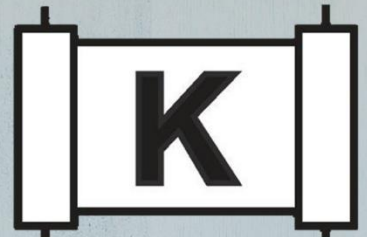


Kashrus Kommments

*Scroll K Vaad Hakashrus
of Denver Newsletter*

*Pesach 5782
April 2022*



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





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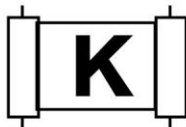
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Colorado.

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7"03

VOLUME XLIII ISSUE I**ADAR II 5782/ MARCH 2022**

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
Kashrus Administrator

Rabbi Yisroel Roskamm
Rabbinical Administrator

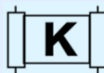
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CALENDAR

APRIL 2022



ניסן תשפ"ב

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Shabbos
3 ב	4 ג	5 ד	6 ה	7 ו	8 ז	9 ח
			Pre-Pesach event at Jewish Experience 7:30-8:30 PM See page 26		Candle lighting: 7:13 PM	Shabbos Hagadol Shabbos ends: 8:17 PM
10 ט	11 י	12 יא	13 יב	14 יג	15 יד	16 טו
Community Kashering at AISH 1:30-3 PM	Community Kashering at Zera Abraham 6-7 PM		Community Kashering at BMH-BJ Drop off: 8-11 AM Pick up: 3-6 PM	Bedikas Chometz (at night)	Erev Pesach Ta'anis Bechorim Latest time for Eating chometz: 10:47 AM* Disposing of chometz: 11:54 PM* Candle lighting: 7:20 PM Chatzos: 1:00 AM	1st Day of Pesach Earliest Candle lighting and beginning of 2nd seder: 8:25 PM** Chatzos: 1:00 AM
17 טז	18 יז	19 יח	20 יט	21 כ	22 כא	23 כב
2nd Day of Pesach 1st day of Omer Yom Tov ends: 8:26 PM	3rd Day of Pesach (Chol Hamoed) 2nd day of Omer	4th Day of Pesach (Chol Hamoed) 3rd day of Omer	5th Day of Pesach (Chol Hamoed) 4th day of Omer	6th Day of Pesach (Chol Hamoed) 5th day of Omer Eruv Tavshilin See Page 24 Candle lighting: 7:26 PM	7th Day of Pesach 6th day of Omer Candle lighting: 7:27**	8th Day of Pesach 7th day of Omer Shabbos and Yom Tov end: 8:32 PM

*According to some opinions, the latest times for eating and disposing of *chometz* are 10:23 AM and 11:42 AM, respectively.

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

The Halachic times above are for DENVER.

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

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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:

- [K] In Southeast Denver/ Greenwood Village:** In conjunction with Aish of the Rockies, on Sunday, April 10th, from 1:30 to 3:00 PM at 9550 East Bellevue Avenue, Greenwood Village.
- [K] In East Denver:** In conjunction with BMH-BJ, on Wednesday, April 13th, 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.
- [K] In West Denver:** In conjunction with Congregation Zera Abraham, on Monday, April 11th, 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 kashering of home kitchens and household items throughout the year.

Check Out Our Website and Sign up for Alerts!

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

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

The image displays three screenshots of the Scroll K website. The left screenshot shows the 'PRODUCE GUIDE' with a table of contents listing various food items and their corresponding kashering requirements. The middle screenshot shows the 'QUICK GUIDE: What and How' which provides a flowchart for determining kashering needs. The right screenshot shows the 'Guide to Kashrus - Does it Need a Hechsher (Certification)?' which includes a table of contents for various food categories and a list of items that do not require certification.

Sign up for Kashrus Alerts and News:

- **Email:** <https://scrollk.org/kashrus-alerts/>
- **WhatsApp:** send an email to office@scrollk.org or text (303) 242-1524.

Pesach Preps

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

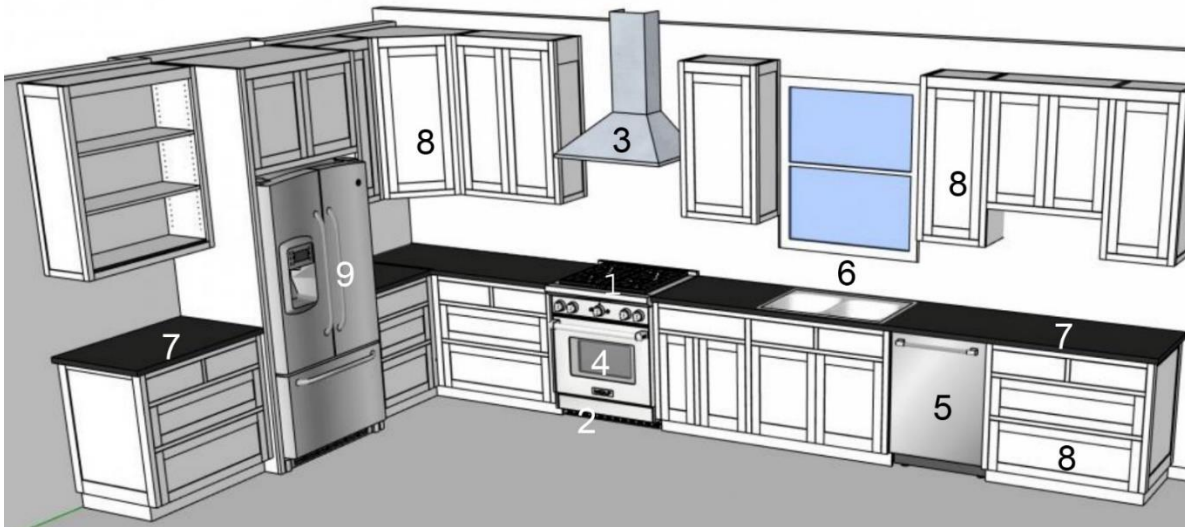
Vessels that were used to cook *chometz* may not be used during Pesach unless they undergo a kashering process.

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

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

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

During kashering, it is preferable to have someone present who is knowledgeable in the laws of kashering. 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 Stove**: May be kashered by turning each burner on the highest setting until it turns red, which should take about 3 minutes. The **stovetop surface** should be cleaned and covered with heavy aluminum foil. If the surface is stainless steel, it can be kashered by pouring boiling water over these areas.
- II. Conventional **Gas Stove**:
 - A. **Burners** can be kashered by one of the following methods:

See 'Come Out on Top:
The Kashrus of
Stovetops and Grates',
an informative article
by Rabbi Greenspan
beginning on Page 40

1. Covering them with sheet metal or the like and turning the burner on high for 10 minutes. There is no need to kasher all burners at the same time. Caution: Make sure that the sheet metal is not too close to the counter, or it may burn the counter.
2. Place the clean grates in an oven and heat it to 550°F for one hour to kasher the grates. If the oven is preheated to 550°F, placing the grates in the oven for twenty minutes is adequate. A clean (year-round or Pesach) pot or blech should be placed over each burner with the fire turned on for 5 minutes to kasher the burner area. Note that some grates have a rubber component which may be ruined if placed in a heated oven and should not be kashered in this manner.
3. Place the grates in a self-cleaning oven for one self-clean cycle.



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

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



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

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

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

2. Warming Drawers should not be kashered for Pesach.



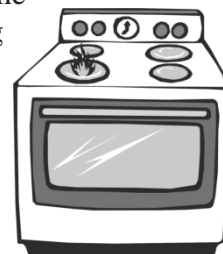
3. **Range Hood and filters** above the stove should be cleaned thoroughly. Those range hoods which become hot due to stove top cooking should also be covered with aluminum foil.



4. Ovens

I. Non-Self-Cleaning Ovens:

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



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



Microwave Ovens

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

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

Grills

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

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

6. Sinks

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



boiling water at the underside of the faucet and pour boiling water on the upper side of the faucet. Caution: It is advisable to use large rubber gloves to avoid burning your hands. The **water sprayer** should preferably be replaced or covered and not used on Pesach.

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

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

7. Counter Tops

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

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

8. Pots, Pans, Utensils

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



**This Page Is Sponsored in Memory of Hymie Kernis A"H, Upon His Yahrzeit
By Jerry and Linda Kernis**

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

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



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

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

9. Miscellaneous

- I. **Refrigerator, Freezer, and Pantry:** Clean thoroughly; some prefer to line with paper. Care should be taken when lining refrigerator or freezer shelves that sufficient air flow is maintained. Failure to do so may cause the refrigerator to malfunction and cause spoilage to the food inside.
- II. **Tables:** Should be covered.
- III. **Baby Highchair:** Should be cleaned thoroughly, and the tray should be covered with contact paper.
- IV. **Dish Towels, Tablecloths and 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.
- VII. **Ice Makers** used year-round can be used for Pesach. K



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ר' שלמה בן יעקב ויטל בת אלעזר אליהו הכהן
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*Passover store opens March 20

Pesach Item List

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

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

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

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

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

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

Food Items

Item	Pesach Status
Agave Nectar	Pesach certification required
Alcohol	
for drinking	Pesach certification required
Isopropyl Alcohol	no certification required.
Alfalfa	<i>Kitniyos</i>
Almond Butter	Pesach certification required
Amaranth	Pesach certification required
Anise	According to some it is <i>Kitniyos</i>
Apple Juice	Pesach certification required
Apple Sauce	Pesach certification required
Aspartame	<i>Kitniyos</i>
Avocado Oil	Pesach certification required
Baby Food	Pesach certification required
Baby Formula	Enfamil®, Isomil®, Prosobee® and Similac® are acceptable without Pesach certification. Although they contain <i>Kitniyos</i> , they are permitted for infants, but should be used with designated utensils only. Feel free to contact us for information regarding other brands.
Baking Powder	Pesach certification required
Baking Soda	no certification required
Bean Sprouts	<i>Kitniyos</i>
Beans	<i>Kitniyos</i>
Benefiber®	<i>Chometz</i>
Beverages	Pesach certification required. This includes Iced Tea, Drink Mixes and Hot Chocolate Mix. Unflavored water and seltzer are an exception and do not require certification.

Item	Pesach Status
Milk	Fresh, purchased prior to Pesach, acceptable without certification. See below for more details.
Milk substitutes	Pesach certification required. See below for some acceptable varieties.
Bicarbonate of Soda	no certification required
Bird feed, see Pet food	
Borscht	Pesach certification required
Brewer's Yeast	may be <i>Chometz</i>
Brown sugar, see Sugar	
Buckwheat	<i>Kitniyos</i>
Butter	Pesach certification required
Cake	generally <i>Chometz</i> . Some certified Kosher for Pesach cakes are available.
Candy (all varieties)	Pesach certification required. Some varieties such as Sour sticks and licorice can contain <i>chometz</i> .
Canned fruits or vegetables, see Fruits and Vegetables	
Canola Oil	<i>Kitniyos</i>
Caraway Seeds	<i>Kitniyos</i>
Carrots, baby	no certification required if purchase prior to Pesach.
Cat food, see Pet food	
Cereal	Pesach certification required
Cheese	Pesach certification required
Cheese spreads	Pesach certification required
Chewable pills, see Medicine section	
Chickpeas	<i>Kitniyos</i>
Chocolate	Pesach certification required
Chocolate Chips	Pesach certification required
Cloves	some have a custom not to use cloves for Pesach.
Cocoa	acceptable if 100% pure and not processed in Europe. Hershey's® Special Dark should not be used.
Coconut, shredded	if Unsweetened and unflavored, no certification is required.
Coconut Milk	Pesach certification required.
Coconut Sugar	Pesach certification required
Coffee Whitener	Pesach certification required
Coffee	
Regular unflavored (not instant)	no certification required
Decaffeinated and flavored	Pesach certification required. Sanka® decaffeinated coffee, acceptable with OKP symbol.
Postum® (coffee substitute)	<i>Chometz</i>
Instant	Pesach certification required. Folgers® and Taster's Choice® Regular coffees are acceptable. The following varieties of Starbuck's VIA® are acceptable with an OU symbol: Dark Roast French Roast or Italian Roast, House Blend Medium Roast, Medium Roast-Columbia, Pike Place Roast Medium Roast and Veranda Blend Blonde Roast
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 <i>Chometz</i> . Some certified Kosher for Pesach cookies are available.

Item	Pesach Status
Cooking Spray	Pesach certification required
Cooking Wine	Pesach certification required
Coriander	<i>Kitniyos</i>
Corn	<i>Kitniyos</i>
Cranberries	
Dried	Pesach certification required
Fresh or frozen (without additives)	no certification required
Cream/Creamer	
Dairy (Whole Cream or Half-and-Half)	no Pesach certification is required when no other ingredients besides milk and cream are listed and is purchased prior to Pesach.
Non-dairy	Pesach certification required
Cumin	<i>Kitniyos</i>
Dates, dried (packaged)	Pesach certification required
Fresh	no certification required
Decaffeinated coffee or tea	Pesach certification required
Dessert gels & puddings	Pesach certification required
Dill Leaves	no Pesach certification required.
Dill Seeds	<i>Kitniyos</i>
Dips	Pesach certification required
Dog food, see Pet food	
Dried fruit, see Fruit	
Drinks and Drink Mixes, see Beverages	
Duck Sauce	Pesach certification required
Edamame	<i>Kitniyos</i>
Eggs	no certification required, if purchased prior to Pesach
liquid eggs	Pesach certification required
Ensure®, see Medicine and Health	
Fennel	
Leaves	no certification required. Cut along the length of leaf and inspect for insects inside and
Seeds	<i>Kitniyos</i>
Fenugreek	<i>Kitniyos</i>
Fish	Fresh and frozen fish without added ingredients, acceptable without Pesach certification. Guidelines for purchasing kosher fish are published at scrollk.org/purchasing-kosher-fish/ .
	Processed fish, such as lox, herring and sardines require Pesach certification.
Fish food, see Pet food	
Flavorings	Pesach certification required
Food coloring	Pesach certification required
Fruit,	
canned	Pesach certification required
dried	Pesach certification required since flour and/or <i>kitniyos</i> may be used in the drying process.
frozen	Unsweetened fruit without syrup or other ingredients, acceptable without certification. This is true even if the fruit is not whole.
Preserves	Pesach certification required
juice, see Juice	
Garlic, frozen or peeled	Pesach certification required
Gefilte Fish	Pesach certification required
Grape Juice	Pesach certification required
Grapeseed Oil	Pesach certification required
Green Beans	<i>Kitniyos</i>

Item	Pesach Status
Gum, chewing	Pesach certification required
Half-and-Half, see Cream/Creamer	
Hemp seed and Hemp oil	<i>Kitniyos</i> according to some authorities. This should not be confused with CBD oil, which is discussed in the Medicines and Health section.
Herbs	
Fresh basil, Cilantro leaves, dill leaves, mint, parsley, rosemary, and thyme (with no additives)	no Pesach certification required. There is a need, however, to check herbs for infestation. See our guide at scrollk.org/preparing-fruits-and-vegetables/ .
Dill seeds and Coriander (Cilantro seeds)	<i>Kitniyos</i>
Frozen or Dried and ground	Pesach certification required.
Herbal tea, see Tea	
Herring, processed	Pesach certification required
Honey	Pesach certification required. The following varieties bear an OU-P: Kirkland Signature® (Clover, Organic Raw, Wildflower), Trader Joe's® organic raw honey
Horseradish, processed	Pesach certification required
Ice	no certification required
Ice Cream, Ice Pops, Ices, Sorbet and Sherbet	Pesach certification required
Instant coffee or tea, see Coffee and Tea	
Isolated Soy Protein	<i>Kitniyos</i>
Invert sugar	Pesach certification required
Jam, Jelly and Preserves	Pesach certification required
Juice	
in cartons or containers	Pesach certification required.
	ReaLemon® and ReaLime®, acceptable without Pesach certification.
frozen	100% pure frozen 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)	<i>Kitniyos</i>
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	<i>Kitniyos</i>
Lettuce, see Salad	
Liquor	Pesach certification required
Lox	Pesach certification required
Mandarin Oranges (canned)	Pesach certification required
Maple Syrup	Pesach certification required
Margarine	Pesach certification required
Matzah	Pesach certification required
Mayonnaise	Pesach certification required
Meat	
Raw meat	when bearing a reliable all-year kashrus certification is also kosher for Pesach after rinsing .

Item	Pesach Status
Pickled raw meats	Pesach certification required.
Ground Beef	requires Pesach certification. All ground beef packaged by East Side Kosher Deli is Kosher for Pesach.
Milk	
Fresh, unflavored	purchased prior to Pesach, acceptable without certification. Reusable bottles which may have held <i>chometz</i> product, often offered by milk delivery services, should not be used on Pesach.
Goat Milk	Pesach certification required Meyenberg® Goat Milk products (Scroll K certified), including powdered, are acceptable for Pesach use, but should preferably be purchased before Pesach.
Dry	Pesach certification required
Milk substitutes	Pesach certification required East Side Kosher Deli will carry almond, coconut and hazelnut milk with KFP certification. The following varieties with year-round (not Pesach) certification, are acceptable for infants and infirm: Almond Breeze® original, Rice Dream® classic original, Soy Dream® original enriched
Millet	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,	
Almond flour/meal	It is preferable to use only those with special Pesach certification. Kirkland (Costco) Almond Flour with KORC symbol is recommended for Pesach use.
Blanched Almonds	Acceptable without Pesach certification
Peanuts	Kitniyos (according to many opinions)
Pecans	Pesach certification required
Raw, whole, halves or chopped nuts (e.g., almonds, cashews, hazelnuts, pine nuts, walnuts, etc.)	without preservatives or other additives such as BHT, BHA or corn oil, are acceptable without certification.
Oil and Shortening	Pesach certification required
Olive Oil	All 100% Extra Virgin Olive Oil bearing an OU certification are acceptable without Pesach certification.
Olive oil spray	Pesach certification required
Olives, canned or bottled	Pesach certification required
Onions	
Raw,	acceptable without certification.
Chopped or sauteed flakes	Pesach certification required
Orange Juice, see Juice	
Orange Peel	If it is a product of Israel, it would require reliable certification. Otherwise, when purchased prior to Pesach, acceptable without certification.
Pam®	Is not certified for Pesach. Some brands are certified as kosher for Pesach.
Pasta	generally <i>Chometz</i> . Some Kosher for Pesach pasta is available.
Peanuts	Kitniyos (according to many opinions)

Item	Pesach Status
Peas	<i>Kitniyos</i>
Pecans, see Nuts	
Pet Food	May contain <i>chometz</i> . It is forbidden to derive any benefit from <i>Chometz</i> on Pesach which includes allowing one's animals or pets to consume <i>Chometz</i> . One should either a) substitute other foods, or b) the pets should be given to a non-Jew for the duration of the holiday. Contact your Rabbi for guidance with the latter option as it must be done in a halachically acceptable method. Pure canary seeds and sunflower seeds are acceptable. Many Evanger's® dog and cat food products are certified Kosher for Pesach by CRC (Chicago). See http://www.crcweb.org/LOC/Evangers.pdf for details.
Pickled vegetables	Pesach certification required
Pickles	Pesach certification required
Pineapple, Canned	Pesach certification required
Popcorn	<i>Kitniyos</i>
Poppy Seeds	<i>Kitniyos</i>
Potato Chips	Pesach certification required
Potato Starch	Pesach certification required
Potatoes, peeled	Pesach certification required
Poultry	Raw chicken that bears reliable all-year kashrus certification is also kosher for Pesach after rinsing.
Prunes	Pesach certification required
Pudding	Pesach certification required
Pumpkin seeds	are not <i>Kitniyos</i> 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	<i>Kitniyos</i> Those whose custom is to consume <i>kitniyos</i> on Pesach require a reliable Pesach certification, as rice production may include a <i>chometz</i> enzyme to facilitate the processing. Brown rice or non-enriched rice would not be subject to this concern.
Rice Milk, see Milk substitutes	
Romaine Lettuce, see Salad	
Saffron	some have a custom not to use saffron for Pesach.
Salad, washed and bagged	
When containing only shredded iceberg lettuce or cabbage	no Pesach certification required. There is a need, however, to check iceberg lettuce for infestation. See our guide at scrollk.org/preparing-fruits-and-vegetables/ .
Romaine bags or mixes (as well as other or other higher-infestation mixes)	year-round certification required. It is not recommended to purchase non-certified, bagged, romaine (or similarly infested items) as washing and checking prewashed produce is highly impractical. Procedures for washing and checking romaine are detailed on page 49.
Salad Dressing	Pesach certification required
Salt	
Non-iodized (regular or sea salt)	acceptable without certification if it does not contain dextrose, polysorbates, or maltodextrin. Some acceptable brands are: Kirkland®, Morton's® and President's Choice®.
Himalayan (pink) salt	acceptable without certification.
Salt Substitutes	Pesach certification required. Freedra's® Free Salt and No Salt® (unseasoned) are <i>Kitniyos</i>
Salmon, see Fish	
Sardines, canned	Pesach certification required
Seasonings, see Spices and Salt.	
Sauces	Pesach certification required
Seaweed	Pesach certification required
Seltzer	
Unflavored	Acceptable without certification but should preferably be purchased before Pesach.

Item	Pesach Status
Flavored	Pesach certification required
Sesame Seeds	<i>Kitniyos</i>
Sherbet	Pesach certification required
Shortening	Pesach certification required
Snacks	Pesach certification required
Soup mix	Pesach certification required
Snow Peas	<i>Kitniyos</i>
Soda	Pesach certification required, with the exception of unflavored seltzer.
Sorbet	Pesach certification required
Soy products	<i>Kitniyos</i> . Soy sauce may contain <i>Chometz</i> .
Soy milk, see Milk substitutes	
Spices,	
Caraway, Fennel and Mustard	<i>Kitniyos</i>
Ground spices	Require Pesach certification.
Whole spices	Do not require certification.
Splenda®	<i>Chometz</i>
Starch, edible	Pesach certification required
Stevia®	<i>Kitniyos</i>
String Beans	<i>Kitniyos</i>
Sugar,	
Pure Granulated Sugar	Acceptable without certification. This includes cane or beet sugar and sugar cubes when no other ingredients are listed.
Brown Sugar	Pesach certification required
Confectioners	Pesach certification required since it generally contains cornstarch.
Vanilla Sugar	Pesach certification required
Sugar substitutes	Pesach certification required
Sun Dried Tomatoes	Require reliable Pesach certification.
Sunflower Seeds	<i>Kitniyos</i>
Sweetener	Pesach certification required
Syrups	Pesach certification required
Tapioca Starch	Pesach certification required
Tea	
Unflavored black, white, green, or orange pekoe tea bags	Acceptable without certification.
Decaffeinated and flavored teas	Pesach certification required. Lipton® decaffeinated tea is acceptable without Pesach certification.
Herbal teas	Pesach certification required (they may contain <i>chometz</i>).
Instant	Pesach certification required
Tahini	<i>Kitniyos</i>
Tofu	<i>Kitniyos</i>
Tomato-based products	Pesach certification required
Tomato Sauce	Pesach certification required
Tuna	Pesach certification required, (since it may contain <i>chometz</i> or <i>kitniyos</i> .)
Turmeric	is not <i>kitniyos</i> , but its ground form requires Pesach certification (see Spices).
Vanilla Beans	No certification required. They are not <i>kitniyos</i> .
Vanilla Extract	Pesach certification required
Vegetables	
canned	Pesach certification required.

Item	Pesach Status
Peeled butternut squash (with no added ingredients)	acceptable without certification.
frozen	Should have reliable Pesach certification, (since many companies process <i>chometz</i> items on the same equipment.) Mrs. Condies' Salad Company in Denver has many varieties of packaged produce which are kosher certified by Scroll K. These items are acceptable for Pesach use, as well.
Vegetable wash	Pesach certification required. FIT™ is approved.
Vegetable oil, see Oil	
Vinegar	Pesach certification required
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

Item	Pesach Status
Air Freshener (liquid or solid)	No certification required
Aluminum products	No certification required
Ammonia	No certification required
Bags	No certification required
Bleach	No certification required
Bleach wipes	No certification required
Candles	No certification required
Charcoal	No certification required
Cheesecloth, new	No certification required
Cleansers	No certification required
Coffee Filters	Acceptable without Pesach certification.
Contact Paper	No certification required
Crock Pot Liners	No certification required
Cupcake Liners, paper or foil	Acceptable without Pesach certification.
Cutlery	No certification required
Dish soap	No certification required
Detergent, laundry - 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 <i>chometz</i> .
Furniture Polish	No certification required
Glass Cleaner	No certification required
Glitter Dots by Crayola®	Contains <i>chometz</i> .
Gloves, disposable or reusable	Acceptable without Pesach certification. Unless they are labeled as powder-free, they should be washed inside and out, since cornstarch is sprayed into some household gloves.
Glue	Elmer's® and Krazy Glue® products are acceptable without Pesach certification.

Item	Pesach Status
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	No certification required
Pencils	No certification required
Crayola® Easy Peel Crayon Pencils	Contains <i>chometz</i> .
Plastic Bags	No certification required
Plastic cutlery	No certification required
Plastic Wrap	No certification required
Plates	No certification required
Play Dough (e.g., Play-Doh®, Crayola® Modeling Dough, ALEX® dough) -	<i>Chometz</i>
Polish, furniture	No certification required
Sanitizers (e.g., Purell®) - see Cosmetics	
Scouring Pads	No certification required
Shoe Polish	No certification required
Silly Putty®	No certification required
Silver Polish	No certification required
Starch (for non-food use)	No certification required
Steel wool pads	No certification required
Sticking Paste (Yamato®)	Contains <i>chometz</i> .
Styrofoam	No certification required
Tablecloths, disposable	no certification required when they are non-powdered.
Tissues	No certification required
Tums®, see Medicine and Health section	
Toothpicks	no certification required unless they are flavored or colored.
Wax 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*.

Item	Pesach Status
Baby Oil	No certification required
Baby Ointment	No certification required
Baby Powder	Any not listing oat flour as an ingredient may be used. Baby Magic® may contain <i>chometz</i> .
Baby Wipes	any without alcohol (including denatured alcohol), acceptable without Pesach certification.
Bandages, adhesive (Band-aids®)	No certification required
Blush	Cover Girl®, Mac® Bronzing Powder- Refined Golden and Max Factor® Color genius mineral bronzer are not recommended.

Item	Pesach Status
Body wash and soap	no certification required unless it contains oatmeal. Cetaphil®, Coast Urban Fuel®, Mary Kay® and Phisoderm® products may contain <i>chometz</i> .
Braces	wax for braces is acceptable without certification. Rubber bands should be washed before placing in mouth.
Colognes	Many contain denatured alcohol which is problematic. Please contact us regarding specific brands and items. Mary Kay® should be avoided.
Conditioner - see Shampoo and Conditioner	
Contact Lens	No certification required
Creams	Aveeno®, Cetaphil® Pro Eczema Soothing Moisturizer Lotion, Eucerin® Mary Kay®, Hada Labo®, Gold Bond®, Your Name®, Oxy® Total Care BPO Lotion and Vaseline® Intensive Care Essential Healing Lotion items may contain <i>Chometz</i> . other varieties are acceptable without Pesach certification.
Dental Floss	Any unflavored (including waxed), acceptable without Pesach certification.
Denture Care	The following are acceptable without Pesach certification: Polident® Denture Cleanser Fixodent® Complete, Control, Cream, Denture Cleanser w/Proguard, Powder Adhesive, Complete Original, Ultra Max Hold Super Poli-Grip® cream
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 <i>chometz</i> .
Eye drops	No certification required
Eyeline and Eye Shadow	except for Blinc®, Exuviance®, IT Cosmetics®, Mary Kay®, Neostrata®, Vivite® and Your Name® (which may contain <i>chometz</i>), no certification required.
Facial Care	except for Exuviance®, ExuvPro®, Hill®, IT Cosmetics®, Maybeline®, Mary Kay®, Neostrata®, NYX®, Olay®, Oxy® Phisoderm®, Urban Decay®, Vivite® and Your Name® (which may contain <i>chometz</i>), no certification required.
Foot Powder	No certification required
Hair gel	No certification required
Hair Remover	No certification required
Hair Spray	No certification required
Hand Sanitizers, see Sanitizers	
Hydrogen Peroxide	No certification required
Isopropyl Alcohol	No certification required
Lip Balm	Chapstick® and similar lip products, unflavored, acceptable without Pesach certification. Chapstick® Classics Strawberry Stick is acceptable, as well.
Lipstick	Please contact us regarding specific brands and products. L'oreal®, Mary Kay®, Urban Decay® and Your Name® should be avoided unless verified to be <i>chometz</i> -free.
Listerine® pocketpaks®	may contain <i>chometz</i> .
Lotions, see	
Makeup	see individual listings for specific makeup items. Please contact us regarding other brands and products. Covergirl®, DDF®, Mary Kay® and Max Factor® products likely contain <i>chometz</i> . Maybelline® foundation should be avoided.
Mascara	No certification required
Mineral Oil	No certification required
Mouthwash	Colgate® and 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

Item	Pesach Status
Nail Polish	No certification required
Ointments, all	Acceptable without Pesach certification.
Orthodontics, see	
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, Hand Sanitizing Wipes, Instant Hand Sanitizing Foam SF607
Shampoo and	no certification required
Shaving Lotion, except for Mary Kay® after-Shave Gel, there are no <i>chometz</i> concerns.	
Soap, see Body wash and Soaps	
Toothpaste	all Colgate®, Mentadent®, Orojel® and Ultrabrite® are acceptable. Arm & Hammer® Dental Care and Gel Paste Toothpaste are acceptable as well. For additional brands, contact us.
Toothpicks are acceptable unless they are flavored or colored.	
Vaseline®, see Petroleum Jelly and Creams.	
Wax for braces	no certification required

Medicines and Health Products

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

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

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

Item	Pesach Status
Advil®	The following varieties of Advil® (brand-name) are acceptable for Pesach use: Caplets [coated, not Film-Coated], Tablets [coated, not Film-Coated], Children's Suspension, Cold and Sinus Caplets, Dual Action, Gel Caplets, Infants' drops, PM Caplets, Tablets, Sinus Congestion and Pain Tablets.
Allergy medication	The following brand-name varieties are acceptable: Allegra®: Allergy Children 12 Hour Tablets, Allergy Children Oral Suspension, Children's Allergy OD Tablet, Allergy Adult 12 Hour or 24 Hour Tablets, Allergy Children 12 Hour Tablets, Allergy Children Oral Suspension, Children's Allergy OD Tablet, Allegra—D 12 Hour or 24 Hour, 24 Hour Gelcaps, Allegra 60 [Imprint 03:E] and 180mg. [Imprint 018], NOT 30mg [Imprint e;311AV] Benadryl®: Allergy Ultratab Tablets, Allergy Ultratabs Plus Congestion, Children's Allergy Chewable Grape, Children's Allergy Liquid, Children's Allergy Plus Congestion, Children's Dye-Free Liquid Zyrtec® Allergy and Zyrtec-D Tablets
Antacid, chewable	Pesach certification required. The following are <i>chometz</i> -free; they do contain <i>kitniyos</i> : Tums® Regular Strength Assorted Fruit 150 Ct., Assorted Fruit 160 count, Sugar-Free 80 count, Tums Ex Assorted Berries 72 count.
Aspirin –Bayer® Aspirin (brand-name) as well as Bayer Children's Aspirin are acceptable for Pesach use.	
CBD oil is not <i>kitniyos</i> but requires Pesach certification. In cases of medical necessity, contact your rabbi.	
Ensure® shakes, liquids and powders (NOT bars) have been determined by OU to be <i>Chometz</i> -free.	
Injections may be taken on Pesach, even if they contain <i>chometz</i> .	
Lactaid®	milk, may be used if purchased before Pesach. chewable pills – not acceptable caplets are acceptable
Laxatives	Suppositories are acceptable for use on Pesach. Pills or mixes may contain <i>Chometz</i> . Feel free to contact us regarding specific brands.

Item	Pesach Status
	Liquid and chewable, may be taken on Pesach, even if they contain <i>kitniyos</i> .
Medications	Feel free to contact us regarding specific medications; we may have lists available that indicate if specific medications contain <i>chometz</i> . If they do contain <i>chometz</i> and a <i>chometz</i>-free alternative is not available, consult with your local rabbi and doctor for guidance.
Melatonin	3mg Tablets by Breckenridge are acceptable.
Motrin®	The following varieties of Motrin® (brand-name) 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 <i>chometz</i> .
Thickener	SimplyThick® is a Scroll K-certified thickener, added to beverages for those with dysphagia. For Pesach information, contact our office.
Tylenol®	The following 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 scrollk.org/kashrus-alerts.
- To be emailed directly, please register at scrollk.org/kashrus-alerts/alert-notification/. Alternatively, join our WhatsApp group by sending an email to office@scrollk.org or texting (303) 242-1524.
- All items in the **East Side Kosher Deli** Passover Store (which includes items for the Seder; opening date March 20th) 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. Contact your Rabbi for guidance with the latter option as it must be done in a halachically acceptable method. Pure canary seeds and sunflower seeds are acceptable. Many Evanger's® products are certified Kosher for Pesach by CRC. See crcweb.org/LOC/Evangers.pdf for details.
- **Starbuck's Refreshers** contains non-kosher grape juice and is not kosher.
- It is important to note, when ordering food (such as through the Uber Eats app) eateries listed as Kosher, or appear in a kosher section or search result, may be non-kosher. Additionally, kosher meals should be delivered with a kosher seal/tape. These guidelines apply in our region as well as anywhere else.
- **Large print Haggadahs** for the visually impaired (as well as other Jewish texts in large print and Braille) are available free of charge to the legally blind from the Jewish Heritage for the Blind. A note from a certified eye care specialist is required. They can be reached at (800)-995-1888 or services@jewishheritage.org. For more information see www.jewishheritage.org. [K]



Prepare to Prepare: The Ins and Outs of Eruv Tavshilin

By Rabbi Yisroel Roskamm
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Eruv Tavshilin is a mitzva that is somewhat rare and quite enigmatic. This year, on the final day of Chol Hamoed Pesach, April 21st, 2022, we will have the privilege of performing this mitzva. In this article, we will probe the following details:

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

Why Do We Make It?

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

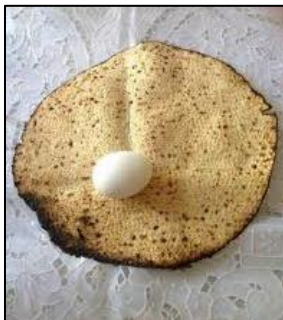
There is an additional concern: In all the excitement of food preparation for Yom Tov, people may forget to prepare plentiful amounts of food for the Shabbos that immediately follows Yom Tov. Once Yom Tov begins, it would be too late to prepare more¹.

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

What Is Eruv Tavshilin? How Does It Work?

The Eruv Tavshilin is performed by setting aside, before Yom Tov, foods designated for Shabbos use. These foods must consist of one cooked and one baked

item (e.g., a challah/matza and a boiled egg)². The challah/matza should preferably be whole, and at least the size equivalent to an egg³. The cooked item should preferably be a plentiful amount or a complete item (to show the importance of the mitzvah), the minimum is the size of an olive⁴.



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

This, however, does not completely resolve the issue. We are not permitted to prepare from one day of Yom Tov to another, even if they are just doing the final touch-ups on their pre-Yom Tov preps. Nor does Eruv Tavshilin permit cooking on one day of Yom Tov for the sake of another. How then, can Eruv Tavshilin permit Yom Tov preparation for Shabbos? The answer is based on a halachic principle that when one cooks

¹ גמ' ביצה טו:

² שלחן ערוך או"ח סי' תקכ"ז סעיף ב'

³ שלחן ערוך שם סעיף ג'

⁴ משנה ברורה סי' תקכ"ז סק"ה

food on Yom Tov that can be eaten that very day⁵, it is halachically considered as though the food was made for that day (even though much of that food would be left over to be eaten on Shabbos) and is thus permissible in conjunction with an Eruv Tavshilin.

What Does the Word Eruv Mean?

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

Who Must Make It?

Is Eruv Tavshilin Limited to Food Preparation Concerns Only?

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

How Do We Perform the Eruv? And When?

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

What Does the Eruv Tavshilin Permit?

The Eruv Tavshilin permits one to complete their Shabbos preparations on Friday of Yom Tov; provided

that the preparatory activities are a) Yom Tov-permissible labors, and b) they are done with enough time before the conclusion of Yom Tov that some benefit can still be derived from these preparations on Yom Tov itself. One does not have to actually eat some of the foods on Yom Tov; if they are completed to the point that they could be eaten on Yom Tov, it is sufficient¹⁰. If the foods were not cooked before Shabbos to the point that they are at least barely edible

(and an Eruv Tavshilin was made), there are opinions that allow the foods to finish cooking on Shabbos. However, this should only be relied upon in extremely difficult situations¹¹.

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

What If One Forgot to Make Eruv Tavshilin?

It is customary for the Rabbi of the community to include someone who may forget to do so in his Eruv Tavshilin. This is done by acquiring a portion of his Eruv foods for such an individual. However, a community member may only rely on the Rabbi’s declaration on a one-Yom-Tov-only basis. Should one forget to make the Eruv Tavshilin again before a future Yom Tov as well, a halachic authority should be contacted for further guidance.

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

When Are the Eruv Tavshilin Foods Eaten?

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

Blessing and Text for Eruv Tavshilin:

ברוך אתה אלהי אדני אלהינו מלך העולם, אשר קדשנו במצוותיו וצננו על מצות ערוב

בהדיו ערובא וזה שרא לנא לאפני ולבשולי ולאטמוני ולאדלקי שרנא ולמקנא ולמעבד כל צרכנא מיומא טבא לשבתא (לנא ולכל ישראל הדרים בעיר הזאת)

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

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

⁵ משנה ברורה סי' תקכ"ז סק"ג

⁶ ערוך השלחן סי' תקכ"ז סק"ה

⁷ שלחן ערוך שם סעיף ז'

⁸ שו"ע הרב סי' תקכ"ז סק"ח

⁹ משנה ברורה שם סק"מ

¹⁰ משנה ברורה שם סק"ג

¹¹ משנה ברורה שם סק"ג

¹² שלחן ערוך שם סעיף י"ג

¹³ משנה ברורה שם סק"מ

¹⁴ משנה ברורה שם סק"ח

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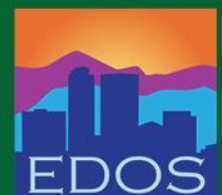
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COMMON PESACH ISSUES ANSWERED

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:

1

Q: Can I purchase pasta after Pesach from any store?

A: As we know, a Jew may not own *Chometz* on Pesach. Products which were owned by a Jew over Pesach are rabbinically forbidden regardless of a kosher symbol. Check your Kashrus Komments for a list of Colorado stores that have sold their *chometz* or are not Jewish owned.

2

Q: My hamster eats a grain-based diet. Can I give her to a non-Jewish neighbor for Pesach?

A: Not only is one not allowed eat or own *chometz* on Pesach; one is not allowed to benefit from *chometz* either. Therefore, feeding your pet *chometz* on Pesach is not allowed. You may change the pet's diet to a Pesach one or you can sell it to a non-Jew who would take care of the pet over Pesach. You can not simply have a non-Jew care for your pet over Pesach. One may feed *kitniyos* to pets on Pesach. Crcweb.org has an extensive article regarding pet food, not just for Pesach, but all year-round as well with many practical aspects.



3

Q: Do I have to verify if my prescription medication is *chometz* free?

A: An extensive coverage of medications, cosmetics and toiletries which are acceptable for Pesach, prepared and updated annually by Rabbi Gershon Bess, is available from the Kollel Bais Avrohom of Los Angeles, and may be ordered by calling the Kollel at (323) 933-7193. It is incorporated by Star-K in their annual Pesach Guide (and is available through many venues). Scroll K uses this list to update Kashrus Komments; feel free to contact us with specifics.

The following guideline for medicines is taken from the OU:

- a) Exercise extreme caution and consult with your doctor and rabbi before making a decision not to take a medicine.
- b) Known and tested medications in the form of creams, non-chewable pills and injections may be owned, used and consumed on Pesach, even if they contain *chometz* or *kitniyos*, since they are inedible. This covers most medicines used by adults. However, if an equally effective *chometz*-free alternative is available or procurable, this should be used instead.
 - It is permissible to grind pills and mix the powder into food items so that a child can take medicine on Pesach. However, a doctor must be consulted to make sure that the child is getting the correct dosage and that the potency of the pill is not compromised by altering its consistency.
- c) Liquid medicines, chewable pills and pills coated with a flavored glaze are considered palatable and may contain *chometz*. Also gelcaps may present a problem because they may contain non-kosher edible gelatin. Therefore:
 - If possible, they should be replaced, under the direction of a doctor, with a non-chewable, uncoated pill.
 - If substitution is not possible and the person is in a state of *sakana* or *safek sakana* (any possible danger to human life), the medication may be owned and consumed. The same applies if the condition is not yet a *safek sakana* but may deteriorate to that point. A rabbi should be consulted as to whether it is preferable to purchase the medicine before or during Pesach, and as to how to dispose of the medicine once the danger passes.
 - If substitution is not possible and a doctor determines that there is no possibility of *sakana* if the person does not take the medicine, a rabbi should be consulted. He may be able to determine that the medicine does not contain *chometz* and/or *kitniyos*, or he may decide that the medicine may be consumed due to the seriousness of the patient's condition.
- d) Unless an equivalent alternative is available, medicinal items which contain *kitniyos* are permitted for people who are ill. Questions on this issue should be directed to your rabbi.
- e) These guidelines do not address the more general prohibition of consuming medicines on Shabbat and *Yom Tov*.

4

Q: Can I place *chometz* before Pesach in my municipal trash containers at the curb or alley?

A: Much of the trash that we toss is technically edible, especially for a dog. As such, it is prohibited for a Jew to own these *chometz* items on Pesach. If you are discarding the item in a bin that is owned by the municipality, that would be acceptable, even if the bin is on your property.



5

Q: While visiting a zoo with my family on Pesach, I would like to purchase feed for the animals. Does it need to be KFP?

A: You may not purchase it unless it is clearly non-*chometz*, such as leaves or vegetables. Otherwise, it may be *chometz*, which is prohibited to buy or own, regardless of whether you are consuming it or not.



6

Q: May I give *chometz* foods that are owned by a non-Jew to animals? Can I feed my (non-Jewish) neighbor's dog his dog biscuit?

A: No! That is also considered having benefit from the *chometz* and is prohibited.

7

Q: While making a KFP recipe, I noticed that I mistakenly used a non-KFP ingredient. What do I do now?

A: Quickly call your Rabbi or Rabbi Rosskamm at 303-949-0673! There are a number of technical and halachic details which are used to determine the status of your product. It may be kosher for Pesach, it may need to be put away until after Pesach or you may have to burn it (if it's real *chometz* and it's already erev Pesach)!

8

Q: Last year, I found *chometz* in a suitcase during Pesach. I sold my *chometz* through a Rabbi before Pesach. What should one do in this situation?

A: Halacha requires that *chometz* found on the *Yom Tov* part of Pesach should be covered with a utensil or blanket and then burned on *Chol Hamoed* (intermediate days). On *Yom Tov*, *chometz* is *muktza*. Nowadays it is common practice to sell one's *chometz* to a non-Jew. While the primary purpose of this sale is for known *chometz* (such as pasta and whiskey) which are placed in a designated area out of sight, we commonly employ wording to include all *chometz* which you may own. If you have indeed sold your *chometz* before Pesach, *chometz* found on Pesach does not need to be burned and may be placed together with your other *chometz* items. Even though the *chometz* was sold to a non-Jew, you may still burn it on *Chol Hamoed* if you choose to do so. If the *chometz* was found after Pesach, it would be permissible to eat if it was sold to a non-Jew over Pesach.

(Sources: *Shulchan Aruch*, O.C. 446:1, *Mikrae'i Kodesh* by Rabbi Z.P. Frank, Pesach 1:74 and *Shiurei Halacha* by Rabbi S. Felder, Pesach page 37)

9

Q: One of my Amazon "Subscribe and Save" items are cereals that are *chometz*. I have them coming once a month and they should be delivered well before Pesach. However, I have noticed that shipping is sporadic and there is a chance it may in fact be delivered on Pesach. Is this an issue?

A: Being that you have paid for these items, *halacha* would consider it as yours.

- I. It would be best to either cancel these items to ensure they are not purchased and delivered on Pesach.
- II. You may be able to include these items in the *chometz* you are selling to a non-Jew.
- III. In addition, when you recite the *bitul* (nullification) of *chometz* on Erev Pesach ("*Kol Chamira*") bear in mind that you are including purchases in your declaration.
- IV. When the items arrive, you may accept delivery (on *Yom Tov* it would be *muktza*). If it is on your property, be sure not to acquire it. Say "I am not acquiring this item", and cover it if the *chometz* is visible.



Subscribe & Save

10

Q: Occasionally, we hear of a Pesach mix-ups. What can I do to avoid any issues?

A: While some areas are beyond our control, there are things for all of us to do.

1. IF YOU SEE SOMETHING, SAY SOMETHING! While Scroll K in particular, and all kosher agencies in general, do their utmost to keep a close eye on things and immediately address any problems, it is still possible that a problem can be missed. If you see something that does not look right, please contact us right away, so that we can investigate, take corrective action and notify others if necessary.
2. Each individual label should always be checked for Pesach certification. Consumers are cautioned not to take for granted that a product is kosher for Pesach simply because it is in the kosher for Pesach section of their store, or because a "kosher for Pesach" sign is posted. A special point should be made to ensure the products purchased from a supermarket's Passover section are in fact kosher for Passover. We are all too familiar with large retailers selling "kosher for Passover challah"! Each year there are numerous instances, even in Jewish-owned stores, of non-Pesach products mistakenly being mixed in with Pesach products, often because their labels are eerily identical. There have also been instances where the outsides of cases were marked kosher for Pesach, but the products inside were actually their year-round cousins.
3. In addition to the above, some food products do not bear the same certification on all of their products. Each product should be checked for a reliable certification. Some brands, especially those from Israel, may bear one or more certification on a package, with some specifically stating that their endorsement does not include Pesach. All products should be carefully examined for a reliable Pesach endorsement. Some products bear a year-round (non-Pesach) certification printed on the label and have an added stamp or sticker (often on the lid) that the item is kosher for Pesach, but lacking the identification of the certifying organization. This should not be relied upon.



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!

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Sell Your Chometz

מכירת חמץ



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 ____.

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

Signature _____

Printed Name _____

Address _____

City _____ State _____ Zip _____

Telephone Number (____) _____ Email _____

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

Purchasing *Chometz* After Pesach

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

All Scroll K-certified establishments have been verified to be free of this concern.

The following is a list of entities which either sold their *chometz* properly to a non-Jew over Pesach or are owned by non-Jews.

- 7-Eleven
- Amusemints
- Bavarian Bakery
- Bliss Caterers
- Bonnie Brae Ice Cream
- Brooklyn Pizza
- Costco
- Culinary Masters Catering (previously Canteen Catering and La Vie Catering)
- East Side Kosher Deli
- Enstrom
- Grapevine Wines and Liquor
- Häagen-Dazs Cherry Creek location
- Hammond's Candies
- High Point Creamery
- HipPOPs
- Izzio's Artisan Bakery
- KC Kosher Coop
- King Soopers
- Mordy's Falafel
- 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

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

- Anise⁴
- Ascorbic Acid,
- Aspartame¹
- Beans (including Green Beans, Edamame, etc.)
- Bean Sprouts
- BHA (in corn oil)
- BHT (in corn oil)
- Buckwheat
- Calcium Ascorbate^{2,3}
- Canola Oil (Rapeseed)
- Caraway Seeds
- Chickpeas
- Citric Acid^{2,3} (possibly *chometz*)
- Confectioner's Sugar generally contains cornstarch (*kitniyos*) and may possibly contain *chometz*. Certified KFP varieties are available which substitute tapioca starch for cornstarch.
- Coriander
- Corn
- Cumin⁴
- Dextrose (possibly *chometz*)
- Emulsifiers³
- Fennel⁴,
- Fenugreek⁵,
- Glucose³
- Green Beans
- Guar Gum³
- Hemp seed and Hemp oil are *kitniyos* according to some authorities. This is not to be confused with CBD oil, which is discussed elsewhere in this guide.
- H.V.P. (possibly *chometz*)
- Isolated Soy Protein
- Isomerized Syrup
- Kasha (Buckwheat)
- Lecithin
- Lentils
- Malto-Dextrin²(possibly *chometz*)
- Millet
- MSG (possibly *chometz*)³
- Mustard Flour
- NutraSweet²
- Peanuts⁵
- Peas
- Rice⁶
- Seeds (Caraway, Poppy, Sesame, Sunflower)
- Sodium Citrate¹ (possibly *chometz*)
- Sodium Erythorbate¹
- Sorbitan
- Sorbitol
- Soybeans
- Starch
- String Beans
- Tofu
- Vitamin C^{1,2}(possibly *chometz*)

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

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

²Unless bearing a reliable Passover certification.

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

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

⁵Should be avoided on *Pesach*.

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

THE NIGHT YOU MAKE YOUR LEGACY

By Rabbi Menachem Siderson

Do you use celery or radishes for Karpas? Neither? Potatoes? Or perhaps parsley? It is fascinating that every family has their own customs when it comes to the Seder night. These customs have so much depth to them. If you use celery, it might be because it looks like straw when you peel it, and straw was used by the Jews in Egypt (see Shemos 5:7). Karpas was originally referred to as *yerek*, or greens¹⁵, which make the potato option a bit strange. But Rav Dovid Feinstein points out that if you leave potatoes in the ground for longer than we do, they start to grow little green shoots, making them an acceptable option.

What type of cup do you use for the 4 cups of wine? Many people use a silver cup, like they do for Kiddush. One of my teachers told me that he uses crystal. I asked him why and he told me that it just makes the wine taste better! However, would you believe that the Divrei Chaim (Rabbi Chaim Halberstam of Sanz, 1793-1876) and his great-grandson the Klausenberger Rebbe (Rabbi Yekusiel Yehudah Halberstam, 1905-1994) specifically used a glass for the 4 cups. In fact, the Or Zarua (Rabbi Yitzchak of Vienna, c. 1200-1270) mentions this custom. The reason was so that everyone could see the red wine in the cup. If everyone uses glass cups, the table becomes a sea of red, helping us focus on the mitzvah! Some

give a novel explanation for this custom. Using a transparent cup makes it easier to ensure that you are drinking the majority of the glass¹⁶.

Some interesting Seder customs

- Syrian Jews have a unique minhag. The matzah (or *masah*) is slung over the left shoulder while walking around the table, they recite the passuk, '*Misharotam serurot b'simlotam al shichmam*' (Their kneading troughs being bound up in their clothes on their shoulders, see Shemos 12:34) Someone asks in Arabic, 'From where are you coming?' The response is, 'From *Misrayim*.' Then he asks, 'And to where are you going?' The response is, 'To *Yerushalayim*.' Finally, 'And what are you carrying?' And the answer is, '*Masah* and *marror*.' Then all declare, '*L'shanah haba'ah b'ara d'Yisrael bnei horin*' (next year in Jerusalem as free people).'
- Although Teimanim (Jews of Yemeni descent) do not pour a *kos shel Eliyahu*, nevertheless, when the door is opened by *Shefoch chamaschah*, the leader of the Seder goes out to see if *Moashiach* has arrived. If he has not, he will return and sadly state, "He is not yet here."
- German minhag is that only the leader of the Seder washes *Urchatz*. A traditional German greeting on the night of Passover after leaving the synagogue is "*Bau Gut*" ("build well"), a reference to Adir Hu, the song at the end of the Seder which expresses hope that Hashem will rebuild the Temple speedily.
- Many communities, especially Chassidic ones, bake their Matzos for the seder on the afternoon of Erev Pesach. When Pesach follows Shabbos (as it did last year and will occur again in 2025), the Matzos are baked on Friday afternoon. Chasam Sofer (1762-1839), however, following the custom of his Rebbe, would bake the matzos on Motzei Shabbos, prior to beginning the Seder!

These are just some of the potpourri of customs, or *minhagim*, unique to Seder night. There are many, many more; some have been collected in the sidebar. What are your customs? Do they come from your parents, your community, or from a teacher who inspired you? Perhaps from a Holocaust Survivor you spent a memorable seder with?

It is not by accident that within the framework of Seder night, there is so much room for, and such a large emphasis on, customs. The Sfas Emes tells us a reason for this. Our sages say that when the Jewish people were in Egypt, it was the *minhagim*, customs that they kept, that saved them from integrating into Egyptian culture, and allowed them to be redeemed. They held on to their style of dress, they spoke the Jewish lingo, and they used Jewish names.

Because it was the customs that saved us from the exile, we at the Seder night make a big deal about *minhagim*.

In Parshas Bo, there is an important lesson about educating the future generations. The first *mitzvah* we were commanded to perform as a nation was Kiddush Hachodesh, sanctifying the new Month. The Sforno

¹⁵ Pesachim 114b

¹⁶ See Shulchan Aruch O.C. 472:9. Hagaddah Vayaged Avraham by Rabbi A. Hertzl 1850-1928.


explains that the essence of that mitzvah was really Hashem teaching the Jewish people about the sanctity of time. The second *mitzvah* was the Pesach sacrifice. Every family in the Jewish people got together, and offered a sacrifice to Hashem, then gathered as a family and feasted. One of the messages there could be as follows. After Hashem gave us the gift of time, he was telling us how to use our time: spend it at the table with your family. Why? Because at a meal one can teach his children far more than in a classroom. At a meal, a father or mother can give over their passion, love, and commitment for Judaism, and this has an everlasting impact on the children.

This is something that we can take to heart for every Shabbos meal, and even just a weekday dinner, but at the Seder table, this message is paramount. Rabbi Moshe Meir Weiss once said that the Seder night is the single most powerful time for parents to make a lasting impression on their children. It is the night that legacies are created. If you have a custom at the seder, make a point of it. Tell your children that this is our family's custom or tradition, this is our way of

observing this mitzvah on Seder night. Remember that you are telling your children, and they will be telling their children! Whenever possible, attach an explanation with the custom; that will create a lasting impression.

Before this year's Seder, make some time to brush up on the laws of the Seder. There are 15 steps, and lots of details. Planning ahead will make it much smoother at the seder. Is my Kiddush cup big enough? How much matzah do I need to eat? When do I open the door for Eliyahu? But perhaps as important, is to take some time to review your customs. Call your dad, email your grandma, maybe ask a sibling; make sure you know how your family does it. And then give it some thought. Why do we do it this way? What is the message I want to give over to my children, to my guests?

This year, and every year, make the seder a legacy, and give over the passion for Judaism to your family.

Chag Kasher Vesameach! Have a happy and healthy Pesach! 





Rabbi Menachem Siderson is the Rov of the Aish community in Southeast Denver. Prior to moving to Denver, Rabbi Siderson and his family spent four years in Jerusalem, studying under some of the leading halachic authorities of our times. He is also an accomplished Sofer and Mohel. He can be

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Kashrus is all in the Details

An Interview with Scroll K Rav Hamachshir Rabbi Yisroel Rosskamm

Kashrus Komments (KK): Tell us a little about your background? What brought you to Denver?

Rabbi Yisroel Rosskamm (RYR): I grew in Williamsburg in New York City, studied at Torah Vodaas and Mirrer Yeshiva, and later settled in Lakewood. An opportunity to join a Kollel in Denver arose and we moved out west.

KK: When and how did you get involved in hashgacha?

RYR: While studying in kollel in Denver, some opportunities for hashgacha work arose and I did them on the side, as necessary. In 1994, I was offered a full-time job opportunity with Scroll K and the rest is history.

KK: What are your current responsibilities at Scroll K?

RYR: I currently serve as Rav Hamachshir or Rabbinic Administrator. In this role, I guide the halachic decisions for Scroll K companies and address the questions raised by our mashgichim. I also meet with new companies and review with them the policies and procedures to 'go kosher.' Additionally, I perform approximately forty kosher inspections each month. These include regular inspections for Scroll K and other hashgacha agencies that we work with, as well as scheduled and overseeing kashering at several large manufacturing facilities before they run kosher products.

KK: Where do your regular travels take you?

RYR: My current route focuses primarily on Utah, from Salt Lake City all the way south to St. George, near Las Vegas. I also visit all 6 Nevada state prisons to monitor their kosher programs and occasionally other areas as well. In previous years, especially when

we had a smaller staff, I would travel to Wyoming, Nebraska, and New Mexico.

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

RYR: There are many memorable experiences that come to mind in many categories. I would like to share some highlights, with a disclaimer. Companies which produce kosher products are generally upstanding and straight; they voluntarily opt for the kosher business. Our inspections are to monitor, advise and allow us to keep up with changes. There are rare exceptions to this rule, and when, with Hashem's guidance and some detective work, I can discover blatant violations and protect innocent consumers it

is extremely memorable and gratifying. On that note, I would like to share two stories.

Years ago, I was assigned to perform inspections at a cookie dough plant for a national hashgacha agency.

This was a fairly simple plant, producing cookie dough with inclusions such as chocolate chips. Once, this company requested authorization for the inclusions of a candy which lacked acceptable kosher certification. Obviously, it was not approved. Around this time, I had a funny feeling about this company. During my regular inspections, I did not seem to find enough ingredients for what they ought to have, and I took note of this. I contacted the Rabbi responsible for the certification and voiced my concerns, albeit with no concrete evidence. He advised doubling the frequency



Rabbi Rosskamm conducting Passover training for Colorado Department of Corrections

of the inspections. On a subsequent inspection, I noticed purchasing records which indicated that they had purchased \$400 worth of the non-certified candy mentioned earlier! The company then claimed it was for a trial run, which did not seem plausible to me, but we had no evidence yet of foul play. Soon afterwards, I performed an inspection and decided that I would stay for a full hour, hoping that I would be able to solve this mystery. Suddenly, I noticed a paper lying on a table with the production schedule, and the dough with the non-certified candy inclusion was on the schedule! With this discovery, their certification was dropped. However, the saga was not over yet. I still had to go back to verify whether the kosher symbol was still being used. It was then that I finally found the smoking gun: the finished product containing the non-approved candy in the freezer...with the kosher symbol! The date on these products was as I had seen on their production schedule. I had been checking the freezer unsuccessfully at every visit but could not find this product until now!

Another, more recent memory. This time it was a company certified by a national hashgacha agency producing a marinated vegetable product using wine vinegar. After a number of years, they had expanded and were producing for many customers, including some large non-kosher chain restaurants. These restaurants were not interested in kosher products and the producer wanted to use non-kosher wine vinegar for these products. Although technically this could be done without compromising the kosher products and many facilities do produce kosher and non-kosher products at separate times or on different lines, having the same ingredient in a kosher and non-kosher form is



**“I finally found the smoking gun”
Rabbi Roskamm on a more routine inspection.**

a disaster waiting to happen and is not allowed. The company went ahead and purchased non-kosher wine vinegar claiming they were unable to procure the volume of kosher wine vinegar for necessary for all their products. After deliberation, they were given the green light to proceed on a temporary basis. This was based on a few technicalities.

One, the kosher variety came in significantly different packaging. Secondly, upon receipt of kosher vinegar, I would personally verify the documentation and seals. Additionally, for verification purposes, we were given access to the company's inventory and batch records which we were told were unable to be doctored. This continued for close to year. I arrived for an inspection and was told that they had just run out of the kosher vinegar and had to delay the kosher production.

However, that day they had just received a truckload of kosher vinegar and were eager for me to ‘check them in.’ I was able to

verify a few and returned the next day to finish the job. Checking their records, they had used 85 lbs. of kosher wine vinegar the day before and produced kosher products with kosher symbols; however, the barrels I had approved were still in their warehouse, unopened! They had ‘used’ 85 lbs. of ‘kosher wine vinegar’ they did not have! Their certification was immediately terminated and their packaging bearing the kosher symbols had to be destroyed.

KK: Why did they have to destroy the packaging and why is that so important?

RYR: This is an agreement companies sign with kosher agencies. If the certification is discontinued, for whatever reason, all packaging bearing the trademarked kosher symbol must be destroyed or removed. Companies can invest exorbitant sums in packaging (think graphic designers and printers, plastics, and boxes) and will often have years’ worth of packaging in stock. This

presents a major monetary loss and is sometimes the greatest incentive for a company to comply with a kashrus agency!

KK: Can you tell us some great people you have become acquainted with along your journey?

RYR: It is interesting to note that some of the greatest assistance throughout the years has been from Rabbis and Mashgichim of other hashgacha agencies. Although we are technically competitors, there is a mutual respect and willingness to assist with knowledge and expertise which is greatly appreciated. Of the many acquaintances I have made, a few stand out in my mind. Rabbi Yisroel Belsky *zt"l*, Rabbi Avraham Juravel and Rabbi Yechezkel Auerbach are unique examples of people with vast and combined halacha and practical knowledge from which I have gained tremendously. I would like to share a story about a situation where Rabbi Yisroel Belsky's advice saved the day. I had performed an initial inspection (this is an inspection to assess the possibility of certifying a company as kosher) at an oil pressing facility in Montana and had a dilemma. Their press was a huge piece of heavy machinery which had previously been used for (non-kosher) animal fats. Used mills are far from spotless, to put it mildly. This machine would require a disassembly and thorough cleaning before it could be kashered. When I notified the company of this requirement, they were unwilling to do so and claimed that this would take 3 months at a loss of \$200k per day! At the same time, they were eager to produce kosher oil, since (in their words) "no kosher certificate, no customers"! I reached out to various contacts for an *eitza* (idea) and managed to reach Rabbi Belsky the following day. He replied

that it would not take more than a few weeks to disassemble, and the kashering would be easy. He told me that the OU was once debating with a company for six weeks about taking apart a piece of equipment. When they finally agreed to take it apart, it did not take more than 6 minutes. I got a phone call from the oil facility just a few weeks later, telling me the press had been disassembled and sandblasted! Kashering was quite memorable. I arranged to be there for three days to kasher, but it took only half that time. They ran a steam line to an empty tank which was situated outside, causing it to boil even during a snowstorm. They then lifted each piece with a forklift and immersed each side in the tank¹!

KK: Why indeed did that company believe "no kosher certificate, no customers"?

RYR: Try to imagine the kosher market's relation to the general one as an inverted pyramid. There is a small percentage of kosher consumers at the supermarkets who buy only kosher bread. Manufactures who wish to increase their sales a few percent by

including kosher consumers, must get 100% of their ingredients kosher. Accordingly, those who supply these ingredients to the manufacturers also must be kosher certified. This causes the suppliers to prioritize those brands which are certified kosher. This, in turn, gives the large wholesale manufactures the incentive to 'go kosher' with 100% of their ingredients. At the top of the chain, large ingredient suppliers, such as yeast and oil have few options if they are not kosher certified. The idea that so many companies are eager to have kosher products is obviously to the tremendous benefit of the



¹Unlike Tevilas Keilim, Kashering (for year-round or Pesach) can be performed on one part of an item at a time.

kosher consumer and should not be taken for granted!

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

RYR: The growth in manufacturing in our region over the past 30 years has been tremendous. Scroll K has gone from two employees (I was the second in 1994) to the present six. We have also seen the addition of caterers and local establishments based on kosher consumers' needs. We would love if more kosher eateries would open as well!

KK: What advice do you have for kosher consumers, based on your experiences?

RYR: Two points: First, keep vigilant for symbols of reputable kosher agencies. While there are many, many fine ones (we have a list of the common ones on our website), it is unfortunate that there are a few whose standards fall below acceptable standards. Often, there are massive differences; I would like to illustrate this with a personal experience. I was overseeing a more complicated facility which produces aseptic products such as pouch applesauce. There are two lines dedicated for kosher and two for non-certified products including soups containing poultry and meat. The aseptic process uses heat and there would be serious kosher consequences if products were run on the wrong line. At one point, the company was going to run a product certified kosher by an agency with subpar standards. This agency did not send a mashgiach, nor dictate any details, leaving us to decide on which line to run it. While we were hesitant to allow this production on the kosher line due to the questionable source of the grape juice (a highly kosher-sensitive ingredient) it contained, and we reached out to that agency for verification. We were assured that the grape juice was indeed kosher, and after deliberation, including the knowledge that running it on the non-kosher lines would cause people to consume non-kosher food, we advised running it on the kosher lines. A few weeks later, the director of that agency

called me to say that they discovered that it was actually non-kosher grape juice! I asked him if he was aware that there were non-kosher lines and products at this facility. He admitted that he visited this facility 10 years prior and was unaware of any issues. Additionally, he added, there are other kosher certifications supervising that facility! Another time, my escort at a plant mentioned they were contacted by a kosher agency offering discounted fees for kosher certification. One of the benefits they were offering was that there would be no in-person inspections!

KK: You mentioned two things. What is the second?

RYR: Kosher consumers should know that they play an active role in the kosher picture. From a keen shopper noticing something about a product to the choices people make when stocking their pantries, we are all in this together! I would like to share a recent



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incident where vigilance saved the day. Shua Horowitz, proprietor of East Side Kosher Deli, was locking up around 1 AM after a long day. He noticed one of the smokers (a device used to smoke meat) was active and smoking. While the device is usually kept in a secure area, it had been left out to cool after use. It soon became clear that a needy individual had waited until things had settled, gathered some twigs, and was preparing his (non-kosher) meat on the smoker! Use your keen senses and do not hesitate to ask questions! With the homeless issue on the rise, people should be careful to secure their grills and other outdoor equipment, to assure that they are not compromised by uninvited guests.

KK: How has Covid-19 impacted your work in particular and the Scroll K in general? Has the concept of virtual inspections become a permanent fixture in kashrus?

RYR: The impact was definitely felt with limited on-site inspections during the early Covid days. Only those which were deemed critical were performed. At present, 80-90% are in-person; some are virtual. The virtual inspections are reserved for products with extremely low kosher concerns, such as detergents which halachically do not require kosher certification. Yes, there are products which are certified just because the company deems it a selling point. Some examples are bottled water, whole eggs, and bags of carrots. A lesson we gleaned from the Covid experience was that there are certain advantages of virtual inspections. In some cases, virtual inspections are equivalent to physically being at the facility, such as to review information or verify whether specific products were received. There are times when virtuals can exceed physical on-site


Kosher consumers should know that they play an active role in the kosher picture.

inspections, such as screen-sharing certain information or verifying line integrity over Shabbos or Yom Tov.

KK: Rabbi Rosskamm, do you have a parting message?

RYR: We are blessed with quite an abundance of kosher certified foods, many of which require little preparation. Compare a chicken dinner one hundred years ago and today. Instead of taking a live chicken to the shochet, then cleaning it and salting it, we can take a trip to the East Side Kosher Deli and pick up your meat and chicken for a few weeks at a time. The Talmud (Pesachim 118a) states that Psalm 136 is known as Hallel Hagadol, the great Hallel, because it mentions that Hashem provides food to all living beings. How much more so must we appreciate the abundance of foods that Hashem provides for us with such ease. As we make our blessing before and after enjoying the provisions Hashem gives us, we should concentrate on the blessing and thereby show our appreciation to Hashem for the kindness that he bestows upon us.

I wish to express my gratitude to Hashem for giving me the opportunity for so many years to assist His people in fulfilling His commandments regarding kosher foods and for all his assistance to me along the way. May Hashem continue to be with me and all the Rabbis of the Scroll K so that we can continue our holy work and successfully assist our community by providing kosher certification for an abundance of foods, as well as providing guidance to people in their unique situations.

KK: Thank you very much for your time, Rabbi Rosskamm, and we wish you *hatzlacha* in your great work! 




Rabbi Yisroel Rosskamm has been with Scroll K since 1994. For further details of his life, read the article above!

Come Out on Top: The Kashrus of Stovetops and Grates

By Rabbi Yehoshua Greenspan

The Ribono Shel Olam, in His infinite goodness, has blessed with advancements in technology that have given us conveniences that did not exist in previous generations. However, as is usually the case, advancements in technology lead the way for new discussions in halacha and an analysis of potential concerns that will pertain to the kosher Jew. This article will explore the Kashrus concerns for year-round as well as Pesach on contemporary stovetops found in peoples' homes, and how best to navigate this hot topic.

There are four primary stovetops on the current market: gas, electric coil, glass-top and induction.

Type of Stovetop	Cooking Pros	Cooking Cons
Gas. The gas stovetop has a grate for each pot to rest on with an actual flame under the grate. 	<ul style="list-style-type: none"> • Gas can be cheaper than electric • Instant control of heat from high to low instantly • More versatile for grilling, searing, and simmering • Temperature is much easier to control • Works well with many diverse types of pots and pans 	<ul style="list-style-type: none"> • Turning them on is not as foolproof as an electric stove (Sometimes the burner will not light, or pilot light goes out) • There can be ventilation problems and carbon monoxide buildup • Gas can create a greasy surface • Can be difficult to tell whether the burner is on, which can lead to burns • Can cost more than gas • Electric stoves use about three times more energy than gas • If the power goes out, so does the stove • They cook food slower than gas
Electric Coil. The grate itself that the pot rests on becomes hot. 	<ul style="list-style-type: none"> • The kitchen stays cooler with an electric stove • The flatter surface is more stable for pots • They are easier to turn on and off • They can be easier and less expensive to install 	<ul style="list-style-type: none"> • In addition to the disadvantages of electric coil burners, cooktops can get damaged easily.
Glass-tops are essentially like electric coil. There is a completely flat surface with outlined areas for placing the pots. The burners are under the glass and cause the outlined areas to glow orange/red when ignited. 	<p>In addition to the advantages of electric coil burners:</p> <ul style="list-style-type: none"> • there is a flatter surface to clean and no food falling into the burner • When they are not in use as cooktops their flat top surfaces double as additional counter space for cold prep. 	<ul style="list-style-type: none"> • Generally, more expensive • Requires specific size and type of cookware: Cast iron, enameled cast iron, and most stainless-steel cookware get the green light. Non-magnetic cookware, such as copper, glass, aluminum, and ceramic, would be incompatible with induction. • Easier to overcook food with fast heating time • Cooktops can get damaged easily
Induction. These are the most innovative with no actual heat emanating from the stovetop. Instead, a coil of copper wire is under the glass cooktop. When the 'burner' is turned on, it sends electro-magnetic energy through the coil. By placing specific types of cookware on the cooktop, the electro-magnetic field of energy transfers directly into the pot or pan causing the utensil and food to heat up.	<ul style="list-style-type: none"> • The most precise temperature control • Greatest energy efficiency • Maintains a cool cooking surface 	

Now let us dive into the kosher aspects. Here are some common kosher questions pertaining to stovetops:

1. Is it permissible to use the same grates for dairy and meat pots or must they be specifically designated?
2. What happens if my dairy dish spilled over while it was cooking? Can I just clean the grates and immediately thereafter use the same grate with a meat pot?
3. We are going to the mountains and staying in an Airbnb. We are bringing our own food and

cooking utensils. Do we need to kasher the stovetop before we use it?

4. While cooking, I will sometimes place pots and covers directly on the area between the burners. A friend commented that this area is not kosher, as both milk and meat occasionally spill over onto this area. Is that correct? If I did so, do my pot covers require kashering?

The Sources

To answer these questions, we need to examine the underlying issue that these questions touch upon. We will then examine different practical differences and

concerns that exist on the various stovetops. We will then discuss how these issues apply to Pesach.

- A fundamental law of Kosher is that the Torah forbids not only a tangible mixture of milk of meat, but also a mixture of the taste of milk with meat. For this reason, if one were to put a hot piece of meat on a dairy plate, the piece of meat will absorb some of the milk that had been previously absorbed in the plate and will be forbidden to eat¹.
- What is the Halacha regarding taste transfer by one vessel touching another? If a hot dairy pot touches a hot meat pot, do these utensils become non-kosher? This is a *machlokes*, or dispute, in the Rishonim². According to Hagahos Shaarei Dura, taste is transferred between two vessels and therefore the vessels are now non-kosher³. Other Rishonim, including Mordechai and Issur v'Heter, disagree and say that taste is not transferred⁴. It would seem, that all of the above questions hinge on this disagreement, because putting a pot on the grate or (non-burner) surface of a stove is essentially two touching vessels.
- How do we rule? The Rama⁵ writes that two differing pots which touched (when clean and dry) are permitted. However, writes the Rama, one should be careful that this does not happen. What is the reason behind this ruling? Some say that although *b'dieved* (*ex post facto* or after the fact) we rule that it is permitted, we should initially be strict as per the other opinions. However, Rav Moshe Feinstein⁶ writes that the reason that one should be stringent is because we are worried about one spilling over onto the other which would result in a transfer of taste. Hence, if the pots were empty and there is no concern of one contaminating the other, it would even be allowed *l'chatchila* (initially).

Let us return to the stovetop

For this discussion, we will begin with gas and electric coil stoves and then, later, discuss the special issues germane to glass top and induction stoves.

Our approach to stovetops is dependent on the reasons discussed earlier. Your pot of food and the surface under the pot (whether it is the grate, burner, or area between the burners) are like two differing vessels and should theoretically not be placed touching one another *l'chatchila* (initially) while hot. However, there is an

essential difference, as surface under the pot is like an empty vessel which will not spill or spray anything into your pot. Although there may be meat *bliyos* (absorption) in the stove, there is no actual product which can land on your dairy dish or vice versa. According to Rav Moshe Feinstein's understanding, it should be permissible to use the same grates for dairy and meat. Rav Moshe⁷ gives another two reasons why the grate/burner should be permitted. One is because the potency of a consistent flame is such that it will prevent absorption into the grate from any spillage. Another reason is that the flame will subsequently self-kasher any absorption.

Scroll-K, however, advises kashering before using a non-kosher stovetop. The same applies when you witness actual dairy or meat fall onto your burners. The reasoning is based on the following:

- Many grates are significantly larger than the flame and the heat will not necessarily accomplish a kashering or prevent absorption in the outer perimeters of the grate. As such, a spillover can cause a liquid medium between the two vessels resulting in a taste transfer. In the case of a non-kosher stovetop this may cause the kosher food to be forbidden (if moisture or residue are present). If dairy spills over your kosher stove, a subsequent meat dish on that burner can similarly absorb dairy and be forbidden.
- It is common for a spill to occur and the heat is turned off soon afterwards. Cleanup is generally delayed until the area cools down; this allows the surface to absorb the taste⁸. This absorption will not be kashered until sometime during a subsequent use, a few minutes after the burner is turned on high. During the subsequent use, a slight spill or moisture on the underside of the pot will allow for a wet transfer of taste and the kashrus of the food (inside the pot on that burner) can be compromised. For kashering instructions, see below. This reason is more prevalent on glass or electric stovetops.

Let us now respond to the queries raised:

1. Is it permissible to use the same grates for dairy and meat pots or must they be designated?

Although it is a commendable custom of some people to have separate burners, it is not

¹ Shulchan Aruch Y.D. 93:1. This is only if the plate was used with hot dairy within the previous 24 hours.

² Both opinions are quoted by Darkei Moshe Y.D. 92:9

³ This is only correct if they were both used for hot dairy and meats respectively within the previous 24 hours.

⁴ This is true assuming the vessels were dry and clean.

⁵ YD 92:8

⁶ Igros Moshe YD 3:10

⁷ Igros Moshe YD 1:59

⁸ As the surface is hot enough to absorb but not to kasher.

halachically required according to many authorities. This is assuming that one did not see actual dairy or meat on the burners.

2. **What happens if my dairy dish spilled over while it was cooking? Can I just clean the grates and immediately thereafter use the same grate with a meat pot?**
3. **We are going to the mountains and staying in an Airbnb. We are bringing our own food and cooking utensils. Do we need to kasher the stovetop before we use it?**

In both of the above scenarios, it is recommended to kasher the grates/burners before usage. We recommend to kasher it by covering it with a *blech* (metal sheet) or large pot that covers the entire burner, then turn the burner on high for about 10 minutes. (If you are using a large pot, you may want to place some water in the pot so that the pot will not get damaged.) Make sure the bottom of the pot and the grate or coil is dry and clean. A 24-hour waiting period is not required.

If one used a non-kosher (clean and dry) stovetop without kashering it, *b'dieved* (ex post facto) the food and pot would still be kosher⁹.

4. **While cooking, I will sometimes place pots and covers directly on the area between the burners. A friend commented that this area is not kosher, as both milk and meat occasionally spill over onto this area. Is that correct? If I did so, do my pot covers require kashering?** Your friend's comment can be understood both from a halachic and practical standpoint. From a halachic standpoint, there are reasons to assume that there may be absorptions in this area. On a practical level, there is often residue or moisture present (on the surface or pot), and Rav Moshe's leniency would not apply. It is therefore not recommended to put pots or covers directly onto the middle section. If one did put a pot onto the surface between the burners and residue or moisture is present, a Rabbi must be consulted. In the event that the surface is clean and dry, it would not require kashering.

Pesach

The Rema¹⁰ writes that stove grates should be kashered for Pesach. The Mishna Berura explains that this is because we are more *machmir* (strict) when it comes to chometz and do not rely initially on leniencies regarding two vessels touching each other. Therefore, for Pesach, one is required to kasher the grates/burners. The surface between the burners should not be used unless it is kashered (assuming it is kasherable material, such as stainless steel) and/or properly covered.

Glass stovetop

While the above discussion applies to a glass stovetop stove as well, a few practical points about the glass stovetop should be noted.

- a) One obvious concern is that due to the flat surface, it is easier for one pot on the stovetop to overflow and there will be a liquid contact with another pot. For this reason, it is highly advisable not to use the stovetop for dairy and meat at the same time.
- b) Another issue is that due to the flat surface, it is common for a pot to be moved off the actual flame and onto the middle section. As mentioned above, this is not recommended, and care should be taken to avoid this from happening.
- c) Another concern unique to the glass top is that the outlined burner areas are not always big enough for the pot that you want to cook with, causing the pot to rest while cooking, on the middle section. If this must be done, care must be taken that the pot and surface are dry with no food residue. This could be a kashrus concern if liquid were to end up there, such as if a pot overflowed onto that area. A Rav should be consulted should this happen. If your pots are bigger than the burners, it is recommended to avoid these complications and designate separate burners for dairy and meat.
- d) **Regarding Pesach:** Ashkenazi custom is to not kasher glass for Pesach using boiling water. Thus, the middle (non-burner) section of the glass stovetop cannot be kashered for Pesach. It is questionable whether Sefardim are required to kasher a glass stovetop. Although Sephardic custom does not require kashering for glass used year-round, there are other ceramic components mixed inside a glass

When in the market for a new oven, it is imperative to be aware of the issues and make the best decision. Bear in mind your needs, price range, and of course the halachic issues involved.

⁹ This is based on the variety of reasons discussed above. The same is correct for cooking meat after a dairy spill or vice versa.

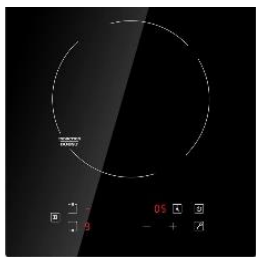
¹⁰ O.C. 451:4

stovetop which may not be kasherable. The stovetop cannot be fully covered either, as it might cause the glass to shatter. Therefore, particular care should be taken that the pot does not extend onto the middle (non-burner) section. If the pot is bigger than the burner, it should not rest directly on the stovetop. If a pot did accidentally get placed onto a surface that is not kosher for Pesach, this could be problematic as there is often moisture or residue present; a Rabbi should be consulted. If the surface was dry and free of residue, the pot and food inside can be used without further kashering.

Induction stovetops

Induction stovetops have many practical advantages (see chart above). There are, however, a number of halachic issues:

1. **Sharing Burners:** Amongst the reasons listed above to be lenient regarding sharing burners for dairy and meat is the presence of an actual fire (or element) which self-kashers and prevents absorption. This does not exist with induction cooktops as the 'burners' do not give off heat. Due to this factor, it is recommended to maintain



separate burners for dairy and meat. In addition, if a person wants to use a non-kosher induction stovetop, it is recommended to kasher it beforehand (see below for how to do so). Alternatively, an induction interface disc should be used as we will discuss shortly. One should be more careful regarding spills onto the burner than on a regular stovetop as there is no direct heat to burn off the residue.

2. **Shabbos and Yom Tov:** Induction cooktops cannot be used on Shabbos or Yom Tov because the electromagnetic connection is made when a pot is placed onto the coil area. Similarly, one would not be able to remove the pot from the coil area because the electromagnetic field is severed when the pot is removed¹¹.
3. **Bishul Akum:** Many foods that were cooked by a non-Jew are forbidden for a Jew to eat unless a Jew participated in the cooking process. One way this is accomplished is when a Jew turns on the fire. However, with an induction cooktop, no fire is

produced when the coil is turned on! Only once the pot or pan is placed on the 'burner' does the utensil become hot because of the electromagnetic field. The Jew would have to actually cause the heat to flow. This can be accomplished by either placing the pot on the burner after it has been turned on or turning on the burner after placing the pot on the burner.

- It should be noted that according to some *Poskim* (halachic authorities), the prohibition of Bishul Akum is only applicable when cooking is done with an actual heat source. Accordingly, items cooked in an induction oven and/or microwave are not subject to Bishul Yisroel requirements and are therefore permitted. One should consult his Rabbi for a final verdict on this issue. Rabbi Moshe Heinemann (Rabbinic Administrator of Star-K) advises installing induction ovens for situations where Bishul Akum is difficult to avoid, such as an elderly person in the care of a non-Jewish aide who prepares his or her meals¹²!

4. **Kashering (year-round):** While other cooktops can be kashered by simply turning on the burners, it is a different story with induction cooktops as no heat is generated by simply turning on the 'burners.' Furthermore, the stovetop cannot be covered with aluminum foil because it may melt or damage the cooktop. It is questionable whether the stovetop can be kashered with *iruy kli rishon*, pouring boiling water directly onto all areas. One should consult their Rabbi regarding this issue.
5. **Kashering (Pesach):** Kashering for Pesach is problematic as we do not kasher glass for Pesach with boiling water (especially when it may have ceramic components)¹³.

A Solution: Induction Interface Disc

An induction interface disc is a product designed to allow one to use non-magnetic cookware and still use an induction



stovetop. This can be used as a barrier on Pesach. Year-round it can be used to allow one to cook on the induction stovetop and use the same burner for dairy and meat, just having a disc designated for dairy or meat.

Conclusion

¹¹ Obviously, one can turn off the burner before Shabbos and Yom Tov and partake of the food afterwards.

¹² For more information about *Bishul Akum*, an in-depth article can be found at scrollk.org.


¹³ See above whether this holds true for Sephardim as well.

When in the market for a new oven, it is imperative to be aware of the issues and make the best decision. Bear in mind your needs, price range, and of course the halachic issues involved. From a purely halachic perspective, the stovetop with the least halachic

concerns and the least headaches are electric coil and gas stovetops. It is always recommended that one speak to his/her Rabbi for guidance in this regard, especially when it comes to Pesach, glass-top and induction stovetops. **[K]**

Type of Stovetop	Kashrus Pros	Kashrus Cons and Pesach Issues
Gas	Easy to Kasher	<p>Burners may be kashered by one of the following methods:</p> <p>I. Covering them with sheet metal or the like and turning the burner on high for 10 minutes.</p> <p>II. Place the clean grates in an oven and heat it to 550°F for one hour (or in an oven preheated to 550°F for twenty minutes). Note that some grates have a rubber component which may be ruined if put in the oven. A pot or blech should be placed over each burner with the fire turned on for 5 minutes to kasher the burner area.</p> <p>III. Placing them in a self-cleaning oven for one self-clean cycle.</p> <p>Between the burners: For Stainless Steel, pour boiling water over these areas. Porcelain-finished (this is the standard stovetop) should be cleaned and covered with heavy aluminum foil. Make sure NOT to block the vents. See Pesach Preps for more details such as Drip Pans and Knobs.</p>
Electric Coil	Easy to Kasher	<p>Burners may be kashered by turning each burner on the highest setting until it turns red, which should take about 3 minutes. Tip: Turning off the lights in the room will allow you to easily see when it the burner(s) glow.</p> <p>Between the burners: same as gas (see above).</p>
Glass-top		<p>Burner areas may be kashered by turning on each burner until it glows.</p> <p>Between the burners: This area does not get hot enough to be kashered; yet it cannot be covered. It should therefore not be considered kosher for Pesach. As such, extreme care should be taken to assure that hot pots do not touch this surface.</p>
Induction	According to some there is no issue of <i>Bishul Akum</i>	<p>Highly difficult to use on Shabbos or Yom Tov.</p> <p>Cannot be kashered for Pesach. Sefardim should consult a Rabbi.</p>


Rabbi Yehoshua Greenspan is the newest addition to the Scroll K team. Originally from Illinois, he lives with his wife and children in Southeast Denver.




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Letting Go: Shemita in our Times

By Rabbi Shmuel Halpern

For millennia, we Jews have yearned to return to our homeland, where we would once again be able to fulfill the many agricultural mitzvos that are geographically particular to Eretz Yisrael. Alas, Moshiach has yet to gather together our dispersed nation. With the growth of food imports in the U.S., it is not uncommon to find the produce of Eretz Yisrael on our grocery store shelves. This year provides us with a unique opportunity to honor the shemita sanctity of these holy fruits, legumes, and vegetables. While we don't share the challenge and mitzvah opportunity of the Israeli farmer, in our small way, we can also fulfill the mitzvah of shemita.

For those lucky enough to visit the holy land, the complexities of hilchos shemita is of extreme relevance, and one should consult a halachic authority for guidance. For the remainder of this article, however, we will focus mostly on the shemita foods that make their way to our supermarkets and homes here in the U.S

As we approach the topic of shemita, it may be helpful to look at two different categories of restrictions: one applies to the land and the other to the produce. The Israeli farmer is enjoined to let his field lie fallow¹ during the seventh year. In addition, the growth of the seventh year is subject to several restrictions²:

1. It must be considered ownerless.
2. The field owner may not sell it for a profit.
3. One may not intentionally waste or ruin the produce, i.e., throw them into a dirty garbage bin.
4. One must consume the produce in its customary manner of consumption.
5. One may not export the produce out of the borders of Eretz Yisrael.

6. Vegetables or legumes that grow on their own may not be benefitted from. These are known as *sefichin* and are prohibited out of concern that farmers may plant/grow the produce and claim that they grew on their own. This prohibition does not apply to fruits and the like that grow from a tree or bush which have been around for a while prior to shemita. Nor does it apply at the very beginning of shemita, when all the growth has been planted before shemita.
7. *Biur* is an additional mitzvah to declare the fruits ownerless when the particular fruit species no longer grows in the field. Once the produce has been placed outside and declared ownerless, one may take them back into their possession once again.

Sell The Land?

Due to the difficulty shemita restrictions place on the economic stability of the Israeli farmer, and indeed the average citizen of Israel, there were major halachic authorities³ who instituted that the land should be sold to a non-Jew. According to these opinions, the sale exempts the land and its produce from the shemita laws. While this may seem like a simple solution, it was, and continues to be, the subject of much controversy. Firstly, a great scholarly debate⁴ has ensued since the time of Rabbi Yosef Karo, author of the Shulchan Aruch, as to the halachic status of Eretz Yisrael land that belongs to a non-Jew. In addition, many⁵ doubt the credibility of the sale. While it is not my intention to enter into the debate, major Kashrus organizations⁶ in the U.S. currently do not rely on these land sales. It is worth noting that even those who relied on the sale did so only out of concern for the tremendous strain on Israeli society but agreed that it is

¹ Vayikra 25:4

² Unless otherwise noted, primary sources are Rambam, Shemita and Yovel, chapters 4-7

³ Rabbi Yitzchok Elchonon Spektor (1817-1896) in his initial ruling, Rav A.Y. Kook, Chacham Ovadia Yosef and others.

⁴ Mabit was amongst the major authorities who disagreed, see notes below for sources. Rambam, Shemita and Yovel, 4:29 and Derech Emunah ibid.

⁵ Rabbi Shmuel Salant, Chazon Ish and many others ruled against the sale. For more historical details see Yalkut Yosef (Shemita pages 768-769) and <https://www.koltorah.org/halachah/the-heter-mechira-part-one-by-rabbi-howard-jachter>.

⁶ <https://oukosh.org/blog/consumer-kosher/shemittah-for-the-clueless/>.

them¹⁶; however, great care must be taken not to ruin them intentionally or use them in a manner inconsistent with their normal use. Suppose there are significant leftovers of the shemita produce. In that case, one should be careful to place them in a separate garbage bin until they are no longer edible, at which point they can be disposed of in the regular garbage bin¹⁷.

The Shemita That Never Ends

While we would think that shemita lasts for one year only, the truth is that we must keep our wits about us for a while longer. As we explained, only vegetables picked during the shemita year have shemita status.

Given the shorter shelf life of vegetables, at some point in the post shemita year, we can cease to worry that the vegetables imported were picked during shemita. However, our concern with fruits,

grains, legumes and dried herbs can last well beyond the shemita year. Since they are defined not by picking but by a stage of ripeness, they could be picked post shemita and still retain a shemita identity. Canned vegetables can also remain on the market long after shemita.

Wine

Israeli wines would pose a concern beyond shemita, especially if they were produced using the otzar beis din model, which, as we explained, leaves the shemita

laws entirely intact. One must therefore ensure that it does not go to waste. Some halachic authorities write that one may not extinguish the havdalah candle with this wine or use it to spill out when mentioning the ten plagues at the seder¹⁹. Wine can last well past shemita; we must therefore ensure that the production date was not during a shemita year. The shemita status of wines often appear in the ink-jetted area, next to the lot code.

Esrog Dilemma

This coming sukkos season, coming on the heels of shemita will bring many Israeli esrogim to our shores. Rabbi Moshe Feinstein²⁰ ruled that while it is debatable

whether the dealer was allowed to export esrogim in the first place, once it has been, there is no issue with purchasing it. There are, however, a few details to be aware of, based on the above guidelines.

After

sukkos, one must ensure that the esrog is treated appropriately, as befits shemita fruit²¹. In addition, the esrogim cannot be sold outright, and if one uses cash to purchase the esrog, the currency which is 'traded' for the esrog, will attain a shemita status, and the seller will be restricted in how he may use those funds. To this end, there are two payments methods to consider:

1. *Havla'ah* refers to a mechanism whereby the main sale is with the lulav –which, being non-edible, is not subject to the shemita restrictions– and the esrog is 'swallowed' by the lulav sale.

It is prudent to check items if they are from Eretz Yisroel, especially those which often are from Eretz Yisroel. Produce from Eretz Yisroel requires hashgacha even during non-shemita years due to the special halachos which apply. The following table is a basic overview of shemita as it relates to imported produce.			
	Beginning of shemita produce in the market	End of shemita produce on the market	May I consume these items which were grown during Shemita
Canned pickles	Current	Unknown	Yes
Esrog	Sukkos 5783/2022		Yes
Fruit (e.g., dates)	Spring 5782/2022	until Late 5783/2023	Yes
Herbs	Current	Fresh herbs until Winter 5783/2023. Dried herbs may be on the market for a significantly longer time.	No (<i>sefichin</i>)
Peppers, tomatoes	Current	until Winter 5783/2022	Yes
Produce which do not grow on trees or bushes (e.g., scallions, carrots)	Current	until Winter 5783/2022	No (<i>sefichin</i>)
Wine	Summer 5782/2022 ¹⁸	Unknown	Yes

¹⁶ Although the fruit were not treated ownerless, they are still permitted, see Chazon Ish, Shevi'is 10:6, Igros Moshe OC 1:186 and Minchas Shlomo 1:44.

¹⁷ There are those who allow one to wrap the fruit in a bag and dispose of it regularly, but it is best to avoid this when possible.

¹⁸ Shemita grapes will only be harvested in Spring 5782/2022.

¹⁹ Sefer Hashmita (Rabbi Y.M. Tucazinsky) 7:3 and Minchas Osher, Shvi'is chapter 46

²⁰ Igros Moshe ibid.

²¹ For more details, see Derech Emunah, Shemita and Yovel, 5:96

2. Paying for the esrog via credit card or check and not cash will ensure that the seller isn't left with shemita funds²². In any case, if one utilizes the *havla'ah* method, they can pay in any way they would like, cash included.

Shemitas Kesafim

There is an additional shemita halacha that is not agricultural and therefore applies in the diaspora as well. While this article focuses on the agricultural aspects of shemita, I would like to mention the 'monetary shemita or *shemitas kesafim* briefly. The

Torah²³ mandated that we forgo any loans owed to us by our fellow Jews at the end of the shemita year. The sages²⁴, therefore, enacted a *pruzbul*, which allows the lender to collect the loan. The details of *pruzbul* are beyond the scope of this article, but there are many resources available to help one fulfill this mitzvah²⁵.

The Torah tells us (Vayikra 26:35 and Rashi) that laxity in Shemita observance leads to exile from Eretz Yisroel. May we merit through proper observance of this mitzva to return to our homeland in the very near future! [K]



Rabbi Shmuel Halpern grew up in Lakewood, New Jersey. He studied at the Mir Yeshiva in Jerusalem, Israel. Upon returning to the US, he enrolled at Beth Medrash Govoha in Lakewood, New Jersey where he earned his Semicha. For the past seven years he has been studying and teaching under the auspices of the Denver Community Kollel. In August of 2021, he became the Rabbi at DAT Minyan on Denver's east side.



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²² Chut Shani, Shemita page 292

²³ Devarim 15:1-3

²⁴ Gittin 34b and 36a-b

²⁵ See for example, <https://www.star-k.org/articles/articles/1222/pruzbul/>.

Cleaning and Checking Romaine

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

Hearts of Romaine:

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

Steps for cleaning Hearts of Romaine:

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

Thrip Cloth Method:

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

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

Conventional Method:

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

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

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

Whole Romaine Heads

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

K

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Measurements for the various Mitzvos on Seder night

By Rabbi Tzvi Steinberg
Rav, Congregation Zera Abraham

	Motzi Matza	Korech Matza	Afikoman	Marror (for Korech 1/3 of this amount may be used)	Four Cups of Wine (revi'is)
Chazon Ish	1.12 fl. oz.	.65 fl. oz.	1.15 fl. oz.	.65 fl. oz.	5.1 fl. oz.
Rabbi C. Naeh	.87-.97 fl. oz.	.65-.97 fl. oz.	1.17-1.28 fl. oz.	.65-.97 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.	.65-.97 fl. oz.	1.28 fl. oz.	.97 fl. oz. (especially since a bracha is recited)	5.1 fl. oz. (especially important on Shabbos)
"Largest" by weight	Hand - 1.02 oz.	Hand - .39-.59 oz.	Hand - .77 oz.	Lettuce - 1 oz.	
	Machine - 1.09 oz.	Machine - .42-.63 oz.	Machine - .83 oz.	Horseradish - (measured by volume) .97 fl. oz.	
	Oat - 1.3 oz.	Oat - .5-.75 oz.	Oat - 1.0 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	

HAGADDAH TRIVIA

The Pesach Hagaddah is one of the most popular Jewish books around. Let's take a look at some unique Haggadahs:

1. The earliest printed Hagaddah was produced in Italy in 1486 by the Soncino family (There may have been one printed in 1482). This was not long after the printing press and the Gutenberg Bible (1455) made their debut.
2. A rare Hagaddah manuscript from around 1300 C.E. is on permanent exhibition in the Israel Museum in Jerusalem. The beautiful calligraphy text is accompanied by colorful illustrations of Jews performing the Seder practices and reenacting historical events. It is known as The Birds' Head Haggadah because all Jewish men, women, and children depicted have human bodies with the faces and beaks of birds. Numerous theories have been advanced to explain the unusual iconography.



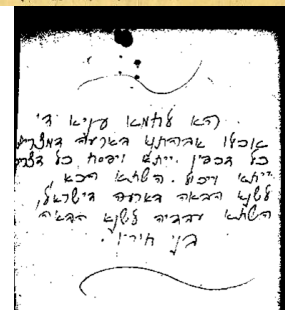
3. The Maxwell House Haggadah is the longest-running consumer promotion in the US. Introduced in 1932, it has been printed continuously since that time. There are over 50 million copies and 4,000 versions in print today. With one million new Haggados printed annually, it is the best known and most popular Haggadah among American Jews.



4. During WWII, the French Nazi-allied Vichy government imprisoned 6,500 Jews in the Gurs detention camp in southwestern France. In the spring of 1941, a small group of Jews in the camp, calling itself Comité Central d'Assistance (Central Aid Committee), began working to produce a Haggadah. Prepared over the course of several weeks, and with limited resources, the Haggadah consists of five handwritten pages, front and back, composed largely from memory and copied using stencils.



5. Dina Kraus was sent to a labor camp, Unterlöss, in northern Germany in 1944. Because of her fluency in German, she was assigned to be the clerk in the barrack and the distributor of the daily ration of soup. One day, as Pesach approached, a group of girls in the barrack asked her if she would conduct a secret seder. She summoned up the texts and the liturgy from memory. Then, with pencil and paper, she wrote down extensive sections of the Haggadah: "This year we are slaves, but next year we will be free." [K]



SEFIRAS HA'OMER CALENDAR 2022

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

- One who neglected to count at night should count during the following day (daylight hours) without reciting a *bracha*.
If an entire night and day was missed, one continues to count for the duration of the *Omer* but should no longer recite the *bracha*.
- Sephardic custom is to recite לעומר immediately after the number of days (example: היום שמונה ועשרים יום לעומר שהם ארבעה שבועות).
- Some replace לעומר with נצטרך

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

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היום שני ימים לעומר	<input type="checkbox"/> Sunday Evening, April 17
היום שלשה ימים לעומר	<input type="checkbox"/> Monday Evening, April 18
היום ארבעה ימים לעומר	<input type="checkbox"/> Tuesday Evening, April 19
היום חמשה ימים לעומר	<input type="checkbox"/> Wednesday Evening, April 20
היום ששה ימים לעומר	<input type="checkbox"/> Thursday Evening, April 21
היום שבועה ימים שהם שבוע אחד לעומר	<input type="checkbox"/> Friday Evening, April 22
היום שמונה ימים שהם שבוע אחד ויום אחד לעומר	<input type="checkbox"/> Saturday Evening, April 23
היום תשעה ימים שהם שבוע אחד ושני ימים לעומר	<input type="checkbox"/> Sunday Evening, April 24
היום עשרה ימים שהם שבוע אחד ושלשה ימים לעומר	<input type="checkbox"/> Monday Evening, April 25
היום אחד עשר יום, שהם שבוע אחד וארבעה ימים לעומר	<input type="checkbox"/> Tuesday Evening, April 26
היום שנים עשר יום, שהם שבוע אחד וחמשה ימים לעומר	<input type="checkbox"/> Wednesday Evening, April 27
היום שלשה עשר יום, שהם שבוע אחד וששה ימים לעומר	<input type="checkbox"/> Thursday Evening, April 28
היום ארבעה עשר יום, שהם שני שבועות לעומר	<input type="checkbox"/> Friday Evening, April 29
היום חמשה עשר יום, שהם שני שבועות ויום אחד לעומר	<input type="checkbox"/> Saturday Evening, April 30
היום ששה עשר יום, שהם שני שבועות ושני ימים לעומר	<input type="checkbox"/> Sunday Evening, May 1
היום שבועה עשר יום, שהם שני שבועות ושלשה ימים לעומר	<input type="checkbox"/> Monday Evening, May 2
היום שמונה עשר יום, שהם שני שבועות וארבעה ימים לעומר	<input type="checkbox"/> Tuesday Evening, May 3
היום תשעה עשר יום, שהם שני שבועות וחמשה ימים לעומר	<input type="checkbox"/> Wednesday Evening, May 4
היום עשרים יום, שהם שני שבועות וששה ימים לעומר	<input type="checkbox"/> Thursday Evening, May 5
היום אחד ועשרים יום, שהם שלשה שבועות לעומר	<input type="checkbox"/> Friday Evening, May 6
היום שנים ועשרים יום, שהם שלשה שבועות ויום אחד לעומר	<input type="checkbox"/> Saturday Evening, May 7
היום שלשה ועשרים יום, שהם שלשה שבועות ושני ימים לעומר	<input type="checkbox"/> Sunday Evening, May 8
היום ארבעה ועשרים יום, שהם שלשה שבועות ושלשה ימים לעומר	<input type="checkbox"/> Monday Evening, May 9
היום חמשה ועשרים יום, שהם שלשה שבועות וארבעה ימים לעומר	<input type="checkbox"/> Tuesday Evening, May 10
היום ששה ועשרים יום, שהם שלשה שבועות וחמשה ימים לעומר	<input type="checkbox"/> Wednesday Evening, May 11
היום שבועה ועשרים יום, שהם שלשה שבועות וששה ימים לעומר	<input type="checkbox"/> Thursday Evening, May 12
היום שמונה ועשרים יום, שהם ארבעה שבועות לעומר	<input type="checkbox"/> Friday Evening, May 13
היום תשעה ועשרים יום, שהם ארבעה שבועות ויום אחד לעומר	<input type="checkbox"/> Saturday Evening, May 14
היום שלשים יום, שהם ארבעה שבועות ושני ימים לעומר	<input type="checkbox"/> Sunday Evening, May 15
היום אחד ושלשים יום, שהם ארבעה שבועות ושלשה ימים לעומר	<input type="checkbox"/> Monday Evening, May 16
היום שנים ושלשים יום, שהם ארבעה שבועות וארבעה ימים לעומר	<input type="checkbox"/> Tuesday Evening, May 17
היום שלשה ושלשים יום, שהם ארבעה שבועות וחמשה ימים לעומר	<input type="checkbox"/> Wednesday Evening, May 18
היום ארבעה ושלשים יום, שהם ארבעה שבועות וששה ימים לעומר	<input type="checkbox"/> Thursday Evening, May 19
היום חמשה ושלשים יום, שהם חמשה שבועות לעומר	<input type="checkbox"/> Friday Evening, May 20
היום ששה ושלשים יום, שהם חמשה שבועות ויום אחד לעומר	<input type="checkbox"/> Saturday Evening, May 21
היום שבועה ושלשים יום, שהם חמשה שבועות ושני ימים לעומר	<input type="checkbox"/> Sunday Evening, May 22
היום שמונה ושלשים יום, שהם חמשה שבועות ושלשה ימים לעומר	<input type="checkbox"/> Monday Evening, May 23
היום תשעה ושלשים יום, שהם חמשה שבועות וארבעה ימים לעומר	<input type="checkbox"/> Tuesday Evening, May 24
היום ארבעים יום, שהם חמשה שבועות וחמשה ימים לעומר	<input type="checkbox"/> Wednesday Evening, May 25
היום אחד וארבעים יום, שהם חמשה שבועות וששה ימים לעומר	<input type="checkbox"/> Thursday Evening, May 26
היום שנים וארבעים יום, שהם ששה שבועות לעומר	<input type="checkbox"/> Friday Evening, May 27
היום שלשה וארבעים יום, שהם ששה שבועות ויום אחד לעומר	<input type="checkbox"/> Saturday Evening, May 28
היום ארבעה וארבעים יום, שהם ששה שבועות ושני ימים לעומר	<input type="checkbox"/> Sunday Evening, May 29
היום חמשה וארבעים יום, שהם ששה שבועות ושלשה ימים לעומר	<input type="checkbox"/> Monday Evening, May 30
היום ששה וארבעים יום, שהם ששה שבועות וארבעה ימים לעומר	<input type="checkbox"/> Tuesday Evening, May 31
היום שבועה וארבעים יום, שהם ששה שבועות וחמשה ימים לעומר	<input type="checkbox"/> Wednesday Evening, June 1
היום שמונה וארבעים יום, שהם ששה שבועות וששה ימים לעומר	<input type="checkbox"/> Thursday Evening, June 2
היום תשעה וארבעים יום, שהם שבועה שבועות לעומר	<input type="checkbox"/> Friday Evening, June 3

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

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K

Certifying new food service entities

Josh's Smoke House
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Learning and Teaching



Celebrating a siyum with Rabbi Joseph's Daf Yomi class

Scroll K Impact in 2021

Scroll K Mashgichim traveled approximately 100,000 miles in 11 states to perform 2,100 inspections in these states for Scroll K and/or a dozen other kosher agencies.

Scroll K contracted with over 20 Mashgichim for inspections at numerous facilities in 13 additional states

EXOTIC FRUIT PARTY NEW YEAR FOR TREES



Learning to identify common insects in produce

Drop-off kashering at BMH-BJ in 2021



Answering many kosher inquiries

Special sale of chometz for bakeries



yzions@scrollk.org
From: Yakov Zions <yzions@scrollk.org>
Sent: Friday, October 8, 2021 11:59 AM
To: Ke, Megilla
Subject: [REDACTED]

- Thanks!
It is indeed a requirement. Here are some details:
1. The parchment scroll is a long, rolled-up, "letter".
 2. There is no requirement for every individual to have one, rather to read or listen to a live reading from the scroll.
 3. There is no requirement for a synagogue with 100 attendees can fulfill the requirement with one scroll. We have on Purim holiday. A synagogue with 100 attendees can fulfill the requirement with one scroll. It can be borrowed, used for Purim and returned. There is obviously no need to own the scroll. It can be borrowed, used for Purim and returned. There is obviously no need to own the scroll. It can be borrowed, used for Purim and returned.
 4. Purim this coming year will be observed on March 16-17.
 5. For more info, see <https://www.aish.com/h/purim/mj/48970631.html?x=1>

Feel free to reach out if you have any concerns.
Rabbi Yakov Zions
yzions@scrollk.org

On Thu, Oct 7, 2021 at 1:46 PM [REDACTED] wrote:
Greetings,
It was a pleasure meeting you a few weeks ago here at the Prison in Torrington. The warden here wanted me to check with you and get your opinion on an item that a Jewish inmate would like to order. He is asking to purchase a parchment Megilla. I am asked to find out if this item is a requirement for his faith. I have not seen where it is a requirement to have here but wanted to get your opinion as you are a Rabbi. Thank you so much for your help.

Very Respectfully,

Religious Coordinator
Wyoming Western Correctional Institution
Wyoming Department of Corrections
2016 Road 55F
Torrington, WY 82240