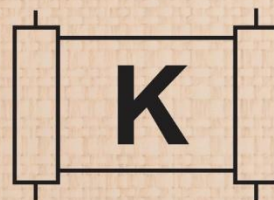


Kashrus Kommments

The Scroll K Vaad Hakashrus Pesach Guide 2025/5785



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STEP-BY-STEP GUIDE TO

Erev Pesach on
Shabbos

FEATURING

Easy-to-use Pesach Item List

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Sale of Chometz

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7"03

VOLUME XLVI ISSUE I ADAR 5785/ MARCH 2025***Dear Friends,***

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

With the help of Hashem, we present the latest edition of Kashrus Komments. This newsletter has many great features and articles which we hope you will find useful. Although many features of the guide may seem like previous years', there are hundreds of additions and revisions.

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

With Blessings for a Kosher, Happy and Healthy Pesach,

Rabbi Elchonon Joseph

Rabbi Yisroel Rosskamm

Kashrus Administrator

Rabbinical Administrator













Note: Kashrus Komments Contains Advertisements for Foods Which Are Not Certified for Pesach Use And/Or Contain Actual Chometz. Do Not Assume Pesach Certification Unless Specified.

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CALENDAR

APRIL 2025 נִסָּן תשפ"ה

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Shabbos
6 א	7 ב	8 ג	9 ד	10 ה	11 ו	12 ז
Community Kashering at AISH 1:30-3 PM		Community Kashering at Zera Abraham 6:15-7:15 PM	Community Kashering at BMH-BJ 5:00-7:00 PM	Ta'anis Bechorim  Bedikas Chometz (evening)	Burning of Chometz  Candle lighting: 7:16 PM	Shabbos Hagadol Parshas Tzav Latest eating of chometz: 10:49 am* Dispose of chometz before: 11:55am* Latest 'meal' time: 4:18 PM Earliest Candle lighting and beginning of seder: 8:20 PM** Chatzos: 1:00AM 
13 טו 1 st Day of Pesach Earliest Candle lighting and beginning of 2 nd seder:  8:21 PM** Chatzos: 1:00 AM	14 טז 2 nd Day of Pesach 1 st day of Omer Yom Tov ends: 8:22 PM 	15 יז 3 rd Day of Pesach (Chol Hamoed) 2 nd day of Omer	16 יח 4 th Day of Pesach (Chol Hamoed) 3 rd day of Omer	17 יט 5 th Day of Pesach (Chol Hamoed) 4 th day of Omer	18 כ 6 th Day of Pesach (Chol Hamoed) 5 th day of Omer  Candle lighting: 7:23 PM	19 כא 7 th Day of Pesach 6 th day of Omer  Earliest Candle lighting: 8:27 PM**
20 כב 8 th Day of Pesach 7 th day of Omer  Yom Tov ends: 8:28 PM 	21 כג 8 th day of Omer	22 כד 9 th day of Omer	23 כה 10 th day of Omer	24 כו 11 th day of Omer	25 כז 12 th day of Omer  Candle lighting: 7:30 PM	26 כח Shabbos, Parshas Shemini 13 th day of Omer  Shabbos ends: 8:34 PM

*According to some opinions, the latest times for eating and disposing of chometz are 10:25 AM and 11:43 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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Contact your local tester to start checking today!

Pre-Pesach Kashering

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

The times and locations for 5785/2025 are as follows:

- [K] Southeast Denver/ Greenwood Village: In conjunction with Aish of the Rockies, on Sunday, April 6th, from 1:30 to 3:00 PM at 9550 E. Bellevue Avenue, Greenwood Village.**
- [K] East Denver: In conjunction with BMH-BJ, on Wednesday, April 9th, from 5:00 to 7:00 PM at 560 S. Monaco Pkwy, Denver. Kashering will take place in the meat kitchen; please enter through the Center Street kitchen entrance.**
- [K] West Denver: In conjunction with Congregation Zera Abraham, on Tuesday, April 8th, from 6:15 to 7:15 PM at 1560 Winona Court, Denver.**

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

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

Check Out Our Website and Sign up for Alerts!

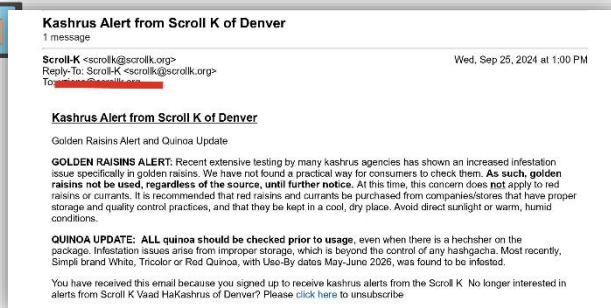
Our updated website now features easily accessible kosher information and lots more!

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

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Pesach Preps

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Overview

The Torah prohibits the possession or consumption of *chometz* (leaven) during Pesach. *Chometz* may result when flour or granules of one of the five species of grain (barley, oat, rye, spelt, wheat) comes into contact with water and is allowed to stand for 18 minutes. However, if the water is hot, *chometz* may result instantly. Vessels that were used to cook *chometz* may not be used during Pesach unless they undergo a kashering process.

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

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

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

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

Ranges

- I. **Conventional Electric Stove:** May be kashered by turning each burner on the highest setting until it turns red, which should take about 3 minutes. The stovetop surface should be cleaned and covered with heavy aluminum foil. If the surface is stainless steel, it can be kashered by pouring boiling water over these areas.
- II. **Conventional Gas Stove:**
 - A. Burners can be kashered by one of the following methods:
 1. Covering them with sheet metal or the like and turning the burner on high for 10 minutes. There is no need to kasher all burners at the same time. Caution: Make sure that the sheet metal is not too close to the counter, or it may burn the counter.
 2. Place the clean grates in an oven and heat it to 550°F for one hour to kasher the grates. If the oven is preheated to 550°F, placing the grates in the oven for twenty minutes is adequate. 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.
 - ▲ When utilizing methods #2 or #3, the area around the burners must be kashered independently. This is accomplished by placing a clean (year-round or Pesach) pot or blech over each burner for 5 minutes (with the fire

on). This can be performed for each burner independently or multiple burners simultaneously.

- B. The stovetop surface (i.e. between the burners) 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 do not get hot enough to be kashered; yet 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. (Interestingly, these cooktops are very often not 100% glass.)
- IV. **Induction cooktops:** Cannot be kashered for Pesach. Sefardim should consult a Rabbi.
▲ Note: Induction cooktops generally pose halachic issues for use on Shabbos and Yom Tov.
- V. **Drip Pans (i.e., the pans below the burners):** May be kashered using the same procedure as metal utensils, listed under the *Pots, Pans and Utensils* category.
- VI. **Knobs:** Should be cleaned thoroughly. Some prefer to cover them with aluminum foil.
- VII. The area behind the burners (below the display) should be covered.



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.

Warming Drawers should not be kashered for Pesach.

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.

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.



Many ovens have a similar-sounding option called Steam-cleaning. This is not the same as Self-clean for kashering purposes.



Microwave Ovens

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

To kasher a microwave:

1. 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.
2. Clean thoroughly and do not use it for *chometz* for 24 hours.
3. Place a glass of water inside the microwave and cook it until half the water is steamed away.
4. The turntable should be covered or replaced.
5. 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

- I. Remove all food residues.
- II. 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, contact Scroll K for guidance.
- III. If the grates are new, the rest of the grill can be kashered by cleaning all residue and subsequently heating the grill to 550°F for one hour.
- IV. Cover the exterior areas, ledges, shelves, etc. with at least two layers of aluminum foil.

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.

Sinks

- I. **Stainless Steel Sinks:** Thoroughly clean the sink – including the crevices around the drain – and do not use for *chometz* for 24 hours. Boil water in a kosher-for-Pesach pot on a kosher-for-Pesach stove and pour it over every area of the sink. It is insufficient for the water to flow over all surfaces of the sink. Make sure that all areas of the sink and faucet are completely dry before you begin pouring the boiling water. Start at the bottom, then do the walls, and end with the faucet.
- II. **Corian, Enamel and Porcelain Sinks:** Clean the sink thoroughly and cover the entire sink with contact paper, an insert, or another similar covering. It is advisable to pour boiling water (same as above) over the sink before covering.
- III. **Faucets and Handles:** These may be kashered for Pesach by pouring boiling water over them. Make sure that the faucet and handles are completely dry before pouring the water on it. The water should be boiled in a kosher-for-Pesach pot on a kosher-for-Pesach stove. Using a pot full of boiling water, splash the boiling water at the underside of the faucet and pour boiling water on the upper side of the faucet. Caution: It is advisable to use large rubber gloves to avoid burning your hands. The water sprayer should preferably be replaced or covered and not used on Pesach. Pull-out Faucets should be completely extended, thoroughly cleaned, and not used for 24 hours. Then extend completely and pour boiling all around or immerse in boiling water.
- IV. The removable strainer over the drain in the sink should be replaced.
- V. **Dish Buckets, Dish Racks and Sink Racks:** These should be replaced with buckets and racks dedicated for Pesach use only.

Counter Tops

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

- 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.

Pots, Pans, Utensils

- I. **Metal or Wooden (without cracks) Pots, Pans, Utensils, Cutlery, Cutting Boards and Pot Rests:**
 - ✗ Equipment used for dough should not be kashered.
 - ✗ If one is concerned that an item may become damaged due to kashering, that item may not be kashered.
 - a) The items to be kashered should not be used with *chometz* for 24 hours.
 - b) 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.
 - c) 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.)
 - d) 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.
 - e) Remove the kashered items and rinse them in cold water.
Please note that you will need to re-kasher the large pot if you want to use it for Pesach. An additional 24-hour waiting period is not required.
- II. **Metal Wine Goblets:** It is a custom to kasher wine goblets for Pesach even if they are only used year-round 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. Alternatively, you can use a utensil and create a 'wave' boiling water over all areas of the rim.

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.

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. Some have a custom of using two layers, so that if the top layer needs to be changed during Pesach, there will still be a cover on the table.
- III. **Water Coolers:** If it dispenses only cold water, you can use it for Pesach after you clean it well on all sides (especially around the spout). If it dispenses hot water and is used with chometz, it should not be used for Pesach.
- IV. **Baby Highchair:** Should be cleaned thoroughly, and the tray should be covered with contact paper.
- V. **Dish Towels, Tablecloths and Towels:** May be used on Pesach after they have been washed with detergent and hot water.
- VI. **Keurig machines** used with non-Pesach-certified varieties may not be used for Pesach.
- VII. **Urns** used year-round should not be used for Pesach.
- VIII. **Ice Makers** used year-round can be used for Pesach.
- IX. **Oven mitts** should be dedicated for Pesach. [K]




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Pesach Item List

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

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

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

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

Items listed as *Kitniyos* are customarily not consumed on Pesach by Ashkenazic Jews. The custom of many Sephardi communities is to allow many (or all) of these items, but they may still require certification for Pesach use. 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. See Tequila
➤ Isopropyl Alcohol	no certification required.
Alfalfa	<i>Kitniyos</i>
Almond Butter	Pesach certification required
Almond Flour	It is preferable to use only those with special Pesach certification. Barney Bakery with OU as well as Kirkland (Costco) Almond Flour with KORC symbol is recommended for Pesach use.
Amaranth	Pesach certification required
Anise	According to some it is <i>Kitniyos</i>
Apple Juice	Pesach certification required
Apple Sauce	Pesach certification required
Aspartame	<i>Kitniyos shenishtanu</i> . Some hashgacha agencies will certify products for Pesach use when containing <i>kitniyos shenishtanu</i> .
Avocado Oil	Pesach certification required. Chosen Foods® avocado oil (including spray) with OU is acceptable.
Baby Food	Pesach certification required
Baby Formula	All varieties of 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

Item	Pesach Status
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	no certification required
➤ Milk	Fresh, purchased prior to Pesach, acceptable without certification. See below for more details.
➤ Milk substitutes	Pesach certification required. See below for some acceptable varieties.
Bicarbonate of Soda	no certification required
Bird feed, see Pet food	
Borscht	Pesach certification required
Brewer's Yeast	may be <i>Chometz</i>
Brown sugar	Pesach certification required
Buckwheat	<i>Kitniyos</i>
Butter	Pesach certification required. This may appear in the ink-jetted date area.
Cake	generally <i>Chometz</i> . Some certified Kosher for Pesach cakes are available.
Candy (all varieties)	Pesach certification required. Some varieties such as sour punch, sour sticks and licorice may contain <i>chometz</i> .
Canned fruits or vegetables, see Fruits and Vegetables	
Canola Oil	<i>Kitniyos</i>
Caraway Seeds	are avoided by many Ashkenazim on Pesach.
Carrots, baby	no certification required if purchase prior to Pesach.
Cat food, see Pet food	
Cereal	Pesach certification required
Cheese and Cheese spreads	Pesach certification required This may appear in the ink-jetted date area.
Chewable pills, see Medicine section	
Chia Seeds are not <i>kitniyos</i> and may be used for Pesach if they are raw and not roasted, blanched, or ground.	
Chicken	Raw chicken that bears reliable all-year kashrus certification is also kosher for Pesach after rinsing. Ground chicken requires Pesach certification.
Chickpeas (Garbanzo Beans)	<i>Kitniyos</i>
Chocolate	Pesach certification required
Chocolate Chips	Pesach certification required
Cloves	some have a custom not to use cloves for Pesach.
Club Soda	Pesach certification required
Cocoa	acceptable if 100% pure and not processed in Europe. Rodelle® with Scroll K symbol is acceptable. Hershey's® Special Dark should not be used.
Coconut, shredded	if Unsweetened and unflavored, no certification is required.
Coconut Milk	Pesach certification required. The following varieties are acceptable for infants and infirm: Blue Diamond® Almond Breeze original unsweetened (shelf stable) and Califia Farms® Go Coconuts Coconut Milk.
Coconut Oil	Pesach certification required. Virgin Coconut Oil from Butcher Boy®, Full Circle Market®, Simple Truth Organic®, Thrive Market® and Wellsley Farms® with OU are acceptable.
Coconut Sugar	Pesach certification required
Coconut Water	Pesach certification required
Coffee Whitener	Pesach certification required
Coffee	

Item	Pesach Status
➤ Regular unflavored (not instant)	no certification required
➤ Decaffeinated or flavored	Pesach certification required. The following varieties are available with Pesach certification: Sanka® (with OKP symbol), Seattle's Best and Starbuck's (with OUP symbol).
➤ Postum® (coffee substitute)	<i>Chometz</i>
➤ Instant	Pesach certification required.
	Folgers®, Taster's Choice® and Starbuck's VIA® Regular coffees are acceptable.
➤ K-cups	Pesach certification required. The following unflavored brands with OU are acceptable: Great Value®, Kroger®, Newman's Own®, Starbucks®, The Original Donut Shop® and Wolfgang Puck®. For other varieties, contact us. Keurig machines used with non-Pesach varieties may not be used for Pesach.
Coffee filters	no certification required
Coffee whitener	Pesach certification required
Cole Slaw mix	no certification required
Condiments	Pesach certification required
Confectioners' sugar	Pesach certification required since it generally contains cornstarch.
Cookies	generally <i>Chometz</i> . Some certified Kosher for Pesach cookies are available.
Cooking Spray	Pesach certification required. Chosen Foods® avocado oil spray with OU is acceptable.
Cooking Wine	Pesach certification required
Coriander	is avoided by many Ashkenazim on Pesach.
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 purchased prior to Pesach and no other ingredients except milk and cream are listed in the ingredients.
➤ Non-dairy	Pesach certification required
Cumin	Pesach certification required. Cumin is avoided by many Ashkenazim on Pesach.
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	are avoided by many Ashkenazim on Pesach.
Dips	Pesach certification required
Dog food, see Pet food	
Dried fruit	Pesach certification required since flour and/or <i>kitniyos</i> may be used in the drying process.
Drinks, see Beverages	
Drink Mixes	Pesach certification required
Duck Sauce	Pesach certification required
Edamame	<i>Kitniyos</i>
Eggs	no certification required, if purchased prior to Pesach
➤ liquid eggs	Pesach certification required
Ensure®, see Medicine and Health section	
Fennel	
➤ Leaves	no certification required. Cut along the length of leaf and inspect for insects inside and around the area protruding from the bulb. Discard the root.
➤ Seeds	are avoided by many Ashkenazim on Pesach.

Item	Pesach Status
Fenugreek	<i>Kitniyos</i>
Fish	Fresh and frozen fish without added ingredients, acceptable without Pesach certification. Guidelines for purchasing kosher fish are available at scrollk.org/purchasing-kosher-fish/ .
	Processed fish, such as lox, herring, gefilte fish, sardines and canned tuna require Pesach certification.
Fish food, see Pet food	
Flavorings	Pesach certification required
Flax seeds	Whole (including toasted) are acceptable; ground requires Pesach certification. Flax seeds are not <i>kitniyos</i> .
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. Domestic peeled garlic is acceptable.
Gefilte Fish	Pesach certification required
Grape Juice	Pesach certification required
Grapeseed Oil	Pesach certification required
Green Beans	<i>Kitniyos</i>
Gum, chewing	Pesach certification required
Half-and-Half	Pesach certification is not required when purchased prior to Pesach and no other ingredients except milk and cream are listed in the ingredients.
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)	Pesach certification is not 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) are avoided by many Ashkenazim on Pesach.	
➤ Frozen or Dried and ground varieties	Pesach certification required.
Herbal tea	Pesach certification required (they may contain <i>chometz</i>).
Herring, processed	Pesach certification required
Honey	Pesach certification required. The following varieties bear an OU-P: Amazon Fresh®, Bowl & Basket®, Kirkland Signature® (some varieties), The Fresh Market® (some varieties), Trader Joe's® organic raw honey.
Horseradish, processed	Pesach certification required
Ice	No certification required
Ice Cream, Ice Pops, Ices, Sorbet and Sherbet	Pesach certification required
Instant coffee or tea	Pesach certification required. See Coffee listing above for some approved brands.
Isolated Soy Protein	<i>Kitniyos</i>
Invert sugar	Pesach certification required
Jam, Jelly and Preserves	Pesach certification required
Juice	
➤ in cartons or containers	Pesach certification required.

Item	Pesach Status
➤ frozen	ReaLemon® and ReaLime®, acceptable without Pesach certification. 100% pure frozen concentrated orange juice or grapefruit juice, without added citric acid, vitamin C, sweeteners, additives, or preservatives, are acceptable without certification.
K-cups	Pesach certification required. See above for some acceptable brands. Keurig machines used with non-Pesach varieties may not be used for Pesach.
Kasha (Buckwheat)	<i>Kitniyos</i>
Ketchup	Pesach certification required
Kishke	Pesach certification required
Lactaid®, see Medicine section below	
Laxatives, see Medicine section below	
Lemon Juice	Pesach certification required. ReaLemon® acceptable without Pesach certification.
Lemon Peel	Acceptable without certification unless it is a product of Israel.
Lentils	<i>Kitniyos</i>
Lettuce, see Salad	
Liquor	Pesach certification required
Lox	Pesach certification required
Mandarin Oranges (canned)	Pesach certification required
Maple Syrup	Pesach certification required
Margarine	Pesach certification required
Matzah	Pesach certification required
Mayonnaise	Pesach certification required
Meat	
➤ Raw meat	when bearing a reliable all-year kashrus certification is also kosher for Pesach after rinsing.
➤ Pickled raw meats	Pesach certification required.
➤ Ground Beef	requires Pesach certification. All ground beef packaged by East Side Kosher Deli is Kosher for Pesach.
Milk	
➤ Fresh, unflavored	purchased prior to Pesach, acceptable without certification. Reusable bottles which may have held <i>chometz</i> product, often offered by milk delivery services, should not be used on Pesach.
➤ Goat Milk	Pesach certification required Meyenberg® Goat Milk products (Scroll K certified), including powdered, are acceptable for Pesach use, but should preferably be purchased before Pesach.
➤ Dry	Pesach certification required
➤ Milk substitutes	Pesach certification required East Side Kosher Deli will carry almond milk and coconut milk with KFP certification. The following varieties with year-round (not Pesach) certification, are acceptable for infants and infirm and have been verified to be produced on chometz-free equipment: Blue Diamond® Almond Breeze original unsweetened (shelf stable) and Califia Farms® Go Coconuts Coconut Milk. In case of extreme need, the following may be used (may have been produced on equipment used for chometz: Dream® RiceMilk (classic original) and SoyMilk (original enriched).
Millet	<i>Kitniyos</i>
Mineral water	no certification required if it does not contain flavors, vitamins, or calcium citrate.
Mushrooms	
➤ raw or dried	acceptable without certification
➤ canned	Pesach certification required
Mustard, Mustard Flour	<i>Kitniyos</i> . Imitation mustard with Pesach certification is available.
Non-Dairy Creamer	Pesach certification required

Item	Pesach Status
Non-Stick Cooking Spray	Pesach certification required
Nori	Pesach certification required
Nut Butter	Pesach certification required
Nuts,	
➤ Almond flour/meal	It is preferable to use only those with special Pesach certification. Barney Bakery with OU as well as Kirkland (Costco) Almond Flour with KORC symbol are recommended for Pesach use.
➤ Blanched Almonds	Pesach certification required
➤ Peanuts	<i>Kitniyos</i> (according to many opinions)
➤ Pecans (Shelled)	Pecans that are whole or half are acceptable without certification; midgits and pecan pieces require Pesach certification.
➤ Raw, whole, halves or chopped nuts (e.g., almonds, cashews, hazelnuts, pine nuts, walnuts, etc.)	without preservatives or other additives such as BHT, BHA or corn oil, are acceptable without certification.
Oil and Shortening	Pesach certification required Chosen Foods® avocado oil with OU is acceptable.
Olive Oil	All 100% Extra Virgin Olive Oil bearing an OU certification are acceptable without Pesach certification.
Olive oil spray	Pesach certification required
Olives, canned or bottled	Pesach certification required
Onions	
➤ Raw,	acceptable without certification.
➤ Chopped or sauteed flakes	Pesach certification required
Orange Juice, see Juice	
Orange Peel	Acceptable without certification unless it is a product of Israel.
Pam®	Not certified for Pesach. Some brands are certified as kosher for Pesach.
Pasta	generally <i>Chometz</i> . Some Kosher for Pesach pasta is available.
Peanuts	<i>Kitniyos</i> (according to many opinions)
Peas	<i>Kitniyos</i>
Pecans	wholes or halves are acceptable without certification; midgits and pecan pieces require Pesach certification.
Pet Food	May contain chometz. It is forbidden to derive any benefit from Chometz on Pesach which includes allowing one's animals or pets to consume Chometz. One should either a) substitute other foods, or b) the pets should be given to a non-Jew for the duration of the holiday. 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® pet products are certified Kosher for Pesach by CRC. See crcweb.org/LOC/Evangers.pdf .
Pickled vegetables	Pesach certification required
Pickles	Pesach certification required
Pineapple, Canned	Pesach certification required
Popcorn	<i>Kitniyos</i>
Poppy Seeds	<i>Kitniyos</i>
Potato Chips	Pesach certification required
Potato Starch	Pesach certification required
Potatoes, peeled	Pesach certification required
Poultry	Raw chicken and turkey that bears reliable all-year kashrus certification is also kosher for Pesach after rinsing. Ground chicken requires Pesach certification.
Protein mixes	Pesach certification required
Prunes	Pesach certification required
Pudding	Pesach certification required
Pumpkin seeds are not <i>Kitniyos</i> and are acceptable when raw and without additives. Most Pumpkin seeds available are roasted, not raw.	

Item	Pesach Status
Quinoa	Pesach certification required.
Raisins	Any retail package without additives is acceptable. Note that golden raisins have infestation concerns and should be avoided.
Rice	<i>Kitniyos</i> Those whose custom is to consume <i>kitniyos</i> on Pesach require reliable Pesach certification or approval, as rice production may include a <i>chometz</i> enzyme to facilitate the processing. Brown rice or non-enriched rice would not be subject to this concern.
Rice milk	<i>Kitniyos</i> . Dream® RiceMilk (classic original) is acceptable only in case of extreme need, 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	Pesach certification is not required. There is a need, however, to check iceberg lettuce for infestation. See our guide at scrollk.org/preparing-fruits-and-vegetables/ .
➤ Romaine bags or mixes (as well as other or other higher-infestation mixes)	Year-round certification required. It is not recommended to purchase non-certified, bagged, romaine (or similarly infested items) as washing and checking small pieces is highly impractical. Procedures for washing and checking romaine are detailed on page 40.
Salad Dressing	Pesach certification required
Salt	
➤ Non-iodized (regular or sea salt)	acceptable without certification if it does not contain dextrose, polysorbates, or maltodextrin. Some acceptable brands are Kirkland®, Morton's® and President's Choice®.
➤ Himalayan (pink) salt	acceptable without certification.
Salt Substitutes	Pesach certification required. Morton® Salt Substitute Sodium Free is acceptable.
Salmon, see Fish	
Sardines, canned	Pesach certification required
Seasonings, see Spices and Salt.	
Sauces	Pesach certification required
Seaweed	Pesach certification required
Seltzer	
➤ Unflavored	Acceptable without certification but should preferably be purchased before Pesach.
➤ Flavored	Pesach certification required
Sesame Seeds	<i>Kitniyos</i>
Sherbet	Pesach certification required
Shortening	Pesach certification required
Snacks	Pesach certification required
Soup mix	Pesach certification required
Snow Peas	<i>Kitniyos</i>
Soda	Pesach certification required, with the exception of unflavored seltzer.
Sorbet	Pesach certification required
Soy products	<i>Kitniyos</i> . Soy sauce may contain <i>Chometz</i> .
Soy milk	<i>Kitniyos</i> . Dream® SoyMilk (classic original) is acceptable only in case of extreme need, see Milk substitutes
Spices,	
➤ Mustard	<i>Kitniyos</i>
➤ Anise, Cilantro (coriander), Caraway, Cumin, Fennel, and Dill seeds are avoided by many Ashkenazim on Pesach.	
➤ Ground spices	Require Pesach certification.
➤ Whole spices	Do not require certification.
Splenda®	<i>Chometz</i>
Starch, edible	Pesach certification required

Item	Pesach Status
Stevia®	<i>Kitniyos</i>
String Beans	<i>Kitniyos</i>
Sugar,	
➤ Pure Granulated Sugar	Acceptable without certification. This includes cane or beet sugar, as well as 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	Pesach certification required
Sunflower Seeds	<i>Kitniyos</i>
Sweetener	Pesach certification required
Syrups	Pesach certification required
Tapioca Starch	Pesach certification required
Tea	
➤ Unflavored black, white, green, or orange pekoe tea bags	Acceptable without certification.
➤ Decaffeinated and flavored teas	Pesach certification required.
➤ Herbal teas	Pesach certification required (they may contain <i>chometz</i>).
➤ Instant	Pesach certification required
Tahini	<i>Kitniyos</i>
Tequila	Pesach certification required. KA Kosher (Mexico) has compiled a list of tequilas which have been approved (not certified) for Pesach use, see https://kakosher.com/ . As always, it is preferable to purchase such items that have been made with specific Pesach oversight in place.
Tofu	<i>Kitniyos</i>
Tomato products	Pesach certification required
Tomato Sauce	Pesach certification required
Tuna, canned	Pesach certification required
Turmeric	is not <i>kitniyos</i> , but its ground form requires Pesach certification (see Spices).
Vanilla Beans	No certification required. They are not <i>kitniyos</i> .
Vanilla Extract	Pesach certification required
Vegetables	
➤ canned	Pesach certification required.
➤ Peeled butternut squash (with no added ingredients)	acceptable without certification.
➤ frozen	Should have reliable Pesach certification, (since many companies process <i>chometz</i> items on the same equipment.)
Vegetable wash	Pesach certification required. FIT™ is approved.
Vegetable oil	Pesach certification required
Vinegar	Pesach certification required
Vitamins, see Medicine section below	
Water, unflavored	no certification required
Whey powder	Pesach certification required
Whole Cream	no Pesach certification is required when no other ingredients besides milk and cream are listed and is purchased prior to Pesach.
Wild rice	<i>Kitniyos</i> , see Rice
Wine	Pesach certification required. Some Manischewitz® wines contain <i>kitniyos</i> .
Xanthan Gum	Pesach certification required

Item	Pesach Status
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. This includes “plain”, easy-light, apple, hickory, and mesquite.
Cheesecloth, new	No certification required
Cleansers	No certification required
Coffee Filters	Acceptable without Pesach certification.
Contact Paper	No certification required
Crock Pot Liners	No certification required
Cupcake Liners, paper, or foil	Acceptable without Pesach certification.
Cutlery	No certification required
Dish soap	No certification required
Detergent, laundry	No certification required
Dishwashing Detergent	No certification required
Disposable cups, dishes, or cutlery	No certification required
Disposable tablecloths	No certification required when they are non-powdered
Fabric Softeners	No certification required
Finger Paints	May contain <i>chometz</i> .
Furniture Polish	No certification required
Glass Cleaner	No certification required
Glitter Dots by Crayola®	Contains <i>chometz</i> .
Gloves, disposable or reusable	<p>⚠ Acceptable without Pesach certification. They should, however, be washed inside and out since cornstarch is sprayed into some household gloves.</p> <p>✓ If they are labeled as powder-free, they do not need to be washed.</p>
Glue	Elmer’s® and Crazy Glue® products are acceptable without Pesach certification.
Ink	No certification required
Insecticide	No certification required
Isopropyl Alcohol	No certification required
Latex Gloves	<p>⚠ Acceptable without Pesach certification. They should, however, be washed inside and out since cornstarch is sprayed into some household gloves.</p> <p>✓ If they are labeled as powder-free, they do not need to be washed.</p>
Laundry Detergent	No certification required
Napkins	No certification required
Oven Cleaner	No certification required
Parchment Paper	Pesach certification required
Paper products	No certification required; may be used for cold or hot.
Paper Towels	No certification required
Paraffin	No certification required
Pencils	No certification required

Item	Pesach Status
➤ 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 and Personal Care Products section below.	
Scouring Pads	No certification required
Shoe Polish	No certification required
Silly Putty®	No certification required
Silver Polish	No certification required
Starch (for non-food use)	No certification required
Steel wool pads	No certification required
Sticking Paste (Yamato®)	Contains <i>chometz</i> .
Styrofoam	No certification required
Tablecloths, disposable	no certification required when they are non-powdered.
Tissues	No certification required
Toothbrush	No certification required. New toothbrushes should be used.
Tums®, see Medicine and Health section	
Toothpicks	no certification required unless they are flavored or colored.
Wax Paper	No certification required
Wood chips	No certification required
Wrap, plastic	No certification required

Cosmetics and Personal Care Products

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

Item	Pesach Status
Baby Oil	No certification required
Baby Ointment	No certification required. The following baby creams may contain <i>chometz</i> : Aveeno®, Cetaphil®, Eucerin®
Baby Powder	Any not listing oat flour as an ingredient may be used. Baby Magic® may contain <i>chometz</i> .
Baby Wipes	any without alcohol (including denatured alcohol), acceptable without Pesach certification.
Bandages, adhesive (Band-aids®)	No certification required
Blush	Cover Girl®, Mac® Bronzing Powder- Refined Golden and Max Factor® Color genius mineral bronzer are not recommended.
Body wash and soap	no certification required unless it contains oatmeal (or barley). Cetaphil®, Coast Urban Fuel®, Mary Kay® and Phisoderm® products may contain <i>chometz</i> .
Braces	wax for braces is acceptable without certification. Rubber bands should be washed before placing in mouth.
Colognes	Many contain denatured alcohol which is problematic. Please contact us regarding specific brands and items. Mary Kay® should be avoided.
Conditioner	No certification required
Contact Lens Solution	No certification required
Creams	The following brands may contain <i>Chometz</i> : Aveeno®, Eucerin®, Mana®, Mary Kay®, Hada Labo®, Gold Bond®, Your Name®, Origins® The following items may contain <i>Chometz</i> : Vaseline® Clinical Care Eczema products and Intensive Care Essential Healing Lotion, Cetaphil® Pro Eczema Soothing Moisturizer Lotion, Oxy® Total Care BPO Lotion

Item	Pesach Status
	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: Efferdent® Denture Adhesive, Denture Cleanser Tablets, Fresh Guard Soak, Power Clean Crystals Fixodent® Complete, Control, Cream, Denture Cleanser w/Proguard, Powder Adhesive, Complete Original, Ultra Max Hold Polident® Denture Cleaner Tablets, Overnight Denture Cleaner, Partials and Smokers Denture Cleaner Other Brands: Benzodent® Denture Pain Cream, Denture-Fit® Adhesive, Kleenite® Cleansers, Stain Away® and Stain-Away® for Partials, Super Poli-Grip® Adhesive Cream, Ultra Fresh and Extra Care w/Poliseal Adhesive Cream, original powder and Strips
Deodorant,	
➤ gel	No certification required
➤ spray or liquid	Recommended if free of (denatured) alcohol or if manufactured in the United States. The following may contain <i>chometz</i> : UltraMax® (by Arm and Hammer) roll on, Dry Idea® Antiperspirant/Deodorant – Gel, Right Guard® Antiperspirant/Deodorant - Gel
Eye drops	No certification required
Eyeliner and Eye Shadow	except for Blinc®, Exuviance®, IT Cosmetics®, Mana®, 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®, Mana®, 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®, Mana®, Mary Kay®, Softlips Oasis®, Urban Decay® and Your Name® should be avoided unless verified to be <i>chometz</i> -free.
Listerine® pocketpaks®	may contain <i>chometz</i> .
Lotions, see Creams	
Makeup	see individual listings for specific makeup items. Please contact us regarding other brands and products. Cover Girl®, DDF®, Mana®, Mary Kay®, Max Factor® products likely contain <i>chometz</i> . Lady Burd Illuminating foundation and Maybelline® foundation should be avoided.
Mascara	No certification required
Mineral Oil	No certification required
Mouthwash	The following are some acceptable varieties; for additional brands, contact us. Scope®, all varieties are acceptable. Crest® Invigorating Rinse and Whitening Fresh Mint Rinse Listerine® Cool Mint Antiseptic, Cool Mint Zero Alcohol, Sensitivity Alcohol Free, Total Care Zero, Flouride Defense Anti Cavity, and Freshburst are acceptable.
Nail Polish	No certification required
Nail Polish Remover	No certification required
Ointments, all varieties	Acceptable without Pesach certification.
Orthodontics	wax for braces is acceptable without certification. Rubber bands should be washed before placing in mouth.
Petroleum jelly	No certification required
Perfume	Many contain denatured alcohol which is problematic. Please contact us regarding specific brands and items. Mary Kay® products should be avoided. Any without alcohol may be used.

Item	Pesach Status
Sanitizers (e.g., Purell®)	Purell®: The following products are acceptable: Advanced Hand Sanitizer Foam, Advanced Hand Sanitizer Gel, Hand Sanitizing Wipes, Instant Hand Sanitizing Foam SF607
Shampoo	no certification required
Shaving Lotion , except for Mary Kay® after-Shave Gel, there are no <i>chometz</i> concerns.	
Soap , see Body wash and Soaps	
Sunscreen	no certification required. Mary Kay® should be avoided.
Toothpaste	All Colgate®, Orojel® and Ultrabrite® are acceptable. Arm & Hammer® Dental Care and Toothpaste and Crest® Cavity Protection Gel and Paste are acceptable as well. For additional brands as well as other Crest® products, 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 medication 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: Tablets, Caplets, Children's Suspension, PM Caplets or Tablets, Cold and Sinus Caplets, Multi-Symptom Cold & Flu Tablets, Sinus Congestion and Pain Tablets, Menstrual Pain, Gel Caplets, Infants' Drops. (Advil Junior Strength Chewable Tablets are not approved.) Advil Allergy: Congestion & Relief, Sinus Coated Caplets
Allergy medication	The following brand-name varieties are acceptable: Allegra®: 12 Hour, 24 Hour Tablets, Allergy 12 Hour, 24 Hour Tablets, Allergy Children 12 Hour Tablets, Children Oral Suspension, Children's Oral Suspension, Children's ODT, Children's Allergy OD Tablet, Allegra D 12 Hour, 24 Hour Tablets, Allegra Hives Benadryl®: Allergy Ultratab Tablets, Extra Strength Allergy Relief Antihistamine Tablets, Children's Allergy Chewable Grape, Children's Allergy Liquid (cherry), Children's Allergy Plus Congestion (grape), Children's Dye-Free Liquid (bubblegum) Zyrtec® Allergy Tablets, Children's Allergy (Bubblegum or Grape) Syrup. (The following are NOT approved: Zyrtec® Dissolve Tablet, Children's Dissolve Tabs, Allergy Dye-Free Chewables, Children's Allergy Dye-Free Chewables for ages 2+, Children's Allergy Dye-Free Chewables for ages 6+, Zyrtec-D Tablets).
Antacid, chewable	Pesach certification required. The following are <i>chometz</i> -free; they do contain <i>kitniyos</i> : Tums® Peppermint flavor
Aspirin – Bayer® Aspirin (brand-name) as well as Bayer Low-dose, Extra strength and 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. Lactaid® caplets are acceptable. Lactaid® chewable pills are NOT 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. The following brands and varieties are acceptable: 1) Linzess®, 2) Motegrity®, 3) Miralax® 4) Citrucel® Caplets, Powder and Sugar Free Powder (the Sugar Free Powder contains <i>Kitniyos</i>) 5) Dulcolax® Laxative Tablets, Pink Laxative Tablets, Liquid, Stool Softener, Pink Liquid Gels 6) Ex-Lax®, Chocolate Laxative [Dairy], Maximum Strength or Regular Strength Stimulant Laxative Pills 7) Phillips® Milk of Magnesia Original, 8) Colace® 2-in-1 Tablets, Clear Soft Gels, Regular Strength Capsules 9) Pedia-Lax® Enema Liquid (Fleet) (NOT Pedia-Lax Probiotic Chewable Tablets by Prestige Brands) 10) Metamucil®, see below 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	Breckenridge® (3mg Tablets) is acceptable.

Item	Pesach Status
Metamucil®	<ul style="list-style-type: none"> The following are chometz-free; they do contain <i>kitniyos</i>: Premium Blend, 4-in-1 Fiber Sugar-Free Orange Smooth Powder, Fiber Sugar-Free Berry Powder. The following are chometz-free and <i>kitniyos</i>-free: Metamucil 4-in-1 Real Sugar Unflavored Coarse Powder, 3-in-1 Fiber Finer Capsules. The following contain chometz: Fiber Thins Wafers [Apple, Cinnamon, Chocolate]
Motrin®	The following varieties of Motrin® (brand-name) are acceptable for Pesach use: Children's Liquid (All flavors), Infant's Liquid (berry or dye-free berry), IB Caplets and PM Coated Caplets. The following is not acceptable: Children's Chewable Grape, Dye-Free Grape
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®	<p>The following varieties of Tylenol® (brand-name) are acceptable for Pesach use:</p> <ul style="list-style-type: none"> Extra Strength: Caplets, dissolve Packs 8 Hour Arthritis Pain ER, Muscle Aches & Pain ER Adult: Regular Strength Tablets, Cold + Flu Severe Warming Liquid, Children's: Suspension (All flavors), Chewables (All Flavors), Dye Free Suspension, Cold + Cough + Runny Nose Grape, Cold + Cough + Sore Throat Bubblegum, Cold + Flu Grape, Dissolve Packs Infant's Oral Suspension (All flavors)
Vitamins should only be used after verifying their Pesach status.	

Mrs. Bram's Lemon Freeze



Yields 16 servings

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

Ingredients and supplies:

8 to 10	Large lemons (approx. 1 ½- 2 cups of fresh lemon juice)
2 cups	Sugar
8	Large egg yolks
2	Whole eggs
1 cup (2 sticks)	Margarine, cut into pieces
2	8 oz. Container of pareve whipping cream
	9-inch spring form pan
	Fine mesh strainer

Directions:

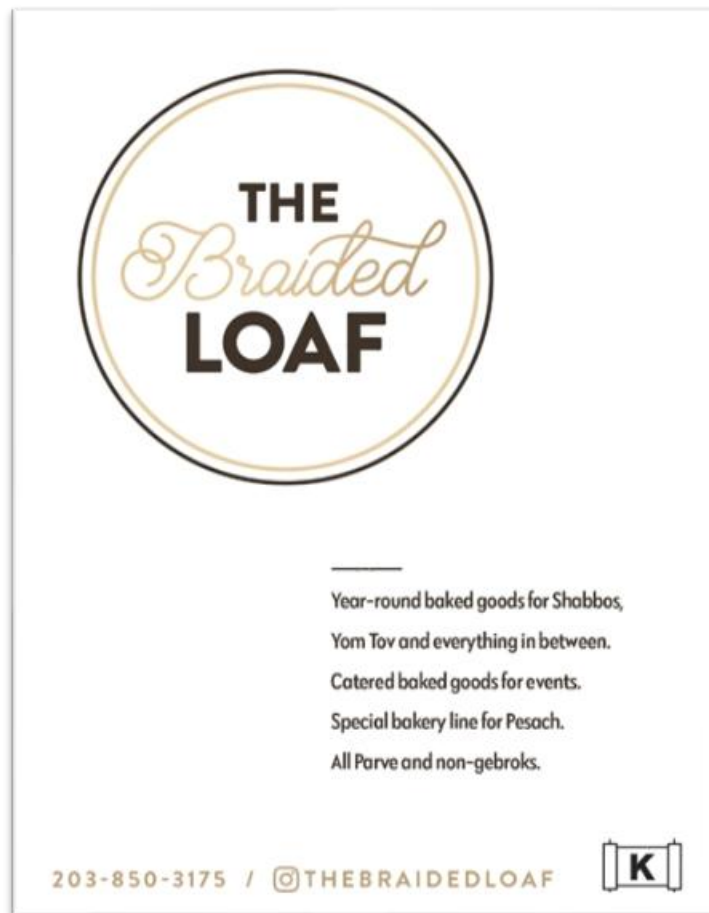
- Prepare ice-water bath in large bowl. Juice lemons to yield 1 ½-2 cups. Make a lemon curd: Place lemon juice, sugar, egg yolks, whole eggs, and margarine in a saucepan; whisk to combine. Cook over medium heat, whisking constantly until it begins to boil, about 7 minutes. Be careful to keep the heat at a medium-low level so as not to burn the curd.
- Strain curd through fine mesh strainer into a bowl set in the ice bath. *(Don't skip this step! Sometimes bits of unmixed egg whites will cook in the curd if not mixed well. Straining it will remove any egg white bits, lemon seeds, or any other undesirable parts so that you will have a smooth lemon curd.)* Place plastic wrap directly on surface of curd to prevent a skin from forming. Once ice-water bath has come to room temperature, remove curd and refrigerate for at least 1 hour, or up to 3 days.
- Place 1 1/2 cups whipping cream in large mixing bowl; whisk until soft peaks form.
- Reserve 2/3 cup lemon curd for the top of the cake; mix remaining lemon curd to whipped cream. Fold gently until well combined. Pour into 9-inch nonstick springform pan. Place in freezer on a flat surface until firm, at least 3 hours.
- Once the cake has begun to set, spoon the rest of the 2/3 cup lemon curd gently over mousse to create a thin layer of lemon curd on top. Place in freezer for a few more hours until firm.
- Remove from the freezer 15-20 minutes before serving for easy slicing.

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

ר' שלמה בן יעקב ויטל בת אלעזר אליהו הכהן
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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 16th) are certified for Pesach by Scroll K. It is still prudent to check each item for Pesach certifications.
 - There will be a kosher for Pesach *kitniyos* section which may be utilized by those who eat *kitniyos* on Pesach.
- **The Braided Loaf** is an artisan bakery under Scroll K supervision. They offer baked goods for Shabbos, Yom Tov, and everything in between as well as catered events. They will have a special bakery line of Kosher for Pesach items; parve and non-gebroks. They can be contacted by Call or Text: 203.850.3175, Instagram: @thebraidedloaf or email: thebraidedloaf@gmail.com.
- **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*. See the product listing above for further details.
- **Some Year-round Pointers:**
 - **Starbuck's Refresher** drinks contain non-kosher grape juice and are not kosher.
 - **Golden Raisins:** Due to an increased infestation issue, they should not be used, regardless of the source, until further notice.
 - **Quinoa** should be checked prior to usage, even when there is a hechsher on the package. Infestation issues arise from improper storage, which is beyond the control of any hashgacha. Recently, Simpli brand White, Tricolor or Red Quinoa, with Use By dates May-June 2026, was found to be infested.
 - **Wine:** As many kosher wines are imported from Eretz Yisroel (Israel), it is important to be cognizant of Shemitah concerns, as 2022 season wines appear on store shelves. As always, check carefully for kosher symbols. Some 2022 wines will bear different kosher certifications than those they generally bear because they do not meet the Shemitah standards of their regular certifying



- agency. If you mistakenly purchased Shemitah wine, it may be returned to the store.
- **When ordering ready-to-eat food** with indirect store communication (such as Uber Eats), eateries listed as Kosher or appearing in a kosher section or search result, may not actually be kosher. Additionally, kosher meals should be delivered with a kosher seal of some sort. These guidelines apply in our region as well as anywhere else.
- **When shopping online**, pictures or information may be inaccurate, especially if there are similar items with different kosher details. Case in point: a search for a specific brand of string cheese has a recommended kosher version as well as other similar, but not equal, counterparts.
- 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. They can be reached at (800)-995-1888 or services@jewishheritage.org. For more information see www.jewishheritage.org.

Can I use my dishwasher for Pesach? How about if it's new?

A never-used dishwasher is fine. Dishwashers with non-removeable plastic parts (as is generally the case) should not be kashered. In extenuating circumstances, contact your Rabbi or Scroll K for guidance.



A Holiday of Questions

Common Pesach Issues Answered

By Rabbi Elchonon Joseph,
Kashrus Administrator, Scroll K

6th Edition 5785/2025

May I use my regular brand of toothpaste?

Toothpaste should be verified as free of Pesach concerns. Toothpaste for year-round use does not require hashgachah, however, it is preferred to use a kosher variety if available.



Must I purchase milk before Pesach? Why? What if I run out?

It is strongly recommended to purchase before Pesach. The reason: there are likely small amounts of non-Pesach-compatible additives (such as vitamins), that when added before Pesach are 'batei' (nullified), but not when added ON Pesach. So, buy early and buy generously!



What about eggs?

The minhag (custom) is not to use eggs which were laid on Pesach as they may be a product of chometz chicken feed, which is assur b'hana'ah (forbidden to benefit).

This would not be a factor on the first day of Chol Hamoed as eggs sold at that time were likely laid before Pesach. Same advice, buy early and buy generously!

Do Tequila and Potato Vodka need to be certified or approved for Pesach?

Yes, the same goes for all alcohol spirits.



On Yom Tov which isn't also Shabbos, one is allowed to cook (for that day's use) using a pre-existing flame. May I add water to an electric urn that is plugged in?

Adding cold or ambient (room temperature) water will directly cause the heating element in the urn to turn on; this often includes Sabbath mode urns as well. It is best to boil water on a pre-existing flame and then add it to the urn. Enjoy your cup of Joe!



I'm a celiac and eat only Gluten Free foods; can I eat those foods on Pesach?

No. Some Gluten Free items are actual chometz. GF oats, Molino GF wheat flour and Scotch (made with malted barley) are acceptable for celiacs but not for Pesach. Because the halachic standards for CF (chometzfree) are very different than GF, one should buy only those products that are certified Kosher for Passover.



I understand whole pecans and regular instant coffee are ok to use on Pesach without special KFP certification, but interestingly the same does not hold true for pecan pieces or decaffeinated coffee. What could be the issue with pecan pieces and decaf coffee?

While all nuts are inherently kosher for Pesach (with the possible exclusion of peanuts, which are technically legumes), the process to extract broken pecan pieces from their shell involves soaking the whole nut in an alcohol solution which may contain chometz. Similarly, one of the popular methods to draw caffeine out of coffee beans (i.e. decaffeination) involves steaming the coffee beans and rinsing them with a solvent, such as ethyl alcohol which may be derived from chometz. Hence, both decaf coffee and pecan pieces must have a Kosher for Pesach hashgacha. Other nuts may be treated with BHT, BHA, or corn oil; they should only be used if the ingredient list does not include any additives.



What's the scoop with medicines on Pesach?

a. Exercise extreme caution and consult with your doctor and rabbi before deciding not to take a medicine. **b.** There are many factors which can determine whether you could, and/or should, find an alternative medicine. These include: Does it definitely contain 'real' chometz, the form of medication (i.e., creams, chewable pills, non-chewable pills, injections, powders, liquid, and coated pills), the feasibility of a replacement and the need for the medication. **c.** 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 our listings in Kashrus Comments; feel free to contact us with specifics.






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The Empty Chair

Rabbi Danny Wolfe

The Laws of Pesach in Shulchan Aruch (O.C. 429) begin with the following halacha: שוֹאֲלִין בְּהִלְכוֹת פֶּסַח, קֵדָם לְפֶסַח שְׁלֹשִׁים יוֹם, We learn the halachos of Pesach for 30 days before Pesach. It is very important to begin learning the many complex laws of Pesach one month in advance of the holiday.

Interestingly, the Rema follows immediately with this addendum: הָגָה: וּמִנְהַג לְקַנּוֹת חֲטִיִּם

לְחֵלְקוֹ לְעֲנִיִּים לְצֶרֶךְ פֶּסַח, וְכָל מִי שֶׁצָּדֵר לְחֵלְקוֹ לְעֲנִיִּים לְצֶרֶךְ פֶּסַח, בְּעֵיר י"ב חֲדָשׁ צָרִיךְ לָתֵן לָזֶה, And it is customary to buy wheat to give to the poor for Pesach, and whoever is residing in the city for twelve months must give for this (Or Zarua).

Rabbi Yaakov Galinsky ZTL makes the following astute observation: Usually, the Rema will comment on a statement of the Shulchan Aruch in a manner that is somehow relevant to what the Shulchan Aruch said. He might disagree with the Shulchan Aruch or wish to expound on something mentioned; perhaps the halacha differs for Ashkenazi Jews. This doesn't seem to be the case here. The Shulchan Aruch is enjoining us to brush up on our halacha learning, the Rema chimes in that we need to make sure the needy are taken care of.

Another well-known question that is perhaps related: Why do we begin our seder, sit down at the gorgeously set table, which is filled to the brim with guests, and then immediately make a declaration that anyone who is hungry should come join the Seder fun, and come eat? Is it not too late for this invitation, directed at no one in particular? Maybe we could have done this last week, or for those of us who are really organized, the week before?

And a final question: Which of the four sons is the most problematic? Perhaps the wicked rebellious son? Or maybe it's the son who is so ignorant, he doesn't even know what to ask? Is it the simple one, who doesn't add much to the conversation at all? The Lubavitcher Rebbe ZTL answers this last question, that there is, in fact, another son out there. A fifth son, the son who is not seated at the seder table, because he is unaware that there is a seder table. He doesn't realize that there is a table, at which others are waiting for him. The Rebbe says, "as a preparation for the seder and for Passover, in order for the laws of the seder to be properly kept

according to Shulchan Aruch, we have to ensure at the very least, that not one Jewish child remains who is *not* sitting at a seder table."

Perhaps we can use this to answer our other questions as well. The Rema IS commenting on the Shulchan Aruch's recommendation that we begin learning and familiarizing ourselves with all the halachos of

Pesach. As Rabbi Galinsky explains, he is adding a crucial detail. Above all, we must make sure that everyone is taken care of. That everyone has matzah, and food for Yom Tov.

Similarly, we declare '*ha lachma anya*' in which we invite guests to our seder after we have already begun the seder. This is perhaps not meant as much of a literal invitation as it is a reminder to ourselves of the needy. This may include those out there who have nowhere else to go. Those people who are lonely, and in dire need of community. And let's not forget those people who simply are unaware that there is a holiday called Pesach during which we have an outstandingly beautiful life-changing celebration called a Seder. We make this declaration to remind ourselves that without them at our table, something is desperately lacking from our seder. Yes, we have four out of five of our sons at the seder, which is great. But that glaring empty seat is unbearable for us.

In 2019-2020 there was a RCF Jewish community survey which showed that there are 90,800 Jews in the Denver/Boulder area. The survey found that 70% of these Jews attend a seder. Great! BUT...this means that 27,240 of these Jews do not have a seder. In our community, there are 27,000+ precious Jews with no seder to go to. Not one missing fifth son, but 27,000 of them!

May we all be blessed to find each and every one of these missing children and ensure that they all have a seder to attend. Chag Kasher v'Same'ach! **[K]**



Danny Wolfe, a native Bronco-loving Denverite, graduated from DJDS, and then went to Brandeis where he majored in Politics and Near Eastern and Judaic Studies. After Brandeis he went to Yeshiva University RIETS Semicha program and spent the last two years of his semicha living in Jerusalem. In 2012 the Wolfes moved to Albany where they ran Aish New York's campus program at SUNY Albany. After three freezing years in Albany, they moved back to Denver in 2015. He is currently the Director of The Olami Denver Experience, the Young Professional Division of The Jewish Experience, teaches at Denver Academy of Torah, and has been the rabbi on Shabbos at BMH-BJ's Shaarei Simcha minyan for the past four years. In his free time, Rabbi Wolfe likes making and eating parve cholent, and skiing.

**In our community,
there are 27,000+
precious Jews with no
seder to go to.**

Common Kitchen Questions

Rabbi Shmuel Halpern

Rabbi, Young Israel of Denver,
Kashrus Coordinator, Scroll K

Question #1: I cooked pasta in a dairy pot, can I use the leftovers for meatballs and spaghetti? What if I already mixed the spaghetti with meatballs?

Answer: There is a distinction between Sephardic and Ashkenazic practices regarding this halacha¹. (Please note that one is obligated to follow the rulings of their heritage).

- For Ashkenazim: Initially, care should be taken to use a meat or pareve pot to cook the pasta. Once the pasta is already cooked, it's okay to mix the leftover spaghetti with meatballs with one caveat: that the dairy pot hadn't been used in 24 hours at the time you cooked the pasta. If the spaghetti and meatballs were already mixed together, then even if the dairy pot *had* been used within 24 hours of cooking the pasta, the meatballs and spaghetti may be eaten.
- For Sephardim: Even if the dairy pot had been used to cook dairy within 24 hours of the pasta being cooked, it is okay to mix the pasta with meatballs (Y.D. 95:1-2).

¹ Broadly speaking, Sephardic communities, originating in Spain, then moving to Middle Eastern and North African lands, accepted the view of R' Yosef Kairo (author of the Shulchan Aruch) as binding, whereas Ashkenazic communities in Europe followed the glosses of R' Moshe Isserless, the Rema.

Question #2: I cooked a pareve soup in a meat pot; can I warm up the soup in a dairy pot?

Answer: Yes, but one should avoid pouring the soup into the dairy pot (from the meat pot) while the soup is still hot.

Question #3: I sautéed mushrooms in a meat pot; can I now mix it into a pareve soup that was cooked in a dairy pot? What if I sautéed onions, garlic, or other sharp foods?

Answer: Yes, the mushrooms can be mixed into the soup. If you sautéed onions, garlic, or other sharp foods, however, they would obtain the status of meat and Ashkenazim would not be allowed to mix them with the soup. Sephardim would be allowed to mix them into the soup. See question #1 above. (Badei Shulchan 95:29)



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Question #4: I sliced an onion with a pareve knife on a dairy cutting board, can I use that onion for my meat cholent?

Answer: No. Dairy taste can transfer from the cutting board to a sharp food (onion) via the knife's pressure². In case of necessity consult your Rabbi or Scroll K.

² See Maharsham, Daas Torah 96:1

Question #7: I mistakenly cut an onion with a dairy knife and put the onion in my meat cholent, is the cholent still kosher?

Answer: Yes, the cholent is kosher under the following conditions:

- a) the crock pot is medium size (4.5 quarts) or larger, is mostly full, and
- b) the knife was a typical small or medium-sized kitchen knife.

The reason is that we only need to nullify the knife's volume 1/60 vis-à-vis the cholent (not the entire onion). If the 1/60 ratio is less than obvious, one should consult with their Rabbi or Scroll K.

Question #8: I had pareve soup sitting in my fridge in a dairy container for more than a day. Can I now mix it with chicken soup?

Answer: Yes; the soup is still considered pareve.

Although the soup was in the container for more than 24 hours (which allows for a transfer of dairy flavor to the soup), the flavor transfer occurs only when the flavor is more than 24 hours old and thus *libun*.

Question #10: I used my oven to bake an open pan of meat, and a short while later, without burning the oven out, I baked challah. Can I shmear cream cheese on a slice of the challah?

Answer: Yes, assuming the oven rack was clean of meat residue. Since Challah doesn't create any significant steam, it remains pareve.

Source: Igros Moshe, Y.D. 1:40

Question #5: I used a dairy knife to slice an onion and then sautéed the onion in a meat pan. What's the status of the onion, and what's the status of the pan?

Answer: The onion should be discarded, and the pan should be kashered. In case of necessity, consult with your Rabbi or Scroll K.

Question #6: I sliced an onion with a dairy knife and then ran the onion through my pareve food processor, is my food processor now dairy? If I sauté the onion in a pareve pan, is the pan now considered dairy?

Answer: The food processor and the pan are still pareve.

Source: Minhag Hamorim like the Even Ha'ozar; Magen Avraham argues (Machtzis Hashekel, O.C. 451:16:31). The *ta'am* into the knife counts as one transfer, and the *ta'am* into the food processor counts for the 2nd transfer. Since it is pareve it has the status of *heter*, and thus *nosein tam bar nosein tam d'heteira*.

Question #9: I had a meat and dairy dish cooking side-by-side on the stove and mistakenly the two pots touched one another. Has the kosher status of the foods in both pots been compromised? Do the pots need kashering?

Answer: It depends. If the surfaces of both pots were dry, both the food and the pots are fine. If, however, the surface where the two pots touched was moist, the pots and food would have been compromised. Consult your Rabbi or Scroll K on how to best proceed.

- Care should be taken to ensure that meat and dairy pots are kept at an appropriate distance so that the pots don't touch and the contents of one pot don't spritz on the other.
- It can happen that two pots are on the stove or *blech*, and one boils over; we now essentially have two pots touching with significant meat or dairy liquid. If this occurs, consult your Rabbi or **Scroll K for guidance.**

Question #11: I recall my grandmother sticking a knife into a potted plant. What was that all about, and when would that be required?

Answer: This was the traditional method for cleaning a knife when it didn't require a full-fledged kashering (such as a dairy knife used with cold meat or vice versa). Today, with the advent of grease-destroying dish soap and quality sponges, there is no need to stick your knife into the ground. If the knife was used with hot meat, it would require a regular kashering in boiling water (or *libun* with a flame) and sticking it into the ground would not suffice.

Source: Emes L'Yaakov, Y.D. 89, footnote 38.

CUSTOM HOLIDAY

Interesting Pesach Customs from Around the World

1. There are different customs regarding whether Tefillin are worn on Chol Hamoed as it is part of the holiday. Those who do, remove them prior to Hallel. There is an interesting custom to remove them only after the Torah reading on the first day of Chol Hamoed Pesach, as the reading of that day contains the commandment to wear Tefillin. (Luach Ezras Torah)



BMHBJ

BMH/BJ kitchen is under the certification of the Scroll K/ Vaad Hakashrus of Denver and is available to be rented out.

2. Some communities (such as Belz and Vizhnitz Chassidim) avoid all fish on Pesach or will only use fish when they have received it alive. This custom dates back to the pre-freezer era; grain-based alcohol would be used to preserve fish. (See Pri Megadim O.C. 447:46 and Piskei Teshuvos 467:9)



3. Some Yemenite communities recite Sefiras Haomer in Aramaic, a custom dating back to ancient Babylonia. (Shu"t Divrei Chachamim O.C. 99)



4. Many Moroccan communities celebrate Mimouna, a feast on the night following Pesach. In 1992, a Jerusalem scholar published a 100-page sefer (called Chag HaMimouna) with sources and traditions of this custom. [K]

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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 12th of *Nissan* indicate here.

Signature _____
 Printed Name _____
 Address _____
 City _____ State _____ Zip _____
 Telephone Number (____) _____ Email _____

The completed form may be returned to 245 S. Benton St.
 Lakewood, CO 80226 or office@scrollk.org.

NEW!!

The sale of *Chometz*
 can be submitted
 online at:
[scrollk.org/chometz-
 sale/](http://scrollk.org/chometz-sale/)

Purchasing *Chometz* After Pesach

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

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

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

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

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

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

² Unless bearing a reliable Passover certification.

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

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

⁵ Should be avoided on *Pesach*.

⁶ Those 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.

There will be a kosher for Pesach kitniyos section at East Side Kosher Deli which may be utilized by those who eat kitniyos on Pesach.

Did You Know?

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

- יין yayin (wine),
- קידוש kiddush (sanctification),
- נר ner (light)
- הבדלה havdalah (separation), and
- זמן zeman (time, meaning the blessing of *Shehechiyanu*). This bracha is omitted from kiddush on the seventh and eighth night of Pesach.

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

Venice Haggadah,
1629. Note the
YaKNeHaZ
(יִקְנֵה זֶמֶן)
acronym
that appears above
the illustration.



1526 Prague
Haggadah



Ashkenazi
Haggadah,
c. 1460



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Erev Pesach on Shabbos

Rabbi Yisroel Rosskamm

Rabbinical Administrator, Scroll K

Erev Pesach coinciding with Shabbos is unusual; it last occurred in 2021 and is not scheduled to occur again until 2045! While this affords us the opportunity to begin Pesach and the Seder after a full day of rest, there are many halachic details which differ from most years. In this article, we will discuss the items that are different this year and provide suggestions and options regarding what one should or may do.

Thursday, April 10th, י"ב ניסן

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

Why: The last *makkah* (plague) that Hashem brought upon the Egyptians was the death of the firstborn. At the time of this *makkah*, while all the firstborn Egyptians died, not a single firstborn amongst the Jewish People died at that time. To commemorate this miracle, the firstborn males fast on Erev Pesach.

What's different this year: This year, since Erev Pesach is on Shabbos and fasting is generally not permitted on Shabbos, the custom amongst the Ashkenazi communities is to fast on Thursday. Amongst the Sephardi communities, some fast on Thursday while others skip this fast this year.

- ▲ Many have a custom to partake in a *siyum* to avoid the requirement of fasting. The *siyum* would take place this year on Thursday morning; the firstborn will subsequently not be required to fast.

Thursday evening, April 10th, י"ג ניסן

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

Why: On Pesach we are prohibited from eating, owning, or deriving any benefit from *chometz*. We are thus required to remove all *chometz* from our possession. To assure that there is no *chometz* remaining, we are required to search our properties for *chometz*. This is done at night, usually the night preceding Pesach.

What's different this year: Since the night preceding Pesach is Friday night, and *bedikas chometz* may not be done on Shabbos, the search is performed on Thursday evening. Generally, if one is performing *bedikas chometz* on another evening (in cases of necessity, such as if one will not be in his home on the night preceding Pesach), the usual blessing is not recited. This year, however, the blessing is recited when performing *bedikas chometz* on Thursday evening¹. After *bedikas chometz*, *kol chamira* (the annulment of unknown *chometz*) is recited, as usual.



Friday, April 11th, י"ג ניסן

1. **What: *Melacha* (work) on Erev Pesach.** The definition of *melacha* in this context includes going to one's job or business, sewing a garment and the like. Most work done around the home, such as cooking, cleaning and most Yom Tov preparations are not included².

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

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

² Shulchan Aruch O.C. 468

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

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

2. What: Burning the *Chometz*

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

What's different this year: As we may not burn the *chometz* on Shabbos, the *chometz* is burned on Friday at the same time of day that it would be burned in other years. The proper time for this year, in the Denver area, is after 10:25 am but before 11:55 pm. *Chometz* is still permitted to be eaten and owned, as we will soon see. *Kol chamira* is not recited at this point; it will be recited on Shabbos morning.



Friday evening and Shabbos, April 11th - 12th, י"ד ניסן

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

Why: To fulfill the requirement of a Shabbos meal (for the Friday night and Shabbos morning meals), one must eat a minimum amount of bread equal to the size of an olive⁴, and since we wash and recite the blessing of *נטילת ידים*, one should eat bread equal to the size of an egg⁵. Additionally, when the Jewish Nation was in the desert for forty years after leaving Egypt, Hashem provided them *man* (manna). The people would wake up each morning to find the *man* in the areas around their encampment. The *mon* would only last for one day, so every day they would go out and get fresh *mon*. Each Friday, when they gathered the *mon* and brought it to their tents, they found that they had double the amount they needed and that it lasted for two days, so they had their food for Friday and Shabbos. To remember this miracle, we start our meals on Shabbos and Yom Tov with two complete challahs or matzahs.



What's different this year: On Erev Pesach, matzah which can be used at the Seder may not be eaten. This is in order to highlight the matzah at the Seder when we have a Scriptural mitzva of eating matzah⁶. Therefore, kosher-for-Pesach matzah may not be used for Erev Pesach meals. (There is a widespread custom not to eat matzah from Rosh Chodesh Nissan – two weeks before Pesach; some do not eat matzah for 30 days before Pesach⁷). Accordingly, the preferred way to begin the Friday night and Shabbos morning meals, even on Erev Pesach, is with two (*chometz*) loaves of some type of bread, such as challah, bagels or pita breads. Tip: Bagels, and pita breads will leave less crumbs. The challenge, however, is that by that time, our kitchens must be prepared for Pesach. The foods for our meals will be prepared and served with Pesach equipment and even a small amount of *chometz* can compromise our equipment.

Our recommended options are:

A. Use *chometz*.

- Cover the table with a disposable tablecloth. Set the table with disposable dishes and utensils only. Serving utensils should be kept in the Pesach kitchen.
- Keep the *chometz* sealed in a bag until after *kiddush*.

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

⁵ Shulchan Aruch O.C. 158:2

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

⁷ See Igros Moshe O.C. 1:155

- For *kiddush*, you can use a Pesach cup, since no *chometz* is in the open. After *kiddush*, return the *kiddush* cup to the Pesach area prior to removing the challah from the bag.
- Make *hamotzi* and partake of the *lechem mishna*. Each participant should, at the very least, eat bread equivalent to the size of an egg⁸.
- In the Pesach kitchen, dish out the foods using Pesach equipment from your Pesach pots into disposable plates and bowls and serve. Utensils which were on the table with the *chometz* should not be brought back into the Pesach kitchen.
- Leftover *chometz* should be disposed of by breaking into small pieces and flushing down the toilet.
- The used disposable equipment may only be removed from your property if you are in an area with a kosher *eruv*. If there is no *eruv*, the remaining disposable that contains no actual *chometz* can be placed in a garbage/dumpster that is on your property.

B. Use Kosher-for-Pesach Egg Matzah. Egg matzah does not fall under the prohibition of matzah on Erev Pesach since it is not the kind of matzah that one may use at the Seder to fulfill the obligation. On the flip side, egg matzah is not eaten on Pesach by many for halachic reasons⁹. There are 2 distinct categories here:



- Those that customarily eat egg matzah on Pesach (including many Sephardim as well as those with health requirements) can use kosher-for-Pesach egg matzah for *lechem mishna* in place of challah and they can have the entire meal using Pesach equipment. There is also no need to change the timing of the meals.
- Those who do not use egg matzah on Pesach (including most who follow the Ashkenazi customs) but are hesitant to use real *chometz* on this Shabbos may use kosher-for-Pesach egg matzah instead. This is especially practical for households with young children or when providing for an extra-large crowd¹⁰. The egg matzah should be finished by the *chometz* deadline (see above) and disposable tableware should also be used while eating the matzah. There is no need to dispose of the remaining egg matzah; it should be put away with your non-Pesach items.

Shabbos Morning, April 12th, י"ד ניסן

1. What: Eating *Chometz*

As Usual: Chometz may be eaten on this Erev Pesach until the time that it may be eaten on every other Erev Pesach. In Denver, one should finish eating all Chometz by 10:49 (some follow a stricter opinion and will stop eating *chometz* by 10:25).

What's different this year: If you will be eating either a) *chometz* or b) egg matzah which you would not eat on Pesach (see above), it will likely entail moving up your meal start time in order to end all eating of *chometz* at 10:49 or 10:25.

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

⁸ See footnote 5.

⁹ Rama O.C. 462:4 and 444:1

¹⁰ See Igros Moshe O.C. 1:155

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

- a. One wishing to do so should take the timing into careful consideration, making sure to end eating of all chometz at 10:49 or 10:25.
- b. When dividing a *hamotzi* meal into two parts, one must make a bona fide break between the two meals. If not, it is considered one meal, and the blessings recited would be unnecessary (*bracha she'ayna tzricha*). To make the break a proper one, take a short stroll after reciting the blessings following the first meal. The break between the meals should be for a minimum of 15 minutes¹².

2. What: Getting Rid of the Remaining *Chometz*

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

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

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

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

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

Shabbos Afternoon, April 12th, י"ד ניסן

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

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

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

Shulchan Aruch rules that under normal circumstances, one should eat bread or challah.

What's different this year: A regular meal would be problematic for several reasons. Firstly, *chometz* is not an option after 10:49 or 10:25 (as discussed above). Even kosher-for-Pesach egg matzah should not be eaten after that time by those who do not eat egg matzah on Pesach¹⁴. Secondly, one may not eat a regular meal late in the afternoon of Erev Pesach¹⁵.

Recommended options are:

- A. Those that customarily eat egg matzah on Pesach can use kosher-for-Pesach egg matzah.¹⁶ This meal must be finished by 4:18 pm (in Denver).
- B. The Rama writes to eat fruit, fish, or meat. One may do so until sunset but should make sure not to overeat, which would inhibit the proper fulfillment of the Seder mitzvos¹⁷.

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

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

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

¹⁵ Shulchan Aruch O.C. 471:2

¹⁶ See footnote 12

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

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

2. What: Preparing for the Seder

Usually, it is proper to prepare for the Seder in advance and be 'ready to go' after dark¹⁹.

What's different this year: One may not prepare on Shabbos for post-Shabbos activities. Additionally, many Seder preparations are forbidden on Shabbos. Thus:

The Seder plate: All preparations that can be done on Friday should be done on Friday. This includes roasting the egg and bone, as well as preparing the salt water, *charoses* and *maror*²⁰.

General preparations: One must wait until after Shabbos to begin the Seder preparations, including setting the table. One may, however, take a nap which will enhance the Seder that evening.

▲ Note: The romaine lettuce that will be used for maror may not be left in water for 24 hours.

Motza'ei Shabbos, April 12th, ט"ו ניסן

▲ Before beginning to prepare for the Seder after Shabbos is over, one should recite "Baruch hamavdil bein kodesh l'kodesh". If one has already recited 'Vatodi'enu' in Maariv, this is not necessary.

What: Havdalah

Usually, *havdalah* is recited after Shabbos.

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



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

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

Checklist		
Thursday Evening	<input type="checkbox"/>	Bedikas Chometz
Friday Morning	<input type="checkbox"/>	Burning of Chometz
Before Shabbos	<input type="checkbox"/>	Prepare the Hamotzi for Shabbos Meals. When, where and how will I eat the daytime meal(s)?
Before Shabbos	<input type="checkbox"/>	Prepare items for the Seder plate, such as roasting the egg and bone, preparing the salt water, <i>charoses</i> and <i>maror</i> .
Before Shabbos	<input type="checkbox"/>	Prepare Romaine Lettuce for the Seder.
Shabbos Morning	<input type="checkbox"/>	After finishing the chometz foods, remaining <i>chometz</i> is disposed of and <i>kol chamira</i> , the annulment of <i>chometz</i> , is recited.
Shabbos Afternoon	<input type="checkbox"/>	Prepare for the seder by reviewing the hagaddah or relevant Torah Study. Take a nap if desired. Actual preparation of the Seder table takes place only after nightfall
Motza'ei Shabbos	<input type="checkbox"/>	Recite "Baruch hamavdil bein kodesh l'kodesh" (or 'Vatodi'enu' in Maariv) before beginning preparation for the Seder.

¹⁸ See Mishna Berura 444:8

¹⁹ Shulchan Aruch O.C. 472:1

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

Sizing Up the Seder

Rabbi Yaakov Zions¹

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

The amount to drink

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

Matzah and Maror


1. Presented are two charts for matzah, one weight-based and one size-based.
2. Due to various considerations detailed in Moznei Tzedek, there are up to 4 different amounts given for the various mitzvot³. All basic and platinum level shiurim (sizes) fulfill the opinions of the Chazon Ish, Rav Chaim Noeh, and Rav Moshe Feinstein.
3. Spelt matzah has the same shiur as wheat matzah.
4. By consuming the basic and platinum level shiurim for the mitzvah of matzah, you have satisfied the stringency of

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

Weight-based	Motzi Matza				Korech		Afikoman ³	
	In extenuating circumstances	In case of difficulty	Basic Level	Platinum Level	Basic Level	Platinum Level	In case of difficulty	Basic Level
Hand Matza	11.2 g/ .4 oz	16.7 g/ .59 oz	26.1 g/ .93 oz	29 g/ 1.03 oz	11.2 g/ .4 oz	16.7 g/ .59 oz	11.2 g/ .4 oz	21.9 g/ .78 oz
Machine Matza	12.0 g/ .43 oz	17.9 g/ .64 oz	27.9 g/ .99 oz	31 g/ 1.1 oz	12.0 g/ .43 oz	17.9 g/ .64 oz	12.0 g/ .43 oz	23.4 g/ .83 oz
Oat Matza	14.5 g/ .52 oz	21.6 g/ .77 oz	33.8 g/ 1.2 oz	37.5 g/ 1.33 oz	14.5 g/ .52 oz	21.6 g/ .77 oz	14.5 g/ .52 oz	28.4 g/ 1.01 oz

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

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

- must still eat the listed amount. The reason for this is explained in Moznei Tzedek p. 53.
5. In all the levels listed in the tables, you may recite the appropriate *bracha*.
6. To calculate the *shiurim* based on percentages of the matzah, use the Percentage-based table. First verify how many of your matzos comprise a pound, then use the given percentages. 

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

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

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

Flip Flop Kashering

Kashering back and forth from Dairy to Meat (or vice versa)

Rabbi Yehoshua Greenspan, Rabbinic Coordinator, Scroll K

There is a prevalent minhag (custom) in Ashkenazi communities not to Kasher utensils from Dairy to Meat and Vice Versa. The reason for the minhag is because of a concern that if we were freely Kashering back and forth, people will confuse the status and accidentally use a Dairy utensil for meat without Kashering. This minhag is mentioned by the *Magen Avraham* (O.C. 509:1)¹, quoted by Mishna Berura² and is the prevalent minhag today, notwithstanding some Ashkenazi Poskim who were opposed to this minhag³.

According to this minhag, under ordinary circumstances, the following scenarios would be forbidden:

- to Kasher a meat pot for dairy use.
- to Kasher a dairy microwave for meat use.

There are several scenarios discussed by the poskim where the minhag does not apply and one may Kasher from one status to the other:

1. One who is *not* Kashering his Dairy or meat utensil(s) simply to switch its status from one to the other, but rather has a different purpose of Kashering, may switch its status. The poskim discuss 2 practical scenarios:
 - One who is Kashering for Pesach may switch the status of his newly Kashered utensils to be meat instead of milk or vice versa⁴.
 - If a Meat or Dairy utensil becomes non-kosher (or one is concerned that it became non-kosher), it is permissible to Kasher and switch its status. Furthermore, the Poskim write that one is intentionally allowed to make his utensil not Kosher in order to switch the status of the utensil⁵. Therefore, an easy

loophole for one who wishes to change a pot's status, is to follow this procedure:

- Place or pour a hot meat item such as chicken soup onto the dairy utensil, rendering the pot non-Kosher.

Note: If you use meat (as opposed to chicken), you must wait 24 hours since the last usage of dairy before placing the hot meaty item on the pot. The same goes for dairy after meat; see footnote for the reason⁶.

- Wait 24 hours since the pot became not-Kosher.
 - The pot may now be Kashered (See our Kashering guide for details).
2. One who wishes to change his meat utensil to pareve status may do so. Should he decide at a later time to switch the pareve status to dairy that would be permissible as well⁷.
 3. A utensil that has not been used for hot food or drink for at least a year may be Kashered to change its status⁸.
 4. A Kosher, used utensil that one purchased, inherited or received as a gift may be Kashered upon receipt to switch its status⁹.
 5. Many Poskim hold that this minhag only applies to items that are Kashered by immersing or pouring boiling water; not to items that require Kashering through the process of *libun* (applying intense heat/fire to the utensil)¹⁰. Hence, the following scenarios are permissible:
 - a. Kasher your meaty oven to use for pizza, then kasher it back to meat after the dairy use.
 - b. Kasher stove top burners and grates to change their status.

As always, one should consult his/her Rav for a final verdict.

Wishing everyone a Chag Kasher V'sameach! 

¹ ח"ל ומאסן משמע שיותר בחול להגדיל כל חלב לאכול בו בשר או איפסא והעולם נוהגין איסור בדבר ומ"כ בשם הגאון מהור"ר בנימין מפוזנא שישמע ממהר"מ יפה הטעם למנהג שאם יעשה כן לעולם לא יהי' לו רק כלי א' ויגעילנו כל פעם שישתמש בו וזה אסור דלמא אתי למטעי..."

² סי' תק"ט ס"ק סה

³ עיין ערוך השלחן יו"ד סי' קסא סעיף יא שכתב "ואף שיש מי שסובר שבכלל אין להכשיר מבשר לחלב או מחלב לבשר, אין לחוש בזה כלל ואין לנו לגזור גזרות מדעתנו מה שלא גזרו חז"ל", וע"ע שם סי' פט סעיף יז שכתב "חומרא יתירא היא ואין לנו לגזור גזירות מדעתנו", ועיין פר"ח יו"ד ריש ס' צז שכתב שלא לחוש להאי מנהג.

⁴ מ"ב ס' תנא ס"ק יט בשם חתם סופר

⁵ מ"ב ס' תקט ס"ק כה בשם הפר"מ

⁶ דאם לא המתין מעת לעת אז נמצא שיעבר על בישול בב"ח. וכשהכל אינו ב"י אין איסור.

⁷ שו"ת מהרש"ם ח"ב סי' רמא ודרכי תשובה שם

⁸ מהרש"ם שם בשם דע"ק, וע"ע אג"מ (יו"ד ח"א סי' מג ענף ו')

⁹ שו"ת באר משה ח"ג סי' קה שהתיר בכה"ג אבל עיין דרכי תשובה שם שדן בזה.

¹⁰ הרבה אחרונים כתבו שנידון זה תלוי בטעם של האי מנהג. בפנים כתבנו הטעם שמה יטעה וישתמש בלי הכשר. אבל המשנה למלך כתב טעם אחר, שמה יטעה ויכשיר כשהוא בן יומו. ולפי טעמו נראה, שבליבון שאין צריך להמתין מעת לעת לפני הכשר, אין טעם לאסור. ועיין במהרש"ם שם שנוטה לדעת המשנה המלך. ועיין דרכי תשובה הנ"ל שהביא כמה אחרונים שמקילים בליבון. ויש לסאורה עוד צירופים בזמננו להקל בתנורים, מפני שהמציאות הנראית הוא זיעה בתנורים שלנו ועוד שיש סוברים שיסילים להשתמש בתנור בין לחלב בין לבשר וגם יש מתירים בלי הכשר כשהתנור אינו בן יומו. ולכן בודאי בתנורים יש מקום גדול להקל.

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 through 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 a 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.

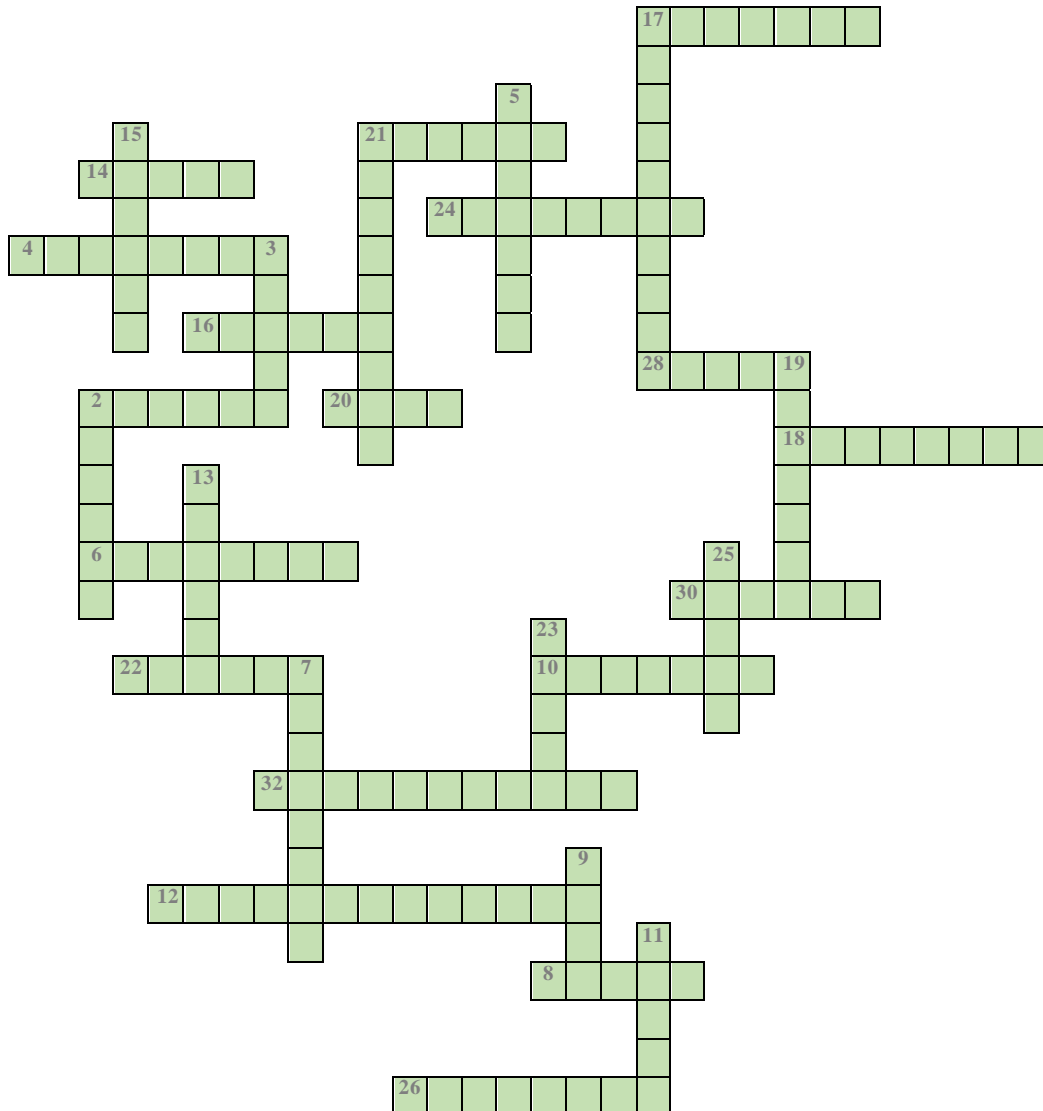
Light Boxes and Thrip cloths are available for purchase (\$70 and \$7), call or text (732) 995-5814.

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.

Pesach Crossword

By Goldie Z.



Across		Down		Word Choices	
2	Bitter herbs	2	Pesach, _____, Maror	Afikoman	Ma Nishtanah
4	_____ of wine	3	'Order'	Bechoros	Makkos
6	_____ present	5	Song in the Hagaddah	Charoses	Marror
8	Seder Plate	7	Read the _____	Chol Hamoed	Matzah
10	Moshe _____	9	Four cups of _____	Chometz	Miriam
12	Special Kos/cup of _____	11	_____ were jumping everywhere	Count	Mitzrayim
14	Tie it to the bed	13	Ten _____	Dayeinu	Pesach
16	It split	15	King _____	Dever	Pharoh
17	Leavened	17	Intermediate days	Eliyahu Hanavi	Rabeinu
18	Dip the marror in _____	19	Position when eating matzah	Four Cups	Recline
20	The 3 rd plague	21	Egypt in Hebrew	Frogs	Red Sea
21	She led the women in song	23	Chometz is from 5 species of _____	Grain	Seder
22	Name of Holiday	25	_____ the Omer	Hagaddah	Sheep
24	Crunchy _____ matzah			Ke'ara	Shemurah
26	Makkas _____			Korech	Wine
28	The 5 th plague			Lice	
30	Hillel's 'sandwich'				
32	4 Questions				

SEFIRAS HA'OMER CALENDAR 2025

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 בעומר

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

היום יום אחד לעומר	16 Nissan · Sun night, April 13
היום שני ימים לעומר	17 Nissan · Mon night, April 14
היום שלשה ימים לעומר	18 Nissan · Tue night, April 15
היום ארבעה ימים לעומר	19 Nissan · Wed night, April 16
היום חמשה ימים לעומר	20 Nissan · Thu night, April 17
היום ששה ימים לעומר	21 Nissan · Fri night, April 18
היום שבועה ימים שהם שבוע אחד לעומר	22 Nissan · Sat night, April 19
היום שמונה ימים שהם שבוע אחד ויום אחד לעומר	23 Nissan · Sun night, April 20
היום תשעה ימים שהם שבוע אחד ושני ימים לעומר	24 Nissan · Mon night, April 21
היום עשרה ימים שהם שבוע אחד ושלשה ימים לעומר	25 Nissan · Tue night, April 22
היום אחד עשר יום, שהם שבוע אחד וארבעה ימים לעומר	26 Nissan · Wed night, April 23
היום שנים עשר יום, שהם שבוע אחד וחמשה ימים לעומר	27 Nissan · Thu night, April 24
היום שלשה עשר יום, שהם שבוע אחד וששה ימים לעומר	28 Nissan · Fri night, April 25
היום ארבעה עשר יום, שהם שני שבועות לעומר	29 Nissan · Sat night, April 26
היום חמשה עשר יום, שהם שני שבועות ויום אחד לעומר	30 Nissan · Sun night, April 27
היום ששה עשר יום, שהם שני שבועות ושני ימים לעומר	1 Iyar · Mon night, April 28
היום שבועה עשר יום, שהם שני שבועות ושלשה ימים לעומר	2 Iyar · Tue night, April 29
היום שמונה עשר יום, שהם שני שבועות וארבעה ימים לעומר	3 Iyar · Wed night, April 30
היום תשעה עשר יום, שהם שני שבועות וחמשה ימים לעומר	4 Iyar · Thu night, May 1
היום עשרים יום, שהם שני שבועות וששה ימים לעומר	5 Iyar · Fri night, May 2
היום אחד ועשרים יום, שהם שלשה שבועות לעומר	6 Iyar · Sat night, May 3
היום שנים ועשרים יום, שהם שלשה שבועות ויום אחד לעומר	7 Iyar · Sun night, May 4
היום שלשה ועשרים יום, שהם שלשה שבועות ושני ימים לעומר	8 Iyar · Mon night, May 5
היום ארבעה ועשרים יום, שהם שלשה שבועות ושלשה ימים לעומר	9 Iyar · Tue night, May 6
היום חמשה ועשרים יום, שהם שלשה שבועות וארבעה ימים לעומר	10 Iyar · Wed night, May 7
היום ששה ועשרים יום, שהם שלשה שבועות וחמשה ימים לעומר	11 Iyar · Thu night, May 8
היום שבועה ועשרים יום, שהם שלשה שבועות וששה ימים לעומר	12 Iyar · Fri night, May 9
היום שמונה ועשרים יום, שהם ארבעה שבועות לעומר	13 Iyar · Sat night, May 10
היום תשעה ועשרים יום, שהם ארבעה שבועות ויום אחד לעומר	14 Iyar · Sun night, May 11
היום שלשים יום, שהם ארבעה שבועות ושני ימים לעומר	15 Iyar · Mon night, May 12
היום אחד ושלשים יום, שהם ארבעה שבועות ושלשה ימים לעומר	16 Iyar · Tue night, May 13
היום שנים ושלשים יום, שהם ארבעה שבועות וארבעה ימים לעומר	17 Iyar · Wed night, May 14
היום שלשה ושלשים יום, שהם ארבעה שבועות וחמשה ימים לעומר	18 Iyar · Thu night, May 15
היום ארבעה ושלשים יום, שהם ארבעה שבועות וששה ימים לעומר	19 Iyar · Fri night, May 16
היום חמשה ושלשים יום, שהם חמשה שבועות לעומר	20 Iyar · Sat night, May 17
היום ששה ושלשים יום, שהם חמשה שבועות ויום אחד לעומר	21 Iyar · Sun night, May 18
היום שבועה ושלשים יום, שהם חמשה שבועות ושני ימים לעומר	22 Iyar · Mon night, May 19
היום שמונה ושלשים יום, שהם חמשה שבועות ושלשה ימים לעומר	23 Iyar · Tue night, May 20
היום תשעה ושלשים יום, שהם חמשה שבועות וארבעה ימים לעומר	24 Iyar · Wed night, May 21
היום ארבעים יום, שהם חמשה שבועות וחמשה ימים לעומר	25 Iyar · Thu night, May 22
היום אחד וארבעים יום, שהם חמשה שבועות וששה ימים לעומר	26 Iyar · Fri night, May 23
היום שנים וארבעים יום, שהם ששה שבועות לעומר	27 Iyar · Sat night, May 24
היום שלשה וארבעים יום, שהם ששה שבועות ויום אחד לעומר	28 Iyar · Sun night, May 25
היום ארבעה וארבעים יום, שהם ששה שבועות ושני ימים לעומר	29 Iyar · Mon night, May 26
היום חמשה וארבעים יום, שהם ששה שבועות ושלשה ימים לעומר	1 Sivan · Tue night, May 27
היום ששה וארבעים יום, שהם ששה שבועות וארבעה ימים לעומר	2 Sivan · Wed night, May 28
היום שבועה וארבעים יום, שהם ששה שבועות וחמשה ימים לעומר	3 Sivan · Thu night, May 29
היום שמונה וארבעים יום, שהם ששה שבועות וששה ימים לעומר	4 Sivan · Fri night, May 30
היום תשעה וארבעים יום, שהם שבועה שבועות לעומר	5 Sivan · Sat night, May 31

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

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Commonly Confused Kosher Symbols

This list is an important visual guide to verify the acceptability of food. The core information and graphics were provided to us by Rabbi Nissan Zibell of . The 'Recommended' designation is based on current available information for commercially made products.


ב"ה

Commonly Confused Kosher Symbols (partial list)

This list is not in any way recommending all the listed Hashgachos. The sole purpose of this list is to distinguish between similar looking Hashgachos.

 Montreal Kosher	 Monterrey Kosher Rabbi Libersohn	 Manchester Kosher	 Wisconsin Kosher	 Michigan Kosher Supervisors Rabbi Herschel Finman
 Hager Kashrus Committee	 CHK- Crown Heights Beis Din	 MIAMI-DADE KOSHER Rabbi Manish Spitz	 Kosher Miami Rabbi Mordechai Fried	 "O" Double R. Yudel Shain
 Peru Kosher Rabbi Benhamu	 Florida Kosher	 JAY - KOSHER CERTIFICATION Rabbi A. Srugo	 Kehillah Ashkenazi Mexico	 Chof with "K" Rabbi Shapiro
 Chof with "K" Croatia Rabbi Da-Don	 Central California Kosher Certification Rabbi Levi Zirkind	 Kosher Check Rabbi Avraham Feigelstock	 Beit Din of Paris	 Beit Din of Paris
 Scroll K	 Tablet K	 Europe K	 Eastern Canada & Maine Kashrus	 Flag K Rabbi A. Simkin
 Top K Rabbi E. Wolff	 Star K	 Shield Star K	 UMK-United Mehadrin Kosher	 Rabbanut Madrid Kosher
 Lowest Kosher	 Krc Chicago (in triangle)	 C Hisachdus (in oval)		

WHAT K CAN DO FOR YOU

For over four decades, Scroll K has been a trusted name in kosher certification, **providing comprehensive services and expertise to ensure the highest standards of kashrus.** In addition to supervision of the many local kosher establishments and production facilities, Scroll K Rabbis also offer a range of services to support kosher consumers and businesses alike.



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Kashering
year-round



Complimentary
Kashrus classes,
range of topics



Advice and
procedural help
for startups



Website with local/regional
info for residents, visitors,
kosher homes, consumers



Answering
questions via
phone & email



Event and
catering
supervision



Retail check-ins,
inspections, and
audits



Email and WhatsApp
alerts and relevant
kosher updates

K BY THE NUMBERS

2,200+

kosher
inspections
across the
US each year

15+

kosher certifying
agencies rely on
Scroll K facility
inspections

20+

prisons in CO
with physical
& virtual
inspections

45+

years in
providing
kashurs in CO
and beyond

400+

production
plants inspected
annually across
multiple states

150+

companies
certified for
a wide range
of products

100,000

estimated
combined miles
traveled annually
by our mashgichim

24

states
with
Scroll K
activity



The Scroll K symbol is trusted by the finest kosher consumers and appears on hundreds of products, ranging from retail to dairies, kosher transport to trailer wash facilities, including candy, chemicals, oils, drinks, yeasts, and many other specialties.

BEHIND THE SCENES AT K



Kashering a commercial production



Weekly Mashgichim Meeting



Rabbi Halpern in commercial kitchen



Internal calendar of tasks and events

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Looking for information on what items require a hashgacha (certification), infestation removal, kosher amenities in Colorado or to download this guide?

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SAVE THE DATE!

FREE Pre-Pesach Community Kashering!

AISH OF THE ROCKIES
Sunday, April 6th, from 1:30 - 3:00 PM

CONGREGATION ZERA ABRAHAM
Tuesday, April 8th, from 6:15 - 7:15 PM

BMH-BJ
Wednesday, April 9th, from 5:00 - 7:00 PM



Page 4 **DOLLARS & SENSE** INTERMOUNTAIN JEWISH NEWS® January 31, 2025

Denver Kosher restaurants struggle

Inflation, high minimum wage, rent increases take a toll

By MIRIAM GROSSBERG

PHOTO BY JEFFREY HARRIS

KOSHER KEEPING JEWS ARE USED TO PROVIDING FOR THEMSELVES

"We're not as wealthy, not cash for as reliant on kosher food outlets"

As the cost of living continues to rise, it's no surprise that many kosher restaurants in Denver are struggling to stay afloat. The combination of inflation, high minimum wage, and rent increases has taken a toll on the industry.

For the most part, kosher restaurants in Denver are used to providing for themselves. They have their own kitchens, their own staff, and their own supply chain. But now, they're facing a new set of challenges.

One of the biggest challenges is inflation. The cost of ingredients has gone up significantly, and the cost of labor has also increased. This has made it difficult for many restaurants to maintain their prices.

Another challenge is the high minimum wage. Many kosher restaurants are located in areas with a high cost of living, and the minimum wage is also high. This has made it difficult for many restaurants to pay their staff.

Finally, there's the issue of rent. Many kosher restaurants are located in prime areas, and the rent is high. This has made it difficult for many restaurants to cover their overhead costs.

Despite these challenges, many kosher restaurants in Denver are still open. They're just struggling to stay afloat. And they're not alone. Many other businesses in the city are also struggling.



Rabbi Yehoshua Ben-David

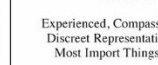
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Group photo of people

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I hope you have a meaningful Passover



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