Kashrus Komments

Scroll K Vaad Hakashrus of Denver Newsletter Pesach 5781 April 2021



Proudly Serving the Rocky Mountain Region and Beyond for over 40 Years

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

FEATURING

- Kashering Instructions
- Pesach Item List
- Sale of Chometz
- Tips and Tidbits for Before, During and After Pesach
- How to: Erev Pesach on Shabbos
- Timely and Informative Articles, Information and Trivia
- And More!

HELPING YOU WITH YOUR PESACH SHOPPING BLUES... THIS IS WHAT WE'RE WORKING ON

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*Passover store opens February 28



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



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ADAR 5781/ MARCH 2021

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Dear Friends,

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

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

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

With Blessings for a Kosher, Happy and Healthy Pesach, Rabbi Elchonon Joseph Rabbi Yisroel Rosskamm **Kashrus Administrator Rabbinical Administrator**

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CALENDAR

MARCH/APRIL 2021 📧 א"פרסן תשפ"א א

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Shabbos
21 n Community Kashering at AISH 1:30-3 PM	22 ں Community Kashering at Zera Abraham 6-7 PM	23 '	24 יא Community Kashering at BMH-BJ Drop off: 8-11 AM Pick up: 3-6 PM	יב 25 Ta'anis Bechorim (See page 24)	יג 26 Candle iighting: 7:00 PM	27 T' Parshas Tzav Shabbos Hagadol Erev Pesach Latest time for Eating chometz: 11:01 AM* Disposing of chometz: 12:03 PM* Shabbos ends (earliest time for candle lighting, preparation, and start of [st Seder): 8:05** Chatzos: 1:05 AM
	2 nd Day of Pesach 1 st day of Omer		31 P 4 th Day of Pesach (Chol Hamoed) 3 rd day of Omer		2 6 th Day of Pesach (Chol Hamoed) 5 th day of Omer Candle lighting: 7:07 PM	3 Сא 7 th Day of Pesach 6 th day of Omer Shabbos ends (earliest time for candle lighting and preparation of meal): 8:12**
עב 4	5 כג	6 ст	כה 7	כו 8	כז 9	נח 10
8 th Day of Pesach (Yizkor) 7 th day of Omer	lsru Chag 8 th day of Omer	9 th day of Omer	10 th day of Omer	11 th day of Omer	12 th day of Omer	Parshas Shemini Shabbos Mevorchim
Pesach ends: 8:13 PM					Candle lighting: 7:14 PM	Shabbos ends: 8:19 PM

*According to some opinions, the latest times for eating and disposing of chometz are 10: 37 AM and 11:51 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 kashering of your items, please clean the items thoroughly and do not use them for 24 hours prior to kashering.

The times and locations for 5781/2021 are as follows:

- **In Southeast Denver/ Greenwood Village:** In conjunction with Aish of the Rockies, on Sunday, March 21st, from 1:30 to 3:00 PM at 9550 East Bellevue Avenue, Greenwood Village.
- In East Denver: In conjunction with BMH-BJ, on Wednesday, March 24th, at 560 S. Monaco Pkwy, Denver. Kashering will be available by drop-off and pick-up only. There will be a table in Schreiber Gardens (between stage and hallway) for this purpose; it will be under constant monitoring for the security of your items. Drop off clearly labeled items between 8 & 11 AM and pick them up between 3 & 6 PM. For more information about this location, call (303) 815-4882.
- **In West Denver:** In conjunction with Congregation Zera Abraham, on Monday, March 22nd, from 6:00 to 7:00 PM at 1560 Winona Court, Denver.

For more information, contact 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 Website and Sign up for Alerts!

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

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



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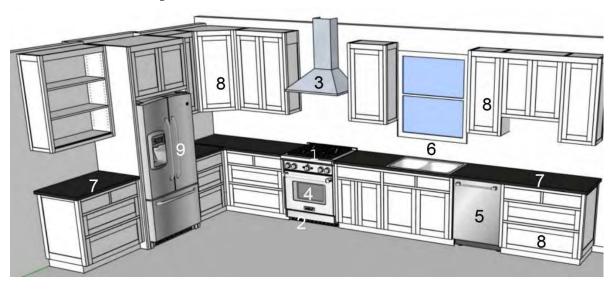
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Pesach Preps

The Torah prohibits the possession or consumption of *chometz* (leaven) during Pesach. *Chometz* may result when flour or granules of one of the five species of grain (barley, oat, rye, spelt, wheat) comes into contact with water and is allowed to stand for 18 minutes. However, if the water is hot, *chometz* may result instantly. Vessels that were used to cook *chometz* may not be used during Pesach unless they undergo a kashering process. Items made from metal, stone, wood or natural rubber may be koshered for Pesach use. Materials that may not be kashered include china, CorningWare, enamel, Corelle, porcelain, pottery, Pyrex, synthetic rubber, and Teflon. Plastic and glass should not be kashered for Pesach. (Those following Sephardic traditions should consult with their Rabbi regarding koshering glass for Pesach.) In case of necessity, contact your rabbi. Items that are not being kashered for Pesach should be cleaned and put away in an area that will not be used during Pesach.

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

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



1. Ranges

- I. Conventional **Electric Burners**: May be kashered by turning each 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:

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A. Covering them with sheet metal or the like and turning the burner on high for 10 minutes. There is no need to kasher all burners at the same time. Caution: Make sure that the sheet metal is not too close to the counter or it may burn the counter.

- ¢.
- B. Place the clean grates in an oven and heat it to 550°F for one hour to kasher the grates. A pot or blech should be placed over each burner with the fire tuned on for 5 minutes to kasher the burner area.
- 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 areas may be kashered by turning on each burner until it glows.
- IV. **Stove Top -** The areas of the stove top between the burners:
 - A. Stainless Steel: Can be koshered by pouring boiling water over these areas.
 - B. **Porcelain-finished** (This is the standard stove top): 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.
 - C. **Glass:** This area does not get hot enough to be koshered; yet it cannot be covered. It should therefore not be considered kosher for Pesach. As such, extreme care should be taken to assure that hot pots do not touch this surface.
- 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.

2. Warming Drawers should not be kashered for Pesach.



3. 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. Non-Self-Cleaning Ovens:

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



II. Self-Cleaning Ovens: Clean the oven door and the gasket area on the door, as well as

the area that the gasket touches when the oven door is closed, since these areas are not cleaned by the selfcleaning 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. If the area is lit or if unsure, leave the grill burning for three hours. Cover the exterior areas, ledges, shelves, etc. with at least two layers of aluminum foil.

5. Dishwashers made of porcelain, 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 <u>every area of the sink</u>. 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.



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- 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. 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.

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Note that this only applies to single-material products. When other materials are added, whether as a filler or binder, they cannot be koshered for Pesach and should be cleaned and covered. Examples of this are cultured granite and cultured marble.

III. **Metal Counter Tops:** Clean the counter and pour hot water over it. The water should be boiled in a kosher-for-Pesach pot on a kosher-for-Pesach stove.

8. Pots, Pans, Utensils

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



g) Remove the kashered items and rinse them in cold water.

Please note that you will need to re-kasher the large pot if you want to use it for Pesach. An additional 24-hour waiting period is not required.

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

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

- a) Do not use the pot for *chometz* for a 24-hour period prior to kashering.
- b) Fill to the top with water and bring the water to a boil.
- c) Heat a stone or brick on a burner.
- d) Drop the stone or brick into the boiling water so that the boiling water spills over the rim of the pot.
- e) Pour out the hot water and rinse the pot with cold water.

9. Miscellaneous

- I. **Refrigerator, Freezer, and Pantry:** Clean thoroughly; some prefer to line with paper. Care should be taken when lining refrigerator or freezer shelves that sufficient air flow is maintained. Failure to do so may cause the refrigerator to malfunction and cause spoilage to the food inside.
- II. **Tables:** Should be covered.
- III. **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.

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VII. Ice Makers used year-round can be used for Pesach.





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

Baking Powder - Pesach certification

Agave Nectar-Pesach certification required	Baking Powder -Pesach certification required	Canned fruits or vegetables, see Fruits and Vegetables
Alcohol,	Baking Soda - no certification	Canola Oil - <i>Kitniyos</i>
• for drinking - Pesach certification required.	required	Caraway Seeds - Kitniyos
• Isopropyl Alcohol - no certification required	Bean Sprouts <i>-Kitniyos</i> Beans <i>-Kitniyos</i>	Carrots, baby -no certific required, if purchase prior to Pe
Alfalfa – Kitniyos	Benefiber [®] - <i>Chometz</i>	Cat food, see Pet food
Almond Butter - Pesach certification	Beverages - Pesach certification	Cereal -Pesach certification requ
required Amaranth -Pesach certification	required with the exception of unflavored water. This includes	Cheese - Pesach certification required
required	Iced Tea, Drink Mixes and Hot	Cheese spreads -Pesach certifica
Anise -According to some it is	Chocolate Mix.	required
Kitniyos	Bicarbonate of Soda -no certification	Chewable pills, see Medicine sec
Apple Juice -Pesach certification	required	Chickpeas - <i>Kitniyos</i>
required	Bird feed, see Pet food	Chocolate -Pesach certification
Apple Sauce -Pesach certification required	Borscht- Pesach certification	required
Aspartame - <i>Kitniyos</i>	required	Chocolate Chips - Pesach
Avocado Oil - Pesach certification	Brewer's Yeast – may be <i>Chometz</i>	certification required
required	Brown sugar, see Sugar	Cloves – some have a custom no
Baby Food -Pesach certification	Buckwheat - <i>Kitniyos</i>	use cloves for Pesach.
required	Butter -Pesach certification required	Cocoa – acceptable if 100% pure
Baby Formula - Enfamil [®] , Isomil [®] , Prosobee [®] , Similac [®] and Soyalac [®]	Cake - Pesach certification required.	not processed in Europe. Hersh Special Dark should not be used

Some Kosher for Pesach cakes are available.

Candy (all varieties) -Pesach certification required. Some varieties such as Sour sticks and licorice can contain chometz.

Fruits and Vegetables anola Oil *-Kitnivos* araway Seeds - *Kitniyos* arrots, baby -no certification required, if purchase prior to Pesach at food, see Pet food ereal -Pesach certification required heese - Pesach certification required heese spreads -Pesach certification required hewable pills, see Medicine section hickpeas -Kitniyos hocolate -Pesach certification required hocolate Chips - Pesach certification required loves – some have a custom not to use cloves for Pesach. ocoa – 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 – if Unsweetened & unflavored - no certification



are acceptable without Pesach

certification. Although they contain

Kitniyos, they are permitted for

infants, but should be used with

designated utensils only.

Agave Nectar-Pesach certification

Pesach 5781/2021



required.

- Coconut Milk Pesach certification required. Note that Gefen[®] Coconut Milk is mislabeled as Kosher for Pesach and should not be used.
- Coconut Sugar 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. Folgers[®] 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

Condiments - 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

Cream/Creamer -

- **Dairy** (Whole Cream or Half-and-Half) – when no other ingredients besides milk and cream are listed, no Pesach certification is required.
- Non-dairy Pesach 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.
- Dill Seeds –*Kitniyos*
- **Dips Pesach certification required**
- Dog food, see Pet food
- Dried fruit, see Fruit
- Drinks and Drink Mixes, see Beverages
- Duck Sauce Pesach certification required
- 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 <u>https://scrollk.org/purchasingkosher-fish/</u>. Processed fish, such as lox, herring and sardines

require Pesach certification.

- 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, frozen or peeled Pesach certification required

- Gefilte Fish Pesach certification required
- Grape Juice Pesach certification required
- Grapeseed Oil Pesach certification required
- Green Beans Kitniyos
- Gum, chewing Pesach certification required
- Half-and-Half, see Cream/Creamer
- Hemp seed and Hemp oil are kitniyos according to some authorities. This should not be confused with CBD oil, which is discussed in the Medicines and Health section.

Herbs –

- Fresh basil, mint, parsley, rosemary, and thyme (with no additives) - no Pesach certification required. There is a need, however, to check herbs for infestation. See our guide at <u>scrollk.org/preparing-fruits-andvegetables/</u>.
- Fresh Cilantro leaves and Dill leaves are the same as the above-mentioned varieties. Dill seeds and Coriander (Cilantro seeds) are *Kitniyos*.
- Frozen or Dried and ground **Pesach certification required.**

Herbal tea, see Tea

- Herring, processed Pesach certification required
- Honey Pesach certification required
- Horseradish, processed Pesach certification required
- Ice no certification required
- Ice Cream, Ice Pops, Ices, Sorbet and Sherbet – Pesach certification required
- Instant coffee or tea see Coffee and Tea
- Isolated Soy Protein Kitniyos
- Invert sugar Pesach certification required
- Jam, Jelly and Preserves Pesach certification required

Juice –

- in cartons or containers, Pesach certification required. ReaLemon[®] and ReaLime[®], acceptable without Pesach certification.
- frozen 100% pure frozen 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

Lox - Pesach certification required

Mandarin Oranges (canned) -Pesach certification required

Maple Syrup - Pesach certification required

Margarine - Pesach certification required

Matzah - Pesach certification required

Mayonnaise - Pesach certification required

Meat –

- Raw meat 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[®]
- 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.* Imitation mustard with Pesach certification is available.
- Non-Dairy Creamer Pesach certification required
- Non-Stick Cooking Spray -Pesach certification required
- Nori Pesach certification required
- NutraSweet[®] Pesach certification required
- Nut Butter Pesach certification required
- Nuts –
- 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. Olive oil spray requires Pesach certification.
- Olives, canned or bottled– Pesach certification required Onions -

- Raw, acceptable without certification.
- Chopped or sauteed flakes Pesach certification required

Orange Juice, see Juice

- Orange Peel If it is a product of Israel, it would require reliable certification. Otherwise, when purchased prior to Pesach, acceptable without certification.
- Pam[®] 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/Evange

<u>rs.pdf</u> for details.

- Pickled vegetables Pesach certification required
- Pickles Pesach certification required
- Pineapple, Canned Pesach certification required

Popcorn - Kitniyos

Poppy Seeds - Kitniyos

Potato Chips - Pesach certification required

- Potato Starch 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 nonenriched 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 <u>scrollk.org/preparing-fruits-and-vegetables/</u>.
- 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 20.

Salad Dressing - Pesach certification required

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 (pink) salt, acceptable without certification.
- Salt Substitutes Freeda's[®] Free Salt and No Salt[®] (unseasoned) -*Kitniyos*

Salmon, see Fish

Sardines, canned - Pesach certification required

Seasonings, see Spices and Salt.

Sauces - Pesach certification required

- Seaweed Pesach certification required
- Seltzer Any unflavored, acceptable without certification, preferably purchased before Pesach.
- Sesame Seeds Kitniyos
- Sherbet Pesach certification required
- Shortening Pesach certification required
- Snacks 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
- String beans Kitniyos

Sugar -

- **Pure Granulated Sugar** (This includes cane or beet sugar and sugar cubes when no other ingredients are listed), acceptable without 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
- Syrups Pesach certification required
- Tapioca Starch Pesach certification required

Tea –

- Any unflavored **black**, white, green, or **orange pekoe** tea bags are acceptable without certification.
- Decaffeinated and flavored teas - **Pesach certification required.** Lipton[®] decaffeinated tea is acceptable without Pesach certification.
- Herbal teas Pesach certification required (they may contain *chometz*).
- Instant Nestea[®] instant unflavored tea, regular and decaffeinated are acceptable without Pesach certification.
- Tahini Kitniyos
- 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 Beans no certification required. They are not *kitniyos*.
- Vanilla Extract 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 in Denver has many varieties which are kosher certified by Scroll K. These items are acceptable for Pesach use, as well.

Vegetable wash - Pesach certification required Vegetable oil, see Oil Vinegar - Pesach certification required





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Vitamins, see Medicine section below.

Water, unflavored - no certification required

Whole Cream, see Cream/Creamer 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 Cravola® 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 colored. 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[®]) - see below in Cosmetics and Personal Care Products section. 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 Waxed Paper – no certification required

Wood chips – no certification required

Wrap, plastic, see Plastic Wrap

Cosmetics and Personal Care Products

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

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.

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- **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[®], Your Name[®], Oxy[®] Total Care BPO Lotion and Vaseline[®] 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*. Eye drops - no certification required
- Eyeliner and Eye Shadow except for Blinc[®], Exuviance[®], IT Cosmetics[®], Mary Kay[®], Neostrata[®], Vivite[®] and Your Name[®] (which may contain *chometz*), no certification required.
- Facial Care except for Exuviance[®], Hill[®], IT Cosmetics[®], Maybeline[®], Mary Kay[®], Neostrata[®], NYX[®], Olay[®], Oxy[®] Phisoderm[®], Urban Decary[®], Vivite[®] and Your Name[®] (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.

Hand Sanitizers – see Sanitizers

Hydrogen Peroxide - no certification required

Isopropyl Alcohol - no certification required

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

Lipstick – Please contact us regarding specific brands and products. Mary Kay[®] and Your Name[®] should be avoided unless verified to be chometz-free.

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 –

- **Scope**[®], all varieties are acceptable.
- Listerine[®] Advanced Citrus, Antiseptic (Gold), Cool Mint Antiseptic, Cool Mint Zero Alcohol, Sensitivity Alcohol Free, Total Care Zero, Ultraclean Antiseptic Mouthwash and Zero Alcohol are acceptable.
- For additional brands, contact us.

Nail Polish - no certification required

Nail Polish Remover - no certification required

Ointments, all varieties - acceptable without Pesach certification.

Orthodontics, 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.
- The following Purell[®] products are acceptable: Advanced Hand Sanitizer Foam, Advanced Hand Sanitizer Gel and Hand Sanitizing Wipes

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

Cholesterol

Cancer treatments

- Depression
- EpilepsyHeart cond
 - Heart conditions
- Hypertension
 (elevated blood)
- 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.



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tions (elevated pressure)

- Advil[®] The following varieties of Advil[®] (brand-name) are acceptable for Pesach use: Allergy Sinus coated Caplets, Caplets [coated, not Film-Coated], Tablets, Cold and Sinus Caplets, Dual Action, Gel Caplets, PM Caplets, Tablets.
- Allergy medication The following brand-name varieties are acceptable: Advil[®] Allergy Cold & Sinus Tablets and Allergy Sinus; Benadryl[®]: Allergy Ultratab Tablets, Children's Allergy Chewable Grape, Children's Allergy Liquid (All flavors), Children's Allergy Plus Congestion, Children's Dye-Free Liquid; Zyrtec[®]: Allergy tablets, Dissolve tablets, Children's Allergy Bubblegum or Grape Syrup, Children's Dissolve Tabs and Zyrtec-D Tablets
- Antacid, chewable Pesach certification required.
- The following are chometz-free; they do contain *kitniyos*:
- Tums[®] 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: Compact, Complete Nutrition Shake, Healthy Mom Shake, High Calcium Shake, High Protein Shake, HN, Homemade Shake, Plus, Plus HN, Plus Next Generation, Shake and 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 or Infant's Liquid (all flavors), Motrin IB Caplets and PM Coated Caplets.
- **Tablets** that are unflavored may be taken on Pesach, even if they contain *chometz*.
- Tylenol[®] The following are some varieties of Tylenol[®] (brand-name) which are acceptable for Pesach use: Children's Cold + Flu [All flavors], Children's Pain + Fever Chewables [All Flavors], Tylenol Children's Suspension [All flavors], Ex. Strength Caplets, Ex. Strength PM Caplet, Ex. Strength PM Liquid, Infant's Oral Suspension [All flavors], Regular Strength Tablets
- **Vitamins** should only be used after verifying their Pesach status.

More Kosher Komments

• Kashrus Alerts:

- For a list of kashrus alerts, please see <u>scrollk.org/kashrus-alerts</u>.
- To be emailed directly, please register at <u>scrollk.org/kashrus-alerts/alert-notification/</u>. Alternatively, join our WhatsApp group by sending an email to <u>office@scrollk.org</u> or texting (317) 777-5061.

• All items in the **East Side Kosher Deli** Passover Store (which includes items for the Seder; opening date February 28th) 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[®] products are certified Kosher for Pesach by CRC (Chicago). See <u>crcweb.org/LOC/Evangers.pdf</u> 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.







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

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

It is preferable to appoint a rabbi in person; however, if this is difficult, one may authorize a Rabbi by using the following document (The text was taken from the 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 on this day, __ of the month 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 <u>vrosskamm@scrollk.org</u>.



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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
- **HipPOPs** •
- Izzio's Artisan Bakery •
- KC Kosher Coop •
- 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 Co.
- Trader Joe's
- Udi's Granola
- Vitamin cottage (Natural Grocers)
- Walmart
- Whole Foods

KITNIYOS

AND OTHER PRODUCTS CUSTOMARILY NOT EATEN ON PESACH

Dextrose (possibly chometz)

Corn

Cumin⁴

Fennel⁴.

Glucose³

Emulsifiers³

Fenugreek⁵,

Green Beans

Guar Gum³

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.

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 Soy Protein

Isomerized Syrup

Kasha (Buckwheat)

- 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

- Lecithin Lentils
 - Malto-Dextrin²(possibly chometz)

This information was gleaned from 'Kitniyos By Any Other Name' by Rabbi Tzvi Rosen and other sources. ¹*Kitniyos 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





- Millet
- MSG (possibly *chometz*)³
- **Mustard Flour**
- Peanuts⁵
 - Peas
- Rice⁶
- Seeds (Caraway, Poppy, Sesame, Sunflower)
- **Sodium Citrate**¹ (possibly *chometz*) Hemp seed and Hemp oil are kitnivos •
 - Sodium Erythorbate¹
 - Sorbitan
 - Sorbitol
 - Soybeans
 - Starch
 - **String Beans**
 - Tofu
 - Vitamin C1¹,²(possibly *chometz*)

- NutraSweet²



Engage to Engage

By Rabbi Yisrael Katz

One of the main mitzvot during the holiday of Pesach is to teach the story of the exile in Mitzrayim and the Redemption to our children. Some would say one of the hardest things to do on the holiday of Pesach is teaching this story to our children. Below, you will find five suggestions to help in engaging our kids during this year's Seder, and for years to come.

1. Make It Relevant:

- a. Establish jobs for the kids to do throughout the Seder. It keeps them excited about what they must do next. Naturally, this will keep them engaged and anxious to take care of their jobs. Some examples are setting the table, passing around *karpas* and matzah, and pouring the grape juice or wine.
- b. Study the Haggadah ahead of time, find stories that can be relevant and connect them to the current day.

2. Keep It Moving:

- a. If you slow down, kids will get bored. Prepare ahead of time and see how best to keep the Haggadah active and exciting. The way one can do this is by pinpointing certain areas to focus on for day one and change the focus for day two.
- b. The main goal, from start to finish, should be: keep the kids engaged and entertained.

3. Create Fun:

- a. Memories begin here. Personally, my favorite time of the Seder was drinking any of the four cups of wine. With five boys in the house, we were all competitive, and yes, we drank the four cups, but we also tried to see who would finish them first. Until this day, we keep the tradition going.
- b. Additionally, I remember asking my father once, why we go crazy with all the hand motions at *Nirtzah*? He responded, "We made them up because when you guys were little,

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we wanted to keep you awake, so we just started doing them." Until today, we keep it going.

- c. This past year, my family and I bought little puppets for the different parts of the Seder.
- d. There is a popular card game that I have seen called "Play that Card." It goes like this:
 - i. Before the Seder starts, each child takes three index cards and writes an action/command/movement (obviously, writing is not permitted on Pesach or Shabbos). At any point during *Maggid*, the cards can be played, but only played once.
 - **ii.** Examples are: Sing your favorite Pesach song, what is your favorite Jewish Holiday, switch seats with the person to your right, and so on.

4. Family Stories:

Here is where one can add personalized meaning to the Seder that

your kids would not be able to get anywhere else. Tell stories from family history, the stories that you heard growing up. If they are Pesach related, terrific! Even if not, it is an opportunity to teach them just how unique their family is.

5. <u>Responsibility:</u>

The *mesorah* (transmission or tradition) of the Jewish People is a strong message that anyone can send during Seder night. I recall my father always pulling out a specific Haggadah which had stories that instilled in us what it meant to be Jewish and how much history we need to carry forward.

Good Luck!

KOMMENTS



Rabbi Yisrael Katz is the Director of Denver NCSY. His personal mantra, "Strive to Empower," has a unique leadership style that has proven the famous saying, "Two heads are better than one." Yisrael's goal is to be unemployed because at that point it will mean the Jewish people are taken care of.

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



Cleaning and Checking Romaine

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

Hearts of Romaine:

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

Steps for cleaning Hearts of Romaine:

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

Thrip Cloth Method:

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

- a) After steps 1-4 above, prepare a basin with water and a non-bleach and non-toxic <u>dishwasher</u> 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.
- g) If insects are still found on the third try, the produce should not be used.

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**.

Conventional Method:

- b) 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.)
- c) If, upon checking a random sample of leaves, one finds even one insect, one must repeat steps 2-5 more carefully. The above procedure must be repeated as many times as is necessary until the inspected leaves are completely free of insects.
- d) *Because Hearts of Romaine* are less prone to insects than other types of lettuce, one who has mastered the procedure does not need to check more than 20% of the leaves for insects after performing the procedure carefully and meticulously. If, after randomly checking 20% of the cleaned leaves, one finds no insects, one can be rest assured that the other 80% is insect-free, too.

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

Whole Romaine Heads

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





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A HOLIDAY OF QUESTIONS:

COMMON PESACH KASHRUS ISSUES ANSWERED By Rabbi Elchonon Joseph

Scroll K is pleased to answer questions from kosher consumers throughout the year. Pesach is known as the Holiday of the Four Questions, and in the pre-Pesach season, we field many, many questions.

If you have questions that are not addressed in this guide, please call us (303) 595-9349 or email us at office@scrollk.org. In addition to resolving the issue at hand, we expand our entries each year based on your questions and feedback.

Here is a list of some popular Pesach questions:

An Way 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)

STRUE

and therefore must be sold or disposed of.





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*.





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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.) C: During the year, prewashed, bagged cabbage or coleslaw mix does not require certification. Is this true for Pesach, as well?



A: Yes, if there are no other ingredients besides for cabbage and carrots, it would be permitted for Passover as well. The same would be for bagged carrots or sliced mushrooms. Note: Mrs. Condies Salad Company in Denver has many varieties which are kosher certified by Scroll K. These items are

acceptable for Passover, as well.



Pesach Certification Required

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. G: Last Pesach we were hosted for a meal by friends of ours. During the meal, one of the children dropped a spoon on the floor. The host picked up the spoon and brought it to the kitchen. To our dismay, a minute later the spoon reappeared, washed and ready to be used again. Is this allowed?! We were always taught that if something falls on the floor on Pesach it may not be used again for that Yom Tov...

A: Being that we cannot control what is carried in from the outside on the bottom of our shoes, some people refrain from using utensils that fall on the floor for the duration of that Pesach. The letter of the law, however, would not require that. It is a good idea to wash the utensils before reusing them again.

While on the road on chol hamoed (intermediate days of Pesach), may I purchase a black coffee from Starbucks®?

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



Q: What is the general rule for buying ground coffee?

A: Let's break this down:

a) Regular Unflavored coffee does not need a special Passover certification. In fact, it is acceptable without any kosher certification at all. This includes unflavored French Roast (that just indicates the intensity of the roast). Two important notes:

- Store-ground coffees. Unflavored coffees which were ground in a grinder that may also have been used for flavored coffee may not be used for Pesach
- Often, unflavored coffees will list natural tastes you may encounter when drinking that variety, such as 'Notes of stonefruit and chocolate'. If the ingredients are coffee beans only, it's ok.
- b) Flavored: Any flavored variety requires Pesach certification. Throughout the year, they require certification, as well.
- c) **Decaffeinated** coffees are often processed by means of ethyl acetate which is derived from *chametz* or *kitniyot*. All decaf coffees, therefore, need to be certified for Passover.
- d) Instant coffee often contain maltodextrin which is derived from either wheat or corn and therefore require special Passover certification, as well.
- e) K-cups require Pesach certification. Keurig machines used with non-Pesach varieties may not be used for Pesach.





Pesach Certification Required

C: 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 (such as Colgate®, Mentadent®, Orojel® and Ultrabrite®). All gel deodorants are fine; liquid or spray varieties are recommended if free of (denatured) alcohol or if manufactured in the United States.



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 and does not apply to olive oil cooking sprays. Any other variation of olive oil (such as light or pure) as well as oil from other sources require KFP certification.

> Pesach Certification Required



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!





Erev Pesach on Shabbos

By Rabbi Yisroel Rosskamm Rabbinical Administrator, Scroll K

Erev Pesach coinciding with Shabbos is unusual and last occurred in 2008. While this affords us the opportunity to begin Pesach and the Seder after a full day of rest, there are many halachic details which differ from most years. In this article, we will discuss the items that are different this year and provide suggestions and options regarding what one should or may do.

Thursday, March 25th, י"ב ניסן

What: Ta'anis Bechorim (Fast of the Firstborn)

- Why: The last *makkah* (plague) that Hashem brought upon the Egyptians was the death of the firstborn. At the time of this *makkah*, while all the firstborn Egyptians died, not a single firstborn amongst the Jewish People died at that time. To commemorate this miracle, the firstborn males fast on Erev Pesach.
- What's different this year: This year, since Erev Pesach is on Shabbos and fasting is generally not permitted on Shabbos, the custom amongst the Ashkenazi communities is to fast on Thursday. Amongst the Sephardi communities, some also follow this custom and fast on Thursday, and some skip this fast this year. Many have a custom to partake in a *siyum* to avoid the requirement of fasting. The *siyum* would take place this year on Thursday morning; the firstborn will subsequently not be required to fast.

Thursday evening, March 25th, אור לי"ג ניסן

What: *Bedikas Chometz* (the search for *chometz*)

- **Why:** On Pesach we are prohibited from eating, owning, or deriving any benefit from *chometz*. We are thus required to remove all *chometz* from our possession. To assure that there is no *chometz* remaining, we are required to search our properties for *chometz*. This is done at night, usually the night preceding Pesach.
- What's different this year: Since the night preceding Pesach is Friday night, and *bedikas chometz* may not be done on Shabbos, the search is performed on Thursday evening. Generally, if one is performing *bedikas chometz* on another evening (in cases of necessity, such as if



one will not be in his home on the night preceding Pesach), the usual blessing is not recited. This year, however, the blessing is recited when performing *bedikas chometz* on Thursday evening¹. After *bedikas chometz*, *kol chamira* (the annulment of unknown chometz) is recited, as usual.

Friday, March 26th, י"ג ניסן

1. What: *Melacha* (work) on Erev Pesach. The definition of *melacha* in this context includes going to one's job or business, sewing a garment and the like. Most work done



¹ See Rama O.C. 436:1, Biur Halacha ibid., and Mishna Berura 444:1.

around the home, such as cooking, cleaning and most Yom Tov preparations are not included².

Why: When we had the *Bais Hamikdash* (Temple), may we soon merit its rebuilding, the *Korbon Pesach* (Pesach offering) was sacrificed in the afternoon of Erev Pesach. The day that one brings a *korban* is considered a personal holiday and work restrictions apply. This restriction begins halachically at noontime on Erev Pesach³; however, many have the custom to refrain from *melacha* the entire day of Erev Pesach.

What's different this year: This year, Erev Pesach is on Shabbos. When we have the Bais Hamikdash, the *korban* is brought on Shabbos. Thus, performing *melacha* on this Friday is no different than on every Friday.

2. What: Burning the Chometz

Why: As we are not allowed to own any *chometz* on Pesach, we have a custom to burn the remaining *chometz* after the deadline for eating *chometz*. We than annul the *chometz* by reciting *kol chamira*.

What's different this year: As we may not burn the *chometz* on Shabbos, the *chometz* is burned on Friday at the same time of day that it would be burned in other years. The proper time for this year, in the

Denver area, is after 10:37 am but before 12:03 pm. *Chometz* is still permitted to be eaten and owned, as we will soon see. *Kol chamira* is not recited at this point; it will be recited on Shabbos morning.

Friday evening and Shabbos, March 26th - 27th, י"ד ניסן "ד ניסן

What: Hamotzi and Lechem Mishna on Friday night and Shabbos morning

- **Why:** To fulfill the requirement of a Shabbos meal (for the Friday night and Shabbos morning meals), one must eat a minimum amount of bread equal to the size of an olive⁴, and since we wash and recite the blessing of נטילת ידים, one should eat bread equal to the size on an egg⁵. Additionally, when the Jewish Nation was in the desert for forty years after leaving Egypt, Hashem provided them *man* (manna). The people would wake up each morning to find the *man* in the areas around their encampment. The *mon* would only last for one day, so every day they would go out and get fresh *mon*. Each Friday, when they gathered the *mon* and brought it to their tents, they found that they had double the amount they needed and that it lasted for two days, so they had their food for Friday and Shabbos. To remember this miracle, we start our meals on Shabbos and Yom Tov with two complete challahs or matzahs.
- What's different this year: On Erev Pesach, matzah which can be used at the Seder may not be eaten. This is in order to highlight the matzah at the Seder when we have a Scriptural mitzva of eating matzah⁶. Therefore, kosher-for-Pesach matzah may not be used for Erev Pesach meals. (There is a widespread custom not to eat matzah from Rosh Chodesh Nissan – two weeks before Pesach; some do not eat matzah for 30 days before Pesach⁷). Accordingly, the preferred way to begin the Friday night and Shabbos morning meals, even on Erev Pesach, is with two (*chometz*) loaves of some type of bread, such as challah or bagels. Tip: Bagels will leave less crumbs. The challenge, however, is that by that time, our kitchens must be prepared for Pesach. The foods for our meals

⁷ See Igros Moshe O.C. 1:155



² Shulchan Aruch O.C. 468

³ Halachic noon on Erev Pesach in our region ranges within a few minutes of 1PM.

⁴ Shulchan Aruch O.C. 274:4 and Mishna Berura 474:9

⁵ Shulchan Aruch O.C. 158:2

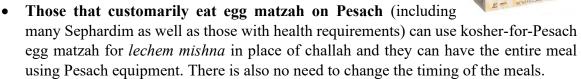
⁶ Rama O.C. 471:2 and Mishna Berura 471:12

will be prepared and served with Pesach equipment and even a small amount of *chometz* can compromise our equipment.

Our recommended options are:

A. Use *chometz*.

- Cover the table with a disposable tablecloth. Set the table with disposable dishes and utensils only. Serving utensils should be kept in the Pesach kitchen.
- Keep the *chometz* sealed in a bag until after *kiddush*.
- For *kiddush*, you can use a Pesach cup, since no *chometz* is in the open. After *kiddush*, return the *kiddush* cup to the Pesach area prior to removing the challah from the bag.
- Make *hamotzi* and partake of the *lechem mishna*. Each participant should, at the very least, eat bread equivalent to the size of an egg⁸.
- In the Pesach kitchen, dish out the foods using Pesach equipment from your Pesach pots into disposable plates and bowls and serve. Utensils which were on the table with the *chometz* should not be brought back into the Pesach kitchen.
- Leftover *chometz* should be disposed by breaking into small pieces and flushing down the toilet.
- The used disposable equipment may only be removed from your property if you are in an area with a kosher *eruv*. If there is no *eruv*, the remaining disposable that contains no actual *chometz* can be placed in a garbage/dumpster that is on your property.
- **B.** Use Kosher-for-Pesach Egg Matzah. Egg matzah does not fall under the prohibition of matzah on Erev Pesach since it is not the kind of matzah that one may use at the Seder to fulfill the obligation. On the flip side, egg matzah is not eaten on Pesach by many for halachic reasons⁹. There are 2 distinct categories here:



• Those who do not use egg matzah on Pesach (including most who follow the Ashkenazi customs) but are hesitant to use real *chometz* on this Shabbos may use kosher-for-Pesach egg matzah instead. This is especially practical for households with young children or when providing for an extra-large crowd¹⁰. The egg matzah should be finished by the *chometz* deadline (see above) and disposable tableware should also be used while eating the matzah. There is no need to dispose of the remaining egg matzah; it should be put away with your non-Pesach items.









⁸ See footnote 5.

⁹ Rama O.C. 462:4 and 444:1

¹⁰ See Igros Moshe O.C. 1:155

Shabbos Morning, March 27th, י"ד ניסן

1. What: Eating *Chometz*

As Usual: Chometz may be eaten on this Erev Pesach until the time that it may be eaten on every other Erev Pesach. In Denver, one should finish eating all Chometz by 11:01 (some follow a stricter opinion and will stop eating *chometz* by 10:37).

What's different this year: If you will be eating either a) *chometz* or b) egg matzah which you would not eat on Pesach (see above), it will likely entail moving up your meal start time in order to end all eating of *chometz* at 11:01 or 10:37.

It is also recommended to break the morning meal in two parts. This allows for a third bread meal and fulfills the obligation of *Seudah Shelishis* (the 3rd Shabbos Meal) in the optimal manner (i.e., with bread) according to some opinions¹¹. Keep in mind:

- a. One wishing to do so should take the timing into careful consideration, making sure to end eating of **all** chometz at 11:01 or 10:37.
- b. When dividing a *hamotzi* meal into two parts, one must make a bona fide break between the two meals. If not, it is considered one meal, and the blessings recited would be unnecessary (*bracha she'ayna tzricha*). To make the break a proper one, take a short stroll after reciting the blessings following the first meal. The break between the meals should be for a minimum of 15 minutes¹².

2. What: Getting Rid of the Remaining Chometz

Usually, we burn part of our chometz on Erev Pesach. This obviously cannot be done on Shabbos.

What's different this year: After one finished eating the *chometz*, the remaining *chometz* should be disposed by breaking into small pieces and flushing down the toilet.

3. What: *Bitul Chometz* (annulling any remaining *chometz*)

Why: After burning the *chometz* on Erev Pesach, we declare that any remaining *chometz* should be ownerless.

What's different this year: After one has disposed of their remaining *chometz*, *kol chamira*, the annulment of *chometz*, is recited. Even those who eat egg matzah for this Shabbos meal should recite *kol chamira* at this time.

Shabbos Afternoon, March 27th, י"ד ניסן

1. What: Seudah Shelishis (the 3rd Shabbos Meal)

Usually: Every Shabbos, there is a requirement to eat three meals. Shulchan Aruch rules that the earliest time for the third meal is half-hour after halachic noon¹³. The first two meals must contain bread or challah. For the third meal, however, Shulchan Aruch quotes four opinions.

- 1. Some maintain one must eat bread or challah.
- 2. Others say mezonos (grain products) suffice.
- **3.** Others maintain that it can be fulfilled by eating meal-type items such as meat or fish.

¹³ Shulchan Aruch O.C. 291:2 and 291:5. We have seen earlier that there is a minority opinion which allows this meal to be eaten before noon. This is not to be relied upon on a regular Shabbos.







¹¹ Mishna Berura 444:8. The reasoning behind this suggestion is to fulfil the strict view of *Seudah Shelishis* with *hamotzi*. Fulfilling this obligation before noon on Shabbos, however, is based on a minority opinion which permits *Seudah Shelishis* to be eaten even before noon.

¹² If egg matzah is used for this 3rd meal, it is halachically preferable to eat a large quantity of matzah or other meal foods. Based on Halachos of Brachos by Rabbi Pinchos Bodner, page 502 and Rabbi D. Neustadt.

4. Still others maintain that even fruit will suffice.

Shulchan Aruch rules that under normal circumstances, one should eat bread or challah. **What's different this year:** A regular meal would be problematic for several reasons. Firstly, *chometz* is not an option after 11:01 or 10:37 (as discussed above). Even kosher-for-Pesach egg matzah should not be eaten after 11:01 or 10:37 by those who do not eat egg matzah on Pesach¹⁴. Secondly, one may not eat a regular meal late in the afternoon of Erev Pesach¹⁵. **Recommended options are:**

- **A.** Those that customarily eat egg matzah on Pesach can use kosher-for-Pesach egg matzah.¹⁶ This meal must be finished by 4:12 pm (in Denver).
- **B.** The Rama writes to eat fruit, fish, or meat. One may do so until sunset but should make sure not to overeat, which would inhibit the proper fulfillment of the Seder mitzvos¹⁷.

Note that it is important to fulfill one of these options even if one has split the morning meal in two¹⁸.

2. What: Preparing for the Seder

Usually, it is proper to prepare for the Seder in advance and be 'ready to go' after dark¹⁹. **What's different this year:** One may not prepare on Shabbos for post-Shabbos activities. Additionally, many Seder preparations are forbidden on Shabbos. Thus:

The Seder plate: All preparations that can be done on Friday should be done on Friday. This includes roasting the egg and bone, as well as preparing the salt water, *charoses* and *maror*²⁰. **General preparations:** One must wait until after Shabbos to begin the Seder preparations, including setting the table. One may, however, take a nap which will enhance the Seder that evening.

Motza'ei Shabbos, March 27th, ט"ו ניסן

What: Havdalah

Usually, havdalah is recited after Shabbos.

What's different this year: *Havdalah* is included in *kiddush* at the Seder. If one forgot to include *havdalah* in *kiddush*, it should be said after reciting the *bracha* on the second cup of wine.

I would like to conclude by wishing everyone a *Chag Kosher V'sameach* (a happy and kosher Pesach)!

Rabbi Yisroel Rosskamm serves as Rabbinical Administrator for Scroll K and has been a Scroll K mashgiach for over 25 years! He dedicates this article l'zecher ul'ilui nishmas Yehoshua Yehonason a''h ben R' Dovid Shalom.



²⁰ If one did not prepare the roasted egg and bone on Friday, they may be prepared after Shabbos. However, one must consume them during the first day of Yom Tov, since cooking on Yom Tov is only permitted for foods that will be eaten on Yom Tov. The egg may be eaten at the Seder; however, the roasted bone may not be eaten at the Seder and should be eaten during the day. One may eat only a part of these items on the first day and leave the rest for the second Seder. Alternatively, one may prepare fresh ones for the second Seder.





¹⁴ Rama O.C. 444:1 and Igros Moshe O.C. 1:155

¹⁵ Shulchan Aruch O.C. 471:2

¹⁶ See footnote 12

¹⁷ 444:1 and Mishna Berura 444:8. As there is no other option for Ashkenazim who do not customarily eat egg matzah on Pesach, he recommends fulfilling the obligatory 3rd seuda at least according to the two lenient opinions mentioned above.

¹⁸ See Mishna Berura 444:8

¹⁹ Shulchan Aruch O.C. 472:1

Sabbath Mode Appliances

There are several halachic issues with the use of modern appliance on Shabbos and Holidays, primarily ovens, stoves, fridges, and freezers. As these appliances evolve and get 'smarter', the halachic issues evolve as well. A number of years ago, conversations were initiated between appliance manufacturers and individuals proficient in halachic and technical knowhow, to work through some of these issues. Mr. Jonah Ottensoser of



Baltimore was one of these individuals and we thank him for providing much of the information below.

In a nutshell, the basic issues are:

- 1. Shabbos observance does not permit the kindling or extinguishing of a fire or the cooking of food on Sabbath.
- 2. Holiday observance does not permit the creation of a new flame but cooking and adjusting fire as needed for cooking is permitted. (Electric ranges are subject to additional issues.)
- 3. If an oven is left on for Shabbos and Holiday use, closing the oven can reignite the heat.
- 4. Opening the door of these appliance and causing a light to ignite, displays to illuminate or automatic electrical functions to begin are forbidden as well. Closing the doors can be equally problematic.
- 5. Most ovens and ranges with touch pad clock controls will automatically shut off after 12 hours. This is a safety feature to prevent fires, but a nightmare to the Shabbos or Holiday chef.

Some of the possible solutions:

- 1. Could the 12-hour automatic shutoff be bypassed?
- 2. Could the oven be opened without lighting an icon on the control panel?
- 3. Could the oven or refrigerator door be opened without turning the light bulb on/off?
- 4. Could the oven door be opened without turning off the heating element?
- 5. In the event of a power failure, would the oven's functionality be able to return automatically without having to be manually reset?

Models were configured with solutions for some or all these issues, and it became known as Sabbath Mode. Sabbath Mode is not a registered trademark, and when an appliance claims to support this feature it should be viewed as an advertising claim and properly assessed.

Common questions regarding Sabbath Mode:

Q: Do Shabbos and Holiday restrictions still apply to Sabbath Mode appliances?

A: Yes! Cooking is forbidden on Shabbos regardless of the Sabbath Mode. Placing food directly on a flame is likewise forbidden. Consult a halachic authority for permissible ways to rewarm Shabbos foods. (Cooking on Holidays also has some restrictions, consult a halachic authority for details.)

Q: Can I assume that all Sabbath Mode ovens operate the same way?

A: No! The rule with Sabbath Mode is "DO NOT ASSUME".

- 1. Do not assume that the manufacturer/dealer is posting accurate information.
- 2. Do not assume that the Sabbath Mode in the new oven you are purchasing works the same way as the Sabbath Mode in the old oven that you had.
- 3. Do not assume that the Sabbath Mode in the oven you are buying is the same as the one in your neighbor's oven.

Buying an appliance these days is really a research project since there are so many details and features to investigate.

Q: How do I activate or deactivate the Sabbath Mode? How can I be sure it is working properly?

A: This is dependent on each model. Many models will have the information published in the owner's manual.





A Different Kind of Program

An Interview with Veteran Scroll-K Mashgiach Rabbi Hillel Erlanger

Kashrus Komments (KK): Can you tell us a little about your background?

Rabbi Hillel Erlanger: I was born in Lucerne, Switzerland. When I was a teenager, my family immigrated to Eretz Yisroel. After completing high school, I attended

Yeshivat Hanegev in Netivot, headed by the Rosh Yeshiva Rav Yissochor Meyer zt"l. Later, I learned with a small group by Rav Simcha Shiff shlita in Tel Aviv, where I remained until a few years after my marriage.

- KK: What brought you to Denver?
- Rabbi Erlanger: After completed my service in the IDF, I began working computer as а programmer in Eretz Yisroel. We came to Denver in order for me to get an advanced degree in Computer Science. The reason we chose Denver was simple; my wife grew up in Denver.

Our plan was to go back to Eretz Yisroel after a few years; that has not (yet) worked out.

KK: When did you get involved in hashgacha (kosher certification)?

was unemployed as a programmer, as many jobs were being outsourced to India and elsewhere. I received 26 weeks of unemployment benefits from government, as was law at the time. Just two days before my benefits ran out. I heard from Rebbetzin Leah Kagan a"h that Scroll K was looking

Rabbi Erlanger: It was amazing hashgacha

pratis (Divine providence). It came while I

to hire. I interviewed with Rabbi Moshe Heisler and joined. I was just the third member of the team; previously, it had been a 2-man operation with Rabbis Heisler and Rosskamm. The rest, as they say, is history!

> KK: What was your most memorable hashgacha trip or experience?

the

Rabbi Erlanger: About 8 vears ago, Rav Osher Westheim zt"l of the Manchester Beth Din contacted the Scroll K to supervise the harvest of oats to be used for matzos under his *hashgacha*¹. The Scroll K

certifies Montana Gluten Free Growers in Belgrade MT, and he wanted to use their oats for his matzos. I got the assignment to supervise the harvest (in order to facilitate shmurah misha'as kitzira²), milling the





¹ Rabbi Osher Yaakov Westheim was a leading kashrus figure in Europe and passed away in April 2020 from Covid-19. One of his special projects was providing Kosher-for-Pesach shmurah oat matzos (hand-made and machine-made) for those sensitive to gluten. This was a surmountable challenge, as most gluten-free flour options, such as sorghum, almond and rice cannot be used to fulfill the Seder matzo-related mitzvos. Producing matzo from oats came with many challenges. Oats have a very bitter enzyme and are normally injected with steam in the groat stage to eliminate the bitterness, which would make the oats chometz. The baking also presents many problems. Because the oat flour lacks gluten, it is very hard to knead and bake. Gluten acts like a binder in dough, holding food together and adding a "stretchy" quality. When water is the only allowable additive to the oat flour, it is quite challenging. Rabbi Westheim worked alongside dedicated professionals to overcome these challenges and make oat matzos available throughout the world.

² Literally, guarded from the time of harvest. Usually referred to as *shmurah* matzo, this is matzo made from grain that has been under special supervision from the time it was harvested to ensure that no fermentation has occurred. This matzo is

grain and arranging the shipment to England for baking. I had many phone conversations with Rav Westheim and worked very closely with him, getting stepby-step instructions from him in order to do this project properly. Some of the details were ascertaining that the weather was favorable (the fields must be completely dry for the grain to be acceptable for matzo)

and the oats sufficiently ripe to be harvested. We also had to clean out the combines in the field. as well as the mill in the plant. It was a great learning experience and very interesting. The best part of it all: In order to have the cutting done lisheim matzos *mitzva*³, I got to drive the combines! Over the years I was able to work with other

hashgachos for matzo oats as well and was able to meet many great *mashgichim* (kashrus supervisors).

- **KK:** What are some of your regular assignments at Scroll K?
- **Rabbi Erlanger:** I perform regular inspections at plants in Colorado, Kansas, Montana, Nebraska and Wyoming. My routes are on the periphery of the Scroll K coverage area and I often travel quite deep into rural USA. My furthest plants at this point are in Belgrade, Montana and Dodge City, Kansas. They are over 1,000 miles apart from each other! In the past, I would inspect plants in New Mexico, Texas and the western slope of Colorado as well, but now that we have grown and hired new

mashgichim, these regions have been distributed to our other Scroll K professional *mashgichim*.

KK: How have you seen kosher evolve in our region, both commercial and retail? Have the changes been positive? Can you share some examples?

Rabbi Erlanger: The general Jewish public, especially the kosher consumers, have

become much more aware, educated and knowledgeable about kashrus. A classic example is the issue of infestations in fruits, vegetables and other produce. Additionally, many nonreligious organizations have

chosen to serve kosher food at their dinners and events; for them it has become the correct, Jewish thing to do. All these positive changes were able to develop only because the Scroll K is a top-level kashrus organization. Our working

model was to ensure that anybody and everybody here would be able to eat food that was prepared and served under the Scroll K supervision. Another development was that kashrus expanded; there was demand for more consumer items to be available with kosher certification. A classic sample of this is the kosher bakeries in five local King Soopers that are kosher certified.

- **KK:** How has the Scroll K evolved during your years in Denver?
- **Rabbi Erlanger:** In 2003 the Scroll K was a 2-man organization. Today we are a staff of 6. Rabbi Heisler set the course for the Scroll K to be a top-level kashrus organization. We are recognized by all the major

KOMMENNINS



"The best part of it all: In order

to have the cutting done *lisheim*

matzos mitzva, I got to drive the

combines!"



ideal for eating on the first night of Passover and many will eat only *shmurah* matzo throughout Pesach. Although some associate *shmurah* with hand-made matzo, machine-made *shmurah* is readily available as well.

³ Literally, for the sake of matzos for the commandment. Many details of matzo production require positive intent for the commandment, and *mashgichim* and workers at matzo productions will recite "*lisheim matzos mitzva*" at various intervals.

organizations in the kashrus field, and we do field work (i.e., perform kashrus inspections) for all of them.

- **KK:** How does it feel to work under the leadership of your son-in-law Rabbi Joseph?
- **Rabbi Erlanger:** Very good! He is very knowledgeable, very personable and a very good manager. We keep family and business apart.
- **KK:** How has Covid-19 impacted your work in particular and the Scroll K in general? How was Pesach 2020 impacted?
- Rabbi Erlanger: The biggest chiddush (novelty) in the kashrus field was the advent of the virtual inspection. This was an unheard-of mode of operation. A mashgiach belongs in the plant or kitchen to conduct all necessary inspections on a first-hand basis. You need to see and sometimes touch to know what is going on, as well as to speak directly with personnel. Obviously, when kashering is necessary, there is no substitute for physical presence in the plant. Many of the regularly scheduled inspections were able to be conducted with virtual walk-throughs utilizing Zoom or similar platforms. It also added a certain level of prudence in planning ahead. Different geographical areas and companies have different rules and expectations, and so we have to plan our inspections carefully. As we are performing hashgacha inspections for a dozen different kashrus agencies, we also need to maintain constant contact with the agencies and follow their parent expectations, as well. Mashgichim are known for coming up with creative solutions for various situations, and this has been no exception.

- On a personal basis, like everyone else, being separated from family and friends has been difficult. Celebrating Pesach and other occasions à *deux* instead with the *shesiley zeisim saviv leshulchanecha* (family around the table) was definitely not what we were used to in the past.
- **KK:** What are your visions and plans for the future?
- **Rabbi Erlanger:** I am not yet ready to retire from work, and so I hope to be able to continue contributing to the Scroll K's operation. It is an *avodas hakodesh* (holy work), and it is great to be involved with this fine group of rabbis and to have the opportunity to do something to the benefit of the Jewish public.



Rabbi Hillel Erlanger is a Rabbinic Coordinator with Scroll K since 2003. He lives in Denver with his wife who is a Denver native. For further details of his life, read the article above!



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These notes are based on the responsa of Rabbi Chaim Pinchas Scheinberg Zt"l, to questions posed by women attending his regular talks over three decades ago. (Note: We present below much of the discussion, but not its entirety.)

In former times, wealthy people who had large houses also had many servants who did their every bidding, while poor people, who could not afford servants, lived in small homes with one or two rooms. Understandably, the Passover cleaning and chores of the rich were performed by the servants, while the poor, who had only their one or two rooms to clean, a few pieces of furniture a minimum of utensils, and some clothing, took care of their needs

themselves. In those days, the cleaning was hard. Tables were made of raw wood, requiring them to be scrubbed or even to be shaven to ensure that no pieces of food were hidden in the cracks. Earthen or wooden floors also needed to be thoroughly scrubbed and cleaned.

Today, we seem to be caught in a trap. The average modern home is larger than formerly. Furniture, utensils, and clothing are much more plentiful. The average home today could compare with the more affluent homes of previous generations. However, we do not have the servants that they had, so that today, all the Passover cleaning falls on the housewife. At the same time, she still feels obligated to clean and scrub as they did formerly, even though she has laminated furniture and tiled floors, making this type of cleaning unnecessary.

As a result of this, the pressure of Passover cleaning has reached unnecessary and overwhelming levels. The housewife often becomes a nervous wreck, unable to enjoy the Simchas Yom Tov of Pesach and unable to perform the mitzvos and obligations of the Seder night.

Every woman must enjoy Pesach. This is an obligation clearly defined in the Torah as explained by Chazal. She must look forward to it and not dread

it like a Tisha B'Av. Every woman should follow the Hagadah with the rest of the family. Clearly, the performance of her Passover cleaning and cooking must be balanced against her Pesach obligations.

Pre-Pesach cleaning is required to avoid the danger of transgressing any Torah or Rabbinic prohibition of having chometz in the house on Pesach. It is evident... that cleaning need not be excessive.

A. All property and possessions must be cleaned

"Today, we seem to be caught in a trap."

and checked to make sure that they are free of all chometz, except in the following cases:

B. If, during the year, chometz is not brought into a place, [then] that place does not have to be cleaned out or checked for chometz.

- C. Any article which is not used on Pesach [and] which is closed up and sold, need not be checked for chometz.
- D. Crumbs which have been rendered inedible by being completely soaked in a foul-tasting liquid, such as detergent (detergent is defined as a substance with spoils the chometz and renders it inedible.), bleach or ammonia, are not considered chometz, because they are not fit to be eaten by an animal. The general obligation to check for and destroy crumbs does not apply if the crumbs are less than the size of an olive (*kezayis*) and are dirty enough to prevent a person from eating them.

Pesach Cleaning Step-By-Step

A. **Floors:** In our times we do not have earthen floors with deep cracks in them. It is sufficient for tiled or covered floors to be swept and rinsed well with a detergent. The





small cracks do not have to be checked if the detergent reaches into them.

- B. Food Cabinets: If the cabinet is going to be used on Pesach, take out all the food and wash it around with a rag soaked in detergent. Be sure the detergent goes into all the cracks and soaks into any crumbs that might be there. However, afterwards, the cabinets are usually lined.
- C. **Refrigerator:** Take the food out, and wipe with a rag soaked in a

detergent. Some people cover the racks.

D. Clothing **Closets:** If there is some significant possibility that chometz went into them, they should be checked for fully edible crumbs of chometz, besides regular, large edible chometz foods. If the probability that chometz entered these places is remote, a Rabbi can be consulted to clarify' the conditions under which

> they do not have to be checked. This includes chests, dressers, basements, and all other similar cases.

- E. **Tabletops:** Wash them with a detergent. However, afterwards, they are usually covered.
- F. Pots, Pans, Dishes & Silverware (Cutlery): Whatever is not going to be used for Pesach should be put away and locked up. If there is actual chometz, it should also be sold. If you do not sell chometz, wash or soak them in a detergent [before putting away], it is not necessary to shine them.
- G. **Dish Towels:** If one does not have a Pesach set of dish towels, one's regular dishtowels may be used if they are washed with a detergent.



"Do not do unnecessary cleaning. You can be like a Queen and you must enjoy your Pesach!"

- H. **Pesach Tablecloths:** These can be ironed with the same iron as is used during the rest of the year.
- I. Clothes, Blankets, Etc.: If they have been washed in a detergent, then there is no need to worry, even if you find crumbs in them on Pesach. Pockets of clothes not being washed or dry-cleaned need only to be checked for chometz by brushing them out. However, if there is a possibility of crumbs between the

stitches or in a hidden crevice that cannot be shaken out, then the pockets must be wiped with a wet rag soaked in detergent. Of course, clothes that will not be worn on Pesach can be put away without being checked if all the actual chometz in them is sold.

J. Siddurim, Benchers, Seforim and Books: If there is a chance that they contain chometz crumbs, then they should either be put away with other chometz utensils or cleaned and checked well.

K. **Toys:** If there is edible chometz, then it should be

removed; if it cannot be removed, it should be made inedible There is no need to scrub them.

Enjoy Pesach!

Try to make the Passover cleaning and cooking easy for yourself Don't do unnecessary hard work. Do not do unnecessary cleaning. You can be like a Queen and you must enjoy your Pesach!

Seder Advice to Jewish Women

Some women have a habit of taking a bite of matzoh, then running back and forth to the kitchen, taking a few more bites in between. In this way, it takes them too long to eat the matzoh, and they do not fulfill the mitzvah properly. The same is true about the wine, *marror*, *korech* and *afikomen*. Therefore, do not leave the table until you have finished eating the required amount. Sit like a Queen!





Relax and be calm while eating and drinking the matzoh and wine within the time limit. The cooking can be checked after completing the mitzvahs. Remember... these are mitzvahs that can be done only once a year, so enjoy them and enjoy the whole Seder.

It is not the intention here to abolish *minhagim* which have been passed down by *Klal Yisroel* from generation to generation. Nevertheless, some practices adopted by women in the Pesach cleaning today are not an actual continuation of the old *minhagim*. For example, if a person does not sell his chometz, of course it is necessary to check his utensils and to wash off any chometz left on them or render the chometz inedible. But if the chometz is sold, then scrubbing the pots, pans and dishes which are going to be locked away is not necessary. One might be tempted to insist on doing the extra work anyway -- to be *machmir* (stringent). However, in stringencies lie the grave danger of causing many laxities and brushing aside many mitzvahs completely -- the Torah and Rabbinic obligations which women are required to do on Pesach and particularly during the Seder.

Many people like to do more cleaning than the bare minimum to such an extent that some even incorporate their general "spring cleaning" into their required pre-Pesach chores. These extra exertions should not prevent her from fulfilling her obligations on Pesach, and particularly on the Seder night.

Rabbi Scheinberg was a great rosh yeshiva and leader in New York and later in Yerushalayim. Throughout his long life which spanned over a century (1910–2012), he taught and advised thousands of people, men and women of all ages and stages. He was also famous for wearing many layers of tzitzis. At first, he wore about 150 pairs, but later, due to his fragile health, he wore only (!) about 70 pairs.





The Chad Gadya Lesson

Rabbi Yosef Chaim of Baghdad (better known as 1835-1909, Ben Ish Chai, quoting other commentators) asks, that in 'Chad Gadya', the famous culminative song of the Haggadah, there are many disciplinarians. We find the cat, the dog, the stick, the fire, the water, the ox, the slaughterer, the angel of death, and finally Hashem. If the cat was wrong to eat the kid, then the dog was right to punish the cat. Following that logic, the stick was wrong, the fire was right, the water was wrong, the ox was right, the slaughterer was wrong, and the angel of death was right - so that should make Hashem wrong? How can we say this; Hashem is perfect? In truth, answers Rabbi Yosef Chaim, except for Hashem, they were all

Mrs. Bram's Lemon Freeze

Yields: 16 servings

When sliced, you will have a creamy two-toned lemon mousse cake that will really pack a punch with all your Yom Tov guests.

Ingredients and supplies:

- 8 to 10 Large lemons (approx. 1 ¹/₂- 2 cups of fresh lemon juice)
- 2 cups Sugar
- 8 Large egg yolks
- 2 Whole eggs
- 1 cup (2 sticks) Margarine, cut into pieces
- 2 8 oz. Container of pareve whipping cream
- 9-inch spring form pan
- Fine mesh strainer

Directions:

 Prepare ice-water bath in large bowl. Juice lemons to yield 1 ½-2 cups. Make a lemon curd: Place lemon juice, sugar, egg yolks, whole eggs, and margarine in a saucepan; whisk to combine. Cook over medium heat, whisking constantly until it begins to boil, about 7 minutes. Be careful to keep the heat at a medium-low level so as not to burn the curd. wrong for getting involved! Hashem alone can judge the universe and create a system of judgement. This is a lesson which connects to the Seder. Avraham our forefather was told that his descendants would suffer in a foreign land; why then did the Egyptians deserve to be punished? Following the Chad Gadya



lesson, they did not need to step up to volunteer for this mission and for that they were punished!



Geriatric & Family Medicine

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- 2. Strain curd through fine mesh strainer into a bowl set in the ice bath. (Do not skip this step! Sometimes bits of unmixed egg whites will cook in the curd if not mixed well. Straining it will remove any egg white bits, lemon seeds, or any other undesirable parts so that you will have a smooth lemon curd.) Place plastic wrap directly on surface of curd to prevent a skin from forming. Once ice-water bath has come to room temperature, remove curd and refrigerate for at least 1 hour, or up to 3 days.
- 3. Place 1 1/2 cups whipping cream in large mixing bowl; whisk until soft peaks form.
- 4. Reserve 2/3 cup lemon curd for the top of the cake; mix remaining lemon curd to whipped cream. Fold gently until well combined. Pour into 9-inch nonstick springform pan. Place in freezer on a flat surface until firm, at least 3 hours.
- 5. Once the cake has begun to set, spoon the rest of the 2/3 cup lemon curd gently over mousse to create a thin layer of lemon curd on top. Place in freezer for a few more hours until firm.
- 6. Remove from the freezer 15-20 minutes before serving for easy slicing.



Equipment Management

Dairy and 'DE' (Dairy Equipment) Certification: Mysteries and Facts

By Rabbi Yaakov Zions, Rabbinical Coordinator, Scroll K¹

It was Shabbos at the Nefesh family residence. They had just completed the meal, having finished off the beef cholent and pastrami; it was time for dessert. For the children, this was definitely the highlight of the meal. Today's special was an elaborate pastry with sorbet. Just as Mr. Yedid Nefesh began scooping the sorbet, his heart skipped a beat. The container was marked 'Kosher Dairy'! "That's odd," he thought, "why is fruit sorbet certified dairy? It doesn't contain any dairy ingredients and the package states it is dairy-free and perfect for the lactose intolerant." He quickly whisked the container back into the kitchen just as his daughters, Menuchah and Simcha, appeared with the almond milk ice cream from the freezer. Taking no chances, he glanced at the kosher symbol which read "Kosher Dairy Equipment." "What do I do now?" he wondered.

It is common to encounter products that bear a kosher dairy symbol but do not seem to contain any milk or cheese. Many kosher consumers find themselves wondering what the status of these items are. Let us examine the issues involved, beginning with the sources.

The Halachic Status of Pareve Foods Cooked in Dairy (or Meat) Equipment

There following are the halachic points which form the basis for this discussion:

- 1. The Shulchan Aruch² rules that if a pareve (yiddish for neutral) food was cooked in a totally clean dairy vessel, the food may be eaten with meat. Conversely, if a pareve food was cooked in a totally clean meat vessel, the food may be eaten with dairy. The Rema argues and rules that pareve food cooked in a dairy *ben yomo*³ vessel may not be eaten with meat, as well as vice versa, but that *b'dieved* (after the fact), if such foods were mixed together, they may be eaten. (Thus, according to the Shulchan Aruch, pareve vegetable soup cooked in a totally clean dairy pot could be eaten with meat, whereas the Rema would prohibit it.)
- 2. The Shach⁴ rules that even according to the Shulchan Aruch, one is not permitted to cook a pareve food in a dairy vessel with the intention of eating the food with meat, as well as vice versa. The Shulchan Aruch only permits one to eat the item with meat once it was already cooked in the dairy vessel, or if initially cooked without the intent of eating the food with meat (or vice versa). Thus, the Shulchan Aruch would not permit one to cook the above-mentioned vegetable soup in a dairy pot with the intention to consume the soup with meat; it is only if one somehow went ahead and cooked such soup anyway in a (clean) dairy pot that he may consume it with meat.
- 3. Even though the Rema rules that pareve food cooked in a totally clean dairy vessel may not be eaten with meat, and vice versa, this restriction applies only when the two foods are eaten together. However, the Rema rules⁵ that there is no problem of eating the two foods, one immediately following the other, without even cleaning one's mouth in between. To illustrate this point, according to the Rema, although one is not allowed to add meat to the pareve vegetable soup that was cooked in a totally clean dairy pot, one may first eat meat and then immediately eat the vegetable soup.
- 4. There are two important exceptions to this discussion, sharp-tasting food and a roasting spit, which are discussed in the footnote⁶.

Foods which are cooked in a clean dairy or meat pot are referred to as "*nat bar nat*"⁷. Sephardim follow the Shulchan Aruch's standpoint while Ashkenazim follow the Rema in the above scenarios.

Contemporary Consumer Products

When products bear a DE (dairy equipment) kosher symbol, it typically means that the products have no dairy content but were manufactured while heated on clean dairy equipment and are *nat bar nat*. For Ashkenazim, the product can be consumed immediately after meat, but not with meat. DE often appears on milk substitutes, sorbet and juice products, as these products are commonly processed in dairies and share equipment used to heat both dairy and non-dairy products. The DE symbol indicates that the processing equipment was not kashered to pareve status prior to manufacturing the otherwise pareve product. One critical application is that of DE certified

 $^{^7}$ נ"ט בר נו
ען is an abbreviation of גותן טעם בר נותן טעם, or secondary transfer of taste.



¹ Credit is due to Rabbi Avrohom Gordimer, rabbinic coordinator at OU Kosher, for much of the material in this article.

² YD 95:1-2

³ "within its day," i.e., used with hot dairy (or hot meat food, in the case of a meat pot) in the past 24 hours.

⁴ YD 93:3, citing several earlier authorities.

⁵ YD 89:3

⁶ The Rema rules that if a pareve sharp food (known as a *davar charif*) is cooked in a totally clean dairy vessel (even if it is not *ben yomo*) and is mixed with meat (and vice versa), the entire mixture is non-kosher, due to the halachic stringencies of *davar charif*. Thus, if hot peppers are cooked in a dairy pot and are then cooked with beef, the entire dish is non-kosher.

Additionally, according to some halachic authorities (see Shach 95:4 and Pischei Teshuva 95:2), a pareve food that was roasted on a spit which is also used to roast meat may not be eaten with dairy, even *b'dieved*. Thus, according to this ruling, one could not roast pareve marshmallows on a totally clean meat spit and then consume the marshmallows with dairy.

soy milk. Many people cook meat foods with soy milk, and they must be aware that according to Ashkenazic halacha, soy milk with DE certification should not be used in meat foods.

"My almond milk is certified as 'D', indicating 'real' kosher dairy status. Doesn't this product cater to lactose-intolerant consumers? Why is it certified dairy?"

There may be a number of reasons for this:

- 1. Some kashrus agencies are hesitant to certify items as DE and may certify these items as kosher dairy. This is due to concerns that the machinery may not be completely clean of dairy residue prior to the parve production. Another concern is the difficulty in supervising that the dairy ingredients are not used in the DE products. As an example, a plant produces many varieties of cookies on the same equipment, some of which contain dairy chocolate chips. In order to certify the non-chocolate-chip varieties as DE, the certifying agency would need to verify that all equipment (mixing bowls, cookie sheets and all) used in their production was completely chocolate free. The *mashgiach* would also have to keep tabs to ensure that chocolate chips are not introduced in any of the DE varieties.
- 2. Often, the manufacturing company may want to play it safe and have their products certified as kosher dairy rather than having to be accountable for any actual dairy in the product. Some dark milk chocolate products as well as many varieties of Oreo[™] fall under this category. Bear in mind, if a dairy-certified item does not actually contain dairy, there is no kashrus issue (customer confusion notwithstanding). On the flip side, if a parve-certified or DE-certified product was found

Consumers are always encouraged to contact the relevant kashrus agency and seek to know the exact status of a product

confusion notwithstanding). On the flip side, if a parve-certified or DE-certified product was found to contain dairy, we have a serious issue!

3. **Consumers may not always recognize ingredients.** Ingredients with which the consumer may not be familiar are often dairy, and some products contain dairy sub-ingredients which are not required to be declared. Examples of this are beverages which contain caseinate. While caseinate can legally be declared as non-dairy, it is actually soluble milk protein and halachically dairy. Similarly, some berry flavors contain milk subcomponents, which contribute a creamy mouthfeel to the finished product. A third example are dairy-certified nutritional supplements which would appear to not contain any dairy. In reality, these products often contain dairy cultures and are thus fully dairy.

"Made on equipment/in a facility that processes milk..." "May contain milk, tree nuts, shellfish and other allergens."



The above statements are commonly found on the packaging of numerous foods - including pareve-certified foods (!). Consumers are at times baffled how a pareve product can bear a statement that apparently declares it to be dairy.

The truth is that the aforementioned statements and similar allergen declarations have nothing to do with kashrus. For example, in the case of peanuts, which may share ambient temperature equipment with dairy products (such as when the same packaging machinery used for milk-chocolate-coated items is used for peanuts), and the packaging equipment is verified by the kashrus agency on an ongoing basis to be thoroughly free of dairy material before packaging peanuts, the peanuts may bear a pareve certification. Another example is a sauce produced in the same room, but on different equipment, as dairy items. Due to the possibility of airborne particles, the manufacturer may declare it on the allergy statement. This has no halachic ramifications for two reasons: 1) We have no reason to assume the presence of airborne particles in the non-dairy product. Additionally, even if they were present, microscopic airborne particles or organisms which are too small to be seen with the naked eye are not halachically forbidden⁸, and 2) items not added intentionally to a mixture whose taste is not discernable and there is 60 times their volume of other product are *batel*, nullified⁹. The sauce can thus be certified pareve and may be used to simmer your meat.

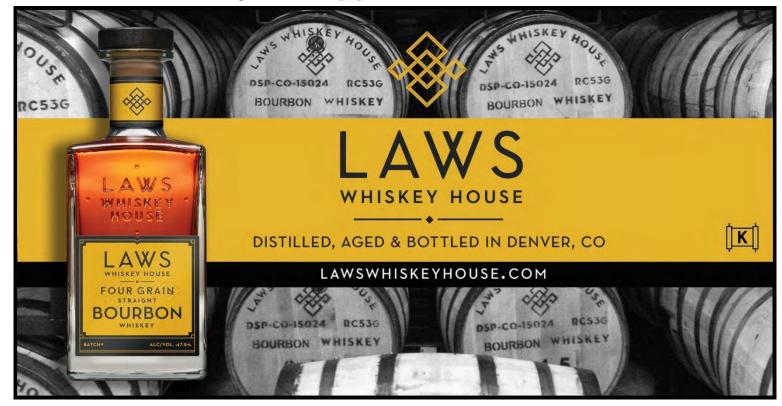
"My Shabbos guest only consumes dairy products which are *Chalav Yisrael*. May I serve her DE ice cream?"

The same question would apply whether a *chalav Yisrael*-adherent could eat plain pasta cooked in your dairy pot. The answer is it depends. While the concepts and halacha regarding *chalav Yisrael* are beyond the scope of this article¹⁰, let us focus on this one aspect. For those who consume *chalav Yisrael* only, one must determine if they are doing so based on a strict halachic interpretation or merely as a stringency. If their position is one of strict halachic interpretation, as is the case with many Chasidic communities, they would refrain from consuming DE products as well. While many rule leniently in this regard, if in doubt, ask your guest.

In Conclusion

Consumers are always encouraged to contact the relevant kashrus agency and seek to know the exact status of a product, be it to inquire whether a dairy-certified product is inherently dairy or is *nat bar nat*, or to understand why an apparently dairy product bears pareve certification. However, absent specific guidance from a reputable kashrus agency regarding a specific product, all bets are off - do not assume anything, and play it safe.

Rabbi Zions has been a Scroll K mashgiach since 2017.



⁸ Aruch Hashulchan Y.D. 84:36







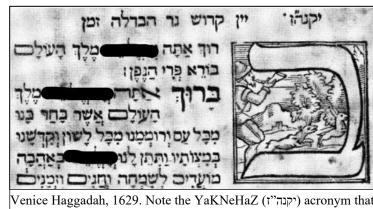
	Measu	rements for the vario By Rabbi Tzvi Rav, Congregatior	i Steinberg	r night	
	<i>Motzi</i> Matza	Korech Matza	Afikoman	<i>Marror</i> (for <i>Korech</i> 1/3 of this amount may be used)	Four Cups of Wine (<i>revi'is</i>)
Chazon Ish	1.12 fl. oz.	.65 fl. oz.	1.15 fl. oz.	.65 fl. oz.	5.1 fl. oz.
Rabbi 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 volume)	
	Oat - 1.3 oz.	Oat575 oz.	Oat - 1.0 oz.	.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 mediums	

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



Page | 41 Pesach Trivia

In the beginning of many medieval Haggadahs, on the bottom of the page of Kiddush, we find a mysterious picture of someone hunting hares. The question is obvious: What in the world does this have to do with Kiddush, especially as it is not a Jewish hobby? One of the answers suggested is that when Yom Tov occurs on Motza'ei Shabbos (as it does this year), we use an abbreviation known as Yaknehaz to remember the order of the blessings in Kiddush-Havdalah. (See Pesachim 103a, Shulchan Aruch O.C. 473:1) The abbreviation is composed of the initials of the Hebrew words; <u>"</u> yayin (wine),



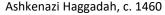
appears above the illustration.

ק kiddush (sanctification), בר (light), הַבְדלה *havdalah* (separation), and זְמַן zeman (time, meaning the blessing of *Shehechiyanu*).

The pronunciation of Yaknehaz is similar to *jag den has*, German for hunting hares, so this picture was meant to serve as a cute reminder of the abbreviation.



1526 PRAGUE HAGGADAH



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SHOPPING LIST	THINGS TO DO

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NOTES FOR PESACH 5782/2022



KASHRUS

KOMMENTS

BEHIND THE SCENES AT

Rabbi Joseph's daily Daf Yomi class at Merkaz Torah V'chesed and/or Zoom



Rabbi Zions remotely 'lighting the fire' for a facility in Idaho from his home in Denver





C PARA DO NO



Rabbi Rotstein kashering a large plant in Payette, ID and checking produce for tiny insects

DID YOU KNOW...



Rabbi Rosskamm conducting Passover 2020 training for Colorado Department of Corrections

Despite the sudden onset of the Covid-19 Pandemic and lockdown, Pesach 2020



in addition to supervision of the many local kosher establishments and production facilities, Scroll K Rabbis also...

- Inspect hundreds of production plants throughout Colorado, Utah, Wyoming, New Mexico, Idaho, Nebraska, Arizona and beyond?
- > Perform over 2,000 kosher inspections annually?
- Certify about 150 companies for products ranging from retail to dairies, kosher transport to trailer wash facilities, candy, chemicals, oils, drinks, yeasts and many other specialties?
- Are the eyes and ears for over a **dozen** kosher certifying agencies to inspect their facilities throughout the region?
- Inspect over 30 state and county prisons in Colorado and Nevada to insure kosher meals are provided for inmates?
- Answer many questions submitted via phone or email by concerned cooks or consumers?
- Brainstorm with potential startups to offer advice and procedural help?
- Provide complimentary classes to share their knowledge and experience with various audiences?
- Provide free koshering services to homes, both those being koshered for the first time or in cases of need?