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JSOR KOSHER P

JERSEY SHORE ORTHODOX RABBINATE

Passover Guide

5785/2025

The Sephardic comprehensive guide to celebrating a Kosher Pesah

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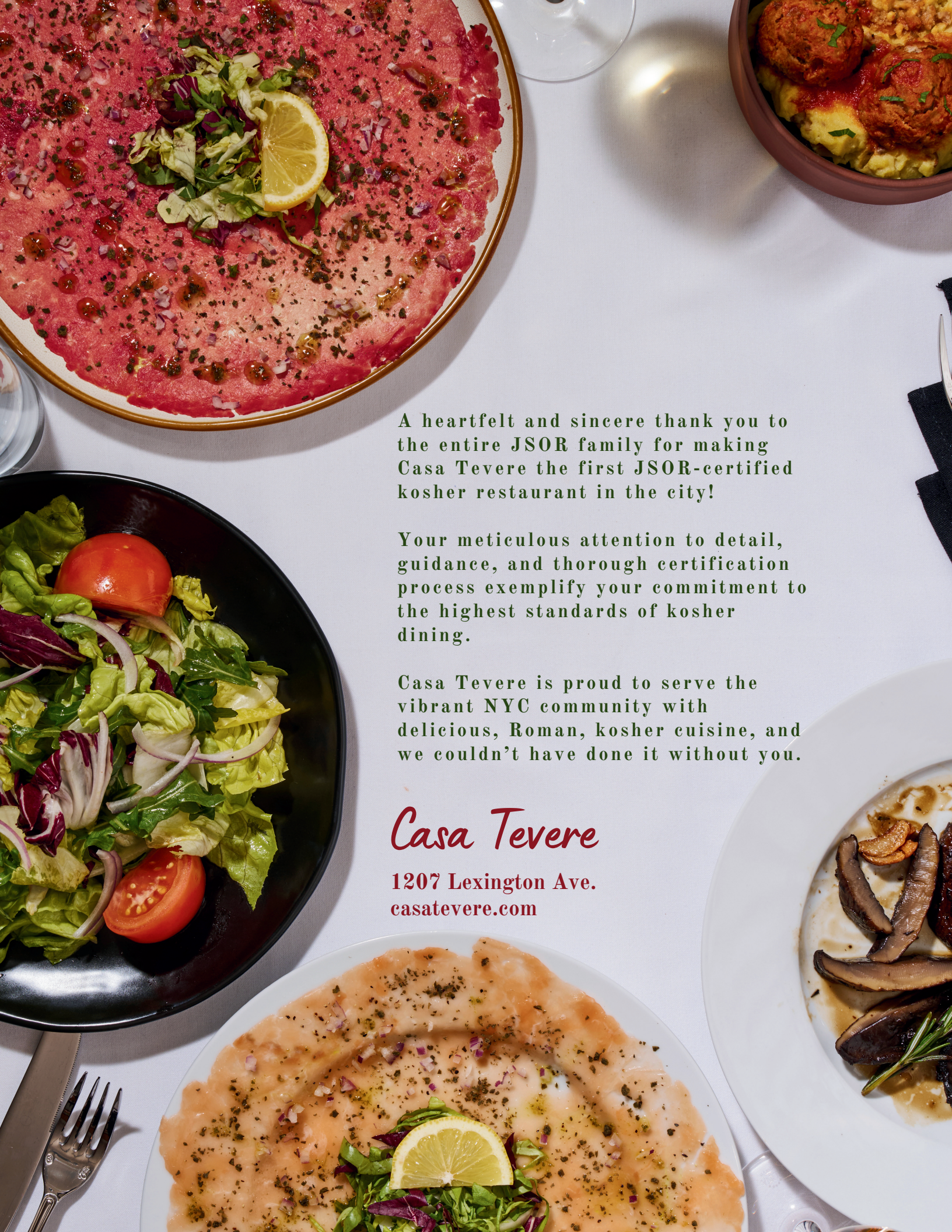

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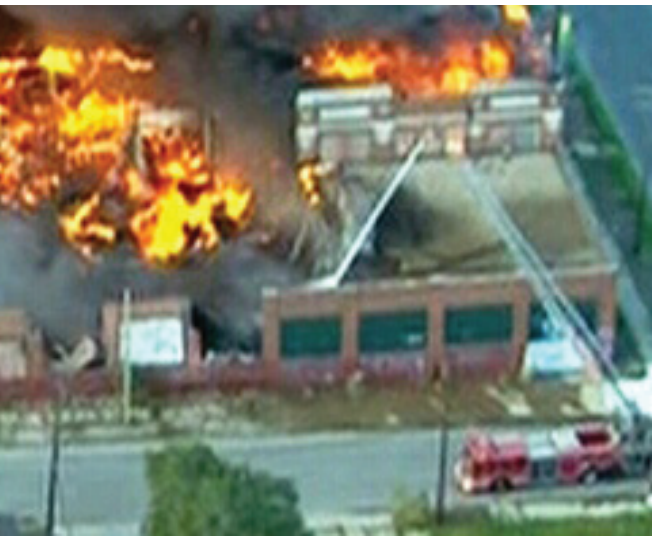

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for all your

Inspiration, Leadership

and Dedication to our community.

Harry & Alice Adjmi
& Family

Introduction

Dear Community Members,

As we approach Pesach 5785/2025, we find ourselves in a moment of profound reflection on the visible manifestations of Hashem's presence in our world. This past year has brought forth events that I, and many in our community, view as open miracles, reminding us that Divine Providence continues to shape the course of human events.

We have witnessed remarkable developments on the world stage that have left many in awe: the safe return of hostages to their families, the de-escalation of maritime tensions in the Red Sea, the miraculous protection of Israel when the Iron Dome thwarted Iran's massive rocket attack with no casualties - truly demonstrating Hashem's watchful care. Most notably, we saw President Trump publicly attributing his survival from a near hit of a bullet to his head to Divine intervention, declaring before the world his belief that G-d preserved him for a purpose- to make America great again. When a leader of the free world openly acknowledges Hashem's Hand in current events, it serves as a powerful reminder that we live in extraordinary times. Just look at how the events of the world have been changing practically overnight.

These events echo the timeless message of Pesach itself—that Hashem's intervention in history is not limited to the ancient miracles we recount at our Seder tables but continues to manifest in our own time. Indeed, as we often say, "history" is truly "His-story," unfolding according to Hashem's will and purpose.

This Divine guidance is visible not only in world events but also in the miraculous growth we've witnessed in our own community. Rabbi Farhi and his wife had founded JSOR, selflessly overseeing kosher certification for establishments on the Jersey Shore and Brooklyn. Through their dedication, leadership, and vision for the community, the foundation for Kashrut spread throughout our community.

Baruch Hashem, under JSOR's new guidance, our community's commitment to kashrut has flourished. JSOR now collaborates with major kosher certification agencies locally and worldwide to maintain and strengthen kashrut standards. We currently introduced educational programs in schools, forums, and chats with round-the-clock support (24/6). Our devoted team of Rabbis, Rebbetzins, and committee members ensures instant responses to all kashrut inquiries. We have transformed kosher observance from a limited practice into a comprehensive lifestyle supported by abundant kosher options worldwide.

The expansion of kosher services along the Jersey Shore, Brooklyn, and most recently NYC is another testament to Hashem's blessings. What began as a mere handful of kosher establishments has flourished into a vibrant network of dining options and services. From fine-dining meat and dairy restaurants to family dining destinations, beloved cafes and bakeries, and exceptional sushi venues, the choices are plentiful. Our community is further blessed with an array of quality kosher butchers and grocery establishments. They offer comprehensive selections of the finest kosher meats and provisions serving our growing community's needs. Our community's kosher infrastructure extends well beyond retail establishments as the wholesale and specialty market flourishes with artisanal providers. The kosher catering landscape is abundant, and our community is so fortunate to have options for every occasion. Particularly noteworthy is the robust network of community institutions that maintain the highest standards of kashrut, including our schools, camps, and community centers.

JSOR has expanded its kosher supervision services significantly in recent years. In 2024-2025, they welcomed numerous establishments, including Pepe, Salt Market, La Riva Cafe, Bubbi's Bagels, Smash, Abu Laffa, Yalla Grill, Gray Street, Mamaleh, Bang Cookies, Broad St. Dough Co. in Wall, The Baked Bear of Asbury/truck, Strollo's Lighthouse in Long Branch and now on Deal Rd, Dunkin' Donuts in Long Branch, and Casa Tevere in NYC. Their growth continued with the addition of several more establishments and products: Dawn by Gray Street, located in Magen David Yeshiva; Homemade by MJ (Michael Jemal); Sarah's Tent and Nahum Bakery in Brooklyn, Freddie's Grill 2.0, Smokin' Deal, La Meringue, Lynnie Lou's Ice Cream Truck, Offshore Coffee Wholesale Division, JCC of Monmouth County, Grandpa Joe's Pickles, Bellalicious in Monmouth Beach, and Playa Bowls

in Toms River and Howell. This impressive roster demonstrates JSOR's commitment to expanding kosher dining options across the region.
For a complete directory of all JSOR-certified establishments, including full details and updated certifications, we encourage you to visit our website at www.jsor.org.

HomeKosher, a unique initiative led by JSOR Rabbis, has grown to over sixty accounts, providing kashrut recommendations for boutique and blossoming vendors who are carefully vetted and adhere to up-to-standard protocols. While not a bona fide certification, this program represents our community's commitment to supporting emerging kosher enterprises while maintaining proper standards. Under the guidance of Rabbi Sion Salem, whose extensive experience in Kosher Supervision brings decades of expertise to the program, and with our experienced and knowledgeable Mashgichim, HomeKosher has earned a reputation for maintaining high standards and integrity. This initiative has become a reliable benchmark for those seeking additional assurance when eating in other community members' homes, fostering transparency and unity in our growing community.

We must recognize our esteemed rabbinical leadership, whose guidance and supervision successfully maintain the highest standards of kashrut while facilitating our community's growth. Working alongside Chief Rabbi Shaul J. Kassin has been an incredible honor. I would also like to extend my deepest gratitude to Rabbi Hayim Asher Arking, whose selfless devotion has been vital to this organization. I've learned so much from the profound wisdom and dedication of Rabbi Edmond Nahum, Rabbi Rahamim Aboud, Rabbi Avi Yagen, and Rabbi Avraham Kahn. Their commitment to maintaining the highest standards of kashrut has been truly inspiring.

We owe a tremendous debt of gratitude to our dedicated president, Mr. Steven Solomon Safdieh, whose tireless voluntary service ensures the smooth operation of our organization. His leadership exemplifies the spirit of chesed that defines our community.

I want to especially acknowledge all my fellow committee members and the JSOR community - including Steven Solomon Safdieh, Richie Setton, Sammy Saka, Mark Massry, Justin Panetz, and Steven Saul Safdieh. Your passion and determination have been instrumental in bringing exceptional kosher dining to the Jersey Shore. Every meeting and discussion with you has reinforced my belief in what we can achieve together.

To our community leader, Harry Adjmi - your guidance and unwavering support behind the scenes have meant more than you know. Your vision and leadership continue to inspire us all.

I'm also thankful to Rabbi Schapiro from the Chabad of the Jersey Shore for his valuable contributions; to Alice Sultan, whose incredible work as JSOR office manager keeps everything running seamlessly, and to Jackie Gindi, whose artistic talents brought our Passover Guide 2025 to life with such vibrant design work.

Working with each of you has been not just a professional privilege but a personal joy. Thank you all for your dedication to our community and our mission.

As we prepare for our Sedarim this year, let us reflect on the miracles—both ancient and modern—that continue to shape our journey as a people. The story of Yetziat Mitzrayim reminds us that Hashem's intervention in history is constant, manifesting both in dramatic moments and in the quiet growth of our communities.

This Passover guide serves as your comprehensive resource for the upcoming holiday, reflecting our commitment to supporting your observance with clarity and accessibility. Within these pages, you'll find everything needed to prepare for and celebrate a kosher and meaningful Pesah.

On behalf of the entire JSOR organization, we wish you and your families a Hag Kasher V'Sameah.

With warmest regards,

Edmond Cohen, CFO,
On behalf of the JSOR Committee

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PASSOVER

What Should We Do to Bring the גאולה Closer?

The world we live in today has sunk to extremely corrupt and immoral levels, while dangers threaten mankind globally. עם ישראל is clearly affected by this global deterioration. Even our own brothers in Israel are bitterly fighting each other. What can we do about it?

There is a Pasuk in Michah כימי צאתך מארץ מצרים אראנו נפלאות, like in the days of Egypt when Hashem showed us miracles, He will show us miracles now, by the Final Geulah.

Just like in Egypt before the Geulah there was an increase in suffering, so, too, before the Final Geula there will be increased suffering in Galut. How did בני ישראל achieve the merit to have גאולת מצרים ?

1) Through תפילה - prayer (שמעתי את נאקת בני ישראל)
2) זכות אבות – merit of our forefathers (His promise to them to redeem us)
3) אמונה - trust in Hashem

When Moshe came the 1st time to בני ישראל and said the words, פקוד פקדתי the pasuk says ויאמן העם - and the nation believed. Moshe and Aharon were thus enabled to approach Pharaoh and demand in Hashem's name שלח עמי ויעבדוני - send out my nation and they will serve me)

Also, a day before they left Egypt, while they celebrated the Seder with the קרבן פסח, they ate completely dressed to leave, with their belts tied, shoes on and walking sticks in hand, showing complete faith that the Exodus was about to happen the following day.

So, too, the Midrash states that the pre-requisites for the Final Geula will be תפילה and אמונה. The תנא דבי אליהו also states that we have to strengthen חסד with each other and learning Torah in groups.

The Vilna Gaon states, by the Final Geula, Hashem will show us some sign of hope right before the end.

As we find by Haman who rose to power and decreed the extermination of all Jews, Hashem showed us a sign of hope.

Haman was forced to parade Mordechai in the streets of Shushan on the king's horse in royal clothing and proclaim, "Thus shall be done to the man whom the king wishes to honor."

Nowadays, we see a small sign of a President that recognizes Hashem and tries to undo the immoral laws of his predecessors.

In conclusion, we hope and pray to Hashem with full הנומא that the Geula will soon arrive in our days.

Hag Kasher V'Sameah,



Rabbi Rachamim Abou

Executive Rabbinical Board, JSOR

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A Message from
Hacham Hayim Edmond Nahum

Dear Community Members,

We have the privilege and merit to share with our community a Dvar Torah on the beautiful holiday of Pesach.

The holiest night of the year - ליל שמורים - a night that Hashem Himself guards for his nation.

In the Haggadah, we read about five holy Tanna'im who met in B'nei B'rak to discuss Yetziat Mitzrayim on the holy night of Pesach.

Rebbi Eliezer, Rebbi Yehoshua, Rebbi Elazar ben Azarya, Rebbi Akiva, and Rebbi Tarfon spent the entire night discussing the Seder, until their students knocked on the door and told them that it was time to recite the Shemah of Shaharit.

It is difficult to comprehend this story on a simple level. Could five of the holiest Rabbis who ever lived possibly have needed a reminder as to when to recite Shemah in the morning? Were they so engrossed the entire night that none of them had the wherewithal to realize that it was morning time? If their students hadn't come knocking on the door, are we to believe that these five sages would have missed Shemah? Of course not.

The great Rabbi, Rabbi Abraham Shalom Hamui of Aleppo, Syria, a Rabbi who wrote 36 books in his lifetime, including one entitled, 'Bet HaBechirah' about Pesach, explained this story on a deeper level.

He explains in methodical fashion how these five Tanna'im each have a different opinion about when the Maschiach was going to arrive. Each opinion is recorded in a different part of Gemara.

In Masechet Yevamot, a famous opinion is drawn from the statement by Rav Assi that explains that the final redemption and the coming of Maschiach will not occur until all the souls that Hashem intended to bring down to Earth have been utilized.

Rebbi Eliezer and Rebbi Yehoshua's opinions appear in Masechet Sanhedrin, page 97, where Rebbi Eliezer states that the Mashiach would reveal itself only when the Jewish people showed proper and complete repentance. Rebbi Yehoshua disagreed, stating that the ultimate redemption would come whether or not the Jewish people repented.

The other Rabbis listed in the Haggadah appear elsewhere throughout our Gemara, sometimes in connection to Mashiach's arrival, inflation, war, repentance, simple timing, and other factors.

This is what the discussion was on that famous table that is described in the Haggadah. The Tanna'im were not simply discussing the redemption from Egypt, but were actually deeply engrossed in the ultimate redemption with the coming of the Maschiach.

Finally, their students came to them and told them, Rabboteinu, our Rabbis, the time is now for the reciting of the Shemah of Shaharit - Shaharit means, 'morning,' but in this case, it represents the new morning, the new dawn, the coming of the Maschiach. The students were telling the Hachamim, the only way to bring Maschiach is to unite together and declare that Hashem is the One and Only King. By accepting the yoke of heaven as a united people, we can bring the Mashiach.

Yaakov Avinu hinted this to his 12 tribes, when he told them to 'gather together,' and 'to listen' about the End of Days and the ultimate salvation. To 'gather together' is to unite amongst each other, and to 'listen,' draws on the root word of Shemah itself - to accept the yoke of Heaven and understand that there is no other but Hashem.

This Passover, let us not only remember the Exodus from Egypt, but let us unite, accept the Almighty, and bring the Mashiach to us together at once. We all agree that it is time for the 'morning,' the new dawn, and the coming of Mashiach in our days. Amen.



Hacham Hayim Edmond Nahum
Executive Rabbinical Board, JSOR

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In honor of the JSOR board and volunteers, for their tireless efforts and dedication to enhancing Kashrut on the Jersey Shore.

Passover and Challenges

Dear Community Members,

As the holiday of Pesah approaches, we want to wish everyone and their families a happy, healthy and meaningful holiday.

Pesah is a time to strengthen our belief in the creator of the world and remind ourselves and our families of all the wonders that took place in and around the Exodus from Egypt. We use this holiday as the springboard of our faith which carries us through the everyday challenges that we face throughout the year.

Some of those struggles that we face are internal. Of course we always want to do the right thing, but sometimes it's difficult. Actually, our Hachamim tell us that Pesah can assist us in this area.

The Gemara in Berachot (17a) mentions additional prayers that were added by rabbis at the end of their Tefillot. One such prayer reads as follows: 'Master of the universe, it is revealed and known before you that our will is to perform your will. Who prevents us from doing so? The yeast in the dough. May it be your will that you save us and that we return to perform your will with a complete heart'. Rashi comments: the yeast in the dough refers to the Yesser Hara (the evil inclination) that is in our hearts, which incites us. Just as the yeast agitates the dough, so too the evil inclination agitates us.

On Pesah we are commanded to rid our homes of even the most minute amount of Hamets. Based on the Gemara above, that Hamets represents the Yesser Hara; and so the more effort we put in to ensure that Hamets is not found in our midst and the more we eradicate it from within, the more we cement the strength within us to overcome our desires, and in turn do what is right in the eyes of Hashem.

The JSOR has led our community for many years, going to great lengths to make certain that we have the most updated information on what does and does not contain Hamets. So much time and effort is put in to check, verify and confirm all the individual foods and their ingredients.

May Hashem continue to bless the efforts of this great organization as they continue to raise the level of awareness and the level of Kashrut in our community.

May this Pesah bring us the final redemption and the coming of Mashiah. Amen.

Rabbi Shaul J. Kassin
Executive Rabbinical Board, JSOR



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A Message from
Rabbi Shmuel Choueka

Dear Community Members,

As we gather to celebrate Pesah, “Zeman Cherutenu”—the Festival of Freedom—let us pause to reflect on our brothers and sisters still held hostage by Hamas. The disturbing images of emaciated and tortured hostages who have been released mirror our ancestors' suffering in Egypt. Just as Hashem delivered our people from bondage thousands of years ago, we pray for divine intervention today. These parallel experiences remind us that our freedom is both precious and purposeful.

The Haggadah teaches us "B'chol dor vador"—in every generation, everyone must see themselves as if they had personally left Egypt. This profound instruction calls upon us not merely to remember the Exodus as historical fact but to internalize its meaning in our present reality. As we witness the ongoing captivity of our brethren, we are reminded that the struggle for freedom is continuous. Their suffering must become our suffering, their prayers our prayers, just as our ancestors' redemption becomes our own through ritual and remembrance.

In appreciating our liberation, we must recognize our responsibility to those still in captivity. Our Pesah celebration is incomplete, while members of our community remain imprisoned. As we recite "Avadim Hayinu"—once we were slaves—let us channel our gratitude into fervent prayer for those who cannot yet celebrate their freedom. May Hashem hear our voices as He did in Egypt, bringing swift redemption to all hostages and protection to Jewish communities worldwide. May we merit to serve Hashem in freedom, with hearts full of gratitude for our many blessings.

Hag Kasher Ve’Sameah



Rabbi Shmuel Choueka

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In honor of the esteemed Rabbis of the JSOR and the JSOR team.

The Significance of Zecher L'Yitziat Misrayim and Passover

Dear Community Members,

As we gather to celebrate the holiday of Passover, it is important to reflect on the great significance of Zecher L'Yitziat Misrayim—the commemoration of the exodus from Egypt—both on a national and personal level.

Nationally, we recall the exodus from Egypt in numerous places within our daily prayers. This constant remembrance serves as a cornerstone of our faith, reminding us of the miracles Hashem performed for our ancestors and the enduring covenant between the Jewish people and our Creator. The prayers are not mere recitations; they are affirmations of our history and identity, anchoring us in the collective memory of liberation and Divine intervention.

On a personal level, we each encounter our own Misrayim—situations of difficulty and restraint that challenge our spirit and resolve. These moments of personal struggle echo the suffering and eventual freedom experienced by our forefathers. Through unwavering faith in Hashem, we navigate these trials, emerging stronger and more resilient. Our contemporary Misrayim may not be actual physical enslavement but the various chains of hardship and limitation that we break through with Divine guidance.

In my own life, I have experienced a journey from repression to freedom. Growing up in Syria, we faced numerous challenges and restrictions. After a failed attempt to escape over the Turkish border, my friend Ezra and I decided to try getting out of Syria via Lebanon. We dressed as fallach (simple farmers) and took a Serut (taxi) from Aleppo to Homs and then Hama to the border. We walked until we reached a river where we didn't know how to cross. The water seemed too high, and we didn't know how to swim. We sat on the side and began to say Tehillim, when suddenly an Arab came forward. He asked why we didn't cross the river. He told us, "Follow me; I know the way well; there is a place further south that the river is much shallower, you will be able to walk across. There you will return the favor…"

We were so happy that we followed him, only to find out that the favor that he would ask was that we would go to the prison where his wife was being held to deliver the bail and let her out! We were shaking from fear of being caught! We whispered many prayers to Hashem to save us! We told the Arab that we were in a big rush, that we were going over the border to visit our uncle who was dying. (that was our excuse – we didn't have time to apply for a passport- but we had no relatives in Beirut!) We took the money to the prison gate and RAN as fast as we could to the main road to catch a ride to Beirut. After we arrived, we sent a telegram to our parents, who were surely very worried! In those days, it was a crime punishable by imprisonment for the parents if they knew their children were escaping and they did not report it! The message was cryptic, and they would understand it: Mazal tov, twins born in Beirut: Isaac and Ezra!

Through steadfast belief in Hashem, I found the strength to escape and build a new life. Who could have dreamt the path in life that Hashem had in store? My personal exodus from a life of oppression to one of freedom and opportunity to learn Torah and to grow to merit to serve our community is a testament to the power of faith and the enduring promise of our heritage.

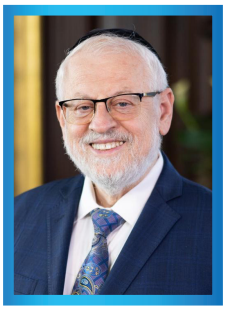
As we celebrate Passover, let us remember that our observance of the holiday's laws and rituals is not merely a tradition but a meaningful tribute to Hashem's kindness. By carefully following the commandments and embracing the spirit of the holiday, we cultivate a deep sense of gratitude for the divine mercy shown to our ancestors and to us. Passover is a time to renew our appreciation for the freedom we enjoy and to acknowledge the Divine providence that has guided us in the path of Torah and Misvot. By following this beautiful guide, where everything is spelled out so clearly, we show Hashem that gratitude!

May this Passover be a time of reflection, gratitude, and renewed Emuna -faith for all. Let us come together in celebration, mindful of the blessings we have received and the enduring strength of our community. We pray that Hashem will have continued mercy on Am Yisrael and may we merit the Geula Shlaima, may it come with Rachamim!

With heartfelt wishes for a joyous and meaningful Passover,

Rabbi Isaac Farhi

Founder, JSOR



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Matsah - Prepare for Mashiah

There is a commonly known phrase towards the end of the Haggadah. Ramban Gamliel says,

"Anyone who doesn't say these three words, Pesach, Matza, and Maror, has not fulfilled his obligation of saying over the story of our exodus from Mitzrayim."

The Haggadah explains the supreme significance of each one of these words.

Pesach, referring to the Korban Pesach, is important because Hashem skipped over every Jewish home during the 10th plague and spared all of our lives. Maror reminds us of the 86 years of backbreaking labor we suffered in Mitzrayim. Matza must be spoken about because when we left Mitzrayim, we were in such a rush that our dough didn't have time to rise, so we had to eat matza.

It is simple to understand the significance of Pesach and Maror as they are both integral parts of the Passover story. Pesach represents how Hashem saved us, and Maror clearly reminds us of the bitter bondage. However, the Matza seems like a footnote. Here is where the question lies: Why is it so important to emphasize and remember that on our way out, we didn't have time to bake our bread? It would be like saying that we wore sandals on our way out, so we should come to the seder wearing sandals. The Matza simply doesn't share as much importance as the other two. How does Matza make the cut onto Raban Gamliel's list of the three most important words of the Seder?

To answer this question, we must ask another question. Why didn't the Jewish people have food ready when it was time to leave? Have you ever seen a Jew traveling? They have more food than they do clothing! It's a Jewish thing to pack heavy food, and we always bring a lot of food. They knew they were leaving! Moshe told them! *Why weren't they prepared?*

Rabbi Frand, in his Haggadah, answers that perhaps the Jews became a little burnt out. They assumed that they would be leaving Mitzrayim after the first plague. When Hashem struck the Egyptians with blood, leaving no water supply, they thought Pharaoh would for sure let them out. To their surprise and despite the devastation, Pharaoh hardened his heart and did not let them go. Came the second plague of frogs; once again, Bnei Yisrael assumed that the redemption was imminent. They prepared for the journey, and again, Pharoah shocked them with his stubborn refusal to let them go. The cycle continued plague after plague, with Bnei Yisrael packing to leave and then being let down until they simply gave up hope.

By the time the final redemption came on Passover night, they couldn't work up the emotional energy to pack provisions for the journey yet again. So, the Jews left Mitzrayim without being prepared.

Therefore, says Rabbi Frand, the Matza we eat on Passover night is not merely a commemoration but an eternal message from Hashem to Bnei Yisrael. It happened once that the redemption came, and we weren't ready; make sure next time, when the final redemption comes, we are ready!

The message of the matzah is clear: every father should teach his child that when we left Mitzrayim, we had to eat matza because we weren't prepared. Let us make sure that when the ultimate redemption comes, we are prepared.

The Rabbis tell us we are in the footsteps of Mashiach. We all hope and pray that we will greet him very soon. Let's internalize the message of the matza and realize Yeshuat Hashem K'heref Ayin, Hashem's salvation comes in the blink of an eye. B"H we should merit a speedy redemption this Passover, Amen!

I would like to personally thank the JSOR for their incredible work. Hazak u' Baruch for advancing the kashrut establishments in our town and printing this beautiful publication to help us all prepare for the holiday.



Rabbi Joey Dayou

Rabbinical Advisor, Ilan High School

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In honor of Steven Solomon Safdieh for all his community work.

Achieving True Freedom

Our Sages, in formulating the text of the Yom Tob prayer, referred to Pesah as "Zeman Herutenu" – "our occasion of freedom." The central theme of Pesah, then, is freedom.

Tradition teaches that our holidays are not purely commemorative. We do not observe the holidays simply to commemorate events that took place long ago. Rather, the forces that were in play and brought about those events resurface each year on each holiday. This means that on Pesah we do not simply commemorate our attainment of freedom from the Egyptians, but rather have the unique potential to achieve freedom ourselves. On Pesah, the spiritual forces that enable us to achieve freedom are available to us, empowering us to reach this goal.

We might ask, what freedom do we need to achieve? Perhaps if we were living in an oppressive dictatorship, we would relish the opportunity presented by this holiday for praying and working for our freedom. But, thank G-d, we live in a wonderful democracy where we are free to practice our religion, choose our careers, and so on. What kind of freedom should we be aspiring to achieve on Pesah?

This question is born out of a fundamentally mistaken definition of the term "freedom." In order to understand what "Herut" (freedom) really means, we need to look in our Torah sources. And the Mishna in Pirkeh Abot tells us very clearly what "Herut" means: "En Lecha Ben Horin Ela Mi She'osek Ba'Torah" – "The only one who is free is one who involves himself in Torah." Freedom, then, is realized by involving oneself in Torah.

At first glance, this definition seems very strange. Isn't Torah life the precise opposite of freedom? Is anything more restrictive than Torah law, which dictates what a person may and may not do, eat, speak, and so on, and imposes countless responsibilities upon us?

No society can properly function without a set of enforceable laws. Without a system of laws, chaos would prevail, and nobody would be safe or secure. A human being needs laws to save him from himself, from his own vices. Without laws, we would allow our base instincts to overcome us and guide our behavior. Laws keep us civil and disciplined, and thus allow us to achieve constructive goals. A person whose life is structured by a framework of laws is truly free, because he is free from his own negative tendencies and vices, and is thus able to pursue and achieve meaningful goals. A person who lives without laws is not free at all, because he is a slave to himself.

Let us imagine two people who are trying to lose weight. One sees a delicious cupcake, and although he knows he should be keeping to a strict diet, he cannot resist and eats it. The second loves cupcakes just as much as the first, but resists, realizing that this is the best thing for him. Who is the free person – the one who eats without restriction, or the one with the strength and will-power to resist temptation? Clearly, the one with the power to do the right thing is the free man.

If laws are what make us free, then we readily understand why Torah life is the ultimate freedom. The Torah is the set of laws given by G-d Himself, who knows better than anybody else what is best for us. No one is freer than one who lives according to the Torah because he follows the rules that enable us to maximize our personal potential and lead the most meaningful life.

On Pesach, we were not taken from Egypt so we could do whatever we wanted. This would be nothing to celebrate. Rather, we were taken from Egypt to become G-d's people and receive His Torah. We achieved the ultimate "Herut," and this is what we celebrate on Pesah.

And, as mentioned earlier, we do not merely celebrate past events, but try to tap into the special powers that are accessible during this period. Pesah is especially suited for overcoming addictions, tendencies, negative patterns of behavior, and other forms of "slavery" that we all experience. We all struggle with vices of one kind or another, and this is our opportunity to free ourselves so we can become the people we can and should be. Pesah is the time for us to focus on extricating ourselves from our "enslavement" to bad habits, so we can achieve the freedom to excel and reach lofty goals.

Wishing you a Happy Passover
Hag Kasher Sameah!

Rabbi Eli Mansour



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The Kassin Family thanks you and the J.S.O.R. for all that you do for our community.
We wish the J.S.O.R. continued growth and success in all your endeavors.

A Message from
Rabbi Yosef Galimidi

Dear Community Members,

Before I share some reflections from the Torah, I would like to take a moment to congratulate the JSOR, Rabbi Haim Arking, the dedicated Rabbis, and all community members for their remarkable service to the Sephardic community. In our congregation, the JSOR Passover Edition magazine is referenced almost daily during the holiday because it is a comprehensive guide filled with valuable information that enhances everyone's experience. We thank all of you for your hard work and the wide range of services the JSOR provides. Hazak Baruch!

I want to share an interesting concept, especially since the JSOR is deeply involved with kashrut and food. We all recognize that during the time of the Bet HaMikdash, many Mitzvot (commandments) were fulfilled through the act of eating—whether through Korbanot (sacrifices), Terumah (the 2% given to the Cohanim), Ma'aser to the Leviim, Ma'aser Sheni, and others. However, in our current exile without the Bet HaMikdash, the only biblical commandment we observe regarding eating is the consumption of Matzah on Pesach.

In this context, the great sage Rabbi Akiva Eiger (1761-1838) teaches that we should conduct ourselves with a heightened sense of holiness and spirituality on the night of the Seder. On Pesach night, we celebrate the opportunities that Hashem has granted us through the positive commandments of Kiddush, eating Matzah, drinking the four cups of wine, consuming Maror, and reciting Hallel.

Interestingly, as The Tiferet Shelomo remarks about the critical mitzvah of eating Matzah, the Matzah we consume genuinely becomes part of us, merging with our blood and internal organs. In the Book of Tehillim, chapter 40, verse 9, King David states, "וְתוֹרָתְךָ בְּתוֹךְ מֵעָי" (Betoratecha Betoch Meai)—"Your Torah is within my innards." This suggests that our internal organs, including the digestive system, help cleanse our bodies and enable us to function beautifully.

Moreover, as described in the Zohar Hakadosh, the mitzvah of consuming Matzah is given two significant titles: the Food of Emunah (Faith) and the Food of Healing. Performing mitzvot and eating Matzah can heal the spirit. The kosher food we consume affects not only our bodies but also our souls.

In conclusion, what we ingest—both spiritually and physically—becomes woven into the fabric of our being. Just as Matzah nourishes our bodies and souls, our observance of kashrut and holiday mitzvot cultivates spiritual wellness alongside physical health. Through these sacred acts of consumption, we do not merely satisfy hunger; we embody divine wisdom and invite healing into our lives.

May our mindful observance of these beautiful mitzvot in celebration of Pesach, along with the laws of Kashrut year-round, elevate us closer to Hashem and hasten the arrival of Mashiach!

Best wishes for a Pesah Kasher V'Sameah.

Rabbi Yosef Galimidi
Edmond J. Safra Synagogue
Aventura, Florida



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Shehehianu; To Live & Achieve

שהחיינו וקיימנו והגיענו לזמן הזה.....

This is not just a reprint of last year's Guide. It reflects the tireless work and efforts of many powerful and talented individuals, from Rabbis, Kashrut Professionals, and bioengineers to editors and graphic designers, who worked in synchrony and unison to create this wonderful masterpiece.

When it came time to make the Mishkan where Hashem was to rest his Shechina, the passuk notes the talented craftsmen and women who partook in the design as their talent brought honor and glory to Hashem.

יחיד ורבים הלכה כרבים

There are many approaches and many opinions, as we know throughout every facet of our Holy Torah. It is no small feat to produce comprehensive and encompassing research that covers a broad range of opinions while keeping true to our Sephardic traditions and Halacha.

However as the Passuk teaches us

....ויהי בישורון מלך בהתאסף ראשי עם

The joining of such a wide array of our top Rabbis throughout our Community is what guides the way and lights the path.

שאל אביך ויגדך, זקניך ויאמרו לך

As JSOR has presented this Passover Guide for many years, it stands upon the decades of work that Rabbi and Rabbanit Farhi have invested and poured into the foundations for our Community to have stronger Kashrut today.

Our Executive Rabbinical Board, our broader Rabbinate, our Poskim, who take the time to review details in depth, our Executive Board, and our office management all share an integral part of this tremendous zechut.

To the OU, Rabbi Moshe Elefant and all of the Kashrut professionals, this would not have been possible without you.

Have a Happy
and Kosher Passover.



Rabbi Hayim Asher Arking
Administrator, JSOR

החזון איש איירי במכתש ודרך תשמישו בכך על כן הגם שרוב הפעמים דכו וכתשו בהם דבר היתו, אם פעם אחת דכו בהם דבר חמץ צריך להכשיה, כי ימשיכו הלאה להשתמש כדרך תשמישו. משא"כ הראשונים ומרן איירו שרוב תשמישם היה בצונן, או בבישול, או בכלי שני, שאזלינן בהכשרן לפי רוב תשמישם ולא חיישנן למיעוט, כי יש להניח שגם בעתיד ישתמש כרוב תשמישו. אולם לפי דעת הגרב"צ יצא שאם יגעיל מראש את הכף בכלי שני שהוא רוב תשמישו על מנת להשתמש בכלי ראשון, או ידיח את הכלים על מנת להשתמש בבישול אולי אסור. וצריך לכאורה להבין לפי חילוק זה של הגרב"צ איך נפרנס את דברי הגרי"ח בבן איש חי הנ"ל שהקל בליבון, הרי אם לא תועיל ההגעלה אחר הציפוי, ובליעת החמץ לא יוצא מה יועיל שנלך לפי רוב תשמישו, הרי רוב תשמישו בבישול, ומאי שנא ממדוכא שכתב החזו"א לאסור? ואולי צ"ל שגם ר' האר"י לא אמר אלא לחומרא שלכתחילה יש להגעיל, שהרי אם הציפוי חוסמת והכלי אינה פולטת בהגעלה את החמץ, אם כן גם בבישול לא יצא החמץ לתוך האוכל, אלא שחשש שמא יצא? ועוד שבאמת מרן הגאון הרב עובדיה יוסף בשו"ת יביע אומר ח"ז (או"ח סימן מה) ובספר הליכות עולם (פ' צו שם) כתב שהרא"ם והרדב"ז ועוד, התירו אף ללא הגעלה כי הליבון עצמו הוי הגעלה, אולם כתב שיש חולקים על הרא"ם, הלא המה מהרימ"ט ויד אהרן ומהר"ח אלפנדרי ועוד, שבעינן הגעלה, הרי שלפחות הגעלה יועיל אף אחרי הציפוי. ואם כנים אנחנו שגם ר' האר"י לא החמיר אלא לכתחילה יש להבין מה שהתיר הגרי"ח להגעיל אחר מעת לעת וללכת בתר רוב תשמישן.

יג) לפי האמור יוצא לכו"ע שאם הכלי הוא בן יומו ורוצה להכשיר אין הולכים בתר רוב תשמישו וצריך הכשר מעליא, ובאמת מרן בעל החזון עובדיה על הגדה של פסח (עמ' קמב אות כב) העיר שלכאורה היה מקום להתיר אפילו בכלי בן יומו, והקשה מדוע לא הולכים אחר רוב תשמישו ונלמד מכלי מדין, שהרי כלי מדין כלים בני יומן היו והתורה התירה בהגעלה בלבד, ולא חיישינן שמא השתמשו בו הנכרים "בצלי קדר" שהכשרם הוא ע"י ליבון כדין שיפודין ואסכלאות. אולם כתב לדחות ראיה זו, דע"כ חייבים לומר דמיירי שראו באותם כלי מדיין תבשיל חם עם רוטבו, כי אם לאו הכי הוו סתם כלים, וסתם כלים אינם בני יומן, מטעם ספק ספיקא כדאיתא בתוס' ע"ז (לח סע"ב). וע"ע מש"כ ידידנו הרה"ג ר' דוד ברדא שליט"א בחיבורו שער הגן (על גן המלך שם).

בכבוד רב תזכו לשנים רבות נעימות וטובות
מהצעיר שמואל פנחסי

A Message from Rabbi Shemuel Pinhasi שליט"א

בס"ד שבט תשפ"ה
לכבוד ידידי היקר והנעלה, אוצר כל כלי חמדה,
לשם שבו ואחלמה, הרה"ג חיים אשר ארקינג הכהן שליט"א
ראש כולל "אור הלכה ומנהל ועדת הכשרות לעדה הספרדית בניו ג'רזי

נענתי בכבוד לכתוב הלכתה גבירתא המצריך הבנה לעניו"ד בחוברת היוצאת על ידכם לפני פסח. דיש להתבונן מדוע בהגעלת כלים אזלינן בתר רוב תשמישן, ולכאורה מה הסברא בדבר?

א) דהנה ידועה מחלוקת הראשונים אם בהכשר כלים אזלינן בתר רוב תשמישו או לא. התוס' בסוף ע"ז (עד: בסד"ה דרש) והראבי"ה (סימן תסד) הובא בטור (או"ח סימן תנא), ובהגהות מיימוניות (פ"ה מהל' חו"מ הלכה כד אות ח) בשם הרש"י, והאור זרוע (ע"ז סימן רצד) ועוד, כתבו שלא אומרים דאזלינן בתר רוב תשמישו וחייב להכשיר את הכלי בכלי ראשון גם אם רוב תשמישו היה בכלי שני, וכן פסק הרמ"א (או"ח סימן תנא סעי' ו וסעי' כה) כדעתם להחמיר. מאידך דעת הרי"ף (פרק כל שעה ח:), והרמב"ם (פ"ה מהל' חמץ ומצה הכ"ד) והרשב"א בתשובה (סימן שעב ותתיז) כן פסק מרן (סימן תנא סעי' ו) וז"ל: כל כלי הולכין בו אחר רוב תשמישו, הלכך קערות אע"פ שלפעמים משתמשין בהם בכלי ראשון על האש, כיון שרוב תשמישן הוא בעירוי שמערה עליהן מכלי ראשון כך הוא הכשרן.

ב) ולכאורה דברי הראשונים ומרן צריכים ביאור שלפי דבריהם יוצא שאם רוב ככל הפעמים השתמשו בכלי היתר בצונן כגון חלב קר, ופעם אחת בישלו בשר יהיה מותר אחרי הדחה להשתמש בכלי זה לפי רוב תשמישו ויבשל בו חלב. וכן מוכח בדברי מרן להלן, אם כן הרי ביטלנו כל דיני הגעלה? הגע בעצמך שאם בישלו פעם אחת בכלי חדש בשר ולא השתמשו בכלי זה הרבה זמן יהיה מותר לבשל בו חלב? ועוד עלינו להבין מה הסברא שאם רוב פעמים השתמשו בקדרה על האש ובישלו בו עם רוטב, ופעם אחת השתמשו בו באור ללא רוטב, מדוע סגי בהגעלה הרי סוף סוף בלע באור ומדוע לא נצריך ליבון להוציא את הבליעה המועטת?

ג) מיהו זה לא קשה שהגאון גו"ר בספרו גן המלך (סימן נג) ובשו"ת בית דוד (חיו"ד סימן סד) כבר הקשו מה טעם אמרו בכלי שרוב תשמישו ברותחין ומיעוטו על ידי האור סגי בהגעלה הלא מה שנבלע על ידי האור אינו יוצא בהגעלה? והביאו את תשובת הרשב"א (סימן שעב, וסימן תתיז) שהבית יוסף הביא את דברי הרשב"א (סימן תנא סעי' כה) שכתב שטעם הדבר שאזלינן בתר רוב תשמישו משום שמדינא כל שאינו בן יומו הלכו חכמים אחר עיקר התשמיש, כי מן התורה א"צ כלל להגעיל כלי שאינו בן יומו, כי נותן טעם לפגם מותה על כן הלכו לפי רוב תשמישו. אלא אם כן הוא כלי בן יומו שאז חייב להכשירו. ומאחר ורק רבנן אסרוהו להשתמש בכלי שאינו בן יומו הם אמרו והם אמרו. אולם אי משכחת לה בכלי שביום האחרון השתמשו בו בתשמיש ככלי ראשון אין להתירו רק בכלי ראשון, וכן אם הבליעה הייתה על אש בלי רוטב חייב הכשר על ידי ליבון. לאור האמור אתי שפיר שלעולם אם הכלי בן יומו, וכן אם השתמש בכלי חדש בצורה חד פעמית בכלי ראשון או על האור כגון שיפודים ואסכלאות בעינן הכשר כל אחד כדינו.

ד) אלא שלכאורה יש עדיין מקום לשאול אינו בן יומו, הרי אינו בן יומו אסור לכתחילה כי חיישינן שאינו בן יומו אטו בן יומו, כדאיתא (ע"ז דף עה:) ומדוע הכא לא חיישינן? אולם כתב הב"ד שכל היכא שעושה הכשרה בהגעלה, משום שרוב תשמישו ברותחין, תו לא חיישנן שמא יבוא להשתמש בבן יומו כי יש כאן היכה. ובאמת מצאנו בהרבה מקומות שבמקום איסור דרבנן ויש היכר לא חיישינן שיעבור על האיסור. כגון הא דאיתא בפסחים (מו:) דמדאורייתא צורכי שבת נעשין ביו"ט, ורבנן הוא דגזרו ביה גזירה שמא יאמרו אופין מיום טוב אף לחול. וכיון דאצרכו רבנן עירובי תבשילין אית ליה היכרא. כתב הבי"ד דמאחר והשתמשו בכלי זה ברוב הפעמים בבישול, סגי בתקון קל דהיינו בהגעלה, אף שאינו יוצא בזה מידי דפנותיו ממה שהשתמש על ידי האור, לא אתי למטעי להשתמש בבן יומו ע"י אור, וכשהכלי אינו בן יומו לא ניכר שמשתמש בו באיסור הואיל ורוב תשמישו ברותחים והגעלה הועילה לה. וכן כתב הפר"ח (או"ח סימן תנא ס"ו) בשם הרמ"ע מפאנו, וע"ע בשו"ת רב פעלים ח"ג (יו"ד סימן ח) ובמשנ"ב (סימן תנא ס"ק מו). ועוד יש לצרף את אשר כתבו התוס' בע"ז (דף עו ד"ה מכאן) גזרת חז"ל על כלי שאינו בן יומו אטו בן יומו אינה אלא לכתחילה, אבל בדיעבד אם עבר ובישל בכלי שבלע איסור כשהוא אינו בן יומו אין המאכל נאסר.

ה) הא קמן שלדעת הרשב"א והרמ"ע מפאנו ויתר האחרונים בעינן תרתי: ראשית שיהיה הכלי אינו בן יומו, וגם עושה תיקון קל, הגם שבכך טעם הנבלע במיעוט שימוש עדיין לא יצא, מ"מ אותה בליעת איסור שבכלי אינה בן יומא הותרה מן התורה שהרי נפגם הטעם. וגם לא אתי למטעי להשתמש בבן יומו מאחר ועושים הכשר כגון הגעלה בהתאם לרוב תשמישו, הוי היכר ולא חיישינן לאטו בן יומו. וע"ע בשדי חמד (אסיפת דינים מערכת ה אות יז) ובספר ברכת מועדך (סימן ג).

ו) לפי זה אתי שפיר מה שכתב החזו"א (או"ח סימן קיט סקט"ו) דלא נאמר הדין שהולכים אחר רוב תשמישו אלא בחילוף צונן בחמין או בחילוף בישול ותשמיש ע"י האור, אבל כלי שרוב תשמישו בהיתר ומיעוטו באיסור ודאי דצריך הכשר אפילו אינו בן יומו, ולכן לא שייך להתיר מדוכא שנידוך בה חמץ פעם אחת משום דרוב תשמישה בתבלין ע"כ. וכוונת החזו"א שבודאי צריך הכשר להוציא את הבלוע, ורק השאלה היא איזה הכשה. ולכאורה קשה דוכי החזו"א לית ליה שאזלינן בתר רוב תשמישו, מדוע אם כן מדוכה זו צריכה הכשר אם כל הפעמים השתמשו בה בתבלין כשר?

ז) ונראה לענ"ד להסביר מעט את כוונת החזו"א במקרה זה של מדוכה אם אזלינן בתר רוב תשמישה לא נוכל רק להדיח שהרי במדוכה איכא דוחקא ובלע פעם אחת איסור חמץ, ולפיכך ליכא שום היכר, וחיישנן שאינו בן יומו אטו בן יומו ועל כן צריך להכשיר כדינו. מה שא"כ במשתמש רוב הפעמים בצונן ההדחה היא הכשרה ואיכא היכרא. ולפי זה אתי שפיר מה שכתב הרשב"א הובא בבית יוסף שכוסות של מתכת שמשתמשים בהם כל השנה בצונן, ורוצה להשתמש בהם בפסח למרות שפעם אחת חימם בהם חמץ, הדחה בעלמא סגי כמו ששנינו כוסות וצלוחיות שמשתמשים בהם הצונן מדיחן, ולא חש שלפעמים בימות החורף הניחו אותן על האש לחמם בהם את היין ונותנים שם חמץ, ומצד הדין אין צריך הגעלה אלא הדחה בלבד הואיל ואינם בני יומן כאמור לעיל, אלא שנהגו בפסח להגעילן. הרי שלדעת הרשב"א אף אם לא מכשירן אלא מדיחן בלבד סגי כי אזלינן בתר רוב תשמישן.

ח) וכן כתב הר"ן פסחים (פרק כל שעה דף ח:) לעניין כוסות וצלוחיות שדי להם בהדחה הגם שלעתים רחוקות ישתמשו בהם בחמין אפ"ה אזלינן בתר רוב תשמישן וסגי להו בהדחה. וכן פסק מרן בשו"ע (סימן תנא סעי' כה) וז"ל: כל כלי השתייה בין צלוחיות בין כוסות מותרים בשטיפה וכו', ואע"פ שלפעמים נותנים בהם לחם חם כיון שרוב תשמישן אינו אלא בצונן סגי בשטיפה, הרי שהשטיפה הוי היכר שלא יבוא לידי שימוש כלי בן יומא, והלכו בכל כלי אחר רוב תשמישו ע"כ. והרמ"א כתב "ויש מחמירין".

ט) מכל מקום דעת הראשונים ומרן שאם הכלים הם אינם בני יומן והטעם נפגם מותר ואזלינן בתר רוב תשמישן, ואם השתמשו בהם בצונן מותר בהדחה ולא חיישינן במה שבלוע בכלי שמא יבוא להשתמש ביומן הואיל ויודע שהתירו בהדחה משום שרוב תשמישו בצונן, ניכר הדבר ולא יבוא להשתמש בחמין בבן יומו. ולפי זה אתי שפיר מה שהקשה ידידנו הרה"ג ר' אליהו טופיק שליט"א בספר קול אליהו (או"ח סימן כח) על הגאון הרב בן איש חי (פ' צו ש"א סעי' יב) בשם ר' האר"י שאותם הנוהגים לחדש את הכלים על ידי התכה של בדיל ומלבינים את הכלי, חייבים קודם להגעיל את הכלי ואח"כ לצפות אותם בבדיל, שאם יצפו אותם קודם לא תועיל ההגעלה, שהבדיל מונע את פליטת החמץ שבכלי. וכתב הבן איש חי שמ"מ אין אנחנו מוחין ביד אותם שמצפים קודם ואח"כ מגעילים משום שאין דרכם להשתמש בחמץ גמור, ורק במחבת מטגנים עיסה מחמץ, ואפילו הכי גם במחבת אין זה רוב תשמישו ולכן גם במחבת אין אנחנו מוחין בהם לעשות כאזהרת ר' האר"י עכת"ד.

י) והקשה שלכאורה דברי הרב בן איש חי לא מובנים וחולק על הגאון החזו"א, שהרי לפי דבריו אין ההגעלה מועיאה את הפליטה אחר הציפוי ואם כן הוי כמי שלא הגעיל, ולפי זה מה מהני שנלך לפי רוב תשמישו במחבת הרי סוף סוף בלוע בו חמץ גמור, ואם בכהאי גוונא מהני השימוש אם כן כל כלי בשרי שנפל עליו חלב או איסור דם וחלב נתיה, משום שרוב תשמישו היה על ידי בשר כשה, ולפי זה כל תורת ההגעלה נפל פיתא בבירא?

יא) ואנא עבדא שותא דמר לא ידעינן וכי רמי גברא אגברא? ועוד יש לומר שלא פליג וגם אליבא דהחזו"א אתי שפיר לפי דברינו לעיל דהכא נמי הואיל והכלי אינו בן יומו ומותר מן התורה, ובנוסף עושה גם ציפוי ולבסוף מגעיל את הכלי, הוי היכר ולא אתי להשתמש בבן יומו. אבל אם השתמשו בכלי חדש בצורה חד פעמית בבשר או באיסור ורוצים להשתמש עכשיו בחלב או בהיתר, בודאי בעינן הגעלה גם אם הכלי אינו בן יומו. כי בלוע בה איסור והגעלה מיהא בעינן.

יב) ושוב ראיתי לגרב"צ אבא שאול זצ"ל בשו"ת אור לציון ח"ג (פרק י שאלה יא) שהרגיש בזה וכתב חילוק וסברא גדולה ואעתיק את לשונו: ונראה לבאר, דהיינו טעמא דתלינן שגם בפסח ישתמש לפי רוב תשמישו, ואין לנו לחוש שישתמש בכלי לפי מיעוט שימושו, שכיון שכלי שאינו בן יומו אינו אסור אלא מדרבנן, לא חששו חכמים בדבר, שהרי אף אם יארע וישתמשו בו כפי מיעוט תשמישו, הרי כיון שאינו בן יומו לא נאסר האוכל, שנותן טעם לפגם מותר אף בפסח לדעת מרן, כמבואר בשו"ע (סימן תמז סעי' י), משום כך אף כלי שהשתמשו בו כמה פעמים כפי מיעוט תשמישו, משום כך אף כלי שהשתמשו בו כמה פעמים כפי מיעוט תשמישו, לא חיישינן להכשירו אלא לפי רוב תשמישו, ולכן כלי שמשתמשים בו צונן ואירע שבישלו בו איסור לא נאסר, ואפשר להשתמש בו אחר מעת לעת, כיון שאנו תולים שימשיך להשתמש בו כפי רוב תשמישו. וכן כלים להשתמש בהם בכלי שני, די להגעילם בכלי שני, אף שלפעמים מכניסים אותם לסיר שעל גבי האש, אבל כל שפעם השתמשו איסור כדרך תשמישו, כיון שישתמש בו הלאה כדרך תשמישו, צריך להכשירו וכו'. ובאמת לפי חילוק זה היה העקוב למישור. כי

The Role of the Consumer

As Pesach approaches yet again, Kashrut agencies are flooded with requests for lists of products that are acceptable for Pesach without special Pesach certification. This is particularly true of Sefaradim, who eat Kitniyot and wonder if various products have hametz concerns or are acceptable for Pesach. With much collaboration between the OU and JSOR, an expanded list of acceptable products have been produced over the years. Some have asked "Why are there so few products certified as Kitniyot?"

The answer is surprisingly simple – it is not about companies "ignoring," it is about company interests and profits. A company will only want to be certified if it will bring in enough profits to offset the expenses of certification.

In the eyes of large manufacturers, the Pesach market has a relatively small population for one week in the year – it is not worth the expenses of perhaps Koshering and the special productions for such a limited and small market. Only companies that look to service the Sephardic communities would consider Kitniyot for Pesach, which translates to a very limited selection in the broader market. Some companies would consider Pesach or the like if they do not have to make any major changes that add significant costs.

This is where the consumer will play a role. If a consumer looks for products that seem close to Kosher for Passover without complicated ingredients, then contact the company and ask them to get Pesach certification; some changes may happen. What consumers do not always understand, is the power of the consumer.

Our observations are that generally when any kashrut agency reaches out to a company with an idea for a new market, it remains at the idea stage. Companies that are for-profit need to hear from one source: the customer.

Some practical recommendations:

While looking over the JSOR list, there are many items that can easily become Pesach-certified.

STEP #1: Make a list of your favorite target items to become more accessible for Pesah.

STEP #2: Contact the company to see if they have ever considered Pesach certification for their products.

STEP #3: The more consumers that call, the better. Companies will make evaluations based on how many requests for a product come in. Companies are very sensitive to consumers' wishes, as they represent their profits. When companies get enough requests, they will consider certification.

The most important step is:

STEP #4: Do the previous three steps AFTER Pesach as well, even into the summer and beyond, not just before Pesach. The reasoning is that consumers generally purchase Pesach products after Purim or earlier. Stores need products delivered and ready by Rosh Chodesh Adar, that means ordering before Tu B'Shvat. This translates to factory productions to before Hanukah to meet the demands. The factories typically arrange with the Hashgacha around Sukkot, which they planned from the summer, and Hashgachot start planning right after the previous Pesach. Right now before or even after Pesach is the best time to try to get any changes done; this is the time when companies are looking at the next Pesach.

Companies look to make their customers happy. When companies hear about Pesach throughout the year from consumers, they will consider it and discuss potential options with the agency during a time when the planning can lead to fruition. As the availability of certified Kitniyot products grows, the demand for certification will grow instead of relying on lists. This will, in turn, influence more companies to make more products available for the Kitniyot market.

The power of the consumer; Don't underestimate it!

Rabbi Chanoch Sofer

OU Rabbinic Coordinator

Rabbi Chanoch Sofer is a Rabbinical Coordinator at the OU. He is known as the Webbe Rebbe and answers questions for the OU Help Desk. Questions may be sent to: kosherq@ou.org

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Kosher Sources & Resources

By: Rabbi Avi Yagen
Food Service Administrator

Navigating through the world of kashrut in today's ever-evolving era of technology has become more accessible and efficient. Gone are the days of relying solely on paper documents stored in file cabinets. Today, digital databases offer easily searchable information. Many kashrut agencies make their collected data available to the public, aiding in identifying the status of specific products. For example, there are Passover products and medicine lists as well as post-Passover lists, including those of bourbon and liquor that may be Hametz sh'avar alav HaPesah, which may not be used. In addition, with year-round information on kosher certification, specific dairy or DE status products, and more detailed information like Pat Yisrael or Yashan status, consumers have a wealth of resources at their fingertips.

An educated consumer is the best kosher customer. Today, a great deal of general information, such as articles, classes, and even tutorials, is available to educate the kosher consumer. Also, numerous websites and Apps provide valuable information to assist kashrut consumers in making informed decisions. However, it is crucial to seek information only from these reliable sources rather than relying on bloggers who may not offer accurate details. While the information provided by kashrut agencies is accurate, consulting with your local orthodox rabbi is always the recommended first choice, as they understand your personal circumstances and can provide tailored guidance. Your rabbi will know when it is appropriate for you to be more lenient or stringent than the general information posted. Often, specific details must be considered when deciding if a product can be consumed or was used mistakenly.

Some reputable sources for kashrut information include JSOR, cRc Chicago, Star K, OU Kosher Certification, Yashan, and The Kosher Awareness Program. These platforms offer a wide range of resources, from product lists to articles and videos covering various topics related to kashrut observance. By utilizing these reliable sources, consumers can enhance their knowledge and make informed choices about maintaining kashrut standards in their dietary practices. Below, we will list and provide more detail about some of the available websites and Apps that can be helpful to the kosher consumer.

This list of resources is only a partial list, and lots more reliable information is available to the kosher consumer who wants it. Just because everyone eats this food item or in that place, the information may not come from a reliable source.

JSOR

www.JSOR.org has information about our establishments, links to useful kosher information, and publications with lots of information. JSOR also has an App called ASKJSOR for general kashrut questions and our popular WhatsApp chats.

cRc Chicago

www.AskcRc.org is your best friend when looking for information about products without certification and for reliable agencies worldwide, among lots of other information. cRc Chicago also has a website, www.crcweb.org, and App loaded with information from reliable kosher agencies and their logos to produce checking, liquor lists, medicine lists, and much more.

Star K

The Star-K website, www.star-k.org, and App have endless information and lists, from over-the-counter medicine lists to liquor and beverage lists and more. Articles about hundreds of topics are also available. Insect-checking information and videos are very helpful, as is information about appliance use for Shabbat.

OU

www.OUkosher.org is excellent for searching for specific details regarding OU-certified products. Information for the most asked questions: Is it really dairy? are answered there in product search at www.oukosher.org/product-search/ along with Yashan, Pat Yisrael, Halav Yisrael, and wine being mevushal. Inquiries about any OU product can be emailed to www.kosherq@ou.org. Refer to the OU Kosher for Passover guide online or in print for a complete list of approved items.

Yashan

www.Yoshon.com is a valuable resource for anyone trying to keep Yashan. Their App even has a barcode scanner that generates information relevant to that specific product. Thanks to www.Yoshon.com and their App, it has never been easier to keep Yashan.

Kashrus Awareness Project

This Kosher Awareness program has been making videos to interview kashrut professionals on various topics. They are committed to bringing attention to a host of issues to make kashrut part of the conversation in our Jewish communities and lay the foundation for consumers to make informed decisions. Educational content and updates can be found at www.KashrusAwareness.com, by joining a WhatsApp group, or on Spotify's Let's Talk Kashrus podcast.

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Rabbi Avi Yagen
Food Service Administrator

Rabbi Yagen serves as our Food Service Administrator throughout the Deal area and oversees all Produce Protocols. As the son of Harav Yosef Yagen shlita and nephew of Harav Nissim Yagen ztl, he brings a distinguished lineage to our organization. Prior to joining our team, he served as a Rosh Kollel for six years, combining deep Torah knowledge and Halacha with middot. Close to many Gedolim in the Sephardic and Ashkenaz world, he also studied under the tutelage of Harav Shlomo Gissinger ztl, where he developed extensive expertise in produce inspection and verification.

Rabbi Yaakov (Jack) Zayat
Catering Division Supervisor

Overseeing our Catering Division, which represents a unique category requiring specialized attention due to the numerous details and variables, Rabbi Zayat manages the diverse and complex requirements of kosher catering operations. With his exceptional communication skills coupled with his extensive knowledge, he brings professionalism and precision to every catering event. Having grown up in our community and studied under Rabbi Diamond for years, we are privileged to have someone of this caliber.

Rabbi Sion Salem
Brooklyn Administrator

With over thirty years of experience in Kashrut supervision at an international level with many kashrut agencies, Rabbi Salem oversees our Brooklyn establishments and catering operations. His background originates from the Ahi Ezer Congregation, which has equipped him with comprehensive expertise in communal supervision.

Rabbi Moshe Salameh
Inspections Supervisor

Rabbi Salameh brings many years of experience to his role overseeing Magen David Yeshiva High School and supervising inspections at our Brooklyn establishments and catering events. His meticulous and consistent adherence to our high standards is done with utmost care and security.

Rabbi Avraham Kahn
Head Mashgiach

As our Head Mashgiach, Rabbi Kahn oversees Personnel Management, including interviewing, onboarding, and managing our Mashgiach staff. He also oversees inspections throughout our Deal establishments. With over 30 years of experience in Kashrut and as the son of the Rosh Yeshiva of Denver, he demonstrates unwavering dedication to maintaining the highest standards of Kashrut in every establishment under our supervision.

Rabbi David Condiotti
Senior Supervisor

Rabbi Condiotti has served JSOR for over fifteen years as a valued member of our community. He has experience from when he was a certified mashgiach by the Rabbanut in Israel, and his vast knowledge in many areas has put him at the forefront of his field. Currently studying at Rabbi Eli Matalon's Dayanut Kollel, being a former IDF tank commander, he brings a unique perspective and a wealth of experience. His comprehensive knowledge and dedication have proven invaluable to our organization.



Left to Right: Rabbi Yaakov Luban, Rabbi Kahn, Rabbi Conddiotti, Rabbi Harari, Rabbi Zayat, Rabbi Levy, Rabbi Yagen

Rabbi Meir Gavriel Elbaz
Manhattan Administrator

Rabbi Meir Gavriel Elbaz, originally from Queens, New York, received his education at Mirrer Yeshiva and then at Bet Midrash Yehave Da'at/Kollel Aram Soba, where he was ordained in Rabbanut and Dayanut. After returning to the U.S., he became the rabbinical leader at Congregation Yeshiva Ohel Simcha in Queens. He currently serves as Maggid Shiur and Sephardic Director at Lander College for Men and heads the English division of Halacha Yomit, an online forum spreading the teachings of Maran Hacham Ovadia Yosef zt"l. Rabbi Elbaz serves as a Posek for several communities and has recently been appointed the Rabbinic Administrator for Manhattan operations at JSOR.

Rabbi Felix Harari
Establishment Supervisor

Rabbi Harari joined our team as an establishment supervisor this past summer. His advanced learning under Rabbi Diamond shlita, combined with his intuitive eye and keen attention to detail, has brought many talents to the table and makes him a valuable addition to our supervision team.

Rabbi Ari Levy
Establishments Inspections

Having joined us in the summer of 2024, Rabbi Levy resides in Deal, NJ, serves as a Rebbi in Yeshivat Keter Torah, and oversees inspections of many of our local establishments. Working hand in hand with our dedicated Staff and with the knowledge he has cultivated at Kollel, combined with exceptional interpersonal skills, he is an excellent asset to our supervision team.

Koshering for Pesah FAQs

By: Rabbi Ezra Ghodsi

OHR OF THE SHORE

On Pesah, beyond abstaining from eating actual hamets, even the slightest traces of hamets must be avoided. Throughout the kitchen, appliances and cookware absorb hamets, and therefore, require purging. While it is easier, and even preferable, to have separate Pesah utensils cookware this is not always possible, especially for parts of the kitchen like the sink, counters, and oven.

1. How is koshering done?

The method used to kosher utensils or appliances depends on how they were previously used. There are four main ways to kosher.

1. LIBUN HAMUR: This is an intense koshering process that requires heating the utensil to a very high temperature (~900 degrees) to burn any absorbed taste. Running a self-clean cycle on an oven also qualifies as libun hamur. This method is necessary for utensils that have absorbed tastes without a liquid medium while on the fire.

2. LIBUN KAL: This is a lower level of purging through heat. The utensil can be placed in an oven at 480 degrees for half an hour. This method is generally used in place of hagalah.

3. HAGALAH: This method involves purging through boiling water and is used for items that have absorbed tastes through cooking.

4. IRUI: This involves pouring boiling water over the utensil and can only be used if the absorption happened through pouring, such as spills on a counter.

2.When should I Kosher?

All koshering should be done before the time on Erev Pesah that one can no longer eat hamets. If the need arises to kosher after this time, one should seek guidance from their Rabbi. It is customary to wait twenty-four hours prior to koshering to ensure that the koshering is effective.[1]

3. What do I need to do before koshering?

Any item being koshered must first be cleaned so it is immaculate and there is not any residual matter left anywhere on the item. Any utensil with crevices or grooves needs to cleaned extremely well or else the koshering is not effective. If it is extremely tedious to clean, then it preferably shouldn't be koshered.

4. What can be koshered?

Metal, wood (non-varnished), marble, and plastic[2] can be koshered; however, ceramic, porcelain, or earthenware cannot be koshered. Something that can be ruined in the koshering process also cannot be koshered out of concern that one may refrain from koshering properly. Therefore, delicate items or appliances with electronics require a careful assessment if they can be koshered.

5.What is the process for hagalah?

1. Clean the utensils thoroughly, and wait twenty-four hours since they were last used with hot.

2. Fill a separate, large pot with water and bring it to a boil. (The status of the pot is irrelevant; it can be meat, dairy, hamets, or Pesah, as long as the pot hasn't been used in the past twenty-four hours and is thoroughly clean).

3. Submerge the entire utensil (including the handles) for a few seconds in the boiling water. The utensil doesn't need to be submerged all at once; you can submerge one part, then the other. If you use tongs to hold part of the utensil, be sure to resubmerge the part that was held by the tongs so that water directly reaches every spot.

4. When dipping the utensils, it is important that the water remains boiling. If the temperature drops and the water stops boiling, leave the utensils in the hot water until it boils again.

5. After koshering, rinse the utensils with cold water.

6. What is the process for irui?

1. Clean the utensils thoroughly and wait twenty-four hours since the last usage with anything hot.

2. Pour hot water in one continuous stream onto what is being koshered. The water should be poured directly on each spot; not poured on one side and left to flow to the other side.

3. When pouring, what's being koshered must be dry so that the hot water does not get cooled off. Often when koshering the counter or sink it is necessary to heat up more water. It is important that the area which did not get koshered yet is dry before continuing to pour. Similarly, when koshering a sink, one should start from the lowest point and move their way up, (it can be helpful to pour in a spiral motion), so that the area where they are koshering is not yet wet.

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7. Can I use a steamer?

Simple commercial steamers do not release a stream of moisture wet enough or hot enough to be considered qualified to kosher.

8. Does everything need to be koshered?

Items that are not used with heat only require a thorough cleaning and do not need to be koshered. This includes the refrigerator, freezer, and pantry closets, which can be used for Pesah after they have been washed and wiped down.

Because one does not generally eat food when it is very hot, braces and dentures do not require koshering. However, one must thoroughly clean them from all residual food.

9. Does glass need to be koshered?

Glass can be used without koshering (as long as it has been fully cleaned), however, if there are any metal trimmings (or other materials) they must be koshered accordingly. Colored glass is the same as regular glass.

Pyrex and other glass cookware technically have the leniencies of glass, even if used for cooking or baking[1] however, it is very common that residue gets stuck on or lodged in scratches or crevices and extra care must be taken that the utensil is cleaned until it is immaculate.

10. What should I do with utensils that are not being koshered?

Utensils that are not being koshered for Pesah, should be cleaned, and then locked away. Alternatively, the cabinets can be taped shut in a way that they will not be mistakenly accessed by anyone, including house help, on Pesah.

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1. דמלבד הטעם שכתבו הפסוקים (עי' משנ"ב סי' תנ"ב סק"כ) דגזירה שמא יגעיל כלי של איסור בפחות מששים, יש להוסיף עוד טעם דמה שהולכין בכלי אחר רוב תשמישו הוא דוקא אם הוא אינו בן יומו מתשמיש המועט, ואין הכל בקיאין בזה. ויש בזה עוד נפק"מ לענין בדיעבד אם לא הכשיר כדינו.
2. כ"כ בחזו"ע עמוד קנ"א, ובאור לציון פ"י הי"ג, ובעוד פוסקים. אולם דעת הגר"מ פיינשטיין שאין להכשיר פלסטיק או כלים משאר חומרים סינתטיים לפסח.
3. כ"כ בחזו"ע עמוד קנ"ה, ובאור לציון פרק י' אות י"ב. ומ"מ כתב באור לציון שם שטוב שלא להשתמש בכלים אלו בפסח בכלי ראשון על האש.

How Do I Kosher a . . . ?

Many common household appliances cannot be koshered either because they will break during the koshering process or because they cannot be fully cleaned (e.g., air fryer, Betty Crocker, toaster oven, etc.). One should remove any visible hamets from these appliances and then lock them away till after Pesah.



Barbecue Grill:

Although meat and chicken are generally used on a barbecue, we usually find ourselves using all types of sauces that contain hamets or sometimes place bread on the grill. Since cooking on a grill involves direct contact between the food and the grates (and sometimes the walls), libun hamur is required.

One must first clean out and wipe down all areas where food may be stuck, including the cavity, drip pan, and all other intricate crevices throughout.

Method #1: One can call someone with experience to kosher the grill by using a blow torch over each area of the grill until it is red hot.

Method #2: One can buy new grates and kosher the rest of the grill by burning it out on the highest for an hour or so. When using this method, one should be careful that food does not touch the walls of the grill when grilling on Pesah.



Blender:

It needs a very careful cleaning to ensure there are no leftover food particles. This is not always feasible as sometimes food gets stuck in between or under the blades.

A smoothie blender can be koshered by pouring hot water (irui) over the blade and the inside of the container. When pouring hot water, it should first be poured on the bottom and then directly on each side of the container; it is not sufficient to just pour hot water until the container is filled.

For a food processor or blender used for blending foods or dressings, the blade needs to be koshered by hagalah in boiling water.

For an immersion blender, a new one should be purchased for Pesah.



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cont. How Do I Kosher a . . . ?



Coffee Maker:

A coffee machine or Keurig used with all types of coffees or K-Cups should be cleaned of coffee residue and then run on an empty cycle. If it is used or placed on the counter next to hamets throughout the year, the outside should also be washed down well.



Countertops/Tables:

For Formica, marble, and granite, one should clean well and kosher by pouring boiling water (irui) over the entire countertop surface. Alternatively, one can cover the counters with a thick plastic or covering.

For glass, just wash well, preferably with warm/hot soapy water to deep clean.



Cutlery:

Knives, forks, spoons, and other utensils that come in direct contact with food must first be cleaned well between the curves and crevices. They can then be koshered through hagalah.

Ceramic knives cannot be koshered.
Can-openers, corkscrews, or the like, which do not come in contact with hot food, need only to be washed very well. If they are not practical to clean well, then they should be replaced.



Dishwasher:

To kosher the dishwasher, clean it out well, including the food trap and any place where food can be stuck. Then, pour bleach or dishwasher detergent in the filter area and run an empty cycle (with detergent in the dispenser) on the hottest setting.



High-Chair:

Wash down well in and around the chair, and if there are coverings, remove them and wash well. Wash the tray well and no further koshering is required.



Hot Plate:

For a metal hot plate, it should be scrubbed down very well and turned to the highest setting for an hour. It can then be used on Pesah if covered with two layers of heavy-duty foil. If there are handles, they should also be covered, or they can be koshered by pouring boiling water (irui).



Microwave:

Some do not kosher microwaves due to koshering concerns. If one would like to kosher the microwave, they can wash it out very well, then heat a bowl or cup of water with soap in it for approximately twelve minutes so the sides get wet from condensed steam.

Even after koshering, it is preferable for one's food to be covered when using the microwave throughout Pesah.

A convection microwave needs to be koshered like a regular oven (see below).

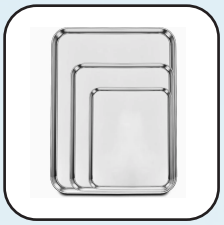


Oven:

Clean and wipe down the entire oven, especially in the cracks and crevices within the door. Preferably, a self-clean cycle should be run with the oven racks remaining inside to kosher it for Pesah.

If your oven does not have a self-clean mode, then put on the highest setting for one hour. If not running a self-clean cycle, food may not be placed directly on the racks on Pesah.

There is a relatively new self-clean called AquaLift self-clean or a Steam-Clean that uses a low heat and steam to clean the oven. Such a self-clean cycle will not kosher the oven; however, it is beneficial to use to clean the oven prior to koshering.



Oven Trays/Sheet Pans:

As food directly touches the tray while in its heat source, it requires libun hamur. Since many trays cannot withstand going through a self-clean cycle without getting ruined, they, therefore, cannot be koshered.



Ooni/Outdoor Pizza Oven:

If it reaches 900 degrees that would qualify as libun hamur. Preferably the stone should be switched out for a new one, or it can be koshered if both sides of the stone are burnt out face down at 900 degrees to remove all residue.



Pans:

Cast iron pans should be placed in the oven on a self-clean cycle, which will both clean it and kosher it at the same time.[4]

Non-stick pans should not be koshered, and new ones should be purchased.



Pots:

It is difficult to fully clean all residue in and around the handles and rim. However, if perfectly clean, a metal pot can be koshered through hagalah. Non-stick pots should not be koshered, and new ones should be purchased.

If the pot is too big to fit into another pot, then hagalah can be done in the following manner: fill up the pot to the top and bring to a boil. Once it has reached a rolling boil, gently place a rock or piece of metal that was first heated on the fire into the pot, causing the water to overflow.

Alternatively, you can heat up a saucepan with a bit of water, and when both pots are boiling, slowly place the saucepan into the bigger pot, causing it to overflow.



Rice Cooker:

If used only for rice, it can be cleaned thoroughly, then filled with water and run through a cycle of cooking.



Sink:

Regardless of the material the sink is made from,[5] one should first dry the sink and then pour boiling water over its entire surface and spout. The drain should be cleaned very well from any residue. The strainer should either be cleaned and then pour hot water on it, or it can be replaced. New sponges should be used.



Serving Trays:

If made from metal or plastic, they can be koshered through pouring boiling water (irui). This is only if they were used to serve (hot/warm) food and not if they were used to heat up food on the fire or in the oven. Ceramic serving trays cannot be koshered.



Stovetop:

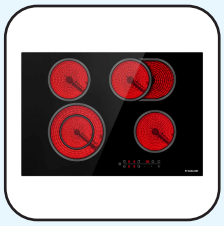
Gas:

• **Grates:** Clean the grates to remove residue and grease. There are different opinions what level of koshering is necessary for the grates. The easiest (and preferred) option is to do libun kal by either A) turning on fires for twenty minutes or B) the grates can be placed in the oven at

480 degrees for half an hour. Some are stringent to run it through a self-clean cycle which would be libun hamur (although this will discolor the grates).

• **Surface:** For the surface area of the stove, if it is of metal, either cover with foil or pour boiling water over it.

• **Flat Top/Griddle:** This piece will require libun hamur, similar as it had direct contact with food while on the fire. If the coating will not get ruined, it can be placed in an oven on self-clean cycle. If not, it should be put away. (In general, year-round, if one has a shared stove for meat and dairy, one should be mindful that the griddle does not come in contact with the overflow.)



Electric Stove:

• **Electric with coils**: For the surface area of the stove, if it is of metal, either cover with foil or pour boiling water over it. Turn the burners on the highest until they turn red.

• **Glasstop:** For an electric stovetop with tempered glass, wash very well including and around the rim and crevices. Then, turn on each heating element (not necessarily simultaneously) for half an hour.

• **Induction Stove:** Clean the surface very well. Then, heat a pot of water on each induction element until the water boils for a few minutes.



Towels:

Search for visible remaining pieces of food, and then wash them in the washing machine with hot water and detergent. The same would apply to cloth aprons, bibs, and kitchen mitts.



Pressure Cooker:

Due to the technical difficulties of koshering it should be put away.



Warming Drawer:

As a warming drawer does not heat itself to a degree of koshering, however does become hot enough to absorb, it is difficult or impractical to kosher.

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4. אע"פ שמרן בשו"ע בסימן תנ"א סעיף י"א פסק דמחבת מותרת בהגעלה, מ"מ כתב באור לציון פרק י' סוף אות ח' שאם דבוקה במחבת שכבת שומן שאי אפשר להסירה, השומן מפריע להגעלה ע"ש. ולכן ישים את המחבת בתנור ויפעיל את הניקוי עצמי, וזה יסיר את כל השומן וגם יכשיר אות המחבת לפסח.

5. כ"כ בחזו"ע עמוד קנ"א דכיור, אפילו הוא מחרסינה, יערה עליו רותחין. [וכתב עוד דנכון לערות ג' פעמים]. ועי' גם באור לציון פרק י' אות י"א באורך.



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Erev Pesah on Shabbat FAQs

By: Rabbi Ezra Ghodsi

OHR OF THE SHORE

Thursday Morning 12 Nissan/April 10, 2025

When is the Fast of the Firstborn?

Since we cannot fast on Shabbat, some say there is no need to fast, while others say the fast is moved back to Thursday. As the custom is to partake in a *Seudat Mitsvah*, like a siyum, one should make sure to do so to satisfy all opinions. This year, when the fast is pushed off, a father of a bechor who is under bar mitzvah does not need to fast or even partake in a siyum.

Thursday Evening 13 Nissan

When do we check for hamets?

The checking is done with a candle, which is not possible Friday night, so it is moved back to Thursday night at the beginning of nightfall. Before starting to check, the *beracha* is recited just like in a regular year. After the checking, the *Kal Hamira* is said after checking is recited.

Friday Morning 13 Nissan/April 11, 2025

When do we burn the hamets?

Normally we burn the *hamets* before the time when we are no longer allowed to have it in our possession. Although this year it is not necessary to burn at that time, in order to prevent confusion, we burn the *hamets* at the same time on Friday that we would normally burn the *hamets* in a regular year. The time for burning is approximately 11:19 AM in the NY/NJ area. *Kal hamira* is not recited at the time of the burning since we continue to eat *hamets* until Shabbat morning. Instead, it should be recited on Shabbat morning after one has finished eating *hamets*.

Shabbat 14 Nissan/ April 12, 2025

What should we eat on Shabbat?

As eating *matsah* is a *mitsvah* from the Torah, it is important that one should look forward to and desire the experience of eating *matsah*. Therefore, one cannot eat *matsah* on Erev Pesach. Even if it is crushed into matsah meal and mixed with other ingredients, it still retains its identity. This would include kosher for Pesah cakes made from matsah meal. If matsah is cooked or deep fried (or according to some even pan-fried), it is no longer considered matsah and is permitted to be eaten. However, if it is only baked, it does not lose its status and remains off-limits until the evening. One may also eat egg matsah since one cannot use egg matsah to fulfill his obligation at night.

For the night and morning meals, one can cook (or according to some even fry) a whole *matsah* in a soup that remains a *kezayit* and is therefore still *hamotsi*. The matsah should be left in the soup until it absorbs the flavor of the soup. Another option is to have regular bread, while the rest of the meal can be kosher for Pesah food prepared in Pesah dishes. One can either use disposable dishes by the table or after eating the required amount of bread, remove all bread, change the tablecloth, and continue with a completely kosher for Pesah meal. If having bread, it is advisable to use pita that doesn't crumble and make a mess. In the morning, the meal must be started early so all hamets is finished by the proper time (approximately 10:03 AM in NY/NJ area). Before this time, one should also clean their mouth so there is no *hamets* left in their mouth.

What do we do with leftover hamets on Shabbat morning?

Any leftover hamets should be crumbled and flushed down the toilet. The floors should also be swept, and any crumbs can also be flushed down the toilet. Any garbage should be put outside of one's property. One should finish cleaning and recite *Kal Hamira* before approximately 11:19 AM in the NY/NJ area. The nullification also must be recited by this time in order for it to take effect.

When do we eat Seudah Shelishit?

Seudah Shelishit should be eaten from half an hour after *hatsot* – midday (approximately 1:30 PM in the NY/NJ area). As we want everyone to come to the seder with an appetite, one should not eat a meal or any mezonot after the beginning of the 10th hour, which is approximately 4:15 PM in the NY/NJ area. If one didn't eat before this time, they should eat only a small amount (if mezonot, less than 50 grams) to fulfill the mitsvah.



What should we eat for Seudah Shelishit?

Some cook a whole matsah in soup as explained above. Another option is to eat mezonot like egg matsah or some form of cooked matsah (e.g. matsah balls). If not, Seudah Shelishit can be fulfilled with other foods, although it is preferable to have some meat or fish so it's a more respectable seudah.

Can I take a nap so I have energy by the Seder?

It is permitted to take a nap even if one's intention is that he should have energy for the seder night; however, one shouldn't verbalize that that's his intention. However, it is okay for one to tell his kids to take a nap so they can be up for the seder.

What else should be done today?

The eve of Pesah is unique from every other holiday in that, essentially, the holiday of Pesah begins from after midday. That is the time that we would bring the Pesah sacrifice when we had the Bet Hamikdash. It is customary to read the "Order of the *Korban Pesah*." The reading describes the service in detail and is a fitting mindset for entering the holiday of Pesah. Some read a special insight of the Arizal explained by Rabbi Shimon from Astropoli regarding the Ten Plagues. One can also review the Haggadah and prepare some thoughts to discuss at the Seder.

When do we say Havdalah?

Before beginning any preparations, one should say: *"Baruch hamavdil ben kodesh l'kodesh."*

Havdalah is incorporated together with Kiddush. Only a candle is used, not a *besamim*. According to some, on Yom Tov, it is preferable not to put two candles together, rather the *beracha* should be recited on a single candle.

Rabbi Ezra Ghodsi has dedicated nearly a decade to in-depth halachic study at Kollel Ohr Halacha. He plays a key role in writing the organization's FAQ series and shares his expertise answering Halachic questions on the Ohr Halacha Hotline.



Kitniyot?

By: Rabbi Hayim Arking and Rabbi Ezra Ghodsi



Kitniyot – A revered term that embodies a holy tradition across multiple communities, across multiple continents, across the millennia.

The custom of not eating *kitniyot* on Pesah is primarily an Ashkenazic one, as mentioned in the *Rema*. Most Sephardic communities eat *kitniyot* in one way or another, some with more limitations than others, ranging from consuming all species to practically none.

Even if every detail is not applicable to us personally, the light of this genuine tradition is seen clearly through this age-old custom.

What are Kitniyot?

The Torah forbids the five grains of wheat, barley, oats, spelt, and rye. Variations of wheat such as durum, semolina, and farro are also bona fide wheat and are subject to being *hamets. Kitniyot*, on the other hand, is translated as legumes – which refers to other grains such as beans, rice, snow peas, sugar snap peas, string beans, soybeans, peanuts, chickpeas, sunflower seeds, corn, sesame seeds, millet, chia seeds, flax seed, and hemp seed.

Why do some not eat it?

There are two primary reasons for the custom of not eating *kitniyot*. 1) Wheat, barley, etc. can get mixed in with the *kitniyot* either because of close proximity of its planting, crop rotation, or processing. 2) *Kitniyot* is commonly ground into flour. This might lead to confusion between permitted types of flour and flour, which will become *hamets*.

It is recorded by Hacham Abraham Antebi[1] (Chief Rabbi of Halab for over 40 years until his passing in 1858) that look-alike cakes or doughnuts, even from crushed matzah meal, should not be used on Pesah, which would seemingly include the common cakes and cookies all over our Pesah aisles. While the prevalent custom is to be lenient, especially nowadays, where these are extremely common, it is still important to be vigilant about what is being purchased and consumed.

What is my custom?

Let's go try to outline and clarify the different customs that are prevalent, and then each one can determine their family custom or consult with their Rabbi:

1. Among Syrians, especially the Jews who immigrated from Syria in the early 1900's, the tradition was not to eat dried *kitniyot*, (e.g., any dried beans, lentils, *tahineh* and chickpeas, fasulyeh). However, fresh *kitniyot*, like string beans and peas, etc., were eaten. Although dry *kitniyot* were not eaten, rice was still eaten, with the stipulation to check three times to ensure there are no wheat or barley kernels mixed in (as have been found).
2. In the 1980's and the 1990's, the Syrian Jews that arrived in the USA had the custom to be lenient in many of these foods. There are different theories as to why this is. One is that during World War I, the availability of food in Syria was very bleak, and therefore, they were lenient with *kitniyot* that had previously been not eaten.
3. Regarding **corn**, some Syrian families do not eat it at all. Some differentiate between dried or fresh corn or corn oil, which is a derivative.
4. Many Egyptian communities eat all *kitniyot*, however, refrain from eating humus and *tehineh* (which are also from a dried *kitniyot*, however, either due to shared grinders or even the similarity of the name *hommoss* to *hamets*).
5. Many Moroccan and other communities eat *kitniyot*; however, do not eat rice.

Any exceptions?

According to all it is not as strict as actual *hamets*.

Amongst Ashkenaz and Sephardic communities, there have been times and eras where hunger, war, or other factors allowed more use of kitniyot. All are lenient for someone who is sick or a young child that requires *kitniyot*.

The roots, husk or greens of such will be permitted according to all. An example of this is psyllium husk whiskey, which is permissible even for Ashkenazim (with a kosher for Pesah hechsher).

Derivatives that are altered in their processing, such as corn oil, are subject to debate. Ashkenazim treat it the same.

Even those who have a custom not to eat *kitniyot* can yet keep it in their possession over Pesah, and it does not need to be discarded.

Can a guest who does not eat kitniyot eat from my pots?

There are varying opinions, and each one should evaluate with their Rabbi. Some are stringent and never allow it, others are not concerned with it, while a third opinion draws a distinction between utensils used in the past twenty-four hours, which would be prohibited, and those which have not, which are permitted.

1. חכמה ומוסר, דרך חקיך אות סט בשם כל האחרונים שחששו למראית עין אפילו בקמח ממצה אפויה

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How to Check Rice for Pesah

By: Mrs. Shoshana Farhi



SO, HOW DO YOU CHECK RICE FOR PESAH?

Rice comes in different variations: **long-grain, short-grain, white, brown, domestic, and foreign.** Every cook makes the rice that comes out the way her family likes it or how they got used to eating it. Few items on our grocery list are so fixed on the brands and types we are accustomed to! We use long-grain for Friday night (Carolina used to be the favorite; now, Jasmine is gaining popularity) and medium/short-grain for our Yabras and mechshes. Are you health-conscious? Then brown rice is king….

The scoop is that the rice with the least extra foreign matter is either **Jasmine or Basmati.** These are the easiest and fastest to clean, as there are fewer grains that look different and require extra attention. **Domestic long-grain,** such as Carolina or supermarket brands, tend to have more off-color and suspicious pieces. **Medium or short-grain rice** that is imported is often cleaner than domestic. Brown Rice has an outer layer of bran that is intact and tends to have different shades of beige/light brown. A keen eye is needed to review this type of rice, which can camouflage other grains that are mixed in. Additionally, brown rice should be carefully checked for insect infestation. I have even heard of people who get reading glasses from the dollar store to help magnify the grains!

SUGGESTION:

Peek inside the bag to find the most uniform colored rice; it is easier to check!

TECHNIQUE:

Every Sitto has her way! We suggest the following:

• Spread a white cloth or sheet on the table for contrast. Others use an extra-large silver tray. Pour several cups of rice and spread out flat. Using your fingers, slowly pull the cleaned grains toward you, removing those grains that look suspiciously different. No need to remove broken grains!

• Some find it hard to pick those out with their fingers, so they use a tweezer! Put the bad ones aside so they won't get mixed back in accidentally. When the pile is complete, push it away from you and start over; repeat for a final third review. (If you are fortunate enough to do this with another person, you can trade piles for the second or third time).

• Place checked rice in ziplock bags or clean containers.

ENJOY THE HOLIDAY!

KITNIYOT PRODUCTS CERTIFIED BY OU

Items listed in this section are specially supervised products and approved for use when bearing an OU kitniyot.

FERRERO
Kinder Chocolate
Nutella Spread

HOLY HUMMUS
Homestyle Hummus
Jerusalem Classic Hummus Tahini Dip
Traditional Classic Hummus

NEPTUNE
SEASONING MIXES: BBQ, Choulent, Cooked Fish, Curry, Grilled Chicken, Grilled Fish, Jerusalem, Pullet, Shakshouka, Shawarma, Steak
Baharat, Cardamom, Cardamom Ground, Coriander Ground, Cumin Ground, Cumin Whole, Fennel Ground, Hawaii for Coffee, Hawaii for Soup, Z'aatar Sesame

OSEM
GLUTEN FREE: Pretzels Thins Sesame, Pretzels Thins Sea Salt
PEANUT CORN SNACKS: Bamba Regular, Bamba with Nugat Filling, Halva Filled, Strawberry Flavor
Popco

SONNY & JOE'S
Chunky Hummus
Homestyle Hummus
Just Hummus
Original Hummus
Tahini Dip

SUPER SNACKS
Falafel Bit Snacks

TA'AM VAREACH SPICES
Cardamom
Fennel Ground

TELMA
Cornflakes

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Matsah Shemurah & Non-Shemurah

By: Rabbi Avi Yagen
Food Service Administrator

How did your matsah taste? Did they come cracked or whole? These are some of the common questions that we overhear in chatter the day after. However, as this is a central *misvah* and a centerpiece of freedom that bedecks our stunning Seder, it is most importantly judged by its level of security from 'ground to table.'

A wheat-free diet would be simple to describe and perhaps not as detailed to adhere to. However, the *misvah* of Pesah is to specifically eat wheat – however, prepared in such a way that it is not *hamets*. Therefore, the greatest level of security and care is needed for the production of kosher for Pesah wheat products.

What is Matsah Shemura?

The Torah teaches us *ushmartem et hamatsot* - "and you shall guard the *matsot*." While anything we eat on Pesah must be guarded against being *hamets*, our Sages teach us that we have an additional *mitsvah* to be *shomer*, i.e., guard the *matsah*. Guarded *matsah* is referred to as *matsah shemurah.*

Shemura and not shemura have nothing to do with the shape; a round matsah can be not shemura, and a square matsah can be shemura.

What qualifies as 'guarded'?

The level of guarding that is required is a discussion in the Halacha.

1. Some say that it is enough to watch it from when the flour meets the water since this is when it is most susceptible to becoming *hamets*. This is based on the fact that flour is normally processed and stored away from water and will not become *hamets*. However, nowadays, as it is common practice to soak wheat kernels in water during its processing, flour off the shelf, in general, is considered *hamets*.

2. Others say that the 'guarding' must begin from the time the kernels are milled. This was prevalent due to mills being powered by water.

3. A third opinion is that it must be guarded from the time of harvest, as any cracked kernels can become *hamets* if they come in contact with water or even moisture. This is referred to as *shemurah meshe'at ketsirah.*

It should be noted that wheat cut for *matsah* is done before the wheat is completely ripe so as to avoid the kernels being fully or overripe, thereby being susceptible to becoming *hamets* through even rain[1].

The common vernacular of Shemura used nowadays seems to be widely understood as the third opinion - as Shemura from the time of the wheat being cut.

Do all matsah need to be 'shemurah'?

The Shulhan Aruch rules that it's proper to be strict and use *matsot* that have been guarded from the time of harvest. While this is commonly accepted with regards to fulfilling our obligation of eating *matsah* by the seder, the *matsah* we eat the rest of Pesah is not obligated to be "*shemurah*."

Many authorities[2] say that if we do eat *matsah* that is fit for the seder, then we fulfill a mitsvah of the Torah every time we eat such *matsah shemura* throughout Pesah.

It has become common to use *shemura meshe'at ketsirah* throughout the entire Pesah, as these are most guaranteed safe from any *hamets* and that one fulfills an additional *misvah*.[3]

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2. תנג סעיף ד ס"ק טן
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Intro to Passover Food Guide;

Why is This Guide Unique?

For the Sephardic Community, the JSOR Passover Guide stands as a beacon of clarity and trust. This comprehensive guide is not just a list; it is a synthesis of tradition, Halacha and modern food technology.

Why is this list unique? The JSOR takes immense pride in offering a well-researched and thoroughly vetted guide that ensures every product listed meets the highest standards of Kosher, especially for Passover. The advanced modern food industry has introduced complexities where even the simplest food item might have associations with hamets. Therefore, having a reliable guide is indispensable.

Consider the scenario: Would you trust a sauce or cereal produced in a factory that also handles non-Kosher products without any Kosher certification? In the absence of stringent guidelines, the risk of consuming hamets is significantly elevated. This is where the JSOR excels: It guides the community towards products that are properly and securely Kosher all year round, with heightened vigilance during Passover.

The meticulous nature of the guide ensures that even the most elusive ingredients derived from fermented grains such as wheat, barley, oats, spelt, or rye are avoided. Simply reading an ingredients list is insufficient, especially on Pesah. Minor and sub-ingredients, or seemingly benign chemicals like Alcohol, Citric Acid, Dextrose, Glucose, Maltodextrin, Polysorbates, Sodium Citrate, Sodium Erythorbate, Xanthan Gum, and Sorbitol, can all trace their origins back to hamets.



The JSOR Passover Guide ensures these hidden dangers are meticulously avoided.

The guide categorizes foods into three distinct categories, ensuring clarity and ease of use:

Category 1

These are ingredients deemed inherently kosher based on current research. Simple base ingredients like salt, water, and white granulated sugar fall into this category. These do not require detailed supervision and are safe for consumption for Passover.

Category 2

Items in this category are listed often by brand names based on additional research to verify their kosher status. The JSOR ensures that products in this category are scrutinized to guarantee their kosher integrity.

Category 3

This category includes items that always require advanced and detailed Kosher certification for Passover.

We follow our customs as Sephardic Jews and we treat kitniyot – legumes – on Pesah very differently than Ashkenazim. Many Sephardic communities consume all kitniyot – legumes – on Pesah. Syrians do not eat sesame seeds - or tehine, or chickpeas – or hummus, while some do not eat corn but eat most other kitniyot. Some follow the custom of only fresh kitniyot, however, not dried or processed kitniyot, out of concern that it may have been processed or ground on the same equipment as wheat. One should follow their family custom or ask their Rabbi for guidance and not take information from this Guide contrary to their custom.
See page 36. Article on Kitniyot

The Research

This list is a product of extensive research and correspondence with food industry experts from major Kashrut organizations, especially the OU, OK and many experts in the field. Calling up a company or emailing customer service does not constitute any level of verification. We also are grateful to have specific Passover certification for many Sepharadim through JSOR-P, BYL, the Star-S, which is under the Star-K, and others for certifying foods as ‘for those who eat kitniyot.’

We want to thank Rabbi Moshe Elefant - COO OU - and Rabbi Gavriel Price from the OU for providing many resources and much time, enabling us to bring much clarity. Rabbi Avi Juravel, who has been to over forty countries and all fifty states of the USA throughout his career, has been instrumental in clarifying the reality on the ground for many of the listed products through his broad and deep knowledge. Rabbi Yitzchak Hanoka - Senior Rabbinical Coordinator OK Kosher - for his vast knowledge of worldwide production, who detailed many products that are under the OK. Rabbi Lalezarian of the KSA, Rabbi Elisha Reubin ingredient specialist at the OK, and the many others we have discussed this with in depth.

After this fundamental research with reliable Kosher certifying sources, we can definitively and lecatichela say that this list is secure to use for Pesah.

May the merit of our care in observing the commandments of the holiday bring us all closer to Avinu She' baShamayim, our Loving Father in Heaven, and may we merit to rejoice in His redemption! Amen.

Rabbi Isaac Farhi – *Founder*
Rabbi Hayim Asher Arking – *Administrator*

Points to Ponder:

GET CERTIFIED PRODUCTS

First and foremost, you are always in the safe zone when purchasing anything with a reliable Kosher for Pesah certification. That sense of security and comfort is very well worth it, and the money spent accrues towards one's zechut.

BEWARE OF A LOOK-ALIKE

Often Kosher for Passover and non-Kosher for Passover products have identical packaging. Nowadays, that Pesah cake and regular cake look identical (not necessarily taste identical….) is reason to be all the more careful when purchasing any product.

DISCARD OLD LISTS

Do not purchase a product just because it was good last year. Old lists are not to be relied upon, as products can change from year to year.

GLUTEN-FREE

Please note that gluten-free is NOT at all necessarily Kosher for Passover. Oats are gluten-free, but they are pure HAMETS. Scotch, which is produced from grain, can be called gluten-free; however, it is definitely hamets!

PRIVATE LABELS

It should be noted that many companies, including Kirkland Signature and Trader Joe's, are considered private labels. This means that they can be producing runs of their products throughout the world in many different facilities. Throughout the year, it is therefore important to keep an eye on seeing the Kashrut symbol on the package and especially for Pesach. The specific item and brand should be noted and not mistaken for another.

USE CLOSED SEALED PRODUCTS:

All products, whether or not they require special supervision– should only be used from new and unopened packages.

NOT ALL KASHRUT IS CREATED EQUAL:

Know your personal and family Kashrut level! Check with the people who will partake of your meals and see what they accept. Ascertain your family custom pertaining to corn, rice, and beans. Even within the community, there are different family customs to take into account. This advance planning will save heartache and promote Shalom.

THE PASSOVER AISLE:

DO NOT buy any product simply because it is in the Passover aisle! Many not kosher for Pesach items can end up in the Pesah aisle.

LOOK BEFORE YOU COOK:

Even with the best intentions, you may inadvertently purchase a non-Kosher for Passover item. Mix-ups happen! An extra glance at every item before cooking can save hours of trouble and possibly having to use the food for non-Passover meals!

OLD PRODUCTS:

These have been found to contain insects and larvae!! At times, Passover products such as cake mixes or spices left unsold are returned to the shelves the following year. This is especially a problem in vacation areas. Check carefully for a product code stating the year of production, or else inspect the product thoroughly.

DO NOT ASSUME:

Ask! If you have a doubt about koshering or about a product being Kosher for Passover, clarify the question with your Rabbi.

Questions about products may be texted to Mrs. Farhi at 732.995.4422, call the JSOR office at 732.759.0388 or join our JSOR Kosher chat.

SCAN QR TO POST QUESTIONS ON JSOR WHATSAPP CHAT

JSOR KOSHER P PASSOVER Passover Food Guide 2025

DID YOU KNOW?

*This Kashrut guide has been produced in collaboration with the OU and many top kashrut professionals from **around the world** for our Sephardic Communities.*

ACAI:

Trader Joe's acai under BDK Kashrut is approved without Passover certification. Brand frozen fruits called Pitaya, under Earth Kosher, such as chunk acai, and frozen acai (no additives), are approved without Kosher for Passover Supervision.



ALMOND MILK:

Requires Passover certification. The gluten-free label does not mean hamets-free, as oats are pure hamets!

- **Shelf stable Blue Diamond Almond Breeze Original Unsweetened** is approved without Passover certification.
- **Califia Coconut** Go Coconuts milk is approved without Passover certification.

ALMOND FLOUR AND ALMOND MEAL:

Require Passover certification or approval. **Kirkland** Almond flour is approved. **Blue Diamond** under the OK is approved.

ALMOND BUTTER:

Kirkland Almond Butter and Trader Joe's Naturally Nuts under Earth Kosher and P-R Farms, are approved for Passover.



PEANUT BUTTER:

Kirkland, Trader Joe's and Wellsley Farms is approved without Passover certification.

BABY PRODUCTS:

Require Kosher for Passover certification.

- First Choice Baby Food: Require OU-P. It comes in varieties of Applesauce, Carrots, Pears, and Sweet Potatoes.
- Beech-Nut or Gerber baby food can be made with hamets and is not approved for Passover as oat-based products are produced on a daily basis.
- Baby FORMULA bearing a plain OU is approved for Passover. Common brands are EnfaCare, Enfamil, Gerber, Goodstart, Goodsense, Isomil, Kirkland, Nestle, Parents Choice, Publix, Rite Aid, Similac, Top Care, and Walgreens
- Pedialyte (Pediatric Electrolyte) bearing a plain OU is approved, as are all flavors of CVS, Enfamil Enfalyte oral, and Walgreens brands approved without Passover certification.

RECIPE CORNER

Feeding a baby can be tricky as they may be fussy about specific foods. One should be aware that what is customary for their baby may be somewhat different from the standards required for themselves. Nevertheless, like all prepared products, baby food must be approved or have a Kosher for Passover certification. One can prepare baby food using an immersion hand-blender through one of the following methods:

1. Cook whole checked rice thoroughly and then puree in a blender with some baby formula.
2. Cook ground and checked rice to make cereal.
3. Soak Passover breakfast cereal or by crumbing ladyfingers in milk or formula and then mash or blend.
4. Try a variety of baby/ hot cereals made from finely ground matsa meal or potato starch.

BAKING SODA:

(Bicarbonate of Soda) Approved without Passover certification; however, one should use a new box.



BAKING POWDER:

Clabber Girl, Rumford, Argo, and Davis brands are approved.

BEANS:

- **Fresh beans:** May be used by all Sepharadim.
- **Canned beans:** Requires Passover and year-round certification and according to one's custom.
- **Dried beans:** Are acceptable without Passover certification and according to one's custom; however, they need to be checked at least once before Pesah and rinsed before use. Special care must be taken when purchasing from companies that produce a cholent or other bean mix, which contains barley and is on the same production lines as plain beans.

BUTTER:

Requires Passover certification.

BAKING SPRAY:

Requires Passover certification as it may contain grain.

CANDY AND CHOCOLATES: Requires Passover certification.

- **Nutella and Kinder Chocolate (Ferrero Brand)** require Kosher for Passover certification bearing OU Kitniyot. Note: there are other products by Ferrero that do not bear an OU.

CEREALS:

Requires Passover certification.

All cereals made from the five grains are, of course, hamets. In addition, many cold cereals such as Corn Flakes and Rice Krispies are hamets since malt is added to them. It is not responsible to purchase even those cereals in which the listed ingredients are 100% kosher for Passover, as there is no supervision in a facility that produces hamets on a daily basis. Secondly, they contain ingredients that are in constant contact with grains that are real hamets.

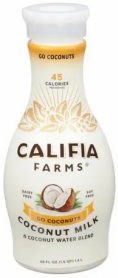
You can find many cereals in the Supermarket Kosher for Passover aisle; however, be sure to check for Passover certification. Most are made from Tapioca or potato starch or from finely ground Matsa flour.

CHEESE: See Dairy Products

COCOA:

- **Any 100% pure cocoa powder (product of America or Canada):** is approved without Passover certification. Any other ingredient or additive, such as a premix of dextrose, requires certification.
- **Cacao Beans or Nibs**: Approved without Passover certification.
- **Hot cocoa mix:** Requires Passover certification.

COCONUT:



- **Coconut Milk:** Requires Passover certification. Califia Coconut Milk is approved for Passover.
- **Coconut Oil:** Cold-pressed virgin coconut oil is approved without Passover certification. According to leading opinions, it is also approved without kosher

certification all year round. A commonly available brand is Kirkland Organic Virgin with the Star-K.
- Other refined coconut oils require Passover certification.
- **Coconut Chips, Flakes, and Coconut Flour:** Requires Passover certification. Coconut Secret - Organic coconut Aminos are approved for Passover.

COFFEE:

One should not go into a coffee shop on Pesah to purchase a coffee, as hamets is all over the place and the equipment.



- **Fresh ground coffee, Nespresso, or K-Cups - *unflavored*** - are approved without Passover certification.
- **Decaffeinated coffee/tea:** There are two methods of decaffeination; more recently, a common method is called the Swiss-water method; if known to be decaffeinated in such a way it is ok for Passover, if other methods are used, then they require Passover certification. Brooklyn Roasting, Folgers, and Lavazza decaf are approved without Passover certification.
- **Instant coffee: Regular** coffees are approved without Passover certification. **Elite, Sanka,** and **Maxwell House** come with Kosher for Passover certification.
- The following - **Via (Starbucks), Nescafe, Taster's Choice**, and **Delima Folgers** – unflavored, regular, and decaffeinated are approved.
- **Iced Coffee and Cold Brew:** Should be either approved or certified for Passover. **Brewology, WeBru, Offshore Coffee Roasters** have a line of decaf and regular certified kosher for Passover by JSOR available on their website.
- **Coffee Substitutes:** Requires Passover certification. Postum, Roma, or Teeccino contain grain and may NOT be used for Pesah.
- **Coffee Creamer:** Requires Passover certification.

CORN STARCH:

Cornstarch from North or South America is approved. Argo brand is approved.

COOKING SPRAY:

Requires Kosher for Passover Supervision. Plain olive oil spary with an OU is approved

DAIRY PRODUCTS:

- **Milk:** Plain Milk is approved without Passover certification. Many common brands come as Kosher for Passover and are, of course, better to use.
- As milk is produced on a daily basis, milks with vitamins and additives that may be derived from hamets and/or pasteurized on equipment that produces other products should be only with Passover certification
- **Half and Half:** Without any additives is approved without Passover certification.
- **Lactaid Milk:** may be used only when purchased before Pesah.
- **Lactaid drops and caplets:** are more questionable and shall be asked on a case-by-case basis.
- **Powdered Milk:** Requires Passover certification.
- **Almond Milk, Coconut Milk** and other alternate milks – Are **not** approved for Passover as these companies also produce oat milk. The gluten-free label does not mean hamets free, as oats are pure hamets! Shelf stable **Blue Diamond** Almond Breeze original unsweetened and **Califia Go Coconuts** Coconut Milk are approved.



- **Chocolate Milk:** Requires kosher for Passover certification.
- **CHEESES, LABNE, CREAM CHEESE, SOUR CREAM, AND YOGURT:** require

Passover certification as cultures, flavorings, etc. may contain hamets. **These are usually done with an inkjet printed on the container.**

In general, cheeses and dairy products are different than plain milk and, therefore, **always** require a reliable year-round certification, not just a plain K or a non-approved symbol.

EGGS:

Plain raw eggs and liquid eggs are approved without Passover certification. Egg substitutes require Passover certification.

EGGPLANT – DRIED:

Requires Kosher for Passover certification. These are imported from Turkey and collected from different villages. The importer informed us, and it was verified by an expert Rabbi in Kashrut located in Turkey, that the local women scoop them out and hang them to dry on a string. If there is a rush to get them dried out, wheat flour is added to draw out the moisture! Although they can be approved for year-round use, however, understandably, these cannot be recommended for Passover. Japanese eggplant is an acceptable alternative - they are very long and slender and can be easily cut in half and scooped out.

EXTRACTS:

Almond, Lemon, Orange, Vanilla Imitation, and Vanilla Pure which are done through extraction methods using alcohol, require Passover Supervision.

FISH:

- **Canned Tuna:** When purchased with a Passover certification, there is the additional benefit of the level of its Kosher status because, by fish, there are different levels in hashgacha. This is important for Sepharadim, as Hacham Yisthak Shlita in Yalkut Yosef writes that one should in general always purchase only the ones with full oversight. Nonetheless, tuna in plain oil and water (no broth) with an OU is approved without Kosher for Passover Supervision. (See (jsor.org/publications).
- **Canned Salmon:** Salmon in water, is approved without Passover certification.
- **Fresh fish:** Whole fish and fillets are approved without Passover certification. Any fish purchased is required to be bought with skin having scales on it or kosher certification with a double seal if purchased from a non-Shomer Shabbat
- **Frozen Fish:** without additives or spices is approved without Passover certification. In general, all year round, fish requires either visible skin with scales attached or Kosher certification. When there are additives, it is not recommended.
- **Kirkland** frozen salmon with an OU is approved.

FLOUR:



Of course, wheat, oat, etc. flour is forbidden on Pesah. However, the question is, what substitute can we use? Matzo meal Kosher for Pesah is available in Shmura and regular, but many are interested in other healthy options. Here is a list of guidelines:

• Any alternate flour requires Kosher for Passover certification, such as **Almond, Quinoa, Chia, Coconut flour, Cassava flour, Potato Starch, and Tapioca Starch.**

• **Blue Diamond** and **Kirkland Signature** Almond flour (from San Francisco) are approved without Passover certification.

• **Bob's Red Mill Corn flour, and rice flour** are approved for Passover.

• Otto's **Cassava** flour under the OU is approved for Passover; one can find it on their website.

• **Almond Meal: Blue Diamond** brand is approved without Passover certification.

• **Raw Maca Root powder:** Approved without Passover certification.

FRUITS:

- **Fresh-cut fruits** from a fruit department are approved for Passover and year-round. See **JSOR Produce Guide** to ensure that they are bug-free.
- **Canned fruits:** Fruit **in its own juice** and water with no other additives is approved without Passover certification. If there are any other additives, syrup, or anything, then it requires Kosher for Passover certification.

RECIPE CORNER

Frozen cherries are a good substitute instead of canned for kibbe cherry.

- **Frozen fruits:** Plain frozen fruit with no additives is approved for Passover. Insect-prone varieties such as strawberries must have, in general, a kosher supervision see **JSOR Produce Guide** for guidance on berries on page 64.
- **Dried fruits**: Without any other ingredients and naturally dried, essentially are kosher. However, with modern technology, some dried fruits are infused with coloring, flavoring, or even gelatin. Therefore, if there are any additional ingredients, it will require year-round Kosher Supervision.
- For Passover, there is more concern as they may be dried in a dehydrator, or a heat source, have glucose added, or from shared equipment.
- **Prunes and apricots** are approved without Kosher for Passover certification.
- **Raisins** from USA are approved without Kosher for Passover certification.
- Mango requires Kosher for Passover certification.
- **Sun-dried tomatoes** require Kosher for Passover as ascorbic acid is used in processing.
- **Regular Dates** require approval for Passover as it is normal to add glucose, however, **Medjool Dates** from anywhere are approved without Passover certification.
- **Note:** Dates should be split open and checked for insects.
- **Dehydrated fruit:** Require Passover certification as well as all year round.
- **Goji Berries:** Due to much infestation, they cannot be used at all at this time.
- **Banana chips:** Require Passover certification as well as all year round.



GARLIC:



Plain, peeled packaged garlic is approved for Pesah. In general, peeled garlic should not be left overnight. In regards to those commercially produced, there are leniencies that Kosher Supervisions rely upon, and the core is intact.

GLUTEN-FREE PRODUCTS:

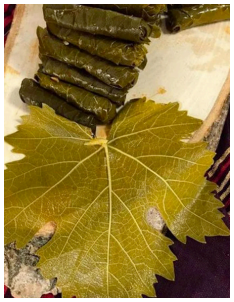
Require Kosher for Passover certification. As the gluten-free demand has increased, there are many types of gluten-fre/e and paleo cakes, cookies, crackers, and even 'matsah look-alikes' that are produced year-round; however, they will always require Passover certification. Gluten is a property found in wheat, barley, spelt, and rye and is not the definition of hamets. Gluten can be removed from wheat and it is yet entirely hamets. Oats that are gluten-free are pure hamets, or other minor ingredients may be present in the item or in production. Gluten-free means that it is free of the gluten aspect of the grain; however, some grains, such as oats, are naturally gluten-free, but they are 100% HAMETS. To understand this even better, scotch, which is produced from grain, can also be considered gluten-free; however, definitely hamets! See beyondceliac.org.

GRAINS:

Of course, products with wheat, barley, spelt, oats, and rye – farro, durum, semolina….. are all hamets until proven otherwise. However,

kitniyot, for Sephardim, throughout our Sephardic communities, there are several different customs in regard to which type or in which form kitniyot (legumes) may be consumed. **Follow your family custom of which kitniyot – legumes - to eat.** A partial listing of kitniyot would be **rice, snow peas, sugar snap peas, string beans, soybeans, peanuts, chickpeas, sunflower seeds, corn, beans, sesame seeds, millet, chia seeds, flax seed, hemp seed,** etc. If it is according to one's custom, they may be used after being checked at least once before Pesah, and rinsed before use. Rice is required to be checked three times **before Pesah**. When purchasing dried legumes from companies that also produce barley on the same lines, and or cholent mix which contains barley, we must be extra vigilant in checking and rinsing spices.

GRAPE LEAVES:



Require kosher for Passover certification or approval. Grape leaves may be preserved in brine, which has citric acid, which can come from a hamets origin.
In collaboration with the OK, Orlando, and Yergat grape leaves, are all approved this year without Kosher for Passover certification.
Please note: All grape leaves are to be washed carefully on both sides under running water to remove insects.

HONEY: Both for Passover and all year, pure honey from commercial sources essentially does not require Kosher or Passover certification. However, as there is no legal definition of raw honey and as honey sometimes crystallizes, it can be heated to a degree that is more than halachically cooked and still be considered raw. In the United States, honey can be made at home and, therefore, be heated in their regular (non-kosher) pots. Honey from China or even from Canadian or Mexican importers can be from bees that are being fed corn syrup, not nectar, but even have been found with added corn syrup or liquid cane sugar added. Backyard beekeepers need to be first researched before purchasing. Larger companies with their own honey house are, as of now, ok to buy from, even without a Kosher certification.

Manuka Honey: commercially produced is approved without Passover certification.



JUICES:

- **Lemon Juice:** Unsweetened **ReaLemon and ReaLime** are approved for Passover. **Natalie's** under OU are approved. Other brands require Passover Supervision
- **Frozen Concentrate: Orange, Lemon, and White Grapefruit** unsweetened grade A concentrate without additives is approved for Passover and year-round.
- **Refrigerated Juices:** Raw squeezed juices that are High Pressure Pasteurized (HPP) are Kosher for Passover.
- **Prune Juice:** Gefen and other brands have certified for Passover; Sunsweet brand is approved with its Passover certification.

KETCHUP:



Requires Passover supervision as it contains vinegar, which can be made from hamets sources. There is a Kosher for Passover Heinz Ketchup now available with Kosher for Passover.

LIP BALM:

Is ok without Passover Supervision.

LIQUORS: All alcoholic beverages or liquors require Kosher for Passover certification. Since time immemorial (perhaps the etz ha'daat), wheat and barley grain have been the best at producing the most potent alcohol. The production process of alcohol for vodka involves enzymes and yeasts,

which may be from hamets. Therefore, even corn or potato vodka requires Passover certification.

For a list of Tequila and liquors, please see page 58-59.

MAPLE SYRUP:

Pure only is approved without Passover certification when coming from commercial sources such as the Kirkland brand.



MARGARINE:

Requires Passover certification.

MARSHMALLOWS:

Requires Passover certification as well as year-round. Marshmallows contain gelatin and, without certification, are produced from non-Kosher animal or fish sources. The misconception that since gelatin is acceptable, according to some opinions, is not justified to eat where there is no responsible supervision on the item purchased. It is interesting to note that Hacham Ovadia Yosef's namesake Kosher certification, "Badatz Bet Yosef," does not give certification on gelatin!

MATSA:

A wheat-free diet would be simple to describe. However, the mitzvah of Pesah is to eat wheat – just prepared, so it is not hamets. Therefore, the greatest level of care is needed for the production of kosher for Pesah wheat products. Baruch Hashem, there are many good reliable matsot available on the market. For the Seder, one should make sure to purchase 'Shemurah' matsot. ***For a more detailed understanding, please see article on page 40.***

- One must be aware that the matsa "for year-round use" has the status of hamets, therefore, make sure to check the marking that it is specifically certified for Passover.
- For those with wheat allergies, Oat and Spelt matsa is also available by special order. These are also available as Matsa Shemura for seder use.

MAYONNAISE AND MUSTARD:

Requires Passover supervision as they contain vinegar, which can be made from hamets sources.

MEAT:

is preferable to purchase after one's butcher koshers. However, any ground and processed meat are required to be purchased only after one's butcher koshers, as it is common for butchers to work with hamets ingredients in and around the meats.

Deli, hotdogs, sausages, and other prepared products require Passover certification.

MEDICATION AND VITAMINS:

See page 60 for detailed article titled "Is it Edible?"

Swallow Pill Medications: are approved without Kosher for Passover supervision

Folic Acid, Vitamin D, Magnesium, Kosher Fish oil capsules are ok without Passover Certification. Vitamin C requires Passover certification.

NON-FOOD PRODUCTS:

All aluminum foil, foil tins, paper cups, styrofoam, cling wrap, wax paper, parchment paper, soaps, shampoo, detergents and cleansers, paper and plastic dishes, and cups are acceptable without Passover certification. However, it is worth noting that shampoo made of oats or other grains should be avoided on Pesah.

NOODLES: See Pasta

NUTRITIONAL SUPPLEMENTS:

Requires Passover certification.

Shakes, liquids, and Powders (not bars of) Ensure, Glucerna 1.0, Boost (Plus, Nutritional Pudding, glucose control, and High protein), and Elicare are approved without Passover certification. The OU has determined that this fiber is not chometz, and the products may be consumed on Pesach.

NUTS:



- **Whole, slivered, or chopped raw or blanched nuts without additives** are approved for Passover unless the label says (or allergen warning) 'packaged in a plant that processes wheat' as those would not be approved for Passover or unless specific approval is stated for that company.
- **Midget Pecans** require Passover certifications.
- **Kirkland Raw Almonds, Pecans**, **Pecan halves** and **Walnuts** are approved without Passover certification (even with allergen warning).
- **Wesley Farms** under OK roasted almonds is approved without Passover certification.
- **Roasted Nuts and seeds:** Requires Passover certification.

OILS:

After thoroughly researching the process of oil production for the past few years, after discussing



with multiple top experts in the field worldwide, after discussing with many Rabbanim and Poskim who are involved in Kashrut, after recently visiting an oil processing facility in the USA; we have come to the conclusion that:



- Any of the following oils bearing an **OU** or **OK** symbol – **Avocado, Cottonseed, Corn, Olive oil extra virgin, or light, Grapeseed, Soybean, Sunflower, Safflower, Walnut, or Vegetable oil** are approved without Kosher for Passover certification.
  Canola oil is also approved.
  There is, however a discussion of possible wheat mixture in its early stages; however, A) modern processing equipment sorts out foreign matter, with the fact that B) the wheat is not soaked in water, and C) the wheat does not really yield much oil, it is not of any concern to use. However, if one would like to be stringent, they may use the other oils.
- Available oils such as **cottonseed** oil, with Kosher for Passover Supervision as marked from common brands, are Gefen, Mishpacha, Rokeach, Bartenura, and Hain.
- Unrefined **Nutiva Red Palm** oil bearing an OU is approved for Passover.

ORAL HEALTH:

- **Toothpaste:** Throughout the year, toothpaste and Mouthwash do not require kosher supervision as they are not considered edible. However, when it comes to Passover, some are stringent due to the nature of hamets on Pesah. The following are approved according to all without questionable ingredients: Aim, Close-Up, Colgate, Pepsodent, and Ultrabrite.
- **Mouth-wash:** Colgate (all), Listerine, Cool Mint, Total Care Zero, Ultra Clean Antiseptic, and Zero; Scope (all) are without questionable ingredients.
- **Dental floss:** Even waxed is approved.

PIZZA:

Of course, it must be produced Kosher for Passover either from matsa meal or potato starch.

PASTA:

- Alternate flour pasta requires Passover certification. Be very careful of look-alikes! **Rice** noodles, **Brown Rice** noodles, **Shirataki** Noodles, **Hearts of Palm** noodles,



and Chickpeas noodles may seem benign; however, they do require certification due to possible mixtures and minor ingredients.

- **Tinkyada** and **Trade Joe's** rice, brown rice and quinoa pasta bearing a **COR certification** is approved for Pesah. The products which are of brown rice do not contain enrichment.

PET FOODS:

- **Fish food:** Many pet foods contain hamets. Since we are forbidden to derive any benefit from hamets, we may not feed any pets varieties that contain hamets ingredients. Krill fish food is approved. Other fish foods often contain meat and milk ingredients and are forbidden for use the entire year.
- **Alfalfa, sunflower seeds, split corn, or millet** are recommended for feeding birds.
- There are cat and dog food brands available that do not have hamets or the prohibited mixture of meat and milk. A detailed list can be found on the Star-K or cRc website.

PICKLES:

Require Passover supervision as it contains vinegar.

POTATO CHIPS AND SNACKS:

Requires Passover certification.

RECIPE CORNER

One can purchase prunes such as Sunsweet, which may be cooked in water and blended with an immersion blender to achieve delicious fresh prune butter. If desired to have tartness, one can add some Kosher for Passover citric acid (sour salt).

PRUNE BUTTER:

Requires Kosher for Passover certification. Haddar produces a prune jam Kosher for Passover.

QUINOA:



Requires Kosher for Passover certification as quinoa is often processed in the same facility as wheat and barley. Common brands with Kosher for Passover certification are **Goldbaum's, LaBonne, Pereg, and Sugat.**
Quinoa Flour requires Kosher for Passover supervision.

Quinoa can be infested, and therefore, one can check using a sifter, shaking it over a white sheet or white plate, and then looking at the plate to see what fell through.

RICE:



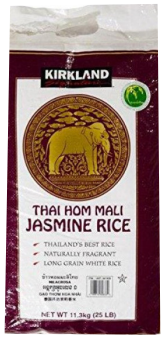
The staple of the Sephardic Passover diet is Rice. The #1 question before Pesah is which rice is good?

It has been our custom throughout the generations to check all rice three times before Pesah. Due to crop rotation and shared equipment, this is relevant until today, although equipment to remove any non-rice pieces has improved cleanliness. Please be advised that I remember personally when wheat or even barley grains were found in rice, so check carefully.

Secondly, many brands of rice are enriched. It has been clarified that enriched rice is Halachically acceptable, as the amount of possibility of hamets-derived sources is very minute, if one can choose to avoid the question without much expense, then of course, for Pesah, every effort is worth it. Additionally, if one specifically wants

to use the enriched rice, rinsing off the rice prior to use, will wash away enrichment.
Rice packaged overseas does not come with enrichment as it is unique to America, where they require enrichment for processed rice that is stripped of its vitamins.

Please note: Some companies repack, so check on the package; if it states allergen info as packed in a wheat facility, then it is **not** approved.



- All plain **raw white rice** is approved. These include long grain, short grain, **Basmati**, and **Jasmine**.
- **BYL** (Rabbi Moshe Cohen) and **Star-S** have a special run of unenriched Carolina rice certified for Passover with no concern at all of any questionable additives.
  Note: The rice yet requires checking.
- **Brown rice** – Has no enrichment. One must take more care when checking for wheat kernels as it is more difficult due to the similarity in color. Additionally, one must be vigilant for infestation, as it is more common in brown rice.
- **Pure wild rice is approved for Passover, however, NOT** wild rice mixes. Plain wild rice looks like short black sticks, is from the grass family, not a legume at all, and is approved without Passover certification.

ROSE BLOSSOM WATER:

Cortas Rose Blossom Water and Pomegranate Molasses are approved without Passover certification.

SALT:

Regular and Coarse salt, not Iodized salt, are approved for Passover.

- **Himalayan Salt:** is approved for Passover if pure and there are no additives. NOTE: artificially colored salt is not approved.
- **Salt substitute:** Require Kosher for Passover certification. Freeda Free Salt, No Salt or Spice of Life No Salt/No Sugar must have KP marking.

SPICES:

Pure **ground** or **whole** spices and herbs are approved for Passover,except for cumin and corinander, **however, from closed and clean sources only**. One should not buy from open spices in stores unless they were careful of cross-contamination of hamets.[1] Examples are black pepper, chili, arrowroot, cloves, peppercorns, chamomile flowers, and the like.

SELTZERS:

Unflavored seltzer is approved for Passover, as the carbonation may be kitniyot-based. **Flavored Seltzers** require Passover certification. **Vintage** flavored Seltzer has been researched and approved for Pesah **when bearing a P** for Passover.

TONIC WATER:

Requires certification for Passover.



SODAS:

Sodas may have hamets in the flavoring base, especially caramel color; therefore, they require Passover certification. Many varieties are available in two liters from Coca-Cola Classic & Diet Coke. It comes with a distinct yellow cap marked with an OUP. Pepsi and Dr. Browns (Kof-K P) products must bear a Kof-K P on the cap, and in Florida, the Kosher for Pesah bottles are marked with ORB-P.

SOUP MIXES:

Requires Passover certification.
NOTE: containers bearing a “P” are often identical to the year-round variety.

1חזון עובדיה הלכות מצרכי מזון אות א (דף פא)

SOY FOODS:

Requires Passover certification. While actual soybeans are permissible for most Sefaradim, products made of soy, such as **soy sauce,** commonly have wheat or derivatives of grains mixed in. **TVP** and **Tofu require** Passover certification as they are produced through extraction and cooking methods.

SUGAR:

Any pure white granulated cane sugar is approved for Passover, as long as dextrose or glucose is not listed in the ingredients, as these may be derived from barley or wheat.

- **Brown Sugar:** Domino's is approved for Passover.
- **Confectioners' Sugar:** Requires Passover certification or approval as it contains 3% starch which is ok if from corn, however when sourced from other countries, it may be from wheat starch.
- **Domino's Confectioners'** sugar is approved for Passover.
- **Raw Sugar:** Raw Cane Sugar is approved.
- **Coconut Sugar:** Is approved without Passover certification or approval.
- **Vanilla Sugar:** Requires Passover certification as it may contain grain alcohol.
- **Organic Cane Sugar:** Approved without Passover certification.

SUGAR SUBSTITUTES:



Require Passover certification.

- **Equal & Splenda:** Require Passover certification. Gefen and Leiber's have these available for Passover.
- **Pereg Zero Calorie, Truvia Brown and Cane Sugar Blend, Sweet n' Low, Stevia:** Requires Kosher for Passover certification.
- **Pure Agave:** is approved without Passover supervision.
- **Pure Maple Syrup:** from commercial sources is approved without Passover certification (see Honey).

DID YOU KNOW?

Throughout the year, canned tomato products require reliable supervision; it has been discovered that certain packers of tomato products were producing tomatoes with non-kosher cheese and meat sauces.

SUSHI - NORI:



Sushi Maven and Sweet City are approved for Passover without certification. Note: Nori always requires a good Kosher certification as it is typically produced amongst sea creatures.

TEAS:

Unflavored, non-herbal regular tea bags (Black, Green, and White tea leaves) are approved without Kosher for Passover certification.

Flavored Herbal Teas Require Passover supervision. Available brands that have an OU-P are Bigelow, Swee-Touch-Nee, Herbal, and Wissotzky many varieties.

- **Decaffeinated** varieties require supervision. **Salada** caffeine-free contains hamets.
- **Lipton** Decaf and **Swee-Touch-Nee** 97% Decaf are approved for Passover.

TEHINE:

Requires Kosher for Passover supervision and according to one's custom. Mighty Sesame Co Tahini with an OU is approved for Pesah.

TOMATO PASTE AND SAUCE:

Requires Passover supervision due to flavored varieties of paste and sauce now being produced.

TOOTHPASTE:

Year-round, there is discussion if toothpaste requires kosher supervision, and many opinions are lenient that toothpaste does not require supervision even with questionable ingredients.

However, when it comes to Passover, some are stringent due to the nature of hamets on Pesah. All varieties of **Aim, Close-Up, Colgate, Pepsodent, and Ultrabrite**, are approved for Passover.

TUNA: See Fish

VEGETABLES:

Canned Vegetables: Green Giant green beans are approved without kosher for Passover certification.

FROZEN VEGETABLES:

Require Kosher for Passover certification. Several years ago, a new, lighter cuisine heralded the introduction of frozen pasta and vegetable mixtures. For frozen vegetables to hold well, they blanch or flash-cook them. There are some companies that blanch their veggies and other items, too; sometimes, pasta blends use the lines. Some companies purchase processed vegetables from another source and put their own label on the package. Codes provided by the companies proved inaccurate, and the information was confusing. Several companies have other frozen vegetables Kosher for Passover, including checked broccoli, cauliflower, and spinach.

- **Yerek** under BYL (Rabbi Moshe Cohen) and Star-S has a run with Passover logo. Thanks to them, the most important of all, peas and beans will again be available for the Sephardic Community. Several Israeli brands are also marked Kosher for Passover 'for those who consume kitniyot.'



- **Hanover, Golden Flow, Simplot/Simple Goodness, Mika** brand, **Shams**, and **Galil** frozen vegetables are approved for Passover use. Artichoke bottoms use citric acid in the wash, which has been confirmed by the certifying agency year-round that it is exclusively from a corn-derived source
- **Pre-Washed Vegetables:** Packaged or bagged are approved without kosher for Passover certification.

NOTE: Any insect-prone vegetables require proper certification that they are free of insects.

VINEGAR:

Requires Passover certification as it can be derived from grain. Rice vinegar or other kinds of vinegar can also have mixtures of *hamets*.

Cider vinegar: Requires supervision in general and Passover supervision as additionally, the nutrients may be derived from hamets.

WATER:

Does not require Passover certification. Dasani, Kirkland, Glaceau SmartWater, LifeWater, and the like with minerals or many chemical additives, including sodium citrate, are ok for Passover as long as there are no flavors.

XANTHAM GUM:

Requires Kosher for Passover supervision.

YOGURT:

Has yeasts and cultures and requires Kosher for Passover Certification. It normally has an inkjet. See Dairy Products.

Visit us on our website: www.jsor.org

Follow us on Instagram: @jsor_deal

SCAN TO LEARN MORE

Kitniyot Approved Without Passover Certification

DID YOU KNOW?

*This Kashrut guide has been produced in collaboration with the OU and many top kashrut professionals from **around the world** for our Sephardic Communities.*

Group 1

- **Baking Soda**
- **Cacao Beans and Nibs**
- **Cornstarch** *(In North or South America)*



- **Cocoa Powder**
- **Coffee – Unflavored Fresh Ground Coffee and K-Cups. Decaf requires approval (Swiss water method) or certification.**
- **Fish - Frozen or Fresh Fish** *(skin with scales or hechsher, of course)*
- **Canned Salmon in plain water.**
- **Maca Root Powder (raw).**



- **Fresh-Cut Fruits or Vegetables** from Supermarkets such as Shoprite, Wegman's, Stop and Shop etc.
- **RICE - All raw plain rice is ok. Many prefer unenriched.** Basmati and Jasmine or foreign rice is not enriched unless stated on bag. Brown Rice is not enriched *(Check that there is no infestation).* **Pure Wild Rice is ok, however, not wild rice mixes.**



- **Pure Honey, Agave, or Maple Syrup**
- **Salt** *(not Iodized or with additives like dextrose)* **Himalayan Salt** *(pure and no additives or coloring)*



- **Unflavored Seltzer**
- **Packaged or bagged pre-washed Vegetables.**



- **Canned Fruits** *(in its own juice or water with no additives)*
- **Frozen Concentrate Unsweetened Grade A Orange, Lemon and White Grapefruit**



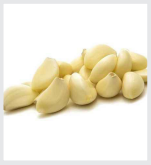
- **Plain Kitniyot whole grains - according to family customs and check once before Passover: Beans, Corn, Cardamom, Caraway, Chia seeds, Fennel, Flax Seed, Edamame, Hemp Seed, Millet, Poppy seeds, Sesame, Soybeans.**
- **Nuts - whole, slivered, or chopped raw without additives or allergen warnings. Kirkland Signature Almonds, Pecans and Pecan Halves and Walnuts** *(even with Allergen warning are approved)*



- **Sugar- any pure white granulated or cane sugar with no dextrose or glucose listed in ingredients** *(Brown sugar requires approval)* **Coconut Sugar**



- **Plain raw meat and poultry** *(Ground or processed meat and poultry require Kosher for Passover)*
- **Teas – Unflavored regular tea bags. Decaf requires approval or certification for Pesah.**
- **Medjool Dates** *(Regular dates require approval)*
- **Peeled garlic**
- **Whole and ground Spices in new packages, exept cumin & coriander**



- **Water with minerals and electrolytes (Not flavors)**



Group 2

Specific Brands that have been researched and approved through their Kosher Certifications

- **Baking Powder - Clabber Girl, Rumford, Argo, and Davis brands are approved.**
- **Kirkland or Blue Diamond Almond Flour**
- **Otto's Cassava flour**
- **Shelf-stable boxes (unrefrigerated) Rice Dream Classic, Soy Dream (enriched also), Almond Breeze**
- **Peanut Butter – Kirkland, Trader Joe's**
- **Almond Butter – Kirkland, Trader Joe's,**
- **Bob's Red Mill Rice flour and corn flour**
- **Oil – Avocado oil, Corn, Extra Virgin and Light Olive Oil, Cottonseed, Soybean, Safflower, Walnut, Vegetable Oils and Red Palm Oil bearing an OU, or an OK. All Coconut Oil**
  Pompeian Avocado Oil and Grapeseed Oil with a Star-K.
- **Vintage Seltzers flavored with a P**
- **Brown Sugar - Domino's, (Lantic and Roger's available in Canada)**
- **Confectioners' Sugar - Domino's**
- **Green Giant canned green beans**
- **RealLemon Lemon and Lime Juice, Natalie's Juices with an OU**
- **Lipton Decaf, Swee-n-Touch 97% Decaf**
- **Hanover, Golden Flow, Simplot / Simple Goodness, Mika, Shams, and Galil frozen vegetables**
- **Tinkyada and Trader Joe's Rice pasta with COR Kashrut**
- **Cortas Rose Blossom Water and Pomegranate Molasses**













Group 3

All Other foods require Kosher for Passover Certification -see the main list for details

WHAT YOU WOULD NEVER EXPECT

Rabbi Hanoka, Senior Coordinator of OK Kosher, told me of a story that happened when a Rabbi had recommended a soy drink as suitable for those who eat Kitniyot on Pesah. The product, certified by the OK, did not show anything of concern in its ingredients.

Rabbi Hanoka who oversaw this product, verified that there was oat flour as a thickening agent, going in at less than 2%, but higher than 1.6%, meaning it was not listed, however not either nullified even in sixty!! This underscores the extreme importance of verifying information with the Hashgacha directly, who have first-hand information about what's going on in the factory, and unsafe to make general assumptions when JUST reading ingredients.

JSOR KOSHER P PASSOVER

Approved Liquor List

Can corn or potato vodka be good for Passover?

Since time immemorial (perhaps the etz ha'daat), wheat and barley grain have been the best at producing the most potent alcohol. The production process of alcohol for vodka involves ingredients such as yeasts and enzymes, which likely may be from hamets. Brewers yeast, which comes from leftover beer, is a common source of yeast. **Therefore, even corn or potato vodka requires Passover certification.**

Is it good enough if it says Gluten Free (GF)?

The term gluten-free does not mean hamets-free. This is most blatantly seen by Scotch as it can be classified as gluten-free, and yet definitely, by all accounts, it is according to all *hamets*.



The following is a quote from beyondceliac.org: **Is Scotch Gluten-Free?** "Yes. Pure, distilled scotch, even if made with wheat, barley, or rye, is considered gluten-free. Most scotches are safe for people with celiac disease because of the distillation process. However, be on the lookout for hidden gluten in scotch brands that may add flavorings or other additives after distillation. There is also a risk for gluten cross-contact in facilities that process products containing wheat, barley, or rye."

As the saying goes, *"drink responsibly;"* this definitely applies to verifying what we are drinking on Pesah, only to drink what we know has no base or mixture of grain.

For a list of approved Tequila, see next page and be careful to be exact about the description:

JSORP KOSHER PASSOVER Approved Tequila List 2025

PATRON SPIRITS MÉXICO

1. GRAN PATRÓN PLATINUM SILVER TEQUILA
2. GRAN PATRON SMOKY SILVER TEQUILA
3. PATRON SILVER TEQUILA
4. ROCA PATRON SILVER TEQUILA
5. TEQUILA 100% DE AGAVE SILVER GRAN PATRON PLATINIUM
6. TEQUILA 100% DE AGAVE SILVER PATRÓN
7. TEQUILA BLANCO “PATRON”

RIVESCA

1. TEQUILA CREPUSCULO 750 ML BLANCO
2. TEQUILA DON MODESTO 750 ML BLANCO
3. TEQUILA DS COMPANY 750 ML BLANCO
4. TEQUILA EL BANDEÑO 750 ML BLANCO
5. TEQUILA ESTRELLA AZUL 750 ML BLANCO
6. TEQUILA GRAN CIERVO JOVEN DE JALISCO 750 ML BLANCO
7. TEQUILA HECHICERO 750 ML BLANCO
8. TEQUILA TORO DE LIDIA 750 ML BLANCO
9. TEQUILA REGALO DE DIOS 750 ML BLANCO
10. TEQUILA REJÓN BLANCO 750 ML
11. TEQUILA REJÓN BLANCO 1.750L
12. TEQUILA REJON BLANCO 100% DE AGAVE 1 L
13. TEQUILA REJÓN BLANCO 1L
14. TEQUILA RIVESCA 750 ML BLANCO
15. TEQUILA TORO DE LIDIA 1,750 ML BLANCO
16. TEQUILA TORO DE LIDIA 750 ML BLANCO.

ULTRAMARK SPIRITS INC:

1. PREFIERO TEQUILA AÑEJO EN TODAS SUS PRESENTACIONES
2. PREFIERO TEQUILA BLANCO EN TODAS SUS PRESENTACIONES
3. PREFIERO TEQUILA EXTRA AÑEJO EN TODAS SUS PRESENTACIONES
4. PREFIERO TEQUILA REPOSADO EN TODAS SUS PRESENTACIONES
5. TEQUILA MI TIERRA BLANCO EN TODAS SUS PRESENTACIONES
6. TEQUILA DON FERNANDO BLANCO EN TODAS SUS PRESENTACIONES
7. TEQUILA MÉXICO AZTECA BLANCO EN TODAS SUS PRESENTACIONES
8. TEQUILA BATALLÓN BLANCO EN TODAS SUS PRESENTACIONES

BROWN FORMAN TEQUILA MEXICO

1. TEQUILA EL JIMADOR BLANCO 100% AGAVE
2. TEQUILA HERRADURA BLANCO 100% AGAVE
3. TEQUILA ANTIGUO DE HERRADURA BLANCO 100% AGAVE
4. TEQUILA 100% DON EDUARDO BLANCO
5. TEQUILA HACIENDA DEL CRISTERO BLANCO 100% AGAVE
6. TEQUILA HERRADURA PLATA 100% AGAVE

TEQUILAS DEL SEÑOR:

1. TEQUILA HACIENDA DE PLATA BLANCO
2. TEQUILA AUTENTICO ORGANIC BLANCO
3. TEQUILA RESERVA DEL SEÑOR BLANC

VINOMEX (SOTOL)

1. FIESTA CHIHUAHUA
2. SOTOL EXCÉNTRICO REPOSADO
3. SOTOL HACIENDA DE CHIHUAHUA AÑEJO
4. SOTOL HACIENDA DE CHIHUAHUA AÑEJO ORO PURO
5. SOTOL HACIENDA DE CHIHUAHUA BLANCO
6. SÍLVER O PLATA
7. SOTOL HACIENDA DE CHIHUAHUA H5
8. SOTOL HACIENDA DE CHIHUAHUA PLÁTINUM
9. SOTOL HACIENDA DE CHIHUAHUA REPOSADO
10. SOTOL HACIENDA DE CHIHUAHUA RÚSTICO
11. SOTOL MESH AND BONE
12. SOTOL MESTEÑO JOVEN
13. SOTOL PUNTAGA

CASA LOTOS:

1. SOTOL CASA LOTOS BLANCO

ACRONIMO:

1. SOTOL ACRÓNIMO BLANCO

MEZCAL

MEZCAL DE AMOR:

1. AMARÁS CUPREATA
2. AMARÁS ESPADÍN JOVEN
3. AMARÁS LOGIA CHUPARROSA
4. AMARÁS LOGIA JABALÍ
5. AMARÁS LOGIA SACATORO
6. AMARÁS LOGIA SIERRA NEGRA
7. AMARÁS LOGIA TEPEZTATE
8. AMARÁS LOGIA TOBALÁ,
9. AMORES CUPREATA
10. AMORES ESPADÍN JOVEN,
11. AMORES ESPADÍN
12. AMORES LOGIA SIERRA NEGRA,
13. AMORES LOGIA TOBALÁ
14. MVM VERDE MOMENTO,
15. VERDE AMARAS
16. VERDE M

Is It Edible?



By: Rabbi Meir Gavriel Elbaz
Manhattan Administrator, JSOR

Scorched Bread

Actual Hamets, such as bread, which became burnt to a crisp such that it resembles a charcoal before the time when it becomes prohibited, for instance, a day or two before Pesach, may be kept in one's possession on Pesach as long as it becomes inedible even for a dog, since at this point, it is no longer classified as "food" (meaning it is classified as dust and ash) and it is not prohibited as Hamets at all. However, if during Pesach, the Hamets was edible and one burnt it to a crisp during the holiday, it would still be prohibited to benefit from it since the prohibition of Hamets had already taken effect when it was still in its edible state.

The Rishonim disagree whether it is even permissible to eat such burnt bread on Pesah, which was burnt to a crisp from before Pesach or if our Sages only permitted one to retain it in one's possession. According to the Ba'al Ha'Ma'or and Rabbeinu Nissim (beginning of the second chapter of Masechet Pesachim), one may even eat this on Pesach. On the other hand, the Rosh and other Rishonim are of the opinion that our Sages only permitted one to retain it in one's possession and benefit from it, but it is forbidden to eat it. Maran Ha'Shulhan Aruch rules in accordance with the latter opinion that one may not eat scorched bread on Pesach, even if it is completely inedible. Nevertheless, it is permissible to benefit from it.



Putrid Hamets Mixtures

Based on this rule, one may write on Hol Ha'Moed Pesach using ink made from beer (which is a Hamets derivative of barley); it is likewise permissible to use shoe polish made with Hamets mixtures on Pesach since these items are considered completely putrid and are not even edible by a dog.

Nevertheless, one should make certain that the polish was manufactured before Pesach, for if the Hamets it contains was still edible by a dog on Pesach and only later on during Pesach did it become completely inedible, it is forbidden for use it since it has already become forbidden to benefit from at the onset of Pesach.

Similarly, one may smoke cigarettes on Pesach, which may be stuck together using Hamets mixtures because this adhesive agent is completely inedible. Nevertheless, we must point out that this is all with regard to the prohibition of Hamets on Pesach; smoking, in general, should be avoided due to multiple health concerns.

The Halachic Distinction Between Hamets and Hamets Mixtures

A "Hamets mixture" refers to a food that is not actual Hamets (such as bread) but merely contains a Hamets ingredient (and this food item does not have the ability to leaven other foods), such as a cheese which has some flour mixed into it. Hamets mixtures share the same law as actual Hamets in that if one retains Hamets mixtures in one's possession over Pesach, one transgresses the prohibition of "Do not let Hamets be seen or found in your possession."

There is nevertheless a basic, underlying distinction between actual Hamets and Hamets mixtures: Whereas actual Hamets may not be retained in one's possession on Pesach unless it becomes completely inedible for a dog, a Hamets mixture may be retained in one's possession as long as it is unfit for human consumption (even if it is still edible for a dog).

Maran Ha'Shulhan Aruch (Chapter 442, Section 4) rules likewise: "Regarding a food item which has Hamets mixed into it but is completely inedible for human

beings, although it is permissible to retain it in one's possession, one may not eat it until after Pesach." The Poskim explain that it is likewise permissible to benefit from such a Hamets mixture. The Rambam (Chapter 4 of Hilchot Hamets U'Matzah Halacha 8) and other Poskim (quoted by Maran Ha'Bet Yosef) rule accordingly.

Pet Food

As we have discussed, just as it is forbidden to eat Hamets on Pesach, it is likewise forbidden to benefit from it. It is therefore forbidden to feed animals Hamets food products on Pesach since this would benefit the person feeding them.

Thus, if one raises animals at home and must feed them on Pesach, one must take care not to transgress the prohibitions of Hamets and must purchase only Hamets-free food for one's pets. This is especially true regarding birds, dogs, and cats, for although the food for these pets is not particularly tasty for humans, it is nevertheless not completely inedible and may not be used on Pesach. This is particularly problematic as it pertains to dog, cat, and bird food. (An extensive list of Kosher for Passover pet food alternatives can be found in the Star-K Passover Guide.)



The Halacha is nevertheless different regarding fish. As we have explained, if a food is not actual Hamets and is merely a Hamets mixture, if it is inedible for humans, it is permissible to benefit from it on Pesach even if it is still fit for canine consumption. It will similarly be permissible to feed it to animals.

Since food for tropical fish is usually quite putrid and is completely inedible for human beings, in addition to the fact that it is not made of actual Hamets and merely contains Hamets mixtures which are not even noticeable, although it is still absolutely forbidden for one to eat such fish food on Pesach, one may nevertheless benefit from it and feed it to one's tropical fish. (See Ohr Le'Sion, Volume 3, page 92)

Clearly, one should take care that no crumbs of this fish food fall in a place where people may eat from it, for such a Hamets mixture is certainly forbidden for human consumption (one should take care not to eat this food all year round because of other serious Kashrut concerns).

Medications and Vitamins

Cosmetics and perfumes are also ok without clarifying if they are Kosher for Passover.

Regarding pills and capsules with medication for headaches and the like, although they may contain Hamets mixtures (such as wheat starch and the like) if they are truly putrid and have become inedible for a dog before Pesach and they are swallowed as is, they may be used on Pesach.

It is the view of the JSOR that, wherever possible, one should try to ascertain the Kosher for Passover status of one's medications, vitamins, and other supplements by consulting various guides on the market (OU, Star-K, etc.). When no information is available, based on research, medications in swallow pill form may continue to be taken as usual on Pesach.



The Invisible Ingredient

By: Alex Arking

Despite only being present at concentrations close to 1/100,000 - Red Dye No. 3 was recently banned by the FDA due to concern over its potential cancer-causing effects.

Did you hear of a recall on food due to E. coli? It is in essence a micro-organism that can yet wreak havoc and cause serious illness.

There are so many foods whose ingredients may seem innocent yet pose a significant Kosher year-round or hamets concern due to their presence: "invisible ingredients."

The food industry is only increasing the incorporation of new and innovative biochemical processes to derive the ingredients in food production. These foundational, groundbreaking building blocks of products are simply put, not something we can just look away from, as they are a core to what the food is made of.

To say that "if I can't see it in the ingredients" is far from the reality of how science has taken over the food industry. Foods may come into contact and even be directly derived from hamets during processing where processing steps and agents are not required to be listed on products by the FDA.
As a Kashrut organization, it is no less scary and the responsibility to feed information (no pun intended) must be done in a comprehensively secure way. We are privileged to collaborate with the OU, OK, and many experts in the Kashrut world.

How much of an ingredient must be present for a food to be considered hamets? Does the ingredient need to be listed in the food? Can the food have ever come in contact with the ingredient?

The primary goal in food preparation, whether in a home kitchen or at a large-scale factory, is to provide a flavorful, memorable experience to the consumer. While at home, a simple pinch of salt and pepper can do the trick, certain foods, especially at large-scale production, navigate many challenges prior to consumption, demanding a more scientific approach to the ingredients and process. When reading the back of food products, one often encounters confusing ingredients that are hard to pronounce. Sometimes it is a chemical, other times it may be some "enzyme" or even the bacterial strains in yogurt. All these and even many standard ingredients are derived via some biochemical process that is unknown to the end consumer.

Ingredients that build, enhance flavor, color, or composition of a product, or the product is built into what it is, such as yeasts, are extremely significant even if seemingly invisible!

During processing, two of the same exact ingredients can even be derived in two completely different ways and from different sources. As an example, glucose syrup may be derived from wheat as well as potatoes. One version would be hamets, while the other would be perfectly okay for Pesah. A known non-hamets example is gelatin which can be derived from many different types of animals and fish. Essentially, the biochemical process behind ingredients can be complex and vary greatly even when obtaining the same exact ingredient. Deriving these ingredients involves a process that often includes other ingredients, equipment, and materials.

These processes and minor "ingredients" are not required by the FDA to be listed, making them completely invisible to the consumer. This raises concern as to what "invisible ingredients" might be present in our food.

Alcohol

A common area concern is with alcoholic beverages. In wine and beer making, yeast breaks down the sugars in the grapes or grains, turning it into alcohol. In production of spirits, the produced alcohol is further isolated and concentrated through a process called distillation. Yeast often gets used from batch to batch and many yeast strains are grown in grain-fed media. Additionally, when distilling spirits, the liquid that is left over, called "backset," can be used to help control fermentation in the next batch.

Simply looking at the ingredients or type of alcohol gives no information on the specific fermentation process or from where the yeast came. Even corn or non-grain based alcoholic beverages often may use grain-based yeast, which adds flavor and



is integral to the process. Therefore, any alcohol is of concern regarding its status as *hamets*.

Vinegar poses similar concerns because it is essentially just fermented alcohol. Even simple distilled vinegar might seem like an innocent ingredient, yet if it was derived from grain alcohol, it could pose serious concerns over the product's status as *hamets*.

Another example where the presence of a *hamets* alcohol may seem completely invisible is with ethyl acetate, a chemical that is used in flavoring of candies as well as the solvent used to extract the caffeine from coffee and tea. This chemical is a derivative of ethanol (alcohol) and acetic acid. While the chemical may seem innocent, the "invisible ingredients" in alcohol, commonly from grain sources, pose a concern.

Enzymes

An emerging area of concern in the food industry is with "enzymes." Enzymes have begun to have a large-scale effect and are becoming a popular biochemical tool in food production. Enzymes are naturally occurring biological molecules that catalyze specific reactions within organisms. In food production, they are often derived from plants, grains, and microorganisms, such as yeast, to catalyze a specific desired reaction to contribute to the food product. Meaning, they can come directly from hamets without even knowing it.

One example of a commonly used enzyme is invertase (available on amazon.com), which breaks down sucrose (common table sugar). This enzyme is often used in candy production to make candies creamier and smoother. The enzyme is usually derived from yeast cultures that may be cultivated using grain ingredients. Another example is amylase, which is used to break down starch molecules. Amylase is often used in bread making to provide more sugars to interact with the yeast in the dough. Amylase is used in syrups, rice cakes, fruit juices, and even gluten-free breads. Amylase is often derived from various hamets sources including barley or be grown in grain fed microorganism cultures before isolation.

The Messilat Yesharim compares the need for one to be careful from non-kosher food no less than one is careful from the consumption of poisonous food. So we hope there are no recalls of hamets G-D forbid or potential concern of any "spiritual health" concerns.

May we all appreciate the purity of our souls and the food we eat!

Alex Arking earned his bachelor's degree in chemistry from the University of Maryland in 2022 and is currently a PhD candidate in Biomedical Engineering at the Johns Hopkins School of Medicine, where he investigates heart disease. Having completed the JSOR mashgiach course, Alex applies his scientific expertise to the field of kashrut.



Produce Protocol:
How to Check Fruits and Vegetables

Produce is, of course, naturally kosher; however, in its natural growing environment, seasonal and even with the changing of environments, is subject to attracting many types of insects.

There are three main levels to be aware of when using produce. 1) Commonly infested produce – such as kale and broccoli, 2) Commonly found though not always – such as in cabbage, or 3) Not commonly found, such as apples, carrots, or even white asparagus.

• Produce that normally has insects, must be checked to ensure it is clean. Prior to checking, one should wash it to obtain optimal results. Organic produce naturally has a greater level of infestation, as pesticides are only minimally or not at all used.

• Triple-washed produce has also been found to commonly have insects, however, it is easier to clean.

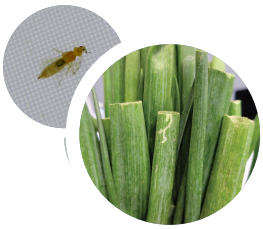
• Frozen or canned broccoli, artichoke hearts, or anything prone to infestation is required to come with a very reliable hashgacha that testifies upon the product being clean.

• Even items that normally never have any infestation, can be subject to issue and vary from season to season or are subject to climate, storage, and/or quality not being optimal. This is best summarized as: "Always keep your eyes open when eating, even if it does not require checking."

The following requires two steps before use. A) Cleaning and B) Checking:

A. Cleaning of leafy vegetables: Such as arugula, basil, bok choy, cilantro, dill, iceberg lettuce, romaine hearts, parsley, baby kale, hydro mache, rosemary, and spinach: Note: items like kale, spring mix, and mint require extra attention and/or washed twice.

1. Prepare a basin with water and dissolve a non-toxic dishwashing soap until the water feels slippery. (Seventh Generation brand is preferred)
2. Break apart leaves into the basin, agitate well, and soak for two minutes.
3. Do not overload basin, as the leaves should be able to move freely.
4. Remove leaves and, shake off water, and rinse under running tap water – not a water sprayer – if washing whole leaves, make sure the water flow goes into folds of leaves. Place into a second basin.
5. Checking can now be done as described below in letter B)



B. Checking:

1. Fill the second basin containing the produce with water. Agitate and let soak for a couple of minutes.
2. Remove produce by loosely holding it and shaking off excess water back into basin.
3. Set up a thrip cloth sandwiched in between two colanders.
4. Pour the water left in basin through the colanders with thrip cloth.
5. Remove thrip cloth by holding all four corners, place upon lightbox, and check for any insects.
6. If no insects are found, then produce can be immediately used.

If one insect is found, rinse again and then check a second time.
If more than one insect is found, then repeat cleaning method above and then check.

Cleaning of Broccoli and Cauliflower:

Note: Colored cauliflower requires more attention as it is more commonly infested and difficult.

1. Break into small florets.
2. Soak in warm/hot soapy water for at least ten minutes.
3. Agitate thoroughly. Do not overload basin, as the florets should be able to move freely.
4. Take each floret in an upright position (florets up, stems down) and place under running tap water while rubbing and opening the tops with your fingers (thumbs work best) so that water can flow through. Shake off excess water downward (toward the stem) and then put into a second basin.
5. Checking now to be done as described above in letter B)
6. It is recommended to do two washes or two checks to ascertain cleanliness.

Produce may be checked a maximum of three times. If insects are still found after the third check, the produce should be discarded and cannot be used at all, even for juicing, blending, or grinding, as produce that is known to be infested, cannot be used, even for juicing, blending, or grinding.

Any sign in any produce of holes or trails means it is where insects have been; even if currently no insect is visible, it must be removed and not used.

The following produce requires the following procedures:

Asparagus - White can be rinsed well and used without checking. Green or purple – The heads (starting from the florets) must be removed. Remove the side triangular leaves on stem (easiest to use a peeler).



Artichoke – bottoms can be used. Hearts are commonly infested, and without removing the leaves, it is not practical to securely clean. It should be noted that currently, there are no commercially sold artichoke hearts that come with a reliable hashgacha.

Blackberries – Fresh, cannot be used as it is common to have thrips burrowed inside. However, frozen blackberries may be pureed very fine and used.

Blackeye beans – infestation ranges between seasons and brands; however, they are not commonly infested and Halachically do not require an intense level of checking.
One can look over the water in which it is boiled to see if anything is floating. One can use the "clap method" of putting some in their palm, looking over for holes, or discoloration indicating holes, then clap hand over hand and turn to other hand and look over other side of beans. One can alternatively place beans on the table and, pull forward a few at a time, and look over for holes or discoloration.

Blueberries – Can be washed under a stream of water in a strainer or otherwise agitated in soap and then rinsed. If you notice white scales on the skin, they should be removed. During Spring / Summer season and for, organic blueberries they should be rinsed a second time.



Brussel sprouts – whole cannot be used as they are commonly infested. If leaves are broken apart and thoroughly rinsed with soap inside their crevices and then checked, they may be used. Shredded – like cabbage salad, may be cleaned and checked if someone is keen on cleaning and checking.

Brown rice – One should check over to see if any insects are present.

Cabbage – For purple and green cabbage:
A) Remove top few leaves that are loose and look over to see if infested or not.
B) If bugs are observed, separate the leaves and clean and check them like Category A.
C) If clean, then slice into quarters;



look at sliced sides to see that all look healthy. Break apart or shred and rinse in plain water before use.

Celery – Cut off tops and bottoms and remove leaves. (If you would like to use the leaves, then check them like Category A.)
Inspect stalks for leaf-miner trails, and remove any section if trails are found. Rinse under running water, and rub by hand (or use a vegetable brush) to remove any dirt.

Chives – Rinse and check like Category A.

Collard Green – May be used if washed like kale, and special care needs to be taken to scrub surface (easiest with vegetable brush) as insects tend to cling to leaf on collard greens.

Fennel - All layers must be separated and washed well. The leafy fennel fonds should be rinsed and checked like dill.

Leek – to be cleaned like scallions.



Microgreens – (Dry test) There are many available with an OU inkjet on package that are good to use. If no hechsher, drop it with force on a white cloth or plate and then look over surface for insects. If none observed, it may be used.

Mushrooms – Button, Shimeji/Beech, Baby Bella, Shitake and Portabella mushrooms should be rinsed and ready for use. One should look them over to see that they look healthy.
Oyster, Murrell, Porcini, and exotic mushrooms are not to be used without specific growing conditions or otherwise breaking into very small pieces and checking like Category A.



Onions – Look over to see if they appear healthy. Cut first at the top and bottom of the bulb and then peel away outer layer. Onions are not to be left overnight without altering taste by using oil or salt or if in a mixture.

Peppers - All bell and mini peppers should have stem area removed and then wash well under stream of water.

Pineapple – When slicing off the peel, cut off all rinds to expose yellow over the entirety. Crowns should not be used for decoration.

Quinoa – Ranges between seasons and brands. One can sample check bag or batch by placing the quinoa in a sifter (21-30 mm size mesh) and, shaking it over a white surface like a cloth or plate, and looking over to see if clean of infestation.

Raspberries – Fresh cannot be used due to normal infestation and extreme difficulty to clean. Frozen raspberries may be pureed very fine and used.

Scallions – First, inspect entire leaf for leaf-miner trails and remove any pieces if found. For the bulbs and leaves, chop into pieces or slice lengthwise, rinse and wash well in soapy water and may be used.
If so desired to, use the bulb whole, then slice and check midsection of every scallion (without first rinsing) using a thrip cloth to check original water. If it is clean, then the bulbs may be used; however, if insects are found, then they must be chopped, rinsed, and checked.

Strawberries – A) Remove the tops and place in a bowl with soapy water; agitate for about half a minute and then let soak for two minutes.
B) Rinse each strawberry upside down under running water (with the point up and stem part down).
C) Place Strawberries in a second bowl with soapy water and agitate like step A.
D) Rinse off the soap, and it may be used immediately. It is a good practice to spot-check some of the strawberries.
If quality of strawberries is low, then more caution and checking shall be done.



Zucchini blossom – checking is not practical.



Courtesy of star-k.org

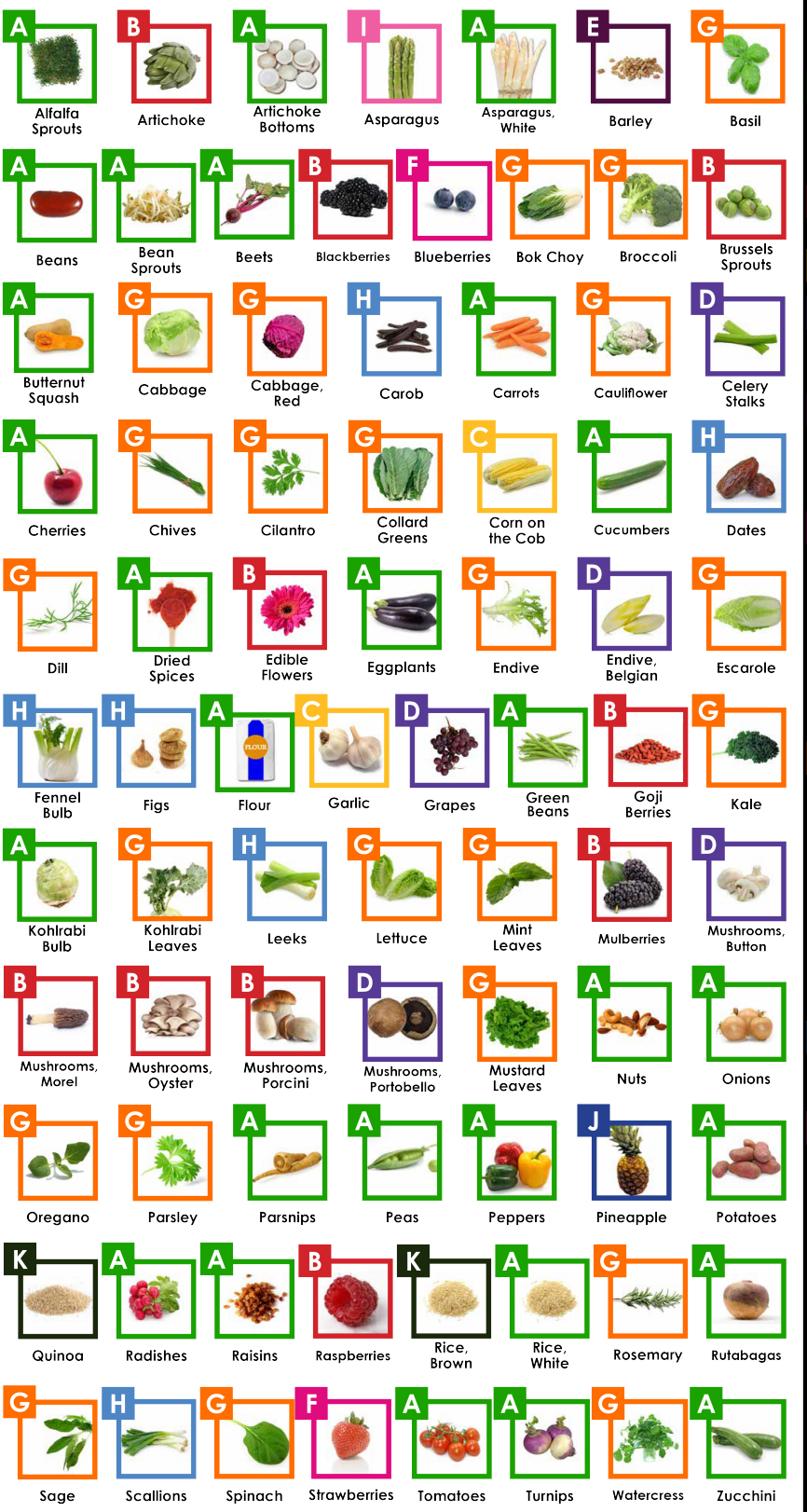
SCAN FOR MORE INFO

WWW.JSOR.ORG

STAR-K Kosher Classroom

CHECKING FOR BUGS

FOR PRODUCE IN THE UNITED STATES AND CANADA ONLY



For more information or to buy a light box or thrip cloth: call **410.484.4110** or visit **www.star-k.org**

CHECKING METHODS

A. NO CHECKING REQUIRED

Make sure everything is properly sealed and stored in a cool dry area. Improper storage can lead to infestation issues.
Note: Raisins, grains, and nuts should be purchased from companies that have proper quality control and storage practices.

B. NOT RECOMMENDED

Checking is not practical.

C. REMOVE PEEL & RINSE

D. RINSE WELL

1. Wash the produce under a direct stream of water.*
2. No further checking is necessary.

* For **Celery Stalks**: while rubbing with your hand or a vegetable brush

E. SOAKING METHOD

1. Place all the barley you wish to use in a white bowl.
2. Add enough water to cover the barley.
3. Allow to sit for 15-20 minutes.
4. If there are insects present, they will float to the top.

F. SOAP WASH

1. Prepare a basin of detergent solution, using at least 2 tablespoons of detergent per gallon of water.
2. Agitate the berries in the solution for 10-15 seconds.
3. Leave the berries to soak for at least one minute.
4. Rinse each berry well.
5. Repeat steps 1-4.
6. For **strawberries**: cut off the tops of the berry along with a little of the fruit. No further checking is required.
7. For **blueberries**: we recommend inspecting samples for presence of scale insects that may be embedded in the outer layer of the berry. We do not recommend organic, pick-your-own, or wild grown blueberries.

G. THRIP CLOTH METHOD

1. Wash produce well. (**Note:** For **broccoli** and **cauliflower**, whole heads should be broken down into smaller pieces and warm water should be used to soak/wash them.)
2. Prepare a basin with water and a non-bleach and non-toxic dishwasher detergent solution. The water should feel slippery.
3. Agitate the produce in the solution for 15 seconds. (**Note:** For **broccoli** and **cauliflower**, soak for 30 seconds BEFORE agitating vigorously.)
4. Remove produce from the basin and shake off excess water over the basin.
5. Pour water through the thrip cloth.
6. Check the thrip cloth over a light box for any insects.
7. If insects are found, repeat steps 1-6. This can be done up to three times. If insects are still found on the third try, the produce should not be used.

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.

H. VISUAL CHECK

Look for holes, webbing or insects in the fruit. **Note for leeks & scallions:** Check inside tube and between leaves, as well as the outside for leaf-miner trails.

I. VISUAL CHECK & THRIP CLOTH

Remove triangular side leaves and use the thrip cloth method on the tops.
Note: Many people find that completely peeling asparagus the way they would peel a carrot provides a tasty result with no further checking required.

J. PEEL PROPERLY

Insects infest the crown and outer rind as well as inside the blossom cups and crevices if the pineapple is not thoroughly peeled. The pineapple should be peeled until only yellow fruit is visible. The fruit and cutting board should be rinsed after peeling since the insects often crawl onto the cutting surface. The crown and rind should not be used on decorative platters since the insects can transfer to other fruit.

K. QUINOA/BROWN RICE

1. Place in a strainer (for **brown rice**, you can use a medium mesh, #12 or higher; for **quinoa**, use a fine mesh, #15-25).
2. Shake vigorously for 15-25 seconds over a lightbox or white paper.
3. Examine the surface of the lightbox or paper for any insect presence. If no insects are found, it may be used. If insects are found, the product should not be used. In **brown rice**, look for beetles and weevils. In **quinoa**, look for booklice or mites. See our website for pictures and video tutorials.

Courtesy of star-k.org

PESAH FAQs

By: Rabbi Moshe Arking - *Ave. O Synagogue*
Rabbi Hayim Asher Arking - *Ohr Halacha*

OHR OF THE SHORE

Our Sages teach us, "In the merit of the righteous women, we were redeemed from Egypt." It seems that the valorous women in every generation empower our reliving the experience of Pesah in how they prepare our homes in so many ways. Cleaning the house is just the beginning, as their noble efforts to bring together the joy of the holiday with lavish meals and ambiance set the backdrop for the story of our Exodus that we will retell to our children Pesah night.

Bedikat Hamets

WHAT IF I CAN'T MAKE IT HOME IN TIME?

The time to do bedikat hamets—searching for hamets—is Thursday evening, April 10, 2025. One should make every effort to do bedikah at the proper time. If one can't make it home that night for bedikah, then his wife should search the house after she recites the berachah.
One may not eat two ounces of bread or cake, begin studying Torah, or involve himself in any project from a half-hour before the time to search.

SHOULD I USE A CANDLE OR A FLASHLIGHT?

It is preferred to recite the berachah and begin to check with a candle, and then switch over to a flashlight. One can make a berachah and check with a flashlight. In either case, one should leave the light on in the room while searching.

WHERE DO I HAVE TO CHECK?

Any place where you even occasionally bring hamets must be searched, such as bedrooms and the like. If no one ever brings hamets into a room, for example, a boiler room, one need not check that room. Knapsacks and coat pockets should be checked. One's car must be checked; it can be done earlier that day or later that night. If one owns a boat or aircraft, he must check it as well. One's office or store can be checked, either in the morning before the night of checking or at the last time he leaves before the holiday. What one was not able to do in the night can be done the next morning without a beracha.

WHAT IF I JUST CLEANED MY ROOM?

The objective of cleaning is to enable smooth checking. So now that the room is cleaned, it is ready to be checked!

WHAT AM I LOOKING FOR?

One should focus on trying to find anything that is edible, even something as small as Cheerios. Whatever is not found will be nullified when saying kal hamirah.
Additionally, many seemingly innocent products in the house could have hamets ingredients. For example, if vinegar is in the ingredients, it may be derived from grain which is hamets. Gluten-free products may also be bona fide hamets, as oats are gluten-free. Products such as flour, uncooked oatmeal, cake mixes, beer, scotch, and whiskey are hamets. Yeast that we commonly use these days is actually not hamets.

Read all product labels carefully, as there are many look-alikes of non-kosher for Passover items. Additionally, not everything that was kosher last year is kosher this year. If a 'P' is next to a hechsher, it always means kosher for Pesah (pareve is spelled out). Finally, not all kosher certifications are equal. One should do research and set a standard

in his own home for which agencies he feels comfortable accepting.

WHAT ABOUT PET FOOD?

The benchmark of what is considered hamets is its suitability to be consumed by a dog. Therefore, pet foods also need to be hamets-free. If the pet food has actual hamets, one should look for a non-hamets substitute. If you go to the zoo and would like to buy food to feed the animals, be mindful of what you are purchasing.

DO I HAVE TO CHECK THE POCKETS OF MY CLOTHING?

If the clothing went through the wash, it does not have to be checked. If one does not intend to use the garment on Pesah, he can check by patting the pockets to feel that there is no significant amount of hamets.

WHAT SHOULD I DO WITH THE BIRKAT HAMAZON BOOKS?

Ideally, they should be locked up, and Haggadot can be used throughout Pesah for Birkat Hamazon. Otherwise, they can be thoroughly cleaned by going through every page, ensuring no crumbs are there.



DO I HAVE TO CHECK UNDER THE REFRIGERATOR OR MOVE THE FURNITURE?

The criteria of up to what point one is obligated to search for hamets is when it is beyond reach. It is very common to find wafers, candies, and other hamets that roll under furniture and refrigerators. or the like. So when cleaning before Pesah, everything that can be reached or moved without exerting an inordinate amount of effort should be moved to access any hamets. One can have in mind then to be searching for hamets and on the night of bedikah just look with a flashlight to see if it was cleaned well.

WHAT SHOULD I CLEAN OUT FROM THE CHILDREN'S TOYS?

Playdough and children's arts and crafts that include hamets, like colored macaroni, need not be thrown out but should be locked up for Pesah.

WHAT IF I GET A PHONE CALL IN THE MIDDLE OF CHECKING?

As soon as one recites the berachah to check, he may not interrupt at all until he begins to check; just like any berachah that one recites, he performs the mitzvah immediately. If he starts to check, he should not engage in talking other than that which is relevant to the bedikah until he completes the checking and recites the bittul. If he did speak of other matters, he does not need to make another berachah. One should have other family members listen to the beracha so that he may appoint other members of the household to help with the checking.

WHY DO I HIDE TEN PIECES?

The berachah recited is al biur hamets—to destroy hamets. So the question arises: if one does not find any hamets, then what is his blessing going on? Therefore, it is customary to hide pieces of hamets to fulfill his bless-

ing. The symbolism of ten is to encompass all aspects of impurity and sin that are present in the world that we seek to search out and destroy. Each piece should be smaller than the size of an olive, so if not found, you will not be in violation of owning hamets. Wrap each one in silver foil or plastic so it does not leave crumbs.

WHAT IF I CAN'T FIND ALL TEN PIECES?

If you cannot find them, look a little harder! If you still can't find them, rely on the bittul you recite to nullify the hamets wherever it is. To avoid this, one person can be in charge of memorizing where all the pieces are hidden or writing them down.

IF I AM TRAVELING FOR PESAH, WHAT SHOULD I DO?

Your house must be cleaned and checked prior to departing. If you are leaving on or after the night of bedikat hamets, then check like regular with a berachah. If leaving before the night of bedikah, then check the night before you leave without a berachah.

If one rents and enters an apartment, house, hotel, car, etc., on or before the night of the fourteenth of Nissan, the obligation of bedikah is upon him. Therefore, check at the proper time with a berachah.

If one is checking into a hotel in the middle of Pesah, then upon arrival, he should check his hotel room without a berachah. If there is a minibar or snack closet, it should be removed or sealed off.

Elimination of the Hamets

We usually taper down our hamets purchases so that we should not have much hamets left by Pesah. This is not always possible as some people who do business with hamets or hold expensive collections of scotch that would incur a large loss. Therefore, the Hachamim allowed one to sell his hamets so as not to transgress owning hamets. It is commendable for one who is able to completely rid his house of bona fide hamets and only sell the mixtures and questionable hamets.

How should I sell my hamets?

Selling hamets requires knowledge of the laws of Pesah and halachically buying and selling. Therefore, one should appoint his Rabbi as an agent to sell his hamets, rather than try to sell it himself, especially when one's business is with hamets. The non-Jew essentially has full ownership of the hamets and should have access to it.

One should place his sold hamets in a closed room or cabinet, locked or taped up, and marked as hamets. If the hamets is refrigerated or frozen items and one doesn't have a designated hamets freezer or refrigerator, then double wrap the hamets in a protective bag clearly marking it as hamets and place in a designated area in the refrigerator or freezer.

If your hametz is being sold earlier, be mindful that anything purchased after that time can not be included in the sale.

What if my workers have hamets?

A non-Jewish worker or employee may bring hamets onto your property. Make sure he takes it all with him from your house or office when he leaves. One cannot eat at the same table as someone eating hamets, even if one places a separating object in between.

Do I have to burn the hamets?

Although one may dispose of his hamets in any manner, the custom is to burn the hamets with fire. Additionally, it is customary to use the lulav for the firewood, thereby using the mitsvah of lulav for another mitsvah of burning the hamets. However, one may destroy the hamets in any other way he chooses. However, by just throwing it in the garbage, it is not necessarily destroyed and out of your property.

If I found hamets?

If one finds hamets during Yom Tov, he should treat it as mukseh and cover it. After Yom Tov, he should destroy the hamets. If discovered on Hol Hamoed, it should be burned or flushed away immediately.

Do I need a new toothbrush for Pesah?

One may wash his toothbrush well with soap until it is totally clean and then use it on Pesah. However, because a toothbrush is inexpensive, buying a new one is preferable. Every person should brush and floss before Pesach.

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Preparing for the Seder

The Hidah brings the custom for the husband to arrange the Seder plate. Our custom is to arrange the Seder plate like this, based upon the Arizal:



The Four Cups

One of the highlights of the Seder is drinking the Four Cups of wine. The Four Cups symbolize the four expressions of redemption; Ve'hotseiti, Ve'hetsalti, Ve'gaalti, and Ve'lakahti. Each one of these phrases represents a different stage of the redemption. Ve'hotseiti – and I will take them out from under the servitude of Mitsrayim, the end of the slavery. Ve'hetsalti – and I will save them so that they are no longer under Egyptian rule. Ve'gaalti – and I will redeem them, referring to the splitting of the sea. Ve'lakahti – I will take them as a nation through the giving of the Torah.

Which wine should I buy?

The wine used for the Seder should preferably be red, as it is considered a superior wine. Additionally, red wine reminds us of the Jewish blood spilled by Pharaoh, the plague of blood cast upon the Egyptians, and the blood libels that followed Jews around the world over the centuries. When wine is "mevushal" - cooked or heated beyond a certain temperature, it reduces the quality of the wine. (That is why when wine is mevushal, there is no issue with who handles it). It is preferable to use non-mevushal wine for the Four Cups. Once a bottle of non-mevushal wine is opened, one should ensure a non-Jew does not touch it as it can become problematic and forbidden to derive benefit from it. Generally, Kedem narrow 750 ml. bottles (without a cork) are mevushal, and their wider 1.5-liter bottles are non-mevushal.

Can I drink grape juice for the Four Cups?

Grape juice can be used by one who cannot tolerate wine. However, there are numerous wines that meet all halachic requirements and are low in alcohol, such as Moscato, Kedem Concord Kal (Sweet, 3.5% alcohol), Matuk Kal Soft (Semi-dry, 4.5% alcohol), and Rashi Light Red Concord (5.5% alcohol).

Can I dilute the wine?

One can dilute the wine with grape juice, as long as they retain an alcohol level of 3.5 percent, as this can still be considered wine. If necessary, it may be diluted with a small portion of water as well, as long as it does not significantly detract from the taste. Before diluting, one must ensure that the wine was not previously diluted by the producer. Wine producers may legally add water without notifying the customer; therefore, one should be careful before adding water.

The Matsah and Maror

If Hashem had commanded us to rid our houses of all wheat grains, that would have been relatively easy. The real challenge is posed by His commandment to have grain prepared in a way that there is absolutely no leavening, i.e., matsah. Matsah is made from flour and water and has the highest possibility of being hamets. Therefore, one should only buy matsah with a very reliable certification.



The matsah for the Seder is unique and has to be made with specific intention for the mitsvah. Therefore, for the Seder, one should use handmade matsot, where the person baking them can have these intentions. There are machine-made matsot that are also made with this intention.

Additionally, although all matsah is watched from becoming hamets after the water and flour are mixed in, for the matsot of the Seder, the grain should be watched from the time it was cut, i.e., shemurah meshe'at ketsirah. There is an elevated status of Matsah Shemurah to be used for the entire Pesah. **See FAQs about Matsah Shemurah on pg 40.**

What should I buy for Maror?

It is our custom to have two portions of maror, one for the order of maror and a second called hazeret for the korech—sandwich. We use romaine lettuce and endive or escarole. Romaine lettuce must be soaked in water and then checked well leaf by leaf for insects, being aware of what type of bugs we are searching for or see our **produce guide on page 64.** Alternatively, one can use just the stalks, which can easily be rinsed under a current of water and checked. One can also buy kosher pre-checked or kosher greenhouse-grown lettuce.

How much Matsah and Maror do we need?

In order to fulfill the misvah of matsah and maror one must eat a certain amount. The system of measurement is based on a k'zayit – the size of an olive. The measurement of a k'zayit is actually the volume of an olive. However, being that it is not so practical to measure volume of an item, the custom is to measure by weight, and consider a k'zayit to be approximately one ounce. This is because generally a food that has the required weight will definitely also have the required volume.
In regards to hand matsah, many experiments have been done which have determined that if one has the weight of twenty grams of matsah, he will surely be eating the volume of a k'zayit. When measuring maror, one would need the actual weight of an ounce, as the weight and volume of lettuce are about the same.

Can I measure this by the Seder?

Normally, measuring is forbidden on Shabbat and Yom Tov, however, for a misvah one may measure. When using a scale, then of course only use a mechanical (non-electric) scale. It is a good idea to pre-measure the required amount of maror and place it in a small plastic bag by each person's place setting. This will ensure that each person eats the required amount, and will save time during the Seder.

Alternatively, one can calculate the amount needed based on how many matsot come in a one-pound box. Every bakery makes matsot in various densities and sizes so that each type may be different. To calculate, one should divide the number of matsot in the box by sixteen (a pound is 16 ounces). For example, if eight matsot come in the box, each matsah is (16/8=) 2 ounces. In this situation, half of a matsah would be an ounce.

The lettuce can also be measured by fitting the leaves tightly in a shot glass. That amount is a k'zayit.

How much Matsah and Maror are eaten all together?

Motsi Matsah: The head of the household eats a k'zayit from the top matsah and another k'zayit from the second matsah. Everyone at the Seder, after receiving a little piece from the main matsot, is required to eat at least one k'zayit of matsah. It is customary for all to eat two ounces of matsah at this time. Those eating two kezatot may use a smaller measurement for each k'zayit and eat a total of twenty-eight grams or one oz.

Maror: Each person eats one k'zayit (approximately one oz.).



Korech: Each person should eat a k'zayit of matsah and a k'zayit of maror. If one finds it difficult to eat so much, one can be lenient and measure the k'zayit of matsah as fourteen grams and the maror as eighteen grams.

Afikomin: One eats at least one k'zayit of matsah in remembrance of the Korban Pesah that was eaten at the end of the meal. It is preferable to eat two kezetot, to commemorate both the Korban Pesah and the matsah with which it was eaten. If one is eating two kezatot, he can measure the matsah with the smaller measurement, and a total of one ounce will suffice.

The Seder

The climax of Pesah is the Seder when we all dine and sit like royalty and relate the unbreakable chain of miraculous triumphs of survival. The sanctity is highlighted by the regal manner in which we carry out the Seder. The word 'seder' means order. The meticulous order and details enhance the Seder enabling us to fully relive the experience of Yesiat Mitsrayim.

KADDESH

When is the earliest time to recite Kiddush?

Although during the year, one may recite Kiddush immediately when coming home from the synagogue, on Pesah evening, since the cup for Kiddush is one of the Four Cups, one should wait until nightfall to recite Kiddush. At that time, one should start Kiddush right away to ensure that the children are awake during the reading of the Haggadah and eating of the matsah.

How much wine must I drink?

The cup must hold at least three ounces — a reviit. Ideally, one should drink a majority of the cup, regardless of what size the cup is, and preferably the entire cup. The minimum one must drink is a majority of a reviit. This amount should be drunk in one gulp or two quick consecutive gulps.

How should I lean?

One must lean his entire body, not just his neck. One must lean onto something like a pillow or a chair, not just hang in the air. One should lean more than forty-five degrees to the left, whether right-handed or left-handed. Both men and women lean.

What if I forgot to lean?

One should make sure to lean when drinking all Four Cups. If one forgot to lean when drinking one of the Four Cups, he should drink it again while leaning. A new berachah rishonah is not recited when re-drinking. According to some opinions, if a woman forgot to lean, she does not have to drink the cup again.

URHATZ

What if I mistakenly recited Al Netilat Yadayim?

If one has already recited the Name of Hashem, he should complete his berachah (and need not say lamdeni hukecha).

KARPAS

Do I say Bore Nefashot?

If one mistakenly eats a kezayit, he still does not recite bore nefashot at this point.

YAHATZ

Is there any special way to break the matsah?

According to Kabbalah, one should have the intent to break the larger piece to form a letter vav and the



smaller piece to the shape of the letter dalet. The smaller piece is returned between the two whole matsot, and the larger piece is put away and saved for afikomin.

MAGGID

What is the most important part of the Seder night?

We must tell our children, our wives, and ourselves the story of how we were slaves in Mitsrayim and were freed. Therefore, one should try to explain the Haggadah, or at least the main portions, in English as you read so everyone can understand. Just as one prepares for Pesah by cleaning, he should also prepare for the Seder by reviewing the Haggadah and studying some commentaries to have more to relate. The more one relives the experience and understands, the better the mitsvah and the more one will be elevated from the Seder.

Can I drink coffee before the matsah?

Ideally, one should not eat or drink at all until the matsah. If one is really hungry or not feeling well, one can have a little bit of ha'adamah or shehakol items before beginning Maggid. One should not interrupt the Haggadah by talking about unrelated matters.

Are women required to hear the Haggadah?

Relating the story of Yesiat Mitsrayim is connected to the eating of the matsah. Therefore, a woman also takes part in the reading of the Haggadah. She can listen along instead of reading. If she is busy with preparing the food and taking care of the kids, she should try to make up the parts she missed. If this is not possible, she should at least read (and understand) the passages of Mah Nishtanah, Avadim Ha'yinu, the Ten Plagues, and the passage of Rabban Gamliel, which explains the reasons for the central mitsvot of the evening. She also says the first two chapters of Hallel and the berachah at the end of Maggid.

ROHTSAH

Are we now washing to eat?

Before washing, one should prepare for the upcoming matsah, maror, and korech and allocate sufficient matsah and maror for each person to facilitate a smooth flow of these connected mitsvot. From motsi through korech are the significant parts of our 'eating mitsvot' of the night, followed by the meal, then culminating with the afikomin. It is worthwhile to point out that a mitsvah for us to eat something specific is unique to sacrifices in the Bet Hamikdash and, for all of us, Pesah night with matsah.

MOTSI—MATSAH

What if my matsot are a little broken?

The three matsot of the ke'arah should be whole; however, given the fragility of our matsot, if it looks whole and only a little chipped at the end, it is acceptable. If the matsah has a crack, hold it from one side, and if the second half doesn't fall off, it is acceptable.

Can I take my time eating?

Each k'zayit should preferably be eaten within 4-6 minutes or even up to nine minutes if difficult. The timer starts from when you begin swallowing. One can drink water while eating to help him swallow easier, or can get a head start by chewing some matsah before they begin swallowing.

What if I forgot to lean?

One should lean when eating the matsah, the korech, and the afikomin. If one did not lean when he should have, he should repeat. Do not make a new berachah rishonah when re-drinking or re-eating.

MAROR—KORECH

Why do we dip in the haroset?

By maror, we dip in haroset and then shake it off because by the mitsvah of maror the bitter taste needs to prevail. However, by korech, we leave the haroset on the sandwich, as the haroset in the mix alludes to the sweet outcome of many bitter days.

SHULHAN ORECH

What is on the menu?

One should eat a sumptuous meal to the best of his ability since the display of royalty is the theme of the night. One should, however, not serve meat that was grilled or broiled, as it resembles the actual Korban Pesah, which was roasted, ostensibly looking like a korban outside the Bet Hamikdash. Our roast is generally made with a little water and is fine. If the meat was roasted then cooked, or cooked then roasted, it is permitted.

What if I fell asleep?

If one fell asleep at this point, even for a short amount of time, he should wash his hands again for the meal, however, without a berachah.

TSAFUN

How much more do I eat for the afikomin?

One eats at least one kezayit of matsah in commemoration of the Korban Pesah that was eaten at the end of the meal. It is preferable to eat two kezatot, to commemorate both the Korban Pesah and the matsah with which it was eaten. It is eaten while leaning. If one did not lean, he must eat again.

BARECH

What if I forgot the afikomin?

If he has already started Birkat Hamazon, then immediately after Birkat Hamazon, he should wash again, eat the afikomin, and recite Birkat Hamazon. If one remembers before Birkat Hamazon (even if he recited hav lan v'navrich) that he did not eat the afikomin, one goes back and eats the afikomin.

HALLEL

Do I make a berachah aharonah of Al Hagefen after the last cup?

If one drank a full reviit (3 fl. oz.) by the third or fourth cup, a Berachah Aharonah is recited, provided it was drunk in either one gulp or two quick gulps. If one did not drink a full reviit, he should not make a berachah aharonah. If possible, the best thing to do in such a case would be to listen to someone else's berachah and have in mind to fulfill your obligation.

NIRTSA

What are we supposed to do?

The Seder is an extremely holy mitsvah, and after performing the entire Seder, it is a befitting time to sing to Hashem and beseech that He finds favor in our Seder. Therefore, Shir Hashirim—which describes the greatest love of Hashem to us—is sung along with other meaningful poetry expressing our relationship to Him and our destiny.

What should I do after the Seder?

One should go to sleep that night with the taste of matsah in his mouth. That is why one should not eat or drink after the afikomin (except something simple like water or tea).

It is not just the taste of matsah that should remain, but rather one should go to sleep with the experience of the entire night lingering on his mind. Furthermore, one should continue discussing experiences of salvation—big or small, personal and national—and taking practical lessons about all that was just encompassed within the Seder…… until he drifts off to sleep.



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Lamb Cacciatore Style

Recipe Prepared and Developed by Chef Valerio Brambilla – TEVA Restaurant

TEVA

A traditional Lazio (region in Italy) dish, where the rustic flavor of lamb meets the refinement of herbs and aromas.

This recipe, passed down through generations, is a tribute to home cooking that takes us back to our roots. The lamb, the undisputed star of this dish, is cooked slowly in a pan, allowing the aromas to blend in a perfect union of flavors. Fresh herbs and aromas add a touch of elegance and refinement without ever overpowering the strong and intense flavor of the lamb.

With just a few ingredients but with a lot of love and dedication, you can bring to the table a dish that is a true journey through the history and tradition of my region, Lazio. A dish that is a tribute to the simplicity and goodness of Roman cuisine.



INGREDIENTS:

- 1 Lb Lamb Shoulder (Cubed, Salt/Pepper)
- 1 Lb Lamb Rib Rack (Cubed, Salt/Pepper)
- 1 White Onion (Cubed)
- 1 Full Celery Stalk (Cubed)
- 1 Bunch of Carrots (Cubed)
- 3 Cloves Fresh Garlic (finely chopped)
- 2 Tbsp Fresh Rosemary
- 2 Tbsp Fresh Thyme
- 2 Tbsp Fresh Sage
- 3oz Red Wine
- 2 Tbsp Red Wine Vinegar
- 2oz "Tuscanini" Tomato Paste
- 2oz Extra Virgin Olive Oil
- Salt & Pepper to taste

PREPARATION:

1. Peel and cube carrot, celery, and onion into ½ inch cubes.
2. Finely chop garlic.
3. Cook vegetables for the soffritto: (Soffritto is an Italian technique for cooking vegetables until soft and aromatic and then using them as a base in soups, stews, sauces, and more. The word soffritto comes from the Italian verb soffriggere, which means "to sauté") in oil until golden, occasionally tossing with a wooden spoon.
4. Remove vegetables and, in same pan, brown roughly chopped lamb and season with salt and pepper.
5. Add rosemary, thyme, and sage, then blend with red wine.
6. Cook until the lamb absorbs wine, then add tomato paste and red wine vinegar.
7. Cook gently for 30 minutes with lid on, adding water if needed.
8. Let lamb rest for 10 minutes before serving.

ENJOY! BUON APPETITO!

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Soy-Free Tofu (Black Bean Tofu)

From the Kitchen of Mrs. Shoshana Farhi

Here is a simple, protein-packed, Soy-Free Black Bean Tofu perfect for vegan lovers seeking a delicious plant-based protein alternative during Passover.

A quick-soak method to transform black beans or any bean into tofu-like protein.
Prep Time: 23 mins | Cook Time:7 mins | Chilling Time: 8 hrs | Total Time: 30 mins (+ chilling)

INGREDIENTS:

- 1 cup dried black beans or white beans
- 3½ cups water
- 1 tsp salt or salt substitute (to taste)
- Optional: pinch of turmeric and black pepper

PREPARATION:

1. Quick Soak: Rinse dried beans, place in a heat-proof bowl, and cover with boiling water (1½ inches above beans). Soak for 20 minutes until slightly plumped.
   Alternative: soak overnight in room-temperature water.
2. Blend: Drain and rinse beans. Blend with 3½ cups water and salt until completely smooth.
3. Cook: Transfer to a saucepan. Cook over medium-high heat for 7 minutes, whisking constantly until thick, glossy, and pulling away from sides.
4. Set: Pour into glass/ceramic dish (maximum 1½ inches deep).
   Smooth top with spatula or shake gently to even out.
5. Chill: Refrigerate uncovered for 8 hours or overnight.
6. Serve: Run spatula around edges, invert onto cutting board, and slice as desired.
   Use as is or cook (bake, pan-fry, or sauté).

NOTES:

- Best beans: Black or navy beans (higher leucine content). Avoid kidney beans.
- Ensure mixture is completely smooth before cooking. Whisk continuously while cooking to prevent lumps.
- Chill uncovered for proper setting. Enjoy as is straight from the fridge, or bake panfry, or saute it for extra texture or flavor!

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In honor of all of the hard work JSOR does to uplift our community

Veal Scallopini

Chef Tony Muratovic from Casa Tevere NYC

Casa Tevere

INGREDIENTS:

- Veal
- Salt
- Extra virgin olive oil
- Fresh lemon juice
- White wine
- Capers



PREPARATION:

1. Season the veal with a pinch of salt on both sides.
2. In a skillet, sauté veal in 6 teaspoons of extra virgin olive oil for 5 minutes on each side
3. After cooking the veal, add 1/4 cup of fresh lemon juice to the skillet.
4. Pour 1/2 cup of white wine.
5. Sprinkle in 1 tablespoon of capers, adding a briny and tangy flavor.
6. Reduce the heat to medium and let the veal simmer in the lemon juice, white wine, and capers for 10 minutes, allowing the flavors to meld together, reducing the liquid slightly and intensifying in flavor.
7. After cooking the veal, serve it hot and enjoy the delicious flavors.

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Thank you to JSOR for all that you do for our community!

Herb Crusted Prime Rib Roast

Chef Pinchas Frank of SALT Steakhouse

SALT

INGREDIENTS:

- 6 lbs boneless prime rib
- 6 cloves minced garlic
- 1 tablespoon finely chopped rosemary
- 1 tablespoon finely chopped thyme
- 2 tablespoons sea salt
- 1 tablespoon coarse ground black pepper
- 2 tablespoons light olive oil



PREPARATION:

1. Prime rib should be at room temperature before cooking.
2. Preheat oven to 450 degrees.
3. Mix all ingredients in a bowl and rub prime rib all over.
4. Place prime rib in a pan and roast at 450 degrees for 20 minutes.
5. Lower oven temperature to 325 degrees, cook for 1.5 hours for medium rare or use a thermometer for exact doneness.
6. Remove prime rib from oven and let rest for 20 minutes before serving.
7. Best served alongside garlic-whipped potatoes and sauteed greens.7. After cooking the veal, serve it hot and enjoy the delicious flavors.

Sponsored by

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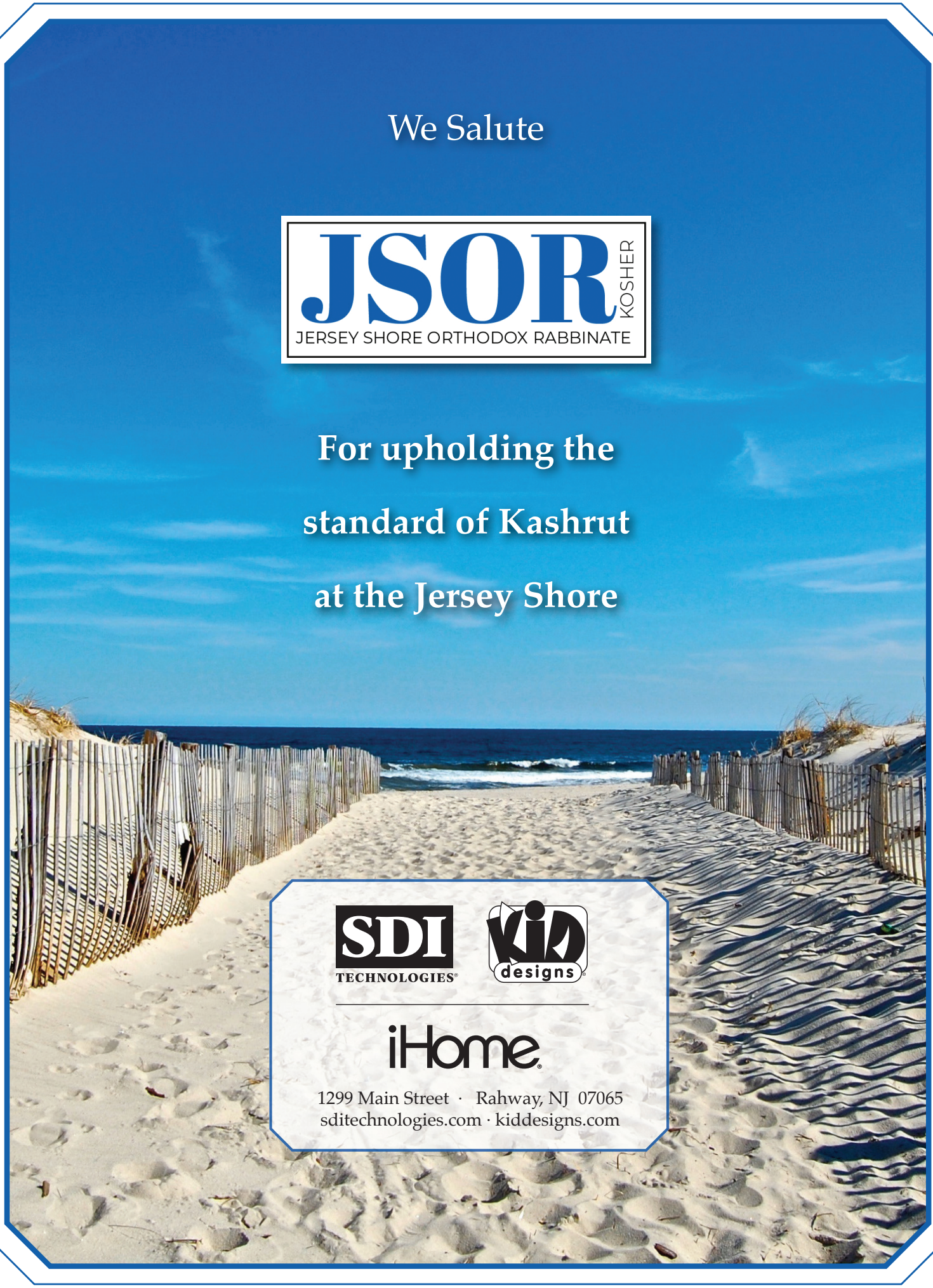
Thank you to JSOR and their incredible team!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Teriyaki Salmon with Vegetable Stir Fry

OUTPOST SUSHI

From the Kitchen of Outpost

Teriyaki Salmon is a great way to add a parve dish to your Passover menu.
This is a simple recipe which tastes great and will surely please your family and guests!

Teriyaki Salmon

INGREDIENTS:

- 4 salmon fillets
- ¼ cup coconut aminos (kosher for Passover alternative to soy sauce and great for those with a soy allergy) or balsamic vinegar
- 2 tbsp honey
- 1 tbsp lemon juice
- 1 clove garlic, minced
- 1 tbsp olive oil
- ½ tsp salt (adjust to taste)
- ½ tsp black pepper
- Optional: 1 tsp potato starch mixed with 1 tbsp water (to thicken sauce)

PREPARATION:

1. Make the Sauce: In a small saucepan, combine coconut aminos (or balsamic vinegar), honey, lemon juice, garlic, olive oil, salt, and pepper. Simmer over low heat for 5 minutes.
2. Thicken (Optional): If you want a thicker sauce, mix the potato starch with water and add it to the sauce, stirring until thickened.
3. Marinate: Pour half the sauce over the salmon and let it marinate for 30 minutes (optional but recommended).
Cook the Salmon:
Oven: Preheat oven to 375°F. Bake salmon on a lined sheet for 12-15 minutes, basting with extra sauce halfway through.
Stovetop: Heat a pan over medium heat, add salmon, and cook for 4-5 minutes per side, brushing with sauce.
5. Serve: Drizzle remaining sauce over salmon and enjoy!

Vegetable Stir-Fry

INGREDIENTS:

- 2 tablespoons olive oil
- 1 red bell pepper, thinly sliced
- 1 yellow bell pepper, thinly sliced
- 1 medium zucchini, cut into half-moons
- 1 cup of mushrooms sliced
- 1 medium carrot, julienned
- 1 teaspoon fresh ginger, grated
- 1/4 cup coconut aminos (a soy sauce alternative)
- 1 tablespoon honey
- 1 teaspoon potato starch mixed with 2 tablespoons water (optional, for thickening)
- Salt and freshly ground black pepper, to taste

PREPARATION:

1. Prepare the Sauce: In a small bowl, whisk together the coconut aminos, minced garlic, and Honey until well combined. Set aside.

2. Cook the Vegetables: Heat the olive oil in a large skillet over medium-high heat. Add the carrots and stir-fry for 2 minutes. Then, add the vegetables and continue to stir-fry for another 3-4 minutes until the vegetables are tender-crisp.

3. Add the Sauce: Pour the sauce over the vegetables, stirring to coat evenly. If a thicker consistency is desired, stir in the potato starch mixture and cook for another minute until the sauce has thickened. Season with salt and freshly ground black pepper to taste.

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Is it Hamets After Pesah?

By: Rabbi Nissim Kairey

We understand that during Pesah, one cannot own hamets as the Torah teaches us "ולא יראה לך חמץ וגו'" - one cannot own hamets or neither keep hamets on their property during Pesah. However, once Pesah is over, what happens to that hamets that was in the possession of a Jew during Pesah?

That hamets will remain forbidden to consume or benefit from it in any way. The Hachamim implemented this fine to uphold and guard the integrity of our vigilance to rid ourselves of all hamets during Pesah.

Once one sells their hamets properly to a goy for the duration of Pesah, this will not apply. However, if one just nullified their hamets and did not get rid of it, this fine will apply.

When buying hamets from a Jewish-owned store, one must be careful that a proper selling of hamets was performed. A store owned by a Jew who did not sell his hamets, any bonafide hamets of that store is forbidden to purchase or eat.

A store owned by a non-Jew will be permitted immediately after Pesah. A store that receives hamets products from a Jewish distributor who is non-observant, there are varying opinions if this is also subject to the above. This is noted in our list following this article. All of these details can be verified by available information of ownership, or by the Kashrut Agency Supervising that store, or an independent letter stating such.

What if I forgot to sell my hamets?

Even if one may not have purposefully transgressed the prohibition of having hamets, it is still forbidden to derive any benefit from it. However, in a case that one did his best effort to nullify and rid or sell, and yet, for example, the sale did not go through, e.g., he genuinly thought he had submitted the online form, or if a Rabbi who, in his rush to come to sell the hamets, left many papers of people who sold their hamets behind at home, then, if hamets is found during Pesah, it will be required to be burnt. However, in regard to post-Pesah, such cases may be different as the reason for a fine upon the person is not the same. Therefore, one should consult with their Rabbi regarding specific cases.

How long do I wait?

It would be necessary to wait until there is enough product turnover that we can normally assume that there is not anymore hamets from Pesah. As detailed below on our list, we differentiate between large stores, small stores, and liquor stores.

What type of hamets would this apply to?

This applies to Bonafide hamets such as bread, cookies, crackers, etc., which contain an amount of eating an ounce within a normal eating time.[1] However, items that have a small mixture of hamets within, such as Rice Krispies with some malt or a nut bar with a sprinkle of oats, etc., will not be subject to this fine. Therefore, such small mixtures can be purchased anywhere after Pesah. One must keep in mind that bourbon, beer, and whiskey also fall under the above. This can be found by Jewish-owned liquor stores and, more importantly, by Bourbon and Whiskey companies owned by non-observant owners. It is proper to purchase only from what was sold properly.[2]

1. כזית בכדי אכילת פרס
2. ועיין ילקוט יוסף תמח, ג, אות כג שכתב על זה שהמקילים בזה יש להם על מה לסמוך

PER AKO, THE FOLLOWING

WHISKEY AND BOURBON BRANDS

ARE SUBJECT TO THE ABOVE CONCERN AND ARE

NOT APPROVED YEAR ROUND:

- 1792 Ridgemont
- 99 Schnapps
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- Ancient Age
- Antique Collection
- Barton
- Blantons
- Bowman
- Buffalo Trace
- California Deluxe
- Canadian Host
- Canadian Hunter
- Canadian LTD
- Canadian Supreme
- Colonel Lee
- Dr. McGillicuddy's
- Eagle Rare
- Elmer T Lee
- Experimental Collection
- Fireball
- Fleishmann's
- George T. Stagg
- Hancock's Presidents Reserve
- Herbsaint
- Highland Mist
- House of Stuart
- Imperial
- James Foxe
- Kentucky Gentleman
- Kentucky Tavern
- Lauder's
- McAfee's Benchmark
- Mr. Boston
- Northern Light
- Old Charter
- Old Rip Van Winkle
- Old Thompson
- Old Weller
- Pappy Van Winkle
- Peychaud's
- Regan's
- Rich & Rare
- Rock Hill Farms
- Royal Canadian
- Sazerac Rye
- Ten High
- Thomas H. Handy
- Tom Moore
- Van Winkle
- Very Old Barton
- Virginia Gentleman
- W L Weller

SEE NEXT PAGE GUIDELINES AND LIST OF COMMON LOCAL STORES THAT POST-PESAH ARE OK TO PURCHASE FROM IMMEDIATELY.

Post-Pesah Information 5785/2025

The misvah of not owning *hamets* is so important that if *hamets* was owned during Pesah, one cannot eat that *hamets* after Pesah. The following list is of stores where *hamets* was not owned by a Jew, and one can purchase *hamets* after Pesah.

Hamets may be purchased at any **JSOR** establishments after *Pesah*.

The following places that are not under our supervision have been verified to either have sold hamets or are not necessary to be sold. Consumers in other communities should check with their local Kosher agency for post-Pesah information.
Places not listed below have been omitted because of missing or problematic information.
Please feel free to contact JSOR or visit **www.jsor.org** for any updates or further questions.

- **Aldi**
- **Adler's Pharmacy - Oakhurst, NJ**
- **BJ's Wholesale Club**
- **Costco**
- **Court Liquors - Long Branch, NJ**
- **CVS**
- **Deal Food- Deal, NJ**
- **Duane Reade**
- **Fine Fare**
- **Foodtown**
- **K-Mart**
- **Lidl**
- **Monmouth Bottle Shop - Oakhurst, NJ**
- **Petco**
- **PetSmart**
- **Publix**
- **Quick Check**
- **Rite-Aid**
- **Sam's Club**
- **Stop and Shop - Long Branch**
  (some are careful regarding other locations)
- **Shoprite:**
  (each franchise is independently owned)
  - **West Long Branch**
  - **Neptune**
  - **Howell**
  - **Freehold**
  - **Ave. I Brooklyn**
- **Trader Joe's**
- **Target (some are careful refrozen foods)**
- **Walgreens**
- **Walmart**
- **Wawa**
- **Wegman's**
- **Whole Foods**

Purchasing *hamets* after Pesah from other establishments not known to be sold/absolved:

From Large Stores: After May 7, 2025
From Small Stores: After May 21, 2025
From Liquor Stores June 1, 2025

בס"ד

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What is the Significance of the Number Four in Passover Traditions?

The number four appears so frequently throughout the Passover celebration that it can't be a coincidence. Let's take a closer look at this fascinating numerical pattern that shapes our entire Seder experience.

1 FOUR QUESTIONS
(Ma Nishtanah) - Asked by the youngest child about why this night differs from others.

The Mah Nishtanah's four questions help structure our understanding of the Seder's unique elements:
1. Why do we eat only Matsah? Matsah vs. bread
2. Why do we eat bitter herbs?
3. Why do we dip our food twice?
4. Why do we recline?

2 FOUR SONS/CHILDREN
The Haggadah describes four types of children.

Each represents a different approach to teaching each one about Passover:
1. The Wise Son (Chacham)- Asks detailed questions about laws and customs
2. The Wicked/Contrary Son (Rasha)-Distances themselves from the community
3. The Simple Son (Tam)- Asks straightforward questions
4. The One Who Doesn't Know How to Ask (she'eino Yodea Lish'ol)- Needs the story initiated for them

3 FOUR CUPS OF WINE
Consumed during the Seder, representing four expressions of redemption in Exodus

Each cup corresponds to one of these promises of redemption. The Talmud (Pesachim 99b) explains that these four cups were instituted to mirror these divine promises.

4 FOUR EXPRESSIONS OF REDEMPTION
The foundation of this pattern comes from Exodus 6:6-7, where God uses four expressions of redemption:

1. "V'hotzeiti" - "I will take you out"
2. "V'hitzalti" - "I will save you"
3. "V'ga'alti" - "I will redeem you"
4. "V'lakachti" - "I will take you as a nation"

The Deeper Meaning

According to Rabbi Judah Loew (the Maharal of Prague): The number four in Passover represents the complete physical world:

• Four directions
(North, South, East, West)

• Four elements
(Fire, Water, Air, Earth)

• Four seasons

For the Maharal, Egypt represented the epitome of the physical, material world (חומר/chomer).

Passover's redemption from Egypt transcends this physical limitation: While the four cups, sons, and questions represent the complete physical state, the fifth element (Elijah's cup) symbolizes breaking beyond physical limitations. Three (divine intervention) plus four (natural order) equals seven (complete divine plan)

The Maharal teaches that Passover isn't merely historical commemoration but a metaphysical journey—moving beyond the constraints of the physical world (four) into spiritual liberation through divine intervention.

Modern Significance

Just as the Exodus wasn't a single event but a process, our own personal growth happens in stages. Each "four" in the Seder reminds us to examine freedom from different angles and perspectives.

The number four reminds us that freedom and growth require multiple stages:

1. Physical freedom
2. Mental liberation
3. Spiritual awakening
4. Social responsibility

The recurring pattern of four in Passover represents completeness in the redemption story. Through four questions, children, cups, and expressions, the Seder creates a framework that makes liberation accessible to everyone, regardless of knowledge or spiritual level. This numerical structure transforms the Exodus from mere history into a universal message about human dignity and the journey from oppression to freedom, ensuring its relevance across all generations.

Wishing you and your families a joyous and meaningful Passover. May your Seder be filled with enlightening discussions, cherished traditions, and the blessings of freedom.

Hag Pesah Sameah!

Raquele Sasson, mother of 5, holds a Master of Arts in Speech-Language Pathology and a Bachelor of Arts in Social Sciences from Hofstra University. She is a diversified content writer/editor for books, multiple publications, non-profit organizations, and businesses and a skilled web copywriter, creating tailored and optimized content for businesses. For more information, contact RaqueleSassonwrites@gmail.com or connect on social media @rs_writing_services



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732-728-9656

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401 Main St,
Allenhurst, NJ
732-686-1498

Salt Steakhouse
15 Morris Avenue,
Long Branch, NJ
732-813-7258

DAIRY

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(Halav Yisrael)
312 Main Street,
Allenhurst, NJ
732-686-1597

Pepe Kitchen
(Halav Yisrael)
15 Morris Ave,
Long Branch, NJ
732-955-Pepe

Primavera
(Halav Yisrael)
118 Norwood Ave,
Deal, NJ
732-430-2106



Teva
(Halav Yisrael)
123 Ocean Ave N,
Deal, NJ
732-505-7415

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Abu Laffa
116 Norwood Ave,
Deal, NJ
732-686-1409

The Diner at Stingers
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Long Branch, NJ
732-728-9656

Dougie's BBQ
256 Norwood Ave,
Ocean, NJ
732-517-0300



LBK Grill *(Seasonal)*
110 Ocean Ave,
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732-335-6633

PKS @DSN
244 Norwood Avenue,
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732-813-5757

Sheng Mao Chinese
214 Roosevelt Ave,
Oakhurst, NJ
732-531-7086

Smash
116 Norwood Avenue,
Deal, NJ
732-686-1209

Yalla Grill *(Seasonal)*
214 Roosevelt Avenue,
Oakhurst, NJ
732-202-5044

PIZZA / CAFE / BAKERY

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(Halav Yisrael, Seasonal)
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732-695-6226

Bubbi Bagels & Market
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732-633-2248

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(Halav Yisrael, Seasonal)
379 Monmouth Road,
W. Long Branch, NJ
732-229-2145

Grandma's Cheese Cafe
(Halav Yisrael)
101 Brighton Avenue,
Long Branch, NJ
732-895-3621

The Gray Street
415 Spier Avenue,
Allenhurst, NJ

At Home *(Seasonal)*
100 Ocean Place, Loch Arbor, NJ

Hot Bagel Bakery
67 Monmouth Rd,
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732-870-6262

Jeli's Cafe
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732-531-5560

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732-531-4838

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Bakery @Stop & Shop
150 West End Court,
Long Branch, NJ
732-229-9411

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614 Cookman Avenue,
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Bang Cookies
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Oakhurst, NJ
732-889-8282

Bellalicious
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Oakhurst, NJ
732-263-9100

36 Beach Rd #11,
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732-832-5813

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2005 Rt. 35 North,
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732-531-1401

177 Elton Adelphia Rd,
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732-303-9000

1861 NJ-35 Unit 103,
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732-998-1433



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732-870-3040

Coney Waffle
24 Centennial Dr,
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732-556-6951

800 Ocean Ave,
Asbury Park, NJ
732-556-6951

803 Ocean Ave,
Belmar, NJ

801-D Main Street,
Belmar, NJ
732-556-6951

141 NJ-37,
Toms River, NJ
732-556-6951

Coney Cakery
801-G Main Street,
Belmar, NJ
732-556-6951

Dunkin'
588 Ocean Blvd,
Long Branch, NJ
732-571-1015

Lynnie Lou's
Ice Cream Truck
1010 Ocean Ave,
Bradley Beach, NJ
908-913-2593

Juice Basin
805 4th Ave,
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Location of:
4701 US-9, Howell NJ
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Location of: 224 NJ-37,
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732-795-3190

Sarah's Tent
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Stingers Food Truck
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Yishay's Catering
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212-433-0958

DSN Beach Club
Teva, Jeli's Cafe,
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123 Ocean Ave N,
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732-686-9595

DSN Community Center
244 Norwood Ave,
Oakhurst, NJ
732-686-9595

Hillel Yeshiva
1025 Deal Rd,
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732-493-9300

JCC Jersey Shore
100 Grant Ave,
Deal, NJ
732-531-9100

Magen David Yeshiva Elementary
2132 McDonald Ave,
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High School
7801 Bay Pkwy,
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