is not a time to doze off or rush to the end. Use this time to unleash the pent-up emotion, break into song, reveal a smile, and perhaps even shed a tear of joy!

May the Jewish people see a complete redemption from their suffering, continue to grow and thrive, and return to their home with the coming of the final redemption speedily in our days!



Rabbi Ezra Balsam is the director of Young Professional Outreach for Aish of the Rockies. He, his wife and child live in LoHi, serving the young downtown community. Before moving to Denver, Ezra spent time in The Jerusalem Kollel and Ohr Lagolah, earning his *s'micha* (Rabbinic Ordination) from Rabbis Berkovitz and Goldberg. He is of the world's most travelled Rabbis and enjoys spending his free time in the great outdoors. He can be reached at Ebalsam@aishdenver.com.





SELLING CHOMETZ

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 mechinas 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 Madrich 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 o	n this day, $_$ of the mo	onth of	, in the year
Signature			
Printed Name			
Address			
City	State	Zip	
Telephone Number ()	Email		

The completed form may be returned to 1371 Utica Street, Denver, Colorado 80204 or yrosskamm@scrollk.org





Prepare to Prepare: The Ins and Outs of Eruv Tavshilin

By Rabbi Yisroel Rosskamm

Eruv Tavshilin is a mitzva that is somewhat rare and quite enigmatic. This year, on Erev Pesach, April 8th, 2020, 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 eruy mean?
- WHO must make it?
- **WHEN** do we make it?
- WHAT does it permit?
- **WHAT IF** it was not made?
- WHEN are the Eruy Tayshilin foods eaten?

the mitzvah of eruv.

Shabbos.

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 more³.

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

WHAT IS ERUV TAVSHILIN? HOW DOES

דרוף אַתָּה ה' אַלֹקִינוּ מֶלֶךְ הַעוֹלָם אֵשֶׁר קְדְּשְׁנוּ בּרוּךְ אַתָּה ה' אַלֹקִינוּ מֶלֶךְ הַעוֹלָם אֵשֶׁר קְדְּשְׁנוּ בַּרוּךְ אַתָּה ה' אַלֹקִינוּ מֶלֶךְ הַעוֹלָם אֵשֶׁר קְדְּשְׁנוּ בּרוּךְ אַתָּה ה' אַלֹקִינוּ מֶלֶךְ הַעוֹלָם אֵשֶׁר קְדִשְׁנוּ

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/matzah and a boiled egg)⁴. The challah/matzah should preferably be whole, and at least the size equivalent to an egg⁵. The cooked item should preferably be a plentiful amount or complete item (to show the importance of the mitzvah), the minimum is the size of an olive⁶.

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

בִמִּצְוֹתֵיו וְצָנָנוּ עַל מִצְוַת עֵרוּב

(הַדָּרִים בַּעִיר הַזּאֹת

בַּהַדִין ערוּכָא יָהָא שָׁרֵא לָנָא לאַפּוּיֵי וּלְבַשׁוּלֵי

וּלְאַטְמוּנִי וּלְאַדְלוּקִי שְׁרָגָא וּלְתַקְנָא וּלְמַעְבַּד כָּל

צַרְכַנָא מִיּוֹמֵא טַבַא לְשַׁבַּתַּא (לַנוּ וּלְכַל יִשְׂרָאֵל

Blessed are you, Hashem our G-d, king of the

universe, who has sanctified us with his

commandments, and commanded us concerning

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





גמ' ביצה טו: 3

 $^{^4}$ 'ב ''ח סי' מקכ"ז סעיף ב' שלחן ערוך או

⁵ שלחן ערוך שם סעיף ג'

משנה ברורה סי' תקכ"ז סק"ח ⁶

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 day⁷, 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 Shabbos) and is thus permissible in conjunction with an Eruv Tavshilin.

WHAT DOES THE WORD ERUV MEAN?

The word *eruv* means combination⁸. 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.

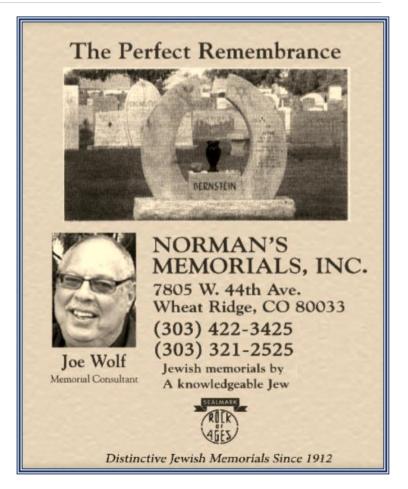
WHO MUST MAKE IT? IS ERUV TAVSHILIN LIMITED TO FOOD PREPARATION CONCERNS ONLY?

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 Tavshilin⁹. 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 own¹⁰.

HOW DO WE PERFORM THE ERUV? AND WHEN?



[.] ערוך השלחן סי' תקכ"ז סק"ה ⁸



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 understands¹¹ – it is not adequate to recited 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 <u>could</u> be eaten on Yom Tov, it is sufficient¹². If the foods were not cooked before Shabbos to the point that they are at least barely edible (and an Eruv Tavshilin





שלחן ערוך שם סעיף ז' ⁹

שו"ע הרב סי' תקכ"ז סקי"ח ¹⁰

 $^{^{11}}$ משנה ברורה שם סק"מ

 $^{^{12}}$ משנה ברורה שם סק"ג

was made), there are opinions that allow the foods to finish cooking on Shabbos. However, this should only be relied upon in extremely difficult situations¹³.

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 Friday¹⁴.

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 Shabbos¹⁵.

WHEN ARE THE ERUV TAVSHILIN FOODS EATEN?

The challah/matzah 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 meal. ¹⁶ **K**

Rabbi Yisroel Rosskamm serves as Rabbinical Administrator for Scroll K and has been a Scroll K mashgiach for over 25 years!



303.355.5777

890 South Monaco Parkway

In the King Soopers shopping center on the southeast corner of Monaco and Leetsdale.











Store Hours

Daily 11:00am - 8:00pm Friday 11:00am - 1:00pm Saturday 8:00pm - 12:00am

www.BrooklynPizzaDenver.com

פת ישראל



חלב ישראל





משנה ברורה שם סק"ג ¹³

 $^{^{14}}$ שלחן ערוך שם סעיף י"ג

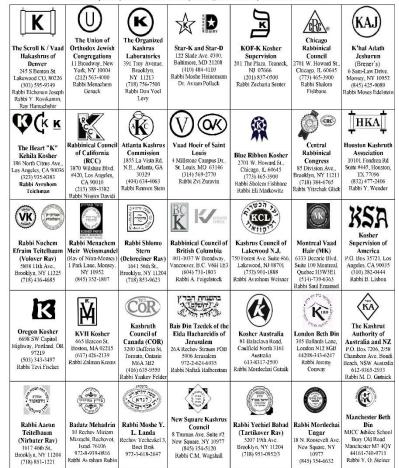
משנה ברורה שם סקמ"ו 15

משנה ברורה שם סקמ"ח 16

7"0:

March 2020

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.



★ Clip And Save For Year-Round Use! ★



Geriatric & Family Medicine

Dr. Paul J. Fishman, JD, MD Dr. I. Benjamin Geller, MD And Associates

> 3885 Upham St. Suite 100 Wheat Ridge, CO 80033 (303) 742-0086

Email:office@DrFishman-DrGeller.com www.drfishman-drgeller.com



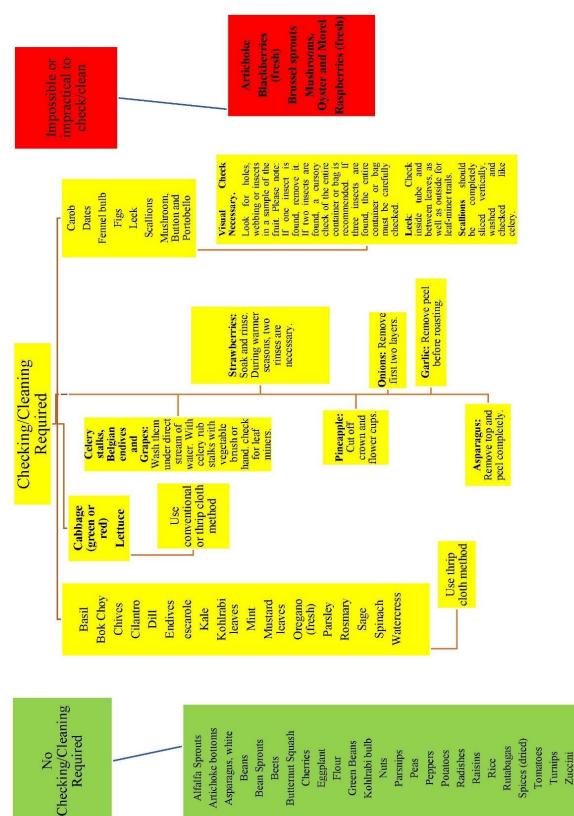




7007

Office: (303) 595-9349 | Fax: (303) 629-5159 | www.scrolik.org

This quick guide is for use of produce in North America only. For further information, refer to individual entries in our Produce Guide.





Kosher Produce Workshops in Denver

What is a concern of every kosher chef that is both small and large? Infestation in the food we eat is small and often difficult to see but is a vital part of kosher cooking. Keeping produce we consume insectfree is no small part of our kitchen checklist, and the field is constantly changing. and raise educate awareness of this important topic, Scroll K (Vaad Hakashrus of Denver)

hosted a day of workshops for the Denver community on Thursday, September 18th, 2019. Beth Jacob High School in west Denver was host to the

afternoon workshop, attended by the student body community and members. A second workshop was held that evening at Aish southeast Denver/Greenwood Village.

presenter was Rabbi Sholom Tendler of Star-K, who brought tremendous knowledge of the halachos, practical know-how from years of experience as well as fascinating visuals. "I found it to be very interesting and informative," commented Rabbi Mordechai Rotstein of Scroll K. "Rabbi Tendler is





filter, and, when used correctly, indicate can whether your veggies have been properly cleaned. "The demonstration of washing and then (showing



not only an expert in this

field, he was also funny. He

awareness in a pleasant Rabbi

demonstrated how to inspect

and clean various items. The

attendants learned what to

have. Rabbi Tendler also

presented an innovative way

of checking many items; the

thrip cloth. This specialized

60-mesh cloth acts as a

and

helped

raise

Tendler

common

may

we

definitely

manner."

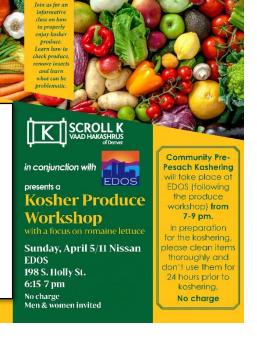
look for

misconceptions

the insects on) the thrip cloth was a picture worth a thousand words," commented Illona Weiman. In addition to thrip cloths, the workshop participants had the opportunity to purchase light boxes at a

special subsidized rate. K

Scroll K is proud to announce Part II of this series is scheduled for April 5th, 2020, 6:15 PM at EDOS. This class will detail how to check and clean produce, with a focus on Romaine lettuce. Learn how to enjoy clean and kosher produce in preparation for Pesach!







Cheirus: Free of Freedom At Last!

By Rabbi Tzvi Steinberg

The child completes the Mah Nishtana amongst the oohs and aahs of Mother, the kvelling of Bubby and Zaidy, and the exasperated eye rolling of his teenage brother. Then Father sounds out in a booming voice - עבדים היינו לפרעה We were slaves to Pharoh in Mitzrayim!

My child, the complete answer to your well-rehearsed and timeless questions are found in these few words - עבדים עבדים, we were slaves to Pharoh - and where, my dear child? - in Mitzrayim!

This is a special moment. Now is the father's chance to direct his child. Here is the event during which the transmission of *mesorah*, our pure tradition, occurs. Now the father imparts his legacy, which the child will in turn impart to his own. What is this message? What intense meaning is conveyed by these words? What is the power of this credo - עבדים היינו לפרעה במצרים?

Let us analyze the etymology of the phrase, לפרעה במצרים. The root of the word פרוע is פרעה, loose; unstructured - hefker, ownerless. The root of the word מצרים is מצרים, boundary, control. These terms on their own are contradictory. Yet when read together, they are not. Their meaning is - We were slaves to looseness in boundaries. We were under controlled lack of structure. Forced lawlessness.

What is freedom? We typically explain freedom as the right to do what one wants whenever he wants. And he need not answer to anyone else.

But isn't that הפקרות, lawlessness?

Let us describe one who personifies this definition of freedom. He does not pay bills. He does not have to take care of his home. He does not have to go to work. He does not have to pay attention to his family. He does have to listen to his wife. He does not have to care for anyone else. He does not have to shower. He does even need to go home. He does not need to listen to teachers or the law. He has no rules.

Is that freedom? We call this homelessness. Indeed, he may be free, free from any rules and responsibilities, but he has no freedom! Moreover, he is not truly free, as he has no freedom to not be free! He has no hope to break out of the pattern of looseness and lawlessness. He cannot obtain structure and responsibility. He is a slave to no structure, without recourse.

This is precisely the description of the Jews in Mitzrayim - עבדים היינו לפרעה במצרים, we were slaves to Pharoh - to

looseness, to lack of structure, to an absence of subservience to Hashem. And in Mitzrayim - Mitzarim - boundaries, out of which we could not break.

Hashem describes the freedom the Yidden will enjoy -הזה הזה, you will serve Hashem upon this mountain. This is true freedom. את עצמו את עצמו, there is no one free except one who make himself subservient. He accepts rules and responsibilities - and then indeed he is emancipated, he has achieved הזרות!

Our Sages indicate the format of the Seder - דרך שאלה, the child asks, and the father answers. The child is taught to look toward the parent and to listen to his direction. And here is underpinning of Jewish education. Child - learn to listen and to rely upon your mother and father for clarity. Know that you are dependent upon the mesorah. Inquire and absorb, and do not second guess. And if the child does not know to ask, את פתח לו, teach him how.

Indeed, once the child has acted upon this concept and asks the question, then he has emerged from the error of self-sufficiency and self-direction. He has broken out of the binds of thinking that he can thrive on his own. He is no longer a slave to independence. Rather, he accepts upon himself the guiding touch of his mother and father and is interested in applying himself to their structure. Therefore, now he can grasp the import of the answer to his question - עבדים היינו לפרעה במצרים. We used to be slaves to "freedom of lawlessness", and now my precious child - precisely due to your newfound skill and understanding, and dur to you accepting the yoke of instruction and guidance - we are no longer slaves, we have Cheirus, we have achieved חירות, the freedom of subservience.

In this regard, it is remarkable to note the disparity between Yiddishkeit and the American perspective. On the 23rd of March 1775, the great American pioneer, Patrick Henry, presented a proposal to organize a volunteer company of cavalry or infantry in every Virginia county. By custom, Henry addressed himself to the Convention's president, Peyton Randolph of Williamsburg. Henry's words were not transcribed, but no one who heard them forgot their eloquence, or Henry's closing words, "Give me <u>liberty</u>, or give me death!".

Liberty

noun

the state of being free within society from restrictions imposed by authority on one's way of life, behavior, or political views.





Hence, the meaning of Henry's words is - Give me disconnect! Let no Authority impose upon me!

The perspective of Yiddishkeit is just the opposite. אמר Rava states, היינו דאמרי אינשי או חברותא או מיתותא, Rava states, "Give me connection or give me death!". Not liberty or death! Rather, give me connection and dependence upon authority! Or death!

Pesach has arrived. The time of redemption is upon us. We are free from freedom at last! $|\mathbf{K}|$

Measurements for the various Mitzvos on Seder night

	Motzi Matza	Korech Matza	Afikoman	Marror (for Korech 1/3 of this amount may be used)	Four Cups of Wine (revi'is)
Chazon Ish	1.12 fl. oz.	.65 fl. oz.	1.15 fl. oz.	.65 fl. oz.	5.1 fl. oz.
Rabbi C. Naeh	.8797 fl. oz.	.6597 fl. oz.	1.17-1.28 fl. oz.	.6597 fl. oz.	2.9 fl. oz.
Rabbi D. Feinstein	1.5 fl. oz.	.63 fl. oz.	1.26 fl. oz	.63 fl. oz.	2.9 fl. oz.
"Largest" by volume	1.69 fl. oz.	.6597 fl. oz.	1.28 fl. oz.	.97 fl. oz. (especially since a <i>bracha</i> is recited)	5.1 fl. oz. (especially important on Shabbos)
	Hand - 1.02 oz.	Hand3959 oz.	Hand77 oz.	Lettuce - 1 oz.	
"Largest" by weight	Machine - 1.09 oz.	Machine4263 oz.	Machine83 oz.	Horseradish - (measured by	
	Oat - 1.3 oz.	Oat575 oz.	Oat - 1.0 oz.	volume) .97 fl. oz.	
"Largest" by area In percentage of Matza, this assumes 8 Hand Matzos per lb., and 15 Machine Matzos per lb.	Hand - 51% Machine - 100%	Hand - 20-29% Machine - 40-59%	Hand 39% Machine 77%	Lettuce Leaves - 8.5 in x 11 in. Stalks - 2.5 large or 4 medium	

Rabbi Tzvi Steinberg serves as rav of Congregation Zera Abraham on Denver's west side since 2012.



Yasher Koach to Scroll K Kashrus for its dedicated avodas hakodesh here in Denver.

May Hashem bless all of you with success in your efforts in building kashrus in Colorado and beyond.

Rabbi Shachne Sommers Rabbi Aron Yehuda Schwab Rosh Kollel/Dean

Rabbi Moshe Heyman Rabbi Mordechai Fleisher Director Director Operations





Behind The Kosher Seal

An Interview with Rabbi Michoel Fleischmann

Kashrus Komments (KK): Please tell us a little about your background. How did you end up in Denver?

Rabbi Michoel Fleischmann: I grew up in an out-of-town chinuch family, moving often. I was born in Kansas City, Missouri and my childhood vears were Milwaukee, spent in Wisconsin: Albany, California; Atlanta, Georgia; Richmond. Virginia and Silver Spring, Maryland. More often than not, there was very little active Jewish life where we lived. I then studied in

Yeshiva Ner Yisroel in Baltimore, then Yeshivas Hanegev in Eretz Yisroel. I then returned to the States and was presented with a unique job. The shamash at Congregation Ohev Shalom Talmud Torah in Washington D.C. was retiring, and I accepted the offer to replace him. The rabbi of Ohev Shalom was Rabbi Hillel Klavan, who was also in charge of the regional kashrus, Capitol K. The job entailed the kitchen duties as well and led to an early interest in kashrus.

I then married and returned full-time to Ner Yisroel. We later joined a Kollel in Savannah, Georgia. I returned during the summers to Ner Yisroel to complete my semicha (rabbinic ordination). community responsibilities in Savannah

included filling in as mashgiach when needed by the local kosher caterer. After 5-6 years, we were looking for a larger Jewish community, and one of the cities on our radar was Denver. We had some connections with Denver and came into contact with Rabbi Yaakov Meyer (of Aish of the Rockies) who in turn connected us with Rabbi Heisler. I had an

indirect connection with Rabbi Heisler as well; the Heislers were my sister's 'adopted' family while she had been a student at Beth Jacob (High School of

Denver). He had an opening for a mashgiach, which he had not yet advertised, and the rest is history.

KK: What area(s) of kashrus are your specialty or favorite?

Rabbi Fleischmann: Two areas which are somewhat related. The first is event

organization. This includes working with clients and caterers from the plan phase through actual including the usual, and sometimes unusual. changes adjustments that happen along the way. The second is to review existent kosher-certified facilities to verify that all kashrus requirements are properly adhered to or if there are areas which require attention.

more KK: You are heavily involved in hashgacha (supervision) of the food service industry. Please give us a picture of what goes into hashgacha of large



Rabbi Fleischmann: Well... it starts coordinating with all parties. I review the menus, ingredients and necessary equipment (e.g. rented warmers and speed racks). I must determine what is already kosher and what requires koshering. A schedule is worked out for how many days of food preparation are required and when items are to be





EVERY KASHRUS AGENCY. SCROLL

K INCLUDED. LOVES INFORMATION

WHICH MAKES THEIR JOBS BOTH

HARDER AND EASIER.

koshered. When we are dealing with a new venue or a major change in setup (e.g. this is a new location or configuration), we do an actual walk-thru on site together with the catering staff. This gives us a clear picture of how many mashgichim will be needed at the actual event and enables us to minimize potential problems. Another step in the planning stages is to clarify all bar details. Very often, a venue has a contract with an alcohol vendor which adds another

party to the mix. I have to verify details about the actual drinks, the mixes, bar fruit, glasses and specific ingredients.

The next stage involves the actual food preparation. This

generally requires a kosher kitchen and on-site mashgiach. The mashgiach will check-in all ingredients and utensils, turn on the ovens and ranges, kosher items and inspect and/or clean produce for infestation. I also find it extremely beneficial to listen to the chefs' conversations. Details often change, and it is our duty to stay on top of everything! When the kitchen is not at the venue site, there are also transportation logistics to work out. The prepared items must be sealed and signed, either individually or by sealing the entire truck.

At the venue site, often room-setup hashgacha is needed. The mashgiach checks that all items have arrived from the prep kitchen and approved vendors as planned. Countertops or tabletops which had been previously used must be covered. There is often a makeshift breakdown area as well. This is where objects returning to the kitchen during and after the event are disassembled. We also must ensure that the waitering staff is aware of all kosher details, especially if there is an on-site non-kosher kitchen which we are avoiding. They also may not place hot utensils (think chafer lid) directly on the floor.

After the event, care must be taken to ensure that all equipment which are to be kept kosher are maintained as such. For venues not onsite of a kosher kitchen, the sealed transportation of equipment back to the kosher kitchen for washing must be carried out as well. This is just an overview, but I think you get the picture. Some large events involve 80 hours of hashgacha work!!

KK: Wow! I was unaware how many details go into kosher events, both before and after. What about during the event itself?

Rabbi Fleischmann: During the event, besides keeping an eye on the wait staff and chef, we mingle on the floor to ensure there are no mess-ups. One particular incident comes to mind. I was in the staging area of a 700-person event and a waiter informs me about a guest who arrived with his own

wine and was serving it to everyone at his table. I found this quite incredible, since this isn't the norm even at nonkosher events. I took a look, and behold, this guest seems to have extremely fine wine,

probably purchased directly from a wine cellar. Now, this was a big no-no; wine is generally not kosher, and he was sharing it at a kosher event. I had to approach him, but how? In all likelihood, this guest did not appreciate kosher and may not even have known that he was at a kosher event. I calmly introduced myself to him and said, "You must really appreciate fine wines." After admitting that this was so, I politely suggested that he invite his friends over to his home and share the wine there. There is always the delicate balance of what must be done and how to do it.

KK: What is the most difficult or stressful job or time of year and why?

Rabbi Fleischmann: The time of year surrounding the Yomim Noraim (High Holidays) and Sukkos. There are many community events during this time as well as many days when kosher inspections or paperwork are impossible. Yes, kashrus involves loads of paperwork, from submitting reports for plants I have inspected to communicating and recording details of plants and events which I supervise.

KK: People probably wonder what the structure of a 'typical' day of yours is like. What can you share?

Rabbi Fleischmann: Firstly, I'd love to know what typical means (chuckle). As I'm in charge of the kitchen at BMH-BJ (the largest kosher kitchen in Colorado!), from Thursday thru Shabbos I'm tied to those duties. There is the weekly kiddush preparation and the simchas which come up often. Monday thru Wednesday are usually the days I inspect plants, but





these things change often. I am dependent on BMH kitchen schedule, outside events (which occur on any day of the week), following up with caterers and clients and fitting plant inspections between that.

Years of experience have taught me how to best maximize my time and energy. This includes how to simultaneously kasher thousands of silverware pieces while inspecting each one. I wear three pairs of gloves when koshering, to insure protection from water and heat. Experience taught me that just wearing rubber fryer gloves won't protect me from getting burned by the boiling sweat of my arms!

KK: Do you have a specific piece of advice or knowledge that you wish every kosher consumer knew?

Rabbi Fleischmann: Every kashrus agency, Scroll K included, loves information which makes their jobs both harder and easier. Feedback is therefore welcome. We want to be as kosher and user-friendly as possible. If you have questions or comments on procedures, policy or anything else, we'd like to hear from you! Sometimes we hear complaints about the high cost of kosher food, whether store-bought or in the food service arena. If we'd contemplate a bit what goes into producing and certifying kosher food, we would probably be more understanding.

Rabbi Michoel Fleischmann is a Rabbinic Coordinator with Scroll K since 2005. He lives in Denver with his wife and children. For further details of his life, read the article above!

PESACH TRIVIA

Did You Know That.....

..... Machine-Made Matzos Weren't Always Square?

a) In 1838, the first matzah baking machine was invented by Isaac Singer in Ribeauvillé, France. By 1845, the invention was in use in Germany. Seven years later, in 1852, there was a machine matzah factory in Poland.

- b) There was a fair amount of halachic controversy whether the new matzos were (halachically) equal, superior or inferior to their handmade counterparts. This controversy spiked in Lvov/Lemberg in 1857 and Yerushalayim in 1908-1909. It is of interest to note that the machines discussed had little electricity involved, if any at all.
- c) Although the issue of square matzah had been debated in the nineteenth century, most matzah, even that produced with the help of a rolling machine, remained round. See the accompanying drawing and photo.
- d) The change began in the USA, when Jacob Uriah Manischewitz (who succeeded his father, Dov Ber Manischewitz as president of the Manischewitz company upon the former's untimely passing in 1914) introduced a special "matsos machine' in 1920 which could produce 1.25 million matzos every day. The result was nothing less than a revolution in the matzah business. One of the major transformations was the shape of the matzos. Whereas previously most matzah had been round, irregular or oval-shaped, now, largely because of the demands of technology and packaging, it became square. In 1912, indeed, the matzos were specifically advertised as "Manischewitz's Square Matzoths".





An early matzah roller. Note the handle.

Credits: 'The Machine Matzo Controversy' by Rabbi Moshe Taub (bvkkosher.com) and 'How Matzah Became Square' by Jonathan D. Sarna (brandeis.edu)





SHOPPING LIST	THINGS TO DO
NOTES FO	R PESACH 5781/2021



(הגדה של פסח) הָשְׁלָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְיִשְׂרָאֵל. הָשַׁלָּא עַבְדֵי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין (הגדה של פסח) Now we are here, next year (we will be) in the Land of Israel; this year (we are) slaves, next year (we will be) free people. (Pesach Haggadah)

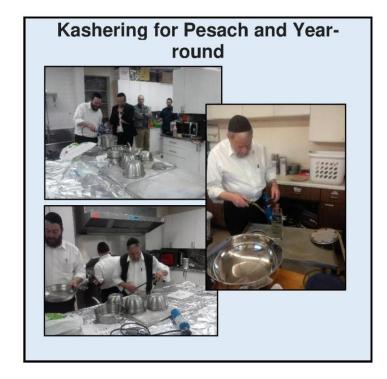




Behind The Scenes at Scroll K



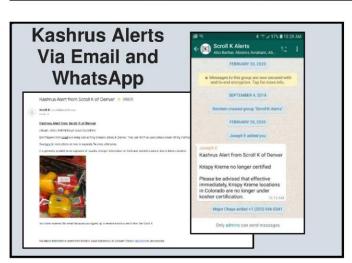


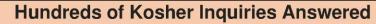




Kosher Inspections

2,000 kosher inspections annually





By voice, text and email.

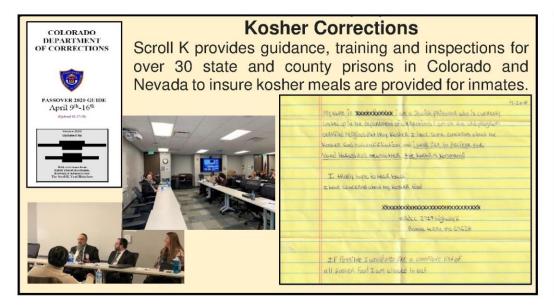
Contact us at

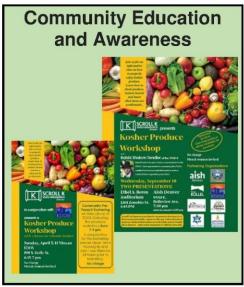
scrollk.org/contact/ or 303-595-9349













Message From Benjamin Franklin: Rates Have Dropped - Refi Now!

Lower your monthly payments or take cash out of your home.



Raphael Schnall · (848) 525-4742 · rschnall@thefederalsavingsbank.com
Residential Mortgages Licensed in all 50 states Quick Closings
Free and Honest Preapprovals Low Rates
Many Happy References

NMLS# 1656913 👸 🗐

STOP

Would you know if there was a kashrus alert? Did you know that since last Pesach, there were many Scroll-K kashrus alerts issued? Updates, mislabels and news. The Scroll K is committed to keeping the public informed and up-to-date on all matters of kashrus, but we can't notify you if you aren't signed up! Please sign up TODAY for our kashrus alerts at scrollk.org/kashrus-alerts/alert-notification. No solicitations, just kashrus alerts!

→<u>NEW!</u> We now offer alerts and notifications by WhatsApp. To sign up, send an email to <u>office@scrollk.org</u> or text (317) 777-5061.